

**LANGUAGE CHOICE AND IDENTITY OF TERTIARY  
LEVEL MALAY ESL LEARNERS**

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**2017**

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LEVEL MALAY ESL LEARNERS**

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**DISSERTATION SUBMITTED IN PARTIAL  
FULFILMENT OF THE REQUIREMENTS FOR THE  
DEGREE OF MASTER OF ENGLISH AS A SECOND  
LANGUAGE**

**FACULTY OF LANGUAGES AND LINGUISTICS  
UNIVERSITY OF MALAYA  
KUALA LUMPUR**

**2017**

**UNIVERSITY OF MALAYA**  
**ORIGINAL LITERARY WORK DECLARATION**

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Matric No: TGB110062

Name of Degree: MASTER OF ENGLISH AS A SECOND LANGUAGE

Title of Dissertation (“this Work”):

LANGUAGE CHOICE AND IDENTITY OF TERTIARY LEVEL MALAY ESL  
LEARNERS

Field of Study: SOCIOLINGUISTICS

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## ABSTRACT

*Code choice seems to be a common everyday experience in a multilingual society like Malaysia. The present study determines the choice of code for 30 Malay ESL learners from Kelantan, Terengganu and Kedah. Three specific domains namely home, university and social network have been identified as domains for reasons of their choice in relation to their identity. This study adopts a survey questionnaire as the main method of collecting data and interview method to discover the factors and reasons that can affect their choice of code. It also explores the issue of identity that may become one of the factors for the chosen code based on the Social Identity Theory. The findings reveal that English is mostly spoken in university and social network domains whilst the local dialect is the dominant code used in home domain. It further shows that English has no significant effect on the construction of identity rather; identity is nurtured by the participants' background, sense of pride in their heritage and linguistic behaviour. However, the results and findings could not be generalised to a bigger population as this study only focuses on Malay learners from the three states. The samples involved are only from four local universities thus, the data is rather small.*

## ABSTRAK

*Pemilihan kod adalah perkara biasa bagi masyarakat berbilang bahasa seperti di Malaysia. Kajian ini bertujuan menentukan kod pilihan bagi 30 pelajar program Bahasa Inggeris sebagai Bahasa Kedua (ESL) berbangsa Melayu yang berasal dari Kelantan, Terengganu dan Kedah. Tiga domain spesifik iaitu rumah, universiti dan rangkaian sosial telah dikenal pasti sebagai domain kepada pemilihan kod yang berhubungkait dengan identiti pelajar. Kajian ini menggunakan soal kaji selidik sebagai kaedah utama pengumpulan data dan kaedah soal jawab untuk mencari faktor dan sebab kepada pemilihan kod, termasuk meneroka isu identiti yang mungkin menjadi salah satu faktor dalam pemilihan kod berdasarkan Teori Identiti Sosial. Hasil kajian menunjukkan bahawa Bahasa Inggeris kebanyakannya digunakan dalam domain universiti dan rangkaian sosial manakala, dialek tempatan paling kerap digunakan dalam domain rumah. Seterusnya, kajian ini menunjukkan penggunaan Bahasa Inggeris tidak mempunyai kesan yang ketara ke atas identiti pelajar. Sebaliknya, identiti diolah berdasarkan latar belakang, perasaan bangga terhadap warisan serta penggunaan linguistik mereka. Bagaimanapun, hasil kajian tidak dapat diguna pakai secara umum ke atas populasi yang lebih besar kerana kajian ini hanya memberi tumpuan kepada pelajar Melayu dari tiga negeri tersebut sahaja. Data yang diperolehi adalah agak terhad oleh kerana sampel yang terlibat hanya dari empat buah universiti tempatan.*

## ACKNOWLEDGEMENTS

I would like to thank all those whose assistance proved to be a milestone in the accomplishment of my end goal including my course mates and friends. Thank you to the participants in which without them, the completion of this study would not have been possible. My sincerest gratitude to my supervisor, Madam Ainun Rozana for the constant guidance you have given me. You have continuously assisted me even when I was living abroad.

This journey would not have been possible without the support of my family. Thank you for encouraging me in all of my pursuits and inspiring me to follow my dreams. I am especially grateful to my mother, Wan Nor Radziah. Your prayer for me was what sustained me thus far. Thank you for teaching me that only hard work will get me farther. To my dear daughter, Rika Nufayla, I never imagined to share this moment with you. Thank you for being a good girl. You inspire me everyday.

My beloved husband, Mohamad Ridzwan who has been with me through this entire journey, I cannot thank you enough. For all those days when you would stand by me to get me through the difficulties and all those late nights when you would accompany and encourage me and at the same time taking care of our daughter, I owe it to you. I am forever thankful for your love and tolerance. Without your patience and sacrifice, I could not have completed this thesis.

Last but not least, I dedicate this dissertation especially to my dear father, Abdul Ghafar. Even though he is not with us now, his dedication and inspiration has guided me throughout this experience.

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## LIST OF SYMBOLS AND ABBREVIATIONS

- ESL : English as a Second Language
- KELP1 : Kelantan Participant 1
- KELP2 : Kelantan Participant 2
- KELP3 : Kelantan Participant 3
- TERP1 : Terengganu Participant 1
- TERP2 : Terengganu Participant 2
- TERP3 : Terengganu Participant 3
- KEDP1 : Kedah Participant 1
- KEDP2 : Kedah Participant 2
- KEDP3 : Kedah Participant 3

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## **LIST OF APPENDICES**

Appendix A: Sample of Questionnaire

Appendix B: Sample of Interview Questions

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## CHAPTER 1

### INTRODUCTION

#### 1.1 Introduction

Language choice and its relation to identity is not something new and it has been investigated in many areas such as sociology, psycholinguistics, language learning and multilingualism. Numerous languages and dialects are spoken every day in multicultural Malaysia. Therefore, it is inevitable for the people to constantly making decision about language choice (David, 2006). Language choice seems to be a common everyday experience in multilingual societies where there is always a need to adopt a different language choice which is appropriate to the social contexts that one is in. The terms language choice and code choice are used in this study for the same purpose which is referring to the choice of language or language variety (see Chapter 1, Section 1.8).

The present study aims to examine the language choice of Malay learners from Kelantan, Terengganu and Kedah whose English is a second language (ESL). Three specific domains namely home, university and social network have been identified as domains for reasons of their choice in relation to identity. It explores the relationship between language choice, language use and identity displayed mainly in these specific domains. The researcher is also interested to explore the reasons behind the choice of language in a particular social context for different people in different domains. This study uses a multiple methodology of a questionnaire and interview in the collection of data. It also explores the issue of identity based on the Social Identity Theory as identity may become one of the factors for the chosen language. The study then presents an

analysis of language choices of tertiary level Malay learners in the three domains with different addressees as well as situations.

## **1.2 Background of the Study**

Communication in a multilingual society is diversified due to its varied language use or language selection where numerous languages are spoken every day. Speakers continuously make choices whenever they communicate, regardless of the factors such as ethnicity, domains, motivation, verbal repertoires, among others. The language varieties spoken in Malaysia are Bahasa Melayu, English, Chinese languages; Indian languages, and other minority languages including regional dialects.

Jamaliah (1995) mentions that the use of both Bahasa Melayu and English are rising, especially in urban areas. English has increasingly become a significant language in different domains of communication in Malaysia (Dumanig, 2010). Similarly, ESL learners in this study have also made English as their main daily language.

Malaysians on the other hand, have also considered using their ethnic languages besides Bahasa Melayu and English. Some of these dialects are so different in lexical that it may sound like a whole new language for example, Negeri Sembilan dialect. The dialects that are being studied in this research are Kelantan dialect, Terengganu dialect and Kedah dialects. The three local dialects were chosen in this research due to their interesting rhythm and nuances. The researcher finds the dialects unique and fascinating in which normally, other Malay standard speakers find it challenging to understand. As mentioned by Aimi Syazana (2012), other speakers may have some difficulty to comprehend those with a thicker accent because of the differences in the pronunciation, choice of word and intonation.

Different domains in which a communication takes place result in different choice of language use. Three broad domains (i.e. home, university and social network) were explored to examine the deployment of language choices of Malay ESL learners with their various interlocutors and settings.

The first domain of home sets as a platform to explore the participants' verbal repertoire with the people they are most comfortable with; family. When a person feels comfortable, his or her natural language is often emphasized. The home language is often linked with a community's traditions and customs (Jeffery & Mesthrie, 2010).

University domain was chosen as a second domain since it is a domain of education where formal variety of a language is often used. It is also associated as a domain where the formal gathering of knowledge takes place (Jeffery & Mesthrie, 2010). In this domain, these ESL learners interact with a variety of people from different backgrounds.

Last but not least, social network domain reflects the modern world of technology. Our current youths are constantly communicating online. Hence, the researcher finds it interesting to see the language choice of the participants with virtual interlocutors as it provides a different perspective on the participants' language choice. Online language and communication may reveal a different pattern of choice of language for its ability to hide or show one's background and identity.

### **1.3 Problem Statement**

Malaysian speakers frequently have to decide on appropriate choices of language to make in everyday life as a result of living in a multilingual society. Apart from the Malay language or Bahasa Melayu, English language is spoken widely in Malaysia as the official second language. It is used in most tertiary institutions as a medium of

instruction and as an obligatory language taught in Malaysian schools. Besides that, it is also commonly used in professional and commercial areas.

The use of Bahasa Melayu and English are added to the options of language choice that the participants have to make especially as ESL learners. When the students enter university, they will have problems communicating with their counterparts from other states, of whom majority speak the formal variety of standard Malay or a dialect that differs slightly from it (Zuraidah, 2003). English language is also used in their ESL programme as the medium of instruction. The selection of language then becomes a more tedious process as they are constantly confronted with making the right language choice within a specific domain. The participants are also now in a broader social context and dealing with people from diverse ethnicities, backgrounds and dialects.

Apart from that, the Malay language consists of several regional dialects which are the Malay language variation. Some of these local dialects are different in the aspects of linguistic (Abdul Hamid Mahmood, 1977). The study focusses on three prominent dialects namely Kelantan, Terengganu and Kedah. It is of the researcher's interest to choose the three dialects since each of them is very unique and distinctive from the standard variety of Bahasa Melayu in terms of linguistic and phonological aspects.

The use of Kelantan, Terengganu and Kedah dialects are normally fostered with a strong sense of self-identity which highlights and distinguishes an individual from another. The majority of speakers of these dialects learn and use the dialect daily in an informal place like home in the respective states and areas. However, when they are in situations which require them to use different languages other than their native dialects, some of them feel challenged in making choices. This may be because of the dialect that

they use interferes with the dominant language as proposed by Zuraidah (2003), Farid M. Onn and Ajib Che Kob (1993) in their studies.

Zuraidah (2003) explains that dialect interference becomes an issue due to their devotion towards their 'mother tongue'. This can lead to poor performance in examinations particularly, the Bahasa Melayu subject which is the national language (Zuraidah, 2003).

Farid M. Onn & Ajib Che Kob (1993, p. 23) report the following:

Students from the states whose dialect differed greatly from the standard Malay variety (e. g. Kelantan, Terengganu, Negeri Sembilan and Kedah) recorded relatively poorer performance in the Malay paper in the Malaysian Education Certificate Examination than those who spoke standard Malay. One of the reasons for their rather poor performance was dialect interference.

Dialect interference could exist when the speakers are not fully competent in standard Malay or English language and they find it hard to maintain a discourse or even in writing. As a result, "they kept switching to their dialect when they could not express what they wanted to say in standard Malay" (Zuraidah, 2003, p. 26).

The strong attachment to their roots and dialects then gives rise to the issue of identity which may become one of the factors in the language choice. This may lead to a clash of identity as they are expected to use English to show their proficiency as ESL learners. At the same time, they are loyal to their background and their own dialects.

It was mentioned in Aimi Syazana (2012) that there are instances where at times, some speakers feel ashamed and doubtful whenever they speak their dialect in a particular social domain. This forces them to stop using the dialect so as to exclude

themselves from being associated with a certain dialect. In contrast, there are some speakers who would give a careful hint of their dialect so as to show that they are part of the society. It is done in order to maintain their social status.

One of the factors could be because ethnic dialect is labelled as low-standard while English as a lingua franca is seen as a high-ranking language where it is socially empowering (Chambers & Trudgill, 1980; Lee et al., 2010). Other's perception towards them when speaking the local dialect or English could also cause them to feel insecure.

Hence, this study tries to unfold how these learners resolve the issue of choosing a specific language to be used in different speech communities. It also helps to understand why they carry the certain identity in their daily life and whether the identity that they express exhibits the reasons for the chosen language in the domains of home, university and social network.

