

**A STUDY OF MALAYSIAN STUDENTS' ATTITUDES
TOWARDS THE INDONESIAN LANGUAGE AND ITS
SPEAKERS**

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**A study of Malaysian students' attitudes towards
the Indonesian language and its speakers**

ABSTRACT

This study aims to identify Malaysians' possible peculiar perceptions towards Bahasa Indonesia as well as Indonesians from the perspective of language attitudes. In order to examine their attitudes, a matched guise test and a questionnaire were conducted with two different groups of 50 Malaysian students. Consequently, the following two major findings were found: 1) Malaysian students seem to have generally positive language attitudes towards Bahasa Indonesia, and 2) Malaysian students seem to show a certain degree of ambiguity as far as their thoughts and behaviors towards Indonesians are concerned. The ambiguity was found in their generalized positive and negative attitudes towards Indonesians. It should be noted that this research has some limitations, for instance, the number of the participants might be low and only the evaluations by Malaysian students were taken into consideration.

Keywords: language attitudes, matched guise test, similar languages

Kajian sikap pelajar Malaysia terhadap Bahasa Indonesia dan Masyarakatnya

ABSTRAK

Kajian ini bertujuan untuk mengenal pasti persepsi masyarakat Malaysia terhadap Bahasa Indonesia dan juga orang Indonesia. Untuk mengkaji sikap mereka, satu ujian ‘matched guise’ dan soal selidik telah dikendalikan ke atas dua kumpulan berbeza yang terdiri daripada 50 warga Malaysia. Dapatan berdasarkan ujian matched guise dengan sokongan daripada maklum balas responden dalam soal selidik mencadangkan dua penemuan utama: 1) Pelajar dari Malaysia boleh dikatakan mempunyai sikap bahasa yang umumnya positif terhadap Bahasa Indonesia; dan 2) Pelajar dari Malaysia menunjukkan dapatan yang tidak beberapa jelas dalam perspektif dan sikap mereka terhadap orang Indonesia, sama ada positif atau negatif. Namun begitu, kajian ini terdapat beberapa limitasi – antaranya, jumlah responden mungkin terlalu rendah dan hanya pelajar dari Malaysia yang dipertimbangkan.

Kata kunci: sikap bahasa, ujian matched guise, bahasa-bahasa serupa

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LIST OF SYMBOLS AND ABBREVIATIONS

BI:	Bahasa Indonesia
BM:	Bahasa Malaysia
DBP:	Dewan Bahasa dan Pustaka (Institute of Language and Literature)
MABBIM:	Majlis Bahasa Brunei Darussalam Indonesia Malaysia (Language Council of Brunei Darussalam Indonesia Malaysia)
MBIM:	Majlis Bahasa Indonesia Malaysia (Language Council of Indonesia Malaysia)
MGT:	Matched Guise Test

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CHAPTER 1

INTRODUCTION

This study attempts to examine Malaysian students' language attitudes towards Indonesian as well as Indonesians. This chapter introduces the background of the study, research problem, research objectives, and research questions.

1.1 Background of the study

Language attitudes studies have been conducted in the field of sociolinguistics for decades. Since their nature is derived from the study of attitudes, it is generally recognized that they are rooted in the field of psychology and socio-psychology. Baker (1992) explains the importance of attitudes studies: "a survey of attitudes provides an indicator of current community thoughts and beliefs, preferences and desires" (p.22).

Based on this statement, he defines the role of language attitudes studies by stating that the "evaluation of speakers of particular languages or dialects provides an indirect measure of language attitudes, especially in terms of status, prestige and social preference" (Baker, 1992, p. 9). It must be noted here that language attitudes studies are not only examining the attitudes towards a certain language but also the attitudes towards the speakers as well.

One of the early and well-known studies of language attitudes is known to be the study by Lambert, Hodgson, Gardner, and Fillenbaum (1960). Their study investigated language attitudes of Canadians living in a community where both French and English were widely used. Since then, many works have been conducted and attempted to reveal attitudes of people to the various subjects. The subjects of the study include various sub-fields of sociolinguistics, for example, language variation, dialects, speech style, second language, language groups, language preference, and so on (Baker, 1992, p. 29).

The present study's focus - Malaysian's language attitudes towards Indonesian - can be found in some of these sub-fields. In fact, the bilateral relations between Malaysia and Indonesia do not completely fit into just one category because of the complex relationship of these countries and languages they use. Thus, in order to approach the complex relations, we have to examine the characteristics of linguistic and sociocultural factors for instance, the common language roots of Malay and Indonesian, Ausbau languages, the various ethnic and linguistic compositions of each country, mutual public perceptions of the citizens of these countries and so on. Therefore, this chapter sets the following sub-topics to understand these complex relations: historical backgrounds, current demographics of the two languages and Malaysians' general attitudes towards Indonesian and its speakers.

1.2 Historical background of the Malay language

This section presents a background of the Malay language with a focus on the history of current linguistic demographics. This is accordingly introduced as follows: 1) the current linguistic demographics of Malay and Indonesian, 2) the Malay language prior to independence movements, 3) the Malay language towards the establishment of national languages, 4) influences of religious languages, and 5) elaboration of Malay and Indonesian.

1.2.1 The current linguistic demographics of Malay and Indonesian

The basic linguistic backgrounds of Malay and Indonesian are briefly introduced here. Malay and Indonesian, which this study focuses on, are two of the many varieties of the Malay language. To clearly distinguish the names of the three languages, the traditional language of Malays and Indonesians, the standard variety of Malay, and the standard variety of Indonesian, the present study refers to them respectively as: the Malay language, Bahasa Malaysia (BM) and Bahasa Indonesia (BI).

BM is the national language of Brunei Darussalam, Malaysia and Singapore. There are different varieties of BM such as standard, colloquial, and regional varieties with unique linguistic features. In addition to these three countries, varieties of BM are

widely spoken in small communities in Southeast Asia such as the southern part of Thailand and also in Sri Lanka (Adelaar, 2017). Its speakers, including first and second language speakers, are estimated at approximately 20 million (Simons, 2018b).

In Malaysia, it is known that there are more than 140 languages and dialects (Gin, 2009, p. 163). The language repertoire in Malaysia is generally recognized as English, BM, Mandarin, and Tamil. In addition to this major language composition, there are also several minority languages. To name a few, there are Chinese varieties such as, Cantonese, Teochew, Hokkien, and Hakka, the languages of the Dayaks and Orang Asli, and Indian languages (Coluzzi, 2017, p. 18). Aside from these languages, there are also regional dialects which are found in most of the states with fuzzy linguistic boundaries (Omar, 2001, p. 4). Arabic is also one of the language varieties found in Malaysia. It plays an important role to support the Muslim community's religious practices (Coluzzi, 2017, p. 18). Even though there are many language varieties used in the country, it is possible for almost all Malaysians to use BM or English as a mutual communication tool or lingua franca (Mohd Don, 2014, p. 117). BM is used by the majority of non-native BM speakers as a second language (Coluzzi, 2017, p. 18).

On the other hand, BI is the national language of Indonesia. Similar to BM, it has many language varieties but BI is reported to be spoken by 200 million people including

first and second language speakers mainly in Indonesia (Simons, 2018a). Although Sneddon (2003, p. 196) mentions that it is very difficult to state the specific number of languages in Indonesia because of not very clear criteria to classify a dialect or a single language, he estimates that there are roughly about 550 regional languages, 220 languages in West Papua and 350 in the rest of the country. Aside from BI, Javanese is the most spoken language in Indonesia whose speakers are estimated as 75 million (Sneddon, 2003, p. 196). There are also many regional languages spoken in Indonesia such as, to list some, Sundanese, Madurese, Minangkabau, Buginese, Balinese and so on (Sneddon, 2003, p. 196). Chinese varieties are also seen as minority languages in Java, Indonesia (Sari, Chasiotis, van de Vijver, & Bender, 2018, p. 856). Arabic is also used in religious situations as in Malaysia (Al Qurtuby, 2009, p. 71). These minority languages are mainly used to maintain their speakers' ethnic identity or religious association (Sari et al., 2018, p. 856).

Though these regional languages are used mainly in regional and domestic communication, BI is still the most spoken language in Indonesia. Sneddon (2003, p. 202) points out the increasing number of people moving to urban areas and their language repertoire becoming monolingual. He continues by saying that:

they will be in daily contact with people from other regions of Indonesia and communication with them is usually in Indonesian. Their children may speak the

regional language in the home, but will use Indonesian with friends, as well as at school. (Sneddon, 2003, p. 202)

Although Sneddon (2003, p. 196) says that statistics of the number of the speakers cannot always be accurate since they are always changing. The data above clarifies that BI is indeed rich in linguistic diversity and Indonesian is widely used intra-nationally.

1.2.2 The Malay language prior to the independence movements

BM and BI come from a shared traditional language, the Malay language, which diverged into two distinct languages. It was in the coastal areas of east and southeast Sumatra island where the original variety of the Malay language was used natively. The Malay language gradually spread over coastal areas of Borneo island and the Malay Peninsula, along trade routes between local people and the traders from other countries, mainly from China and India. As a result, the original variety of the Malay language was simplified and it became a lingua franca, in other words a 'contact language' around the area (Sneddon, 2003, p. 7). Sneddon (2003) classified the Malay language in the 16th century as:

'indigenous' or 'traditional' varieties in Sumatra, Malaya, nearby islands and some coastal areas of Borneo, and 'non-indigenous' or 'post-creole' varieties, spoken by populations who were originally exposed to Malay as a contact language and whose original languages were eventually replaced by it. (p.8)

Unlike the simplified colloquial Malay varieties that resulted from the interaction

with non-native speakers of the Malay language, in the royal court of the Riau-Johor Sultanate, its written variety was used and it was recognized as prestigious. This written variety is known as 'Classical Malay' (Lim, Poedjosoedarmo, Leitner, Hashim, & Wolf, 2016, p. 175; Sneddon, 2003, p. 8).

As the trading activities became more active and the Malay Archipelago started to be governed by colonial rulers, British and Dutch, the Malay language underwent another change in its linguistic features. In 1824, the British and Dutch signed the Treaty of London to specifically determine jurisdiction over their colonies (Sneddon, 2003, p. 8). It split the Malay Archipelago into two areas without much attention to cultural, linguistic and ethnic boundaries. The British ruled Johor, today a part of Malaysia, and the Riau area, today a part of Indonesia, was ruled by the Dutch (Lim et al., 2016, p. 176). Even though the inhabitants and traders in the Malay Archipelago continued to communicate with each other by using colloquial varieties of the Malay language, the governance of colonial rulers restricted the flow and interaction of the Malay language speakers dramatically as compared to the trading era of the 16th century. Consequently, the Malay language had to develop two different varieties depending on which colony the speakers were settled in. For example, major influences of the language of the colonial rulers are found in each of the two vocabularies. Sneddon (2003, p. 12) listed in

table 1.1 examples of BM and BI words influenced respectively by English and Dutch.

As seen from the table 1.1, BM and BI tend to be influenced by English and Dutch respectively.

Table 1.1: Words in BM and BI influenced by English and Dutch (adopted from Sneddon 2003, p. 12)

BM (English)	BI (Dutch)	Meaning
beg (bag)	kopor (koffer)	suitcase
tayar	ban (band)	tire
basikal	sepeda (velocipede)	bicycle
tiket	karcis (kaartjes)	ticket

1.2.3 The Malay language towards the establishment of national languages

The divergence of the two varieties of the Malay language became more distinctive following the independence of Malaysia and Indonesia. It gave the two languages official names and clearly divided the Malay language into BM and BI. One of the concerns commonly found in those two countries after independence was the national integration of peoples whose linguistic and ethnic backgrounds were diverse. In order to unite them, the language fulfilled a great role in supporting their national status and identity, but with different approaches. We will first focus on the situation in Indonesia.

It was in 1926 when the selection of a national language was debated. The first Indonesian Youth Congress discussed a possible national language towards national

unity. The options proposed in the discussion were: the Malay language and Javanese (Lim et al., 2016, p. 179). According to Omar (2001, p. 8), Javanese holds the highest number of speakers in Indonesia to this date. However, Javanese was not chosen. This decision was made based on considerations of other ethnic groups having their own language varieties in Indonesia. The selection of one language variety out of many in Indonesia was considered not very fair. Also, Javanese has more complexities in its grammar and usage compared to the Malay language. Lim et al. (2016) explains that “Javanese contains a complex system of speech levels for showing the appropriate degree of respect toward an interlocutor or toward someone mentioned by the speaker. It was felt to be too difficult to learn by others” (p.180). In terms of number of speakers, Javanese might have been a good choice but it did not fulfill the purpose of national unity, especially for non-Javanese speakers.

On the other hand, the Malay language was considered to be the best choice in Indonesia. The reason was that it had already been spoken across parts of the nation as a lingua franca and was used more neutrally than Javanese. It also had a prestigious status because of its use in high literature by provincial rulers. (Omar, 2001, p. 8). Omar (2001) explains that:

the Malay was the language shared by everybody, regardless of which ethnic group they belonged to. It was a practical choice which fitted in with the

political ideology of the time. In other words, Malay was able to fulfill the political needs of the people. (p.8)

However, it was not a simple choice as a national language. The name 'Malay' was not considered apt for its role as the national language of 'Indonesia.' According to Lim et al. (2016, p. 180), one of the organizers of the congress, Mohamad Tabrani, pointed out the mismatch of the term 'Malay' with the name of the country 'Indonesia':

Another organizer of the congress, Mohamad Tabrani, wrote later that he did not like the term "Malay" used as the name of a language of unity for Indonesia and suggested that the language should instead be called Bahasa Indonesia (language of Indonesia). (p.180)

After the considerations of ethnic equality and the issue of naming, in 1928 the Second Indonesian Youth Congress declared the Youth Pledge and Indonesian was officially recognized as the language to unite the nation. The following English version of the pledge:

1. We the young men and women of Indonesia affirm that we have one birth place, and that is Indonesia.
2. We the young men and women of Indonesia affirm that we belong to one nation, that of Indonesia.
3. We the young men and women of Indonesia revere one language of unity, and that is the Indonesian language. (Omar, 2001, p. 8)

In 1945, after the Dutch and subsequently Japanese colonial period, Indonesia became independent and finally and officially BI was selected as a national language. Eventually, the Malay language was selected as the 'language of unity' and the name was changed to 'Indonesian.'

The situation in Malaysia was somewhat similar to Indonesia in terms of the purpose that they had to unite a linguistically and ethnically diverse population. However, the major difference was that Malaysia had to pay more attention to the relations between the indigenous population i.e. bumiputera, 'sons of the soil', and those who settled down from outside as immigrants who were originally traders, miners and plantation workers. Before independence, the use of Malay language as a lingua franca was predominant among ethnically diverse population and in the courts of the Malay states. Even though BM was used widely, English was still used in official situations.

BM became a national language in 1957 as declared by article 152 of the constitution. The selection of BM as a national and official language was determined mostly based on the preponderance of the ethnic Malay population. Gin (2009) says that "The choice of Malay as the national language prior to Merdeka (independence) in 1957 was owed to its usage by more than 70 percent of the local inhabitants; almost half the population then was of Malay ethnicity" (p.75). In 1951, the British government recommended in the Barnes Committee that "Chinese and Indians be encouraged to give up their vernacular schools and opt for schools which had Malay as the only oriental language taught" (Gill, 2005, p. 245). Furthermore, the use of BM as the medium of instruction was recommended to national schools by the British recommended. This act was done

simply because the dominant language of the majority ethnic groups was the Malay language. It was also due to the monolingual and nationalist mindset that the British had.

In 1956, after the establishment of Dewan Bahasa dan Pustaka (DBP: Institute of Language and Literature), the use of BM in public was promoted by this institute. As Gin (2009) stated: “Malay, in Latin alphabet (Rumi) became the language of public administration, the medium of instruction in education (primary to tertiary levels), in the print and broadcast media, and the preferred medium of interethnic communication” (p.163). Due to state promotion and the larger number of speakers, BM managed to maintain its wide usage and symbolic prestige in the country. In 1957, BM finally became the national language. The constitution not only acknowledged the right of use of BM as an official language, but it also gave the right to Chinese varieties and Tamil to be used in various fields such as education and mass media (Gin, 2009, p. 163).

Even though BM succeeded in becoming the national and official language of the country, the wide use of English was still recognized in the country. Gin (2009) explains that “Although the Federal Constitution stipulates that Malay is the national language, English was accorded the status of a second official language until 1967” (p.163). English was acknowledged as a second official language along with BM after

independence.

In the case of Sarawak and Sabah, their implementation of BM as their official language happened later than in Peninsula Malaysia. They joined the Malaysian Federation in 1963 and at that time they still maintained English as the language of government. Only in 1967 for Sarawak and 1985 for Sabah was BM finally acknowledged as an official language with full effect (Steinhauer, 2013, p. 71).

It is realized that both countries struggled to unite their various ethnic communities, when we compare the process of divergence from the Malay language as a lingua franca to the national language of Indonesia and Malaysia. However, the remarkable difference is that Indonesia adopted a language which was neutral to any ethnic and linguistic background. On the other hand, Malaysia's decision was based on special treatment for the bumiputera, 'sons of the soil.' Omar (2001) explains this difference as:

The main reason for the choice of Malay above English, Chinese, and Tamil was the nature of Malay. That is to say, Malay is indigenous to the Malaysian soil, while the others are not. In Indonesia, this kind of reasoning never came to the fore, because they did not have any exoglossic rival to contend with. (p.10)

Sneddon (2003) agrees with this view and says:

In Indonesia, Malay was not a major community language; its establishment as the official language therefore presented neither threat nor favouritism to any ethnic group and was universally supported. By contrast, in Malaysia the Malay language was very much the language of the Malay ethnic group, who made up a little more than half the population. (p.13)

1.2.4 Influences of religious languages

Up to here, the divergence of the Malay language has been reviewed from the 15th century when trading activities among South-East Asian countries were widespread, to the independence movements of Malaysia and Indonesia focusing on the linguistic influences of colonial rulers. Besides these, the influences of languages brought with the spread of religion led the two languages to showcase more distinctions. Omar (2015) says that:

“the Malay world experienced three waves of influences from three different civilisations which were to have a great impact on the development of the Malay language – the Hindu/Buddhist Indian, the Muslim Arab, and the Christian West” (p.152).

Among them, Sanskrit from Hinduism and Buddhism, and Arabic from Islam have had a great impact on the linguistic features of both BI and BM. Whilst BI is more influenced by Sanskrit, which was used in Hinduism and Buddhism, BM is known to be influenced more by Arabic, which is used in Islam (Sneddon, 2003, p. 12). This difference occurred depending partly on which religion, and its accompanying language, was brought in to which community, and partly on the different modernization processes for the two languages.

For example, in the case of BI, Sanskrit words came with the introduction of Hinduism and Buddhism to Java island where Javanese was mainly spoken. As a result,

when BI was chosen as a national language, translations of Javanese as well as 'Javanized Sanskrit' words were adopted by BI. Omar (2015) explains the reasons for this with two main factors:

(1) The centre of the growth and development of bahasa Indonesia since the country's independence has been Jakarta on the Java island; (2) A great number of intellectuals, literati, academics and those in the governance of the country are Javanese. (p.161)

Therefore, many Sanskrit words were adopted through Javanese by BI.

