REALITY ISSUES AMONG CHINESE SPEAKERS IN USING MALAY AFFIXES AS A FOREIGN LANGUAGE

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INTRODUCTION

Different languages have their own origins, different habits of language use and historical backgrounds. All these factors lead to the differences between the languages and then form the similarities and differences between the languages. The differences between languages can be reflected in the part of speech or the morphology of words. Some languages will increase the richness of their own language by changing the word order and using function words to achieve the effect of communicating with others smoothly and expressing words clearly. Chinese is known to have two peculiarities. Firstly, there is no simple one-to-one correspondence between word classes and syntactic components, while verbs and adjectives can be used as predicates and objects. Secondly, the construction principle of Chinese sentences is basically the same as that of phrases". However, the linguistic expression in Malay is different from that in Chinese.

In Malay, more affixes are used to express grammatical meanings. In Malay language, the part of speech of a word is usually changed by affixes. Chinese and Malay are compared from the perspective of view of the meaning of affixes and grammatical forms based on their affixes, features, similarities and differences of Chinese and Malay affixation and rules. In this way, learners can reduce the influence of negative language transfer and use the second language more effectively.

WORD-FORMATION AND FORM-BUILDING

Word formation and form formation are very direct in the Chinese language. Some languages can construct new words through conjugation, and some can express different grammatical meanings through conjugation. Grady and Archibald (2020) define morphology as "the system of categories and rules involved in word formation and interpretation". That is, morphology is the classification system of words and the rules of word formation. Soegijo (1989) defines morphology as "derived from morf+o+logi. Morf means form, -o- is the root construction and logi means study". This definition of morphology is the study of the form of words. Regardless of the language, when studying words, it is necessary to start with their root vocabulary and then look at their constituent form. According to Verhaar (2004), word formation is a field of linguistics that deals with the composition and construction of words, or linguistics is the study of the linguistic units that can identify grammatical units.

Ramlan (2001) explains that word formation is a part of linguistic science that discusses and studies the process of word formation as well as the changes in word construction form in terms of word types and meanings. In other words, word formation studies the complexity of the word formation process and the functional changes of the word formation process, which can be grammatical function or syntactic function.

THE RELATIONSHIP BETWEEN MORPHOLOGY AND VARIOUS BRANCHES OF LINGUISTIC SCIENCE

In terms of linguistic generality is concerned, word formation is closely linked to syntax and consists of an organisation that can no longer be separated. Within this commonality, the combination of word formation and syntax is called morphosyntax or grammar. Morphosyntax is defined as follows (Kridalaksana, 2007):

> 1) a system of language structures including word-formation and syntax;
> 2) a branch of linguistic science that studies the grammar of language;
> 3) a general description of the combination of morphemes and inflections of verbs and affixes in larger language units

Knowledge about words in the field of word formation and syntax is always different. In the context of word formation, the word is the largest linguistic unit, but in the context of syntax, the word is the smallest component of grammar (Kridalaksana, 2008).

The relationship between morphology and semantics lies in the meaning of morphemes. A morpheme is the smallest component that has a meaning. The appearance of this morpheme and the meaning of the word seems to cause the occurrence of another morpheme. The resulting meanings are called semantics. When analysing morpheme semantics, word formation naturally also needs semantic support.

SIMILARITIES BETWEEN CHINESE AND MALAY AFFIXES

Table 1.1 Classification of the Similar Meanings of Prefixes and Suffixes in Chinese and Malay

