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"Languages in Action: Linguistic Diversity, Accessibility, and Social Inclusion"

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PREFACE

The editorial committee of ICLALIS 2026 are glad to present this volume of research proceedings with the title of *Languages in Action: Linguistics Diversity, Accessibility, and Social Inclusion: Proceedings of the 5th International Conference on Languages, Linguistics and Society (ICLALIS 2026). W*e would like to express our sincere appreciation to all the authors for their contribution to this book of proceedings on behalf of ICLALIS 2026. These contributions reflect the various topics of research from the fields of language studies, linguistics and professional societies that were presented during the conference held on the 20th and 21st of August 2026.

There are 19 articles in this proceedings. Out of the 19 articles, 7 articles are in Malay and 12 in English. These articles cover different sub-themes of the conference, such as the i) Language, Identity and Belonging; ii) Digital Communication and Linguistic Access; iii) Language and Power; iv) Language Policy, Planning and Social Inclusion; v) Language, Education and Accessibility and vi) Researching Language and Society.

We would also like to sincerely express our appreciation to local student-presenters, researchers and academics, as well as those who had travelled to Sabah from other countries, especially the Independent Researcher from Singapore our colleagues from Shandong Agriculture and Engineering University from China, Federal College of Education (Technical) Gusau from Nigeria, Al-Nahrain University from Iraq, the Dewan Bahasa dan Pustaka, Universiti Tenaga Nasional, International Islam University Malaysia, Islamic Science University of Malaysia, Open University Malaysia, Gaya Campus Teacher Education Institute, and University of Malaysia Sabah.

We hope these proceedings will provide the readers and researchers with authentic development of language education, linguistic development of different languages and the challenges in the society found within the context of Sabah and Malaysia, Middle East, Africa and Asia.

Conference Proceedings Committee
ICLALIS 2026
Soon Chiow Thai
Kwan Yien Yee
Alice Alim

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The 5th International Conference on Language, Linguistics and Society (ICLALIS 2026)

Saidatul Nornis Mahali

Universiti Malaysia Sabah, Malaysia

DIALEK SABAH: ELEMEN KEBERSAMAAN DAN PENERIMAAN SEBAGAI ASPEK KEARIFAN TEMPATAN SABAH

Abstrak — Meluasnya penggunaan dialek Sabah membuktikan bahawa medium tutur ini mampu difahami oleh semua pengguna bahasa etnik di Sabah. Kertas ini berkait dengan peranan dialek Sabah dalam konteks besar linguistik di Sabah. Memandangkan ia diketahui oleh semua penutur di Sabah maka, matlamat kertas ini adalah untuk meneliti elemen kebersamaan dan penerimaan serta kefahaman seluruh penutur Sabah terhadap leksikal-leksikal yang dominan diguna dan dituturkan. Kajian ini meliputi sepuluh daerah, iaitu daerah Sipitang, Beaufort, Membakut, Papar, Ranau, Kota Kinabalu, Tuaran, Kota Belud, Kota Marudu dan Kudat. Menggunakan edaran soal selidik. Sebanyak 155 leksikal telah ditanyakan kepada responden di 10 buah daerah berkenaan. Kesemua leksikal dirujuk langsung daripada bahasa sumber, yakni dialek Melayu Brunei. Hasil kajian mendapati bahawa hampir 80% leksikal yang terkandung dalam dialek Sabah adalah bersumber dan berasal daripada dialek Melayu Brunei. Setiap leksikal dalam bahasa ini turut memperlihatkan kerencaman dari segi makna apatah lagi, ia digunakan dalam interaksi luas oleh seluruh penutur dialek ini. Secara tidak langsung, ia memperlihatkan hubung kait bahasa ini dengan bahasa sumber berkenaan. Sehubungan itu, perbincangan dalam kertas ini hanya meliputi enam perkataan, iaitu *astaga; minta puji; palis; sandi'; limpas* dan *tapun*. Kesemua perkataan dianalisis berdasarkan makna pragmatik yang mampu menyatakan dua elemen utama sebagai aspek kearifan tempatan penutur-penutur bahasa etnik di Sabah, yakni elemen kebersamaan dan penerimaan. Keenam-enam perkataan itu kemudiannya ditinjau kedudukannya dalam Kamus Dewan (2015) sama ada kata-kata berkenaan menyumbang kepada leksis kamus atau sebaliknya. Tinjauan ini juga merupakan satu usaha dini untuk meninjau sumbangan dialek Sabah kepada usaha pengintegrasian melalui bahasa.

Kata kunci*:* Bahasa Perantara, Dialek Melayu Brunei, Dialek Sabah, Integrasi, Leksikal

1. Pendahuluan

Pengetahuan tempatan bermaksud kearifan tempatan yang boleh difahami sebagai idea-idea tempatan yang bernas, penuh kearifan, nilai-nilai yang telah digabungjalin, dihargai dan ditekuni oleh pendukungnya. Pasti banyak kumpulan etnik di Sabah yang menjadikannya sebagai sebahgaian daripada norma peraturan dalam kehidupan. Sabah yang dihuni oleh pelbagai kumpulan etnik tanpa sedar telah melandaskan nilai-nilai kearifan tempatan warisan berzaman lamanya. Banyak nilai-nilai yang wujud dalam kalangan masyarakat etnik di Sabah, tetapi adakah nilai-nilai berkenaan benar-benar menjadi teladan semasa bertingkah laku; adakah nilai-nilai itu diinstitusikan dan akhir dipupuk baik untuk membina peribadi dan identiti penutur-penutur bahasa di Sabah?

Secara kognitif, makna dibentuk oleh masyarakat setempat. Falsafah makna dalam sesebuah komuniti akan mewujudkan cara mereka bertingkah laku dan cara berinteraksi. Teras Nilai budaya tempatan boleh dijadikan panduan dalam kehidupan bermasyarakat di Sabah. Contohnya, pilihan dan penggunaan kata di dalam setiap kumpulan etnik pastinya memiliki falsafah makna mendalam yang mampu mengubah dan membentuk cara setiap ahlinya berkomunikasi. Elemen budaya turut meninggalkan kesan mendalam terhadap penggunaan bahasa dalam kalangan masyarakat etnik Sabah. Seperti masyarakat lain di Asia, penduduk di Sabah juga menjadikan beras sebagai makanan ruji. Malah, banyak nama lain diberikan untuk merujuk benda-benda yang berasaskan beras seperti padi, nasi, pulut, bubur, linopot, hinompuka, berati, lamban, kalupis, wajid, burasa dan sebagainya. Penamaan serupa juga berlaku dalam kalangan masyarakat di Indonesia (Kuswarno, 2008) berbanding dalam masyarakat Barat yang hanya mengenalinya sebagai 'rice' semata-mata. Demikian misalan kecil yang merujuk kepada cara budaya meninggalkan kesan terhadap bahasa, yakni melalui penamaan terhadap tanaman seperti beras. Sejalan dengan idea penamaan sedemikian, dari perspektif linguistik terdapat banyak perkara yang boleh dihubungkan dengan aspek kearifan antara aspek kesantunan yang memiliki prinsip tertentu. Prinsip kesantunan itu bermaksud kata yang tidak dipaksakan, terkesan mesra dan ramah, hormat, tidak mendatang kemudaratan, tidak menyinggung serta turut memberi perhatian kepada aspek bukan lisan (Nababan, 2012).

2. Literatur Dialek Sabah

Didapati terdapat dua istilah popular yang digunakan untuk merujuk medium tutur etnik-etnik di Sabah, iaitu dialek Melayu Sabah atau bahasa Melayu Sabah. Kedua-dua istilah ini digunakan secara silih ganti dan kekal diketahui merujuk kepada medium yang sama. Bahasa Melayu yang dituturkan di Sabah memiliki keunikan tersendiri dengan masukan yang banyak daripada bahasa-bahasa etnik yang terdapat di Sabah. Masukan berkenaan turut dipengaruhi oleh wilayah tuturan sama ada di residensi Barat, Timur atau Pedalaman Sabah. Keunikannya terletak pada cara setiap penutur memahami konteks tuturan dan pemilihan leksikal yang terlibat. Seyogia, ada banyak tulisan berkait dengan bahasa tutur di Sabah namun, setiap tulisan berkenaan memiliki skop berbeza dan sehingga kini belum terdapat tulisan yang menentukan serta membezakan sama ada bahasa yang dijadikan medium perantara setiap etnik di Sabah itu bersifat dialek ataupun bahasa. Hasil tulisan Seperti Hoogervorst (2011), Sansalu (2014), Nordin et al., (2015), Dani & Kining (2016), Wahab (2018), Mahali & Alim (2021), Mahali (2020, 2021, 2024), Mahali & Tamring (2023), Mahali & Kinduo (2024), Mahali, Tamring, & Edward (2024), Mahali & Tobi (2024) merupakan antara gugusan tulisan yang memerihal tentang ragam bahasa Melayu dalm konteks Sabah. Tidak terdapat sebarang pernyataan yang menentukan status medium bahasa itu dalam konteks negeri Sabah khususnya dan konteks besar penutur bahasa di negara ini amnya sama ada berstatus dialek ataupun bahasa.

Justeru itu definisi dialek dan bahasa perlu diterangkan untuk memudahkan pemahaman pembaca. Dialek sering dirujuk sebagai salah satu variasi bahasa (Ferguson & Gumper, 1960; Fishman,1991; Omar, 1991; Karim, 1992). Seandainya penutur variasi bahasa yang berbeza-beza itu masih boleh berinteraksi antara satu dengan lain, maka variasi-variasi bahasa yang mereka tuturkan itu boleh digolongkan ke dalam satu bahasa yang sama. Omar (1991), mengakui bahawa setiap bahasa itu mempunyai variasi atau perbezaan kecil yang dikesan sama ada melalui bunyi, tatabahasa, sebutan, penggunaan perkataan tertentu, makna dan sebagainya. Pandangan sama diakui oleh Metzger (2020), yang menyatakan bahawa terdapat persamaan ciri-ciri beberapa bahasa di Asia dari segi perbendaharaan kata, nahu dan gaya.

Catatan Kamus Dewan Edisi ke-4 (2015) menerangkan maksud bagi kata dialek sebagai 'suatu bentuk bahasa yang digunakan dalam sesuatu daerah atau oleh sesuatu kelas sosial berbeza daripada bahasa standard, loghat, pelat daerah (negeri dll); manakala maksud bahasa dijelaskan sebagaimana berikut, "1. Sistem lambang bunyi suara yang dipakai sebagai alat perhubungan dalam lingkungan satu kelompok manusia (antara seorang individu dengan individu yang lain); 2. Percakapan yang baik, tingkah laku yang baik, sopan santun. Dalam catatan sama, idiolek pula didefinisikan sebagai variasi bahasa seseorang individu. Bermakna, dalam konteks besar di Sabah setiap penutur etnik memiliki idiolek masing-masing yang disandarkan kepada residensi berbeza dan ragam etnik berbeza. Perbezaan-perbezaan ini sama ada bersifat kecil atau besar mampu mewujudkan satu medium tutur yang unik dan faktor sedemikian mampu menjadikan medium tutur itu unik dan berbeza dengan dialek-dialek Melayu lain di Malaysia, apatah lagi medium berkenaan banyak dipengaruhi oleh perbendaharaan kata, nahu dan ragam bahasa-bahasa etnik yang terdapat di Sabah.

3. Metodologi

Tulisan ini dihasilkan dengan cara mengedarkan soal selidik mengenai leksikal dialek Sabah yang telah diedar secara atas talian ke seluruh 10 daerah di pantai barat Sabah, iaitu dari daerah Sipitang, Beaufort, Membakut, Papar, Ranau, Kota Kinabalu, Tuaran, Kota Belud, Kota Marudu sehingga ke daerah Kudat di utara Sabah. Daripada sejumlah leksikal yang diedar hanya dipilih enam perkataan, iaitu *astaga; minta puji; palis; sandi'; limpas* dan *tapun* untuk dianalisis aspek budaya yang didukung oleh setiap leksikal berkenaan. Makna kesemua leksikal berkenaan disandarkan kepada sumber asal, yakni dialek Melayu Brunei dan dibandingkan dengan makna yang tertera dalam Kamus Dewan (2015) yang kemudiannya, dibandingkan juga dengan pemahaman penutur-penutur dialek Sabah. Pemahaman makna dengan latar budaya itulah yang digunakan untuk menganalisis dan menilai pemahaman penutur terhadap makna sebenar dan makna konteks bagi leksikal-leksikal berkenaan.

4. Dapatan dan Perbincangan

Secara mudah kearifan tempatan didefinisikan sebagai kepintaran tempatan sedangkan secara falsafah, kebijakan tempatan itu dimaksudkan sebagai himpunan pengetahuan milik masyarakat memiliki sifat empirik dan pragmatik. Sifat empirik disebabkan ia adalah hasil olahan masyarakat secara tempatan dan setempat serta diasaskan daripada peristiwa dan kejadian yang berlaku di persekitaran hidup masyarakat pendukung. Sifat pragmatik pula terhasil daripada olahan jalan fikir dalam sistem pengetahuan masyarakat untuk tujuan menyelesaikan masalah yang hadir dalam kehidupan bermasyarakat. Kearifan tempatan merupakan sebahagian daripada kebudayaan yang memiliki nilai tinggi dan luhur. Hasil pembentukan setiap kearifan itu kemudiannya bergabung jalin ke dalam budaya besar milik orang-orang di Sabah, yang akhirnya menumbuhkan identiti diri penutur-penutur dialek Sabah. Pembentukan kearifan didukung oleh empat situasi, iaitu (i) rangsangan terhadap

diri (refleksi; integrasi dan aplikasi) yang diperolehi daripada sekitaran hidup; (ii) pengalaman diri; (iii) interaksi dengan orang lain; dan (iv) institusi yang berada di sekitaran individu berkenaan (Brown, 2002).

Dalam konteks perbincangan ini dibawakan enam perkataan yang berupaya mencerminkan kearifan tempatan di dalam dialek Sabah. Kesemua perkataan itu dapat diteliti sebagaimana Jadual 1 di bawah ini.

Jadual 1. Perkataan Yang Memiliki Elemen Kebersamaan dan Penerimaan

Bil	Perkataan	Definisi Dialek Sabah	Definisi dalam Kamus Dewan (2015)
1	Astaga	Merujuk kepada emosi yang I. mempunyai sedikit rasa marah/sakit hati (menahan marah); II. emosi kekesalan/sebal; III. emosi terkejut, kagum; IV. Emosi negative – menempelak, mengejek, tekanan.	Id, bp astaghfirullah
2	Minta puji	Merujuk kepada emosi yang I. diungkap untuk gurauan; II. Pernyataan jelas mengenai ketidaksesuaian sesuatu perkara (seperti cara berpenampilan, bertutur, perilaku dsb).	-Tiada definisi-
3	Palis	Merujuk kepada perbuatan mengetuk sesuatu (misalnya meja) sambil berkata 'palis-palis' dengan tujuan untuk mengelak 'sesuatu/bala' daripada berlaku kepada diri sendiri. Kata ini diucap dengan maksud untuk menghindari sesuatu perkara yang tidak baik daripada berlaku.	I. Berpalis memandang atau memaling ke arah lain (kerana malu, marah dll): dengan tidak menjawap apa-apa. II. memalis menolak bala, marabahaya dsb. III. Jk. Memalis menggosok rapi-rapi (licin-licin). IV. Berpalis, Memalis memandang ke arah lain kerana malu dll.
4	Sandi'	Merujuk kepada ucapan yang I. mengekspresikan emosi dan rasa tidak suka dan gembira; II. rujukan kepada sesuatu perkara yang kurang menarik; III. hodoh; IV. kurang sesuai dll.	-tiada definisi-
5	Limpas	Merujuk khusus kepada perbuatan melintasi sesuatu, lalu sama ada di sebelah orang atau objek,	Br, lalu di
6	Tapun	Merujuk kepada ungkapan untuk menghindar rasa kecewa kerana tidak memperoleh sesuatu biasanya makanan.	-tiada definisi

Ditunjukkan contoh kecil leksikal yang menyimpan kearifan tempatan dalam dialek Sabah sebagaimana paparan Jadual 1 di atas. Definisi untuk kesemua perkataan berkenaan dapat diteliti di dalam jadual berkenaan juga. Hanya tiga perkataan yang mempunyai pendefinisian di dalam Kamus Dewan (2015) namun, bagi tiga perkataan lain, yakni kata 'minta puji; sandi dan tapun' didapati tidak mempunyai pendefinisian di dalam kamus berkenaan. Meskipun demikian, definisi bagi tiga perkataan lagi, iaitu kata 'gerigitan, palis dan sayap' tidak benar-benar tepat sebagaimana yang diketahui dan difahami oleh para penuturnya. Seperkara yang jelas adalah kesemua perkataan berkenaan memiliki semantik budaya yang digunakan berasaskan latar budaya masyarakat tempatan di Sabah. Sebagai alat tutur meluas (*language of wider communication*) yang dipakai di dalam atau di antara kumpulan-kumpulan etnik di Sabah, semantik budaya perkataan-perkataan berkenaan diketahui dan dipakai dengan tepat oleh mereka.

Fenomena linguistik merupakan salah satu daripada tujuh unsur budaya yang wujud. Unsur linguistik yang dimaksudkan ialah cara kosa kata atau struktur bahasa digunakan oleh sesuatu komuniti etnik (keturunan, adat, etnik, dan agama) (Neziri, 2018; Melnyk et al., 2021). Makna kosa kata sangat berkait erat dengan konteks sosial dan budaya masyarakat. Selain itu, untuk memahami budaya tertentu, semantik adalah aspek penting untuk meneliti makna menerusi simbol/lambang yang diguna oleh masyarakat ketika melakukan ritual budaya (Higgins, 2019). Azharbekova et al. (2020) dan Waters (2020) pula telah mendefinisikan semantik budaya sebagai makna yang dimiliki oleh sesuatu bahasa mengikut latar budaya penuturnya. Sanatifar & Ayob (2022) juga mencadangkan bahawa leksikon bahasa berupaya mencerminkan persekitaran budayanya. Dengan maksud lain, semantik budaya mendukung maksud sistem pengetahuan yang diketahui dan dicerminkan melalui konteks budaya, pandang hidup dan pandang dunia sesebuah dalam masyarakat (Dine, 2021).

Semantik budaya turut dapat dikaitkan dengan elemen kesopanan semasa para penutur berinteraksi. Ia tidak terbatas kepada kesamaan pada etimologi semata sebaliknya terjangkau kepada pemakaian istilah bahasa itu sendiri yang biasanya melibatkan aspek struktur dan konteks bahasa. Kesamaan etimologi boleh sahaja terletak sama ada penggunaannya semasa berbasa-basi, gurauan, slanga atau berbudi bahasa. Kesamaan diwujudkan dan dibentuk untuk memenuhi hasrat manusia penutur yang sememangnya mahupun keharmonian dan menjaga hubungan semasa perkataan-perkataan berkenaan digunakan (Umar Junus, 1993).

Jadual 2. Semantik Budaya Terhadap Kearifan Tempatan Dalam Dialek Sabah

Bil	Dialek Sabah	Semantik Budaya	Kearifan Tempatan
1	astaga	Penilaian Diri; Idea; Pemikiran	Prihatin; Kreativiti; Emosi; Pengetahuan Kebolehan mengawal; Kelakuan diri.
2	minta puji	Persefahaman; Pemikiran; Idea	Tanggungjawab; Kesefahaman; Kepatuhan; Pertanggungjawabkan; Pengetahuan
3	palis	Toleransi; Yakin	Kreativiti; Kepercayaan/keyakinan; Kesefahaman; Kebolehan menjaga kelakuan diri.
4	sandi	Penerimaan dan Pelayanan	Sesuatu yang mempengaruhi; Ambil peduli; Kerisauan.

5	limpas	Persefahaman; Idea	Kreativiti; Kepelbagaian; Pengetahuan;
6	tapun	Toleransi	Kreativiti; Kepedulian; Kebajikan – kegembiraan; kemakmuran; Kebahagiaan

Jadual 2 di atas pula memaparkan semantik budaya yang didukung oleh setiap perkataan dalam dialek Sabah. Elemen semantik budaya disekalikan dengan paparan kearifan yang telah terjalin di dalam setiap perkataan berkenaan. Secara tidak langsung, keenam-enam perkataan itu mewajarkan nilai-nilai kearifan yang terkandung dalam sistem sosial masyarakat etnik di Sabah yang dapat dihayati, dipraktikkan, diajar dan diwariskan dari satu generasi ke generasi berikutnya, yang sekaligus membentuk dan menuntun pola perilaku manusia sehari-hari.

Kebersamaan dan Penerimaan sebagai Aspek Kearifan

Kearifan tempatan ini merupakan tradisi yang diperpanjangkan melalui jalan bahasa dan ia telah meresapi kehidupan masyarakat etnik di Sabah. Kearifan di dalam dialek Sabah itu merupakan hasil pemerhatian dan respon balas manusia terhadap fenomena yang telah berlaku dalam konteks sosial berkait, yang kemudiannya dijadikan bahan iktibar dan terus dituturkan sehingga hari ini. Sebagaimana pernyataan Kridalaksana (2001) yang menerangkan bahawa penggunaan dan peranan perkataan dapat diketahui melalui tiga aspek (i) makna dan pemakaian kata berkenaan di dalam bahasa; (ii) bilangan perkataan yang diketahui penuturnya; dan (iii) kewujudan kamus atau daftar kata yang telah disusun dengan baik dan tepat untuk sedia dipakai semasa berkomunikasi.

Kesemua enam perkataan berkenaan memaparkan sifat baik dan elok dalam aspek tutur dialek Sabah yang selama ini menyembunyikan semantik budaya setiap penutur dialek Sabah. Memandangkan konteks tuturan merupakan perkara paling utama untuk menentukan makna sebenar setiap kata berkenaan, maka setiap penutur dialek Sabah mesti mengetahui aturan bahasa dan memiliki pengetahuan mengenai cara hidup penduduk etnik Sabah. Setiap perkataan berkenaan mempunyai 'jiwa'. Jiwa setiap penutur etnik yang perlu diperkasakan meskipun tidak mencecah pemahaman kebangsaan namun masih 'berkuasa' dalam konteks kebijakan tempatan Sabah amnya dan Borneo khususnya, yang dipacu oleh penjiwaan terhadap budaya tempatan Sabah. sepertimana pernyataan Saidatul Nornis Mahali & Alice Alim (2021) yang menegaskan bahawa setiap kata memiliki 'jiwa' yang digerakkan berasaskan cara kata itu dituturkan, dimaksudkan dan isi kandungan konsep budaya yang terkandung dalamnya. Ia juga menjadi medium penyalur idea dalam sesebuah komunikasi.

Penilaian diri, persefahaman, toleransi, pemikiran, kreativiti, prihatin, kepercayaan, kepedulian, kerisauan dan lainnya merupakan antara kepintaran tempatan yang disembunyi secara halus di dalam setiap perkataan tertera. Malah, banyak lagi kata-kata dalam dialek Sabah yang turut mendukung nilai sama yang telah dipakai dan telah sebati dengan jiwa penuturnya. Kesemua kata berkenaan sama ada diguna secara serius menerusi ayat-ayat penyata mahupun secara gurauan, kekal meluahkan emosi penutur-penutur di Sabah tanpa wujud kesangsian kerana mereka telah menjiwai perkataan-perkataan itu yang secara langsung diintegrasi ke dalam kehidupan sosial mereka khusus dalam konteks berbahasa. Hal itu sejajar dengan pernyataan Fishman (1997) yang memerikan bahawa bahasa mendukung tiga peranan etnik berbeza, yakni (i) sebagai rantaian bahasa-bahasa; (ii) sebagai keahlian kumpulan; dan (iii) sebagai lambang kepunyaan. Dengan maksud lain, bahasa tutur sangat berperanan untuk mewajarkan ahlinya dan bertindak sebagai medium pemerkasaan dan kekuatan kepada seluruh ahlinya. Demikian dialek Sabah yang turut menjadi aset yang mengikat dan mengukuhkan seluruh penutur etnik yang bervariasi.

Tanpa sedar, kearifan yang disembunyikan melalui aspek semantik budaya dalam dialek Sabah menumbuhkan jati diri yang tidak boleh diasingkan daripada penutur-penutur bahasa di Sabah. Sesungguhnya, keperibadian bangsa tidak terpisah daripada jati diri individu kerana ia dibincangkan secara serempak. Peri laku individulah yang menjelaskan identitinya dan jati diri individu kemudian membentuk keperibadian masyarakatnya. Melalui identiti individu, difahami keperibadian masyarakat dan dengan demikian, kita mampu memahami identiti individu. Sesungguhnya, perbezaan antara sekumpulan manusia dengan manusia lain dapat diketahui menerusi peribadi bangsa serta rasa kekitaan setiap individu di dalam kumpulan berkenaan (Abdullah Hassan, 2009).

Seyogia, kearifan tempatan itu memerlukan proses panjang untuk diakui dan disahkan dalam kalangan penuturnya. Setiap perkataan yang tersenarai telah melalui proses pembuktian menerusi proses pengujian secara pilihan sosial, yang menjurus kepada kesesuaian, kebaikan, kemampuan setiap aspek linguistik itu memaknai secara kreatif serta kontekstual dengan aspek social dan budaya masyarakat tempatan. Ia wajar kerana aspek sosiobudaya itu sama penting dengan aspek linguistik. Sesungguhnya, pengetahuan linguistik semata tidak boleh menjamin seseorang menuturkan bahasa dengan tepat dan betul, sebaliknya penutur perlu mematuhi norma sosiobudaya yang telah ditetapkan oleh sesebuah penutur bahasa (Awang Sariyan, 1985; Noriah, 1998).

Dengan kearifan tempatan, kita dapat membezakan antara budaya tempatan yang mewakili daerah atau residensi di Sabah dengan budaya kebangsaan. Pengembangan budaya setempat perlu untuk mengukuhkan kesedaran terhadap nilai-nilai tempatan yang semakin pudar. Apatah lagi dalam konteks kesejagatan dunia yang memperkenalkan banyak budaya popular moden yang didakwa sebagai budaya global yang pastinya berlainan dengan budaya setempat. Pengembangan kearifan tempatan Borneo amnya diharap akan menyemai rasa

'pemilikan' dan pelestarian tehadap setiap aspek kearifan yang akhirnya akan dijunjung sebagai sebahagian daripada peribadi dan perwakilan identiti Sabah khusus dalam aspek linguistik.

5. Kesimpulan

Cara paling mudah untuk mengurangkan salah faham interaksi antara penutur dialek Sabah dengan penutur dialek-dialek Melayu lain adalah dengan penerapan kata-kata etnik. Meskipun hanya tegar difahami dalam konteks Sabah namun ia masih memperlihatkan kehebatan kearifan tempatan yang tersembunyi di sebalik kata-kata terbabit, yang akhirnya diterima sepenuhnya dan terpakai sehingga kini membentuk identiti dialek Sabah. Selain penguasaan bahasa itu sendiri, penegasan dan penumpuan terhadap nilai emosi, nilai budi, nilai kekitaan dan nilai empati yang diserap daripada budaya masyarakat tempatan ke dalam dialek Sabah menyebabkan penutur cenderung menghindar sebarang interaksi yang boleh mewujudkan salah tafsir. Justeru itu, 'belajar daripada kehidupan' adalah teras kepada kearifan dengan refleksi; kesepaduan dan pengamalan sebagai langkah-langkah untuk memantapkan kearifan berkenaan.

Dialek Sabah sangat menarik untuk diselami daripada perspektif linguistik khusus untuk menyelami makna-makna tersirat yang mendukung seluruh kebijakan dan pandang dunia ahlinya. Dialek itu juga merupakan lambang keperibadian orang-orang Sabah yang di dalamnya terkandung nilai, rasa, emosi dan budaya sebagaimana penegasan Saidatul Nornis Mahali (2020) yang memeri keunikan dialek Sabah sebagai sesuatu yang berkait dengan budaya yang melingkari kehidupan penuturnya. Keunikan berkenaan juga secara tidak langsung membina rantaian sosial antara penutur dan akhirnya membentuk jati diri social dialek Sabah. Sesungguhnya, jumlah kata yang kecil itu turut mampu memaparkan keragaman etnik di Sabah, yang bersesuaian dengan pendapat Bulcholtz & Hall (2010) yang menjelaskan bahawa seseorang individu itu mencipta identitinya menerusi bahasa yang dituturkan.

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BAHASA MELAYU DAN IDENTITI PELBAGAI ETNIK DI SABAH

Abstrak— Kertas kerja ini membincangkan tentang fungsi bahasa Melayu sebagai satu medium utama penyatuan pelbagai etnik di negeri Sabah tanpa menghilangkan identiti asal mereka. Dari segi sejarah, walaupun negeri Sabah telah bergabung dalam Persekutuan Malaysia pada 16 September 1963 namun hanya pada 16 September 1973 barulah bahasa Melayu diisytiharkan sebagai bahasa rasmi tunggal bagi negeri tersebut. Sabah merupakan sebuah negeri yang terdiri daripada pelbagai etnik seperti Kadazan Dusun, Bajau, Murut, Suluk dan lain-lain etnik. Kerencaman etnik di Sabah menjadikan bahasa Melayu berperanan penting sebagai bahasa utama yang membolehkan komunikasi rentas etnik berlaku sekali gus memupuk perpaduan dalam kalangan etnik di Sabah. Namun, sejauh manakah keberkesanan bahasa Melayu sebagai kebangsaan dan dalam masa yang sama tidak menghalang kepelbagaian etnik di Sabah untuk terus meraikan dan memelihara warisan budaya serta bahasa ibunda masing-masing. Oleh itu, perbincangan dalam kertas kerja ini difokuskan terhadap dasar yang dilaksanakan oleh pihak kerajaan untuk memperkasakan bahasa Melayu khususnya dalam bidang pendidikan di Sabah. Kajian kertas kerja ini dibuat menggunakan pendekatan analisis kualitatif dan menggunakan kaedah kajian arkib serta kajian perpustakaan untuk memperoleh sumber maklumat kajian. Kajian ini akan menghasilkan satu analisis yang dapat digunakan sebagai rujukan untuk menambah baik atau merangka polisi lebih baik khususnya dalam perkara yang memberikan manfaat terhadap pengukuhan perpaduan masyarakat pelbagai etnik di Sabah.

Kata kunci: Bahasa kebangsaan, Bahasa Melayu, Etnik, Perpaduan, Sabah

1. Pengenalan

Bahasa Melayu telah menjadi alat perhubungan untuk berkomunikasi antara penduduk yang mendiami gugusan kepulauan Melayu. Pada zaman kegemilangan Melaka, pengetahuan bahasa Melayu sangat penting kepada semua bangsa yang mempunyai perhubungan dengan Tanah Melayu. Buktinya, sejak kurun ke-15 terdapat banyak senarai perkataan dan kamus Melayu yang disusun oleh bangsa asing (Syed Hussien Alatas, 1981). Selain itu, pada tahun 1521, Pigafeta yang merupakan seorang anak kapal 'Victoris' yang diketuai oleh Magellan telah menyusun senarai perkataan Melayu dan Itali semasa berlabuh di Pulau Tidore, Kepulauan Maluku (Syed Hussien Alatas, 1981). Malahan Emanuel Godinho de Eredia, seorang pengembara Portugis turut menyebut perihal bahasa Melayu dalam bukunya yang dipersembahkan kepada raja Sepanyol (Syed Hussien Alatas, 1981). Sejak itu, bahasa Melayu terus berkembang dan menjadi bahasa komunikasi penduduk walaupun penjajah barat silih berganti datang menguasai wilayah di nusantara. Kemudian, pada 31 Ogos 1957, Tanah Melayu yang telah mencapai kemerdekaan daripada penjajahan kuasa British turut sama menjadikan bahasa Melayu sebagai bahasa kebangsaan dan bahasa rasmi bagi seluruh Persekutuan Tanah Melayu. Oleh itu, bahasa Melayu beranjak ke satu fasa yang memperlihatkan fungsinya yang bukan sahaja sebagai alat komunikasi tetapi juga berperanan sebagai alat perpaduan bagi sebuah negara yang terdiri daripada pelbagai kaum.

Pada 16 September 1963, Malaysia telah dibentuk melalui gabungan yang terdiri daripada 11 buah negeri di Tanah Melayu, dua buah negeri di Borneo iaitu Sabah dan Sarawak serta Singapura (Perjanjian & Dokumen Lama Malaysia 1791-1965. 2013). Pembentukan Malaysia dicadangkan oleh Tunku Abdul Rahman bertujuan menjaga keselamatan dan mengekang penularan fahaman Komunis, sebagai cara mendapatkan kemerdekaan yang segera bagi Singapura, Sabah dan Sarawak, Brunei, perkongsian faedah ekonomi, membela masyarakat bumiputera di Sabah dan Sarawak, menjaga hak dan kepentingan kaum bumiputera (Mohamed Noordin Sopiee, 2005, Nik Anuar Nik Mahmud. 2000, dan R.S. Milne dan Diane K. Mauzy. 1982). Dengan kata lain, pembentukan Malaysia turut membolehkan kesemua negeri yang bergabung di bawahnya untuk bekerjasama menjadi satu bangsa bersatu dan kuat. Oleh itu, untuk mewujudkan keharmonian hidup dalam kalangan masyarakat Malaysia yang pelbagai kaum, bahasa Melayu menjadi satu medium yang dapat mengukuhkan lagi perpaduan tersebut.

2. Metodologi

Kajian kertas kerja ini dibuat menggunakan pendekatan analisis kualitatif dan menggunakan kaedah kajian arkib serta kajian perpustakaan untuk memperoleh sumber maklumat kajian.

3. Penemuan dan Perbincangan

Sabah adalah sebuah negeri yang didiami oleh penduduk pelbagai etnik dan dianggarkan terdapat lebih kurang 41 kumpulan etnik dan subkumpulan etnik yang menggunakan hampir 50 bahasa dan menuturkannya dalam 80 dialek (Mat Zin Mat Kib. 2005). Antara etnik tersebut ialah Bajau, Bisaya, Dusun, Kadazan, Murut, Suluk, Sungai dan pelbagai lagi etnik yang lain. Penduduk di Sabah bukan sahaja mempunyai kepelbagaian daripada segi asal usul keturunan tetapi juga memiliki pelbagai budaya, kepercayaan dan bahasa. Antara bahasa yang mempunyai penutur paling ramai di Sabah ialah bahasa Kadazan Dusun. Bahasa ini digunakan oleh masyarakat Kadazan dan Dusun untuk berkomunikasi antara satu sama lain. Kini, subjek bahasa Kadazan Dusun turut diajar dan dipelajari pada peringkat sekolah menengah dan juga pada peringkat pengajian tinggi. Selain itu, terdapat juga bahasa yang digunakan oleh etnik lain seperti bahasa Bajau, bahasa Murut dan sebagainya. Oleh itu, sebagai sebuah negeri yang penduduknya terdiri daripada pelbagai etnik sudah tentu usaha mengukuhkan pelaksanaan bahasa Melayu sebagai bahasa kebangsaan dalam kalangan penduduk Sabah bukanlah satu tugas yang mudah.

Masyarakat Sabah terkenal dengan keteguhan mereka mengamalkan budaya tradisi yang diwarisi daripada nenek moyang mereka termasuklah bahasa etnik. Hal ini kerana bahasa merupakan salah satu daripada identiti budaya sesuatu etnik. Sebelum tahun 1963 terdapat pelbagai bahasa yang digunakan oleh setiap etnik di Sabah untuk tujuan bertutur atau berkomunikasi (Asmah Haji Omar. 1993). Antara bahasa-bahasa tersebut ialah seperti bahasa Dusun Lotud, Dusun Rungus, Dusun Tambunan, Bajau Darat, Bajau Laut, Ilanun, Murut Tiulon, Murut Sumambuq, Paitan dan Suluk. Ini bermakna bahawa tidak ada satu bahasa rasmi tunggal yang digunakan oleh masyarakat Sabah kerana setiap etnik menggunakan bahasa etnik masing-masing sebagai bahasa perhubungan. Kepelbagaian bahasa ini menjadi salah satu sebab perlunya penggunaan satu bahasa yang sama bagi membentuk perpaduan semangat kebangsaan dalam kalangan etnik di Sabah. Perkara ini juga selaras dengan hasrat kerajaan persekutuan yang menjadikan agenda kedaulatan bahasa kebangsaan sebagai bahasa rasmi penting untuk membina identiti Malaysia dan menyatupadukan berpuluh-puluh rumpun etnik di Sabah, Sarawak dan semenanjung dengan satu *lingua franca* (Sufean Hussin. 2002).

Oleh itu, apabila Sabah bergabung dalam Persekutuan Malaysia pada tahun 1963, bahasa Melayu sebagai bahasa kebangsaan turut dijadikan sebagai salah medium utama untuk menyatupadukan dan mengintegrasikan pelbagai etnik di negeri tersebut. Sementara itu, dalam Perlembagaan Malaysia, peruntukan-peruntukan khas berhubung negeri Sabah mengenai bahasa kebangsaan terkandung dalam Perkara 161 Perlembagaan Malaysia. Antara isi kandungan dalam perkara tersebut menyatakan bahawa apabila Sabah menyertai Persekutuan Malaysia pada tahun 1963, jangka masa selama 10 tahun diberikan untuk menggunakan bahasa Melayu dengan bahasa Inggeris sebagai bahasa rasmi (Asmah Haji Omar. 2004). Hal ini bermakna bahawa penggunaan bahasa Melayu dan bahasa Inggeris di Sabah telah diperkukuhkan melalui undang-undang. Kedua-dua bahasa ini digunakan sebagai bahasa rasmi dalam tempoh 10 tahun iaitu hingga tahun 1973.

Di samping itu, dinyatakan juga bahawa apa pun yang terkandung dalam Perkara 152 berhubung soal bahasa kebangsaan, bahasa bumiputera yang digunakan di Sabah boleh digunakan dalam mahkamah-mahkamah bumiputera atau untuk apa-apa kanun undang-undang dan adat istiadat bumiputera (Tun Mohamed Suffian bin Hashim. 1998). Dengan itu, walaupun bahasa Melayu dan bahasa Inggeris digunakan sebagai bahasa rasmi di Sabah, hal ini tidak meminggirkan sepenuhnya fungsi bahasa etnik. Bahasa-bahasa etnik yang menjadi identiti masyarakat di negeri ini terus mendapat kedudukan yang istimewa. Perkara ini dapat dilihat dengan jelas apabila bahasa-bahasa bumiputera, sebagaimana yang telah diperakukan oleh Suruhanjaya Cobbold bahawa bahasa-bahasa tempatan yang digunakan dalam badan-badan perundangan hendaklah terus digunakan untuk 10 tahun (Saidatul Nornis Hj. Mahali. 2004). Oleh itu, walaupun bermula pada tahun 1963, bahasa Melayu dilihat mula mengambil alih peranan sebagai bahasa rasmi namun fungsi bahasa etnik masih tetap berterusan sebagai alat komunikasi khususnya bagi penutur bahasa tersebut. Ini juga bermakna bahawa pelaksanaan bahasa Melayu sebagai bahasa kebangsaan dan bahasa rasmi di Sabah sejak selepas negeri tersebut mendapat kemerdekaan sama sekali tidak meminggirkan atau menghapuskan bahasa-bahasa etnik yang sudah menjadi bahasa komunikasi dalam kalangan masyarakat di Sabah.

Perjalanan untuk memartabatkan bahasa Melayu di Sabah adalah tidak mudah dan memerlukan usaha gigih berterusan daripada semua pihak. Sejak awal selepas mendapat kemerdekaan, peranan bahasa Melayu sebagai bahasa rasmi telah disaingi oleh bahasa Inggeris. Menurut perenggan 28 dalam Perjanjian London seperti yang terkandung dalam Peruntukan 161 Perlembagaan Malaysia menegaskan bahawa bahasa Inggeris masih boleh dipakai sebagai bahasa rasmi negeri Sabah sehingga 10 tahun selepas pembentukan Persekutuan Malaysia, atau sehingga Dewan Undangan Negeri itu sendiri menetapkan (Zaini Oje @ Ozea. 2003). Berdasarkan peruntukan tersebut, penggunaan bahasa Inggeris di negeri Sabah terjamin sehingga pada bulan September 1973. Bahasa Inggeris, boleh digunakan seperti berikut:

(a) Dalam kedua-dua Majlis Parlimen oleh anggota-anggota dari Sabah atau Sarawak.
(b) Dalam perbicaraan Mahkamah Tinggi dan Mahkamah Rendah negeri-negeri itu dan juga dalam perbicaraan Mahkamah Agung yang mendengar rayuan atau rujukan daripada Mahkamah Tinggi negeri-negeri itu dan

(c) Dalam Dewan Negara dan maksud rasmi, termasuklah maksud rasmi kerajaan Persekutuan.

Penggunaan bahasa Inggeris juga terlihat jelas apabila wakil-wakil dari Sabah boleh menggunakan bahasa Inggeris dalam Parlimen Persekutuan, mahkamah di Sabah dan dalam rayuan mereka. Selain itu, bahasa Inggeris juga digunakan dalam Dewan Negeri atau untuk tujuan rasmi yang lain (R.S. Milne dan Diane K. Mauzy. 1992). Situasi ini menyebabkan muncul persaingan antara bahasa Inggeris dan bahasa Melayu yang sudah tentu memberikan kesan terhadap usaha mengembangkan penggunaan bahasa Melayu dalam kalangan masyarakat Sabah. Penggunaan bahasa Inggeris dalam urusan rasmi memberikan gambaran jelas terhadap kedudukan bahasa Melayu yang memerlukan usaha lebih giat supaya ia dapat melaksanakan peranannya sebagai bahasa rasmi di negeri tersebut.

Pada 16 September 1973, bahasa Melayu telah diisytiharkan sebagai bahasa rasmi bagi negeri Sabah (Saidatul Nornis Hj. Mahali. 2004). Ia merupakan satu anjakan dalam perkembangan bahasa Melayu di Sabah. Dengan itu, usaha untuk melaksanakan pengukuhan penggunaan bahasa Melayu dalam kalangan penduduk di Sabah semakin bertambah giat. Antara usaha tersebut adalah penubuhan Dewan Bahasa dan Pustaka (DBP) cawangan Sabah pada 1 Januari 1977 melalui gabungan DBP dan Biro Kesusteraan Borneo (Asraf Abdul Wahab, Awang Sariyan, Farid Onn dan Firdaus Abdullah. 2007). DBP cawangan Sabah ditubuhkan untuk melaksanakan proses pengembangan dan pembinaan bahasa Melayu supaya ia dapat diperkukuhkan sebagai bahasa kebangsaan, bahasa rasmi mahupun bahasa ilmu di Sabah.

Selain itu, DBP juga berperanan sebagai agensi kerajaan yang bertanggungjawab menerbitkan bahan-bahan menggunakan bahasa Melayu sebagai bahasa penyampaian. DBP telah menjalankan pelbagai aktiviti dan program berkaitan bahasa kebangsaan termasuklah mengadakan kempen iaitu Gerakan Cintai Bahasa Kita pada tahun 1987 (Saidatul Nornis Hj. Mahali. 2004). DBP telah menyumbang dalam memperluaskan penggunaan bahasa Melayu sebagai bahasa kebangsaan di Sabah. Peranan DBP untuk menjadikan bahasa Melayu sebagai alat komunikasi, bahasa ilmu dan alat perpaduan berterusan sehingga kini. Pelbagai program seperti Bulan Bahasa Kebangsaan menjadi wadah menyemai rasa cinta terhadap bahasa Melayu. Penganjuran program sedemikian juga membantu penduduk pelbagai etnik di negeri ini menguasai bahasa Melayu di samping dapat memupuk perpaduan dan membentuk jati diri bangsa Malaysia.

Usaha kerajaan dalam memastikan bahasa Melayu terus berkembang di negeri Sabah boleh dilihat melalui bidang pendidikan. Apabila Sabah menyertai Malaysia pada tahun 1963, corak pendidikan di negeri tersebut turut digubal menjurus kepada corak pendidikan kebangsaan iaitu berbahasa pengantar bahasa Melayu (Sufean Hussin. 1996). Ini kerana antara elemen utama dalam Dasar Pendidikan Kebangsaan adalah sistem persekolahan yang sama bagi semua individu di Malaysia, bahasa Melayu bertindak sebagai bahasa pengantar utama di semua peringkat persekolahan, kurikulum serta peperiksaan sekolah yang mempunyai kandungan silibus yang serupa dan bercorak kebangsaan (Saidatul Nornis Hj. Mahali. 2004). Walau bagaimanapun, antara tahun 1963 hingga 1973 bahasa pengantar yang digunakan bagi sekolah-sekolah di Sabah adalah bahasa Inggeris dan bahasa ibunda. Ia disebabkan oleh permintaan rakyat Sabah sendiri yang meminta tempoh 10 tahun selepas Sabah mencapai kemerdekaan untuk menggunakan bahasa Inggeris dan bahasa-bahasa bumiputera yang lain.

Pelaksanaan bahasa Melayu sebagai bahasa pengantar di sekolah-sekolah rendah di Sabah bermula pada tahun 1973 apabila Dewan Undangan Negeri Sabah meminda perlembagaannya menjadikan bahasa Melayu sebagai bahasa rasmi negeri Sabah (Sufean Hussin. 2002). Namun, bagi sekolah menengah Melayu ia telah dimulakan di Sabah pada tahun 1968 dan penukaran bahasa pengantar dari bahasa Inggeris ke bahasa Melayu di sekolah-sekolah di Sabah juga telah dimulakan oleh sekolah Inggeris Darjah 1 pada tahun 1970. Selaras dengan itu, anak-anak peribumi di Sabah bukan sahaja berpeluang mendapat pendidikan yang sama seperti di negeri-negeri lain tetapi juga mengukuhkan lagi penggunaan bahasa Melayu sebagai bahasa pengantar tunggal bagi sekolah-sekolah di Sabah. Tindakan pelaksanaan bahasa Melayu sebagai bahasa pengantar di peringkat sekolah rendah, menengah dan institusi pengajian tinggi bukan sahaja memperluaskan penggunaan bahasa Melayu sebagai bahasa kebangsaan tetapi menjadi bahasa yang dapat menyatupadukan masyarakat di negeri ini.

Selain pihak kerajaan, usaha mengukuhkan penggunaan bahasa Melayu dalam kalangan penduduk pelbagai etnik di Sabah didapati turut mendapat sokongan pertubuhan dikenali sebagai Badan Bahasa Sabah (BAHASA) (Berita Harian, 29 Mac 1970). BAHASA dianggotai oleh ahli terdiri daripada penulis, guru, peminat, ahli bahasa dan sastera di Sabah. Pertubuhan yang terbentuk melalui gabungan Persatuan Penulis-penulis Sabah (PERPESA) dengan Angkatan Persatuan Melayu Sabah (APMS) ini bermatlamat "menyatu padukan berbagai kaum di negeri ini menerusi satu bahasa". Ahli-ahli pertubuhan BAHASA berpandangan bahawa hanya dengan satu bahasa, Malaysia akan makmur dan harmoni untuk menjamin generasi akan datang. Secara terperinci dasar dan tujuan pertubuhan BAHASA adalah seperti berikut:

a. Menyatupadukan semua kaum di negeri Sabah khasnya Malaysia amnya menerusi bahasa rasmi yang tunggal iaitu bahasa Malaysia.
b. Menyatupadukan seluruh penulis-penulis, guru-guru, peminat-peminat, ahli-ahli bahasa dan sastera di Sabah.

c. Berusaha seluasnya dalam lapangan bahasa, sastera dan ilmu pengetahuan iaitu:
    i. Berjuang dan mempertahankan kedaulatan bahasa dan sastera.
    ii. Mengadakan khidmat-khidmat bagi menggalak, meninggi dan memperkembangkan bahasa dan sastera.

Matlamat tersebut menunjukkan bahawa BAHASA menyedari akan kepentingan peranan bahasa Melayu sebagai medium perpaduan masyarakat di Sabah. Selain itu, terdapat juga pertubuhan lain yang menyokong bahasa Melayu dilaksanakan sebagai bahasa rasmi tunggal di negeri Sabah seperti Persatuan Belia Kebangsaan Sabah (SANYA), Kesatuan Guru-guku Kerajaan Sabah (KGKS), Angkatan Gaya Baru Sabah (AGABA) dan lain-lain (Berita Harian, 29 Mac 1970). Sokongan pertubuhan dan persatuan ini menunjukkan bahawa masyarakat Sabah menerima secara terbuka pelaksanaan bahasa Melayu sebagai bahasa rasmi yang berperanan penting untuk menyatupadukan pelbagai etnik di negeri tersebut.

Sabah sebagai sebuah negeri dengan kewujudan pelbagai bahasa ibunda dalam kalangan masyarakatnya sudah pasti akan berhadapan dengan cabaran untuk mengukuhkan kedudukan bahasa Melayu. Timbul kebimbangan dalam kalangan masyarakat Sabah bahawa bahasa-bahasa etnik akan lenyap kerana pelaksanaan bahasa Melayu sebagai bahasa kebangsaan dan bahasa rasmi yang tunggal di negeri tersebut. Selain itu, usaha mereka dalam memartabatkan bahasa ibunda etnik masing-masing pula akan menjadi sia-sia. Namun demikian, sebagaimana yang termaktub dalam Perlembagaan bahawa bahasa Melayu sebagai bahasa kebangsaan dan bahasa rasmi bukanlah bermakna meminggirkan hak bagi bahasa-bahasa bumiputera lain di negeri Sabah. Bahkan bahasa-bahasa tersebut boleh digunakan, dipelajari atau diajar tanpa larangan kecuali bagi maksud rasmi. Ini bermakna bahawa bahasa Melayu dan bahasa etnik sama-sama terjamin kedudukannya. Seiring dengan penggunaan bahasa etnik, bahasa Melayu perlu dikuasai oleh masyarakat Sabah sebagai cara untuk menunjukkan jati diri bangsa Malaysia. Malahan kebolehan masyarakat Sabah dapat bertutur, berkomunikasi, berhubungan, berfikir dan bertindak dengan menggunakan satu bahasa yang sama iaitu bahasa Melayu dapat mewujudkan sikap saling memahami antara satu sama lain. Hasilnya, situasi ini juga dapat mengelakkan sikap negatif seperti prasangka buruk, prejudis, diskriminasi dan konflik antara etnik.

Sebenar bahasa etnik turut berhadapan cabaran tersendiri kerana semakin ramai generasi muda masa kini sudah tidak bertutur dalam bahasa etnik masing-masing. Kebanyakan hanya golongan tua yang masih menggunakan bahasa etnik sebagai bahasa pertuturan. Keadaan ini menyebabkan bahasa etnik sedikit demi sedikit mula terhapus. Kepupusan bahasa sesuatu etnik adalah kerugian Oleh itu, sebagai salah satu usaha untuk melestarikan bahasa-bahasa etnik di Sabah adalah melaksanakan penyelidikan dan penerbitan akademik yang memperlihatkan Universiti Malaysia Sabah (UMS) dengan kerjasama Institut Kajian Pembangunan Sabah (IDS) mengambil langkah proaktif memperkukuh usaha pemeliharaan bahasa ibunda etnik di Sabah menerusi pelaksanaan Projek Kajian Eksploratori Vitaliti dan Vulnerabiliti Bahasa Ibunda Etnik di Sabah.(https://www.ums.edu.my/v6/index.php/ms/berita/ums-ids-perkasa-usaha-lindungi-bahasa-ibunda-etnik-sabah). UMS, IDS Perkasa Usaha Lindungi Bahasa Ibunda Etnik Sabah. 22 Mei 2026).

