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AND CULTURE** INTO **LANGUAGE LEARNING**”

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**FAKULTI
BAHASA MODEN
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FACULTY OF MODERN LANGUAGES & COMMUNICATION
فاكولتي بهاس مودرن دان كومونيكاسي

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Integrating Technology, Civilisation and Culture
into Language Learning

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PREFACE

In today's globalized world, communication transcends boundaries, often bringing forth many cultural nuances and linguistic intricacies. This collection of diverse studies delves into various aspects of language, literature, and cultural exchange, offering invaluable insights into the complex tapestry of human expression.

From the captivating drama of "Desperate Housewives" to the profound wisdom embedded in Chinese numerical proverbs, each chapter of this anthology embarks on a unique journey, exploring the features of verbal communication in English, the challenges of translating cultural meanings, and the rich interplay between languages and cultures.

These studies illuminate the dynamic interplay between language and culture through meticulous comparative analyses, shedding light on the semantic evolution of loanwords, the sociolinguistic dynamics of language choice, and the intricate structures of dramatic and literary works.

Furthermore, this collection ventures into the realms of psychology and reception studies, examining how mental health issues are portrayed in literature, how fan fiction is received, and how cultural terms are retranslated in oral epics. Thus, it offers fresh perspectives on the intersection of culture, identity, and representation.

As editors, we are delighted to present this anthology, which stands as a testament to the interdisciplinary nature of language studies and the boundless possibilities for exploration within the realm of linguistic and cultural exchange. We extend our deepest gratitude to the contributors whose scholarship has enriched this volume, and we hope that readers will find inspiration and enlightenment within its pages.

Mohd Sukki Othman & Roslina Mamat
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FEATURES OF HEDGES IN ENGLISH VERBAL COMMUNICATION FROM *DESPERATE HOUSEWIVES*

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Abstract

Language inherently contains fuzziness, evident in verbal and written communication. Hedges significantly contribute to this, attracting substantial scholarly attention in linguistic fields. The objectives are to examine the features of hedges used in verbal communication, as depicted in the American TV series *Desperate Housewives*, regarding their frequency, situations, interpersonal functions, and the factors influencing their daily use. A mixed method of quantitative and qualitative approaches was employed, and 60 examples of hedging practice across five seasons of *Desperate Housewives* were selected to be analyzed systematically based on the Adaptation Theory. The findings are as follows: (1) evaluating the occurrence rate of plausibility shields and adaptors higher than rounders and attribution shields; (2) hedges' prevalent use in sensitive, embarrassing, or awkward topics or situations; (3) hedges demonstrated language's adaptability in meeting contextual demands, managing threats to social image, altering truth, and facilitating polite or euphemistic expressions. Factors influencing hedge use include conversational context, motivation, social dynamics, emotional states, and cultural backgrounds from the physical, mental, and social world. It contributes to an enriched understanding of pragmatics by exploring hedges, aiding English learners in comprehension and practical usage, and establishing a robust theoretical foundation for analyzing hedges within spoken discourse. Future studies can focus on analyzing hedges from extensive real-life conversations, comparative exploration of hedge usage in different languages, and refining methodologies and linguistic frameworks.

Keywords: Hedges, Adaptation Theory, Pragmatic functions, Desperate Housewives

1.0 Introduction

Hedges, a significant natural language aspect, have received substantial attention in linguistic research. Hedging expressions modify the proposition's degree or even truth value and mitigate knowledge claims by allowing the writer to express tentativeness and possibility (Hyland, 1996). Research on hedges spans various linguistics domains, such as semantics, pragmatics, translation, cognition, cross-culture, etc. (Brown & Levinson, 1987; Johansen, 2020; Lakoff, 1973; Prince et al., 1982; Raphalen et al., 2022; Salager-Meyer, 1994; Varttala, 1999).

Previous researchers have already recognized the importance of various fields, such as academic discourse (Schmauss & Kilian, 2023), cross-linguistic acquisition (Hinkel, 2005), business and corporate communication (McLaren-Hankin, 2008), legal writing (Vass,

2017), newspaper (Carretero, 2023). Moreover, the correlation between hedging strategies and language comparisons, notably in diverse writing materials and contexts, has been widely acknowledged (VASS, 2017). While the studies on hedges applied in verbal language remain limited, mainly referring to educational materials (Rahmatillah et al., 2022), public speech (AL-Jawadi, 2022; Tashi et al., 2018), medical communication (Prince et al., 1982), and everyday conversations (Rosanti & Jaelani, 2015).

Although many scholars have explored hedges from various perspectives, there has been less in-depth and comprehensive study of verbal interaction in everyday discourse. This limitation is due to the difficulties in obtaining easy access to actual speech as raw data (Cychosz et al., 2020). Remarkably, there is a lack of explication regarding the contexts and scenarios in which hedges are routinely used and the factors that influence the use of hedges in discourse. Given these gaps, the study intends to investigate the features behind using hedges in everyday conversation, focusing on the dialogues from the American television series *Desperate Housewives*.

2.0 Literature Review

2.1 Study on the Definition of Hedges

The term "hedges" as a linguistic concept, was first proposed by Lakoff (1973) in his article "Hedges: A Study in Meaning Criteria and the Logic of Fuzzy Concepts." He defined the term from the point of view of language philosophy "For me, some of the most interesting questions are raised by the study of words whose meaning implicitly involves fuzziness – words whose job it is to make things fuzzier or less fuzzy. I will refer to such words as hedges" (Lakoff, 1973, p. 471). He viewed hedges as context-dependent lexical elements, emphasizing context's pivotal role in their interpretation. He focused on the logic of terms like 'sort of' and 'rather,' prioritizing their logical properties over their communicative function, and he also argued that hedges' role in adjusting truth levels to render expressions variably true or false.

Furthermore, Brown and Levinson (1987) indicated that hedges are modifiers that amplify or moderate an utterance's membership degree in a set. Hyland (1998) further perceived hedges as "any linguistic means used to indicate either (a) a complete commitment to the true value of an accompanying proposition, or (b) a desire not to express that commitment categorically." (Hyland, 1998, p. 133). While hedges, particularly in scientific works, might ensure the ratification of scientific claims by lowering the possibility of rejection on subjective grounds, the writer offers a justification for expressing doubt and tentativeness.

In recent years, definitions of hedges have developed from various linguistic perspectives. Hedges, within linguistic contexts, perform function as mechanisms to refrain from absolute commitment to a proposition (Adrian & Fajri, 2023); or to introduce shades of meaning, offering communication objectives by qualifying or limiting the assertion's certainty (Schmauss & Kilian, 2023). This rhetorical strategy attenuates the strength of expression, signifying an intentional lack of commitment to the truth of a proposition or a deliberate avoidance of complete assertion (Johansen, 2020). Throughout history, linguists have offered diverse definitions from various perspectives, occasionally challenging

comprehending hedging processes. Thus, the inherent complexity of hedges constraints necessitates a thorough study to comprehend their features effectively.

2.2 Classification of Hedges

The typical classification of hedges in linguistics can vary depending on the perspective and criteria used. Mainly, they were categorized into grammatical (Varttala, 1999; Zadeh, 1973) and functional (Hyland, 1996; Prince et al., 1982; Salager-Meyer, 1994) perspectives. Grammatical hedges express uncertainty or probability, while functional hedges soften speech for politeness (Lewin, 2005). In addition, previous grammatical classifications lacked contextual validation, potentially undermining their credibility. Over recent years, hedges have been viewed as a pragmatic rather than a purely semantic phenomenon. Contextualizing hedges aids in understanding their communicative role in various contexts and genres (Yu & Wen, 2022). Hedges serve various functions in communication, including personal evaluation, limitation expression, and hesitation (Rahmatillah et al., 2022), and their usage also varies based on context and genre, influencing the distinctions found in academic discourse versus informal spoken conversations (Raphalen et al., 2022). Overall, Prince et al. (1982) classification was the most widely acknowledged and highly recognized research grounded in a pragmatic spoken discourse analysis. It provided a reliable framework in the field of linguistics.

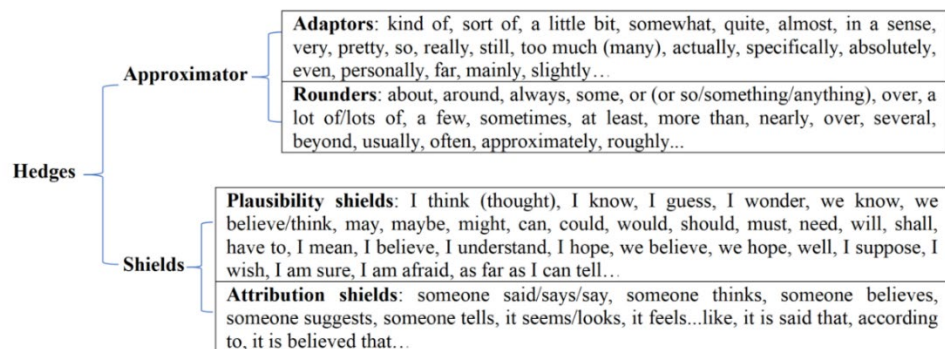


Figure 1: Classification from Prince et al. (1982)

Approximators and shields are the two main types of hedges accordingly. Approximators can impact how speech patterns and conversations understood in different communicative contexts. They can change the truth value of the discourse or provide a certain amount of modification based on the given facts, which permits various changes to the original discourse. The approximators are further divided into adaptors and rounders. Adaptors refer to amending the original meanings of discourse to make them seem closer to reality, such as 'kind/sort of', 'a little/bit', and 'somewhat'. Rounders may introduce specific variations to limit the scope of precise concepts, such as 'about', 'around', or 'roughly' (Prince et al., 1982).

Shields, in contrast, rather than changing the discourse's content or truth value, subtly reflect the speaker's reluctance or uncertainty, which modifies the tone and attitude conveyed. Shields consist of plausibility shields and attribution shields. Plausibility shields

indicate the speaker's assumption or attitude towards a proposition, influencing the tone without affecting the truth value, involving language like 'I suppose,' 'I wonder', or 'I am afraid'. Attribution shields express the speaker's attitude by citing others' opinions indirectly, such as 'according to,' 'it is said that,' or 'someone said that,' attributes the proposition to another source, thereby subtly signifying the speaker's confidence in its truthfulness without claiming direct responsibility. This classification provides a comprehensive insight into the function of mitigating language in discourse structures and the implications they introduce to interpersonal communication (Prince et al., 1982).

Numerous studies consider Prince's functional perspective categorization one of the most influential models due to its exceptional operability and clarity (Millán, 2008), which incorporates multiple essential criteria like proposition, truth value, and modality. It also offers a structured framework covering various functions and types of hedges, making it well-suited for the detailed analysis of informal conversations. Thus, the adoption of Prince et al.'s taxonomy was employed in this study.

3.0 Methodology

3.1 Research Objectives

By adopting the quantitative and qualitative methods, the objectives of the study were to examine the frequency of various hedges and the most frequently used hedging expressions, to investigate the consistent situations, and to explore the functions of hedges on diverse conversations and factors influencing the use of hedges in American TV series *Desperate Housewives*.

3.2 Research Population and Sampling

Desperate Housewives was chosen for its unique blend of drama, comedy, and mystery, providing a genuine portrayal of middle to upper-middle-class life with favorable economic conditions. The TV series reflected family challenges through the lens of women's paradoxical unity against a patriarchal society. Notably, previous studies highlighted the prevalence of hedges in female language (Ajmal et al., 2023; Rosanti & Jaelani, 2015). Thus, *Desperate Housewives* is adaptable for the hedges study due to its intriguing storytelling, daily life scenarios, and exploration of female characters.

The study used two approaches of sampling: random probability sampling and purposive sampling. Random probability sampling was used to ensure that each member of the population had an equal and independent chance of being chosen. Hence, hedges were first identified and then rated by frequency from the subtitles of seasons one to five of *Desperate Housewives* with 572,452 words, and then 60 examples were chosen randomly across five seasons. Besides, purposeful sampling was involved in selecting examples to address the study topic deliberately. Twelve examples were purposely picked to explain the features and pragmatic functions.

3.3 Research Instruments and Procedures

The software AntConc was applied to identify hedges and calculate the frequency of hedging expressions because it is a powerful corpus analysis tool, with features like concordance, keyword, and collocation analysis, dispersion plots, N-gram analysis, word frequency analysis, thematic analysis, etc.

The procedures initially involved the software AntConc to identify and count the high-frequency hedges of four types: adapters, rounders, plausibility shields, and attribution shields, according to Prince et al.'s classification. Second, each subcategory was ranked for detail respectively. Subsequently, 60 examples from the top frequencies of four types were randomly selected. AntConc was adopted to mark these examples in different contexts, facilitating the analysis of different situations and features of hedge use in conversations. Next, it concluded the most common impersonal situation using hedges; further, following a comprehensive understanding of hedge use across contexts, pragmatic functions were analyzed with the theoretical frameworks of Adaptation Theory, with the specific 12 examples to make the demonstration. Ultimately, it unveiled factors influencing the use of hedges from social, mental, and physical dimensions.

3.4. Adaptation Theory

Adaptation Theory was adopted as the theoretical framework of current research. It provided a complete introduction to its fundamental concepts, which included linguistic choices, three features of language, and four angles of investigation (Verschueren, 1999).

According to Adaptation Theory, language can be regarded as one of the adaptive behaviors of humans. Three interrelated properties of language underlie our choice-making possibility: variability, negotiability, and adaptability. Firstly, "Variability is the property of language which defines the range of possibilities from which choices can be made" (Verschueren, 1999, p. 59). Second, "Negotiability is the property of language responsible for the fact that choices are not made mechanically or according to strict rules or fixed-function relationships, but rather based on highly flexible principles and strategies" (Verschueren, 1999, p. 59). Last, "Adaptability is the property of language which enables human beings to make negotiable linguistic choices from a variable range of possibilities in such a way as to approach points of satisfaction for communicative needs" (Verschueren, 1999, p. 61).

He also indicated that language use can be investigated from four angles: contextual correlates of adaptability, structural objects of adaptability, dynamics of adaptability, and salience of the adaptation processes. For contextual correlates of adaptability identified, elements within the communicative context, ranging from physical surroundings to social dynamics and mental states, require linguistic context for interadaptable communication.

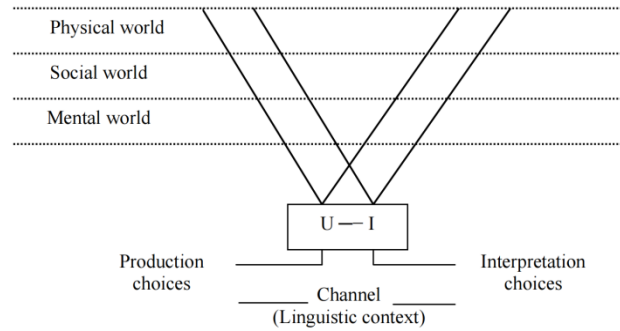


Figure 2: Contextual Correlates of Adaptability

In this model, communicators in this concept engage in physical, social, and mental dimensions, impacting language choices. The language-external motivations or constraints influencing linguistic choices arise from these three worlds, too. Meanwhile, the linguistic context, or channel, is within which the language-internal reasons can be traced. Temporal and spatial reference are the two critical components of the physical world. Temporal reference refers to the time of events. Spatial reference represents the place where the event happens. The social world contains principles and norms that regulate participants' linguistic behaviors in communication, and language adapts extensively to the social world with no fixed limits. Factors like social settings, institutions, and cultural aspects play crucial roles. The mental world involves dynamic cognitive and emotional elements, such as personality, emotion, desire, and motivation. Adaptation ensures effective communication by considering the interconnected influence of physical, mental, and social contexts. To make the communication successful, the speakers express and exchange ideas understandably and convincingly using hedges directly and indirectly. Thus, the functions of hedges in the current study can be examined via the lens of Adaptation Theory, emphasizing the dynamic interaction of language choices and contextual factors.

4.0 Results and Discussion

The results mainly focused on the frequency, situation, and function of various hedges used in *Desperate Housewives*. Some specific hedges were employed to unveil certain mental, physical, and social characteristics. Considering communicative contextual correlates of adaptability, the following section involved how the hedges were used to adapt to these three worlds in communication.

4.1 Frequency of Different Hedges Used in *Desperate Housewives*

The normalized frequency was determined by calculating the occurrence rate per 10,000 words to establish a uniform method for tallying hedges. The general formula for normalized frequency was as follows:

$$\text{Normalized Frequency} = \left(\frac{\text{Raw Frequency}}{\text{Total Number of Observations}} \right) \times 10000$$

4.1.1 The Overall Frequency of Four Subtypes of Hedges

According to the calculation of four subtypes of hedges, that is, adaptors, rounders, plausibility shields, and attribution shields based on Prince et al.'s classification, the whole amount, frequency, and proportion of each category of hedges were demonstrated too.

Table 1: Overall Normalized Frequency and Proportion of Sub-types of Hedges

Category of hedges	Sub-types of hedges	Number of tokens	Normalized Frequency	Proportion of Sub-types of hedges
Approximators	Adaptors	6960	121.58	26.47%
	Rounders	3832	66.94	14.58%
Shields	Plausibility shields	11649	203.49	44.31%
	Attribution shields	3850	67.25	14.64%
All hedges		26291	459.27	100%

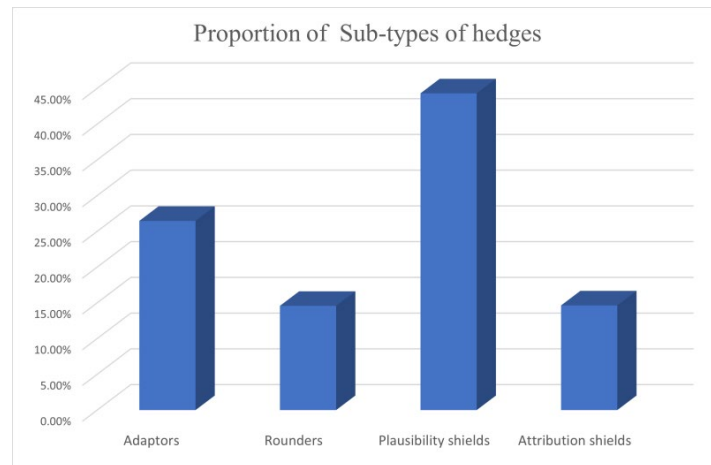


Figure 3: Overall Proportion of Four Sub-types of Hedges

After identifying and categorizing hedges across five seasons of DH, a total of 26,291 hedges were identified among 572,452 words of data. All kinds of hedges appeared approximately 459.27 per 10,000 words in the entire database, and the respective proportion of approximators and shields is 41.05% and 58.95% (Table 1). Figure 3 also shows the overall proportion of four sub-types of hedges. It suggested that characters in *Desperate Housewives* used more shields than approximators in conversations. Overall,

among the four subcategories, plausibility shields dominate, followed by adaptors, while rounders and attribution shields were used least frequently.

4.1.2 The Frequency of Adaptors

Various linguistic hedges and their normalized frequencies were presented in the following tables, which were organized from the most to the least frequent expressions. The relevant pie charts were also demonstrated to view hedges comprehensively.

Table 2: Specific Expression and Normalized Frequency of Adaptors

Expression of adaptors	Number of tokens	Normalized Frequency	Proportion of each expression
so/so much/so many	2019	35.27	29.01%
really	915	15.98	13.14%
a little/a bit/a little bit	721	12.59	10.36%
still	517	9.03	7.43%
very/very much	464	8.11	6.67%
too/too much/too many	440	7.69	6.33%
kind of/kinda/sort of/ sorta	396	6.92	5.69%
even	368	6.43	5.29%
actually	339	5.92	4.87%
exactly	216	3.77	3.10%
pretty	211	3.69	3.04%
almost	87	1.52	1.25%
other adaptors	267	4.66	3.83%
all adaptors	6960	121.58	100%

Table 2 indicated that "so/so much/so many" took an overwhelming proportion among all adaptors, followed by "really" and "a little/a bit/a little bit", others remarkably "still", "very/very much", "too/too much/too many", "kind of/sort of" also occupy the top frequency.

4.1.3 The Frequency of Rounders

Table 3: Specific Expression and Normalized Frequency of Rounders

Expression of rounders	Number of tokens	Normalized Frequency	Proportion of each expression
some	989	17.28	25.81%
or/or so/something/anything	960	16.77	25.05%
always	409	7.14	10.67%
around	285	4.98	7.44%
over	219	3.83	5.72%
a lot of/lots of	190	3.32	4.96%
a few	186	3.25	4.85%

sometimes	133	2.32	3.47%
at least	108	1.89	2.82%
about	104	1.82	2.71%
more than	91	1.59	2.37%
nearly	20	0.35	0.52%
other rounders	138	2.41	3.60%
all rounders	3832	66.94	100%

Hedging expressions, such as "some", "or/or so/something/anything", and "always" all together take a proportion of nearly two-thirds of the whole rounders. Rounders that restrict a range of numbers like "at least", "more than" and "nearly" are relatively small proportions (table 3).

4.1.4 The Frequency of Plausibility Shields

Table 4: Specific Expression and Normalized Frequency of Plausibility Shields

Expression of plausibility shields	Number of tokens	Normalized Frequency	Proportion of each expression
can	3321	58.01	28.51%
would	1396	24.39	11.98%
could	1199	20.94	10.29%
I think(thought)	1082	18.90	9.29%
I know(knew)	1025	17.91	8.80%
I guess/wonder/suppose/mean	782	13.66	6.71%
should	763	13.33	6.55%
maybe	517	9.03	4.44%
might	342	5.97	2.94%
I am sure/I believe/I wish	251	4.38	2.15%
must	198	3.46	1.70%
probably	194	3.39	1.67%
may	175	3.06	1.50%
I am afraid	68	1.19	0.58%
I understand	56	0.98	0.48%
we know	39	0.68	0.33%
we think	16	0.28	0.14%
as far as I know	12	0.21	0.10%
others plausibility shields	213	3.72	1.83%
all plausibility shields	11649	203.49	100%

According to table 4, plausibility shields show an obvious advantage in their percentage as a whole type and reveal a prominent discrepancy concerning the number of expression tokens. Modality auxiliaries "can", "would", "could", "should", "maybe", "might", and

"may" occupy the top ten, covering altogether more than 65% of plausibility shields. Expressions like "I think/thought" and "I know/knew" are also relatively abundant.

4.1.5 The Frequency of Attribution Shields

Table 5: Specific Expression and Normalized Frequency of Attribution Shields

Expressions of attribution shields	Number of tokens	Normalized Frequency	Proportion of each expression
someone said/says/say	1822	31.83	47.33%
someone tells	665	11.62	17.27%
someone thinks	636	11.11	16.52%
someone believes	302	5.28	7.84%
it seems/looks	193	3.37	5.01%
it feels...like	123	2.15	3.20%
it is believed that	30	0.52	0.78%
according to	8	0.14	0.21%
others attribution shields	71	1.24	1.84%
all attribution shields	3850	67.25	100%

Table 5 shows that attribution shields have the lowest number compared to the other three categories and fewer linguistic expressions. Expressions like "someone said/says/say," "someone tells," and "someone thinks" are regularly used, which account for most attribution shields (table 5).

4.1.6 The Sample of 60 Examples

According to the above results of data analysis, 60 examples of conversations were selected randomly from the top frequencies of four subcategories across the five seasons of *Desperate Housewives*. To simplify the source, each example was marked as season and episode numbers, such as S01E16, in brackets, which referred to the excerpt from season one and episode 16. The following analysis of situations and functions was based on the sample of 60 examples as follows:

Table 6: Sample of 60 Examples Selected from Seasons 1-5

Types	Hedges expressions	Seasons& Episodes (S**E**)	Types	Hedges expressions	Seasons& Episodes (S**E**)
Adaptors	really	S01E16/S02E18 S04E08/S05E15	Plausibility shields	can	S03E22/S01E01 S03E18/S03E21
	so	S02E10/S05E01		could	S03E22/S01E14 S01E16
	a little	S04E08		would	S02E04/S02E21 S03E08
	a little bit	S01E12/S01E02		I was wondering/ I heard	S01E16 S05E07

	sort of	S02E18		perhaps	S02E14/S01E02 S01E09/S05E15
	kinda like	S02E12		maybe /might	S05E15/S03E22 S03E14
	so much	S05E06		I wish/I know/ I think/I mean/ I hope	S01E02/S04E08 S03E14/S01E12 S01E02/S02E08
Rounders	some	S01E16/S03E26 S04E15	Attribution shields	someone say/said/says	S05E08/S04E11 S05E22/S05E24 S01E13
	something	S01E02/S01E12 S05E15		he/she thinks/ someone thought	S04E02 S05E16
	always	S01E01/S04E02 S04E04		according to	S01E09/S03E22
	anything	S01E09		doctor said	S01E12
	sometimes	S02E12		It seems like	S02E18/S02E12

4.2 The Situations of Hedges Used in *Desperate Housewives*

Desperate Housewives was known for its drama, comedy, and mystery mix, so hedges were frequently identified in some delicate or sensitive topics, such as gossip, secrets, social events, relationships, parenting, and workplace dynamics to downplay, navigate, and delicately address sensitive issues, maintaining an image, avoiding taking some responsibility or minimizing tension based on the conversations of 60 examples above. For example, for gossip and rumors, characters would employ hedges to downplay the severity or reliability of potentially hurtful information; so see the following excerpt:

Example 1 (S05E07)

Dave : "You know, *I heard* that Susan and Jackson broke up."
Tom : "*I heard* they got back together."
Mike : "It's not Susan. Stop guessing. Also, get lives."
Tom : "Whatever, Mike,"
Dave : "Just so long as you're having fun."

In another situation entangled in secrets and lies, hedges were used to navigate complex relations without being overly direct or producing substantial ramifications, to check the excerpt as follows:

Example 2 (S01E16)

Bree : "I heard that there's a little black book with the name of your clients in it."
Maisy : "There is."
Bree : "*I was wondering* if, *perhaps*, you could remove Rex's name from that little book?"

Maisy : "Wow. That's a big favor. Those muffins'd better be *really* good."
 Bree : "I have *some* money that I've been putting aside for emergencies. It can be all yours, if you just..."
 Maisy : "Keep my mouth shut?"

Hedges can be used to delicately discuss sensitive themes or avoid confrontation, especially while attempting to preserve a specific image, such as the following example:

Example 3 (S01E02)

Physical : "Bree. Rex *just* called. He won't be able to meet you here today. *Apparently*, there was an emergency at the hospital."
 Doctor : "Oh, well, *I wish* he'd called me."
 Bree : "*He suggested perhaps* you'd like to meet with me by yourself. You've been very quiet in our joint sessions."
 Doctor : "What? Oh, oh, oh, no, thank you. I have *some things* I need to do today."
 Bree : "Are you sure?"
 Physical : "Uh, yeah, I'm sure."

Individuals involved in relationship difficulties often employ hedges to avoid direct confrontation or shirk specific responsibilities, typically stemming from complex relationship, to see the following excerpt:

Example 4 (S03E14)

Lynn Dean : "*Some people might* find the fact that she's here today inappropriate, but *I think* she's a hero. She dared to brave the scorn of those who *might* find her actions questionable or unsavory. Oh, I was gonna ask her to stand, but I see she already has. Susan Mayer, say hello."

In a working environment, hedges were used to navigate office politics or offer feedback while minimizing tension, like the following part:

Example 5 (S04E08)

Orson : "Look, I'm sorry Mike is in such pain, but it's not *really* ethical for me to write him a prescription."
 Adam : "*I know* it's *a little* dicey, but you'd *really* be doing me a big favor.
 By the way, Bree looks great. I haven't seen since I delivered Danielle's baby. Sorry. Your baby."

4.3 Functions of Hedges Practiced in *Desperate Housewives*

According to Adaptation Theory, language use is a continuous linguistic choice process. Communicators may constantly make choices adapting to the context correlated. In the following sections, some examples showed the realization of the pragmatic functions of hedges in *Desperate Housewives* under contextual adaptation.

4.3.1 Maintaining a Better Communication Environment

Hedges can be employed to maintain a good communication environment to make the interaction progress smoothly and cohesively. For example:

Example 6 (S02E08)

Susan : "Hi."
Mike : "Oh, hey Susan."
Susan : "We, uh, got this by mistake." (offers him the letter)
Mike : "Thanks." (opens the letter)
Susan : "**I hope** it's not important."
Mike : "No, it's just a promotion from the Realto. They're having a film festival."
Susan : "Oh, well, **I guess** I've done my good deed for the day."
Mike : "Huh."
Susan : "So **I guess** I'll just head back home. (practically begging for an invitation to stay). Bye."

In this conversation, Susan visited Mike, delivering a letter she intentionally got by mistake as a pretext to initiate a conversation. Susan initially used "I hope" to minimize any inconvenience caused by her unintentional acquisition of the letter. Later, she said, "I guess" to frame her action as a "good deed for the day," creating a more friendly environment. Despite her attempts, Mike failed to grasp her underlying intention, causing Susan to use "I guess" again, indicating her imminent departure while subtly leaving room for Mike to extend an invitation for her to stay. Within this communicative context, these plausibility shields are adapted to the physical world first and the utterance's motivation to the mental world. Thus, hedges mitigated embarrassment, ensuring a cohesive and smooth conversation.

4.3.2. Providing Effective or Precise Information

According to Verschueren (2000), language use, viewed from the angle of contextual correlates of adaptability, communication success lies not in providing more exact information but in delivering an optimal amount aligned with participants' expectations and the specific context. Thus, it involved employing hedging strategies in everyday conversations to adjust utterances and provide practical and contextually precise information. For instance, as follows:

Example 7 (S01E09)

Bree : "They asked me if I loved you."

George : "What did you say?"
 Bree : "I said no."
 George : "Oh."
 Bree : "But *according to* the polygraph, that wasn't exactly true."
 George : "Well, I don't, I don't know if that means *anything*. Polygraphs aren't completely reliable."
 Bree : "I think *perhaps* the machine picked up on *something*, *something* that I wasn't aware of."

George was a murderer who killed Bree's husband actually, but Bree did not know the fact. Before this dialogue, Bree underwent a police polygraph test for potential evidence about her husband's murderer. Upon her return, she discussed the polygraph results with George. Bree strategically employed the attribution shield "according to", conveyed by polygraph outcome, to offer effective information to make the speaker reduce the responsibility. In response, George used the hedge "anything" to avoid confirming the polygraph results. Bree then delicately used the plausibility shields "perhaps" and the rounder term "something" to express her true sentiments. She subtly disclosed her feelings, but the polygraph indicated her romantic feelings for George, aligning with their motivation and relationship. In such cases, hedges represented the speaker's intention by quoting other people's evaluations or offering relevant, effective, or precise information, adapting to the mental and social world.

4.3.3 Maintaining Face and Achieving Self-protection

According to Brown and Levinson (1978), hedges are regarded as a device to avoid disagreement or an expression of negative politeness. The employment of strategic politeness in minimizing threats to face, mainly presents a joint conversational function of hedges. The following example showed hedges to save their face to avoid conflict and achieve self-protection.

Example 8 (S01E02)

Lynette : "Tom and I don't believe in hitting our kids, *I thought* you knew that."
 Bree : "Sorry, I don't know. It won't happen again. Of course, I'm *somewhat* surprised you don't hit them. *I mean* everyone knows they're *a little bit* out of control."

This conversation happened at a friend's gathering, and before the conversation unfolded, Lynette had a request from Bree to take care of her children while she attended to work obligations. In this gathering, Lynette learned from Bree that she had hit her children for their naughty misbehavior. Bree used adaptors like "somewhat" and "a little bit," which correspond to their emotions and social relationships. However, Lynette's twins were indeed out of control, "a little bit" before "out of control" mitigated criticism in this potentially embarrassing circumstance. Bree uses hedges to delicately imply Lynette's children's behavior without causing harm to Lynette's self-esteem. Hedges served as tools for speakers to modify the quantity of information provided while preserving the

communicators' faces, which were also adapted to the mental and social world according to the contextual correlates of adaptability.

4.3.4 Shirking Responsibility

According to Collins (1987), when people hedge against something undesirable in the conversation, they would take steps to protect themselves from potential negative consequences. In problem-solving or dealing with sensitive or unpleasant topics, hedges involve avoiding direct answers or commitments to specific decisions. Thus, people often resort to hedges to distance themselves from responsibility, notably lacking relevant knowledge or information. The following example would be given to prove this function of hedges.

Example 9 (S01E12)

- Bree : "George, I'm so sorry you lost your toe. *The doctor said* it's the middle one, so your balance *shouldn't* be affected. *I mean*, this *really* won't change your life one *little bit*. Please say *something*."
- George : "I've always dreamed that before I died, I would get to kiss a truly beautiful woman. I finally get the chance and I end up blowing off a toe. I'm not surprised. This type of thing always happens to me. And I... I know I will get over it..."
- Bree : "I'm still married to Rex. We're not even legally separated yet."

The conversation unfolded when Bree visited George in the hospital, and both of them were dating before George's accidental gunshot wound. George wanted to kiss Bree when they were dating, but she tactfully avoided it as she did not share the same romantic feelings but remained married to Rex. Under the context, Bree strategically employed the attribution shield by stating, "The doctor said," thereby reducing her responsibility and shifting it onto the doctor. Subsequently, she employed the plausibility shield "I mean" and adaptors such as "really" and "a little bit" to empathize George's emotions. In this specific context, Bree aimed to convey her regret while comforting George, utilizing hedges to shift responsibility and prevent potential conflicts in her relationship with George, which were aligned with the hearer's emotion and their relationship in the mental and social worlds.

4.3.5 Making the Expressions More Polite and Euphemistic

Hedges to shift responsibility and prevent potential conflicts in her relationship with George, conforming with the hearer's emotion and their relationship in the mental and social worlds.

Example 10 (S02E18)

- Officer Thompson : "Actually, I'd like to call you anyway if that's okay."
- Susan : "Oh! Uh, you *seem like a really* sweet guy, in an interesting line of work. But I um I'm not *really* available."
- Officer Thompson : "Oh, you have a boyfriend?"
- Susan : "Um. *Sort of*."
- Officer Thompson : "*Sort of*?"

Susan : "It's hard to explain. Even to myself."

Officer Thompson was expressing romantic love to Susan. However, Susan employed the attribution shield "seem like" and the adaptor "really" to delicately convey her polite rejection of Officer Thompson, emphasizing and softening the tone of her response. Susan further applied the adaptor "sort of" to respond to Officer Thompson, providing a euphemistic reply that avoids a direct yes or no. Susan was unsure about her relationship with Mike, so she used the phrase "sort of" to express her situation. She hoped to supply Officer Thompson with some information about her current condition. The hedging strategy corresponded to emotional and motivational subtleties in the mental world, facilitating a more polite and euphemistic decline regarding Officer Thompson's affection.

4.3.6 Modifying the Truth-value of the Proposition

In some certain contexts, speakers employ hedges to modify the true value of the proposition to hide or reveal the facts, see the example as follows:

Example 11 (S02E12)

Gabrielle : "Hi, Ashley. Remember me? We met earlier?" (stop and observe)
Gabrielle : "Wow, aren't you the little artist? What are those, flamingos?"
Ashley : (sullenly) "No"
Gabrielle : (taken aback) "Well, they're very pretty. It *almost looks like* they're kissing. Funny thing about kissing. It's not just for husbands and wives. *Sometimes* we kiss our mum, or our grandpa. *Sometimes* we even kiss our dog. *Sometimes* we even kiss people who are just our friends. *Kinda like*, a hi-five on the lips, right?"

Gabrielle initiated a conversation with Ashley, a child who was the daughter of Gabrielle's new neighbor. The reason behind Gabrielle's approach was a recent incident where Ashley witnessed Gabrielle kissing her lover, John. Moreover, Gabrielle worried that Ashley might tell others about the kissing issues, especially her husband. Under the context, Gabrielle strategically uses approximators like "almost," "just," "sometimes," and "kinda" to convey a vague meaning and align with the age distance and motivation in their social and mental context. Significantly, repeatedly applying "sometimes", "kinda" and "like" subtly shaped the concept that kissing is commonplace. Thus, Gabrielle employed hedges to craft a story for Ashley, intending to convince her to accept the explanation provided, concealing the truth about Gabrielle's extramarital affair with John. This use of hedging modified the proposition's truth value, aligning with the cognitive and motivational aspects of the social and mental world when concealing some awkward truths.

4.3.7 Remediating for the Lack of Knowledge

Hedges conveyed that a speaker may not thoroughly comprehend the subject they are discussing. When confronted with uncertainty, it is advisable to respond with a cautious and equivocal answer to compensate for a lack of specific knowledge and maintain credibility to some extent.

Example 12 (S03E122)

Lynette : "Is it a concussion?"
Doctor : "No, it's just a bruise."
Lynette : "Oh, good."
Doctor : "But I noticed *something* in your CAT scan that concerns me. You have *a few* swollen lymph nodes in your neck. I want to send you in for a biopsy."
Tom : "A biopsy? Why?"
Doctor : "Have you noticed any change in your appetite lately? Any fatigue, fevers?"
Lynette : "Stop, just stop. What is it you think I have?"
Doctor : "I don't want you to panic. This *can be* any number of *things*."
Lynette : "Is one of them cancer?"
Doctor : "It *could be* lymphoma. We're hoping the biopsy will rule that out. If you look at the CAT scan...you can see this white area here stands out. These are called submandibular lymph nodes. Lymphoma can vary *according to* the type of cell that multiplies and how the cancer presents itself..."

In this conversation, the doctor aimed to deliver an uncertain judgment yet comforting to the patient Lynette. The use of shields like "maybe," "can be," "could be," and "according to" is commonly observed in physician-patient communication, reflecting the need for caution in expressing uncertainty (Caffi, 1999; Prince et al., 1982). Given that the doctor requires additional tests to confirm the diagnosis, hedging communicates the physician's uncertainty to mitigate the statement's impact due to a lack of further information. In the meantime, hedges were also used to comfort the patient's emotions and alleviate anxiety. They considered the occupational and emotional disparities between doctors and patients, which adapts to the spatial, motivational, and occupational elements, aligning with contextual adaptability.

The study mainly explores the features of hedges used in the communication of *Desperate Housewives*, including the frequency of various hedging expressions, the situation of hedges' frequent employment, and the functions of performing hedges. Firstly, according to the four subcategories of statistics, plausibility shields, and adaptors are most widely used in communication. It is possibly due to the widespread use of modal auxiliaries for speech acts in daily conversation and to adapt to motivation and emotion in the mental world. In contrast, the other two types of rounders and attribution shields are comparatively less applied, and the kinds of hedge expressions are also less. Compared to the previous study on verbal conversations, they have a similar frequency of hedges used in daily communication (Coates, 1988; Gao, 2014; J. Liu, 2020); however, the study focused on the written materials, primarily referring to research papers as the object, the frequency, and functions of hedges are different from verbal interaction (H. Liu, 2020; Salager-Meyer, 1994; Samaie et al., 2014; Yang, 2013), they have stated that the modal verbs and attribution shields are top frequently used, and functions performing mainly for remedying the knowledge lack and offer more practical information.

Furthermore, the situations of using hedges frequently are also explored. By observing the occurrence pattern of the top frequent hedges, they are often applied in some sensitive, embarrassing, or awkward topics or situations. The scenarios of gossip, secrets, social events, relationships, parenting, and workplace dynamics are demonstrated to downplay, evade, and delicately address sensitive issues or attain specific effects, as mentioned in the analysis of function part. Additionally, the situation of hedging devices in verbal interaction differs from that of written materials. Written language hedges have always been used in the beginning and conclusion parts to state the indeterminacy or express effective concepts.

The pragmatic functions of hedges used in the daily communication of *Desperate Housewives* are concluded as follows: maintaining a better communication environment, providing effective or precise information, maintaining face and achieving self-protection, shirking responsibility, making the expressions more polite and euphemistic, modifying the truth-value of the proposition, remedying for the lack of knowledge, based on the number of 60 samples random selection from 1-5 seasons, but the examples for explanation are purposefully chosen.

Employing hedges entails a complex cognitive process of thoughtful consideration and selection. Based on the Adaptation Theory, to adapt to its context correlates, factors that affect the function practice of hedging devices may consider physical, social, and psychological aspects when making choices. The majority of communications in *Desperate Housewives* have their specific intentions, which might have adapted to the motivation, emotion, cognition, and personality of the mental world, such as examples 1, 2, 3, 5, 6, 7, 8, 9, 11, 12; besides, some dialogues align with social or interpersonal factors, adapt to the social world, including the gender, relationship, occupation, social, educational or cultural background, even some principles or norms of particular occasions, for instance, examples 2, 3, 7, 9, 10, 11, 12; last, the communicators perform some functions of hedges, which also can consider the temporal and spatial elements, which are supposed to adapt to the physical world, like examples 1, 2, 4, 12, 13. Thus, implementing the function of hedges may adapt to the mental, social, and physical world simultaneously or regarding one or two aspects only. Many conversations can be aligned with the physical aspect, encompassing temporal and spatial factors, which are fundamental and considered common sense for communicators, and further psychological aspects, such as always considering motivational and emotional factors initially, and then the social dimension, particularly relationships, gender, and background factors, comes into play lastly.

5.0 Conclusion

This research examined the everyday communication in *Desperate Housewives*, offering a comprehensive exploration of features of hedging strategy and the reasons behind using hedges. The main findings included: (1) evaluating the occurrence rate of plausibility shields and adaptors higher than rounders and attribution shields; (2) hedges were often applied in some sensitive, embarrassing, or awkward topics or situations; (3) the functions of hedges were discovered: encompass fostering a positive communication environment, delivering precise information, preserving one's face, ensuring self-protection, utilizing politeness and euphemism, modifying truth-value, addressing responsibility, and remedying

knowledge gaps. The study also analyzed physical, mental, and social factors using Adaptation Theory.

Theoretically, it highlights the theoretical validation of utilizing Adaptation Theory to analyze the pragmatic features of hedges, emphasizing their dependence on conversational context. It underscores the significance of adaptation in implementing the pragmatic device of hedging. In practice, the appropriate use of hedges is crucial for smooth and flexible communication, allowing participants to modify truth value, tone, or content. It also emphasizes the necessity of developing pragmatic competence in utilizing the hedges for native and non-native speakers. Furthermore, the findings have significance for second language acquisition, providing insights for a targeted approach for teaching hedging tactics to improve learners' English language ability. Overall, the research contributes to a theoretical understanding of pragmatics and has practical implications for the study of everyday communication and language learning.

The study focused solely on verbal dialog samples from *Desperate Housewives*, highlighting the need for more genuine data to analyze oral language in real-life situations. Moreover, the research predominantly adopts a pragmatic approach, essentially utilizing Adaptation Theory, with a limited emphasis on contextual factors related to adaptation while disregarding other aspects. It suggests future research to widen the perspective by integrating other dimensions such as structural objects of adaptability, dynamics of adaptability, and salience of adaptation processes. In addition, it suggests that other theoretical frameworks, such as cognitive pragmatics, discourse analysis, and interdisciplinary concepts, can be investigated. Ultimately, although the study primarily examined the features of hedges through quantitative and qualitative means, it proposes the need for additional empirical investigations, potentially employing questionnaires or diverse corpora, to further explore the cognitive mechanisms underlying the use of hedges.

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TRANSLATION METHODS FOR TRANSLATING CULTURAL MEANINGS IN CHINESE NUMERICAL PROVERBS

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Abstract

Language can reflect a region's culture, religion, and history (Chen, 2009). Chinese numerical proverbs, as the invaluable gems of China, are characterized by their concise yet profound nature. They encapsulate the essence of Chinese culture, which spans over 5000 years. Moreover, the numerical concepts in the proverbs have a strong connection to the ancient Chinese philosophy, politics, and society. However, many Chinese native speakers tend to overlook the cultural and linguistic significance of numbers in Chinese proverbs. Instead, they opt to translate the proverbs using familiar and widely recognized English words but neglected cultural meanings which indicated by the numerical concepts of proverbs. Therefore, it presents a challenge for non-native Chinese learners to comprehend the cultural meanings of numerical concepts in Chinese proverbs. The consequence will affect learners accurately interpret the numeral concepts without proper understanding cultural meanings of Chinese numerical proverbs from English translation. Based on earlier researches, some translators did not place much emphasis on investigating the cultural significance of numeral concepts. Instead, they often treated numeral concepts as fictional words with no textual reference. Thus, this study examines the translation methods used to convey the cultural significance of number concepts in Chinese proverbs. It utilizes Venuti's translation theory (1995) and Wu Huiying's (1995) conceptual framework on numeral concepts from the aspect of Chinese culture. Qualitative research methods are applied to gather and analyze research data. In this study, text analysis is employed to identify and explain numerical concepts in Chinese numerical proverbs. This analysis aims to reveal the cultural meanings of Chinese numerical proverbs and its relationship with the ancient culture and practices of ancient China society. A test on the translation of Chinese numerical proverbs is applied to assess understanding of target respondents from major translation in understanding Chinese culture, translation methods, and strategies used for the translation of Chinese numerical proverbs. The findings of this research will contribute to identifying relevant translation methods can be used to convey cultural meanings of Chinese numerical proverbs and resolve issue of cultural loss in the translation between Chinese and English.

Key words: Chinese numerical proverb, numerical concept, translation methods, cultural loss, cultural meaning

Introduction

1.1. Definition of Chinese numerical proverbs

Before delving into the definition of Chinese numerical proverbs, the initial step involves elucidating the meaning of Chinese proverbs. As per the book 《辞海》 (An Unabridged, Comprehensive Dictionary), these proverbs are elucidated as a form of commonly used words, constituting fixed expressions known to everyone. Most of them are comprised of four characters in Chinese, with diverse organizational forms and varied sources. Additionally, as per the "《现代汉语词典》 (the Modern Chinese Dictionary)", these proverbs are defined as stereotyped phrases or concise sentences that people have long been accustomed to. It can clearly be condensed into a brief definition of Chinese proverb that they are originating from ancient Chinese culture, society, and history, and widely utilized in daily life.

Therefore, the definition of Chinese numerical proverbs encompasses a unique category of expressions within Chinese idioms. These proverbs are characterized by the use of numbers, which serve to not only represent specific numerical values, but also convey deep cultural implications and rhetorical significance.

The Chinese numerical proverb "万无一失" can be exemplified to demonstrate the characteristics of proverbs. Its origins can be traced back to ancient Chinese texts such as "The Biography of Huaiyin Hou" in the book "Records of the Grand Historian" by Sima Qian during the Western Han dynasty, and "七发" by the Han Dynasty rhetorician Mei Cheng. These origins emphasize the proverb's focus on perfect preparation and unwavering confidence through the use of hyperbole. In this proverb, the Chinese character "万" (wàn), symbolizing ten thousand, denotes extensive preparations, while the character "一" (yī), representing one, signifies the absence of error. It conveys the notion that no mistake will occur when thorough preparations are made. This example highlights that the numerical concepts in the proverb carry not just semantic meaning, but also cultural significance.

1.2. Translation methods and strategies

Translating Chinese cultural loaded words, such as proverbs, slangs, or other words containing Chinese special culture, is a long and challenging process (Sun, 2009). Due to the semantic and cultural connotations of the concept of numbers facing a cultural mismatch in the English language system, it is important to accurately translate the cultural meaning of the Chinese numerical proverbs. For instance, the popular translation context of the proverb "not risk at all" does not contain any numerical concept translation, which may confuse foreign students studying Chinese as a second language.

1.3. Research Objectives

This study aims to delve into the origins of Chinese numerical proverbs in order to uncover the cultural meanings of the numeral concepts in those Chinese proverbs at a deeper level.

1.4. Research Questions

How to identifying the cultural meaning of numbers in Chinese idioms in the source language?

1.5. Significance for this study

This research has the potential to assist non-native Chinese learners in incorporating cultural elements into their understanding of Chinese numerical proverbs. It also functions as an effective tool for engaging in cross-cultural communication using Chinese and English within the context of foreign language learning.

Literature Review

2.1 Existing literature

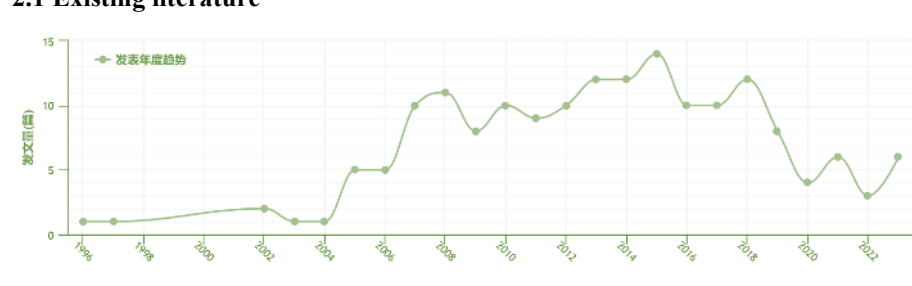


Fig 1. Publication trends in research related to Chinese numerical proverbs

The influence of Chinese numerical proverbs on the Chinese vocabulary system is substantial, as shown in Figure 1. From 1996 to 2005, there was a growing trend among scholars to study Chinese numerical proverbs. There is a controversy about the function and role of number conception in Chinese proverbs. Some scholars (Ding, 2003; Gao, 2013; Li, 2013; Ma, 1999; Yuan, 2013) view number conception as imaginary or function words with only abstract meanings, while others (An, 2005; He et al., 2022; Shi, 2015; Tang & Liu, 2010; Wang, 2012; Wu, 1995) believe that it is linked to traditional Chinese culture and philosophy. They argue that the number conception is influenced by Chinese history, cultural background, ethnic preferences, ancient society, and even environmental factors.

2.4 Research gaps

Specific challenges exist when studying Chinese numerical proverbs, including potential cultural loss during translation and limited acceptance by foreigners due to cultural imbalances. Foreigners learning Chinese as a second language may struggle due to differences in cultural backgrounds, leading to confusion and misunderstanding of numeral conceptions. This results in significant cultural and knowledge gaps between Chinese and Western cultures. The connection between Chinese numerical proverbs and ancient Chinese culture and philosophy is well-established. Wu (1995) delved into the number conception within Chinese ancient philosophy and culture, revealing strong links to ethnic preferences, beliefs, and behaviors. However, Wu primarily focused on the cultural aspects of the numeral conception and neglected to connect it to the proverbs themselves.

2.5 Current study

This study seeks to examine the cultural significance of numerical concepts in Chinese proverbs and investigate the correlation between cultural meaning and numerical concepts. It aims to offer a comprehensive review of Chinese numerical proverbs, covering their origins, cultural and semantic meanings, and the role of numerical concepts in the structure of the proverbs. The study not only explores the significance of numerical concepts in Chinese culture, but also analyzes them from an origin's perspective in conjunction with the cultural elements in the proverbs.

Methodology

3.1 Translation theory

This study has employed two theories. The first one is Wu's(1995) theory on Chinese numerical concepts, which provides a clear explanation of numeral concepts in proverbs within the context of Chinese philosophy and thoughts. This theory facilitates the exploration of the relationship between numeral concepts and Chinese history and culture. The second theory is Venuti's(1995) theory, which encompasses the translation theories of Domestication and Foreignization. Within these two primary translation strategies, there are several translation methods, with the most popular being literal translation and free translation. The former involves translating Chinese numerical proverbs word by word, while the latter primarily focuses on the semantic meaning of the proverbs. Each method has its own advantages and translation challenges.

3.2 Data collection

This study delves into the cultural significance and examines the correlation between Chinese numeric sayings and semiotic attributes. Previous research has relied on dictionaries as secondary sources to identify and gather Chinese numeric sayings (Y. Li, 2013; Tang & Liu, 2010; T. Wang, 2007; Zhao, 2012). Therefore, this research also selected the 2nd edition of the "Dictionary of Chinese Proverbs," published by Chongwen Publishing House, as well as two professional online Chinese platforms: Hanyu Great Dictionary and Thousands of Chinese Studies.

Findings and discussion

There is an example for literal translation method which translated the numeral concepts based on the origins of the proverbs and make some improvements in transferring the cultural meaning in Chinese numerical proverbs.

The first one is the proverb of “一呼百应”, which popular translation is “a hundred responses to a call”. The Chinese number “一” (yī) denotes the quantity of one, connoting the semantic meaning of a single individual. Similarly, the Chinese character “百” signifies a large group of people or followers, conveying the semantic meaning of numerous individuals. Both figures carried the semantic meanings of noun, Individual and numerous people. The proverb illustrates the influential impact of a single individual, as symbolized by the image of one person making a call and a hundred people responding.

The origin of this proverb can be traced back to 《韩诗外传》 (Han Shi Wai Zhuan: Hanying's Illustrations of the Didactic Application of the Classic of Songs) written by Han Ying in the Han dynasty. This book contains a collection of 360 anecdotes, moral sermons, ethical norms, and practical advice. The original sentence is traced from chapter 5, which states, "当前快意, 一呼再诺者, 人隶也." This sentence means that a person of high moral character and respect is someone who can call out and receive numerous responses. It is evident that this proverb employs hyperbole to accentuate someone's significant influence.

Therefore, the improvements of this translation should also use annotation to add on the cultural meaning after the literal translation. It also can help the foreigners to comprehend the meaning of the proverb. And the translation should be "a hundred responses to a call (someone has significant influence)".