#### **1.4 Research Aims and Objectives**

The study determines the choice of language used by Malay learners from Kelantan, Terengganu and Kedah whose English is a second language (ESL) in the domains home, university and social network). The study also attempts to explore the reasons for the selected language and the influence identity has on the language choice.

## **1.5 Research Questions**

The research questions of this study are as follow:

1. What is the choice of language for Malay ESL learners from Kelantan, Terengganu and Kedah in home, university and social network domains?
2. What are the reasons for the language choice of Malay ESL learners from Kelantan, Terengganu and Kedah in home, university and social network domains?
3. How does identity influence the chosen language of Malay ESL learners from Kelantan, Terengganu and Kedah?

Two methods were used to answer the research questions. The first method is a survey questionnaire to answer Research Question 1 and 2.

## **1.6 Significance of the Study**

It is worthwhile to discover why the participants decided to use a certain language or a mixed-code in their discourse with their interlocutors of various identities, dialects, background, etc. in the different domains. The findings will benefit in understanding the reasons behind the language choices of these learners. The strategies, factors and motivations that influence them to make such choices also provide further insights on the issue of language and identity.

The study aids in improving teaching-learning and educational practices especially for Malaysian educators when dealing with different identities, dialects, language choice and use of learners. This helps them to appreciate their learners better and therefore, the teacher-learner rapport would be strengthened. It is essential that the learners are able to

speak and use English confidently without dialect or identity interference as English is not only important in education but also in a profession. The findings would provide knowledge on attitude and perception of Malay ESL learners towards English and the factors that influence the choice of English as language of teaching and learning.

## **1.7 Limitations**

There are a few limitations of this study that would likely to rise. First is the generalisability of the results. The results and findings could not be generalised to a bigger population as this study only focuses on Malay ESL learners from Kelantan, Terengganu and Kedah. The samples involved are rather small and were from four universities situated in Kuala Lumpur and Selangor area. Should different universities in other parts of Malaysia were chosen, the results could be different. Repeated interviews with the subjects and the use of recordings would have provided additional data and more insights on the main issues.

## **1.8 Definitions of Terms**

The following terminologies are defined operationally to clarify the terms used in this research.

### **1.8.1 Language Choice**

Language choice is the language preferred by the Malay ESL learners from Kelantan, Terengganu and Kedah in the domain of home, university and social network. These choices of languages include English, standard Bahasa Melayu and the variety of standard Malay which are Kelantan dialect, Terengganu dialect and Kedah dialect. In

addition, the term ‘code choice’ is used interchangeably with the term ‘choice of code’ and ‘language choice’ throughout this research. All of the terms used carry the same definition. Sumarsono & Partana (2002) define the term ‘code’ as a neutral term that refer to language, dialect, sosiolect, or language variety.

### **1.8.2 Dialect Interference**

Dialect interference refers to the spoken or written dialects of Kelantan, Terengganu and Kedah that interfere with, or inhibit the production of the correct forms of the accepted Standard Malay or the English language.

### **1.8.3 Home Domain**

Home domain refers to the place where the participants live. It includes the languages used with their family members and relatives at home. It is often related to customs and traditions of a community (Jeffery & Mesthrie, 2010). The languages used are familiar among the family members.

### **1.8.4 University Domain**

University is where the participants attend and follow their studies programme. It covers the languages which are used with the people during activities that take place in the university area. This involves interacting with a variety of people from different backgrounds including their lecturers, classmates and others.

### **1.8.5 Social Network Domain**

Social Network is a group of individuals who socialise and communicate online using internet. This includes websites that function as online community for internet users. The network is normally a web-based or network that allows users to interact with each other via various means. For example, chat room, instant messaging, e-mail, forums, Facebook, Skype, Twitter, Instagram and etc.

### **1.9 Conclusion**

This chapter has discussed the background of the study, aims, objectives, significance and limitations of the study. The next chapter will discuss the related literature review and some relevant past researches that support this study.

University of Malaya

## CHAPTER 2

### LITERATURE REVIEW

#### 2.1 Introduction

This chapter discusses the related literature review and researches on language choice, code-switching, domains, dialect, identity, social identity theory and language use. Findings from previous studies are also deliberated.

#### 2.2 Language Choice

Language choice refers to the selection of language(s) for various purposes in diverse contexts with different individuals or groups and it occurs through the choice of style, genre, register, tone of voice or medium with regard to the topic (what), interlocutor (who), medium (how) and context (where) in every single discourse (Leo & Ain Nadzimah, 2013; Dumanig, 2010).

Based on the findings from previous studies, language choice is often linked to areas like language maintenance, language shift, code-switching, multilingualism, ethnicity, power and solidarity. Thus, language choice is also determined by a wide range of factors such as dominant language, place, topic, gender, education, identity, ethnicity, age, occupation, role-relationships, origin of rural and urban, social status, media and formality of the situation (Nor Azni Abdullah, 2004; Myers-Scotton & Bolonyai, 2001; Tan, 1993; Wardhaugh, 1992; Fasold, 1996; Haslett, 1990; Spolsky, 2004; Bonvillain, 1993; David, 2006; Mugambi, 2003). Nevertheless, there are different views by scholars on how language choices can be studied. Gumperz (1982) (b) stated that

language choice depends on the relationships between participants and settings as well as the situational variables involved.

Giles's (1977) famous Speech Accommodation Theory suggests that language choice happens because of the interlocutors' wish to increase or decrease their social distance within diverse groups. On the other hand, Holmes (2001) explains some social factors as well as the reasons of language choices in a community. A person may use a certain language when it makes the discourse easier to perform regardless of where they are at time of the discourse. Then, different languages may also be used with different speakers because of the same language shared, or commonly used, or even common ethnicity. This shows that language choices carry social meanings despite the various factors and reasons underlying it (Lim, 2008).

Lam (1992) in his study on factors of students' choice of language in informal settings of schools in Singapore stated that more than one theory would have to be examined to understand the reason underlying the language preference. However, he posited a few factors which might encourage language choices including speaker's attitude, verbal repertoire, domains, sense of solidarity and motivation.

Some existing findings from language choice studies in Malaysia also show that language choice happens in a daily life, consciously or unconsciously. A study by Lim (2008) revealed that Malaysian youths constantly deciding on using a language when speaking to various interlocutors and the verbal repertoire varies from groups to individuals. Dumanig's (2010) research on the language choice of Filipino-Malaysian interracial marriages found that language choice takes place when the Filipino wives tried to accommodate their husbands who are Malaysian as they live in Malaysia and the dominant language was English. He also states that the strategies used to

accommodate spouses were interpretability, discourse management, approximation, and interpersonal control. The dominant language and community language is widely understood and it is practical for communication in business, education and government purposes due to language familiarity (Dumanig, 2010; Degefa, 2004; Bradley & Bradley, 2002; Yau, 1997; Johansson, 1991). Speakers tend to use the dominant language due to its high status in a community and the opportunity for more economic benefits. It includes helping them to be accepted by the community and to broaden their social network (Bradley & Bradley, 2002; Dumanig, 2010).

David (2008) found out that it is common for bilingual and multilingual speakers to choose the first language (L1) as a medium of communication. One of the reasons is fluency and familiarity in that language. It is more convenient and easier for the speakers to communicate when they are more familiar and fluent in their language as it requires less effort in speaking the language. Besides the accessibility and comfort in speaking the first language, it is also to show one's identity and language loyalty (Spolsky, 2004; David, 2008).

Fasold (1990) added that when speakers are confused on which language to speak in a particular situation, they will use their first language. David's (2008) study on urban Sino-Indian respondents revealed that English has taken over as the first language and that both English and Malay are acquired for pragmatic rather than identity reasons. She also argues that the factor which influences the language choice is the demographic location of the respondents in Kuala Lumpur as English is frequently used in big cities compared to rural areas.

### 2.3 Code-switching

Code-switching is a typical phenomenon in a multiracial and multilingual country such as Malaysia. Bullock & Toribio (2009); Crystal (1987); Berthold, Mangubhai & Bartorowicz (1997) suggested that code-switching is the bilingual's ability to effortlessly alternate between two languages during a single speech or in the midst of their conversations. Code-switching is considered as a type of alteration that is of diverse forms which includes sentences and phrases alteration from two languages (Skiba, 1997). Others studies found that language choice is effected by several sociolinguistic factors in which "can be done by simply borrowing some lexical items from another language or by switching from one language to another" (Dumanig, 2010, p. 40).

Many studies have been done to examine the factors and the different patterns of code-switching (Dumanig, 2010). The regularities in alternating between languages in a particular speech community are also associated with specific social roles. This is considered as rights and obligations (Myers-Scotton, 1993; Dumanig, 2010). Myers-Scotton (1993) further explained that a participant indicates her understanding of the relevant role in the current situation and context when speaking a particular language. Speakers must share an understanding of the social meanings and significance of particular language choices as a basis.

Malaysian speakers, with several languages and dialects at their disposal are bilinguals and they are expected to at least speak in standard Bahasa Melayu and English. The language, dialect and culture of Malay, Chinese, Indians and other minorities from various ethnic groups in Malaysia are also well-preserved (Dumanig,

2010). Hence, code-switching is seen as a regular-everyday language situation where speakers change from one language to another language or even one dialect to another.

Today, the use of a standard language is not as straightforward like in the classroom anymore; rather, code-switching is taking over as a communicative tool in daily conversations (Lim, 2008; Jamaliah Mohd. Ali, 2000; Jariah Mohd. Jan, 2003; David, 1999; Le Vasan, 1996). As a result of being proficient in different languages or dialects, code-switching, code mixing and borrowing in both informal and formal interactions almost happen spontaneously (Lim, 2008). Code-switching has become an integral part of the speakers' speech style as they code-switch within a single utterance and it has appeared to be a new language variety (Lim, 2008; David, 1999; David, 2003; Morais, 1991; Le Vasan, 1996; Jamaliah Mohd Ali, 1995).

Code-switching, besides its use of filling linguistic gaps and achieves discursive aims, is often practiced to show group identification or speaker's identity of several ethnic groups (Morais, 1995; Bullock & Toribio (2009). In Malaysia, code-switching is used as an identity marker. This is shown when a speaker switches from English to Bahasa Melayu or Chinese as a conscious act of group identification (Morais, 1995). Speakers make use of code-switching when they want to signal the membership of a certain group identity. This is concurred by Hamers and Blanc (2000, p. 266) that "code-switching is used as a communicative strategy and a marker of ethnic-group membership and identity".

Based on previous studies, code-switching takes place in a variety of domains. For example, in Malaysia, code switching happens in home domain regardless of their family's background (Jariah Mohd. Jan, 2006; David, 2001; Kuang, 2002; Jawakhir, 2006). It may happen when referring to food items, accommodating one's lack of

proficiency, indicating solidarity, rapport, distancing, teasing, aggravation and reprimanding (David, et al., 2009).

Additionally, code-switching is also practised by professionals in formal situations. Here, it is used to explain ambiguous statements in communication. Tan (1992) discovers that the teacher of ESL had made meaningful patterns of code-switching from English to Bahasa Melayu during classes. The switches were not done at random but, it occurred when the use of the previous language was not effective.

A study by Zuraidah (2003) on language-dialect code-switch among Kelantanese Malay undergraduates discovered that when addressing the non-Kelantanese, they switched their languages to standard Malay whilst when responding to the fellow Kelantanese, they used Kelantan dialect. It is clear that the code-switching is determined by the interlocutors and the setting somehow does not determine their choice of language. David's (2003) research on code-switching in a Malaysian courtroom showed that English is used with counsel and Bahasa Melayu is used with Malay witnesses by the judges. Code-switching in the Malaysian courtroom is used to enable communication since Malaysians vary in levels of fluency in different languages which forms a genuine linguistic gap among the speakers. However, some situational factors in the legal setting permit the usage of mixed dialogue, such as to command, to quote someone and to coerce the witness for answers.

## 2.4 Domains

A domain is a theoretic concept that is developed to define language shift (Lim, 2008). Joshua Fishman (1972) formalised the Schmidt- Rohr's (1932) notion of domain by stressing that every setting requires different use of languages including the varieties of the same language. Fishman (1972) later stated that domain is constructed from topics, locales of communication and relationship between interlocutors.

The three factors (i.e. topic, role relation and locale) mentioned above help to construe the concept of domain. Domain can be of a concrete setting or major social institutions and it could range from the public to more private as well as from very formal to the most informal such as home, school, university, social network, workplace, place of worship, a shop and recreation places (Platt, 1977; Lim, 2008; Jeffery & Mesthrie, 2010). Each of this has its own distinctive linguistic correlation (Leo & Ain Nadzimah, 2013).