BM experienced a large impact from Islam with Arabic. Even though BM has many words from Sanskrit, the impact of Sanskrit is not as obvious as Arabic. One of the reasons is that Hinduism and Buddhism in Malaysia were not spread as widely as they were in Indonesia. Instead, Arabic was spread with Islam (Omar, 2015, p. 153). It was back in the 15th century when the old Malay (Indic-based script) was transformed to Jawi script (Arabic script). Even though Rumi script (Roman alphabet script) replaced the Jawi writing system almost completely by the middle of the 20th century, Jawi script has still maintained its relevance in religious education nowadays (Gin, 2009, p. 140).

As for modernization, according to Omar (2015), BM and BI show a preference for the use of words from Arabic and Sanskrit respectively for new words. She explains that:

Names of institutions in Jakarta, including hotels and business houses, either have Sanskrit origins, or that the neologisms are the products of local geniuses using Sanskrit elements. Javanese personal names are mostly derived from the Sanskrit source, and they have become a model for personal names for other

ethnic groups in Indonesia even to this day. (p.152)

As for BM in Malaysia, she describes “personal names and those of government institutions show that the preferred source is Arabic. Neologisms deriving from Arabic elements appear from time to time, especially in formal language” (p.153).

1.2.5 Elaboration of Malay and Indonesian

The process of divergence of the Malay language into BM and BI has been reviewed above in terms of the influence of trading activities, colonization, independence movements and religions. The other important factor to be considered is how the two languages were elaborated after the independence movements of the two countries. Prior to the independence of Indonesia and Malaysia, there were some changes to the spelling system of the Malay language/BI and BM (see also 1.2.3 and 1.2.4). In addition to that, more attempts and efforts were made to eventually form the current versions of BM and BI. According to Coluzzi (2017, p. 23), the major aspects of the corpus planning are graphization and modernization. Based mainly on Cho’s summary (2016), some of the important events in the process of corpus planning are reviewed here.

Before both languages, BM and BI, officially became the national languages of the two countries, the script used in the Malay language was Jawi. Under the colonial rulers,

Romanization based on English spelling and Ophujisen spelling based on Dutch spelling were adopted respectively in 1904 and 1901 in the British and Dutch colonies (Cho, 2016, p. 268). This spelling system was preferred over the Jawi script which is based on Arabic script for the colonial rulers' purpose of expanding the education system (Cho, 2016, p. 268).

After World War II, Indonesian experienced a spelling reform twice - Soewandi Spelling in 1947 and Pembaruan Ejaan (spelling reform) in 1956 (Cho, 2016, p. 268). For BM, the Roman spelling (based on English spelling for some of the consonants) continued to be used and it was declared to be the official writing system of the national language of Malaysia in 1957 by Article 152 of the National Language Act of the Constitution of Malaya (Cho, 2016, p. 268). However, the Jawi script was also allowed because of the Islamic values of the Jawi script.

In 1959, the MALINDO spelling system was proposed in Malaysia and Indonesia. It attempted to share a common spelling system for both languages in order to enhance the good relationship of the countries. The English version of Clause 6 of the Treaty of Friendship signed by the federation of Malaysia and Indonesia which led to the common spelling system is as follows:

The two High Contracting Parties, conscious of the fact that Malay and Indonesian languages have a common origin, shall strive through cooperation,

collaboration and consultation to achieve the greatest possible uniformity in their use and development. (Omar, 2015, p. 155)

The MALINDO spelling system did not succeed to maintain its position. In terms of linguistic features, there were too many differences between the two languages. Other than difficulties to write digraphs which ordinary typewriters were not able to type, Omar (2015) explains that “Many other issues also came to the fore such as in the writing of complex and compound words, reduplications, and prepositional phrases” (p.155). What also caused the failure of this common spelling system was a confrontation between the two countries from 1963 to 1966 (Omar, 2015, p. 155). It hindered the unity of the two countries as well as linguistic collaboration.

Almost a decade later, in 1972, both countries compromised to have a common spelling system. It was announced in booklets, ‘The New Roman Spelling of Bahasa Malaysia’ (Ejaan Rumi Baru Bahasa Malaysia) for Malaysia, and ‘The Perfected Spelling’ (Ejaan Yang Disempurnakan) for Indonesia (Omar, 2015, p. 156). Due to this agreement on the common spelling system, the Majlis Bahasa Indonesia-Malaysia (MBIM) (Language Council of Indonesia Malaysia) was established (Omar, 2015, p. 156). In 1985, Brunei and Singapore joined the council which became the Majlis Bahasa Brunei Darussalam-Indonesia-Malaysia (MABBIM) (Language Council of Brunei Darussalam Indonesia Malaysia). The name of Singapore was not reflected

because of the smaller population of BM users (Lim et al., 2016, p. 186). The purpose for the establishment of this language council was “standardising the spelling systems of Malaysia and Indonesia, and then on to develop the terminologies for use in schools and universities in both countries” (Omar, 2015, p. 149). On top of it, the use of the terminology as well as grammatical structures was monitored by government institutions too (Lim et al., 2016, p. 186). Omar (2015, p. 158) summarized the process of standardization of the spelling in table 1.2.

Table 1.2: Standardized spelling on BM and BI (adapted from Omar, 2015, p. 158)

former Malay spelling	former Indonesian spelling	standardized common spelling
y	j	y
ny	nj	ny
j	dj	j
sh	sj	sy
ch	tj	c
kh	ch	kh
ě	e	e
e	é	e

As a result, according to Gill (2005, p. 249), by the mid 1980’s, approximately half a million new words were reported to have been developed. She evaluates the results of the corpus planning as “one of the most significant achievements in language planning in the region” (Gill, 2005, p. 249). That is because the language council succeeded in receiving support from the governments and it has indeed helped to

narrow the gap of linguistics features between BM and BI. Omar (2015) also shows her positive recognition of corpus planning as: “The spelling and terminology story in a sense can be called a success story in that it has brought the BIM countries together through a narrowing of the linguistic divide. Communication between teachers and academics has been made easier” (p.161). Vikør (1993) recognizes this phenomenon as a rare case and terms ‘mutual rapprochement.’ “It presupposes a positive climate of cooperation between language groups of more or less equal prestige. The linguistic cooperation between Indonesia and Malaysia is an important example of this phenomenon” (Vikør, 1993, pp. 281-282).

Not only the historical events, but also previous empirical studies have identified the similarities of BM and BI. Omar (2001) conducted an intelligibility test among 81 Malaysian students. She gave them texts written in BI and examined how they understood the texts. Though the result showed that the participants’ understanding was not very smooth in BI, only less than 10% of the participants showed that the texts were completely unfamiliar to Malaysians in terms of vocabularies and phrases. Moreover, she looked at the relationship of American and British English in order to highlight similarity, in which the two varieties show differences that however, they do not impede communication. She explained that the relationship between BM and BI is similar to

that of American and British English, even though BM and BI may diverge more than the former now.

In terms of the written format of BM and BI, Ranaivo-Malacón and Ng (2005) used a language identifier to check the similarity of the two languages. As part of their study, the identifier failed to differentiate the two languages because 147 out of 180 tested sentences included the same words that belong to both BM and BI.

The studies above have not attempted to deal with intelligibility in actual communication. However, the findings of these studies prove the similarities of written texts and they partially imply the fact that the speakers of the two languages are mutually intelligible.

Pietsch and Clark's study (2014) and Aziz and et. al's study (2017) are helpful to strengthen the fact that the speakers of the two languages can understand mutually.

Pietsch and Clark's study (2014, p.48) reported that during their fieldwork in Malaysia, the field workers who were fluent in BI did not face any difficulties in communicating with Malaysians. Though they were required to use some words different from BI, as long as they were using a colloquial variety, the communication with local Malaysians was possible. Aziz and et. al's study (2017) examined the cross-linguistic influence between BM and BI. They recorded conversations by Indonesian children who watch

Malaysian cartoons in BM. They found that the children use BM words and intonation in their daily conversation at home as a result of mimicking the cartoon shows in BM.

According to those studies and reports above, it is understood that BM and BI are indeed very close languages. The similarities even allow the speakers of both languages to communicate with each other. They can even resemble the relationship between language varieties or dialects often found in the same language such as the varieties of American and British English or Brazilian Portuguese and Portuguese from Portugal. Even though the findings of the reviewed contents should not be generalized and might not be always applicable to all contexts, they are important evidence to show that these languages are extremely similar.

However, many differences between the two languages are still found, considering the fact that the corpus planning was conducted by public institutions and outcomes were effective mainly in official situations such as academic and government institutions. Most importantly, BM and BI are two distinctive languages. It is still not clear if the results of corpus planning for the two languages are beneficial and effective in ordinary use. Regarding this matter, Omar (2015, p. 161) points out that newly introduced spelling and terminology need to be used more in written format to be standardized. Moreover, Coluzzi (2017) says that “a tendency can be noted for both

countries to coin and use neologisms in an independent way, without any visible efforts to try to adopt common terms even in everyday use” (p.25). For example, table 1.3 shows the spelling difference in Arabic loan words in BM and BI.

Table 1.3: Differences found in words influenced by Arabic in current BM and BI

(adapted from Cho, 2016, p. 267)

Meaning	Malay	Indonesian
to think	fikir	pikir
supernatural	ghaib	gaib
news	khobar	kabar
thanks	syukur	sukur
outward	zahir	lahir

The next one, table 1.4, shows another example of the difference in words between BM and BI. They are based on the Coluzzi’s observations (2017) in aircrafts and airports in Indonesia and Malaysia.

Table 1.4: Differences found in vocabularies in BM and BI (adapted from Coluzzi, 2017, p. 25)

Meaning	Malay	Indonesian
airport	lapangan terbang	bandar udara
departure	perlepasan	keberangkatan
arrivals	ketibaan	kedatangan
toilets	tandas	kamar kecil
men/women	lelaki/perempuan	pria/wanita
fasten your seat belts	pasangkan tali keledar	kenakan sabuk
	keselamatan	pengaman
seat	tempat duduk	kursi

With all the efforts and attempts of corpus planning, it is understood that the two languages have been elaborated by attempting to assimilate the terminology and spelling that can be shared. However, it needs to be made clear that they are different languages belonging to different countries. They have maintained their uniqueness as national languages, which were blended with native varieties and languages brought by colonial rulers, and religions. Such an elaboration process of the two languages is no more than within the category of terminology and spelling or written format. Their divergences were mainly brought about due to political variances between the two countries.

Languages experiencing such artificial development are often described as ‘ausbau languages.’ Kloss (1967) describes them as: “languages which have deliberately been reshaped so as to become vehicles of variegated literary expression.” Moreover, he says that “Languages belonging in this category are recognized as such because of having been shaped or reshaped, molded or remolded - as the case may be - in order to become a standardized tool of literary expression” (p.29). This characteristic is found in other languages too, such as Hindi and Urdu, Bulgarian and Macedonian, Czech and Slovak, Serbian and Croatian, and Danish and Swedish (Kloss, 1967, p. 31; Tosco, 2008, p. 4).

1.3 The general attitude of Malaysians towards Indonesian and its speakers

Despite the fact that the two languages are reported as closely-related and mutually intelligible languages, this does not seem to necessarily bring greater harmony between the two countries. Some peculiar attitudes towards peoples and the languages are noticed among the speakers of these languages. Since little is known about the present study's subject, Malaysian students' language attitudes towards BI and its speakers, this section attempts to explore the study subject in general by reviewing the relations between Malaysia and Indonesia. It looks at Malaysians' attitudes on the presence of Indonesians in Malaysia, and Malaysians' social perceptions of BI and Indonesians.

1.3.1 The bilateral relations between Malaysia and Indonesia

The following terms are often used to describe the bilateral relations between Malaysia and Indonesia: 'blood brotherhood', 'serumpun (kniship)' 'Abang-adik' (elder-younger male sibling) and 'superior-inferior/subordinate' (Clark, 2013; Md. Khalid & Yacob, 2012). These terms are often used based on the shared heritage found between the two countries such as language, history, culture, traditions, in addition to similar ethnic composition and economic status (Clark, 2013; Md. Khalid & Yacob, 2012). It is noticeable here that not all the terms are used to indicate their 'equal' relations, but hierarchical relations are implied. Md. Khalid and Yacob (2012) explain that one of the reasons making the bilateral relations complicated and problematic is the different pace of democratization. Clark (2013) even reports the condition in the following way: "bilateral ties over the last decade have generally been marked by rivalry, acrimony and conflict" (P.398). After the historical confrontation between the two countries, better known as 'konfrontasi' in 1966, the relations have been improving, but a certain degree of tension and some issues between them are still found. These include for example: issues of migrant labor, sea area boundaries, claims over cultural heritages, haze problem, arguments in the mass media and so on (Md. Khalid & Yacob, 2012).

Based on these social issues, Clark (2013) describes the general perceptions of Malaysians and Indonesians towards each other's countries. He says there is a "widespread belief that Malaysians regard Indonesians as their poor cousins" (Clark, 2013, p. 397). Moreover, he reports the comment made by a Indonesia's former Foreign Minister, Ali Alatas, that "Malaysians are arrogant, Indonesians are jealous" (Clark, 2013, p. 397). As seen here, it is noticed that there is a certain degree of negativity and hierarchical relations between the two countries.

Among the social issues mentioned above, Md. Khalid and Yacob (2012) explain that the immigrant issue is one of the main factors causing Malaysians to have an unfavorable image of Indonesians. It is reported that many Indonesians live in Malaysia for many reasons thanks to cultural similarities such as language, religion, and socio-cultural values (Noor & Shaker, 2017). Their impact on the development of the Malaysian economy is so significant that it cannot be ignored. Even though there are many skilled Indonesian workers such as teachers, lecturers and doctors in hospitals, most of the immigrant workers' social status is not very high. Kassim (2017) reports that the vast majority of migrants are hired as labor force in Malaysia, generally to work in unskilled or semi-skilled jobs such as manufacturing, plantations, construction, and agriculture, service and as maids, which are often described as 3D jobs (dirty, dangerous

and demeaning). Md. Khalid and Yacob (2012, p. 13) point out that they are, in certain contexts and situations, even called with a pejorative term, 'Indon busuk' (smelly Indonesians). Moreover, Jan (2011) stresses that almost half of the foreign Indonesian workers in Malaysia are undocumented.

Noor and Shaker's study (2017) examined how the host country, Malaysia, treats Indonesian workers in Malaysia. They conducted interviews with 119 Indonesian unskilled workers in Malaysia who work in the field of construction, plantation, catering and so on. Noor and Shaker (2017) were not able to ask if they were legally working with the required documents because of the highly-sensitive matter, but based on their impressions and observations during the interviews, they deduced that half of the participants were assumed to be undocumented. As a result of the research, they concluded that the participants were facing discrimination from local employers in Malaysia. The following is a part of their analysis of the interviews that shows the gap between shared values and solidarity of host-visitor relations:

Despite several similarities between Malaysian and Indonesian cultures, such as religion, language and socio-cultural values, these migrant workers still reported experiences of discrimination which was found to be positively related to their psychological distress. This finding is in contrast to the suggestion made by Shenkar (2001) that when there is less cultural distance between one's culture of origin and the new host culture, the situation would be less stressful. As migrant workers, they are still discriminated against. (Noor & Shaker, 2017, p. 26)

In addition to this finding, Md. Khalid and Yacob (2012, pp. 14-15) take as an example the situation of domestic maids. According to their personal interviews to Indonesians and Malaysians, they found that Malaysian employers of Indonesian maids feel “a sense of helplessness, frustration, and even unhappiness to be so dependent on their ‘uneducated’, ‘lazy’, and ‘dishonest’ Indonesian employees to mind their young children or elderly parents and to look after their home” (p.15).

It is clear from this that the situation facing Indonesian immigrant workers is disadvantageous, and host Malaysians seem to have unfavorable attitudes towards the workers. What is more regrettable and ironic in this situation is that the shared values are not really improving the situation. In contrast, the Malaysian employers seem to take advantage of these shared values.

Aside from the case of immigrant Indonesian workers in Malaysia, peculiar attitudes are clearly seen in the mass media and how they report social issues. According to Md. Khalid and Yacob (2012) and Clark (2013), both countries report the social issues mentioned above in general, but the Indonesian mass media tend to be more aggressive in expression and reports than the Malaysian mass media are. Such difference depends on the liberality of press. As compared to the mass media of Indonesia, Malaysian mass media are said to be heavily controlled and regulated by the government and institutions,

for example, The Malaysian Communications and Multimedia Commission, even though the situation has greatly improved after last year's general elections. Md. Khalid and Yacob (2012) note that Malaysian media organizations receive more pressure from the government so they try to avoid making the strained tensions worse by taking a balanced approach when reporting sensitive issues. Thus, the way Malaysian mass media report social issues is said to be "intentionally sober and restrained" (Md. Khalid & Yacob, 2012, p. 19).

On the other hand, Indonesian mass media tend to take a more liberal stance, in other words, they are more likely to tolerate the public expressing their ideas and opinions. According to Md. Khalid and Yacob (2012), "Even the Indonesian government has acknowledged the inflammatory role played by the local mass media in inciting demonstrations against its neighbor" (p.10). Moreover, Clark (2013) pays attention to titles of publications. He adds that:

"In addition to numerous anti-Malaysia columns, editorials and blogs, several books discussing the bilateral relations, often in incendiary language, have been published in Indonesia in recent years." (Clark, 2013, p. 19)

Some of the titles are listed as follows:

- Indonesia vs Malaysia
- What is it that you want, Malaysia? (Maumu apa Malaysia?)
- The threat of a neighbouring state (Ancaman negeri jiran)
- Hot and cold: Indonesia–Malaysia relations (Panas dingin: hubungan Indonesia–Malaysia)

- Crush Malaysia (Ganyang Malaysia)
- I Hate Malay
- Anti-Malaysia. (Clark, 2013, p. 19)

In fact, when looking at the status of Indonesians in Malaysia, their presence does not seem to hold a very positive image. Md. Khalid and Yacob (2012) summarize the situation as follows:

The root problem is perhaps one of the individual self-interpretations of the situation by the Malaysian employers and the Indonesian employees, a foreigner whose country of origin is in proximity with Malaysia and whose motives as the big neighbor are deemed questionable. The highly visible presence of Indonesians in menial positions undoubtedly contributes to the negative perception that many Malaysian employers have toward their Indonesian employees. (p. 15)

The negative image of Indonesians held by Malaysians reviewed here might be a limited view of Malaysian society. However, the issues mentioned above are generally acknowledged. Examining what perceptions are generally found is necessary to be familiar with the relations between Malaysia and Indonesia. Moreover, the public image and perceptions must have affected to some degree the participants of this research.

1.3.2 The attitude of Malaysians towards Indonesian

So far, the general perceptions of BI held by Malaysians has been reviewed as part of the references to the study of language attitude. Now the focus shifts to another important component of the study of language attitudes; people's perception towards a

particular language. Even though there have been no empirical language attitudes studies on this particular topic carried out to date, it is possible to deduce some referential information. This section reviews some studies and commentaries on how BI is perceived in general.