Selain itu, Tindakan DBP Cawangan Sabah menerusi Unit Pembinaan Bahasa Sastera bertanggungjawab melaksanakan usaha pelestarian bahasa sukuan di Sabah melalui Pelan Strategik DBP 2021-2025 iaitu Bahasa Melayu bahasa Ilmu: Khazanah Ilmu Terpelihara. Antara usaha DBP termasuklah memperkaya kosa kata dalam bahasa etnik melalui aktiviti perkamusan agar dapat digunakan sebagai sebahagian daripada bahasa kebangsaan. Bagi mengetengahkan bahasa sukuan di serata dunia DBP memasukkan entri bahasa sukuan yang telah mantap ke dalam kamus Dewan Perdana, iaitu kamus terbaru DBP yang mengandungi 12 ribu katamasukan. Kini melalui laman web DBP sebanyak 6810 entri bahasa sukuan Sabah daripada etnik seperti Kadazan Dusun, Murut Tahoi, Bisaya, Rungus, Kimaragan dan bajau dapat diakses oleh masyarakat (https://dewanbahasa.jendeladbp.my/2021/10/22/1817/). Kerajaan negeri Sabah turut menunjukkan sokongan terhadap usaha pelbagai pihak, termasuk persatuan etnik untuk memartabatkan bahasa ibunda mereka sebagai cara memupuk perpaduan dan keterangkuman dalam masyarakat berbilang budaya di negara ini.

4. Kesimpulan

Bahasa Melayu di negeri Sabah tidak hanya berfungsi sebagai medium komunikasi tetapi berperanan penting sebagai alat yang menyatupadukan penduduknya. Hari ini, pelbagai usaha yang dilaksanakan oleh pihak kerajaan, DBP mahupun persatuan atau pertubuhan telah menjadikan bahasa Melayu sebagai bahasa utama dalam kehidupan harian dan urusan rasmi. Selain itu, usaha untuk melestarikan bahasa-bahasa etnik menunjukkan bahawa ia tidak dipinggirkan, Keadaan ini bukan sahaja menunjukkan toleransi tetapi juga sikap menghargai semua warisan budaya tradisi setiap etnik yang melambangkan jati diri bangsa Malaysia.

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PERJUANGAN DAN CABARAN PELAKSANAAN BAHASA MELAYU, 1968-1970

Abstrak— Persekutuan Tanah Melayu telah mecapai kemerdekaan daripada penjajahan kuasa British pada 31 Ogos 1957. Selaras dengan itu, kerajaan telah meluluskan Perkara 152 (1) menjadi undang-undang untuk menguatkuasakan bahawa bahasa Melayu sebagai bahasa kebangsaan bagi Persekutuan. Oleh itu, pelbagai langkah telah dilaksanakan untuk mengukuhkan kedudukan bahasa Melayu sebagai bahasa rasmi dan bahasa kebangsaan di negara ini. Namun, ia bukan sesuatu yang mudah kerana pelaksanaan bahasa kebangsaan berhadapan dengan pelbagai cabaran dan turut menjadi salah satu isu ketika tercetusnya Peristiwa 13 Mei 1969. Perbincangan dalam kertas kerja ini difokuskan terhadap perjuangan dan cabaran yang dihadapi oleh pihak kerajaan dan bukan kerajaan untuk memartabatkan bahasa Melayu dalam tempoh antara tahun 1968 hingga 1970. Pemilihan tempoh ini adalah untuk memberikan tumpuan terhadap usaha pengukuhan bahasa kebangsaan selepas kelulusan Akta Bahasa Kebangsaan 1967 hingga satu ordinan dibincangkan dalam parlimen berhubung pindaan terhadap Ordinan (kuasa-kuasa perlu) Darurat No. 45, 1970. Melalui pindaan tersebut, kerajaan bertindak menggubal satu undang-undang tentang perkara sensitif yang melarang orang ramai daripada mempersoalkan kedudukan bahasa Melayu sebagai bahasa kebangsaan dan bahasa rasmi negara sewenang-wenangnya. Kajian kertas kerja ini dibuat menggunakan pendekatan analisis kualitatif dan menggunakan kaedah kajian arkib serta kajian perpustakaan untuk memperoleh sumber maklumat kajian. Kajian ini akan menghasilkan satu analisis yang dapat digunakan sebagai rujukan untuk merangka polisi lebih baik dan memberikan manfaat terhadap pemartabatan bahasa Melayu di negara ini.

Kata kunci: Bahasa kebangsaan, Bahasa Melayu, Bahasa rasmi, Cabaran

1. Pengenalan

Kertas kerja ini akan membincangkan tentang perjuangan dan cabaran yang dihadapi dalam pelaksanaan bahasa Melayu sebagi bahasa kebangsaan dalam tempoh antara tahun 1968 hingga 1970. Dalam tempoh tersebut, perkembangan bahasa Melayu wajar ditelusuri untuk memberikan suatu kefahaman dan pengetahuan terhadap usaha memartabatkan bahasa Melayu. Perbincangan akan difokuskan terhadap perjuangan melalui usaha pihak kerajaan dan bukan kerajaan untuk melaksanakan bahasa Melayu dalam pelbagai bidang, isu bahasa kebangsaan dalam pilihan raya umum pada tahun 1969 dan isu bahasa Melayu dalam Peristiwa 13 Mei 1969 sehingga satu ordinan dibincangkan dalam parlimen berhubung pindaan terhadap Ordinan (kuasa-kuasa perlu) Darurat No. 45, 1970. Melalui pindaan tersebut, kerajaan bertindak menggubal satu undang-undang tentang perkara sensitif yang melarang orang ramai daripada mempersoalkan kedudukan bahasa Melayu sebagai bahasa kebangsaan dan bahasa rasmi negara sewenang-wenangnya.

2. Metodologi

Kajian kertas kerja ini dibuat menggunakan pendekatan analisis kualitatif dan menggunakan kaedah kajian arkib serta kajian perpustakaan untuk memperoleh sumber maklumat kajian.

3. Penemuan dan Perbincangan

Kelulusan Akta Bahasa Kebangsaan 1967 merupakan satu peristiwa penting dalam perkembangan pelaksanaan bahasa Melayu kerana telah mengangkat kedudukan bahasa Melayu ke tahap yang lebih baik. Namun, dalam masa yang sama bahasa Melayu sebenarnya masih berhadapan dengan kekangan yang menjadi halangan terhadap usaha mengukuhkan bahasa tersebut khususnya dalam bidang pentadbiran dan pendidikan. Dalam bidang pentadbiran misalnya, terdapat pegawai pentadbiran yang tidak fasih berbahasa Melayu. Keadaan ini menyebabkan pegawai tersebut tidak menggunakan bahasa Melayu sekali gus menyukarkan perjalanan urusan

pentadbiran. Ini bermakna bahawa penggunaan bahasa Melayu dalam urusan rasmi pentadbiran masih belum terlaksana sepenuhnya dalam jabatan-jabatan kerajaan.

Selepas Peristiwa 13 Mei 1969 yang mencetuskan huru hara dalam keharmonian kaum di negara ini, kerajaan mengambil tindakan tegas untuk memastikan kelancaran pelaksanaan bahasa Melayu sebagai bahasa rasmi dalam bidang pentadbiran. Dengan itu, beberapa kementerian telah bertindak mengembalikan atau sekurang-kurangnya mengetepikan surat yang tidak ditulis dalam bahasa kebangsaan (Raja Mukhtaruddin bin Raja Mohd. Dain. 1992. hlm.136). Tindakan ini menunjukkan ketegasan kerajaan dalam usahanya memperluaskan pelaksanaan bahasa Melayu pada peringkat pentadbiran. Selain itu, jabatan kerajaan seperti Kementerian Perpaduan Negara turut menganjurkan kursus bahasa kebangsaan bermula pada tahun 1970 (Raja Mukhtaruddin bin Raja Mohd. Dain. 1992 hlm.125). Kursus bahasa kebangsaan dikhususkan kepada orang bukan Melayu di seluruh negara. Melalui kursus tersebut, Kementerian Perpaduan Negara bukan sahaja dapat mengukuhkan lagi pelaksanaan bahasa Melayu dalam kalangan orang bukan Melayu tetapi secara tidak langsung turut mewujudkan perpaduan dalam kalangan masyarakat berbilang kaum di negara ini.

Selain dalam pentadbiran, perjuangan terhadap pemartabatan bahasa Melayu di negara ini juga perlu diteliti melalui bidang pendidikan. Bahasa Melayu menjadi bahasa pengantar di sekolah kebangsaan apabila kerajaan menukar semua sekolah rendah aliran jenis kebangsaan yang berbahasa pengantar Inggeris menjadi sekolah kebangsaan mulai tahun 1968 (Raja Mukhtaruddin bin Raja Mohd. Dain. 1992. hlm.103). Pertukaran tersebut telah dijalankan secara berperingkat-peringkat dan sebagai permulaannya pada tahun 1968, terdapat lima mata pelajaran diajarkan dalam bahasa Melayu pada peringkat darjah satu sehingga darjah tiga di sekolah jenis kebangsaan Inggeris. Selain itu, kelas-kelas pengantar Melayu turut diperkenalkan di Sekolah Menengah Vokasional ('Bahasa Melayu dalam Pendidikan dan Prospeknya Menjelang abad ke-21', Syarahan oleh Awang Had Salleh. 21 Januari 1991. hlm. 3).

Usaha tersebut berterusan pada tahun 1969 apabila satu mata pelajaran iaitu Tatarakyat telah diajarkan dalam bahasa Melayu di sekolah rendah jenis kebangsaan Inggeris. Kemudian selepas Peristiwa 13 Mei 1969 berlaku, pihak kerajaan telah mengambil tindakan yang lebih tegas untuk menjadikan bahasa Melayu sebagai salah satu alat atau medium dalam membentuk perpaduan rakyat. Perkara ini terbukti apabila mulai tahun 1970, kerajaan melaksanakan Dasar Pelajaran Kebangsaan secara berperingkat-peringkat dengan menjadikan bahasa kebangsaan sebagai bahasa pengantar utama di sekolah-sekolah dan pusat pengajian tinggi (Mokhtar bin Muhammad.1998. hlm. 129). Pihak kerajaan juga melaksanakan langkah untuk mengajarkan semua mata pelajaran darjah satu di sekolah jenis kebangsaan Inggeris dalam bahasa Melayu (Awang Sariyan. 1983. hlm. 138). Di samping itu, kelas pengantar bahasa Melayu turut dilaksanakan di sekolah teknik. Di peringkat pengajian tinggi penubuhan Universiti Kebangsaan Malaysia pada 18 Mei 1970 telah menggunakan sepenuhnya bahasa Melayu sebagai bahasa pengantar untuk semua mata pelajaran di universiti tersebut. Situasi ini meletakkan bahasa Melayu pada kedudukan yang lebih tinggi sebagai bahasa pengantar dan membuktikan kemampuan bahasa kebangsaan untuk menjadi bahasa ilmu pada peringkat pengajian tinggi.

Perjuangan memartabatkan bahasa Melayu turut ditinjau dalam aspek peperiksaan. Bermula pada tahun 1969, bahasa Melayu semakin mengalami perkembangan yang pesat apabila Peperiksaan Sijil Tinggi Persekolahan aliran sains dan Peperiksaan Sijil Pelajaran Vokasional Malaysia dijalankan dalam bahasa Melayu. Sementara itu, murid-murid tingkatan lima di sekolah menengah jenis kebangsaan Inggeris yang mengambil peperiksaan Sijil Pelajaran Malaysia pula dikehendaki lulus dalam bahasa Melayu. Kerajaan juga telah mewajibkan pelajar mendapat kelulusan pangkat kepujian untuk bahasa Melayu dalam peperiksaan Sijil Pelajaran Malaysia atau M.C.E (Raja Mukhtaruddin bin Raja Mohd. Dain. hlm. 109.). Jadual 1 berikut menunjukkan jumlah murid yang mengambil peperiksaan Sijil Rendah Pelajaran (SRP) dan Sijil Pelajaran Malaysia (SPM) menggunakan bahasa pengantar bahasa Melayu.

Jadual 1: Jumlah Murid Yang Mengambil Peperiksaan (SRP dan SPM)

Tahun	SRP	SPM
1968	34102	9410
1969	35036	15643
1970	29124	14982
Jumlah	98262	40035

Sumber: Raja Mukhtaruddin Raja Mohd. Dain. (1992). *Pembinaan Bahasa Melayu: Perancangan Bahasa Di Malaysia*, Kuala Lumpur: Dewan Bahasa dan Pustaka, hlm. 108.

Berdasarkan perangkaan yang tercatat dalam jadual 1, jelas memperlihatkan peningkatan bilangan pelajar dalam peperiksaan SRP dan SPM yang dijalankan dalam bahasa Melayu. Perkara ini berkait rapat dengan usaha yang dilakukan oleh pihak kerajaan untuk melaksanakan penggunaan bahasa Melayu dalam bidang pendidikan. Walaupun pada tahun 1970 menunjukkan kemerosotan jumlah pelajar yang menduduki peperiksaan SRP dan SPM tetapi ini disebabkan oleh keadaan ekonomi dan taraf hidup masyarakat ketika itu yang rata-ratanya hidup dalam keadaan miskin menyebabkan ramai yang tercicir dari sekolah.

Usaha kerajaan dalam mengukuhkan penggunaan bahasa Melayu pada peringkat sekolah menengah kebangsaan dapat dilihat melalui rancangan penyediaan guru yang bukan sahaja cekap mengajar mata pelajaran bahasa Melayu tetapi juga fasih mengajar dalam bahasa Melayu. Rentetan daripada itu, bahasa Melayu dijadikan bahasa pengantar di maktab perguruan menggantikan bahasa Inggeris. Selain itu, guru-guru juga diberikan latihan semula dalam bahasa Melayu yang bertujuan untuk melicinkan proses pembelajaran apabila bahasa pengantar di sekolah jenis kebangsaan Inggeris ditukar daripada bahasa Inggeris kepada bahasa Melayu pada tahun 1970. Selain itu, kerajaan melalui menteri pelajarannya, Abdul Rahman Yaakub telah menjalankan dasar tegas dalam melaksanakan Dasar Pelajaran Kebangsaan (Ahmat Adam. 1994. hlm. 95). Situasi ini dengan jelas menunjukkan bahawa kerajaan telah berusaha bersungguh-sungguh untuk mengembangkan bahasa Melayu dalam bidang pendidikan.

Dalam tempoh antara tahun 1968 hingga 1970, persatuan bukan kerajaan turut memainkan peranan penting dalam perjuangan memajukan bahasa Melayu. Persatuan seperti Persatuan Bahasa Melayu Universiti Malaya (PBMUM) telah menganjurkan simposium tentang Dasar Pelajaran Kebangsaan pada 28 dan 29 Oktober 1968. Para peserta simposium tersebut mengambil peluang untuk melahirkan perasaan tidak puas hati mereka terhadap pelaksanaan Dasar Pelajaran Kebangsaan khususnya kerana bahasa pengantar di sekolah rendah jenis kebangsaan tidak ditukar kepada bahasa Melayu. Rentetan daripada itu, kesepakatan dicapai oleh peserta simposium untuk mendesak supaya Menteri Pelajaran meletakkan jawatan dan mendesak supaya ditubuhkan sebuah Universiti Kebangsaan. Perkara ini disebabkan Universiti Malaya dan Universiti Sains Malaysia tidak dapat mengadakan kursus-kursus dalam bahasa Melayu yang mencukupi (Ahmat Adam. 1994. hlm. 39-40) .

Selepas berlakunya Peristiwa 13 Mei 1969, rasa tidak puas hati ahli PBMUM semakin jelas apabila mereka telah mengadakan tunjuk perasaan pada 11 Julai 1969 dan 28 Ogos 1969. Perkara ini kerana PBMUM pernah meramalkan pergaduhan kaum akan berlaku di Semenanjung Malaysia jika kerajaan tidak bertindak tegas dalam melaksanakan perkara-perkara seperti menjadikan bahasa Melayu sebagai bahasa rasmi yang tunggal (Ahmat Adam. 1994. hlm. 36). Tindakan PBMUM seterusnya dapat dilihat apabila kelambatan Universiti Malaya menjalankan pentadbirannya dalam bahasa Melayu telah menyebabkan PBMUM mengadakan satu tunjuk perasaan pada 5 Oktober 1970. Dalam tunjuk perasaan itu, PMBUM telah mengecat papan kenyataan dan tanda jalan serta bilik pejabat yang ditulis dalam bahasa Inggeris (Ahmat Adam. 1994. hlm. 37). Tindakan PBMUM ini menunjukkan hasrat rakyat untuk melaksanakan penggunaan bahasa Melayu sebagai bahasa rasmi dan bahasa kebangsaan di negara ini.

Seterusnya, Persatuan Penulis Nasional (PENA) merupakan salah satu persatuan yang turut terlibat secara langsung dalam usaha pengembangan bahasa Melayu. PENA telah mengambil tindakan menghantar satu memorandum tentang pelaksanaan bahasa Melayu dalam Dasar Pelajaran Kebangsaan kepada Menteri Pelajaran Malaysia. Melalui memorandum tersebut, PENA berharap agar kerajaan akan lebih tegas dalam melaksanakan Dasar Pelajaran Kebangsaan. Antara isi kandungan memorandum tersebut, pada peringkat sekolah rendah PENA menggesa semua darjah satu dan darjah dua sekolah-sekolah Jenis kebangsaan Inggeris menggunakan bahasa Melayu sebagai bahasa pengantar mulai tahun 1970. Manakala guru-guru yang kurang fasih menggunakan bahasa kebangsaan diberikan latihan intensif pada waktu cuti sekolah dan jumlah waktu untuk pelajaran bahasa Melayu ditambah. Di peringkat sekolah menengah pula, PENA mencadangkan agar pengantar di kelas peralihan ditukar daripada bahasa Inggeris kepada bahasa Melayu. Sementara itu, diadakan juga kursus kilat insentif pada bulan Disember untuk guru sekolah menengah mempelajari bahasa Melayu. Seterusnya, mulai 1970 ujian lisan bahasa Melayu diwajibkan kepada semua calon Sijil Pelajaran Malaysia (SPM) sebagai sebahagian penentuan kelulusan bahasa kebangsaan (Ahmat Adam. 1994. hlm. 4041).

Akta Bahasa Kebangsaan 1967 telah dibentangkan dalam Dewan Rakyat (Parlimen) pada 23 Februari 1967 oleh Perdana Menteri Malaysia, Tunku Abdul Rahman (*Parliamentary Debates*, Dewan Rakyat (House of Representatives), Official Report, Third Session of The Second Parliament of Malaysia. Volume III, No. 45, 2 March 1967. hlm. 5990). dan diluluskan pada 3 Mac tahun tersebut (*Keranda 152: Bahasa Kita, Air Mata dan Maruah Kita*. 2002. hlm. 40). Kemudian dikuatkuasakan tepat sepuluh tahun selepas hari merdeka, iaitu pada 1 September 1967 (Tun Mohamed Suffian bin Hashim. 1987. hlm. 444). Walaupun akta ini menjadi satu penanda perkembangan bahasa Melayu namun hakikatnya pelaksanaan penggunaan sepenuhnya bahasa Melayu selepas sepuluh tahun kemerdekaan negara sebagaimana yang terkandung dalam perlembagaan masih belum tercapai. Oleh itu, isu bahasa Melayu masih lagi menjaantara topik yang sering kali dibangkitkan dalam pilihan raya umum 1969 (Diane K. Mauzy. 1985. hlm. 35). Dengan kata lain, dalam pilihan raya umum 1969 terdapat parti politik yang mengetengahkan isu bahasa (Norhayati binti Mat Saad. Sesi 1998/99. hlm. 53).

Penggunaan isu bahasa oleh ahli-ahli politik untuk meraih undi telah menyebabkan pergeseran kaum yang mencapai kemuncak dengan tercetusnya satu peristiwa hitam dalam sejarah Malaysia yang dikenali sebagai Peristiwa 13 Mei 1969 (Leon Comber. 1988). Salah satu isu dalam kalangan orang Melayu sama ada di pihak *United Malays National Organisation* (UMNO) ataupun pembangkang Melayu ialah bersabit soal pendaulatan bahasa Melayu sebagai bahasa kebangsaan (Ramlah Adam. 2005. hlm. 407). Dengan itu dapat dikatakan bahawa isu bahasa yang digunakan oleh pemimpin parti politik dalam kempen pilihan raya umum 1969 menjaantara punca berlakunya tragedi rusuhan kaum terbesar di negara ini. Ini bermakna bahawa tindakan parti-parti politik

menggunakan isu bahasa dalam kempen mereka telah menyebabkan bara api perkauman mula terasa bahangnya (Gordon P. Means. 1991. hlm. 395-396).

Peristiwa 13 Mei 1969 merupakan satu titik hitam dalam lipatan sejarah negara yang menyaksikan peristiwa rusuhan kaum Melayu dengan kaum bukan Melayu sehingga melibatkan kematian dan kerosakan harta benda. Ia digambarkan oleh Tunku Abdul Rahman (Perdana Menteri Malaysia ketika itu "Perasaan takut dan terkejut telah meresap ke dalam hati seluruh penduduk negeri ini, sehingga kita masih merasa menggeletar setiap kali teringatkan kejadian yang dahsyat itu. Daripada segi kedudukan alam, Malaysia tidak terletak dalam lengkungan gempa bumi, tetapi 13 Mei 1969 nyatalah merupakan satu letupan gempa masyarakat dan politik yang amat mengerikan". (Tunku Abdul Rahman, 1969). Namun begitu, Peristiwa 13 Mei turut memberikan kesedaran kepada kerajaan tentang pentingnya perpaduan kaum untuk mengelak daripada tragedi tersebut berulang. Situasi ini dapat dilihat melalui tindakan kerajaan menggalakkan setiap warganegaranya untuk bertutur dalam bahasa kebangsaan (Norhayati binti Mat Saad,1998/99, hlm. 61). Kesannya pelaksanaan penggunaan bahasa Melayu semakin berkembang pesat.

Selain itu, dalam usaha mewujudkan suasana harmoni dalam kalangan masyarakat Malaysia yang pelbagai kaum, bahasa Melayu telah diubah namanya kepada bahasa Malaysia (Abdullah Hassan. 1987. hlm. 6). Perubahan ini dibuat pada bulan Mei 1969 apabila terdapat satu dekri daripada Tun Abdul Razak (Timbalan Perdana Menteri) melalui Majlis Gerakan Negara (MAGERAN) telah menggantikan bahasa Melayu kepada bahasa Malaysia (Asmah Haji Omar. 2004. hlm. 6). Perubahan nama ini bertujuan supaya orang bukan Melayu tidak lagi melihat bahasa Malaysia sebagai bahasa kepunyaan orang Melayu sahaja tetapi kepunyaan semua rakyat Malaysia. Di samping itu, perubahan dari segi nama ini diharap dapat mewujudkan sebuah negara yang padu melalui satu bahasa dan bahasa Malaysia menjadi bahasa bagi tiap-tiap warganegara Malaysia (Juriah Long dan Zainal Abidin Ahmad. 2007. hlm. 446). Oleh itu, dapatlah dikatakan bahawa bahasa Malaysia mengambil tempat bahasa Melayu bertujuan untuk meneutralkan pemilikan khusus terhadap bahasa itu (Asmah Haji Omar. 1970. hlm. 1). Dengan itu, cabaran kerana terdapat anggapan bahawa bahasa Melayu adalah kepunyaan orang Melayu sahaja dapat di atasi dan orang-orang bukan Melayu akan lebih mudah menerima bahasa Melayu.

Sebagai usaha untuk mengelakkan peristiwa 13 Mei 1969 dan penggunaan isu bahasa dalam pilihan raya 1969 berulang, kerajaan telah bertindak membuat penguatkuasaan dari segi undang-undang. Oleh itu, Akta Hasutan 1948 telah dipinda dalam Ordinan No. 45 (Kuasa-kuasa Perlu) Darurat 1970 yang melarang sesiapa pun mempersoalkan apa-apa perkara, hak, taraf, kedudukan, keistimewaan, kedaulatan, prerogatif yang ditetapkan atau dilindungi oleh peruntukan Bahagian III Perlembagaan Persekutuan atau Perkara 152, 153 atau 181 Perlembagaan Persekutuan (Undang-undang (Cetakan Semula) Malaysia Akta 15 Akta Hasutan 1948, Mengandungi Segala Pindaan Sehingga 1 Januari 2006, Teks Ini Hanya Terjemahan Oleh Jabatan Peguam Negara Bagi Sedition Act 1948 melainkan jika dan sehingga ditetapkan sahih di bawah subseksyen 7(1) Akta Bahasa Kebangsaan 1963/67 (Akta 32), 2006). Berdasarkan pindaan itu, perbuatan mengapi-apikan sentimen perkauman, menggugat kedudukan istimewa bangsa Melayu, agama, hak kewarganegaraan, Raja-raja Melayu serta bahasa oleh ahli-ahli politik atau sesiapa sahaja adalah perbuatan menghasut (Abdullah Ahmad. 1987. hlm. 126).

Dengan kata lain, sebarang persoalan berhubung perkara 152, Perkara 153 dan Perkara 181 ia akan dianggap mempunyai 'kecenderungan menghasut'. Langkah kerajaan meminda undang-undang ini adalah untuk melindungi beberapa peruntukan antaranya, Perkara 152 (bahasa kebangsaan) (Ahmad Ibrahim. 2003. hlm. 33). Dengan kata lain, tidak lagi boleh menimbulkan perkara-perkara dasar tentang kerakyatan, hak istimewa orang Melayu dan bumiputera di Sabah dan Sarawak, bahasa kebangsaan dan kedudukan Raja-raja Melayu kerana semua perkara itu dilindungi oleh Akta Hasutan (Tun Mohd. Salleh Abas. 2006, hlm. 96). Ini juga bermakna bahawa kerajaan telah mengeluarkan pindaan kepada Akta Hasutan yang mengharamkan sesiapa pun membangkitkan isu-isu yang sensitif, seperti isu bahasa kebangsaan, soal hak istimewa kaum pribumi, hak kewarganegaraan (orang bukan Melayu) dan kedaulatan Raja-raja Melayu bertujuan untuk mengekalkan keamanan dan perpaduan dalam negara (Mohd Daud bin Abdul Rahman. 1971. hlm. 2).

4. Kesimpulan

Pelaksanaan bahasa Melayu sebagai bahasa kebangsaan dan bahasa rasmi di negara ini adalah selaras dengan peruntukan yang terdapat dalam Perlembagaan Persekutuan 1957. Namun dalam tempoh masa antara tahun 1968 hingga 1970, perjuangan untuk memartabatkan bahasa Melayu tidaklah mudah dan dipenuhi pelbagai ranjau. Penduduk yang berbilang kaum daripada latar belakang berbeza, sikap segelintir ahli politik dan saingan daripada bahasa Inggeris warisan kolonial British menjadi cabaran terhadap perkembangan bahasa Melayu. Walau bagaimanapun, usaha pihak kerajaan dan bukan kerajaan sama ada melalui pelaksanaan bahasa Melayu dalam bidang pentadbiran, pendidikan dan penguatkuasaan undang-undang telah berhasil membawa perubahan signifikan dalam perkembangan bahasa Melayu di negara ini.

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INVENTORI FONEM BAHASA BEGAK: SATU PAPARAN AWAL

Abstrak— Tidak ramai dari kalangan penutur bahasa di Sabah mengetahui wujudnya bahasa Begak. Selain panggilan Begak, etnik ini sering juga dirujuk dengan panggilan lain seperti Begahak; Bagahak; Bagaak; Bega'ak; Ida'an Begak; Dusun Begak; Dusun Begahak; Dusun Tungku atau Bedaro. Secara linguistik, terdapat perdebatan dan kekeliruan berkait dengan penamaan etnik antara etnik Begak dan etnik Ida'an. Kedua-dua kumpulan etnik ini tidak saling menganggap diri mereka sebagai sebahagian daripada ahli kumpulan Begak atau Ida'an. Namun, para sarjana bahasa Barat telah mengklasifikasikan bahasa kedua-dua kumpulan etnik ini sebagai Keluarga Bahasa Ida'anik, yakni salah satu bahasa yang dituturkan di kawasan Pantai Timur Sabah. Kertas ini bermatlamat untuk mendedahkan aspek linguistik asas bahasa Begak untuk memperlihatkan dan mendokumentasikan inventori asas bahasa ini sebelum ia hilang dimamah peredaran zaman. Begak merupakan salah satu kumpulan etnik di Sabah minoriti yang khusus mendiami daerah kecil Tungku, Lahad Datu. Petempatan awal etnik ini adalah di lembah Banjaran Begak seperti di mukim Ulu Tungku, mukim Silabukan (Bakapit), mukim Tungku (Bangingod) dan sebahagian mukim FELDA Sahabat. Pada hari ini penutur bahasa Begak dianggarkan berjumlah kira-kira 6,000 orang sahaja. Tidak banyak dokumentasi mengenai bahasa Begak yang boleh dirujuk. Oleh itu, satu penelitian awal telah dilaksanakan di daerah Lahad Datu untuk mengumpul leksis etnik ini yang diasaskan kepada 200 senarai kata Swadesh. Data awal berkenaan kemudiannya dianalisis untuk mengeluarkan aspek inventori fonem bahasa ini. Penelitian awal ini penting untuk membezakan bahasa etnik dengan bahasa-bahasa etnik lain yang sekeluarga dengannya sekaligus, aspek ini turut boleh membayangkan sama ada bahasa ini bersifat dialek atau sub dialek kepada bahasa dalam Keluarga Bahasa Ida'anik. Hasil analisis, didapati bahasa ini memaparkan 15 fonem konsonan dan lima fonem vokal. Contoh-contoh sebaran fonem dan perkataan turut diperlihatkan dalam kertas ini sebagai usaha perkongsian kepada khalayak penutur di Sabah.

Kata kunci*:* Bahasa Begak, Inventori Fonem, Lahad Datu, Sabah, Senarai Kata Swadesh

1. Pendahuluan

Begak merupakan salah satu kumpulan etnik minoriti yang terdapat di Sabah. Mereka boleh ditemui di daerah Lahad Datu, Sabah khusus mendiami daerah kecil Tungku, Lahad Datu. Petempatan awal etnik ini adalah di lembah Banjaran Begak seperti di mukim Ulu Tungku, mukim Silabukan (Bakapit), mukim Tungku (Bangingod) dan sebahagian mukim FELDA Sahabat. Seyogia, tidak ramai daripada kalangan penutur bahasa di Sabah mengetahui wujudnya bahasa Begak. Selain panggilan Begak, etnik ini sering juga dirujuk dengan panggilan lain seperti Begahak; Bagahak; Bagaak; Bega'ak; Ida'an Begak; Dusun Begak; Dusun Begahak; Dusun Tungku atau Bedaro. Secara linguistik, terdapat perdebatan dan kekeliruan berkait dengan penamaan etnik antara etnik Begak dan etnik Ida'an. Kedua-dua kumpulan etnik ini tidak saling menganggap diri mereka sebagai sebahagian daripada ahli kumpulan Begak atau Ida'an. Namun, para sarjana bahasa Barat telah mengklasifikasikan bahasa kedua-dua kumpulan etnik ini sebagai Keluarga Bahasa Ida'an, yakni salah satu bahasa yang dituturkan di kawasan Pantai Timur Sabah. sebagai salah satu bahasa dalam Rumpun Austronesia, bahasa disenaraikan oleh pihak Etnologue [www.ethnologue.com] sebagai dialek dalam bahasa Ida'an dan berstatus terancam kerana ia hanya dituturkan dalam kalangan orang dewasa berbanding orang muda. Tambah pula bahasa ini juga tidak diajar di dalam sistem pendidikan. Justeru itu, kertas ini bermatlamat untuk mendedahkan aspek linguistik asas bahasa Begak untuk diperlihatkan dan dijadikan bahan dokumentasi mengenai inventori asas bahasa ini sebelum ia hilang dimamah peredaran zaman atau berbaur dengan kata-kata pinjaman daripada bahasa Melayu.

2. Sorotan Dini Literatur Begak

Begak merupakan salah satu kumpulan etnik di Sabah minoriti yang pada hari ini penuturnya hanya dianggarkan berjumlah kira-kira 6,000 orang sahaja. Tidak banyak dokumentasi mengenai bahasa Begak yang

boleh dirujuk kerana mereka sering dirujuk dan disekalikan dengan etnik Idahan. Pengkategorian sedemikian menyebabkan kebanyakan dokumentasi mengenai etnik tidak banyak ditemui secara tunggal. Biasanya tulisan mengenai Begak akan dikaitkan atau dirangkum dengan etnik Idahan atau etnik Subpan. Memandangkan kurangnya dokumentasi bertulis mengenai etnik minoriti ini maka, ada baiknya diteliti terdahulu keadaan yang menyebabkan perkara sedemikian terjadi.

Rata-rata tulisan yang ada menyebut nama etnik Begak telah dikaji dan ditulis oleh sarjana-sarjana Barat. Kebanyakan tulisan-tulisan berkenaan akan hanya menyebut dan memasukkan istilah Begak dalam hal-hal yang berkait langsung dengan etnik Idahan misalnya tulisan-tulisan oleh Blust (1969), Prentice (1974), Banker (1984), Smith (1984), Piper (1988), Moody & Moody (1990), Moody (1993), Setia (2001), Adelaar (2006), Blust (2010), dan Lobel (2013) yang memeri mengenai aspek linguistik bahasa Idahan dan ada menyebut sedikit tentang bahasa Begak. Dalam keterbatasan hasil kajian, masih terdapat satu hasil tulisan yang secara khusus melibatkan bahasa etnik minoriti ini telah dihasilkan oleh Goudswaard (2004; 2005). Selain itu, tulisan-tulisan lain lebih banyak mendeksripsikan tentang etnik Idahan secara meluas dan hanya menyentuh sedikit mengenai etnik Begak yang boleh dilihat menerusi hasil-hasil tulisan oleh Holly (1955), Solheim, (1973), Ismail (1997), Aeria (1999) dan Shim, (2000). Tulisan-tulisan lain pula lebih berfokuskan kepada aspek ekonomi yang khusus melibatkan kegiatan sarang burung dan sedikit mengenai budaya umum masyarakat Idahan. Secara umum dapat dirumus bahawa literatur mengenai etnik Begak agak terpinggir dan belum banyak dihasilkan.

3. Metodologi

Tulisan ini dihasilkan daripada kajian lapangan di daerah Lahad Datu, Sabah. Dengan menggunakan kaedah pengumpulan data berasaskan acuan 200 kata senarai Swadesh maka data bahasa Begak telah diperoleh menerusi temu bual dengan empat orang informan berbangsa Begak yang berusia lebih daripada 60 tahun. Selepas kesemua data dianalisis maka kesemua inventori fonem bahasa ini dapat diperlihatkan yang sekaligus menjadi bahan dokumentasi bagi bahasa ini.

4. Dapatan dan Perbincangan

Kertas ini hanya membincangkan aspek inventori fonem yang terdapat dalam bahasa ini. Hasil analisis data senarai 200 kata Swadesh bahasa Begak maka, diperolehi kesemua fonem dalam bahasa ini sepertimana Jadual 1 di bawah ini.

Jadual 1. Inventori Fonem Bahasa Begak di Sabah

Etnik	Vokal	Konsonan
Begak	a,e,i,o,u	p,b,t,d,k,g,h,ʔ,l,m,n,ŋ,r,s,w,y [16 fonem konsonan]

Jadual 1 di atas memaparkan bahasa Begak memiliki 16 fonem konsonan, iaitu /p,b,t,d,k,g,h,ʔ,l,m,n,ŋ,r,s,w,y/ dan lima vokal /a,e, i,o,u/. Walau bagaimanapun, berkemungkinan fonem /h/ dalam bahasa ini merupakan fonem pinjaman daripada bahasa Melayu.

Jadual 2. Penyebaran Vokal pada Posisi Kata

Bil	Fonem	Penyebaran Fonem Vokal pada posisi kata					
		awal	makna	tengah	makna	akhir	makna
1	a	apui	api	kaut	awan	-	
2	e	edtou	hari	begkat	berat	-	
3	i	ina’	emak	pio	baik	koli	gali
4	o	-		sidom	hitam	duo	dua
5	u	ulun	manusia	kusay	Lelaki dewasa	kayu	kayu

Jadual 2 di atas memapar kehadiran fonem vokal di semua kedudukan kata dalam bahasa Begak. Didapati vokal /a, e/ tidak memperlihatkan kehadiran di posisi akhir kata manakala fonem /o/ pula tidak hadir di posisi awal kata berbanding fonem-fonem vokal lain yang menunjukkan kehadiran di semua kedudukan kata.

Jadual 3. Penyebaran Konsonan pada Posisi kata

Bil	Fonem	Penyebaran konsonan pada posisi kata					
		awal	makna	tengah	makna	akhir	makna
1	p	pakat	akar	sapa’	air	rattop	dekat
2	b	bua’	buah	gibang	kiri	alob	lutut
3	t	temippus	hisap	kutu	kutu	pait	ikan
4	d	dila’	lidah	sedtu’	dada	temulud	terbang
5	k	kerok	burung	tukud	belakang	tanduk	tanduk
6	g	gaddung	hijau	gogar	gesel/gosok	lamog	licin
7	ʔ	-		-		adtu’	jauh
8	l	-		ulu	kepala	-	
9	m	matai	mati	emba’	mana	merrim	ketawa
10	n	nipon	gigi	bennui	lurus	uran	hujan

11	ng	nginum	minum	mengila’	membelah	kadong	pendek
12	r	ratu’	jatuh	burui	berdiri	mikir	fikir
13	s	sidom	hitam	asuk	tebal	beris	pasir
14	w	-		awu	abu	-	
15	y	-		gayo	besar	-	
16	h	-		tahun	tahun	-	

Jadual 3 pula memperlihatkan sebaran fonem konsonan pada semua kedudukan kata, yakni di awal, tengah dan akhir kata. Didapati fonem /ʔ/ hanya hadir di kedudukan akhir kata sahaja berbanding fonem /l, w,y, h/ yang hanya hadir di tengah kata. Walau bagaimanapun, fonem /h/ berkemungkinan merupakan fonem pinjaman daripada bahasa Melayu kerana daripada keseluruhan data, didapati hanya terdapat satu perkataan sahaja dalam bahasa ini, iaitu ‘tahun’ yang memperlihatkan kehadiran fonem /h/ pada posisi tengah kata, dan perkataan berkenaan mempunyai rujukan dan erti sama dengan bahasa Melayu. Untuk itu, fonem /h/ perlu diteliti lebih lanjut menggunakan pendekatan linguistik sejarawi untuk menentukan kedudukan dalam bahasa ini.

Jadual 4. Diftong dalam Bahasa Begak

Diftong	Begak Lahad Datu	makna
ai	atai	hati
io	pio	baik
ui	apui	api
ou	edtou	hari
oi	tittoi	kecil
uo	tuo	tua

Jadual 4 di atas memaparkan enam bunyi diftong dalam bahasa ini. Kesemua diftong berkenaan hadir pada kedudukan tinggi kecuali diftong /ai/ yang berada di posisi depan kata.

Jadual 5. Urutan Vokal dalam Bahasa Begak di Sabah

Urutan vokal	Begak, Lahad Datu	makna
au	laud	angin
ua	buat	panjang

Bahasa Begak juga memperlihatkan kehadiran urutan vokal meskipun terhad. Dipaparkan hanya dua urutan vokal dalam bahasa ini, iaitu urutan /au/ dan /ua/. Demikian keadaannya dengan urutan konsonan. Terdapat tujuh urutan konsonan dalam bahasa ini sebagaimana paparan dalam Jadual 6 di bawah.

Jadual 6. Urutan Kosonan dalam Bahasa Begak di Sabah

Urutan konsonan	Begak, Lahad Datu	makna
bp	mabput	gigit
dt	sedtu’	dada
nd	tanduk	tanduk
mb	lembat	sedikit
ng	lengati	cacing
gb	egban	hutan
gk	ligkog	bulat

Terdapat empat bentuk struktur suku kata dalam bahasa ini sebagaimana paparan melalui Jadual 7, yakni suku kata jenis V, VC, CV dan CVC. Keempat-empat jenis suku kata berkenaan boleh hadir di posisi depan atau akhir kata. Kesemua contoh memperlihatkan keunikan perkataan dalam bahasa ini namun seperkara yang jelas agak sukar untuk menemukan fonem-fonem yang membezakan makna dalam bahasa ini.

Jadual 7. Struktur Suku Kata dalam Bahasa Begak di Sabah

Suku kata	Begak, Lahad Datu	makna
contoh satu suku kata V		
	n**u**	apa
	pi**o**	baik
	asu	anjing
	atu	lawan
contoh dua suku kata VC		
	awu	abu
	ano	ini
	ka**ut**	awan
	at**ug**	kering
contoh dua suku kata CV		
	nipon	gigi
	tukud	belakang
	go**gar**	gosok
	si**dom**	hitam
contoh suku kata CVC		

lissog	biji
keppou	bengkak
gelun**gui**	berenang
meg**kai**	beri

Jadual 8 di bawah pula memaparkan empat contoh kepanjangan fonem konsonan. Didapati kepanjangan konsonan hanya terjadi di tengah kata sahaja dan tidak di awal atau akhir kata. malah tidak juga dikesan sebarang kepanjangan vokal dalam bahasa ini. Hasil penelitian ini menemukan empat struktur suku kata dalam bahasa Begak sebagaimana yang boleh dilihat pada Jadual 7 di atas.

Jadual 8. Kepanjangan Konsonan dalam Bahasa Begak

Begak, Lahad Datu	makna
rattop	dekat
lissog	Biji
allun	hidup
meppid	lap

Bersandarkan penelitian yang sangat dini ini dapat diteliti inventori fonem dalam bahasa Begak sebagaimana berikut, yakni memiliki 15 fonem konsonan dengan satu fonem pinjaman (sehingga setakat kertas ini ditulis, iaitu fonem /h/ - analisis lanjut perlu dibuat dengan pendekatan linguistik sejarawi) dan lima fonem vokal. Seperkara yang menarik, bahasa ini tidak memperlihatkan kehadiran urutan vokal dan fonem yang membezakan makna kata.

5. Kesimpulan

Inventori asas bahasa ini memaparkan fonem-fonem mudah yang hampir menyamai bahasa-bahasa di bawah Rumpun Dusunik. Kedudukan bahasa ini masih perlu diteliti lanjut agar ia boleh dikelompokkan secara jelas sama ada berada dalam Keluarga Bahasa Ida'an ataupun berada di dalam Rumpun Dusunik. Memandangkan kertas ini hanya bertujuan sebagai upaya dokumentasi awal terhadap bahasa ini maka tuntutan untuk kajian lanjut terhadap bahasa ini perlu segera dilakukan untuk menghindari penghilangan bahasa.

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ETIKA DIGITAL DALAM PEMBELAJARAN: TAHAP PENGETAHUAN, KESEDARAN DAN AMALAN DALAM KALANGAN PELAJAR IPTS

Abstrak - Kajian ini dijalankan bagi mengenal pasti tahap pengetahuan, kesedaran dan amalan etika digital dalam kalangan pelajar institusi pengajian tinggi swasta (IPTS), di samping meneliti faktor-faktor yang mempengaruhi kesedaran serta amalan tersebut. Kajian ini menggunakan pendekatan kuantitatif berbentuk tinjauan deskriptif yang melibatkan seramai 400 orang pelajar Universiti Tenaga Nasional sebagai responden. Data kajian dikumpulkan menerusi soal selidik secara dalam talian menggunakan Google Forms dan dianalisis menggunakan perisian SPSS melalui analisis deskriptif dan inferensi seperti min, sisihan piawai, ujian-t dan ANOVA. Hasil kajian menunjukkan bahawa tahap pengetahuan, kesedaran dan amalan etika digital pelajar berada pada tahap tinggi dengan nilai min masing-masing sebanyak 3.97, 4.23 dan 4.11. Dapatan kajian turut menunjukkan bahawa faktor jantina, program pengajian, pendedahan terhadap kursus berkaitan etika digital serta penggunaan kecerdasan buatan (AI) mempengaruhi tahap kesedaran dan amalan etika digital pelajar. Secara keseluruhannya, kajian ini membuktikan bahawa pelajar mempunyai tahap etika digital yang baik, khususnya dalam aspek integriti akademik, penggunaan AI secara beretika dan pemeliharaan privasi digital. Walau bagaimanapun, masih terdapat sebahagian pelajar yang kurang peka terhadap isu hak cipta digital. Oleh itu, usaha memperkukuh pendidikan berkaitan etika digital serta garis panduan penggunaan teknologi dan AI perlu dipergiatkan dalam institusi pengajian tinggi bagi melahirkan pengguna teknologi yang beretika dan bertanggungjawab.

Kata kunci: AI, Etika Digital, Integriti Akademik, Pelajar IPTS, Pembelajaran Digital.

1. Pengenalan

Perkembangan teknologi digital telah membawa transformasi yang signifikan terhadap sistem pendidikan, khususnya dalam proses pengajaran dan pembelajaran di institusi pengajian tinggi (IPT). Integrasi internet, platform pembelajaran dalam talian, media sosial serta aplikasi kecerdasan buatan (*Artificial Intelligence*, AI) telah mengubah cara pelajar memperoleh, mengurus dan berkongsi maklumat. Perkembangan ini bukan sahaja meningkatkan akses kepada sumber pembelajaran dan memperkayakan pengalaman pembelajaran, malah turut mewujudkan persekitaran pendidikan yang lebih fleksibel, interaktif dan berpusatkan pelajar.

Walau bagaimanapun, perkembangan teknologi digital turut membawa pelbagai cabaran etika yang memerlukan perhatian serius. Penggunaan teknologi tanpa pemahaman dan kawalan yang sewajarnya boleh mengakibatkan pelbagai isu seperti plagiarisme, penyalahgunaan aplikasi AI untuk menghasilkan tugasan akademik, penyebaran maklumat palsu, pelanggaran hak cipta serta pencerobohan privasi dan keselamatan data. Situasi ini menunjukkan bahawa penguasaan teknologi sahaja tidak mencukupi, sebaliknya perlu disertai dengan pengetahuan, kesedaran dan amalan etika digital yang tinggi bagi memastikan teknologi dimanfaatkan secara bertanggungjawab.

Menurut Floridi et al. (2019), etika digital merupakan cabang etika yang mengkaji dan menilai isu-isu moral yang berkaitan dengan data, algoritma, amalan digital dan infrastruktur digital bagi merumuskan penyelesaian yang beretika serta menyokong penggunaan teknologi secara bertanggungjawab. Selaras dengan pandangan tersebut, UNESCO (2021) menegaskan bahawa pembangunan dan penggunaan teknologi digital serta kecerdasan buatan hendaklah berpandukan prinsip-prinsip etika seperti penghormatan terhadap hak asasi manusia, keadilan, ketelusan, akauntabiliti, perlindungan privasi, keselamatan dan tanggungjawab bagi memastikan teknologi dimanfaatkan untuk kesejahteraan individu dan masyarakat. Dalam konteks pendidikan tinggi, prinsip-prinsip ini semakin penting memandangkan penggunaan AI telah menjadi sebahagian daripada proses pembelajaran, penyelidikan dan pentaksiran.

Sehubungan itu, Nguyen et al. (2023) menegaskan bahawa penggunaan AI dalam pendidikan perlu dipandu oleh prinsip etika yang merangkumi ketelusan, keadilan, akauntabiliti, perlindungan privasi, keselamatan serta autonomi manusia bagi memastikan sistem AI digunakan secara beretika, boleh dipercayai dan menyokong

pembelajaran yang berkualiti. Walaupun pelbagai garis panduan berkaitan etika digital dan AI telah diperkenalkan di peringkat antarabangsa, kajian empirikal yang menilai pengetahuan, kesedaran dan amalan etika digital secara serentak dalam kalangan pelajar institusi pengajian tinggi swasta (IPTS) di Malaysia masih terhad. Kebanyakan kajian terdahulu lebih menumpukan kepada literasi digital, penerimaan teknologi atau penggunaan AI, manakala aspek etika digital sebagai kompetensi yang merangkumi ketiga-tiga konstruk tersebut kurang diberikan perhatian. Dalam konteks ini, perkembangan pesat penggunaan teknologi dan aplikasi AI dalam kalangan pelajar menimbulkan persoalan sama ada peningkatan penggunaan teknologi tersebut disertai dengan pembangunan etika digital yang mencukupi. Penggunaan AI yang semakin meluas tanpa pendidikan etika yang sistematik berpotensi meningkatkan risiko penyalahgunaan teknologi, pelanggaran integriti akademik, hak cipta serta pencerobohan privasi data. Sehubungan itu, pelbagai institusi pengajian tinggi telah membangunkan garis panduan penggunaan AI bagi memastikan teknologi tersebut dimanfaatkan secara bertanggungjawab serta selaras dengan prinsip integriti akademik.

Universiti Tenaga Nasional (UNITEN) merupakan antara institusi yang telah memperkenalkan garis panduan penggunaan AI generatif bagi menyokong penggunaan AI secara beretika dalam proses pengajaran dan pembelajaran. Garis panduan tersebut menekankan beberapa prinsip utama, antaranya penggunaan AI sebagai alat sokongan pembelajaran dan bukannya pengganti kepada usaha pelajar, pematuhan terhadap integriti akademik, pengesahan ketepatan maklumat yang dijana AI, pembangunan pemikiran kritis, penghormatan terhadap hak cipta serta perlindungan privasi dan keselamatan data. Di samping itu, pensyarah turut digalakkan melaksanakan mekanisme pengesahan yang bersesuaian bagi memastikan hasil kerja pelajar benar-benar mencerminkan kefahaman, usaha dan sumbangan intelektual mereka.

Walaupun pelbagai garis panduan telah diperkenalkan, masih terdapat kekurangan bukti empirikal mengenai sejauh mana pelajar memahami dan mengamalkan prinsip-prinsip etika digital tersebut dalam penggunaan AI. Oleh itu, terdapat keperluan untuk menilai tahap pengetahuan, kesedaran dan amalan etika digital dalam kalangan pelajar institusi pengajian tinggi swasta (IPTS) bagi memastikan penggunaan AI berkembang seiring dengan pembentukan tingkah laku digital yang bertanggungjawab serta menyokong integriti akademik.

Sehubungan itu, kajian ini bertujuan menilai tahap pengetahuan, kesedaran dan amalan etika digital dalam kalangan UNITEN, sebuah institusi pengajian tinggi swasta di Malaysia. Kajian ini turut menyumbang kepada literatur dengan meneliti sejauh mana perkembangan teknologi dan penggunaan AI dalam pembelajaran disokong oleh pembangunan etika digital dalam kalangan pelajar. Dapatan kajian diharapkan dapat menjadi asas kepada pembangunan dasar, kurikulum dan latihan etika digital yang lebih sistematik bagi menyokong penggunaan AI secara bertanggungjawab di institusi pengajian tinggi.

2. Tinjauan Literatur

2.1 Etika Penggunaan AI dalam Pendidikan Tinggi

Perkembangan penggunaan kecerdasan buatan (AI) dalam pendidikan tinggi telah meningkatkan keberkesanan proses pengajaran, pembelajaran dan pentaksiran. Walau bagaimanapun, perkembangan tersebut turut menimbulkan pelbagai isu etika seperti integriti akademik, privasi data, ketelusan dan akauntabiliti. Kajian oleh Norazlinda Hj. Mohammad et al. (2025) yang melibatkan 228 orang responden terdiri daripada pensyarah, pelajar dan staf pentadbiran di Universiti Teknologi MARA (UiTM) Melaka mendapati bahawa penggunaan AI menimbulkan cabaran berkaitan privasi data, integriti akademik dan bias algoritma. Sehubungan itu, penyelidik menekankan kepentingan pembangunan garis panduan etika AI bagi memastikan teknologi digunakan secara bertanggungjawab di institusi pengajian tinggi.

