

## ABSTRACT

The major thrust of this sociolinguistic study was to determine the extent of Bidayuh, Bahasa Melayu, English and Sarawak Malay used in two major domains of home and university. The other thrust was to investigate the reasons for the code selected. A total of 213 Dayak Bidayuh undergraduates studying at UiTM Samarahan participated in this study. They belonged to three main Bidayuh groups namely Bau-Jagoi, Bukar-Sadong and Biatah.

Joshua Fishman's (1968; 1972) domain concept formed the main framework of this sociolinguistic study. The concept was used to investigate the code selected by the Dayak Bidayuhs with family members at home and in intra and across dialect group discourse in the university. While Giles and Smith (1979) used the Theory of Accommodation which focused on language accommodation among people of different ethnicities, this study extended the concept to include the extent of Bidayuh i.e. the heritage dialect, Bahasa Melayu i.e. the national language (a language used as the medium of instruction), English and the use of Sarawak Malay (a local Malay dialect) in the home and university domains. Gumperz (1982) talks of a discourse function of code-switching, that is, the *personalization* function which was most relevant in this study.

A fifty five item questionnaire was distributed to 213 respondents. The findings were validated through recordings of 56 natural conversations at home and in

the university which involved 108 respondents i.e. 24 for home, 28 in intra and 66 across dialect groups. The recordings were replayed to the speakers and open interviews were conducted to validate reasons for language used. Observation was also made at home and in the university using field notes. The questionnaire data was analysed for frequency counts. The transcriptions were also analysed for frequency counts of sentences using the different language codes.

At home, all the rural Bidayuh undergraduates used stand-alone Bidayuh when speaking to grandparents, parents, non-school going siblings and code-switching using more Bidayuh and less Bahasa Melayu with educated siblings. All the urban Bidayuh undergraduates used stand-alone Bidayuh when speaking to grandparents. Some of the urban Bidayuh undergraduates also used stand-alone Bidayuh with parents but the majority preferred code-switching using more Bidayuh and less of the other codes. When speaking to siblings, the main pattern used was more Bidayuh and less Sarawak Malay.

In intra dialect group discourse, stand-alone Bidayuh was the main pattern used by the rural Bidayuh undergraduates and code-switching using more Bidayuh and less Sarawak Malay was the main pattern used by the urban Bidayuh undergraduates. Across dialect group discourse, stand-alone Bahasa Melayu was the main pattern used by the rural Bidayuh and Sarawak Malay was the main pattern used by the urban Bidayuh undergraduates.

A number of reasons contributed to the different language choice trends at home, in intra and across dialect group interactions in the university. Ultimately, it was considered practical to accommodate due to different language proficiency of interlocutors and to adapt to the linguistic setting. Using Sarawak Malay in dominant Bidayuh signalled the urban Bidayuh undergraduates' identity while using Bahasa Melayu in dominant Bidayuh signalled the rural Bidayuh undergraduates' identity. Using English code-switches signalled that they were modern and educated.

## ABSTRAK

Tujuan utama kajian sosiolinguistik ini adalah untuk menentukan sejauh mana penggunaan Bahasa Bidayuh, Bahasa Melayu, Bahasa Inggeris dan Bahasa Melayu Sarawak dalam dua domain yang utama iaitu rumah dan universiti . Seramai 213 orang penuntut Dayak Bidayuh di UiTM Samarahan menyertai kajian ini. Mereka terdiri daripada tiga dialek iaitu Bau-Jagoi, Bukar-Sadong dan Biatah.