The study by Omar (2001) introduced in the previous section (see 1.2.5) has also shown particular attitudes towards written BI. Participants marked given terms to describe the written texts. They marked with ‘unintelligible’, ‘odd’ and ‘unusual’ regarding meaning, spelling, word-form and style. Those items amounted to 30% of the texts. This study was meant to investigate the participants’ intelligibility of BI, but the results can be seen as not showing a very positive image of BI. Omar (2001) states that “There is this general opinion that bahasa Indonesia is more modern and dynamic than bahasa Melayu of Malaysia.” (p.9). Omar (2008) also illustrates the general impressions on BM and BI she observed in the 1980s. They are old-fashioned for BM because it reminds people of Muslim tradition. And they were modern for BI because words originating from Sanskrit sounded new for many people who do not know it. Furthermore, Omar (1992) pays attention to the relations between such impressions and linguistic features, especially intonation, of both languages. According to her, the intonation of BM is ‘rhythmic’ and ‘light’ whereas, BI is ‘less rhythmic’ and heavy’,

which Malaysians can find ‘monotonous.’ In chapter 2, such differences found in linguistic features and their effects will be described more with the term ‘inherent value hypothesis.’

1.4 Research problem and significance of the study

The information discussed in the introduction does not represent the values of all Malaysians, and thus cannot be generalized that way. Nonetheless, the presence of Indonesians in Malaysia cannot be ignored, especially considering their workforce dominates a large part of positions for foreign workers (See 1.3.1). Despite their economic contributions to Malaysia, it seems as if there are some biased perceptions towards BI or Indonesians in Malaysia. Considering the fact that Indonesians are treated as poor temporary workers in Malaysia, it is assumed that they have fewer chances to assert themselves. Even though speakers of BM and BI can communicate with each other in their colloquial variety of either BM and BI, the gap between locals and foreign workers is wide (See 1.3.1). The status of Indonesian workers might affect the general image of Indonesians. Ideally, good relations between neighboring countries, particularly Malaysia and Indonesia, that share so many cultural, religious, and linguistic factors, should be kept. However, it is ironic that one of the shared values –

their similar language – is not a unifying means.

However, no language attitudes studies have been done to date regarding Malaysians' perceptions towards BI. Thus, the reality of the peculiar perception towards BI has to be assumed from the compilations of previous studies and subjective observations. Speakers of BM and BI might be uncomfortable dealing with a topic that highlights the relations between the two countries. Therefore, it is hard to determine clearly and with solid evidence whether Malaysians have peculiar perceptions towards Indonesians and what they are. In order to discover what such perceptions may be, this study aims to reveal Malaysians' perceptions towards Indonesians based on their attitudes towards BI, which is believed to be able to reveal covert attitudes towards the issue. Language is more than just a communication tool, as it also plays an important role to represent the speakers themselves and their social identities. Thus, the attitudes to a certain language are believed to reflect its speakers as well.

This study especially focuses on language attitudes towards BI with a special focus on students as respondents. It would have been better to conduct the research with people from different walks of life (see also 3.5 and 5.4). However, the results and findings of this study will provide supporting evidence to illustrate the relation between Malaysia and Indonesia. Having students as respondents can especially show an aspect of

how the young generation, who forms a large part of the Malaysian population, perceives their neighboring country, Indonesia, and its people. In addition, it will hopefully provide new insights into the sociolinguistic situation in Malaysia.

1.5 Research objectives

This study aims to achieve the following research objectives:

1. To identify Malaysian students' language attitudes towards BI
2. To examine Malaysian students' perceptions of Indonesians through their attitudes towards BI

1.6 Research questions

This study aims to answer the following research questions:

- RQ1. What are the Malaysian students' language attitudes towards BI?
- RQ2. What are the Malaysian students' perceptions of Indonesians?

CHAPTER 2

LITERATURE REVIEW

This section outlines the concept of the language attitudes and language attitudes studies related to the present research. Firstly, it reviews the concept of attitudes, which are the fundamental components of language attitudes studies. Secondly, it focuses on the concept of language attitudes and how they are studied in empirical research in sociolinguistics. Lastly, previous studies are reviewed with comparable situations to this study's topic.

2.1 Attitudes

In the field of sociolinguistics, many language attitudes studies have been conducted. The nature of these studies is known to be derived from the field of psychology or sociopsychology. The reason is that the main object of the study is people's attitudes, which are closely related to psychological factors found in human nature, such as beliefs, thoughts, and behavior. Thus, we first need to define attitudes before examining the broad concept of 'language attitudes.'

Baker (1992, pp. 8-10) points out the lack of considerations in language attitudes

studies and suggests the importance of attitudes. He expresses the idea that studies of language attitudes tend not to deal with the nature of attitudes concerning the following variables: “the definition, structure, measurement of attitudes, the relationship of attitudes to external behavior and the central topic of change” (p.8). As for the importance of attitudes studies, he highlights three main points as follows, “its close connection to individual construct systems, its values as an indicator of view points in the community and its centrality in psychological theory and research for over sixty years attest to attitude as a central topic” (p.10). For the purpose of comprehensively understanding the nature of language attitudes, the fundamental components of attitudes are examined first.

Though several scholars and authors carry some varied ideas on the term ‘attitudes,’ the majority from the field of sociolinguistics seem to mostly agree with the definition proposed by Ajzen (2005). According to him, attitude is defined as: “An attitude is a disposition to respond favorably or unfavorably to an object, person, institution, or event” (p.3). McKenzie (2010) agrees with this definition. He pays attention to the notion of reaction as well. He refers to the definition by Bohner and Wänke (2002, p. 5): “an attitude is a summary evaluation of an object or thought.” These definitions provide the fact that attitude is reactions to an object as a result of certain events. Therefore,

attitudes are secondary phenomena evoked or noticed only after people evaluate and react to something.

One of the important characteristics of the nature of attitude is that it is latent, making it generally difficult to observe. Ajzen (2005, p. 3) and Baker (1992, pp. 10-11) use the term 'hypothetical construct' to explain this characteristic of attitude. They explain that people's reactions are not always exposed, but they tends to be concealed.

Ajzen (2005) says that:

attitude is a hypothetical construct that, being inaccessible to direct observation, must be inferred from measurable responses. Given the nature of the construct, these responses must reflect positive or negative evaluations of the attitude object. (p.3)

Unlike facial and verbal expressions that clearly and directly specify intentions, attitudes are more covert and often hidden. This is because an attitude represents people's beliefs, feelings, and thoughts, which are very personal (Ajzen, 2005, p. 2; Liebscher & Dailey-O'Cain, 2017). Thus, the attitude is not always directly observable.

Even though the attitude is ambiguous and not always observable, it is still measurable and evaluative. Garrett (2010) explains that "an attitude is an evaluative orientation to a social object of some sort, whether it is a language, or a new government policy, etc. And, as a 'disposition', an attitude can be seen as having a degree of stability that allows it to be identified" (p.20). Thus, attitudes can be studied

by examining the environment surrounding the objects.

In order to explain unlimited numbers of reactions or evaluations that evoke people's attitude, Agheyisi and Fishman (1970)'s well-known categorization is helpful to define what components stimulate attitudes. They are cognitive, affective and conative responses. Ajzen (2005) stresses that they are some of the main measurable resources. The summarized three types of essential components are as follows. The cognitive responses is concerned with beliefs and thoughts. The affective responses links to people's feelings towards objects. The last component is conative responses which deals with people's behavior or an intention to make an action. (Ajzen, 2005, pp. 3-5). Those are considered to be the major components involved when a certain attitude is observed. Baker (1992, p. 12-13) exemplifies how the three components are represented in people's attitude to Irish language in bilingual situations (Table 2.1).

Table 2.1: The three components of attitudes with examples of Irish language
(based on Baker's examples (1992, p. 12-13))

Attitude	Cognitive component (beliefs and thoughts)	a stated belief in the importance of continuity of indigenous language value in the transmission of Irish culture and use in immersion bilingual education
	Affective component (feelings)	love or hate of the language a passion for Irish poetry an anxiety about learning a minority language
	Conative component (readiness for action)	States of sending children to a bilingual school Indication of entering a bilingual school to learn Irish

These three components are often described as a hierarchical model since attitude is constructed based on these three components. Ajzen (2005) describes this hierarchical model as:

The hierarchical model of attitude, then, offers the following account of the way in which attitudes affect behavior. The actual or symbolic presence of an object elicits a generally favorable or unfavorable evaluative reaction, the attitude toward the object. This attitude, in turn, presupposes cognitive, affective, and conative responses to the object, responses whose evaluative tone is consistent with the overall attitude. (p.22)

Overall, the definition of an attitude can be at least summarized through the following points. The attitude 1) is a by-product construct as a result of events occurred around the subject, 2) can be a summary of people's evaluation or reaction towards certain objects or events, 3) can reflect people's inner components such as feelings, beliefs, and thoughts and 4) is measurable by examining varieties of responses as

represented in cognitive, affective and conative reactions.

2.2 Language attitudes

Based on the discussion of the nature of attitudes in 2.1 above, the concept of language attitudes is discussed here. Studies on language attitudes have developed since the 1960s; for example, one of the earliest studies is the one by Lambert et al. (1960). Since then, many studies have been carried out to examine people's language attitudes which have led many researchers and scholars to explore the reasons why a language receives favorable or unfavorable perceptions. Baker (1992) summarizes the varieties of study scopes as follows:

- attitudes to language variation, dialect and speech style
- attitudes to learning a new language
- attitudes to a specific minority language (e.g. Irish)
- attitudes to language groups, communities and minorities
- attitudes to language lessons
- attitudes to the uses of a specific language
- attitudes of parents to language learning
- attitudes to language preference. (p.29)

The results of those studies have been used to identify people's stereotypical views on a certain group of people in general (Giles, Katz, & Myers, 2006). The definition of the term 'language attitudes' often refers to "any cognitive, affective or conative index of evaluative reactions towards different varieties and their speakers" (as cited in Kicher

2015, p. 197). This definition is useful to describe the complex idea of language attitudes. The reason is that the core concept of language attitudes has its origins in the nature of attitudes. This definition shows the connection between the concepts of attitude and language attitude well by including the three components of attitude. Since the study of language attitudes deals with attitude itself by examining the reactions to a certain language, its analysis needs to be grounded on the concept of attitude. Therefore, the concept of the attitude can help define the concepts of language attitudes (Cooper & Fishman, 1974, p. 7).

In addition, this definition is valuable to note here because the definition focuses on the attitudes towards a language itself and on the speakers of the language as well. The study of language attitudes can be conducted to investigate only the reaction to a language itself. For example, language A sounds pleasant, but language B does not. Nonetheless, it has a role to discover not only the simple reactions to a language but the reasons for those particular social judgements (Dragojevic, 2017, p. 2). Dragojevic (2017) also states that “The study of language attitudes seeks to document these judgements, explain the cognitive and affective processes that underlie them, and understand their communicative and other social consequences” (p.2). Therefore, the ‘speakers’ needs to be included in the definition of language attitudes as an significant

subject of the study.

So far, the general concept of the language attitudes has been summarized. It is understood that 1) attitude is the fundamental concept of language attitudes, 2) language attitudes consist of the attitudes towards speakers i.e. the performed reactions towards a language. From here, the foci will shift to what causes the specific attitudes towards a language. When a language receives reactions such as it sounds pleasant or unpleasant, there are several causes that trigger those particular impressions. According to Garrett (2010, p. 228), there are two main causes which are explained in two hypotheses: 'inherent value hypothesis' and 'imposed norm hypothesis.'

He explains the inherent value hypothesis, as "the theory that attitudes to language are triggered by qualities that are intrinsic in language" (p.228). For example, if language A is considered to sound beautiful in general, this theory states that language A is essentially and unconditionally beautiful because of its innate superiority such as sound characteristics, but not because of any cultural and social reasons. It is applicable to be the opposite situation as well. That linguistic superiority or inferiority is expressed as 'intrinsic difference' (Edwards, 1999, p. 102).

Whereas, the second idea, imposed norm hypothesis, widely considers factors that affect the evaluation other than the simple impression of the sound of a language.

Garrett (2010) defines the idea as “the theory that attitudes to language reflect social connotations, which are imposed by listener” (p.228). For instance, if language A is considered to sound beautiful at this time, the imposed norm hypothesis theorizes that it is because the articulated language reminds the speaker of a good image constructed by the speaker’s experiences. This is also applicable to the opposite case.

Giles, Bourhis, Lewis, and Trudgill (1974) explain these hypotheses by taking a standard and non-standard variety such as an accent or dialect of a language. As an example, they argue that in general, Received Pronunciation is regarded as more prestigious than other non-standard varieties of English and analyze this phenomenon as follows. In terms of the inherent value hypothesis, “a non-standard variety contains many irregularities and is limited in its expressive power” (p.406). It presents the innate characteristic of a non-standard language. Whereas, regarding imposed norm hypothesis, it suggests that “a standard dialect or accent attains its prestige directly from the status of the social group which happened, by chance, to speak in this manner” (p.406). This means that the surrounding environment backs up the status of the language.

Nonetheless, the inherent value hypothesis is often argued to show absence of attention to the nature of human language and other social factors. Regarding this critical view, Dragojevic (2017) stresses the equality of languages as follows, “Linguists

have repeatedly—and convincingly—demonstrated that no language variety is inherently superior to another and that all varieties are rule-governed and equally capable of performing their speakers’ required communicative functions” (p.6).

Therefore, the second idea, the imposed norm hypothesis, tends to be more supported and widely adopted in language attitudes studies (Edwards, 1999).

With regards to the imposed norm hypothesis, Edwards (1999) and Dragojevic (2017) suggest a strong association between particular reactions and a language. Edwards (1999) recognizes that language is traditionally an important social maker and he explains the cause of a particular judgment on a speech community as follows:

The variation found in speech-evaluation studies reflects social perceptions of the speakers of given varieties and has nothing to say about any intrinsic qualities—logical or aesthetic— of the language or dialect itself. Thus, listening to a given variety is generally considered to act as a trigger or stimulus that evokes attitudes (or prejudices, or stereotypes) about the relevant speech community. (Edwards, 1999, p. 102)

Dragojevic (2017) uses the terms ‘language-based categorization’ and ‘language-based stereotyping’ to explain the process of how people link particular reactions to a language. As to ‘language-based categorization,’ he defines it as:

an inherently variable process. Listeners can use the same language cue to categorize speakers at varying levels of specificity and with varying degrees of accuracy, depending on their familiarity with the target variety and the social comparative context in which categorization occurs. (Dragojevic, 2017, p. 5)

Although he adds that the accuracy of the categorization differs depending on the judges’

experiences such as familiarity and proficiency of a language variety, the categorization represents a social image attached to the language variety.

Once the speakers of a language variety are categorized, they are classified into stereotypes, the so-called 'language-based stereotyping.' It is organized by mainly two evaluative dimensions which are status and solidarity, which reflect the perceptions of the speakers (Dragojevic, 2017, p. 7). The status dimension includes intelligence, education, success, competence, economic power, upward social mobility and so on, which are overt characteristics. The solidarity dimension includes group loyalty, friendliness, pleasantness, honesty, integrity, friendship, belonging, attractiveness and so on, which are more covert factors (Dragojevic, 2017, p. 7; McKenzie, 2010, p. 48). Kircher (2015, p. 197) also agrees on these phenomena and stresses the fact that language and social identity are strongly-linked and social identity is often represented by language. Thus, attitudes towards a particular language can be considered to be a reflection of how people perceive the speakers in general.

2.3 Conceptual framework

Based on the discussion above on the topics of attitudes, language attitudes and how these concepts are treated in language attitudes studies, this section summarizes those

points by adopting Cargile, Giles, Ryan, & Baradac's social process model of language attitudes (1994). They recognize the roles of language attitude as a process and summarize the relation between attitude and language attitudes into a process model (figure 2.1). This synthetic model is helpful to grasp the idea of how an articulated language is delivered to a hearer and how it brings about certain attitudes through the hearer's reactions. They divide the process into three parts: speaker, hearer and outcomes.

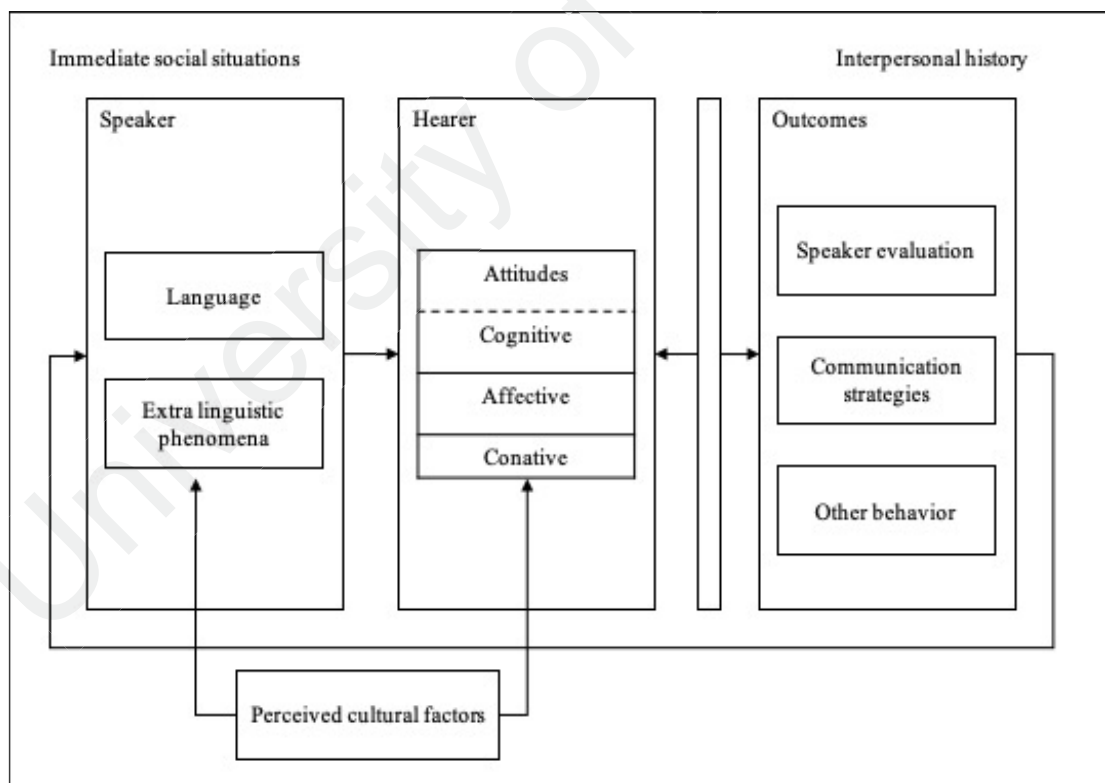


Figure 2.1: Social process model of language attitudes (adapted from Cargile et al., 1994, p. 214)

The first part is termed 'speaker' and is composed of 'language' and 'extra linguistic phenomena.' It recognizes the fact that there is a strong association between speakers and language, and that speakers are the agents who make use of it. Thus, the 'language' is located within the speaker dimension. The term, 'language,' consists of its linguistic characteristics such as phonological, prosodic, and rhetorical features and so on. The speaker dimension also includes non-verbal features as expressed in 'extra linguistic phenomena' such as gestures. Those components are all described as speakers' performance. However, as discussed previously about 'inherent norms', even though those linguistic features can be a cue to let people develop certain reactions, they are only a part of their attitudes.