Dapatan tersebut selari dengan kajian Syamsul Nor Azlan Mohamad dan Nadia Hanin Nazlan (2024) yang meneliti perspektif pensyarah terhadap penggunaan AI dalam pentaksiran di institusi pengajian tinggi Malaysia. Kajian tersebut menunjukkan bahawa AI berpotensi meningkatkan keberkesanan pentaksiran melalui penyediaan maklum balas yang lebih pantas, membantu penyediaan bahan penilaian serta menyokong proses pengajaran dan pembelajaran. Namun demikian, pensyarah turut menyuarakan kebimbangan terhadap isu keadilan, privasi data, ketepatan maklumat dan integriti akademik apabila AI digunakan secara tidak beretika oleh pelajar.

Dapatan yang sama turut dilaporkan oleh Ateeq et al. (2024) melalui kajian yang melibatkan 218 orang pensyarah dan pelajar universiti di Bahrain. Kajian tersebut mendapati bahawa AI mampu meningkatkan keberkesanan pembelajaran dan produktiviti akademik, namun penggunaan AI tanpa kawalan yang sewajarnya boleh meningkatkan risiko plagiarisme, ketidakjujuran akademik dan kebergantungan terhadap teknologi. Oleh itu, penyelidik mencadangkan supaya institusi pengajian tinggi memperkukuh literasi AI, membangunkan garis panduan penggunaan AI serta mengintegrasikan pendidikan etika digital dalam kurikulum. Secara keseluruhannya, ketiga-tiga kajian ini menunjukkan bahawa manfaat AI dalam pendidikan tinggi perlu diseimbangkan dengan pembangunan etika digital bagi memastikan teknologi digunakan secara bertanggungjawab.

2.2 Pengetahuan, Kesedaran dan Amalan Etika Digital

Selain isu penggunaan AI, beberapa kajian memberi tumpuan kepada tahap pengetahuan, kesedaran dan amalan etika digital dalam kalangan pelajar institusi pengajian tinggi. Kajian oleh Mohd Rizal Mohamed et al. (2026) yang melibatkan 467 orang pelajar daripada lapan institusi pengajian tinggi di Pahang mendapati bahawa persepsi terhadap risiko, niat untuk mengesahkan maklumat yang dijana AI dan tahap kesedaran etika mempunyai hubungan yang signifikan dengan amalan penggunaan AI secara bertanggungjawab. Kajian tersebut turut membuktikan bahawa pelajar yang mempunyai tahap kesedaran etika yang tinggi lebih cenderung menggunakan AI secara berintegriti dalam pembelajaran.

Walau bagaimanapun, kajian antarabangsa menunjukkan bahawa tahap kompetensi etika digital dalam kalangan pelajar masih belum konsisten. Shehata et al. (2023) yang menjalankan kajian di Sultan Qaboos University, Oman terhadap 93 orang pelajar mendapati bahawa pelajar mempunyai tahap kesedaran yang rendah terhadap amalan etika digital, khususnya berkaitan salah laku akademik, integriti pembelajaran dan penggunaan teknologi secara beretika. Oleh itu, penyelidik mencadangkan agar institusi pengajian tinggi memperkenalkan program pendidikan etika digital secara sistematik bagi meningkatkan pengetahuan, kesedaran dan amalan pelajar. Selaras dengan dapatan tersebut, Al-Abdullatif dan Gameil (2020) turut mendapati bahawa walaupun pelajar institusi pengajian tinggi mempunyai tahap pengetahuan yang memuaskan mengenai kewarganegaraan digital, tahap amalan mereka masih memerlukan penambahbaikan, khususnya dalam aspek penggunaan teknologi secara bertanggungjawab, perlindungan privasi dan pematuhan etika digital. Penyelidik menegaskan bahawa pembangunan literasi digital perlu disokong oleh pendidikan etika yang berterusan bagi membentuk tingkah laku digital yang lebih beretika.

2.3 Keselamatan Digital dan Jurang Kajian

Selain aspek pengetahuan dan kesedaran, beberapa penyelidikan turut memberi perhatian kepada isu keselamatan digital dan perlindungan data. Kajian oleh Händel et al. (2025) di beberapa universiti di Jerman yang melibatkan 461 orang pelajar daripada bidang Pendidikan, Undang-undang dan Sains Komputer mendapati bahawa pelanggaran privasi, penyebaran kandungan yang tidak sesuai dan penyalahgunaan media digital merupakan antara isu etika yang paling serius. Kajian tersebut turut mengenal pasti bahawa kompetensi berkaitan perlindungan data, keselamatan digital dan penggunaan teknologi secara bertanggungjawab merupakan elemen penting dalam pembentukan etika digital.

Begitu juga, Apriyani et al. (2025) yang menjalankan kajian di Universitas Negeri Malang, Indonesia mendapati bahawa walaupun pelajar mempunyai tahap kesedaran etika digital yang tinggi, amalan keselamatan digital mereka masih belum konsisten. Sebahagian pelajar masih mengamalkan tingkah laku berisiko seperti menyimpan kata laluan pada pelayar web dan tidak log keluar selepas menggunakan sistem akademik. Dapatan ini menunjukkan bahawa kesedaran yang tinggi tidak semestinya diterjemahkan kepada amalan yang konsisten, sekali gus menegaskan kepentingan pendidikan etika digital yang berterusan.

Berdasarkan sorotan kajian terdahulu, kebanyakan penyelidikan memberi tumpuan kepada penggunaan AI, integriti akademik, literasi digital atau keselamatan data secara berasingan. Walaupun terdapat kajian yang membincangkan aspek etika digital, kajian yang menilai tahap pengetahuan, kesedaran dan amalan etika digital secara serentak dalam kalangan pelajar institusi pengajian tinggi swasta (IPTS) di Malaysia masih terhad. Selain itu, masih kurang bukti empirikal yang menjelaskan sama ada peningkatan penggunaan AI dalam pembelajaran berkembang seiring dengan pembangunan etika digital dalam kalangan pelajar. Oleh itu, kajian ini dilaksanakan bagi mengisi jurang tersebut dengan menilai ketiga-tiga konstruk tersebut secara menyeluruh serta menyumbang kepada pembangunan dasar, kurikulum dan latihan etika digital yang lebih sistematik di institusi pengajian tinggi.

3. Metodologi Kajian

Kajian ini menggunakan pendekatan kuantitatif dengan reka bentuk tinjauan deskriptif bagi menilai tahap pengetahuan, kesedaran dan amalan etika digital dalam kalangan pelajar Universiti Tenaga Nasional (UNITEN). Reka bentuk ini dipilih kerana sesuai untuk menghuraikan tahap pemboleh ubah yang dikaji serta membolehkan perbandingan dibuat berdasarkan ciri-ciri demografi responden.

Kajian ini dijalankan di UNITEN, sebuah IPTS yang ditubuhkan pada tahun 1997. UNITEN dipilih sebagai lokasi kajian kerana menawarkan pelbagai program dalam bidang kejuruteraan, pengkomputeran, teknologi maklumat, perniagaan dan pengajian siswazah yang menggunakan teknologi digital secara meluas dalam proses pengajaran dan pembelajaran. Di samping itu, universiti ini turut menggalakkan penggunaan aplikasi AI dalam aktiviti akademik serta telah memperkenalkan garis panduan penggunaan AI generatif bagi menyokong penggunaan teknologi secara bertanggungjawab. Justeru, UNITEN menyediakan konteks yang sesuai untuk menilai tahap pengetahuan, kesedaran dan amalan etika digital dalam kalangan pelajar.

Populasi kajian terdiri daripada pelajar yang sedang mengikuti pengajian di UNITEN. Saiz sampel ditentukan berdasarkan Jadual Krejcie dan Morgan (1970), dan seramai 400 orang pelajar telah dipilih menggunakan kaedah persampelan rawak mudah (*simple random sampling*), bagi memastikan setiap ahli populasi mempunyai peluang yang sama untuk dipilih sebagai responden.

Instrumen kajian ialah soal selidik berstruktur yang dibangunkan berdasarkan sorotan literatur serta diadaptasi daripada instrumen kajian terdahulu berkaitan etika digital, literasi digital dan integriti akademik. Soal selidik ini mengandungi empat bahagian, iaitu Bahagian A (Maklumat Demografi), Bahagian B (Pengetahuan Etika Digital), Bahagian C (Kesedaran Etika Digital) dan Bahagian D (Amalan Etika Digital). Semua item diukur menggunakan Skala Likert lima mata, iaitu 1 = Sangat Tidak Setuju, 2 = Tidak Setuju, 3 = Neutral, 4 = Setuju dan 5 = Sangat Setuju.

Data dikumpulkan secara dalam talian menggunakan platform Google Forms. Kaedah ini dipilih kerana memudahkan proses pengedaran soal selidik kepada responden, meningkatkan kadar maklum balas serta mempercepatkan pengumpulan data. Penyertaan responden adalah secara sukarela dan semua maklumat yang diberikan dirahsiakan serta digunakan hanya untuk tujuan penyelidikan. Data dianalisis menggunakan *Statistical Package for the Social Sciences* (SPSS) versi 30.0. Analisis deskriptif yang melibatkan kekerapan, peratusan, min dan sisihan piawai digunakan bagi menghuraikan profil responden serta menentukan tahap pengetahuan, kesedaran dan amalan etika digital. Bagi analisis inferensi, ujian-t sampel bebas (*Independent Samples t-test*) dan Analisis Varians Sehala (*One-way ANOVA*) digunakan bagi mengenal pasti perbezaan tahap pengetahuan, kesedaran dan amalan etika digital berdasarkan jantina, program pengajian, pendedahan kepada kursus berkaitan etika digital serta kekerapan penggunaan aplikasi AI. Semua analisis dijalankan pada aras signifikan $p < 0.05$.

4. DAPATAN KAJIAN

4.1 Demografi

Analisis demografi dijalankan bagi menerangkan ciri-ciri responden yang terlibat dalam kajian ini. Jadual 1 memperincikan taburan responden berdasarkan jantina, umur, program pengajian, kolej pengajian, pendedahan kepada kursus berkaitan etika digital dan penggunaan kecerdasan buatan (AI) dalam pembelajaran.

Jadual 1. Demografi Responden (N = 400)

Demografi	**Kategori**	**Kekerapan (f)**	**Peratus (%)**
Jantina	Lelaki	238	59.5
	Perempuan	162	40.5
Umur	18–30 tahun	351	87.8
	30–40 tahun	26	6.5
	40 tahun ke atas	23	5.8
Kolej	College of Computing & Informatics (CCI)	159	39.8
	College of Engineering (COE)	119	29.8
	UNITEN Business School (UBS)	77	19.3
	College of Graduate Studies (COGS)	45	11.3
Tahap Pengajian	Asas (Foundation)	68	17.0
	Ijazah Sarjana Muda	270	67.5
	Sarjana	33	8.3
	PhD	29	7.3
Pernah Mengikuti Kursus ICT/Etika Digital	Ya	148	37.0
	Tidak	252	63.0
Kekerapan Penggunaan AI untuk Tugasan Akademik	Sangat kerap	94	23.5
	Kerap	185	46.3
	Kadang-kadang	98	24.5
	Jarang	16	4.0
	Tidak pernah	7	1.8

Sumber: Data soal selidik kajian (2026).

Seramai 400 orang pelajar telah menyertai kajian ini. Majoriti responden ialah lelaki (59.5%), manakala perempuan mewakili 40.5% daripada keseluruhan sampel. Sebahagian besar responden berumur 18 hingga 30 tahun (87.8%), diikuti kumpulan umur 30 hingga 40 tahun (6.5%) dan 40 tahun ke atas (5.8%). Dari segi kolej, responden tertinggi adalah daripada *College of Computing & Informatics* (39.8%), diikuti *College of Engineering* (29.8%), *UNITEN Business School* (19.3%) dan *College of Graduate Studies* (11.3%). Majoriti responden merupakan pelajar Ijazah Sarjana Muda (67.5%), diikuti pelajar Asas (17.0%), Sarjana (8.3%) dan Doktor Falsafah (7.3%). Selain itu, 63.0% responden tidak pernah mengikuti kursus berkaitan ICT atau etika digital, manakala 37.0% pernah mengikutinya. Dari segi penggunaan aplikasi kecerdasan buatan (AI) bagi tujuan akademik, hampir separuh daripada responden menggunakannya secara kerap (46.3%), diikuti kadang-kadang (24.5%), sangat kerap (23.5%), jarang (4.0%), dan hanya 1.8% yang tidak pernah menggunakannya.

4.2 Tahap Pengetahuan Pelajar terhadap Etika Digital dalam Pembelajaran

Jadual 2. Min, Sisihan Piawai dan Tahap Pengetahuan Pelajar terhadap Etika Digital dalam Pembelajaran (n = 400)

Kod	Pernyataan	Min	SP	Tahap
P1	Pengetahuan mengenai etika digital diperoleh melalui kursus yang ditawarkan oleh universiti.	3.52	0.75	Tinggi
P2	Pengetahuan mengenai etika digital diperoleh melalui Student Handbook atau polisi universiti.	3.25	0.82	Sederhana
P3	Pengetahuan mengenai etika digital diperoleh melalui pensyarah dan perbincangan di dalam kelas.	3.73	0.79	Tinggi
P4	Pengetahuan mengenai etika digital diperoleh melalui internet dan media sosial.	4.02	0.73	Tinggi
P5	Saya memahami konsep etika digital dalam pembelajaran.	3.86	0.71	Tinggi
P6	Saya mengetahui bahawa menggunakan bahan daripada internet tanpa memberikan rujukan yang betul merupakan plagiarisme.	4.24	0.73	Tinggi
P7	Saya mengetahui kepentingan menyatakan sumber rujukan akademik dengan betul.	4.26	0.67	Tinggi
P8	Saya mengetahui bahawa memanipulasi atau mereka-reka data kajian merupakan pelanggaran etika akademik.	4.29	0.68	Tinggi
P9	Saya mengetahui bahawa penggunaan aplikasi kecerdasan buatan (AI) dalam pembelajaran perlu mematuhi etika.	4.16	0.70	Tinggi
P10	Saya mengetahui bahawa setiap pelajar bertanggungjawab menjaga integriti akademik dalam penggunaan teknologi digital.	4.29	0.65	Tinggi
	Min Keseluruhan	3.97	0.80	Tinggi

Nota: Nilai kebolehpercayaan bagi konstruk Pengetahuan Etika Digital ialah Cronbach's Alpha = 0.829, menunjukkan instrumen mempunyai tahap kebolehpercayaan yang tinggi.

Berdasarkan Jadual 2, tahap pengetahuan etika digital dalam kalangan pelajar UNITEN adalah pada tahap tinggi dengan min keseluruhan 3.97 (SP = 0.80). Dapatan ini menunjukkan bahawa secara umumnya pelajar mempunyai pengetahuan yang baik berkaitan etika digital dalam konteks pembelajaran dan penggunaan teknologi. Item yang mencatatkan min tertinggi ialah P8, iaitu pengetahuan bahawa memanipulasi atau mereka-reka data kajian merupakan pelanggaran etika akademik yang serius (M = 4.29, SP = 0.68), diikuti P10, iaitu kesedaran bahawa setiap pelajar bertanggungjawab menjaga integriti akademik dalam penggunaan teknologi digital (M = 4.29, SP = 0.65). Selain itu, pelajar juga menunjukkan tahap pengetahuan yang tinggi mengenai keperluan menyatakan sumber rujukan akademik dengan betul (P7; M = 4.26, SP = 0.67) serta memahami bahawa penggunaan bahan daripada internet tanpa rujukan yang betul merupakan plagiarisme (P6; M = 4.24, SP = 0.73).

Sebaliknya, P2 mencatatkan min terendah, iaitu pengetahuan yang diperoleh melalui *Student Handbook* atau polisi universiti (M = 3.25, SP = 0.82), yang berada pada tahap sederhana. Dapatan ini menunjukkan bahawa walaupun pelajar mempunyai pengetahuan yang baik tentang etika digital, mereka kurang merujuk kepada dokumen rasmi universiti sebagai sumber utama maklumat. Sebaliknya, internet, media sosial, pensyarah dan pengalaman pembelajaran menjadi sumber utama dalam membentuk pengetahuan mereka berkaitan etika digital. Ujian kebolehpercayaan instrumen telah dijalankan menggunakan pekali Cronbach's Alpha. Hasil analisis menunjukkan bahawa konstruk Pengetahuan Etika Digital yang mengandungi 10 item memperoleh nilai Cronbach's Alpha sebanyak 0.829, yang menunjukkan tahap kebolehpercayaan yang tinggi.

4.3 Tahap Kesedaran Pelajar terhadap Etika Digital dalam Pembelajaran

Jadual 3. Min, Sisihan Piawai dan Tahap Kesedaran Pelajar terhadap Etika Digital dalam Pembelajaran (n = 400)

Kod	Pernyataan	Min	SP	Tahap
K1	Saya sedar bahawa plagiarisme boleh menjejaskan reputasi akademik saya.	4.33	0.70	Tinggi
K2	Saya sedar bahawa penggunaan fakta daripada aplikasi AI perlu disertakan pengakuan sumber yang sesuai.	4.29	0.68	Tinggi
K3	Saya sedar bahawa penggunaan teknologi digital perlu mematuhi peraturan universiti.	4.17	0.73	Tinggi
K4	Saya sedar bahawa privasi individu perlu dihormati dalam penggunaan teknologi digital.	4.40	0.68	Tinggi
K5	Saya sedar bahawa penggodaman digital tanpa kebenaran merupakan satu kesalahan undang-undang.	4.39	0.78	Tinggi

K6	Saya sedar bahawa serangan siber boleh memberi kesan serius kepada individu dan organisasi.	4.43	0.68	Tinggi
K7	Saya sedar bahawa universiti memandang serius isu pelanggaran etika digital.	4.15	0.77	Tinggi
K8	Saya sedar bahawa penggunaan internet universiti untuk tujuan selain pembelajaran adalah tidak dibenarkan.	3.76	0.97	Tinggi
K9	Saya sedar bahawa kemudahan ICT universiti tidak boleh disalahgunakan untuk tujuan peribadi yang tidak berkaitan dengan akademik.	4.07	0.76	Tinggi
K10	Saya sedar bahawa setiap pelajar perlu menjaga adab dalam komunikasi di platform digital universiti.	4.30	0.68	Tinggi
	Min Keseluruhan	4.23	0.77	Tinggi

Nota: Nilai kebolehpercayaan bagi konstruk Kesedaran Etika Digital ialah Cronbach's Alpha = 0.905, menunjukkan instrumen mempunyai tahap kebolehpercayaan yang sangat tinggi.

Berdasarkan Jadual 3, tahap kesedaran pelajar terhadap etika digital dalam pembelajaran berada pada tahap tinggi dengan min keseluruhan 4.23 (SP = 0.77). Sebelum analisis deskriptif dijalankan, ujian kebolehpercayaan instrumen menunjukkan bahawa konstruk Kesedaran Etika Digital memperoleh nilai Cronbach's Alpha sebanyak 0.905, sekali gus membuktikan bahawa instrumen mempunyai tahap konsistensi dalaman yang sangat tinggi dan sesuai digunakan dalam kajian.

Analisis item menunjukkan bahawa K6, iaitu kesedaran bahawa serangan siber boleh memberi kesan serius kepada individu dan organisasi, mencatatkan skor min tertinggi (M = 4.43, SP = 0.68). Ini diikuti oleh K4, iaitu kesedaran bahawa privasi individu perlu dihormati dalam penggunaan teknologi digital (M = 4.40, SP = 0.68), serta K5, iaitu kesedaran bahawa penggodaman digital tanpa kebenaran merupakan satu kesalahan undang-undang (M = 4.39, SP = 0.78). Dapatan ini menunjukkan bahawa pelajar mempunyai kesedaran yang tinggi terhadap aspek keselamatan siber, perlindungan privasi dan pematuhan undang-undang dalam penggunaan teknologi digital. Selain itu, pelajar turut menunjukkan tahap kesedaran yang tinggi terhadap implikasi plagiarisme (K1; M = 4.33, SP = 0.70), kepentingan mengiktiraf sumber maklumat yang diperoleh daripada AI (K2; M = 4.29, SP = 0.68) serta keperluan menjaga adab komunikasi di platform digital universiti (K10; M = 4.30, SP = 0.68).

Walau bagaimanapun, K8, iaitu kesedaran bahawa penggunaan internet universiti hanya dibenarkan untuk tujuan pembelajaran, mencatatkan skor min paling rendah (M = 3.76, SP = 0.97). Walaupun masih berada pada tahap tinggi, dapatan ini menunjukkan bahawa sebahagian pelajar masih kurang menyedari atau kurang mematuhi peraturan berkaitan penggunaan kemudahan internet universiti. Oleh itu, universiti disarankan memperkukuh usaha meningkatkan kesedaran melalui kempen, latihan dan hebahan berkaitan polisi penggunaan kemudahan ICT serta etika digital dalam kalangan pelajar.

4.4 Tahap Amalan Pelajar terhadap Etika Digital dalam Pembelajaran

Jadual 4. Min, Sisihan Piawai dan Tahap Amalan Pelajar terhadap Etika Digital dalam Pembelajaran (n = 400)

Kod	Pernyataan	Min	SP	Tahap
A1	Saya menyatakan sumber rujukan dalam penulisan akademik apabila menggunakan internet.	4.18	0.69	Tinggi
A2	Saya menggunakan AI sebagai alat bantu, bukan menggantikan usaha sendiri.	4.22	0.78	Tinggi
A3	Saya melaporkan penyalahgunaan digital jika melihatnya berlaku.	3.53	0.82	Sederhana
A4	Saya mengamalkan etika digital secara konsisten dalam pembelajaran saya.	3.97	0.72	Tinggi
A5	Saya pernah menggunakan hasil kerja orang lain dari internet tanpa pengubahsuaian yang jelas.	3.60	1.17	Sederhana
A6	Saya sekali sekala ada juga memanipulasi data dalam tugasan atau projek.	3.51	1.11	Sederhana
A7	Saya menganggap pelanggaran etika digital kecil tidak memberi kesan besar terhadap penulisan akademik saya.	3.31	1.11	Sederhana
A8	Saya berkomunikasi secara sopan dalam email, forum atau media sosial universiti.	4.29	0.67	Tinggi
A9	Saya menyemak semula hasil kerja saya bagi memastikan tiada pelanggaran etika.	4.23	0.66	Tinggi
A10	Saya jarang memikirkan aspek etika apabila menggunakan teknologi digital.	3.36	1.20	Sederhana
	Min Keseluruhan	3.82	0.99	Tinggi

Nota: Nilai kebolehpercayaan bagi konstruk Amalan Etika Digital ialah Cronbach's Alpha = 0.771, menunjukkan instrumen mempunyai tahap kebolehpercayaan yang tinggi.

Berdasarkan Jadual 4, tahap amalan pelajar terhadap etika digital dalam pembelajaran berada pada tahap tinggi dengan min keseluruhan 3.82 (SP = 0.89). Ujian kebolehpercayaan menunjukkan konstruk Amalan Etika Digital memperoleh Cronbach's Alpha = 0.771, menandakan instrumen mempunyai konsistensi dalaman yang baik dan sesuai digunakan dalam analisis.

Analisis item menunjukkan bahawa A8, iaitu amalan berkomunikasi secara sopan dalam e-mel, forum atau media sosial universiti, mencatatkan skor min tertinggi (M = 4.30). Ini diikuti oleh A9, iaitu amalan menyemak semula hasil kerja bagi memastikan tiada pelanggaran etika (M = 4.23), serta A2, iaitu menggunakan AI sebagai alat bantu dan bukan menggantikan usaha sendiri (M = 4.23). Dapatan ini menunjukkan bahawa majoriti pelajar mengamalkan etika digital dalam aspek komunikasi, integriti akademik dan penggunaan AI secara bertanggungjawab.

Walau bagaimanapun, A7 mencatatkan skor min terendah (M = 3.31), diikuti A10 (M = 3.36), A6 (M = 3.51) dan A5 (M = 3.60). Keputusan ini menunjukkan masih terdapat sebahagian pelajar yang kurang konsisten dalam menghayati aspek etika digital berkaitan manipulasi data, penggunaan hasil kerja orang lain dan pertimbangan etika semasa menggunakan teknologi digital. Oleh itu, universiti disarankan memperkukuh program kesedaran dan latihan berkaitan etika digital agar amalan beretika dapat diperkasakan secara berterusan.

5. Perbincangan

Dapatan kajian menunjukkan bahawa pelajar Universiti Tenaga Nasional (UNITEN) mempunyai tahap pengetahuan, kesedaran dan amalan etika digital yang tinggi, dengan konstruk kesedaran mencatatkan skor min tertinggi (M = 4.23), diikuti amalan (M = 4.11) dan pengetahuan (M = 3.97). Dapatan ini menunjukkan bahawa pelajar bukan sahaja memahami kepentingan etika digital, malah mempunyai kesedaran yang tinggi serta mengamalkan penggunaan teknologi digital secara bertanggungjawab dalam proses pembelajaran. Penemuan ini selari dengan kajian Che Wan Shamsul Bahri Che Wan Ahmad et al. (2025) yang melaporkan bahawa pelajar mempunyai persepsi positif terhadap penggunaan AI, namun menegaskan bahawa penggunaan teknologi perlu disokong oleh amalan beretika bagi mengekalkan integriti akademik.

Bagi konstruk pengetahuan, responden menunjukkan tahap pengetahuan yang tinggi berkaitan keselamatan maklumat, privasi, hak cipta dan penggunaan teknologi secara bertanggungjawab. Walau bagaimanapun, konstruk ini mencatatkan skor min yang paling rendah berbanding kesedaran dan amalan. Dapatan ini menunjukkan bahawa walaupun pelajar mempunyai pendedahan kepada penggunaan teknologi digital, mereka masih memerlukan kefahaman yang lebih mendalam mengenai konsep, dasar dan implikasi etika, khususnya berkaitan penggunaan AI, perlindungan data peribadi dan hak cipta. Dapatan ini menyokong kajian Nguyen et al. (2024) yang menegaskan bahawa pendidikan etika digital perlu diperkukuhkan bagi memastikan pelajar memahami tanggungjawab mereka dalam menggunakan teknologi secara berhemah.

Dari aspek kesedaran, responden menunjukkan tahap kesedaran yang sangat tinggi terhadap kepentingan menjaga integriti akademik, melindungi data peribadi, menghormati hak cipta dan mengelakkan penyalahgunaan teknologi digital. Dapatan ini bertepatan dengan kajian Norazlinda Hj. Mohammad et al. (2025) yang menegaskan bahawa manfaat AI dalam pendidikan hanya dapat dimaksimumkan sekiranya pengguna memahami isu privasi, ketelusan, ketepatan maklumat dan integriti akademik.

Bagi konstruk amalan, responden turut menunjukkan tahap amalan etika digital yang tinggi melalui penggunaan teknologi secara bertanggungjawab, menjaga kerahsiaan maklumat, menghormati hak intelek serta mengelakkan plagiarisme dalam tugasan akademik. Penemuan ini selari dengan kajian Ateeq et al. (2024) yang menegaskan bahawa penggunaan AI dalam pendidikan tinggi perlu disokong oleh amalan etika yang baik serta garis panduan institusi yang jelas bagi mengelakkan penyalahgunaan teknologi.

Walaupun ketiga-tiga konstruk berada pada tahap yang tinggi, dapatan demografi mendedahkan satu isu penting. Seramai 63% responden tidak pernah mengikuti kursus berkaitan ICT atau etika digital, sedangkan hampir 70% menggunakan aplikasi AI secara kerap atau sangat kerap dalam tugasan akademik. Dapatan ini menunjukkan wujudnya jurang antara perkembangan penggunaan AI dengan penyediaan pendidikan etika digital secara formal di institusi pengajian tinggi. Situasi ini mencadangkan bahawa peningkatan penggunaan AI tidak semestinya disertai dengan peningkatan kefahaman terhadap aspek etika digital. Sekiranya tidak ditangani secara sistematik, keadaan ini boleh meningkatkan risiko penyalahgunaan AI, pelanggaran integriti akademik, hak cipta dan privasi data. Oleh itu, pembangunan kompetensi etika digital perlu bergerak seiring dengan perkembangan teknologi AI bagi memastikan penggunaannya kekal beretika dan bertanggungjawab.

6. Implikasi

Kajian ini menyumbang kepada literatur berkaitan etika digital dengan memberikan bukti empirikal bahawa pelajar institusi pengajian tinggi swasta di Malaysia mempunyai tahap pengetahuan, kesedaran dan amalan etika digital yang tinggi. Walau bagaimanapun, dapatan turut menunjukkan bahawa tahap pengetahuan masih lebih rendah berbanding kesedaran dan amalan. Penemuan ini mencadangkan bahawa pembentukan tingkah laku beretika bukan sahaja dipengaruhi oleh pengetahuan, malah turut dipengaruhi oleh pengalaman penggunaan teknologi, budaya akademik dan dasar institusi. Selain itu, kajian ini mengetengahkan bahawa cabaran utama pendidikan tinggi bukan lagi tertumpu kepada penerimaan AI, tetapi kepada usaha memastikan penggunaan AI berkembang seiring dengan pembangunan kompetensi etika digital.

Dari sudut praktikal, dapatan kajian menunjukkan bahawa institusi pengajian tinggi perlu memperkukuh pendidikan etika digital melalui pengintegrasian elemen etika AI dalam kurikulum, latihan kepada pensyarah dan pelajar serta penyediaan garis panduan institusi yang jelas. Keperluan ini menjadi lebih penting memandangkan majoriti responden menggunakan AI secara aktif walaupun sebahagian besar tidak pernah mengikuti kursus berkaitan ICT atau etika digital. Dapatan kajian ini turut menyokong pelaksanaan garis panduan penggunaan AI generatif di UNITEN yang menekankan penggunaan AI sebagai alat sokongan pembelajaran, pematuhan terhadap

integriti akademik, pengesahan maklumat, perlindungan privasi dan penghormatan terhadap hak cipta. Pelaksanaan garis panduan yang disokong oleh latihan berterusan dijangka dapat memperkukuh amalan penggunaan AI secara bertanggungjawab dalam kalangan warga universiti.

7. Kesimpulan

Kajian ini telah menilai tahap pengetahuan, kesedaran dan amalan etika digital dalam kalangan pelajar Universiti Tenaga Nasional (UNITEN). Secara keseluruhannya, dapatan menunjukkan bahawa pelajar mempunyai tahap pengetahuan, kesedaran dan amalan etika digital yang tinggi. Walaupun demikian, dapatan turut menunjukkan bahawa penggunaan AI dalam pembelajaran berkembang dengan lebih pesat berbanding penyediaan pendidikan etika digital secara formal. Keadaan ini menunjukkan bahawa pembangunan etika digital perlu diberikan perhatian yang sama penting dengan pembangunan teknologi bagi memastikan penggunaan AI berlaku secara bertanggungjawab dan berintegriti.

Kajian ini menyumbang kepada literatur dengan mengetengahkan bahawa cabaran utama pendidikan tinggi pada masa kini bukan lagi sekadar meningkatkan penggunaan AI, tetapi memastikan penggunaannya disokong oleh pengetahuan, kesedaran dan amalan etika digital yang kukuh. Oleh itu, institusi pengajian tinggi disarankan memperkukuh kurikulum etika digital, menyediakan latihan yang berterusan kepada pensyarah dan pelajar serta melaksanakan dasar dan garis panduan penggunaan AI yang komprehensif. Bagi penyelidikan akan datang, kajian ini dicadangkan diperluaskan dengan melibatkan lebih banyak institusi pengajian tinggi awam dan swasta di Malaysia serta menggunakan pendekatan campuran (mixed methods) atau analisis hubungan antara pemboleh ubah bagi memperoleh pemahaman yang lebih menyeluruh tentang faktor-faktor yang mempengaruhi etika digital dalam era penggunaan AI.

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ANALISIS KEKERAPAN DAN POLA AYAT LEWAH DALAM KARANGAN RESPON TERBUKA PELAJAR CEMERLANG LUAR BANDAR

Abstrak— Kajian ini berbentuk kualitatif dan bertujuan untuk meneliti kekerapan serta pola penggunaan ayat lewah dalam karangan respon terbuka oleh pelajar kategori cemerlang. Seramai 10 orang pelajar cemerlang Tingkatan 4 di SMK Bengkongan, Kota Marudu, Sabah telah dipilih sebagai sampel kajian. Semua peserta kajian diminta menghasilkan sebuah karangan berdasarkan soalan berformat peperiksaan sebenar bagi memperoleh data kajian yang autentik. Analisis terhadap pencapaian karangan menunjukkan bahawa purata markah yang diperoleh ialah 58.30 daripada 70 markah penuh, bersamaan 83.30 peratus. Dari segi pencapaian gred, tujuh orang pelajar memperoleh gred A, dua orang memperoleh gred A-, manakala seorang lagi memperoleh gred B+. Hasil analisis data mendapati bahawa terdapat sebanyak 70 ayat lewah yang dikenal pasti dalam karangan pelajar. Daripada jumlah tersebut, 39 kes melibatkan kelewahan akibat pengulangan makna, manakala 31 kes lagi berpunca daripada penggunaan unsur yang berlebihan dalam ayat. Dapatan ini memperlihatkan bahawa pelajar cemerlang masih cenderung melakukan kesalahan sintaksis terutamanya dalam aspek pembinaan struktur ayat yang efektif dan gramatis. Sehubungan itu, kajian ini penting dalam memberikan pemahaman yang lebih mendalam mengenai pola kesalahan sintaksis dalam penulisan karangan pelajar cemerlang di kawasan luar bandar selain menyumbang kepada bidang kajian sintaksis Bahasa Melayu. Hasilan kajian juga boleh dimanfaatkan oleh warga pendidik sebagai panduan dalam merancang dan melaksanakan intervensi pedagogi yang lebih sistematik dan berkesan bagi memperkukuh penguasaan sintaksis dalam kalangan pelajar sekolah menengah.

***Kata Kunci**:* Karangan Bahasa Melayu, Kelewahan bahasa, Kesalahan sintaksis, Redundansi leksikal

1. Pengenalan

Penulisan karangan memainkan peranan penting sebagai alat pembelajaran bahasa formal di sekolah (Sarjoni et al., 2020; Peng & Amir, 2023). Aktiviti menulis karangan memerlukan pelajar menghasilkan idea kreatif, menstrukturkan idea dalam bentuk ayat dan perenggan yang lengkap, tepat, serta logik. Proses ini menggalakkan pelajar menggunakan tatabahasa, peraturan ejaan dan struktur ayat dengan lebih konsisten di samping meningkatkan ketelitian dan kecekapan bahasa (Chopey, 2003; Heath, 2003; Mokhtar & Jamil, 2020; Yunus & Zakaria, 2024; Mohd Noor et al., 2025). Kemahiran menulis juga berfungsi sebagai penanda aras penguasaan bahasa secara keseluruhan. Penulisan karangan memberi peluang kepada guru untuk menilai tahap penguasaan bahasa pelajar secara komprehensif merangkumi aspek sintaksis, kesinambungan ayat dan keupayaan mengelakkan kesalahan tatabahasa (Thi et al., 2023). Tambahan itu, proses bimbingan dan pembetulan guru membolehkan pelajar mengenal pasti kesilapan dalam penulisan mereka sendiri (Tuttle, 2013; Suparti et al., 2025). Hal ini merakamkan bahawa karangan signifikan sebagai medium pengukuhan tatabahasa, pengembangan kosa kata dan pemahaman struktur ayat yang tepat dalam konteks pembelajaran bahasa formal. Penguasaan yang baik dalam aspek sintaksis adalah salah satu indikator utama tahap penguasaan bahasa yang mantap. Kesalahan sintaksis misalnya penggunaan ayat tidak lengkap, subjek-predikat tidak sepadan dan penyusunan kata yang tidak tepat akan menjejaskan kejelasan serta keberkesanan mesej yang ingin disampaikan dalam karangan (Gayo & Widodo, 2018; Sybesma, 2019; Huang et al., 2023; Baranivska, 2024; Almineeai, 2025).

Di Malaysia, isu kelewahan bahasa semakin jelas berlaku dalam kalangan masyarakat khususnya generasi muda yang banyak dipengaruhi oleh penggunaan media sosial dan budaya komunikasi pantas. Pada dasarnya, istilah 'lewah' ditakrifkan sebagai unsur berlebihan dan tidak diperlukan secara signifikan dalam ayat yang dihasilkan (Kamus Dewan Edisi Keempat, 2007). Unsur lewah dalam penulisan boleh wujud dalam bentuk imbuhan, perkataan, frasa dan ayat. Wahab (2012) menerangkan bahawa kelewahan merupaka nsalah satu bentuk kesalahan dalam penulisan. Pengulangan idea dalam huraian karangan dinyatakan sebagai antara kesalahan yang sering dilakukan oleh pelajar apabila menulis karangan. Pembinaan ayat lewah sebenarnya menyebabkan tafsiran terhadap konteks ayat terganggu dan berkemungkinan membawa kepada fahaman yang tidak betul. Justeru,

penggunaan ayat lewah perlu dielakkan dalam penulisan (Dewan Bahasa dan Pustaka, 2014). Dalam konteks penulisan pelajar, masalah ini dapat dilihat dalam penulisan rasmi seperti karangan, tugasan sekolah dan laporan akademik. Ramai pelajar cenderung menggunakan ayat yang berjela-jela dan mengulang idea yang sama kerana beranggapan bahawa penulisan yang panjang menunjukkan kematangan bahasa. Namun begitu, keadaan ini sebenarnya menyebabkan isi penulisan menjadi kabur dan sukar difahami. Berhubung itu, pengaruh media sosial seperti TikTok, Instagram dan WhatsApp turut mempengaruhi cara pelajar menulis, khususnya dalam komunikasi tidak rasmi (Narawi & Sarudin, 2024; Wazif et al., 2025). Penggunaan singkatan dan bahasa rojak telah menjadi kebiasaan dalam kehidupan harian mereka. Masalah timbul apabila gaya bahasa santai tersebut dibawa ke dalam kerja sekolah dan penulisan rasmi. Hal ini menunjukkan bahawa sebahagian pelajar masih gagal membezakan penggunaan bahasa mengikut situasi dan konteks. Berkait itu, Kihob dan Mahali (2020) menyatakan bahawa ia menjadi cabaran kepada reputasi bahasa Melayu sebagai bahasa kebangsaan. Jika keadaan ini terus dibiarkan, penguasaan bahasa Melayu standard dalam kalangan generasi muda akan semakin lemah dan mutu penulisan akademik juga akan terjejas. Pihak sekolah, guru dan ibu bapa perlu bekerjasama untuk membimbing pelajar supaya lebih peka terhadap penggunaan bahasa yang betul, jelas dan sesuai sama ada dalam komunikasi rasmi mahupun tidak rasmi.

1.1 Pernyataan Masalah

Dalam landskap pendidikan bahasa Melayu di Malaysia, penguasaan kemahiran menulis karangan yang berkesan dan gramatis merupakan salah satu indikator utama kecekapan linguistik pelajar. Penekanan terhadap aspek ketepatan bahasa dan kejelasan idea menjadi teras dalam penilaian kualiti penulisan (Fitrawati & Safitri, 2021; Matiso, 2023). Tambahan pula, penguasaan bahasa seperti aspek kosa kata yang luas dan mendalam adalah penting untuk menulis ayat dengan baik. Pelajar yang mempunyai kompetensi leksikal yang lebih tinggi menunjukkan prestasi menulis yang lebih baik (Abtew, 2020; Lee, 2020). Rahmawati et al. (2023) menyatakan bahawa isu penggunaan ayat lewah iaitu struktur ayat yang mengandungi unsur berlebihan dan pengulangan yang tidak diperlukan masih kerap ditemukan dalam karangan pelajar. Hal ini bahkan masih kerap berlaku walaupun pelajar terbabit berada dalam kategori pelajar cemerlang. Secara teorinya, ayat lewah mencerminkan ketidakcekapan dalam pengurusan maklumat linguistik meliputi aspek pemilihan leksikal, pembinaan frasa dan penyusunan ayat. Rentetan itu, Flores dan Yin (2015), Telaumbanua et al. (2020) serta Kuvshinskaya dan Zevakhina (2023) menyatakan bahawa penggunaan unsur pengulangan yang tidak membawa makna signifikan dapat menjejaskan ketepatan struktur ayat dan sebenarnya mengaburkan makna tersirat yang ingin disampaikan. Karangan yang mengandungi terlalu banyak unsur pengulangan akan menyebabkan skor markah pelajar dalam ujian atau peperiksaan kurang memberangsangkan (Sivaranjani et al., 2019; Rahmawati, et al., 2020).

Dalam konteks ini, kewujudanat ay lewah dalam penulisan pelajar cemerlang menimbulkan persoalan kritikal terhadap tahap sebenar kecekapan sintaksis dan keupayaan mereka dalam mengawal penggunaan bahasa secara berkesan. Tambahan pula, kebanyakan kajian terdahulu dalam bidang linguistik pendidikan cenderung menumpukan kepada analisis kesalahan bahasa dalam kalangan pelajar berprestasi rendah dan sederhana. Manakala, kajian yang memfokuskan pelajar cemerlang masih terhad. Kekurangan penelitian terhadap kumpulan pelajar ini menyebabkan wujudnya jurang pengetahuan berkaitan sifat dan pola kesalahan bahasa yang mungkin bersifat lebih halus, tersirat dan kompleks misalnya fenomena kelewahan ayat dalam karangan respon terbuka. Hal ini penting kerana pelajar cemerlang sering dijadikan penanda aras kepada standard pencapaian bahasa yang tinggi, justeru sebarang kelemahan yang wujud dalam penulisan mereka perlu dianalisis secara mendalam. Dalam konteks lokal, kajian yang berfokus kepada pelajar di sekolah luar bandar seperti SMK Bengkongan, Kota Marudu, Sabah, juga masih kurang diberi perhatian. Faktor sosiolinguistik seperti latar bahasa ibunda, pengaruh dialek tempatan dan persekitaran pembelajaran berpotensi mempengaruhi gaya penulisan pelajar sehingga menimbulkan kecenderungan membina ayat lewah (Nkemleke, 2006; Samiullah & Haidar, 2023). Oleh itu, penelitian terhadap aspek ini dapat menyumbang kepada pemahaman tentang kecekapan sintaksis pelajar cemerlang di samping memberikan gambaran yang lebih menyeluruh tentang kepelbagaian penggunaan bahasa Melayu dalam konteks pendidikan luar bandar. Sehubungan itu, kajian ini bertujuan untuk mengisi jurang penyelidikan dengan meneliti secara sistematik bentuk, jenis dan pola ayat lewah dalam karangan bahasa Melayu pelajar cemerlang Tingkatan 4 di SMK Bengkongan. Kajian ini penting untuk mengenal pasti faktor linguistik dan bukan linguistik yang menyumbang kepada fenomena tersebut. Seterusnya mencadangkan implikasi pedagogi yang dapat meningkatkan kualiti pengajaran dan pembelajaran penulisan bahasa Melayu secara lebih efektif dan berfokus.

2. Sorotan Literatur

Kajian-kajian lepas yang dilakukan dalam konteks Malaysia mendapati bahawa masih ramai pelajar yang mengalami kesukaran untuk menghasilkan penulisan dengan baik. Salah satunya, kajian Austrus et al. (2025) yang meneliti cabaran penguasaan penulisan karangan Bahasa Melayu dalam kalangan pelajar bukan penutur natif

di sekolah rendah melalui temu bual separa berstruktur bersama guru Bahasa Melayu. Dapatan kajian menunjukkan bahawa kelemahan penulisan pelajar berpunca daripada beberapa faktor utama yakni kemahiran menulis yang lemah, tahap pencapaian yang rendah, kekurangan minat terhadap aktiviti penulisan, penguasaan bahasa yang terhad, kosa kata yang terhad dan ketidakupayaan memproses idea dengan berkesan. Walaupun kajian ini telah memberikan gambaran menyeluruh tentang cabaran penulisan daripada perspektif guru dan menyumbang maklumat penting untuk penambahbaikan pedagogi serta kurikulum, perbincangan yang dikemukakan masih bersifat umum dan belum memfokuskan analisis kesalahan sintaksis secara khusus berdasarkan teks karangan pelajar. Selain itu, konteks kajian yang tertumpu kepada pelajar sekolah rendah bukan penutur natif mengehadkan kebolehgunaan dapatan kepada pelajar sekolah menengah yang berdepan tuntutan penulisan karangan yang lebih kompleks dari segi struktur dan kecekapan sintaksis.

Kajian oleh Peng dan Amir (2023) pula meneliti tahap penguasaan kemahiran literasi menulis bahasa Melayu dalam kalangan 105 orang murid Tahun Satu daripada sekolah kebangsaan (SK), sekolah jenis kebangsaan Cina (SJKC) dan sekolah jenis kebangsaan Tamil (SJKT) di daerah Segamat, Johor. Murid secara umumnya dapat menguasai kemahiran menulis pada tahap yang tinggi dalam aspek menulis huruf dan suku kata dengan skor min masing-masing sebanyak 4.78 dan 4.77. Namun demikian, kemahiran menulis perkataan berdasarkan gambar mencatatkan skor min yang lebih rendah (M = 4.17). Tambahan itu, terdapat sisihan piawai yang lebih besar dan menonjolkan wujudnya variasi tahap penguasaan dalam kalangan murid bagi tugasan yang menuntut pengolahan makna yang lebih luas. Analisis lanjut turut mendapati bahawa penguasaan kemahiran menulis tidak dipengaruhi oleh faktor jantina dan jenis sekolah, apabila ujian-t dan ANOVA sehala menunjukkan tiada perbezaan yang signifikan antara murid lelaki dan perempuan serta antara SK, SJKC dan SJKT. Walaupun kajian ini memberikan gambaran empirikal yang jelas tentang penguasaan literasi menulis awal murid, skop penilaian yang terhad kepada unit asas penulisan bermakna namun kajian ini tidak meneliti aspek pembinaan frasa dan struktur ayat. Dapatan kajian ini lebih menggambarkan penguasaan kemahiran menulis pada peringkat awal dan belum dapat menjelaskan kecekapan sintaksis murid dalam menghasilkan ayat yang gramatis dan berstruktur.

Abd. Hamid et al. (2022) pula meneliti penggunaan bahasa Melayu dalam urusan rasmi kerajaan melibatkan pengenalpastian dan penghuraian kesalahan tatabahasa dalam sembilan teks perutusan khas Perintah Kawalan Pergerakan (PKP) berkaitan penularan wabak COVID-19 di Malaysia. Kajian kualitatif dilakukan melalui kaedah analisis kesalahan tatabahasa yang berlandaskan pegangan tatabahasa preskriptif dengan rujukan utama kepada Tatabahasa Dewan oleh Nik Safiah Karim et al. (2015), Pedoman Umum Ejaan Rumi Bahasa Melayu (1992) dan Daftar Kata Bahasa Melayu (2016). Dapatan kajian menunjukkan bahawa kesalahan yang dikenal pasti terbahagi kepada dua kategori utama yakni kesalahan ortografi dan kesalahan morfologi. Kesalahan ortografi melibatkan kesalahan ejaan bahasa Melayu, ejaan kata pinjaman bahasa Arab dan penggunaan tanda baca. Kesalahan morfologi yang dikenal pasti pula melibatkan penggunaan kata pemeri, kata sendi nama, kata tanya, kata terbitan, kata ganti nama diri orang dan pelanggaran hukum D-M. Pengenalpastian kesalahan ini membawa kepada rumusan pengkaji bahawa penggunaan dan penguasaan tatabahasa bahasa Melayu dalam urusan rasmi masih belum diberi perhatian yang serius oleh pihak kerajaan, walaupun institusi kerajaan seharusnya menjadi pemangkin kepada pemartabatan bahasa Melayu.

Dalam pada itu, kajian Kamat et al. (2021) juga telah memberi gambaran jelas tentang kelemahan penguasaan sintaksis pelajar Tingkatan Satu melalui analisis penggunaan kata hubung pancangan dalam penulisan mereka berasaskan Teori Analisis Kesalahan Corder (1973). Dapatan kajian menunjukkan ayat majmuk pancangan keterangan sebagai bentuk yang paling kerap mengalami kesalahan mencerminkan kesukaran pelajar untuk menghubungkan klausa secara bermakna dan tepat apabila melibatkan fungsi keterangan yang pelbagai. Pengelasan kesalahan kepada aspek struktur ayat, pemilihan kata hubung, tanda baca, kosa kata, dan hubungannya dengan kategori kesalahan seperti pengguguran dan penambahan unsur mengukuhkan kekuatan kajian ini dari segi ketelitian analisis linguistik. Walau bagaimanapun, tumpuan kajian yang terhad kepada satu aspek sintaksis dan kumpulan pelajar menengah rendah menjadikan kefahaman terhadap kecekapan sintaksis pelajar dalam penulisan karangan yang lebih matang masih belum menyeluruh. Kajian ini juga lebih menekankan pengesanan kesalahan berbanding bagaimana kesalahan tersebut mempengaruhi kelancaran wacana dan keberkesanan penyampaian idea. Oleh itu, kajian lanjutan wajar dijalankan pada peringkat menengah atas untuk meneliti kecekapan sintaksis secara lebih holistik meliputi aspek kecenderungan pembinaan ayat berlebihan atau berulang dalam karangan seiring dengan perkembangan kematangan
bahasa dan kognitif pelajar.

Seiring itu, kajian oleh Kihob dan Mahali (2021) tentang kesalahan ejaan dalam penulisan karangan Bahasa Melayu murid Tingkatan Empat di daerah Tuaran, Sabah juga memperlihatkan bahawa masalah tatabahasa masih ketara walaupun murid berada pada peringkat menengah atas. Analisis kandungan terhadap 70 buah karangan mendapati kesalahan ejaan berlaku secara meluas merangkumi penambahan, penghilangan dan penggantian huruf, kekeliruan ejaan dekat dan terpisah, penyingkatan perkataan serta ketidakpekaan penggunaan huruf besar dan huruf kecil. Kajian ini telah menerangkan kategori kesalahan ejaan yang komprehensif dan contoh autentik yang menggambarkan realiti penulisan murid luar bandar secara terperinci. Dalam konteks yang sama, penulis menegaskan kepentingan ejaan sebagai asas kejelasan makna dan kelancaran komunikasi bertulis. Namun

demikian, tumpuan kajian yang terhad kepada aspek ejaan menyebabkan perbincangan tentang kecekapan bahasa murid masih bersifat separa kerana kesalahan tatabahasa yang dikenal pasti berkait rapat dengan kelemahan sintaksis seperti pembinaan ayat yang tidak kemas dalam karangan. Justeru, kajian ini membuka ruang kepada penyelidikan lanjutan yang mengintegrasikan analisis ejaan dan sintaksis secara serentak bagi menilai kecekapan penulisan karangan pelajar Tingkatan Empat (T4) secara lebih holistik dari aspek kematangan struktur ayat dan keberkesanan penyampaian idea.