Conclusion

The research findings demonstrate that non-Chinese learners, particularly those who grasp the cultural context of the proverbs, are more likely to be intrigued by Chinese culture. Understanding the cultural significance of Chinese numerical proverbs is a crucial step, as these proverbs are rooted in literature, historical events, thoughts, and culture. By analyzing the structure, order, and placement of numerical concepts in Chinese proverbs, foreign learners can adapt to the unique and distinctive ethnic customs of China, bridging the cultural gap between Chinese and Western cultures. By applying semiotic theory, this study systematically establishes a framework for classifying Chinese numerical proverbs to comprehensively explain and analyze their relationship with semiotic features. Through this framework, it is evident that the origins of proverbs are closely linked to their cultural meaning, underscoring the significance of cultural meaning in Chinese numerical proverbs. Consequently, the interplay between numerical concepts, proverbs, and cultural meaning is heavily influenced by each element and ultimately shaped by Chinese culture and customs.

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MANUSCRIPT OF LAYANG ANBIYA IN COMPARATIVE STUDY

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Abstract

Philology is a knowledge of literature in a broad sense including language, literary and culture. The objects of philology are manuscript and texts in which the purpose is discover the function and value of manuscripts and texts toward society that created them. Besides, the purpose of philology is also to dig deeper the cultural value or heritage as an alternative old culture carrier. Literature which studied by philology is old literary works. The research studies on manuscript of Layang Anbiya. Layang Anbiya is an Islamic-Javanese literary manuscript in form of tembang macapat (speech song) whereas the contain tells about the prophets saga. The saga start form the prophet of Adam until Muhammad SAW. The manuscript of Layang Anbiya has lots of version in which comparison study needs to take place.

The study applies qualitative descriptive design. The data used in the study is in a form of tembang macapat (speech song) which includes in the manuscript of Layang Anbiya. Data collecting method applied are inventory activity and digging up the Layang Anbiya manuscript. Further, the manuscript is transliterated and transcribed. Data analysis was carried out by making an abstraction of each stanza of the song which is then interpreted according to the research objectives. Techniques of referential adequacy, diligent observation and triangulation is conducted to maintain the validity of data.

The manuscript of Layang Anbiya has several versions according to the content; keraton version, Islamic boarding school version, coastal version and rural version. The result of study shows that the six manuscripts of Layang Anbiya studied by researcher are in a form of Islamic boarding school and rural versions. Both versions still have prominent version in which Arabic-javanese writing style is take place. Each version studied shows similar pattern where first stanza start with preamble of “*ingsun amimiti muji*” or *ingsung amimit nulis*” using Pupuh asmaradhana.

Keywords: Filologi, Manuscrip of Layang Anbiya, Literary Comparative

1.0 Introduction

Culture is a system of value that includes all ideas, thoughts, human behavior as well and all things related on human thought and creativity. Culture has seven elements, including: religious systems and religious organizations, social organization systems, science systems, language, arts, livelihood systems, and technological systems (Koentjaraningrat, 2000:2). In relation to culture, according to Sulistyorini (2001:3) philology is a study that unlocks the treasures of old culture which need to be introduced to society to increase people's interest on old culture. Philology is knowledge of literature in a wide point of view covering fields

of language, literature and culture. The object of philological studies includes manuscripts and texts of which purposes is revealing the value and function of manuscripts and texts in the society that created them. Besides, other purpose of philology is to explore cultural heritage or cultural values as an alternative to bearers of old culture. Many old manuscripts as sources of study are still stored in various museums in Indonesia, including the Sonobudoyo Museum, Radya Pustaka Museum, National Library of Indonesia, Rekso Pustaka Library, Prince Geusan Ulun Museum Sumedang, Kasepuhan Palace Cirebon, and there are still many manuscripts that are still scattered around in society and various associations.

Philological study on Indonesian literature has been carried out by many researchers from within and outside the country. G.W.J Drewes in 1975 examined the structure of Kidung Aji darma in The Romance of King Angling Darma in Javanese Literature. Achadiati Ikram (1980) examined the structure of the Hikayat Sri Rama which includes plot, message, character accompanied by edited manuscript in the Edited Manuscript of Hikayat Sri Rama accompanied by Analysis of the Message and Structure. A. Teeuw and S.O Robson studies the the theme and structure of the Kunjarakarna Dharma kathana in 1981. Alexander Sudewa in his dissertation (1989) conduct a study on Serat Paniti literature which reveals the efforts of Javanese scholars to transform the Majapahit traditional life policy into a dynamic policy in accordance with current developments due to the arrival of colonialism. The Dutch changed indigenious traditions slowly. T.E. Behrend (1995) with The Serat Jati swara translated by A. Ikram entitled “Serat Jatiswara Structure and Change in Javanese Poetry 1600-1930”. Nancy K. Florida (1995) with her Writing the Past, Inscribing the Future History as Prophecy in Colonial Java” examines the Babad Jaka Tingkir which was translated by Revianto B. Santosa (2003). Wawacan Sema'un Text and Structure Analysis Edition were studied by T. Christomy (2003). Moreover, there are many similar studies conducted by the Department of Education and Culture, namely *Ajaran-ajaran dalam Naskah Singhalang Gyalu Parwa* (1996), *Kidung Kaki tuwa sebuah Kajian Konvensi Budaya dan Nilai* (1996), *Analisis Struktur dan Nilai Budaya dalam Hikayat Pandawa Lima, Maharaja Garebag Jagad dan Lakon Jaka Sukara* (1998).

Scholars have conducted study on Manuscript of Layang Anbiya as reference materials in form of compiled and printed. According to Behrend (1990:207), these data can be read in Brandes I:76-89; Pratelan I:75-84, Vreede 1892:23-24; Joynboll I:35-40, 400; Van Ronkel 1901; and Poerbatjaraka 1950:26-63. The conclusions from several studies above show that almost every Layang Anbiya Manuscript is so much different from the common patterns seen in other manuscripts. The Ministry of Education and Culture's Indonesian and Regional Literature Reading Book Publishing Project in 1980 published *Wawacan Sejarah Anbiya* (Sundanese version of the Layang Anbiya Manuscript) written by Bey Arifin and Ronggowaluyo. This book is equipped with a summary to make it easier for readers to understand the history of Anbiya. Furthermore, in 1989 Subagya Sastrowardoyo and Kasim Ahmad compiled an Anthology of Asean Literatures the Islamic Period in Indonesian Literature and insert Manuscript of Layang Anbiya (Sundanese version) with the episode “*Setan pun DatangMenggoda*” by Muhammad Musa which had previously been published by the Indonesian Literature Book Publishing Project and Regional Ministry of Education and Culture in 1981. The length of the story in the Anbiya Layang Manuscript in this

anthology is limited to volume I, the story of the Prophet Adam and Babu Hawa which are expelled from heaven for violating Allah SWT's prohibition.

Behrend, T.E. (1990, 206-221) has compiled a complete catalog of the Layang Anbiya Manuscripts entitled *Master Catalog of Archipelago Manuscripts Volume 1 Sonobudoyo Yogyakarta Museum* published by Jangkat Publishers. This catalog provides an overview of the Anbiya Flying Manuscripts by examining more than 25 manuscripts stored at the Sonobudoyo Museum. The conclusion of this research shows that Layang Anbiya Manuscript is Javanese literary manuscript with the largest number of redactions, and the most complicated history of its development because of its essay. This manuscript tells the story of the prophets, starting from Prophet Adam up to Prophet Muhammad along with his family and friends. The Layang Anbiya Manuscript has many versions; Javanese, Sundanese, Madurese and Acehnese versions. Based on the origin of the script, the Layang Anbiya Manuscript can be divided into palace, coastal, Islamic boarding school and rural productions. In 1994 Jennifer Lindsay, R.M. Soetanto, and Alan Feinstein compiled the Master Catalog of Archipelago Manuscripts Volume 2 of the Yogyakarta Palace which was then translated by R.M. Soetanto and T.E. Behrend. Study on more than four of these manuscripts belongs to Layang Anbiya Manuscript keratin version for this manuscript is copied on the initiative of Hamengku Buwono, like the other Layang Anbiya Manuscripts. This manuscript tells the life history of the Islamic prophets from the time the world was first created until the time of the Prophet Muhammad (1994, 205-206).

Master Catalog of Archipelago Manuscripts volume 3-A, Faculty of Letters, University of Indonesia, edited by T.E. Behrend and Titik Pudjiastuti (1997, 139-144) examines more than eight manuscripts within a conclusion that each Layang Anbiya Manuscript is published in different version, some with Latin inscriptions, pegon, and carakan containing almanac. Furthermore, in 1999, catalog of Indonesian Archipelago Manuscripts, Volume 5-A, West Java, Collection of Five Institutions, was published. This catalog was compiled by Edi S. Ekadjati and Undang A Darsa by researching more than ten Sundanese and Cirebon versions of the Layang Anbiya Manuscript, and at EFEO (Ecole Francaise d'Extreme Orient) Bandung. This study elaborates the codicology of Indonesian manuscripts, including the Layang Anbiya, by showing the materials or media, writing tools, place of writing, age of the manuscript, compiler of the manuscript, copyist of the manuscript, and estimate of the manuscript's author. The Indonesian Obor Foundation in 2005 published a Catalog of Pura Paku Alaman Library Manuscripts compiled by Sri Ratna S. Mulya. There are five Anbiya Layang Manuscripts, most of which are composed according to of the royal family initiative, namely Pangeran Harya Sasra Ningrat (Paku Alam III) and GRA. Nataning Prang (Gusti Kanjeng). This catalog describes the codicology, contents of the manuscript, and some of the song verses in the manuscript. The text characteristic of the Layang Anbiya Manuscript in this catalog shows that text always begins with praise to God, the Prophet Muhammad and his companions. Continues about the story of the creation of the universe by God. The next text is about the story Gabriel, the stories of prophets; start from Adam until Muhammad SAW and his companions in their roles establishing Islamic religion.

Study on the Layang Anbiya Manuscript is considered important, for further study needs to take place. Selection on Layang Anbiya manuscript as an object of study is because it

belongs to a Javanese literary manuscript in form of traditional poetry (tembang) whose content tells the story of the prophets based on the Al-Quran. The study taken is expected to contribute more to Javanese cultural treasures, preaching media among society, as well as enriching a person's mind by imitating the stories of the apostles in the Layang Anbiya Manuscript.

2.0 Research Methods

The Study applies a qualitative descriptive design. The data presented is in the form of written data; text of the macapat song contained in the Layang Anbiya Manuscript. Data collecting technique applied is documentation by taking an inventory of the Layang Anbiya Manuscripts, both those that have been transliterated and those that still in form of Arabic-Jawi script (pegon). Next technique is exploring information about the Layang Anbiya Manuscript through catalogues and manuscript anthologies. The Layang Anbiya Manuscript is then transliterated. Transliteration is changing the type of writing letter by letter from one alphabet to another using writing guidelines related to writing and dividing words, spelling and punctuation. The Layang Anbiya manuscript, which has been transliterated, is then transcribed, which means, a copy or derivative remain original without changing the type of writing the letters. The terms of transcription and transliteration are used together as a replacement for text (Sulistiyorini, 2001:27). The text of the Layang Anbiya Manuscript is in the form of Javanese language tembang macapat (Javanese poetry), so precision and accuracy are needed in translation efforts. The study implements literal translation, communicative translation and semantic translation. The manuscript comparison method is carried out based on existing editions that have been obtained. The objective method is used by emphasizing an honest attitude that is not affected by personal or group opinions and considerations. This method is then introduced by systematically examining linear relationships between texts. Next, data analysis is carried out by making an abstraction of each stanza of the song which is then interpreted according to the research objectives. To maintain the validity of the data, techniques of referential adequacy, diligent observation and triangulation are applied.

3.0 Result and Discussion

3.1 Layang Anbiya Manuscript

Manuscript has an important role in philology for it able to deliver information in form of letters, type of papers used, years of the manuscript was written, and some other markers related to writing system. The age of manuscript can be measured by the type of paper, shape of letters, or some informations inside the script and calendar sytem or date used to mark the manuscript writing and copying. (Sulistiyorini, 2001:21). Manuscripts and texts in philology must be separated in meaning from manuscripts. Manuscripts are form of written work in the form of materials, whether in the form of paper, books, and the similar (concrete object) that someone can see and touch. Text refers to the manuscript's content in abstract meaning; the manuscript is a container for the text, which means the text is inside the manuscript. Manuscripts are handwritten manuscripts either with pen, pencil, or typed or not printed (Sulistiyorini, 2001:21-22).

According to Kusuma (1999:123) etymologically Layang Anbiya comes from the word ‘*Layang*’ which means ‘letter’, and ‘*Anbiya*’ is the plural of ‘*Nabiyyun*’ which means ‘prophets’. The book depicts as if the prophets wrote and then sent letters to the people or Muslims to be read, understood, and then practiced its contents, as a guide to life to achieve salvation in this world and in the hereafter. So far, the original author of Layang Anbiya Manuscript is unknown. Most people are of the opinion that Layang Anbiya Manuscript was compiled by the guardians or scholars in Java as a medium for da’wah. Furthermore, Layang Anbiya Manuscript was composed by Yasadipura I. According to Poerbatjaraka (in Purwadi, 2001:108), Yasadipura has composed Anbiya with the sengkalan *Janma tri goraning aji* which means 1731 Javanese years.

According to Behrend (1990:207) almost every Layang Anbiya Manuscript is far different from the patterns usually seen in other literary corpuses. However, most of the texts of Layang Anbiya Manuscript still have textual similarities with each other. These similarities may indicate that the texts all originated in roughly the same environment, i.e. a small town along the north coast of Java or a rural village (*pesantren*) in the hinterland. There are only two exceptions that deviate considerably from the original version, namely the Pakualaman work, and Yasadipura's (Layang Anbiya produced by the Palace). Ricklefs, 1995:84 in (Purwadi, 2001:108) states that the Layang Anbiya manuscript is about the life of a *paranabi*. In line with Ricklefs, Waston, 1997:42 in (Purwadi, 2001:108) states that Layang Anbiya Manuscript contains God in creating the world, Prophet Adam and Eve. Layang Anbiya Manuscript also tells the life of Prophet Idris, Prophet Noah, and the descendants of *paranabi*. According to Noersya (2003), Layang Anbiya Manuscript is written using Arabic-Jawi letters (*pegon*) whose content is in the form of songs, while the content tells about the history of *paranabi* life starting from life before Prophet Adam to Prophet Muhammad.

Layang Anbiya Manuscript has various versions, in terms of language there are Javanese, Sundanese, and Cirebon versions. If Layang Anbiya Manuscript is traced further, it turns out that there are also other versions in other Nusantara languages, especially Malay, Madurese, and Acehnese (Behrend, 1990: 207). Layang Anbiya Manuscript has several versions in terms of its content, including the palace (Pakualaman), coastal, rural, and Islamic boarding school versions. Of the several versions of Layang Anbiya, the palace version is the one that deviates the most from the original version, and none of the *pupuh*s are the same. The rural, coastal and Islamic boarding school versions of Layang Anbiya still have notable variations. Although some of the texts are long and some are short, the style of writing is in *pegon*, Javanese and Balinese characters. The manuscripts are written on *rontal*, *gendhong*, and paper. Some of these manuscripts have colophons stating the place or date of copying, while others do not contain complete information about their origin. However, every manuscript of this group that is still intact with its first stanzas begins with a preamble typical of the *pesisiran* style, namely ‘*ingsun amimiti muji*’ or ‘*ingsung amimiti nulis*’ using *pupuh Asmaradhana* (Behrend, 1990:207).

The writing of *pupuh* in Layang Anbiya Manuscript is partly written implicitly/concealed, in accordance with the opinion of Prawiradisatra (1993: 414) that Javanese literature books/books with traditional poetry named *tembang macapat* rarely use and mention the name of the *pupuh* clearly. The word or words that intend to tell the name of the *tembang*

(pupuh tembang) are called sasmitaning tembang, *sasmita araning tembang*, *sasmita namaning sekar*. In general, the tembang cue is usually placed in two places: at the beginning of the pupuh to indicate the name of the tembang and at the end of the pupuh to indicate the name of the next pupuh tembang. The tembang cues in the Layang Anbiya manuscript are located between the beginning of the pupuh and the end of the pupuh, namely Kasmaran (Asmaradhana), Artati (Dhandhanggula), Guladarwa, Kanthineasta, Danaasmara, Roningkamal, and Elungasem.

Pigeaud, 1967:134 in (Widayati, no year:200) grouped coastal culture into (1) eastern centered in Giri-Gresik, Tuban, Madura, Blambangan, and Lombok, (2) central (middle) centered in Demak, Kudus, Jepara, Banjarmasin, Tanjungpura, and (3) western groups in Cirebon, Banten, Sunda, Lampung, and Palembang. Coastal culture is Javanese culture that is fused with Islamic culture. This is considering that Islam entered Java through Malay to the north coast of Java. Coastal Javanese literature as a cultural product of the coastal community contains thoughts about customs, religion and beliefs. One example of coastal literature is Serat Yusuf and Serat Anbiya. Layang Anbiya Manuscript in Javanese literature, seen from its form, is included in New Javanese literature, this is because Layang Anbiya Manuscript uses the form of tembang macapat, while the kakawin form is generally used in Old Javanese literature and the kidung form is generally used in Middle Javanese literature. The language used in Layang Anbiya Manuscript also reflects that the book was made in the New Javanese literature period, because Middle Javanese literature generally uses Sanskrit.

Based on the political development and power of the Javanese palace, the Layang Anbiya manuscript entered the Islamic era (around the 15th century) during this era many Islamic literary works emerged. Literary works generally cannot be separated from the influence of politics and power. This can be seen in the Old Javanese literature period which produced many Hindu-flavored literary works, because at that time the ruling kingdom was Hindu. Likewise, during the Islamic period many Islamic literary works emerged such as Layang Anbiya and Suluk Wijil. Based on the location of the distribution of the manuscript, Layang Anbiya is included in coastal literature. Coastal literature produces many Islamic literature. Coastal literature with its centers on the north coast of Java, namely Surabaya-Gresik, Demak-Jepara, and Cirebon Banten.

3.2 The Layang Anbiya Manuscript in Comparative Study

The Layang Anbiya manuscript has many versions, so it needs a comparative study of the manuscripts that have been obtained by researchers. The first manuscript uses fibrous paper with the state of the manuscript that has been lost at the beginning and end of the manuscript and has no cover. This manuscript is unique because it has different types of writing, namely *pegon*, *carakan*, and a few notes using Latin script. *Pegon* starts from the right side to the middle of the manuscript, and *carakan* script starts from the left side of the manuscript to the middle of the manuscript. As a barrier between *pegon* and *carakan* scripts, there are two images of puppet characters. The writing of this manuscript uses black ink (clear) in *pegon* and *carakan* script, at the end of each *pupuh* there is a red mark, in the image of puppet characters there are several colors including red, orange, green, blue, and black. In addition, there is also some writing using pencil. This manuscript tells the story of paranabi in the part written using *pegon*, while the *carakan* script has not been studied

further. The author is not clearly mentioned, there are only a few names mentioned at the end, namely: *tanggal pisan Ahmad, tanggal pindho Ibrohim, tanggal ping telu Jazuli, tanggal ping papat Jibroil, tanggal ping lima Yusup, tanggal ping nem Ahmad*. To find out the age of the manuscript, it is mentioned in the colophon that this manuscript was written on sasi *Dumadilawal dinone Setu Pahing in the year of pitulas*.

The second manuscript is a photocopy that initially explains the chapters of shahada, fardlu iman, the pillars of Islam, then enters the paranabi story. This manuscript already has a numbering system using Latin letters that are not very clear, added later to clarify the number of pages. In addition, this manuscript already has a *catchword*, which is the word that will be read next, located in the lower left corner of the right-hand page. The colophon of this manuscript states *dina Selasa Pon, wulan Jumadilakir, tanggal kaping telulikur 1897/1317*. The above dating if traced further coincides with November 23, 1987 AD, but the year should be 1315 AH.

The third manuscript has a plain cover (no engravings) made of thick paper with loose stitches. The paper is brownish in color but there are some sheets that are still white. It is likely that this manuscript was written in a lined folio book because the size, type of paper and lines are similar to a lined folio. This manuscript uses black ink and at the end of each pupuh, red ink is used. This manuscript has a *catchword* located in the upper right corner on the left sheet. This manuscript was written by Bonnawi who came from Ngunut District, Tulungagung Regency, East Java, this can be known from the manggala which states: *wastane kang anulis, Bonnawi wastanira, ing Ngunut iku dangkane, lor kidul...* Meanwhile, the age of the manuscript is not very clear because many parts have been damaged: *tan kalami wiwiti nulis, nuju Setu Wage iko, nuju Watugunung wukune, ... mangsa ... ika, anenggih tanggal li ...* However, this manuscript contains two notes that can be used as sources of information, which include: (a) a photocopy of the sholawat wakhidiyyah which has the effect of clearing the heart and ma'rifat billah. This manuscript uses pegon script and is in Indonesian. The information in this note is written as coming from Kedunglo, Kediri, East Java, Indonesia on March 12, 1973, (b) a note written: *menawi dereng semerep Mukri ken dingekne janjine P. Yai dateng Ngunut. Lan malih kula kinten-kinten inggih wangsul. Soalipun janji badhe kataman Alfiah wonten ing griya tanggal 20 Bakdamulud*. This note shows that this manuscript is a pesantren version of Layang Anbiya because Alfiah is a book of a thousand nadzoms commonly taught in Islamic boarding schools, while Kedunglo Kediri is the center of the Thoriqot Sholawat Wakhidiyyah pesantren. This manuscript tells the story of the Prophet Muhammad SAW about family life with his daughter Fatimah who was later married to Ali, with his companions (Umar, Usman, Abu Bakar, and Ali), and a spiritual journey with the angel Gabriel.

The fourth Layang Anbiya manuscript was written by hand and using a printing press. Writing with a printing press is known from the type of paper used, the ink, and the shape at first glance is similar to the Quran. The numbering of the manuscript is at the top center starting on page 3 and ending at 478. The physical condition of this manuscript is no longer covered and is missing at the beginning and end. The beginning of this manuscript contains a hikayat that contains a message to the reader regarding the manners of reading the Layang Anbiya manuscript. In addition, it is also mentioned that this manuscript comes from the Quran which is translated into Javanese. The parts of the manuscript include the upper right

corner showing the type of *pupuh*, the left corner written Layang Anbiya, while the lower left corner shows the next word to be read (*catchword*). This manuscript tells the beginning of the creation of the earth and creatures, the Prophet Adam and his descendants, and continues with the story of the 25 apostles until the Prophet Muhammad SAW.

The fifth manuscript is complete with a cover made of animal skin and engraved. The paper is browned and lightly lined. No numbering and no catchwords. The binding is still sturdy and strong although the cover has been detached. This Layang Anbiya manuscript tells the story of the pararasul which is sourced from the Quran starting from Prophet Adam to Prophet Muhammad SAW. The manggala in this manuscript tells the story of the author, the manners of reading the Layang Anbiya manuscript, and a message to readers or listeners to be careful using this book, because this book is sourced from the Quran. The author's name is not found in this manuscript, it is only mentioned that he came from Tegalsari Ponorogo and had been *nyantri* in Solo. The author also tells the twists and turns of his life in the pesantren, so this manuscript can be classified as the pesantren version of Layang Anbiya. The calendar in this manuscript states: *tatkalane wiwiti nulis, anuju ing wayah enjang, Respati Pon ing dinane, anuju tanggal kapisan, wulanipun Rojab, tahunipun wawu, anuju mangsa kesanga 14 Maret 1888*.

Naskah kelima masih lengkap dengan sampul yang terbuat dari kulit Binatang dan berukir. Kertas berwarna kecoklatan dan bergaris tipis. Belum ada penomoran dan *catchword*. Penjilidan masih kokoh dan kuat meskipun sampulnya sudah terlepas. Naskah Layang Anbiya ini menceritakan kisah pararasul yang bersumber pada Al Quran mulai dari Nabi Adam sampai Nabi Muhammad SAW. Manggala dalam naskah ini menceritakan kisah penulis, adab membaca naskah Layang Anbiya, dan pesan kepada pembaca atau pendengar agar berhati-hati menggunakan kitab ini, karena kitab ini bersumber kepada Al Quran. Tidak ditemukan nama penulis dalam naskah ini, hanya disebutkan beliau berasal dari Tegalsari Ponorogo dan pernah *nyantri* di Solo. Penulis juga menceritakan lika liku kehidupannya di pesantren, sehingga naskah ini dapat digolongkan dalam Layang Anbiya versi pesantren. Manggala dalam naskah ini menyebutkan: *tatkalane wiwiti nulis, anuju ing wayah enjang, Respati Pon ing dinane, anuju tanggal kapisan, wulanipun Rojab, tahunipun wawu, anuju mangsa kesanga 14 Maret 1888*.

In the sixth Layang Anbiya manuscript, the writing is relatively young among the other Layang Anbiya manuscripts. The manuscript totals 524 pages, in terms of content it is the most complete. Like other Layang Anbiya manuscripts, this manuscript tells the beginning of the creation of the earth by God, then the story of Prophet Adam continues until Prophet Muhammad. This manuscript was written by Mustajib, the colophon states: *tamat kaserat malih dinten Selasa tanggal gangsal Jumadilakhir tahun 1422 H/06-08-01 M. ingkan nyerat malih Mustajib*. This manuscript was originally kept by Mr. Mustajib himself from Kepanjen, Malang Regency, East Java. This manuscript was obtained by the researcher from the Sunan Kalijaga Macapat Society in photocopy form.

4.0 Conclusion

The manuscript of Layang Anbiya exist in multiple versions, each differing from the others. The finding indicates that there are six version of Layang Anbiya, including those from Islamic boarding school and rualal areas, which still exhibit significant diversity, particularly in the use of Arabic-Javanese writing style. Each Layang Anbiya manuscript begins its verses with an introduction such as “ingsun amimiti muji or ingsung amimiti nulis” using the Asmaradhana meter. Despite any physical differences, all manuscripts typically maintain the same narrative structure. The manuscript of Layang Anbiya typically starts with praises to God, angels, and Prophet Muhammad, as well as his family and companions. The Layang Anbiya manuscript is drawm from the Qur'an as explained in the preface which also highlights the importance of reading, hearing, and preserving the manuscript properly. Subsequently, the story then goes on to how God created the universe, the story of Satan before God cursed them, the creation of Prophet Adam, how Prophet Adam's expulsion from heaven due to disobedience influenced by Satan. Finally, it recounts the descendants of Prophet Adam until the story of Prophet Muhammad.

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A SOCIOLINGUISTICS STUDY OF LANGUAGE CHOICE AMONG MALAYSIAN-INDIANS TOWARDS THE SPEAKING OF TAMIL AND ENGLISH LANGUAGE

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Abstract

Multilingualism is a common occurrence among Malaysians, which is a pluralistic society. Malaysian-Indians, are commonly exposed to three languages; Tamil language (mother tongue), Malay language (National language) and English (Second language). After school education, they mainly use either English or Tamil language to communicate while in intra-ethnic group conversations. In daily conversation, some give more preferences to English language and less importance to Tamil language; while those who prefer Tamil language, withdraw from speaking in English language. Past studies have been focusing on improving the mastery of English per se, or looked into improving the mastery of Tamil language of itself. This resulted in mastery of one language and the other language being neglected among Malaysian-Indians. The usage of Tamil language as mother tongue and English as international language, need to be balanced and given equal importance. This paper is about language choice among Malaysian-Indians speakers by comparing their Tamil and English language usage in social context within the same ethnic group. A descriptive design using mixed research method of quantitative and qualitative will be employed in this study on a group of 82 Malaysian-Indians from three major states in the central region of peninsular Malaysia. The results revealed that majority of the respondents are aware of the importance of Tamil language as mother tongue and their language choice. However, the results also show that the importance of English language as global language is undeniable. Therefore, Malaysian-Indians in recent years have resorted to code-mixing in their speech repertoire to create a win-win situation to uphold their mother tongue as well as to progress in career and education.

Keywords: Language choice, mother tongue, Tamil language, Malaysian-Indians

1.0 Introduction

Multilingualism is common among multi-ethnic Malaysians. As for the Malaysian-Indians, this minority ethnic group are commonly exposed to three languages; Tamil language which is their mother tongue, Malay language as the National language and English as Second language of the nation. After secondary education, Malaysian-Indians mostly use either English or Tamil language to communicate within inter-ethnic or intra-ethnic groups. Some give more preferences to English and less importance to Tamil

language, while those who prefer Tamil language, noticeably withdraw from English, while communicating with their same ethnic group speakers. The language choice of Malaysian-Indians in communication mainly influenced by the family background (parents education level), family values, traditions, beliefs, religious strictures, socio-economic status and also their surroundings. Past studies in Malaysia have been focusing on improving the mastery of English per se, or improving the mastery of Tamil language of itself. This resulted in mastery of one language and the other language being neglected. As such, this study is concern on creating awareness among Malaysian-Indians on the importance of balance in acquisition, mastery and improve the usage of Tamil language as mother tongue and English as international language, by giving equal importance to both languages. The study will compare the predominant language choice among Malaysian-Indians speakers towards Tamil and English language among the same ethnic group. Language choice of Malaysian-Indians is examined to get insights of the factors affecting the code choice.

Learning and mastery of English as second language is often regarded as need to be prioritize and necessary steps need to be taken, but at the same time, the policy of learning English as second language should not jeopardize the acquisition, mastery and usage of the learner's first language (L1) and in this case is the Tamil language. Too much emphasis is given to L2 have caused Tamil language has been often disregarded by the Malaysian-Indians users to certain extent. This deterioration in usage of Tamil language by Malaysian-Indian needs serious attention and necessary measures need to be enforced to ensure the identity of this users is preserved for their posterity.

In recent years, the usage of Tamil language among young Malaysian-Indians is rather declining. The usage of Tamil language is deteriorating among Malaysian-Indians and there is a language shift by adapting other languages. This issue has been discussed by Schiffman (2002) (as cited by Leo, 2013) predicted that the position of Tamil language in Malaysia, which is spoken by a minority ethnic group, is vulnerable for language shift and it's survival largely dependable on the users in rural areas or marginalized urban underclass group with no economic value. Schiffman also noted that aspect of religion further divides the minority Tamil population, that eventually leads to language shift threat. Other past studies that also have mentioned regarding this issue include: Ponniah, Thamburaj, & Samuvell (2017); and Paramasivam (2018).

In past two to three decades, Malaysian-Indian children are exposed more to English than Tamil language. This is prevalent among families from M40 and T20 income group. Malaysian-Indian parents noticeably speak in English to their children right from the infancy phase. This resulted in their children's withdrawal and inability to speak in Tamil language, their own mother tongue, as there is no or less exposure to the language. A past study by Leo (2013) among Malaysian Tamil Christian Indian Youths shows that they are more comfortable to communicate in a language that is not their mother tongue. This is a very serious issue that need to be looked into when their language choice is not their own mother tongue. Exposure to mother tongue at young age is critical for children to acquire the first language. Children acquire their first language through developmental sequences right from the infancy stage until their pre-school age of six or seven (Lightbown & Spada, 2013). The first three years of a child is crucial for the acquisition of the first

language. The progress in acquisition continue to grow through developmental sequences by prediction and understanding the features of a language in accordance to the child's cognitive development. Children acquire grammatical competence of their first language at a very young age and, as in vocabulary development, comprehension skills outpace production (Fasold, 2006).

For those Malaysian-Indian who speak only Tamil language at home or with friends, English language is regarded as a difficult language, leading to many language issues; language anxiety, inability to pursue higher studies, failure to secure financial aids for tertiary education and also unemployment or inability to progress in career. This is noticeable among B40 Malaysian-Indian income group. B40 income group in Malaysian refers to household income of less than RM4850 per month (Source: Household Income and Basic Amenities Survey Report 2019, Department of Statistics Malaysia).

A good command with high level of proficiency in English language is regarded as an asset for employment and higher positions. Graduates must be proficient in English to secure employment as well as to perform efficiently at work (Lan, Khaun, & Singh, 2011). On 16th June, 2022, Mohamed & Razawi reported in The News Straits Times that 'English Proficiency is Vital for Employment'. It reported that according to the President of Malaysian Employers Federation, Datuk Dr. Syed Hussain Syed Husman, good English proficiency among Malaysian employees can develop their knowledge and advance for better career path. It also reported that Malaysians despite having 12 years of primary to secondary education, they still have a poor grasp of English. Moreover, as noted by Malaiappan (2014), English language is also a criterion to prepare learners for further studies. The study also reported that Malaysian rural Malaysian-Indians with speaking proficiency only in Tamil language, faced difficulty in judging and producing grammatical relative clauses involving long movement extraction from other than the subject position.

Less researches have been done on the language needs of Malaysian-Indians. Thang (2004), mentioned that, Malaysian-Indian respondents were dropped from her study as the number was relatively small. Past researches emphasized on the language preferences mostly focused on Malay or Malaysian-Chinese in Malaysia include (Kamarudin & Abdullah, 2015), (Wong, Lee, Lee, & Azizah, 2009) and (Kim, 2003) to name a few. As a result, the language acquisition and language choice of Malaysian-Indians are less focused and discussed in past researches. Language researchers often emphasize on the needs to master the second language (L2) or the influence of mother tongue often known as first language (L1) on the learning of L2. Therefore, it is rather clear that little interest has been raised by past researches on the importance of acquisition, mastery and maintenance of mother tongue, Tamil language for Malaysian-Indians and at the same time to master the English language for economic growth. Focus should also be given on the acquisition of both Tamil language (as first language) and English language (as second language), to create a balance and win-win situation in language learning.

The research objective of this paper is to identify the predominant speech repertoire language choice and usage of Tamil as mother tongue and English as Second Language among Malaysian-Indians. The paper compares language choice in speech repertoire among

Malaysian-Indians by comparing their Tamil and English language usage preferences in social context within the same ethnic group.

2.0 Literature Review

2.1 Tamil language as mother tongue for Malaysian-Indians

Tamil language is a classical language natively spoken by the Tamil people of Indian subcontinent. Tamil language is the official language of Tamil Nadu, India and also one of the official languages in Singapore and Sri Lanka (Rajan, 2018). Tamil language is the mother tongue of immigrants from Tamil Nadu, India and Sri Lanka who settled in various parts of the world including Malaysia. In recent years, there is a noticeable decline in the usage of Tamil language among Malaysia-Indians inter-ethnically in social context. Although the enrolment of students in Tamil schools (primary education) have increased as compared to decades ago, but the usage of spoken Tamil among young Malaysians in social context has declined. Past studies have drawn the several reasons for this declination. Among those reasons include, change in language faithfulness towards other dominant languages of the country and national language policy, language shift to English for professional growth, the increase of usage of other official languages of the country for political and business purposes, and Tamil diglossia in terms of literacy and prestigious forms (Paramasivam, 2018). Besides, Pillai (2009) also noted that the preferred language in daily lives affected by the speaker's socioeconomics and educational backgrounds.

Past studies by David & Ibtisam, (2002) and Pillai & Indira, (2009) show trends of language shift from among Malaysian-Indians from their own mother tongue to other languages. Malaysian-Indians seem to take this matter lightly as there are many distortion and influences. The lack of awareness, unity and support among the Malaysian-Indian community are the causes of this language usage deterioration. The community leaders and educationist should look into this matter seriously and draw guidelines to expose every Malaysian-Indian about the importance of Tamil language mother tongue. The importance of mastery of mother tongue and keeping it alive by using it frequently is discussed in detail in this study.

2.2 English as second language for Malaysian-Indians.

The importance of English language is undeniable as the lingua franca in this region as well as in the global arena. However, there are some issues related to learning and acquisition of English as Second Language (ESL) in Malaysia. Speaking is the most important skills in learning and acquisition of ESL as it enables the user to carry on a conversation. Aziz & Kashinathan, (2021) stated that speaking is the most difficult skill as it requires proficiency in many areas, including pronunciation, grammar, vocabulary, fluency and comprehension. A good command in English language allows learners to communicate easily and effectively, especially in a multilingual community. Although English is one of the compulsory subjects being taught in schools, many Malaysian-Indian students from pre-school to university level, encounter problem to master this language especially in speaking competency.

In order to compete globally, ability to communicate effectively in English is vital. The issues related to the learning of English as Second Language are discussed and focus is given on speaking skills as Malaysian-Indian ESL learners, especially those from B40 group, exhibit poor speaking skills. This is largely discussed in social media, but neither proper research has given any focus on this issue nor to this group of learners. Some of these issues have been discussed by JohnHitch12 (2021) in his blog 'The Malaysian Indian Problem'.

Learning and use of English among Malaysian-Indians can be investigated in two ways. Some past researches claim that Malaysian-Indians communicate more in English (Ponniah, Thamburaj, & Samuvell, 2017) and while some other researchers argue that Malaysian-Indians need to improve the proficiency in English language, Murthy & Yeo (2018) and Paramasivam (2018). Malaysian-Indians from lower socio-economic status have low proficiency in English that has led to school dropouts, unemployment, inability to further studies or secure financial aid as proficiency in English language is an requirement.

2.3 Theories of language acquisition and language choice

The term language acquisition is used in this study as 'acquisition' is not the same as 'learning'. Acquisition refers to incidental process where learners 'pick up' a language without making a conscious effort to master it; whereas 'learning' involves intentional effort to study and learn the language (Krashen, 1981 as cited in Ellis, 2015). As this is a sociolinguistic study on language choice for informal speaking in social context, which is related to speech repertoire of Malaysian-Indians, the term 'acquisition' will be used widely instead of 'learning'.

2.3.1 First Language (L1) acquisition – mother tongue

As for a child, language learning especially their first language (L1) requires a few basic skills and abilities. The first three years of a child is crucial for first language development. These language learning skills and abilities are discussed by Rowland, (2013) as the followings;

- 1) Ability to distinguish speech sounds from other noises. This enables a child to know which sound to pay attention to such as human sounds and birds sounds or human speech and other human sound such as whistling or humming.
- 2) Learn to produce the sounds. This is done through manipulating the passage of air through their vocal tract and mouth using the precise sequences of lips, tongue and vocal cord movements.
- 3) Ability to combine speech sounds into meaningful words. This process of speech takes time as the child listens to the speech and observes what is referred to and slowly makes connections.
- 4) Learn that sequencing of words changes the meaning of the speech.
- 5) Understand that adding certain endings to words changes the meaning.
- 6) Finally, able to learn how to express and understand the hidden meaning behind words and sentences, that sometimes the speech not necessarily requires a reply but simply a

request to carry certain action. So, these skills and abilities are the natural process of acquisition of language by children.

In the last two to three decades, there is a shift in Malaysian-Indian parent's socio-economic status. Female labors in manufacturing sector in the year 1990 peaked and showed a rate of 50 percent as reported in Sixth Malaysia Plan (1991). The increase of females in labor force also prevalent in other sectors (Bakar & Abdullah, 2007). Many Malaysian-Indian households witnessed both father and mother as working parents, as compared early industrialization era (before 1980's) whereby most of the fathers used to be the sole bread winner while the mothers took care of the children at home. As more Malaysia-Indian parents are working nowadays, they had to opt to caregivers or daycare centres available to babysit their children while they are at work. The environment where the children are spending about 60-70% of the time in a day is greatly affecting the acquisition of mother tongue, the Tamil Language.

Two-way communication is vital for language acquisition among language learners. The famous scholar, Jean Piaget, described overall language development is the result of the children's interaction with their environment. Piaget argues that what children learn about language is determined by what they already know about the world. Children learn better the language they are exposed to as they hear it used in thousands of hours of interactions with people and objects around them. This is more suitable for L1 acquisition as the acquisition of L1, which is the mother tongue occurs from infancy stage of a child.

Language acquisition theories developed by Behaviourists focus on language learning through imitation and formation of habits (Lightbown & Spada, 2013). The famous Behaviorist, B.F. Skinner, hypothesized that children often imitate language produced by those around them, when they receive positive reinforcement, such as praise for successful communication. When parents and teachers praise children when they attempt to speak in English, children get motivated to practice the language. Children always imitate sounds and patterns they are exposed to in their environment, and respond to get positive reinforcement. They tend to continue to imitate and practice until the habit forms a correct language usage. However, the quality and quantity of the language exposure and consistent reinforcement greatly influence the success of language learning among children.

Therefore, Tamil language acquisition among Malaysian-Indian Tamil language speakers is highly dependent on a child's exposure to a language at very early stage of life. Malaysian-Indian parents should instill the importance of mother tongue to their children through regulation of emotion, motivation and attitude towards Tamil language. Besides, the practice of Tamil language at home or creating opportunities for the child to interact in Tamil Language in their daily lives can help them master their mother tongue further.

2.3.2 Second Language (L2) acquisition

In pluralistic society like in Malaysia, it is common for speakers to learn to speak several languages. For Malaysian-Indians English language, Malay language or in some cases Mandarin language are regarded as 'second language'. The term second language also used to refer to any language learned after the first language regardless of 'third', 'fourth' or

‘tenth’ language (Ellis, 2015). He further added that, a common confusion language acquisition is to distinguish between a ‘second language’ and a ‘foreign language’.

2.3.3 Interlanguage theory

Many scholars and educators believe that children’s first language (L1) have a great impact on the process of learning their second language (L2). However, first language knowledge is not the main hindrance for learner to master another language. As noted by Cook, (2008), first language (L1) not necessarily affect the learning and acquisition of second language (L2) as each learner have their own independent language system. She argues that certain mistakes made by learners in the process of learning L2 can occur as they are not native speakers of the language. It is not appropriate to set the standards by comparing the language standards as per the level of the native speakers. Cook (2018) further explains that learners’ sentences in their speech actually comes from their own language systems that carries its own rules and patterns. These rules and patterns constantly changes according to the speakers ‘independent language assumption’.

This argument is further supported by the concept of ‘interlanguage’ by Larry Selinker (1972, cited in Cook, 2008, p.25) whereby learners as they go along speaking L2 tend to use rules and structures which they invent for themselves. Interlanguage is the grammar that a learner construct and reconstruct in the process of learning a second language. The dynamic qualities of language change led to the development of Interlanguage Theory in the 1970s and 1980s. This interlanguage concept is illustrated in Figure 2.1.

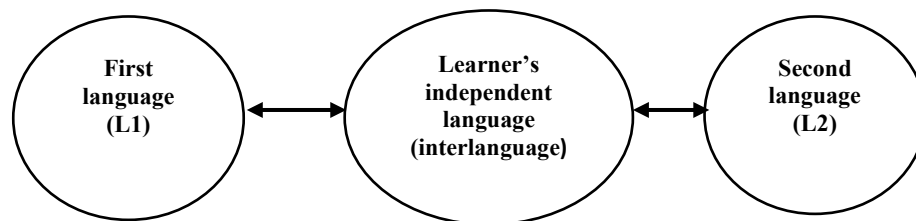


Figure 2.1 The learner’s independent language (interlanguage (Source: Selinker (1972), cited in Cook, 2008, p.25).

This interlanguage concept is concerned with the fact that learner’s repertoire is actually reflected their temporary language system instead of their flawed grasp of the target language. Mistakes made while speaking a second language are caused by mistake in audio-lingual drill; while grammatical mistakes are due to lack of understanding of the rules. In other words, interlanguage is the second language learners’ interim grammar construction on their way to the target language.

From this can be concluded that, making mistakes while learning a second language is a common occurrence as a part of interlanguage. From Sociolinguistics view, through constant interaction in a target language as interaction can help to feed and fine tune input data. In either bilingualism or multilingualism, the learner should be consistent in using the language until the level of mastery or perfection is achieved in the target language. In the learning and mastery of second language, active involvement in interaction is necessary for the development and achieving communicative competence.

2.4 Language choice among multilingual users

In Malaysia, bilingualism or multilingualism is a common concept of speech repertoire as Malaysians are either bilingual or multilingual. In common, Malaysian-Indians are multilinguals as they can speak Tamil language, English and Malay language. Multilinguals who can speak more than one language are usually influenced by various factors for the language choice and language usage within the same ethnic group social settings. Language choice is usually made by judgement, though it is not completely precise (Coulmas, 2013). Language choice is the language, variety or code employed by individuals to perform a communication function or purpose in a speech community (Fishman, 1972 as cited in Hemat et al, 2015).

The scholars in the field of sociolinguistics have outlined a few factors that influence the language choice and usage;

- 1) *Domain*: the idea that each language or variety of language is circulated to a specific purpose, space, or group of people in society, such as the work domain, family domain, or religious domain (Genemo, 2021), whereby domain is appropriate in exploring individual and community language practice as stated by Spolsky, (2012) and Fishman, (1972).
- 2) *Interlocutors*: refers to a person who takes part in a conversation. They have a remarkable effect on language choice.
- 3) *Topic*: the topic of discussion also may influence the language choice as certain subject are better conveyed in one dialect than in another, in specific multilingual contexts (Fishman, 2000) and (Genemo, 2021).

Using the concept of linguistics domain analysis proposed by Joshua Fishman (1972) as a main reference, researchers in the field of linguistics commonly used family, friendship, religion, education and transaction as domains correlated to language choice (Leo & Abdullah, 2013; Nugraheni et al, 2013; Hemat & Abdullah, 2017).

2.4.1 Friendship domain

Social or friendship domain refers to the context of language(s) use in a casual interaction settings. The potential language use of Tamil language, English language or mix of both languages occur as a result of language choice made by the speaker in an intra-ethnic interaction. Interaction in the form of greetings, telephone conversation, small group gathering of friends, meeting up a friend over a drink or meal, exchange of voicenotes in WhatsApp application, introduction of a new friend or simply a chatting session with a friend or colleague. The subject matter of interaction tend to be very informal, often related to sharing of personal stories, ideas, opinions, or even gossips.

2.4.2 Family domain

Language choice and use in relation to family domain refers to language used in home settings which is usually a private space. The language spoken in a home among family members reflect the language choice of the particular family. Family members usually interact to ask and reply for matters related to daily life such as asking about meals, about health, greetings for special days, expressing feelings and emotions, discussing issues in the family, giving instruction, guiding, exchanging stories and so on.

2.4.3 Education, religion and transactions domains

The language choice in this domain in relation to all the public places where commonly conversation may take place. In this study, the possible language use for interaction in general in daily life have been listed such as use of language for educational purpose or workplace while communicating with educators or superiors (e.g. school, colleges, university or educational centres, office), business settings (e.g. customer service, restaurants), and for religious or spiritual purposes at places of worship (e.g. temples, religious centres, churches).

2.5 Context of verbal communication in speech repertoire

Verbal or spoken communication refers to the use of sounds and language to convey a message between two people or more to express needs, ideas and concepts (Fer, 2018). In the study of speech repertoire among multilinguals which is related to language choice and use, the context of verbal communication also plays a role in the choice of language. The context of verbal communication that influences language choice and use are:

- a) Interpersonal communication which involves face-to-face interaction either one-to-one (personal) or in a small group.
- b) Mode of communication used based on verbal distance such as face-to-face mode for short verbal distance or using a device (telephone or handphone) for long verbal distance.
- c) Purpose of communication as either the conversation is a casual chat (e.g. friendly chats, emotional talks) or a formal talk (e.g. business, educational, intellectual, or religious).
- d) The relationship between the participants of the conversation also influence the usage of language and language choice, when the conversation occurs between a close family member, a known person (not personally), or a total stranger.

Methods

The primary data for this study were collected from 82 Malaysian-Indian respondents in the state of Negeri Sembilan, Selangor and federal territory of Kuala Lumpur. Three WhatsApp or Telegram groups for Indian community in the states of Negeri Sembilan, Selangor and Kuala Lumpur were selected. To obtain the information for research questions on the predominant speaking language choice and usage of Tamil as mother tongue and English as Second Language among Malaysian-Indians, a self-constructed questionnaire of 32 questions was administered (Appendix A1). The questionnaire was prepared in both

English and Malay language. This questionnaire consists of four 2 sections, with Section A comprise of 8 items, and Section B with total of 24 items.

Section A is on general information to gather demographic information on the profile of the respondents. Section B to examine the respondent's language choice and usage domains of social, family and others, using 5-point Likert scale. The answer options in the 5-point Likert scale are; option 1 for only Tamil 100%, option 2 for Tamil 80% and English 20%, option 3 for Tamil 50% and English 50%, option 4 for English 80% and Tamil 20% and finally option 5 for only English 100%. The data for this study were collected using questionnaires through Google Form to obtain data about language choice and usage between Tamil and English language. The soft copy of the questionnaire in the form of Google Form have been prepared. The data were computed using descriptive analysis of crosstabulation between the domains of language choice and the two languages to find the frequencies and percentage of usage of Tamil language, English language or both languages equally. To compare the language choice based on the context of communication the statements have been further categorised under 4 main categories. Under each domain the language choice is further investigated based on context of verbal communication among Malaysian-Indians. The data were cross tabulated to get the number (frequencies) and percentage of respondents for each context of verbal communication.

Results

Section A: Respondents' demographic data

Section A of the questionnaire covered the respondents' age, marital status, gender, highest academic qualification and employment status.

Table 4.1 Sociodemographic Characteristics of Respondents of the study

Demographic data of respondents	<i>n</i> = 82	
	Frequencies	Percentage (%)
Age		
21-30 years	7	8.5
31-40 years	33	40.2
41-50 years	31	37.8
Above 51 years	11	13.4
Gender		
Male	31	37.8
Female	51	62.2
Employment status		
Studying	2	2.4
Working/Employed	52	63.4
Own business	16	19.5
Unemployed/ Housewife	9	11
Others	3	3.7
Highest academic qualifications		
SPM	13	15.9
STPM/ Diploma/ Professional	23	28

certificate			
Bachelor's degree	Degree/Undergraduate	32	39
Master's Degree		11	13.4
PhD		1	1.2
Others (e.g. school dropout)		2	2.4

The data in Table 4.1 help us to understand some background characteristics of the respondents who participated in the study. The majority of the respondents were from age group of 31 to 50 years old and suitable for the study as this age group are mostly working adults and have families. The respondents consist of females (62.2%) and males (37.8%) which is reasonably represented for the study. In terms of employment status, most of the respondents are either employed (63.4%) followed by doing own business or freelance job (19.5%), unemployed or housewives (11%) and a small percentage of the respondents are still studying (2.4%) and about 3.7% chose others as employment status. Majority of the respondents are graduates with a Bachelor's degree (39%) followed by either STPM, Diploma or Professional certificate holders (28%) and with SPM (15.9%). This shows the majority of the respondents have completed their secondary and tertiary education. Postgraduates master's degree holders are about 13.4% of the sample and there is a respondent with PhD (1.2%). However, there is a small percentage of respondents have not completed their formal education (2.4%). Overall, the respondents seem to be reasonably educated. This section of the questionnaire also helped to get certain detail about the respondents' family background such as information whether the monthly household income, religion, the type of school attended for primary education (choice of school by the parents or guardians) and the main home language. The responses for language choice were coded and analysed using descriptive statistics of mean and standard variation. The result of analysis presented in Table 4.2, which include the mean of Tamil language or English language as language of choice among Malaysian-Indians. The language choice is interpreted based on the overall mean of as shown below.

Table 4.2 Most used language choice based on overall means in various domains

Domains of language	Items	Mean	SD	Interpretation of Predominant Language choice
Friendship	SFD 1 - 8	2.25	.933	Tamil language dominant with code-mixing
Family	FMD 1 - 8	2.00	.952	Tamil language dominant with code-mixing
Others (Education, Business, Religious or in public)	EBD 1 - 8	2.43	.872	Tamil language dominant with code-mixing

From the data in Table 4.2, it can be inferred that the most used language or the predominant language choice between Tamil and English language among Malaysian-Indians for friendship domain with mean of 2.25 means among friends, respondents preferred to use Tamil language as dominant language with a small percentage of code-

mixing of English language. As for the family domain the language choice is also Tamil language as dominant language with code-mixing of English language as the overall mean score for language choice for family domain is 2.00. The overall mean score for other domains is 2.43. In this domain the language choice in education, business transactions, religious places and in public shows that the respondents use more Tamil language as their dominant language with code-mixing of English language.

Conclusion

Malaysian-Indians are very positive in choosing Tamil language as their language choice. Even though code-mixing is often employed in conversation in domains of family, friendship and other domains (education, business, religion, or public), Tamil language is the predominant language among Malaysian-Indians. It is clear that Malaysian-Indians in recent years have resorted in code-mixing in their speech repertoire to create a win-win situation to uphold their mother tongue as well to progress in career and education.

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SEMANTIC CHANGE OF ARABIC LOANWORDS USED IN INDONESIAN: A DIACHRONIC CORPUS-BASED ANALYSIS OF THE WORD ‘SIASAT’

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Abstract

A number of Arabic loanwords used in Indonesian have been through some changes of meaning from the original. This semantic change occurs due to the nature of language as a dynamic system. In a language teaching and learning process, linguistic corpus can also be used as an approach to probe this semantic change phenomenon. This research thus attempts to understand the semantic change of word ‘siasat’. The researchers employed the linguistic corpus approach to reveal concordance and collocation of the word ‘siasat’. By utilizing Leipzig Corpora Collection, WebCorp, and Malay Concordance Project (MCP), this research aims to investigate and compare the use of word ‘siasat’ during the 14th until the 21st century. This study suggests that ‘siasat’ as one of the Arabic loanwords used in Indonesian has run into semantic changes. In Arabic, the word ‘siasat’ solely refers to the concept of policy or strategy within the political field. Meanwhile, in Indonesian in the 14th – 21st century, the term ‘siasat’ has been generalized into the concept of investigation, examination, or part of a strategy in the realm of politics, business, law, or others. The semantic broadening of ‘siasat’, to some extent, also has a negative connotation in the 21st century as this word also collocates with the words ‘cunning’, ‘rotten’, and ‘evil’. These results signify the importance of linguistic corpus as one of the effective tools in language teaching and learning process as it can uncover the phenomenon of semantic change diachronically.