Konsep domain Joshua Fishman (1968; 1972) membentuk rangka utama kajian sosiolinguistik ini. Konsep ini digunakan untuk mengkaji kod pilihan bagi kaum Dayak Bidayuh semasa berinteraksi bersama anggota keluarga di rumah dan dalam kumpulan dialek yang sama dan berbeza semasa berada di universiti.. Sementara Giles and Smith (1979) menggunakan ‘Theory of Accommodation’ yang memberi fokus kepada pengadaptasian bahasa di kalangan penutur yang berlainan etnik, kajian ini meluaskan konsep tersebut , termasuklah mengkaji sejauh manakah Bahasa Bidayuh iaitu dialek nenek moyang, Bahasa Melayu (yang merupakan Bahasa Kebangsaan), Bahasa Inggeris, digunakan bersama-sama Bahasa Sarawak (dialek Melayu tempatan) dalam domain rumah dan dalam domain universiti. Gumperz (1982) menerangkan fungsi perbualan dalam peralihan kod iaitu fungsi *personalization* yang merupakan fungsi paling relevan di dalam kajian.

Terdapat sebanyak 55 senarai soalan dalam satu soal selidik yang telah diagihkan kepada 213 orang responden. Dapatan ini telah disahkan melalui rakaman sebanyak 56 perbualan yang melibatkan seramai 108 respondents iaitu seramai 24 responden di rumah, 28 responden dalam kumpulan dialek yang sama dan 66 responden antara kumpulan dialek yang berbeza. Rakaman ini telah dimainkan semula kepada 108 responden di dalam wawancara terbuka yang telah dijalankan untuk mengenal pasti tujuan sesuatu kod digunakan. Pemerhatian turut dibuat di rumah dan di universiti melalui kerja lapangan. Data bagi soalselidik telah dianalisa untuk pengiraan kekerapan penggunaan sesuatu kod. Transkripsi perbualan turut dianalisis untuk mendapat pengiraan kekerapan bagi kod pilihan.

Di rumah, semua mahasiswa Bidayuh luar bandar menggunakan Bahasa Bidayuh sahaja apabila berkomunikasi dengan datuk dan nenek, ibu bapa, adik-beradik yang belum bersekolah dan Bahasa Bidayuh bercampur dengs Bahasa Melayu dengan adik-beradik yang bersekolah. Semua mahasiswa Bidayuh bandar juga menggunakan Bahasa Bidayuh dengan datuk dan nenek. Beberapa mahasiwa Bidayuh dari bandar juga mencampurkan kod Bidayuh dengan kod kod lain apabila berbual dengan ibu bapa dan adik-beradik.

Bahasa Bidayuh merupakan bahasa utama yang digunakan oleh mahasiswa Bidayuh luar bandar bila berinteraksi dalam kumpulan dialek yang sama. Sebaliknya bila berinteraksi dengan rakan yang bertutur dialek yang sama, responden dari bandar menggunakan percampuran kod iaitu lebih Bidayuh

dengan kurang Bahasa Sarawak. Semasa melakukan perbualan antara kumpulan dialek yang berbeza, Bahasa Melayu merupakan pilihan utama responden Bidayuh luar bandar dan Bahasa Melayu Sarawak merupakan pilihan utama responden dari bandar. Penggunaan Bahasa Bidayuh amatlah minima semasa berinteraksi dengan kumpulan dialek berbeza oleh mahasiswa Bidayuh dari luar bandar dan bandar.

Terdapat beberapa sebab yang menyumbang kepada trend pilihan bahasa semasa berinteraksi di rumah, dalam kumpulan dialek yang sama dan antara kumpulan dialek yang berbeza semasa berada di rumah dan universiti. Pada akhirnya adalah difikirkan praktikal oleh responden untuk mengadaptasikan bahasa yang digunakan dengan bahasa yang menjadi pilihan penutur bila berinteraksi dan menyesuaikan dengan bahasa yang digunakan dalam persekitaran. Penggunaan Bahasa Bidayuh yang dicampurkan dengan Bahasa Sarawak memaparkan identiti Bidayuh dari bandar manakala penggunaan Bahasa Bidayuh dengan Bahasa Melayu memaparkan identiti Bidayuh dari luar bandar. Penggunaan Bahasa Inggeris juga memaparkan yang mahasiswa Dayak Bidayuh telah moden dan berpelajaran.

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