Justeru, kajian terhadap kesalahan sintaksis dalam penulisan karangan pelajar T4 adalah relevan dan kritikal kerana ia memberi gambaran tentang tahap penguasaan bahasa formal pelajar dan kemampuan mereka menggunakan struktur ayat yang betul secara konsisten. Penemuan daripada kajian ini dapat membantu pendidik mengenal pasti pola kesalahan yang kerap berlaku dan menyokong strategi pengajaran yang lebih berfokus serta efektif. Di samping itu, pemahaman terhadap kesalahan sintaksis dapat menyumbang kepada pembangunan kurikulum yang menekankan kecekapan bahasa bertulis secara menyeluruh selain dapat memastikan pelajar mampu menggunakan Bahasa Melayu secara tepat, lancar dan berkesan dalam pelbagai situasi komunikasi akademik serta sosial. Secara khususnya, kajian ini menumpu kepada dua objektif utama yakni mengenal pasti kekerapan penggunaan ayat lewah dalam karangan Bahasa Melayu pelajar cemerlang dan menganalisis konteks penggunaan ayat lewah dalam karangan pelajar cemerlang dari segi fungsi wacana dan kejelasan makna di SMK Bengkongan, Kota Marudu, Sabah (SMKB).

3. Metodologi

Kajian ini dijalankan menerusi kaedah kualitatif deskriptif dgn berlandaskan kepada Teori Analisis Kesalahan Corder (1973) yang melibatkan proses pengumpulan data, pengenalpastian kesalahan, perincian kesalahan, pengelasan kesalahan dan penilaian serta pembetulan. Analisis kandungan dilakukan ke atas 10 karangan yang ditulis oleh pelajar kategori cemerlang di Sekolah Menengah Kebangsaan Bengkongan (SMKB). Pelajar tahap cemerlang dipilih kerana mereka merupakan kelompok pelajar yang mampu menghurai idea dengan jelas dan menepati fokus soalan karangan namun masih berdepan dengan isu tertentu dalam konteks penulisan karangan Bahasa Melayu. Unsur kelewahan merupakan salah satu kesalahan yang kerap dilakukan oleh pelajar kelompok ini. Hal ini kerana, pelajar tahap ini cenderung membina teks panjang dan berpotensi melakukan pengulangan idea dalam penulisan. Walaupun mereka mampu menjawab kehendak soalan, ada kalanya mereka kerap mengulang frasa walhal konteks maknanya seerti dengan frasa terdahulu. Faktor ini ada asas kepada pemilihan sampel kajian kepada pelajar tahap cemerlang sahaja. Pelajar etnik Dusun mendominasi statistik latar etnik yakni sebanyak 4 orang. Etnik Rungus pula adalah yang kedua tertinggi dengan jumlah sebanyak 3 orang diikuti oleh etnik Bajau sebanyak 2 orang dan etnik Sino, 1 orang. Secara keseluruhan, sampel kajian ini terdiri daripada 3 orang pelajar lelaki dan 7 orang pelajar perempuan.

4. Dapatan dan Perbincangan

Hasil analisis terhadap 10 Karangan Respon Terbuka (70 markah) yang ditulis oleh pelajar kategori cemerlang, berikut merupakan taburan peratus dan gred bagi pelajar terbabit:

Jadual 1. Taburan Markah Karangan Sampel kajian

Kod Pelajar	Jumlah (70 Markah)	Peratus (%)	Gred
P1	47	67	B+
P2	58	82	A
P3	50	71	A-
P4	63	90	A
P5	60	90	A
P6	67	95	A
P7	60	85	A
P8	63	90	A
P9	50	71	A-
P10	65	92	A
Jumlah	Purata = 58.30	Purata = 83.30	7A, 2A- 1 B+

Berdasarkan Jadual 1, seramai 7 orang pelajar mencapai markah dalam lingkungan 58 hingga 67 daripada markah penuh yakni 70 bagi karangan respon terbuka yang ditulis. Taburan markah tersebut bersamaan nilai peratus sekitar 82% hingga 95% sekali gus membuktikan mutu penulisan pelajar pada tahap gred A. Manakala, seramai 2 orang pelajar pelajar pula memperoleh 50 markah bersamaan 71% bersamaan 71 peratus dengan gred A-. Dalam sesi penulisan karangan yang telah diadakan, hanya terdapat seorang pelajar yang memperoleh markah di bawah 50 markah yakni 47 markah bersamaan 67% (gred B+). Secara keseluruhan, purata markah bagi 10

orang sampel kajian ini adalah sebanyak 58.30 bersamaan 83.30%. Penilaian pada peringkat ini jelas menunjukkan bahawa pemilihan pelajar-pelajar tersebut sebagai sampel dalam konteks penelitian yang berfokuskan pelajar tahap cemerlang amat signifikan dan menepati kriteria gred cemerlang A-, A dan A+ (70% hingga 100%)

Jadual 2. Taburan Kekerapan Ayat Lewah dalam Karangan Setiap Sampel Kajian

Kod Pelajar	Unsur Pengulangan	Unsur Berlebihan	Jumlah
P1	5	3	8
P2	6	10	16
P3	9	2	11
P4	1	2	3
P5	1	3	4
P6	2	1	3
P7	4	2	6
P8	4	3	7
P9	4	1	5
P10	3	4	7
Jumlah	39	31	60

Jadual 2 menunjukkan terdapat sebanyak 70 kekerapan ayat lewah dalam 10 karangan yang telah diteliti. Sebanyak 47 daripada jumlah tersebut merupakan ayat yang mengandungi unsur pengulangan manakala, sebanyak 31 lagi adalah ayat yang mengandungi unsur berlebihan. Hasil analisis, terdapat 16 jumlah ayat lewah dalam karangan yang tulis oleh Pelajar 2 (P2) menjadikan jumlah tersebut sebagai penyumbang utama kepada kekerapan ayat lewah dalam data yang dikaji. Seterusnya, diikuti oleh P3 dan P1 yang masing-masing mencatatkan sebanyak 11 dan 8 kekerapan. Di samping itu, P8 dan P10 merekodkan jumlah ayat lewah yang sama yakni sebanyak 7 kekerapan diikuti oleh P7 (6 kekerapan), P9 (5 kekerapan), P5 (4 kekerapan) dan P4 serta P6 (3 kekerapan).

Jadual 3. Unsur Kelewahan Dalam Ayat

Jenis Kelewahan	**No. Data (D)**	**Ayat**
Unsur Pengulangan	D24	*Kesimpulannya, pelajar haruslah belajar bersungguh-sungguh untuk mencapai kejayaan dan kecemerlangan.*
	D107	*Beralih ke perspektif seterusnya, pelajar perlu mendapatkan dorongan daripada ibu-bapa atau guru kaunseling untuk mendapatkan dorongan semangat dan bimbingan yang kuat.*
Unsur Berlebihan	D39	*Oleh itu, usaha adalah tangga kejayaan untuk kita yang ingin menggembirakan ibubapa kita.*
	D71	*Bimbingan ibubapa ini dapat menyakinkan lagi pelajar untuk menduduki peperiksaan.*

Berdasarkan Jadual 3, analisis menunjukkan bahawa unsur pengulangan dalam ayat lewah berlaku secara konsisten dalam penulisan pelajar. Pengulangan ini bukan sekadar kesilapan permukaan, tetapi mencerminkan kecenderungan pelajar untuk menegaskan makna melalui pertindihan unsur leksikal dan frasa. Walau bagaimanapun, strategi tersebut sering menghasilkan ayat yang kurang sesuai dan menjejaskan ketepatan penyampaian makna. Ayat D34 memperlihatkan unsur pengulangan makna melalui sinonim pada penggunaan frasa "*...mencapai kejayaan dan kecemerlangan*." Dari sudut semantik, kedua-dua unsur '*kejayaan*' dan '*kecemerlangan*' berada dalam lingkungan makna yang hampir sama terutamanya dalam konteks pencapaian akademik. Penggabungan kedua-dua unsur ini tidak menambah makna baharu. Sebaliknya, mewujudkan pertindihan semantik. Ciri ini menunjukkan bahawa pelajar cenderung menggabungkan sinonim untuk tujuan menguatkan maksud. Dalam penulisan formal, pengulangan sedemikian tidak diperlukan kerana satu unsur leksikal sudah mencukupi untuk mewakili makna yang ingin disampaikan. Justeru, ayat tersebut boleh dipadatkan tanpa menjejaskan maksud dengan mengolah frasa asal tersebut kepada "*...mencapai kecemerlangan*." Hal ini merakamkan bahawa peringkat penguasaan semantik pelajar yang masih belum stabil dalam aspek pemilihan kata yang tepat.

Ayat D107 pula memperlihatkan unsur pengulangan berlaku pada tahap frasa *"...mendapatkan dorongan ... untuk mendapatkan dorongan semangat...*". Penggunaan frasa 'mendapatkan dorongan' yang diulang dalam ayat yang sama yang diikuti oleh *'dorongan semangat*' menunjukkan pertindihan makna yang jelas. Selain itu, pengulangan kata kerja '*mendapatkan*' turut menyumbang kepada struktur ayat yang berlebihan dan tidak

diperlukan. Data ini menunjukkan bahawa pelajar membina ayat secara berturutan tanpa menilai hubungan antara unsur yang digunakan. Kesannya, maklumat yang disampaikan tidak berkembang ekorannya berlaku pengulangan dalam bentuk yang berbeza. Penambahbaikan ayat boleh dilakukan dengan menggugurkan unsur yang berulang yakni "*...pelajar perlu mendapatkan semangat dan bimbingan yang kuat daripada ibu bapa atau guru kaunseling*." Penelitian ini menggambarkan bahawa kelewahan ayat dalam kalangan pelajar bukan sahaja berpunca daripada pemilihan kata, malahan turut dipengaruhi daripada kelemahan dalam penyusunan dan penyuntingan struktur ayat.

Selanjutnya, ayat D39 dan D71 pula menunjukkan bahawa unsur berlebihan dalam ayat pelajar berlaku apabila terdapat penggunaan frasa yang tidak menyumbang makna baharu kepada struktur ayat. Unsur-unsur ini tidak menjejaskan kefahaman secara keseluruhan namun menjadikan ayat kurang padat dan tidak memenuhi prinsip pembinaan ayat yang betul. Berdasarkan D39, berlaku pengulangan rujukan menerusi kata ganti nama diri '*kita*' yang digunakan sebanyak dua kali dalam ayat yang sama yakni dalam frasa *'untuk kita'* dan '*ibubapa kita'*. Dari sudut semantik, rujukan kepada '*ibubapa kita'* sudah mencukupi untuk menggambarkan hubungan kekeluargaan. Maka, pengulangan kita dalam struktur ayat tersebut sebagai unsur berlebihan. Penggunaan berulang kata ganti nama ini tidak menambah makna baharu. Penggunaannya hanya mengulang rujukan yang telah jelas. Justeru, ayat tersebut boleh dipadatkan kepada bentuk yang lebih lancar dan tersusun seperti "*Oleh itu, usaha adalah tangga kejayaan untuk kita yang ingin menggembirakan ibu bapa."* Fenomena ini menunjukkan bahawa pelajar berkecenderungan mengekalkan rujukan secara eksplisit tanpa mempertimbangkan keperluan sebenar dalam struktur ayat.

Ayat D71 turut menunjukkan kewujudan unsur berlebihan menerusi penggunaan kata penegasan yang tidak diperlukan. Kehadiran kata '*lagi*' selepas kata kerja '*meyakinkan*' sebenarnya tidak membawa fungsi makna tambahan dalam konteks ayat ini. Hal ini kerana kata kerja '*meyakinkan*' sendiri telah lengkap dari segi makna dan tidak memerlukan unsur penguat tambahan. Penggunaan kata '*lagi*' dalam ayat ini menonjolkan bahawa pelajar gemar menambah unsur penegasan tanpa pertimbangan terhadap kesesuaian konteks. Secara sintaksis, unsur tersebut boleh digugurkan tanpa menjejaskan maksud ayat misalnya, "*Bimbingan ibu bapa ini dapat meyakinkan pelajar untuk menduduki peperiksaan*." Fenomena ini secara langsung menggambarkan bahawa pelajar masih belum menguasai sepenuhnya fungsi kata penegas dalam pembinaan ayat. Akibatnya, mereka menggunakan kata penegas pada posisi dan tujuan yang tidak sesuai serta kurang signifikan.

Analisis kajian ini menunjukkan bahawa ayat lewah dalam penulisan pelajar terhasil melalui dua kecenderungan utama, yakni unsur pengulangan dan unsur berlebihan. Unsur pengulangan pula dapat dikategorikan kepada tiga bentuk yakni pengulangan sinonim, pengulangan frasa dan pengulangan adjektif. Manakala, unsur berlebihan pula melibatkan pengulangan rujukan melalui kata ganti nama, penggunaan kata penegas yang tidak diperlukan dan kehadiran unsur wacana atau frasa masa yang berlebihan. Kedua-dua bentuk ini memperlihatkan pola yang sama yakni penggunaan unsur bahasa yang bertindih dari segi makna dan fungsi. Analisis kajian terhadap ayat D24, D107, D39 dan D71 jelas menunjukkan bahawa pelajar cenderung untuk memperjelas dan menegaskan makna melalui pengulangan dan penambahan unsur bahasa. Namun demikian, kecenderungan tersebut sering berlaku tanpa pertimbangan terhadap keperluan sebenar dalam struktur ayat. Tambahan itu, ayat yang dihasilkan juga kurang berkesan dan tidak efisien dari segi penyampaian makna. Berdasarkan kerangka Corder (1973), kesalahan yang dikenal pasti ini dapat ditafsirkan sebagai kesalahan sistematik yang mencerminkan tahap kecekapan bahasa pelajar. Hal ini menunjukkan bahawa kesalahan ayat lewah berlaku kesan daripada strategi bahasa pelajar yang memberi keutamaan kepada kejelasan makna secara eksplisit berbanding ketepatan dan kecekapan struktur ayat. Selain itu, dapatan kajian turut memperlihatkan pengaruh bahasa lisan dalam penulisan pelajar. Dalam komunikasi lisan, pengulangan dan penambahan unsur sering digunakan sebagai strategi penegasan. Namun, penggunaan strategi tersebut tanpa kawalan dalam konteks penulisan formal boleh menjejaskan kejelasan, ketepatan dan keberkesanan ayat. Sehubungan itu, kajian ini menekankan keperluan untuk memberi perhatian terhadap aspek kesedaran semantik, kemahiran penyuntingan dan prinsip penggunaan bahasa dalam pengajaran penulisan Bahasa Melayu. Penekanan terhadap aspek-aspek ini penting bagi membantu pelajar menghasilkan ayat yang lebih padat, tepat dan berfungsi secara optimum dalam konteks penulisan akademik. Berkait itu, kemampuan linguistik pelajardalam aspek sintaksis dapat ditingkatkan dan diperkukuh menerusi penerangan dan pendedahan yang mencukupi berkaitan sistem tababahasa yang sepatutnya pelajar gunakan dalam penulisan mereka (Ismail et al, 2021).

Peratus markah karangan yang ditulis oleh 10 sampel kajian, yakni P1 (67%), P2 (82%), P3 (71%), P4 (90%), P5 (90%), P6 (95%), P7 (85%), P8 (90%) dan P10 (92%) menunjukkan bahawa walaupun pelajar berupaya mendapatkan skor kepujian (gred B+ hingga A+), pelajar masih melakukan kesilapan sintaksis seperti pembinaan ayat lewah. Hal ini jelas menonjolkan keperluan tindakan susulan yang lebih terperinci dalam pemantapan penguasaan sintaksis bagi pelajar kategori ini. Dalam hal ini, penilaian formatif yang berterusan sepanjang proses menulis juga sebenarnya dapat membantu pelajar mengenal pasti kelemahan mereka dan memperbaikinya (Qoteshat, 2013; Tuttle, 2013). Amalan guru menerusi perbincangan contoh karangan berkualiti tinggi sebagai model juga dapat membantu pelajar memahami struktur dan gaya penulisan yang baik (Alkhawaldeh, 2011; Chang & Lee, 2019). Yusop dan Rahamat (2020) pula menegaskan bahawa persekitaran pembelajaran memainkan

peranan penting dalam meningkatkan motivasi murid yang lemah dalam kemahiran menulis. Program seperti *Race for Literacy* wajar dilaksanakan di luar bilik darjah sebagai aktiviti luar kelas memberi impak yang signifikan terhadap motivasi murid untuk mempelajari subjek bahasa. Sebenarnya, pelaksanaan pengajaran di luar ruang empat dinding bilik darjah akan mewujudkan impak persekitaran pembelajaran yang berbeza kepada setiap pelajar. Selain itu, dengan menggabungkan elemen visual, auditori dan kinestetik dapat membantu murid yang lemah dalam subjek bahasa untuk menguasai kemahiran serta memahami dengan lebih baik dalam persekitaran yang kurang memberi tekanan. Berhubung itu, intervensi susulan perlu menyeluruh yakni merangkumi penyediaan modul khas dan amalan pedagogi yang sesuai serta berimpak. Penerapan alat digital dalam pembelajaran aspek sintaksis dapat memperkukuh tahap penguasaan sintaksis dalam kalangan pelajar (Mohd Sham et al, 2023). Dengan demikian, pelajar dapat mempersiapkan diri dengan lebih baik dalam menghadapi peperiksaan di samping menguasai sintaksis bahasa Melayu sebagai panduan dalam sebarang bentuk pertuturan sama ada secara lisan atau tulisan (Matiso, 2023; Mohd Sham et al., 2025).

5. Kesimpulan

Secara keseluruhannya, kajian ini menekankan bahawa pelajar yang berada dalam kelompok cemerlang masih melakukan kesalahan ketara dari aspek pembinaan ayat lewah. Hal ini bermaksud pelajar daripada kategori ini perlu diberi pendedahan mendalam dan bersifat praktikal untuk meminimumkan pembinaan ayat lewah dalam penulisan karangan. Sebagaimana soalan karangan yang dijawab oleh pelajar yakni Karangan Respon Terbuka, bahagian ini memperuntukkan 70 markah daripada 100 markah keseluruhan dalam Kertas 1. Nilai markah ini menonjolkan bahawa ia harus dijawab dengan lengkap dan menepati kriteria pemarkahan merangkumi ketepatan tema, isi, bahasa dan pengolahan seperti mana kriteria pemarkahan bagi Karangan Respon Terbuka. Dengan pengukuhan penguasaan pelajar bagi aspek-aspek tersebut, pelajar dapat meningkatkan kepekaan terhadap penggunaan bahasa agar pembinaan ayat yang mengandungi unsur pengulangan dan unsur berlebihan dapat dielakkan. Dalam merealisasikan hasrat tersebut, perancangan dan pembinaan intervensi khas berkait penguasaan sintaksis perlu dilakukan secara berfokus mengikut tahap yang bermula pada tahap pendidikan rendah (tahun 1 hingga tahun 6), menengah bawah (tingkatan 1 hingga tingkatan 3) dan menengah atas (tingkatan 4 dan tingkatan 5). Pemantapan kemahiran sintaksis secara terancang dan berstruktur mengikut peringkat pembelajaran dapat memberi implikasi terperinci dan berterusan kepada perkembangan ilmu pembinaan ayat dalam kalangan pelajar. Kemahiran menulis karangan yang berkesan dan gramatis memerlukan gabungan penguasaan tatabahasa, kosa kata, strategi retorik, dan motivasi pelajar. Guru memainkan peranan penting dalam menyediakan latihan, maklum balas dan pendedahan kepada teknik penulisan yang berkesan untuk meningkatkan kecekapan linguistik pelajar.

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The 5th International Conference on Language, Linguistics and Society (ICLALIS 2026)

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TULISAN JAWI DALAM KALANGAN PELAJAR ASASI UMS: KAJIAN RINTIS

Abstrak— Tulisan jawi merupakan warisan peradaban Melayu yang perlu dipelihara oleh masyarakat Melayu tanpa mengira peringkat umur. Pihak Kerajaan telah melakukan inisiatif pemerkasaan tulisan jawi dalam sistem pendidikan pada peringkat rendah dan menengah. Manakala untuk pengajian tinggi, tulisan jawi agak sukar diteruskan kerana pilihan subjek tulisan jawi agak terhad. Sehubungan itu, kajian rintis ini dijalankan untuk meneliti persepsi, sikap serta tahap penguasaan membaca dan menulis tulisan Jawi dalam kalangan pelajar Asasi Universiti Malaysia Sabah (UMS). Kajian ini menggunakan pendekatan kuantitatif bagi memperoleh data yang berkaitan dengan aspek yang dikaji. Hasil kajian menunjukkan bahawa pelajar Asasi UMS mempunyai persepsi yang positif terhadap tulisan Jawi.

Kata kunci: Jawi, Pelajar asasi, Warisan

1. Pengenalan

Tulisan jawi merupakan warisan peradaban masyarakat Melayu yang kini kian menghilang akibat dari penggunaan tulisan rumi dan juga peredaran zaman. Menyedari hal ini, kerajaan telah melaksanakan pelbagai usaha untuk memelihara dan memperkukuhkan tulisan jawi di Malaysia. Salah satu usaha ialah melalui Kementerian Pendidikan Malaysia melalui perangkaan kurikulum jawi dalam subjek Pendidikan Islam di pendidikan rendah dan menengah. Usaha untuk memartabatkan jawi tidak pernah surut, namun cabarannya agak tinggi kerana bersaing dengan zaman teknologi maklumat (ICT) yang berkembang pesat. Bahan bacaan jawi juga akan kurang di pasaran sama ada secara fizikal mahupun atas talian (Nurhanis Hidayah dan Julaina 2024; Norsuhaila 2022) kerana permintaannya yang sedikit. Kajian ini akan mengkaji tentang persepsi tulisan jawi dikalangan generasi Z iaitu mahasiswa mahasiswi asasi di Pusat Persediaan Sains dan Teknologi, Universiti Malaysia Sabah. Persepsi tentang kepentingan, nilai estetika dan peranan identiti bangsa dinilai. Kajian ini akan mempersembahkan data dalam bentuk peratusan kepada perspesi pelajar terhadap tulisan jawi.

2. Kajian Literature

Literasi merupakan kemahiran menulis atau membaca (https://prpm.dbp.gov.my/). Literasi jawi merupakan kemahiran menulis atau membaca tulisan jawi. Dewasa kini, tulisan jawi kurang popular dan dipinggirkan (Zurina dan Adi Yasran 2020; Fuadi et al. 2022) dalam kalangan generasi Z. Menurut (Tapscott 2009), generasi Z merupakan generasi yang lahir pada tahun 1998-2008. Mahasiswa di Pusat Persediaan Sains dan Teknologi, Universiti Malaysia Sabah (UMS) terangkum dalam pengkategorian generasi Z. Generasi Z meganggap penguasaan dan pemahaman tulisan jawi hanya penting untuk pembelajaran di peringkat sekolah sahaja (Zurina dan Adi 2020). Generasi kini tidak berminat untuk membaca dan menulis jawi (Fuadi et al. 2022). Menurut Amrina Rasyada dan Khairulnazrin (2022), literasi Jawi dalam kalangan pelajar berada pada tahap yang membimbangkan, di mana kebolehan mereka dalam membaca dan menulis Jawi adalah sederhana atau rendah. Kajian ini juga menekankan bahawa minat generasi muda Melayu terhadap Jawi semakin merosot, yang menimbulkan kebimbangan terhadap masa depan penulisan dan pembacaan Jawi sebagai warisan budaya. Oleh itu, usaha untuk menghidupkan semula minat generasi muda terhadap Jawi amat diperlukan bagi memastikan kesinambungan tulisan ini.

Kerajaan berusaha untuk memperkasakan tulisan jawi melalui kurikulum persekolahan peringkat rendah dan menengah pada tahun 2027 dalam mata pelajaran pendidikan Islam untuk memartabatkan tulisan jawi dan memperkasakan literasi jawi (Arif Aiman 2024). Menurut Menteri Pendidikan Fadhlina Sidek (dalam Arif Aiman 2024), modul literasi dan modul penggayaan akan digubal untuk memperkukuhkan penguasaan jawi dalam

kalangan murid. Tulisan jawi perlu dipertahankan untuk pembentukan jati diri (Siti Nurul Izza et al. 2021; Zurina dan Adi Yasran 2020), citra, keunggulan (Fuadi et al. 2022), wadah intelektual (Siti Nurul Izza et al. 2021), lambang dan simbol identiti bahasa dan bangsa warisan peradaban Melayu (Shakila et al.2018) dan khazanah intelektual bangsa, agama dan negara (Siti Nurul Izza et al. 2021).

3. Metodologi

Kajian ini menggunakan pendekatan kuantitatif melalui kaedah tinjauan iaitu menggunakan borang soal selidik. Populasi kajian ini terdiri daripada Generasi Z, iaitu pelajar-pelajar asasi yang berada di Pusat Persedian Sains dan Teknologi, UMS. Jumlah sampel kajian rintis ini adalah sebanyak 48 orang Generasi Z yang bergama Islam. Semua konstruk dalam Kajian ini diukur menggunakan skala yang diperolehi dari kajian literature terdahulu. Skala Likert lima mata dengan nilai dari 'Sangat tidak bersetuju (1)' hingga 'Sangat bersetuju (5)' telah digunakan untuk menilai setiap item.

4. Hasil Kajian dan perbincangan

Borang soal selidik yang diberikan kepada pelajar asasi terbahagi kepada beberapa bahagian. Bahagian pertama Adalah berkaitan dengan demografi pelajar (Jadual 1).

Jadual 1. Demografi pelajar

Bil	Pernyataan		Jumlah	Peratus
1	Jantina	Lelaki	11	22.90%
		Perempuan	37	77.10%

Berdasrkan jadual 1, terdapat 48 orang pelajar asasi UMS menyertai kajian ini. Majoriti peserta kajian ialah perempuan iaitu 37 orang (77.10%) dan lelaki sebanyak 11 orang (22.90%). Seterusnya, bahagian dua berkaitan dengan persepsi pelajar terhadap tulisan jawi sebagaimana perincian di jadual 2. Perincian keputusan seperti berikut:

Jadual 2. Jawi dalam kalangan pelajar Asasi UMS

	Pernyataan	**Sangat tidak setuju**		**Tidak setuju**		**Kurang pasti**		**Setuju**		**Sangat setuju**	
		f	**%**	**f**	**%**	**f**	**%**	**F**	**%**	**f**	**%**
1.	Tulisan Jawi merupakan warisan Melayu yang perlu dipelihara kewujudannya oleh semua lapisan Masyarakat.	0	0	0	0	3	6.3	8	16.7	37	79.1
2.	Pengetahuan akan tulisan Jawi harus diwariskan dari generasi ke generasi yang akan datang.	0	0	0	0	2	4.2	7	14.6	39	81.3
3.	Tulisan Jawi yang digunakan sebagai medium komunikasi pada masa dahulu perlu dihayati oleh generasi muda pada masa kini.	0	0	0	0	4	8.3	14	29.2	30	62.5
4.	Tulisan jawi mestilah diperkembangkan seiring dengan tulisan Rumi dalam penggunaan Bahasa Melayu Masyarakat.	0	0	1	2.1	3	6.3	14	29.2	30	62.5
5.	Kebolehan mampu membaca dan menulis dalam tulisan Jawi dengan baik dapat mengukuhkan jati diri saya sebagai bangsa Melayu yang beragama Islam.	0	0	1	2.1	2	4.2	9	18.8	36	75.0
6.	Kebolehan menggunakan tulisan Jawi adalah penting bagi masyarakat Melayu sebagai lambang dentity mereka.	0	0	1	2.1	8	16.7	6	12.5	33	68.8
7.	Saya berpendapat bahawa tulisan Jawi mempunyai bentuk tulisan dan bentuk yang menarik dan berseni yang perlu kita pertahankan.	0	0	0	0	1	2.1	9	18.8	38	79.2
8.	Sebagai orang Melayu, saya bangga memperkenalkan kepada rakan bukan Melayu saya bahawa tulisan Jawi adalah salah satu identiti bagi bangsa Melayu.	0	0	0	0-	3	6.3	10	20.8	35	72.9
9.	Generasi muda mestilah mempunyai rasa tanggungjawab dalam memperkenalkan tulisan Jawi kepada semua lapisan masyarakat.	0	0	0	0	5	10.4	10	20.8	33	66.8
10.	Saya berpendapat bahawa jika orang Melayu tidak mempunyai kemahiran dalam menulis dan membaca tulisan Jawi, dia boleh dianggap telah hilang salah satu identiti bangsa Melayunya.	4	8.3	3	6.3	13	27.1	8	16.7	20	41.7

Jadual 2 merupakan keputusan persepsi pelajar asasi UMS terhadap tulisan jawi. Berdasarkan pernyataan 1

iaitu **Tulisan Jawi merupakan warisan Melayu yang perlu dipelihara kewujudannya oleh semua lapisan Masyarakat** menunjukkan bahawa seramai 37 orang (79.1%) menyatakan sangat setuju, 8 orang responden (16.7%) menyatakan setuju, 3 orang responden (6.3%) menyatakan kurang pasti. Sementara bagi pernyataan 2 **"Pengetahuan akan tulisan Jawi harus diwariskan dari generasi ke generasi yang akan datang"** menunjukkan dapatan seramai 39 orang responden (81.3%) sangat setuju, 7 orang responden (14.6%) memilih setuju, 2 orang responden (4.2%) menyatakan kurang pasti.

Selanjutnya, berdasarkan pernyataan 3 **"Tulisan Jawi yang digunakan sebagai medium komunikasi pada masa dahulu perlu dihayati oleh generasi muda pada masa kini"**, mencatatkan seramai 30 orang (62.5%) menyatakan sangat setuju, 14 orang responden (29.2%) menyatakan setuju dan 4 orang responden (8.3%) menyatakan kurang pasti. Berikutnya, pernyataan 4 **"Tulisan Jawi mestilah diperkembangkan seiring dengan tulisan Rumi dalam penggunaan Bahasa Melayu masyarakat",** memperlihatkan seramai 30 orang responden (62.5%) menyatakan sangat setuju, 14 orang responden (29.2%) setuju, 3 orang responden (6.3%) menyatakan kurang pasti dan seorang responden (2.1%) bagi respon tidak setuju.

Pernyataan 5 iaitu **"Kebolehan mampu membaca dan menulis dalam tulisan Jawi dengan baik dapat mengukuhkan jati diri saya sebagai bangsa Melayu yang beragama Islam"**, menunjukkan majoriti responden memberikan respons positif, di mana seramai 36 orang responden (75.0%) sangat setuju, 9 orang responden (18.8%) setuju, 2 orang responden (4.2%) memilih kurang pasti dan hanya seorang responden (2.1%) menyatakan tidak setuju terhadap pernyataan ini. Seterusnya, bagi pernyataan 6 **"Kebolehan menggunakan tulisan Jawi adalah penting bagi masyarakat Melayu sebagai lambang identiti mereka",** menunjukkan dapatan seramai 33 orang responden (68.8%) menyatakan sangat setuju, 6 orang responden (12.5%) menyatakan setuju dan seramai 8 orang responden (16.7%) memilih kurang pasti terhadap pernyataan tersebut. Bagi respon tidak setuju diwakili dengan seorang responden (2.1%).

Selanjutnya, pernyataan 7 yang menjelaskan **"Saya berpendapat bahawa tulisan Jawi mempunyai bentuk tulisan yang menarik dan berseni yang perlu kita pertahankan"**, memperlihatkan hasil dapatan iaitu seramai 38 orang responden (79.2%) memilih sangat setuju, 9 orang responden (18.8%) memilih setuju dan 1 orang responden (2.1%) memilih kurang pasti. Berikutnya, pernyataan 8 **"Sebagai orang Melayu, saya bangga memperkenalkan kepada rakan bukan Melayu saya bahawa tulisan Jawi adalah salah satu identiti bagi bangsa Melayu",** melaporkan dapatan seramai 35 orang responden (72.9%) memilih sangat setuju, 10 orang responden (20.8%) memilih setuju dan 3 orang responden (6.3%) memilih kurang pasti.

Lanjut bagi pernyataan 9 iaitu **"Generasi muda mestilah mempunyai rasa tanggungjawab dalam memperkenalkan tulisan Jawi kepada semua lapisan masyarakat",** mencatatkan dapatan seramai 33 orang responden (66.8%) menyatakan sangat setuju, 10 orang responden (20.8%) setuju dan 5 orang responden (10.4%) menyatakan kurang pasti. Akhir sekali, bagi pernyataan 10 **"Saya berpendapat bahawa jika orang Melayu tidak mempunyai kemahiran dalam menulis dan membaca tulisan Jawi, dia boleh dianggap telah hilang salah satu identiti bangsa Melayunya"**, menunjukkan dapatan seramai 20 orang responden (41.7%) memilih sangat setuju, 8 orang responden (16.7%) memilih setuju, 13 orang responden (27.1%) kurang pasti, 3 orang responden (6.3%) memilih tidak setuju dan 4 orang responden (8.3%) memilih sangat tidak setuju berkaitan pernyataan ini.

Berdasarkan soalan-soalan ini, keseluruhan persepsi pelajar asasi UMS terhadap tulisan jawi sangat tinggi. Soalan 1 hingga soalan 9 mendapat peratusan yang tinggi. Hanya soalan yang ke 10 sahaja mempunyai variasi pandangan dan ketidakpastian tentang orang Melayu akan kehilangan identitinya sekiranya tidak mahir tulisan jawi. Keputusan ini menolak pandangan bahawa generasi muda tidak cakna dengan tulisan jawi.

5. Kesimpulan

Kesimpulannya, perspesi pelajar asasi UMS terhadap tulisan jawi sangat positif dan memberangsangkan. Yang mana boleh dilihat daripada peratusan persetujuannya terhadap semua soalan-soalan yang dikemukakan. Dalam pemeliharaan tulisan jawi, responden komited dalam pemeliharaan sebagai warisan seni dan budaya. Namun, tidak bersetuju dengan soalan hilangnya identiti kemelayuan kerana tidak menguasai tulisan jawi. Hasil kajian menunjukkan generasi muda masih cakna dengan tulisan jawi yang merupakan warisan peradaban masyarakat Melayu.

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CONSTRUCTING SACRED TERMINOLOGY: THE ACCEPTANCE OF NEOLOGISMS IN A MALAY-SPEAKING CHRISTIAN COMMUNITY IN BORNEO

Abstract— This study explores the acceptance and integration of theological neologisms in the *Wasiat Baru Versi Pemulihan* (WBVP) Bible within a Malay-speaking Christian community in Borneo. Using a qualitative approach, the study combines morpho-semantic analysis of the WBVP biblical text with expert validation interviews to investigate how newly formed theological terms are understood, interpreted, and gradually incorporated into the community's shared theological vocabulary. The findings reveal that the acceptance of theological neologisms extends beyond lexical formation alone. Meaning develops gradually through repetition, contextualized teaching, communal interaction, and sustained exposure within the church community. Drawing on Ungerer and Schmid's (2006) concept of shared interpretive frameworks and Hoang's (2019) notion of technicalization, this study demonstrates that theological neologisms gradually become part of a shared sacred vocabulary through continual communal use and interpretation. The findings highlight that the successful integration of theological vocabulary depends largely on communal meaning-making, repeated contextual use, and the gradual formation of shared theological understanding within the believing community.

Keywords: Communal meaning-making, Malay Bible translation, Morphosemantic analysis, Sacred terminology, Theological neologisms.

1. Introduction

The translation of religious texts into local languages is more than a linguistic act—it involves the construction of meaning within a particular cultural and religious community. In Bible translation, translators often face challenges in expressing foreign theological concepts in languages that lack direct equivalents (Goh, 2017). To address this issue, translators have turned to the creation of neologisms, or newly coined terms, to convey abstract theological concepts and meanings.

The Malay translation of the Bible, specifically the *Wasiat Baru Versi Pemulihan* (WBVP) Bible, has incorporated several neologisms to depict abstract and complex divine concepts that do not have direct equivalents in everyday Malay. While these neologisms are morphologically and semantically well-formed, their effectiveness ultimately depends on whether the believers are able to understand, internalize, and naturally use them within the church context and spiritual practices.

This study investigates how theological neologisms in the WBVP are accepted and integrated into the Malay-speaking Christian community in Borneo. Rather than focusing solely on the linguistic structure of these terms, this study examines how sacred terminology acquires meaning through repeated exposure, contextual teaching, communal participation, and long-term usage. It explores the idea that understanding theological vocabulary is not formed through lexical construction alone, but through teaching, shared practices, and repeated exposure and reinforcement within a social context.

Drawing from morphosemantic analysis of the WBVP text, supplemented by expert validation interviews, this study examines how believers encounter, interpret, and eventually internalize these theological expressions in their daily worship, prayers, Bible studies, fellowship, and interpersonal communication. The study highlights the important role of repetition, contextualization, and communal practice in transforming unfamiliar lexical items into meaningful sacred terminology.

In doing so, this study contributes to the discussions on Bible translation and meaning construction by demonstrating that theological neologisms become effective not merely through accurate translation, but through sustained communal integration and shared spiritual experience.

1.1 Problem Statement

Bible translation in the Malaysian context presents unique linguistic and cultural challenges. Translators must navigate not only the linguistic features of the Malay language but also its broader cultural and religious context, as the Malay language has historically developed within a sociocultural context strongly shaped by Islamic linguistic traditions (Hunt, 1989; Abdul Kahir & Hill, 1986; Pogadaev, 2020). Consequently, the introduction of Christian theological vocabulary into the Malay language requires careful linguistic navigation to preserve theological meaning while remaining sensitive to the broader sociocultural context of the language (Pogadaev, 2020; BBC, 2013; Malay Mail, 2013).

The *Wasiat Baru Versi Pemulihan* (WBVP) Bible adopts a translation approach that prioritizes doctrinal precision and faithfulness to the source text. This approach has resulted in the creation and consistent use of neologisms intended to convey layered theological concepts. Terms such as *adilbenar* (righteous), *pekudus* (saint), and *tutur-sabda* (prophesy) carry theological meanings that are not easily expressed through conventional Malay vocabulary. However, while these terms may be morphologically meaningful and theologically motivated, they are often unfamiliar to ordinary Malay speakers and newly saved believers.

The central issue therefore, lies not merely in whether these neologisms are linguistically accurate, but whether they can be meaningfully understood, accepted, and integrated into parts of their speech and living. This issue is particularly significant in Sabah and other parts of Borneo, as many indigenous ethnic groups use Malay as their first language, using it across all areas of life, including family, friendship, religion, education, and work (Fishman, 1965). As these communities practice their faith, the use of the Malay language in religious contexts has become essential. Hence, Malay theological vocabulary becomes an essential medium through which believers understand and express spiritual realities.

However, this linguistic reality creates a profound interpretive friction. Because the standard Malay lexicon is historically and culturally tethered to dominant Islamic discourse, introducing unfamiliar Christian neologisms into a community that uses Malay across all macro-domains of life generates an immediate cognitive hurdle. This challenge is uniquely intensified within the Bornean context, where indigenous ethnic groups comprehensively use Malay as their primary language for family, community, and religious practice. The core issue emerges when these doctrinally precise neologisms remain linguistically opaque to ordinary believers and newly saved ones. If the community cannot readily internalize these terms, a critical disconnect occurs between textual accuracy and lived spiritual experience. Thus, the introduction of these terms is not merely a benign lexical exercise but a necessary, active intervention to construct a distinct Christian semantic space within the language.

This study seeks to understand the following central question: How are theological neologisms in the WBVP understood, accepted, and integrated into the communal language practices of the Malay-speaking Christian community? To address this comprehensively, the study examines two interrelated analytical dimensions: (1) How are the selected neologisms morphologically formed, and what word-formation processes do they reflect? and (2) Through what communal mechanisms—including repetition, contextual teaching, and shared practice—do believers come to understand and naturalize these theological terms? Rather than treating neologisms as isolated lexical innovations, this study examines how sacred terminology acquires meaning through contextual teaching, repeated exposure, and communal participation.

2. Literature Review

Translation studies within religious contexts have long acknowledged the difficulty of conveying sacred concepts across languages and cultures (Nik Safiah Karim et al., 2015), especially when the target language lacks the direct lexical equivalents to express abstract theological concepts. In Bible translation, neologisms are deemed a necessary strategy to express spiritual concepts that cannot be adequately represented through existing vocabulary in the target language. Rather than functioning merely as linguistic inventions, these newly formed terms serve as attempts to construct meaningful sacred terminology within the target community.

Nida's (1964) theory of dynamic equivalence highlighted that translation should not only preserve lexical meaning but also evoke equivalent understanding and response among target readers. By navigating the operational tension between formal precision and functional comprehensibility, the deployment of targeted neologisms acts as a deliberate mechanism to achieve this dynamic equivalence. When direct cultural and lexical equivalents are absent in the target language, the conscious coining of terms prevents the reduction and simplification of meanings in the source text, thereby challenging the target language's existing interpretive framework to expand and accommodate the source text's theological weight. Later discussions by scholars such as Nida (2012) further suggest that successful translation extends beyond structural equivalence and involves cultural and interpretive dimensions. In the context of Bible translation, this suggests that sacred vocabulary cannot rely solely on literal equivalence; instead, theological terms must gradually become meaningful within the shared interpretive framework of the community.

Ungerer and Schmid (2006) introduce the concept of cultural cognitive models, arguing that meaning is formed through shared experiences and associations developed within a community. According to this perspective, words do not carry meaning independently; rather, communities collectively construct meaning through repeated association, shared understanding, and communal practices. When unfamiliar theological neologisms are introduced, readers may initially struggle to understand them because the necessary interpretive frameworks have not yet been established. However, over time, repeated engagement within the church community enables these expressions to become increasingly recognizable and meaningful.

Hoang (2019) further developed this understanding through the concept of "technicalization," explaining how unfamiliar terminology gradually acquires stable meaning through sustained contextual use, teaching, and repetition. Rather than assuming that meaning is immediately transferred through vocabulary alone, Hoang argues that communities progressively develop shared frameworks of understanding necessary to interpret specialized concepts. This process is especially relevant in theological contexts, where many sacred concepts require ongoing explanation, reinforcement, and communal interpretation before they can be fully understood. Through repeated exposure, communal practices, and contextual reinforcement, theological neologisms gradually become integrated into the shared vocabulary of the church community.

The present study also draws insight from Bykova's (2024) discussion of neologisms in internet discourse. Although her study focuses on digital communication, Bykova demonstrates that neologisms achieve acceptance and stability primarily through repeated communal usage rather than through linguistic structure alone. Continuous participation within a cohesive community allows unfamiliar expressions to become normalized over time as speakers collectively attach meaning to them through usage and interaction. This observation provides a useful parallel for understanding how newly introduced theological expressions within Bible translation may eventually become part of a shared sacred lexicon among Malay-speaking Christians.

Taken together, these perspectives suggest that the formation of sacred terminology involves more than lexical creation alone. The acceptance of theological neologisms depends on gradual processes of communal meaning-making, conceptual integration, and contextual reinforcement within the church community. Guided by the frameworks of cultural cognitive models (Ungerer & Schmid, 2006), technicalization (Hoang, 2019), and communal normalization of neologisms (Bykova, 2024), this study examines not only the meanings of neologisms in the WBVP but also how these terms become understandable, meaningful, and eventually naturalized within a Malay-speaking Christian community in Borneo.

3. Methodology

The study adopts two key stages: (1) a morphosemantic analysis of neologisms identified from the *Wasiat Baru Versi Pemulihan* biblical text, which serves as the primary data corpus of this study; and (2) the collection of interview data from two long-term church members who served as expert validators, whose responses were used to corroborate and contextualize the textual findings. This two-phase design ensures that the linguistic analysis is grounded in the biblical source text while being enriched by lived community experience and theological understanding.

3.1 Expert Validators

To corroborate and contextualize the morphosemantic findings derived from the biblical text corpus, interviews were conducted with two Malay-speaking Christians who were selected based on their extensive, long-term familiarity with the WBVP Bible and their active, sustained participation in the church life, including fellowship, Bible study, meetings, trainings, and conferences. Both validators are highly fluent in Malay and deeply immersed in the theological vocabulary of the WBVP's interpretive community, making them well-positioned to support whether the analytically identified neologisms are genuinely recognized, understood, and used within the church context (Creswell & Poth, 2018). Their role was not to generate the primary data of this study, but to validate and enrich the textual analysis through their lived theological experience. Their reflective accounts provide a grounded, community-embedded perspective on how unfamiliar sacred terminology gradually becomes comprehensible and naturalized through repeated exposure, contextual teaching, and shared religious practice—thereby strengthening the credibility and ecological validity of the morphosemantic findings (Lincoln & Guba, 1985; Merriam & Tisdell, 2016).

3.2 Data Collection and Neologisms Selection

Data was collected through interviews conducted in an informal conversational setting, with each session lasting approximately 30-45 minutes. The expert validators were encouraged to freely share any neologisms or words that they perceived as unfamiliar, distinctive, or uncommon in the WBVP. This open-ended approach

allowed theological neologisms to surface naturally based on their linguistic experience rather than predetermined lists.

During the interviews, the validators also shared their experiences of encountering these terms in Bible reading, prayers, fellowship, meetings, and everyday church communication. Particular attention was given to how believers came to understand these expressions over time, how the terms were explained within the church context, and how repeated exposure contributed to their familiarity and acceptance. These reflections helped reveal the gradual process through which sacred terminology becomes conceptually and communally meaningful within the community.

Following data collection, all identified neologisms were compiled and cross-checked with *Kamus Dewan Perdana* to verify that the terms were absent from standard Malay lexical usage and therefore supported their treatments as candidate neologisms. Terms that appeared consistently within the biblical corpus and were actively confirmed by the expert validators as recognized and used within the church community were selected for further analysis. The interview data were subsequently reviewed and coded thematically to identify recurring patterns related to comprehension, repetition, contextual teaching, communal reinforcement, and acceptance of theological vocabularies. This process enabled the study to examine the broader development of a shared sacred lexicon shaped through communal interaction and repeated religious practice.

3.3 Data Analysis

The selected neologisms were subjected to a morpho-semantic analysis focusing on their word-formation processes and meaning construction. Each term was examined using Yule's (2017) word-formation framework to identify its morphological formation processes, such as affixation, blending, compounding, or borrowing, as well as the semantic adaptations that enabled the terms to convey specific theological concepts.

Beyond linguistic structure, the analysis also considered how meaning was established within the church community through repeated use, contextual explanation, and shared religious practice. Particular attention was given to the relationship between lexical form and social use—specifically how unfamiliar theological expressions gradually acquire familiarity, conceptual resonance, and acceptance among the believers.

By integrating interview findings with morpho-semantic analysis, the study connects the linguistic creativity of Bible translation with the practicality of communal understanding and theological integration. This methodological approach allows the study to explore not only how sacred terminology is linguistically constructed, but also how it becomes naturalized within the shared language and interpretive framework of a Malay-speaking Christian community in Borneo.

4. Findings and Analysis

4.1 Distribution of Word Formation Processes

Although this study primarily examines how theological neologisms are understood and accepted within the church community, a morpho-semantic analysis remains necessary because the linguistic structure of each neologism significantly influences its comprehensibility, memorability, and eventual integration into communal use and interpersonal communication. The findings indicate that the transparency of a term's morphological construction often affects how easily believers can internalize and naturalize the theological concepts embedded within it.

Twelve neologisms (Table 1) were selected from the biblical text corpus because they represent a cross-section of word-formation strategies and were consistently confirmed by the expert validators as actively recognized and used in various church settings, including Bible studies, prayers, fellowships, and interpersonal conversations. These terms also represent a variety of word-formation strategies, such as affixation, blending, borrowing, and compounding. Collectively, they demonstrate the linguistic creativity employed in the WBVP to express theological concepts in forms that resonate with Malay linguistic structures and communal understanding.

Table 1. Distribution of Word-Formation Processes among WBVP Neologisms

4. No	5. Word-Formation Processes	6. Examples
7.	8.	9.
10. 1	11. Affixation	12. Pekudus, berahmat, keadilbenaran
13. 2	14. Compounding	15. Adilbenar, tutur-sabda
16. 3	17. Borrowing	18. Kingdom, disipal
19. 4	20. Reduplication	21. Dikbang-dikbang, disipal-disipal
22. 5	23. Blending	24. Dikbang, dikkak, dutus

4.2 Affixation: Morphological naturalness and theological precision

Affixation emerges as the most productive strategy (Katamba, 1993) in WBVP, reflecting a deliberate alignment with the morphological structure of Malay. By building new theological terms from familiar roots and affixes, the translators construct neologisms that are linguistically recognizable while carrying specialized theological meanings. This strategy allows new terms to feel "natural" to readers, even when the concepts they express are unfamiliar.

The terms *berahmat* (merciful) and *pekudus* (saint) illustrate this process clearly. The term *berahmat* consists of the prefix *ber-* and the root *rahmat* (mercy). In Malay, *ber-* typically indicates a state, condition, or possession. When applied here, it produces the meaning "to possess mercy" or "to be merciful". This construction allows readers to interpret the term through existing morphological knowledge while simultaneously extending its meaning into a theological domain. Similarly, *pekudus* is formed through the prefix *pe-* and the root *kudus* (holy). The prefix *pe-* denotes a person associated with an action or quality. In this case, *pekudus* refers to "one who is holy", functioning as an equivalent to "saint" in biblical discourse. Unlike borrowed terms, this formation draws entirely from Malay linguistic resources, making it structurally transparent while still carrying doctrinal significance.

These constructions follow familiar Malay morphological patterns such as *pekerja* (worker) and *bekerja* (working), enabling readers to infer meaning intuitively. Interview responses strongly support the view that affixed forms are among the easiest neologisms to understand and adopt because they are anchored in recognizable linguistic structures. One validator explained:

> "They (affixed words) are easier to learn, since the word (root word) are often from existing Malay words… If you know the base, then regardless what (affix) is added, you can more or less guess the meaning of the word. For example, the word *kudus* (holy)—when you add *meng-* (and) *-kan*, it becomes *menguduskan*, meaning sanctified; when you add *pe-*, then it becomes *pekudus*, meaning saint".

Interview responses confirm that these affixational neologisms are the most effortlessly adopted. The findings suggest that morphological familiarity contributes significantly to semantic transparency and acceptance. Because the root words remain recognizably Malay, believers can associate the new forms with existing interpretive frameworks, thereby making the meanings immediately transparent, requiring minimal doctrinal explanation, and reducing resistance toward unfamiliar theological terminology.

More complex affixational forms, however, demonstrate that theological precision sometimes requires increased morphological complexity. The term *keadilbenaran* (righteousness), for instance, illustrates how circumfixation can produce dense doctrinal meanings. Despite its complexity, the validators shared that the believers perceive the term positively once its theological significance has been explained. Although such terms may initially appear difficult, breaking the word down into its base components helped believers appreciate and understand the concept more deeply. One validator further noted that the word's complexity reflects the seriousness and richness of the theological idea it conveys.

This observation is significant because it demonstrates that morphological complexity does not hinder acceptance; rather, when supported by teaching and repeated exposure, it can reinforce the perceived depth and significance of theological concepts. The findings therefore suggest that acceptance depends not solely on simplicity, but on whether the community possesses sufficient contextual teaching and interpretive support to construct shared understanding around the term.

4.3 Compounding: Constructing theological meaning

Compounding represents the second most productive process in the WBVP and functions as a major strategy for constructing theological concepts using familiar Malay lexical resources. Unlike affixation, which extends meaning through grammatical modification, compounding combines complete lexical items to produce semantically layered expressions capable of conveying abstract doctrinal ideas. Examples such as *adilbenar* (righteous) and *tutur-sabda* (prophesy) demonstrate how the translators employ compounding to create semantic precision while remaining within the Malay linguistic framework.