The second part is termed 'hearer.' The hearer plays a significant role in finding out what language attitudes are formed, and how, towards speakers of a language. Language attitudes studies mainly focus on the hearers' reactions, which is considered as a fundamental domain. As shown in the previous section, it is composed of the core variables of attitudes; cognitive, affective and conative components. These are treated in the same manner here. In terms of the notion of language attitudes found in a process model, they point out that, in addition to the audible characteristics, the hearer's reactions are depended also on their experience with the language as well as its speakers

and the environment where they hear the language. This is presented respectively as two points: 'interpersonal history' and 'immediate social situation.' The interpersonal history deeply relates to the hearer's experience that can evoke certain images of the speaker of the language that they hear. They take as an example an accented English in United States. Even though the accented English is generally perceived negatively, a good friend of the speaker who believes he is smart will not react the same. Therefore, the more experience or familiarity a person has with a language as well as its speakers, the more likely it is that his evaluation will be based on his personal experiences rather than solely on linguistic features.

This point is related to the imposed norm hypotheses as discussed in the previous section. The second point, immediate social situation, pays attention to the environment where the hearer listens to the speakers. The given example is that a slow speech rate is perceived differently in the situation of a very difficult lecture, where that speech style is helpful to understand the lecture, or of the introduction of a cocktail party where such speech style is possibly annoying and gives an odd impression. As such, language attitudes seem to be affected by the subjective evaluations of speaker and hearers that are developed based on their experiences and social norms or other cultural factors. Therefore, speakers' and hearers' dimensions are termed 'perceived

cultural factors.'

The final part is referred to as 'outcomes.' It covers what the revealed language attitudes can suggest. One clear factor that it presents is the evaluations of speakers, which is the primary outcome of language attitudes. In addition, language attitudes can suggest communication strategies and other behavior.

2.4 Methods of elicitation

Language attitudes studies are looked through three main techniques. They are societal treatment approach, direct approach, and indirect approach. These approaches are reviewed accordingly in this section.

2.4.1 Societal treatment approach

According to Garrett (2005), the societal treatment approach, "generally investigates the 'treatment' given to language varieties and their speakers within a society" (p.1251).

Garrett (2010) finds its importance in possible findings that are "insights into the societal meanings and stereotypical associations of language varieties and languages" (p.49). Unlike the other two approaches, this approach is basically observational.

Kircher (2015) points out that one of the characteristics of this approach is that it does

not investigate the participants' reactions or responses while the direct and indirect approaches do. The data are collected from ideas expressed by participants, such as participants' conversations and content analysis of public publications. Thus, it can reveal individuals' linguistic behavior, which is considered as a conative component rather than affective or cognitive factor.

However, this approach has some deficiencies and is criticized as a preliminary or informal approach. The first criticism is that as mentioned previously, the societal treatment approach is useful to investigate conative factors but it cannot perform very well to investigate affective and cognitive factors. The second criticism is a lack of dependable statistical data. Garrett (2010) says that it is "not lending itself to the rigour of statistical analysis and generalisation to broader or specific populations" (p.51). The final criticism points towards its lack of importance in language attitude studies. He suggests that discourse analysis study is more established and sophisticated when it comes to content-based analysis, rather than conducting a societal treatment approach in the context of language attitudes studies.

2.4.2 Direct approach

In order to approach the other two components of language attitudes studies,

cognitive and affective components, direct and indirect approaches are often used. The direct approach basically refers to questionnaires or interviews. It simply asks participants questions on their attitudes to a certain language or language variety, such as how the participants evaluate the language. These are related to their feelings, beliefs and knowledge of the language. As for other related research instruments, there are surveys, polls, and attitude scales. Garrett (2010, p. 39) states that the data collected from the direct approach are based on explicit answers taken from simple questions directly asked about the target language. Therefore, they can reflect overt elicitation of attitudes and he recognizes this approach as the most obvious way to obtain attitudinal data.

The biggest drawback of this approach is that the purpose of the study is too obvious to participants. Kircher (2015), for example, mentions questionnaires and interviews and points out that “most individuals, consciously or unconsciously, put themselves in the best possible light when responding” (p.198). She also adds that “the findings obtained by means of these methods tend to be influenced by social desirability biases” (Kircher, 2015, p. 198). McKenzie (2010) refers to the social desirability biases as “a tendency for informants to give responses to questions that they believe are the most socially appropriate and desirable” (p.43). Also, he raises another point of concern,

which is ‘acquaintance bias.’ He explains that there is a tendency for participants to tend to agree with the statement presented to them. He continues stating that those who hold these biases tend not to express their negative views on their responses. Therefore, he suggests that “as the informants’ responses would not be a true reflection of their own personal perceptions of the attitudinal statement, the validity of the data collected is questionable” McKenzie (2010, p. 43).

2.4.3 Indirect approach

The indirect approach is widely-used and its validity is recognized in language attitudes study. The reason for this wide recognition in this field of study mainly comes from the nature of attitudes. As mentioned in the previous section, Ajzen (2005) says that “attitude is a hypothetical construct that, being inaccessible to direct observation, must be inferred from measurable responses” (p.3). The indirect method can be used to investigate such a hypothetical construct and allows researchers to examine covert attitudes of participants. McKenzie (2010) states that “Indirect methods of attitude measurement are generally considered to be able to penetrate deeper than direct methods, often below the level of conscious awareness and/or behind the individual’s social facade” (p.45). He adds that it is useful to elicit participants’ self-images,

stereotypes and norm concepts vis-a-vis an object. Unlike the societal treatment approach and the indirect approach, it can treat study topics which are less obvious to participants. Therefore, it can prevent the participants from realizing the purpose of the study and it is likely to elicit answers which are closer to their honest opinions than the results elicited from the other two approaches. The advantage of this approach is that it can ease unnecessary effects such as social desirability biases and acquaintance biases.

The most frequently-used technique in the indirect approach is the matched guise test (MGT). It has been developed and used in many works in the language attitudes area, since the first MGT in 1960 by Lambert et al. (1960). MGT is a type of voice evaluation test. The participants of this test listen to a series of recorded samples and evaluate them on a rating scale sheet one by one. The recorded samples are classified into two types. One is recorded by a stimulus speaker and the other by distractors. They record their voice samples in target language varieties. The most important part of this setting is that the stimulus speaker must be fluent in the testing languages so that participants cannot notice that the samples were recorded by the same speaker. Since 'matched guise' means that other than the language varieties used, the sample is completely 'matched' "in the sense that the speaker and the semantic content of the text delivered by the speaker are the same" (Kircher, 2015, p. 198). Thus, the participants can focus just on

the difference in the varieties used. The distractors' role is not to let the participants easily notice that the stimulus sample is actually done by the same speaker. For example, the participants will listen to the samples in order of distractor X in language A, stimulus speaker in language B, distractor Y in language B and stimulus speaker in language A. Kircher (2015) summarizes the advantage of this approach as follows:

Based on voice cues only, the participants then have to rate the speakers in terms of personality characteristics – and any differences in reaction to the two recordings of the same speaker are presumed to be based on the participants' attitudes towards the varieties spoken, and thus also towards the social groups with which these varieties are associated. (p.198)

MGT also has some weaknesses to be considered. It is mainly criticized in terms of neutrality and authenticity. The first criticism is the appropriateness of the recorded sample text. Kircher (2015) and McKenzie (2010) suggest that the participants might evaluate the sample not because of the voice but due to the fact that they might think the text is unsuitable for use in a certain domain. Moreover, McKenzie (2010, p. 49) suggests that reading out the prepared texts can eliminate the speakers' verbal characteristics and it produces "a number of distinctive prosodic and sequential phonological features, such as a greater pausing at syntactic boundaries, a higher incidence of 'spelling pronunciations' and a more evenly modulated stress pattern" (p.49). McKenzie (2010) is also concerned about the authenticity of the samples uttered

by a stimulus speaker. He points out that “it seems unlikely that the recordings of each of these varieties will be truly accurate. Inaccurate speech samples are likely to add to problems of reliability” (p.48).

Kircher (2015) highlights the second criticism, i.e. alleged artificiality. This may happen when the provided recorded samples are too tightly control, which reduces the potential influential variables. She continues by stating that the particular study setting might make the participants feel forced to compare the two varieties, which might not usually happen in their ordinary life. Moreover, McKenzie (2010) says that participants are under pressure as they must develop their impressions of the speakers for the conducted study. Thus, the results might differ when each variety is individually rated with other methods.

Some of the disadvantages of these three methods are raised here but it is almost impossible to conduct research under perfect conditions. Even so, it is still possible to minimize these presented deficiencies and weaknesses as much as possible. In order to do so, mixed methods including the direct and indirect approach are often preferred in language attitudes studies. McKenzie (2010) describes the purpose of applying a mixed method so as “to discover how these methods may complement each other in order to provide more certainty to the findings, as well as a greater range of insights and more

contextual specification of the language attitudes investigated” (p.52). Kircher (2015) agrees with it and says that the results of the direct and indirect approaches may differ because they produce different levels of analysis. Therefore, it necessary to obtain the results and analyze them from different angles to understand the complex nature of language attitudes.

2.5 Previous language attitudes studies

This section reviews previous language attitudes studies which are related to the situation of the present study’s topic, Malaysian students’ language attitudes towards BI as well as its speakers. Since no study has been conducted on the present topic to date, this section examines some of the parallel cases found elsewhere and attempts to compile some referential information. The studies reviewed here are selected based on the following topics which include some of the important aspects of the present topic. These are: 1) language attitudes studies in the Malaysian context, 2) language attitudes studies on languages that are closely related and their speakers, especially focusing on the situation of Swedish and Danish and 3) language attitudes studies on a host country and immigrants, especially focusing on the presence of the Spanish language in the United States. Though these studies are not directly related to the present topic, the

findings share recent trends, general conclusions and how the studies have been done in contexts similar to the present study.

2.5.1 Language attitudes studies in the Malaysian context

When focusing on empirical language attitudes studies conducted in the context of Malaysia, some studies employing an indirect method have been done recently by, for example, Aladdin (2010), Ahmed, Abdullah, and Heng (2014), Puah and Ting (2015), and Coluzzi (2016). This section reviews these studies to showcase the recent trends of language attitudes studies and how they have been carried out in Malaysia.

Puah and Ting (2015)'s study investigated Malaysian Chinese speakers' attitudes towards some of their ethnic languages, Foochow, Hokkien, and Mandarin. Special focus was put on how gender, age and socio-economic status possibly affect participants' attitudes towards each target language. The participants were a total of 240 students, 120 for each variety, Foochow and Hokkien. They used the MGT as a method for this study. The following three points are some of their major findings: 1) the standard variety, Mandarin, received more positive evaluations than the other dialects, Foochow and Hokkien, 2) there was a tendency for the economic status to have larger impact on the rating than age and gender variables, and 3) the Hokkien participants showed more

favorable attitudes towards their ethnic language than the Foochow participants did due to the limited use of Foochow as compared to Hokkien. Regarding the lower ratings of the 'dialects,' there was a tendency for these languages to receive such evaluations particularly on status traits such as politeness, formality, intelligence, education level and social status. According to Puah and Ting (2015)'s explanation of this particular rating, it reflects the Chinese community's tendency to put great importance on education leading to a better job and income in the future. Thus, as the results of this study, it seems convincing that Mandarin should have more prestige or that upward mobility was rated more positively than 'dialects' that do not have as strong a status as Mandarin.

Coluzzi (2016) also conducted a MGT to investigate Malaysians' language attitudes towards BM, English and Chinese. The participants were a total of 50 students. The overall results did not show much difference in the rating of the three languages, but English received the highest score on the evaluation. Nonetheless, when the results were analyzed separately based on the answers provided by Malay and Chinese respondents, it was found that each ethnic group rated their ethnic language lower than the others, and English was rated the highest. Interestingly, Malay and Chinese participants showed the highest scores respectively on Chinese and BM. Coluzzi (2016) explained that the

results of Chinese participants may have reflected the ‘official’ and ‘hegemonic’ position that each language holds in Malaysia. It seems as if they are following public expectations. By following this result, he suggested that “matched guise testing, at least in South East Asia where state control tends to be stronger than in the West, may be measuring overt prestige more than covert prestige” (Coluzzi, 2016, p. 97). He continued by affirming that participants’ evaluations could be a reflection of the general perceptions of a language in the wider society. Thus, it is understood from here that if the respondents are under pressure or the setting is well-controlled by a public body, the result might reflect public expectations rather than personal feelings. On the other hand, as to the Malay participants’ results, Coluzzi (2016) explained the possibility that they did not feel so much pressure from such public expectations as BM is their own language and managed to show feelings which are relatively close to their instinct. It can also be interpreted that Chinese participants are more conscious or affected by the state’s language policy than Malay participants are.

Ahmed et al. (2014) conducted a type of indirect approach verbal guise test. Unlike the MGT, they did not employ the same bilingual stimulus speaker for the recording of samples but different speakers. They focused on varieties of English accents. They were Malay, Malaysian Chinese, Malaysian Indian, Arabic, American and British accents.

They investigated the attitudes of Malaysians towards those varieties of English. The overall result showed that non-native accented English such as Malaysian was rated more positively than native English varieties though the data did not show how each ethnic group evaluated each variety. They explained that the result was influenced by strong association, sympathy, loyalty and familiarity between the non-native participants and non-native accented English. Also Coluzzi's study (2016) found that English held the highest ratings, but it was recorded by a stimulus speaker who was not a native English speaker. Thus, when comparing the previous studies and this study by Ahmed et al. (2014), the data consistently suggest that Malaysian locals tend to hold generally a higher level of acceptance of the non-native or non-ethnic varieties they speak.

Aladdin (2010)'s study gives supporting evidence to the preference towards non-native varieties. Aladdin (2010) investigated non-Muslim Malaysian students' attitudes and their motivation towards learning Arabic by conducting a questionnaire. A part of the results showed that the participants showed better attitudes towards learning foreign languages, in particularly towards Arabic and its speakers as well.

Overall, these four studies can give some insights into language attitudes studies in the Malaysian context. A common tendency deduced from their findings is that

Malaysian students seem to evaluate the varieties that are foreign or not native to them more positively than their native or first language. It seems that Malaysian students have attitudes showing a high degree of acceptance and tolerance towards varieties that are foreign and not native to them. It is interesting to notice that even their ratings on non-native varieties were higher than their native varieties as suggested by Puah and Ting (2015) and Coluzzi (2016). This finding can also be interpreted as humble attitudes. This tendency of the ratings of languages or varieties also point to another important insight, which reminds us that language attitudes studies are not only examining the reaction to a language itself, but to the speakers as well as the society surrounding them. As for this point, the results of the reviewed studies showed that social norms particularly unique in Malaysia, such as pressure from the state, public image, and languages holding upward mobility such as English in general and Mandarin within the Chinese community, affected the result of the rating.

Such findings are useful and important to understand the recent trends and the general tendency of language attitudes studies conducted with Malaysian students in the Malaysian context. In addition, if this tendency is applicable to the present study's topic, Malaysian students may possibly show similar attitudes towards BI.

2.5.2 Language attitudes studies on similar languages and their speakers

So far, some language attitudes studies in the context of Malaysia have been reviewed. This section looks at a parallel situation of languages that shares similarities. Schüppert, Hilton, and Gooskens (2015) and Gooskens, Schüppert, and Hilton (2016)'s studies are useful to obtain referential information on how people exhibit language attitudes in the unique context of similar languages. In their research, they looked at Danish and Swedish people's language attitudes towards their respective native languages. Danish and Swedish are Scandinavian languages and share many features.

People in Nordic countries share many common historic events and cultural and political norms. Because of the common links and the fact that inter-Nordic collaboration is promoted by the Nordic Council and the Nordic Council of Ministers, Nordic countries have suggested using their Nordic languages among these countries rather than a lingua franca such as English (Gooskens et al., 2016). This promotion is secured by a language convention and citizens of these countries are allowed to use their native languages in written communications with authorities.

Moreover, even though there may be some difficulties in communication among people in the area, mutual communication is reported to be somewhat achievable and mutual intelligibility is there. For example, a Dane speaks in Danish to a Norwegian and

the Norwegian responds in Norwegian. Schüppert et al. (2015) say that “Danes, Norwegians, and Swedes especially are likely to use their native language when communicating with each other” (p.379). Thus, no matter which variety they use, communication among them is somewhat possible.

Furthermore, as a certain hierarchical relation can be seen between Malaysia and Indonesia (see also introduction), it seems as if the situation is similar when looking at general perceptions of Sweden. Gooskens et al. (2016) explain that Sweden is often referred to as the ‘big brother’ and they continue by affirming that:

This label points to the fact that Sweden has previously been more influential than the other Scandinavian countries. Sweden’s role in Scandinavia has been regarded as that of a stereotypical older brother: arrogant, annoying and somewhat boring, but also successful, influential, and economically stable. (p.168)

They suggest that such perceptions can be an influential factor to particular language attitudes. They exemplified the general perceptions of Danes and Swedes as follows:

“Danes to be more positive about Swedish than Swedes about Danish and for Danes to be less positive about their own language than Swedes” (p.168). Even though negative words such as ‘arrogant’, ‘annoying’ and ‘somewhat boring’, are put on Sweden, status-related words such as ‘successful’, ‘influential’ and ‘economically stable’ could be the result of some of the influential factors leading to positive evaluations and they

could be very effective in offsetting the negative descriptions. As mentioned in the study by Puah and Ting (2015), this example suggests that socio-economic status indeed significantly affect the ratings for language attitudes.

The notes above suggest a comparable situation with Denmark and Sweden on the one hand, and the relations of Malaysia and Indonesia on the other. The similarities between the two sets of languages above are found from the following facts: 1) both of them experienced language distancing (ausbau), 2) their speakers can communicate with each other, and 3) there is a hierarchical perception between the speakers of the languages. Such regional collaboration on language maintenance by a language council can also be seen between Malaysia and Indonesia, and communication can be observed in the situation where people from Malaysia, Indonesia, or Brunei speak to each other using a standard form of their native varieties. Based on the discussion above, the next section reviews how language attitudes studies of similar languages have been conducted.

Schüppert et al. (2015) attempted to find out if there is a relation between intelligibility and language attitudes for closely related languages, such as Danish and Swedish. They carried out a MGT and a word recognition test to Danish and Swedish children. In the MGT, they used texts taken from a book and then converted them into

recorded samples. The recordings were done by five speakers in six languages, the stimulus speaker reading in Danish and Swedish, and the distractors in Norwegian, Dutch, Frisian, and Indonesian. The participants, aged between seven and 16, evaluated these recording samples based on a 5-point semantic scale.