Giddens (1989) agreed that the theoretical construct of a domain is useful to describe the language choice of learners and community. Social factors involved including the speakers, the topic of dialogue, the setting, the social situation and also the function. The language choice depends mainly on the speakers, the relationship roles, the settings and the topics of discussion (Lim, 2008). For example, a father and a son (participant) talking about sports (topic) at the living room (setting) could be regarded as a home domain. This, according to Fishman (1972), requires a speaker to be aware of the domain where the communications occur. As stated by Holmes (2001), "a domain involves typical interactions between typical participants in typical settings" (p.21).

Holmes (2001) also said that the patterns of language use in a certain speech community can be seen clearly through domain. It can be said that a domain is the main

category in determining the type of the situation and it describes which languages are usually selected to be used in different situations (Lim, 2008; Jeffery & Mesthrie, 2010; Veerappan et al, 2011). Jeffery & Mesthrie (2010) continued to explain that a technical term of domain defines the type of activity rather than the setting wherein the use of a language in a discourse is embedded. For example, a 'school' can be defined as the range of activities associated with education.

Fishman and Greenfield's (1970) New York study asked the Puerto Rican respondents about their language choice in several variables. The finding showed that in family discourse, Spanish was often spoken while in education and employment domain, English was used. Lim (2008) had studied on language choice of Malaysian youth (Malay, Chinese and Indian) in family, neighbourhood and school domain. He found that the language choice varied according to addressees, their own verbal repertoires and language preferences. As summary of the results, the main language choice among the Malay adolescents is Bahasa Melayu. The Chinese youths' main language choices are Cantonese and English. Lastly, for Indian adolescents, choices of language are Tamil and English.

An interesting study by Pasfield-Neofitou (2011) on online domain of language use examined the use of computer-mediated communication (CMC) by Australian second language learners of Japanese language. In her study, she looks at the learners' experience of virtual community and foreignness. 5 online virtual communities (online domains) including Facebook, E-mails, MSN chats, Ameba blogs and Mixi were used to explore the language use. The 5 domains were dominated by Japanese and English. The findings revealed that the highest language choice on Facebook, E-mails and MSN chats was English. On the contrary, the language choice in Ameba blogs and Mixi was Japanese. In another study of language choice among Malaysian Chindians in different

domains by Mac and Ainun Rozana (2012), it was discovered that Chinese and Tamil languages are used by the Chindians in family, education, religion and employment domains. The choice of language of the participants in these four domains is subject to the topics, situation and the formality.

## **2.5 Dialects**

Malay language or Bahasa Melayu is the official and national language of Malaysia which consists of several regional dialects that is prominent from one another. Dialect is a division of a language and it is categorized as a dialect due to the various elements of pronunciation, vocabulary and grammar (Holmes, 2008; Collins, 1989). Dialect differences also emerge in a language spoken over a wide area as a result of geographical location (Zuraidah, 2003).

Dialects which are the non-standard variety of language are frequently labelled as “substandard, low status, often rustic forms of language, generally associated with peasantry, the working class, or other groups lacking in prestige” (Chambers & Trudgill, 1980, p. 3). Due to this reason, people’s attitude towards dialects is sometimes discouraging. One of the factors that contribute to this negative perception is that there is more emphasis given to the standard variety of a language by mass media and learning institutions (Holmes, 2008; Honey, 1998).



**Figure 2.1: Map of Peninsular Malaysia (malaysiamap.facts.co)**

The states in Malaysia typically have its own local dialects and these Malay dialects are segregated according to specific areas. The categorisations of the three dialects (Kelantan, Terengganu and Kedah dialect) studied in this research are as per Table 2.1.

**Table 2.1: Malay Dialects (Ismail Hussein, 1973)**

<b>State Dialect</b>	<b>Area</b>
Kelantan Malay Dialect	Comprises the whole of Kelantan. It is also found in the northern parts of Terengganu and towards Pahang.
Terengganu Malay Dialect	Comprises the whole of south Terengganu and along the coastal lines of Johor.
Kedah Malay Dialect	Encompasses the northern coast and western peninsular from Perlis to the south of Dinding in Perak, Lake Perong, Pulau Pinang and Kedah.

In the Malaysian context, dialects could reflect a tension for Malaysians (especially for Malay participants in this study) whether to choose modernity or to preserve their traditions. They could be torn between speaking the standard Malay, English or the native dialects (Aimi Syazana, 2012).

Most of the studies done on Malay dialects thus far are based on the dialects' linguistic attributes. Examples of studies on the lexical and phonological attributes of a dialect are by Zalina Mohd Zalzali (2003) and Mohd Januri Ayob (1999). Zalina (2003) investigated the subdialect of Terengganu within the region of Marang and Kampung Bukit Besar in Terengganu whereas, Mohd Januri examined the dialect of Perak in Bota and Lambor. Lee Wee Kiat (2002) conducted a case study to investigate the influence of dialects and sub-dialects in the teaching and learning of Bahasa Malaysia in schools.

## 2.6 Identity

The meaning of identity must be explored first as the term itself sparks different views and definitions across a broad spectrum of disciplines. Identity, in simpler words according to Fishman (1999) is who you are, your distinctiveness of being a particular person. In the social sciences, identity is how individuals mark themselves as parts of a social group. In psychology, it refers to a person's confidence or self-image.

Scholars like Bucholtz and Hall (2007; 2005; 2004) perceive identity as a developing concept based on different situations. They defined identity as "the social positioning of the self and others" (p. 586). Here, the notion of others in the identity construction is recognised. Identity is seen as a sort of fluid characteristics of someone that is changing, actively constructed and co-constructed while receiving acknowledgment from others through interaction. It is continually built and perceived through someone's involvement in individual, social and institution activities. Muaka (2011) clarified that "language is inevitably at the centre stage of identity construction in multilingual and multidialectal contexts where language choices have to be made" (p. 221).

Further explained by Paltridge (2006), one's identity can be observed through the use of language, multi-modal activities and communities in which one is in. This allows someone to have multi identities with certain roles assigned. Hence, a person may be displaying as many characters or identities according to the settings that one is in, i.e., lecturer, a religious man, husband, father, son, etc. (Gee, 2005; Thornborrow, 1999; Wahyudi, 2012; Cameron, 2001). These descriptions of identity help to draw a conclusion that identity is subjective and not static. It is constructed and developed through various social situations and contexts.

Identities if seen in a wider scope can also be contemplated through class, national identity, gender and so on (Delanty, 2003). On the other hand, according to Tajfel (1978), a person creates his own social identity as a member of a social group. This is closely linked to the current study where the researcher would like to investigate the influence of identity as one of the factors in language choice.

Various studies have been done in the area of language and identity covering a wide range of contexts as well as social categories such as gender, race, and nation. Labov's (1972) New York study made a correlation between language identity and socioeconomic class and it was found that a speaker's language identity can be indicated by his socioeconomic class whilst a speaker's phonological features can decide the socioeconomic class. Bailey's (2000) work, on the other hand, points out that the key to identity construction for some of Dominican Americans he studied was language, although it was not a direct process.

Among the earliest researches on language and identity done in Malaysia are the works of Asmah Haji Omar. In 1991, she did a research on mostly Chinese and Indians bilingual non-Malay academics at a local university. The findings showed that English was mainly used by these people. However, with their children, they ensured them to learn their mother tongues and tried to reverse the language shift from English to the native languages. Asmah Haji Omar (1998) also studied on the relationship between language and ethnicity. It was concluded that the common language acts as a marker of cultural identity. Linguistic identity changes with the environment, language use and development of the individual.

David (1996) studied three generations of Sindhi Malaysians and it was revealed that Sindhi language was their cultural identity marker. Other markers for example, socio-

personality traits, shared values, food, clothing, and religious and cultural celebrations were also used as markers. There was also a study by Airil Haimi (2010) on young Malay undergraduates who were labelled as the 'Other' and out-group for their language preference of English over their mother tongue. It was revealed that experiences they faced, forced them to develop their own stronger in-group and micro-community of English users within a larger first language speaker's community.

However, the ESL learners in this study may become confused when choosing the most appropriate language due to their strong self-identity background. It is essential for them to use as much English as possible as ESL learners while at the same time, they feel the need to stay loyal to their identity.

## **2.7 Social Identity Theory**

In Social Identity Theory, the phenomenon of using language to portray different personal identities through social groups is considered as natural occurrence. Social group refers to individuals who assume themselves as members of the same social category with mutual social identity. People have a tendency to categorize themselves into many social categories, for instance, religious affiliation, organizational membership, gender and etc. and this social classification enables one to define oneself in the social setting (Tajfel & Turner, 1985).

The role of language in this process comes when language is used as a potent symbol of identity to test or maintain intergroup boundaries (Meyerhoff, 2006). Stets and Burke (2000) added that in social category, persons are labelled as the in-group and the out-group through a process of social comparison. The in-group is for persons similar to the self, whereas the out-group is those who differ from the self. Thus, one may use

different language when communicating with the in-group and the out-group just to balance the affiliation as well as the differences existed between oneself and the other person. This happens when people try to include themselves in a certain social group by using the language that is known by the interlocutors. It fosters a sense of self-belonging to those with strong dialect-attachment or sense of self-identity like the participants in this study who are from Kelantan, Terengganu and Kedah.

Moreover, the existence of the in-group and out-group would lead to social behaviours such as prejudiced or discriminatory attitudes against certain social groups within a community as a result of bias and favouritism within in-group. Cheung (2006) studied this view based on social identity theory where he investigated the issue of language shifting in a Hong Kong Chiuchao family. The findings discover that the Chiuchao immigrants identify themselves as Hong Kong people rather than Chiuchaonese. Here, it suggests that the shift of language indicates the shift of self-identity.

The assumptions of social identity theory are also applied in a two-study experimental design conducted by McKinley, Mastro & Warber (2014). The study examined two groups of Latino (in-group) and white customers (out-group) when exposed to positive Latino media exemplars. The results find that the influence of viewing positive media depictions gives constructive evaluations to the in-group of Latinos but not to the out-group of whites. This is because one's own race or ethnicity may promote in-group favouring responses and for the out-group members, in-group (racial/ethnic) identification is an important factor especially in media-related interethnic evaluations.

Hogg and Abrams (1988) further enlighten the social categories as parts of a structured society where individuals locate themselves in. People develop their self-identity when they are in social categories of a society. As stated by Price (2010), a speaker is able to choose from the various linguistic choices available to him knowing that the listener will read the choices he made as identity markers. The choices made then can create, reinforce or increase the social distance between them and this process almost happens unconsciously (Price, 2010).

## **2.8 Language Use and Identity**

Hall (2003) explains in her book that when we are using and constructing language, we are representing a particular identity. Identity is established socially and it does not stand on its own, fixed or inherited, rather, it is developed through existed experiences. He stated that identity is not seen as “singular, fixed or intrinsic to the individual, rather, it is viewed as socially constituted, a reflexive, dynamic product of the social, historical and political contexts of an individual’s lived experiences” (p. 31). This explanation is supported by Thornborrow (2004) who says that we are constantly constructing and negotiating identity all our lives.

Since language is one of the keys in establishing an identity, it is natural that people will use language as a tool to adapt the way they speak in order to be a part of a certain social group or to be in-group. Language denotes the speakers’ linguistic, social background, ethnic and cultural. A speaker makes a language choice in order to display his ethnic identity (Dumanig, 2010).

To express the social group’s distinctive characters and reassure the shared social ties such as the mutual identity, a communal language may be the ideal vehicle. Therefore,

people will employ linguistic manipulations and adaptations of linguistic signals so that they are recognized by the listeners as part of them and the speakers are able to highlight and display their desired identity (Dieckhoff, 2004). In this way, they are able to use the language to influence other's interpretation of identity portrayed and then establish a connection between themselves and another (Price, 2010). This happens through the choice they make when communicating with different speakers.

Previous scholars such as Trueba and Zou (1994) in their study show how language, identity and culture connect with each other. There is a close relationship between these subjects whether a speaker is using the native language or a second language. These scholars suggest that the knowledge acquisition and the processing of information are influenced by identity and culture regardless of the learners' historical backgrounds. Trueba and Zou (1994) investigated the minority group of Miao ethnic in China. These undergraduates show a strong cultural identity among the majority Han Chinese who dominated the university. It was revealed that they were highly motivated to succeed academically even when in a different learning environment. The participants were also able to retain their affiliation with their native language, traditions and culture while learning a second language and a new culture.