Morphologically, *tutur-sabda* fuses *tutur* (to speak) and *sabda* ("word" of God), capturing a layered meaning of the act of speaking forth the word of God under the divine revelation—a concept central to the biblical idea of prophesying. The compound allows the translators to avoid the more ambiguous terms such as *meramalkan* (predicts) or *nubuat* (prophecy), which often convey a narrower, predictive sense of foretelling and predicting.

> "There's this expression we often use: *tutur-sabda*… is to speak for God, speak forth God, and speak God into man. This makes it clearer that prophesying is not just about predicting something, but something more profound and deep…"

Similarly, *adilbenar* (righteous) combines *adil* (just) and *benar* (true) to approximate the theological concept of righteousness. The concept here is broader than just being fair or true in a general sense; it is a term laden with

religious meaning, referring to a person who is right with God and man. The Malay language lacks a direct equivalent to adequately convey this divine concept. The compound therefore functions as a semantic expansion: merging two moral concepts familiar in Malay culture—just and true—into a single term that holds significant spiritual connotations.

Interview responses reveal that such compound words are highly intelligible because they build entirely on familiar roots, which ease interpretation. Both expert validators reported that these words felt "natural," "Malay," and "meaningful," which facilitated rapid adoption. Compounding thus represents a strategy that minimizes interpretive resistance while maximizing semantic richness—an effective balance for neologism formation in religious translation. However, the meanings of these compounds are not immediately transparent; they still require interpretive engagement, often supported by teaching and communal usage. This reinforces the earlier discussion on acceptance, where understanding is gradually developed through repeated exposure and guided explanation.

4.4 Borrowing: Preserving doctrinal specificity

Borrowing functions differently from affixation and compounding because it retains elements from the source language, either purely borrowed or partially naturalized through minor morphological or phonological adjustment, to preserve theological or historical specificity.

Beyond such culturally bound terms, borrowing is also applied to key theological concepts, including *kingdom* and *disipal* (disciple). In these cases, the translators prioritize doctrinal precision over immediate linguistic familiarity. Validators reported initial confusion among the new believers due to unfamiliar morphology or perceived foreignness; however, once the meaning was explained—often through teaching, groupings, and repeated contextual exposure—the interpretive "eureka moment" occurred. They shared that after understanding the conceptual origins and theological function, believers began using these borrowings naturally in prayers, testimonies, and conversations. This pattern echoes Hoang's (2019) concept of technicalization: through repeated, structured exposure and engagement, foreign terms become normalized and eventually integrated into the community's shared systems of understanding.

> "When I first saw the word *kingdom*, I remember wondering what it meant… At first, I thought *kerajaan* ("government") would be a better fit because, well, it is a more familiar Malay word… But as we keep seeing it in the Bible, the ministry, and also hear it in meetings, groupings, and fellowship, I realized it's more than just *kerajaan*! *Kingdom* is actually a realm, with a certain life and nature. For example, we have the animal kingdom, the plant kingdom… Here we have the kingdom of God… with His life, His nature, His authority… It really shifts us from our natural, human concept to a divine concept… and deepens our understanding of the truth".

This response reveals that unfamiliarity itself may function productively by disrupting premature equivalence between theological concepts and ordinary Malay vocabulary. Rather than immediately assimilating the term into existing conceptual categories, believers are compelled to re-evaluate their assumptions and engage more deeply with the divine concept.

The findings therefore suggest that borrowing in the WBVP serves as a strategy of semantic preservation and conceptual boundary-setting. Although borrowed forms may initially reduce accessibility, they safeguard doctrinal precision and prevent premature equivalence. Over time, through repeated teaching, exposure, and communal usage, these borrowed terms are gradually integrated into the shared sacred lexicon of the church community.

4.5 Blending and the social life of neologisms

Blending, though the least frequent word-formation process in the corpus, produces some of the most socially embedded neologisms within the church community. Terms such as *dikbang* (brother) and its feminine counterpart *dikkak* (sister) have become deeply integrated into everyday interpersonal communication and function not merely as lexical innovations but as markers of communal identity and belonging.

Blending involves merging segments of two existing lexical items into a new, compact form. The term *dikbang* combines *adik* ("younger sibling") and *abang* ("older brother"), while its feminine counterpart *dikkak* merges *adik* and *kakak* ("older sister"). These blends reflect spiritual relationships among the believers that go beyond hierarchical or age-based relationships, offering the believers a convenient yet inclusive way to refer to one another—as "brother" or "sister"— without specifying one's age. Both validators emphasized how naturally these terms are used within church life. One validator reflected:

> "*Dikbang* and *dikkak* are words I grew up with. Not only me, but all the church members, we use them (*dikbang* and *dikkak*) all the time… That's just how we address each other. We just go "*Dikbang so-and-so…*or *Dikkak so-and-so*… It has become… a part of our language".

The expert validators also confirmed that these terms are so deeply entrenched in daily speech and interaction that even "church kid" does not perceive them as novel creations. In this case, blending functions as a linguistic innovation while facilitating cultural adaptation. It allows the merging of familiar Malay roots to produce relatable, community-specific terms.

These reflections demonstrate that blended forms achieve acceptance primarily through social function. Rather than being evaluated solely for semantic clarity, these terms gain traction through repeated interpersonal use; eventually, they become normalized to the point where speakers no longer perceive them as neologisms and are viewed as markers of identity and belonging.

This word formation process highlights the social dimension of theological vocabulary formation and its acceptance. These blended forms move beyond conveying theological meaning; they also shape patterns of address, interpersonal relationships, and communal identity. It illustrates how neologisms can evolve from linguistic innovations into the living language of a community.

Beyond the familial warmth of *dikbang* and *dikkak*, the blend word *dutus* (apostle) further demonstrates how lexical blending is used to express specific theological functions through concise linguistic construction. Formed by merging *duta* (envoy or ambassador) and *utus* (to send), the term captures the idea of a "sent one" in a compact and meaningful expression. Rather than relying on lengthy descriptive phrases or conventional formal expressions, *dutus* optimizes linguistic processing while crystallizing a distinct theological concept within the text. This blend functions as an internal linguistic marker, compressing complex relational or functional dynamics into a single, highly functional lexical unit that reinforces the community's shared sacred lexicon.

4.6 Reduplication: Grammatical naturalness and corporate cohesion

Reduplication represents a structurally familiar yet semantically productive word-formation strategy within the WBVP corpus. In standard Malay grammar, full reduplication is commonly used to indicate plurality, collectivity, variety, or conceptual intensification. By applying this native morphological process to both indigenous and borrowed lexical roots, the translators successfully construct neologisms that maintain grammatical naturalness while tracking precise theological shifts. This dual-functioning strategy allows collective spiritual realities to be expressed in ways that align with the rhythm and expectations of the target language, thereby reducing linguistic resistance and facilitating ease of interpretation.

The terms *disipal-disipal* (disciples) and *dikbang-dikbang* (brothers) clearly illustrate how reduplication operates to encode both plurality and communal identity. The form *dikbang-dikbang*, derived from the blended word *dikbang* (brother), transcends mere grammatical multiplicity. It functions as a socio-religious mechanism that reinforces collective identity while avoiding secular or hierarchical distinctions. This strategy is also consistently applied across borrowed lexical roots such as *disipal-disipal* (disciples). By reduplicating the adapted English stem *disipal*, the translation successfully avoids awkward phrasing or heavy syntactic modifiers such as *para* or *banyak*, adhering strictly to the morphological conventions of standard Malay pluralization. Interview data indicates that this structural alignment directly facilitates reader comprehension and rapid adoption. Because the underlying grammar rules behave in an expected, predictable Malay fashion, linguistic friction is minimized, easing the community's acceptance of the technical theological concepts behind them.

Interview responses confirm that while certain reduplicated terms initially prompt deeper theological reflection, they quickly become intuitive and meaningful through communal exposure.

> "*Disipal* does sound quite foreign at first… Although there are other words like *murid* or *pengikut*, they don't really carry the same spiritual meaning… At first, using *disipal* was awkward, but over time it became natural for us to use it… In Malay, when you repeat a word, it usually means many, right? So *disipal-disipal* just makes sense… We also say *dikbang-dikbang* when we want to refer to all the brothers… It just feels natural, and everyone just understands it, even though the word is new and foreign."

These qualitative reflections underscore that reduplicated neologisms function as vital markers of shared sacred identity and doctrinal precision. By adhering to the predictable Malay morphological conventions, the translation seamlessly bridges the gap between "novel" constructions and "natural" language practices. Over time, sustained exposure and repeated usage within communal settings allow these terms to shed their initial foreignness, solidifying into ordinary yet spiritually resonant elements of the community's shared sacred vocabulary.

4.7 Mechanisms of acceptance: Repetition and contextualization

The findings reveal a consistent pattern in how neologisms move from unfamiliarity to acceptance within the community that uses the WBVP. This process is not instantaneous; rather, it develops gradually through repeated exposure and contextualized teaching. Repetition ensures that the terms are encountered often enough to become recognizable while contextualization provides the necessary explanations and contextual examples that anchor abstract theological meanings into relatable experiences.

The findings strongly support Hoang's (2019) view that meaning is cultivated progressively through repeated exposure and guided explanation rather than transferred immediately through lexical definition alone. Validators shared that repeated exposure across multiple contexts—such as Bible reading, fellowship, meetings, prayers, hymns, and ministry materials—played a crucial role in developing familiarity. Through continual exposure, believers became increasingly familiar not only with the lexical forms but also with the theological concepts associated with them.

Long-term exposure eventually leads to naturalization. Both validators also mentioned that those who grew up within the church environment often no longer recognized these expressions as neologisms because the terms had become fully integrated into their everyday religious language. Younger believers and "church kids" acquired terms such as *dikbang* and *dikkak* naturally through constant interaction within the community, demonstrating how repeated communal use supports intergenerational transmission of sacred vocabulary. One validator shared:

> "I am a 'church kid'... so growing up, I have been hearing and using *dikbang* and *dikkak*. I never think of them as unusual… They are just words we always used. But one time, when I used this word with my friends… they are also Christian by the way, but they couldn't understand what I meant… Only then did I realize these words are used only by us and are distinct to us".

However, repetition alone is insufficient without contextualization and explanation. Validators also stressed that explanations and expositions provided during Bible studies, fellowships, and meetings played a crucial role in helping the believers understand the theological significance of unfamiliar terms. Interpretive tools such as footnotes, cross-references, and small-group meetings were particularly important in bridging the gap between lexical form and doctrinal meaning.

> "Let's say, in a small-group meeting, if a new one asks, "what is *adilbenar*"? We will open up the Bible, then together we get into the footnote… sometimes, we also check the cross references… explanations from fellow church members also help with understanding the word… Some experienced ones will help us by showing us how this concept of "righteousness" is not mere knowledge or doctrine, but something that can be experienced and related to us in our daily living and church life".

These findings suggest that contextualization enables theological neologisms to move beyond abstract vocabulary into meaningful spiritual concepts. Through explanation, sharing, and practical application, the community collectively constructs a shared understanding of the terms. This supports Ungerer and Schmid's (2006) argument that meaning emerges through shared understanding or a common mental framework within a community.

The findings show that the acceptance of neologisms is a social process. It depends not merely on lexical innovation, but on sustained communal participation. Through repetition, contextualization, and communal usage, these theological neologisms gradually become understandable, meaningful, and eventually naturalized within the shared sacred lexicon of the Malay-speaking Christians in Borneo.

5. Discussion

The findings of this study demonstrate that the formation and acceptance of theological neologisms in the *Wasiat Baru Versi Pemulihan* (WBVP) involve far more than lexical innovation alone. Although the translators employ various morphological strategies to construct new theological vocabulary, the morpho-semantic analysis, corroborated by expert validation interviews, reveals that the acceptance of these expressions depends largely on communal meaning-making, repeated contextual use, and sustained engagement within the church community. In other words, sacred terminology becomes meaningful because it is gradually integrated into the shared theological understanding of the believers.

One of the most significant findings is the dominant role of internally driven word-formation processes, particularly affixation and compounding. This aligns with Katamba's (1993) view that affixation and compounding are the most productive and powerful tools in generating neologisms. The preference for these strategies reflects an attempt to expand theological capacity while remaining grounded in familiar Malay linguistic structures. Affixational forms such as *pekudus* and *berahmat* demonstrate how familiar morphological patterns facilitate comprehension while introducing specialized theological meanings. Likewise, compounds such as *adilbenar* and *tutur-sabda* illustrate how semantic expansion can be achieved through combinations of existing Malay lexical items. These strategies allow abstract doctrinal concepts to be expressed in ways that remain culturally and linguistically accessible to Malay-speaking Christians.

However, the findings also show that morphological familiarity alone does not guarantee understanding. Even structurally familiar terms often require sustained explanation and contextual reinforcement before their theological meanings become fully understood. This observation strongly supports Ungerer and Schmid's (2006) argument that meaning emerges through shared communal understanding within a community rather than existing inherently within words themselves. Within the WBVP context, theological neologisms gradually acquire

meaning because the church members repeatedly interpret, teach, and reinforce them through communal practices such as Bible studies, fellowships, meetings, and prayers.

The study further demonstrates the importance of contextualization in shaping theological understanding. Both validators described how footnotes, cross-references, ministry materials, fellowship, and small-group meetings helped them connect unfamiliar vocabulary with broader doctrinal concepts. This suggests that the WBVP operates not merely as a translated text, but as part of a broader interpretive environment in which sacred terminology is continually explained and reinforced through communal interaction.

The findings also reinforce Hoang's (2019) concept of technicalization, whereby specialized terminology becomes gradually internalized through repeated exposure and guided usage. Borrowed terms such as *kingdom* and *disipal* initially generated confusion because they lacked immediate familiarity within ordinary Malay usage. Yet over time, these expressions became increasingly meaningful through continual usage within the church life. Acceptance, therefore, depends not solely on linguistic familiarity, but on whether the community consistently reinforces and contextualizes the terms until they become integrated into the believers' shared theological vocabulary.

Another important finding concerns the relationship between language and communal identity. Terms such as *dikbang* and *dikkak* function not only as theological vocabulary, but also as markers of belonging and shared identity within the church community. Through repeated interpersonal use, these expressions become naturalized to the extent that many long-term members no longer perceive them as neologisms. The language thus becomes embedded within everyday patterns of interaction and communal life.

Both expert validators confirmed that those who grew up within the church environment often acquired these expressions naturally through immersion in the church life rather than through formal instruction. This suggests that once theological neologisms become sufficiently integrated into communal practice, they begin to function as ordinary elements of the community's shared lexicon. Over time, the distinction between "new" and "established" vocabulary becomes blurred as the terms are absorbed into the collective memory and everyday language practices of the church.

Overall, this study demonstrates that the acceptance of theological neologisms is fundamentally a communal and interpretive process rather than a purely linguistic one. The WBVP neologisms become meaningful because they are continually taught, repeated, contextualized, and practiced within the community. Through these processes, unfamiliar expressions gradually evolve into components of a shared sacred lexicon that shapes both theological understanding and communal identity among Malay-speaking Christians in Borneo.

6. Conclusion

This study has investigated the complex morphological formation and communal internalization of theological neologisms within the *Wasiat Baru Versi Pemulihan* (WBVP) Bible within a Malay-speaking Christian community in Borneo. By integrating rigorous morpho-semantic analysis with empirical qualitative interview data, the study moves beyond traditional translation approaches to demonstrate that sacred terminology does not achieve meaningful function through textual equivalence or accuracy alone. Instead, the acceptance and naturalization of theological vocabulary emerge as dynamic and organic processes shaped by repeated exposure, structural scaffolding, and ongoing meaning-making within the lived practices of the community.

Ultimately, the clear preference for internally driven word-formation strategies—such as affixation and compounding—highlights the remarkable capacity of the Malay language to extend its semantic boundaries to accommodate dense, non-secular theological concepts without sacrificing its grammatical authenticity. When supported by robust paratextual resources, teaching, and communal explanation, these neologisms transcend their status as foreign innovations, evolving into living components of a shared sacred vocabulary that actively shapes both corporate identity and theological understanding. Overall, this study demonstrates that the effectiveness of sacred terminology cannot be evaluated solely through lexical equivalence or linguistic accuracy. The success of religious translation is fundamentally determined by the extent to which its terminology is consistently and actively scaffolded, spoken, and lived out within the everyday discourse of the believing community.

Future research may further explore how theological neologisms are received across different Malay-speaking Christian communities and generational groups in order to examine how sacred terminology develops under varying theological and cultural contexts. Comparative studies involving other Malay Bible translations may also provide deeper insight into how differing translation strategies shape the formation, acceptance, and naturalization of theological vocabulary in the Malay language.

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DECODING IDIOLECT IN THE AGE OF AI

Abstract— The rise of artificial intelligence globally has flipped the way education is being conducted. In recent years, newly improved AI chatbots can now cater to a wide variety of features, capable of generating original content with swift data retrievals that are individually curated to the user's demand. In spite of these abilities, AI chatbots present complications in upholding academic integrity, by which they are capable of producing content that can deceptively go undetected by the conventional plagiarism detectors because the author's linguistic fingerprints could not be distinguished. This study aims to identify the idiolect of human and AI writing patterns in academic writing. Using a corpus of 120 essays produced by 20 undergraduate students, the data were analysed using Python and AntConc to examine and categorize Hyland's (2005) metadiscourse markers in identifying human idiolect and AI writing patterns between the two groups. The analysis reveals that human writings display zero overlapping idiolect pairs, reinforcing the idea that humans have unique writing patterns. The syntactical analysis demonstrates that human writing remains creative. Conversely, AI exhibits a contrasting pattern where the idiolect tends to overlap across the AI corpus. The syntactical analysis shows that syntactic structures in AI essays are structurally repetitive. These results demonstrate that human authors possess unique linguistic fingerprints, supporting the idea that an idiolect could not be replicated by other writers while AI portrays a distinct pattern across the corpus in which AI's output remains rigid and systematic unlike the individualistic output of human writers.

Keywords*:* Academic Text, Artificial Intelligence, Authorship Attribution, Plagiarism

1. Introduction

The rapid development of technology, especially advances in artificial intelligence has influenced teaching and learning practices in recent years. Although AI may offer many benefits in the academic settings, its growing use among students raised concerns regarding academic integrity. Today, AI chatbots can generate original content from a simple prompt. This convenience enables users to gather information and develop ideas efficiently.

One issue commonly associated with the use of AI in writing is the difficulty to distinguish AI-generated text from human writing. Conventional plagiarism detectors are generally designed to identify direct copies or similarities between texts. However, AI models can produce new content that resembles human writing which makes it challenging to determine the authorship of a text as AI-generated text often goes undetected for plagiarism. Chan (2023) introduced the term "AI-giarism" to describe plagiarism involving the use of AI in academic writing. The presence of AI-generated content has blurred the boundary between human and AI authorship, hence the need for a deeper understanding of their linguistic characteristics. As such, examining the language features that distinguish human and AI writing may provide valuable insights into their idiolectal characteristics and contribute to a better understanding of authorship in academic writing.

While AI is widely used in academia, studies examining the idiolectal features of human and AI writing remain limited. Existing research on plagiarism tends to focus on the effectiveness of plagiarism detection tools rather than investigating linguistic features that differentiate human and AI writing. To address this issue, this study explores the idiolect of human writings and AI writings through the distribution of Hyland's (2005) interpersonal metadiscourse markers and syntactic structures.

2. Literature Review

ChatGPT is a generative AI model released by OpenAI in late 2022. It became known for producing text that resembles human responses. As a Large Language Model (LLM), ChatGPT relies on natural language processing (NLP), machine learning and deep learning technologies to generate its answers (Javaid et al., 2023). Due to its ability to produce coherent and contextually relevant responses, ChatGPT gained widespread attention around the globe, leading to a rapid growth of other similar AI platforms. (Deng & Lin, 2022).

The concept of idiolect plays an important role in authorship studies because it reflects an individual's

distinctive use of language. According to Coulthard (2004), every person possesses a unique linguistic fingerprint. This can be observed through their choice of word, grammatical preferences, sentence construction and text organisation where these features can distinguish one writer from another. The rise in the number of plagiarism has raised questions about whether AI have similar levels of individuality or whether they are more likely to produce language that follows more standardised patterns.

Following that, recent studies have explored the linguistic differences between human-written and AI-generated texts where they have identified several features that set them apart. Human writing is often associated with greater variation and adaptability which reflects the writer's personal expression and intentions (Georgiou, 2025; Fedoriv et al., 2023). AI-generated texts, however, demonstrate more consistent patterns, resulting in writing that is frequently described as formulaic and repetitive (Durak et al., 2025; Markey et al., 2024; Terčon & Dobrovoljc, 2025). Studies have also found that AI-generated writing prioritises clarity in delivering information whereas human writers are more likely to adjust their language depending on the context and intended audience (Nowacki & Wrochna, 2025; Herbold et al., 2023). These differences suggest that linguistic features can provide useful insights into authorship and writing style.

Writing style can also be examined through its communicative functions. Hyland (2005) defines metadiscourse as the linguistic resources writers use to organise ideas and interact with readers. His framework consists of two main categories which are interactive resources and interactional resources. Interactive resources help readers follow the organisation of a text while interactional resources allow writers to express their views and engage with their audience. Since metadiscourse reflects how writers communicate with readers, it has been used to investigate writing style from its communicative function, particularly in academic writing. Previous studies suggest that human writers tend to place greater emphasis on the interactional resources which helps human writers establish authorial presence and build a closer relationship with readers (Jiang & Hyland, 2025; Liu & Cheng, 2025; Zahrh, 2025). Meanwhile, AI-generated texts have relied more on interactive resources as AI texts tend to focus more on textual organisation and coherence. This tendency has been linked to the algorithmic nature of AI systems which generate text based on patterns learned from large amounts of training data (Pham, 2026; Radovanović & Dimitrovski, 2026)

3. Methodology

This study adopted a corpus-based approach to examine human idiolect and AI idiolect. The dataset consisted of 120 essays produced by 20 undergraduate students in which each participant wrote essays on three different topics. Students completed the tasks during a supervised face-to-face writing session using the Notepad application and were given printed reference materials. As for the AI-generated texts, students were allowed internet access and generated essays using prompts of their own. The data were analysed using Python and AntConc, focusing on identifying Hyland's (2005) interpersonal metadiscourse markers distribution and syntactic structures to determine human writing and AI writing patterns.

4. Findings and Discussion

4.1 Human Corpus

Table 1. Hyland's Metadiscourse Z-Score Distribution of Human Corpus

Metadiscourse Category	Transition Markers	Frame Markers	Endophoric Markers	Evidentials	Code Glosses	Hedges	Boosters	Attitude Markers	Engagement Markers	Self-Mention
BQ01H	-0.52	1.22	-0.58	-0.98	-0.24	-0.44	-0.83	1.46	2.24	-0.37
BQ02H	0.16	0.24	-0.58	-0.48	1.35	0.19	-0.57	0.26	-0.52	-0.93
BQ03H	-0.73	0.50	-0.58	-0.51	-0.17	0.51	-0.97	2.21	0.10	-0.12
BQ04H	-1.49	1.73	0.97	0.88	-1.13	-0.84	-0.27	-0.13	-0.23	-0.27
BQ05H	1.46	1.46	-0.58	2.63	-1.41	0.65	2.06	0.47	0.46	3.21
BQ06H	0.36	0.31	1.13	-0.47	0.59	2.32	1.31	-1.10	0.84	0.36
BQ07H	-0.82	-0.85	-0.58	-0.54	0.09	-0.40	-0.14	-0.73	-0.83	-0.52
BQ08H	-0.87	-2.02	-0.58	-0.76	-0.81	0.18	-1.07	-0.74	2.05	0.59
BQ09H	1.13	0.52	1.26	1.20	1.22	0.00	2.10	-0.73	0.28	-0.50
BQ10H	0.23	0.45	0.76	-0.78	-0.55	-1.39	-0.21	-0.83	-0.09	-0.10
BQ11H	-0.01	-0.36	-0.58	-0.79	0.97	-0.97	-0.78	1.26	-0.68	0.72
BQ12H	1.77	-1.05	1.13	0.29	2.26	0.05	-0.21	-0.53	-0.97	-0.85

BQ13H	-1.34	0.24	-0.58	0.08	-1.01	0.70	-1.23	-0.53	-0.71	-0.80
BQ14H	0.52	-0.57	2.89	-0.72	1.27	1.79	-0.02	0.07	-0.49	-0.52
BQ15H	0.10	0.38	-0.58	1.02	-0.24	-1.32	0.84	1.04	0.00	1.69
BQ16H	-0.60	-0.70	-0.58	-0.98	-0.13	0.86	0.23	-0.61	-1.08	-0.78
BQ17H	-0.82	-1.97	-0.58	1.50	-0.47	-1.62	-1.31	-1.12	-0.98	-0.93
BQ18H	2.10	-0.50	-0.58	-0.18	-0.60	0.06	0.71	-1.36	-0.63	-0.08
BQ19H	-0.19	0.58	-0.58	-0.98	0.26	-0.34	0.51	0.99	-0.45	-0.02
BQ20H	-0.43	0.34	-0.58	0.56	-1.28	-0.02	-0.19	0.64	1.70	0.21

Table 2. Hyland's Metadiscourse Idiolect of Human Corpus

	Highest Marker	**Lowest Marker**
BQ01H	Engagement Markers	Evidentials
BQ02H	Code Glosses	Self-Mention
BQ03H	Attitude Markers	Boosters
BQ04H	Frame Markers	Transition Markers
BQ05H	Evidentials	Code Glosses
BQ06H	Hedges	Attitude Markers
BQ07H	Code Glosses	Frame Markers
BQ08H	Engagement Markers	Frame Markers
BQ09H	Boosters	Attitude Markers
BQ10H	Endophoric Markers	Hedges
BQ11H	Attitude Markers	Hedges
BQ12H	Code Glosses	Frame Markers
BQ13H	Hedges	Transition Markers
BQ14H	Endophoric Markers	Evidentials
BQ15H	Self-Mention	Hedges
BQ16H	Hedges	Engagement Markers
BQ17H	Evidentials	Frame Markers
BQ18H	Transition Markers	Attitude Markers
BQ19H	Attitude Markers	Code Glosses
BQ20H	Engagement Markers	Code Glosses

The analysis of the 20 human participants reveals that there is no single norm for how metadiscourse is used. Instead, the data shows a highly dispersed statistical profile, with nine different metadiscourse categories emerging as the top marker across the group. The combinations of highest and lowest markers also show zero overlap across the entire sample. Because no two students share the same metadiscourse fingerprint, these findings highlight the absolute uniqueness of the individual human idiolect. While every human participant actively utilized a majority of the ten metadiscourse categories, they distributed them in highly personalized ways. This individual variation becomes even clearer when looking at the broad strategic choices of the writers. The 20 participants split into an exact 50/50 division between interactive and interactional preferences. Ten participants favored the text-oriented approach which prioritized text organization while the other ten participants leaned heavily toward an interactional marker. This approach is defined by a strong authorial presence and an evaluative stance where the writer uses metadiscourse to build a personal connection and establish a persuasive voice. This even split proves that human writing does not follow a uniform structure. Instead, it demonstrates flexibility where individual writers choose a discourse strategy based on their own personal comfort and goals. This pattern is supported by Biber and Conrad (2009) on the notion that stylistic variation reflects author's choices rather than the constraints of the situational context. Because all 20 students wrote under identical conditions, their distinct profiles confirm that individual style dictates how these features are used.

4.1.1 Syntactic Structure

For the syntactic structures, the sample was taken from Attitude Markers (important) and Engagement Marker (you). The concordances for each category are explained as follows.

ATTITUDE MARKERS (IMPORTANT)

ıer than with family members take place. It is very	important	that every child received sufficient amount of e:
with the locals in their daily lives. Hence, it is	important	to note that language is culture and culture is

Figure 1. Concordance of Attitude Markers 'important' for Student 11

:tivity, the authenticity and also less novelty. It is	important	to consider the consequences of how unjustice of
ıg a proper manner of utilizing the language it is	important	to consider the dialects and accents to ensure that
reover, in obtaining fluency in that language it is	important	to consider the social perceptions of that commur
ıguage is another set of cultures. Therefore, it is	important	to consider that language is another subset of the
it is a complex process to consider. Lastly, it is	important	to consider that language is not a short-term
uage after the maturity age is quite difficult, it is	important	to consider our capabilities in obtaining it. There v
when wanting to adjust to a new culture it is	important	to know that learning a language may be time-
exposing ourselves with other communities, it is	important	for us to ask for their consideration in teaching

Figure 2. Concordance of Attitude Markers 'important' for Student 19

Based on Figure 1, both students displayed contrasting writing styles in regard to the use of attitude markers. For instance, student 11 portrays flexibility by altering the word 'important' to meet different goals from 'it is very important' to emphasize strong personal commitment to 'it is important to note' when guiding the reader toward a fact. This flexible approach fits Hyland's (2005) view on the use of attitude markers as they are meant to be adjustable, aligning with research on human's ability to naturally balance their voice based on their immediate goals rather than sticking to one flat tone (Kurt & Kafes, 2025; Yoon & Römer, 2020). In contrast, Student 19 takes a much safer and repetitive route by using the exact phrase 'it is important to consider' to introduce almost every opinion. While this looks rigid, language studies remind us that fixed phrases offer students a reliable but low-risk shortcut to structure their thoughts and meet academic expectations (Casal & Yoon, 2023; Ullah et al., 2025). Relying on these pre-made building blocks helps reduce mental pressure, thus allowing students to keep their writing flowing smoothly during timed tasks (Fawaid & Malika, 2025; Syafei et al., 2025).

ENGAGEMENT MARKER (YOU)

ause of the sheer amount of immersion, but if	you	are an adult, you should be trying to maximize your active study time, whi
ctive study (Swaminathan, n.d). This means, if	you	are over 14, you need to do active study to learn a language (Swaminathar
what's being said to you (Swaminathan, n.d). If	you	can understand 60-90%, the level of conversation is hard enough to challe
ons with natives is only a good learning tool if	you	can understand what's being said to you (Swaminathan, n.d). If you can un
ıreliable, and possibly incomplete responses if	you	don't structure your prompt correctly. While LLMs can help researchers sav
ı can be difficult and not a good use of time if	you'	re only going to be in the new culture for a short period (Ling, 2020). Also
e in, you'd see a much greater improvement if	you	spent 15 minutes each day doing structured speaking practice like I descri
. Understanding the social structures will help	you	decipher the rules and principles that come along with them as well as you
there are many other elements which can help	you	gain knowledge about the new culture other than learning a new language
king for directions (Swaminathan, n.d). Unless	you	are proactive about seeking out conversation, you may find that your inter
kers or surround youself in the culture, unless	you	spend a significant amount of time practicing and studying, you won't imp
to LLMs, what you get is only as good as what	you	ask for! Well-designed prompts guide the model to generate accurate and
rnandes, 2023). When it comes to LLMs, what	you	get is only as good as what you ask for! Well-designed prompts guide the
amount of immersion, but if you are an adult,	you	should be trying to maximize your active study time, which doesn't require

Figure 3. Concordance of Engagement Marker for Student 1

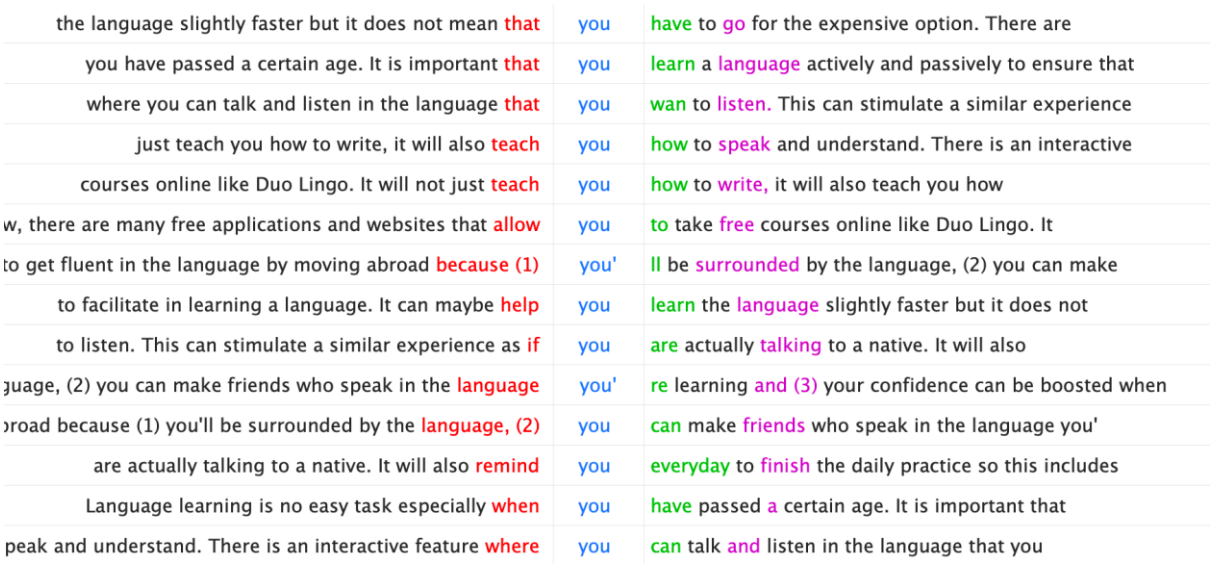


Figure 4. Concordance of Engagement Marker for Student 2

Figure 3 and Figure 4 demonstrate how two individuals use engagement markers differently to interact with the reader. For example, student 1 shows a repeated pattern in how the reader is addressed. Rather than using 'you' casually, this writer consistently places it inside a conditional word such as 'if' and 'unless' with a research citation placed right at the end of the clause. This form is seen in repeated phrasings such as 'if you are an adult... (Swaminathan, n.d.)', 'if you are over 14... (Swaminathan, n.d.)' and 'if you are going… (Ling, 2020)'. Although engagement markers are normally meant to draw the reader in personally, student 1's sentence structure keeps the tone formal rather than casual. By placing 'you' inside hypothetical 'if' clauses, the writer invites the reader to picture themselves as an example case rather than being spoken to directly. According to Zhou and Liu (2021), human writers' strategic use of conditionals is supported most directly by studies on if-constructions to negotiate meaning while projecting a cautious stance. Unlike student 1, student 2 avoids conditional citations altogether. Instead, 'you' appears in a tutorial-like pattern tutorial style. For instance, 'teach you how to write', 'allow you to take free courses' and 'remind you everyday to finish'. The pronoun also appears in a numbered layout such as '(1) you'll be surrounded" and '(2) you can make friends'. This combination builds an authorial voice that reads more like the writer giving instructions and walking them step-by-step through a task. This way, the writer drops the usual academic tone for a closer tone. This pattern is noticeable in human essays as it employs more engagement markers than AI-generated ones, giving the text a more persuasive feeling (Jiang & Hyland, 2025).

4.2 AI Corpus

Table 3. Hyland's Metadiscourse Z-Score Distribution of AI Corpus

Metadiscourse Category	Transition Markers	Frame Markers	Endophoric Markers	Evidentials	Code Glosses	Hedges	Boosters	Attitude Markers	Engagement Markers	Self Mention
BQ01AI	0.90	1.54	-0.25	-1.29	1.15	-2.21	-0.73	0.43	-1.02	1.47
BQ02AI	-2.35	-0.63	-0.25	0.29	-1.49	-0.94	0.90	1.38	-0.40	-0.44
BQ03AI	0.36	0.42	-0.25	-1.29	1.28	1.24	0.65	2.53	1.94	3.67
BQ04AI	0.01	-0.43	-0.25	0.31	0.28	1.55	-1.60	0.27	-1.12	-0.44
BQ05AI	0.85	0.26	-0.25	-0.92	0.45	0.48	0.81	-0.42	0.68	0.11
BQ06AI	0.17	2.03	-0.25	1.06	-0.62	0.38	-0.81	-0.44	-0.61	-0.44
BQ07AI	0.60	0.84	-0.25	-1.29	1.36	-0.45	0.36	0.32	0.14	-0.44
BQ08AI	1.20	-0.46	-0.25	-1.29	0.67	1.24	-0.15	0.97	0.50	0.08
BQ09AI	0.70	0.25	-0.25	1.29	-1.06	0.24	0.40	-1.19	-0.58	-0.44
BQ10AI	0.40	-0.41	-0.25	0.15	-0.64	-0.49	-0.82	0.68	-0.38	-0.44
BQ11AI	-0.67	0.15	-0.25	0.48	-0.22	0.48	1.01	-0.47	0.07	0.09
BQ12AI	0.78	-0.33	-0.25	1.90	2.03	-0.12	0.07	-0.01	0.21	-0.44
BQ13AI	0.80	-0.35	-0.25	0.57	-0.03	0.28	1.22	-0.41	0.44	-0.44
BQ14AI	0.19	-0.55	-0.25	-0.63	-0.91	0.19	0.05	0.49	0.14	-0.44
BQ15AI	-0.76	-1.05	-0.25	1.13	0.62	-0.43	-0.91	-1.21	-0.68	-0.44
BQ16AI	0.55	-0.30	4.19	-0.72	0.07	-0.05	-0.28	-1.17	0.77	0.70
BQ17AI	-2.04	-2.22	-0.25	-0.64	-1.86	-1.06	2.01	-1.23	2.68	-0.44
BQ18AI	-0.73	-0.59	-0.25	1.29	-0.13	0.26	0.64	-0.90	-0.58	-0.44
BQ19AI	-1.36	-0.10	-0.25	-0.02	-0.20	-1.86	-0.77	-0.59	-1.04	-0.44
BQ20AI	0.39	1.91	-0.25	-0.41	-0.72	1.29	-1.99	0.99	-1.13	-0.44

Table 4. Hyland's Metadiscourse Idiolect of AI Corpus

	Highest Marker	Lowest Marker
BQ01AI	Frame Markers	Hedges
BQ02AI	Attitude Markers	Transition Markers
BQ03AI	Self-Mention	Evidentials
BQ04AI	Hedges	Boosters
BQ05AI	Transition Markers	Evidentials
BQ06AI	Frame Markers	Boosters
BQ07AI	Code Glosses	Evidentials
BQ08AI	Hedges	Evidentials
BQ09AI	Evidentials	Attitude Markers
BQ10AI	Attitude Markers	Boosters
BQ11AI	Boosters	Transition Markers
BQ12AI	Code Glosses	Self-Mention
BQ13AI	Boosters	Self-Mention
BQ14AI	Attitude Markers	Code Glosses
BQ15AI	Evidentials	Attitude Markers
BQ16AI	Endophoric Markers	Attitude Markers
BQ17AI	Engagement Markers	Frame Markers
BQ18AI	Evidentials	Attitude Markers
BQ19AI	Evidentials	Hedges
BQ20AI	Frame Markers	Boosters

Table 4 presents the metadiscourse idiolect profiles of the twenty AI-generated samples based on Hyland's (2005) metadiscourse framework, listing the highest marker and lowest marker category for each sample. Few data clumpings occur in which several samples overlap on the same categories at both extremes which are Evidentials and Attitude Markers to indicate the presence of idiolect or writing pattern. Apart from that, the majority of Self-Mention and Endophoric Markers are almost absent from AI profiles, only appearing sporadically across the datasets. This indicates that it is systematically underused rather than coincidental as Self-Mention and Endophoric Markers require the writer to project personal presence or cross-reference its own content. Besides that, AI tends to lean heavily on the interactive markers, suggesting that AI-generated text is more oriented towards text organization than reader-oriented approach. By combining the near absence of Self-Mention and Endophoric Markers, this supports AI's preference towards interactive markers that prioritizes textual organization as compared to interactional markers involving personal voice in the writing. This further strengthens the idea of AI's pattern lacking authorial stance, which is the defining feature of human writing.

4.2.1 Syntactic Structure

The analysis of syntactical structure involving the use of Hedges (may) and Booster (undoubtedly) to identify the sentence construction in AI datasets are explained as follows.

HEDGES (MAY)

alent in English. A person who does not speak Danish	may	not fully grasp the cultural significance and emotional depth c
in the target country. Therefore, although immersion	may	accelerate language acquisition, it is not a prerequisite for flu
is implies that without understanding a language, one	may	miss the cultural nuances embedded in words, idioms, and ex
ıt proficiency in the language of a culture, an outsider	may	struggle to comprehend its deeper meanings, expressions, an
ıout knowledge of the Japanese language, an outsider	may	struggle to appreciate the importance of social harmony and r
alues are transmitted and practiced in daily life. Some	may	argue that cultural understanding can be achieved through ob
king in a country where the target language is spoken	may	enhance language learning through increased exposure and c
notes that many expatriates or international students	may	isolate themselves within communities that speak their native
soning and original thought. Over-reliance on AI tools	may	hinder students from developing essential skills such as argur
provides deeper cultural perspectives that translations	may	fail to capture. Thus, language learning fosters immersion, en

Figure 5. Concordance of Hedges 'may' for AI 8

rficial interpretations of cultural practices. While some	may	argue that cultural understanding can be achieved through tra
eive reality. Without learning the language, individuals	may	be limited to external observations and superficial interpretati
grity. AI-generated content, if relied upon excessively,	may	encourage plagiarism or undermine students' ability to develc
ve-speaking environment. Therefore, while immersion	may	expedite the process, it is neither a prerequisite nor a guarant
Without proficiency in these languages, non-speakers	may	fail to grasp the deeper cultural meanings behind such expres
al distinction between past, present, and future, which	may	influence the way speakers conceptualize time (Whorf, 1956).
cultural practices observed without linguistic context	may	lead to misinterpretations. For instance, Western tourists visit
ased on pre-existing data, the information it provides	may	reflect biases present in its training sources. Researchers have
derstanding these linguistic structures, a non-speaker	may	struggle to appreciate the deeply ingrained social customs of
retations. For instance, Western tourists visiting China	may	view the practice of addressing strangers as "brother" or "siste

Figure 6. Concordance of Hedges 'may' for AI 11

Referring to Figures 5 and 6, AI-generated texts use the same repetitive formula of [without proficiency/knowledge/understanding] + [generic subject] + may + [struggle to/fail to/miss/not fully grasp/be limited to] + [a cultural or social meaning]. In AI 8, this formula fills sentences such as 'without proficiency in the language of a culture, an outsider may struggle to comprehend its deeper meanings', 'without knowledge of the Japanese language, an outsider may struggle to appreciate the importance of social harmony' and 'without understanding a language, one may miss the cultural nuances embedded in words, idioms, and expressions'.

In AI 11, the same formula as seen in the phrase 'without understanding these linguistic structures, a non-speaker may struggle to appreciate the deeply ingrained social customs of Japan', 'without proficiency in these languages, non-speakers may fail to grasp the deeper cultural meanings behind such expressions' and 'without learning the language, individuals may be limited to external observations and superficial interpretations of cultural practices. In both files, this formula accounts for half of all 'may' instances. It is also worth noting across these two files in how consistently this one formula is chosen over other hedging options, depicting the formulaic nature of AI.

BOOSTER (UNDOUBTEDLY)

ers. In conclusion, while language proficiency can	undoubtedly	enhance cultural understanding, it is not a prerequisite for ga
ich tapestry. However, while language proficiency	undoubtedly	facilitates cultural immersion, it is not the sole determinant o
orking in a country where the language is spoken	undoubtedly	offers unique advantages, it is not the sole prerequisite for flu
nered significant attention and debate. Language	undoubtedly	serves as a vital tool for communication and expression, deep

Figure 7. Concordance of Booster 'undoubtedly for AI 1

untry where the target language is dominant can	undoubtedly	accelerate fluency, it is not an absolute prerequisite for achiev
ıral identity. However, while speaking a language	undoubtedly	deepens cultural understanding, it is not an absolute prerequi
ed language skills. In conclusion, while language	undoubtedly	enhances cultural understanding by unlocking nuanced meani

Figure 8. Concordance of Booster 'undoubtedly' for AI 2

Figures 7 and 8 exhibit an identical pattern occurring in both texts using the booster 'undoubtedly' followed immediately by a clause 'it is not a/the prerequisite/determinant'. In academic discourse, pairing a strong certainty marker with a concessive hedge is a recognized strategy for calibration, thus allowing an author to project confidence while carefully limiting their exposure to reader criticism (Boginskaya, 2024; Zou & Hyland, 2023). However, while competent writers dynamically balance assertion and caution to negotiate meaning with their audience (Hyland, 2005), these two texts place the same booster 'undoubtedly' into the exact same slot in the body paragraph and closing paragraph. This signifies that AI essays rely on similar slot-and-filler construction across the two texts where the texts were not composed to manage reader interaction but were generated from the same underlying algorithmic template.

5. Conclusion

This study investigated the lexical and syntactical differences between text written by human and AI-generated text. The findings showed that human-written texts contained no overlapping pairs whereas AI texts displayed overlapping pairs. This suggests that human authors have unique idiolect while AI writings tend to produce formulaic patterns that are similar across different datasets. Furthermore, human writings demonstrated more variation in sentence structure. This flexibility stems from human's ability to make choices depending on the context. In contrast, AI-generated texts tend to follow more consistent and repetitive structures due its algorithmic programming. As a result, AI writing remained confined to a fixed mold dictated by statistical patterns compared to the individual expression often found in human writings.

Future studies should take into account factors such as academic backgrounds and language proficiency as the writing characteristics of non-native speakers may differ from those of native speakers. In addition, researchers also should consider different AI models as each model may yield different linguistic outputs. Overall, this study successfully identified the differences in the writing patterns between human and AI-generated essays where the findings reflect stylistic features that may contribute to future studies on authorship and plagiarism detection.

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EXPLORING THE IMPACT OF CODE-SWITCHING IN CHAT LANGUAGE ON WRITING SKILLS AMONG SECONDARY SCHOOL STUDENTS IN MALAYSIA

Abstract— This study examined how chat language, particularly code-switching, influenced the English writing skills of Malaysian secondary school students. A qualitative design was used involving 60 Form Four and Form Five students from three urban secondary schools in Kota Bharu, Kuala Lumpur, and Kota Kinabalu, selected through purposive sampling. Data were gathered through structured questionnaires and 15 WhatsApp chat logs, analysed using Conversation Analysis (CA) and content analysis. Supplementary evidence was drawn from students' English examination scripts pre-screened by teachers for chat language features. Findings showed that abbreviations, informal greetings, and code-switching were the most frequent features in students' chats, with 90% of respondents reporting frequent code-switching for reasons of appropriacy, enjoyment, fluency, and social norms. Analysis of examination scripts revealed only isolated instances of chat language transfer into formal writing, and 91.7% of students reported that they avoided chat language in academic essays altogether. This suggests that although chat language is pervasive in students' digital lives, most students demonstrate the ability to distinguish between informal and formal registers. Grounded in Krashen's Input Hypothesis and Vygotsky's Sociocultural Theory, the study highlights both the pedagogical potential and the challenges of mobile-mediated communication in shaping English writing development.

Keywords: Chat language, Code-switching, Malaysian secondary school students, WhatsApp, Writing skills

1. Introduction

Mobile-mediated communication (MMC) has become deeply embedded in the daily lives of Malaysian secondary school students, with WhatsApp emerging as the most widely used platform for social and informal interaction (Statista, 2023). Because WhatsApp communication lacks the non-verbal cues of face-to-face interaction, users rely heavily on abbreviations, slang, emojis, and code-switching to convey meaning (Chen et al., 2015). In Malaysia's multilingual context, this frequently takes the form of code-switching between English, Malay, Mandarin, and Tamil, creating a distinctive digital linguistic environment that may carry over into students' academic writing.

Although previous studies examined internet slang and its effects on Malaysian adolescents' language use in general (Tan & Lim, 2017; Ahmad et al., 2019), few isolated code-switching as a distinct variable or examined its specific transfer into students' formal writing. This study addressed this gap by focusing specifically on code-switching in WhatsApp chats among Form Four and Form Five students from three urban schools known for strong English literacy.

The objectives of the study were: (i) to explore the nature and characteristics of chat language used by Malaysian secondary school students; (ii) to investigate how students employ code-switching in WhatsApp chats; and (iii) to assess the impact of chat language on students' writing skills. Correspondingly, the study addressed the following research questions: (i) What are the nature and characteristics of students' chat language? (ii) How do students use code-switching in chats? (iii) How are students' writing skills affected by chat language?

Beyond addressing an empirical gap, the study carries practical significance for English language teaching in Malaysia. For educators, the findings offer insight into how students' exposure to chat language may shape their formal writing, supporting the design of lessons that help learners distinguish informal digital registers from academic English, particularly in grammar, vocabulary, and structure. For curriculum developers and policymakers, the findings underscore the value of embedding digital literacy awareness within language education, so that students are guided to switch appropriately between informal and formal registers rather than left to negotiate this boundary unassisted.

The scope of the study was deliberately narrow, concentrating on synchronous, text-based communication among above-average English learners in three urban schools; asynchronous forms of digital communication and

students of other proficiency levels were not examined. This focus enabled an in-depth qualitative account of code-switching and its relationship to writing but limits the extent to which the findings can be generalised beyond similar urban, multilingual school settings.

2. Literature Review

The study was grounded in Vygotsky's (1978) Sociocultural Theory, which emphasises that learning and language development occur through social interaction, and Krashen's (1982) Input Hypothesis, which holds that language acquisition is facilitated by exposure to comprehensible input. Together, these frameworks support the view that students' WhatsApp interactions, though informal, may function as a source of authentic linguistic input and social learning that could shape their broader language development, including writing.

A third lens, Myers-Scotton's (1993) Markedness Model, complements these two perspectives by explaining why students switch languages at particular moments. The model proposes that speakers select a language variety based on the marked or unmarked social norms of a given interaction: an unmarked choice conforms to what is expected in a setting, while a marked choice is used deliberately to achieve a specific social effect, such as signalling solidarity, asserting identity, or softening a request. Applied to WhatsApp exchanges, this explains why students might revert to Malay end-particles to sound casual and approachable among friends, while switching to English to sound more serious or academic. Taken together, Vygotsky's theory accounts for the social-interactional context of chat, Krashen's hypothesis accounts for the linguistic input students are exposed to, and Myers-Scotton's model accounts for the pragmatic motivation behind individual switches, giving the study a multi-dimensional theoretical basis for interpreting both the chat log data and the questionnaire responses.

Chat language typically features abbreviations, acronyms, emojis, and non-standard grammar reflecting the speed and informality of digital exchange (Tagg, 2015; Ling, 2016). Code-switching, a natural feature of Malaysia's multilingual society, is frequently observed in students' WhatsApp exchanges at the lexical, phrasal, sentential, and end-particle levels, serving functions such as clarifying meaning, expressing emotion, and reinforcing peer solidarity (Rahman, 2023; Lim & Tan, 2024). Prior research has linked frequent exposure to informal digital communication with reduced grammatical accuracy and coherence in students' academic writing (Ling & Baron, 2007; Thurlow, 2006; Nordin et al., 2017). However, most existing studies were conducted in Western or general global contexts, leaving a gap in Malaysia-specific, code-switching-focused research connecting chat practices with formal writing outcomes (Tan et al., 2018; Omar, 2019).