Keywords: semantic change, *siasat*, linguistic corpus

1.0 Introduction

Indonesia’s status as an archipelagic country has significantly impacted on its language development. To name a few, this status has promoted language diversity, language shift, language contact, and language borrowing in Indonesia. In terms of language borrowing, several scholars have recorded numerous Indonesian vocabularies that are absorbed from foreign languages. Julul et.al.’s study (2019) for instance has discussed various Arabic vocabularies absorbed into the Indonesian language. The book of *Senarai Kata Serapan dalam Bahasa Indonesia* (List of Loan Words in Indonesian) to some extent also recorded 1,495 Arabic loanwords in Indonesian vocabulary in 1996. This number may have multiplied by now and results in other linguistic phenomena including semantic change.

In linguistic field, semantic change might happen due to the social change caused by war, population migration, technology advances, and the change of economic and cultural values

in society (Muzaiyanah, 2015). Chaer (1994) in his study mentions social, psychological, foreign languages, and the need for new words as the other significant factors which contributed to the semantic change. These factors indicate how semantic change is inevitable in language phenomenon. Further, Puspita and Yusuf's work (2020) also emphasizes the possibility of semantic change as they mention the role of intercultural contact to the change of phonological, morphological, and semantic of words.

Chaer (1995) in his explanation also distinguishes semantic change into several types. Those types include generalization (the meaning becomes wider than the original meaning of word), specialization (the meaning becomes narrower), euphemism (the meaning becomes more positive), and dysphemism (the meaning becomes more less favorable). These semantic changes might happen since the use of words are increasingly widespread (Djayasudarma, 1993). Meanwhile, numerous studies have also been conducted to explore this issue. The studies conducted by Baso (2019), Nasution (2019), Julul et.al. (2019), Ilmiatun (2022), and Asrofi et.al. (2023), for instance, have denoted multiple Arabic loanwords which have undergone a semantic change in Indonesian language. These previous studies revealed several types of semantic change, including specialization and generalization. Besides revealing the semantic change's types, the studies conducted by Asrofi et.al. (2023) and Ilmiatun (2022) also support Chaer's work (1994) regarding the connection between social and psychological aspects for the semantic change. Thus, this study is attracted to investigate the similar issue regarding the semantic change of a loanword in Indonesia.

This study particularly attempts to understand the semantic change of the word 'siasat'. *Siasat* is derived from Arabic language and is frequently associated with political domain in its original meaning. In Indonesian vocabulary, the word 'siasat' has also been adopted for many years and might run into some changes including the semantic change. The researchers are intrigued to explore this particular word given the significant impact of Arabic language to the development of Indonesian vocabularies in many fields (Yasin, 2018). This study also aims to fill the gap of the previous studies by utilizing linguistic corpus approach in the data collection. The use of linguistic corpus is crucial here since it serves as a rich resource of linguistic data.

Among the previous studies, only did Puspita & Kamal's (2020) and Kamal's (2020) work elaborate the analysis of semantic change of Arabic loanwords using linguistic corpus. Thus, this study aims to follow up the previous studies by using Leipzig Corpora Collection, WebCorp, and Malay Concordance Project (MCP) to collect the data. MCP is used to reveal how the word 'siasat' is used in the 14th – 20th century in Indonesia. Webcorp is used to understand how the word 'siasat' is employed in 21st century. The researchers also utilize Leipzig Corpora Collection to uncover concordance and collocation of the word 'siasat'. These three corpora are essential to investigate and compare how the word 'siasat' is used during the 14th century - 21st century.

2.0 Methodology

This research employed the features of collocation and concordance as the basis analysis of the linguistic corpus. Concordance provided the overall usage of lexical items, whereas

collocation feature displays a series of words co-occurred with a particular word (Zahra & Abbas, 2018). To uncover the diachronic semantic changes of the word 'siasat', the researchers attempted to utilize three online corpora as data sources, namely Leipzig Corpora Collection or Leipzig Corpora, WebCorp, and Malay Concordance Project (MCP). The researchers initiated the search through Leipzig Corpora in Arabic to understand the collocation and concordance of the word 'siasat' in Arabic. The second search was conducted through Malay Concordance Project (MCP) to understand the meaning of the word 'siasat' found in Malay manuscripts from the 14th to 20th centuries. The third search was done through Leipzig Corpora in Indonesian to understand the collocation and concordance of the word 'siasat' in Indonesian in the 21st century. The final search was conducted through WebCorp to comprehend the meaning of 'siasat' in the modern era and in more recent texts. These stages were conducted to gain a comprehensive understanding about the use of word 'siasat' over centuries.

3.0 Results

Before exploring how the meaning of the word 'siasat' has changed in Indonesian, the researchers started the search for the word 'siasat' in Arabic using Leipzig Corpora.

Table: 1 *Results of the Word 'Siasat' Search in Leipzig Corpora*

Left	اتباع (384) تنفيذ (323) وضع (301) على (301) اتبع (301) انتهاج (263) تطبيق (245) ع (241) ن (212) تنتهج (203) تتبع (184) لتنفيذ (177) وتنفيذ (176) تبني (165) بسبب (163) إطار (152) واتباع (127)
Right	الحكومة (1,175) خارجية (1,086) عدم (565) الدولة (484) الحياد (483) عدم التدخل (400) الأرض المحروقة (393) الطاقة (365) اقتصادية (321) الجوار (311) الهجرة (268) اجتثاث (262) وط نية (234) الولايات المتحدة (207)

The table 1 demonstrates the frequency of occurrence and collocation of the word 'siasat'. Based on the data, the words that most often collocates with the word 'siasat' from the left are the word *ittiba'* (to comply or follow) with an occurrence of 384 and the word *tanfidz* (implementation) with an occurrence of 323. On the right side, the words that most often collocates with the word 'siasat' are *al-hukumah* (government) with an occurrence of 1175 and *al-khorijyah* (foreign minister) with an occurrence of 1086.

Through Leipzig Corpora, the researchers also obtained data related to the use of the word 'siasat' in 2021. Here are some examples of the use of the word 'siasat' in Arabic sentences.

- من المنطقي أن تتشكل سياسة خارجية للدولة الصغرى للتغلب على نقص القدرات التي تواجهها داخل هذه المناطق (ar.wikipedia.org, collected on 14/05/2021)
- تبني سياسة خارجية عدوانية التي أدخلت إسبانيا في سلسلة من الحروب المكلفة طوال فترة حكمه (ar.wikipedia.org, collected on 10/04/2021)
- كما تم تحديد سياسة خارجية وأمنية مشتركة على أنها ضرورية لمواجهة التحديات الجديدة في أوروبا (ar.wikipedia.org, collected on 22/03/2021)
- يتبع الفريق سياسة تعتمد على أن جميع لاعبي الفريق هم من لاعبي إقليم الباسك

- (ar.wikipedia.org, collected on 24/04/2021)
كما يمكنها أن تساهم في إيلاغ سياسة الحكومة أو تطوير البرامج أو تنفيذ البرامج التي لن تقوم الحكومة بتنفيذها
- (ar.wikipedia.org, collected on 15/02/2021)
أو لا تستطيع تنفيذها
- (ar.wikipedia.org, collected on 09/02/2021)
هي علامات على الفجور وهذا يؤثر على المواقف العامة وكذلك على سياسة الحكومة
- (ar.wikipedia.org, collected on 13/06/2020)
سياسة دعم الطفل في أمريكا
- (ar.wikipedia.org, collected on 30/01/2021)
كانت الاستراتيجية الأكثر شيوعا مقارنة سياسة الولايات المتحدة لنزع النازية في فترة ما بعد الحرب في ألمانيا
- (ar.wikipedia.org, collected on 27/03/2021)
بالتهديد من سياسة العمل الخارجية بسبب اعتمادها على عصبة الأمم

The data above shows that the word 'siasat' in Arabic often appears concurrently with the words *al-hukumah* (government), *al-wilayaat* (power), *al-khorijyah* (foreign minister), *ad-daulah* (state), and *tanfiidz* (implementation). These findings indicate that the word 'siasat' in Arabic currently has the meaning of 'policy or strategy in the political realm'. This meaning aligns with the definition of the word 'siasat' in Al-Munjid Fil Lughoh Wal A'lam dictionary, which defines 'siasat' as a concept of guiding society towards safety in a fast or slow manner by managing and taking care of domestic and foreign affairs. Moreover, the researchers present a graphic visualization of the co-occurrence relationship of the word 'siasat'.

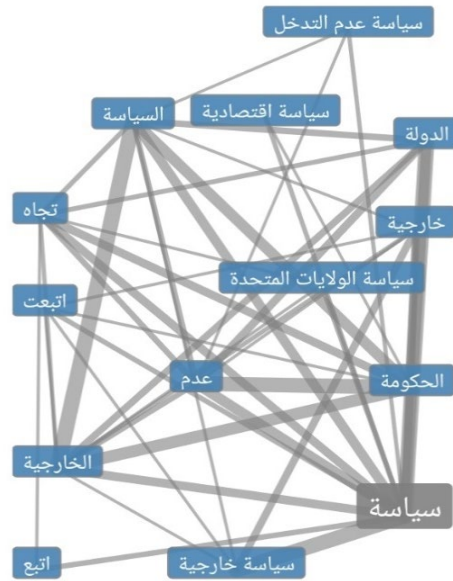


Figure 1: Co-occurrence Visualization of the Word (سياسة) from Leipzig Corpora (Arabic)

The visual above reinforces the findings that the word 'siasat' in Arabic has the meaning of policy or strategy in the political realm. Meanwhile, unlike the word 'siasat' in Arabic, the word 'siasat' in Indonesian has undergone a change in meaning where it can also be used in realms other than politics. Here is the data related to the use of the word 'siasat' in the past from MCP corpus:

Table 2: *Results of the Word 'Siasat' Search in MCP*

1370s	1	Bayan 1
1380s	3	AHmz 2, MH 1
1450s	1	UU 1
1530s	2	Rama 2
1570s	1	Isk 1
1600s	10	TS.K 4, TS.R 6
1640s	1	BS 1
1750s	2	Anb 1, Bid 1
1770s	1	ARM 1
1820s	5	Farq 1, Priau 1, SITS 1, Wrkh 2
1830s	1	Kel 1
1840s	1	Abd.H 1
1850s	1	VdW 1
1860s	2	Dmsy.S 1, M&B 1
1870s	1	KS 1
1890s	2	RJoh 1, SSiti 1
1900s	31	Imam 29, PRiau 2
1910s	4	Das 1, VN 1, WTgn 2
1930s	19	M 2, MG 4, PK 1, S 4, TZA 2, VN 1, WM 5
1940s	3	PK 1, S 2
92		

Based on the table 2, it can be seen that the word 'siasat' from 1530s-1890s was found no more than 10 times. The use of the word 'siasat' began to be found more frequently in the 1900s, with usage frequency reaching 30. This indicates that the word 'siasat' over time began to be frequently used during the classical Malay period. Here is additional data from MCP showing the word 'siasat' appearing in several ancient Malay manuscripts along with its frequency count.

Tabel 3: *Results of the Word 'Siasat' Search in MCP*

Imam Al-Imam	1906-1908	29
S Saudara	1930-1935	6
TS. R Taj al-Salatin (Roorda)	1603	6
WM Warta Malaya	1931-1935	5
MG Majalah Guru	1930-1935	4
TS. K Taj al-Salatin (ed. Khalid)	1603 (MS ~1775)	4
PRiau Perjanjian Riau-Belanda	1784-1909	3

AHmz Hikayat Amir Hamzah	<1380	2
M Majlis	1932-1935	2
PK Puisi-Puisi Kebangsaan	1913-1942	2
Rama Hikayat Seri Rama	15.. (MS <1633)	2
TZA Syair Tawarikh Zainal Abidin yang Ketiga	1936	2
VN Vernacular Newspapers - Editorials	1887-1940	2
WTgn Warkah Terengganu	~1908-1928	2
Wrkh Warisan Warkah Melayu	1625-1899	2
ARM Adat Raja Melayu	1779, ~1850 (MSS 1817, 1873)	1
Abd.H Hikayat Abdullah bin `Abdul Kadir	1842, rev. 1849	1
Anb Surat al-Anbiya'	~1750 (MS 1877)	1
BS Bustan al-Salatin	~1640	1
Bayan Hikayat Bayan Budiman	1371 (MS 1852)	1
Bid Syair Bidasari	~1750 (MS 1825)	1
Das Syair Nyai Dasima	1912	1
Dmsy.S Syair Raja Damsyik	1864	1
Farq Surat Farquhar	1819-1821 (MS 1821)	1
Isk Hikayat Iskandar Zulkarnain	<1600 (MS ~1830)	1
KS Kitab Suci	PL: 1879, PB: 1935	1
Kel Civil War in Kelantan	1839	1
M&B Salasilah Melayu dan Bugis	1865	1
MH Hikayat Muhammad Hanafiah	~1380 (MSS <1624, <1682)	1
RJoh Syair Raja Johor	1899	1

SITS Surat Ingatan Tengku Said	1824	1
SSiti Syair Seratus Siti	? ~1890	1
UU Undang-Undang Melaka	~1450-1750 (MS ~1780)	1
VdW Surat kepada Von de Wall	1856-1872	1

Based on the table 3, the word 'siasat' was found 92 times in ancient Malay manuscripts. The word 'siasat' most frequently appeared in the 1900s in the book Al-Imam with a frequency of 29 and in the Riau-Dutch Treaty with a frequency of 3. In addition, the word 'siasat' also often appeared in 1930, a total of 19 times (in Majlis with a frequency of 2, in Majalah Guru with a frequency of 4, in Puisi-Puisi Kebangsaan with a frequency of 1, in Syair Seratus Siti with a frequency of 1, in Syair Tawarikh Zainal Abidin the third with a frequency of 2, in Vernacular Newspaper-Editorials with a frequency of 2, and in Warta Malaya 5 times).

The researchers further explored how the word 'siasat' was used based on context in sentences using the help of MCP corpus.

Table 4: Results of the Word 'Siasat' Search in MCP

PRiau 253:25	..Sri Paduka Gubernemen berkuasa akan mencari dan	<i>menyiasat</i>	kejahatan dan pelanggaran yang tersebut di atas ini serta ..
Abd.H 124:5	..Adapun dari hal Tuan Raffles itu sebab kurang	<i>siasatnya</i>	akan mengerjakan pekerjaan yang besar itu menjadi sesallah ..
Dmsy.S 652c	..mengerti , Usul keturunan puteri siti , Daripada	<i>siasat</i>	kurang pasti , Jadilah ia berusak hati Syah Firman usul yang ..
RJoh 844d	..terlalu fasih , Bicaranya terang terlalu sahah	<i>siasatnya</i>	halus tiada selisih. Tuan Ceh* tersebutlah ia , Di hulu ..
Bid 136:5a	..cita , Kepada kakanda supayalah nyata" Daripada	<i>siasat</i>	baginda sendiri, Tiadalah berdaya Bidasari, Habis dikatakan ..
Imam 359:30	..daripada campuran manusia? Atau yang demikian itu	<i>siasah</i>	"politik" mereka itu yang menegah daripada mencari akan kita ..
Imam 366:8	..yang telah melandakan masa. Dan telah memisahkan	<i>siasah</i>	"politic" dan mengkiaskan "membandingkan" barang yang ghaib ..
Imam 495:31	..dan tiada mengetahui mereka itu dengan ilmu	<i>siasah</i>	dan tiada muafakat antara setengah kita dengan setengah maka ..
Imam 496:14	..itu mengambil ia akan perjalanan yang baharu. Dan	<i>siasah</i>	"politik" pada masa itu berubah ia akan sebagai perubahan

VN.MJ 17Feb31	..memperkuat perdirian kita dalam golongan	<i>siasat</i>	yang..
			dan ekonomi negeri kita dan dengan lain2 perkataan. Bahawa...

Based on the data from MCP corpus, it can be concluded that the word ‘siasat’, viewed from its semantic aspect, has undergone a semantic generalization from its original meaning in Arabic. From the 14th to the 20th century, the meaning of the word ‘siasat’ in Indonesian appears to have a meaning related to the action of investigating, examining, or part of a strategy in the realm of politics, business, or law. This meaning is slightly different from the original meaning of ‘siasat’ in Arabic, which means policy or strategy in the political realm.

Furthermore, to reveal the meaning of the use of the word ‘siasat’ in Indonesian in the 21st century, the researchers also explored the use of the word ‘siasat’ in modern texts through Leipzig Corpora.

Table 5: *Results of the Word ‘Siasat’ Search in Leipzig Corpora (Indonesian)*

Left	mengatur (2,545), menyusun (1,055), bedah (774), soal (645), disoal (267), mencari (264), sebagai (255), merupakan (251), punya (239), ahli (235), menggunakan (222), merencanakan (214), suatu (203), sebuah (172), melakukan (164)
Right	perang (1,210), untuk (1,119), licik (966), jitu (434), agar (333), busuk (171), baru (156), yang (147), politik (146), adu (116), dan (102), peperangan (88), Thalo ut (87), iblis (83), liciknya (78), perjuangan (78), penyerangan (75), busuknya (73)

The table 5 provides an overview of the frequency of occurrence and collocation of the word ‘siasat’ in Indonesian. Based on the data, the word that most often collocates with the word ‘siasat’ from the left is the word *mengatur* (arrange) with a frequency of occurrence of 2545, and the word *menyusun* (assemble) with a frequency of occurrence of 1055. On the right side, the word that most often collocates with the word ‘siasat’ is *perang* (war) with a frequency of occurrence of 1210, and the word *untuk* (to/for) with a frequency of occurrence of 1119, and below it there is the word *licik* (cunning) with a frequency of occurrence of 966.

Then, through Leipzig Corpora, the researchers also obtained additional data related to the use of the word ‘siasat’. Here are some examples of the use of the word ‘siasat’ in Indonesian sentences.

- Saya panik, lalu dalam benak terbesit **siasat** agar bisa lepas darinya. (buruhmigran.or.id, collected on 03/02/2014)
- Mereka menyusun **siasat**. (purnawan.web.id, collected on 03/02/2014)
- Sahabat dan pengkhianat tak jelas sekat karena semua berbaur dalam taktik **siasat**. (forum.republika.co.id, collected on 09/02/2014)
- Pada saat pihak Cee sedang mengatur **siasat**, waktu itu Tap Li Oh baru memadamkan kebakaran di dalam kota. (www.sinarharapan.co.id, collected on 26/04/2012)

- Maka, kepiawaian meracik **siasat** sering kali ikut menentukan kemenangan. (www.bnp2tki.go.id, collected on 30/01/2014)
- Disana ia mengatur dua **siasat**. (www.sufiz.com, collected on 08/05/2012)
- Ia lalu mengatur **siasat** untuk menutup klab malam itu dengan memberi mereka uang. (perfilman.pnri.go.id, collected on 02/02/2014)
- Salah satu **siasat** yang dilakukan perusahaan untuk mengatasi kondisi demikian adalah dengan mem-PHK karyawannya. (www.kr.co.id, collected on 26/04/2012)
- Tetapi itulah salah satu **siasat** Gino bertahan di industri musik. (dennysak.multiply.com, collected on 08/05/2012)

From the data above, it can be seen that the word ‘siasat’ in Indonesian often appears concurrently with the words *mengatur* (organize), *meracik* (formulate), *menyusun* (assemble), *terbesit* (cross one’s mind), *taktik* (tactic), *licik* (cunning), and *busuk* (rotten). This indicates that the word ‘siasat’ in Indonesian has undergone a change in meaning from the past. If compared with the data found from MCP corpus, the meaning of the word ‘siasat’ at present is not only neutral or positive, but can also have a negative connotation. This is reinforced by the data related to the collocation of the word *licik* (cunning) as many as 966 times and the word *busuk* (rotten) as many as 171 times with the word ‘siasat’.

Below, the researchers presents a graphic visualization of the co-occurrence relationship of the word ‘siasat’ in Indonesian.

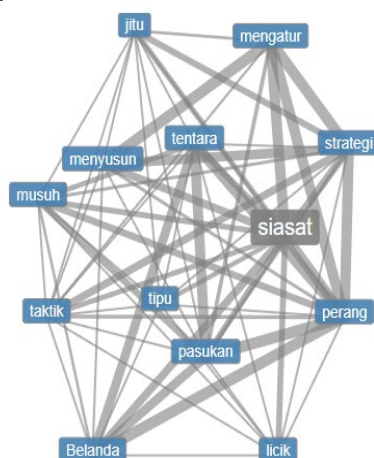


Figure 2: Co-occurrence Visualization of the Word ‘Siasat’ from Leipzig Corpora (Indonesian)

To observe the use of the word ‘siasat’ in a broader and more recent time context, the researchers also explored the word ‘siasat’ through WebCorp corpus. In the Indonesian-based WebCorp, several data were found as follows:

Table 6: Results of the Word ‘Siasat’ Search in WebCorp

https://www.bbc.com/indonesia/ma-jalah-53176432	https://www.cnbcindonesia.com/news/20230330071401-4-425689/terkuak-begini-siasat-licik-
---	---

Text, Wordlist, text/html, UTF8 (Content-type), 2020-06-26 (Meta tag)	oknum-minerba-manipulasi-tukin Text, Wordlist, text/html, UTF8 (Content-type), 2023-03-30 (Meta tag)
(Datum 1): <i>Dunia Viral: Liputan Mendalam Majalah Covid-19: Siasat pengelola kebun binatang di tengah pandemi virus</i>	(Datum 1) <i>CNBC Indonesia News Berita: Terkuak! Begini Siasat Licik Oknum Minerba Manipulasi Tukin. News -</i>
	(Datum 2) <i>(KPK) membeberkan dengan jelas, bagaimana siasat para pejabat di lingkungan Direktorat Jenderal</i>

From a search on WebCorp, several data were found related to the use of the word ‘siasat’ from the BBC Indonesia and CNBC Indonesia websites. In datum 1 of table 6, the word ‘siasat’ refers to a strategy or specific plan designed or implemented by zoo managers to face challenges that arise due to the virus pandemic. This strategy may include measures such as limiting the number of visitors, improving cleanliness and sanitation, arranging social distancing, or developing special programs that can attract visitors despite the ongoing pandemic situation. The strategy can also involve adjustments in the overall management of the zoo, including financial management, animal care, and marketing strategies. By implementing the right strategy, zoo managers can ensure the continuity of zoo operations as well as the safety and welfare of the animals within it.

Meanwhile, on CNBC Indonesia in 2023, 2 examples of the use of the word ‘siasat’ in Indonesian were also found. In datum 2 of table 6, the word ‘siasat’ appears to refer to a strategy or mode of corruption used by certain individuals or groups. In this case, ‘siasat’ refers to the cunning or dishonest methods planned by individuals within the Directorate General of Mineral and Coal environment, carried out by individuals involved in finance to manipulate Performance Allowances in their activities or operations. This indicates that these actions were carried out with covert intentions and dishonesty, with the aim of obtaining certain benefits or profits unlawfully.

Moreover, in the context of the sentence in datum 3, the word ‘siasat’ refers to the clever, careful, and sometimes cunning actions or strategies carried out by officials in the Directorate General environment. The word indicates that the actions carried out by these officials are suspected to have elements of cleverness, orderliness, or certain manipulations aimed at achieving specific goals or possibly to manipulate the information conveyed in the news. Thus, the word ‘siasat’ in the sentence suggests that the officials have used a certain plan or strategy that may not always be honest or fair to achieve their interests.

Based on the search for the word ‘siasat’ through WebCorp above, it can be concluded that the current use of the word ‘siasat’ tends to refer to the meaning of strategy, trick, or method. The word ‘siasat’ itself has a basic meaning as an effort or step taken to achieve a certain goal, often involving a specific strategy or tactic. In the contemporary era, especially in the midst of technological and information advancements, this term is often associated with efforts to design or implement a careful plan to achieve specific goals, whether in the context of business, politics, or daily life. In other words, the use of the word ‘siasat’ is now often associated with the use of clever strategies, smart tricks, or ingenious

methods to achieve success in something. This reflects the evolution of the word's meaning from just a concrete action or step to a broader concept, referring to the ability to design an effective and clever plan to overcome challenges or achieve certain goals. However, it is also often connoted in a negative direction or cunningness.

4.0 Conclusions

Based on the search in the three corpora that serve as the data sources for this research, it was found that the word 'siasat' is an Arabic loanword in Indonesian. In Arabic, the term 'siasat' solely refers to the concept of policy or strategy within the political domain. The word 'siasat' has been in use since the 14th century in Indonesian or Malay. In Indonesian in the 14th - 21st century, the meaning of 'siasat' has been generalized. In addition to signifying policy or strategy in the political realm, the term 'siasat' also refers to the concept of investigation, strategy, and examination in the realm of politics, business, law, and others. In fact, nowadays, the term 'siasat' not only carries a positive connotation but also a negative one. This research finding also highlights the importance of using linguistic corpora to track the usage of words in specific contexts, as exemplified in the case of the word 'siasat', which has evidently undergone changes in the form of expansion. In addition to its expansion, the term 'siasat' in some current contexts has also undergone a change in meaning in the form of pejoration. This is evidenced by the collocation of the word 'siasat'. The chronological search through the corpora can reveal the changes in the meaning of the word over time. The etymological information derived from the corpora can make a significant contribution to the development of the Indonesian dictionary.

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**MENTAL HEALTH ISSUES IN THE CHARACTER GENDIS
FROM THE POEM *HENING GENDIS* BY SAPARDI DJOKO
DAMONO:
A LITERARY PSYCHOLOGY STUDY**

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Abstract

Literary works contain figurative words that captivate the readers, serving as a reflection of life through a poet's expression and emotional outpouring. Therefore, poetry is intricately linked to the psychological aspects of human nature embedded within it. Gendis is a character from the poem *Hening Gendis* by Sapardi Djoko Damono, depicting such a complex life of the girl that is intriguing to be examined further. The point of interest in analyzing this poem revolves around the mental health of the character Gendis. This study applies various literary psychology theories, including Sigmund Freud's literary psychology theory, Richard P. Halgin's abnormal psychology theory, and Norman D. Sundberg's clinical psychology theory. The objective is to identify and analyze the forms of mental health issues experienced by the character (Gendis) in the poem *Hening Gendis*, encompassing the nature of disorders, contributing factors, and potential solutions to be implemented. The study adopts a qualitative approach. The data was gathered through literature review, note-taking, and reading. Consequently, the data source for this study is derived from the poem titled *Hening Gendis* by Sapardi Djoko Damono (2023). The study findings reveal, firstly, that the form of mental health disorder in Gendis is manifested as depression and a tendency to commit suicide, associated with abnormal psychology and daily life; individuals experiencing severe depression may exhibit tendencies and behaviors that lead to suicidal thoughts. Secondly, the contributing factors to Gendis's mental health issues include family-related factors, as her separation from both parents leads to a sense of loneliness in her life. Thirdly, the potential solutions to be implemented for mental health disorders such as depression and suicidal thoughts of the character, Gendis, involve clinical psychology, including the administration of antidepressants, cognitive-behavioral therapy, and interpersonal therapy.

Keywords: Poem, Psychological Literature, Mental Health Disorder

1.0 Introduction

Poetry, one of the literary works, consists of figurative language that could be enjoyed by readers, serving as a reflection of human life through the expression and outpouring of a poet. Therefore, poetry is connected to the psychological aspects embedded within it. Both aspects share a functional relationship and a common subject, human life. However, there is

a key distinction: psychology deals with symptoms in a tangible manner, while literature portrays symptoms through imaginative characters (Sugiarti & Oktaviani, 2022).

According to Siswanoro, as cited in Pradnyana et al. (2019), literary psychology is a theory which studies and analyzes mental phenomenon through the behavior of characters portrayed in the literary works. The goal of literary psychology theory is to understand the psychological aspects of characters as depicted by the poet (Simon, 2021). This theory is also related to societal needs, allowing poets to provide knowledge and understanding towards society through their literary works, emphasizing that deviations or changes exist in societal life, along with issues related to human psychology (Hasibuan et al., 2021).

One of the well-known literary psychology theories is Sigmund Freud's theory of psychology. This theory represents an approach in literary research which seeks to explore the origin of human thoughts and behaviors in carrying out their lives (Simon, 2021). The theory mainly comprises three human personality components. Firstly, the *Id* is a primitive impulse that needs satisfaction, originating from the human subconscious and their innate personality (Ratna, 2015: 62-63). Secondly, the *Ego* is behavior guided by reality, focusing on visible aspects to continue seeking joy and pleasure. Thirdly, the *Super Ego* is a conscience determining right from wrong, serving as a controlling personality containing moral values (Hasibuan et al., 2021). Speaking of personality, in personality psychology, it is divided into two categories: normal psychology and abnormal psychology. Normal psychology represents a form of human behavior that aligns with authoritative standards (Zikri & Yusda, 2023). Abnormal psychology is a form of human behavior that deviates and does not conform to social norms, as their emotional condition is uncontrollable, leading to depression and anxiety that may ultimately end in suicide (Putri et al., 2023).

Abnormal psychology is undoubtedly related to clinical psychology as a body of knowledge, skills, and psychological attitudes in addressing mental health issues and deviant behavior while enhancing an individual's well-being and productivity (Sundberg, 2018). Therefore, the approach in handling one's mental health issues is viewed through the lens of the mental disorders experienced by the client, such as the depressive – mental health disorder – that leads to suicidal tendencies experienced by the character Gendis. These issues can be addressed through three stages: the acute stage, the continuation stage, and the maintenance stage of treatment (Sundberg, 2018). Additionally, other treatments are required, such as the administration of antidepressant medication. This method is considered effective to overcome depression, although further consideration is needed before deciding to administer the dose as it might potentially elevate the risk of suicidal ideation (Hasanah et al., 2023). Furthermore, cognitive-behavioral therapy, that focuses on the client's negative thoughts and providing guidance to engage in activities that enhance daily routines, is also necessary. The mentioned therapy can be combined with didactic work, cognitive restructuring, and behavioral techniques. Cognitive-behavioral therapy is recognized as an approach that can alleviate depressive symptoms by helping clients in learning about organizing their thoughts (Halgin, 2011). Another form of therapy is interpersonal therapy, involving individuals closest to the client, such as partners or family members who have better understanding of the client's experiences and play a significant role in addressing the mental health disorder.

Therefore, one of the literary poetry works intriguing to explore with literary psychology theory is the poem *Hening Gendis* by Sapardi Djoko Damono. This poem depicts the grief and loneliness experienced by the character Gendis, leading to depression and eventual suicidal tendencies. In connection to the grief and loneliness experienced by Gendis, this occurrence falls under the category of mental health disorders. According to Sofwan as cited in Hikmah et al. (2023), teenagers often experience mental health disorders as they undergo the physical and mental maturation process, transitioning from childhood to adulthood. In human life, the transition to adulthood is a phase that requires special attention. However, many individuals are prone to underestimate the issues related to adolescent mental health (Hikmah et al., 2023).

According to Mawaddah & Prastya (2023), the results of the mental health survey conducted by the National Adolescent Mental Health Survey (I-NAMHS) in 2022, measuring the prevalence of mental health disorders among Indonesian adolescents aged 10-17, indicate that one out of three teenagers (34.4%), equivalent to approximately 15.5 million Indonesian teenagers, has experienced a mental health issue in the last 12 months. Additionally, one out of twenty teenagers (5.5%), equivalent to approximately 2.45 million Indonesian teenagers, has faced a mental disorder in the last 12 months. Therefore, mental health disorders can be described as an imbalance within an individual's mental state, centered around emotions, feelings, and urges or desires. This imbalance leads to the disharmony of one's mental state, making it susceptible to instability and easily influenced by negative factors, resulting in a lack of happiness within oneself (Ningrum et al., 2022).

This study is built upon relevant references from previous research, specifically the study conducted by Anis Shalatin Simon (2022) titled 'Psychoanalysis in the Poem Khada'uha by Ahmad Syauqi (Literary Psychology Study).' The focus of that study was on values and psychological aspects through the main character's personality structure according to Sigmund Freud. Additionally, the study by Triandana Bunga Lestari, Wahyu Wibowo, Kurnia Rachmawati, and Arju Susanto (2022) titled 'Personality Structure of the Main Character in the Novel Hujan Bulan Juni: A Literary Psychology Perspective.' This study centered around the psychological analysis of the main character using the three personality theories (Id, Ego, Super Ego), influenced by both external and internal factors, such as religious, ethnic, and cultural differences. Based on these two studies, this current study differs in its focus on mental health issues, specifically depression leading to suicide, experienced by the character Gendis in the poem *Hening Gendis*. This analysis employs literary psychology theories, primarily Sigmund Freud's, and is related to abnormal psychology and clinical psychology. Therefore, the objective of this study is to analyze and identify the forms of mental health issues experienced by the character Gendis in the poem *Hening Gendis*, encompassing the nature of disorders, contributing factors, and potential solutions to be implemented.

2.0 Methodology

This study utilizes a qualitative method by describing and detailing the data obtained qualitatively. The purpose of this method is to comprehend an event in-depth and comprehensively, aiming for a thorough understanding. According to Moleong (2007), the

qualitative method is a form of research that produces descriptive data, whether in oral or written form, about the observed phenomenon. The primary source of data for this study is the poem titled *Hening Gendis* by Sapardi Djoko Damono (2023). The collected data consists of writings (sentences, text excerpts) from the poem that depict and describe the mental health issues of the character Gendis. Furthermore, this data is examined in accordance with literary psychology theories such as those of Sigmund Freud, abnormal psychology, and clinical psychology. This study employs literature review analysis, note-taking, and reading. Literature review is used to obtain data by sequentially collecting information through reading and collecting relevant materials or sources related to the object. The collection of materials includes writings such as journals and books. There are also steps in the data collection process of this study. Firstly, intensive reading, interpreting the poem, and marking data by underlining portions that demonstrate mental health issues in the character Gendis. Secondly, searching for relevant literature studies for this research. Next, the data analysis of this study consists of three stages: firstly, re-evaluating the research data. Secondly, analyzing the data obtained from the poem *Hening Gendis*. Thirdly, drawing conclusions.

3.0 Analysis and Research Findings

3.1 Forms of Mental Health Disorder in the Character Gendis

The poem *Hening Gendis* describes the life of a miserable girl who is approaching adulthood named Gendis. At the age of 12 she was left by her father and mother alone in her house, resulting in her having to live her life alone in her house. She felt lonely and deeply saddened by facing various problems in her life. Because of this, she often communicated 'freely' with living creatures and inanimate objects, and struggled alone in her deep loneliness. She then became depressed and ended up committing suicide. This problem can be said to be that her personality is disturbed so that it is a mental health disorder. According to Harahap et al., (2021), young women are vulnerable to experiencing adolescent mental health disorders, because female hormones mature more quickly. Therefore, young women are more quickly affected by the effects, such as being highly emotional, liking to be alone and spending time at home. Based on the explanation above, the forms of mental health disorders that occur in the character Gendis are as follows.

3.1.1 Depression

The level of depression in teenagers in recent years has increased (Kao et al., 2021), as evidenced by data from the Ministry of Women's Empowerment and Child Protection (KPPA) stating that in July 2020 there were more than 3,200 (13%) elementary to high school students in Indonesia experiencing mild to severe depression. 93% of children aged 14-18 years experienced depression, and 7% experienced it in children aged 10-13 years (Soumokil-Mailoa et al., 2022). The emergence of depression in adolescents begins with the development process which experiences changes, such as physical, psychological, emotional, and so on (Hasanah & Ambarini, 2018), and adolescents fail to control themselves in experiencing problems that arise, resulting in feelings of stress and inability to handle. Kasome in Soumokil-Mailoa et al. (2022) explained that depression is a mental

health problem that is usually characterized by sadness, self-blame, difficulty sleeping, decreased appetite, fatigue, lack of concentration, and can lead to suicide.

Apart from that, depressed teenagers certainly look different from teenagers in general, because they prefer to be alone and cannot interact with their surroundings (Haryanto in Mandasari & Tobing, 2020). There is also serious depression, which is a person's mood or emotional disorder that is uncontrolled and feels deep sadness (dysphoria), resulting in feelings of hopelessness and the possibility of suicidal behavior. Talking about serious depression, experts in the field of mental health divide two types of serious depression, namely major depressive disorder and dysthymic disorder (Halgin, 2011: 4). The problems above are in line with the events experienced by the character Gendis in the poem *Hening Gendis* in the form of constant stress and anxiety which makes her depressed. It is proven in the poetry quoted below.

- (1)
*Hening adalah ketika jarum-jarum
jam dinding merapat
ke angka
XII
dan menudingku
dan membentakku
dan mendorongku ke sudut
dan menampar-nampar pipiku
dan memelototkan mata
dan bertanya keras-keras,
ini jam berapa?*(Damono, 2023)
- (2)
Saya bisa tidur tenang, Tuan? (Damono, 2023)
- (3)
*Biru adalah lembar-lembar
melati dan kenanga
yang terserak
di tempat tidurmu* (Damono, 2023)

The excerpt above describes (1) the character Gendis experiencing profound grief, to the extent that she remains anxious, contemplating life issues until midnight. The anxiety and sorrow are depicted in quote (1), lines seven and eight, as if informing the reader about the mentioned incident that makes her prefer solitude in a corner of her house. Her life feels stunned, leading her to frequently cry in mourning for her grief. Excerpts (2) and (3) depict Gendis communicating with a figure referred to as Tuan (Master), resembling a godlike entity overseeing all aspects of human life. She receives an invitation from someone resembling a god to alleviate her sadness by ending her life. Quote (2) illustrates her anxiety and confusion in response to someone pressuring her to do something harmful. The word *biru* (blue) in quote (3) represents a force that emerges during moments of sadness. In Western culture, this relates to the melancholic feeling that evokes sadness (Suryani & Ibrahim, 2020). Then, the words *melati* (jasmine) and *kenanga* (ylang-ylang) symbolize flowers commonly used to scatter on graves, signifying death. Gendis' depression is caused

by the primal urges of the *Id* (subconscious) in the form of deep feelings of sadness, loneliness, and grief. This leads to her depression in the miserable conditions of her life, as evident in quote (1).

According to Halgin (2011: 5-6), the occurrence of depression experienced by the character Gendis falls into the category of major depressive disorder. This is mainly because depression involves sadness that far exceeds the normal limits typically experienced in daily life. Furthermore, depression often begins with grief due to the loss of a loved one, although major depression is frequently not triggered by specific events. This means that deep-seated sadness occurs without clear reasons, causing confusion and making life chaotic or unpleasant. Major depressive disorder exhibits physical signs on the body, such as a lack of energy, lethargy, a decrease or increase in appetite, and changes in sleep patterns. Some individuals might also experience cognitive symptoms, like feelings of guilt, hopelessness, and restlessness. These symptoms can lead to thoughts or actions of escaping through suicide.

3.1.2 Suicidal Thoughts and Behavior

According to Putri & Tobing (2020), suicide is considered a self-protective act, stemming from a desire to end one's life. In alignment with Halgin's opinion (2011:30), who states that the behavior originates from a cry for help, believed to be the only way to seek assistance from others and address their problems by taking drastic measures. Suicide is also categorized as a personality disorder, as individuals with borderline personality disorder often exhibit behaviors and attempts related to suicide. The emergence of suicidal thoughts, especially in adolescents, is associated with a pressurized life situation leading to depressive disorders (Febrianti & Husniawati, 2021). Additionally, suicide can be attributed to various psychological perspectives and sociocultural perspectives (Halgin, 2011: 32-33). From a psychological perspective, individuals might attempt suicide to communicate frustration about their psychological needs to significant people in their lives. Due to excessive stress and difficulty faced while making decisions, they might feel helpless. These conditions are contributing to suicidal thoughts and behavior. Furthermore, from a sociocultural perspective, media plays a significant role in the publicity of suicide, especially among adolescents, leading to an increase in suicide imitation in recent times.

Related to the explanation above, the occurrence can be observed in the character Gendis, who initially experiences depression. She then receives whispers or urges from a strong *Id* that emerges from her subconscious, attempting to influence her to end her life because death would be more peaceful, free from sorrow. This is evident in the quote below.

(4)

Hanya karena saya biru, Tuan? (Damono, 2023)

(5)

Saya bisa tidur tenang Tuan? (Damono, 2023)

The above quote proves that the *Ego* in Gendis is influenced by a powerful *Id*. Consequently, she continues to inquire and contemplate the whispers. This causes Gendis to remain confused and anxious about her situation at the moment. She falls in deep curiosity, wanting to know more about the whispers that were bothering her. In quote (5), the phrase *tidur tenang* (peaceful sleep) symbolizes someone who has passed away, closing

their eyes to the world, no longer tied with mortal affairs. Furthermore, despite Gendis feeling depressed and having coercive urges (because of the voices in her head) to do unwanted things, she does pray to the Almighty. This is evident in the quote below.

(6)
*Hening adalah tik tok jam
yang mendadak berhenti
ketika mendengarkanku
lirih menyanyikan
satu-satunya doa
yang masih tersisa
ini jam berapa?* (Damono, 2023)

Based on the above quote, it is evident that despite going through depression and various challenges in her life, the character Gendis still has the desire to do good and strives to become better. This happens because there is a *Super Ego* aspect that compels her to change. In quote (6), it is depicted that in her solitude, she engages in worship and prays according to her beliefs. Then, in the poem *Hening Gendis*, the word *biru* (blue) represents Gendis' sadness in her life, demanding her strength to overcome all her problems. This is proven in the quote below.

(7)
*Karena kau biru
Aku akan memasangmu
di pigura
dan menggantungkanmu
di dinding.* (Damono, 2023)

The quote above illustrates that she hears whispers from someone who doesn't want Gendis to become a strong person, but rather desires her to become a desperate teenager ultimately leading her to end her own life. In the phrase *aku akan memasangmu* (I will insert –the photo of– you), placing Gendis' photo in a frame is a symbolism that is typically associated with deceased individuals, with their photo inserted in a black frame. Then, the words *menggantungmu di dinding* (hanging you on the wall) symbolize that the photo of a deceased person is usually hung on the wall of their home.

3.2 Factors Affecting the Mental Health of The Character Gendis

The mental health disorders experienced by the character Gendis, namely depression and suicide, undoubtedly have underlying causes that led to her experiencing these disturbances. One of the causes is family factors. According to Mandasari & Tobing (2020), the emergence of mental health disorders, such as depression and suicide, is influenced by several factors, and one of them is family issues, such as divorce and death. Parental divorce can have psychological and physical effects on children (Ainunnida, 2022). Psychological or mental health problems in children can be disrupted, leading to sadness, bad memories, and sustained stress (Ainunnida, 2022). This can affect their interactions with others or peers, as adolescents aged 10-12 enter a period of growth and development, requiring them to adapt to their surroundings. During their growth period, how adolescents face problems will determine how they handle and overcome those

problems. Therefore, there are two types of adolescent problem-solving strategies: externalization and internalization. Externalization involves directing themselves outward, leading to teenage delinquency, while internalization involves redirecting their problems inward, resulting in depression, loneliness, and anxiety (Santrock in Ainunnida, 2022). In line with Gendis' experiences, she falls into the category of internalization. This is evident in the quote below.

(8)

*Hening adalah ketika angin
membujukku mendirikan
istana di atas selemba
awan putih
selemba saja
berlayar sangat perlahan
mengayuh angin
yang tak henti-hentinya
merindukan istana agar bisa sejenak* (Damono, 2023)

The quote above proves that Gendis experiences depression, loneliness, and has suicidal thoughts caused by family factors. This is evident in the word *istana* (palace) that symbolizes family (father and mother), a happy life, and longing for the *istana* to momentarily depict that she misses her parents dearly, who could make her life complete and full of happiness. Happiness in her life is an impossible thing because she is just a lonely orphan who has to go through various problems in her life. This is evident in the phrase *membujukku mendirikan, istana di atas sekembar, awan putih* (persuading me to build, a palace on a piece, of white cloud), which illustrates that the character Gendis lives alone in her house as an orphan and is required to overcome various life problems befalling her. During her growth towards adulthood, she should ideally have interpersonal relationships with her parents and receive social support from the family. If she loses all of that, it will lead to profound loneliness (Ainunnida, 2022).

3.3 Solutions to Mental Health Disorders in the Character Gendis

3.3.1 Antidepressant Medication

According to Halgin (2011: 21-25), antidepressant medication is the most commonly used somatic treatment for individuals with depression. The types of antidepressants commonly used in treating depression include tricyclic antidepressants (TCA), electroconvulsive therapy (ECT), and others. Tricyclic antidepressants (TCA) are an effective treatment for depression with more biological symptoms, such as decreased appetite and sleep. Antidepressant medications take time to work, typically 2 to 6 weeks before the client's symptoms begin to disappear. After the depression subsides, clients may request additional treatment for 4 or 5 months, and for severe depression, a longer duration may be needed. Clinicians have programs to monitor and educate clients in undergoing treatment. Additionally, for clients whose treatment is deemed ineffective or harmful, clinicians may recommend electroconvulsive therapy (ECT), commonly used for treating major depressive disorders. However, this treatment is not often used due to negative connotations and potential side effects. Nevertheless, ECT is now frequently employed as a treatment for severe depression. ECT is typically administered six to eight times, once daily until the

individual's mood returns to normal. Therefore, the choice of medication often depends on the treatment history and the doctor's prescription. Regardless of the prescribed medication, 30% to 50% of clients are not responsive to the first medication and may be switched to another type of antidepressant. However, studies have found that 50% of clients are unresponsive to the first and second antidepressant medications (Bachar; Thase, and Rush in Sundberg, 2018: 276-279).

3.3.2 Cognitive-Behavioral Therapy (CBT)

Cognitive-behavioral therapy (CBT) is considered an effective therapy for enhancing activity, satisfaction, improving behavior, and achieving social skills (Silalahi, 2021). According to Halgin (2011: 26-27), cognitive-behavioral therapy is often used by clinicians to address depression or other mood disorders. Clinicians employ a combination of treatments to modify the client's environment, teach social skills, and encourage the client to engage in activities that can restore mood balance. This therapy also incorporates procedures that involve self-reinforcement, such as rewarding clients who want to participate in social activities. Therefore, this therapy requires broader instruction, modeling, guidance, role-playing, and real-world experiments. Meanwhile, according to Sundberg (2018: 278), cognitive-behavioral therapy generally tends to be more structured and focuses on the relative roles of thoughts, behaviors, and emotions, with these three interactions being crucial in the development and maintenance of depression. Improving coping skills and cognitive strategies designed to reduce the impact of life stressors and enhance coping are key elements of the cognitive-behavioral approach to depression management. Additionally, cognitive-behavioral therapy can help control feelings or suicidal intentions as an alternative way to cope with stress. It strengthens clients to consider reasons for survival and shifts the client's focus from death to contemplating life (Halgin, 2011: 35).

3.3.3 Interpersonal Therapy

Interpersonal therapy (couples or family therapy) can provide a therapeutic context if one can understand the experiences of a loved one who suffers from mood disorders such as depression. It is proven from one study conducted over 30 years regarding interpersonal therapy showing that this therapy is significantly more effective than cognitive-behavioral therapy and the use of drugs (Bowden in Halgin, 2011: 29). Then, for clients who cannot take antidepressant drugs or do not prefer treatment using drugs, they can do IPT treatment which is very helpful because it can be done without medication or the client can learn it themselves (Weissman in Halgin, 2011:29). Interpersonal therapy has three phases (Halgin, 2011: 29), namely the first phase involves measuring the magnitude and basic nature of depression by means of quantitative measurements. This phase utilizes the interview method to determine the factors that arise, at that time it depends on the type of depressive symptoms shown by the client, and the therapist also uses antidepressant medication in the treatment. In the second phase, the therapist and client work together to formulate a treatment plan that focuses on the main problem. These problems are usually related to grief, interpersonal disputes, role transitions, and problems in interpersonal relationships caused by a lack of social skills. The third phase, treatment planning is carried out using various methods that suit the client's main problems. This method takes the form of self-

exploration, providing support, educating clients, and providing feedback for clients who lack social skills. Meanwhile, according to Sundberg (2018: 278), interpersonal therapy to treat depression tends to focus on the impact of role disputes, role transitions, and unresolved grief.

4.0 Conclusion

The main character – Gendis – in the poem *Hening Gendis* experiences mental health problems in the form of depression and has suicidal thoughts. This phenomenon can be studied using three theories, namely Sigmund Freud's literary psychology (*Id, Ego, Super Ego*), Richard P. Halgin's abnormal psychology theory, and Norman D. Sundberg's clinical psychology theory. The character Gendis is influenced by her desires which come from her subconscious to achieve satisfaction and happiness within herself which is called the *Id*. The power of the *Id* is so strong that her *Ego* follows her *Id*'s journey. Even though Gendis had the awareness to change for the better, everything was controlled by her *Id* and in the end, the *Id* was the winner. Apart from that, the depressive disorder in abnormal psychology experienced by the character Gendis is major depressive disorder, because depression involves sadness that far exceeds the normal limits that usually occur in everyday life. Then the depression experienced by the character Gendis led to her committing suicide because her parents left her and she has been living a miserable life. Thus, the two mental health problems above can be treated by several therapies in clinical psychology, namely antidepressant drugs, cognitive-behavioral therapy, and interpersonal therapy.

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SEMANTICS ANALYSIS OF ENGLISH SLANG IN AMERICA'S GOT TALENT COMMENTS

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Abstract

The research titled "Semantics Analysis of English Slang in America's Got Talent Comments" aims to explore slang in its forms and meanings, along with the relative frequency of its usage. The researcher formulates the problem statements 1) What are the forms of slang used in the Comments of America's Got Talent, posted in 2023? 2) What are the meanings of slang that are found in the Comments of America's Got Talent, especially the denotative and connotative meanings? Conducted as a descriptive qualitative study, the data is initially described qualitatively, followed by quantitative analysis. The research focuses on slang words and phrases found in comments on America's Got Talent's Instagram account in 2023. The data collection involves presenting the found information without additional details and classifying it based on the research questions. Slang expressions are translated based on dictionary meanings, revealing that 63% of slang words take the form of nouns (36.8%), verbs (15.8%), adjectives (21.1%), and adverbs (26.3%). Slang phrases with a proportion of 37% include noun phrases (45.45%), verb phrases (45.45%), and prepositional phrases (9.1%). The meaning of slang is denotative (13%), connotative (40%), and both denotative and connotative (47%). The predominant meanings are both denotative and connotative, emphasizing a deep and impactful interpretation of words and phrases in America's Got Talent comments.

Keywords: Semantics Study, Slang, Denotative and Connotative

1.0 Introduction

Language serves as a system of arbitrary oral symbols facilitating interaction among members of a social group (Alwasilah, 2011, p. 89). It plays a crucial role in expressing ideas, sending messages, and acquiring information. As per Alwasilah's perspective, language serves as a vital medium for communication, allowing individuals to convey feelings, share opinions, engage in social interactions, and exchange information. Essentially, language acts as a tool for giving and receiving information, enabling the learning process through communication. Without effective communication and expression of ideas, the acquisition of knowledge would be impractical. When people express ideas and feelings, there is a mutual process of confirming and acquiring information. A distinct medium is crucial for conveying information, ideas, and thoughts, and in present-day communication, the Internet serves as a prominent linguistic platform for these endeavors.

Internet linguistics represents an additional dimension to linguistic varieties influenced by new technologies and their associated content. In the realm of traditional written expression, the Internet exerts an impact on various domains, including information,

education, entertainment, and advertising (Crystal, 2006). The application of internet linguistics comes to life in the interaction between users through internet applications, particularly on social media platforms. Social media serves as a global platform for public discussions on various issues and opinions (Akram, 2018). It refers to the interactions between users who produce, share, and exchange ideas, videos, images, and more, utilizing interactive Social Network Sites (SNS) such as Twitter, Instagram, Myspace, and Facebook. This makes social media an integral aspect of people's lives.

In communication, individuals exhibit diverse styles and contextual variations. The contemporary lifestyle reflects the prevalence of language diversity in communication. This diversity can be categorized into standard and non-standard varieties. The standard variety is a prestigious, codified form with the highest social status, primarily used in formal settings (Holmes, 2001). In contrast, the non-standard variety encompasses any form of language lacking standardization and prestige. Slang stands out as an example of language variation.

Slang as high-conversation, informal, and pure language, consists of nonstandard and rapidly evolving vocabulary, often presented as specific expressions (Keraf, 2006, P. 108). It serves as a means of 'in-group' communication within social circles, potentially impeding understanding by the wider speech community. Contrary to expectations, slang adds soul and originality to language. Particularly among teenagers, there is an inclination to use language or old words in novel ways or with new meanings. A slang word is defined as a sound or combination of sounds expressing meaning, forming an independent unit within the grammar or vocabulary of a language.