The result of the MGT indicated that the participants were apt to rate their native language more positively than their neighboring languages. However, when the ratings given by Danish and Swedish participants to neighboring languages were compared, it was found that Danish participants were more positive towards Swedish than Swedish participants were towards Danish. This result was especially notable in the traits of beauty, normality, and kindness. As for the relation between attitudes and intelligibility, they found that those who had positive attitudes showed a better score in word recognition and the opposite result was obtained when the results were negative. Since the correlation score was low, the authors reported that there was a weak causal relation between attitudes and intelligibility and concluded that the correlation between them was loosely linked in their study. However, when the data has analyzed focusing on age difference, their results suggested that as age as well as intelligibility got higher, attitudes became negative. They pointed out that the development of negative language attitudes occurs with the development of comprehensibility, which related highly to the

participants' personal experiences as well as their process of growth. Their explanation was that the development of such attitudes occurs with the establishment of their identity that tries to differentiate themselves from others.

Gooskens et al.'s (2016) was the follow-up study of the study above. By reflecting on the result of the 2015 study, they investigated whether there is an effect of imposed norms and social connotations, such as stereotypical images developed in a society, or inherent values such as sound characteristics that the language has as far as the evaluation of Swedish and Danish are concerned. In order to examine this, they conducted another MGT. This time the participants were German and Chinese native speakers, who as 'outsiders' were not as familiar as Swedish or Danish speakers with the languages tested, so that they could not judge based on imposed norms. German and Chinese speakers listened to the recorded samples of Swedish and Danish and rated them on a 5-point scale.

In the result, it showed that German and Chinese native speakers showed similar attitudes as Swedish and Danish speakers did in the previous study in 2015. It was Swedish which was rated more positively than Danish. In fact, this result was also supported by a part of a previous study by Gooskens (2007) which had asked the language attitudes of both Swedish and Danish participants towards Danish and

Swedish respectively. Gooskens et al.'s results (2016) suggest that even though the participants were not very familiar with the tested languages, they rated them based on inherent characteristics. They noted that "This investigation therefore provides clear evidence that inherent language characteristics can play a role in aesthetic evaluations" (p.179). Unlike the previous study in 2015, which shows that non-linguistic factors can affect ratings, the 2016 study added the highly possible effect of inherent features.

On top of this finding, they examined the sound characteristics of both languages. They explained that Danish is generally perceived as having more monotonous features, whereas Swedish has livelier and pleasing features. They explained that the following features can cause the difference in such characters, such as: "syllable structure (e.g. presence or absence of consonants clusters), rhythm (regular alternation of accented and unaccented syllables), pitch level, contour and variation, tempo, tonality or place of articulation (in the front or the back of the mouth)" (Gooskens et al. p.179). They collected some comments on Danish speakers from the German participants. For example, the following are some of the collected comments: "'ungewohnte Sprache' (unusual language), 'merkwürdige Silben' (strange syllables), 'einfach absurd' (simply absurd), 'klinkt wie ein betrunkenen Schwede' (sounds like a drunk Swede)" (Gooskens et al., 2016, p. 180). They pointed out that those impressions seemed to arise from the

sound characteristics of Danish. And they concluded that “the fact that Danish exhibits particularly many reduction phenomena and consonant vocalizations contribute to the negative impression of Danish” (p.180).

Both studies above are examples of language attitudes studies of similar languages. The results of these two studies can be summarized into three points as follows: 1) Swedish is generally perceived more positively than Danish, 2) it can be assumed that both imposed and inherent norms can affect the results and 3) the clear causal effects on particular attitudes and intelligibility is not shown clearly but there seems to be a strong association between personal experiences and attitudes.

These results can be useful to reflect on the case of Malaysia and Indonesia. An interesting finding from these results in terms of language attitudes studies particularly focusing on similar languages is that a minor difference found in the linguistic characteristics of those languages can affect ratings. Especially the point regarding the establishment of identity might be relevant, in the sense that speakers of a language try to differentiate themselves from others and this may result in negative attitudes.

When considering the linguistic characteristics of BM and BI, as reviewed in the introduction, the intonation of BI is perceived as monotonous by Malaysians (Omar 1992). If this is the case and since Danish is perceived as monotonous and evaluated

negatively, there seems to be a possibility that Indonesian might receive negative evaluations in terms of sound characteristics. Moreover, considering the fact that Swedish, whose country holds a more advanced status or public image as shown previously ('big brother', 'influential' or 'economically stable'), received more positive evaluations than other neighboring countries, might possibly suggest a similar case to BM, the language of a country that enjoys a similar social recognition as Sweden.

2.5.3 Language attitudes studies on a host country and its immigrants

So far, previous language attitudes studies have been reviewed in terms of current cases in Malaysia (i.e. Puah and Ting (2015), Ahmed et al. (2014), Aladdin (2010) and Coluzzi (2016)), and Danish and Swedish as a parallel case of similar languages (i.e. Gooskens et al. (2016); Schüppert et al. (2015)). This section reviews another related case, the relations between a host country and immigrants. A special focus is put on how language attitudes studies deal with the relations between a host country and its immigrants and what results can be deduced from it as a reference to the present study topic. As discussed in the introduction, the relation between Malaysia and Indonesia can be explained in the context where the host country, Malaysia, holds many immigrants from the neighboring country, Indonesia.

The studies reviewed here are found in the context of Spanish in the United States. Spanish is the second most spoken language in United States today. According to Achugar and Pessoa (2009), there are increasing numbers of Spanish-speaking job opportunities, especially in the fields of academia, journalism, politics and advertisement, all of which support the status of Spanish speaking communities. Nonetheless, Achugar and Pessoa (2009) point out the conflicting situation between an increasing number of Spanish speakers and a monolingual English policy in the United States. In fact, they introduced the general status of Spanish speakers and Spanish in the United States as “lower income wage earners and working-class members of society and its use has been relegated to private and less-valued domains” (p.199). Even though there are many Spanish speaking communities which are widely recognized in the United States, it seems as if there is also tension between them and English speaking communities. This situation is comparable to the one between Malaysia and Indonesia. In the introduction of the present study, it was explained that the host country, Malaysia, does not seem to have a very positive perception towards immigrants from Indonesia, especially towards blue collar workers.

There are a few language attitudes studies that have been carried out in the United States focusing on the presence of Spanish. For instance, De la Zerda Flores and Hopper

(1975) investigated Mexican Americans' language attitudes towards standard Mexican Spanish, standard English, accented English and Tex-Mex (Texas Spanish) by conducting a verbal guise test. Rangel, Loureiro-Rodríguez, and Moyna (2015) examined the attitudes of bilingual students of English and Spanish towards English, Mexican Spanish, and code-switching between the two languages by conducting a MGT. Achugar and Pessoa (2009) interviewed bilingual speakers of Spanish and English from the academic community and investigated their language attitudes towards bilingualism, Spanish speakers, and Spanish in an academic community. It must be noted that their focus was not purely on locals' language attitudes towards immigrants, but on people whose backgrounds are more or less found in immigrant communities, especially Spanish speakers. However, the results of these three studies indicate a tendency for the participants' ratings in the study to differ depending on their social status (De la Zerda Flores & Hopper, 1975). Moreover, non-standard varieties such as non-standard Spanish or code-switching were not very appreciated because of the association with the social stigma that those speakers are not very educated or intellectual (Achugar & Pessoa, 2009; Rangel et al., 2015).

On the other hand, unlike the three studies mentioned above, the studies by Newman, Hartman, and Taber (2012) and Hopkins, Tran, and Williamson (2014) are some of the

studies reflecting American locals' attitudes towards immigrants with respect to their language. Hopkins et al. (2014) investigated local Americans' attitudes to immigrants by conducting a survey. They made a few preliminary remarks that the presence of Spanish might be seen as a threat to locals' culture. They stressed that it can lead the locals to have difficulties of communication, anxiety from unintelligibility and suspiciousness. These are some of the suggested examples, but Hopkins et al. (2014) stated that they are highly possible causes of a failure to assimilate into American culture and to American national unity. In their survey, they asked the participants their frequency of exposure to Spanish and asked them to judge one page of bilingual text written in Spanish located under the English text to elicit their attitudes towards Spanish. Their major result suggested that the more participants expose themselves to Spanish, the more they have anti-immigration feelings, fear of crime and higher taxes. Based on the results of their findings, they concluded that a language can be a cue to induce negative attitudes and it can also be a cultural threat to locals.

Newman et al. (2012) also, like Hopkins et al. (2014), show that Spanish can be a cultural threat to locals and it can cause emotional disturbance. They focused on the effects of exposure to immigrants who are not very assimilated into American society in terms of a lack of English ability. They conducted the following three experiments. The

first study was based on the 2006 national survey on the topic of immigration. They elicited data showing frequency of contact with non-Hispanic Americans' immigrants and their opinions on immigration policies in United States. The second study was an experimental research where controlled and uncontrolled groups were respectively asked to study English websites and they were asked some questions related to those websites in either English or Spanish depending on the groups. After that, additional questions related to cultural threat were asked. The third study was conducted with undergraduate students who were assigned to two groups. The first group was asked to study some pages on a website in English first and guided to return to the main page. The second group was expected to return to the main page in Spanish.

Overall, the results from these three studies suggest the following points. The result of the first study generally suggests that the more non-Hispanic people have contacts with immigrants who have less English ability, the more they tend to feel a cultural threat and show support to restricted immigration policies. This result was supported by the second and third studies. In the latter they managed to elicit the participants' instant reactions when they suddenly encountered unexpected Spanish language. Both of them show the consistent result that the participants show a high degree of anti-immigration sentiment.

The studies above were not investigating language attitudes based on the results of leading methods in the field, such as the MGT. Nonetheless, both studies by Newman et al. (2012) and Hopkins et al. (2014) show identical results and important findings which can be summarized as follows: 1) Spanish can indeed be a cue to having a negative image induced from people's experience, 2) generally local Americans tend not to hold very positive attitudes towards Spanish, which is most likely associated with the language of immigrants and 3) there seems to be a strong association between a high frequency of contact with Spanish speaking people or Spanish and a high degree of negative attitudes towards them. If this case is applied to the relations between Malaysia and Indonesia, similar results might be found in the case of Malaysians' attitudes towards Indonesians or BI. However, unlike the suggestions by Newman et al. (2012) and Hopkins et al. (2014), which stated that unintelligibility is one of the causes for the cultural threat, it has been proven that communication between Malaysians and Indonesians is possible to a high degree.

CHAPTER 3

METHODOLOGY

This chapter presents the research methods and how they were designed for the present study. The chapter describes the background of the methods by providing detailed descriptions such as: research design, choice of methods, research instruments, participants, study setting, data collection, and data analysis. Regarding the research instruments, the MGT and the questionnaire are respectively presented.

3.1 Research design

As set out in chapter 1, the following are the objectives of the present study: 1) to identify Malaysian students' language attitudes towards Indonesian and 2) to examine Malaysian students' perceptions of Indonesians through their language. In order to investigate those objectives, a mixed method consisting of MGT and a questionnaire were employed. The MGT was designed as the primary instrument in the present study.

The questionnaire was designed to obtain additional data to corroborate the findings of the MGT. Thus, the obtained results from both methods were used to answer each research questions. Since this study focuses on a particular group of participants, in order not to overly exceed the research capability the present study is treated as a case

study.

3.2 Choice of method

The study employed a mixed method consisting of an indirect and a direct method.

The instruments were the MGT and the questionnaire respectively. The choice of this mixed method was made based on the considerations of the deficiencies of each method and the suitability for this study. As discussed in section 2.4, there are mainly three types of methods used in language attitudes studies; the societal treatment approach (see 2.4.2), the direct approach (see 2.4.2) and the indirect approach (see 2.4.3). These three approaches above have advantages and disadvantages in language attitudes studies. For example, the societal treatment approach was not selected in this study because it was deemed not suitable for the present study. The present study was designed to investigate the reactions of participants towards a specific language by trying to elicit their attitudes towards speakers of the language. The societal treatment approach does not easily elicit reactions towards a specific language of a specific population since it is based on observation. Moreover, this approach is rarely used in recent related studies. Thus, it was determined to not be appropriate for obtaining referential information.

On the other hand, the other two methods, the indirect method and the direct method, especially a matched or verbal guise test and a questionnaire, are often employed and

widely recognized in language attitudes studies. Thus, unlike the societal treatment approach, it was possible to refer to other resources to gain enough referential and necessary information related to the present study. For the direct method, one of the major instruments, a questionnaire, was selected. It was expected to elicit the participants' direct opinions better than the covert results found by other methods. However, as discussed in section 2.4.2, the purpose of the direct method tends to be too obvious to the participants, so it was expected that at least some of the answers they give might be different from what they really think. This is also described in other terms, such as 'social desirability biases' and 'acquaintance biases' (see 2.4.2). One of the reasons why the MGT was chosen as an instrument of the indirect method was based on the consideration above.

Unlike the direct method, the aim of the study is not too obvious to the participants with the indirect method. Moreover, the major strength of the MGT is that it can detect participants' reactions towards a specific language so that it is highly possible that they may reveal their impressions, stereotypical views, biases and covert feelings towards the language and its speakers. Even though some weaknesses in this method are suggested, such as appropriateness of the recording texts and the authenticity of the samples in non-native varieties uttered by a stimulus speaker, and alleged artificiality (see 2.4.3),

among the methods and the instruments often used in language attitudes studies, the combination of the questionnaire and the MGT was considered to be the best choice to compensate for such deficiencies in the present study. Most importantly, the combination of the two methods was believed to be effective enough in the present study, especially considering that part of the examination had to deal with issues that can be very sensitive for the participants. Thus, it was expected to be suitable for highlighting the contrasts found in the results of the methods and revealing overt and covert attitudes.

3.3 Matched guise test

3.3.1 Selection of speakers

As discussed in the procedures of the MGT in section 2.4.3, this test requires at least three speakers, i.e. two distractors and a bilingual speaker. Furthermore, speakers were selected who shared similarities in age, socioeconomic and ethnic backgrounds and other characteristics (see 2.4.3). The speakers are respectively named ‘distractor A’, ‘distractor B’, and ‘stimulus speaker’ here.

The details of the speakers are as in table 3.1. Distractor A was a 24 years old female postgraduate student from Malaysia and her native language is BM. Distractor B is a 25

years old female postgraduate student from Indonesia and her native language is BI. She is currently based in Malaysia during the duration of her studies. Aside from their native languages, they are also fluent in English.

One of the important criteria for the MGT was that the stimulus speaker's second language must sound like a native language, in other words, he/she must be bilingual in the two languages at a native level of proficiency. The stimulus speaker who cooperated for this study fulfilled the conditions above. The stimulus speaker was a 23 years old female undergraduate student from Indonesia and her native language is BI. Aside from BI, she can speak English fluently and BM at a native level of proficiency. The reason for her fluency in BM was that she has been in Malaysia for over 13 years and was educated in a school where the medium of instruction was mainly BM. Though her language use in her house is either mainly BI or English, she uses BM frequently on a daily basis.

Table 3.1: The details of the speakers

	Stimulus speaker	Distractor A	Distractor B
Nationality	Indonesian	Malaysian	Indonesian
Age	23 years old	24 years old	25 years old
Gender	female	female	female
Course of study	undergraduate	postgraduate	postgraduate
First/native language	BI	BM	BI
Other languages	BM and English	English	English

The validity of her recording in her non-native language, BM, was confirmed by randomly selected native BM speakers. They judged whether her recording sounded unusual. The results were that none of them noticed that it was actually spoken by a BI native speaker. Thus, she fulfilled the criteria to be the stimulus speaker for the present study. Therefore, all speakers cooperated with the present study fulfilled the criteria.

3.3.2 Selection of recording texts

Based on one of the methods used in the previous study by Coluzzi (2016), the recording texts were taken from the website Wikipedia. He described the reason for the selection of the texts as: “The idea was to have a passage of similar length, register and content without having to resort to translations, which may have made the text sound less natural” (p. 92). The contents of the texts were chosen to be as neutral as possible without any political, ethnic, economic, ideological or any other factors that could raise biased images or impressions of each language or its speaker. In order to avoid the concerns above, the contents were taken from an article providing a brief introduction to the basic demographics of Japan, such as information on its geography, population, origin of the name and so on (see appendix A).

The recordings were individually made by the three speakers. Ideally, it would have

been better if the recordings were taken in a recording studio. However, as this study did not investigate phonological features or any other small details of sound characteristics, the recordings were made using their smartphones. However, they were advised to record their voice in a quiet place and make it as smooth as possible. The recordings by the two distractors were done without any big errors, but the recording by the stimulus speaker in BI had to be taken twice. In fact, after checking the validity of the first recording with people who are familiar with both BM and BI, it was found that some parts of the stimulus speaker's recording in BI sounded somewhat very similar to her recording in BM. It was assumed that this was due to the influence of the order in which she recorded her speech. In fact, the first recording in BI was done right after the one in BM. Another important reason for this problem seemed to be her very frequent use of BM. The point was to obtain recording samples which sound like a native speaker of both languages. Therefore, her another recording in BI was made on another day. After the assessment of each recording, all recordings were confirmed and used for the present study.

3.3.3 Evaluation sheet, traits and rating scales

The MGT consisted mainly of two parts. The first part was where participants filled

out their demographics such as their age, gender, native or first language and so on (see appendix B).

The second part had a brief description of the MGT followed by the rating scales. On the rating scale, there were two adjective traits stretching between a 5-point likert scale. For example, '1' indicates very 'modern' and '5' indicates very 'old-fashioned.' The 5-point likert scale has been used by the recent studies reviewed in chapter 2 such as Ahmed et al. (2014), Gooskens et al. (2016) and Schüppert et al. (2015). The 10 evaluation traits used in this study were as in table 3.2:

Table 3.2: Evaluation traits

Modernity:	modern– old fashioned
Smartness:	smart – stupid
Normality:	normal – strange
Richness:	rich – poor
Diligence:	hardworking – lazy
Friendliness:	friendly – unfriendly
Honesty:	honest – dishonest
Attractiveness:	attractive – unattractive
Politeness:	polite – impolite
Beauty:	beautiful – ugly

These evaluation traits were selected from the MGT used in McKenzie (2010), Kircher (2015), Schüppert et al. (2015), Coluzzi (2016), Gooskens et al. (2016), and one of the

earliest language attitudes studies by Lambert et al. (1960). Traits were first reviewed and summarized from these studies (see table 3.3), and selected based on the relevance to the characteristics that have been deduced from previous studies (see chapter 2) and the background of the study (see chapter 1). In addition, as mentioned in 2.4.2, these evaluation traits are typically and traditionally classified into status and solidarity dimensions (see 2.4.3). Thus, the first five and latter five traits listed in table 3.2 were selected from each category to obtain the possible significant findings related to these categories.