In the local Malaysian context, English as a second language has also emerged as one of the dominant language. As Asmah Haji Omar (1998) states, identity construction is a result of comparing and contrasting which comes with nurturing. Bahasa Melayu is the identification of the Malays especially as the national language. However, there is always a preference for another language with a higher status and is used internationally without having the indigeneity factor as seen in the English language. Hence, the use of English is perceived as being in a new membership without cultural constraints.

The findings from Lee (2003)'s case studies on postgraduate students who are multilingual discovered that English serves as a tool for the students to communicate directly. The respondents would switch to English whenever they want to be direct and more open. They also adapted different identities when they switched languages particularly when they switched to English in diverse localised contexts. It is shown that language usage has an impact on one's identity especially in constructing the sociocultural identities.

## **2.9 Conclusion**

The literatures reviewed in this chapter were language choice, code-switching, domains, dialects, identity, Social Identity Theory and language use and identity. It has provided background information on past studies and current knowledge pertaining to the research topic. The following chapter will describe the methodology used in this study.

## CHAPTER 3

### METHODOLOGY

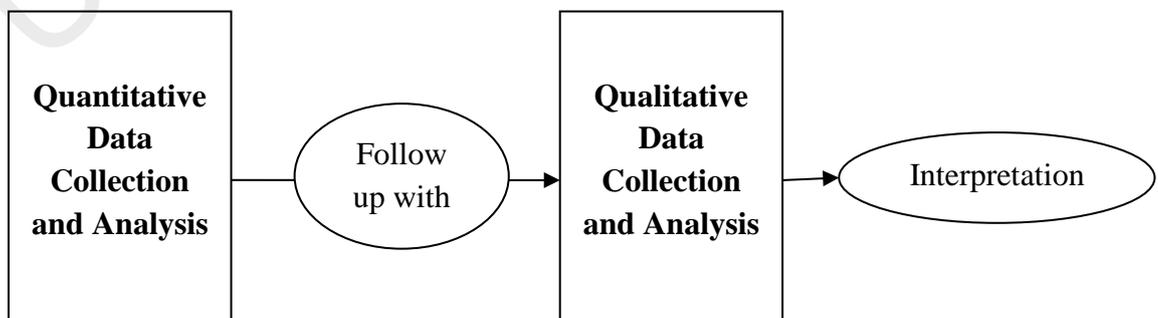
#### 3.1 Introduction

This chapter provides a description of the methodology employed in the study. It describes the research design, participants, sampling method, research instrument, data collection and also mode of analysis.

#### 3.2 Explanatory Design Method

The present study is a mixed method research adopting both quantitative and qualitative research designs and tools. It collects, analyses and mixes both qualitative and quantitative data whether in a single study or in a several series of studies. This form of research offers a clearer understanding of an issue compared to a single approach (Creswell, 2008). The type of mixed method used in this study is the explanatory design method which uses qualitative findings to help or contextualize quantitative results.

The prototypical version of the method is portrayed in Figure 3.1 below:



**Figure 3.1: The Explanatory Design Method (Creswell, 2008)**

The explanatory design method occurs in two separate phases sequentially where the quantitative data and analysis (numeric) are conducted first and followed by qualitative data collection and analysis (text). Here, the qualitative analysis helps to elaborate on the initial quantitative results in which are interpreted and connected in later stage of the study. The quantitative data and analysis provide an overall understanding of the research problem whilst the qualitative data and the analysis support it by exploring respondents' views in detail as well as to explain the mechanisms or reasons behind the prior results (Creswell, 2003; Tashakkori & Teddlie, 1998). In other words, the study places the priority on the quantitative phase and used the following qualitative phase to explain the quantitative results.

The use of explanatory mixed method design in this research helps to identify the language choice of Malay ESL learners and explore the reasons behind the choice. This is done by eliciting their responses from the survey questionnaire (quantitative approach). It also helps to explore the issue of identity and relate it to their choice of language. This focusses on the views and feedbacks from semi-structured interview (qualitative approach).

### **3.3 Participants**

The participants were ESL learners from Kelantan, Terengganu and Kedah with 10 participants from each state. The total amount of 30 participants participated in this study. They were undergraduates from 4 local universities which are Universiti Malaya (UM), Universiti Teknologi MARA (UiTM) Shah Alam, International Islamic University Malaysia (IIUM) and Management and Science University (MSU). The 4 universities were selected due to the ESL programme that they offered and the

participants were currently following the undergraduate programme of Bachelor of Education Teaching of English as a Second Language (TESL). The duration of the programme ranges from 3 to 4 years.

In order to gain more mature reflections on the issue, the participants were selected from second and final year. All of them are Malay and they were born and brought up in the respective states of Kelantan, Terengganu and Kedah. The researcher's principle in selecting the participants is also based on their parents' place of birth where at least one of the parents is from the state (Kelantan, Terengganu or/and Kedah). By having these particular criteria, it helps the researcher to find the suitable participants in order to answer the research questions.

Table 3.1 shows the gender of the participants. 21 (70%) out of 30 of the participants are female while the remaining 9 (30%) are male.

**Table 3.1: Number and Percentage of Participants According to their Gender**

<b>Participants</b>	<b>Male</b>	<b>Female</b>
Kelantanese	2	8
Terengganuan	4	6
Kedahan	3	7
Total	9 (30%)	21 (70%)

However, gender and age of the participants is not within the scope of the current study and they are not included in the data analysis. The researcher only focused on the origin (place of birth; Kelantan, Terengganu and Kedah), race (Malay), first language, spoken dialects (Kelantan dialect, Terengganu dialect and Kedah dialect) and field of study (ESL).

All the participants were considered as bilingual as they were able to speak at least two languages as part of their linguistic repertoire. The languages used by the participants were standard Bahasa Melayu (National language), English (International language) and their own regional dialects (variety of Bahasa Melayu dialect/Mother tongue) which were Kelantan dialect, Terengganu dialect and Kedah dialect.

### **3.3.1 Sampling Method**

The sampling method used in this research is snowball sampling technique, which is a subset or a type of purposive sampling. Fraenkel and Wallen (2010) specified that the difference between purposive sampling and convenience sampling is that researchers assume and “judge whether or not a particular sample will be representative and use their judgement to select a sample that they believe, based on prior information, will provide the data they need” (p. 99). Snowball sampling focuses on finding participants with specific features of a population which will help to answer the research questions (Lodico, Spaulding, & Voegtle, 2006; Laerd Dissertation, 2010).

The selection of participants was also conducted through referrals (Dumanig, 2010). The researcher personally knew some of the subjects whose characteristics were initially identified while other participants then were recommended and referred by them. Snowball sampling method is relevant to research on language choice, code-switching, accommodation strategies, rural populations and ethnic group (Milroy & Gordon, 2003; Dumanig, 2010).

The participants’ characteristics that were identified are origin or place of birth, race, first language, spoken dialects, field of study and parents’ background (see Chapter 3, Section 3.3)

### **3.4 Research Instrument**

The main method of the study is a survey questionnaire. Thus, the first phase of the research focuses on the collection of quantitative data through the questionnaire that involved all participants. The second phase is the collection of qualitative data, elicited from semi-structured interviews with only 9 participants (out of 30 participants) from the initial group involved in the survey questionnaire. They consist of 3 participants from each state. The data gathered then were recorded and transcribed.

The researcher is able to cross-validate findings and conclusions from the data analysis by gathering information from various sources using a combination of methodology (Lim, 2008).

#### **3.4.1 Questionnaire**

The main instrument for collecting data in this study was a questionnaire consisting of Multiple-choice questions and 5-point Likert-type scales, adapted from Lim (2008), Mac & Ainun Rozana (2012) and Leo & Ain Nadzimah (2013). There was no pilot study conducted due to the distance factor as the researcher was mostly living abroad. However, some necessary adaptations were done in order to ensure the suitability of the questionnaire.

The questionnaire will help to answer Research Question 1 and 2. The questions require the participants to respond on their choice of language and language use based on given situations with different addressees in several domains (i.e., home, university and social network). They were also asked on their views regarding language choice and identity. The questionnaire was prepared in English (see Appendix A).

Questionnaire was chosen as the main method to generate the primary information. Since the researcher is doing the research all by herself, other methods would be too costly and time-consuming considering that the researcher was based in Japan. Questionnaire is identified as an effective and inexpensive way for data collection as it can be mailed or distributed to large number of respondents at the same time (Rezaei, 2012; Fraenkel & Wallen, 2010). Among the advantages of using this methodology include the instructions are standardised, the responses are structured and the objectives are clearer thus, the respondents require only a short time to answer the questions (Lim, 2008).

#### **3.4.1.1 Description of the Questionnaire**

The questionnaire has a total of 36 questions and is divided into three sections as follows:

##### **3.4.1.1 (a) Section A: Demographic Profile (Question 1 to 9)**

This section consists of 9 questions which aim to collect general information on the the participants' personal background. The purpose is to discover their gender, place of birth, the place where they attend primary and secondary school, parents' language repertoire and other demographic information. Such information aids in understanding the learners' background which also acts as a foundation to understand their linguistic repertoire.

#### **3.4.1.1 (b) Section B: Language Choice and Usage (Question 10 to17)**

This section contains 8 questions. It discovers the participants' first language, verbal repertoire, language proficiency, language choices and usage during childhood and present. The participants were also asked if they encountered any problem in choosing a language to speak in. Lastly, question on the importance of English language was also asked. The responses gained from this section help the researcher to further relate their responses with their language choice in order to answer the research questions.

#### **3.4.1.1 (c) Section C: Language Domains (Question 18 to 36)**

Section C is divided into 3 main domains, which are home, university and social network. Each domain contains a set of questions to determine the language choices of the participants according to specific situations that they were in when communicating to a variety of interlocutors. Home domain has 6 questions (Question 18 to 23), University domain contains 7 questions (Question 24-30) and Social Network domain comprises 6 questions (Question 31 to 36). Additionally, this section finds out whether the participants use the code-switching method when speaking with the people in the domains. It also discovers the mixed languages used in all the domains. Lastly, a question on the reasons for their choice of language was also asked.

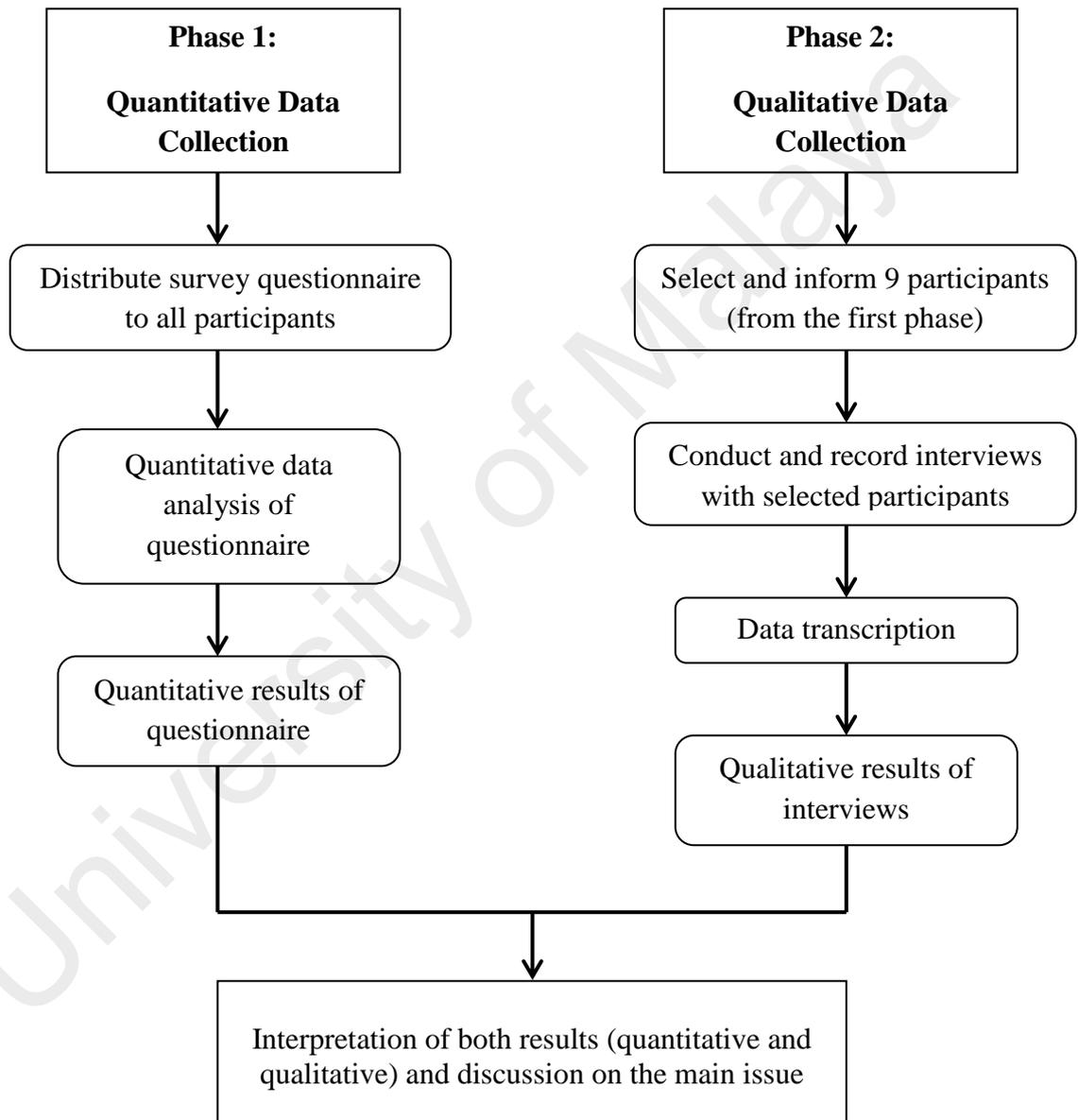
### 3.4.2 Semi-structured Interviews

Data were also collected through interviews in order to support and explain the main data gathered from the questionnaire. This instrument helps to answer Research Question 3. The interviews were held in an easy-going atmosphere so that the participants feel relaxed when answering questions during the interviews. Only the English language was used during the interview. The researcher started the interviews by asking casual questions related to participant's studies, families or friends which serve as an ice-breaking session.