Certainly, the study of meaning, or semantics, is a fundamental aspect of linguistics that extends to various sign and symbol systems (Verhaar, 2010, P. 13). Semantics involves understanding the relationships between utterances, both written and spoken, and the broader world, covering language in its spoken and written forms (Robin, 1980, P. 14). In the communication process, language serves as a crucial tool for confirming, conveying messages, and providing information, highlighting the necessity of language knowledge in both spoken and written contexts.

Exploring slang and semantics offers valuable insights for learners, as seen in research such as *An Analysis of Slang Words Used by BTS ARMY Community Conversation on Twitter* (Fattaut, 2020). This study identified types of slang words in conversations and their functions within the community, and *An Analysis of Slang Terms in the "American Gangster" Movie* (Hanggoro, 2011) that discussed meanings, kinds, and reasons for using slang in American Gangster movie directed by Ridley Scott, produced by Universal Pictures at 2007. Another relevant study is titled *The Semantics Study of English Slang Used in the Column Cosmo Magazine* (Hidayati, Asbah, Agung, 2013), which examined the forms and meanings of slang in the magazine. These research endeavors contribute positively to understanding language dynamics and usage.

In understanding information from user-posted comments, comprehending the meaning of slang can pose a challenge for another user. This research addresses the complexity of slang language in comments, aiming to provide benefits for the writer and readers. The utilization

of slang aims to establish a more personal connection with the reader. Analyzing the slang used in America's Got Talent comments presents an intriguing study. Slang, with its varied interpretations, poses a difficulty for those outside a specific community to grasp its meaning. Understanding often requires contextual situations for interpretation.

Here are a few instances of slang expressions commonly found in America's Got Talent comments:

"The amount of *ppl* acknowledging that this should..."

"...the voting just *kills* me."

"...it's up to you, *big lips* mom."

In light of the outlined constraints, the writer articulates the problems as follows:

1. What are the forms of slang used in the Comments of America's Got Talent, posted in 2023?
2. What are the meanings of slang that are found in the Comments of America's Got Talent, especially the denotative and connotative meanings?

2.0 Theoretical Framework

Language exhibits five characteristics: it is a system, arbitrary, sound, symbolic, and a form of communication (Alwasilah, 2011, p. 87-93). Emphasizing the aspect of communication, language serves as a tool for interaction within society. Individuals utilize language to share knowledge, exchange information, and communicate with one another. Communication holds vital significance in society, positioning language as an essential instrument for analyzing diverse human experiences. Each segment of society contributes semantic content and sound expression, highlighting language's role as a medium for understanding and expressing human experiences.

2.1 Semantics

The examination of meaning is a subset of linguistics commonly known as Semantics. Semantics is the technical term used to refer to the study of meaning, and since meaning is a part of language, semantics is a part of linguistics (Palmer, 1981, P. 1). This implies that semantics, rooted in Greek words like sema (n), meaning "sign" or "symbol," and semiano (v), meaning "to signify" or "to symbolize," focuses on the study of meaning within language.

The exploration of meaning spans various linguistic elements, including words, phrases, and sentences. The analysis of meaning, or semantics, has been a longstanding subject of intellectual inquiry (Robin, 1980, P. 16). Philosophers, particularly logicians, have significantly contributed to this field, shaping the early trajectory of linguistics in the Western intellectual tradition. Semantics, at its core, unravels meanings and elucidates the intricate relationship between linguistically meaningful patterns and the objects, states, and events referenced in language. In doing so, it navigates the connections between words and sentences and the external world of things and events.

2.1.1 The Definition of Meaning

Meaning is the idea or concept that can be conveyed from the speaker's mind to the hearer's mind by expressing it in the form of language (Lyon, 1981, P. 136). This implies that meaning doesn't have a tangible form but resides in the thoughts of both the speaker and the hearer. It encompasses the conveyed essence, logical notation of a word or phrase, and the intended communication through language.

2.1.2 Aspects of Meaning

Palmer categorizes aspects of meaning based on function into four: Sense, feeling, tone, and intention (Djajasudarma, 2013, P. 3-5). Sense, also called theme, revolves around the purposes of ideas or messages. Feeling emanates from the speaker's attitude towards the conversation's situation. Tone represents the speaker's attitude toward the listener, while in literary works, it reflects a poet or writer's attitude toward the reader. Intention aims to influence the effect of endeavoring, either consciously or unconsciously. These aspects collectively contribute to language delivery and aid in understanding the entirety of meaning.

2.1.3 Types of Meaning

Further, Leech's classification divides meaning into three main categories: conceptual, associative, and thematic (Djajasudarma, 2013, P. 21-22). Associative meaning encompasses connotative, stylistic, affective, reflective, and collocative meanings. Conceptual meaning relates to logical or cognitive aspects, connotative meaning involves communicative value beyond conceptual meaning, stylistic meaning reflects the social environment, affective meaning conveys personal feelings, reflected meaning arises from double conceptual meanings, collocative meaning associates words with environmental context, and thematic meaning communicates through the arrangement of the message in terms of sequence, focus, and emphasis. The paper offers a brief overview of meaning theories, concentrating on denotative and connotative meanings in alignment with the research's focus.

2.1.4 Denotative Meaning

Denotative meaning forms a connection between a concept and the real world, representing the logical or cognitive meaning (Djajasudarma, 2013, P. 11). It is the objective, common meaning known by everyone, akin to a dictionary restriction or the primary meaning of a word. For example, 'president' denotes the official leader of a country without a king or queen.

2.1.5 Connotative Meaning

Connotative meaning is an associative expression eliciting emotive reactions rather than a dictionary restriction (Djajasudarma, 2013, P. 12). It signifies the emotional and affective values associated with a word, diverging from its literal meaning. Connotation introduces additional circumstances under which individuals learn a word, suggesting ideas beyond the main meaning. For instance, 'hack' means 'journalist' but

carries a derogatory connotation. People's connotations of a word depend on their interpretations and thoughts.

2.2 Slang

Slang, as characterized by *Introduction to Language* (Fromkin, Roberts, 1958, p. 342), is an informal and elusive form of language understood by many but difficult to pinpoint. Webster's New College Dictionary (1996:1259) further describes slang as a non-standard vocabulary distinguished by unique word and sense features. It typically adopts an informal tone, transcends regional limitations, and comprises newly coined words, altered language, or innovative expressions that rapidly gain popularity and then decline. The community-centric nature of slang adds a layer of complexity, making it hard for those outside a particular group to grasp its nuances.

3.0 Research Method

This research adopts a qualitative method focusing on the natural analysis, discussion, and exploration of a social phenomenon (Bogdan and Biklen, 1998, p. 69). It does not involve control by laboratories or reliance on numerical statistics. The qualitative characteristics encompass the examination, interpretation, and conclusion drawn from the data. The descriptive method is applied to present the data, involving the techniques of searching, collecting, classifying, interpreting, and drawing conclusions (Surakhmad, 1994, p. 147).

The research object is the central focus of a researcher's investigation (Sugiono, 2012, p. 288). This study centers on the slang present in the comments of America's Got Talent, examining its form and meaning. Slang manifests in various forms, including nouns, verbs, adjectives, and adverbs, as well as phrases like noun phrases, verb phrases, and prepositional phrases. The research delves into the meaning, exploring both denotative and connotative aspects. The data source comprises comments from America's Got Talent published in 2023. This timeframe is selected with the presumption that it captures the most recent usage of slang language.

Documentation techniques are employed in data collection as a systematic procedure for reviewing or evaluating printed and electronic documents (Bowen, 2009). Besides, documentation requires that data be examined and interpreted to elicit meaning, gain understanding, and develop empirical knowledge (Corbin and Strauss, 2008). The steps involve downloading Instagram, searching for slang expressions in the comments of America's Got Talent, collecting 30 data, classifying and examining the data based on the theory, assigning codes, analyzing the data to address the problem statements, and finally, drawing conclusions and providing suggestions.

Given that the data consists of words and phrases, the presentation is organized based on formal categories. The researcher presents the findings without additional information. The formal categories involve categorizing the form of slang, and the denotative meaning is derived from dictionaries. Connotative meanings are inferred in context using a slang dictionary after understanding the denotative meanings.

4.0 Research Findings and Discussion

The analysis of denotative and connotative in the form of slang presented here delves into the comments on the forms of slang used in America's Got Talent, specifically those posted in 2023. The focus is on words and phrases, exploring their denotative, connotative, or combined denotative and connotative meanings.

4.1 Word

A word, defined as a sound or combination of sounds expressing meaning and forming an independent unit in the grammar or vocabulary of a language, is the primary focus. The researcher concentrates on nouns, verbs, adjectives, and adverbs.

4.1.1 Noun

A noun, serving as a word to identify and give a name to classifying things, places, people, ideas, or specific instances, yields the following data:

"The amount of *ppl* acknowledging that this..."

"*U* still gonna back up..."

"Putri sings like a *GOAT* Greatest of All Time, Period."

"...her voice is *silk*..."

"Good job *AGT*=A-animals G-ot T-alent."

"You know they didn't win *braddah*! We all do."

"In my *pov*, other acts were more deserving to win..."

The slang word "ppl" denotatively refers to people, and the term "U" denotatively means you as an individual. Both of these slang words lack connotative meanings. On the other hand, the slang term "GOAT," which stands for Greatest of All Time, has a connotative meaning suggesting someone exceptionally great, such as Putri's performance in this context. The slang word "Silk" connotatively means soft, specifically related to the voice in this instance, possessing only connotative meanings. "AGT," functioning as an acronym for Animals Got Talent, denotatively signifies a talent show for animals. However, connotatively, it implies a twist in meaning, suggesting that AGT has shifted from America's Got Talent to Animals Got Talent due to an animal being the winner. Lastly, the slang term "Braddah" denotatively means brother and connotatively refers to another user who also comments. These three slangs exhibit both denotative and connotative meanings.

4.1.2 Verb

A verb, defined as a word indicating action performed by nouns or pronouns, is examined in the following data

"The result *r* a complete..."

"*troll*"

"...the voting just *kills* me."

The slang word "r" denotatively stands for "are." Conversely, the slang term "Troll" connotatively implies intentionally engaging in actions to disrupt or upset. In this context, the user uses the term to suggest that AGT has taken a misguided action. Another slang term, "Kills," connotatively signifies that voting for the talent's idol renders it impossible to accomplish anything. Thus, "r" has solely a denotative meaning, while "Troll" and "Kills" exclusively have connotative meanings.

4.1.3 Adjective

An adjective, serving to provide information about nouns and pronouns, is explored in the following data:

“...she has a **huge** following already...”

“..., it really **sucks**.”

“**Stupidest** act in the history...”

“AGT voting system is so **off**, this why I stopped...”

The slang term "Huge" connotatively signifies having a significant number of followers on a social media account. Similarly, the slang word "Sucks" connotatively means something annoying and upsetting. Both of these slang words exclusively have connotative meanings. In contrast, the slang word "Stupidest," functioning as an adjective, denotatively means stupidity and connotatively implies a bad and chaotic act. The term "off" denotatively means a system that is off and connotatively suggests an unusable system. Consequently, "Stupidest" and "off" have both denotative and connotative meanings.

4.1.4 Adverb

An adverb, employed to provide information about a verb, adjective, or another adverb, is examined in the following data:

“...**cuz** I see the post.”

“**WTF** just happened? There are far...”

“...but Avantgardey? **Omg**, they should be on top 5...”

“They prefer a dog to a goat **LOL**...”

“**LMFAO**... ok Ken.”

The slang term “cuz” denotatively originates from the word “because.” Meanwhile, “WTF” is an acronym for “What the Fuck,” connotatively expressing annoyance. Both of these slang words possess denotative and connotative meanings. The same holds for “OMG,” derived from the acronym “Oh My God,” denotatively expressing surprise and connotatively serving as an expression of surprise. Similarly, “LOL,” originating from “Laugh Out Loud,” denotatively meaning to laugh loudly and connotatively serving as an expression for insulting, has denotative and connotative meanings. Lastly, “LMFAO,” derived from “Laughing My Fucking Ass Off,” denotatively means laughing loudly more and connotatively serves as an expression for insulting, maintaining both denotative and connotative meanings.

4.2 Phrase

Slang phrases found in the comments of America's Got Talent encompass noun phrases, verb phrases, and prepositional phrases. Here is a breakdown of the data:

4.2.1 Noun Phrase

A noun phrase, functioning in a sentence equivalently to a noun, is explored in the following data:

- "...it's up to you, *big lips* mom."
- "...making such a *BIG DEAL* over her..."
- "...you got *Gen Z* kids watching this..."
- "It's the *heartwarming sense* of innocence that..."
- "...complete *fucking joke*."

The slang phrase "Big Lips" connotatively signifies someone who enjoys bragging. In contrast, "Big Deal" denotatively refers to a significant decision and connotatively implies a great and important decision. "Gen Z" denotatively indicates the generation of Z, while connotatively referring to the generation born between 1998-2012. The phrase "Heartwarming sense" denotatively conveys the feeling of being touched and connotatively serves as an expression of something heart-touching. Finally, "Fucking joke" denotatively means a humorous remark, while connotatively represents an expression for laughing at something.

4.2.2 Verb Phrase

A verb phrase, typically featuring a main verb as its principal element, is equivalent to a verb in a sentence. Here are the data found:

- "Good, *stay salty*."
- "America voted *get over* it."
- "She still should have *beaten out* a dog though."
- "America is *screaming out loud* people..."
- "I *turned* it *off* too. Agree."

The slang verb phrase "stay salty" connotatively suggests that the act is still interesting. Similarly, "get over" as a slang verb phrase connotatively implies that the American vote controlled and dominated the result, and "beaten out" connotatively means defeating something. These three slang verb phrases solely have connotative meanings. On the other hand, "screaming out loud" denotatively means a scream from America, while connotatively signifies the votes from America causing excitement. Meanwhile, "turned off" denotatively means the user will turn off the TV, and connotatively implies that the user will never watch the show again. These two slang verb phrases encompass both denotative and connotative meanings.

4.2.3 Prepositional Phrase

A prepositional phrase, commencing with a preposition, is equivalent to a preposition and typically includes a preposition followed by a noun phrase. Here is the data found: "..., so confused as to *how the hell* they won."

The prepositional phrase "How the hell" connotatively serves as an expression to question something that does not meet expectations. However, it does not carry any denotative meaning.

4.3 The Relative Frequency of the Use of Slang

Based on the research findings, the relative frequency of slang usage in comments on America's Got Talent is analyzed. Out of 30 data points, 19 words are identified, constituting 63%. These include 7 nouns, 3 verbs, 4 adjectives, and 5 adverbs. Additionally, 11 phrases are found, making up 37%, with 5 noun phrases, 5 verb phrases, and 1 prepositional phrase. Regarding meaning, 4 instances are denotative (13%), 12 are connotative (40%), and 14 exhibit both denotative and connotative meanings (47%) within the total data.

Table 1: The Accumulation and Proportion of Slang Words Found in Comments on America's Got Talent

Forms	Noun	Verb	Adjective	Adverb	Total
Word	7	3	4	5	19
Proportion	36,8%	15,8%	21,1%	26,3%	100%

Table 2: The Accumulation and Proportion of Slang Phrases Found in Comments on America's Got Talent

Forms	Noun Phrase	Verb Phrase	Prepositional Phrase	Total
Phrase	5	5	1	11
Proportion	45,45%	45,45%	9,1%	100%

Table 3: The Accumulation and Proportion of the Meanings of Slang Found in Comments on America's Got Talent

Meaning	Denotative	Connotative	Denotative and Connotative	Total
Total	4	12	14	30
Proportion	13%	40%	47%	100%

5.0 Conclusion

Based on the research findings in the comments of America's Got Talent, several key points can be highlighted in alignment with the stated problems and objectives of the study. Forms of slang manifest in both words and phrases. The predominant form in the comments of America's Got Talent is words, constituting 63% take the form of nouns (36.8%), verbs (15.8%), adjectives (21.1%), and adverbs (26.3%), while phrases are only making up 37% include noun phrases (45.45%), verb phrases (45.45%), and

prepositional phrases (9.1%). In the identified forms, noun emerges as the most prevalent, representing 36.8%. Verb and noun phrases share the highest proportion at 45.45% in the part of the phrase.

The meanings of slang encompass denotative, connotative, and both denotative and connotative aspects. Denotative meanings account for 13%, connotative meanings for 40%, and both denotative and connotative meanings for the highest proportion at 47%. Both denotative and connotative meanings emerge as the most dominant in the comments of America's Got Talent. Overall, this research sheds light on the diverse forms and meanings of slang used in the context of America's Got Talent comments, providing insights into the richness and complexity of language in online communication.

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STRATEGI PEMBUNGKUSAN PRODUK MAKANAN HALAL MALAYSIA DI RANTAU TIMUR TENGAH DAN AFRIKA UTARA (MENA)

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Abstrak

Rantau MENA mempunyai prospek lengkap untuk dijadikan sasaran eksport produk makanan keluaran Malaysia. Pembungkusan produk makanan yang merupakan elemen pemasaran utama perlu dititikberatkan bagi merencanakan agenda ini. Pembungkusan produk makanan berupaya mempengaruhi pengguna membuat keputusan pembelian serta merta pada titik jualan. Oleh itu, kajian ini bertujuan meneroka serta membincangkan strategi pembungkusan yang diimplementasikan pihak industri makanan halal di Malaysia bagi memasarkan produk makanan ke rantau MENA. Kajian ini ialah kajian kualitatif dengan menjalankan temu bual separa berstruktur terhadap 20 buah industri produk makanan halal Malaysia yang terlibat dalam pengeksportan produk ke rantau MENA. Teknik yang digunakan bagi menganalisis dapatan temu bual ialah analisis kandungan menggunakan pendekatan tematik (*thematic content analysis*). Hasil kajian mendapati pihak industri memberi perhatian kepada aspek bahasa dan linguistik pada pembungkusan produk makanan yang dipasarkan di rantau MENA. Beberapa strategi penggunaan bahasa Arab khususnya pada pelabelan, jenama dan slogan produk telah diaplikasikan oleh pihak industri. Dapatan kajian ini signifikan kepada industri baharu yang mempunyai perancangan untuk memasarkan produk ke rantau MENA.

Kata kunci: Pembungkusan, Penggunaan Bahasa Arab, Produk Makanan Halal

1.0 Pengenalan

Industri makanan halal dianggap sebagai sektor paling penting kerana manusia tidak boleh hidup tanpa makanan (Hanni, & Aghwan, 2022). Industri makanan halal merupakan industri pembuatan makanan dan minuman yang mematuhi hukum syarak dari segenap aspek bermula dengan ramuan, proses pengeluaran, pembungkusan sehingga kepada pemasaran (Noor & Wahid, 2015). Senario di peringkat global dan domestik menggambarkan industri makanan halal meningkat secara progresif. Sebanyak 60 peratus nilai industri makanan global diwakili industri makanan halal (Yaakub, 2020). Di Malaysia pula, syarikat yang menyertai pasaran halal semakin bertambah setiap tahun. Sehingga 2019, dicatatkan sejumlah 12,843 syarikat berjaya memperolehi sijil halal di Malaysia (Kamaruddin & Wahid, 2020).

Melihat kemampuan industri halal ini, Malaysia telah menggiatkan aktiviti eksport ke rantau MENA (*Middle East and North Africa*). Rantau MENA dijangka mampu menggembleng ekonomi Malaysia ke arah lebih maju. Unjuran Pelan Industri Halal 2030 menganggarkan nilai pasaran halal di rantau MENA mencecah \$1.2 trilion USD pada 2030. Selain itu, rantau MENA adalah salah satu platform pasaran makanan dan minuman paling pesat berkembang di dunia iaitu mewakili 55 peratus pasaran global (MATRADE, 2021; Nawi et al., 2023). Di samping itu, rantau MENA juga merupakan pengimport makanan terbesar di dunia kerana majoriti negaranya memiliki tahap sara diri yang sangat rendah dalam pengeluaran makanan (Daghir et al. 2021; Al-Saidi & Dehnavi 2021).

Produk makanan yang menjadi sasaran eksport ke rantau MENA dikategorikan sebagai barangan pengguna bergerak pantas (*fast moving consumer goods*-FMCG) (Selvakumar, 2013; Malhotra, 2014) iaitu barangan yang kerap dibeli, rendah penglibatan pengguna, rendah risiko dan rendah kos pembelian (Kotler, 2000; Mann & Kaur, 2013). Produk FMCG penuh dengan persaingan, maka aspek pembungkusan menjadi agen pemasaran yang utama (Rambabu & Porika, 2020). Majoriti pengguna juga hanya bergantung kepada pembungkusan semasa membuat keputusan pembelian kerana pembungkusan mewakili produk (Pålsson & Sandberg, 2021; Bukhari et al., 2021).

Ho et al. (2019) mendapati bahasa pada pembungkusan adalah salah satu cara paling efektif yang dapat memberikan kesan secara mendalam kepada pengguna. Namun, aspek bahasa sebagai strategi pembungkusan sangat terhad dibincangkan dalam kajian lepas. Kebanyakannya, strategi pembungkusan yang dibincangkan memfokuskan aspek warna (Spence & Velasco; 2018; Ezan et al., 2019, Veflen et al., 2023), bentuk (Bettels et al., 2020; Ganai et al., 2019; Saad et al., 2020), saiz (Liang et al., 2022), dan jenis tulisan (Waheed et al., 2018; Asri et al., 2020). Justeru, kajian ini dilaksanakan bagi meneroka dan membincangkan strategi pembungkusan produk makanan halal yang diguna pakai oleh pihak industri di Malaysia untuk eksport ke rantau MENA. Kajian ini memfokuskan aspek penggunaan bahasa pada pembungkusan memandangkan aspek ini jarang diketengahkan dalam himpunan literatur.

2.0 Tinjauan Literatur

Sesebuah pembungkusan produk makanan memiliki pelbagai elemen. Elemen pada pembungkusan boleh diuraikan mengikut kepada konteks serta fungsi. Amnya, elemen pembungkusan berperanan menghantar isyarat halus tentang atribut produk dan membantu pengguna mengumpul maklumat serta membuat keputusan dengan cepat ketika titik jualan berlaku (Richardson et al., 1994; Marckhgott & Kamleitner, 2019). Aspek bahasa pada pembungkusan memainkan peranan penting di keseluruhan bahagian kerana menjadi medium penilaian kepada produk dan berupaya meninggalkan kesan yang mendalam kepada pengguna (Schlossberg, 1990; Ho et al., 2019). Kajian Azman (2014), Ho et al. (2019), Abdul Sukur (2022), Kohli et al. (2007), Kohli et al. (2013), dan Suci et al. (2022) mendapati terdapat tiga bahagian pada pembungkusan yang menjadi fokus kajian apabila melibatkan fungsi bahasa iaitu pada bahagian jenama, slogan dan pelabelan makanan. Rasionalnya, bahagian tersebut dapat menentukan tingkah laku dan keputusan membeli dalam kalangan pengguna.

Jenama merupakan persepsi dan tafsiran pengguna terhadap sekumpulan atribut, faedah dan nilai berkaitan produk. Jenama digunakan untuk mengaitkan minda pengguna dengan asal atau budaya bagi sesuatu produk (Celhay et al., 2015). Menurut Kovács et al. (2022), nama jenama dan maknanya disimpan dalam minda pengguna dalam bentuk unit leksikal, fonologi, dan maklumat grafik. Hal ini disebabkan jenama terdiri daripada sebuah ‘kluster makna’. Slogan pula merupakan komponen teras bagi jenama (Rybaczevska et al., 2020). Slogan dapat membentuk identiti jenama, mencipta imej dan persepsi jenama dalam minda bakal pengguna mengenai produk atau jenama. Selain itu, slogan juga menjadi faktor pembeza sesebuah produk dengan ratusan pesaingnya di pasaran (Dass et al., 2014; Utomo & Suprajitno, 2018). Slogan yang efektif dapat membangkitkan emosi di pihak pengguna (Suci et al., 2022). Justeru, pihak syarikat berlumba-lumba untuk mencipta slogan yang diingati, disukai dan bermakna (Cui et al., 2014), slogan yang pendek dan menarik (Dass et al., 2014), dan slogan yang mengandungi unsur budaya, bahasa atau bangsa tertentu (Suci et al., 2022).

Label makanan merupakan salah satu saluran komunikasi utama antara industri makanan dan pengguna (Sørensen et al., 2012). Label makanan berada di bawah tekanan kerana mesti memenuhi peruntukan undang-undang yang ditetapkan. Walaupun terdapat satu andaian umum bahawa pengguna boleh membaca dan mentafsir maklumat yang dicetak pada label, tetapi ini tidak boleh diambil mudah (Rothman et al. 2006). Pengguna yang mempunyai kemahiran literasi dan numerasi tahap rendah lebih cenderung untuk berhenti memahami label makanan dan dengan itu berisiko untuk diperdayakan. Oleh yang demikian, bagi meminimumkan risiko ini maka label makanan hendaklah menggunakan bahasa ibunda jika di pasaran. Pemilihan bahasa yang sesuai pada label atau pembungkusan produk adalah penting untuk menyampaikan mesej yang berkesan kepada pengguna. Syarikat yang menterjemah maklumat ke dalam bahasa tempatan sering dilihat lebih serius dalam menjalankan perniagaan di negara terlibat (Run & Chin, 2006).

Dalam konteks produk makanan halal, penggunaan bahasa yang sesuai berperanan penting dalam menyampaikan idea ‘halal’ sebagaimana ditetapkan dalam al-Quran bagi meraih kepercayaan pengguna. Idea ‘halal’ merujuk frasa yang mengandungi elemen kesucian, keterujaan, keselamatan, kecanggihan, dan kebenaran. Sehubungan itu, fungsi bahasa pada pembungkusan produk makanan halal ialah perlu membawa mesej yang mengandungi elemen tersebut sama ada melalui perkataan, frasa, ayat, mahupun secara visual (Ariffin & Fadzlullah, 2019). Kesimpulannya, aspek bahasa dan linguistik merupakan bahagian penting pada pembungkusan produk makanan halal. Peranan bahasa menjadi semakin signifikan dan tidak boleh dipandang enteng apabila melibatkan pasaran global. Dalam konteks kajian yang merujuk pasaran di rantau MENA, maka jangkaan awal ialah pihak industri menekankan penggunaan bahasa Arab pada pembungkusan bagi memudahkan pengguna mencapai dan menyerap maklumat berkaitan produk.

3.0 Metodologi Kajian

Kajian ini merupakan kajian kualitatif yang memfokuskan kepada pengalaman wakil pihak industri makanan, terutamanya yang terlibat dengan urusan eksport ke rantau MENA. Temu bual separa berstruktur dilakukan terhadap 20 orang wakil industri pengeluar produk

makanan halal di seluruh Malaysia yang mengeksport produk ke rantau MENA. Temu bual dijalankan selama 10 hingga 20 minit bagi setiap sesi. Temu bual tersebut dilakukan secara bersemuka agar para peserta kajian dapat menyatakan pandangan dan pengalaman mereka dengan cara yang berkesan, sekali gus memberikan maklumat terperinci kepada penemu duga (Mangan et al., 2004). Kaedah pensampelan bertujuan telah digunakan dalam kajian ini. Berkenaan dengan saiz sampel, kajian kualitatif memberi penekanan kepada kedalaman dan kekayaan maklumat yang diukur, bukannya bilangan peserta kajian (Guetterman, 2015). Maka, kriteria pemilihan peserta kajian menjadi keutamaan. Dalam konteks kajian ini, syarat utama pemilihan peserta kajian ialah individu tersebut perlu terlibat secara langsung atau tidak langsung dalam urusan pemasaran produk makanan ke rantau MENA. Protokol temu bual telah dibangunkan sendiri oleh pengkaji berdasarkan literatur berkaitan. Pengumpulan data kajian dilakukan selama 5 bulan, bermula bulan Mac 2022 dan berakhir pada bulan Julai 2022. Kawasan kajian yang terlibat meliputi Selangor, Kuala Lumpur, Melaka, Kedah dan Johor. Sebab utama pemilihan kawasan kajian ialah kebanyakan industri makanan yang berskala besar dan mempunyai eksport ke rantau MENA bertempat di kawasan tersebut. Kesemua temu bual yang dilaksanakan adalah dengan keizinan, disemak, direkodkan secara audio dan seterusnya ditranskripsi.

3.1 Penganalisan Data

Analisis dan penafsiran data merupakan bahagian paling kritikal dalam kajian kualitatif. Pengkaji mengikut cadangan Creswell (2003) bagi pelaksanaan proses penganalisan data secara keseluruhan. Pertama, data disusun melalui penyediaan transkripsi dengan cara mendengar setiap rakaman temu bual bersama peserta kajian. Langkah kedua, pengkaji membaca semua transkripsi temu bual yang dibuat dan mendengar semula rakaman bagi memastikan data direkodkan dengan baik dalam proses transkripsi. Langkah ketiga, pengkodan data dimulakan dengan menggunakan teknik tertentu. Dalam kajian ini, pengkaji menggunakan teknik analisis kandungan tematik (*Thematic content analysis-TCA*). Analisis kandungan tematik (TCA) ialah teknik penyelidikan untuk memahami kandungan data berbentuk teks dengan cara mengkategorikannya secara sistematik melalui pengkodan dan mengenalpastian corak atau tema (Hsieh & Shannon, 2005). Ia digunakan untuk mengekstrak tema yang muncul daripada data temu bual. Bagi kajian kualitatif, langkah ini menjadi inti pati utama untuk menganalisa data (Lewis, 2015).

4.0 Dapatan Kajian

4.1 Demografi Peserta Kajian dan Industri

Seramai 20 orang wakil industri merangkumi 15 lelaki dan 5 perempuan telah ditemu bual bagi mendapatkan maklumat balas berkenaan strategi pembungkusan produk makanan halal yang digunakan untuk pasaran di rantau MENA. Peserta kajian terdiri daripada 3 orang Pengarah Urusan, 9 Pengurus Jualan, 3 Pengurus Jualan Eksport, seorang Pengurus Halal, seorang Penolong Pengurus Operasi, seorang Pegawai Perkapalan, seorang Eksekutif Pemasaran, dan seorang Penolong Pengurus. Dari segi lokasi, 9 buah industri terletak di Selangor, 2 di Kuala Lumpur, 1 di Melaka, 4 di Kedah, dan 4 di Johor. Maklumat lanjut berkenaan profil industri dengan lebih terperinci boleh dirujuk pada Jadual 1 berikut.

Jadual 1: Profil Industri

Industri	Kategori produk	Negara Eksport (MENA)	Nilai jualan (RM/Bulan)
1	Kopi	Arab Saudi	400,000
2	Minuman kopi, teh, koko	Kuwait, Dubai, UAE, Arab Saudi	400,000
3	Jus buah, kordial	Qatar	<i>confidential</i>
4	Daging segar	UAE	<i>confidential</i>
5	Rempah-ratus, penyediaan makanan	Arab Saudi, Kuwait, Qatar,	<i>confidential</i>
6	Coklat	Dubai	450,000
7	Coklat	Arab Saudi	<i>confidential</i>
8	Minyak masak, lemak sayuran/haiwan	Bahrain, Djibouti, Mesir, Iraq, Jordan, Oman, Palestin, Qatar, Arab Saudi, Syria, UAE, Yaman	100 juta
9	Granola	UAE	<i>confidential</i>
10	Penyediaan makanan	Arab Saudi	500,000
11	Minuman berkarbonat, susu, teh, jus, produk tenusu	Arab Saudi, UAE, Qatar, Bahrain, Oman, Mesir, Libya	<i>confidential</i>
12	Kopi	UAE	200,000
13	Makanan ringan, gula-gula	Arab Saudi	<i>confidential</i>
14	Makanan ringan, mee segera	Arab Saudi, Mesir, Qatar, Jordan, Iraq, Algeria, Oman	1 juta
15	Mee segera, kopi, bijirin, minuman tin	UAE, Mesir, Qatar, Arab Saudi, Bahrain, Oman, Jordan	200 juta
16	Produk minyak sawit	Arab Saudi, Qatar, Mesir, Afrika Utara, Libya, Maghribi, Algeria, Sudan, Bahrain, Syria, Lubnan, Palestin, UAE, Iraq	80 juta
17	Kopi, teh	Arab Saudi, UAE, Qatar, Mesir	<i>confidential</i>
18	Ayam dan daging proses	Oman	<i>confidential</i>
19	Produk durian proses	UAE	<i>confidential</i>
20	Makanan ringan	Timur Tengah	<i>confidential</i>

Jadual 1 memaparkan profil industri yang merangkumi maklumat kategori produk makanan halal yang dihasilkan industri, negara rantau MENA yang menjadi sasaran eksport dan nilai jualan produk.

4.2 Strategi Pembungkusan

Berpandukan data temu bual dengan pihak industri di Malaysia, beberapa strategi bahasa dan linguistik telah diimplimentasikan pada pembungkusan produk makanan halal yang dipasarkan di rantau MENA. Tumpuan diberikan pada elemen maklumat pada pembungkusan seperti pelabelan, jenama, slogan, dan logo produk. Perincian strategi adalah seperti berikut:

i. Pelabelan Produk

Penggunaan bahasa Arab pada pelabelan produk menjadi strategi penting bagi pihak industri makanan ketika memasarkan produk ke rantau MENA. Pelabelan berfungsi memberi panduan lengkap kepada pengguna. Antara maklumat yang dibekalkan ialah berkenaan penyediaan produk, nutrisi, ramuan, pembuatan, tarikh luput dan sebagainya (Bukhari et al., 2022). Berikut antara contoh maklum balas yang diperoleh dari pihak industri:

“...kita ada eksport ke Arab Saudi, dia memang nak guna bahasa Arab pasal dia punya labelling tu dia memang nak bahasa tu.” (Industri 12)

“Tapi, khususnya untuk Middle East kita kena ubah suai kepada dia punya demand, dia punya label lah. So, mesti ada bahasa Arab.” (Industri 15)

“Not to say semua yang kita translate, tapi ingredient, nutrition information part finale tu kita translate into Arabic. Ingredient pun kita translate into Arabic.” (Industri 11)

Selain itu, terdapat pihak industri yang menggunakan dua bahasa iaitu bahasa Arab dan bahasa Inggeris pada pelabelan atau maklumat pada pembungkusan produk. Perkara ini dirujuk melalui maklum balas berikut:

“It is compulsory. Kita ada standard, everything yang pergi ke MENA it is always English Arabic.” (Industri 16)

ii. Jenama Produk

Nama jenama dianggap sebagai salah satu aset paling bernilai yang dimiliki oleh syarikat. Nama jenama yang terkenal bukan sahaja membantu pengguna mengenali produk, malah dapat meyakinkan pengguna serta berperanan penting ketika keputusan pembelian dibuat (Bukhari et al., 2021). Rentetan itu, beberapa strategi yang diaplikasikan oleh pihak industri pada jenama produk dikenalpasti. Pertama, sebahagian besar pihak industri mengambil langkah mengekalkan nama jenama, tetapi jenama tersebut ditulis dalam bahasa Arab. Beberapa maklum balas berikut menjelaskan perkara ini:

“Nama produk kita guna kita punya nama.” (Industri 3)

“Brand sama sahaja untuk eksport. Tulisan jenama guna bahasa local (Bahasa Arab).” (Industri 18)

“Usually we use a standard brand for everywhere, language sahaja yang berubah.” (Industri 16)

Kedua, terdapat pihak industri yang menterjemahkan nama jenama ke dalam bahasa Arab sebagaimana maklum balas demikian:

“Usually nama brand kita akan translate sahaja dalam bahasa Arab.” (Industri 14)

Ketiga, pihak industri menggunakan nama jenama yang berunsurkan Islam. Berikut ialah maklum balasnya:

“Disebabkan kita produce produk Muslim. Company kita berkonsepkan Islam, sesuai dengan mereka. Jenama tu ada pengaruh.” (Industri 2)

Keempat, pihak industri memilih nama jenama dalam bahasa Inggeris, tetapi dari segi penulisannya adalah menggunakan bahasa Arab. Berikut berdasarkan maklum balas yang diterima:

“Middle East diaorang preferred English naming. So, even brand name..we have a few brand diaorang tak preferred nama Arab... Dia kena tulis English in Arabic, tapi dia tak nak nama tu bahasa Arab.” (Industri 16)

Kelima, pihak industri menetapkan nama jenama mengikut kehendak pengedar produk di rantau MENA

“That's what I'll call in the category of OEM. Meaning we do it to the brand that they're wanted. (Industri 13)

Ringkasnya, kajian mendapati terdapat lima strategi utama penggunaan bahasa pada elemen maklumat pembungkusan iaitu jenama yang diaplikasi oleh industri produk makanan halal Malaysia ketika memasarkan produk ke rantau MENA.

iii. Slogan Produk

Slogan atau tagline merupakan mesej bagi jenama sesebuah produk kepada pengguna atau bakal pengguna. Mesej pada slogan lazimnya adalah jelas dan berfokus dengan mengetengahkan kelebihan jenama produk (Dass et al., 2014, Suci et al., 2022). Berdasarkan temu bual pihak industri, strategi yang diaplikasikan pada slogan ialah menterjemahkannya mengikut konteks pengguna di rantau MENA. Berikut ialah maklum balas yang direkodkan:

“Cumanya macam ada tagline 'ridiculously tasty'.. 'pilih pilih rasa gila-gila anda', ini tagline baru untuk produk baharu akan disesuaikan dengan konteks sana. So, distributor sana akan bagitahu apa yang terbaik.” (Industri 14)

Selain itu, terdapat juga pihak industri menggunakan bahasa Inggeris pada slogan atau tagline. Maklum balasnya adalah seperti berikut:

“Yang tagline we don't translate, was in English lah.” (Industri 11)

iv. Logo/pensijilan halal

Bagi pasaran halal seperti di rantau MENA, logo halal memiliki peranan yang signifikan. Logo halal pada pembungkusan produk menjadi faktor penentu yang penting ketika pembelian produk dalam kalangan pengguna Muslim (Bukhari et al., 2021, Silalahi, 2024). Malaysia sebagai hub halal memiliki logo dan pensijilan halal yang diiktiraf global. Pihak industri mengakui perkara ini dan menjadikan logo halal sebagai salah satu strategi pada pembungkusan produk makanan yang dipasarkan di rantau MENA. Berikut ialah maklum balas yang diterima daripada pihak industri:

“They looking for product from Malaysia. Number one, because Malaysia punya Halal is strong. Ini penting.” (Industri 17)

“Because kita ada halal Jakim.” (Industri 4)

“Apa yang datang dari Malaysia ada halal Jakim akan membawa keyakinan lebih kepada customer di sana.” (Industri 4)

“So, I ingat we position ourself Halal food. So, I think of course one of the big population untuk Halal punya consumption.” (Industri 15)

5.0 Perbincangan Dapatan Kajian

Kajian ini menunjukkan pihak industri makanan halal di Malaysia menggunakan beberapa strategi pada pembungkusan produk makanan halal yang dieksport ke rantau MENA. Penekanan diberikan pada bahagian pelabelan, jenama, dan slogan pada pembungkusan produk. Pelabelan pada pembungkusan merupakan bahagian paling dominan serta kritikal kerana membekalkan pelbagai maklumat penting mengenai produk kepada pengguna. Bagi produk makanan halal, fungsinya semakin penting kerana pelabelan bukan sahaja menjadi panduan pengguna untuk memilih makanan yang sihat, malah memilih makanan yang halal. Pengguna Muslim menjadi sangat cakna dan teliti apabila melibatkan pembelian produk makanan. Mereka membaca senarai ramuan produk bagi memastikan tidak terdapat bahan-bahan yang dilarang dalam Islam sebelum membuat keputusan untuk membeli. Oleh yang demikian, kajian mendapati majoriti pihak industri makanan halal Malaysia menterjemah bahagian pelabelan produk ke dalam bahasa Arab bagi produk yang dipasarkan ke rantau MENA. Selain itu, terdapat segelintir industri yang menyediakan terjemahan dwibahasa bagi pelabelan iaitu bahasa Arab dan Inggeris. Kedua-dua strategi yang digunakan ini mempunyai tujuan yang serupa iaitu agar memudahkan pengguna memahami maklumat produk yang ingin disampaikan. Perkara ini selari dengan kajian Azman (2014) iaitu penggunaan bahasa Arab atau bahasa pengguna sasaran dapat membantu pengguna mencapai dan menyerap maklumat produk dengan lebih mudah.

Selain itu, pada bahagian jenama produk pula, terdapat lima strategi utama dikenalpasti digunapakai oleh pihak industri makanan halal di Malaysia. Strategi tersebut ialah pertama, pihak industri mengekalkan nama jenama produk, tetapi ianya ditulis dalam bahasa Arab. Kedua, menterjemahkan nama jenama ke dalam bahasa Arab mengikut konteks di rantau MENA, ketiga pihak industri mengambil inisiatif dengan menggunakan jenama yang berunsurkan Islam, keempat terdapat segelintir pihak industri yang memilih untuk menggunakan nama jenama dalam bahasa Inggeris, tetapi dari segi penulisannya adalah menggunakan bahasa Arab, dan kelima pihak industri menetapkan nama jenama mengikut kehendak pengedar produk di rantau MENA. Strategi yang digunapakai pihak industri ini mempunyai sandaran dari sudut praktikal dan juga teori. Kesemua strategi pada jenama ini dirangka oleh pihak industri agar dapat menarik perhatian pengguna. Strategi pertama yang merupakan pilihan sebahagian besar pihak industri yang ditemu bual berasaskan kepada pandangan Schlossberg (1990) yang menyatakan penggunaan bahasa asing adalah cara efektif yang dapat menarik perhatian pelanggan pada produk. Selain itu, ianya seangkatan dengan dapatan kajian Negerstigt & Hilberink-Schulpen (2018) yang menyatakan penggunaan bahasa asing pada nama jenama/slogan/teks pada pembungkusan akan menarik perhatian pengguna dan kajian Hornikx dan Van Meurs (2017) yang mempercayai bahawa bahasa asing pada beberapa elemen ekstrinsik pembungkusan dapat menarik perhatian pengguna serta membangkitkan pertalian dengan imej negara pengeluar produk terbabit.

Pada bahagian slogan atau tagline pada pembungkusan produk, kajian mendapati sebahagian besar pihak industri menterjemahkan slogan tersebut ke dalam bahasa Arab dengan bersandarkan kepada konteks pengguna di rantau MENA. Selain itu, terdapat juga pihak industri yang menggunakan pendekatan menterjemah slogan tersebut ke dalam bahasa Inggeris. Slogan yang diterjemahkan dengan mengambil kira konteks dan budaya

Arab dirangka supaya pengguna merasa lebih dekat dengan produk tersebut. Perkara ini penting kerana kedudukan slogan yang terletak pada bahagian hadapan pembungkusan menjadi faktor pembelian pada titik jualan bagi majoriti pengguna terutama apabila berkait produk dalam kategori rendah penglibatan (*low-involvement*) seperti produk makanan ini (Wagner & Charinsarn, 2021).

Logo halal Malaysia yang dikeluarkan oleh JAKIM pada pembungkusan produk diiktiraf oleh dunia. Logo halal ini turut menjadi salah satu strategi utama pihak industri apabila ingin memasarkan produk ke rantau MENA. Hal ini demikian kerana, logo halal memberikan dua implikasi yang signifikan kepada pengguna iaitu meraih kepercayaan pengguna terhadap produk dari sudut kehalalan produk dan juga kualiti produk. Dalam pasaran Islam, majoriti pengguna lebih gemar membeli produk yang disahkan halal. Mereka ambil perhatian bahawa kehadiran logo halal pada produk makanan boleh menjadi isyarat kualiti dan keselamatan bagi pengguna Islam (Anam et al., 2018). Di samping itu, simbol logo halal dapat menjadi salah satu isyarat yang melambangkan negara asal produk (*country-of-origin*) (O'Shaughnessy & O'Shaughnessy, 2000). Negara asal produk sering menjadi kayu ukur apabila pengguna menilai sesuatu produk. Malaysia terkenal sebagai negara yang mementingkan kualiti dan kehalalan sesuatu produk dapat meyakinkan pengguna di rantau MENA untuk memilih produk keluaran Malaysia berbanding produk lain yang ada di pasaran.

6.0 Kesimpulan

Sebagai penutup, kesemua strategi penggunaan bahasa pada pembungkusan yang dikenalpasti digunapakai oleh pihak industri boleh dijadikan sebagai panduan kepada syarikat baharu yang ingin memasarkan produk makanan ke sana. Namun begitu, sebagai langkah lebih progresif dan juga cadangan kajian akan datang, maka maklum balas daripada pengguna sebenar iaitu penduduk di rantau MENA perlu diambil perhatian seiring dengan jangkaan daripada pihak industri. Selain itu, kajian ini hanya memfokuskan kepada produk makanan halal. Sektor halal lain seperti perkhidmatan halal, kosmetik, farmaseutikal dan sebagainya tidak diterokai dalam kajian ini. Maka, kajian akan datang boleh dilaksanakan terhadap sektor lain bagi melihat strategi yang digunakan untuk pemasaran di rantau MENA.

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THE DRAMATIC STRUCTURE OF THE PLAY BAGONG GUGAT BY KI SENO NUGROHO

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Abstract

This study examined the dramatic structure of the *carangan* play entitled *Bagong Gugat* created by Seno Nugroho. The dramatic structure theory proposed by William Henry Hudson was used in this study. This study employed a qualitative enquiry with descriptive analytical approach. To collect the data, the researcher performed audio-visual listening, phonetic transcription, and translation of the *wayang* performance. The collected data were then analyzed in accordance with William Henry Hudson's dramatic structure theory, with the *wayang* structure theory called *pathet* taken into account. This study revealed that there were no significant differences between the eastern dramatic structure of the *Bagong Gugat* play and the western dramatic structure suggested by William Henry Hudson. However, the western dramatic structure was generally more centered around the narrative while the eastern dramatic structure in the *Bagong Gugat* play was mainly concentrated on the dialogue patterns and musical notes.

Keywords: Wayang Kulit, the play, dramatic structure

Introduction

Wayang (puppet) is one of cultures which originally from Java and it is believed existed since 15 centuries ago (Kayam, 2001). Since Hinduism entered Java, wayang stories were transformed into *Mahabharata* and *Ramayana* by Brahmins (Puspitasari, 2008:4). Dr. Hazeu (in Mertosedono 1986:6) believes that wayang existed since the beginning of the eleventh century in Java. Wayang show (shadow play) itself is a ritual activity and it also has meaning as entertainment for the wider community. According to Javanese lore, the first appearance of wayang was in 930 when King Jayabaya occupied his throne in Mamonang (Mertosedono 1986:6).

The wayang show presents a character in the story. A character is an event or composition that is conveyed in action using humans or objects as the actors. The character in wayang stories is a depiction of the nature and humans' character in the world (Mertosedono, 1986:7). *Bagong Gugat* is a new character created by Dalang (puppeteer) Seno Nugroho. This play played for the first time by Seno on July 4th, 2019 in Brosot Village Clean-Ups Ceremony, Galur, Kulonprogo, Yogyakarta. It told the story of Bagong's non-acceptance of the story or history about him being born from Semar's shadow. Bagong went up to Kayangan (sky country) Suralaya to ask Batara Guru about his identity. Feeling unsatisfied with Batara Guru's answer, Bagong began to disrupt Kayangan Suralaya by being given power by Batara Wenang.

More than a thousand articles that discussing about wayang have been published (Kayam, 2001). Many Indonesian researchers have written about wayang. Wayang have been scientifically analyzed through research by foreign nations. As the results of the research and/or analysis regarding wayang, wayang researchers emphasize more on the analytical philosophical side and meaning and the dramatic obtained through verbal puppeteering.

Javanese people more listen or watch wayang from the puppeteer than read the original story source. Most puppeteers also perform a play not by reading the original story source, but by getting or listening it from other puppeteers. The standards that they use as guidelines originate from different interpretations. Almost all people (including puppeteers) have never directly read the original book of *Ramayana*, *Mahabharata* and *Pustaka Raja Purwa*, which are the main sources of wayang stories. It makes the performance, technique and presentation style of wayang show being different between one puppeteer and another. The creation of *Bagong Gugat* character by Dalang Seno Nugroho does not make puppet lovers and viewers feel strange or disturbed. Because, a new play does not change the meaning, philosophy and content of a wayang show.

The creative process carried out by Seno Nugroho in making *carangan* character makes him become a puppeteer who stay updated. He is a creative puppeteer who creates character who can attract the audience using Bagong's role. Analyzing and dissecting *carangan* character which is recently played by a young puppeteer is interesting. Examining the rules or standards that have become criterion for wayang shows for centuries and finding out whether *carangan* characters still use those rules or not. This research will discuss the creative process and dramatic structure and will compare the theory of dramatic structure of wayang with the dramatic structure initiated by William Henry Hudson to find out whether these standards are still used fully, partially, or not at all. Thus, the conclusions will obtain the differences and similarities in eastern and western dramatic structures.

Approach

This research uses a qualitative approach with analytical descriptive methods. A descriptive approach is a research that prioritizes indicators identification in the form of descriptions of words and/or explanations and does not use numbers. Meanwhile, qualitative method is defined as a research process that produce descriptive data in the form of written words from observed phenomenon (Moelong, 2007). The first step of writing this research is determining the object of study that will be researched. The objects of research study are material and formal objects. In this research, the material data object is shadow play of the *Bagong Gugat* character by Dalang Seno Nugroho. The show was broadcast live from Brosot Village, Galur, Kulonprogo, Yogyakarta and uploaded on the YouTube page by Dalang Seno channel on July 4th, 2019. Meanwhile, the formal object of this research is a descriptive narrative based on the results of data and facts from the dramatic structure of *Bagong Gugat* character in shadow play by Dalang Seno.

The data and data source of this research is the narrative of *Bagong Gugat* wayang show which contains its function as a dramatic structure for shadow play. The data obtained is reconstructed into a creative narrative by reviewing the transcript and translation according

to needs regarding the dramatic structure in order to obtain the objectivity of the data. The data source in this research is audio visual from the wayang show of *Bagong Gugat* character by Ki Dalang Seno Nugroho, in Brosot Village Clean-Ups Ceremony, Galur, Kulonprogo, Yogyakarta on July 4th, 2019 and uploaded on YouTube by the Dalang Seno channel which can be accessed at link “bit.ly/SN-BG”. The data in this research is the result of phonetic transcription and translation of audio visuals from the YouTube channel Dalang Seno which was mentioned previously.

Data collection techniques in this research uses note-taking techniques, phonetic transcription techniques, and translation techniques. In this research, the phonetic transcription technique used is IPA—International Phonetic Alphabet which was revised in 2020. The application of phonetic transcription using IPA in Javanese have several modifications according to Fagan’s opinion in 1988 and Arps et al in 2000 (in Brown & Oglivie S 2008) which said that Javanese consonant system resembles the consonant system of other languages in western Indonesia. There are similar characteristics that only exist in Javanese and Madurese. The two languages have phonemic differences between stop (inhibited sound) dental and retroflex. Javanese 'voiced' consonants are pronounced like a voiceless stop with a puff of air from the following vowel.

The translation technique is carried out after phonetic transcription has been completed. The method used in this research focus on adapted translation and free translation. Adapted translation is the freest translation method and closest to the TL. This method is usually used to adapt drama or comedy poetry. SL culture is transferred into TL culture while maintaining the structure of the translated text. Free translation is a translation that prioritizes content and sacrifices the form of the text. The result of this method will be in paraphrase form which can be longer or shorter than the SL. This method can also be called the intralingual translation method.

Bagong Gugat Character

Bagong Gugat is *carangan* character created by Ki Seno Nugroho. Masturoh (2011) emphasized that *carangan* characters are free and independent stories without being bound by the standards of wayang show. It is the puppeteer's creation by paying attention to the situational needs of a show. Meanwhile, according to Petersen (2001: 109), the *carangan* character is a story that occurs before *Baratayudha* war story. The *carangan* character has nothing to do with the stories from the *Ramayana* or *Mahabharata* series, nor is it continuous between one story and another.

Bagong Gugat is a new innovation from Dalang Seno to create Bagong as the main character. Bagong is one of Punokawan members which consists of Semar, Petruk, Gareng, and Bagong. *Carangan* characters usually tend to use Semar and Petruk as the main characters. The interesting part in each Dalang Seno show is Bagong as the main character in the *carangan* characters that he performs. Seno Nugroho stated that Bagong is an original Javanese wayang character, and may be used as the main character.

The form of Bagong is half of human and half of god. Victor Turner (Supriatin, 2016) suggests that a society that is neither here nor there can be called a society in a state of

liminality. It means that Bagong or other members of Punakawan are forms of figures who are considered neither human nor god. If he is called to be a god, he is a human. If he is called to be human, he is also a god. Therefore, in every play created by puppeteers in all wayang show that use Punakawan as characters, they can be stories that cannot be accepted by reason.