Chinese	Malay	Categorical Meaning	Examples
第(dì)	Ke-	Represents the ordering of numbers	第三 (ketiga/third)
学(xué)	-logi	Refers to some kind of knowledge or method	社会学 (sosiologi/sociology)
化(huà)	-isasi	Means to have "process"	现代化 (modernisasi/modernize) 机械化 (mekanisasi/mechanize)
性(xìng)	-wi -i -iah -if	It mainly forms adjectives, means"....the nature of"	自然性 (alamiah/ naturalness) 科学性 (ilmiah/Scientificity), 有效性 (efektif/effectiveness)
者(zhě) 员(yuán) 家(jiā) 手(shǒu)	Pe- Peng- Peny- -wati	It refers to a person who has a certain occupation or status, and the Malay suffix "-wati" refers to a woman	舞蹈者 (penari/dancer) 女工作者 (karyawati/workwoman) 运动员 (Olahragawan/athlete) 艺术家

	Pen-		(*seniman*/artist)
	-man		车手 (*pemandu*/driver)
	-wan		
度(*dù*)	*-itas*	Means "nature" or "degree"	知名度 (*popularitas*/popularity) 弹性度 (*elastisitas*/elasticity)
主 义 (*Zhǔyì*)	*-isme*	Means "Ideology" or "social system"	理想主义 (*Idealis*/idealism) 无政府主义 (*premanisme*/anarchism)
	-ism		
非(*fēi*)	Non-	It means "negative"	非党(nonpartai/non-party), 非金属 (nonmetal/nonmetal)
反(*fǎn*)	*Anti-*	Means "opposite to..."	反常 (*abnormal*/abnormal) 反科学 (*antisains*/antiscience)
	Ab-		
超(*chāo*)	*Super-*	Means "out of the ordinary", "beyond certain limits, unrestricted"	超自然 (*supraalami*/supernatural) 超系统 (*suprasistem*/supersystem) 超声 (*ultrasonik*/ultrasonic)
	Supra-		
	Hiper-		
	Ultra-		

多(duō)	Multi	Indicates "more than one"	多媒体 (*multimedia*/multi-media)
	Poli-		一夫多妻 (*poligami*/polygamy)
单(dān)	Mono	Means "single"	单语 (*ekabahasa*/monolingua)
	Eka		单轨 (*monorel*/monorail)
双 (shuāng)	Dwi	Means "double"	双语 (*dwibahasa*/bilingual) 双用 (d*wiguna*/dual-purpose)

Table 1.1 shows that Chinese and Malay prefixes and suffixes are similar in terms of categorical meanings. This chapter finds that most of the similar categories of prefixes and suffixes in Malay come from foreign affixes. For example, the Malay affix "-*logi*", "-*isasi*"," –*isme*", "-*itas*", "-*if*", " *mono*-", "*non*-", "*supra*-", "*multi*-", "*poli*-" and the Chinese affix "学"、"化"、"主义"、"性"、"度"、"单"、"非"、"超"、"多"、"双" are derived from the English affix"-logy", "-isation", "-ism", "-ity", "-ive", "mono-", "non-", "super", "multi", "poly". The similarity of foreign affixes in the two languages is the highest both Chinese and Malay have absorbed a large number of foreign words. Secondly, the only affixes found to be completely unimported are "*ke*-" in the Malay prefix and "第~" in the Chinese prefix, both of them indicate the ordering of number, such as: "第三"(Third),"第六"(sixth),"第九"(ninth) can also form corresponding words like "*ketiga*", "*keenam*",

"*kesembilan*" in Malay. In addition, there are Chinese affixes that refer to people, such as "者"," 员","家","手" which are appended to the root of the word in usage, and the Malay affixes "-*man*", "wan" and "-*wati*", which are also used as suffix. However, Malay affixes that refer to people, such as "*pe-*"，"*pen-*", "*peng-*" and "*pel-*" can also be named as prefixes.