A total of 13 questions were enquired in the interview (see Appendix B). Specifically, the interviews focussed on two main topics which are language use and identity. 5 questions were asked under the topic of language use. The questions include their language choice, the importance of speaking local dialect, Bahasa Melayu standard and English and the most comfortable language to speak. 2 questions were also asked on code-switching. 8 questions were asked on identity such as, what they consider themselves as, are they proud of where they come from, and so on. Their view on the subject of identity and the effect identity has on their choice of language were also enquired.

### 3.5 Data Collection

The data collection was carried out in two phases. The first phase was the survey questionnaire and the second phase was the interview. The data collection procedure is illustrated in Figure 3.2.



**Figure 3.2: Data Collection Procedure**

### **3.5.1 Quantitative Data Collection (Questionnaire)**

The first phase of data collection was the survey questionnaire to answer Research Question 1 and 2. The survey was administered by distributing the questionnaire face-to-face and through online web-based page. At first, the researcher personally contacted some of the participants to explain about the objective of the study and met them before giving out the questionnaire for them to complete. Then, the researcher asked them to recommend other acquaintances to be sampled voluntarily. After receiving the contacts of other potential respondents, the researcher continued to individually distribute the questionnaire until the required number of sample is reached.

The online survey was created using Google Forms in which the link was sent to the participants through e-mails. An invitation to participate in the study as well as the purpose of the study was also included in the e-mail. The respondents were asked to click the link and they were directed to the questionnaire web page. The participants were given a maximum of one week to complete and submit the answers.

### **3.5.2 Qualitative Data Collection (Semi-structured Interviews)**

The second phase was informal interviews on language use and identity issue to answer Research Question 3. The interviews were only held with 9 selected respondents who have participated in the survey questionnaire previously. They were 3 participants from each state (3 from Kelantan, 3 from Terengganu and 3 from Kedah). The selection of participants was subject to their willingness and availability. The researcher arranged the interview schedule accordingly.

The interviews were conducted in informal settings inside the participants' university. The settings include cafes, study rooms and parks. The places were chosen and agreed prior to the interviews. The interviews were carried out in casual and friendly manner to ensure the participants were comfortable and willing to fully cooperate. All of the participants were briefed about interview's purpose and a verbal consent was also given.

First, the researcher contacted the participants via calls and e-mails to invite them to take part in the interview session. This procedure was carried out until the total of participants required was fulfilled. The interview questions were centred on language use, their opinions and views on language choice as well as identity issue.

In addition, the interviews were not conducted on the same day the questionnaire was distributed. It is to ensure the reliability of the results. Participants who were fatigued would be nervous and might misinterpret the questions asked which would result in unreliable data. All interviews were recorded using an MP3 recorder with permission from the participants and later transcribed for further analysis. Each interview lasted for about 20-25 minutes.

The researcher believes that it is essential to use a second method in collecting the data as quantitative data may not be sufficient to explore the issue of language choice and identity. Hence, the use of semi-structured interviews offer a thorough description of individuals' identities in a way that questionnaire's results unable to capture.

The paralinguistic elements of communication portrayed by the participants may be important in understanding the feedback better such as body language and gestures, facial expressions, intonation and so on. For example, one's tone of voice can show the person's interest in a particular topic. This helps the researcher to identify if the participant is comfortable to share more before moving on to another subject or question.

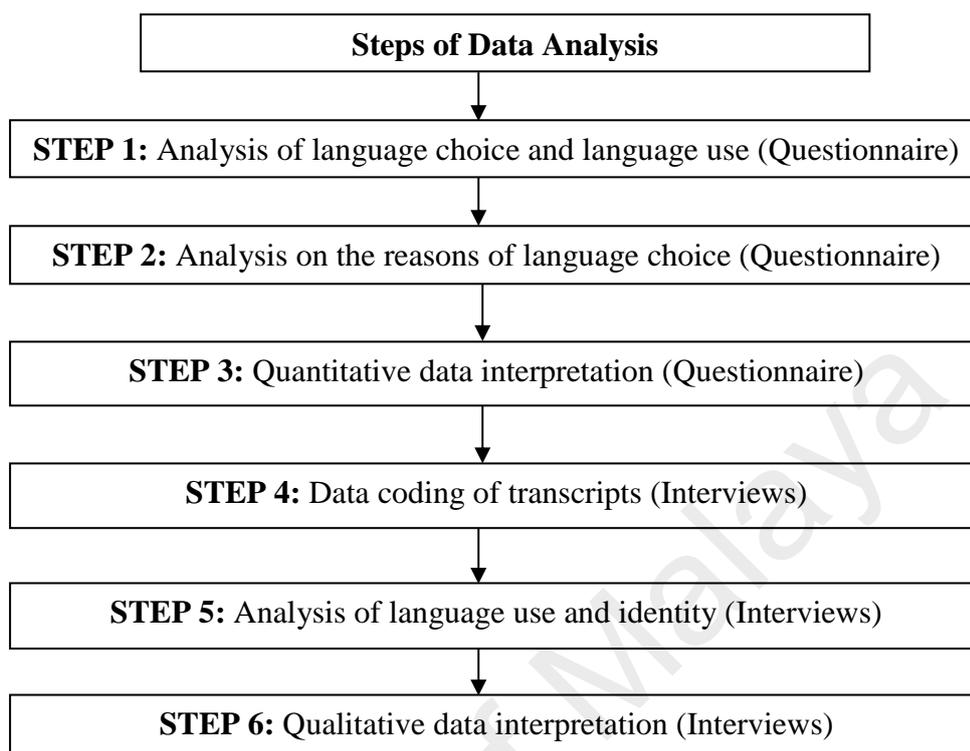
It also helps to show the loyalty, confidence and interest of a participant when answering a certain question. Data gained from these interviews provide a deeper insight on the issue of language choice and identity by eliciting opinions and feedbacks from the participants.

### **3.6 Data Analysis**

The study mainly adopted a quantitative data analysis approach to analyse the data (questionnaire) and qualitative data analysis was used to support the primary data (interview). A questionnaire was used to provide a macro-perspective of their language choices and the interview provided a micro-perspective and a deeper understanding of these linguistic choices. The current study analyses 3 things as listed below:

- a) The responses from the questionnaire.
- b) Language use, language choice and reasons for the choice in 3 particular domains (i.e. home, university and social network) from the questionnaire.
- c) The responses of the interview with the participants regarding the reasons and factors for the selected language in relation to identity issue.

The steps of data analysis are shown in Figure 3.3.



**Figure 3.3: Steps of Data Analysis**

### **3.6.1 Quantitative Data Analysis**

The data from the questionnaire were analysed in numbers and figures using simple statistical treatment (i.e. computation of percentage and mean). The data were analysed using Microsoft Excel as the researcher felt that the analysis was straight-forward and advanced analysis software was not needed. The percentage was used to determine the occurrence and frequency of participants' choice of language in different domains within specific groups of people they interact with. The average results of survey using means were also calculated. Finally, the results then were presented in graphs and table forms for easy reference.

The researcher found out the choice of language used by Malay ESL learners in the domains of home, university and social network based on the language they chose. The frequency of code choice used in the 3 domains was calculated using the value of frequency.

For question on frequency of language choice using a Likert-type scale in Home domain (Question 22), University domain (Question 29) and Social Network domain (Question 30), the frequency of language use was determined according to Frequency Value (F-value).

The scale was developed by Likert (1932) who established the principle of measuring attitudes. They are used to measure respondents' attitudes to a particular question or statement and how much they agree with them. Likert-type also use fixed choice response formats. These frequency scales use ordinal data. They are designed to measure opinions or attitudes and levels of agreement/disagreement (McLeod, 2008; Burns & Grove, 1997).

Frequency Value (F-value) was formulated by the following calculation method:

$$\text{Frequency Value (F-value)} = \text{No. of participants (N)} \times \text{Frequency}$$

**Figure 3.4: Frequency Value (F-value)**

Frequency Constant (f) is set as per following table:

**Table 3.2: Frequency Constant (f)**

<b>Occurrence</b>	<b>Frequency Constant (f)</b>
Frequently	4
Sometimes	3
Not Applicable	0
Rarely	2
Never Use	0

Frequency constant can be of any numbers. The researcher decided on small numbers for easier calculation. The principle is ‘the higher the frequency, the bigger the constant or value’.

Example of Frequency Value (F-value) calculation:

Results for frequency of language use when “Talk to parents” for Kelantanese are as per below:

- a) 5 Kelantanese selected “Frequently” (N=5)
- b) 3 Kelantanese selected “Sometimes” (N=3)
- c) 2 Kelantanese selected “Never Use” (N=2)

As Frequency Value (F-value) = No. of participants (N) x Frequency Constant (f),

$$\begin{aligned} \text{F-value} &= (5 \times 4) + (3 \times 3) + (2 \times 0) \\ &= 29 \text{ (Majority)} \end{aligned}$$

If the highest F-value is 40 (10 (N) x 4 (f)), the median is 20. Thus, F-value of 21-40 is considered as majority whilst F-value of 0-20 is measured as minority.

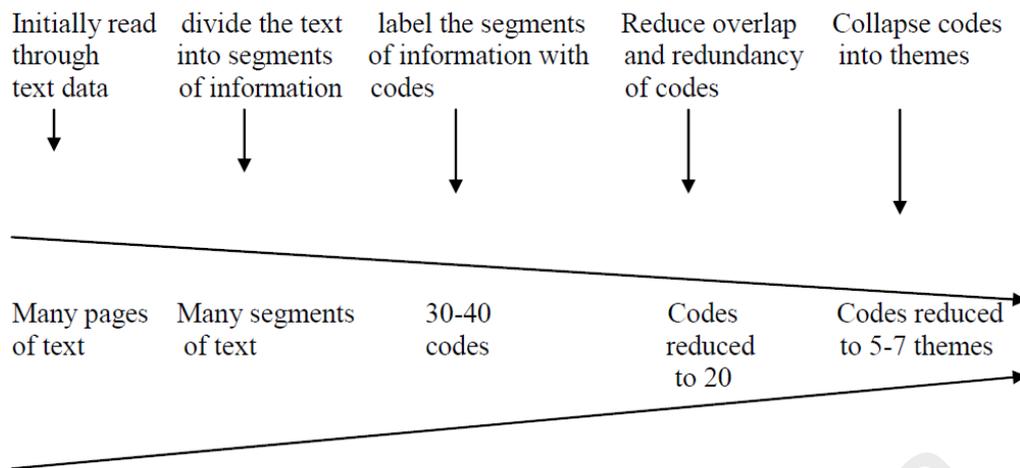
### **3.6.2 Qualitative Data Analysis**

The data from the interview sessions were analysed by drawing out relevant themes and categories from the data. Firstly, the researcher read through the transcripts to understand thoroughly the information gained and any impressions were noted down. As clarified by Miles and Huberman (1994), in order to have a thorough understanding of the message by the informants, it is important to read and re-read the narrative report based on the data from the semi-structured interviews.

Then, the process of labelling and coding of data was done manually. In this process, the researcher developed a coding list by labelling relevant pieces of words, phrases, sentences or even sections. A short name was allocated to each category. Themes and categories were created through grouping the codes together. The categories were then labelled and connected with each other for interpretation. The results provide a deeper thought on the language selection and identity of Malay ESL learners. The analysis helped in linking the results gained from the survey to answer research question 3. The data offers additional information to explain the language choice and its relation to identity.