The distinctive, funny, intelligent, annoying and argumentative character made it easier for the puppeteer to develop Bagong's character to carry a reformist mission and message. Bagong has always been positioned as an innovator of establishment and classicism (the notion of universal and lasting traditional standards) represented by Semar, Petruk and Gareng. If other Punakawan play classical music and songs, Bagong always sings songs with new rhythms and compositions. for example, *campur sari* (mixture of essence) and *dangdut* (Indonesian folk music genre). Bagong represents the voice of the younger generation, the reform generation who demands to change.

Bagong Gugat Dramatic Structure

Dramatic structure is a plot that consists of numerous elements of the story builder. Analyzing the structure of *Bagong Gugat* character using drama structure will include the structure of the rules in drama which consists of plot, characterization, setting, theme and message (Satoto, 1985:15). However, in this research we will only focus on the plot. This research uses William Henry Hudson's theory which divides the story builder include six elements. The six elements are exposition, conflict, complication, crisis, resolution, and decision.

First, is exposition. Exposition is the first element of story former that provides an introduction and description to the audience (Satoto, 1985:22). The exposition in *Bagong Gugat* character, written by Seno Nugroho, is at the beginning of the show in the *pathet nem* round (*babakan*). At the beginning of the show, Seno described Kayangan Suralaya as the setting where the story begins through *janturan* and *suluk*. This was shown in *janturan* which describes that Batara Guru called Batara Narada, Batara Yamadipati, and Batara Indra to attend *Bale Marcukunda Manik*. Then, Seno used *suluk sritinon* to describe the setting. *Suluk sritinon* is usually used by puppeteers to start and describe the beginning of stories or plays set in kayangan, kingdoms and magnificent palaces. Set in *Bale Marcu Kunda Manik* area, Batara Guru hold a meeting with Batara Narada, Indra, and Yamadipati to discuss the anxiety that occurred in Kayangan Suralaya.

Second, is conflict. Conflict is a stage which a character enters into a main problem that will cause a conflict rise (Satoto, 1985:22). The conflict in *Bagong Gugat* character began when Bagong went up to *Bale Marcukunda Manik*. The conflict shown was familiar guests who were the residents of kayangan and are ordinary people, but could make kayangan feel the heat before their arrival. After Bagong arrived in Kayangan Suralaya, Batara Guru and Narada immediately discussed this as a normal thing but still had to be alert. In this scene, Bagong explained that he came to Suralaya to ask about his origins. The conflict that occurred began with Bagong's disapproval of Batara Guru's answer. The conflict continued and increased when Bagong made a scene that angered the Gods in Kayangan Suralaya.

Third, is complication. Complication is a stage of new problems that arise from the conflict stage. Complication is also often referred to as rising actions. In this stage, the problem begins to become complicated and serious, therefore it is often referred to as complication or disruption (Satoto 1985:22). The complication stages in Bagong Gugat character began in the round after *limbukan*. The scene opened with Bagong's conversation with his wife at *Repat Kepanasan*. He ordered his wife to come back down from Kayangan Suralaya and asked for prayers for his safety. This scene was followed by a fight between Bagong and Batara Indra. Bagong became increasingly bold in voicing his intention to sue and cause a stir in Kayangan Suralaya. Batara Indra threatened him to step back and he would throw him into Candradimuka Crater if he did not obey his orders. At this stage, BG's character got a new conflict from Bagong's actions which violate Kayangan regulations. Bagong refused to return from Kayangan and made Batara Indra get mad. The next incident was the war between Bagong and Batara Indra. Batara Indra attacked Bagong with his heirloom and hit him in his stomach. The battle succeeded in killing Bagong.

Fourth, is crisis. Crisis is the peak of problems and/or conflict. Crisis can also be called the climax of the story (Satoto 1985:22). At this stage, disputes and fighting are very intense. The crisis in Bagong Gugat character began with the scene of Batara Wenang approaching Bagong and giving him strength so he could realize his desire to sue in Kayangan Suralaya. In this scene, Bagong could come back to life after being stabbed by Batara Indra's heirloom. After being able to live again, Bagong caused trouble in Kayangan Suralaya and succeeded in defeating all the gods who opposed him. Apart from that, in a crisis a way out of the conflict will be sought. Batara Guru went down to Amarta Country to ask for help from the Pandawa to show them a way to find a solution.

Fifth, is resolution. Resolution is the stage when a problem has reached resolution. The conflicts that occur have decreased (Satoto 1985:22). At the resolution stage, the scene contains efforts to resolve the current conflict. In *Bagong Gugat* character, the resolution stage enters the scene after the action scene. Batara Guru went down to Amarta Country to meet the Pandawa. He arrived and met Puntadewa, Krisna, and Werkudara who were in Dwarawati. In the next scene, Batara Guru explained to the three Gods that Bagong was the one who destroyed Kayangan Suralaya. Hearing Batara Guru's answer, the three Gods immediately went to look for Bagong. Meanwhile, Bagong in Kayangan Suralaya learned that Batara Guru had run away and went down to Amarta Country to ask for help from Pandawa.

Sixth, is decision. Decision is a stage which means that the character has reached a resolution. Conflicts, disputes and wars have been stopped or stopped (Satoto 1985:22). In the play *Bagong Gugat* by Seno Nugroho, the decision stage was the scene where Batara Wenang came to Bagong and gave answers to Bagong's questions. Batara Wenang explained that Bagong was able to cause chaos in Kayangan and had power that surpassed the Gods' gift. He explained to Bagong that this power was given to him after Bagong was pierced by Batara Indra's heirloom. After getting an answer about the strength that Bagong currently had, Batara Wenang answered the question about the origins of Bagong's birth. He explained to Bagong that he was the one who had created Bagong by changing Semar's shadow into a human form called Bagong.

Flow Structure of *Bagong Gugat* Character

Wayang has its own structure called *pathet*. In wayang show, there are three elements of story builder which include *pathet nem*, *pathet sanga*, and *pathet manyura* (Kayam, 2001:82—84). According to *pathet*, round is a step of wayang according to *karawitan* tones. *Pathet* is a tone setting carried out by the *wiyaga* and *waranggana*. So, in a wayang show, *babagan* wayang is a division of stories based on *gamelan* and *suluk* music arranged by the puppeteer, *wiyaga*, and *waranggana*.

Pathet nem in BG's character is opened with *suluk sritinon*. *Suluk sritinon* is an introduction to a story set in the royal palace or *kayangan*. Before performing *suluk sritinon*, the puppeteer first performs *gedog kotak* followed by *kombangan* and *janturan*. *Kombangan* is a type of *suluk* with *waranggana* and *wiyaga* as backing vocals and music. *Pathet nem* is a crisp introduction to the story. What is meant by crispness is that there are no high-tension conflicts, but only a picture of the conflict that will occur in a character that will be shown and the inclusion of conflict triggers in the story. If viewed according to William Henry Hudson's structure, *pathet nem* is part of the exposition and conflict.

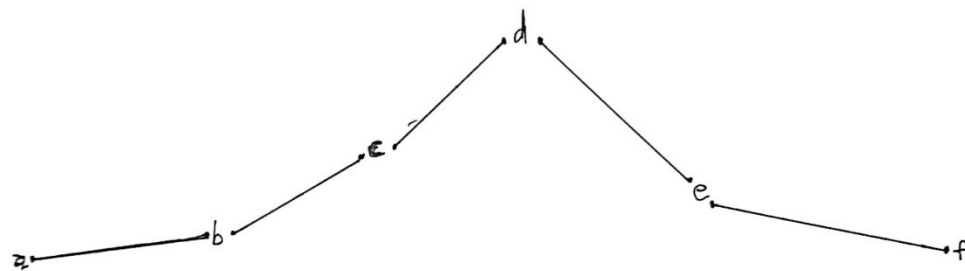
Pathet sanga in BG's character begins in the *repat kepanasan* scene which shows the war between Bagong and Batara Indra. The scene opens with *suluk tan samar pamoring sukma*. The *suluk* is taken from *Serat Wedhatama* at *Pangkur* 13. *Serat Wedhatama* is a Javanese literary work written by Raden Mas Sudira. He is the Duke of the Mangkunegaran Duchy, namely Mangkunegara IV. The content of *Serat Wedhatama* is about messages that encourage humans to be virtuous in their behavior. If we compare the structure proposed by William Henry Hudson with the structure of wayang, *pathet* can be compared to a process of complication and crisis.

Pathet manyura in BG's character opens with the *suluk pathet manyura jugag*. The scene shown is the Amarta Country scene. When juxtaposed with William Henry Hudson's structural theory, *Pathet* really enters the scene of resolution and decision.

Viewing at the plot structure displayed in *Bagong Gugat* character, wayang structure based on *pathet* is a big picture of introduction, conflict and decision. *Pathet* in puppetry is an element that builds a play which is based on music created by puppeteers, musicians and *sinden* (singer in wayang show). *Pathet* has references to conversations between characters. *Pathet nem* as an introduction has a musical tempo that tends to be slow with lots of monologues and dialogue in the story, *pathet sanga* has a more slow musical tempo with few monologues or dialogues performed by the puppeteer. In *Pathet Sanga*, the war that occurs is accompanied by an increasing musical tempo. The decrease in tempo begins to be seen in the *manyura pathet*. In this *pathet*, the dialogue begins to increase again as the tension of the problems in the play decreases. So, it can be concluded that story telling of shadow play according to *pathet* is a story telling based on the tempo of the music displayed.

A comparison between the dramatic structure expressed by William Henry Hudson and the round of wayang based on *pathet* in the BG character will be explained and illustrated in the following chart.

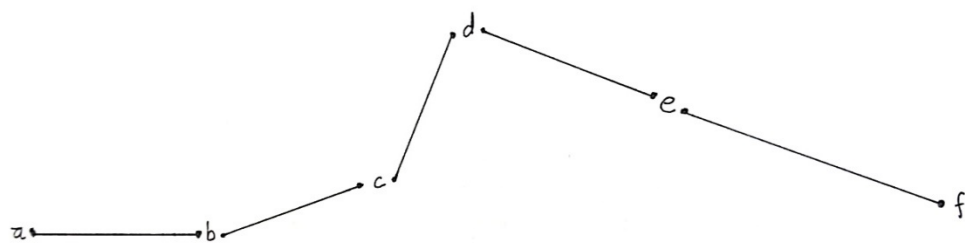
Chart 1. Plot tension according to the dramatic structure of William Henry Hudson's *Bagong Gugat* character



The chart shows the conflict tensions shown in BG's character as seen from the dramatic structure expressed by William Henry Hudson with the following details; a) exposition, b) conflict, c) complication, d) crisis, e) resolution, and f) decision. The exposition section leading to the conflict is the introductory scenes leading to the problem. The line is depicted as a vertical but is still sloping. The section from conflict to complication is depicted as a more upward line following the scenes shown in the BG character which begin to increase. The crisis is at the peak of the problem, describing the problem as having reached a climax point. The crisis towards resolution is depicted as decreasing until finally it reaches a decision point which shows that the problem has found a solution with many attempts to solve the problem in several scenes shown.

The following chart is a picture of conflict tensions depicted based on *pathet* round

Chart 2. Plot tension according to wayang *pathet* of *Bagong Gugat* character



The *Pathet* round in the BG character is divided into three parts namely *pathet nem*, *sanga*, and *manyura*. Each *pathet* is divided into two parts with the details of *pathet nem* being divided into *slendro pathet nem* and *pelog pathet lima*, *pathet sanga* being divided into *slendro pathet sanga* and *pelog pathet nem*, and *pathet manyura* being divided into *slendro pathet manyura* and *pelog pathet barang*. The chart in the BG character above has the following details; a) *Bale Marcu Kunda Manik I* scene; b) *Bale Marcu Kunda Manik II* scene; c) *Repat Kepanasan I* scene ; d) *Repat Kepanasan II* scene; e) *Ngamarta I* scene; and

f) Ngamarta II scene. The scene in *Bale Marcu Kunda Manik* is depicted as a sloping line and does not have the tension of conflict. This is based on the absence of music or *gamelan* tunes which indicate conflict tension increasing. Dialogue dominates the show by describing the problems occur. The first two scenes in BG character are round in *pathet nem*. *Repat Kepanasan* scene is the beginning point for the emergence of conflict in BG's character. The beat of the *cempala* is played by the puppeteer in the dialogue between the character Bagong and his wife, Saniyem. The conflict escalates in the middle of the *pathet sanga* round, war happens, little dialogue, and the intensity of the music is very dense. The tension began to decrease slowly in the *Pathet Manyura* round. At the end of the scene, the music still sounds with a higher intensity than *pathet nem* at the beginning of the performance. This is a picture of the finished tension with a slightly sloping line until finally *tutup kayon*.

The difference in conflict tension shown in the BG character based on William Henry Hudson's dramatic structure and the wayang round based on *pathet* can be seen in the conflict tension at the beginning and end of the story. When the analysis uses William Henry Hudson's structure, the conflict tension texture of BG's character rises slowly until it reaches a climax and drops significantly in the resolution section until it ends in the decision section. However, when analysing at the texture of conflict tension based on *pathet*, the conflict increases greatly at the beginning of the *pathet sanga* and decrease slowly until *tutup kayon*.

Conclusion

The *Bagong Gugat* character is a pure *carangan* character as the result of Seno Nugroho's creative process. This character meets the rules of dramatic structure proposed by William Henry Hudson. The BG character features Bagong as the main character who faces the Gods who try to kill him. Batara Guru, Narada, Yamadipati, Indra, and Brama are shown having difficulty facing Bagong who has enormous power as a gift from Batara Wenang. The supporting characters featured include Semar, Petruk, Gareng, Arjuna, Punta Dewa, Werkudara, and Krisna.

The exposition in BG's character occurs in the scene in *Bale Marcukunda Manik* when the Gods hold a meeting to have discussion about hot weather that occurred in Kayangan Suralaya, led by Batara Guru. The conflict began in the scene *Bale Marcukunda Manik* when Bagong went up to Kayangan and asks Batara Guru about the origins of his birth. The caused conflict occurred when Bagong did not accept Batara Guru's answer, which he thought it was irrational. The complications in BG character occur in *Repat Kepanasan* scene when Bagong was beaten back by Batara Indra. In this scene, Bagong was stabbed by Batara Indra's weapon until he died. From this scene, a new problem arose, Batara Wenang's disapproval of the death of Bagong who was killed by Batara Indra under Batara Guru's orders. The crisis in BG's character occurs in Kayangan Suralaya environmental scene. Bagong, with the power given by Batara Wenang, was able to come back to life and attack all the Gods who tried to kill him in Kayangan Suralaya. The decision in BG's character occurs in the Kayangan Suralaya courtyard scene. This scene shows Batara Wenang suddenly approaching Bagong and explaining the origin of the power he currently has, as well as telling the origins of his birth. The decision shown in BG's character is a

scene in Amarta Country. Bagong came back down to earth and explained all the events that occurred in Kayangan Suralaya. He explained how he could have power that could exceed all the powers of the Gods and Batara Wenang who came and met him. This scene closes with Batara Guru returning to Kayangan Suralaya, where he previously descended to the world to ask for help from the Pandawa to solve the Bagong problem in Kayangan. After Batara Guru returned to Kayangan, Bagong stated that he would always be loyal and devoted to Semar.

Viewing and analyzing conflict tensions using western and eastern structural theories is not extremely different. Both of them almost have the same texture. The difference only appears in the texture when it's going up and down, but they still have the same point and height conflict peaks.

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A REVIEW ON GENRE-BASED ACADEMIC TITLE STUDIES IN ENGLISH FOR SPECIFIC PURPOSES (ESP)

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Abstract

This systematic review study delved into the evolving realm of academic titles in the context of ESP, an area obtaining increasing scholarly attention. Utilizing a thorough approach, the review systematically examined 30 studies (2014–2023) on academic titles (ATs), sourced from two major academic databases, Scopus and Web of Science, with additional support from Google Scholar. A significant post-2020 increase in ATs research marked a notable finding, illustrating the heightened importance of effective title formulation in the digital age of academia. The review indicated a geographical concentration of studies from Asia and Europe, highlighting a gap in contributions from regions like North and South America, and Africa. It also revealed a prevalent focus on length, syntactic structure, and information attribute of titles, alongside a notable emphasis on cross-disciplinary comparisons, particularly between Hard and Soft Sciences. This study not only mapped the current landscape of genre-based AT research in ESP but also pinpointed potential directions for further exploration, aiming to enhance a more comprehensive understanding of this crucial aspect of academic communication.

Keywords: academic titles, ESP, review, genre

1.0 Introduction

Titles in academic research are crucial as they provide an initial overview of the research topic, objectives, methodologies, findings, or other key elements the researcher wishes to emphasize. Often overlooked in academic discourse studies, ATs are gaining recognition for their role in shaping knowledge, drawing readers' attention, and potentially influencing readership and citations (Hyland & Zou, 2022). Following the genre definitions by Swales (1990) and Bhatia (1993, p. 13), titles could be recognized as a form of communication crafted, used, and understood within academic community with a "socially recognized purpose." Therefore, academic title can be seen either as an independent genre or a subgenre. However, Jalilifar (2010) noted that various academic genres, influenced by social, cultural, cognitive, and disciplinary factors, adhered to distinct conventions and review standards. Consequently, ATs differ in purpose and characteristics across genres. The focus on analyzing ATs did not emerge in isolation; it was significantly influenced by the genre-based textual analysis within English for Specific Purposes (ESP), particularly following Swales' (1990) seminal work, "Genre Analysis: English in Academic and Research Setting" (Morales et al., 2020).

Despite the importance of ATs studies in ESP, no comprehensive systematic study has been conducted in this area. It's essential to critically analyze existing research to understand what is known and identify future research directions. Addressing this gap, this study proposes a systematic literature review on ATs, encompassing research contexts, categories, contents and frameworks, etc. By examining the research contents and methodologies in these studies, the review aims to enhance the design and planning of future AT research. To achieve this, the study will explore two key research questions.

RQ1: What are the main research findings on ATs in the perspective of ESP?

RQ2: What are the research gaps for ATs studies in further research?

2.0 Methodology

In the current research, a systematic review was conducted using Scopus, Web of Science and Google Scholar, chosen for their broad coverage and prominence in academic literature. Initially, 1968 articles were identified using specific search terms. The screening phase involved removing duplicates and articles not meeting set criteria, as detailed in Table 1. This process reduced the number to 486 articles. Next, two independent reviewers manually assessed these for relevance, further narrowing down to 30 articles which focused on different aspects of ATs with genre-based approaches in the field of ESP.

Table 1. Inclusion and Exclusion Criteria

Criteria	Inclusion	Exclusion
Timeline	2014-2023	< 2014
Document type	Article and conference proceeding with empirical data	systematic review, book chapters
Language	English	Non-English
Scopes	academic titles of research articles, review papers, theses/dissertations, proceedings and case reports	titles of books, films, songs or news

After selecting the relevant studies, each one was thoroughly reviewed to answer the research questions. This process began with examining abstracts, then reading the full articles. Important information like publication year, location, research objects, sample size, categories, contents, and used frameworks, were organized into a Microsoft Excel database. This systematic approach ensured a comprehensive analysis of all the selected studies.

3.0 Results

3.1 Published Years

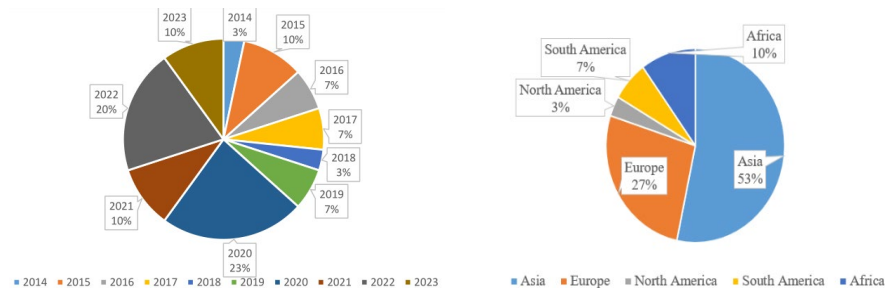


Figure 1. Published Years of Reviewed Studies Figure 2. Continent Distribution

The published years of the reviewed studies, shown in Figure 1, revealed a varied distribution over the period (2014–2023). The year 2020 saw the highest number of publications, accounting for 23.3% of the total. This spike suggested a significant increase in interest or research output in that year. The year 2022 followed, contributing 20% to the overall count. The years 2015, 2021 and 2023 were also notable, each with 10%. The remaining years (2014, 2016, 2017, 2018, and 2019) showed a relatively lower frequency of publications, ranging from 3% to 7%.

3.2 Location

Figure 2 and Figure 3 showed a diverse global distribution with a predominant focus in Asia, which accounted for 53% of the total studies. Europe followed Asia in research output, contributing 27%. Africa (10%) and South America (7%) showed moderate participation. North America, however, had the least representation, contributing only 3% of the total studies. Specifically, China emerged as the leading contributor with 5 studies. Other notable contributions came from Iran (4), Spain (3), the UK (2), Venezuela (2), Ghana (2), and Japan (2). Single-study contributions were seen from Thailand, Turkey, India, Indonesia, Russia, South Korea, the USA, Algeria, Bulgaria, and Hungary.

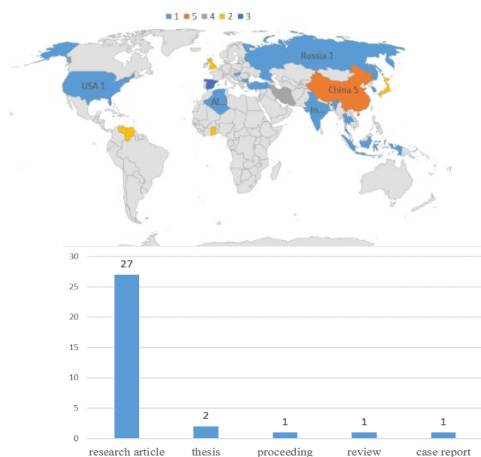


Figure 4. Research Objects

Figure 3. Country Distribution

3.3 Research Objects

As illustrated in Figure 4, RA titles were the most prevalent genre, with 27 entries, accounting for a significant majority of the total studies. Thesis titles, with 2 entries, represented a smaller but significant portion. Proceeding, review and case report titles each had 1 entry. The research objects of the reviewed studies reflected a strong preference for RAs titles, with meaningful contributions from titles of theses, proceedings, reviews, and case reports.

3.4 Sample Size

The sample size in the reviewed studies (Figure 5) showed a varied range, with the most common being between 301-600, comprising 11 studies (36.8%). This indicated a preference for moderately large samples, balancing detail with manageability. Smaller studies with less than 300 samples accounted for 7 studies (23.3%). Studies with larger samples, in the ranges of 601-1000, 1000-2000, and over 2000, each included 4 studies (13.3% each). This demonstrated a significant effort in some studies to capture broad trends and generalize findings across larger populations, enhancing the reliability and validity of the results.

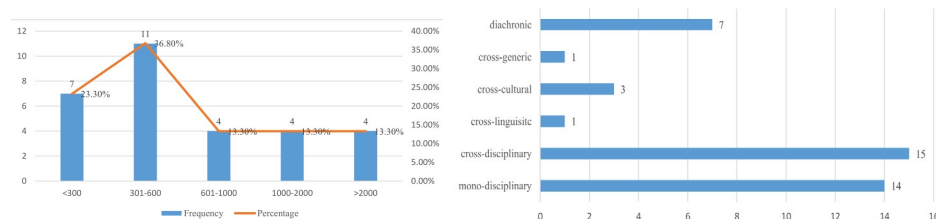


Figure 5. Sample Size of Reviewed Studies

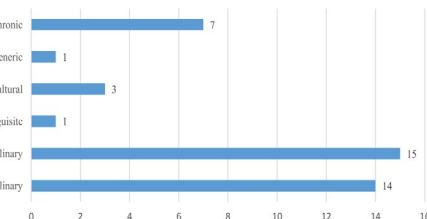


Figure 6. Research Categories of Reviewed Studies

3.5 Research Categories

Figure 6 depicted the research categories of reviewed studies, in which one study might include two or more categories (e.g., Jiang & Hyland, 2022). It displayed a diverse range of scholarly interests. Cross-disciplinary studies, with 15 instances, were the most common, indicating a trend towards integrating insights from multiple academic disciplines. Mono-disciplinary studies were also prominent, comprising 14 studies, showing a focus on exploring ATs within specific disciplines in depth. Diachronic approaches were represented in 7 studies, examining how ATs had evolved over time. Comparatively fewer studies delved into cross-cultural (3 studies), cross-linguistic (1 study), and cross-generic (1 study) research.

As shown in Figure 7, the reviewed studies covered a range of 30 disciplines, each mostly appearing once, indicating a broad multidisciplinary interest in this field. Key disciplines included Medical and health-related fields like Medicine, Nursing, Dentistry, Psychiatry, and Gynaecology, Linguistics and Applied Linguistics were also common. Scientific

disciplines such as Engineering, Chemistry, Biology, Physics, along with Social Sciences and Humanities like Economics, Psychology, Education, and Literature showed the topic's broad applicability. Additionally, specialized areas like Library Science and Scientometrics, along with diverse fields like Law, Mathematics, and Business, highlighted the widespread academic interest in understanding and analyzing ATs.

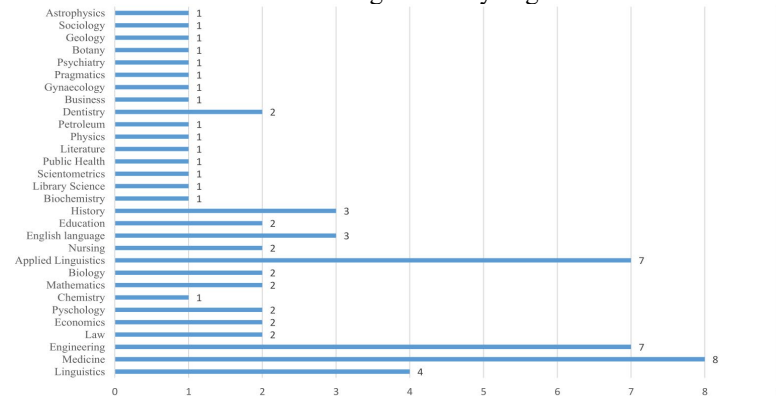


Figure 7. Distribution of Researched Disciplines in Review Studies

3.6 Research Contents

The reviewed studies covered different aspects of ATs, as shown in Figure 8, with each type having a different focus and frequency. The L+SS and L+SS+I categories both accounted for 23.3% each, indicating significant interest in examining titles' length, structure, and informational attributes. The L+SS+P+LF+I category, making up 16.8%, suggested a holistic approach, analyzing titles across various elements. Studies focusing on L+SS+LF and L+SS+LF+I represented 10% each, exploring how words and phrases, along with structure and information, impacted titles. Fewer studies (6.7%) delved into L+SS+P, examining the role of punctuation alongside length and syntactic structure. Finally, the I, L+LF and L+SS+P+LF categories were each explored in 3.3% of the studies.

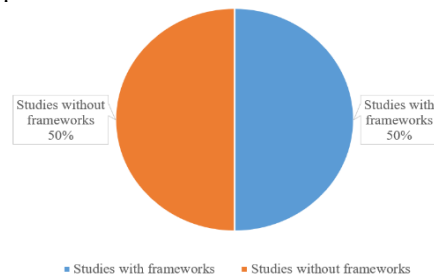
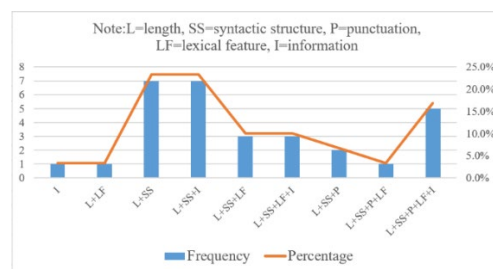


Figure 8. Research Contents Figure 9. Reviewed Studies with/without Frameworks

3.7 Research Frameworks

The pie chart in Figure 9 indicated that the reviewed studies were evenly split between those that utilized research frameworks and those that did not, with each category comprising 50% of the total studies. The bar chart of Figure 10 showed the frequency and

percentage of different research frameworks used in the reviewed studies. It seemed that three frameworks (Goodman et al., 2001; Anthony, 2001; Cheng et al., 2012) were the most frequently used, each with a frequency of 4 and constituting 10.5% of the total. Diez's (1995) model was applied in 3 studies. There were several frameworks each used twice (e.g., Soler, 2007; Hyland & Zou 2022), accounting for 5.3%, while a number of frameworks were used only once, making up 2.6% each. The chart underscored the diversity of frameworks employed in AT studies, with a few being more predominant.

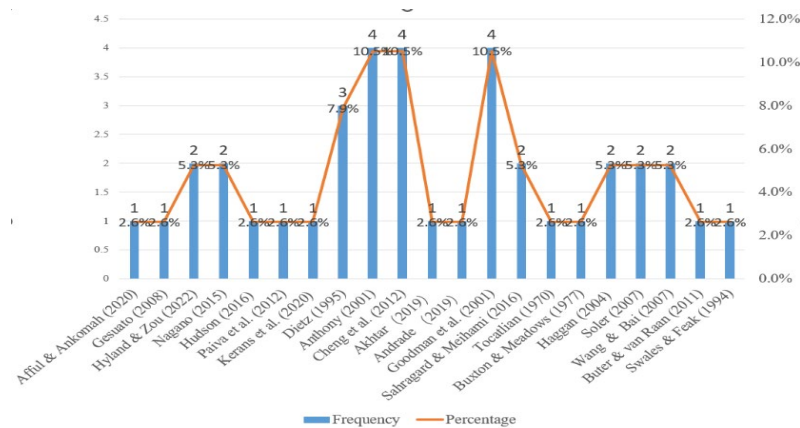


Figure 10. Distribution of Research Frameworks in Reviewed Studies

4.0 Discussion

The increase in AT studies since 2020 can be linked to the COVID-19 pandemic, which caused a surge in digital academic activity. As researchers and readers shifted online, the effectiveness of ATs in absorbing attention became more crucial. Additionally, the overall increase in research publications during this period likely spurred interest in understanding the role of titles in research dissemination and visibility. With the growing importance of digital searchability and scholarly metrics, such as citation rates, there was likely a parallel rise in studies examining how well-crafted titles can influence these factors (e.g., Fiala et al., 2021; Kousha & Thelwall, 2023).

The research gap in the location of reviewed studies was revealed by the concentration of studies in certain regions, especially Asia, which accounted for over half of the total research. China's prominence, along with significant contributions from Iran, Spain, the UK, Venezuela, Ghana, and Japan, indicated a strong regional focus. While Europe made up 27% of the studies, there's a moderate representation from Africa and South America, suggesting these regions' perspectives might be underexplored. North America's minimal contribution, at only 3%, was particularly striking, given its massive academic output and English-language influence. This geographic distribution suggested potential research gaps in understanding how ATs were constructed and perceived in North American, African, and South American contexts. Bridging these gaps would enable a more balanced and comprehensive global perspective on ATs, incorporating varying linguistic, cultural, and educational traditions that reflect the full spectrum of the global academic community.

The existing literature predominantly focused on research article titles instead of titles in other academic genres due to the following reasons. Firstly, RAs were widely published and easily accessible, making them a primary source for AT study. Secondly, RA titles offered a concise encapsulation of complex ideas, presenting opportunities for linguistic and semantic analysis. Finally, as the first point of engagement, the effectiveness of a title influenced readership and engagement levels, crucial in knowledge dissemination and application. However, it's obvious that the research gap lied primarily in the lack of focus on genres other than standard RAs. This included limited examination of titles in books, book chapters, conference proceedings, theses and dissertations, which might follow different conventions in title formulation. Addressing these gaps would provide a better understanding of how ATs function and influence readers across various forms of academic publishing.

Different ATs studies varied in sample size due to factors like the study's objectives, methods used, and available resources. The type of research, whether it's detailed qualitative work or broad quantitative analysis, influenced the sample size. For instance, some studies might choose smaller samples to deeply analyze each case, while those seeking broader trends might use larger samples for statistical reliability. Additionally, the resources, such as time, money, and staff, limited the number of titles a study could examine. Lastly, the availability of data played a role too; studies with easy access to large databases could handle bigger samples, whereas those collecting data manually might opt for smaller sizes.

Studying ATs across different disciplines is important because each field has its own way of creating titles. This diversity helps us understand how different areas summarize and highlight their research. By comparing ATs from different disciplines, we can learn about the specific ways each field engages its audiences and communicates the key information. This approach is valuable in the current interdisciplinary academic world, as it enhances better understanding and collaboration between various research fields. Nevertheless, it's also vital to conduct more cross-cultural, cross-linguistic, cross-generic, and diachronic studies on ATs. Cross-cultural studies helped us understand how different cultures influenced the crafting of ATs, fostering global collaboration and inclusivity in academic communities. Cross-linguistic research revealed the impact of language on ATs, essential for effective translation and maintaining cultural sensitivity in global research communication. Cross-generic studies explored how titles varied across different academic genres like journals, proceedings, theses and books, helping craft titles to corresponding audiences and purposes. Finally, diachronic studies tracked how titles had evolved over time, reflecting changes like titles' length, format and information. These studies together would enrich our understanding of ATs in a diverse, multilingual academic world, promoting better communication and reflecting the dynamic nature of academic research.

According to section 3.5, the cross-disciplinary comparison between Hard Sciences (e.g., Engineering) and Soft Sciences (e.g., Applied Linguistics) ATs was common due to their distinct styles and conventions. Hard Sciences typically used concise language focused on data, while Soft Sciences often employed a narrative style reflecting the qualitative nature. This comparison offered insights into cross-disciplinary communication and highlighted

how different fields influenced title creation. However, conducting cross-disciplinary studies between Soft Sciences (e.g., Linguistics) and Arts and Humanities (e.g., Literature) on ATs was also crucial in this field. Firstly, it enriched our understanding of language use. Linguistics offered insights into the structure and function of language, while Literature provided perspectives on its artistic and expressive features. This comparison enabled a more nuanced analysis of ATs, considering both their communicative efficacy and aesthetic appeal. Furthermore, this interdisciplinary approach also fostered creativity and engagement in title formulation, potentially broadening the reach and impact of academic work. Finally, merging Linguistics and Literature in studying their titles exemplified the value of interdisciplinary research, which can yield deeper and more comprehensive insights into complex subjects.

As for the research contents of AT studies, more research in the L+SS+P+LF+I category (Length + Syntactic Structure + Punctuation + Lexical Feature + Information) should be conducted because it offered a holistic view of how titles were crafted. This comprehensive approach could help understand how various elements like title length, structure, word choice, punctuation and information worked together to make titles clear, engaging, and effective. Such studies were particularly important in today's digital age, where titles played a key role in online visibility and searchability. Additionally, exploring this category could provide valuable insights of ATs across different disciplines, languages, genres and cultures, ultimately leading to better presentation and dissemination in this field.

According to the findings of section 3.7, half of the studies were grounded in established theoretical or analytical frameworks, potentially providing systematic methodologies or models for AT analysis. The other half might be more exploratory, possibly using more diverse or innovative approaches that did not rely on traditional frameworks, or they could be preliminary studies that served as a basis for further research. This division reflected that AT studies valued both the depth and rigor provided by formal frameworks and the flexibility and innovation of more open-ended research approaches.

Some research frameworks were used more often in the reviewed studies due to their recency, relevance, and alignment with current methods and trends. Newer frameworks (e.g., Hyland & Zou, 2022) incorporated the latest research techniques or methods, making them popular, while older, established ones (e.g., Goodman et al., 2001; Anthony, 2001) were trusted for their long-standing credibility. The choice of framework also depended on its methodological fit; comprehensive frameworks (e.g., Gesuato, 2008) that offered a wide array of analytical tools might be preferred as well. Additionally, the popularity of certain academic genres, like research articles or theses, might influence the frequent use of frameworks that were especially suited to those genres. Essentially, the frameworks that matched the current needs, methods, disciplines and genres in AT research tended to be adopted more frequently for their effectiveness and precision in analysis.

5.0 Conclusion

The studies under review have shown that academic titles, a relatively new and less explored field of research, hold significant potential in the area of ESP. This review brought key findings and directions for future research. A notable increase in such studies since

2020 suggested the growing importance of effective titles in the digital academic landscape. The reviewed studies were predominantly from Asia and Europe, highlighting a need for more research contributions from other regions to ensure a globally balanced perspective. The review also pointed out a research gap in the exploration of ATs in various genres, indicating an opportunity for more comprehensive studies beyond traditional research articles. It emphasized the value of interdisciplinary research in the future, especially between Soft Sciences and Arts and Humanities, to deepen our understanding of how ATs function across different fields. It also illustrated the diverse approaches in analyzing ATs, particularly focusing on aspects like length, structure, punctuation, lexical features and information attributes. In essence, this systematic review paved the way for future investigations to expand and enhance our understanding of academic titles, aiming to improve scholarly communication and the impact of academic research.

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THE COMPREHENDING ABILITIES OF TRANSLATION STRATEGIES FOR CONVEYING SEMANTIC FEATURES AND CHINESE CULTURE OF CHINESE SLANGS

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Abstract

Chinese Slang, as colloquial spoken language, is vividly flavored with local color. As an indispensable part of Chinese culture, the translation strategies of Chinese slang also deserves the attention of scholars. *The Chinese-English Dictionary of Modern Chinese Slang* compiled by Li Shujuan and Yang Ligang (1998) is the main source text for this study to analyze the Chinese slangs as primary research data for research design and translation strategies such as domestication and foreignization (Venuti, 1995) to be adopted by the compilers for interpreting Chinese culture reflected by the semantic meanings of Chinese slangs. A Chinese-English comprehension test on Chinese slang will be designed to evaluate comprehending abilities of adult learners who have both Chinese and English bilingual languages on the translation strategies, semantic and linguistic features of selected Chinese slangs in the test. This study is to evaluate comprehending abilities of native Chinese English major learners for translation strategies in conveying literal and semantic meanings of Chinese slangs in its source language and target language. As a brief conclusion, this study intends to explore contribution of translation strategies in conveying semantic and cultural features of Chinese slangs and its application for teaching and learning Chinese slangs.

Key words: Chinese slang, translation strategies, comprehending abilities

1.0 Introduction

Chinese Slang, as colloquial spoken language, is vividly flavored with local color. The form of Chinese slangs is not to stick to one pattern and the content of Chinese slangs relates to is in every involving human life, which make it catchy, easy to communicate and full of interests. Since the integration of cultural diversity between China the world is ever closer, the translation of Chinese culture plays a significant role in building the discourse system with Chinese characteristics, promoting Chinese culture to move further into the world and driving world civilization harmony in diversity. As an indispensable part of Chinese culture, the translation of Chinese slang is crucial to demonstrate distinct cultural charm. So far, because the universality of Chinese slang, all-round progress has not been made in the development of Chinese slang translation. In order to help foreign readers to experience the extensive and profound beauty of Chinese slang, the cognitive equivalence of both side readers need to be achieved. This study is to evaluate comprehending abilities of native Chinese English major learners for translation strategies in conveying literal and semantic meanings of Chinese slangs in its source language and target language.

2.0 Methodology

Qualitative approaches will be utilized in this study. A Chinese-English comprehension test on Chinese slang will be designed to evaluate comprehending abilities of adult learners who have both Chinese and English bilingual languages on the translation strategies, semantic and linguistic features of selected Chinese slangs. *The Chinese-English Dictionary of Modern Chinese Slang* compiled by Li Shujuan and Yang Ligang (1998) is the main source text for this study to analyze the Chinese slangs as primary research data for research design and translation strategies such as domestication and foreignization (Venuti, 1995) to be adopted by the compilers for interpreting Chinese culture reflected by the semantic meanings of Chinese slangs.

2.1 Research Design

The Chinese slangs used in questionnaire are selected from *The Chinese-English Dictionary of Modern Chinese Slang*. The questionnaire of Chinese slangs contains two parts: Chinese to English and English to Chinese. Each part of Chinese slangs includes three kind of part of speech: noun, verb and adjective. The questions are designed to assess various purposes, such as identify translation methods or translation strategies, compare semantic meanings between Chinese and English and so on. There are 54 multiple choice questions in total. The questionnaire will be randomly distributed to 62 Chinese students major in English from Shaoguan University, China.

3.0 Results

After testing, 60 valid respondents were collected. The following data analysis is based on this situation.

3.1 Basic Statistics

Statistics		
Score of respondents		
N	Valid	60
	Missing	0
Mean		68.3667
Median		69.0000
Mode		72.00
Std. Deviation		8.39485
Skewness		-.394
Std. Error of Skewness		.309
Kurtosis		.595
Std. Error of Kurtosis		.608
Minimum		44.00
Maximum		89.00

Table 1 Statistics

The basic statistics of sample is showed in Table 1 Statistics. There are 60 samples in total. The mean is 68. The mode is 72. The standard deviation is 8.4. The minimum is 44. The maximum is 89.

3.2 Scores of Categories

		Scores Categories bottom marks and grads	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	B	good (80 to 89)	4	6.7	6.7	6.7
	C	satisfy (70 to 79)	25	41.7	41.7	48.3
	D	pass (60 to 69)	20	33.3	33.3	81.7
	E	fail (under 59)	11	18.3	18.3	100.0
	Total		60	100.0	100.0	

Table 2 Scores Categories

The scores of samples are divided into five categories: Number A represents “distinction (over 90)”; Number B represents “good (between 80 to 89)”; Number C represents “satisfy (between 70 to 79)”; Number D represents “pass (between 60 to 69)”. Number E represents “fail (under 59)”.

According to Table 2 Scores Categories, no sample achieves distinction (over 90). The 81.6% of samples are able to reach the level pass above. Still there are 11 samples fail the test.

3.3 The Analysis of the Top 3 Highest and Lowest Accuracy Questions

The questionnaire consists of 54 questions in total. The accuracy of 45 questions (83.3% of questions) is above 50% and the rest of 9 questions (16.7% of questions) is below 50%. The top 3 highest and lowest accuracy questions will be analyzed as examples.

3.3.1 The Top 1 Highest Accuracy Question:

The free translation of Chinese slang “柴火妞儿” in English is “country girl”, which language elements equivalent to “girl” in “柴火妞儿”? (D)

A. 柴火 (firewood) B. 柴 (wood) C. 火 (fire) D. 妞儿 (girl)

The accuracy of this question is 100%. The purpose is to evaluate the cognitive equivalence between “妞儿” and “girl”. It is a common concept about the female gender and easy to recognize both in Chinese and English.

3.3.2 The Top 2 Highest Accuracy Question:

“those who refuse to move when their house is about to be torn down by government for a new construction project” is called “钉子户”, what kind of attitude is reflected by “钉子”? (C)

A. 户——户口 (household for residence) B. 钉子——工具 (nail for tool) C. 钉子——坚守原地 (nail for stand ground) D. 家——原地 (house for original place)

The accuracy of this question is 100%. The focus point is to understand the cultural loaded of “钉子户”. It is a metaphor to describe nail as people who refuse to move their house. Because their condition is in common: stay in one place and stand ground. This Chinese slang is common in daily life. What is more, the semantic meaning and cultural meaning is internally consistent which make it easy to choose the right answer.

3.3.3 The Top 3 Highest Accuracy Question:

Chinese slang “吃素的” in English is “easy to deal with”, what kind of translation method is adopted in this translation? (C)

A. 直译法 (literal translation) B. 注释法 (annotation) C. 意译法 (free translation) D. 音译法 (transliteration)

The accuracy of this question is 96.67%. Only 2 samples chose answer B and the rest of sample get the right answer. The aim is to identify different translation methods. Most of them can tell the difference from each other.

3.3.4 The Top 1 Lowest Accuracy Question:

Chinese slang “土鳖” in English is “ignorant person; clodhopper; a country bumpkin”, in which word explains the semantic meaning of “土”? (B)

A. country B. ignorant C. bumpkin D. innocent

The accuracy of this question is 18.33%. 23 samples chose answer A. only 11 samples chose the correct answer B. 25 samples chose answer C. 1 sample chose answer D. It reflected most of samples did not figure out the semantic meaning of “土” in English.

3.3.5 The Top 2 Lowest Accuracy Question:

The literal translation of Chinese slang “喝水” in English is “to drink water”. What is the semantic meaning of this slang in English? (A)

A. suffer losses (in business) B. drink plain water C. innocent D. thirsty

The accuracy of this question is 21.67%. Only 13 samples chose the correct answer A. 26 samples chose answer B. 1 sample chose answer C. 20 samples chose answer D. This question aims to understand the semantic meaning of this slang. Most of the samples did not figure out the actual semantic meaning basic on the given literal translation. The most

possible reason is the semantic meaning of Chinese slang “喝水” is not frequently used in daily life, for it is a business slang.

3.3.6 The Top 3 Lowest Accuracy Question:

The free translation of Chinese slang “拍板” in English is “make final decision”. The source language Chinese verb “拍 (slap)” is translated as verb “make” in target language English. Is the meaning of verb “拍 (slap)” and “make” equivalent to each other or different from each other? (D)

A.同等 (equivalent) B. 细微差别 (nuanced) C. 有别 (different) D. 极大差异 (huge difference)

The accuracy of this question is 25%. 3 samples chose the answer A. 14 samples chose answer B. 28 sample chose answer C. 15 samples chose the correct answer D. This question is set to figure out the different meaning of verb between Chinese and English. Chinese verb “拍 (slap)” and English verb “make” is totally different action. Many of samples known they were different but not recognized the essence.

4.0 Conclusions

In the process of answering the questionnaire, learners are able to realize the language of Chinese and English is not correspondent to each other in Chinese slang translation. The lack of knowledge in the two objective realities and two language realities exerts a negative impact on their understanding of the source language Chinese and thus their translation in English. Also, learners’ weak metaphorical competence hampers their understanding and translation of metaphors. In long-term teaching and translation practices of Chinese slang, teacher should enhance the sensitivity training in the difference of thinking model and language expression between Chinese and English. Furthermore, focusing on the accumulation of knowledge in cultural background of both Chinese and English, and cultivating a translation awareness to convey Chinese culture in a more acceptable way by target language English readers.

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FACTORS INFLUENCING CHINESE USERS' INTENTION TO CONTINUE LANGUAGE SELF-STUDY ON TIKTOK

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Abstract

TikTok is currently one of the largest social media platforms globally, boasting the most active user base worldwide. As TikTok continuously explores and enriches its features, it has gained support from some users for its functionalities in language learning, such as expanding vocabulary, practicing listening skills, honing speaking abilities, and seeking language learning information. Despite TikTok's various language-learning-related features, research on TikTok in the educational domain remains largely unexplored. This study aims to share several predictive factors influencing users' intention to continue language self-learning through TikTok in the future. This is accomplished by combining the uses and gratifications theory with the technology acceptance model. Focusing on Chinese users, the study selected the four most popular language learning topics on TikTok. Ultimately, the study proposes that users' perceived usefulness, perceived ease of use, and gratification with TikTok are factors influencing their intention to continue language self-learning through the platform. It is recommended that future research could validate the reliability and validity of these factors through empirical studies.

Keywords: Language learning, Self study, Social media, TIKTOK, TAM, UGT

1.0 Introduction

The increasing use of digital technology may impact language knowledge and usage in multilingual societies, and it has made foreign language self-study materials increasingly easy to access and use. As people spend more time on social media, it transforms the way language learning occurs. There is a growing emphasis on utilizing social media for (informal) language learning, often involving resources designed for social and entertainment purposes rather than educational ones (Soyoof et al., 2021). With the integration of short video platforms into social media, they play an increasingly important role in foreign language communication education (Escamilla-Fajardo, Alguacil, & López-Carril, 2021). The development of Web 2.0 and computer technology has the potential to help language learners become self-regulated learners. Some English teachers and native English speakers use social media platforms to publish short videos, engaging learners in interactive learning on popular topics in an English language environment, thereby enhancing their English communication skills (Xiuwen, & Razali, 2021). Research indicates that the informal use of social media can promote the development of intercultural, social practical, audience awareness, language learner and user identities, as well as specific reading and writing abilities (Reinhardt, 2019). TikTok, a video-sharing social networking service, was launched in China in 2016 and globally in 2018. It is currently one of the largest global social media platforms with a highly active user base. The app is known for supporting short-format video creation, and as TikTok continuously

explores and enriches its features, its educational functions become more evident. Yélamos-Guerra et al.(2022) confirm that the use of TikTok in higher education is considered an innovative learning method, highly integrated with new technologies that stimulate and enhance understanding in a stimulating and motivating way. In the realm of language learning, TikTok has garnered support for expanding vocabulary, practicing listening skills, honing speaking abilities, and searching for language learning information. For foreign language learners, immersion in a foreign language environment is crucial for improving English communication skills (Hymes, 1972), and short video social media conveniently provides such an environment.

Given the increasing popularity of TikTok as an educational platform, more and more researchers are becoming interested in its application in the field of education and contributing insights. For example, Opsahl and Levin (2022) conducted a study examining whether students and teachers believe that language acquisition can occur through interacting with content on TikTok. Lee (2023) explored the application of emerging image-based social media in informal language learning, focusing on the technological aspects of TikTok such as multimodality, mobility, instantaneous participation, and interactivity. Ibrahim et al. (2023) analyzed how TikTok enhances language learning by providing learners with opportunities for authentic language use, practicing language skills, and interacting with the language learner community. Fitria (2023) described the use of TikTok as a medium for language learners to improve pronunciation. For self-directed language learners, autonomy is a crucial characteristic of their learning process. However, current research on language learning through TikTok is relatively limited, with much of the focus on exploring the functionality of social media itself rather than emphasizing the active choices made by language learners. Exploration of language learning software has predominantly focused on specific language learning applications such as Duolingo (Shortt et al., 2023) or streaming platforms like YouTube (Wang & Chen, 2020; Syafiq et al., 2021), rather than TikTok. To the best knowledge of current researchers, existing studies have not yet examined the impact of information quality, media system quality, and interactivity on users' willingness to continue using Tiktok (post-adoption behavior). Therefore, this study will combine the Uses and Gratifications Theory and the Technology Acceptance Model. This approach recognizes the convenience and communicative aspects of the media while also emphasizing individual autonomy. The aim is to understand the factors influencing users' willingness to continue language self-learning through TikTok rather than other platforms in the future.

2.0 Theory

This study adopted two theories, uses and gratifications theory(UGT) and technology acceptance model(TAM). UGT is used to examine the user's gratification for language self-study on Tiktok, and TAM is used to measure the audience's perceived usefulness and perceived ease of use.

2.1 Uses and gratifications theory

Uses and gratifications theory is a widely employed theoretical framework utilized to comprehend why individuals engage with specific media. Originally developed within the

context of radio communication research, the theory has since found extensive application in the realm of social media. It underscores the relevance of media in everyday life, the diverse needs it satisfies, and the positive roles it plays for the audience. UGT is audience-centric, assuming that individuals are purposeful media users, cognizant of their motivations for media usage and the needs they aim to fulfill (Palmgreen & Rayburn, 1979; Ruggiero, 2000). This implies that user gratification can predict how they employ media, the impact of media on them, and the reasons for continued use of specific media (Rubin, 2009; Limayem & Cheung, 2011; Menon, 2022). UGT also aligns with the constructive concept of utilizing contemporary innovative technologies for self-directed learning, emphasizing that learning is an active process (Chen, 2018), and it focuses on learners' motivation and perceived learning needs (Leung, 2009).

Recent research utilizing this theory has summarized six potential motivations for users engaging with TikTok: 1) entertainment, 2) convenience and utility for widespread communication, 3) increasing social interaction, 4) finding social support, 5) seeking and sharing information, and 6) escaping from everyday life (Falgoust et al., 2022). Numerous studies have employed this theory to explore various functionalities of TikTok, such as online shopping features (Yang & Ha, 2021; Wang & Oh, 2023), information dissemination features (Mutiarra & Putri, 2023), social interaction features (Omar & Dequan, 2020), and educational features (Adnan, Ramli, & Ismail, 2021). Engaging in language learning through TikTok falls under the motivation of seeking and sharing information. Language learners on TikTok search for relevant keywords related to language learning, obtain the resources they need, and connect with friends who share similar needs. This platform facilitates synchronous learning, mutual encouragement, and resource sharing among language learners.

2.2 Technology acceptance model

The Technology Acceptance Model, initially developed by Davis (1989), addresses the reasons behind users accepting or rejecting information technology, explaining and predicting people's behavior in specific situations. TAM involves two primary predictive factors—perceived ease of use and perceived usefulness—and the dependent variable behavioral intention. Perceived usefulness refers to the extent to which users believe that using the technology will enhance their job performance, while perceived ease of use refers to how easily users can use the technology to improve their job performance. Both are considered different factors influencing users' attitudes toward using the technology, although perceived ease of use is also assumed to affect perceived usefulness and attitudes toward technology usage (Masrom, 2007), and this attitude toward technology usage determines the behavioral intention to use the technology.

Based on a literature review of social media, most researchers focus on and agree on the importance of TAM in the context of social media adoption (Al-Khasawneh et al., 2022). TAM is one of the most famous models in information technology acceptance research and remains a mainstream theoretical approach for understanding users' adoption of social media to date (Wirtz & Göttel, 2016). Al-Khasawneh et al. (2022) used the TAM model to validate the positive impact of perceived usefulness and perceived ease of use on the adoption of the TikTok application, although their study primarily examined users' overall

impressions of TikTok and did not specifically focus on language learners or the educational features of the application. And the study by Nor et al.(2023) further explores the English learning features of TikTok using TAM. This study concentrates on the student population, with students acknowledging the use of TikTok in English learning, indicating its potential as a teaching tool in English classrooms.