Table 3.3: Examples of evaluation traits

(summarized based on previous studies by Coluzzi, (2016), Gooskens et al., (2016), Kircher, (2015), Lambert et al., (1960), McKenzie, (2010) and Schüppert et al., (2015))

	<u>Dynamism</u> : enthusiasm, ambition, normality, modernity
Status	<u>Superiority</u> : education, status of job, smartness, richness, intelligence
	<u>Work and officialdom</u> : confidence, diligence, efficiency, dependability
Solidarity	friendliness, humor, beauty, kindness, secureness, politeness, sociability, likeability, warmth, and attractiveness

3.4 Questionnaire

3.4.1 Questionnaire model

The primary resource used for designing the questionnaire was Gooskens (2007). Her study investigated the mutual intelligibility as well as contact and attitudes in relation to similar languages such as Danish, Swedish and Norwegian. She investigated

them based on her original materials and a set of results from a project titled 'Inter-Nordic communication in an era of increasing internationalization' (Delsing, 2005).

The main reason for the selection of this study was that the foci of the study were on similar languages and their speakers, which is very similar to the topic of this study. Although her main focus was on the intelligibility of Danish, Swedish and Norwegian, her study also paid attention to the participants' experiences and the environment surrounding them which are some of the important factors affecting language attitudes (see 2.3). As such, the study was found to be useful and adaptable enough to support the design of the present study's questionnaire.

Aside from the study by Gooskens (2007), other studies were also referred to. For example, to design items related to language ability, the study by Coetzee-Van Rooy (2016) was referred to. As to the items asking about impressions on language, Gooskens et al. (2016)'s study was referred to. In a part of their research, they asked participants to give some comments on language evaluation. They managed to elicit some impressions on a specific language from their participants. Based on the studies above, foundational items were built first and they were then elaborated to make other new related items.

3.4.2 Structure and details of the questionnaire

The questionnaire was designed to obtain the participants' opinions and ideas and to provide supporting evidence to the findings from the MGT. It consisted of 25 items which were divided into two parts, section A with the items about demographics, and section B with the items about the perceptions of Indonesian and its speakers. Section A asked about the basic demographics of the participants such as age, gender, name of the school, native or first language and so on (see appendix B). The items in section B and some of those in section A were classified into four categories as follows:

1. attitudes to Indonesian and Indonesia,
2. interaction with Indonesians,
3. knowledge of Indonesian, and
4. attitudes to Indonesian.

The items were basically put in the order of the classifications above in the answer sheet of the questionnaire. However, some items were relocated to a specific sequence in order not to distract the flow of the items and for participants to feel as easy and comfortable as possible to answer them.

3.4.2.1 Attitudes to Indonesia and Indonesians

The category of attitudes to Indonesian and Indonesians consists of item 10, 11 and 13. Item 10 and 13 were open ended questions and 11 had alternative answers. Item 10 asked “What is/are your favorite ASEAN country/countries?” In order for the participants to compare the neighboring familiar countries and narrow down the range of answers, the question was limited to ASEAN countries. It was hoped that this could help in finding the general preferences of a country.

Item 11, “have you ever visited Indonesia for holidays?”, had a role to deliver a smooth introduction to the questionnaire and to determine the general image the students had of Indonesia. By using the wording, ‘for holiday’, it was hoped their experience could be revealed and, at the same time, their willingness to visit there.

Item 13, “What five words do you think are the most suitable to describe Indonesian people in general?” was designed to obtain the participants’ general opinion of Indonesians in a more direct way.

3.4.2.2 Interaction with Indonesians

This section includes item 12 and 14 to 16. Item 12 and 16 were open ended questions and the rest were alternative questions. The purpose of the four items above

was mainly to know the environment surrounding the participants and to what extent the participants have interacted with Indonesians.

Item 12, “Where do you see Indonesian people most often around you?” was set to know the environment where Indonesians could be possibly seen. It was hoped this could provide data that would showcase how the participants see Indonesians. Through this question, it was hoped the participants’ most common impressions of Indonesians could be identified.

Item 14 was “How often do you interact with Indonesian people?” This item was hoped to gauge the participants’ frequency of interaction with Indonesians.

Item 15, “Based on your experience, how do you find communication with Indonesian people?” and item 16 “What language would you use if you had to communicate with Indonesian people?” asked about their communication strategy in hypothetical situations where the participants’ encounter Indonesians. Both items are also related to the intelligibility of BM and BI.

3.4.2.3 Knowledge of Indonesian

Item 18 to 22 and 25 asked about the participants’ knowledge of Indonesian. Item 18 to 21, respectively “Can you write in Indonesian (Bahasa Indonesia)?”, “Can you read

in Indonesian (Bahasa Indonesia)? “Can you speak Indonesian (Bahasa Indonesia)?” and “Can you understand Indonesian (Bahasa Indonesia)?”, were asked with multiple choices. They aimed to find out the participants’ general ability to comprehend and use BI.

Item 22, “Are there languages/dialects that you can understand but not speak?” was similar to item 10 in section A, demographics. As well as item 10, item 22 aimed to see if the participants put Indonesian in the list. By examining the results, it was hoped that not only the intelligibility of Indonesian could be determined, but also their comfortability or willingness to count Indonesian as one of the languages in their linguistic repertoire could be revealed.

Item 25, “Indonesian (Bahasa Indonesia) and Malay (Bahasa Malaysia) are the same language.” had alternatives choices (strongly agree, agree, unsure, disagree and strongly agree). It aimed to see the participants’ ideas on the similarity of these two languages. This item also aimed to show whether the participants’ recognition of the similarity between the two languages would match with their general ability to comprehend and use BI.

3.4.2.4 Attitudes to Indonesian

The last three items, item 17, 23, and 24, were set to find out the participants' general impressions of Indonesian. Similar to item 13, item 17 "What five words do you think are the most suitable to describe the Indonesian language (Bahasa Indonesia)?" asked the participants' opinion in a direct way.

Item 23, "Do you like the Indonesian language (Bahasa Indonesia)?" and item 24, "Do you think the Indonesian language (Bahasa Indonesia) sounds good?" directly asked about their affinity for BI. It was hoped that these would provide overt answers which may be used to corroborate the findings of the MGT.

3.5 Participants and study setting

The MGT and the questionnaire were administered to different groups. The questionnaire was designed to gather data via direct questions and with the research purpose being obvious to the participants.

On the other hand, the MGT was not supposed to make participants realize the test was trying to elicit their personal attitudes towards the target language variety. Thus, to avoid any influence of the questionnaire on the MGT or vice versa, they were conducted separately.

The participants of the present study were selected as university students. Wider insights could have provided, different findings and more rigorous data if the respondents had been more diverse and from different walks of life. However, in order to make this study consistent, stable, and achievable, this population was chosen as participants of the present study. In addition, the previous studies reviewed in chapter 2 also conducted their research among students. Thus, when analyzing the data, this population was more referential and comparable than the one in other types of research investigating other groups of people.

The MGT was conducted in five classrooms at a public university. It was carried out from 3rd of December 2018 to 5th of December 2018. The participants consisted of 50 local Malaysian undergraduate students majoring in a foreign language. Their age was between 19 to 24. The participants were obtained with the assistance of lecturers of the university.

Regarding the questionnaire, it was also conducted in five classrooms in the same public university as the MGT was. It was carried out from 4th of December 2018 to 6th of December 2018. The participants consisted of 50 Malaysian undergraduate students majoring in linguistics. Their age was between 20 to 24. The participants were obtained with the same procedure as when the MGT was conducted.

3.6 Methodological procedure/data collection

The following are the details of the process of the MGT. Firstly, as the researcher entered the classroom, the lecturer of the class briefly introduced the researcher. After that, the participants were only told that they would be evaluating the speakers by listening to the audio spoken in different languages. Secondly, evaluation sheets were distributed to the participants and they were told to briefly look through the sheets and fill in the questions on demographics. While they were filling it out, the instructions of the MGT were read out. They were asked to mark the given number that they thought were the most suitable. Lastly, once they confirmed they were ready to start the evaluation, the recording samples were played one by one. As all participants finished evaluating a speaker, and the recording sample had finished playing, we moved on to the next speaker. The recordings were played in this order: stimulus speaker (native Indonesian speaking in BM), distractor A (native Malay speaking in BM), stimulus speaker (native Indonesian speaking in BI), distractor B (native Indonesian speaker in BI). It took about 15 to 20 minutes to complete the test per class.

The questionnaire was conducted in the classroom. After the aim of the study was described, the questionnaires were distributed to the participants and they were told to fill them out by themselves. They were also told that they could ask the researcher

questions about the items in the questionnaire if they had any.

It would have been better if all participants took part in the MGT and reply to the questionnaire in the same environment all at once, but that was not possible because of the availability of the participants and facilities. Thus, aside from the facilities and equipment that the researcher was not able to choose or control, the researcher was conscious to proceed in the same way in each classroom. This was to minimize the potential environmental effect on the results throughout the data collection procedure in different classrooms.

3.7 Data analysis

When the collected data were analyzed, a SPSS software was used. Items with multiple choices were first coded with numbers based on them. After that, they were run through the SPSS software to obtain statistics. For example, item 14 had the choices of 'Always', 'Often', 'Sometimes', 'Seldom', and 'Never.' They were respectively coded with numbers from '5' to '1' and the results were calculated accordingly.

As to item 15, it asked the reasons for the answer given. Even though it is a subjective categorization, the reasons were coded with labels such as 'same language', 'almost the same language', 'understandable', 'different', 'Indonesian's language skill'

and 'Malaysians' language skill'. The labels of 'Indonesians' language skill' or 'Malaysians' language skill' summarized the answers provided by the participants on their comprehension skills for example, "Malaysians can understand Indonesian" or vice versa. Depending on which subjects were used, the items were separated accordingly. Later, they were newly coded with numbers to generate statistical data. Similarly to item 15, item 12 had an open-ended question. Thus, the same procedure was followed for the coding.

Items 13 and 17 were supposed to obtain five words as answers. All participants gave their answers to the item, but many participants did not fill out the answers completely. Therefore, first, the total numbers of listed words was calculated. Next, similarly to item 15, each item was coded based on subjective criteria into three categories, 'general-positive', 'general - negative' and 'uncertain.' Finally, the coded data were calculated to elicit the numbers and percentages. Whenever there were interesting findings during the examination of the data, these were also coded and compared with the whole data.

Regarding the score of the MGT, the point on the scale was re-coded from a set of '1 to 5' to '5 to 1' to make the data easier to read. On the evaluation sheet, it was, for example, 1 = very modern and 5 = very old fashioned but on the re-coded version, it

became 5 = very modern and 1 = very old fashioned (see also 3.3.3). Later on, the re-coded data were run through the SPSS software and the mean value and standard deviation were calculated.

On the MGT, the data were analyzed from two perspectives. The first one was the overall analysis according to which language the participants reacted to. The second one was the analysis according to participants' first or native languages. The second one was not in the original plan, but as a result of several attempts of analysis from different angles, it showed interesting data. Thus, it was decided that the data examined based on the participants' first or native languages should be included in the analysis.

The data of the MGT could have been analyzed by status and solidarity dimensions (see 3.3.3). However, such categorizations were not used because they did not provide significant indications.

CHAPTER 4

RESULTS

This chapter presents the results of the present study. It first presents the results of the MGT. It contains the data of the demographics, the overall results and the results by first or native language. Secondly, the results of the questionnaire are presented. It follows the categories presented in chapter 3, which are attitudes to Indonesia and Indonesians, interactions with Indonesians, knowledge of BI and attitudes to BI.

4.1 Matched guise test

This section presents the results of the MGT with the following sections:

1. the demographics,
2. the overall results
3. the results by first or native language.

The participants' answers were analyzed as a whole to obtain the overall results and for the results by first or native language, the participants were coded according to their choice of first or native language such as 'Malay participant' for those whose first or native language was BM and 'Chinese participant' for those who chose Chinese varieties. The following sections will only report the participants' evaluations of the

recordings of the stimulus speaker and will exclude the responses towards the distractors. The reason is that the data taken from the other two speakers, distractor A and B, were not subjects of the study. They were employed only for the purpose of not letting the participants identify that the two guises of the stimulus speaker were actually by the same person.

The examination by the first or native language, was not in the original plan since the subjects of the present study are Malaysian students in general. However, an examination by the first or native language was employed because it suggested influential data for the present study.

4.1.1 Demographics

The demographics of the participants are presented here. The participants in the MGT were all Malaysian undergraduate students of a public university. Their age was between 19 to 24. Out of 50 participants, five students were male and the other 45 students were female. 39 participants answered that their native or first language was BM. 11 participants answered Chinese varieties. The Chinese varieties include Mandarin, Hakka, and Foo Chow. Their second language was English = 43, Malay = 2, English and Malay = 2, Italian = 2, Chinese = 1.

4.1.2 Overall result of matched guise test

Table 4.1 shows the overall result of the MGT. It shows the evaluations of all the participants who reacted to the recording samples in BM and BI by the stimulus speaker.

The term 'BM' and 'BI' in table 4.1 respectively show which language participants reacted to. The numbers in the table are the mean values.

Table 4.1: Overall results of the matched guise test

Traits	BM	BI	Difference
Modernity	2.58	3.20	0.62
Friendliness	2.50	3.38	0.88
Smartness	3.50	3.72	0.22
Honesty	3.66	3.58	0.08
Normality	3.34	3.58	0.24
Attractiveness	2.32	3.34	1.02
Richness	2.78	3.14	0.36
Politeness	3.68	3.84	0.16
Diligence	3.26	3.64	0.38
Beauty	2.82	3.52	0.70
Total	3.04	3.49	0.45

In table 4.1, the mean value in total suggests that BI holds a higher score (3.49) than BM (3.04). Some traits indicate insignificant differences between BM and BI, such as 'smartness', 'normality' and 'politeness.' The difference on 'honesty' was only 0.08 points. However, the positive evaluation on the guise in BI, and therefore to BI was

clearly indicated by the fact that nine out of 10 traits were evaluated more positively. Moreover, the middle score on the evaluation sheet was '3' but no traits were below '3' on the results on BI. The most positively rated traits were 'politeness' for both BM and BI. On the other hand, the most negatively rated traits were 'attractiveness' for BM and 'richness' for BI. Between the score of BM and BI, even though the differences of the mean values are little, BI holds a lower score on the traits of 'honesty' than BM. It was the only trait negatively rated on BI. The trait of 'attractiveness' held the biggest difference between the guises and therefore the two languages.

4.1.3 Results by first or native language

Table 4.2 shows the results of the MGT by first or native language. The number of Malay and Chinese participants were 39 and 11 respectively. Though the data has been examined by first or native language, BI still indicates more positive scores than BM for both BM and Chinese speakers. Different results were elicited from this categorization, especially for the ratings on BM. While Malay participants rated BM positively only on the trait of 'honesty', Chinese participants rated it positively on 'normality' as well.

Table 4.2: Results by first or native language

L1 = first or native language

Traits	BM	BI	Difference between BM and BI
	L1: Malay/Chinese	L1: Malay/Chinese	L1: Malay/Chinese
Modernity	2.51 / 2.81	3.28 / 2.91	0.77 / 0.10
Friendliness	2.49 / 2.55	3.49 / 3.00	1.00 / 0.45
Smartness	3.54 / 3.36	3.82 / 3.36	0.28 / 0.00
Honesty	3.64 / 3.73	3.62 / 3.45	0.20 / 0.28
Normality	3.18 / 3.91	3.62 / 3.45	0.44 / 0.46
Attractiveness	2.41 / 2.00	3.46 / 2.91	1.05 / 0.91
Richness	2.81 / 2.64	3.13 / 3.18	0.32 / 0.54
Politeness	3.69 / 3.64	3.85 / 3.82	0.16 / 0.18
Diligence	3.26 / 3.27	3.67 / 3.55	0.41 / 0.28
Beauty	2.85 / 2.73	3.67 / 3.00	0.82 / 0.27
Total	3.03 / 3.06	3.56 / 3.26	0.53 / 0.20

When focusing only on the evaluation of the Malay participants, it was found that ‘politeness’ was evaluated most positively for both guises, and therefore both languages. ‘Attractiveness’ for BM and ‘richness’ for BI were evaluated most negatively. There were traits that did not show so much difference between the two languages such as honesty and politeness.

Next, the evaluations of the Chinese participants are reported. The most positively rated traits were ‘honesty’ for BM and ‘politeness’ for BI. ‘Attractiveness’ was the most negatively rated trait for BM and modernity and attractiveness were the most negatively evaluated traits for BI. As for the traits of ‘smartness’, they did not make any difference

between the two languages. Similarly, the traits of 'modernity' and 'politeness' held a very small difference between the two languages.

When the overall results and by first or native language are compared, Malay participants' results were consistent even though the data was separately summarized by first or native language. It mirrored the overall results. Whereas, the evaluations made by the Chinese are more varied. The difference was found on the following three traits: 'honesty,' 'modernity,' 'normality' and 'attractiveness.'

4.2 Questionnaire

4.2.1 Demographics

The demographics of the participants in the questionnaire are presented here. The participants of the questionnaire were all Malaysian undergraduate students of a public university. Their age was between 20 to 24. Out of 50 participants in total, 14 students were male and the other 36 students were female. 35 participants answered that their native or first language was BM. 12 participants answered Chinese varieties. The Chinese varieties included Mandarin, Hokkien and Foo Chow. Two students reported English as their first language and one student had Tamil as his/her mother tongue. The answers of the participants about their second language were English = 44 speakers,

Chinese = 3 speakers, Malay speakers = 3. Aside from these languages they also reported the other languages that they can use at a conversational level (item 9, see appendix E). The other languages in their linguistic repertoire as reported by the participants included: English, BM, Malay varieties (Negeri Sembilan, Kelantan, Kedah, Sarawak, Perak and Pahang Dialects), Chinese (Mandarin), Chinese varieties (Hokkien, Cantonese, Tew Chew and Foo Chow dialects), Arabic, Spanish, Italian, German, Korean, Japanese and Thai. Only three participants included BI.

4.2.2 Attitudes to Indonesia and Indonesians

This section presents the results of items 10, 11 and 13. They are related to the participants' attitudes to Indonesians and Indonesia. To answer the question "What is/are your favorite ASEAN country/countries?" (item 10), some of the participants included the name of countries which are not ASEAN countries. The results showed that the preference for Indonesian was not very high. Indonesia was chosen only three times. The most often listed country was Thailand and the second was Malaysia.

Regarding item 11, "Have you ever visited Indonesia for holidays?", the result showed that 19 participants (38.0%) answered 'Yes' but 31 participants (62.0%) answered 'No.' It shows that most participants do not have much have experience in

Indonesia and have only interacted with Indonesians in Malaysia.

For item 13, “What five words do you think are the most suitable to describe Indonesian people in general?”, the total of the listed words were 242. The results were 110 words (45.5%) with ‘general-positive’ meanings, 52 words (21.5%) with ‘general-negative’ meanings and 80 words (33.0%) with ‘uncertain’ meanings. Frequently listed words with general-positive meanings were ‘friendly’, ‘kind’, ‘nice’, ‘good’, ‘helpful’, ‘polite’, ‘pretty’ and ‘beautiful.’ As to frequent general-negative words, they were ‘loud’, ‘talkative’, ‘poor’, ‘small/short’. Aside from these, some strong words were also listed, such as ‘arrogant’, ‘outrageous’, ‘rude’, ‘messy’ and ‘dirty.’ Moreover, work related words such as ‘worker’, ‘working’, ‘busy’ and ‘hardworking’ were also frequently listed. They were listed 24 times (9.9%) in total out of the 242 words. It is noticed that in general the participants have positive impressions of Indonesians that are often related to work.