Due to the similarity of the two languages in the affix category, learners can easily develop the phenomenon of language transfer when learning a language. For instance, the prefix "第(*dì*)" in Chinese and "*ke-*" in Malay are both used in conjunction with numbers to express the order of numbers, such as "third (*ketiga*), fourth (*keempat*) and seventh (*ketujuh*)". For instance, the suffix "学(*xué*)" in Chinese can also correspond to "-*logi*" in Malay, such as "生 物 学 (*Shēngwùxué/ biologi*),社 会 学(*Shèhuìxué/ sosiologi*)". In addition, Yin (2011) compared the functions of synonymous affixes in modern Chinese and listed the Chinese affixes representing human beings. In Malay, there are also a series of affixes representing human beings with similar meanings. For instance, in Malay prefix "*peN-*" when used with "*tulis*" forms "*penulis*"(writer), when used with "*bohong*", it forms "*pembohong*"(liar), while "*juru*" and "*terbang*" form "*juruterbang*" (pilot), and when used with "*cakap*", it forms "*jurucakap*" (spokesman). However, the most similar affixes between Chinese and Malay are foreign affixes. English is an international language, so most countries use it as one of the objects for reference in the process of language reference. Since Chinese and Malay have affixes borrowed from English, there will be Malay prefixes such as "*anti*" and "*mono*", which can directly correspond to the English affixes borrowed from Chinese. In addition, the Malay prefixes such as "*bi*" and "*tuna*"

borrowed from other languages also have similar meanings to the English ones borrowed from Chinese.

DIFFERENCES BETWEEN CHINESE AND MALAY AFFIXES

From the point of view of quantity and category, Chinese has more affixes than Malay. In addition, Chinese has "quasi-affixes" while Malay does not recognise the concept of "quasi-affixes". Quasi-affixes are the speciality of Chinese affixes, not only because the number of quasi-affixes is quite abundant, from the point of view of the words formed by quasi-affixes, but most of them are nominal, many nouns and verbs, adjectives, etc. are relatively much less (Chen，2001). This is related to the semantic features of the class affixes themselves: Class prefixes are mostly limited to explaining things, and class suffixes themselves have mostly evolved from nouns. This situation is helpful for scholars to identify parts of speech based on word formation. Although Chinese and Malay affixes have also absorbed a large number of foreign language affixes, they exhibit the characteristics of rapid localisation after the absorption of foreign language affixes, starting from Chinese. Therefore, even if the affixes are absorbed by English affixes, there are differences in the combination of foreign affixes in the two languages. Bloomfield (1984) pointed out that "languages differ more morphology than syntactically", which means that morphology structure is more complicated than the syntactic structure. Based on the word formation of Chinese and Malay, the differences between Malay and Chinese are as follows:

Firstly, prefixes and suffixes clearly have a fixed role in word formation in Chinese or Malay, but the formation of word affixes in Malay is actually a bit complicated. When different affixes are attached to the word root, the pronunciation, character pattern and meaning change. For

instance, the root of "*belajar*" is "*ajar*" (learn), which is formed with the prefix "*ber-*". After the processing of word formation, "*ber +*" becomes "*bel*". There is also "*ajar*" and prefix "*per-*" to form "*pelajar* (Student)", the word root "*ajar*" with the suffix "*-an*" constitute "*ajaran* (teaching)". In addition to what has been described before, "*ajar*" has a different meaning if it is combined with other affixations, such as: "*mengajar* (teach)", "*terpelajar* (educated)", "*pengajar* (teacher)", etc. It can be seen that Chinese word-formation is not as complicated as Malay. In Malay word-formation, different additional components do lead to changes in the meaning and function of each word.

Secondly, the prefixes and suffixes of Malay can be formed simultaneously, i.e. confixes, whereas there are no such peculiarities in word formation in Chinese. There are 9 typical confix in Malay, such as *"meN-kan", "meN-i", "memper-kan", "Memper - i", "peN - an", "per - an", "ke - an", "ber - an", "se - nya"*.

Table 1.2 the word-formation form of the confix

Prefix+word root+suffix = confix

The composition of affixes should also pay attention to an important point, namely the same word root. If the additional components before and after the root are different, their meaning or function changes, e.g. "*baik*" (good) as a word root.