3.0 Model construction and development of hypotheses

Building upon existing literature, this study has extracted and synthesized motivations for users' intention to engage in language self-learning through TikTok based on the Uses and Gratifications Theory and the Technology Acceptance Model, and the final factors include perceived usefulness, perceived ease of use, and gratification.

3.1 Perceived usefulness

Perceived Usefulness helps users believe that utilizing a system will enhance their performance. If a technology is perceived as more useful, users believe it will assist them in performing better, thereby increasing their willingness to use it (Gupta et al., 2021). Within the Technology Acceptance Model framework, PU is assumed to be a direct predictor of Behavioral Intention to Use for the targeted technology (Park et al., 2014), and it has been examined to understand initial adoption and sustained intention behaviors (Lu et al., 2005). Previous research has shown a positive correlation between PU and continuous intention in the contexts of social media (Ruangkanjanases et al., 2020) and e-learning systems (Lin, 2011; Muqtadiroh et al., 2019; Widjaja & Widjaja, 2022). Therefore, based on this, the current study proposes the following hypothesis:

H1: Perceived usefulness positively influences users' intention to continue language self-study on TikTok.

3.2 Perceived ease of use

Another primary premise of technology acceptance is Perceived Ease of Use (PEOU), which is determined by the complexity of any system (Gupta et al., 2021). The easier it is to use a technology, the greater the expected benefits in terms of performance enhancement. If a technology is less complex, the system is easier to operate, thereby enhancing users' willingness to use it (Davis, 1989; Gupta et al., 2021). In this study, PEOU refers to the ease with which users perceive continuing their foreign language learning through TikTok. Research indicates a positive and significant relationship between perceived ease of use and the sustained intention to adopt mobile learning (Muqtadiroh et al., 2019; He and Li, 2023). Furthermore, in past studies, PEOU has also been shown to be positively correlated with continuance intention in the context of social media, such as Facebook (Bataineh et al., 2015), and Instagram (Hwang & Cho, 2018). Based on this, the following hypothesis is proposed:

H2: Perceived ease of use positively influences users' intention to continue language self-study on TikTok.

3.3 Gratification

User gratification with media is defined as the overall sense of contentment resulting from media consumption (Palmgreen & Rayburn, 1985). Gratification is a valuable tool for understanding how new social media applications attract user attention (Scherr & Wang, 2021) and is considered a key factor in establishing and retaining a long-term user loyalty base (Bhattacharjee, 2001). Previous scholars have established significant correlations between gratification and the continued intent of social media use (Gan & Li, 2018; Gogan et al., 2018; Ruangkanjanases et al., 2020; Wang & Oh, 2023). In the context of language learning, although there is no background on using TikTok for language self-learning, research such as Mondri et al.'s (2008) study on mobile English learning games suggests that gratification is a primary predictor of behavioral intent to adopt mobile English learning games. Chen (2018) also demonstrated that gratification can further stimulate self-learners' willingness to continue using mobile English learning games. Therefore, it is hypothesized that

H3: Gratification positively influences users' intention to continue language self-study on TikTok.

5.0 Conclusion

Therefore, this study integrates Uses and Gratifications Theory and the Technology Acceptance Model, proposing three potential factors influencing language self-learners' continued use of TikTok: gratification, perceived usefulness, and perceived ease of use. The study formulates hypotheses, although they have not been empirically tested. Future research is recommended to build upon this framework, selecting appropriate locations and study participants for targeted investigations. Given the abundance of language learning-related videos on TikTok, it is suggested that future studies focus on specific tags for a more targeted analysis.

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A CRITICAL TRANSLATION ANALYSIS OF *RED SORGHUM*: AESTHETIC REPRESENTATION AND CULTURAL REPRESENTATION IN GOLDBLATT'S VERSION

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Abstract

This paper seeks to explore aesthetic values in cultural representation between Shandong modern novel *Red Sorghum* (Mo Yan, 1987) and Goldblatt's (1993) version in English. Previous studies focused mainly on linguistic equivalence (Catford, 1965), communicative and social functions of translation (Nida, 1993; Vermeer, 1996) with limited comprehensive study for dialect translation literary work. Therefore, an integration framework of Liu's (2005) Aesthetic Translation Theory and Bassnett & Lefevere's (2001) Cultural Turn Theory were adopted in this study. This study aims to reveal translation strategies adopted in Goldblatt's translation texts specifically on cultural reference and, to explore aesthetic representation contained in the cultural terms. The research finding shows that the cultural representation can be classified into four categories i.e. onomatopoeia words, cultural nouns, idiomatic expressions and metaphors. There are 60 cultural representations in total, with 48% embedded with aesthetic value of Shandong dialects, 20% fulfilled partially ARD and the other 31% failed in transforming aesthetic values into the cultural representation in TT. Therefore, translators' experience such as aesthetic empathy as well as level of reception of the target readers/ receiving culture is of great importance. It is hoped that this study helps to enhance Shandong regional cultural heritage appreciation among readers from various social and cultural background. In addition, this study is believed to contribute to a new theory for dialect translation in literary genre.

Keywords: dialect translation, Shandong cultural nouns, Aesthetic Regulation Devices, Aesthetic Representation, Cultural Representation

1.0 Introduction

In recent years, there has been a growing emphasis on international globalization and the transmission of local cultures, specifically in the province of Shandong. Consequently, the translation of Shandong local culture has emerged as a significant area of research. Shandong literature, serving as a valuable medium for the exploration of dialect culture and its translation, has offered a plethora of resources for scholars in this field. Particularly, the unique vocabulary structure and aesthetic characteristics of the Shandong dialect have proven to be advantageous for this endeavor. It is hoped that through such translations, the stereotypical perception that dialects are inherently crude and uncultured can be dispelled, thereby allowing the target readers to fully appreciate and comprehend the aesthetic features of the Shandong dialect.

In order to effectively capture the essence of the Shandong dialect and present it authentically to the target readers, the translation of *Red Sorghum*, a novel abundant in dialectic words with distinct local flavors, adopts the Aesthetic Translation Theory as its research framework. This theory provides a theoretical basis for the translation process and guides the translation strategies employed. By employing techniques such as aesthetic adjustment and empathy, the translators strive to create a translation paradigm that is not only acceptable to the target readers but also promotes effective communication between Chinese and Western cultures.

Through this comprehensive approach to Shandong local culture translation, scholars aim to bridge the gap between different cultural backgrounds, fostering a better understanding and appreciation of the unique linguistic and aesthetic nuances inherent in the Shandong dialect. Ultimately, this research endeavor contributes to the ongoing promotion of international globalization and strengthens the transmission of Shandong local culture on a global scale.

1.1 Development of the Shandong Dialect

Shandong dialect presents diverse characteristics, which are specifically reflected in different aspects such as pronunciation, vocabulary, and discourse rhetoric. From the development history of Shandong dialect, it can be roughly summarized into four stages. In the first stage, Shandong dialect and its translation first appeared in the literary work *Water Margin* in the Song Dynasty. It used a large number of local dialect words with distinctive features, enhancing the expressive tension and readability of literary works. In the second stage, during the Qing Dynasty, with the promotion of standard Mandarin, dialects were restricted to a certain extent, which had an impact on the application of dialects and the development of translation. In the third stage, after the May 4th Movement in 1919, social sciences flourished, and at the same time, literary works and their translations became the mainstream culture of this stage. In the fourth stage, after the establishment of New China, Shandong dialect literary works represented by Mo Yan have gained attention from society and even the whole world. Especially with the introduction of policies such as “Tell Good Chinese Stories”, dialect culture and its works have been widely valued and booming. In order for Chinese literature to be read, understood, and accepted worldwide, translation is an inevitable approach that cannot be surpassed.

1.2 Overview of the background of the work *Red Sorghum*

Red Sorghum is a highly acclaimed contemporary piece of Chinese literature, authored by the renowned writer Mo Yan. Released in 1986, this literary masterpiece has attained a revered status in the annals of Chinese literature owing to its distinctive narrative approach and profound cultural significance. Set against the backdrop of northern China’s rural landscapes during the tumultuous 1930s, the novel skillfully weaves together an enchanting tale imbued with folklore, cultural traditions, and societal values. Through the vivid portrayal of the protagonist Jiu’er’s life experiences, the novel provides an intimate glimpse into the customs, moralities, and ethical codes prevalent in the agrarian society of that era. *Red Sorghum*, with its captivating storytelling and in-depth exploration of rural life, offers

readers a profound understanding of the historical and cultural fabric of China during that transformative period.

In summary, *Red Sorghum* stands as a classic work in Chinese literature due to its unique narrative technique and its ability to capture the social landscape of rural northern China in the 1930s. While depicting the intricacies of folk life, the novel also conveys the author's profound reflections on the national spirit, the concept of family, and the inherent value of life itself.

2.0 Literature Review

Dialect translation research has historically viewed dialects as representations of linguistic units and variants of language that are independent of society and context, building on Halliday's (1964) dialect ontology. The identified research gap suggests that most studies have focused on this ontological perspective. The cultural turn in translation studies emphasizes the importance of considering cultural and social elements during the translation process. However, there is a noted bias in existing research towards English source languages, indicating a need for more diverse linguistic representation. Han (2002) investigated the limitations of dialects in translating foreign literary works and proposed methods like alienated expression or filling-up strategies to achieve translation equality. The research gap indicates a scarcity of studies on translating Chinese dialects into English.

2.1 Research Overview of Shandong Dialect Translation in *Red Sorghum*

A search on the China National Knowledge Infrastructure (CNKI) using Shandong dialect as the main keyword yielded a total of 963 literature results. Visualizing the data from 1982 to 2023, it can be observed that the number of relevant literature increased from only 2 publications in 1982 to 52 publications in 2023, indicating an overall upward trend in the research on Shandong dialect. In terms of the distribution of research disciplines, there are 809 literature articles focused on the study of Chinese language and characters, accounting for 78.93% of the total literature. Only 47 literature articles, accounting for 4.59% of the total, are dedicated to the study of foreign languages and characters. Particularly in the field of foreign language and translation, there is a significant shortage of research findings, indicating a great potential for further exploration. Furthermore, among the 40 literature articles supported by funding, 37 of them received funding from the National Social Science Foundation, revealing the increasing support and importance given to Shandong dialect by national policies.

Using dialect translation as a keyword, a review of 333 related research literature revealed that the current research on dialect translation mostly focuses on exploring the topic from the perspective of sociolinguistics (Liu & Xu, 2014). Some researchers (Wang, 2019; Xiong, 2021) also examined the overseas dissemination and reception of Shandong dialect literary works and their translations from the perspective of communication studies. There are also studies from the fields of ecological translation studies (Li, 2023), target language reader acceptance (Shao & Ma, 2021), and relevance theory (Wang & Zeng, 2020), which explored dialects including those from different regions in China such as the Northeast and Beijing, as well as their literary works. However, only a small number of literature articles

have investigated the translation of Shandong dialect and its literary works from the perspectives of relevance theory and philosophical hermeneutics (Deng, 2022).

Using the translation of the novel *Red Sorghum* as a keyword, a search across various platforms yielded a total of 401 literature articles. These articles predominantly approach the study of *Red Sorghum* translation from the perspectives of translation strategies, cultural words, translator subjectivity, purposive approach, and ecological translation (Gibello & Lesch, 2017). Among them, out of the 52 literature articles that specifically focus on the dialect translation in *Red Sorghum*, only 9 of them are conducted from an aesthetic perspective (Yuan, 2021). In summary, the study of dialect aesthetics has not received sufficient attention from scholars. Influenced by stereotypes such as “dialects are vulgar”, most researchers have conducted extensive aesthetic studies on the poetic language in literary works, while the aesthetic translation research on dialect literature, especially Mo Yan’s work *Red Sorghum*, and the translator Howard Goldblatt’s translation of *Red Sorghum* still have great potential for development.

2.2 Research Gap of Shandong Dialect Translation in *Red Sorghum*

Previous research has primarily focused on analyzing the phonological, grammatical, syntactic, stylistic, and social functions of dialects. However, there is a noticeable absence of comprehensive and systematic studies that examine the aesthetic presentation of dialects. In other words, researchers have not given adequate attention to exploring the aesthetic values and artistic representations associated with dialects. This discrepancy in research emphasis has been noted by scholars such as Smith (2018) and Johnson (2020). Furthermore, previous studies have disproportionately emphasized the study of prestigious dialects or those belonging to the so-called “language community”, while neglecting the marginalized dialects, particularly those found in literature. This research gap has resulted in an inadequate investigation of the aesthetic values and cultural significance of both dialects and mainstream languages. Scholars like Lee (2017) and Martinez (2021) have pointed out this discrepancy and highlighted the need for a more inclusive examination of dialects in literature.

Additionally, previous studies have overlooked the aesthetic aspects of dialects, leading to the inferiorization and marginalization of these linguistic variations. This marginalization has fostered negative attitudes and universal biases towards certain dialects, perceiving them as rude and coarse. Consequently, the aesthetics of these dialects have been marginalized and undervalued. Adams (2015) and Chen (2019) have shed light on this issue, emphasizing the significant impact it has on the artistic value of dialects. Hence, there is a research gap that needs careful investigation on how to bridge the cultural divide between the source dialect language and the target language, ultimately enhancing our understanding of the aesthetic and artistic aspects of dialects.

3.0 Methodology and Data Analysis

Qualitative methodology was adopted in this study, in which different strategies and approaches were used in the process of designing the whole thesis. It involves a

combination of different methods, including mixed methods, qualitative research methods, and Comparative word query research methods.

3.1 Research Methodology

Qualitative methods include the combination of qualitative and comparative research methods were mainly used in the study. This approach allows researchers to gather both subjective and objective data, providing a comprehensive understanding of the research topic. Besides, translation strategy description was adopted in the process of analyzing and describing the strategies used in the translation of *Red Sorghum* from Shandong dialect to English. It involves analyzing the linguistic, cultural, and contextual aspects of the source text and applying appropriate translation techniques and principles.

Translation Strategy Description is another important method used in a detailed explanation of the approaches and techniques utilized during Shandong-English translation process. Researchers may make conscious decisions regarding word choices, sentence structure, cultural considerations, and context to ensure accurate communication of the original content between the author and translator. Describing the translation strategy aims to provide transparency and clarity regarding the decisions made and their impact on the final translated outcome.

NVIVO 12 is a software program used for data analysis and text search in qualitative research in this study. It provides tools for coding, organizing, and analyzing qualitative data in *Red Sorghum*. It also allows researchers to generate word frequency clouds to visualize the occurrence and distribution of words in the data. Comparative word query was also employed as a research technique that involves analyzing a large corpus of texts from different sources to identify patterns, trends, or relationships between Shandong and English words or phrases. Researchers can use this method to explore language usage, semantic relationships, or cultural differences in various contexts. These tools and resources are often used in linguistic research, translation studies, and cultural studies to provide a thorough analysis of language use within different contexts.

3.2 Theoretical Framework of Aesthetic Translation Process

Theoretical Framework plays a crucial role in this data analysis process. Two main theories, the Aesthetic Translation Theory (Liu, 2005) and the Cultural Turn Theory (Bassnett & Lefevere, 2001), guide the analysis and interpretation of the collected data. The Aesthetic Translation Theory helps researchers understand how aesthetic elements, such as language and style, can influence the meaning and interpretation of the data. On the other hand, the Cultural Turn Theory emphasizes the importance of considering the cultural context in which the data is situated, as it can greatly impact its interpretation.

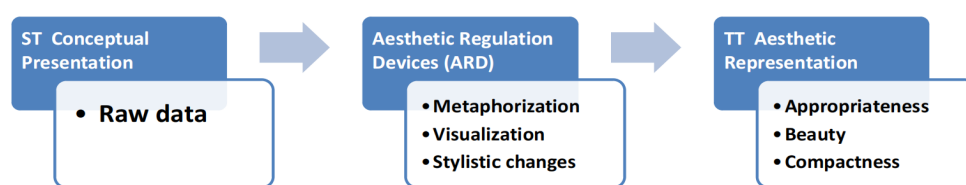


Figure 1: Adapted Schematic Diagram of Aesthetic Translation Process

Source: Liu, 2005: 220

In the context of a conceptual framework for ST (Source Text) conceptual presentation, the use of aesthetic regulation devices (ARD) becomes essential. These devices help transform the raw data of the source text into a more visually appealing and engaging form. Three key ARD techniques commonly employed are metaphorization, visualization, and stylistic changes.

Metaphorization is the process of using metaphors to represent complex ideas or concepts in a simplified and more relatable manner. By employing metaphors, the ST conceptual presentation can make the information more accessible and easier to understand for the target audience. Metaphors can add depth and meaning to the raw data, making it more engaging and memorable. Visualization is another crucial ARD technique. It involves representing the raw data of the source text through visual elements such as diagrams or charts. Visualization helps to organize the information and present it in a visually appealing and easily digestible format. By using visualization, the ST conceptual presentation can enhance the overall clarity and impact of the information being conveyed. Stylistic changes are also a significant aspect of ARD in ST conceptual presentation. This technique involves making strategic modifications to the language, tone, or structure of the source text to enhance its aesthetic appeal. In summary, by utilizing metaphorization, visualization, and stylistic changes, the ST conceptual presentation effectively transforms the raw data of the source text into a visually appealing and engaging form. These ARD techniques enhance the accessibility, understandability, and aesthetic appeal of the information, making it more engaging, memorable, and impactful for the target audience.

Overall, the goal of using aesthetic regulation devices in ST conceptual presentation is to achieve aesthetic representation. This representation encompasses appropriateness, beauty, and compactness. Appropriateness refers to ensuring that the ST conceptual presentation is suitable for its intended purpose and target audience. The aesthetic choices should align with the message and goals of the presentation. Beauty involves creating a visually appealing and engaging presentation that captivates the audience's attention. Compactness refers to presenting the information concisely and effectively, avoiding unnecessary complexity or verbosity.

3.3 Critical Translation Analysis of *Red Sorghum* in Goldblatt's Version



Figure 2: Schematic Diagram of Data Analysis via NVIVO 12

The first step in this process is to collect relevant data in *Red Sorghum* of Goldblatt's Version. Once the data is collected, the writer then uses Nvivo 12 and Corpus to select and sort through the data, ensuring that only the most relevant and valuable data is included in the analysis. To further enhance the data analysis process, the writer utilizes Aesthetic Regulation Devices (ARD) to encode, categorize, and integrate the data. These devices provide a systematic way to organize the data and identify patterns or themes within it. By using ARD, the writer can refine the translation theory and ensure that the analysis is accurate and comprehensive. The final step in the data analysis process is to reconstruct the Theoretical Framework. This involves critically examining the initial framework and making necessary adjustments or additions based on the findings from the data analysis. Reconstructing the Theoretical Framework strengthens the overall research and ensures that it is grounded in theory and supported by the analyzed data. Overall, Data Analysis using NVIVO 12 Software is a comprehensive and systematic approach for analyzing data. By utilizing Nvivo 12, Aesthetic Translation Theory, Cultural Turn Theory, Aesthetic Regulation Devices, and consistently refining the Theoretical Framework, researchers can effectively analyze and interpret data to gain valuable insights and contribute to the field of study.

3.3.1 Critical Translation Analysis of Onomatopoeia in *Red Sorghum*

Example: “奶奶端起酒, 咕咚咕咚喝了。” (nai nai duan qi jiu, gu dong gu dong he le.) (Mo, p. 28)
 “She picked up her cup and drank the wine down noisily.” (Goldblatt, p. 29)

The word “gu dong” (咕咚) in Chinese is not equivalent to “noisily” in terms of meaning. It is actually a type of onomatopoeia word in Chinese, specifically referring to the sound Jiu'er makes when she drinks. From an aesthetic perspective, this word portrays Jiu'er's bold and daring character as a woman. However, using the word “noisily” in English translation fails to convey the aesthetic judgment present in the source text. To further analyze the usage of the word “noisily” in the text, the result of the analysis indicates that “noisily” is primarily used to describe certain unpleasant sounds in the text. As a result, it is unable to effectively convey the aesthetic value of the character to the target readers in the translated version.

3.3.2 Critical Translation Analysis of Cultural Nouns in *Red Sorghum*

Example: “别急, 心急喝不了热黏粥。” (bie ji, xin ji he bu liao re nian zhou.) (Mo 2012: 05)

“Take it easy, greedy eaters never get the hot gruel.” (Goldblatt, 2003: 8).

The translation process of the Chinese quote using NVIVO 12 Software and Corpus involved reconstructing the theoretical framework of the translation. The theoretical framework included Aesthetic Translation Theory and Cultural Turn Theory. The translation aimed to achieve aesthetic representation in the target language (English). In this case, the translation captured the cultural significance by using the phrase “haste makes waste” as an equivalent expression for the source language. The term “黏粥” (nian zhou) refers to a type of porridge made from corn or sorghum flour, which is sticky in nature due to its thick consistency. According to the English definition provided in the Oxford English-Chinese Dictionary on page 434, “gruel” is defined as a liquid food made by boiling oatmeal or similar ingredients in milk or water. It is evident that the “黏粥” (nian zhou) mentioned in the original text does not refer to the same type of food as the translated term “gruel”. Additionally, the translation considered the cultural context by using the term “corn porridge” instead of a direct translation. This choice allowed for a more authentic and immersive aesthetic experience in the target language.

3.3.3 Critical Translation Analysis of Idiom in *Red Sorghum*

Example: “鸡走鸡道, 狗走狗道, 井水不犯河水。” (Ji zou ji dao, gou zou gou dao, jing shui bu fan he shui.) (Mo, p. 29)

“Chickens can go their own way, dogs can go theirs. Well water and river water don’t mix.” (Goldblatt, p. 29)

This quote highlights the cultural and linguistic traditions of rural China. The idiomatic expression mentioned in the quote reflects the aesthetic perception of the villagers and their close connection to the natural world. In rural China, during a specific time period, chickens and dogs were commonly seen animals, which were therefore integrated into the local language. The villagers’ daily life, characterized by simplicity and purity, became the inspiration for the creation of numerous lively idiomatic expressions. These expressions serve as a testament to the humor and intelligence of the villagers. By using these idioms, the villagers were able to communicate complex ideas and emotions in a straightforward and accessible manner. For the target readers, these idiomatic expressions provide an opportunity to appreciate the richness of rural Chinese culture and language. They offer a unique glimpse into the lives and perspectives of the villagers, allowing readers to connect with their deep connection to nature and their ability to find beauty and meaning in the simplest aspects of life. It is through these idioms that the villagers’ vibrant culture and their wisdom shine, inviting readers to explore and appreciate the world of rural China.

4.0 Results and Discussion

The aesthetic translation theory that guides Goldblatt’s work explores the interplay between aesthetic consciousness systems in different cultures. It delves into the aesthetic criteria that shape literary works across cultures and analyzes the aesthetic regulation devices employed

by authors to evoke desired emotional responses from readers. The theory also highlights the significance of aesthetic attitude and empathy in understanding and appreciating literature.

4.1 Results of Aesthetic Representation and Cultural Representation in Goldblatt's Version

It was found that there were a total of 60 cultural reproductions, of which 48% contained the aesthetic value of Shandong dialect, 20% partially realized the aesthetic value, while 31% failed to translate the aesthetic value into the target language culture. This suggests that the translator's experience, such as aesthetic empathy as well as the receptive level and cultural background of the target readers, plays an important role in the translation process.

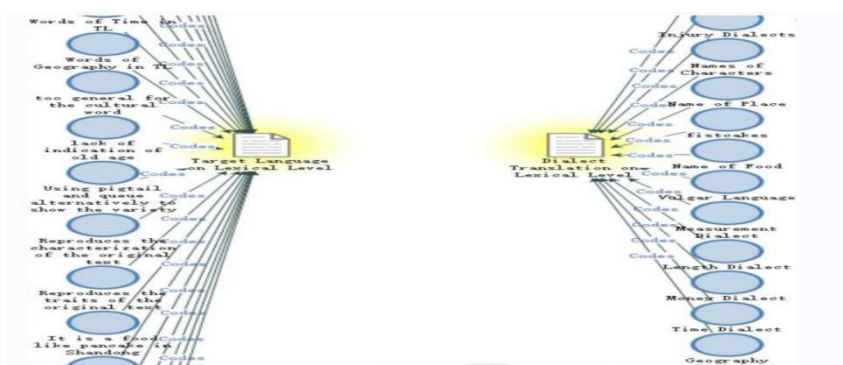


Figure 3: Comparative Data Analysis (ST&TT in *Red Sorghum*)

This paper explores how Goldblatt deals with cultural connotations in the process of translating *Red Sorghum*. It is found that Goldblatt takes the cultural background of the target readers into full consideration when translating, and adopts some strategies such as alienated translation, naturalized translation and annotation so that the target readers can better understand and appreciate the cultural connotations in the original text. This treatment not only ensures the aesthetic value of the original text, but also realizes the transmission of cultural connotations.

By studying and analyzing aesthetics in different cultural contexts, we can uncover hidden meanings, challenge dominant ideologies, and promote a more inclusive and diverse understanding of the world. In essence, the study of aesthetics in cultural translation theory invites us to explore the intersections between culture, language, and aesthetics, and recognizes that translation is not merely a linguistic act but also a cultural and aesthetic one.

4.2 Discussion

This study conducted an in-depth understanding of the aesthetic value of Shandong dialect. Shandong dialect, as a local language in northern China, possesses its unique phonology, vocabulary and expressions. These features give the Shandong dialect a rich aesthetic connotation. In 48% of the cultural reproductions, the translators succeeded in retaining this aesthetic value so that readers could feel the charm of Shandong dialect in the target

language. However, there are still 20% of cultural reproductions that only partially realize the aesthetic value. This part of the translation may not convey the aesthetic value comprehensively enough in the process of translation due to the translator's lack of experience or insufficient understanding of the target readers' cultural background. In this case, translators need to continuously improve their translation skills to better convey the aesthetic elements in the original text. On the other hand, 31% of the cultural reproductions failed to translate the aesthetic values into the target language culture. This phenomenon suggests that the translator's understanding of the target readers' reception level and cultural background is crucial in the translation process. In order for readers to better understand and appreciate the aesthetic value in the original text, translators need to fully consider the cultural background of the target readers and adopt appropriate translation strategies in order to reproduce the aesthetic effect of the original text in the target language.

In conclusion, when translating cultural reproduction with aesthetic value, the translator's experience, aesthetic resonance, and the target readers' receptive level and cultural background are of great significance. In order to convey the aesthetic value of the original text in the target language, the translator needs to continuously improve his or her translation skills while fully understanding and adapting to the cultural background of the target readers. By doing so, translators can successfully retain and convey the aesthetic connotations of the original text in the translation process. On this basis, we believe that more high-quality cultural reproductions will be disseminated among different languages and cultures, bringing rich aesthetic enjoyment to readers around the world.

5.0 Conclusions

The theoretical framework of Aesthetic Translation Theory shift towards Cultural Turn Theory has brought about a more comprehensive perspective on social issues, including but not limited to identity politics, cultural norms, representation, and discourse analysis. It emphasizes the significance of studying cultural practices, symbols, and meanings in order to gain a deeper understanding of social phenomena and provide alternative viewpoints that challenge traditional approaches. This approach recognizes that aesthetic subjects, aesthetic objects, aesthetic representations, and the translation of aesthetics are all intricately tied to culture and play a crucial role in shaping our understanding of social dynamics. By analysing the critical translation of *Red Sorghum*, this paper reveals the relationship between aesthetics and cultural reproduction in Goldblatt's translated text. The findings show that in order to better convey the aesthetic value of the original text, translators need to fully consider the cultural background and reception level of the target readers in the translation process. It is hoped that this paper can provide a reference for enhancing the appreciation value of cultural heritage in Shandong in a pluralistic social and cultural context. This study also reveals the relationship between aesthetics and cultural reproduction in Goldblatt's translated text by deeply analyzing the key translated versions of *Red Sorghum*. It is found that in order to better convey the aesthetic value of the original work, translators need to fully consider the cultural background and reception level of the target readers during the translation process. This paper expects to provide lessons on how to enhance the appreciation value of Shandong's cultural heritage in a pluralistic social and cultural context.

This paper puts forward some suggestions for future research. Firstly, it is suggested to strengthen the research on the subjectivity of translators and explore how translators deal with the relationship between aesthetics and cultural reproduction in the translation process. Secondly, it is suggested that from the perspective of cross-cultural communication, it is recommended to study how translators can better convey the aesthetic value and cultural connotation of the original text in the translation process. Finally, it is suggested to pay attention to the enhancement of the appreciation value of cultural heritage in a pluralistic society and cultural context, with a view to providing theoretical support for China's culture to go abroad. In conclusion, by analyzing Goldblatt's translated version of *Red Sorghum*, this paper reveals how translators deal with the relationship between aesthetics and cultural reproduction in the translation process. It provides useful insights into how to enhance the appreciation value of Shandong's cultural heritage in a pluralistic social and cultural context. On this basis, future research can delve into the strategies and insights of translators in the translation process from different perspectives, with a view to contributing to literary translation and cultural dissemination in China.

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FAN FICTION LITERATURE RECEPTION ALTERNATE UNIVERSE ON PLATFORM X

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Abstract

The digitization of popular literature is an alternative to solving the problem of low reading interest and decreased levels of creative thinking in society. One of the phenomena of popular literary digitization today is the Alternate Universe. This fan fiction story has a chatfic concept with the fandom as the producer, consumer, and distributor of its work. The study aims to find out how readers of the Alternate Universe read interests and responses on Platform X. Qualitative research with a predictive approach is used. This research uses synchronous literary reception methods. The source of the data in this study is readers of Alternate Universe as well as AU fanfiction papers uploaded on Platform X. The data collection techniques are interviews with the Alternate Universe readers and analysis of fan fictitious papers posted on Platform X. The result of this research is that Alternate Universe readers on Platform X are dominated by women aged 21–25 years old, students, with reading intensity of one time a week with a duration of 1–3 hours in one sitting. The appeal of Alternate Universe lies in stories that reflect social issues, the concept of an alternative world that is didactic, and the use of idol-face claims adapted as characters in the story.

Keywords: Literature Reception, Digital Literature, Alternate Universe, Fan Fiction, Platform X.

1.0 Introduction

The current reading culture is at the stage of digitizing reading materials. The easy access to the internet and the massive use of gadgets have made some people, especially the Millennial, Gen-Z, and even Gen-Alpha generations, fulfill their literacy needs through digital media. Digital literature comes as an alternative to solving these problems. One of them is pouring their creative ideas intensively into the field of digitalization of popular literature (Agustine et al., 2022). One of the current trends in famous works is 'Alternate World', more commonly called Alternate Universe (AU). Alternate Universe presents the chatfic and narrative concept, making it attractive. Urban Dictionary defines chatfic as a fan fiction story that features chat rooms for characters rather than the story itself. Chatfic has an exciting side and appeal, such as directing the reader to see the story through the eyes of the main character or the character being highlighted in the scene. Before the emergence of Alternate Universe, fan fiction stories were mainly found on blog sites or fiction writing apps, such as fanfiction.net, A03, Asianfanfic, Wattpad, and X. The Alternate Universe trend with the concept of chatfic is not only

growing in Indonesia but is also widely found in the Philippine social media area, using Tagalog as the medium.

The Alternate Universe concept was first introduced in Indonesia in 2019. Then, this trend began to be in demand by fans in 2020. One of the causes of the explosion of Alternate Universe in the digital market, especially X (at that time called Twitter), was the outbreak of the COVID-19 virus in Indonesia. In line with this, Breyfogle (2022, pp. 223) states that the Alternate Universe provides an exciting picture of everyday experiences during the pandemic. Although the characters are fictional, the focus of the detailed fan fiction stories in the Alternate Universe is written based on the response to the COVID-19 pandemic. In addition, Alternate Universe fanfiction became a popular trope when the real trauma of the COVID-19 event broke out worldwide. Alongside this, the globalization of K-pop and J-pop culture began to occupy the high consumptive level of Indonesian society, especially among teenagers. This behavior can be seen from the growing number of Alternate Universe readers and the development of Alternate Universe genres created by writers, such as romance, thriller, horror, mythology, and science fiction.

Some of the alternate Universe that received a lot of attention include "Hello Cello" by @ijoscripts, which had 217,000 likes and 119,000 retweets; "Butterflies" by @alesacakes, which had 207,000 likes and 109,000 retweets; "Slowmotion: Let me love you in slowmotion, Ghiana." by @aeri aaa, which has 132,000 likes and 70,000 retweets; "Adhesion" by @bithermine, which has a total of 129,000 likes and 61,000 retweets; and "Elegi Haekal" by @Kejeffreyan, with a total of 185,000 likes and 85,000 retweets. These numbers are proof that Alternate Universe has a tremendous and diverse readership. The easy access and exciting presentation of Alternate Universe have made this work reach hundreds of thousands of readers, especially in the digital era with the help of the internet. This concludes that the Alternate Universe carries its influential current.

The phenomenon of the Alternate Universe on social media page X has also attracted book publishers to help print it into a novel. On average, Alternate Universe is commercialized into printed works by publishers based on teen fiction. These include Bukuné, Fantasiou, Nexterday Publisher, Akad, and Media Kita (Ramadanti, 2022). The novels are distributed through Gramedia bookstores and e-commerce sites in Indonesia, such as Shopee and Tokopedia.

Through these issues, this research discusses the reading interest and reception of Alternate Universe fan fiction literary works on the Platform X by looking at its readers' responses.

2.0 METHOD

The type of research used is qualitative research, which focuses on processes and events in society and emphasizes the quality of the subject or object under study (Strauss, 2003, p. 157). This research uses a predictive approach to estimate the possibilities that will happen to a subject in the future, such as how the Alternate Universe will affect the world of popular literature. The method used to answer the problems in this research is literary reception with synchronic application. Synchronic

literary reception is used to look at a work in one time or period, noting that the reader must have a horizon based on his ideology, knowledge, and experience (Pradopo, 2018, pp. 211). The data sources used in this research are primary data sources and secondary data sources.

Primary data sources are informants with criteria, namely

1. active users of Platform X,
2. individuals with an age range of 15–30 years,
3. have read or know the Alternate Universe uploaded on Platform X and
4. see the concept of reading chatfic in the Alternate Universe.

Secondary data used in this research are scientific articles, newspapers, and mass media literature studies. The data collection technique used in this research is based on Creswell's theoretical steps, namely conducting interviews with Alternate Universe readers on Platform X and collecting audio-visual material data in the form of several examples of Alternate Universe chatfic spread on Platform X, as well as the concept of reading Alternate Universe by readers.

3.0 Findings and Discussions

3.1 Alternate Universe Reading Interest for Readers on Platform X

Reading interest is a person's tendency or desire to read certain books or writings that can grow and develop through motivation and passion for reading (Bangsawan, 2023, pp. 2). The factors that influence a person's reading interest in this study are categorized into three categories: gender, age, and occupation. Based on interview data with readers, it is known that 70 Alternate Universe readers are female, and one is male. There is a stark difference in worlds because most fan fiction worlds are dominated by women (Burt, 2017). Similarly, Coppa (2017, pp. 2) states that predominantly female fan fiction is part of producing and consuming fan fiction.

Bangsawan (2023, pp. 9) explains that age influences a person's reading interest. Based on the research data, it is known that the age of most Alternate Universe readers on Platform X is 21–25 years old. In line with this, Boom and Lomore (2001) argue that individuals in early adulthood tend to have a strong interest in celebrities, such as pop idols or movie stars. In addition, Widjaja & Ali (2015) state that early adulthood is when a person begins to worship their idol (Gumelar, 2021, pp. 17). This study found no Alternate Universe readers aged 31 years and older. This underscores the assertion that the distribution and consumption market for Alternate Universe fan fiction is in the teenage to adult age range. In the context of the Alternate Universe, young adults fall between the Millennial generation and the Alpha generation.

Readers naturally take Alternate Universe as a work for entertainment and leisure. The characteristics of the distribution of readers can also be known through the work background of each individual. Based on the research data, it is known that readers with the status of students dominate the readers of Alternate Universe on Platform X. This study found a diversity of employment statuses among Alternate Universe readers on Platform X, such as students, private employees, freelancers, self-employed, and civil servants.

As for seeing someone's reading interest, the level of reading intensity also needs to be considered. Reading intensity is the level of a person's frequency of reading (Bangsawan, 2023, pp. 1). The reading intensity of Alternate Universe for readers on Platform X is categorized into four groups. Based on the interview data, it can be seen that 33 Alternate Universe readers on Platform X read stories once a week. As many as 19 people read Alternate Universe at least once a day, 12 people read once a month, and seven readers rarely read Alternate Universe on Platform X. The duration of reading Alternate Universe on Platform X is dominated by the range of 1–3 hours in one sitting. Based on the research data, it is known that in one sitting, 40 people read in the range of 1–3 hours, 12 people read in the range of ≥ 3 hours, 14 people read in the range of ≤ 1 hour, one person read in the range of 15 minutes, and four people read by adjusting the time and conditions. This result is motivated by other external supporting factors, such as the free time owned by each individual to read the Alternate Universe on Platform X and the background of the reader's employment status, which is one of the main influences on the intensity of each individual's reading of the Alternate Universe on Platform X.

3.2 Reception of Alternate Universe Fan Fiction Literature on Platform X

Literary reception, according to Endraswara (2013, pp. 118), can be broadly interpreted as a method to study how literary works are received by readers, as through literary reception, it can be seen how readers see a literary work through different perspectives. Literary reception in this study is discussed from two perspectives: how readers can relate the Alternate Universe to reality and the appeal of the Alternate Universe from the reader's point of view.

The fictional world is a reflection of reality. Longo (2015, pp. 39) states that fictional story narratives consciously construct stories as contrived representations of human relationships in the real world. One of them is how works of fiction can provide an overview of social issues that occur in society. Focusing on the understanding that the Alternate Universe is a work of fan fiction that reflects the real world, it can attract readers' attention. Going back to the primary basis of the Alternate Universe, it is produced, consumed, and distributed by fans within the fandom (Bangun et al., 2022). Based on the research data, it is known that the Alternate Universe is a reflection of the natural world, with fans having the freedom to change aspects of each character in the story. The fans can imagine, create, and 'play around' with the characters (Booth, 2010, pp. 70–71). Free in the context of this statement is the freedom to change the characters to reflect social issues that occur in society, using the concept of an alternate universe. Agreeing with the above statement about the connection between fiction and reality, the readers believe that Alternate Universe is a work of fan fiction that can reflect social issues in society. Therefore, readers can find out about real-life issues from a different perspective.

The attractions of the Alternate Universe include the following: First, the author's creativity in building the Alternate Universe concept. The reflection of problems brought from reality to fiction through the idea of an alternative world with the exact characterization but different life problems gives readers a new reading experience in

each story. The difference can be in the form of changes in the description of gender, race, ethnicity, occupation, name, and even the social status of the idol used as the main character in the story (Thomas et al., 2016, pp. 314). Alternate Universe readers expect that writers can create works that explore and reflect social issues differently or in a fictional environment. In addition, readers understand that the author's creativity in creating an Alternate Universe can be seen in the storylines that are made more diverse with the same characters but different characters so that they align with the initial concept of creating an alternative world.

Second, the Alternate Universe is entertainment, leisure, and creative thinking. Besides consuming Alternate Universe as entertainment, readers also make reading AU an activity to fill their spare time and an alternative to help them think creatively. The didactic aspect that readers get is that Alternate Universe allows readers to start writing fiction stories as beginner.

Third, the favorite idol is the main character in the story. Fans are given the freedom to transform the object of inspiration of their idol into something new by incorporating elements of the character and fan charm into the fictional narrative (Booth, 2010). This research found that Alternate Universe writers use the help of K-pop idol face claims. Characterization is considered by choosing traits from the idol's 'character' that fans already recognize. Going back to the Alternate Universe concept of using an 'idol' as the main character in the story, rather than using an idol that has many fans to increase the popularity of the story, the author prefers to harmonize the character of the 'character' with the characteristics of the idol that are known by fans. This adaptation is improvised by showing other traits that can animate the characters in the Alternate Universe story.

Fourth, the Alternate Universe is an escape from the world of reality. Humans need to 'escape' into a 'shallow' world that is bridged by works of fan fiction (Rouse, 2020). Through this research, it is known that readers view the Alternate Universe as a platform to explore worlds that are not possible in the real world through the concept of creative imagination. In addition, Alternate Universe readers are fans who love idols and belong to fandoms (Duffett, 2013, pp. 257). The fans have a similar behavior pattern by making reading Alternate Universe a form of escape from reality, filling spare time, and relieving fatigue. The readers believe that the Alternate Universe is a place to express feelings through the storyline created by providing a different picture of life through the characters in the story. This is done by communicating while reading the Alternate Universe. This act of communication is supported by the features available on the X platform.

Some expectations characterize the readers in the Alternate Universe reader reception on Platform X. The readers' expectations are categorized into three: the genres they are interested in, the language style used, and the readers' ability to distinguish between fiction and fact. Regarding their characteristics, the genres most favored by Alternate Universe readers are romance and comedy. Based on the research data, it is known that the genres read by Alternate Universe readers, according to the respondents in this research survey, are romance, thriller, horror, mythology, comedy, science fiction,

mystery, slice of life, and angst. This spread of genres is due to the creativity of writers in creating fiction stories. The absence of genre restrictions in Alternate Universe stories allows fans to write stories with the desired genre freely.

Every fictional story has stylistic characteristics known to the fandom (Coppa, 2017, pp. 2–3). Alternate Universe has its language style just like any other fan fiction story. Based on the research data, it is known that the language styles found in Alternate universes include

- 1.a relaxed language style that is close to everyday language,
- 2.a casual and easy-to-understand language style,
- 3.appropriate narrative writing, and
- 4.the use of well-organized language.

Alternate Universe has a chatfic concept in its writing. Writing stories displayed through 'chat rooms' between characters makes readers indirectly explore each character that the author deliberately highlights. This affects the use of language, such as slang, to show the closeness between the characters in the story and the reader. Furthermore, Alternate Universe stories uploaded through Platform X make the writers display 'screenshots' or links that direct readers to pages containing narratives to reinforce the story.

Endraswara (in Hartoko, 1990, pp. 117–118) states that readers' expectations are determined based on components such as (i) knowledge of art (poetics) and types of literature; (ii) knowledge of the historical-literary environment; (iii) knowledge of the difference between fact and fiction; and (iv) the difference between poetic language and everyday language. This research shows some of the behaviors of Alternate Universe readers regarding the issue of the limitation of understanding between fiction and fact in the Alternate Universe. Through this research, it is known that in the context of distinguishing between the world of fiction and reality, the readers make an Alternate Universe as a way to train a way of thinking with a new perspective in solving problems more objectively, emotional management, and a tool for rational thinking in dealing with life problems.

4.0 Conclusion

Based on the findings in the form of data and analysis from Alternate Universe reader respondents and Alternate Universe writer interviews, the interest in reading Alternate Universe on Platform X can be seen in three ways. First, based on biographical factors, it is found that Alternate Universe readers are dominated by women who are students with an age range of 21–25 years old. This study did not see any readers aged 31 years and above, proving that Alternate Universe is a popular literature consumed by the Millennial generation to the Alpha generation. Second, the intensity of Alternate Universe readers is in the range of reading once a week, with reading time in the 1–3 hours range. This is motivated by external supporting factors such as each reader's free time range. Third, most Alternate Universe readers on Platform X are centered on the influence of the Korean wave or Hallyu that affects the production, distribution, and consumption process of Alternate Universe in society.

Furthermore, Alternate Universe is known to have a categorization of genre distribution, namely romance, thriller, horror, mythology, comedy, science fiction, mystery, slice of life, and angst. According to readers, the appeal of an Alternate Universe is seen from the following aspects—first, the creativity of the writers in building a well-presented chatfic story concept in Alternate Universe writing. Presenting a good story by reflecting on social issues that occur in society makes the Alternate Universe one way for readers to explore an alternative world. Second, the Didactic Alternate Universe. Apart from being used as entertainment and an escape from reality, this research shows that reading Alternate Universe can allow readers to start writing fiction stories as a beginner. Third, the use of idol face claims as characters in the story makes the reader, who is a fan, able to understand the story's character well because the characterization is adapted from the character idolized by the readers.

For future research, especially in language skills, it is hoped that future researchers can examine aspects of writing competence, such as teenagers' interest in writing through Alternate Universe, and examine the concept of using chatfic in creative writing of literary works. In law research, it is hoped that future researchers can investigate cases in the world of Alternate Universe, such as in the legal world, regarding the regulatory basis for writing and publishing Alternate Universe fan fiction stories that are currently a problem.

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HMONG ORAL EPICS CULTURAL TERMS RETRANSLATION STUDY: A NEW PERSPECTIVE OF ECO-TRANSLATOLOGY

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Abstract

Ethnic tourism is one of the initiatives taken by the Chinese government under Chinese Culture Going Global Policy by promoting the unique and well-preserved cultural heritage of the minorities including Hmong cultures. However, scholarly research in Hmong language and culture is very limited (Qu, 1988; Wang, 2019; Wu, Jin, Mark et al., 2012; Yang & Yang, 2013; Zhang & Zhang, 2007) due to Hmong inherited their ancestor's language solely in verbal form. This paper intends to explore translation strategies and methods for five retranslation literary texts of Hmong-Chinese-English cultural terms in Hmong Oral Epics translated by Bender(2001) by adopting Hu's (2001) Eco-translatology theory. The research findings show that (i) cultural terms in Hmong Oral Epics can be mainly classified into three categories, i.e. Hmong material terms, social terms and spiritual folklore terms which closely associated with the aspect of cultural anthropology; (ii) the translation strategies of these cultural terms are target-contextualization, source-contextualization, and multi-transformation while (iii) the translation methods are adaptive addition, adaptive reduction, extending substitution, naturalization, and vitalization. It is hoped that this study contributes to the preservation and documentation of Hmong cultural heritages in China and the US, as well as to develop corpus-based data for Hmong literature resources.

Keywords: Hmong, Eco-translatology, Hmong Folklore Terms, Literal Retranslation and Representation, Cultural Heritage

1.0 Introduction

The Chinese ethnic minority Hmong has a rich but endangered culture. As the Hmong did not have a script in the past, they passed on their culture mainly through oral form (i.e. Hmong oral epics) (Wu & Jin, 2014). Moreover, because of its unique history of exile and migration, the Hmong have limited documentation of their individual and disappearing culture. This has led to little translation and research on Hmong culture. Hmong oral epic was included in the Chinese Intangible Cultural Heritage Protection list in 2006 (Wu & Jin, 2014). Therefore, there is a need to improve the translation of disappearing Hmong oral epics. Hmong oral epics describe Hmong myths, customs, religion, history and knowledge about medicine, astronomy, calendar, metallurgy, and architecture. This paper focuses on five Hmong oral epics which are named 'Creating Heaven and Earth', 'Transporting Gold and Silver', 'Creating the Suns and Moons', 'Sowing the Seeds to Plant Sweet Gum Trees', and 'The Birth of Butterfly Mother'. They are representatives of Hmong oral epics, which describe how heaven and earth are created, how minerals are extracted, how trees are planted, and how animals come from in the Hmong world.

The most common way to study the ethnographic poetry of ethnic minorities is to analyse the folklore culture of ethnic minorities (Bender, 2005). The folklore cultural term is the basic unit. Therefore, the data of this paper is the Hmong folklore cultural term from the corpus, which is composed of those Hmong oral epics. Mark Bender, the translator of Chinese ethnic minority culture, claimed that the translation of Chinese ethnic minority culture would better be guided by the Chinese translation theory system (Ma & Mu, 2019). Eco-translatology is the first and only translation theory system that originated in China. It was proposed by Professor Gengshen Hu in 2001. Moreover, it is a translation research paradigm from the ecology perspective, and the Eco-translatology framework aligns with the ecological translation thoughts of the translator of Hmong oral epics, Mark Bender (Ma & Mu, 2017). Thus, Eco-translatology is a suitable translation theory for improving and analyzing the translation of Chinese ethnic minorities' oral culture, especially Hmong oral culture. Therefore, this paper explores the Hmong cultural term translation of the corpus of five Hmong oral epics from a perspective of Eco-translatology.

2.0 Eco-translatology

Eco-translatology is a research paradigm that provides a comprehensive overview of translation from the ecology perspective, derived from the global ecological background (Hu, 2013). The theoretical foundation of eco-translation is 'the translation theory of adaptation and selection' (Hu, 2003). Translation is an activity of text selection for translators to adapt to the ecological translation environment. In 2021, Professor Hu published a paper, 'The Dao of 'Eco-life' oriented translation: tackling three philosophical questions about Eco-translatology'. It elaborates the translation strategy and method of Eco-translatology 'Ten Conversions': ① imitationalisation, ② extending substitution, ③ adaptive reduction, ④ adaptive addition, ⑤ naturalization, ⑥ vitalization, ⑦ multi-transformation, ⑧ source contextualization, ⑨ target contextualization, and ⑩ text-balancing (Hu, 2021).

This paper adopted the modified 'Ten conversions' in Figure 1 to analyze Hmong cultural terms' translation strategies and methods. The modified 'Ten Conversions' model has three translation strategies (i.e., target contextualization, source contextualization, and multi-transformation). Target contextualization focuses on the translation of language form and cultural connotation, which are adapted to the ecosystem of the target language. Source contextualization focuses on translation adapted to the original language ecosystem. Multi-transformation focuses on multi-dimensional translation, which mixes target contextualization with source contextualization. Under the translation strategy of target contextualization, there are three translation methods (i.e. adaptive addition, adaptive reduction, and extending substitution). Adaptive addition focuses on increasing the translation volume of the target language. Adaptive reduction focuses on reducing the translation volume of the target language. Extending substitution refers to extending and substituting terms in the original language ecology with those of the target language ecology. Under the translation strategy of source contextualization, there are two translation methods (i.e. naturalization and vitalization). Naturalization focuses on maintaining most of the original language ecology and cultural connotations, similar to transliteration. Vitalization focuses on translation that partially preserves the nature of the original language, which is identical to literal translation.

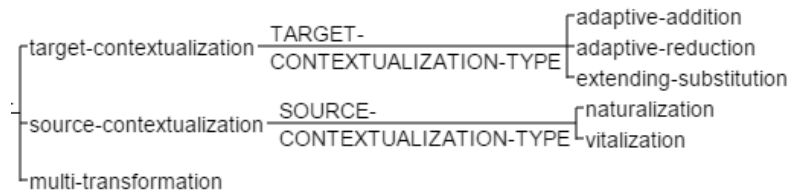


Figure 1. The Modified Translation Strategy and Method of Eco-translatology
Source: Screenshot of the Hmong Oral Epic Corpus

3.0 The Classification and Distribution of Hmong Cultural Terms

Hmong oral epics are a part of Hmong ethnographic poetry. The most common way to study ethnographic poetry is to analyse folklore culture. The Hmong folklore cultural terms from the corpus of five Hmong oral epics are selected and classified according to the classification of Pierre Saintyves (1936), the president of the Society of French Folklore. The terms associated with Hmong folklore can be divided into three types, as follows: ① Hmong material folklore terms mainly include production, industrial, commercial, and daily life terms; ② Hmong social folklore terms mainly include terms related to social organizations, festivals, and social etiquette; ③ Hmong spiritual folklore terms primarily include terms associated with recreational activities and worship concepts.

According to the classification of Hmong cultural terms, this study identifies three types of terms from this study. It extracts 53 Hmong cultural terms from the Hmong oral epic ‘Creating Heaven and Earth’, 167 cultural terms from ‘Transporting Gold and Silver’, 96 cultural terms from ‘Creating the Suns and Moons’, 19 cultural terms from ‘Sowing the Seeds to Plant Sweet Gum Trees’, and 16 cultural terms from ‘The Birth of Butterfly Mother’. A total of 351 cultural terms were extracted from these five Hmong oral epics, as shown in Table 1.

Table 1: The Number of Hmong Folklore Cultural Terms in Each Hmong Oral Epic

Hmong Oral Epic	Creating Heaven and Earth	Transporting Gold and Silver	Creating the Suns and Moons	Sowing the Seeds to Plant Sweet Gum Trees	The Birth of Butterfly Mother	Total
Term Number	53	167	96	19	16	351

However, some terms in one epic are the same as those in another epic among those five epics. After a manual and systematic check to remove duplicate data, a corpus of 302 Hmong cultural terms was obtained. Table 2 shows the number and proportion of terms for each type. There are 170 Hmong material folklore terms, 34 social folklore terms, and 98 spiritual folklore terms. Their proportions are 56.3%, 11.3%, and 32.4%, respectively. The Hmong material folklore term has the most significant number, followed by the Hmong spiritual folklore term, and the least number is the Hmong social folklore term in the corpus. Most of the content of these five Hmong

oral epics in the corpus is about the production and living of the Hmong. Therefore, material folklore terms of production and living account for the largest proportion of the extracted cultural terms. Some of those epics are Hmong myths, which link with the spiritual folklore culture of Hmong gods and ghosts, so spiritual terms also account for a relatively large proportion.