2.1 Paralinguistic and Typographic Features of Chat Language

Because mobile-mediated communication (MMC) strips away the vocal tone, facial expression, and gesture available in face-to-face talk, users compensate through paralinguistic substitutes embedded in text. Emojis are the most visible of these, functioning as visual cues that signal friendliness, humour, or affective stance and helping readers infer intent that plain text alone might leave ambiguous (Sain et al., 2022; Yang, 2024). Punctuation performs a similar compensatory role: repeated exclamation marks or ellipses intensify emotional tone or signal hesitation, while capitalisation, though comparatively rare, marks emphasis or urgency in the same way a raised voice would in speech. Typographic choices such as omitted capitalisation, stretched or elongated spellings (e.g., "lahhhhh", "damnnnnn"), and non-standard punctuation further mark a writer's familiarity with online discourse norms and in-group digital fluency (Herring, 2021; Yang, 2024; Xursanovna, 2025). Alongside these, abbreviations and acronyms such as "btw", "idk", "nvm", and "ngl" allow students to approximate the speed of spoken conversation despite the physical limitations of typing, while occasionally opaque, peer-specific forms (e.g., "POS" for "parent over shoulder") show how chat lexicon can also regulate the social context of an ongoing conversation.

3. Methodology

This study employed a qualitative descriptive research design using a case study approach to examine the linguistic features and code-switching behaviours of Malaysian secondary school students in WhatsApp chats and their possible influence on writing. Conversation Analysis (CA) was adopted as it is well suited to examining the turn-taking and sequential structure of digital interaction (Sidnell & Stivers, 2013).

CA was preferred over alternative discourse-analytic approaches such as Critical Discourse Analysis (CDA) or general thematic analysis because it centres on the micro-level structure of interaction rather than broader thematic or power-related meanings. This made it well suited to tracing precisely how and when code-switching occurred within the sequence of a conversation, including how turn-taking, delayed responses, and message timing shaped the flow of exchanges on a platform that lacks the overlapping speech and immediate feedback of face-to-face talk (Hutchby, 2021).

Sixty Form Four and Form Five students (20 from each school) were purposively selected from SMK Zainab 1 (Kota Bharu), SMK Inanam (Kota Kinabalu), and SMK Seri Saujana (Kuala Lumpur) - urban schools recognised for strong English literacy. All participants had achieved examination grades of A or B, ensuring a baseline command of formal English. Informed consent was obtained from participants and their parents or guardians prior to data collection.

Three main sources of data were used: (i) a 17-item open-ended questionnaire on students' chat habits, language use, and perceptions of chat language's effect on writing; (ii) 15 WhatsApp chat logs (five from each school), voluntarily exported by consenting students and analysed for linguistic features such as code-switching, abbreviations, and informal expressions; and (iii) students' English examination scripts, pre-screened by teachers to identify scripts showing chat language characteristics, used as supplementary, illustrative evidence of possible transfer into formal writing. Data were analysed using descriptive statistical and thematic analysis for the questionnaire, and Conversation Analysis for the chat logs.

3.1 Validity, Reliability, and Ethical Considerations

Validity was strengthened through data triangulation across the questionnaire, chat logs, and examination scripts, allowing findings from self-reported perceptions to be checked against authentic language samples and, where available, illustrative writing evidence. Purposive sampling across three schools in different regions of Malaysia further supported the transferability of findings to comparable urban, multilingual school settings. Reliability was addressed by applying a consistent coding scheme across all fifteen chat logs and by cross-checking ambiguous or peer-specific abbreviations directly with the participants who produced them.

Ethical approval and consent procedures were treated as central to the research process. Because participants were minors, informed consent was obtained from both the students and their parents or guardians prior to any data collection, and participation in the chat log component was voluntary and separate from the questionnaire. Examination scripts were pre-screened by teachers rather than the researcher, and all data were anonymised prior to analysis to protect participants' identities and to maintain confidentiality throughout reporting.

4. Findings and Discussion

4.1 Characteristics of Chat Language

Analysis of the chat logs showed that students consistently opened exchanges with brief, informal, creatively spelled greetings (e.g., "heloo", "yo"), mirroring conversational openings in face-to-face talk. Turn-taking was generally orderly, though delayed responses were common, with participants sending consecutive messages before receiving a reply - a pattern shaped by the absence of overlapping speech and immediate feedback in text-based platforms (Herring, 2021; Hutchby, 2021).

A closer look at the logs shows that not all turn-taking was orderly: participants sometimes sent several consecutive messages before their partner replied, prompting a follow-up prompt to regain attention (Table 1 below). This pattern reflects the time needed to compose a written message relative to speech, together with the platform's lack of overlapping turns or immediate feedback (Herring, 2021; Hutchby, 2021).

Table 1. Examples of delayed turn-taking chat extracted from the students' exam papers

Extract	**Chat Example (Delayed Turn-Taking)**
Lf3/1-3	A: eh / y em kids like sigma boys like sigma sigma boys
Lf3/7-9	A: anywayssss / u remember ah d place we went yesterday? / really craving it. was thinking to go w ma mum
Lf3/10-12	A: hah? hellooo? / B: mixue bruhh / lets gooo. u lanjer me k

4.2 Code-Switching in WhatsApp Chats

Code-switching occurred at multiple linguistic levels. Analysis of the 15 chat logs identified 42 instances of lexical switching, 10 instances of phrasal switching, and 6 instances of tag/particle switching (58 instances total), with Malay discourse particles such as "la", "lagi", and "jom" frequently embedded within English sentences. Questionnaire data supported this: 54 of 60 students (90%) reported regularly mixing English with Malay, Chinese, or Tamil while chatting.

Table 2. How students are using chat language and how comfortable they are using it

Reason for code-switching	**Description**	**% of respondents**
Appropriacy	Certain expressions convey meaning more effectively in another language	82%
Enjoyment	Mixing languages makes conversation fun and engaging	100%

Fluency	Switching saves time and eases word retrieval	100%
Norm	Reflects bilingual/multilingual social practice among peers	50%

These findings indicate that code-switching functions as a purposeful communicative strategy rather than a sign of linguistic deficiency, consistent with Rahman (2023) and Lim and Tan (2024).

4.4 Functions of Code-Switching

Beyond its structural levels, code-switching in the chat logs served identifiable communicative functions. Students code-switched to express shared emotion and reaction, for instance combining English and Malay exclamations within the same exchange to convey distress, surprise, or excitement among classmates who shared the same context. End-particles such as "leh", "lo", "meh", and "liao" additionally functioned as markers of ethnic and social identity, more frequently produced by Chinese participants, while "la"/"lah" appeared across ethnic groups as a general marker of Malaysian informal speech; using a particle associated with a peer's background helped build rapport and signalled in-group belonging (Sari & Abdullah, 2022; Lim & Tan, 2024). A further function was compensatory: switching to a second language when a word or expression did not come readily to mind in the first, allowing the speaker to maintain the flow of the conversation without pausing to search for an equivalent English term. Taken together, these functions reinforce the view that code-switching in students' chats is a purposeful, socially meaningful practice rather than a marker of linguistic deficiency.

4.3 Impact of Chat Language on Writing Skills

Despite the pervasiveness of chat language in students' digital lives, the majority reported deliberately avoiding it in formal writing. Only 5 of 60 students (8.3%) admitted to sometimes using chat language features in English essays, while 55 (91.7%) reported that they did not.

Table 3. The contrast between using and not using chat language in the students' essays

Chat language in essays	Number of students	Percentage
Use	5	8.3%
Do not use	55	91.7%

Analysis of pre-screened examination scripts nonetheless revealed isolated instances of transfer, including code-switched words (e.g., "mesej", "kacip", "lepak") and emoticons appearing within otherwise formal essay writing. As these scripts were selected specifically because they displayed chat features, they should be read as illustrative rather than representative of the wider student population. Taken together with the questionnaire results, this suggests that most students possess sufficient register awareness to separate informal chat language from academic writing, even though occasional, unconscious transfer can still occur.

Students also reported clear benefits from chatting: 82% felt it helped them academically by facilitating discussion of schoolwork and idea exchange, and 43.3% believed chatting improved their English through exposure to new vocabulary from peers. These findings suggest that chat-based communication, while informal, can serve as a source of comprehensible input (Krashen, 1982) and socially mediated learning (Vygotsky, 1978), rather than purely a threat to writing standards.

4.5 Implications for Teaching and Learning

These findings suggest that chat language and code-switching should not be treated solely as threats to writing standards. Because most students already showed the ability to separate informal and formal registers, teachers could build on this existing awareness rather than working against it, for example by setting tasks that explicitly contrast chat expressions with their academic equivalents. The reported academic benefits of chatting, such as exchanging ideas about schoolwork and picking up new vocabulary from peers, also point to a role for guided, teacher-supported chat activities as a low-stakes space for practising English before students transfer that confidence into more formal writing tasks. At the same time, the isolated instances of transfer identified in examination scripts indicate that some monitoring and explicit register instruction remain necessary, particularly for students who may be less consistently able to separate the two registers than the high-performing sample in this study.

5. Conclusion

This study found that Malaysian secondary school students engage extensively in code-switching and other chat language features in their WhatsApp communication, using these practices strategically for appropriacy, enjoyment, fluency, and social conformity. However, contrary to the assumption that heavy chat language use necessarily erodes academic writing, most students demonstrated clear awareness of the boundary between informal and formal registers, with only isolated evidence of transfer found in examination scripts.

These findings suggest that educators should not view chat language solely as a threat to writing development. Instead, teachers may capitalise on students' existing digital literacy by designing writing tasks that explicitly contrast chat language with academic register, and by using guided chat-based activities to build vocabulary and communicative confidence. Given the small, high-performing sample and single-point-in-time design, future research should include students of varying proficiency levels and adopt longitudinal designs to examine how sustained exposure to chat language shapes writing development over time.

Two further limitations warrant mention. First, because participants were selected on the basis of strong academic performance, the findings may not extend to students with average or below-average English proficiency, who could show a weaker ability to separate chat language from formal registers. Second, the examination script analysis relied on scripts pre-screened by teachers for visible chat-language features; this introduces a degree of selection bias, meaning the scripts discussed here illustrate how transfer can appear rather than indicate how common such transfer is across the wider student population.

Future research could build on this study by including students across a broader range of proficiency levels, incorporating asynchronous forms of digital communication such as email or online forums, and adopting a longitudinal design capable of tracking how sustained engagement with chat language relates to writing development over an extended period. Such work would help determine whether the register awareness observed among this study's high-performing participants also holds among less proficient learners, and would allow educators to design more precisely targeted interventions.

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A STUDY ON INTERNATIONAL COMMUNICATION AND TRANSLATION OF AGRICULTURAL PRODUCT BRAND'S OVERSEAS EXPANSION EMPOWERED BY DIGITAL TECHNOLOGIES

Abstract—Under the background of digital economy and rural revitalisation, leveraging digital technologies to promote the overseas expansion of agricultural product brands and enhance international communication efficiency has become a crucial issue for the internationalisation of China's agriculture. Based on cross-cultural communication theory and functional translation theory, this paper systematically explores the internal logic of digital technology-enabled international communication for agricultural brands, as well as practical translation approaches including multimodal translation, rendering of culture-loaded terms, and localisation of brand discourse, in the application scenarios of cross-border short videos, live-stream e-commerce and intelligent machine translation. The study reveals that Chinese agricultural brands still suffer from severe homogenisation of communication content, lack of cultural identity in digital narratives, disconnection between machine translation and scenario adaptation, and shortage of cross-cultural communication talents. Accordingly, this paper proposes to build a big-data-driven precision communication system, adopt a hybrid translation mode of machine-aided translation plus human post-editing, strengthen multimodal cross-cultural translation of farming culture, and improve the training mechanism for interdisciplinary talents. The conclusions provide empirical references and optimisation strategies for Chinese agricultural brands to break cross-cultural barriers and boost international competitiveness via digital technologies.

Keywords: Digital technology, Functional translation, International communication, Overseas expansion of agricultural product brands, Multimodal discourse

1. Introduction

The internationalisation of agricultural product brands has become a pressing issue in the global trade landscape. This section delineates the research background against which the present study is situated.

The globalisation of agricultural trade has entered a new era, characterised by the convergence of digital transformation and brand-driven internationalisation. China's agricultural exports have achieved remarkable quantitative growth; however, the qualitative challenge of transforming from "product export" to "brand export" remains formidable. Agricultural product brands, deeply embedded with cultural narratives, geographical indications, and regional identities, face unique barriers in cross-cultural communication—barriers that traditional marketing and translation approaches struggle to overcome. Digital technologies have emerged as a transformative force, reshaping how agricultural brands communicate, translate, and connect with global consumers. While this study draws primarily from the Chinese context, its analytical framework is designed to inform agricultural brand expansion strategies globally.

The policy environment has created unprecedented momentum for this transformation. China's Rural Revitalisation Strategy, the Belt and Road Initiative, and the implementation of the Regional Comprehensive Economic Partnership (RCEP) have collectively elevated agricultural brand internationalisation to a strategic priority. Simultaneously, the rapid proliferation of cross-border e-commerce platforms, social media ecosystems, short-video marketing, and artificial intelligence-driven translation tools has fundamentally altered the infrastructure of international brand communication.

These technological affordances enable agricultural brands to bypass traditional intermediaries, engage directly with overseas consumers, and adapt their messaging in real-time based on data-driven insights. Yet, the integration of digital technologies into the dual processes of international communication and translation practice remains under-theorised and insufficiently explored in existing scholarship.

1.1 Research questions

The central research question is: How do digital technologies empower the international communication and translation practices of agricultural product brands in overseas expansion? This unfolds into three sub-questions:

a. What digital communication modalities and platforms are most effective for agricultural brand internationalisation?
b. How does the digital environment reshape translation strategies, particularly regarding cultural adaptation and multimodal content?
c. What synergistic mechanisms emerge among technology, communication, and translation to enhance brand competitiveness?

1.2 Significance of the study

This study contributes theoretically by bridging digital communication studies, brand internationalisation theory, and translation studies through an integrated framework. Practically, it offers actionable insights for agricultural enterprises, e-commerce operators, and translation service providers. Societally, it supports enhancing agricultural soft power through effective brand storytelling in global markets.

2. Literature Review

This section provides a review of relevant literature, beginning with previous studies on agricultural product brand internationalisation.

The internationalisation of agricultural product brands has attracted growing scholarly attention. Belletti and Marescotti (2011) examined how geographical indication (GI) systems serve as instruments of rural development, establishing that agricultural products carry embedded territorial and cultural values for competitive advantage. Recent scholarship further argues that agro-food products remain under-theorised in place branding, with agricultural narratives serving as overlooked carriers of regional identity.

In China, Qian et al. (2023) investigated Sino-European GI mutual recognition mechanisms, underscoring institutional dimensions while acknowledging persistent communicative challenges. Empirical evidence demonstrates that GI labels and enterprise brands generate synergistic premium effects in sectors such as green tea, validating dual-brand architectures in international markets.

Digital transformation has drawn substantial interdisciplinary interest. In international marketing research, Katsikeas et al. (2020) argue that internet-enabled technologies have reshaped firms' overseas market strategies by facilitating foreign market entry, communication with international customers, and market-specific personalisation and adaptation. Within the agricultural sector, digital technology research has primarily focused on information provision and agricultural development. Fabregas et al. (2019), for example, demonstrate the potential of mobile technologies to support customised information delivery, two-way communication, multimedia use, and feedback-driven improvement. Meanwhile, research on agricultural brand communication has increasingly examined digital performance and communication diffusion. Keller (2016) extended brand equity theory to encompass digital ecosystems. The 2023 Research Report on Internet Communication Influence Index established a five-dimensional framework evaluating 500 agricultural brands' digital performance. Lu and Zheng (2022) applied clustering algorithms to analyse brand communication diffusion patterns. Nevertheless, the linguistic and translational dimensions of agricultural brand communication in digital international markets remain comparatively underexplored.

Translation studies have evolved beyond linguistic transfer toward cross-cultural communication and multimodal meaning-making. Nord (1997) emphasised communicative purpose over formal equivalence. Kress (2010) demonstrated how meaning emerges from the interplay of verbal, visual, and spatial modes. Wang (2020) examined export brand advertisement translation via ecological translation theory, while Yue (2023) investigated medicinal materials translation from a brand communication perspective.

2.1. Research gap

Despite these contributions, critical lacunae persist. First, the three domains—agricultural brand internationalisation, digital communication, and translation studies—have developed in disciplinary isolation. Agricultural brand scholars neglect communicative and linguistic dimensions; digital communication researchers overlook how translation mediates brand narrative reception; translation scholars insufficiently address agricultural products' distinctive challenges embedded in terroir and culinary traditions.

Second, digital technology remains under-theorised as an integrative force. No existing framework conceptualises how digital technologies simultaneously reshape communicative strategies and translational practices synergistically.

Finally, empirical research examining the intersection of these three domains in agriculture remains virtually non-existent. This study addresses this gap by constructing an integrated framework elucidating how digital technologies empower the international communication and translation of agricultural product brands in overseas expansion.

3. Methodology

This study adopts a mixed-methods research design, integrating qualitative and quantitative approaches to investigate how digital technologies empower the international communication and translation practices of agricultural product brands. The research is structured in two sequential phases: exploratory case analysis and corpus-based translation investigation.

3.1 Case selection and analysis

Five representative agricultural product brands were selected through purposive sampling: Anxi Tieguanyin (oolong tea), Yangcheng Lake hairy crab, Chuzhou luohan fruit, Xinhui dried tangerine peel, and Zhongning goji berry. Selection criteria included recognized geographical indication status, documented cross-border e-commerce engagement, availability of multilingual digital materials, and diversity across product categories. Comprehensive digital ethnography was conducted, systematically collecting brand materials from official websites, e-commerce storefronts (Amazon, Shopee, Lazada), social media accounts (Facebook, Instagram, TikTok, YouTube), and live-streaming archives spanning January 2023 to December 2024. Data were analyzed using multimodal discourse analysis integrated with brand equity theory.

3.2 Corpus-based translation analysis

A specialized parallel corpus of approximately 500,000 Chinese-English word pairs were constructed from product descriptions, brand stories, promotional videos, live-streaming transcripts, and user interface text across the five cases. The corpus was annotated for translation techniques, cultural mediation strategies, multimodal integration patterns, and terminology handling approaches. Quantitative analysis employed AntConc and Sketch Engine to identify frequency patterns and collocational networks. Qualitative close reading focused on critical instances where translation choices significantly impacted brand meaning construction, guided by ecological translation theory.

4. Findings and Discussion

This section presents the key findings of the study and discusses their implications in relation to the existing literature.

4.1 Digital communication modalities

Successful agricultural product brands employ diversified digital communication modalities. While cross-border e-commerce platforms provide foundational infrastructure, leading brands construct integrated digital ecosystems spanning multiple touchpoints.

The Anxi Tieguanyin case demonstrates sophisticated platform differentiation: Instagram emphasizes visual tea ceremony aesthetics; Facebook facilitates community building; TikTok showcases traditional processing techniques. Live-streaming commerce transforms static product description into dynamic performance, as illustrated by the Yangcheng Lake hairy crab case where hosts demonstrate freshness, explain seasonal customs, and respond to authenticity queries in real-time. Short-video content achieves viral circulation through “authenticity signalling”—handheld aesthetics, ambient sound, and first-person farmer narration. Quantitative analysis indicates highest-performing brands maintain cross-platform narrative coherence while adapting format to platform conventions.

4.2 Translation strategy evolution

The corpus analysis reveals four dominant translation strategy clusters.

Transcreation with Cultural Anchoring preserves source-cultural concepts but reframes them through target-

cultural reference points. The Xinhui dried tangerine peel case renders traditional medicinal concepts through Western wellness equivalences while retaining Chinese terminology parenthetically.

Terroir Narrative Localisation conveys geographically embedded attributes through comparative reference to internationally recognised provenance systems, enabling consumers to map unfamiliar origins onto established quality schemas.

Multimodal Compensation responds to digital interface constraints by distributing narrative depth across embedded videos, infographics, and interactive maps rather than confining it to verbal text.

Dynamic Adaptation leverages AI-powered systems generating multiple translation variants, testing against engagement metrics, and automatically deploying highest-performing versions. This introduces responsiveness but raises questions regarding brand voice consistency.

4.3 Synergistic mechanisms

Three synergistic mechanisms emerge from the integrated analysis.

Data-Driven Cultural Calibration uses real-time analytics to refine translation choices continuously. The Anxi Tieguanyin case deployed sentiment analysis revealing English audiences misinterpreted "rock tea" as mineral additives; the brand adjusted to "cliff-grown tea" with explanatory video content.

Platform-Integrated Localisation systematically adapts materials to platform-specific conventions, extending translation beyond linguistic transfer to encompass platform-native genres, metadata optimization, and interface-responsive formatting. This demands "platform literacy"—understanding how algorithmic curation shapes content reception.

Narrative Ecosystem Orchestration coordinates differentiated yet interconnected narratives across touchpoints. The Yangcheng Lake hairy crab case maintains heritage narratives on official websites, quality assurance narratives on e-commerce platforms, and lifestyle narratives on social media—each with distinct register while referencing common visual identifiers, creating "narrative depth."

5. Conclusion

To conclude, this study investigated how digital technologies empower the international communication and translation practices of agricultural product brands in overseas expansion.

5.1 Summary of key findings

The following core findings emerge. First, successful agricultural brand internationalisation requires strategic orchestration of diversified digital communication modalities—e-commerce platforms, social media, live-streaming, and short-video content—each adapted to platform-specific conventions while maintaining narrative coherence. Second, translation practices in digital environments have evolved beyond traditional linguistic transfer, incorporating transcreation with cultural anchoring, terroir narrative localisation, multimodal compensation, and dynamic algorithmic adaptation. Third, the synergy among digital technology, international communication, and translation practice operates through three mechanisms: data-driven cultural calibration, platform-integrated localization, and narrative ecosystem orchestration.

5.2 Implications of the study

Practically, agricultural enterprises must invest in cross-functional teams, data analytics infrastructure, and translator development in platform-specific competencies. Industry standards require updating to address dynamic adaptation, multimodal compensation, and AI-mediated workflows.

5.3 Limitations and future directions

This study acknowledges limitations including its focus on Chinese-English language pairs and the rapidly evolving technological landscape. Future research should extend to additional language markets, examine longitudinal evolution of digital strategies, and investigate emerging technologies such as generative AI and immersive virtual experiences in agricultural brand internationalization.

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Overview of selected case brands

Brand	Product Category	GI Status	Primary Digital Platforms	Key Export Markets
Anxi Tieguanyin	Oolong tea	National GI (2004)	Instagram, Facebook, TikTok, YouTube, Amazon	Southeast Asia, North America, Europe
Yangcheng Lake Hairy Crab	Aquaculture	National GI (2002)	Tmall Global, JD Worldwide, live-streaming platforms	East Asia, Chinese diaspora communities
Chuzhou Luohan Fruit	Tropical fruit	Provincial GI (2015)	Shopee, Lazada, Facebook	Southeast Asia
Xinhui Dried Tangerine Peel	Traditional medicinal food	National GI (2006)	Amazon, eBay, health product e-commerce	North America, Europe, Australia
Zhongning Goji Berry	Health product	National GI (2001)	Instagram, TikTok, Amazon, iHerb	North America, Europe, Japan

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SURVEY ON UMS UNDERGRADUATE PERCEPTION IN REGARD TO ELECTORAL CORRUPTION AND INTEGRITY DURING THE 17TH SABAH STATE ELECTION ON 29TH NOVEMBER 2025

***Abstract*—** Every Sabahan freshman taking UW00902 Integrity and Anti-corruption course (Section 14) was invited to participate in a Survey on their perception in regard to electoral corruption and integrity during the 17th Sabah State election held on the 29th November 2025. The objective of the survey was to gauge the students' understanding on electoral integrity, corruptive practices and experiences. Online survey was conducted using Google Form focusing on students' demographics, their general perception on electoral corruption and integrity and their specific individual experiences and types of corruptive practices encountered during the entire 17th Sabah State election. The results of this study could provide important information on future election monitoring processes.

Keywords*:* 17th Sabah state election, Electoral corruption and integrity, Student perception and experience.

1. Introduction

UW00902 Integrity and Anti-Corruption Course (*KIAR-Kursus Integriti dan Antirasuah*) is a compulsory General Studies (MPU) that is offered every semester to first-year student at both public and private Institutions of Higher Learning in Malaysia. The mandatory graduation requirement Performa was jointly developed by Ministry of Higher Education (MOHE) Malaysia and the Malaysian Anti-Corruption Commission (MACC) with the primary objective to foster ethical character and reject corrupt practices. The key features of curriculum include 1) Real-world case studies where students analyse actual corporate, white-collar and societal corruption cases to understand the broader implications of those crimes. 2) Education on MACC Act 2009-abuse of power and governance systems. 3) Community application-assessing ethical behaviours and demonstrating anti-corruption tendencies through real time community engagement activities through observation. The students who attended UW00902 KIAR were taught all the key features in the afore mentioned curriculum and were invited to participate in the survey.

2. Literature Review

Dahl (1998) stated that democracy works on the construction of common objectives that promotes cooperation and further collaboration among members of the political fraternity. In a democratic society, formal procedures and processes adhered to reach a decision are equally important as the content of the agreements made. Therefore, voting and with it the adherence to a free and fair electoral process could be described as one of the most important aspects of a democracy. Studies have demonstrated that voters are sensitive to election context (Norris, 2014) and are affected by perception of electoral fairness (Magalhães, 2016). Voters who perceive a fair and transparent electoral run-up (Bratton, 1998) are more likely to vote than people who have reservations about electoral procedures (Alemika, 2007).

3. Methodology

In this survey, a group of Sabahan first time voter from Section 14 taking UW00902 KIAR Semester 1 Session 2025-2026 were invited to take an online survey. The survey was conducted using Google Form focusing on students' demographics, their general perception of electoral corruption and integrity and their specific individual experiences and types of corruptive practices encountered during the entire 17th Sabah State election held on the 29th November 2025.

4. Findings and Discussion

4.1 Demographic Information

The respondence age range in this survey was between 18 to 25 years old while the gender ratio was 63.9% Female and 36.1% Male. The respondence ethnicities consist of 54.1% Indigenous Sabah Native, 18.9% Malay, 13.5% other bumiputras and 10.8% Chinese while their religious practice was 67.6% Muslim, 21.6% Christianity and 10.8% Buddhism and Taoist-ancestral worship. Respondence place of residence during the election was 78.4% UMS Residential colleges, 18.9% in their respective family home and 2.7% in rented accommodations. The respondence academic programme enrolled in UMS were 41.7% FEE (Finance, Economics & Entrepreneurship), 22.2% STEM (Science, Technology, Engineering and Mathematics), 19.4% HCAM (Humanities, Communications, Arts & Music), 8.3% SSE (Social Science & Education), 2.8% Literature, 2.8% Islamic Studies and 2.8% BEA (Business Economic & Accounting). Respondence education entry level was 62.2% first degree, 18.9% Diploma/Certificate, 13.5% "A" Levels/Matriculation/Foundation and 5.4% STPM. 86.1% of the respondence were first-time voters and 13.9% were second-time voters.

4.2 General Perception of electoral Corruption and integrity

4.2.1 Widespread of electoral corruptive practice

The respondence perception of electoral corruptive practice was 41.7% very widespread, 41.7% widespread and 16.6% were limited-not widespread and unknown.

4.2.2 On the real will of Sabah politician to fight election related corruption

The respondence perception on Sabahan politician real will to fight election related corruption 35.1% Agree, 24.3% disagree, 21.6% strongly agree, 10.9% strongly disagree and 8.1% no idea.

4.2.3 Election Commission of Malaysia (SPR) impartiality and effectiveness in the prevention of electoral malpractice

The respondence perception of Election Commission of Malaysia (SPR) in the prevention of electoral malpractice was 41.2% impartial/effective, 35.3% Biased/ineffective, 11.8% very impartial/effective, 6.7% no idea and 5% very biased/ineffective.

4.2.4 Election Fairness, integrity and transparency-Voter registration, staff hiring, local vote observer

The respondence observation on election fairness, integrity and transparency during the preparation stages of voter registration, staff hiring and voting observer recruitment indicated 50% moderate extent, 25% small extent, 16.7% large extent and 8.3% absolutely no idea.

4.2.5 Election Fairness, integrity and transparency-Financing during election campaign

The respondence observation on financing during election campaign indicated 50% moderate extent, 16.7% small extent, 13.9% large extent, 13.9% not at all and 5.5% have absolutely no idea whatsoever on election campaign finance funding.

4.2.6 Election Fairness, integrity and transparency-Election campaign

The respondence observation on election fairness, integrity and transparency during the election campaign indicated 44.4% small extent, 36.1% moderate extent, 11.1% large extent and 8.4% have little or no idea regarding election campaign fairness, integrity and transparency.

4.2.7 Election Fairness, integrity and transparency-Vote counting at polling station

The respondence observation on election fairness, integrity and transparency during vote counting at the polling station indicated 40.5% moderate extent, 24.3% large extent, 24.3% small extent and 10.9% have

absolutely no idea and/or awareness about the practice of SPR Malaysia counting ballot paper at the respective polling stations.

4.2.8 Election Fairness, integrity and transparency-Aggregate counting and result presentation by SPR

The respondence observation on aggregate counting and results presentation by Election Commission (SPR Malaysia) indicated 35.1% moderate extent, 29.7% small extent, 16.2% large extent, 16.2% not at all and 2.8% don't know.

4.2.9 Election Fairness, integrity and transparency-Proportional representation

The respondence observation on proportional representation indicated 38.9% moderate extent, 22.2% small extent, 16.7% not at all, 11.1% large extent and 11.1% don't know.

4.3 Specific experience and types of corruption encountered

4.3.1 Corruptive practices observed or witnessed

The respondence observation and/or witness of electoral corruptive practice indicated 35.1% vote buying, 29.7% none of the above, 24.3% gifting and 10.9% (voter intimidation-disinformation-ballot box tampering).

4.3.2 Bribes in exchange for vote

The respondence observation and/or witness for vote buying indicated 48.6% no vote buying, 27% someone they knew, 13.5% prefer not to say, 8.1% they themselves and 2.8% strongly agree.

4.3.3 Effectiveness of Law on electoral offences

The respondence observation and thoughts regarding the effectiveness of Law on electoral offences indicated 40.5% ineffective, 18.9% effective, 18.9% don't know, 13.5% very ineffective and 8.1% very effective.

4.4 Reporting and solution

4.4.1 Willingness to report an act of corruption during an election

Respondence willingness to report corruption during an election indicated 54.1%-Yes, 37.8%-Don't know and 8.1% -No.

4.4.2 Main reason for not reporting an act of corruption during an election

Respondence main reason for no reporting corruption during an election 33.3%-fear of retaliation, 25.9% the lack of trust in authorities to take action, 22.2% belief that nothing would change, 14.8% lack of knowledge on how or where to report and 3.8% lack or trust in authorities to take action and belief that nothing would change.

4.4.3 Important measures to reduce electoral corruption

Respondence thoughts on measures to reduce electoral corruption through 59.5% stricter enforcement of existing laws, 21.6% better civic education for voters, 13.5% more power and independence for MACC and SPR, 5.4% stronger political will from state leaders.

5. Conclusion

In this survey, we can see that Sabahan freshmen taking UW00902 Integrity and anti-corruption course (KIAR) were able to apply knowledge acquired from the course to observe/witness and experience for themselves the electoral processes during the 17th Sabah State election held on 29th November 2025. Nonetheless, there are still plenty of room for improvement for future research.

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DIGITALISING HERITAGE LANGUAGES: THE E-GAYAD MABALUT GLOSSARY AS A LEARNING TOOL FOR ETHNIC LANGUAGE EDUCATION

Abstract— Heritage languages play a crucial role in preserving cultural identity, traditional knowledge, and linguistic diversity. However, many ethnic languages are increasingly endangered due to globalization, urbanization, and the dominance of major languages in formal education and daily communication. In Sabah, Malaysia, the Bisaya language is experiencing a gradual decline in use, particularly among younger generations, leading to reduced familiarity with its traditional vocabulary and cultural expressions. This study presents the development of E-Gayad Mabalut, an interactive digital glossary designed to support the preservation and learning of the Bisaya heritage language. The project aims to document culturally significant Bisaya terms, develop an accessible digital learning resource, and examine its potential as a tool for heritage language education. Data were collected through interviews with native Bisaya speakers, cultural references, and documentary sources. A total of 64 authentic Bisaya terms were gathered and systematically categorized under Gayad Mabalut, a concept referring to positive, respectful, and culturally meaningful expressions that reflect ethical conduct, moral values, and harmonious social interactions within the Bisaya community. The glossary was developed in a digital format featuring definitions, illustrations, and culturally relevant visual elements to enhance engagement and learning. Findings indicate that E-Gayad Mabalut serves as an effective platform for documenting traditional vocabulary while promoting cultural awareness among younger generations. It also functions as a valuable educational resource for students, educators, researchers, and the wider community. Overall, the integration of digital technology into language preservation efforts demonstrates the potential of innovative tools in sustaining heritage languages and strengthening cultural identity. This initiative highlights the importance of digitalization in safeguarding ethnic languages and ensuring their continued relevance in the modern era.

Keywords: Bisaya language, Digitalization, Digital glossary, Ethnic language education, Heritage language, Language preservation

1. Introduction

Heritage languages play an important role in preserving the cultural identity, traditional knowledge, and shared history of ethnic communities. More than just a means of communication, these languages reflect the values, customs, and ways of life that have been passed down from one generation to another. When a heritage language is no longer used, communities risk losing not only their language but also an important part of their cultural heritage. Previous studies have shown that the long-term survival of minority languages depends on continuous transmission between generations and the availability of suitable educational resources that encourage younger generations to learn and use their ancestral language (Fishman, 1991; Crystal, 2000; Grenoble & Whaley, 2006).

A similar challenge is faced by the Bisaya community in Beaufort, Sabah. Dani & Seruji (2024) found that the Bisaya language is becoming endangered because fewer young people are learning and using it. Although some written materials exist, they are limited and are not used in formal education. However, the community remains supportive of efforts to preserve their heritage language, highlighting the need for more practical and engaging learning resources. In response to this need, Samuni et al., (2025) reported that the participatory development of the *E-Gayad Mabalut* Glossary represents a strategic initiative to document and preserve the Bisaya language. As a digital glossary, it addresses the lack of systematic online reference materials while providing a more accessible and engaging learning resource for users in the digital age.

The Bisaya Language of Sabah as a Linguistic Heritage

The Bisaya language is one of Sabah's indigenous heritage languages, predominantly spoken in Beaufort, Kuala Penyu, Sipitang, and neighbouring districts. As an important marker of ethnic identity, the language reflects the history, cultural worldview, and traditional knowledge of the Bisaya community. Embedded within the language is the concept of *Gayad Mabalut*, a collection of culturally significant expressions that emphasize respect, courtesy, proper conduct, and harmonious social relationships. These expressions represent more than lexical items; they encode the ethical values and indigenous philosophy that guide social interaction within the Bisaya community. However, increasing language shift towards dominant languages and changing patterns of communication have reduced opportunities for younger generations to acquire and use these culturally embedded expressions. Similar challenges have been reported for many minority languages worldwide, highlighting the need for innovative strategies that support both language documentation and heritage language education (Nettle & Romaine, 2000; David & Dealwis, 2009).

Language Digitalisation as a Sustainability Strategy

Digital technology has become an important medium for safeguarding heritage languages by enabling linguistic resources to be systematically documented, preserved, and disseminated through accessible educational platforms. Digital learning resources such as multimedia glossaries, online dictionaries, and interactive language applications have been recognised as effective tools for supporting heritage language education because they combine textual, visual, and audio elements that enhance learner engagement and promote independent learning (Warschauer, 2004; García & Menken, 2010; Stockwell, 2010). In addition, digital documentation contributes to the long-term sustainability of minority languages by creating permanent and widely accessible linguistic records (Harrison, 2007).

Against this background, the *E-Gayad Mabalut* Glossary was developed as a digital educational resource to document and promote culturally significant Bisaya vocabulary based on the *Gayad Mabalut* concept. Unlike conventional printed glossaries, it integrates vocabulary, cultural explanations, pronunciation, and multimedia elements within an interactive digital platform, allowing learners to understand not only the linguistic meaning of each expression but also its cultural context and practical usage. This approach positions the glossary as more than a documentation tool; it functions as an innovative pedagogical resource that supports ethnic language education while strengthening cultural awareness and appreciation among younger generations.

By integrating digital technology with indigenous linguistic knowledge, the *E-Gayad Mabalut* Glossary contributes to current efforts in heritage language revitalization and demonstrates how digital educational resources can enhance the sustainability of minority languages. Consequently, this study proposes the glossary as a model for digital heritage language education that supports language preservation, cultural continuity, and the transmission of indigenous values within contemporary learning environments.

2. Literature Review

The digitalization of heritage languages has emerged as an important strategy for language maintenance and revitalization, particularly for minority languages facing declining intergenerational transmission. Digital learning resources such as online dictionaries, multimedia glossaries, and interactive language applications provide new opportunities for preserving linguistic knowledge while making it more accessible to younger generations. According to Warschauer (2004) and García and Menken (2010), digital technologies have transformed language education by creating engaging, flexible, and learner-centred environments that support both language acquisition and cultural preservation. Likewise, Moseley (2010) argues that systematic digital documentation is one of the most effective approaches to safeguarding endangered languages in the digital era.

Samuni et al., (2025) identified the lack of learning resources as one of the main factors contributing to the decline of the Bisaya language. Limited access to dictionaries, textbooks, and other reference materials has made it difficult, particularly for younger generations, to learn and use the language. To address this issue, the *E-Gayad Mabalut* Glossary was developed as a digital learning resource that makes Bisaya vocabulary more accessible while supporting language preservation.

The *E-Gayad Mabalut* Glossary is an innovative learning tool based on the *Gayad Mabalut* concept, which reflects the Bisaya community's values, respect, etiquette, and social behaviour. More than a bilingual glossary, it introduces culturally meaningful words and expressions that help learners understand both the language and the culture. In this way, the glossary supports language learning while strengthening cultural identity and appreciation of Bisaya heritage.

As a digital resource, the glossary includes audio pronunciation, illustrations, simple explanations, and interactive navigation to make learning more engaging and user-friendly. These features help learners improve their vocabulary, pronunciation, and understanding of word meanings in context. According to Bird (2020), digital

language resources are important for documenting, preserving, and promoting minority languages. Therefore, the *E-Gayad Mabalut* Glossary serves not only as a language reference but also as an effective educational tool for preserving and revitalising the Bisaya language and its cultural heritage.

3. Methodology

This study adopted a developmental research design to develop and evaluate the *E-Gayad Mabalut* Glossary as a digital learning resource for Bisaya heritage language education. The research focused on designing a digital glossary that documents culturally significant Bisaya expressions while integrating multimedia features to enhance accessibility and learning effectiveness. A developmental research approach was selected because it provides a systematic framework for designing, refining, and evaluating educational products, making it particularly suitable for the development of technology-enhanced learning resources (Richey & Klein, 2007; Reeves, 2006).

To ensure the linguistic authenticity and cultural accuracy of the glossary, the study employed a qualitative language documentation approach. Data collection concentrated on identifying and documenting Bisaya vocabulary and expressions related to the *Gayad Mabalut* concept, together with their meanings, cultural contexts, and appropriate usage. This approach enabled the researchers to preserve both the linguistic forms and the indigenous knowledge embedded in the expressions, ensuring that the glossary functions not only as a vocabulary reference but also as a heritage language learning resource. Previous studies have demonstrated that language documentation provides a reliable foundation for preserving endangered and minority languages by systematically recording linguistic and cultural knowledge (Himmelmann, 1998; Woodbury, 2011).

By combining developmental research with language documentation, this study produced a culturally authentic and pedagogically meaningful digital glossary that supports Bisaya heritage language learning while contributing to the long-term preservation and digitalization of indigenous linguistic and cultural heritage.

3.1 Data Collection

Data were collected from multiple sources to ensure the linguistic accuracy, cultural authenticity, and credibility of the *E-Gayad Mabalut* Glossary. The primary data were obtained through semi-structured interviews with native Bisaya speakers who possessed extensive knowledge of *Gayad Mabalut* expressions. The interviews focused on documenting the meanings, pronunciation, contextual usage, and cultural significance of each expression, ensuring that the glossary accurately represents authentic Bisaya language use and indigenous knowledge. Semi-structured interviews were selected because they provide the flexibility to capture rich linguistic and cultural information while maintaining a systematic data collection process (Kvale & Brinkmann, 2009).

To strengthen the reliability of the collected data, documentary analysis was conducted using available linguistic references, cultural publications, and archival materials related to the Bisaya language. Information from these sources was compared with the interview findings to verify the meanings, usage, and cultural interpretations of each expression. This process resulted in the identification and validation of 64 authentic G*ayad Mabalut* terms and expressions, which constitute the core content of the digital glossary. The use of data triangulation enhanced the credibility and authenticity of the glossary, ensuring that it functions as a reliable digital educational resource for Bisaya heritage language learning and preservation, consistent with established qualitative research practices (Bowen, 2009; Denzin, 1978).

3.2 Data Analysis and Categorisation

The collected data were analysed using thematic analysis to identify patterns of meaning and organize the documented *Gayad Mabalut* expressions into meaningful categories. All Bisaya terms were first reviewed to determine their relevance to the *Gayad Mabalut* concept, followed by coding based on their meanings, contextual usage, and cultural significance. The identified expressions were subsequently classified into thematic categories, including ethical values, moral values, social interactions, linguistic politeness, and cultural practices. Thematic analysis was adopted because it provides a systematic and flexible approach for identifying recurring themes within qualitative data (Braun & Clarke, 2006).

The thematic categories formed the content framework for the *E-Gayad Mabalut* Glossary, enabling each entry to present not only the lexical meaning of a term but also its cultural context and educational value. This analytical process demonstrates how the Bisaya language embodies indigenous knowledge, social norms, and cultural identity, allowing the glossary to function as both a digital language documentation resource and a pedagogical tool for heritage language education. The findings are consistent with sociolinguistic perspectives that recognize language as a medium for transmitting cultural meaning and identity across generations (Gee, 2014).

3.3 Development of e-Gayad Mabalut Glossary

The development of the *E-Gayad Mabalut* Glossary focused on producing a digital learning resource that integrates Bisaya linguistic documentation with heritage language education. Following the completion of data collection and thematic analysis, the validated *Gayad Mabalut* expressions were systematically organized into glossary entries comprising the Bisaya term, Malay translation, cultural explanation, contextual usage, and audio pronunciation. Visual illustrations and culturally appropriate graphic elements were incorporated to enhance learners' comprehension of both the linguistic and cultural dimensions of each expression. This design approach aligns with multimedia learning principles, which suggest that the integration of verbal and visual information enhances understanding and promotes meaningful learning (Mayer, 2009).

The digital glossary was developed using Canva for content design and page layout, while illustrative images were generated with artificial intelligence tools, namely ChatGPT and Gemini AI, to support the visual interpretation of glossary entries. The completed content was then published as an interactive digital flipbook using Heyzine, enabling seamless access across multiple digital devices. The selection of these digital platforms was guided by their ability to provide an accessible, user-friendly, and interactive learning environment suitable for heritage language education. By integrating multimedia content within a digital platform, the *E-Gayad Mabalut* Glossary extends beyond conventional language documentation to function as a pedagogical resource that facilitates independent learning, promotes cultural understanding, and contributes to the long-term sustainability of the Bisaya language in contemporary educational contexts, consistent with previous findings on technology-enhanced language learning (Stockwell, 2010).



Figure 1: Cover page for E-Gayad Mabalut Glossary
Sources: Researcher (DKP0141)

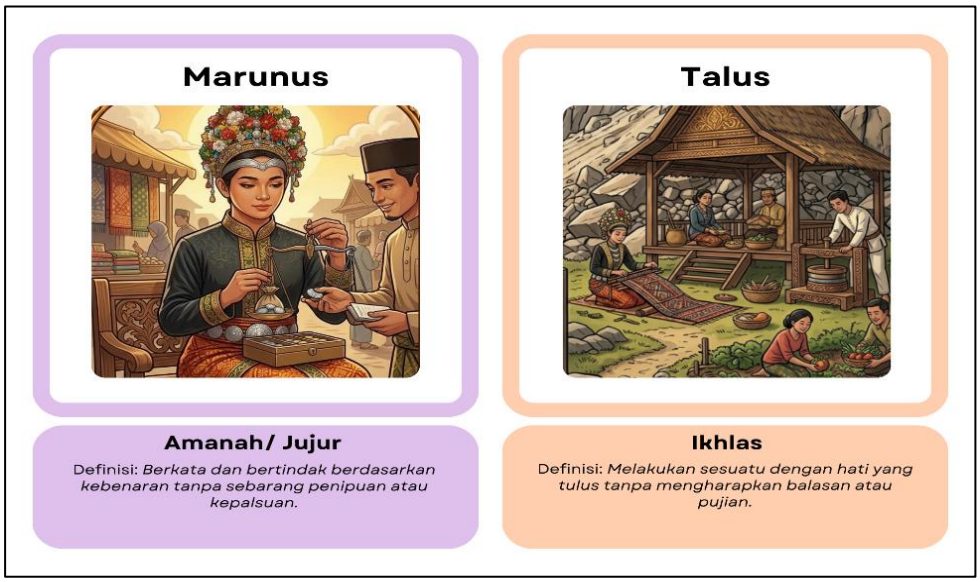


Figure 2: The content of E-Gayad Mabalut Glossary
Sources: Researcher (DKP0141)

4. Findings and Discussion

The study successfully documented 64 authentic Bisaya words and expressions based on the *Gayad Mabalut* concept, which form the main content of the *E-Gayad Mabalut* Glossary. These words and expressions reflect important aspects of Bisaya culture, including respect, moral values, social interaction, politeness, and traditional practices. More than simple vocabulary, they represent the knowledge, values, and way of life that have been passed down through generations. By recording these expressions in a digital glossary, the study helps preserve the Bisaya language and transforms traditional oral knowledge into an accessible educational resource. This finding supports previous studies that highlight the importance of language documentation in preserving endangered languages and cultures (Himmelmann, 1998; Woodbury, 2011).

The findings also show that the *Gayad Mabalut* expressions reflect the cultural identity and values of the Bisaya community. Many of the documented terms promote respect, courtesy, responsibility, and harmonious relationships, demonstrating the close connection between language and culture. By presenting these expressions in a digital glossary together with their cultural meanings, learners can better understand not only the words but also how they are used in everyday life. This supports the idea that heritage language education should combine language learning with cultural understanding to encourage meaningful learning and strengthen long-term language preservation (Fishman, 1991; Edwards, 2009).

4.1 Contributions to Language Education and Cultural Preservation

The findings show that the *E-Gayad Mabalut* Glossary has strong potential as a digital learning resource for Bisaya heritage language education. By combining Bisaya vocabulary with cultural explanations, audio pronunciation, and visual illustrations, the glossary provides a more interactive and engaging learning experience. Compared with traditional printed materials, the digital format allows learners to access the glossary anytime and anywhere using different devices, making language learning more flexible and accessible. This finding is consistent with previous studies showing that digital learning tools can improve learner engagement, vocabulary learning, and independent learning (Mayer, 2009; Stockwell, 2010). Therefore, the glossary can be used as a practical teaching and learning resource in both formal and informal educational settings.

The *E-Gayad Mabalut* Glossary also plays an important role in preserving the Bisaya language and culture. It documents 64 authentic *Gayad Mabalut* words and expressions that were previously passed down mainly through oral tradition. By recording these expressions in a digital format, the glossary helps preserve not only the language but also the cultural values, social norms, and traditional knowledge associated with them. This supports previous studies which suggest that language documentation is essential for protecting endangered languages and the cultural knowledge they carry (Harrison, 2007; Himmelmann, 1998; Woodbury, 2011).

In addition, the glossary helps strengthen the cultural identity of the Bisaya community by passing on important values such as respect, courtesy, responsibility, and harmonious relationships. By making these expressions available through an easy-to-use digital platform, the glossary encourages younger generations to learn, appreciate, and continue using their heritage language. These findings support the view that heritage language preservation is more effective when language documentation is combined with innovative educational resources, helping to ensure both language revitalization and the continuation of cultural heritage (Fishman, 1991; Crystal, 2000; Grenoble & Whaley, 2006).

5. Conclusion

This study demonstrates that the *E-Gayad Mabalut* Glossary is a valuable digital resource for supporting the preservation and learning of the Bisaya heritage language. By documenting 64 authentic *Gayad Mabalut* words and expressions together with their meanings, cultural explanations, audio pronunciation, and visual illustrations, the glossary makes Bisaya language learning more engaging, accessible, and meaningful. At the same time, it helps preserve the cultural values and indigenous knowledge embedded in the language while encouraging younger generations to learn and appreciate their heritage. Although this study focuses on the Bisaya community in Sabah, the approach can also be adapted for other indigenous and heritage languages in Malaysia, contributing to wider efforts in digital language preservation and heritage language education (Mayer, 2009; Stockwell, 2010; Fishman, 1991).

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ENGLISH LANGUAGE COMPETENCIES FOR WORKPLACE SUCCESS: EMPLOYER VS UNDERGRADUATE PERSPECTIVES

Abstract— In a competitive job market, English language proficiency frequently determines workplace success, serving alongside technical expertise as a critical indicator of graduate employability. While employers increasingly prioritise candidates who can communicate efficiently, a misalignment often persists between academic language instruction and the specific communicative competencies demanded by professional environments. Grounded in the communicative competence frameworks of Hymes (1972) and Canale and Swain (1980), this study moves beyond broad notions of communication skills to examine these competencies from the dual perspectives of key stakeholders. It investigates employers' perceptions of the competencies vital for workplace duties, while simultaneously examining how undergraduate students across multiple disciplines perceive the linguistic demands of their future careers. Data collected through structured surveys from employers and undergraduates were analysed using descriptive statistics. The findings reveal a distinct contrast between student expectations and industry realities. While undergraduates evaluate their readiness across a broad spectrum of grammatical, linguistic, and strategic communicative demands, employers place primary emphasis on sociolinguistic competence. This underscores the necessity for contextually appropriate language use within professional environments over mere formal accuracy. By foregrounding these dual perspectives, the study contributes to ongoing discussions on higher education language instruction, demonstrating the pertinence of applying established second language frameworks outside traditional academic settings. These findings provide an empirical basis for curriculum development by offering educators and policymakers alternatives to reform English language training and ensuring that university curricula are better aligned with industry expectations to improve graduate outcomes.

Keywords*:* Employer expectations, English communicative competence, Graduate employability, Undergraduate perceptions

1. Introduction

English language proficiency has long been recognised as one of the key determinants of graduate employability in competitive job labour markets. However, proficiency alone is not sufficient to explain why some graduates communicate more effectively than others in professional settings. While linguistic accuracy remains important, workplace communication also requires the ability to adapt language to different contexts and audiences and respond appropriately to a wide range of communicative situations.

Existing studies on graduate employability consistently identify English communication skills as a highly valued graduate attribute. Nevertheless, English proficiency and communication are often treated as a single or broad context which offers limited insight into specific communicative competence expected in the workplace. Consequently, it remains unclear which dimensions of communication employers prioritise and whether graduates recognise these expectations before entering the workforce.

Drawing on the communicative competence frameworks of Hymes (1972) and Canale and Swain (1980), this study examines workplace communication beyond general notions of English proficiency. Specifically, this study examines the employers' perceptions of importance of communicative competencies required in professional settings and compares them with those of undergraduates' preparing to enter the workforce. By incorporating both stakeholders' perspectives, this study seeks to contribute to a better understanding of how higher education can better align English language instruction with workplace expectations.