#### **3.6.2.1 Coding Principles**

The analysis of qualitative data started as soon as coding began. The current research follows the coding process prepared by Creswell (2008). Coding, according to Creswell (2008), is a process of dividing and labelling text into segments in order to form extensive themes and descriptions in the data. Figure 3.4 shows the coding process model in qualitative research. The visual model sets up only as guidance in coding the data and the researcher did not follow the steps per se.



**Figure 3.5: Visual Model of the Coding Process in Qualitative Research**  
 (Creswell, 2008, p. 251)

### 3.7 Conclusion

The usage of quantitative and qualitative approaches in the methodology provides empirical data on language choice and identity issue. The following chapter will present the findings and discussions on the choice of language of participants in different domains as well as the issue of identity.

## CHAPTER 4

### RESULTS AND DISCUSSION

#### 4.1 Introduction

This chapter presents the demographic profile of the participants in which it discovers the language choice and language use of the participants. The information includes education, parents' main language, preferred identity, first language, spoken languages (as a child and adult) and proficiency level. The data gained also sets as a background in analysing language choice as well as reasons for the chosen language.

In addition, this chapter describes the patterns of language choice of the participants with different interlocutors and language situations in the home, university and social network domain. Data analysis from the interviews was also described where the factors for the chosen language in relation to the participants' identity and the influence of identity on the chosen language of these Malay ESL learners are discussed. Further insights and opinions of the participants are also discussed. Finally, discussion of English and its influence on identity is elaborated. Lastly, all the results are discussed and related to answer the research questions. The results and findings are presented in the form of tables and figures for easy reference.

## 4.2 Demographic Profile

The data analysis for this section is only for item Questions 6 to 17 of the questionnaire which describe the demographic profile and general background of participants' language repertoire. A detailed analysis on the learners' language choice, language use, reasons and identity in different domains is provided in the next sections.

### 4.2.1 Section A - Demographic Profile (Question 6 to 9)

This section describes the demographic profile of the participants. This includes the state they went to school at, parents' main languages and their preferred identity.

#### 4.2.1.1 Primary and Secondary School

Education background can be a starting point to investigate the relationship between language choice and linguistic repertoire. In this study, it is necessary to identify where the participants were schooling at as it helps to elaborate their choice of language.

Majority of the participants attended primary school in their birthplace (90% Kelantanese, 90% Terengganuan and 90% Kedahan) while 1 (10%) schooled at other places (Selangor, Perak and Pulau Pinang) as shown in Table 4.1.

**Table 4.1: Primary School**

Participant	Primary School at:			
	Kelantan	Terengganu	Kedah	Others
Kelantanese	9 (90%)	-	-	1 (10%)
Terengganuan	-	9 (90%)	-	1 (10%)
Kedahan	-	-	9 (90%)	1 (10%)

As for the secondary school, 8 (80%) Kelantanese and Kedahan participants as well as 7 (70%) of Terengganuan attended secondary school at their birthplace. 2 (20%) Terengganuan and 2 (20%) Kedahan both studied at Kelantan. The remaining 1 (10%) Kelantanese and Terengganuan, went to secondary school at Perak and Johor (see Table 4.2).

**Table 4.2: Secondary School**

Participant	Secondary School at:			
	Kelantan	Terengganu	Kedah	Others
Kelantanese	8 (80%)	1 (10%)	-	1 (10%)
Terengganuan	2 (20%)	7 (70%)	-	1 (10%)
Kedahan	2 (20%)	-	8 (80%)	0

According to the above tables, we can conclude that majority of participants started their early education and had their primary school years (6 years) at their birth state. This pattern is also shown during the secondary school (5 years) in which the majority of the participants still attended school in their hometown. Nevertheless, there were a small number of 2 Terengganuan participants and another 2 Kedahan participants who went to study in Kelantan boarding schools.

#### 4.2.1.2 Parents' Main Language

Parents' background including their main language can give an overview of one's first language.

**Table 4.3: Father's Main Language**

Participant	Father's Main Language					
	Kelantan Dialect	Terengganu Dialect	Kedah Dialect	Standard Bahasa Melayu	English	Other
Kelantanese	8 (80%)	-	-	1 (10%)	-	1 (10%)
Terengganuan	-	8 (80%)	-	2 (20%)	-	-
Kedahan	-	-	8 (80%)	2 (20%)	-	-

According to Table 4.3, all 80% of fathers from Kelantan, Terengganu and Kedah speak their own local dialect. There are also 20% fathers from Terengganu and Kedah who chose Standard Bahasa Melayu as the main language. The remaining 10% of them on the other hand, speak other language (Malay-Kelantanese Thai).

There was a slight difference in the mother's main language although the majority of them still speak their local dialect as the main language (see Table 4.4).

**Table 4.4: Mother's Main Language**

Participant	Mother's Main Language					
	Kelantan Dialect	Terengganu Dialect	Kedah Dialect	Standard Bahasa Melayu	English	Other
Kelantanese	6 (60%)	2 (20%)	-	1 (10%)	-	1 (10%)
Terengganuan	2 (20%)	6 (60%)	-	2 (20%)	-	-
Kedahan	-	-	7 (70%)	3 (30%)	-	-

Table 4.4 shows that the highest of 7 (70%) mothers from Kedah use the Kedah dialect as the main language. 6 (60%) mothers from Kelantan and Terengganu also use their own dialect which is Kelantan dialect and Terengganu dialect. There are 2 (20%) mothers from Kelantan who speak Terengganu dialect while 2 (20%) mothers from Terengganu speak Kelantan dialect. In addition, there are also 2 (20%) mothers from Terengganu and 3 (30%) mothers from Kedah who use Standard Bahasa Melayu.

#### 4.2.1.3 Participants' Preferred Identity

Table 4.5 demonstrates the preferred identity of the participants.

**Table 4.5: Participants' Preferred Identity**

Participant	Participants' Preferred Identity			
	Kelantanese	Terengganuan	Kedahan	Malaysian
Kelantanese	7 (70%)	-	-	3 (30%)
Terengganuan	-	9 (90%)	-	1 (10%)
Kedahan	-	-	7 (70%)	3 (30%)

Almost all Terengganuan participants prefer to be known as Terengganuan (90%) while only 1 of them chooses Malaysian (10%) as the preferred identity. 7 participants from Kelantan (70%) and Kedah (70%) choose to be known as Kelantanese and Kedahan. The other 6 (60%) participants from Kelantan and Kedah like to be known as Malaysian.

#### 4.2.2 Section B – Language Choice and Usage (Question 10 to 17)

This section discovers the general information on language choice and usage of the learners in this study. It provides information on the participants' first language, spoken languages (then and now), proficiency level, choice for language selection and their opinions on the importance of English. The objective is to identify the linguistic repertoire and language preferences of each participant. This in return will help to investigate the link between their linguistic backgrounds and the languages they choose to use.

##### 4.2.2.1 First Language

The first language of Malay undergraduates in this study ranges from Kelantan dialect, Terengganu dialect, Kedah dialect, standard Bahasa Melayu and English. Table 4.6 shows the first language spoken by the participants.

**Table 4.6: First Language**

Participant	First Language				
	Kelantan Dialect	Terengganu Dialect	Kedah Dialect	Standard Bahasa Melayu	English
Kelantanese	6 (60%)	-	-	4 (40%)	-
Terengganuan	-	7 (70%)	-	3 (30%)	-
Kedahan	-	-	7 (70%)	3 (30%)	-

7 (70%) of the Terengganu participants speak the local dialect which is the Terengganu dialect, while 7 (70%) Kedahan use Kedah dialect. 6 (60%) of Kelantanese participants speak Kelantan dialect as their mother tongue whereas another 4 (40%) of them speak standard Bahasa Melayu. 3 (30%) Terengganuan and 3 (30%) of Kedahan

also choose standard Bahasa Melayu as their first language. Most of the participants who took part in this study speak the local dialect and the national language of standard Bahasa Melayu, but since they are ESL learners, English is used as a second language.

#### 4.2.2.2 Spoken Language and Proficiency Level (Question 11 and Question 12)

The participants in this study are able to speak several languages with a diverse proficiency level. Table 4.7 shows the spoken languages of the participants as well as the proficiency level of each language.

Based on the data, all 30 (100%) of the participants are able to speak the local dialects (Kelantan, Terengganu and Kedah dialect), standard Bahasa Melayu as well as English language. More than half of Terengganuan (6 participants or 60%) can speak Kelantan dialect. This is perhaps caused by the place where they live (closer to the Kelantan border) or they may have learned the dialect from their friends in school. 2 (20%) Kelantanese can speak Terengganu dialect. Only 1 (10%) participant from Terengganu can speak the Kedah dialect.

**Table 4.7: Spoken Language**

Participant	Spoken Language				
	Kelantan Dialect	Terengganu Dialect	Kedah Dialect	Standard Bahasa Melayu	English
Kelantanese	10 (100%) (E:5, G:5)	2 (20%) (A:3, E:1)	-	10 (100%) (E:6, G:4)	10 (100%) (G:8, A:1, E:1)
Terengganuan	6 (60%) (G:4, A:2)	10 (100%) (E:8, G:2)	1 (10%) (A:1)	10 (100%) (E:8, G:2)	10 (100%) (E:2, G:7, A:1)
Kedahan	-	-	10 (100%) (E:5, G:3, A:2)	10 (100%) (E:5, G:5)	10 (100%) (E:3, G:5, A:2)

\*Remark: Excellent = E, Good = G, Average = A, Poor = P. Excellent & Good to be considered as “Fluent”, meanwhile Average & Poor to be considered as “Not Fluent”.

Table 4.7 also shows that all 10 (100%) of the Kelantanese can speak fluent Kelantan dialect (E:5, G:5), standard Bahasa Melayu (E:6, G:4), and also English (E:1, G:8). However, 2 (20%) of them are not fluent in Terengganu dialect (A:3).

The Terengganuan participants are all (100%) fluent in their own dialect (E:8, G:2), standard Bahasa Melayu (E:8, G:2) and English (E:2, G:7). More than half, 6 (60%) of them are somewhat fluent in Kelantan dialect (G:4) as well. Only 1 (10%) participant from Terengganu cannot speak Kedah dialect fluently.

On the other hand, Kedahan people, just like the others have high fluency in their dialect (E:5, G:3), standard Bahasa Melayu (E:5, G:5) and also English (E:3, G:5).

Nevertheless, the above findings are self-rated. Thus, an outside factor such as being self-bias or self-conscious could influence the rate of their proficiency level.

#### **4.2.2.3 Main Language Then and Now (Question 13 and Question 14)**

The comparison between the languages that the participants used when they were children and the languages they are currently using helps to draw a conclusion on the existing linguistic behaviour. Table 4.8 shows the main languages used by the participants as children and at present.

As children, all 10 (100%) of Kedahan participants used exclusively their local dialect as a mother tongue (see table 4.8). 9 (90%) Kelantanese also used the native dialect of Kelantan dialect. Next is the Terengganuan, where 7 (70%) of them used Terengganu dialect. Standard Bahasa Melayu is also used mostly as a child by 6 (60%) of Kelantanese, 5 (50%) of Kedahan but only 3 (30%) of Terengganuan. Kelantan dialect was also spoken by 2 (20%) Terengganuan.

However, 2 (20%) Kelantanese said that they also used Terengganu dialect. English language was also used by the participants when they were younger. This equals to 2 (20%) Terengganuan, 2 (20%) Kedahan and last but not least, 1 (10%) Kelantanese. This suggests that a large majority of the participants chose their local dialect as the main language during childhood. As mentioned by Lim (2008), it could be due to the high ethnolinguistic vitality of Malays during their youths.

**Table 4.8: Main Language Then and Now**

<b>Participant</b>	<b>Main Language</b>	<b>Then</b>	<b>Now</b>
Kelantanese	Kelantan dialect	9 (90%)	9 (90%)
	Terengganu dialect	2 (20%)	1 (10%)
	Kedah dialect	-	-
	Standard Bahasa Melayu	6 (60%)	8 (80%)
	English	1 (10%)	7 (70%)
Terengganuan	Kelantan dialect	2 (20%)	3 (30%)
	Terengganu dialect	7 (70%)	9 (90%)
	Kedah dialect	-	-
	Standard Bahasa Melayu	3 (30%)	9 (90%)
	English	2 (20%)	9 (90%)
Kedahan	Kelantan dialect	-	-
	Terengganu dialect	-	-
	Kedah dialect	10 (100%)	7 (70%)
	Standard Bahasa Melayu	5 (50%)	9 (90%)
	English	2 (20%)	6 (60%)

The data in Table 4.8 demonstrates that majority of these learners currently still maintain the use of their dialects or mother tongues. The participants from Kelantan which are 9 (90%) of them still speak their own local dialect. There is a small increase in Terengganuan where now 9 (90%) of them use the Terengganu dialect.