Table 2: The Distribution of Hmong Folklore Cultural Terms of Three Types in the Corpus

Hmong Cultural Term	Hmong Material Folklore Term	Hmong Social Folklore Term	Hmong Spiritual Folklore Term	Total
Number	170	34	98	302
Percentage	56.3%	11.3%	32.4%	100.0%

4.0 The Translation Data Analysis of Hmong Cultural Terms

4.1 The Translation Data Analysis of Hmong Material Folklore Terms

According to the modified translation strategy and method of Eco-translatology, the summarized data of Hmong-Chinese and Chinese-English translation strategies of Hmong material folklore terms in the corpus of five Hmong oral epics are shown in Table 3. Translation strategies of target-contextualization, source-contextualization, and multi-transformation are used 32, 122, and 16 times, respectively, in the Hmong-Chinese translation of Hmong material folklore terms. Meanwhile, Chinese-English translation uses them 30, 122, and 18 times.

Table 3: The Translation Strategy Data of Hmong Material Folklore Terms

Translation Strategies	Number Hmong-Chinese	Chinese-English	Percentage Hmong-Chinese	Chinese-English
Target Contextualization	32	30	9.4%	10.6%
Source Contextualization	122	122	71.8%	71.8%
Multi Transformation	16	18	18.8%	17.6%
Total	170	170	100.0%	100.0%

The three translation strategies used in Hmong-Chinese and Chinese-English translations of Hmong material folklore terms are almost identical. It shows Hmong-Chinese translation strategies: the proportion of the translation strategy of source-contextualization is 71.8%, the proportion of the multi-transformation is 18.8%, and the proportion of target-contextualization

translation strategy is 9.4%. It shows Chinese-English translation strategies: the proportion of the translation strategy of source-contextualization is 71.8%, the proportion of the multi-transformation is 17.6%, and the proportion of target-contextualization translation strategy is 10.6%. Therefore, the source-contextualization translation strategy accounts for the largest proportion, followed by the multi-transformation, and the most minor proportion is the target-contextualization in Hmong-Chinese and Chinese-English translations of Hmong material terms.

Table 4: The Translation Method Data of Hmong Material Folklore Terms

Translation Strategies	Translation Methods	Number Hmong-Chinese	Chinese-English	Percentage	
				Hmong-Chinese	Chinese-English
Target Contextualization	Extending Substitution	29	23	17.1%	13.5%
	Adaptive Addition	0	5	0.0%	2.9%
	Extending Substitution	3	2	1.8%	1.2%
	Adaptive Addition				
Source Contextualization	Naturalization	1	1	0.6%	0.6%
	Vitalization	120	120	70.6%	70.6%
	Naturalization	1	1	0.6%	0.6%
	Vitalization				
Multi Transformation	Naturalization	2	1	1.2%	0.6%
	Adaptive Addition				
	Vitalization	12	14	7.1%	8.2%
	Adaptive Addition				
	Naturalization	2	2	1.2%	1.2%
	Vitalization				
	Adaptive Addition				
	Naturalization				
	Extending Substitution	0	1	0.0%	0.6%
	Adaptive Addition				
Total		170	170	100.0%	100.0%

Table 4 shows the number and proportion of all translation methods of Hmong material folklore terms in the corpus. There are three types of translation methods under target-

contextualization, three types under source-contextualization, and four types under multi-transformation. The number of translation methods under target-contextualization is almost the same in Hmong-Chinese and Chinese-English translations of Hmong material folklore terms. Remarkably, no adaptive addition translation method is used separately in Hmong-Chinese translation, but the adaptive addition translation method is used five times in Chinese-English translation. In the Hmong-Chinese translation, it can be seen that the proportion of the extending substitution is 17.1%, the adaptive addition is 0%, and the translation method combination of extending substitution and adaptive addition is 1.8%. In Chinese-English translation, the proportion of the extending substitution is 13.5%, the adaptive addition is 2.9%, and the combination of translation methods of extending substitution and adaptive addition is 1.2%. It can be seen clearly from percentages that under the translation strategy of target-contextualization, the extending substitution translation method accounts for the largest proportion, followed by adaptive addition in Chinese-English translation, and the combination methods of extending substitution and adaptive addition in Hmong-Chinese translation.

The number of translation methods under source-contextualization is the same in Hmong-Chinese and Chinese-English translations of Hmong material folklore terms. Remarkably, naturalization is used separately for only one time, and the combination of naturalization and vitalization is also used for one time. The translation method of vitalization under the source-contextualization translation strategy is used 120 times in Hmong-Chinese and Chinese-English translation. From the proportion of Hmong-Chinese and Chinese-English translation methods under source-contextualization, the vitalization translation method accounts for the largest proportion, followed by the naturalization translation method and the combination methods of naturalization and vitalization.

The Hmong-Chinese and Chinese-English translation methods under the multi-transformation translation strategy are also almost the same regarding translations of Hmong material folklore. Remarkably, no method combines naturalization, extending substitution, and adaptive addition in Hmong-Chinese translation and only once in Chinese-English translation. The combination translation method of vitalization and adaptive addition takes the largest proportion, accounting for over 7%.

According to the data above, the numbers and proportions of translation strategies and methods are almost identical in Hmong-Chinese and Chinese-English translations of Hmong material folklore terms. Among translation strategies, the source-contextualization translation strategy accounts for the most significant proportion in the translation of Hmong material folklore terms. Under target-contextualization, the extending substitution translation method accounts for the most essential proportion. Under source-contextualization, the vitalization translation method is most used. Under multi-transformation, the combination translation method of vitalization and adaptive addition takes the most significant proportion. Therefore, translators consider the translation strategy and method closer to the original culture of the source language (i.e. source-contextualization translation strategy and vitalization translation method) when translating Hmong material folklore terms in the corpus.

4.2 The Translation Data Analysis of Hmong Social Folklore Terms

The data on translation strategies of Hmong social folklore terms in the corpus are shown in Table 5. In the Hmong-Chinese translation of Hmong social folklore terms, translation strategies of target-contextualization, source-contextualization, and multi-transformation are used 3, 22, and 9 times. Meanwhile, Chinese-English translation uses them 4, 9, and 21 times.

Table 5: The Translation Strategy Data of Hmong Social Folklore Terms

Translation Strategies	Number		Percentage	
	Hmong-Chinese	Chinese-English	Hmong-Chinese	Chinese-English
Target Contextualization	3	4	8.8%	11.8%
Source Contextualization	22	9	64.7%	26.5%
Multi Transformation	9	21	26.5%	61.8%
Total	34	34	100.0%	100.0%

The target contextualization translation strategies used are almost identical in Hmong-Chinese and Chinese-English translations of Hmong social folklore terms. Still, source-contextualization and multi-transformation translation strategies are different. In Hmong-Chinese translations of Hmong social folklore terms, the source-contextualization translation strategy accounts for the largest proportion. At the same time, the multi-transformation takes the largest proportion in Chinese-English translation.

Table 6: The Translation Method Data of Hmong Social Folklore Terms

Translation Strategies	Translation Methods	Number		Percentage	
		Hmong-Chinese	Chinese-English	Hmong-Chinese	Chinese-English
Target Contextualization	Adaptive Addition	1	4	2.9%	11.8%
	Extending Substitution	1	0	2.9%	0.0%
	Extending Substitution	1	0	2.9%	0.0%
	Adaptive Addition	1	0	2.9%	0.0%
Source Contextualization	Naturalization	1	0	2.9%	0.0%

tion	Vitalization	21	9	61.8%	26.5%
Multi Transformati on	Naturalization				
	Adaptive	0	14	0.0%	41.2%
	Addition				
	Vitalization				
	Adaptive	9	7	26.5%	20.6%
	Addition				
Total		34	34	100.0%	100.0%

Table 6 shows the number and proportion of all translation methods of Hmong social folklore terms in the corpus. There are three types of translation methods under target-contextualization, two types under source-contextualization and multi-transformation. Under the target contextualization translation strategy, it is remarkable that no extending substitution and the combination of adaptive addition and extending substitution translation methods are used, and the adaptive addition translation method is used four times in Chinese-English translation. However, in Hmong-Chinese translations of Hmong social folklore terms, each translation method is used for one time.

Under the source-contextualization translation strategy, the vitalization translation method is used mainly in Hmong-Chinese and Chinese-English translations of Hmong social folklore terms. It is used twenty-one and nine times in Hmong-Chinese and Chinese-English translations. The only Hmong-Chinese translation method under multi-transformation is the combination translation method of vitalization and adaptive addition. However, in Chinese-English translation, the combination translation methods of naturalization and adaptive addition, vitalization and adaptive addition are used fourteen and seven times, respectively.

According to the data above, regarding translation strategies of Hmong social folklore terms, the source-contextualization translation strategy accounts for the largest proportion of Hmong-Chinese translation. At the same time, it is the multi-transformation in Chinese-English translation. In Hmong-Chinese translation, the vitalization translation method is used the most, while combining naturalization and adaptive addition translation methods makes up the largest proportion of Chinese-English translation. When translating Hmong social folklore terms in the corpus, Hmong-Chinese translators consider the translation strategy closer to the original culture of the source language (i.e. source contextualization translation strategy). Therefore, they use more vitalization translation methods. However, Chinese-English translators consider the balance between the original culture and the target readers' culture (i.e. multi-transformation translation strategy) and use combination translation methods of naturalization and adaptive addition most.

4.3 The Translation Analysis of Hmong Spiritual Folklore Terms

Table 7 shows Hmong-Chinese and Chinese-English translation strategies of Hmong spiritual folklore terms in the corpus. In the Hmong-Chinese translation of Hmong spiritual folklore terms, translation strategies of target-contextualization, source-contextualization, and multi-transformation are used 9, 70, and 19 times. Meanwhile, Chinese-English translation uses them

6, 69, and 23 times. The number of three translation strategies is almost the same in Hmong-Chinese and Chinese-English translations of Hmong spiritual folklore terms.

This is shown in Hmong-Chinese translation strategies, where the proportion of source-contextualization is 71.4%, multi-transformation is 19.4%, and target-contextualization translation is 9.2%. Meanwhile, in Chinese-English translation strategies, the proportion of source-contextualization is 70.4%, multi-transformation is 23.5%, and target-contextualization is 6.1%. It can be seen clearly that the source-contextualization translation strategy accounts for the largest proportion, followed by the multi-transformation, and the most minor proportion is the target-contextualization in Hmong-Chinese and Chinese-English translation of Hmong spiritual terms.

Translation Strategies	Number		Percentage	
	Hmong-Chinese	Chinese-English	Hmong-Chinese	Chinese-English
Target Contextualization	9	6	9.2%	6.1%
Source Contextualization	70	69	71.4%	70.4%
Multi Transformation	19	23	19.4%	23.5%
Total	98	98	100.0%	100.0%

Table 7: The Translation Strategy Data of Hmong Spiritual Folklore Terms

Table 8 shows the numbers and proportions of all translation methods of Hmong spiritual folklore terms in the corpus. It can be seen that there are four types of translation methods under target-contextualization, three types under source-contextualization, and three types under multi-transformation. Under the target contextualization translation strategy of Hmong spiritual folklore terms in the corpus, it is remarkable that no adaptive addition or reduction translation method is used separately in Hmong-Chinese translation. Still, the extending substitution translation method is separately used seven times, and the translation method combination of extending substitution and adaptive addition is used two times in Chinese-English translation. The proportion of the extending substitution is 7.1%, and the translation method combination of extending substitution and adaptive addition is 2.0% in the Hmong-Chinese translation. In Chinese-English translation, it can be seen that the proportions of extending substitution and adaptive reduction are 2.0%, respectively, and adaptive addition and the combination translation method of extending substitution and adaptive addition are 1.0%.

Under the source-contextualization translation strategy of Hong spiritual folklore terms, the number of translation methods is almost the same in Hmong-Chinese and Chinese-English translations of Hmong spiritual folklore terms. The naturalization translation method accounts

for the largest proportion of Hmong-Chinese and Chinese-English translations. Under the multi-transformation translation strategy, the number of translations is almost the same in Hmong-Chinese and Chinese-English translations. The combination of naturalization and adaptive addition translation methods takes the largest proportion.

Table 8: The Translation Method Data of Hmong Spiritual Folklore Terms

Translation Strategies	Translation Methods	Number Hmong-Chinese	Chinese-English	Percentage Hmong-Chinese	Chinese-English
Target Contextualization	Adaptive Addition	0	1	0.0%	1.0%
	Adaptive Reduction	0	2	0.0%	2.0%
	Extending Substitution	7	2	7.1%	2.0%
	Extending Substitution	2	1	2.0%	1.0%
	Adaptive Addition				
Source Contextualization	Naturalization	29	27	29.6%	27.6%
	Vitalization	19	23	19.4%	23.5%
	Naturalization Vitalization	22	19	22.4%	19.4%
Multi Transformation	Naturalization				
	Adaptive Addition	11	11	11.2%	11.2%
	Vitalization				
	Adaptive Addition	4	8	4.1%	8.2%
	Naturalization Vitalization	4	4	4.1%	4.1%
Total		98	98	100.0%	100.0%

According to the data above, among translation strategies, the source-contextualization translation strategy accounts for the largest proportion in the translation of Hmong spiritual folklore terms. Under target-contextualization, the extending substitution translation method accounts for the largest proportion in Hmong-Chinese translation, and adaptive reduction and extending substitution translation methods take the largest proportion in Chinese-English translation. Under source-contextualization, the naturalization translation method is most used in both Hmong-Chinese and Chinese-English translations. Under multi-transformation, the

combination translation method of naturalization and adaptive addition takes the largest proportion.

5.0 Conclusion

This paper constructs a corpus which is composed of five Hmong oral epics: ‘Creating Heaven and Earth’, ‘Transporting Gold and Silver’, ‘Creating the Suns and Moons’, ‘Sowing the Seeds to Plant Sweet Gum Trees’, and ‘The Birth of Butterfly Mother’. It extracts 302 Hmong cultural terms from the corpus. They are Hmong material folklore terms, Hmong social folklore terms, and Hmong spiritual folklore terms. It mainly analyses the Hmong cultural term translation strategies and methods from the perspective of eco-translatology, which is a suitable theory system for translating Chinese ethnic minorities.

According to the summarized Hmong-Chinese and Chinese-English translation data of Hmong cultural terms, it can be concluded: (i) when translating Hmong material folklore terms, both Hmong-Chinese and Chinese-English translators prefer to use source-contextualization translation strategy and vitalization translation method; (ii) when translating Hmong social folklore terms, Hmong-Chinese translators prefer to use source-contextualization translation strategy and vitalization translation method, and Chinese-English translators prefer multi-transformation translation strategy, and the combination translation methods of naturalization and adaptive addition; (iii) when translating Hmong spiritual folklore terms, translators prefer use source-contextualization translation strategy and naturalization translation method in Hmong-Chinese and Chinese-English translations.

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إستراتيجية التأدب الإيجابي في الرواية العربية والرواية النيجيرية: دراسة مقارنة

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الملخص

يعتبر التأدب جانباً أساسياً من جوانب التواصل الذي يتأثر بشكل كبير بالمعايير الثقافية والاجتماعية. في الدراسات الأدبية، يوفر التأدب رؤية خاصة للممارسات الثقافية، والسلوك الاجتماعي، والتعبيرات اللغوية، التي تشكل منصة ممتازة لدراسة استراتيجيات التأدب. تقدم الرواية العربية الأردنية والرواية النيجيرية الجنوبية مقارنة مثيرة للاهتمام لأهميا تمثلان ثقافات وأنظمة لغوية وظروفا اجتماعية وسياسية مختلفة. يهدف هذا البحث إلى استكشاف إستراتيجيات التأدب الإيجابية في الروايتين العربية والنيجيرية وتحديد أوجه التشابه والاختلاف في استخدام إستراتيجيات التأدب الإيجابية وتحليل العوامل الأساسية التي تؤثر على هذه الاختيارات. تستخدم هذه الدراسة مقارنة نوعية، تم جمع البيانات من الرواية العربية (دفاتر الوراق) للكاتب جلال برجس، والرواية النيجيرية (الصيدون) للكاتب شيجوزي أويوما. وتم تحديد وتصنيف إستراتيجيات التأدب الإيجابية بناءً على نظرية السياق لدبل هامز ونظرية التأدب لبراون وليفنسون (Brown & Levinson 1987). وأظهرت النتائج أن كلتا الثقافتين تستخدمان التعبير الإيجابية لتجنب التهديد بالصراع أو سوء الفهم أو عدم الانضباط. وبالمثل، يستخدم المتحدثون باللغة العربية إستراتيجيات التأدب الإيجابية أكثر من المتحدثين النيجيريين، ويختار المتكلم تنفيذ إستراتيجية التأدب الإيجابية في الرواية العربية لتقليل التهديد الذي يوجهه وجه المستمع. وتستخدم الشخصيات الرئيسية في الرواية النيجيرية إستراتيجيات التأدب الإيجابي للتحديث أو التعبير عن المشاعر والسعي إلى الاتفاق والسؤال عن الأسباب. وفي كلتا الروايتين هناك مكسبان: المكافآت والظروف. وأخيراً، يُظهر مؤلفا هاتين الروايتين اختلافات اجتماعية وثقافية في أعماهما. وستساهم الدراسة في التواصل بين الثقافات، وتعليم اللغة، والمقارنة بين الثقافات.

الكلمات المفتاحية: إستراتيجيات التأدب الإيجابية - أسلوب التأدب - السياق الثقافي.

1.1- مقدمة:

تلعب الدراسة المقارنة للثقافات واللغات المختلفة دوراً هاماً في تطوير الأدب بين الأمم، وخاصة في المجتمع الحديث. هناك علاقة وثيقة بين التأدب والثقافة اللغوية، فكلاهما يقوم على فهم الثقافة في سياقها الواسع والعميق، ويتعاون في فهم النصوص الأدبية وتحليلها بشكل يبعث على التعقيد والجذب. يوفر الأدب المقارن والثقافة اللغوية فرصاً لمراجعة العلاقات بين الآداب والثقافات المختلفة ووجهات النظر المتعددة ريماك (Remark 1961). ولذلك فإن المقارنة الأدبية والثقافة اللغوية يمكن أن يحققا أحد أهدافهما الرئيسية، وهو تعزيز التفاهم المتبادل والألفة بين الثقافات المختلفة.

وكما يرى كرامش (Kramsch 1998) أن التأدب والثقافة لا ينفصلان، ومن هنا يبنى القارئ عالماً من المعاني والقيم أثناء قراءة التأدب لتأسيس مجال البحث للفهم الأدبي عبر الثقافات، في حين تحاول التحقيقات التجريبية استكشاف ما إذا كان الناس من مناطق ثقافية مختلفة يختلفون في كيفية وإلى أي مدى يحكمون على الشخصيات، ويفسرون الحكايات، ويتخيلون نفس القصة مكانياً (Zhang 2015; Zhang/Lauer 2008). يقول روبن لاكوف (Lakoff 1975): تم تطوير التأدب من خلال المجتمعات للحد من الصراعات في التفاعلات الشخصية. يرى براون وليفنسون (B & L 1978) أن التأدب هو نظام معقد لتخفيف تهديدات الوجه. إما أن يكون التأدب السلبي أو يكون التأدب الإيجابي. ويرى ليتش (Leech 1980) أن التأدب هو "صراع استراتيجي" الذي يمكن قياسه من حيث درجة الجهد المبذول لتجنب حالة الصراع". ويعتبر يول (Yule 1997) التأدب هو تفاعل اجتماعي ويعرفه بأنه "الوسيلة المستخدمة لإظهار التعرف على وجه شخص ما". وبهذا المعنى، يمكن العثور على التأدب في حالات التباعد الاجتماعي والحميمية. "بالنسبة له، تظهر بوصف الوعي لشخص آخر بأنه احترام أو اهتمام عندما يكون هذا الآخر بعيداً اجتماعياً ويوصف بالود، الصداقة الحميمة أو التضامن عندما يكون هذا الشخص الآخر قريباً اجتماعياً. ويرى واتس (Watts 2003) أنه من الضروري

التوصل إلى تعريف صحيح لمصطلح "التأدب" قبل محاولة دراسة الظاهرة الاجتماعية التي يمثلها. وشماس (Shamsu2005) أوضح أن: ما يعتبر "التأدب" يقدم في حدود البيئة الصحيحة من لغة وثقافة، فقط كما يفهم في الإطار الثقافي. وأشار أيضاً إلى أن التأدب بشكل عام هو ضمن المعتقدات الثقافية لكل مجتمع، وأصبح نظاماً خاصاً به من القيم الاجتماعية.

وعلى ذلك، تهدف هذه الدراسة إلى تسليط الضوء على الفروق في التعبير عن التأدب اللغوي الإيجابي ومساهمته في فهم عميق لأنماط التواصل بين الثقافات الأردنية والنيجيرية في الأدب. ولن يؤدي هذا البحث إلى تعزيز فهمنا للتنوع الثقافي فحسب، بل سيوفر أيضاً نظرة ثاقبة لإستراتيجيات الاتصال الفعالة في البيئات الثقافية المختلفة.

2.1- تحديد المشكلة

تختلف الحياة اليومية تماماً عما كانت عليه قبل سنوات قليلة، لأننا نعيش في عصر العالم. الكثير من السلع المنتجة في العالم عبر الحدود الوطنية، ولا يقتصر التواصل الاجتماعي على محادثة بين شخصين من نفس الثقافة وباستخدام نفس اللغة، بل هو أكثر من ذلك، حيث أصبح التواصل بين الثقافات باستخدام لغة أجنبية أمراً شائعاً اليوم، ونتيجة لذلك، أصبح التصور والتعبير عن التأدب ذا أهمية كبيرة على المجتمع على أساس أن سوء الفهم الثقافي يمكن أن يؤدي إلى سوء فهم كبير.

تؤدي الثقافات المختلفة إلى وجهات نظر مختلفة للقيم والمعايير التي تؤثر على معايير التأدب وتؤدي إلى تنوع في الجوانب المختلفة هوانغ، (Huang 2008). وكما أثبتت العديد من البحوث عبر الثقافات، مع أنّ الطابع العالمي للتأدب، فإن هذه الظاهرة خاصة بالثقافة، على سبيل المثال: كولبير وهوف وكادار (Culpeper, Haugh & Kadar 2017)، وهوف وتشانغ (Haugh & 2019) (Chang)، تزان وسيفينو (Tzanne & Sifianou 2019)، من بين أشياء أخرى كثيرة.

ونظرًا لأهمية التأدب في التواصل، هناك عدد كبير من الدراسات المتعلقة بالتأدب، وقد حظيت باهتمام كبير من قبل العلماء والباحثين، إلا أن بعض الدراسات أظهرت أن هناك فجوة في دراسة العلاقة بين التأدب والأدب من حيث مقارنة التأدب بين الأدباء، من مختلف الثقافات، ولا سيما الروائيين.

تختلف الثقافة العربية الأردنية عن ثقافة النيجيري، مع اختلاف الأعراف والقيم والتعبيرات اللغوية المجتمعية. قد يكون إجراء تحليل مقارنة لإستراتيجيات التأدب الإيجابية بين هاتين الثقافتين المتنوعتين أمرًا معقدًا وقد يتطلب فهماً شاملاً لكلتا المنطقتين لتجنب التفسيرات الخاطئة أو التعميمات. ويمكن أن تنشأ اختلافات لغوية ومشاكل في الترجمة عند تحليل الروايات. قد تكون الترجمة الدقيقة للفروق الثقافية الدقيقة واستراتيجيات التأدب الإيجابية أمرًا مهمًا، مما قد يؤثر على جودة وموثوقية نتائج البحث.

ولسد هذه الفجوة في الأدبيات، قامت الباحثة بدراسة كيفية استخدام الاستراتيجيات التأدبية الإيجابية في روايتين من الثقافتين المختلفتين، وحاولت الإجابة على الأسئلة التالية.

1- ما هي أنواع الإستراتيجيات التأدبية الإيجابية في الروايتين: "دفاتر الوراق" لجلال برجس، و"الصيدون" للكاتب شيجوزي أوبيوما (Chigozi Obioma).

2- ما هي العوامل التي أثرت على الشخصيات الرئيسية لاستخدام هذه الإستراتيجية في كلتا الروايتين: "دفاتر الوراق" لجلال برجس، و"الصيدون" للكاتب شيجوزي أوبيوما.

3.1- هدف الدراسة

الهدف من هذه الدراسة هو إجراء تحقيق عملي لاستكشاف الاختلافات والتشابه بين الرواية العربية الأردنية (دفاتر الوراق) لجلال برجس، والرواية نيجيريا الجنوبية (الصيدون) للكاتب شيجوزي أوبيوما في استخدام استراتيجية التأدب الإيجابية، والعوامل التي قد تؤثر على الاستخدام هذه الإستراتيجية في ثقافتين مختلفتين.

1.4- أهمية الدراسة

اكتشف كيفية استخدام استراتيجيات التأدب الإيجابي في الأعمال الأدبية مثل الروايات، يمكن أن يوفر تحليل روايات أو اتجاهات أدبية محددة نظرة ثاقبة حول كيفية استخدام المؤلفين للتأدب الإيجابي لتصوير الشخصيات، والتنقل في التسلسل الهرمي الاجتماعي، وتمثيل القيم الثقافية. يمكن أن تكون نتائج هذا البحث مصدرًا مهمًا للعلماء والباحثين والمتحمسين الثقافيين المهتمين باستكشاف التواصل بين الثقافات والتحليل الأدبي ونظريات التأدب.

5.1- منهج الدراسة

تعتمد الباحثة في هذه الدراسة على تصميم البحث النوعي الذي يستخدم على الكمال تقنية نسبة التكرار النسبي (ORFP) (observation relatives frequency percentage) لشرح النسب المئوية لكل نوع من أنواع استراتيجيات التأدب الإيجابي في الروايتين العربية الأردنية "دفاتر الوراق" ونيجيريا الجنوبية "الصيدون" من خلال جمع البيانات المستخدمة في هذه الدراسة. هناك 12 جلسة الحوار في الرواية العربية الأردنية "دفاتر الوراق" و12 لقاءات في الرواية نيجيريا الجنوبية "الصيدون" للكشف عن الترددات العالية. قامت هذه الدراسة بتحليل فروع استراتيجيات التأدب الإيجابية وناقشت مدى تأثرت العوامل المؤثرة على الشخصيات الرئيسية في الرويتين في اختيار هذه الاستراتيجية. تم اختيار حوار الشخصيات الرئيسية بشكل عشوائي، وكانوا من خلفيات مختلفة وأماكن مختلفة، مثل: حوار في مستشفى بين الطبيب والمريض، أو في مركز الشرطة بين الشرط والمشتكي، أو في منزل بين عائلة وغير ذلك.

6.1- التعريف بالروايتين؛ "دفاتر الوراق" و"الصيدون"

1- **دفاتر الوراق:** للروائي والشاعر والصحفي الأردني جلال برجس تقع في 368 صفحة لطبعة المؤسسة العربية للدراسات والنشر. وقد حازت الرواية جائزة البوكر لعام 2021. تتكئ هذه الرواية على حكايات تُروى من خلال عدد من الدفاتر في إطار زمني يقع بين عامي 1947 و2019 عن أشخاص

يفقد بعضهم بيوتهم، ويعاني البعض الآخر أزمة مجهولي النسب، ويقاسي آخرون عدم انتمائهم إلى عائلات كبيرة. وتتقاطع مصائر الشخصيات ببعضها فتبرز قيمة البيت الذي حمل رمز الوطن مقابل أكثر من شكل للخراب. والشخصية المحورية في الرواية ورّاق مثقف وقارئ نهم للروايات إلى درجة أن تتلبس شخصية أي رواية تقنعه ويتصرف عبرها، لكن من جراء العزلة والوحدة وما عاشه من قسوة في عالم صاخب، تتفاقم حالته النفسية فتكتمل إصابته بفصام الشخصية ليعيش صراعًا بين صوتين في داخله: واحد مُحرض على ارتكاب عدد من الجرائم حيال واقع لم يمنحه حقه في العيش، والثاني يقف بوجهه متكئًا على محمول معرفي عميق. تكشف الرواية إضافة إلى هذا المنحى وخلال التناوب بين محتوى الدفاتر من سينتصر على الآخر، وكيف تتشابك الحكايات ببعضها لتؤدي إلى مقولة رئيسية في الرواية مفادها: إن الخوف حتمًا سيؤدي إلى الخراب.

2- الصيادون: للكاتب النيجيري تشيجوزي أوبيوما (Chigozi Obioma) تقع في 304 صفحة وحازت روايته "الصيادون"، على جائزة إف. تي/أوبنهايمر الافتتاحية للرواية. (winner of the inaugural FT/Oppenheimer Award for Fiction) وجوائز (NAACP) للصور للعمل الأدبي الأول، ووصلت إلى المرحلة النهائية لجائزة بوكس لعام 2015، بالإضافة إلى العديد من الجوائز الأخرى في الولايات المتحدة والمملكة المتحدة. تتحدث عن ثقافة قبيلة الايبو في جنوب نيجيريا، وتسعى لكشف المشاكل الاجتماعية والسياسية، "الصيادون" تتبع القصة أربعة فتيان نيجيريين انطلقوا للصيد في نهر ممنوع، وما يحدث نتيجة لأفعالهم. يستكشف الكاتب موضوعات الأسرة والأخوة والخرافات والثقافة التقليدية على خلفية المجتمع المتغير في نيجيريا. يحتوي الكتاب على عناصر من الأساطير والخرافات في جوبوب النيجيرية في ذلك الزمن، معروضة بطريقة تلمس الخط الفاصل بين الحقيقة والخيال. تدور أحداث الرواية في مدينة أكوري النيجيرية في التسعينيات، تتمحور حول قصة أربعة إخوة، إيكينا، بوجا، أومبي، الذين بدأوا بالصيد في نهر في مدينتهم بعد أن انتقل والدهم إلى ولاية أخرى للحصول على وظيفة جديدة. خلال إحدى رحلات الصيد الخاصة بهم، يلتقون برجل الحي المجنون الذي يقترب منهم ويقدم سلسلة من النبوءات غير السارة بشأن الأخ الأكبر، إيكينا. ومنذ ذلك اليوم تغيرت حياتهم. تتبع ذلك سلسلة من الأحداث والصراعات التي تحدد العلاقة بين الإخوة ومصيرهم ومصير أسرهم ككل.

7.1- الخلفية النظرية ومراجعة الأدبيات حول موضوع الدراسة:

أ- **مفهوم التأدب:** التأدب في التعامل اللغوي مظهر يوحي بأشكال من السلوك تهدف إلى تفادي الصراع بين المشاركين في التعامل اللغوي، أو تسوية المنافذ المحتملة لسوء التفاهم، وهو مبدأ يحتوي على أساليب الاعتراف بالتباين الاجتماعي وإبداء الاحترام للآخر يستخدمها الفرد لتحقيق أهدافه من التعامل اللغوي (Watts 1992)

يرى إيلين (Eelen 2001) أن مفهوم التأدب يختلف من ثقافة إلى أخرى وأن المعايير الثقافية المنعكسة في أفعال الكلام تختلف ليس فقط من لغة إلى أخرى، ولكن أيضًا من تنوع إقليمي واجتماعي إلى آخر. ربما لهذا السبب اختار أن يبنى نظرية اجتماعية. كما يعتقد أن القوة الدافعة وراء نظام التأدب هي المعايير الاجتماعية والثقافية المشتركة. يتم تعريف التأدب من قبل ميلز (Mills) (2003) بأنه التعبير عن نية المتحدث لتخفيف تهديد الوجه. وهذا يعني أن التأدب هو تعبير المتكلم عن تقليل أفعال تهديد الوجه. وبعبارة أخرى، فإن التأدب تساوي الحفاظ على الوجه في التفاعل.

ب- نظرية التأدب:

تبحث نظرية التأدب (Politeness) عن عناصر حوار مهذب، إذ للتواصل الناجح مع الناطقين الأصليين باللغة لا بد من استخدام إستراتيجية للتحدث بشكل مؤدب، كما أن التأدب يرتبط بالقضايا الثقافية في أي لغة أو منطقة، لذلك يمكن اعتبار التأدب، بحسب قول يول (Yule 1996) مبدأً محددًا في ثقافة واحدة، كما في فكرة "السلوك الاجتماعي المهذب" أو آداب المعاشة. ويمكن تحديد عدد من المبادئ العامة المختلفة لتعريف "التأدب" في تفاعل اجتماعي ضمن ثقافة معينة.

لقد تناول ليتش (Leech1983) التأدب بطريقة أخرى. وهو يستخدم "مبادئ الستة" للتمييز بين الطرق التي تكون بها اللغة مقيدة بعوامل اجتماعية مختلفة. التأدب حسب العلاقات هو السلوك الاجتماعي في ثقافة معينة. يشرح غو (Gu) (1990) "استراتيجية نظرية الخطاب"

يناقش العديد من العلماء مفهوم وتعريف "التأدب". في دراساتهم المبكرة، أكد براون وليفنسون على جانب "الوجه" أكثر من غيرهما من العلماء.

يناقش واتس (Watts1989) العلاقة "الصحيحة" بين متطلبات الوجه لبراون وليفنسون، ومبادئ غو (Gu) الستة، وحقوق والتزامات المحادثة لدى فريستر ونولان (Fraser and Nolan1998). وذكر كولبير (Culpeper 1998) أنه لا يوجد معنى أو تعريف محدد للتأدب. وأضاف أنه يمكن التعرف على التأدب من خلال الاستراتيجيات اللغوية.

من بين النظريات المختلفة للتأدب، يبدو أن نظرية براون وليفنسون (B&L)1987 تحظى بالجاذبية، بالإضافة إلى النظريات التقليدية الأخرى، توفر إحساسًا بالكلام عند التحدث حتى مع مراعاة ظاهرة التأدب (Terkourafi, 2005).

إضافة إلى ذلك، قدم براون وليفنسون (B&L1987) إطارًا نظريًا وتحليليًا لا ينطبق فقط على الخطاب الحرفي، بل أيضًا على الخطاب الأدبي.

وباستخدام النظرية التأدب لبراون وليفنسون (1978)، في أعمال الأدبية، قام براون وجيلمان (Brown and Gilman) (1987) بتطبيق نظريتهما على مآسي شكسبير (Shakespeare) الأربع: هاملت، والمملك لير، وماكبث، وعطيل. (Hamlet, king Lear, Macbeth and Othello).

ولذلك فإن من أبرز النظريات التداولية السائدة المستخدمة في دراسة الأعمال الأدبية هي نظرية التأدب، حول التأدب، نظرية براون وليفنسون (1987) الأكثر استخدامًا في تحليل النصوص الأدبية مثل المسرحيات، القصص القصيرة والروايات إرميدا، (Ermida 2006).

وبعد هذه التفسيرات المختلفة "للتأدب" تم استخدام تحليلات مختلفة لهذه التفسيرات لتحليل بعض الأعمال الأدبية. وفقًا لجوكر (Jucker 2016)، تشكل النصوص الخيالية أفعالاً تواصلية معقدة بين المؤلف والجمهور، وهي تصور بانتظام التفاعلات بين الشخصيات. من السهل دراسة كلا المستويين بأدب

تعتمد هذه الدراسة على نظرية براون وليفنسون (Brown & Levinson 1987) التي تهدف إلى تفسير استخدام اللغة مع التفاعل الاجتماعي بين المتكلم والمستمع.

ج- تصنيفات براون وليفنسون للإستراتيجيات التأدب

تُستخدم استراتيجيات التأدب في صياغة الرسائل للحفاظ على وجه المستمع الإيجابي والسلبي، عندما تكون الأفعال التي تهدد الوجه حتمية أو مرغوبة. حدد براون وليفنسون (Brown & Levinson 1987). أربعة أنواع رئيسية من إستراتيجيات التأدب: التعبير الصريح، التأدب السلبي، التأدب الإيجابي، التأدب غير المباشر، بالإضافة إلى عدم استخدام الفعل الذي يهدد الوجه. ستأخذ هذه الدراسة استراتيجية واحدة، وهي الإستراتيجية التأدب الإيجابي، وتطبقها على روايتين مختلفتين في ثقافتين وهي: الرواية العربية الأردنية "دفاتر الوراق" لجلال برجس، الرواية النيجيرية الجنوبية "الصيداؤون" للكاتب شيجوزي أويوما.

د- التأدب الإيجابي

المقصود من التأدب الإيجابي هو تلبية "احتياجات الوجه الإيجابية" للمستمع. إن عبارة مثل "أتمنى لك يومًا سعيدًا" تعتبر مثالاً على "التأدب الإيجابي" حيث إن المتحدث يتمنى للسامع ما يتمناه المتحدث لنفسه. على أساس أن المتحدث يريد وجه المستمع من خلال معاملته كعضو في المجموعة، وصديق، وشخص له

رغباته وشخصيته، الصفات معروفة ومحبوبة. يقدم براون وليفنسون (Brown & Levinson 1987) في نظريتهما للتأدب وصفًا شاملاً من الاستراتيجيات المختلفة التي يمتلكها المتحدثون عندما يتناولون وجهًا إيجابيًا. وفيما يلي ملخص لبعض استراتيجيات التأدب الإيجابي (والتي يشار إليها أيضاً بالمرجات والتي تعتبر ضرورية للدراسة الحالية): قسم براون وليفنسون هذه الإستراتيجية إلى 15 إستراتيجية:

- الإستراتيجية الأولى: إشعار المستمع: يركز المتحدث على اهتمامات المستمع.
- الإستراتيجية الثانية: المبالغة (التعاطف مع المستمع): يظهر المتحدث المبالغة في الاهتمام باحتياجات المستمع
- الإستراتيجية الثالثة: تكتيف اهتمام المستمع، المتحدث بهذه الإستراتيجية يستخدم بعض الحقائق والصور الحية من الماضي أو الكلام المقتبس مباشرة واحدة أخرى.
- الإستراتيجية الرابعة: استخدام علامات الهوية والمصطلحات الخاصة بين المتكلم والمستمع.
- الإستراتيجية الخامسة: التماس الاتفاق، يختار المتحدث المواضيع التي تظهر الاهتمام والتوافق بينه وبين المستمع.
- الإستراتيجية السادسة: تجنب الخلاف: يتفق المتحدث كلياً أو جزئياً مع المستمع، ولو باستخدام "كذبة البيضاء والآراء التحوطية وما إلى ذلك".
- الإستراتيجية السابعة: افتراض / ارفع / تأكيد. هو محاولة التأكد من أن رأي المستمع هو نفس رأي المتحدث فيما يتم تقديمه.
- الإستراتيجية الثامنة: النكته: تعني أن المتحدث والمستمع يشتركان في نفس الشيء على أسلوب دعاية.
- الإستراتيجية التاسعة: تفترض اهتمام المتحدث باحتياجات المستمع، كلاهما المتحدث والمستمع حساسان لمصالح بعضهما البعض.
- الإستراتيجية العشر: تقديم الوعد، يقدم المتحدث بعض العروض والوعود للمستمع مما يؤثر على وجه المستمع الإيجابي.
- الإستراتيجية الحادية عشر: كن متفائلاً: يؤكد المتحدث للمستمع أنه يريد ما يريد هو بنفسه.

الإستراتيجية الاثنتين عشر: إشراك المتحدث والمستمع في النشاط، يُظهر المتحدث للسامع أنهما متضمنان في نشاط ما باستخدام (نحن)
الإستراتيجية الثالثة عشر: الأسئلة عن الأسباب: يطرح المتحدث بعض الأسئلة والاقتراحات غير المباشرة لإظهار الاهتمام المتبادل مع المستمع.
الإستراتيجية الرابعة عشر: توقع التوافق، وسبب التعاون والاتصال واضح بين المتحدث والمستمع.
الإستراتيجية الخامسة عشر: تقديم الهدايا للمستمع (تعاطف، بضائع، إلخ) من خلال هذه الإستراتيجية يحاول المتحدث أن يكون محبوبًا من قبل المستمع.

ط- العوامل المؤثرة في اختيار استراتيجية التأدب الإيجابية

هناك نوعان من العوامل المؤثرة التي تؤثر في استخدام المتكلم الإستراتيجية التأدب الإيجابي براون وليفنسون، (Brown & Levinson 1987)، وهي: المردودات (Payoff) والظروف (Relevant circumstances) وهي مسافة الاجتماعية، D (Social Distance) والقوة/السلطة، P (Relative Power)، ثم رتبة الفرض R . (Size of Imposition).

2.1- النتائج والمناقشة:

يتناول هذا الجانب نتائج الدراسة التي قسمتها إلى قسمين هما: النتائج والمناقشة. في الجزء الأول كشفت الباحثة البيانات التي تم فحصها من روايتي: رواية "دفاتر الوزّاق" لجلال برجس، ورواية "الصيدون" للكاتب شيجوزي أوبيوما (Chigozi Obioma)، وفي الجزء الثاني؛ المناقشة، تستكشف الباحثة الشرح المتعلق بمشاكل الصياغة التي تم طرحها في الفصل الأول.

أ- نتائج البحث

ووفقا لعملية جمع وتحليل البيانات، هناك 61 بيانات عن إستراتيجيات التأداب الإيجابية التي أجريتها الشخصيات الرئيسية في الروايتين "دفاتر الأوراق" و "الصيدون". وتصدر النتائج في الجدول 1 والجدول 2.

الجدول 1. النتائج المتعلقة باستراتيجيات التأداب الإيجابية في رواية "دفاتر الأوراق"

الرقم	استراتيجية التأداب الإيجابية	تكرار	نسبة مئوية %	تحقيقات الإستراتيجية التأداب الإيجابية		العوامل المؤثرة في استخدام استراتيجية التأداب الإيجابية					
				طلب الموافقة بين المتكلم والمستمع	وحدة المتحدثين في التنفيذ	وتلبية رغباته	الإشباع	الظروف			
								الاجتماعية	المسافة	النسبية	القوة/ السلطة
1	اهتمام المتكلم بالمستمع	13	27.5	11	0	2	2	2	3	1	31%
2	تشجيع على المستمع إظهار التعاطف له	2	4%	2	0	0	0	0	0	0	0%
3	تكثيف المتكلم في الاهتمام المستمع	0	0 %	0	0	0	0	0	0	0	0%
4	استخدام الاسم المشترك	0	0 %	0	0	0	0	0	0	0	0%

5	التماس الموافقة	4	8.1%	3	0	1	1	1	0	11%
6	تجنب الخلاف	5	10%	3	1	1	1	1	0	11%
7	التأكيد القول.	4	8.1%	3	0	1	0	0	1	5%
8	النكته	1	2%	1	0	0	0	0	0	0%
9	يؤكد المتكلم اهتمام المستمع	1	2%	0	1	0	0	0	0	0%
10	العرض والوعد	1	2%	0	1	0	0	0	1	5%
11	كن متفائلاً	0	0%	0	0	0	0	0	0	0%
12	اشراك المستمع في النشاط	5	10%	1	3	1	1	1	0	11%
13	السؤال على السبب	10	20%	2	7	1	2	1	1	21%
14	الالتزامات المتبادلة بين المتكلمين	0	0%	0	0	0	0	0	0	0%
15	وتقديم الهدايا	3	6.3%	1	0	2	1	0	0	5%
المجموع		49	100%	27	13	9	8	8	3	100

الجدول 2. النتائج المتعلقة باستراتيجيات التأدب الإيجابية في رواية "الصيادون"

الرقم	استراتيجية التأداب الإيجابية	تكرار	نسبة مئوية %	تحقيقات الإستراتيجية التأداب الإيجابية			العوامل المؤثرة في استخدام استراتيجية التأداب الإيجابية			
				وحدة المتحدثين في التنفيذ	طلب الموافقة بين المتكلم والمستمع	الإشباع وجه المستمع وتلبية	الظروف			
							المسافة الاجتماعية	النسبية القوة/ السلطة	مرتبة القرض	نسبة مئوية %
1	اهتمام المتكلم بالمستمع	4	21%	2	5	1	0	1	1	22%
2	تشجيع على المستمع إظهار التعاطف له	2	10.5	0	1	0	0	1	0	11%
3	تكثيف المتكلم في الاهتمام المستمع	2	10.5	1	1	0	0	0	0	0%
4	استخدام الاسم المشترك	2	10.5	0	1	0	0	0	0	0%
5	التماس الموافقة	1	5%	0	1	0	1	0	1	22%
6	تجنب الخلاف	3	16%	1	1	0	0	1	0	11%
7	التأكيد القول.	2	10.5	0	1	0	0	1	1	22%
8	النكته	1	5 %	0	1	0	0	0	0	0%
9	يؤكد المتكلم اهتمام المستمع	0	0 %		0	0	0	0	0	0%
10	العرض والوعد	0	0 %	0	0	0	0	0	0	0%
11	كن متفائلاً	0	0 %	0	0	0	0	0	0	0%
12	اشراك المستمع في النشاط	0	0 %	0	0	0	0	0	0	0%
13	السؤال على السبب	0	0 %	0	0	0	0	0	0	0%
14	الالتزامات المتبادلة بين المتكلمين	0	0 %	0	0	0	0	0	0	0%
15	وتقديم الهدايا	2	10.5	1	0	1	0	1	0	11%
المجموعة		19	100%	5	12	2	1	5	3	100

2.2 المناقشة:

وفي هذا القسم تجيب الباحثة على تساؤلات البحث عن خلال تقديم معلومات تفصيلية. وبناء على أسئلة البحث، قامت الباحثة بشرح فروع إستراتيجيات التأدب الإيجابي وما يتعلق بالعوامل المؤثرة في استخدام الشخصيات الرئيسية لهذه الإستراتيجية، من الروايتين "دفاتر الأوراق" و "الصيدون" بالإضافة إلى ذلك، قدمت الباحثة بعض الأمثلة المتعلقة بنتائج البيانات لتوضيحها بشكل تفصيلي.

وكما يوضح الجدول 1 والجدول 2، هناك 68 تكرارًا للحالة استراتيجيات التأدب الإيجابية في هذين الروايتين "دفاتر الأوراق" و "الصيدون" تكشف النتائج أن كلا الروايتين لديهما أوجه تشابه واختلاف على العوامل المؤثرة من حيث اختيار الشخصيات المتحدثين للاستراتيجيات.

هناك خمسة عشر نوعًا من استراتيجيات التأدب الإيجابية التي اقترحها براون وليفنسون (1987). لقد تبين أن الشخصيات الرئيسية في رواية "دفاتر الورق" استخدمت أحد عشر فرعًا مختلفًا من استراتيجيات التأدب الإيجابية، وفي الوقت نفسه، استخدمت الشخصيات الرئيسية في رواية "الصيدون" تسعة أنواع من استراتيجيات التأدب الإيجابي.

وفقًا للجدول 1، يظهر استراتيجية التأدب الإيجابي في 49 عبارات (57%)، التي استخدمتها الشخصيات الرئيسية على اختلاف أنواعها في رواية "دفاتر الأوراق" بالإضافة إلى ذلك، فإن اهتمام المتكلم وإظهار رغباته بالمستمع، هي الإستراتيجية أكثر انتشارًا واستخدمًا من فروع استراتيجية التأدب الإيجابي في رواية "دفاتر الأوراق" بين شخصياتها، تم إجراء معظم استراتيجية التأدب الإيجابي في موقف المسافة الاجتماعية (+D)، الذي تؤثر على الشخصيات رواية "دفاتر الورق" اختر إستراتيجية معينة تظهر 8 مرة من أصل 49، وكذلك فجوة القوة (+P)، التي تظهر 8 مرات من عوامل المؤثرة في استخدام هذه الإستراتيجية، في حين أن رتبة الفرض منخفض (-R) بين المتكلم والمستمع في أكثر الأماكن التي تستخدم فيها هذه الإستراتيجية، لذلك؛ يمكن القول إن معظم العوامل المؤثرة في اختيار هذه الإستراتيجية هي -R. +D +P .

وبحسب الجدول 2 تظهر استراتيجية التأدب الإيجابي في 19 عبارات (20%)، تستخدمها الشخصيات الرئيسية على اختلاف أنواعها في رواية "الصيدون". هناك 4 عبارات من اهتمام المتحدث للمستمع، يتم استخدامها بشكل متكرر، وهي أكثر استخدامًا من فروع استراتيجية التأدب الإيجابي في رواية "الصيدون" بين شخصياتها، ويأتي لاحقًا 3 عبارات من تجنب الخلاف. وعبارتين 2 التي تظهر القبول وتشجيع على المستمع في الحوار، أو تظهر التعاطف مع المستمع، ثم عبارتين 2 في تكثيف المتكلم في الاهتمام المستمع، وإظهار أنه معه ويشارك بعضًا من رغباته. وعبارتين 2 في استخدام الاسم المشترك للاهتمام المستمع. وعبارتين 2 من فرع التأكيد القول بين المتكلم والمستمع. وعبارتين 2 أيضًا من فرع تقديم الهدايا لتمام الموافقة، التعاون أو التعاطف من المتكلم إلى المستمع. وعبرة من فرع التماس الموافقة بين المتكلم والمستمع. بالإضافة إلى ذلك تم تنفيذ معظم استراتيجية التأدب الإيجابي في موقف القوة النسبية (+P)، الذي يؤثر على الشخصيات رواية "الصيدون" في اختيار إستراتيجية معينة، تظهر 5 مرة من أصل 19.

أما الهدف الثاني وهو كشف عن العوامل المؤثرة في اختيار استراتيجيات التأدب الإيجابية المناسبة في الحوار بين المتحدث والمستمع في الروايتين، لقد حدثت إستراتيجية التأدب الإيجابية في رواية "دفتر الأوراق" عندما كانت فجوة القوة أعلى (+P) بين المتحدث والمستمع، وأثر السلطة في استخدام الإستراتيجية التأدب الإيجابي لأن هدف المتحدث هو تقليل المسافة الاجتماعية على المستمع، وبناء التفاهم، وقد أدى ذلك إلى انخفاض رتبة الفرض (-R)، والنتيجة هي: +P -R+D بين شخصيات الرئيسية. وستجد الأمثلة على ذلك في حوار إبراهيم مع الطبيب، أو إبراهيم وضابط الشرطة، وأما العوامل المؤثرة باستخدام استراتيجية التأدب الإيجابية في رواية "الصيدون" وقد جدت الباحثة أن ما يؤثر على استخدام هذه الإستراتيجية هو تقليل مسافة الاجتماعية بين المتحدث والمستمع (-D)، وذلك بسبب اهتمام المتحدث باحتياجات المستمع والعناية، ومنزلته إليه نسبيًا وما إلى ذلك. مثل حوار بين والد إيكينا وعائلته.

2.3 - النتائج

أوجه التشابه والاختلاف بين الروائيتين في استخدام الاستراتيجية التأدب الإيجابية من وجهة نظر براون وليفنسون، والعوامل المؤثرة باختيار الإستراتيجية من خلال الشخصيات الرئيسية لهذين الروائيتين:

1- أوجه التشابه بين الروائيتين، "دفاتر الوراق" و "الصيدون"

- تشابه الروائتان من حيث استخدم سبع استراتيجيات من خمسة عشر فروع استراتيجيات التأدب الإيجابي في جهة النظر براون وليفنسون، وهذه الاستراتيجيات هي اهتمام المتكلم بالمستمع، وتشجيع المستمع والتعاطف، والتماس الموافقة، وتجنب الخلاف، التأكيد القول، والنكته، تقديم الهدايا. وقد تم اكتشاف أن الشخصيات الرئيسية استخدمت هذه الاستراتيجيات في أماكن مختلفة في الروائيتين، مثال في اهتمام المتكلم بالمستمع:

من رواية "دفاتر الأوراق"

فلما دخل إبراهيم مكتب الضابط، قال له الضابط: **تفضل، بماذا يمكنني أن أخدمك؟** د: ص/44. في هذه الحالة، يستخدم المتحدث نبرة ودية بقوله "تفضل هنا"، مما يعني أنه مستعد وراغب في المساعدة. بالإضافة إلى السؤال "كيف يمكنني مساعدتك؟" يشير إلى أن المتحدث مهتم حقًا بتلبية احتياجات الشخص، مما يجعله يشعر بالتقدير والاحترام. وسؤاله لإبراهيم عن ماذا يريد أن يفعل له؟ يشير إلى اهتمام الاستماع إليه، ومن جهة النظر براون وليفنسون استخدم الضابط استراتيجية التأدب الإيجابي الرقم 1، وهي الحضور إلى المستمع واهتمام رغبته وتلبية احتياجاته. يهدف الضابط إلى جعل إبراهيم يشعر بالراحة والرغبة في توصيل شكواه.

من رواية "الصيدون"

فردد والد إيكينا مرًا: **إذن فأنت تقصدين حقًا أن من رأيهم كانوا أولادي.** ص: ص/31. وفي هذا السياق، تبدو استراتيجية التأدب التي استخدمها المستمع (والد إيكينا) شكلاً من أشكال التأدب الإيجابية الرقم 1. وهي اهتمام المتكلم إلى المستمع (اهتماماته، ورغبته، واحتياجاته). يتضمن التأدب

الإيجابي التأكيد على التقارب أو الاهتمامات المشتركة أو القواسم المشتركة لتقليل الأفعال التي تهدد الوجه. وفي رد المتكلم (والد إيكينا) فهو يسعى إلى التأكيد بطريقة تنطوي على اهتمام مشترك بسلوك أطفالهم. بقوله: "إذن" فأنت تقصدين حقاً أن من رأيهم كانوا أولادي" إنه يُظهر التفهم والمسؤولية المشتركة، وهو ما يمكن اعتباره استراتيجية التأدب الإيجابية للحفاظ على الانسجام في المحادثة، وتركيز انتباه المتكلم على المستمع. إن تكرار واختيار كلمات محددة مثل هذا التعبير يظهر كيف يشعر المتحدث ومدى قلقه بشأن ما يحدث.