2. Literature Review

Past studies have consistently investigated the mismatch that exists between how graduates perceive proficiency and what employers require. In a study conducted by Zuraina Ali (2025), employers prioritise functional

communication skills that are contextually appropriate while graduates tend to associate workplace readiness with grammatical accuracy. The study further suggest that the mismatch is partly attributed to University English courses that emphasise academic language rather than authentic workplace communication. Accordingly, these findings indicate that workplace communication extends beyond language proficiency alone, which warrants for a broader understanding of communicative competences. The mismatch is also highlighted in the Ong et al. (2022) study which found a clear disconnect between how university students, lecturers and employers perceive graduate workplace readiness. Their findings which focus on graduates' readiness in Sarawak Malaysia, found that while both the students and academic tend to rate highly academic reading and writing skills, employers largely prioritise oral and interpersonal competence as well as independent problem-solving skills. Subsequently, the findings point to a broader misalignment between the university expectations and workplace communicative demands. Both these studies highlight a similar issue; that there is a gap between how universities and students view English-language readiness amongst graduates and what employers expect in the workplace. In essence, they show that while academic settings tend to emphasise grammatical accuracy, or even reading or writing skills, employers take greater value on clear spoken communication, along with interpersonal skills. This suggests that workplace communication involves more than language proficiency alone and can be better understood through the framework of communicative competence.

2.1 Communicative Competence

Given the workplace context, communicative competence is adopted as the guiding framework for this study. Communicative competence refers to a person's ability to use language effectively and appropriately across social contexts. It extends beyond grammatical accuracy to include an understanding of cultural expectations, social norms and the practical strategies that shape meaningful interaction (Lillis 2006). Introduced by Hymes (1972), the concept emphasises that successful communication depends not only on knowing a language but also knowing how to use it in ways that fit the situation.

Canale and Swain (1980) further developed a structured framework that outlines several interrelated components:

- Grammatical competence – knowledge of the language rules including vocabulary, word formation, sentence formation, pronunciation, spelling and semantics (Canale 1983).
- Sociolinguistic competence – awareness of how social context and cultural norms influence language use (Vorwerg 2015). This includes using language appropriately in different social situation, applying politeness strategies, adapting formality, and aligning with cultural expectations along with the ability to adapt linguistic choices according to audience, purpose and situational demands (Yusupova 2025).
- Strategic competence – the knowledge of how to manage and overcome breakdowns when faced with difficulties in communication (Walker et al. 2018).
- Discourse competence – the knowledge and skills necessary to manage linguistic features and their semantic functions in constructing a connected and coherent discourse within a specific linguistic context (Wang & Xie, 2022)

Although communicative competence has been widely applied in educational settings, fewer studies have examined how these competencies operate in professional environments. Workplace communication often involves multi-faceted interactions that demand not only language proficiency but also the ability to navigate complex interpersonal and organisational dynamics, which can be particularly challenging for fresh graduates. Accordingly, understanding communicative competence from the perspectives of employers as well as undergraduate students is essential for identifying the language competencies required to enter the workforce must be emphasised. This becomes more important especially given that there exists persistent gap between graduates' self-perceptions and employers' expectations. Recent studies have reported similar issue that graduates frequently overestimate their workplace communication readiness, while employers place greater emphasis on contextually appropriate communication and adaptability than linguistics accuracy alone (Ali et al., 2025; Kamil et al., 2025; Teoh et. al 2023).

By exploring how these the perception of language competence expected by the employers and the interpretation of workplace communication requirements by the undergraduates, it can provide clearer insight into both parties perceived readiness and the language competencies that may be needed for professional settings.

Based on the identified gaps in the literature, this study seeks to examine workplace communicative competence from the perspectives of both employers and undergraduate students using Canale and Swain's (1980) communicative framework. Specifically, the study addresses the following research questions:

RQ1. How do employers perceive the relative importance of grammatical, discourse, sociolinguistic and strategic competence for workplace communication?

RQ2. How do undergraduate students perceive the relative importance of grammatical, discourse, sociolinguistic and strategic competence for workplace communication?

RQ3. To what extent do employers' and undergraduate students' perceptions differ regarding the importance of these four dimensions of communicative competence?

3. Methodology

This study employed a quantitative survey design to examine employers' and undergraduate students' perceptions of the importance of four dimensions of communicative competence for workplace communication, namely grammatical, discourse, sociolinguistic, and strategic competence.

The study involved two participant groups: 34 employers and 73 undergraduate students. The employer questionnaire was distributed over a two-week period. Participation was voluntary, and a consent form accompanied the questionnaire. Submission of the completed questionnaire indicated participants' informed consent to participate in the study. The student questionnaire was administered following a structured career workshop designed to expose undergraduate students to professional workplace engagement through sessions on communication skills and job readiness. At the conclusion of the workshop, participants were invited to complete the questionnaire on a voluntary basis.

Responses from both participant groups were analysed according to four components of communicative competence: grammatical competence, discourse competence, sociolinguistic competence, and strategic competence. Descriptive statistics, including the mean (M) and standard deviation (SD), were calculated for each component to summarise participants' perceptions and facilitate comparison between employers and undergraduate students.

4. Findings and Discussion

Reponses provided by the 34 employers and 73 undergraduate students on the aspects of communicative competence importance in the workplace revealed distinct differences in the findings.

Table 1. Descriptive Statistics for Employers' Perceptions of Communicative Competence Components

Communicative Competence Component	Employers		Students	
	Mean (M)	Standard Deviation (SD)	Mean (M)	Standard Deviation (SD)
Sociolinguistic competence	3.66	0.42	3.98	0.79
Strategic competence	3.51	0.43	3.82	0.77
Discourse competence	3.54	0.47	3.83	0.86
Grammar competence	3.40	0.50	3.83	1.48

Descriptive statistics (Table 1) showed that employers rated sociolinguistics competence the highest (M=3.66), followed by discourse competence (M=3.54), strategic competence (M=3.51), and grammatical competence (M=3.40). Similarly, students also perceived the importance of sociolinguistic competence to be most important (M=3.98); however, their view differed slightly pertaining to other types of competence identified, with grammar competence (M=3.83) and discourse competence (3.83) rated to share the second highest mean, followed closely by strategic competence (M=3.82). The findings suggest that both the employers and students highly value the ability to use the language appropriately, however they differ in terms of the ability to adapt to social context and grammatical accuracy required for effective communication in professional settings. These findings are discussed further in relation to the differing priorities between employers and students in workplace communicative competence.

4.1 Discussion

The results highlighted two critical findings regarding the employers' perceptions. Firstly, graduates' ability to adjust their language according to different social and workplace contexts (i.e. sociolinguistic competence) was regarded as the most important competency that graduates should have as they entered the workforce. Secondly, as workplace communication involves dynamic social situations which requires interaction with various stakeholders, employers appear to prioritise graduate's abilities to communicate effectively, maintain clarity and adapt their language appropriately across different workplace settings. Interestingly, although grammar competence received the lowest rating among the four competencies, it was still perceived positively by the employers (M=3.40). This suggests that while linguistic accuracy remains an important foundation for effective communication, employers may place greater emphasis on the ability to use language appropriately within specific contexts and achieve communicative purposes. Such findings support the notion that workplace communication competence extends beyond linguistic form to include sociolinguistic awareness, discourse management, and strategic abilities required for effective interaction (Kamil et al., 2025).

In comparison, the results for the students revealed both similarities and differences in their perceptions. Firstly, similar to the employers' view, students perceived sociolinguistic competence to be most important. However, the remaining competence skills were viewed differently from the employers' expectations. In this case, they place a very high value on formal structural correctness (i.e. grammatical competence) and the ability to ensure message clarity during interactions (i.e. discourse competence) followed by strategic adaptability in interactions (i.e. strategic competence). This suggests that students may perceive effective workplace communication as strongly associated with linguistic accuracy and the ability to organise messages clearly. Such perceptions may reflect the emphasis placed on grammatical correctness and structured language production within academic learning contexts, where accuracy and clarity are often central indicators of language proficiency (Febriyanti et al., 2024).

A notable pattern emerging from the findings is the difference in emphasis placed on communicative competencies by employers and students. While both groups recognised the importance of sociolinguistic competence, employers are looking to hire competent workers that can use language as a tool to execute tasks, build rapport and maintain corporate efficiency (Gwyn, 2017; Kamil et al., 2025). In contrast, students often associate language proficiency more strongly with mastery of the linguistic forms over broader communicative abilities (Ong et al., 2022; Yong & Ling 2023). Additionally, another key finding is pertaining to the score's distribution of competency ratings. Among employers, the difference between the highest-rated competency (sociolinguistic competence, $M = 3.66$) and the lowest-rated competency (grammatical competence, $M = 3.40$) was relatively small (0.26 points). In comparison. the students score form a much narrow range of just 0.16 (M=3.98, M=3.82) in their recorded mean scores. This pattern suggests that while both groups generally valued all dimensions of communicative competence, employers demonstrated slightly clearer differentiation in their priorities. Given the employers' workplace experience, they may have greater awareness of communicative demands required in professional contexts. Accordingly, having direct involvement in daily organisation activities, they may recognise that effective workplace communication extends beyond linguistic accuracy, and include the ability to adapt language appropriately, manage interactions, and maintain effective relationships with different stakeholders. On the other hand, students may associate language proficiency more strongly with mastery of linguistic forms and academic language skills, as reflected in their relatively higher ratings of grammatical and discourse competence. This pattern may also indicate a more classroom-oriented understanding of communicative competence which emphasise more on grammatical accuracy compared to other interpersonal and strategic communication competencies. Consequently, the difference in prioritisation between employers and students may contribute to graduates entering the workforce with different language expectations that do not fully align with employers' expectations.

5. Conclusion

The findings from this study offer meaningful insights into the aspects of communicative competence that employers or even graduates to-be value most, grounded in a well-established theoretical framework. The findings demonstrate the classic 'communication competence gap' frequently documented between academic output and industry requirements. It is noteworthy to highlight that both groups recognise the sociolinguistic competence is most important competency required for effective workplace communication, however they differ sharply in their operational priorities. Employers appeared to value the ability to adapt language appropriately according to workplace situations, while the students tend to place greater emphasis on rule-governed language accuracy and discourse organisation. This difference may manifest from the academic context that they are in, where they are often assessed based on linguistic accuracy and structured language performance. Subsequently, students who lack the real-world exposure of language use, may develop anticipatory communication apprehension due to their mismatched perceptions and exposure to language skills in such contexts.

Importantly, the findings also underscore crucial implications for the English language teaching and learning at higher education. Rather than prioritising the mastery of grammatical knowledge and vocabulary development alone, language instruction should incorporate greater opportunities for students to develop sociocultural awareness, and real- world communication strategies. Likewise, assessment practices should also move beyond the evaluation of discrete linguistic features to include a broader range of competencies required for effective workplace communications. Addressing these dimensions is essential in the aim to prepare future graduate to meet the communication demands of language at workplace.

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BEYOND PLAIN LANGUAGE: KNOWLEDGE STRUCTURES FOR INCLUSIVE SCHOLARLY COMMUNICATION

Abstract— Accessible academic writing is often associated with plain language, reduced jargon, and greater stylistic clarity. While these are important goals, they also raise a deeper question: what makes knowledge itself accessible to readers who do not share the same disciplinary assumptions? This paper undertakes a scholarly reflection on a small corpus of peer-review reports that I authored for manuscripts submitted to the Scholarship of Teaching and Learning (SoTL) from across diverse fields, including psychometrics, applied linguistics, nursing, culturally responsive pedagogy, and arts-based research. By revisiting these reports as a corpus for reflection, the paper examines the recurring assumptions about accessibility embedded in the guidance offered to authors. Across the reports, accessibility was rarely framed as a matter of vocabulary or sentence structure. Rather, the recurring concerns related to how knowledge was organised: how problems were framed, how rationales were articulated, how evidence was connected to interpretation, how arguments were sustained, and how contributions were rendered meaningful beyond their immediate context. These reflections suggest that accessibility is not simply a matter of writing more plainly, but of making the organisation of knowledge visible. The paper concludes by proposing a small set of reader-oriented knowledge structures as a way of thinking about inclusive scholarly communication, arguing that language promotes access not only through clarity of expression but also through clarity of knowledge design.

Keywords*:* Accessibility, Inclusive scholarly communication, Knowledge design, Knowledge structures, Scholarship of teaching and learning

1. Introduction

Academic scholarship increasingly circulates across boundaries that were once more easily contained within particular disciplinary, institutional, and national communities. Internationalisation has expanded the geographical and linguistic diversity of scholarly authors and readers, while interdisciplinarity has brought different traditions of inquiry into closer contact. Journal articles are consequently written for audiences who may differ not only in disciplinary expertise but also in their assumptions about what constitutes a meaningful problem, appropriate evidence, legitimate interpretation, and a convincing contribution. These developments are particularly consequential for fields such as the Scholarship of Teaching and Learning (SoTL), where the intellectual project is explicitly open to inquiry emerging from diverse disciplinary, methodological, and epistemological traditions.

For scholars accustomed to writing primarily for their own disciplinary communities, however, this communicative environment can be strange and unintuitive. Within a discipline, much of the knowledge required to interpret a research article can remain implicit because authors and readers participate in a shared repertoire of concepts, conventions, evidentiary expectations, and ways of constructing arguments. Disciplinary authors therefore do not need to explain what members of their community already know, and readers can readily infer relationships that have become conventional within the field. However, the same practices become less reliable when scholarly communication crosses disciplinary and national boundaries. What appears obvious, appropriately concise, or sufficiently justified to a disciplinary insider may be opaque, under-motivated, or difficult to evaluate for a reader who does not share the same knowledge structures.

Common approaches to accessibility address important linguistic and textual barriers but do not fully address access to disciplinary knowledge. Two such approaches are plain-language practices and information-structuring strategies. Plain-language practices can improve accessibility by reducing unnecessary linguistic complexity, using familiar vocabulary, shorter sentences, explicit organisation, and clearer relationships among ideas. Evidence that plain-language summaries can increase engagement with disciplinary research (McKinley et al., 2026) demonstrates their value, but engagement does not necessarily entail comprehension. Bhatia's (1983) distinction between simplification and easification highlights the limitation that reducing linguistic complexity does not necessarily provide readers with the conceptual knowledge, disciplinary conventions, methodological assumptions, and epistemic relationships needed to interpret specialised knowledge. Similarly, the organisation of old and new information helps readers follow how a text develops by signalling what is established and what is being introduced (Colomb & Williams, 1985), but what counts as 'old' or familiar depends partly on readers'

existing knowledge (O'Grady, 2016). For interdisciplinary scholarly communication, accessibility consequently requires attention not only to how information is expressed and sequenced, but also to how the underlying organisation and relationships of disciplinary knowledge are made available to readers who do not share the field's conceptual resources.

2. Literature Review

The concept of knowledge structures provides a useful basis for reconsidering accessibility in interdisciplinary scholarly communication because it shifts attention from the linguistic form of knowledge to its underlying organisation. Knowledge is not simply a collection of facts, concepts, or claims expressed through language. Fields organise relationships among concepts, evidence, explanations, interpretations, and principles in distinctive ways. Readers therefore need to recognise not only what a scholarly text says but also how its knowledge is organised.

The concept has its origins in Bernstein's sociology of knowledge. Bernstein (2000) distinguishes between vertical and horizontal discourse and, within vertical discourse, between hierarchical and horizontal knowledge structures. Hierarchical structures develop through the integration of propositions into increasingly general frameworks, whereas horizontal structures comprise specialised languages in which knowledge develops through differentiation and elaboration. For the present argument, the significance of this distinction is less the classification of disciplines than the recognition that knowledge has an underlying architecture.

Legitimation Code Theory (LCT), developed principally by Maton (2013), extends Bernsteinian sociology by providing concepts for investigating the organising principles through which knowledge is constructed, valued, and communicated. Particularly relevant are LCT's concepts of epistemic relations and semantic gravity. Epistemic relations draw attention to the basis on which knowledge claims are constituted and legitimated, while semantic gravity concerns the extent to which meaning is dependent on its immediate context. These concepts provide a way of examining both how disciplinary knowledge is warranted through emphasising different concepts and relations, and how meanings move between more contextualised and more abstract forms.

A knowledge structural perspective is particularly relevant to the Scholarship of Teaching and Learning (SoTL), an interdisciplinary field of inquiry or big tent (Huber and Hutchings, 2005) in which scholars bring different disciplinary and methodological traditions into a shared conversation about teaching and learning in higher education. In disciplinary communities, shared knowledge structures permit authors to leave many assumptions implicit: readers may already understand why a problem matters, what constitutes appropriate evidence, and how a particular finding should be interpreted. In SoTL, those assumptions are less reliably shared. The challenge is therefore not to eliminate disciplinary differences but to make consequential knowledge relationships sufficiently visible for readers to cross them.

By adding an epistemic dimension to accessibility, a knowledge structural lens reframes the problem of interdisciplinary accessibility as not simply a question of whether authors use accessible language or sequence information coherently, but whether they provide sufficient access to the relationships that organise their knowledge claims. It asks whether readers can recognise relationships such as those between a local problem and its broader significance, evidence and interpretation, empirical findings and conceptual claims, or situated findings and wider contributions. This helps explain why requests to "explain why this problem matters," "make the connection between the evidence and the claim clearer," or "show how this finding contributes beyond this context" can persist after substantial linguistic revision.

The present study takes the concept of knowledge structures as its point of departure. It examines peer review reports on manuscripts submitted to interdisciplinary SoTL journals from a range of disciplines, to identify recurring accessibility issues and the underlying logics that have stalled. The aim is to determine whether these concerns can be conceptualised as a set of knowledge relations that complement existing approaches to linguistic clarity and textual organisation. The research questions are: (1) What recurring conceptions of accessibility emerge from peer review reports written for SoTL manuscripts across different disciplines? (2) What knowledge structures can be proposed to support more accessible and inclusive scholarly communication?

3. Methodology

The study examined a small corpus of six peer review reports written by the researcher in the year 2025. It comprised about 4,500 words of reviewer commentary. The reports concerned manuscripts submitted to two international interdisciplinary SoTL journals in higher education, and represented a range of disciplines and fields, including psychometrics, language education, social work, and nursing. The peer review criteria included relevance to SoTL, goals and applicability, methodology, ethics and significance, validity of the conclusions, originality, impact, and writing quality.

The reports were analysed as reflective evidence of accessibility issues in scholarly communication. The analysis identified points at which the reviewer indicated that a manuscript was difficult for its intended readership

to access, interpret, evaluate, or connect to wider SoTL concerns. Particular attention was given to comments asking authors to make something explicit, establish a relationship that was currently implicit, provide a justification, explain a connection between evidence and claims, qualify the scope of an assertion, or clarify the significance of a finding.

The analysis was conducted inductively in the first instance, remaining close to the content and function of the reviewer comments. The identified accessibility issues included insufficiently established problems, inadequately justified choices, underdeveloped explanations, unclear connections between evidence and claims, insufficiently bounded implications, and unclear statements of contribution. For example, one review of a quantitatively rigorous study indicated that its findings were not sufficiently connected to teaching and learning and suggested that the authors explain what the findings meant for instructional and assessment decisions. This comment was treated as identifying an accessibility issue concerning the research's significance within SoTL, which suggested that the underlying logics of transferability had not been recognised by the reviewer. In another review, it was noted that a manuscript framed its problem primarily as a gap in the existing literature rather than as a concrete teaching-and-learning problem. This accessibility issue suggested that the underlying logics of what constituted a problem in SoTL had not been recognised by the reviewer.

Following this initial identification of accessibility issues, Legitimation Code Theory (LCT) was introduced as a set of sensitising concepts to assist interpretation of the patterns emerging from the corpus. In particular, Maton's concepts of epistemic relations and semantic gravity provided theoretical resources for examining what relationships of knowledge and meaning were at stake in the accessibility issues flagged.

4. Findings and Discussion

Analysis of the six peer review reports revealed a recurring set of accessibility issues concerning the organisation of knowledge rather than the surface form of language. Authors were repeatedly asked to make relationships explicit that disciplinary insiders might reasonably leave implicit: why an inquiry matters, why a particular approach was selected, how an observed relationship operates, how evidence supports an interpretation, how knowledge might extend beyond its immediate context, and what the manuscript adds to existing scholarship.

These issues were subsequently organised into six knowledge relations:

4.1 Problematisation: Justifying why an inquiry is warranted

Problematisation concerns how an author establishes that a particular issue constitutes a consequential problem worthy of investigation. The reviews suggest that identifying a gap in disciplinary literature is not necessarily sufficient for an interdisciplinary SoTL audience. The problem also needs to be connected to a meaningful question about teaching, learning, or educational practice.

"The study's relevance to SoTL is indirect: NOTA may affect how instructors interpret student learning."

"The study frames its problem as a gap in the CRP literature … but this does not constitute a SoTL problem."

4.2 Rationale: Justifying a choice or approach

Rationale concerns the relationship between a problem and the particular conceptual, methodological, or pedagogical response adopted to address it. The reviewer is asking not simply what the author did but why this was an appropriate thing to do:

"The pedagogical rationale for designing the experiential-reflective assignment and the integration of AI is … obscure."

"Portraiture was lauded for promoting critical thinking, representing complex identities, and being a creative, cathartic, reflective, empowering, etc. process, but readers have little clue as to why these qualities are significant in relation to non-ABR approaches and the course's intentions."

Without this relationship, the intervention risks appearing as a collection of theoretically valued features rather than as a justified response to a particular pedagogical problem.

4.3 Mechanism: Explaining how and why something happens

Mechanism concerns explanatory relationships. It becomes important when authors move from reporting an association or outcome to explaining the processes through which that outcome might occur.

"Caution is advised against over-attributing the impact/benefits/prospects of the study to portraiture."

"It may be helpful to consider how a non-ABR approach with a career orientation and co-authorship opportunities would have fared, to better discern the study's mechanism of impact."

4.4 Reasoning: Establishing connections among evidence, interpretation, and claims

Reasoning concerns how readers are enabled to reconstruct the inferential movement from evidence to interpretation and from interpretation to conclusion:

"The conclusions appear to come from a larger report, more so than from the evidence reported in the manuscript."

"I am unable to follow, based on the evidence presented, how you reasoned to the following conclusions."

"There is no way to know reliably based on self-reports that academic integrity has been safeguarded, and even if it has, a very limited argument can be made about insights into professional responsibility."

4.5 Transferability: Establishing the conditions under which knowledge may apply beyond its original context

Transferability concerns the movement of knowledge beyond the immediate setting, population, disciplinary tradition, or empirical context from which it was generated. In the reviews, this issue often arose when authors sought to make their findings meaningful to a broader SoTL readership:

"To promote conversations, SoTL readers would be more interested in the usability and implications of your findings for teaching and learning using CRP, than in the future directions presented."

"When might NOTA be pedagogically useful? When might it be harmful? Perhaps your results are suggesting that NOTA items may be appropriate in advanced courses where students have well-developed schemas, but inappropriate in introductory courses where cognitive load is high?"

4.6 Contribution: Establishing how new knowledge extends or changes what is already known

Contribution concerns the relationship between the manuscript's claims and the knowledge that already exists. The reviews frequently indicate that authors have presented findings but have not sufficiently explained what those findings change, extend, qualify, or add to existing conversations:

"To advance the scholarship, I would be interested to see that you also highlight those aspects from your data that presented tensions or issues around the notions of positionality and relationality."

In another example, the reviewer suggests that simply confirming existing literature does not necessarily constitute a sufficiently developed contribution:

"The study has confirmed much of what the literature had to say about CRP."

The manuscript's potential contribution instead lies in identifying tensions or complications presented by the data that could modify the existing understanding of the phenomenon (i.e. CRP). Contribution therefore requires more than announcing novelty. It requires authors to make visible the change in the knowledge landscape produced by their inquiry.

The analysis of the six peer-review reports suggests that accessibility in interdisciplinary scholarly communication involves substantially more than the linguistic accessibility of a manuscript. The recurring concerns indicate that accessibility is not exhausted by making scholarly language easier to process. It also requires making the organisation of scholarly knowledge sufficiently visible to readers who do not share the author's disciplinary assumptions.

The findings also draw attention to a paradox of disciplinary expertise. The knowledge that enables scholars to write efficiently for disciplinary audiences can simultaneously create barriers when they communicate across disciplinary boundaries. Members of a disciplinary community share assumptions about what counts as an interesting problem, an adequate rationale, credible evidence, appropriate interpretation, and meaningful contribution. These shared assumptions allow writers to leave substantial epistemic work implicit.

The same economy of communication becomes problematic in a big tent such as SoTL. A reader may understand the disciplinary terminology but not recognise the disciplinary logic through which that terminology is being used. Alternatively, a reader may recognise the broad pedagogical issue but not understand why a particular disciplinary method or conceptual framework is an appropriate way of addressing it. The problem is consequently not that disciplinary knowledge is inherently inaccessible. Rather, disciplinary knowledge becomes less accessible when its taken-for-granted relationships are transported into a context where they are no longer shared. This provides a more productive way of thinking about inclusion. An interdisciplinary journal can be formally open to contributions from multiple disciplines while its manuscripts remain unevenly accessible because authors differ in their capacity to make disciplinary assumptions visible. Inclusion therefore requires more than expanding the range of disciplines represented in a journal. It also requires communicative practices that allow knowledge originating in different disciplines to become intelligible across those boundaries.

One practical implication is that writing support could incorporate reader-oriented diagnostic questions alongside conventional linguistic revision: Why does this warrant inquiry? Why this choice or approach? How and why does this happen or work? How does this claim follow from the evidence? Under what conditions might this knowledge apply elsewhere? What does this add to, extend, qualify, or change in existing knowledge? These

questions could also help authors identify places where they are relying on disciplinary knowledge that readers outside their field may not possess. They direct attention to relationships that readers may need to reconstruct without imposing a universal disciplinary form.

Such support would be especially relevant to international scholars writing in English and to disciplinary authors entering interdisciplinary publication venues. The objective should not be to train writers to produce a supposedly universal academic English. Nor should it be to encourage authors to abandon disciplinary concepts or methodological traditions in favour of a lowest-common-denominator style. Rather, writers need strategies for translating the relationships within disciplinary knowledge without necessarily translating the knowledge itself into another disciplinary form.

5. Conclusion

Overall, the findings indicate that the accessibility problem in interdisciplinary scholarly writing has an important epistemic dimension. Across the six reviews, recurring requests concerned problematisation, rationale, mechanism, reasoning, transferability, and contribution. These concerns persisted across markedly different disciplinary and methodological traditions, suggesting that they are not reducible to the conventions of any one field. They instead point towards recurring knowledge relations that readers must negotiate when disciplinary scholarship enters a heterogeneous scholarly space.

The contribution of a knowledge structural lens is therefore to complement rather than replace existing approaches to accessibility such as plain language practices and textual cohesion. Such approaches help authors make their language and discourse more accessible. A knowledge structural lens asks an additional question: Have the relationships that make the knowledge meaningful been made visible to readers who may not share the author's disciplinary assumptions?

For writers, this reframes accessibility from a problem of linguistic correction to one of reader-oriented knowledge design. For reviewers and writing educators, it offers a more precise vocabulary for diagnosing why a manuscript may remain difficult despite being grammatically sound and well-written. And for interdisciplinary fields such as SoTL, it offers a way of thinking about inclusion that attends not only to who gets to contribute but also to whether diverse forms of disciplinary knowledge can become intelligible, usable, and consequential across disciplinary boundaries.

One limitation of this study concerns the small and personal nature of the corpus. The study draws on only six peer-review reports authored by the researcher and therefore cannot support claims about the prevalence or generality of the accessibility issues identified across SoTL publishing. The corpus is nevertheless heterogeneous in disciplinary and methodological terms: the manuscripts reviewed represented fields including psychometrics, nursing, social work, applied linguistics and education. This disciplinary variation provides some basis for identifying recurring knowledge-organisational concerns that extend beyond the conventions of a single field, while the small corpus remains appropriate to the study's exploratory and reflective purpose. The findings should therefore be understood as conceptually suggestive rather than empirically representative.

A further limitation concerns the use of Legitimation Code Theory (LCT). The study draws primarily on the concepts of epistemic relations and semantic gravity, because they offered the closest theoretical sensitisation to the accessibility issues emerging from the corpus. This does not constitute a comprehensive application of LCT. In particular, the analysis does not systematically examine social relations among knowers within the Specialisation dimension, or semantic density within Semantics. Both may be relevant to inclusive scholarly communication. The present study therefore treats these as complementary dimensions for future investigation rather than attempting to incorporate them all into the current analytical framework.

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THE IMPACT OF LANGUAGE LABORATORIES ON ENHANCING THE EFFECTIVENESS OF ARABIC LANGUAGE TEACHING AND LEARNING: A CASE STUDY OF COLLEGES OF EDUCATION IN NORTH-WESTERN NIGERIA

Abstract— The Arabic language, as both a liturgical and academic language, has seen increasing attention in Nigerian educational institutions, particularly in Northern Nigeria where Arabic plays a prominent cultural and religious role. Despite curriculum reforms and policy shifts, teaching and learning Arabic still face challenges related to student engagement, pronunciation proficiency, and conversational fluency. This study investigates the impact of language laboratories on enhancing the effectiveness of teaching and learning Arabic in five Colleges of Education in North-Western Nigeria. A quantitative research design was employed, using a structured questionnaire administered to 200 students and 30 Arabic language instructors across the selected institutions: Federal College of Education (Technical) Gusau, Federal College of Education Katsina, College of Education Maru, Shehu Shagari College of Education Sokoto, and Adamu Augie College of Education Argungu. The study focused on key indicators such as speaking fluency, listening comprehension, vocabulary acquisition, and learner motivation. Descriptive statistics and inferential tests (ANOVA and Pearson correlation) were used to analyse the data. The findings reveal a statistically significant positive relationship between the use of language laboratories and students' performance in Arabic. Students in institutions with well-equipped language labs demonstrated higher competence in listening and speaking skills compared to their counterparts in schools without such facilities. The study concludes that language laboratories play a vital role in enhancing the pedagogical process of Arabic language instruction and recommends policy reforms to ensure their adoption and sustainability across all teacher training colleges.

Keywords: Arabic Language, Colleges of Education, Language Laboratory, Learning Outcomes, North-Western Nigeria, Quantitative Research, Teaching Effectiveness

1. Introduction

1.1 Background of the Study

The Arabic language holds a unique and influential position among world languages, especially in Muslim-majority regions, due to its religious, cultural, and intellectual significance. In Nigeria, particularly in the northern region, Arabic has long been a central component of Islamic education and continues to gain prominence in formal educational curricula. Arabic is taught not only as a religious language but also as a language of global communication, academic research, and international diplomacy. Its role in shaping the moral, intellectual, and linguistic competencies of students in Northern Nigeria cannot be overstated.

Despite its recognized importance, the teaching and learning of Arabic in Nigerian institutions face persistent challenges. Traditional teaching methods often emphasize rote memorization and grammar-translation approaches, which are not always effective in developing communicative competence or active language use. These methods are particularly limiting in a second language context where students rarely have access to native speakers or immersive environments. Consequently, many students struggle with listening, speaking, and practical usage of the language.

Language laboratories technologically enhanced environments that simulate real-life communication scenarios have emerged globally as effective tools in second and foreign language acquisition. They provide interactive features such as pronunciation drills, audio-visual materials, individualized learning, and immediate feedback, all of which are essential for mastering Arabic as a spoken language. In developed countries, the integration of language laboratories into the educational system has yielded positive results in enhancing learners' engagement, pronunciation accuracy, and fluency.

In Nigeria, especially in North-Western states, the introduction of language laboratories in teacher training institutions is a relatively recent phenomenon. Some colleges have made efforts to equip their language

departments with digital and semi-digital language labs. However, the degree to which these facilities are utilized and their effectiveness in improving Arabic language teaching and learning remains underexplored. With increased emphasis on communicative and learner-centered approaches, there is a growing need to investigate how language laboratories influence student outcomes and instructional quality in Arabic language education.

This study, therefore, examines the impact of language laboratories on the effectiveness of Arabic teaching and learning in five Colleges of Education in North-Western Nigeria. By assessing the experiences of students and instructors, the study aims to provide empirical evidence on how technological interventions can reshape Arabic pedagogy in teacher education program

1.2 Statement of the Problem

Despite the historical and cultural importance of Arabic language education in Northern Nigeria, significant challenges continue to undermine the effectiveness of Arabic instruction in colleges of education. The predominant teaching methods are largely traditional, with minimal integration of modern instructional technology. Teachers often rely on lectures, textbook readings, and grammar explanations, which, though useful in some respects, do not address the communicative and interactive aspects of language acquisition. This has led to poor language proficiency among students, particularly in listening and speaking skills.

In recent years, efforts have been made to modernise language teaching through the introduction of language laboratories in some institutions. These laboratories are expected to enhance student performance by providing practical exposure, fostering learner autonomy, and promoting the use of audio-visual materials that support authentic language use. However, there is limited empirical research on the actual impact of these facilities on the teaching and learning of Arabic in Nigeria. Many questions remain unanswered: Are language labs effectively utilized? Do they significantly improve students' performance and interest in Arabic? Are instructors trained to maximise the potential of these labs?

These gaps point to a need for a comprehensive study that quantitatively investigates the influence of language laboratories on Arabic education in teacher training colleges. Without such evidence, educational policymakers and administrators may continue to underinvest in or underutilize this valuable tool, thereby limiting the potential for Arabic language development in the region.

2. Literature Review

A strong foundation in literature is necessary to explore the relevance and impact of language laboratories in Arabic language education. This section reviews conceptual, theoretical, and empirical perspectives related to language laboratories and their application in second language acquisition, particularly Arabic. It examines previous studies, technological trends in education, the linguistic nature of Arabic, and how these dimensions relate to instructional outcomes.

2.1 Concept of Language Laboratory

A language laboratory is a technological tool designed to support language learning through interactive audio, visual, and computer-based exercises. It creates an immersive environment where students can practise pronunciation, listen to native speakers, record their responses, and receive feedback. Language labs range from analogue tape-recording systems to modern digital and computer-assisted models with internet integration (Ismail, 2019).

Language laboratories are primarily intended to bridge the gap between classroom theory and language practice. Instructors can simultaneously monitor and guide student responses, thereby supporting individual and group learning. The integration of headsets, microphones, multimedia software, and digital storage allows repeated listening and personalized learning (Afolayan, 2020).

According to Ozohili (2007) language literally means the “tongue” a human organ used in speaking. Traditionally, language is defined as a system of arbitrary vocal symbols by which thoughts are communicated from one being to another. Umaru (2005) opines that, for a student learns a new language; very often he does not know how to express what he wants to say. Since the student uses a foreign language as a medium of communication, he has to start from the scratch to learn the rudiments of the language. It is natural then that this is the function where the various problems arising from the teaching and learning of the Language meet the need to do so properly. Language teaching, according to Oluikpe (2005) is that the basic criteria for assessing students’ proficiency in writing and speaking as generally controlled by the basic grammatical categories such as punctuation, tense, number, gender etc. Language teaching in Nigeria has a lot of deficiencies. A situation where a teacher of the language has no mastery of its grammatical categories, as we see today, does not mean well for the system. Also writing on these problems facing Language teaching,

Language Laboratory according to the Oxford Advanced Learners’ Dictionary is a room in a School or College

that contains special equipment to help Students learn foreign Languages by listening to tapes, CDs, watching Videos or DVDs recording themselves etc. According to Robert (2016:23) the language laboratory is "The center of Language teaching and the teacher helps its operational activities by providing suitable materials and learning situations". We are living in modern world. Language laboratory has the capacity to transmit complete lesson of prose or poetry. At present, language laboratory has increased its impact on Educational field. It is a two-way teaching learning process which minimises pupil's mistakes. It also strengthens the learning of Arabic among students so the investigator is interested to find out the effectiveness of using Language Laboratory in Arabic among students.

Hindu (2012), defines Language Laboratory as a room in a school, college, training institute, university or academy that contains special equipment to help students learn foreign languages by listening to tapes or CDs, watching videos, recording themselves, etc. The Language Laboratory is an audio or audio-visual installation used as an aid in modern language teaching. It was also called Speech and Writing Laboratory. All the four language learning skills (Listening, Speaking, Reading and Writing) are given importance and learners are provided with ample Opportunities to practice by listening to the audio programmer and watching the video clips. In other words, a Language Laboratory is a room consisting of instructional technology tools source unit that can disseminate audio, audio-visual, and/or written materials to any number of students at individual seats or cartels, with a wide variety of potential feedback mechanisms to the student, teacher, of other students. Modern language laboratory is really one of the newest media that is making a lot of impacts in our educational system, The language laboratory is an audio or audio-visual installation used as an aid in laboratory each student is able to replay one track of a tape and at the same time record his response on another track. He is then able to rewind the tape to listen to both the master track and the recording to his own response comparing the two recordings.

2.2 Types of Language Laboratory

Initially, there are two types of language laboratories which include:

a. Standalone Language Laboratory.
b. Client Server-based Language Lab. Let us assume that we have 50 computers in one laboratory and all these computers are connected to LAN. In this case, you can go to the client server-based language lab. In this mode, the software is installed in the server and all the nodes access the software from their local machines.

In the laboratory, a group or roughly ten to twenty students can use the same materials at the same time. It understands that everyone's language skill level may differ and allows for enough time for speaking and listening contacts. These language laboratories are becoming more popular because they provide a dictated e-learning environment and combine modern technology into classrooms. These language labs provide more practice classes and current activities than language textbooks.

But to make it wild, language laboratories are specialised multimedia classrooms equipped to enhance language acquisition through audio-visual and interactive digital tools. Over time, different types of language labs have emerged based on technological advancements and pedagogical goals. They are typically categorized into the following types:

1. Conventional or Audio-Passive Language Laboratory

This is the oldest form of language lab, where students listen to pre-recorded audio materials through headphones. There is minimal interactivity, and feedback is limited

Features:

- Tape recorders and headphones.
- Used mainly for listening practice.
- Teacher-centered and passive.

2. Audio-Active Language Laboratory

This type adds a speaking component. Students can repeat and record the material they hear, enabling pronunciation practice and self-assessment.

Features:

- Headsets with microphones.
- Record and playback features.
- Encourages oral production.

3. Audio-Active Comparative Laboratory

This lab allows students to compare their speech with the model voice. It includes additional features for teacher monitoring and intervention.

Features:

- Dual-track recording.
- Instant comparison between student and native speech.

- Teacher can provide live feedback.

4. Computer-Assisted Language Laboratory (CALL)

This modern lab uses computers with specialized language software. It supports multiple skills: reading, writing, listening, and speaking.

Features:

- Multimedia tools (audio, video, text).
- Interactive software with feedback.
- Internet and network access.

5. Web-Based or Mobile Language Laboratory

These labs use online platforms and mobile apps for language learning. Students access learning resources remotely.

Features:

- Cloud-based language learning.
- Accessible on smartphones, tablets, laptops.
- Supports distance and blended learning.

2.3 History and Development of Language Laboratories

Language laboratories emerged in the early 20th century, primarily in the U.S. and Europe, to support audio-lingual methods of language instruction. The first mechanical labs used reel-to-reel recorders and analog control panels. In the 1970s and 1980s, electronic systems were introduced with more interactive features (Kern, 2016). By the 2000s, digital language labs became prevalent, offering software-based systems with virtual classroom integration. Today, many institutions globally use computer-assisted language labs that support cloud storage, pronunciation analysis, and even speech recognition (Zhao & Lai, 2020).

In Nigeria, the development of language laboratories has been slow due to financial, technical, and administrative barriers. Some colleges have adopted basic systems, while others rely on makeshift multimedia rooms.

On the other hand, the Language educators have been aggressively involved in the use of audio equipment. Earlier, Buchanan and Mac Phee (1928), Baster-Collins (1930), state that from 1893, there were commercial record sets available in Spanish and English as foreign language, but phonograph was only used in regular classes and for self-study at home. Later, it started by teaching of Mathematics, Science, and foreign languages in America's Schools by 1958, but Derthick (1959) has described foreign language. The history of the language laboratory as has written by Parker, (1961), Diekhoff (1965), and Hocking (1967) had first launched in 1957 and then in 1958 by the military organisations. Later (Leon, 1962; Paterson, 1974; & Saettler, 1990) state that the first lab was established at the University of Grenoble in 1908. Delcolque *et al*, (2000) adds that the first audio device welcomed is the Phonograph, and have immediately adopted other advance, in audio technology such as magnetic tape and digital media.

No doubt, the 1960s era was the golden period of the language laboratory that led to an explosion in the number of facilities. According to Hocking (1967), by 1962, there was a massive increase in the number of labs at the secondary level since 1958. Most of these were in medium-to-large school districts. (Godfrey, 1967). Within and after 1962 there were more than 900 labs in higher education. (Hocking, 1967). Additionally, more post-secondary labs were built from 1965 when matching funds became available. Although, they did not cite a source for their information, Keck and Smith (1972, p. 5) claim that "by mid-decade, an estimated 10,000 language laboratories had been installed in secondary schools and 4,000 more could be found in institutions of higher learning". Finally, Parker, (1960), pp. v-viii) wrote about the motivation for language laboratory in conferences. He stated that foreign language teachers feel themselves suddenly involved in a technological revolution, suddenly chin-deep in a tide of new demands upon their competencies, and they seek, some almost frantically, enlightenment and practical help.

2.4 Language Laboratory in the Arabic World

In the Arab world, language laboratories have been gradually adopted to improve the teaching and learning of foreign languages like English and French, and more recently to enhance the learning of Arabic itself—especially for non-native speakers. Their implementation varies across regions based on technological infrastructure, policy priorities, and pedagogical approaches.

2.4.1 Arabic Language Laboratory

An Arabic Language Laboratory is a specialized setup designed to support the teaching and learning of Arabic through multimedia tools. It is especially important due to the phonetic complexity and diglossia (use

of Modern Standard Arabic vs. dialects) in Arabic.

2.4.2 Objectives of Arabic Language Laboratory

- Improve pronunciation and phonology (critical in Arabic).
- Enhance listening comprehension and Qur'anic recitation.
- Practice modern standard Arabic (MSA) and dialectal forms.
- Support non-native speakers in mastering Arabic script and morphology.

2.4.3 Components of Arabic Language Lab

Audio Tools: Used for listening and reciting Qur'an, poems, and formal speeches.
Speech Comparators: Students can compare their pronunciation with native Arabic speakers.
Script Writing Software: Supports learning Arabic calligraphy and script.
Grammatical Exercises: Interactive programs for verb conjugation, sentence formation.
Translation Tools: help Bridge between Arabic and learners' mother tongue.

Implementation Examples:
Islamic University of Medina – Advanced Arabic labs with Qur'anic modules.
Qatar Foundation's Arabic Program – Offers immersive CALL-based Arabic instruction.
Sheikh Zayed Academy (UAE) – Integrates Arabic language labs for primary and secondary education.

2.4.4 Relevance of Language Laboratories in Arabic Language Instruction

For Arabic instruction, language labs are particularly beneficial due to:
- The complexity of Arabic phonology.
- The need for contextual listening exposure.
- Limited access to native speakers in non-Arabic countries.
- The motivation provided by multimedia interaction

Language laboratories help overcome the limitations of textbook-based instruction by offering dynamic and engaging learning experiences that suit various learner styles.

2.5 Language Laboratory and Listening-Speaking Skills Development

Listening and speaking are receptive and productive skills that require exposure to authentic language input. Language laboratories allow learners to:
- Listen to diverse Arabic dialects and accents.
- Practice pronunciation with playback and recording features.
- Engage in role-play simulations.
- Receive real-time teacher feedback

A study by Hassan (2020) showed that structured lab sessions improved student scores in Arabic oral exams by 35% over a semester, compared to 10% in traditional classrooms.

3. Research Methodology

This section describes the methodology adopted for investigating the impact of language laboratories on the effectiveness of teaching and learning Arabic in selected Colleges of Education in North-Western Nigeria. It outlines the research design, population, sampling procedure, instrumentation, validation, reliability, data collection procedures, and methods of data analysis.

3.1 Research Design

The study adopts a quantitative survey research design. This design allows for the collection of numeric data from a large population, facilitating the use of statistical tools to examine relationships between variables such as language lab usage, teaching effectiveness, and student performance in Arabic. A survey method is suitable for capturing perceptions, attitudes, and outcomes across multiple institutions. The target population comprises all Arabic language students and instructors in the following five Colleges of Education in North-Western Nigeria:

1. Federal College of Education (Technical) Gusau
2. Federal College of Education Katsina

3. College of Education Maru
4. Shehu Shagari College of Education Sokoto
5. Adamu Augie College of Education Argungu

3.2 Sample, Instrument, Validity and Reliability of Instrument

A total of 230 respondents were selected, comprising (200) Arabic students (40 from each college) (30) Arabic instructors (6 from each college). The stratified random sampling technique was used. Students were stratified based on their year of study (NCE I–III), and instructors were stratified by teaching experience. This ensured equal representation across institutions and levels. Two structured questionnaires were developed consist of Students' Questionnaire (SQ) and Instructor's Questionnaire (IQ). The instruments were subjected to content and face validity by a panel of three experts in Arabic education, educational technology, and measurement and evaluation from Ahmadu Bello University, Zaria. Their feedback was used to revise ambiguous items, improve clarity, and ensure alignment with research objectives.

The reliability of the questionnaires was determined through a pilot study involving 20 students and 5 instructors from a different institution not included in the main study (Sokoto State College of Education). Using the Cronbach's Alpha method: Student Questionnaire: $\alpha = 0.88$. Instructor Questionnaire: $\alpha = 0.91$. These values indicate a high level of internal consistency and reliability. The researchers, with the help of trained assistants, administered the questionnaires physically over a three-week period. Prior to administration, the purpose of the study was explained to the participants and informed consent was obtained. Respondents completed the forms anonymously, and confidentiality was assured.

To maximize participation, questionnaire sessions were conducted during Arabic lecture periods with the cooperation of department heads

4. Data Presentation and Analysis

This part presents the data collected from the 235 respondents (200 students and 35 instructors) through questionnaires administered to them across the five Colleges of Education in North-Western Nigeria. The analysis is organised to address the research questions and test the hypotheses using descriptive and inferential statistics. It includes tables, charts, and cross-tabulations that help visualise trends and performance patterns. Data were analysed using SPSS version 25, and results are presented in tables and interpreted accordingly.

4.1 Response Rate

Out of the 250 student questionnaires distributed, 235 were returned completed, representing a 94% response rate. For the instructor questionnaire, 23 out of 35 were completed and returned (92% response rate). This high return rate enhances the reliability of the findings.

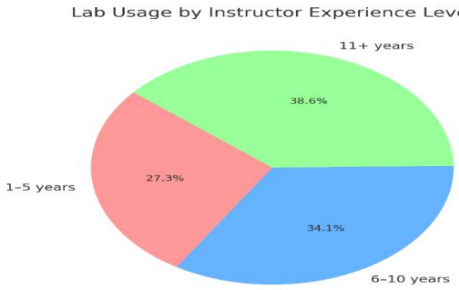
4.2 Students' Demographics

The Students' Demographics show that, the Male category possessed (120) Frequency which represents (51.1%) fifty one point one percent, while the Female category possessed (115) frequency, representing (48>9%). These show categorically that Male category has the highest percentage in students' Demographics. On the other hand, the level of study we can see that NCE I level students' demographics possessed (78) frequency that represents (33.2%), NCE II possessed (81) frequency representing (34.5%). It is also cleared that NCE III level possessed (76) frequency representing (32.3%). This also showed clearly that NCE II level have the highest percentage in students' demographics.

4.3 Instructors' Demographics

In the Instructors' Demographics we can see that, the Male category possessed (18) Frequency which represents (78.3%), while the Female category possessed (5) frequency, representing (21.7%). These show categorically that Male category has the highest percentage in Instructors' Demographics. Also in the years of experience of instructors we can see that 1-5 years instructors' demographics possessed (7) frequency that represents (27.3%), 6-10 years working experience possessed (9) frequency representing (34.1%). It is also cleared that the instructors with above 10 years possessed (10) frequency representing (38.6%). This also showed clearly that, the instructors with above 10 years of working experience have the highest percentage in Instructors' demographics. Below is the pie Chart of Lab usage by Instructors Experience level.

Figure 1. Pie Chart of Lab Usage by instructor Experience Level



In the institutional availability and use of Language Laboratory, as we can see clearly, out of five institutions only two of them FCE(T), Gusau, COE Sokoto have fully access to the language laboratory, FCE Katsina is partial while COE Maru and and AdamuAugie COE Argungu has no access to the Language Laboratory.

4.4 Students' Usage of Language Laboratories

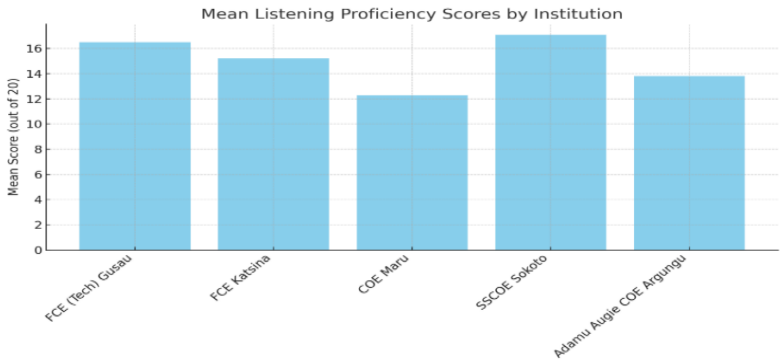
For the student's usage of Language Laboratory we have regular users, occasional users and rarely never. In this variable as can be seen in the table above, from Gusau we found (34) regular users, (10) occasional users and (6) rarely never. In Katsina we found (28) regular users, (12) occasional users and (10) rarely never. In Maru we got (22) regular users, (15) occasional users and (13) rarely never. In Sokoto we got (37) regular users, (9) occasional and (4) rarely never, while in Argungu we found (30) regular users, (8) occasional users and (12) rarely never.

A cross-tabulation of usage patterns across institutions reveals that Sokoto and Gusau students use the language labs more frequently than students at other institutions. Institutions with fully functional labs (Gusau and Sokoto) had the highest mean scores in Arabic proficiency.

4..5 Arabic Listening Proficiency

Likewise, Institutions with fully functional labs (Gusau and Sokoto) had the highest mean scores in Arabic listening proficiency. Below is the Bar chart that shows the listening score by institution:

Figure 2. Bar Chart of Listening Score by Institution



4.6 Test of the Hypotheses

- ***Hypothesis One (H_{01}):***

There is no significant relationship between the use of language laboratories and students' Arabic listening proficiency.

Test used: Pearson Correlation. After examining the test, the following result was achieved;

Result: $r = 0.59$, $p = 0.002$

Interpretation: Since $p < 0.05$, the null hypothesis is rejected. There is a moderately strong, positive, and significant relationship between language lab use and listening proficiency.

- ***Hypothesis Two (H_{02}):***

There is no significant difference in speaking proficiency between students taught with and without the use of language laboratories.

Test used: Independent Samples t-test

Result: t(198) = 4.76, p = 0.000
Interpretation: Since p < 0.05, the null hypothesis is rejected. There is a statistically significant difference in speaking proficiency between the two groups, favouring students with language lab access.

- ***Hypothesis Three (H_{03}):***

There is no significant relationship between instructors' perceptions of language laboratories and their teaching effectiveness.
Test used: Linear Regression
Result: $R^2 = 0.48$, $F(1,28) = 25.31$, $p = 0.001$
Interpretation: Since p < 0.05, the null hypothesis is rejected. Instructor perception of language labs significantly predicts their reported teaching effectiveness.