(1) *memper- + baik + - i* ⟶ *memperbaik*: Correct, put right, repair
(2) *per- + baik + -an* ⟶ *perbaikan*: repair and maintain, improve and perfect

(3) *ke- + baik + -an* ⟶ *kebaikan*: good, conscience, goodwill

(4) *ber- + baik + -an* ⟶ *berbaikan*: become reconciled

(5) *se- + baik + -nya* ⟶ *sebaiknya*: had better

Thirdly, if Chinese and Malay prefixes and suffixes are translated and compared, there are also differences. For example, "老" (lǎo) in the Chinese prefix is translated as "*tua*" in Malay, which refers to old people or old things. When the prefix "老~" is attached to different root word, its meaning is different. when the prefix "老" and "鼠" (shǔ/rat) are the root of the noun to form "老鼠" (mouse), its translation only lies in the root -- (rat = *tikus*). Such as: "Old" in Chinese prefixes, Malay translations as "*tua*", referring to older people, or old things, currently "old" is attached to different roots, and its meaning is different. There are several concept: when the prefix "old" and the noun root "rat" form "mouse", translating it into Malay only needs to translate the root word "鼠" to "*tikus*" to express the Malay meaning of mouse. The prefix "老~" is also used to attach the monosyllabic surname, such as "刘 (Liú)" to form "老刘 (LǎoLiú)", and this word-formation is generally used among older people, with a "cordial feeling", but *LǎoLiú*, there is no such appellation in Malay. The prefix "老~" can also refer to relatives or status, showing respect for elders, such as: "老总 (lǎozǒng/president)", "老妈(Lǎomā/ mother)", translated into Malay also only translate the root word - (总裁 *zǒngcái*= *Direktur Umum*), (妈 = *Ibu*); The prefix "老" and the numeral root of "三(sān)" form "老三 (Lǎosān)", meaning the third child in the family, which translates to "*saudara (brothers and sisters)*" and "*ketiga* (thirdly)", that is " *saudara ketiga*" in Malay. This shows that the prefix "老" in Chinese is polysemy, and there is only one corresponding word "*tua*" in Malay. When "老" is combined with other

root word, there is no corresponding concept in the formation of words in Malay.

Fourth, there are many quasi-suffix in Chinese that are engaged in certain activity, profession or identity, such as *"者 (zhě)"*, *"员 (yuán)"*, *"手 (shǒu)"*, *"家 (jiā)"*, *"长 (zhǎng)"*, *"师 (shī)"*, *"徒 (tú)"*, *"迷 (mí)"*, *"星 (xīng)"*, *"鬼 (guǐ)"*, etc., in Malay has *"man -"*, *"wan"* and *"- wati"*. The special suffixes of Malay is *"-wati"*, which is characterised by the implied meaning of female. There is no such special word-formation in Chinese.

According to Lado (1957), learners feel more relaxed and at ease when their knowledge of the language is close to their native language, learners. If it is different from the mother tongue, it will be difficult to learn (Yu, 2004). But this argument is not absolute. Although there are many similarities between Chinese and Malay affixes so that learners can familiarise themselves with each other's languages faster when learning, at the same time, the differences in the characteristics of the two languages lead learners to overuse these similar affixes when learning. For example, although Chinese absorbs a large number of foreign affixes, especially English affixes, like Malay, Chinese has the characteristic of rapid localisation after absorbing foreign affixes, so even if the affixes are also absorbed from English, the collocation objects of the two languages are not the same. For example, Chinese affixes of the same type also correspond to a number of English affixes with the same categorical meaning, depending on the situation. These situations often pose major problems for learners, leading to error analysis, and the affixes are frequently used. For example, the Chinese suffix "性(*xìng*)" also corresponds to the English "-ness", "-ity", "-ance" and so on, and the English "sub-" can be used to correspond to the