4.2.3 Interactions with Indonesians

This section presents the results of items 12, and 14 to 16, which were all related to the participants’ interaction with Indonesians and Indonesian.

The answers for item 12, “Where do you see Indonesian people most often around

you?” were as in table 4.3:

Table 4.3: Participants’ answers to item 12,
“Where do you see Indonesian people most often around you?”

	N	%
Café/Restaurant	15	30.0
University	10	20.0
Construction place	8	16.0
Public area	6	12.0
Maid	4	8.0
Mall	3	6.0
Church	1	2.0
not recognizable	3	6.0
Total	50	100

Aside from those answers, 3 participants (6.0%) indicated ‘not recognizable.’ In line with the finding in item 13, many work related places were listed. Many of them were related to the unskilled jobs.

The results for item 14, “How often do you interact with Indonesian people?”, suggested that the participants have at least some chances to somehow interact with Indonesians because none of the participants answered ‘never.’ However, the frequency of it was not very high. The items of ‘always’ and ‘often’ appeared at 6.0% and 16.0% respectively. Accordingly, the items of ‘sometimes’ and ‘seldom’ held higher scores, at 38.0% and 40.0% respectively.

As for item 15, “Based on your experience, how do you find communication with Indonesian people?”, overall the participants’ experience of communication with Indonesians was found to be easy. The data show that 21 (42.0%) of the participants answered ‘easy’ whilst 20 (40.0%) = so-so, 7 (14.0%) = difficult and 2 (4.0 %) = very difficult. Since only 9 participants tilted ‘difficult’ and ‘very difficult,’ these results indicate that participants do not have so much difficulty in communication with Indonesians.

Item 15 also asked the reasons for their remarks. Their answers were summarized into six items. These are as follows, with numbers and percentages: understandable = 21 (16.0%), almost the same language = 8 (12.0%), Indonesian’s language skills = 6 (12.0%), same language = 5 (10.0%), different = 3 (6.0%) and Malaysians’ language skills = 1 (2.0%). It is noticed from here that the participants are largely cognizant of the similarity of the two languages. Participants have a high recognition of the similarity of the two languages.

Item 16 “What language would you use if you had to communicate with Indonesian people?” received six types of answers as in table 4.4.

Table 4.4: Choice of language to communicate with Indonesians

	N	%
Malay	21	42.0
English	6	12.0
Indonesian	3	6.0
Malay, English, and Indonesian	8	16.0
Malay and English	7	14.0
Malay and Indonesian	5	10.0
Total	50	100

When focusing on the numbers of respondents choosing ‘Malay’ and ‘Indonesian’, the answers were 41 and 16 respectively. This suggests that they believe that Indonesians can understand BM. At the same time, they admit the similarity of the two languages. In contrast, English was listed many times, i.e. 21 times in total.

4.2.4 Knowledge of Indonesian

Items 18 to 21 respectively asked the participants’ writing, reading, speaking and listening skills. Table 4.5, shows that in general, the participants indicate a high language ability of BI, especially in their passive skills such as reading and listening. At least 40 participants checked ‘so-so’ for each item. Even though the score on the writing skill shows the lowest score among them, the generally high score on passive skills suggest that they can understand BI relatively well.

Table 4.5: Self-reported language ability in BI

N = total number of score, M = mean value

Item	M	Yes N (%)	So-so N (%)	No N (%)
Can you write in Indonesian (Bahasa Indonesia)?	1.9	10 (30.0)	25 (50.0)	10 (30.0)
Can you read in Indonesian (Bahasa Indonesia)?	2.52	28 (56.0)	20 (40.0)	2 (4.0)
Can you speak Indonesian (Bahasa Indonesia)?	2.02	11 (22.0)	29 (58.0)	10 (20.0)
Can you understand Indonesian (Bahasa Indonesia)?	2.28	19 (38.0)	26 (52.0)	5 (10.0)

For item 22, “Are there languages/dialects that you can understand but not speak?”, the participants listed the following languages: Chinese varieties, Javanese, Malay varieties, Korean, Japanese, Arabic, Japanese, Italian, and Portuguese. However, none of them answered ‘Indonesian.’

Item 25, “Indonesian (Bahasa Indonesia) and Malay (Bahasa Malaysia) are the same language”, shows that a total 50.0% of the participants agreed on the statement (strongly agree = 8.0% and agree = 42.0%). The percentage of agreement is higher than of disagreement, disagree = 30.0% and strongly disagree = 4.0% (total 34.0%). It means that half of the participants think that they are the same language.

4.2.5 Attitudes to Indonesian

Items 17, 23, and 24, which are related to attitudes to BI, are presented here.

Similarly to item 13 asking about participants' attitudes towards Indonesian people, item 17, "What five words do you think are the most suitable to describe the Indonesian language (Bahasa Indonesia)?", provides their attitudes towards BI. A total of 225 words were listed. The results were 70 words (31.3 %) with 'general-positive' meanings, 30 words (13.1%) with 'general-negative' meanings, and 125 words (55.6%) with 'uncertain' meanings. There were many listed words which described the intelligibility of BI. They were, for example, 'easy to understand', 'easy to learn', 'understandable', 'similar to Malay' and 'same as Malay.'

Items 23 and 24 asked direct impressions towards Indonesian. Item 23 asked "Do you like the Indonesian language (Bahasa Indonesia)?" and the results were as follows: yes = 20 (40.0%), so-so = 26 (52.0%) and no = 4 (8.0%). Those results exactly mirrored the results of item 24, "Do you think the Indonesian language (Bahasa Indonesia) sounds good?" Thus, both results showed positive impressions about BI.

4.3 Summary of the results

The results of the MGT and the questionnaire are summarized into the following key points: 1) the participants showed generally positive language attitudes to BI 2) the high intelligibility on BI was recognized, 3) BI was not willingly chosen to be in their

language repertoire, 4) the participants had not had much interaction with Indonesians, and 5) there was a strong association between BI and its speakers and images relating to work.

University of Malaya

CHAPTER 5

DISCUSSION

This chapter presents the major findings of the study in relation to the related previous studies, limitations of the study and recommendations for future studies.

5.1 Main findings

As shown in the introduction, this study aimed to discover Malaysian students' language attitudes towards BI as well as Indonesians. It especially attempted to reveal their covert attitudes towards the subjects from the perspectives of a language attitudes study. By referring to the background of the study, the bilateral relations between Malaysia and Indonesia, and previous empirical studies on language attitudes, the following two research questions were set accordingly:

RQ1. What are the Malaysian students' attitudes towards BI?

RQ2. What are the Malaysian students' perceptions towards Indonesians?

In order to answer the research questions above, the present study examined the following points: the background information on the topic, the previous studies, and the results from the MGT and the questionnaire. The present study came up with the following two major findings:

1) Malaysian students seem to have generally positive language attitudes to BI

and

2) there seems to be inconsistency between Malaysian students' thoughts and behavior found in their generalized positive attitudes towards the language and negative attitudes towards Indonesians.

These two points were respectively deduced from the results of the MGT and the contrast between the results of the MGT and the questionnaire.

The following sections, 5.2 and 5.3, describe how and why these major findings were defined as above and how they can provide answers to the research questions of the present study. The explanations of the two points are presented and discussed in detail with reference to the previous chapters.

5.2 Language attitudes towards Indonesian

The results of the MGT and some items of the questionnaire found that generally speaking Malaysian students seem to have positive language attitudes towards BI. In the MGT, the overall results showed that 9 out of 10 traits held higher scores on BI than they did on BM. This generalized data from the MGT means that they judged BI (and indirectly Indonesians) through the evaluation of its speakers without realizing it, which

is the distinctive characteristic of an MGT. This result was also supported by items in the questionnaire. Item 17 showed that positive words were frequently used to describe BI, and items 23 and 24 showed the participants' high preference for BI.

Some relevant findings had been provided by the previous language attitudes studies in the Malaysian context. As mentioned in 2.5.1, based on the studies by Aladdin (2010), Ahmed et al. (2014), Puah and Ting (2015), and Coluzzi (2016), the overall analysis of those studies found a tendency for Malaysian students to evaluate more positively a foreign language or variety which is not native to them. It seems as if Malaysian students have a large degree of acceptance of those varieties. In addition, the studies above, which used the indirect method, a verbal guise or a MGT, did not show that one variety was clearly biased towards a positive or negative evaluation. However, the present study shows that 9 out of 10 traits of BI were evaluated positively, which was one of the distinctive and notable result of the present study. Thus, the big difference in the evaluation of the two languages proves to have a significant impact on this study.

Moreover, when considering what language receives positive evaluations and why, some of the previous studies above showed that positively rated varieties tended to imply upward mobility in terms of socioeconomic status, for example, Mandarin and English in Malaysian society. The present study obtained similar results to the studies

described in 2.5.1 as for the tendency of Malaysian students to evaluate more positively foreign languages or varieties which are not native to them. On the other hand, it was found that the positively rated variety was BI, which does not seem to hold such prestige in the Malaysian context. Even though chapter 2 revealed the fact that there is a social stigma attached to Indonesians in Malaysia and hierarchical relations between Indonesia and Malaysia (see 2.1.5), the results of the MGT were not significantly affected by the social norms.

This finding seems to indicate that the participants in the present study do not see a strong link between the image of BI and the public perceptions of Indonesia or its speakers. This result was unexpected because it is generally acknowledged, as mentioned in 2.2, that language reflects the attitudes (inherent and preconceptions) of speakers and their speech community (Edwards, 1999). Some of the previous studies in chapter 2 have shown that people's attitudes to the language and its speakers are consistent, i.e. Spanish can receive negative evaluations in the US because of social stigmas, such as illegal immigrant issues, attached to Spanish speakers (Hopkins et al., 2014; Newman et al., 2012). The opposite case would be, for instance, people's attitudes towards native English and native English speakers or their countries, such as Australia, Canada, New Zealand or the UK, which often and generally enjoy a prestigious image.

Coluzzi (2016)'s study found that Malaysian students gave high ratings to English in MGT, which can come from the prestigious status of English in Malaysia such as its use in high domains, by educated people, and offering economic opportunities. However, the participants in the present study did not seem to suggest this tendency.

Considering that the participants of the present study were not so aware of the social stigma itself or they did not find a strong link between BI and the social stigma, there seem to be other elements providing the participants with the favorable attitudes to BI. One of the possible reasons for this very positive evaluation of BI might be attributed to the fact that BM and BI came from a shared traditional language. As mentioned in chapter one, BM and BI are nowadays different languages, however, they share the same roots. They are even described as sister languages. Thus, it is assumable that the participants found a certain degree of affection for BI, which resulted in providing the higher ratings to BI, or hindered the participants from providing lower ratings to BI.

The ratings of 'modernity' in MGT highlight this interpretation and provide a picture of to what extent participants notice old and new images of BM/BI. In fact, Chinese participants' ratings on 'modernity' showed very little difference between BM and BI as opposed to the large difference made by Malay participants. The Malay participants, in fact, were more able to distinguish BM and BI in terms of the image of modernity or

tradition. In other words, Malay participants were likely to be more conscious of the divergence of BM/BI in history. Even though the Chinese participants have BM as their second language, it is more reasonable to think that the notion of such difference and the level of affection to the sister language, BI, is much stronger for the Malay participants, whose first or native language is BM.

Another possible reason for the positive rating of BI can be found in the participants' age. Considering that the participants are from the young generation, aged between 19 to 24, they might have been more influenced by inspiring and entertaining cultural products, such as Indonesian music, cinema or TV shows, rather than the heavy social topics which are mostly politically-related issues and tend to bring an image of social stigma. In fact, the traits of 'attractiveness' and 'friendliness' or 'beauty' (which are related to the solidarity dimension) on BI were especially positively evaluated in the overall results of MGT. These traits can indicate the participants' interest in the cultural products of Indonesia. However, in fact, the Chinese participants' score on these traits was very low. As opposed to the assumptions that participants might have had positive images from cultural contents in Indonesian, the Chinese participants might not enjoy these contents as much as Malay participants do because of their lower skills in BI and their weaker identification with the language as compared to native BM speakers.

Overall, it has become clear that even though there are many concerns that can influence the participants to give negative evaluations to BI because of social stigma, BI was very positively evaluated. The possible reasons for this positive rating have been found in the following considerations: 1) a tendency for Malaysian students in general to have a large degree of acceptance of non-native varieties, 2) the participants' affection for BI which is likely to come from the common roots between BM and BI and 3) the participants' lower connection with the social stigma but more with the cultural contents of BI. Therefore, according to these results, findings and examinations, Malaysian students' language attitudes towards BI were concluded to be generally positive in the context of the present study. This was determined to be a significant outcome of the present study, which has led to the answer to RQ1, "What are the Malaysian students' language attitudes towards Indonesian?"

5.3 Attitudes towards Indonesians

When the results of the MGT and the questionnaire were analyzed focusing more on the attitudes towards Indonesians, some parts of the findings do not match fully with the conclusions in the previous section. In fact, they can be in contradiction with the

participants' generally positive attitudes towards BI found in the previous section, as some negative aspects in their attitudes were found. This point is highlighted especially by the contrast between positive and negative findings. Consequently, the overall examination of this point can be summarized in this way: Malaysian students seem to show inconsistency between their thoughts and their behavior found in their generalized positive and negative attitudes towards Indonesians.

In addition to the positive points on BI mentioned in the previous section, such as its general likability, the questionnaire revealed other results that can be considered as positive factors attached to BI and its speakers. They were found in the high language ability and intelligibility of BI. This has been shown by the results indicating good listening and reading skills in BI, less difficulty in communicating with Indonesians and high recognition of the similarity between BM and BI (see 4.2). There do not seem to be many issues that could lead to a negative relationship between the speakers of the two languages.

However, there are also findings which can be considered as negative factors. When the results of the MGT were examined, focusing on the negatively rated traits, it was found that some of the results indicated social stigma as opposed to the generally positive evaluation of BI. There were negatively rated traits, such as 'honesty' and

'richness', on BI speakers in the MGT. 'Honesty' was the only trait on BI that was more negatively evaluated than BM. 'Richness' was the least positive trait within the evaluations of BI. These results seem to reflect the negative side of the presence of Indonesians in Malaysia. As mentioned in 1.3.1, it was found that there are many cases that link Indonesians to poor working conditions and illegal immigration in Malaysia. Falsification of work permits and related documents or the poor conditions of the Indonesian workers respectively are enough to create impressions producing low rates for 'honest' and 'rich' images. The point on the lower evaluation of 'richness' was supported by the results of the questionnaire. The questionnaire found that on item 12, many students answered that they generally see Indonesians in the domain of blue collar jobs. Also, they listed some words, such as poor, 'worker', 'working', 'busy' and 'hardworking' which seem to describe the image of Indonesians as carrying out menial jobs in Malaysia. Though it is still uncertain to what extent the participants know about the social stigma attached to Indonesians in Malaysia or if they really imagine Indonesians particularly living in Malaysia, such interpretation may be made based on the data and previous literature. Therefore, the negative ratings of BI on the 'honesty' and 'richness' traits can be assumed to represent the association of such social stigma with the participants' perceptions of BI as well as Indonesians.

When participants were asked about their language repertoire in the questionnaire, only a few students included BI in it. This exclusion is assumed to be due to several reasons and one of them can be that the recognition of the high similarity might have acted subconsciously against the differentiation of the two languages which resulted in the exclusion of BI. However, not including BI in their language repertoire seems to contradict the high intelligibility of BI. This can be seen as one of the indications showing unwillingness to include BI in the participants' language repertoire. As for the question about the choice of a communication language between Indonesians and the participants, English was listed many times. This indicates that English is one of the options for a mutual communication tool aside from BM or BI (see item 16). Other negativities were also found in the lack of interest in Indonesia and the few travel experiences to the country. Moreover, it was found that interactions between the participants and Indonesians were not frequent. The majority of the participants answered that they often see Indonesians as blue collar workers. This was also supported by the frequency of listed words related to jobs in item 17.

By contrasting the features of positive and negative factors above, it was found that each of them seems to present some patterns. The positive factors tend to relate more to the participants' ideas, thoughts and beliefs, i.e. more idealistic, which were found from

the self-reported or self-evaluated answers. They are mainly what the respondents think about the items being asked, such as the very high evaluation of BI in the MGT through its speakers, the high intelligibility of BI and less difficulty in communication. For example, the questions asked related to these were: items 15, 16, 18 to 21 and 23 to 25 (see appendix E). On the other hand, negative factors were found from answers which were factual, such as actual performance, and experiences such as their personal experiences of interaction, travel and language repertoire. The related items were 9, 11, 12, 14, and 22 (see appendix E). When the results were examined, some interpretations were made on how and why the participants have shown this inconsistency as in the two different attitudes: 1) positive attitudes related to ideas or thoughts and 2) negative attitudes related to behaviors or experiences.

The first interpretation of this finding comes from the scope of the MGT and questionnaire. The MGT essentially attempts to find out participants covert attitudes. On the other hand, the questionnaire aims to find out the participants more direct opinions. Although some items in the questionnaire were used to detect participants' covert attitudes and it was an original idea to compare the results of the two methods, the results of the MGT and the questionnaire respectively brought the different findings which provided important elements to shed light on the inconsistency of the participants'

attitudes.

The second interpretation of this finding may come from the unique features of Malaysian society or countries in South-East Asia. As mentioned by Coluzzi (2016), social pressure, especially on language attitudes studies in South-East Asia, leads to results that reflect the expected public image. On top of it, even though things seem to have improved since last general elections, it was found in 1.3.1 that there are heavy controls and regulations on the expression of ideas in the mass media in Malaysia. The findings of the present study reflect these two points. The positive factors, related more to ideas and thoughts, seem to present an idealized 'role model' to represent good nationals rather than to express people's personal feelings honestly and directly. This is likely linked to the strong pressure from public expectations. On the other hand, when it comes to negative factors, related more to people's actual performances, actions, and experiences, the opposite is true. It seems harder for them to change their actual experiences than when they answered the items based simply on their independent ideas and thoughts.

Interestingly, this inconsistency has provided the insight that the participants seem to try to differentiate between BM from BI. In the contexts of ausbau languages, or languages similar to some extent, the similarity of the languages can function as a

reminder to the speakers to intentionally distinguish the two languages. As mentioned in 1.2.5 and elsewhere, BM and BI are considered to be ausbau languages. One of the features of ausbau languages is that they are deliberately reshaped or remodeled and given a different name to differentiate one from the other. In addition, as mentioned in chapter 2, Schüppert et al.'s language attitudes study (2015) on the similar languages of Danish and Swedish found that as Danish and Swedish speakers' age and level of intelligibility of their neighboring language (Swedish speakers' intelligibility of Danish and vice versa) got higher, their attitudes became slightly negative. They assumed that the cause of the development of such attitudes is the establishment of an identity that tries to differentiate between 'us' and 'others.'