In contrast, for Kedahan participants, a slight decrease from 10 (100%) to 7 (70%) of them speak Kedah dialect nowadays. All participants also display an increment in using standard Bahasa Melayu in which 9 (90%) each from Terengganu and Kedah now speak the language while 8 (80%) of them are Kelantanese. As for English language, there is a marginal increase where majority of the participants are speaking the language now (9 (90%) Terengganuan, 7 (70%) Kelantanese and 6 (60%) Kedahan). 3 (30%) Terengganuan now also speak Kelantan dialect. In addition, only 1 (10%) Kelantanese participant now use Terengganu dialect.

It can be seen that there is a prominent change in the linguistic behaviour as well as in the pattern of language choice at present compared to when they were children. The rise in the use of national language of Standard Bahasa Melayu and English could be the result of the government's policy in the education system, where Malay and English are compulsory languages. Moreover, the participants are currently ESL learners so English is seen as an everyday-language.

#### **4.2.2.4 Choice of Language Selection**

25 out 30 (83%) participants said they were given a choice in selecting the language to speak in whenever they are in a conversation. Another 5 (%) of them decided that they were unclear about the choice given (see Table 4.9). This shows that the language selection is a natural occurrence and that they are fully aware of the choices they make.

**Table 4.9: Choice for Language Selection**

Participant	Choice for Language Selection		
	Yes	No	Not Sure
Kelantanese	9 (90%)	-	1 (10%)
Terengganuan	8 (80%)	-	2 (20%)
Kedahhan	8 (80%)	-	2 (20%)
Total	25 (83%)	-	5 (17%)

#### 4.2.2.5 Problem in Language Choice

24 participants which equals to 80% of participants claimed that they did not face any problem when choosing a language to speak in. In contrast, 4 (13%) participants think that they have trouble in deciding the language while the remaining 2 (7%) of the participants are not sure (see Table 4.10).

**Table 4.10: Problem in Language Choice**

Participant	Problem in Language Choice		
	Yes	No	Not Sure
Kelantanese	1	9	-
Terengganuan	3	5	2
Kedahhan	-	10	-
Total	4 (13%)	24 (80%)	2 (7%)

#### 4.2.2.6 Importance of English

It can be concluded that all participants perceive English as an essential language in this modern world (see Table 4.11). This is based on 23 (77%) participants who rate the importance of English as 'very important' and 7 (23%) of them says it is important. It can be concluded that their perception towards English is positive.

**Table 4.11: Importance of English**

Participant	Importance of English		
	Very Important	Important	Not Important
Kelantanese	7	3	-
Terengganuan	9	1	-
Kedahan	7	3	-
Total	23 (77%)	7 (23%)	-

### **4.3 Language Choice in Home, University and Social Network Domains**

The data analysis presented here is for items in Questions 18 to 23 of the questionnaire for home domain, Question 24 to 30 of university domain and Question 31 to 36 of social network domain.

#### **4.3.1 Home Domain**

This data analysis is for items in Questions 18 to 23 of the questionnaire.

##### **4.3.1.1 Language Spoken at Home**

Majority of the participants speak their own local dialects at home. This includes all 10 (100%) of Kelantanese participants, 8 (80%) of Terengganuan participants and 6 (60%) of Kedahan people. However, 2 (20%) participants from Terengganu and Kedah speak Standard Bahasa Melayu while 2 (20%) Kedahan participants use English at home (see Table 4.12).

**Table 4.12: Language Spoken at Home**

Participant	Language Spoken at Home				
	Kelantan Dialect	Terengganu Dialect	Kedah Dialect	Standard Bahasa Melayu	English
Kelantanese	10 (100%)	-	-	-	-
Terengganuan	-	8 (80%)	-	2 (20%)	-
Kedahan	-	-	6 (60%)	2 (20%)	2 (20%)

The data analysis in Table 4.12 indicates that majority of the participants choose to speak in their mother tongue (i.e. local dialect) in the home domain.

#### 4.3.1.2 Language Spoken by Family Members at Home

Table 4.13 below shows that the choice of language by family members is the same as the participants (see Table 4.13). The slight difference was in the choice of family members from Kedah. 3 (30%) of them used standard Bahasa Melayu the most at home while the remaining 1 (10%) of them chose to speak English.

**Table 4.13: Language Spoken by Family Members at Home**

Participant	Language Spoken by Family Members at Home				
	Kelantan Dialect	Terengganu Dialect	Kedah Dialect	Standard Bahasa Melayu	English
Kelantanese	9 (90%)	-	-	1 (10%)	-
Terengganuan	-	8 (80%)	-	2 (20%)	-
Kedahan	-	-	6 (60%)	3 (30%)	1 (10%)

### 4.3.1.3 Factor of Language Choice in the Home Domain

According to the data analysis, the entire 30 (100%) participants agreed when asked if the language they use at home depends on ‘Who’ they were speaking with. In addition, 26 (87%) out of 30 participants say the chosen language also depends on ‘What’ they were talking about. This refers to 10 (100%) of Kelantanese and 8 (80%) of Terengganuan and Kedahan. Nevertheless, 2 (20%) each from Terengganu and Kedah think otherwise, which equal to 4 (13%) out of 30 participants who chose ‘No’. This is shown clearly in Table 4.14:

**Table 4.14: Factor of Language Choice in the Home Domain**

Participant	Who		What	
	Yes	No	Yes	No
Kelantanese	10	-	10	-
Terengganuan	10	-	8	2
Kedahan	10	-	8	2
Total	30 (100%)	-	26 (87%)	4 (13%)

### 4.3.1.4 Code-switch in the Home Domain

Code-switching was practiced even at the home domain by these learners. Table 5.4 shows that the majority of them are 9 (90%) of Terengganuan, 8 (80%) of Kelantanese and 5 (50%) of Kedahan participants. All of them states that they tend to code-switch when communicating with parents, siblings, in-laws, and other family members. This also proves that code-switching is used by these learners in different language situations at home. On the contrary, 5 (50%) Kedahan, 2 (20%) Kelantanese and also 2 (20%) Terengganuan did not code-switch when they were at home.

**Table 4.15: Code-switch in the Home Domain**

Participant	Code-switch		
	Yes	No	If yes, with whom
Kelantanese	8 (80%)	2 (20%)	Family x 5, Siblings x 1 , Brother-in-law x 1, Mother x 1
Terengganuan	9 (90%)	1 (10%)	Family x 5, Siblings x 1 , Parents x 3
Kedah	5 (50%)	5 (10%)	Family x 3, Siblings x 1, Mother x 1

#### 4.3.1.5 Mixed Codes Used in the Home Domain

Table 4.16 shows the mixed codes used by the participants in the home domain.

Many of the Kelantanese used the mixed codes of ‘majority Kelantan dialect and less standard Malay’ (80%) in the home domain. This is compatible to the findings in the previous question (see Table 4.12). A small number of them however, used ‘majority standard Malay less Kelantan dialect’ (20%) combination and ‘majority Kelantan dialect less English’ (10%).

Since almost all Terengganuans used code-switch (see Table 4.15), 90% of them used the majority Terengganu dialect less standard Malay combination and 80% use majority Terengganu dialect less English. Only 10% of them use majority standard Malay less Terengganu dialect mixed-code and majority English less Terengganu dialect.

The mixed-codes for Kedahan are varied. 60% of them use majority standard Malay less Kedah dialect. 40% use both combination of majority Kedah dialect less standard Malay and majority Kedah dialect less English. Only a small number of them use majority English less Kedah dialect (20%).

**Table 4.16: Mixed Codes Used in the Home Domain**

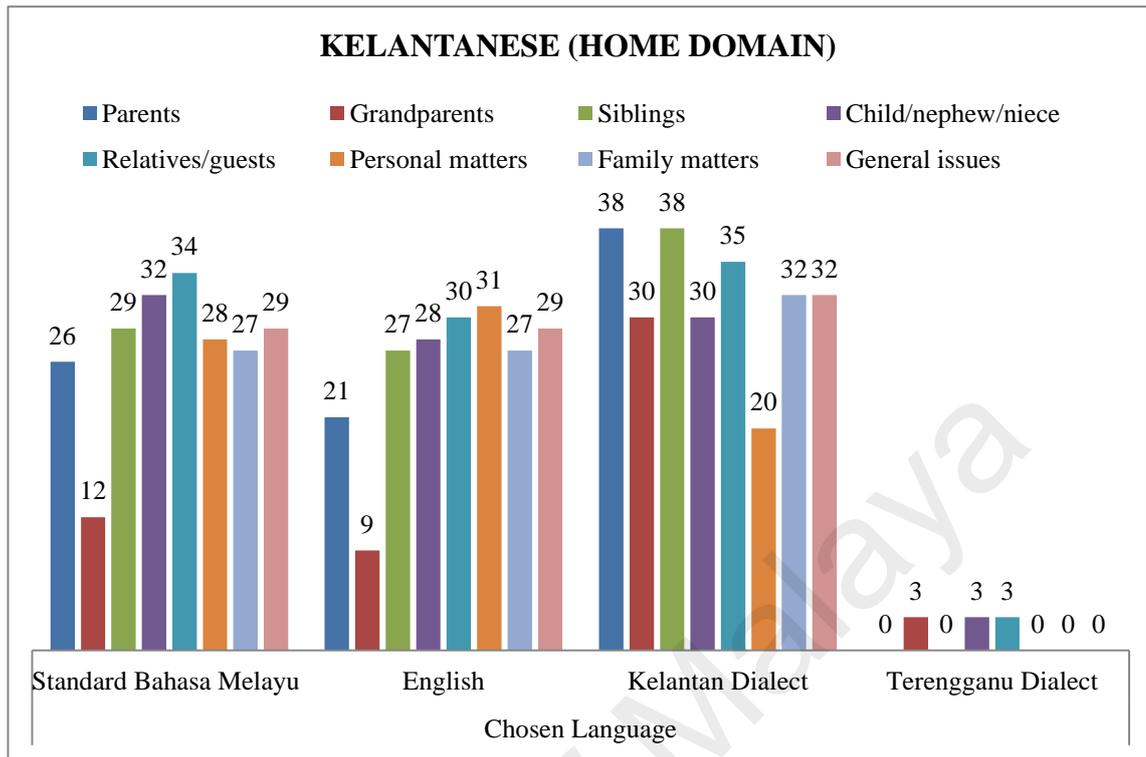
<b>Domain: Home</b>			
<b>Mixed Codes</b>	<b>Kelantanese</b>	<b>Terengganuan</b>	<b>Kedah</b>
Majority Kelantan Dialect Less Standard Malay	8 (80%)	-	-
Majority Kelantan Dialect Less English	1 (10%)	-	-
Majority Standard Malay Less Kelantan Dialect	2 (20%)	-	-
Majority Terengganu Dialect Less Standard Malay	-	9 (90%)	-
Majority Terengganu Dialect Less English	-	8 (80%)	-
Majority Standard Malay Less Terengganu Dialect	-	1 (10%)	-
Majority English Less Terengganu Dialect	-	1 (10%)	-
Majority Kedah Dialect Less Standard Malay	-	-	4 (40%)
Majority Kedah Dialect Less English	-	-	4 (40%)
Majority Standard Malay Less Kedah Dialect	-	-	6 (60%)
Majority English Less Kedah Dialect	-	-	2 (20%)

\* Note: The percentage do not equate to 100% because many of the respondents use a few languages as well as a number of mixed-codes when interacting with others. The set range for 'majority' is 60% and above.

#### **4.3.1.6 Frequency of Language Use**

The detailed calculation method of code use frequency is provided in Chapter 3 (see Section 3.6.1).

#### 4.3.1.6 (a) Frequency of Language Use by Kelantanese in the Home Domain



**Figure 4.1: Frequency of Language Use by Kelantanese in the Home Domain**

Figure 4.1 illustrates the frequency of code use by the Kelantanese participants in the home domain. As can be seen in the above figure, when the Kelantanese participants talk to their parents, they use Kelantan dialect the most with the frequency value (F-Value) of 38. This is consistent with the previous findings where most of them choose to speak the dialect at home. Standard Bahasa Melayu comes in second with 26 F-value and English language is 21 F-value.