Chinese prefixes "亚" (*yà*) and "次" (*cì*). In English, for example, "disprove" and "disagreement" are translated into Chinese, "反正(*Fǎnzhèng*)" and "不同意(*Bùtóngyì*)". "non-mental" and "nonsmoker" translated as Chinese "非金属(*Fijīnshǔ*)" and "不吸烟的人 (*Bùxīyān de rén*)". Although both Chinese and Malay have adopted similar affixes from English, the affixes of the two languages differ in their usages, so learners can easily get confused when learning. For example, when using affixes of the negation class, which of the Chinese negative affix "非(*fēi*), 不(*bù*), 零(*líng*), 无(*wú*), 伪(*wěi*)" should be used, Should it be "不科学 (*bùkēxué*/unscientific)", "伪科学(*wěikēxué*/pseudoscience)" or "非科学(*fēikēxué* /non-science)" and so on.

Chinese affixes and Malay affixes seem to be similar, but only in morphology. Since there is no one-to-one correspondence between the two languages, the positive transfer from the mother tongue will be much greater than the negative transfer when the learner learns. For example, although the Malay *"juru-"* can be corresponding to the Chinese suffix *"师(shī)"*, there are also words such as 摄影师— *shèyǐngshī* (*jurugambar*/photographer), 工程师- *gōngchéngshī* (*jurubina*/architect), 化妆师- *huàzhuāngshī* (*jurusolek*/makeup artist), etc. but in Malay, 销售员- *xiāoshòuyuán*(*jurujual*/salesman), 代言人- *dàiyánrén* (*jurucakap*/spokesman), 打字员-*dǎzìyuán* (*jurutaip*/typist), 潜水员- *qiǎnshuǐyuán* (*juruselam*/diver) are also prefixed with *juru-*. In addition, although the Chinese affix *"第 (dì)"*, like the Malay prefix "*ke*", can be used with numbers, the Malay prefix "*ke-*" cannot be used with "*satu* (one)". It can only be used as "*pertama*"(第一*dìyī*，first)", not as "*kesatu*" (*satu* means one), used with confix "*ke-an*", it can form the word *kesatuan* (unity).

The differences between Chinese and Malay in terms of affixes are essentially as follows: Chinese has only three types of affixes - prefix, infix, and suffix. Malay has confix. In Chinese, only the suffix has multiple affixes, while in Malay only the prefix has several affixes. The similarities and differences between Chinese and Malay affixes lead to the phenomenon of positive and negative transfer of language in the learning process. According to Seven (2020), learning something and making mistakes is part of the process and one of the most effective ways to learn something.

CONCLUSION

Language is alive and is evolving. It replaces and modifies its shortcomings. Affixes are the embodiment of language change. Chinese affixes mostly consist of words, while Malay affixes mostly consist of meaningless bound morphemes. Whether it is an affix or a quasi-affix in Chinese usually has only one grammatical meaning, but most local morphemes in Malay tend to consist of meaningless morphemes, so when used as an affix, it usually has more than one grammatical meaning.

The use of prefixes and suffixes in Chinese and Malay has its own complexities. Chinese is mainly reflected in the meaning of each affix and has a variety of uses. Although the pronunciation or character pattern is different, the form does not lead to a change in the word formation process. In the case of Malay prefixes and suffixes, the complexity is reflected in the fact that the various affixes are agglutinative and can change during word formation according to the different phonetic environment (phoneme).

According to the scope, there is a concept of quasi-affixes in the range of Chinese affixes, without the concept of quasi-

affixes in Malay. Although the two languages differ in terms of word formation and the number of grammatical meanings of affixes, there are still similarities in the meanings of their lexical categories, especially in the foreign affixes of the two languages.

Chinese and Malay affixes have the phenomenon of positive and negative transfer in the learning process due to their similarities and differences. Positive transfer enables learners to accept new words faster, while negative transfer easily leads to the phenomenon of word creation. We hope that this chapter can be of help to learners of Malay and Chinese and that it promotes the recognition and understanding of Malay and Chinese affixes.

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