- يتفق كلا الروائين في عدم استخدام الشخصيات الرئيسية باستراتيجيتين من 15 استراتيجيات التأدب الإيجابي من وجهة براون وليفنسون، وهي كن متفائلاً، والالتزامات المتبادلة بين المتكلمين، لم تجد الباحثة أيّاً من هاتين الاستراتيجيتين في الروائين المستعرضين.

2 - أوجه الاختلاف

- تختلف هاتان الروائتان في استخدام ثلاث استراتيجيات فقط. وهي تأكيد المتكلم اهتمامه بالمستمع، والعرض والوعد، والسؤال عن السبب، استخدمت الشخصيات الرئيسية هذه الإستراتيجيات في الرواية العربية "دفاتر الوراق" مع ألا يوجد في الرواية النيجيري "الصيدون".

- غالباً ما يتم استخدام استراتيجية التأدب الإيجابي في رواية "دفاتر الوراق" عندما يكون فجوة القوة بين المتحدث والمستمع، وأوضح أن المتحدث يستخدم هذه الإستراتيجية فبينما يظهر الاهتمام والانشغال باحتياجات المستمع، يحاول المتحدث جذب انتباه المستمع وتقليل أي أعمال محتملة تهدد الوجه. في المستشفى مثلاً بين إبراهيم والطبيب، أو في مركز الشرطة بين إبراهيم وضابط الشرطة. استخدم المتحدث هذه الإستراتيجية لهدف إلى تقليل المسافة الاجتماعية باستخدام نبرة ودية ومطمئنة، ويظهر العناية بالمستمع، بينما لم يكن ذلك في الرواية النيجيري "الصيدون". مثال من رواية "دفاتر الوراق":

وتمثل الطبيب هدوءاً مصطنعاً بعد أن سمع إجابة إبراهيم، ثم وجّه إليه النظرة فيها ابتسامة باهتة فقال له: حسناً اشرح لي بالتفصيل ما الذي تريده؟ د: ص/38، وينعكس التأدب الإيجابي في استخدام كلمة "حسناً" في بداية الجملة، ويظهر اهتمام المتكلم واستعداده للاستماع إلى شرح المستمع، وهذا يخفف من

الطلب ويحاول خلق جو ودي وتعاوني، أمر المتكلم (الطبيب) أن يبين له المستمع حاجته إليه، يكشف لنا استخدام الطبيب استراتيجية التأدب الإيجابية في إظهار اهتمام بالمستمع ورغبته وتلبية احتياجاته

- في الرواية "الصيداؤون" يظهر أن الحالة الاجتماعية النسبية أو رتبة المتحدث والمستمع تؤثر على استخدام استراتيجيات التأدب الإيجابية. إذا رأى المتحدث أنه يتمتع برتبة اجتماعية أعلى من المستمع، فقد يستخدم التأدب الإيجابي أحياناً لنقل الرعاية وتجنب الإساءة إلى وجه المستمع. وقد يستخدم المتحدث أيضاً التأدب الإيجابي للاعتراف وتأكيد القيمة الاجتماعية الإيجابية للمستمع. مثال:

عندما تقول والدته إيكينا لزوجها: "أريد أن أخبرك بشيء"، فأجابها والد إيكينا قائلاً: كلي آذان صاغية. ص: ص/ 29. في هذه الحالة، فهو يعبر عن استعداداته للاستماع وإظهار التأدب الإيجابي، من خلال الانفتاح والتقبل لما يحدث. عليها أن تقول. تهدف هذه الإستراتيجية إلى الحفاظ على الانسجام وتقليل الأعمال المحتملة التي تهدد الوجه من خلال إظهار التفاهم والموقف التعاوني. لذلك تتوافق هذه العبارة باستراتيجية التأدب الإيجابية من نظرية التأدب لبراون وليفنسون الرقم 2. وهي استخدام المتكلم عبارات التي تظهر القبول وتشجيع على المستمع في الحوار. ويشير استخدام التأدب الإيجابية إلى رغبة والد إيكينا في الاستماع وإعطاء الأولوية لتواصل زوجته، مما يقلل من أي فرض محتمل من جانبها

- إن استخدام فرع تقديم الهدايا من استراتيجيات التأدب الإيجابية الرقم 15 في رواية "الصيداؤون"، يساعد في حفظ ماء الوجه من خلال التأكيد على أن تصرفات أو سلوكيات المستمع، تستحق الشناء والاحترام، فإن المتحدث يثني بشكل غير مباشر ويعترف بأهمية دور المستمع في حياته. بينما تفضل الشخصيات في رواية "دفاتر الأوراق" استخدام هذا الفرع لمراعاة الصورة العامة للمستمع والحفاظ على العلاقات الشخصية.

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أبو بكر بن مهيب وموهبته الشعرية

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Abstract

Poetic talent is a trait that a poet is born with, enjoyed in his infancy, grows with his growth, and matures with his maturity, and pushes him in the prime of his life to say poetry. Despite the inestimable role played by poetic talents, only that its strength alone is insufficient to move the wheels of a sound poetry. Other forces must help in this movement, namely, narration and intelligence. Among the factors that make up poetry that is straight in its structure, resplendent in its impact, is the poet's determination and sincere desire for poetic creativity, his culture in poetry and his scientific wealth, his knowledge of grammatical and morphological issues, his mastery of vocabulary, his taste for rhetorical structures, and his knowledge of the poetic legacy of previous poets. The main aim of the researcher is to link these factors to the poetry of Abu Bakr bin Muheeb, to prove the height of his heels in poetry and highlight the extent of his poetry, in the course of the research, the researcher shed light on the poet's biography, where he mentioned his birth, era, and lineage. The researcher concluded the paper with some of his good poetry to be the best witness to the poet's talent.

ملخص البحث:

الموهبة الشعرية خصلة تُولد معها الشاعر، يتمتع بها في مهده، تنمو بنموه وتنضج بنضوجه، وتدفعه في مقتبل عمره إلى قول الشعر. ومع خطورة الموهبة الشعرية إلا أن قوتها فقط لا تكفي لتسيير عجلة الشعر السليم، فلا بد من قوى أخرى تساعد في هذا التسيير ألا وهي الرواية والدِّكاء. ومن العوامل التي تكون الشعر المستقيم في بنيته، المتألق في وقعه عزيمته الشاعر ورغبته الصادقة في الإبداع الشعري، وثقافته في الشعر وثروته العلمية، وإلمامه بالمسائل النحوية والصرفية، وتضلعه من المفردات، وتذوقه التراكييب البلاغية

والصور البيانية، وإطلاعه على الموروث الشعري للشعراء السابقين. ففي هذه المقالة حاول الباحث الربط بين هذه العوامل بشعر أبي بكر بن مهيب ليُبرهن بها على علوِّ كعبه في الشعر وليبرز مدى شاعريته. وفي صدد هذا البحث أسطع الضوء على شيء من سيرة الشاعر، حيث ذكر مولده وعصره، ونسبه. وقد ختم الباحث الورقة بشيء من شعره الجيد لتكون خير شاهد على موهبة الشاعر. ومن أبرز ما توصل إليه الباحث من النتائج أن اسم الشهرة لابن مهيب ينتمي إليه أكثر من شخص في التاريخ، لذا اضطرت آراء الباحثين في تحديد البيئة التي عاش فيه أبو بكر بن مهيب توهُّما من شخص آخر اشتهر أيضا بابن مهيب عاش في القرن التاسع الهجري.

المقدمة:

الحمد لله رب العالمين، والصلاة والسلام على سيد الأنبياء والمرسلين، محمد بن عبد الله وعلى آله وصحبه ومن تبعهم بإحسان إلى يوم الدين.

أما بعد، فإن المواهب الشعرية ركن ركبن في قول الشعر قديما وحديثا، وهي الموهبة التي يُعبر عنها البعض بالطبع. فالطبع كما يلمس الصفات الخلقية والخلقية لدى الإنسان فإنه يلمس المواهب الكامنة لدى الإنسان في آن واحد، والشعر كموهبة من المواهب، يجد الطبع مسراه فيه، فيؤثر فيه تأثيرا بالغا. فإذا ارتفع الطبع ارتفعت الموهبة معه، خصوصا إذا وجدت من العوامل الخارجية ما يُرقيها إلى ذرى العلياء والكمال. ومع أهمية الموهبة في العملية الشعرية، إلا أن قوتها فقط لا تكفي لدفع عجلة شعر سليم من العيوب، فلا بد له من قوى أخرى تساهم في هذه العملية، وهي: الرواية والدكاء. ففي هذه المقالة حاول الباحث بناء جسر مَعْنَوِيٍّ بين هذه العوامل وشعر أبي بكر، محمد بن مفضل بن حسن المعروف بابن مهيب، محاولا إبراز مدى شاعريته. ومن الدوافع التي دفعت الباحث إلى اختيار هذا الموضوع ما تضمنه شعر ابن مهيب من الثروات اللغوية والتي لا غنى للطلاب عنها، فأراد الباحث من خلال هذه المقالة إبراز هذه الثروات وتحفيز الطلاب نحو الانتفاع بها. وذلك تحت هذا الموضوع: "أبو بكر بن مهيب وموهبته الشعرية"

ترجمة الشيخ أبي بكر بن مهيب (خمسة العشرينيّات)

أبو بكر بن مهيب شخصية علمية أدبية عاشت في القرن السابع الهجري، واشتهرت بتخمين ديوان عبد الرحمن بن يخلفتن بن أحمد الأندلسي المكنى بأبي زيد الملقب بالفازازي، إلا أن ترجمة ابن مهيب تكاد تخفى على الباحثين، فلم يجدوا منها إلا الشيء اليسير حيث جُلّها قد ضاع. ولذلك اضطرّ في ذكر عصره والبيئة التي عاش فيها. وقد عارض الدكتور يحيى إمام سليمان ما ذهب إليه الباحثون عن عصر ابن مهيب وبيئته.¹

أما بعض الباحثين فإنهم يقولون بأنه عاش فيما بين القرن الثامن والتاسع الهجري وأنه ولد في إحدى القرى المجاورة لمدينة تمبكتو من صحراء المغرب ثم بدأ جولاته العلمية التي أوصلته إلى أغلس بمجمهورية نيجر حالياً، وهناك لقي الشيخ النجيب الأنصمي، ومن ثم واصل السير إلى كشنة (KATSINA)، وفيها التقى بالشيخ ابن الصباغ. والبعض الآخر يقول بأن ابن مهيب لم يُعرف عنه شيء حتى عن حياته. إلا أن الدكتور يحيى يقول بأنه لم يعيش في صحراء المغرب ولا في القرى المجاورة لمدينة تمبكتو (tumbuktu)، ولكنه كان أندلسي النشأة عاش فيها فيما بين القرن السابع عشر الهجري، على عكس ما قاله الباحثون

وقد أثبت الدكتور يحيى إمام سليمان أن الكثير من العلماء ذكروا "ابن مهيب" في مؤلفاتهم، وهؤلاء العلماء عاشوا قبل القرن الذي عاش فيه الشيخ النجيب الأنصمي ومحمد بن الصباغ بزمان بعيد الدّين أثبت ملاقاتهما بابن مهيب الباحثون. وهذا خير دليل على أن ابن مهيب عاش قبل القرن التاسع الهجري.

من ضمن العلماء الذين ذكروا ابن مهيب في مؤلفاتهم أو ذكروا ترجمته - حسب ما أورده الدكتور يحيى سليمان إمام - ما يلي:²

¹مقالة علمية في مجلة (دراسات العربية) بعنوان (مصادر ترجمة ابن مهيب) عن

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²مقالة في مجلة (دراسات العربية) بعنوان (مصادر ترجمة ابن مهيب)

- 1- محمد بن محمد المراكشي (703هـ) ذكره في كتابه (الذيل والتكملة لكتابي الموصول والصلى)، ترجم لابن مهيب وهي برقم (810) في الكتاب.
 - 2- ابن فرحون (799هـ) - (1397م)، وهو من علماء القرن الثامن الهجري، صاحب كتاب "الديباج المذهب في معرفة أعيان علماء المذهب"³
 - 3- أبو البقاء خالد البلوي (767هـ) - (1365م). هذا العالم أبو البقاء صنف كتابه حول رحلاته (تاج المغرب في تحلية علماء المشرق).
 - 4- أبو العباس أحمد بن محمد المقرئ (1014هـ) - (1631م) من علماء القرن الحادي عشر الهجري وضع كتابه، (نفح الطيب من غصن الأندلس الرطيب). في تاريخ الأندلس السياسي والأدبي أورد أبياتا لابن مهيب منقولة من كتاب لابن عربي⁴ قائلا:
- "قال الشيخ الأكبر سيدي محي الدين ابن عربي في كتابه (الأسفار عن نتائج الأسفار): أنشدني الكاتب أبو عمرو بن مهيب بإشبيلية أبياتا عملها في جهودا بن إبراهيم بن أبي بكر الهرغي وكان من أجمل أهل زمانه وجها وجاء عندنا يوما فقلت: يا أبا عمرو ما تنظر إلى حسن هذا الوجه؟ فعمل الأبيات في ذلك هي:

وقالوا العذار جناح الهوى	إذا استوى طار عن وكره
وليس كذلك فخرهم	قياما بعذري أو عذره
إذا كمل الحسن في وجنة	فخاتمته ويك من شعره

- 5- ابن الخطيب، محمد بن عبد الله التلمساني الغرناطي المشهور بذي زارتين (ت: 776هـ) لسان الدين ابن الخطيب من علماء القرن الثامن الهجري، له مؤلفات مشهورة منها (الإحاطة في أخبار الغرناطة)، ففي هذا الكتاب أورد - هو الآخر - ترجمة طويلة لابن مهيب.

³المرجع السابق

⁴وهو محيى الدين محمد بن على محمد بن عربي الحاتمي الطائى الأندلسى الصوفى ولقب بشيخ الأخبىر ولد فى مرسية الأندلسى سنة (557هـ) وتوفى سنة (637هـ)

واستمر الدكتور يحيى إمام سليمان يقول "لم أفق على من ترجم له بهذا القدر مستندا على أقوال ابن جعفر ابن الزبير وأبي بركات ابن الحاج البلفيقي"

نسبه:

نسبه: محمد بن مفضل بن حسن اللّخميّ، أبو بكر ابن مهيب من أهل شلب من العليا.
حاله: وصف من حاله خلقا وخلقا، مشيرا إلى تخميسه للعشرينيات وما حازه من مكانة عند سلاطين عصره مما جعل بعضهم يصدرّون مظاهر تدل على جلالته قدره. "كان منقبضا عن الناس، أديبا شاعرا، خمس عشرينيات الفازازي - رحمه الله تعالى - ، كان شريفا عال المهمة، عظيم الوقار والوفاء صموتا خيف الجسم، آدمي اللون خفيف العارض مقطّب الوجه دائم الغبوس، شامخ الأنف، وأنه كان رجلا عالما راسخا عظيم المهمة حافظا للمروءة، شهير الذكر خطيبا مصقعا مهيبا"؟؟؟؟

شاعرية أبي بكر بن مهيب (مخمس العشرينات)

الشعر علم من علوم العرب يشترك فيه الطّبع والرّواية والدّكاء.⁵ والطبع هنا هو ما يسمّى بالموهبة الشعرية.⁶ فالموهبة الشعرية موهبة تُولد معها الشاعر وتنمو بنموه وتنضج بنضوجه، وتدفعه إلى قول الشعر ونظم القصيدة. وهي الاستعداد الذهني لقول الشعر واصطناعه، وهي أولى الوسائل في التعبير عن النفس والتصوير لخلجات الوجدان ونوازع القلب.
فالرواية وحدها لا تفعل شيئا في حياة الإنسان الشعرية، فكم من رواية لشاعر جاهلي أو إسلامي لم يقل بيتاً. "ويعزز الجرجاني تفاوت الشعر إلى اختلاف طبائع قائلها، فإن سلامة اللفظ تتبع لسلامة الطبع ودمائة الكلام بقدر دماثة الخلقة".⁷

⁵ الجرجاني، علي بن عبد العزيز: الوساطة بين المتبني وخصومه، تحقيق: محمد أبو الفضل

إبراهيم، علي محمد البجاوي، الناشر: مطبعة عيسى البابي الحلبي وشركاه، ص: 15

⁶ الجرجاني، المرجع السابق.

⁷ الجرجاني، المرجع السابق.

ففي الكلام عن شاعرية ابن مهيب لابد أن يُطَرَّق لبعض منسوجاته الشعرية لاكتشاف ما أتاح الله له من الموهبة الشعرية. فإن شعر ابن مهيب يتنفس عبر ثقافته العربية والإسلامية، وتعانق لغته أقباس الإبداع الشعري، ويفصح الشاعر فيه عن جوهره وحقيقته واتساع مداه في الشعر.

تتجلى شاعرية ابن مهيب في النقاط التالية:

1. موهبته الشعرية التي تكمن في ذاته التي تجلّت من خلال محاولاته الشعرية، التي كشفت الستار عن ملكته الفطرية.
2. عزيمته ورغبته الصادقة في الإبداع الشعري. وهذا لا يتحقق للإنسان إلا إذا توفر إنتاجه الشعري الجيد. وهذه النقطة أورثت ابن مهيب الأفكار والمخيلات الشعرية التي لم يتطرق لها أحد قبله.
3. ثقافته في الشعر وثروته العلمية، واطلاعه على مختلف العلوم، وأخذه من كل علم بطرف؛ وذلك ملموس في إدراجه الكثير من معلوماته التي أكتسبته إياها ثقافته، فاكسبها في أبياته الشعرية.
4. معرفته وإحاطته بالمسائل النحوية؛ لأن فهم الشاعر للنحو ينعكس في إنتاجه الشعري، ولهذا يجب أن يكون ما يكتبه الشاعر من شعر مطابقاً لكلام العرب وللغتهم الفصيحة.
5. إلمامه باللغة والمفردات والاشتقاق؛ وذلك من خلال اطلاعه على كتب الصرف والمعاجم اللغوية ومعرفة دلالات المفردات ومعانيها واشتقاقاتها.
6. معرفته بالتراكيب البلاغية والصور البيانية، وما أورثه ذلك إلا قراءة النصوص البيانية التي تحتوي على مثل هذه التراكيب البلاغية، التي تشتمل على أنواع البديع من طباق وجناس وتورية ورد أعجازٍ على صدورهما والتشبيه والاستعارة والالتفات وغيرها من أنواع البديع. ويشهد له بذلك من طالع تخميسه ديوان الوسائل المتقبلة.
7. اطلاعه على الموروث الشعري للشعراء السابقين والاستفادة منه في سبيل الارتقاء بالدوق الشعري، فإن ذلك يعزز الملكة الشعرية لدى الشاعر، وينمي معرفته بشعر مَنْ قَبْلَهُ محاولاً بذلك التقليد والمحاكاة.

بعض شعر الشيخ ابن مهيب:

نقلت من خط الشيخ أبي البركات قوله في غرض الوصية:⁸

الليلُ النَّوى هل من سبيلٍ إلى فجرٍ	ويا قلبُ كم تأسى ويا دمعُ كم تحري
أبى القلب إلا أن يهيم بـحبكم	وأن تبرحوا إلا القليل عن الفكر
رحلت عنكم لا بقلبي وإنما	تركت لديكم حين ودعتكم سري
أعود بدهر الوصل من حين هجركم	ورب وصال مستعاد من الهجر
للعباب نفسي لست أنفق قربكم	لزهدني فيكم بل حرصت على البر
تقطع أكباد عليكم صباية	فاصبر إن الخير أجمع في الصبر
ويا لقلب من لا يصلح الصبر عنهم	وإن كان خيرا فهو عنهم من الشر
فلولا هم ما كنت أحسب ساعة	فقدتكم فيها عياناً من العمر
ألا يا أخي فاسمع وصاتي فإنها	لبتك لعمرى من أخ سالم الصدر
يحبك في ذات الإله ويتغنى	بحبك عند الله مدخر الأجر
لا إنما التوفيق كنت من أهله	مراعاة حق الله في السر والجهر
بتوجيهه في ذاته وصفاته	وأفعاله أيضاً وفي الندى والأمر
فتأبر على القرار والأثر الذي	يصح عن المختار والسادة الغر

⁸ محمد لول حسن، أساليب الإنشاء الطلبى الواردة في تخميس الوسائل المتقبلة، ص: 44

وعد لك الخيرات عما سواها

وكن بها مستمسكا أبد الدهر

إذا يسلك الشيطان فجاً سوى الذي

سلكت ولا يلفى سبيلاً إلى مكر

وفرق الأجناس حاشى تقيهم

فقد ظهر الإفساد في البر والبحر

ولا تنسني واذكر أخاك بدعوة

فإنك منه يا أخي لعلى ذكر

قال شيخنا أبو البركات، ومن شعره، ومن خطه نقلت:⁹

للمصالحين إلى الصلاح طريق

رحبت بهم وعدت عليك تضيق

صرفوا النفوس من الهوى عن صوبها

فغدت إلى طلب النجاة تتوق

يا قرة العين استمع من ناصح

في صدره قلب عليك شفيق

أنت الشقيق ولادة ولذلك لي

روح لروحك في الخلوص شقيق

لا تحذ عنك ترهات أحدثت

وخز عبلات للجهول تروق

واعكف على القرآن دهرك واجتمع

فالشغل عنك لغيره تفريق

واهجر بني الدنيا فإن بحجرهم

يتضاعف الإيمان والتصديق

والحق يقوم قد عنوا بتجارة

نفقت لهم يوم القيامة سوق

واحفظ لسانك عن إذاية مسلم

فسبابه قال الرسول فسوق

وقال، ألفت بخطه ما نصه، وكان بعض السفهاء قد كتب إلي بيتين من شعروهما:

⁹ أحمد بن محمد المقرئ التلمساني، نفح الطيب من غصن الأندلس الرطيب، ص: 154

إليك أبا بكر رفعت وسيلتي ومثلك من تلقى إليه الوسائل
 غرقت ببحر الذل يوما وليس لي بأرضكم إلا اهتمامك ساحل
 وأساء المحاولة في دفعها، فصرفت، ولم أقف عليهما، فضرب عليهما، وكتب في ظهرهما:¹⁰
 حللت أبا بكر بموطن عزة فأنسيت ما قد كنت فيه من الذل
 وأصلك من كبر وكن متكبرا وكيف يطيب الفرع من ذلك الأصل
 وكتبت إليه صحبة دراهم وجهت بها إليه:¹¹
 جفوت وما زال الجفا سجية لمثلك ما إن زال تبلى بها مثل
 وما قلت في أصلي فكذبة فاجر رأى الفرع محموداً فعاب على الأصل
 وبالإفك ما عثرت لا بحقيقة فما الكبر من شأني ولا كنت في ذل
 وما زلت والله الحميد مكرماً وفي نائبات الدهر للعقد والحل
 ولو كنت من يتقى الله لم تكن تمد متى تسخط وعند الرضا تحل
 أما قلت أني ساحل لك عندما غرقت ببحر الذل في زمن المحل
 وكيف نسخت المدح بالذم قبل أن تبث لي الشكوى وتدلي بما تدل
 ولكن لؤم الطبع يحمل أهله على الصعب من سب الكرام أو النيل¹²

¹⁰ محمد لول حسن، أساليب الإنشاء الطلبي الواردة في تخميس الوسائل المتقبلة، ص 47

¹¹ أحمد بن محمد المقرئ التلمساني، نفح الطيب من غصن الأندلس الرطيب، ص 156

قال الشيخ:¹³ قول الهاجي، وأصلك من كبر، معناه التعريض يكون سلف أبي بكر بن مهيب، علوا في أنفسهم وتكبروا، فثاروا بسبب ذلك بطيرة وجهاتها، ثار منهم عبد الرحمن جد أبي بكر، ثم حسن، ثم عامر أخوه، وإلى هذا أشار أبو بكر بن مهيب بقوله في بعض شعره:¹⁴ إن لم أكن ملكا فكنت ريساً، وأنشد في الصلة الزبيرية قوله رحمه الله¹⁵:

أملني من الدنيا المباحة كسرة أبقى بها رمقي ودار نائية

قد أضرب الزمان عن سكانها فكأنها في القفر دار خالية

ومن شعره في المقطوعات¹⁶:

ترحل صبري والولوع مقيم وصح اشتياقي والسلو سقيم

فيا ليت شعري هل أفوز بعطف من زينت خدي ورداً عليه أقوم

ويا جنة قد حيل بينها بقلبي من شوقي إليك جحيم

وفاته:

توفي بستة أو ليلة من جمادة الآخرة عام خمسة وأربعين وستماية.

¹² صلاح الدين خليل بن أبيك بن عبد الله الصفدي، الوافي بالوفيات، ص: 234

¹³ عبد الواحد المراكشي، المعجب في تلخيص أخبار المغرب من لدن فتح الأندلس إلى آخر عصر الموحدين، الجزء الأول، ص: 325

¹⁴ أبو عبد الله محمد بن محمد بن عبد الملك الأنصاري الأوسي المراكشي، السفر الخامس من كتاب الذيل والتكملة لكتابي الموصول والصلة، تحقيق: إحسان عباس، دار الثقافة، بيروت - لبنان، الطبعة الأولى، 1965م، الجزء الأول، ص: 73

¹⁵ أحمد بن محمد المقرئ التلمساني، نفح الطيب من غصن الأندلس الرطيب، ص: 156

¹⁶ محمد لول حسن، أساليب الإنشاء الطلبي الواردة في تخميس الوسائل المتقبلة، ص: 158

الخاتمة :

الحمد لله الذي بنعمته تتم الصالحات نشكره تعالى الذي أعان الباحث على اختتام هذا البحث بعنوان: أبو بكر بن مهيب وموهبته الشعرية. بدأ الباحث بالحديث عن حياة أبي بكر بن مهيب، وذكر دوره في تخميس الديوان الوسائل المتقبلة للفازاري، ثم عرّج على ذكر موهبته الشعرية، وفي نهاية المطاف أسرد شيئا من جيّد شعره. وفي صدد البيان عن شاعرية الشاعر، ناقش الباحث كيف كان ابن حائزاً على العوامل التي تعين على توليد الموهبة الشعرية لدى أي شاعر.

نتائج البحث:

- وخلاصة القول أن البحث قد توصل في نهاية مطافه إلى نتائج علمية منها:
- 1- أن ما ظهر جلياً أن الشاعر موهوب في شعره وتعبيره، وقد ظهر ذلك في استعمالاته للأساليب البديعية في أماكنها الملائمة وله أسلوب صالح للإقتداء بموهبته.
 - 2- أن اسم الشهرة لابن مهيب ينتمي إليه أكثر من شخص في التاريخ، لذا اضطرب آراء الباحثين في تحديد البيئة التي عاش فيه أبو بكر بن مهيب توها من شخص آخر اشتهر أيضا بابن مهيب عاش في القرن التاسع الهجري.
 - 3- أن الموهبة الشعرية لا تكفي في قول الشعر الجيد، فلا بد من مساعدات خارجية تحرك هذه الموهبة.

التوصيات والاقتراحات:

- وبناء على تلك الملاحظات الأخيرة التي لمسها الباحث أثناء جولته في رحاب سيرة ابن مهيب والكلام عن شاعريته، يقدم الاقتراحات والتوصيات التالية:
- 1- ويقترح الباحث لطلاب الاهتمام بدراسة شعر أبي بكر بن مهيب لما فيه من الثروة العلمية والجودة الشعرية، وخصوصاً تخميسه لديوان الوسائل الذي يمثل خطوة لا بد منها في دراسة اللغة العربية في بلاد هوسا.

- 2- ويشجع الباحث الدارسين في قسم اللغة العربية أن يقدموا البحوث في شخصيات ورجالات أخرى أغفل عنها التاريخ في شتى العصور متقدمها ومتأخرها.
- 3- ويقترح الباحث للباحثين بأن يقوموا ببحث مستقل يحتوى في طياته الفرقان بين هاتين الشخصيتين، وكل الشخصيات التي اتفقت أسماء شهرتها، فإن ذلك يعين الدارسين جدا في التمييز والوعي العلمي.

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7. مقالة علمية في مجلة (دراسات العربية) بعنوان (مصادر ترجمة ابن مهيب) عن
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The Perception of a Corpus Integrated Curriculum in Nigeria: Action Research Concerning ESL Student-Teachers

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Abstract

The article appraises the perception of teachers-to-be, that is, Student-Teachers or Teachers-on-Training, on the inclusion of Corpus Linguistics to an already existing curriculum and syllabus of the English Language course in Nigeria. A two-credit unit Corpus Linguistics syllabus course was designed for this research, including Introduction to Corpus Linguistics and the Use of AntConc Software. Five topics and practical sessions were taught, including watching pre- and post-videos of Corpus professionals as guides for participants. We interviewed them at the end of the course using a semi-structured pattern of four questions. 24 university student-teachers from North Central and North Eastern Nigeria universities were used as participants. Although all their responses were almost the same (89%), they all agreed that the inclusion and introduction of Corpus Linguistics are beneficial to them and would be advantageous to the country's ESL syllabus provided some problems are tackled before implementation. The problems are identified as the lack of internet services and laptops in libraries for the student-teachers because some corpus software cannot be downloaded on handphone gadgets.

Keywords: Corpora; Student-Teacher; DDL; Concordance and AntConc Software

1.0 Introduction

It is indeed a globally known fact that Nigeria's official language of instruction and communication is English (Ugorji & Basil, 2019). A former colony of Britain, its colonial phase began with the slave trade in the 15th century. The Portuguese made slavery viable and Nigeria was a lucrative market for them. They sold enslaved people to obtain spices and weaponry in other parts of the world (Edward, 2020). He stated that Nigerians themselves supplied the enslaved people. In addition, tensions between different ethnic groups and tribes resulted in "prisoners of war" being sold as slaves to the Portuguese. This was the primary source of income for many Nigerians.

A corpus is a systematic compilation of naturally occurring texts for linguistic study (Biber, Conrad, & Reppen, 2020). Corpus linguistics has developed as a helpful instrument in the instruction and acquisition of languages, particularly in the setting of English as a Second Language (ESL) (McEnery et al., 2010). 2019; Teng & Zhang, 2022). This field of linguistics utilizes large computerized collections of real-world language data, known as corpora, to investigate patterns and trends in language usage. Also, Corpus Linguistics offers a strong research approach for nearly every language-related subject, from lexicography to language instruction (Lee & Swales, 2016). This study came up as a result of the non-inclusion of the course (Corpus Linguistics) in the Student-Teacher syllabus and

curriculum in some Nigerian universities. A course on corpus linguistics syllabus was designed in the already existing English language curriculum and taught for an academic session in selected Universities. This research, however, believes that Corpus Linguistics will make learning interesting and easy for linguists and language teachers in line with the assertion of Reppen (2020). Widdowson (2019, p. 357) acknowledged the effects of technology on the existing forms of language use and communication and on "ways in which the language so used is registered and analyzed" in an article discussing recent developments in English language teaching. Therefore, this study tried to check how student-teachers would perceive the inclusion of a corpus linguistics course, which is missing in the syllabus of the country's university curriculum. It also tried to see how future and next-generation teachers would perceive its benefits if the course is integrated into the already existing English Language curriculum.

However, with all these benefits and practices of the course by linguists and professionals in the world of academics, language teachers, curriculum planners and stakeholders in Nigeria have not prioritized the existence and inclusion of such a course in the school curriculum. There are many studies on language and computer use like Kamal (2020), Yakubu (2022) and Ibukun (2014). Still, the writers and reviewers did not attempt to introduce corpus compilation and software to students as well as provide different techniques and methods of analysis on how the internet and the computer can expose students to such aspects as concordances, DDL, Keywords, Key Keywords in Context and a Word Frequency List. With this assertion, therefore, the course has the potential to become a valuable tool to improve language learning in Nigeria.

The integration of the corpus in the syllabus offers several pedagogical benefits, including enhanced vocabulary acquisition, improved grammar and usage, promoted pragmatic awareness and the development of research skills (Reppen, 2019). Therefore, student perception of corpus linguistics in second language (L2) teaching is particularly encouraging, as it can help learners to develop a more natural and authentic understanding of the target language. The way student-teachers perceive it can be motivating and engaging for learners, as it allows them to explore the language in a meaningful and context-rich way (Albiladi, 2019). Consequently, investigating the perceptions of student-teachers can provide valuable insights into their understanding of corpus linguistics, its potential applications in ESL teaching, and their willingness to integrate this approach into their future classrooms. For example, Ronan (2023) established that student-teachers in the UK generally had positive perceptions of corpus linguistics. They also saw it as a helpful instrument for teaching grammar, vocabulary, and pronunciation. However, this study also reveals that some student-teachers were concerned about the time it would take to learn how to use corpora effectively in their classrooms. Overall, the study advocates that understanding the perception of corpus linguistics has the potential for teacher training in Nigeria. Providing student-teachers with a strong foundation in it can help them to become more effective teachers of English as a second language.

1.2 Aim of the Research

It aims to investigate the perceptions of student-teachers enrolled in a Corpus Linguistics course, which is intended for use in developing language teaching and learning in Nigeria.

This is to gain insights into their overall satisfaction and suggestions for improvement regarding the designed Corpus Linguistics course in the study area.

2. Literature Review

Corpus linguistics has come up as a valuable tool for language learning and teaching, offering data-driven insights into language use, concordance, and AntConc software. This growing recognition has led to the increasing inclusion of corpus linguistics courses in teacher education programs. However, understanding student-teachers' perceptions of these courses is crucial for optimizing their effectiveness and fostering positive attitudes toward corpus-based approaches (Dolgova & Mueller, 2019; Xodabande & Nazari, 2022). Ma *et al.* (2023) reported several studies that have investigated the perceptions of student-teachers about corpus linguistics in other countries. For example, a study by Ronan (2023) found that student-teachers in the UK generally had positive perceptions of it. They saw corpus linguistics as a useful tool for teaching grammar, vocabulary and pronunciation. However, the study also establishes that some student-teachers were concerned about the time it would take to learn how to use corpora effectively in their classrooms. Cinganotto (2023) examined the perceptions of student-teachers in Italy about corpus linguistics. The study found that they were generally positive about it, but also expressed some concerns about the lack of resources and training available to them. Poole (2022) argues that student-teachers generally hold positive perceptions towards corpus linguistics courses, highlighting their benefits in enhancing language knowledge, promoting data-driven decision-making and fostering critical thinking skills. According to Muftah (2023), specific benefits include improved understanding of vocabulary, grammar and collocations, increased awareness of language variation and register and development of research skills.

2.1 The Impact of corpus linguistics on teachers' perceptions and beliefs about language teaching

The influence of corpus linguistics on language instruction has given rise to theoretical frameworks. A well-known concept is Corpus-Based Pedagogy (CBP), which places a strong emphasis on using corpus data to improve student learning outcomes in the classroom. CBP promotes a data-driven approach to language instruction in that pupils are subjected to real-world language patterns and given the chance to examine, evaluate, and utilize them in their speech and writing (Ameen, 2022; Longobucco, 2022). McEnery *et al.* (2019) explained that the goal of corpus-informed language learning (CILL) is to help students become more proficient in corpus literacy. This involves having the capacity to retrieve, look up, and analyze corpus data to guide their language usage and learning. CILL places a strong emphasis on giving students the freedom to utilize corpora on their own and as a resource for further language development.

By giving educators access to real-world examples of language usage, corpus data enables them to go beyond prescriptive grammar rules and foster a more sophisticated knowledge of linguistic variety (Rodríguez-Fuentes & Swatek, 2022). Crosthwaite *et al.* (2023) reveal activities based on corpora increase students' motivation and involvement while yielding useful information for formative evaluation and feedback. By being familiar with corpus resources and approaches, language instructors might feel more empowered to make

decisions regarding their teaching practice, which in turn boosts their confidence. Guzal (2022) also displays research skill development that students who become proficient using corpus tools get useful research abilities that they may employ in a variety of academic and professional settings.

In Nigeria, a study by Owolabi (2015) explored the impact of corpus-based training on English language teachers in Nigeria. The findings revealed significant improvements in their understanding of grammar, vocabulary, and discourse analysis, leading to more effective and engaging teaching practices. Awoleye (2018) also investigated the use of corpus-based materials in English language teaching classrooms in Nigeria. The results indicated that students exposed to corpus data showed better performance in vocabulary acquisition and writing fluency compared to those who used traditional materials. Furthermore, the corpus linguistic technique is utilized to examine language phenomena utilizing a corpus (Ali et al., 2011). This technique has been used to study real patterns of language use as well as to design language teaching materials for use in the classroom (Prasetya et al., 2020). According to Astia and Yunianti (2020), the fundamental contribution of the linguistic corpus to the development of linguistic theory is to demonstrate the existence of language constructs that are not acknowledged by existing linguistic theory. According to Wang (2021), the corpus of linguistics contributes to the field of translation and language training. However, corpus linguistics can be applied in the disciplines of lexicography and terminology, ideological and cultural studies, registers and genre characterization, and forensic linguistics. This technique has four basic characteristics: an empirical approach, an emphasis on real data, a meaningful approach, and the use of digital technologies to analyze linguistic data to provide objective conclusions (Ali et al. 2011).

3. Methods

3.1 Design

This research is a qualitative approach, using inductive content analysis where the perception of the participants was examined about the course.

3.2 Participants and Location

The study participants were second and fourth-year undergraduate student-teachers in the English Language Education Department. They were chosen because they spent at least more than one academic calendar in the institution; as such, they were in the right position to provide necessary answers on corpus linguistics courses in a second language context in Nigeria. A total of 24 participants were purposively selected for this research comprising fourteen male and ten female ESL student-teachers. Their ages ranged between 18 and 21. Purposive sampling was used to choose them (Campbell et al., 2020). Purposive sampling, according to Crossman, is a strategy in which the researcher uses his or her discretion in selecting population members to participate in the study. The study offers his technique and theory since the participants were recognized as classmates, who had comparable traits in terms of age, conduct and character.

The research was carried out in Nigerian universities. Nigeria is a federal republic with 36 states and the Federal Capital Territory (FCT) of Abuja. North Central (NC), North East (NE), North West (NW), South West (SW), South East (SE) and South-South (SS) are the six geopolitical zones into which the states are divided. There are over 170 universities spread across the six zones. As a result, seven states in North-Central Nigeria (Benue, FCT, Kogi, Kwara, Nasarawa, Niger and Plateau) each have at least two universities. The current study was conducted in North Central (NC) and East Universities (NE), respectively. The Universities of JT & TTR (pseudonym) were chosen from among the seven universities in the NC zone because they are publicly managed by the government.

3.3 Data collection

The data were collected physically from the participants, with the lead researcher conducting flexible semi-structured individual interviews to allow for a thorough examination of the participant's perceptions of the research topic. The study team created an interview guide, which was pilot-tested before use. A predetermined subset of questions, including format and presentation, content and sequencing, and future implementations, as suggested by Nation and Macalister (2010), was used to begin the interviews. However, to get a deeper understanding of Nigerian students' perceptions of corpus linguistics courses in the context of second language learning, exploratory questions were posed. Every participant had one interview that lasted 8-10 minutes on average. Data saturation was reached when 24 people were interviewed, at which point informational redundancy was established and further data collection was unlikely to yield any new information.

3.4 Data Analysis

Nvivo 10 was used as the tool for the entire data analysis; the researcher employed the inductive qualitative content analysis technique (Kyrngäs, 2020) to conduct the qualitative analysis. A more emergent method is inductive analysis, where researchers go through the data and let codes create or label concepts as they arise (McCorkle *et al.*, 2023). The crucial aspect of inductive content analysis is that it is built up from a thorough reading of texts, rather than searching them for a predetermined list of content elements. It entails creating a comprehensive description of the content of various individual texts within a data set (Kiger & Varpio, 2020). Therefore, the data from the interview were first presented in the form of a model and the results of the content analysis were reported using identified concepts, categories, and themes (presented in the model). The researchers inspected the original data numerous times during the analysis procedure to verify that the results demonstrated a solid tie to the studied data.

4. Results and Discussion

To achieve the study's goal, the result of the student-teacher perception of the content of the newly introduced course (corpus linguistics) was answered based on its format and presentation, content and sequencing, and the future implementation of the course. To achieve this aim, participants were interviewed semi-structurally at the end of the course. The research question was on three factors: What is the perception of student-teachers in

terms of a) Format and Presentation, b) Content and Sequencing, and c) Future Implementation?

From the model raised by the codes, the perceptions of the Nigerian student-teachers about the corpus linguistics course in the study area were categorized based on future implementation, which is further classified under task simplicity (learning challenges, word count, easy marking, frequent use of words, new vocabulary and learning outcome). The second aspect involved content and sequencing (significance of the topic) and the perception aspect of format and presentation, which is categorized under simplicity and choice. The choice was further characterized based on software, concordance, and DDL. The presentation and discussion of the result were explained in the following subsections 4.2 to 4.4:

4.2 Format and Presentation

This variable of student-teacher perception about the corpus linguistics course makes arrangements for the course's lessons or teams and the strategies and activities used in sessions to aid learning in all parts of the curriculum. The codes that emerge in this part are simplification, software, and choices. Choices as a code came up with sub-codes like DDL and concordance.

Simplification: this, however, shows the process of how the participants perceived how the format of the course was designed. The code has the following excerpts to support it:

- -Because I understood how different words can be used easily in different sentences.
- -However, the concordance tool and the data-driven tools were the most useful.
- -So, the introduction of corpus linguistics makes things easier for me and makes me fall in love with the program, because, I get to understand that as a person, I will learn how to make or derive out meanings of words in terms of vocabulary development or when teaching my student possibly, on comprehension.

Choice: In this regard, the participants' coded speeches show that they were able to perceive the course positively. They show their likeness and make preferences/choices. Excerpts below explain their feelings:

- -My most valuable learning experience is the concordance, I learned a lot from the course, for instance, in analyzing a text, you can get the word frequency, and you can get the collocations and the concordances as well.
- I felt there is no need for one to look for a dictionary or the meaning while you have the corpus tool.

- I get to understand that as a person, I will learn how to make or derive out meanings of words in terms of vocabulary development or when teaching my students.

This result suggests that the participants were able to express their intentions and desires in a nuanced way; they had a wide range of concepts at their disposal and were able to use them to express their thoughts and feelings and able to organize their thoughts and ideas coherently these all are as a result of the newly introduced course-corpus linguistics.

DDL and Concordance: The DDL and concordance are sub-codes of the code, choices. Some participants pointed at them as their best among other topics. The excerpts below explain how important these were to them:

- I like data-driven learning because it gives a student freedom of choice on what to write in an essay and of supply not imposing on.
- Concordance is my favorite. Because I understood how different words can be used easily in different sentences.
- The concordance was very useful to me. I can construct a million sentences using just one word in different contexts.

This finding shows that DDL (Data Driven Learning) is an effective way to improve vocabulary, grammar, and writing fluency while concordances are a useful tool for learning collocations, grammar patterns, and word meanings. Kopp *et al.* (2021) supported this result by revealing that institutions can use a standard DDL, such as SQL, to define the structure of their database. This will make it easier for other software applications to access and manipulate the data. It can also create a concordance of its database using a software tool, such as AntConc. This will allow users to easily find the information they are looking for. Also, it can provide them with software applications that can access and analyze the data. For instance, institutions could provide access to a statistical analysis software package, such as SPSS or R. The study of Costa *et al.* (2021) did not support the outcome of this study by revealing that the use of proprietary software in the institution is not supported by research. Proprietary software can be expensive and difficult to access. It can also limit learners' choices and make it difficult for them to share their work with others.

Software: the software of AntConc was preferred by the majority of the participants, who explained how nice they found working with it. Moreover, it is free software; no purchase or finance is involved while downloading. Extracts below explain the phenomenon:

- My favorite aspect of the course is the software.
- So, we can use the software to mark WAEC scripts. A lot of people have complained that secondary school graduates normally complain that their WAEC examination scripts are not marked properly, but with the introduction of the software & and the introduction of the corpus linguistics, we found out that these things can be limited, and these things can be shortened. And then you find out that there will be perfection in marking and assessing essays.

- As a teacher-to-be, when you're using the corpora software, you'll be able to know how far your students' vocabulary is, the words they use frequently, and what they don't use frequently. You all, if they're using it inappropriately, you'll be able to know how to bring in new vocabulary to them.

Based on the information provided, it seems that AntConc was the preferred software among the participants. This suggests that they found it to be a user-friendly and effective tool for the task at hand. It would be helpful to gather more specific feedback from them to understand exactly what they liked about AntConc and how it met their needs. This is similar to what Muchnik-Rozanov and Tsybulsky (2022) show a small number of participants in the study found AntConc to be too complex or difficult to use. They also found some of the results of AntConc's analyses confusing or difficult to interpret.

4.3 Content and Sequencing

The content and sequencing of a newly designed course must take into account, the setting in which the course will be utilized. The requirements of learners, and teaching and learning concepts (Nation & Macalister, 2019). A language lesson's objectives can include one or more of the following: language, concepts, abilities, or text (Nation & Macalister, 2019). The code that emerged from this session is significant because all participants agreed with that. Sampled Extracts below buttress more on this point:

Significance of the topic: the significance of the topic and/or phenomenon can be perceived in several ways, such as describing its impact, its complexity or mysterious nature, its occurrence and persistence, or the number of participants affected. The participants, however, expressed various ways of how they felt the topics were important to them. Examples can be seen below:

- All of the aspects of the course I feel are important
- Yeah, all the topics were useful and applicable in class
- The fact that I can check how I use my words in context because for me, this is not just being a teacher, but also personally as a writer, as I love to write a lot and this experience is going to help me a lot.

Analyzing their responses to this result reveals a range of perspectives on their perceived importance where the majority perceived the topics to be highly relevant and valuable.

4.4 Future Implementation

This deals with how the knowledge acquired by the student-teacher participants can be used in their future endeavors. It shows their expressions of how useful the course would be to them if implemented in the syllabus. The code that emerged in this part is task simplification. The extracts below buttress the point:

The task simplification: aspect of the code signifies the participants' views on the lessons and topics they had during the course. Work simplification is an endeavor that reduces the skill level needed of a person executing a work: the danger of errors is reduced as a result of improved technology or a better approach, while the degree of effort and the time necessary to execute this activity are reduced. This expression can be seen in the participants' extracts below:

- Sure, as for me, I will be a teacher anytime soon. So coupled with knowledge of the concept, it will help and will be beneficial to me. Because it can ease my work, and make my work faster, Also like, errors, I can mark my students to work without errors, and then I can be able to cover a large quantity of work in a short while without getting tired.
- You can easily mark a large number of essays within a short time. You can also use it to enrich your vocabulary.
- From my initial statement, I have emphasized research and ease of marking as a teacher. Yes, I should. Marking of scripts of my students, especially essays would be made easier, in instances in WAEC exams, where scripts are not properly marked. And then people who get low scores would be reduced because, through the corpus, it'll be made easier and faster. We could cover a large number of scripts in a limited time or a short period. And then as for the learners, for a student that I am now, if it's included first, my learning would be easier. Yes, because writing would be made more lucrative. It wouldn't be more tedious like that again.

This result reveals that simplifying tasks, addressing learning challenges, considering word count, designing easy-to-mark activities, and exposing students to new vocabulary in a variety of contexts can all help students learn more effectively.

According to Coman, Țîru, Meseșan-Schmitz, Stanciu, and Bularca (2020), students who learned a higher number of new words did not necessarily score higher on the assessment. Liu, Han, Ma, Zhang, Yang, Tian, and Ge (2023) show a similar result by displaying that future implementation of educational technology should focus on simplifying tasks, addressing learning challenges, considering word count, making marking easy, and using words frequently. These show a dissimilar finding with the outcome of this study. However, there is no evidence to support that new vocabulary should be a focus of future implementation. Overall, the findings of the discussion studies are supportive of future implementation. Therefore, future implementations should focus on simplifying tasks, addressing learning challenges, considering word count, using easy marking, providing opportunities for frequent use of words, teaching new vocabulary in a meaningful and engaging way, and focusing on achieving desired learning outcomes.

The outcome has also unveiled a promising new approach to formatting and presenting information, one that prioritizes the use of technology, simplification, choice, DDL, concordance, and software integration. This approach demonstrates significant perception potential for reducing information complexity and enhancing comprehension and usability.

Furthermore, its inherent flexibility empowers users to tailor the level of detail and presentation format to their specific needs, further facilitating accessibility and engagement. This novel methodology holds immense promise for revolutionizing the way we communicate information, making it more accessible, impactful, and user-centric across diverse domains. Based on the conclusions of the study, several effective strategies can be implemented to improve vocabulary learning, like the use of concordance in sentence constructions, which will include employing various organizational techniques like chronological order, thematic grouping, or problem-solution format to enhance clarity and flow. It will also break down complex tasks into smaller, more manageable steps that can make learning new vocabulary less overwhelming and more accessible. DDL will provide clear and direct explanations of new words, including their definitions, usage examples, and pronunciation. This can significantly enhance understanding and retention, which in turn will provide supportive feedback and minimize the fear of mistakes that can encourage learner engagement and risk-taking, ultimately leading to better vocabulary acquisition.

This study, however, contends that launching large-scale electronic corpus initiatives is a critical first step toward language development in Nigeria. Corpora will not only expand linguistic descriptions of Nigerian languages, but they also have the potential to give deeper insights into the socio-cultural values of the Nigerian people through corpus-based discourse analysis.

Table 1 shows the organization of the data on perceptions of the Nigerian student-teachers about the corpus linguistics course:

Table 1: Organisation of data on perceptions of the Nigerian student-teachers about the corpus linguistics course

MC	Generic Categories	Sub-Categories	Codes (Frequency)
Perceptions of the Nigerian student-teachers about the corpus linguistics course	Format and presentation	Software	My favorite aspect of the course is the software for instance, in analyzing a text, frequency, and collocations can be gotten (R 2,16 and13)
		DDL	Data-driven learning gives students freedom of choice on what to write in an essay as such is a favorite aspect of the course (R 1,3,13 and 17)
		Simplification	The introduction of corpus linguistics makes things easier for us and makes us fall in love with the program, it helps us in writing a lot (R 9,10, 14, 23, and 24)
		Concordance	The use of concordance helps teachers understand how

Future implementations Task simplicity	Choice	different words can be used easily in different sentences thereby making it favorite and useful among teachers (R 1,2,6,7,8,13,15,20,21, 22) The participants like data-driven learning because it gives students freedom of choice (R 3,9,14,17 and 23)
	New vocabulary	It normally opens to us a large increase in our vocabulary or register in our work, these help in identifying words used more frequently and the ones they don't (R 3,6,10,14,17,20 and 24)
	Easy marking	Participants show that it can easily mark a large number of essays within a short time, thereby helping to cover a large quantity of work in a short while without getting tired (R 5,11,12 and19)
	Learning challenges	The only challenge encountered was the use of software, that is the technology involved trying to assess them with the use of handsets was very difficult, but only with the use of the laptop, we were able to assess the course, corpus (R 4 and 18)
	Frequent use of words	The use of corpora software enables teachers to know the words they use frequently, and what they don't use frequently. If for example, they're using it inappropriately, you'll be able to know how to bring in new vocabulary to them (R 6 and 20)
	Word count	Participants show that they

		can mark students' work without errors, and then able to count the large quantity of work in a short while without getting tired (R 1,6,15 and 20)
Learning outcome and novelty	and	Corpus linguistics can influence our learning achievement in the sense that it makes easier learning, it is a new concept that makes writing more lucrative and reduces tedious the work (R 1,3,5,8,15,17,19 and 22)

5. Conclusion

Continued investigation of the use of corpora in several classroom scenarios will undoubtedly aid in refining our knowledge of the various ways in which corpus linguistics may be applied to language instruction. In this study, we discussed the practical and theoretical implications of using language corpora as an electronic resource in beginning student-teacher education. Without question, language corpora will continue to have an impact on language instruction. In recent years, many instructional materials, like software, dictionaries, and grammar, have been corpus-based. For this reason alone, all instructors and teachers should get acquainted with corpora. Beyond that, the more teachers who understand corpora and how to utilize them, the more they will be able to (a) objectively evaluate corpus-based products and (b) ask publishers and academics about particular elements of the corpora they employ.

Therefore, this research concludes that corpus linguistics has radically altered our knowledge of language usage, leading to shifts in how we approach language instruction. It is expected that corpus-based findings will continue to inform the development of language education materials in the coming decades. Corpora use in the classroom is also expected to rise, as instructors and students have more access to online corpora and text analysis tools. The main question to be addressed is not "What relevance does corpus linguistics have for language teaching?" but rather "How can teachers and students make the best use of the corpus-based resources available to them?" Furthermore, our research demonstrates that concerns with inconsistent internet connectivity define technology-infused learning models. This is extensively documented in the larger literature since such studies demand that proper facilities for internet connection must be addressed when preparing for technology-based education][‘ (Ironsi, 2022).

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