4.7 Summary of Findings

1. Performance differences are visible across institutions, with Sokoto and Gusau performing best.
2. Male student's slightly outperformed females in both listening and speaking.
3. Experienced instructors make more frequent use of labs.
4. All null hypotheses were rejected, showing statistically significant effects of lab use on performance and perception.
5. Language laboratories are not uniformly available or functional across all five colleges.
6. Students with access to functional labs demonstrated significantly higher proficiency in Arabic listening and speaking skills.
7. Instructors strongly believe in the value of language labs for enhancing teaching and learning.
8. A positive and statistically significant relationship exists between lab usage and student performance.
9. Institutional differences in performance correlate closely with the quality and availability of language labs.

5. Summary, Conclusion and Recommendations

5.1 Summary

This research investigated the impact of language laboratories on the effectiveness of teaching and learning Arabic in selected Colleges of Education in North-Western Nigeria. The study was motivated by concerns over the declining communicative competence of Arabic language students and the limited use of modern instructional technologies in language classrooms. The study covered five Colleges of Education:

Using a quantitative survey design, data were collected from 200 Arabic students and 30 instructors through structured questionnaires. The research employed descriptive statistics, Pearson correlation, t-test, ANOVA, and regression analysis to examine the relationship between language laboratory use and Arabic language proficiency.

The findings revealed the following:

1. Institutions with functional language laboratories had significantly better student outcomes.
2. There was a positive correlation between lab usage and students' listening and speaking proficiency.
3. Instructors affirmed the importance of language labs in improving teaching effectiveness.
4. Challenges such as funding, lack of training, and infrastructure limitations hinder full utilization of language labs.
5. The study was framed by the behaviorist and constructivist theories of learning, both of which were supported by the empirical findings.

5.2 Conclusion

The research concludes that language laboratories have a significant positive impact on the effectiveness of teaching and learning Arabic in teacher training institutions. They enhance students' listening comprehension, pronunciation, and speaking fluency, which are essential components of language mastery.

The disparity in performance between institutions with and without language labs emphasizes the need for equitable access to technological tools in education. Furthermore, instructors' positive attitudes toward the language lab reflect its importance as both a pedagogical aid and a motivational tool.

Therefore, the integration of language laboratories is not a luxury but a necessity in modern Arabic language education, particularly in non-native environments like Nigeria. To ignore this would be to maintain outdated instructional practices that do not meet the communicative demands of the 21st century.

5.3 Recommendations

Based on the findings and conclusion, the following recommendations are proposed:

- **To Policy Makers and Educational Authorities:**

1. Fund the establishment and upgrading of language laboratories in all Colleges of Education, especially those lacking such facilities.
2. Develop national guidelines for the standard design, equipment, and maintenance of language laboratories.
3. Incorporate language laboratory sessions into the official Arabic language curriculum at all levels of teacher training.

- **To College Administrators:**

1. Ensure consistent maintenance and upgrading of language laboratory infrastructure to remain compatible with modern technologies.
2. Recruit and train ICT support staff to manage the technical aspects of the lab, reducing system downtime.
3. Encourage collaborative learning in language labs through small-group speaking tasks and peer evaluation activities.

- **To Arabic Language Instructors:**

1. Pursue ongoing training in language laboratory utilization and digital language instruction methodologies.
2. Integrate lab-based assignments into coursework to encourage students' independent language practice outside the classroom.
3. Assess student progress regularly using lab-based listening and speaking assessments to ensure real-time improvement.

- ***To Donors and NGOs:***

Support the digital transformation of language education in underserved regions by providing grants and equipment for language labs

5.4 Suggestions for Further Research:

1. Future studies could explore the impact of language laboratories on Arabic reading and writing skills, which were not covered in this research.
2. A longitudinal study may be conducted to track the long-term effects of consistent language lab usage on Arabic fluency.
3. Qualitative methods, such as classroom observations and interviews, may be used to complement quantitative data and capture deeper insights into the teaching-learning dynamics in language labs.
4. Comparative studies could be carried out between Arabic and other foreign language programs to assess the broader relevance of language laboratories.

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THE RELATIONSHIP BETWEEN SELF-ESTEEM AND STRESS LEVEL AMONG PRE-UNIVERSITY STUDENTS IN TAPAH

Abstract— The transition from secondary to tertiary education represents a critical developmental stage during which students experience increasing academic demands, psychological adjustment, and uncertainty regarding future educational pathways. These challenges may influence students' self-esteem and perceived stress, both of which are recognised as important determinants of psychological well-being and academic adjustment. This study examined the level of self-esteem, the level of perceived stress, and the relationship between these two variables among pre-university students in Tapah, Perak. A quantitative cross-sectional survey design was employed. Ninety-five pre-university students were selected using stratified random sampling. Data were collected using the Rosenberg Self-Esteem Scale (RSES) and the Perceived Stress Scale (PSS-10). Descriptive statistics were utilised to determine the levels of self-esteem and perceived stress, while Pearson's Product-Moment Correlation was applied to examine the relationship between the variables. The findings indicated that respondents demonstrated moderate levels of both self-esteem and perceived stress. Correlation analysis revealed no statistically significant relationship between self-esteem and perceived stress ($r = 0.044$, $p > .05$). Additional analysis showed that male students reported significantly higher self-esteem than female students, whereas perceived stress did not differ significantly by gender. These findings suggest that self-esteem alone does not adequately explain stress experienced by pre-university students. Academic demands, environmental conditions, and contextual influences may contribute more substantially to students' stress experiences. The study highlights the importance of implementing comprehensive psychological support programmes that integrate emotional resilience, stress management, and academic counselling within pre-university institutions.

Keywords: Academic stress, Perceived stress, Pre-university students, Psychological well-being, Self-esteem

1. Introduction

Mental health has become an increasingly important concern within educational settings as students encounter greater academic competition, social expectations, and uncertainty regarding future career pathways. The pre-university stage is particularly significant because it represents a transitional period between secondary education and higher education, during which students experience substantial cognitive, emotional, and social changes. At this stage, students are expected to adapt to increased academic independence while simultaneously preparing for university admission. These multiple demands often create considerable psychological pressure that may influence both academic achievement and emotional well-being.

Self-esteem refers to an individual's overall evaluation of personal worth and self-acceptance (Rosenberg, 1965). Students with healthy self-esteem generally demonstrate stronger confidence, resilience, emotional regulation, and adaptive coping strategies. Conversely, students with lower self-esteem frequently report greater vulnerability to anxiety, emotional distress, and psychological maladjustment (Orth & Robins, 2022). Contemporary psychological research further suggests that self-esteem functions as an important protective resource that enables individuals to interpret stressful situations more positively and recover more effectively following adverse experiences.

Perceived stress represents an individual's subjective appraisal that environmental demands exceed available coping resources. Unlike objective stressors, perceived stress depends largely upon personal interpretation of events and available coping capacity. Among students, perceived stress commonly arises from examinations, heavy academic workloads, time constraints, parental expectations, peer competition, and uncertainty regarding future educational opportunities. Persistent exposure to such stressors has been associated with emotional exhaustion, reduced academic engagement, impaired concentration, sleep disturbances, and declining psychological well-being.

Although previous investigations have examined self-esteem and stress separately, research focusing specifically on Malaysian pre-university students remains relatively limited. Existing Malaysian studies have

predominantly concentrated on secondary school or university populations, leaving an important research gap regarding students enrolled in Form Six or equivalent pre-university programmes. Furthermore, relatively few studies have investigated students from rural educational settings, despite evidence suggesting that geographical location, socioeconomic background, and limited educational resources may influence psychological well-being.

Tapah, Perak, represents a semi-rural educational environment where students may encounter unique academic and contextual challenges while preparing for tertiary education. Understanding how self-esteem relates to perceived stress within this specific population provides valuable evidence for counsellors, educators, and policymakers responsible for promoting student mental health. Identifying whether self-esteem serves as a protective factor against stress may facilitate the development of evidence-based psychological interventions aimed at strengthening students' resilience during this important educational transition.

Accordingly, this study pursued three objectives:

1. To determine the level of self-esteem among pre-university students in Tapah.
2. To determine the level of perceived stress among pre-university students in Tapah.
3. To examine the relationship between self-esteem and perceived stress among pre-university students in Tapah.

The findings contribute to the growing literature concerning adolescent psychological well-being within Malaysian educational settings and provide practical implications for developing comprehensive school-based mental health programmes that extend beyond academic achievement alone.

2. Literature Review

Self-esteem is widely recognised as an individual's global evaluation of personal worth and competence. Rosenberg (1965) conceptualised self-esteem as a stable psychological characteristic reflecting positive or negative attitudes towards oneself. More recent research suggests that self-esteem functions as an important psychological resource that promotes resilience, emotional regulation, and adaptive coping during periods of stress (Orth & Robins, 2022). Individuals with higher self-esteem generally perceive challenges as manageable and demonstrate greater confidence when facing adversity, whereas those with lower self-esteem are more susceptible to emotional distress, self-doubt, and maladaptive coping strategies. High self-esteem has also been associated with greater life satisfaction, stronger interpersonal relationships, and better psychological adjustment, enabling individuals to recover more effectively from setbacks and maintain emotional stability during demanding situations.

Contemporary literature also differentiates between trait self-esteem and state self-esteem. Trait self-esteem reflects relatively stable perceptions of self-worth developed over time, whereas state self-esteem fluctuates according to immediate experiences, academic performance, and social interactions (De Ruiter *et al*., 2023). Among adolescents, state self-esteem may change rapidly following examination results, teacher feedback, or peer evaluation, making this developmental period particularly sensitive to psychological adjustment. During the pre-university stage, students encounter numerous academic transitions that may influence both forms of self-esteem. Positive academic achievement and supportive social environments may strengthen students' confidence, while repeated academic failure or negative social comparison may temporarily reduce self-esteem and increase psychological vulnerability.

The development of self-esteem can also be explained through **Coopersmith's Self-Esteem Theory**, which proposes that self-esteem is influenced by four major factors: significance, competence, virtue, and power. Individuals who perceive themselves as accepted by significant others, capable of achieving personal goals, morally responsible, and able to influence their environment tend to develop stronger self-esteem. Within educational settings, encouragement from parents, teachers, and peers plays a crucial role in strengthening students' confidence and promoting positive psychological development. Students who receive consistent emotional support are generally better equipped to cope with academic challenges and setbacks.

Stress is commonly defined as an individual's psychological and physiological response when perceived environmental demands exceed available coping resources (Lazarus & Folkman, 1984). According to the **Transactional Model of Stress and Coping**, stress is not determined solely by external events but by an individual's cognitive appraisal of those events and the perceived ability to cope with them. Primary appraisal involves evaluating whether a situation is threatening, whereas secondary appraisal concerns the availability of coping resources. Consequently, two students facing identical academic demands may experience very different levels of stress depending on how they interpret the situation and evaluate their coping abilities.

Within educational settings, stress originates from continuous assessments, examinations, academic workload, parental expectations, peer competition, financial concerns, and uncertainty regarding future educational opportunities. Moderate stress may encourage motivation and academic engagement; however, prolonged or excessive stress often contributes to anxiety, emotional exhaustion, impaired concentration, sleep disturbances, reduced academic performance, and diminished psychological well-being (Chen *et al*., 2025). Persistent stress may also increase the risk of burnout and negatively affect students' motivation, decision-making, and overall

quality of life if appropriate coping mechanisms are not developed.

Previous studies have generally reported an inverse relationship between self-esteem and stress. Students possessing higher self-esteem tend to report lower psychological distress because they interpret stressful situations more positively and utilise adaptive coping strategies. Ng *et. al*. (2022) demonstrated that self-esteem acts as a protective psychological factor by reducing vulnerability to stress during challenging circumstances. Similarly, Orth (2022) argued that positive self-evaluation enhances emotional resilience, enabling individuals to recover more effectively from stressful experiences. Students with greater confidence in their abilities are more likely to adopt problem-focused coping strategies, seek social support when necessary, and maintain optimism during periods of academic pressure.

Nevertheless, findings across the literature remain inconsistent. While many studies report a significant negative association between self-esteem and perceived stress, others have found only weak or non-significant relationships after controlling for variables such as resilience, personality traits, emotional intelligence, social support, and coping style. Recent evidence suggests that psychological well-being is multidimensional and cannot be explained by a single psychological construct. Instead, self-esteem interacts with multiple protective and risk factors that collectively influence how individuals respond to stressful experiences. This inconsistency indicates the need for further research involving different educational settings and student populations.

Malaysian research has similarly highlighted academic stress as a growing concern among adolescents. Ibrahim *et. al*. (2021) reported that academic demands, parental expectations, and uncertainty regarding future educational opportunities contributed substantially to psychological stress among Malaysian students. Other Malaysian studies have emphasised the importance of supportive learning environments, effective counselling services, and resilience-building programmes in reducing psychological distress among students. Nevertheless, empirical studies focusing specifically on pre-university students remain limited. Most previous investigations have concentrated on secondary school or university populations, providing relatively little evidence concerning students enrolled in Form Six programmes, particularly those studying in rural or semi-rural environments where educational resources and psychosocial support may differ from urban settings.

Furthermore, contextual influences such as socioeconomic background, family functioning, educational resources, school climate, peer relationships, and access to psychological support services may moderate the relationship between self-esteem and stress. Students from supportive family environments may experience greater emotional security and confidence despite academic challenges, whereas those facing financial hardship or limited social support may be more vulnerable to stress regardless of their level of self-esteem. Consequently, psychological well-being should be viewed as a multidimensional phenomenon influenced by individual, academic, social, and environmental factors rather than by self-esteem alone. This study therefore addresses an important empirical gap by examining the relationship between self-esteem and perceived stress among Malaysian pre-university students in Tapah, where evidence remains scarce. The findings are expected to contribute to the growing body of literature on adolescent mental health and provide practical evidence for educators, counsellors, and policymakers in designing interventions that promote students' psychological well-being and academic success.

3. Methodology

3.1 Research Design

This study employed a quantitative cross-sectional survey design to examine the relationship between self-esteem and perceived stress among pre-university students in Tapah. A quantitative approach was considered appropriate because it enables objective measurement of psychological variables using validated instruments and facilitates statistical examination of relationships between variables.

3.2 Participants

The study involved **95 pre-university students** enrolled in Form Six programmes in Tapah, Perak. Participants were selected through **stratified random sampling**, ensuring proportional representation across demographic groups. Eligible respondents were currently enrolled in pre-university education, able to understand either English or Malay, and voluntarily agreed to participate.

3.3 Research Instruments

Two internationally validated psychological instruments were employed. The **Rosenberg Self-Esteem Scale (RSES)** was used to assess respondents' overall self-esteem. The instrument consists of ten items measured using a four-point Likert scale ranging from strongly disagree to strongly agree. Higher scores indicate greater self-esteem. Perceived stress was measured using the **Perceived Stress Scale (PSS-10)** developed by Cohen *et. al*.

(1983). The instrument comprises ten items evaluating the extent to which respondents perceived their lives as stressful during the previous month. Responses were recorded using a five-point Likert scale ranging from never to very often, with higher scores indicating greater perceived stress. Both instruments have demonstrated satisfactory validity and reliability across numerous educational and psychological studies and remain among the most frequently utilised measures of self-esteem and perceived stress internationally

3.4 Data Collection Procedure

Ethical approval was obtained before data collection commenced. Permission to conduct the research was subsequently granted by the participating institution. Respondents received information regarding the objectives of the study, confidentiality procedures, voluntary participation, and their right to withdraw without penalty. After informed consent was obtained, questionnaires were administered during scheduled academic sessions. Completed questionnaires were collected immediately to maximise the response rate and minimise missing data.

3.5 Data Analysis

Data were analysed using **Statistical Package for the Social Sciences (SPSS) Version 29**. Descriptive statistics, including frequencies, percentages, means, and standard deviations, were computed to describe respondents' demographic characteristics and determine levels of self-esteem and perceived stress. Pearson's Product-Moment Correlation Coefficient was employed to examine the relationship between self-esteem and perceived stress. Statistical significance was determined at the **0.05 significance level**. Additional independent-samples *t*-tests were conducted to compare self-esteem and perceived stress according to gender.

4. Findings and Discussion

Overall, the findings indicate that pre-university students generally maintain moderate psychological well-being despite facing substantial academic demands. Moderate self-esteem appears to coexist with moderate perceived stress, suggesting that students possess some capacity to cope with educational challenges while continuing to experience psychological pressure associated with examination-oriented learning environments. The absence of a significant relationship between self-esteem and stress differs from many earlier studies reporting negative correlations between these variables. This discrepancy may be attributed to contextual differences, including the educational environment, rural setting, cultural influences, and the unique characteristics of Malaysian pre-university education. It also highlights that stress experienced during this developmental stage is likely influenced by broader academic and environmental factors rather than individual self-perceptions alone. These findings emphasise the importance of adopting holistic approaches to student mental health that integrate psychological support, stress management training, academic guidance, and counselling services instead of focusing exclusively on self-esteem enhancement.

4.1 Respondents' Demographic Profile

A total of **95 pre-university students** participated in the study. The respondents consisted of both male and female students enrolled in Form Six programmes in Tapah, Perak. All completed questionnaires were usable for statistical analysis, resulting in a **100% response rate**.

Table 1. Demographic profile of respondents (N=95)

Variable	**Category**	**n**	**%**
Gender	Male	29	30.5
	Female	66	69.5
Total		**95**	**100**

4.2 Level of Self-Esteem

Descriptive analysis indicated that the respondents demonstrated a **moderate level of self-esteem**. Although students generally maintained positive perceptions of themselves, the findings suggest that many experienced occasional uncertainties regarding their personal abilities and academic competence. Such findings are consistent with previous literature describing late adolescence as a developmental stage characterised by identity formation, social comparison, and increasing self-evaluation. The moderate level of self-esteem observed in this study may

reflect the demanding academic environment encountered by pre-university students. Continuous assessments, competitive examinations, and preparation for university admission may influence students' confidence and self-perception despite satisfactory academic capability.

4.3 Level of Perceived Stress

The findings further revealed that respondents experienced a **moderate level of perceived stress**. This indicates that academic demands, future educational uncertainty, and daily responsibilities created noticeable psychological pressure without reaching severe stress levels. The result corresponds with previous Malaysian studies indicating that pre-university education represents one of the most academically demanding stages before tertiary education. Moderate stress may therefore be expected as students prepare for public examinations while simultaneously making important decisions regarding university admission and career planning.

4.4 Relationship Between Self-Esteem and Perceived Stress

Pearson's Product-Moment Correlation was conducted to examine the relationship between self-esteem and perceived stress.

Table 2. Pearson correlation between self-esteem and perceived stress (N = 95)

Variables	r	p
Self-esteem and perceived stress	**0.044**	**> .05**

The correlation analysis demonstrated **no statistically significant relationship** between self-esteem and perceived stress (**r = 0.044, p > .05**). Therefore, the third research objective was not supported. Although previous international studies have frequently reported an inverse relationship between self-esteem and stress, the present findings indicate that self-esteem alone did not significantly explain variations in perceived stress among the respondents. Several explanations may account for this outcome. First, stress experienced during the pre-university period is likely influenced by multiple contextual factors beyond individual self-evaluation. Academic workload, examination schedules, parental expectations, financial concerns, future educational uncertainty, and environmental influences may contribute more substantially to students' stress experiences than self-esteem alone. Second, psychological resilience and coping strategies differ considerably among individuals. Students with moderate self-esteem may nevertheless possess effective coping mechanisms, strong family support, or positive peer relationships that minimise stress despite academic demands. Conversely, students with relatively high self-esteem may still experience considerable stress because of external pressures beyond their personal control. These findings therefore support contemporary perspectives that student psychological well-being should be understood through a multidimensional framework rather than a single psychological construct.

4.5 Gender Differences

Additional statistical analysis revealed that **male students reported significantly higher self-esteem than female students**, whereas **no statistically significant gender difference** was observed for perceived stress. The higher self-esteem reported among male respondents may reflect differences in self-confidence, socialisation processes, or self-evaluation during adolescence. Nevertheless, similar stress levels between male and female students suggest that academic pressure affects students regardless of gender. This finding reinforces the need for universal psychological support programmes rather than interventions targeting only one gender

5. Conclusion

This study examined self-esteem, perceived stress, and the relationship between these variables among pre-university students in Tapah. The findings demonstrated that respondents experienced moderate levels of both self-esteem and perceived stress, while no statistically significant relationship was identified between the two constructs.

The results suggest that self-esteem alone is insufficient to explain students' stress experiences. Instead, perceived stress appears to arise from multiple interacting influences, including academic demands, educational uncertainty, environmental conditions, and personal coping resources. From a practical perspective, educational institutions should strengthen psychological support systems by integrating stress management programmes, counselling services, resilience training, and mental health promotion into pre-university education. Early identification of students experiencing psychological distress may improve emotional well-being and academic adjustment while preparing students more effectively for higher education. Future studies should include larger

and more diverse samples from different Malaysian regions and examine additional variables such as resilience, coping strategies, emotional intelligence, social support, academic motivation, and family functioning to provide a more comprehensive understanding of student psychological well-being.

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LANGUAGE, COGNITION, AND IDEOLOGICAL CONTROL: A COGNITIVE LINGUISTIC ANALYSIS OF ORWELL'S NEWSPEAK

Abstract— Language is not just a means of communication, it can be used for more dangerous purposes as a tool for mind control. Orwell's novel *1984* is a clear example of how language can be used for more than just communication, which is the reason this novel was chosen for analysis, also because it feels strongly related to today's life. For the analysis, the study applied two theories: CMT to show how terms like "thoughtcrime" and "doublethink" are difficult to accept at first, whereas Frame Semantics explains how these same terms eventually feel normal to the mind. The results are not only related to the novel itself, but it shows the same pattern of using the language as a tool in political and media discourse in the present time. This is what makes *1984* more than a novel it is a warning that still speaks.

Keywords*:* Conceptual Metaphor Theory (CMT), Frame Semantics, Newspeak, Orwell's novel 1984, Political Rhetoric

1. Introduction

Language is a tool that shapes our thoughts and how we view the world, it is not just a means of communication but also shapes our thoughts and perceptions. Recently, there has been an interest in how language and cognition are connected especially in the field of cognitive linguistics. Lakoff and Johnson (1980) argue that we understand abstract concepts and through language we know and experience and that's why metaphors shape how we think. This theory aligns with Sapir-Whorf hypothesis (Whorf 1956).

Some cognitive linguists suggested that complex and abstract thoughts are linked with more concrete experience in order to understand them, for instance when we say "*I am on top today*" here the mind use the concept of high place to represent success or power, the same example when we descript time such as long or short time (Lakoff & Johnson, 1980) this highlights the deep relation between our choice of words and the ideas we consider which is beyond metaphors (Hammadi, 2023). This connection between language and thought appears very clear in the novel *1984* by George Orwell where controlling language can be a means to control people's thoughts.

In *1984*, George Orwell (1949) represents a dystopian society where the government uses language as a powerful tool to control people's minds. Newspeak is the core of this idea, where a new version of English is used to limit the ability to think or challenge the government or "Big Brother" by deleting and inventing new words such as "doublethink" and "thoughtcrime".

Orwell represents in this novel his fear that language can manipulate human thought. In his essay Politics and the English Language, Orwell says "if thought corrupts language, language can also corrupt thought" (Orwell, 1946). His vision is ahead of its time, where he calls attention to the capability that language is used to be a weapon and means of control.

To understand Orwell's vision and keywords, the study applies Cognitive Linguistics and Frame Semantics approach. In cognitive linguistics, Newspeak can be analyzed using two models: Conceptual Metaphor Theory (CMT) and Frame Semantics. In Conceptual Metaphor Theory, one can understand abstract ideas by linking them to more concrete concepts and experiences (Lakoff and Johnson 1980). In the novel, concepts like freedom, loyalty, and individuality are redefined to limit how the characters perceive the world, as the term "doublethink" shows the conflict of having two ideas at once, and metaphorically shows the conflict between one's beliefs and the political doctrine they must accept.

On the other hand, Frame Semantics, introduced by Fillmore (1976), investigates how certain words could activate mental frames that shape how one understands ideas and actions. For instance, in the novel, the term "thoughtcrime" simply brings a frame that thinking against the government is a criminal act. Framing rebellious thoughts as a crime, limits the internal thinking of the characters, as they cannot form thoughts outside the boundaries defined by the language.

Accordingly, the current study investigates Newspeak in George Orwell's novel *1984,* not only on communication but how it shapes the characters' thoughts. Therefore, the study applies Conceptual Metaphor Theory (CMT) and Frame Semantics to answer the following questions:

1. How do Newspeak metaphors reshape thoughts and ideas?

2. How do cognitive frames affect how people view and interact with the world around them?
3. How might metaphors and cognitive frameworks maintain Party's control over reality?

Hence, the study aims to investigate how cognitive frameworks affect the characters' understanding, how they view the world and how the Newspeak reshapes abstract ideas. This illustrates the significance of Orwell's description that language is a powerful tool for mind control, and it demonstrates the relevance of these theories with modern political discourse and media influence on public opinion.

2. Literature Review

Number of studies (Athanasopoulos& Bylund, 2017; Thierry& Rebuschat, 2020; Blasi et al., 2022, 2022; Hammadi, 2023) had investigated the relation between language and cognition. The Sapir-Whorf suggested that language affects how we view the world and how we image specific ideas. Nevertheless, Whorf (1956) and Sapir (1929) argue that multilanguage individuals recognize the world in different ways. Whereas, Boroditsky (2011) refers that this concept related to three main domains; our cognitive processes, social interactions, and our communication.

This is further explained by the cognitive metaphor theory clarifies how physical experiences facilitate the understanding of abstract concepts such as time, emotions, and relationships. Still the concept presented first by Lakoff and Johnson (1980), is deeply influenced the modern studies in linguistics since language is capable to shaping our experiences and our perspective on morals and politics. However, Fillmore (1976) established Frame Semantics that study how the mind cognitively understands words as they are frames that reflect our experience. This theory suggested that language creates frames that affect our understanding of events around us.

3. Previous Studies

This section chronologically reviews previous studies:

A book by Fowler 1995 entitled *The Language of George Orwell* examined the variety of styles in Orwell's Newspeak and how Orwell uses the language as a powerful tool of ideological control and essential for political regeneration. He applied Critical Linguistics, a theory that he developed in the 1970s, which suggests that language is a form of a set of social practices. In his book, he shows that Orwell reveals meaning embedded in grammar and reveals how everyday language is used as a tool of control.

Another study entitled *Language and Thought in Orwell's 1984* by Hysni Kafazi and William Martin (2019) analyses the relation between language and thought. They argue that the party in the novel uses Newspeak to limit the ability to think of the people. They applied in their analysis the linguistic relativism and linguistic determinism by Edward Sapir and Benjamin Lee Whorf. The finding reveals that even if there is a language restriction, the novel indicates that independent thought continues even with these restrictions.

A study by Al-Dmour (2020) entitled *George Orwell's Nineteen Eighty-Four: A Marxist* examines the novel through a Marxist perspective. The study aims to examine how power and ideology operate within the novel's dystopian society. The analysis based on Marxist literary theory where the analysis focuses on the characters, social classes (the Inner Party, Outer Party, and Proles), and political structures. The study concluded that Orwell does not only critiques the political ideology, but any system that gives power and authority in the hands of few, warning that such systems may lead to loss of individuality, and social injustice.

A thesis by Mukhalif, D. K. (2025) entitled *Newspeak in Orwell's 1984* analysed the Newspeak by applying critical discourse analysis. The study focuses on the Newspeaks' systematic limitation of vocabulary, simplified syntax, and ideological framing to prove this new language not only to limit communication but also limited the cognitive ability. The study concluded that linguistic manipulation is a strong strategy for controlling thought and societal power.

The current study differs from previous studies in that it combines two important theories, CMT and Frame Semantics, to get a deeper understanding of how language can control the mind. Other studies used only one of these theories in their analysis, which does not give a complete picture.

4. Methodology

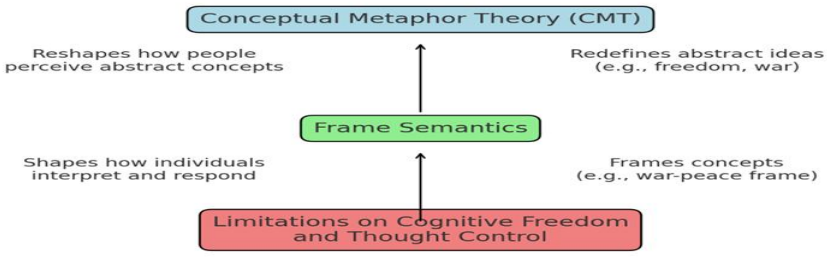
Conceptual Metaphor Theory and Frame Semantics are used together for analysis. CMT explains how abstract thoughts are reshaped through language, whereas Frame Semantics explains how certain words activate specific mental structures.

The study follows qualitative approach since word like "unperson" changes an individual's understanding of their own existence and that cannot be answered through statics and numbers. Rather, it required deep reading and interpretation. Each extract was first analysed through CMT to identify how these abstract terms are redefined, then examined through Frame Semantics to understand the mental frames that these redefinitions activate, and finally the findings were brought together to show how each theory reinforces the other. A qualitative

approach was the most appropriate choice here, since numbers cannot capture how a word like "unperson" changes a person's understanding of their own existence.

To guide the analysis, the study is structured with the following Conceptual and Theoretical Framework:

Figure 1. Conceptual and Theoretical Framework



5. The Analysis

The study examines selected extracts from the 1984 novel to clarify how Newspeak shapes the cognitive process and the way of thinking. Through applying CMT and Frame Semantics, the following analysis explains how Orwell's linguistic choices influence the cognition of the characters and their understanding of the world.

5.1 Excerpt (1)

"WAR IS PEACE. FREEDOM IS SLAVERY. IGNORANCE IS STRENGTH." (Orwell, 1949, p. 6)

5.1.1 Conceptual Metaphor Theory (CMT) Analysis

The slogans in the novel depend on the blending contradictions in one idea. The phrase "War is Peace" suggests that war is essential to achieve peace. Moreover, the phrase "Freedom is Slavery" indicates that individual freedom leads to suffering whereas, obedience is linked with safety. The phrase "Ignorance is Strength" states that ignorance protects both people and the government. These metaphors confuse meaning and make these contradictions seem normal and understandable which encourages people to accept ideology of the party without questioning.

5.1.2 Frame Semantics Analysis

From a Frame Semantics viewpoint, these slogans shape interpretive frames in which contradictions are redefined to serve the Party's demands. What these slogans actually do is tell people how to feel about the world before even giving them the chance to think.

These slogans gradually make people believe that war is necessary for peace, that freedom is something negative similar to slavery, and that ignorance is actually a strength. What makes this type of control more dangerous than physical force is that it works through constant repetition until people stop questioning these ideas completely. The mind is controlled not through violence but through language that is repeated until it becomes accepted as normal.

5.1.3 CTM and Frames

What makes this metaphor very effective is that it does not require people's acceptance rather, it continues combining two opposite ideas until the mind eventually accepts them and stops fighting. The slogan "War is Peace" is a good example, where at some point these two words stop appearing as a contradiction and instead become one coin with two faces. This is the same pattern with the rest of the slogans, each containing two opposite ideas that are repeated over and over. At first, this creates an uncomfortable feeling in the mind. Then the role of the frame comes in, convincing the mind that this is normal and there is nothing wrong. With time and repetition, the contradictory ideas become normal and acceptable.

5.2 Excerpt (2)

"On each landing, opposite the lift shaft, the poster with the enormous face gazed from the wall. It was one of those pictures which are so contrived that the eyes follow you about when you move. BIG BROTHER IS WATCHING YOU, the caption beneath it ran." (Orwell, 1949, p. 3).

5.2.1 Conceptual Metaphor Theory (CMT) Analysis

Big Brother works as a metaphor for the Party's never-ending surveillance. Orwell uses Big Brother to stand for the government's power, showing him as a figure who is always watching, sometimes protecting, but always ready to punish. This metaphor represents the party as a tough brother but also a protective, leading people to see that party as merciful and strict guardian.

5.2.2 Frame Semantics Analysis

The phrase "Big Brother is Watching You" creates a frame that makes people believe they are being watched all the time. This frame impacts their behavior and makes them act as if being watched by the party directly. This metaphor does not show the party's power of control obviously, instead it reveals through people's fear of being watched all the time, which leads to self-discipline and obedience.

5.2.3 CTM and Frames

The metaphor of "Big Brother" indicates a person who sees everything, enhances the feeling of observation and control which change how people think and act. From a metaphorical viewpoint, Big Brother evokes fear though suggesting his existence everywhere and all the time. Whereas from framing viewpoint, this fear is instilled in people's behavioral structure, which leads them to self-discipline according to the party's rules.

5.3 Excerpt (3)

"Syme had vanished. A man who had been abolished, annihilated: vaporized was the usual word. For a moment he had been recognisable as an individual, then he had ceased to exist. He had become an unperson" (Orwell, 1949, p. 45).

5.3.1 Conceptual Metaphor Theory (CMT) Analysis

In this extract the word "unperson" has a strong metaphorical meaning since it indicates the power of the party to erase and individual not only physically but also in social and symbolic terms. In Orwell's dystopian world, human life is treated as erasable that can be easily and quietly be erased just like vapor in the air.

Moreover, it indicates the Power of the party to change someone's history by turning him into an "unperson", which means not only killing him but erase him from history, records and people's minds. This goes beyond the metaphor of existence but to the destruction of memory and identity.

Though this conceptual metaphor, Orwell shows that the power can redefine existence and shape how society understands what it means to be real.

5.3.2 Frame Semantics Analysis

From a Frame Semantics perspective, the word "unperson" instills a frame in which human identity exists only if the Party acknowledges it, which means once the Party erases someone, they lose their identity and their value not only physically but also from memory and history. Therefore, this frame indicates that human existence is conditional depending on political approval.

In addition, the word "unperson" shapes the way people see themselves. If the existence depends totally on the Party, people tend not to resist or questioning the Part's authority. Via controlling this frame, the party earns the power not only on action but also on thinking and reality realization.

5.3.3 CMT and Frames

The word "unperson" is not just a word it is a threat on all levels. On the surface, the meaning appears to be erasing someone, but the real meaning is a threat to the living that their own existence is not guaranteed.

From a CMT perspective, the term "unperson" indicates metaphorically that a person can simply be erased, not only physically. Even their identity, history and family's memory.

As for Frame Semantics, this term creates a strong frame in people's minds that killing is not enough for the Party. Therefore, people are not only afraid of being killed but of being erased totally from history. This is what makes people obey the Party without the need for direct force.

5.4 Excerpt (4) Doublethink

"To know and not to know, to be conscious of complete truthfulness while telling carefully constructed lies, to hold simultaneously two opinions which cancelled out, knowing them to be contradictory and believing in both of them..." (Orwell, 1949, p. 214).

5.4.1 Conceptual Metaphor Theory (CMT) Analysis

Imagine being required to believe two opposite ideas at the same time, this is not evidence of madness but rather a condition for survival. The term turns what should be impossible for the mind to comprehend into a daily necessity. The mind does not collapse under such pressure, it adapts.

What “doublethink” do not simply forced people to believe in certain things. It trains their minds to never distinguish between what is true or false, or what is real and unreal.

From a CMT perspective, truth is not something fixed that people hold on to, but rather something flexible that can be changed and redefined according to need.

5.4.2 Frame Semantics Analysis

The term “doublethink” creates a frame in which contradiction is seen not only as a normal thing, but as an expected one. Within this frame, people become accustomed to accepting contradictory ideas without thinking about them or even doubting them. As a result, they accept the ideology of the Party, even when it seems illogical.

5.4.3 CTM and Frames

From CTM perspective, the metaphor of “doublethink” activates the frame of contradiction in the sense described by Frame Semantics. It represents the ability of accepting two conflicting ideas as a normal thing and even reasonable. Within this frame, accepting conflicting ideas is not only acceptable but also necessity. Both frame and metaphor promote the idea that truth is flexible and that loyalty to the Party requires mental adaptability. Through linking survival with accepting conflicting ideas, the metaphor allows the characters in Orwell’s world to accept without doubting the Party’s authority.

This metaphor shows that contradiction becomes part of everyday life. Although, it affects cognitive tension, the frames remove this tension by redefining it as a form of loyalty to the Party. In this way, contradiction does not become a cognitive flaw, but rather a condition for political survival.

5.5 Excerpt (5)

"Thoughtcrime does not entail death: thoughtcrime IS death." (Orwell, 1949, p. 19)

5.5.1 Conceptual Metaphor Theory (CMT) Analysis

The term "thoughtcrime" is a deep metaphor that puts thinking and crime in the same category. From a CMT perspective, Orwell frames the act of thinking as an action that must be punished as if it were a crime, and this is what links thinking with punishment and death. What this metaphor does is transfer the danger inside the human mind, because for the Party it is not enough to watch what people say or do thinking itself is a crime.

5.5.2 Frame Semantics Analysis

This term is stronger than the others because it disables people from inside out. The party no longer needs to keep watching people's actions, people themselves are watching themselves. It simply means that even independent thinking inside your mind is forbidden and you will be punished for such act. One can see how

this frame is related to “unperson” frame because for the party there are no real human beings, they can simply erase you as if never exist and even control your own mind.

5.5.3 CTM and Frames

The frame in this term gives strong felling of fear from independent thoughts because it relates directly thinking with death. For that reason, it stops people from having rebellious ideas before they even have the chance to form. Both the metaphor and the frame do the same job they silence rebellion and keep the Party's control over people's minds in place.

5.6 Excerpt (6)

"The purpose of Newspeak was not only to provide a medium of expression for the worldview and mental habits proper to the devotees of Ingsoc but to make all other modes of thought impossible." (Orwell, 1949, p. 45)

5.6.1 Conceptual Metaphor Theory (CMT) Analysis

Newspeak is an attempt by the Party to control people's thoughts through language. From a CMT perspective, the limitation of words and changing of meanings limits how people think and in turn limits their thoughts and even their imagination. In Orwell's world, language is not just a communication tool but rather a tool of control. Through erasing certain words, it becomes impossible for people to think about ideas such as freedom, critical thinking, and rebellion. Newspeak also changes how people view the world. When people are unable to describe an idea, that idea simply disappears and it becomes difficult to recognize or even imagine it.

5.6.2 Frame Semantics Analysis

From a Frame Semantics perspective, Newspeak creates a cognitive frame that links language with thought. Within this frame, the limitation of words means the limitation of thoughts that people can express. For that reason, terms like freedom, rebellion, and critical thinking become impossible to think of or even imagine. People understand their world only through what Newspeak allows them, and this is specifically what gives the Party control over reality.

5.6.3 CTM and Frames

From CMT perspective, Newspeak shows that reducing vocabulary directly reduces thought. Simply, when certain words disappear it becomes difficult to think or form ideas. From a Frame Semantics perspective, this frame links language with cognitive ability restricting one means restricting the other.

Within this frame, the less vocabulary people have, the less their ability to understand the world around them. Metaphor and frames together show that when language loses the words for an idea, the idea itself quietly disappears, not because it was forbidden, but because there is simply no longer any way to reach it.

Table 1. Summary of Key Findings from Selected Extracts in *1984*

Extract	Conceptual Metaphor	Cognitive Frame	Impact on Thought
"War is Peace"	War is redefined as essential for peace	Opposing concepts are merged into a new reality	Confuses the concept of war, making opposition cognitively difficult
"Big Brother is Watching"	Big Brother as a protective but punishing figure	Constant surveillance becomes normalised	Encourages self-regulation due to perceived constant monitoring
"Unperson"	Erasure of existence compared to vaporisation	Worth and existence depend on Party recognition	Fear of being erased leads to unquestioning loyalty
"Doublethink"	Truth and lies are redefined as co-existing	Contradictions are expected and accepted	Cognitive dissonance is avoided by accepting contradictions as normal
"Thoughtcrime is Death"	Independent thinking equated with death	Free thought is seen as inherently dangerous	Suppresses rebellion by equating free thought with certain punishment
"Newspeak"	Language is metaphorically reduced to limit thought	Language limits cognitive capacity, thus limiting thought	Deliberate simplification of language ensures complete control over thought

6. Findings and Discussion

The Party uses language as a tool to control not only people's actions but even their minds . This is achieved by controlling their thoughts which in turn controls their behavior. Combining the two theories, CMT and Frame Semantics, gives a clearer picture of how Newspeak effectively manipulates the mind which explain how Orwell's Newspeak creates mental frames that make the characters believe the Party's narrative. This makes it difficult for people to think critically, which in turn ensures the Party's control over their thoughts. The findings reveal that the mental models created by Newspeak shape an entire world according to the Party's language, in which both metaphor and frame ensure that people do not only speak, but also think according to the Party's will.

Through his novel, Orwell suggests that language shapes thought and speech. The results indicate that language can modify reality through controlling metaphors and mental frames, as can also be observed in modern political discourse and media. Therefore, language influences behavior and viewpoints, especially in politics.

This work goes beyond Orwell's 1984, as it connects the findings to reality where metaphors and frames are used in political discourse and media. Political slogans today are no different from the ones Orwell was describing. Slogans like "Make America Great Again" or "Build Back Better" do not refer to reality, they evoke feelings, and these feelings shape how people view the world before anything is even discussed.

This is what the study believes the results are related to nowadays. In political speeches, once someone hears "alternative facts" or "fake news" over and over again, they stop believing any of the parties. They simply stop knowing what to believe.

Orwell wrote the novel in 1949 and named it *1984* because he imagined the future would look like the world he described. What is terrifying about this novel is that critics throughout the years have felt it is related to their own lives and times (Al-Bloly & Al-Husami, 2019). This means that nothing has really changed through these decades. This is what makes *1984* more like a mirror of reality than a prediction, and this was the warning message behind Orwell's novel.

7. Conclusion

The study demonstrates the importance of language as a tool of control used by the Party to control people. The study explains how Orwell's Newspeak creates mental frames that make characters believe the Party's narrative, which makes it difficult for people to think critically and ensures the Party's control over their thoughts. The findings reveal that the mental models created by Newspeak shape an entire world according to the Party's language, where both metaphor and frame ensure that people do not only speak but also think according to the Party's will.

This work goes beyond Orwell's novel, connecting the findings to today's reality where the same metaphors and frames are used in political discourse and media, therefore, *1984* will always find its mirror in the outside world.

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MULTILINGUAL INCLUSIVITY - REAL OR SYMBOLIC? RETHINKING INCLUDED-NESS IN LANGUAGE EDUCATION

Abstract— Discussions of multilingualism, particularly in language education and policy, often frame inclusivity as a positive ideal where language diversity is recognised and accommodated. However, this presentation questions whether such inclusivity offers comprehensive included-ness, or whether it often remains conditional and symbolic due to existing language hierarchies. Drawing insights from related works on multilingual education, heritage language maintenance, inclusive pedagogy, and linguistic landscapes, the presentation examines what language users are being included into, and whose norms define that inclusion. The main argument posited is that multilingualism does not automatically produce inclusion. This is because some languages may be made visible or celebrated, while still remaining marginal. Similarly, learners may be included in multilingual spaces while still being expected to assimilate into dominant language norms. The presentation proposes that inclusivity in multilingualism should be understood not merely as access or representation, but as recognition, participation, legitimacy, and power-sharing. A critical view of multilingual inclusivity must ask which languages are valued, which speakers are legitimised, and which multilingual practices are treated as acceptable. This reframing allows multilingualism to be examined as both a resource for inclusion and a site where inequality may be reproduced.

Keywords*:* Inclusivity, Language ideology, Language education, Multilingualism

1. Introduction

Multilingualism highlights a disconnect between social interactions and institutional frameworks. In social life, personal multilingualism is biologically grounded (Franceschini, 2011) and necessary for human interaction. Outside formal structures, multilingual individuals use linguistic resources based on communicative needs and context (Verschik, 2015). Rather than treating languages as separate tools, speakers treat varieties within their repertoire as an integrated communication system. This practice relies on flexible deployment, where regional varieties, indigenous languages, minority codes, and dialects are used together (Heller, 1999). The primary goal of speakers is repertoire building and negotiating meaning rather than demonstrating competence in individual languages. Such dynamics are at the core of language policy considerations (Spolsky, 2004).

In contrast, institutional settings, particularly education, treat multilingualism through structured and compartmentalised lenses. Multilingualism in schools frequently operates under a paradigm of "parallel monolingualism" (Paulsrud et al., 2020) or "dual monolingualism," where students are expected to act as separate monolinguals. This approach is shaped by the historical legacy of the nation-state, which treats language systems as distinct and homogeneous systems curated within a curriculum. Consequently, educational systems manage national or official languages, standardising instructional mediums while regulating student linguistic diversity. Formal education evaluates multilingual learners against monolingual native-speaker norms, transforming language into an asset detached from social context to serve labour-market requirements and institutional gatekeeping.

The research aim of this discussion paper is to evaluate these perspectives by exploring how personal multilingualism intersects with the structural boundaries of educational institutions. While educational discourses increasingly include multilingual policies, a gap persists between the presence of multiple languages and power-sharing. This paper seeks to analyse the tensions between linguistic recognition and "included-ness" within language education. By examining how institutional policies organise linguistic hierarchies and favour dominant varieties like English, this study explores the conditions under which educational structures either validate a learner's linguistic identity or require assimilation into existing institutional norms.

2. Multilingualism in Formal Settings: Some Issues for Consideration

When operationalised within formal educational settings, multilingualism undergoes a shift, exposing a disconnect between policy rhetoric and systemic structures (Castellotti & Moore, 2002). A primary issue is that

institutional frameworks treat language through a paradigm of parallel monolingualism (Paulsrud et al., 2020), viewing linguistic competence as a collection of isolated compartments rather than an integrated whole. Because educational spaces are organised around monolingual institutional norms, inclusion often functions as a mechanism for assimilation. Learners are granted access to education, yet they are expected to minimise their hybrid linguistic backgrounds to fit into structures that favour dominant language expectations. Consequently, formal settings do not engage with the architecture of the space, leaving majoritarian linguistic biases unchallenged.

Furthermore, formal educational environments reorganise internal hierarchies to construct tiers of exclusion (Shirahata & Lahti, 2023). Even within internationalised or bilingual policy frameworks (Mthombeni & Ogunnubi, 2020), universities and schools categorise and rank students based on language boundaries, separating "cosmopolitan" speakers from "local" or "non-native" populations. This institutional gatekeeping is linked to socioeconomic class divisions, where global varieties—notably English—are positioned as the centre of academic legitimacy. In diverse societies, this creates tension between domestic nation-building agendas and market demands, transforming language education into a tool for economic utility. As a result, students from lower socioeconomic backgrounds may be excluded from participation because they lack access to the institutionalised linguistic capital that the formal system rewards.

This systemic inequity highlights a policy-practice gap, demonstrating that the symbolic recognition of a language within a curriculum is insufficient if material and economic conditions remain unchanged. Educational institutions recognise minority or heritage languages on paper, yet the labour market, academic publishing, and administrative workflows continue to reward dominant international tongues. This mismatch ensures that student and institutional preferences default to dominant varieties due to perceived mobility and career utility, rendering the inclusion of local languages secondary. This dynamic mirrors the representation found within public linguistic landscapes, where minority languages may be displayed on signs (Gorter et al., 2019) to project diversity, while their speakers are denied institutional rights and power-sharing. Inclusion in formal settings is undermined when diversity is commodified and detached from structural redistribution.

3. Translanguaging as a Practice of Multilingualism

Translanguaging is a concept (Canagarajah, 2011; MacSwan, 2017) within applied linguistics that offers a counter-narrative to the compartmentalised views of language that dominate educational institutions. This shift encourages new research directions in multilingual communication (Canagarajah, 2011). Rather than viewing multilingual speakers as possessors of separate systems, translanguaging treats an individual's linguistic repertoire as a single cognitive resource. This practice involves the flexible deployment of a speaker's linguistic repertoire without regard for the boundaries of named national languages. In communication, this interaction transcends traditional structures, viewing language as a multisemiotic resource used for thinking and meaning-making. Consequently, translanguaging shifts the analytical focus toward the agency of the multilingual user.

When operationalised within classrooms (De Los Reyes, 2018), translanguaging functions as a pedagogical and communicative mediator between curricula and students' experiences. This is vital in early childhood educators' preparation (Evans, Joseph, Jozwik, & Bartlett, 2024). Rather than disrupting learning, the use of multiple languages allows teachers to present lessons and manage classroom discussions. For learners, being permitted to use their native languages and the target language provides a cognitive scaffold, allowing them to demonstrate knowledge and participate in academic discourse. This strategy highlights that language practices inside the classroom are collaborative; students and teachers co-construct meaning by drawing on familiar codes to reinforce target concepts in an additional tongue.

Furthermore, integrating translanguaging into educational frameworks challenges the monolingual models that marginalised minority and heritage speech communities, especially in linguistic minority environments (Kärchner-Ober, 2012). Educational policies often mandate language separation due to concerns that language mixing will affect a learner's development. However, implementing pedagogical translanguaging—such as drawing cross-linguistic connections through cognates and multilingual literacy tasks—demonstrates that evaluating languages in relation to one another reinforces language awareness. Teachers' beliefs about such practices are a factor in successful implementation (Gorter & Arocena, 2020). This integrated approach indicates that validating a student's communication style is compatible with supporting regional lingua francas. By removing the boundaries of isolated subjects, translanguaging allows learners to use their plurilingual competence for academic growth. However, translanguaging remains a localized tool unless it is integrated into a framework of structural power-sharing.

4. Symbolic Vs. Real Multilingualism

The intersection of language policy, pedagogical practice, and systemic power reveals that the line separating symbolic multilingualism from real multilingualism is determined by the redistribution of structural authority.

This distinction is felt in lived multilingualism and social interactions. Symbolic multilingualism occurs when educational institutions incorporate diverse languages as aesthetic additions or tokenistic displays. This recognition appears in school signs or diversity statements without translating into expanded legal rights or institutional authority for minoritised speech communities. In contrast, real multilingualism rejects the treatment of languages as commodified tools; instead, it requires a disruption of the monolingual centre. Inclusion ensures that local, heritage, and indigenous varieties are granted academic legitimacy, shifting the focus from access toward power-sharing and structural change.

This paradigm shift requires language educators and researchers to examine the intent of educational spaces. To move beyond a celebration of diversity, institutions must address the question of "inclusion into what… and for whom?" (Tamim, 2021) when designing multilingual tracks. This requires analysing the mechanisms of institutional gatekeeping to ask: Which languages are valued as academic resources, and which speakers are marginalised by native-speaker norms? Furthermore, analysis must investigate whose multilingual practices are accepted, and who retains the power to decide what counts as appropriate classroom participation. Without addressing these structural inquiries, multilingual policies may reorganise internal hierarchies—ranking students as cosmopolitans or excluded locals—while leaving majoritarian linguistic biases unchallenged.

Similarly, the discourse surrounding translanguaging must be subjected to institutional questioning to prevent it from being reduced to an instructional gimmick. While translanguaging serves as a cognitive scaffold for classroom interaction, its success raises macro-level dilemmas: Can classroom translanguaging disrupt class-based stratification if the labour market and academic publishing continue to reward a single dominant global lingua franca? If formal assessments, state examinations, and hiring practices remain monolingual, does localised translanguaging prepare minoritised students for a system that judges them by dominant standard norms? Consequently, language education must move past treating translanguaging as a localised pedagogical resource. It must be championed as a political tool designed to address the structural frameworks that tie linguistic legitimacy to socio-economic privilege. To facilitate this transition, institutions must reconsider the metrics of academic achievement, shifting away from monolingual assessments toward evaluation models that recognise the legitimate, diverse semiotic repertoires students bring into the classroom.

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