As the present study found inconsistency between the participants' attitudes, the findings on the participants' positive attitudes reflecting their ideas and thoughts seem to indicate an idealistic view, as if they acknowledge that the speakers of BM and BI are supposed to have a good relationship due to the fact that they live in neighboring countries and mutual communication between them is possible in addition, there is the fact that Indonesia produces high quality cultural material, such as films and music. However, as some results showed negative attitudes reflecting participants' behavior and experiences, part of the participants' attitudes seems to indicate that they take a

distance from Indonesians. Particularly, the contradiction between the participants' exclusion of BI from their language repertoire and the high intelligibility of BI highlights this finding. This might be an indication of the strong will to differentiate between 'us' and 'others.' The two languages are considered so similar that speakers start trying to differentiate them. The interpretations above were presented in a previous study. As Noor and Shaker (2017)'s investigation on the treatment of Indonesian immigrants in Malaysia pointed out, shared values between the two countries do not really help improve the uneasy conditions of Indonesians. One of the shared values between the two countries, the similar language, seems to stimulate a desire to create a distance rather than harmony.

In conclusion, the interpretations of the findings above can be summarized as follows. First of all, there is a wide distance between the students' ideas (cognitive response) and actions (conative response). Secondly, the participants' attitudes seem to be quite easily affected or constructed by the society where they live rather than by their private feelings. Overall, based on the discussion above, there seems to be inconsistency in the Malaysian students' thoughts and behavior regarding their generalized attitudes towards Indonesians. This can answer RQ2, "What are the Malaysian students' perceptions towards Indonesians?": Malaysian students generally have positive perceptions towards

Indonesians, which can only be realized when their opinions on them are actually asked.

In contrast, negative perceptions are realized when their actual performance or experience are asked about.

5.4 Limitations

The present study has some limitations. This section presents them one by one with explanations. First of all, the present study was conducted on a total of only 100 university students - 50 students for the MGT and another 50 students for the questionnaire. The selection of this number and the group of people was made based on the accessibility to and availability of the participants and to make the research doable and achievable. As mentioned in 3.4, this research may have given different findings and insights from the present study if it had been conducted with people from different walks of life. This brought about some problems related to the possibility of generalizing the conclusions. For example, it was uncertain to what extent the collected data or the findings could be comparable to the related previous studies or could represent the current situation of wider Malaysian society. When the data analysis in relation to the previous studies was conducted, especially those focusing on the public image on BI, it was uncertain how much information truly reflected the opinions of

Malaysian students.

Secondly, the study only focused on Malaysians' evaluations of BM and BI. The idea was entertained to conduct the same study in Indonesia to collect some data from Indonesian students. However, this was not done mainly because of financial reasons. It was decided to focus only on Malaysian students to attempt to get a more detailed examination rather than dealing with other research objects. The research would have provided more in-depth, comparable and interesting ideas which would have enriched the findings of the present study, if the data had been compared with evaluations or answers provided by Indonesian participants on the same languages as well.

Thirdly, the research was conducted in English. Since the participants were university students whose medium of the instruction in the university is mainly English, this should not have significantly affected their answers. However, it is not their first language nor the researcher is. It might have made it a little more difficult for the participants to express their ideas or to communicate between them and the researcher or provide answers.

CHAPTER 6

CONCLUSION

6.1 Conclusion

The present study was conducted for the purpose of examining Malaysian students' language attitudes towards BI as well as Indonesians. As a result of the examination of the MGT and the questionnaire by referring to related literature, the following two findings were determined to be the significant outcome in the context of the present study. They are:

- 1) Malaysian students seem to have generally positive language attitudes to Indonesian, and
- 2) Malaysian students show an inconsistency between their thoughts and behavior regarding their generalized attitudes towards Indonesians.

The present study not only detected the language attitudes of a sample of Malaysian students on the first finding, but it also managed to determine factors underpinning these language attitudes. Based on the first finding, the second finding was an especially important outcome, which shows an effective use of the mixed application of indirect and direct methods. It managed to capture both sides of the covert and overt attitudes held by the participants. Moreover, it was found that such attitudes were more or less

linked to their personal experiences and social norms, which are uniquely found in relation of Ausbau languages, and the relations between Malaysia and Indonesia as well as their people. Malaysia and Indonesia are linked with many shared values that can be seen as harmonious. However, Malaysian students' attitudes were not simply synchronized with such values in a clearly positive way but turned out to reflect the complexity of their inner and more superficial feelings, which seemed to be influenced by society.

Interpretations of the two points above must vary depending on the scope of a study. However, this study eventually provides the facts that are most likely to provide new insight into language attitudes studies, in particular in the similar contexts and sociolinguistic situation in Malaysia. Since not many research on the topic of this study have been carried out to this date, these findings can provide some of indications for future research. One recommendation in a broader sense, is that a study on Indonesian students' language attitudes towards Malay as well as Malaysians should be conducted.

It would shed light on the unique relations of the two countries and the people inhabiting them.

Appendix

APPENDIX A: Recording texts in Indonesian and Malay

Recording text in Malay

Jepun ialah sebuah negara kepulauan di Asia Timur yang terletak di sebelah barat Lautan Pasifik, di sebelah timur Laut Jepun, dan berjiran dengan Republik Rakyat China, Korea dan Rusia. Pulau paling utara terletak di Laut Okhotsk, dan wilayah paling selatan pula merupakan sekelompok pulau kecil di Laut China Timur iaitu kawasan selatan Okinawayang berjiran dengan Taiwan.

Jepun terdiri daripada 6,852 pulau yang membentuk segugusan kepulauan. Pulau-pulau utama dari utara ke selatan ialah Hokkaido, Honshu (pulau terbesar), Shikoku, dan Kyushu. Lebih kurang 97% wilayah daratan Jepun berada di keempat-empat pulau terbesarnya. Sebahagian besar pulau di Jepun bergunung-ganang, dan sebahagian di antaranya merupakan gunung berapi. Gunung tertinggi di Jepun ialah Gunung Fuji yang merupakan sebuah gunung berapi yang pendam. Penduduk Jepun berjumlah 128 juta orang menjadikannya negara ke-10 paling ramai penduduknya di dunia. Tokyo ialah ibu negara Jepun yang bertaraf "kawasan metropolitan". Tokyo Raya ialah sebutan untuk Tokyo dan beberapa bandaraya lain yang berada di wilayah-wilayah sekelilingnya. Sebagai daerah metropolitan yang terluas di dunia, Tokyo Raya diduduki lebih 30 juta orang.

Recording text in Indonesian

Jepang adalah sebuah negara kepulauan di Asia Timur. Letaknya di ujung barat Samudra Pasifik, di sebelah timur Laut Jepang, dan bertetangga dengan Republik Rakyat Tiongkok, Korea, dan Rusia. Pulau-pulau paling utara berada di Laut Okhotsk, dan wilayah paling selatan berupa kelompok pulau-pulau kecil di Laut Tiongkok Timur, tepatnya di sebelah selatan Okinawa yang bertetangga dengan Taiwan.

Jepang terdiri dari 6.852 pulau dan menjadikannya sebagai negara kepulauan. Pulau-pulau utama dari utara ke selatan adalah Hokkaido, Honshu (pulau terbesar), Shikoku, dan Kyushu. Sekitar 97% wilayah daratan Jepang berada di keempat pulau terbesarnya. Sebagian besar pulau di Jepang bergunung-gunung, dan sebagian di antaranya merupakan gunung berapi. Gunung tertinggi di Jepang adalah Gunung Fuji yang merupakan sebuah gunung berapi. Penduduk Jepang berjumlah 128 juta orang, dan berada di peringkat ke-10 negara berpenduduk terbanyak di dunia. Tokyo secara de facto adalah ibu kota Jepang, dan berkedudukan sebagai sebuah prefektur. Tokyo Raya adalah sebutan untuk Tokyo dan beberapa kota yang berada di prefektur sekelilingnya. Sebagai daerah metropolitan terluas di dunia, Tokyo Raya berpenduduk lebih dari 30 juta orang.

APPENDIX B: Items and evaluation sheet in matched guise test

Section A: Demographics

1. How old are you? _____ years old.
2. Male Female
3. Nationality _____
4. Name of school _____
5. Name of faculty _____
6. Undergraduate student Postgraduate student
7. Native or first language _____
8. Second language _____

Section B: Voice evaluation

Speaker A

modern	1	2	3	4	5	old-fashioned
friendly	1	2	3	4	5	unfriendly
smart	1	2	3	4	5	stupid
honest	1	2	3	4	5	dishonest
normal	1	2	3	4	5	strange
attractive	1	2	3	4	5	unattractive
rich	1	2	3	4	5	poor
polite	1	2	3	4	5	impolite
hardworking	1	2	3	4	5	lazy
beautiful	1	2	3	4	5	ugly

The same set of scales are assigned until 'Speaker D' in the actual answer sheet.

APPENDIX C: Items in questionnaire

Section A: Demographics

1. How old are you? _____ years old.
2. Male Female
3. Nationality _____
4. Name of school _____
5. Name of faculty _____
6. Undergraduate student Postgraduate student
7. Native or first language _____
8. Second language _____
9. Are there any other languages/dialects you can use at least at a conversational level?
Please list down as many as you can think of.

10. What is/are your favorite ASEAN country/counties?
Name of the county/countries: _____

Section B: Indonesian language (Bahasa Indonesia) and Indonesian people

11. Have you ever visited Indonesia for holidays?
 Yes No
12. Where do you see Indonesian people most often around you?

13. What five words do you think are the most suitable to describe Indonesian people in general?
1. _____ 2. _____ 3. _____ 4. _____ 5. _____
How often do you interact with Indonesian people?
 Always Often Sometimes Seldom Never
14. Based on your experience, how do you find communication with Indonesian people?
 Very easy Easy So-so Difficult Very difficult
Why?: _____
15. What language would you use if you had to communicate with Indonesian people?
 Malay English Indonesian Other: _____
16. What five words do you think are the most suitable to describe the Indonesian language (Bahasa Indonesia)?
1. _____ 2. _____ 3. _____ 4. _____ 5. _____

17. Can you write in Indonesian (Bahasa Indonesia)?
Yes A little No
18. Can you read in Indonesian (Bahasa Indonesia)?
Yes A little No
19. Can you speak Indonesian (Bahasa Indonesia)?
Yes A little No
20. Can you understand Indonesian (Bahasa Indonesia)?
Yes A little No
21. Are there languages/dialects that you can understand but not speak?
Please list down: _____
22. Do you like the Indonesian language (Bahasa Indonesia)?
Yes So-so No
23. Do you think the Indonesian language (Bahasa Indonesia) sounds good?
Yes So-so No
24. Indonesian (Bahasa Indonesia) and Malay (Bahasa Malaysia) are the same language.
Strongly agree Agree Unsure Disagree Strongly disagree

APPENDIX D: Results of matched guise test

Section A: Demographics

Items	Answers		
1. age	19 – 24 years old		
2. gender		N	%
	Male	5	10.0
	Female	45	90.0
	Total	50	100
3. nationality	all Malaysian		
4. name of school	all the same public university		
5. name of faculty	all faculty of linguistics		
6. grade	all undergraduate students		
7. native or first language		N	%
*Chinese includes	Malay	39	78.0
Mandarin, Hakka, and Foo	Chinese	11	22.0
Chow	Total	50	100
8. second language		N	%
	English	43	86.0
	Malay	2	4.0
	English and Malay	2	4.0
	Italian	2	4.0
	Chinese	1	2.0
	Total	50	100
Overall results of the matched guise test	Traits	BM	BI
	Modernity	2.58	3.20
	Friendliness	2.50	3.38
	Smartness	3.50	3.72
	Honesty	3.66	3.58
	Normality	3.34	3.58
	Attractiveness	2.32	3.34
	Richness	2.78	3.14
	Politeness	3.68	3.84
	Diligence	3.26	3.64
	Beauty	2.82	3.52
	Total	3.04	3.49

APPENDIX E: Results of questionnaire

Section A: demographics

Items	Answers		
1. Age	20 – 24 years old		
2. Gender		N	%
	Male	14	28.0
	Female	36	72.0
	Total	50	100
3. Nationality	all Malaysian		
4. Name of school	all the same state university		
5. Name of faculty	all faculty of linguistics		
6. Grade	all undergraduate students		
7. Native or first language		N	%
*'Chinese' includes	Malay	38	78.0
Mandarin, Hakka, Foo Chow	Chinese	11	22.0
	English	2	4.0
	Tamil	1	2.0
	Total	50	100
8. Second language		N	%
	English	44	88.0
	Other	3	6.0
	Malay	3	6.0
	Total	50	100
9. Languages/dialects that participants can use at least at a conversation level	English, Malay, Malay variety (Negiri Sembilan, Kelantan, Kedah, Sarawak, Perak and Pahang Dialects), Chinese (Mandarin), Chinese Variety (Hokkien, Cantonese, Tew Chew, and Foo Chow dialects), Arabic, Spanish, Italian, German, Korean, Japanese, Thai and Indonesian		

10. Favorite ASEAN country	N	%
Thailand	19	38.0
Malaysia	11	22.0
The Philippines	8	16.0
Indonesia	3	6.0
Singapore	3	6.0
Vietnam	1	2.0
Other	5	10.0
Total	50	100

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Section B: Indonesian language (Bahasa Indonesia) and Indonesian people

Items	Answers	N	%
11. Have you ever visited Indonesia for holidays?			
	Yes	19	38.0
	No	31	62.0
	Total	50	100
12. Where do you see Indonesian people most often around you?			
	Café/Restaurant	15	30.0
	University	10	20.0
	Construction place	8	16.0
	Public area	6	12.0
	Maid	4	8.0
	Mall	3	6.0
	Church	1	2.0
	not recognizable	3	6.0
	Total	50	100
13. What five words do you think are the most suitable to describe Indonesian people in general?	Total = 242 words		
	<u>General – positive = 110 words (45.5%)</u> friendly, kind, nice, good, helpful, polite, pretty, beautiful, easygoing, generous, like, brave, funny, humble, soft-spoken, tolerate, behaved, brilliant, cheerful, conscious, creative, cute, festive, handsome, honest, kind hearted, respectful, rich, supportive, sweet, warm, welcoming, heartwarming and smart		
	<u>General – negative = 52 words (21.5%)</u> loud, talkative, poor, small/short, messy, dirty, rude, noisy, lazy, aggressive, unsophisticated, talking too much, outrageous, judging, irritates, intolerance, insensitive, inconsiderate, impatient, harsh, ego, bad, arrogant, annoying		
	<u>Uncertain = 80 words (33.3%)</u> adoptable, adventurous, approach, approachable, busybody, business, community, conservative, crazy, cultural, culture, familiar, food, foreigner, greedy, hard, hardworking, hot, indifferent, Indonesian Chinese, initiative, interesting, leader, Malay, many, negotiable, negotiate, neighbors, occasionally, outspoken, passionate, patient, patriotic, person, pride, proud, respect each other, shy, speak, tan, tricky, ungrateful, unique, useful, worker, working		

14.	How often do you interact with Indonesian people?		N	%
		Seldom	20	40.0
		Sometimes	19	38.0
		Often	8	16.0
		Always	3	6.0
		Never	0	0.0
		Total	50	100
15.	A. Based on your experience, how do you find communication with Indonesian people?		N	%
		Easy	21	42.0
		So-so	20	40.0
		Difficult	7	14.0
		Very Difficult	2	4.0
		Total	50	100
	B. Reasons for the answers on 15-A		N	%
		Understandable	21	16.0
		Almost the same language	8	12.0
		Indonesian's language skill	6	12.0
		Same language	5	10.0
		Different	3	6.0
		Malaysians' language skill	1	2.0
		Total	50	100
16.	What language would you use if you had to communicate with Indonesian people?		N	%
		Malay	21	42.0
		English	6	12.0
		Indonesian	3	6.0
		Malay, English, and Indonesian	8	16.0
		Malay and English	7	14.0
		Malay and Indonesian	5	10.0
		Total	50	100

17. What five words do you think are the most suitable to describe the Indonesian language (Bahasa Indonesia)?

Total 225 words (100%)

General – positive = 70 words in total (31.3 %) easy, good, nice, soft, polite, formal, beautiful, easy to understand, easy to learn, sounds good, romantic, polite, nice to hear, melodically, meaningful, lovely, happy, gentle, fun, easy to spell, cute, clear, cheerful

*listed words are only the types of words and excluded the duplications.

General – negative = 30 words in total (13.3%) weird, loud, complicated, hard, difficult, harsh, rude, confusing, dumb, impure, noisy, not easy to learn, not very stable, uncultured

'Uncertain' = 1225 (55.6%) same, same as Malay, same like Malay, short form, similar, similar to Malay, understandable, "BAKU" language, adapt, authentic, classic, closely, creative, cultural, deep, dialect, different, diverse, emotional, English, Exaggerated vowel endings, familiar, fascinating, fast, first, foreign, founded, free, frequently, Friendly, funny, Indonesian, interesting, Islamic-language, lyrically, Malay, more obvious R sound, mother-tongue, much grammar, not the same-language, noun, open, over, romantic, rhythmic, simple, smooth, so-so, special, standard, strong, stronger noun on yllables, tonal, tongue-twister, too much metaphor, tricky, unique, useful, variety, various, weirdly-melodic, wide

		M	Yes (%)	So-so (%)	No (%)
18. Can you write in Indonesian (Bahasa Indonesia)?	Writing	1.9	10 (30.0)	25 (50.0)	10 (30.0)
	Reading	2.52	28 (56.0)	20 (40.0)	2 (4.0)
19. Can you read in Indonesian (Bahasa Indonesia)?	Speaking	2.02	11 (22.0)	29 (58.0)	10 (20.0)
	Listening	2.28	19 (38.0)	26 (52.0)	5 (10.0)
20. Can you speak Indonesian (Bahasa Indonesia)?					
21. Can you understand Indonesia (Bahasa Indonesia)?					

22.	Are there	N	%
	languages/dialects that	NA	30.0
	you can understand but	Chinese Variety	26.0
	not speak?	Javanese	12.0
	*Chinese variety	Malay Variety	12.0
	=Cantonese, Teo Chew,	Korean	6.0
	Hokken, Mandarin, Hakka	Arabic	6.0
	*Malay variety =Kedah,	Japanese	4.0
	Keleantan, Trengganu, *Other	Other	4.0
	= Spanish and Portuguese	Total	100
23.	Do you like the	N	%
	Indonesian language	Yes	40.0
	(Bahasa Indonesia)?	So-so	52.0
		No	8.0
		Total	100
24.	Do you think the	N	%
	Indonesian language	Yes	40.0
	(Bahasa Indonesia)	So-so	52.0
	sounds good?	No	8.0
		Total	100
25.	Indonesian (Bahasa	N	%
	Indonesia) and Malay	Strongly agree	8.0
	(Bahasa Malaysia) are	Agree	42.0
	the same language.	Unsure	16.0
		Disagree	30.0
		Strongly disagree	4.0
		Total	100

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