The Kelantan dialect is also used the most when talking to grandparents (30 F-value). The reason could be because their grandparents are still living in the hometown in which the heritage language is still mainly used. The standard Bahasa Melayu is used with F-value of 12 while English is used with 9 F-value. However, there are a few participants who use Terengganu dialect (3 F-value) as it could be where their grandparents were from.

The Kelantanese participants choose to use the dialect as the most frequent code used with siblings at home with F-value of 38. The use of standard Bahasa Melayu with siblings is also quite high (29 F-value). Next is the English language with F-value of 27.

With child/nephew and niece, they mostly use the standard Bahasa Melayu (32 F-value). The use of Kelantan dialect is of 30 F-value and English at 28 F-value. The least is the Terengganu dialect with F-value of 3.

They also tend to use the local dialect with other relatives and guests whenever at home (35 F-value). This is also as a result of maintaining the relationship and also breaking the ice. Next, is the standard Bahasa Melayu at F-value of 34, English language at F-value of 30 and lastly, the Terengganu dialect at F-value of 3 with the relatives from Terengganu.

The dominant language used when talking about personal matters is English at F-value of 31. They also choose to use the standard Bahasa Melayu (28 F-value) and the Kelantan dialect (20 F-value).

Whereas, for family matters, the Kelantanese participants decide to speak the local dialect (32 F-value) since it is the code primarily used by the family members. They also use both English (27 F-value) and the standard Bahasa Melayu (27 F-value).

The Kelantan dialect is also used the most when discussing general issues with F-value of 32. The standard Bahasa Melayu is used next with F-value of 29 and English is also at F-value of 29.

From here, it is clearly seen that the highly used code in home domain in all language situations is the Kelantan dialect.

#### 4.3.1.6 (b) Frequency of Language Use by Terengganuan in the Home Domain

Based on Figure 4.2, with parents, many Terengganuan participants use their local dialect which is F-value of 37. Then, they also speak the standard Bahasa Melayu (29 F-value), English with F-value of 27 and lastly, the Kelantan dialect with F-value of 8. The use of Kelantan dialect is because it is one of the parents' main code.

The use of Terengganu dialect is also high when they talk to the grandparents (36 F-value). Second highest language used is the standard Bahasa Melayu (27 F-value), followed by English (15 F-value) and lastly, the Kelantan dialect (8 F-value).

When talking with siblings, the highest code used is also their local dialect with F-value of 38. The standard Bahasa Melayu comes in a second place with F-value of 29 and English is the third code used with F-value of 28. The Kelantan dialect is also spoken with siblings (8 F-value).

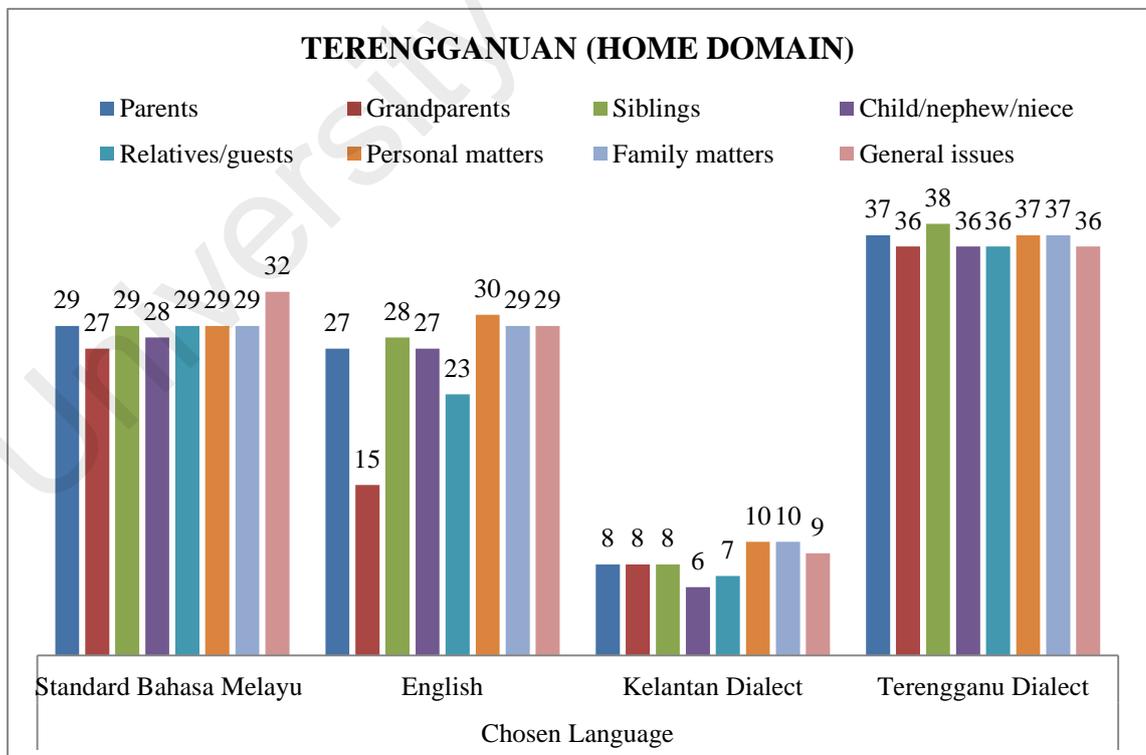


Figure 4.2: Frequency of Language Use by Terengganuan in the Home Domain

According to Figure 4.2, the Terengganuan participants also use their own local dialect with their child/nephew and niece (36 F-value). They also speak standard Bahasa Melayu with F-value of 28. Next, English is used at F-value of 26 and the least, the Kelantan dialect with F-value of only 6.

The Terengganu dialect is used the most with relatives and guests with F-value of 36. The standard Bahasa Melayu is also spoken with F-value of 29. The participants also speak English with the relatives and guests at home (27 F-value) and finally, the Kelantan dialect is used at F-value of 7.

The dominant code used when talking about personal matters is the Terengganu dialect (37 F-value). However, there is a minor change where English is used second with F-value of 30 instead of other codes. They use the standard Bahasa Melayu at F-value of 29 and the Kelantan dialect at F-value of 10.

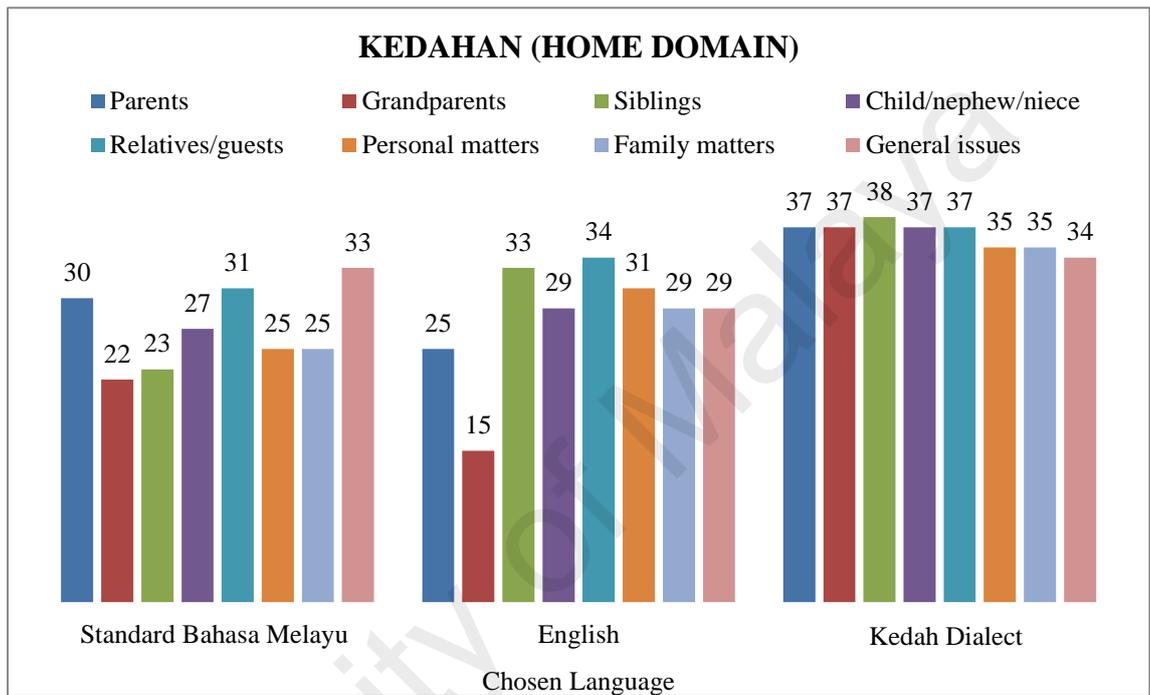
Like the Kelantanese, the Terengganuan participants also use local dialect when discussing family matters (37 F-value). They also use both the Standard Bahasa Melayu and English at the same F-value of 29. The least code they use is the Kelantan dialect (10 F-value).

They also prefer using their dialect when talking about general issues with F-value of 36. The next code they use is the standard Bahasa Melayu (32 F-value), English (29 F-value) and the last one is the Kelantan dialect with F-value 9.

Overall, it can be concluded that the most dominant code used by Terengganuan participants with all the addressees in home domain is the local dialect of Terengganu.

#### 4.3.1.6 (c) Frequency of Language Use by Kedahan in the Home Domain

Figure 4.3 shows the frequency of code use by Kedahan in the Home domain. For Kedahan, they prefer using the dialect when talking to parents (37 F-value). Next, they use the standard Bahasa Melayu with F-value of 30 and English is used at F-value of 25.



**Figure 4.3: Frequency of Language Use by Kedahan in the Home Domain**

With grandparents, they mostly use Kedah dialect with F-value of 37. They also use the standard Bahasa Melayu (22 F-value) and English language (15 F-value).

The highest code used when talking with siblings is the local dialect (38 F-value). The code they use next is English with F-value of 33. They also use the standard Bahasa Melayu with F-value with 23.

Kedah dialect is also the main code chosen when speaking with child/nephew and niece (37 F-value). English is used with F-value of 29 and lastly, the standard Bahasa Melayu is used with F-value of 27.

This is also the same with relatives and guests where most of them use the local dialect (37 F-value). They too use more English (34 F-value) than the standard Bahasa Melayu (31 F-value).

The use of Kedah dialect is also prominent when talking about personal matters (35 F-value). English is chosen next with F-value of 31 and the standard Bahasa Melayu with F-value of 25.

When discussing about family matters, the Kedah dialect is used the highest with F-value of 35. Then, they use English (29 F-value) and finally, the standard Bahasa Melayu (25 F-value).

Last but not least, the Kedahan participants also use their dialect when talking about general issues (34 F-value). The standard Bahasa Melayu is used at F-value of 33 and English is used at F-value of 29.

All in all, the Kedah dialect is the most dominant code used by the participants in the home domain.

### **4.3.2 University Domain**

This data analysis is for items from Question 24 to 30 of the questionnaire.

#### **4.3.2.1 Language Spoken at University**

There is a big variance with the linguistic choice done by the participants in the university domain as compared to the home domain. A large number of 7 (70%) Kedahan participants use English when they are in the university setting. Kelantanese and Terengganuan also speak English with each 5 (50%) of them. Next comes the

standard Bahasa Melayu which is also spoken by 5 (50%) of Terengganuan and 4 (40%) of Kelantanese learners. Lastly, only 1 (10%) participant from Kelantan still prefers to use their local dialect. See Table 4.17.

**Table 4.17: Language Spoken at University**

Participant	Language Spoken at University				
	Kelantan Dialect	Terengganu Dialect	Kedah Dialect	Standard Bahasa Melayu	English
Kelantanese	1 (10%)	-	-	4 (40%)	5 (50%)
Terengganuan	-	-	-	5 (50%)	5 (50%)
Kedahans	-	-	-	3 (30%)	7 (70%)

#### 4.3.2.2 Factor for Language Choice

Table 4.18 shows all 30 (100%) participants consider the person they are talking to when choosing a code. 28 (93%) participants also think that the topic of discussion also matters which equals to 10 (100%) Kelantanese, 9 (90%) Terengganuans and 9 (90%) Kedahans. Nonetheless, 2 (7%) participants from Terengganu (1%) and Kedah (1%) disagree.

**Table 4.18: Factor for Language Choice in the University Domain**

Participant	Who		What	
	Yes	No	Yes	No
Kelantanese	10	-	10	-
Terengganuan	10	-	9	1
Kedahans	10	-	9	1
Total	30 (100%)	-	28 (93%)	2 (7%)

### 4.3.2.3 Friend's Origin

The participants are requested to state where their university friends were mostly from (see Table 4.19). 6 (60%) Kelantanese indicate that most of their friends are from the same state. Furthermore, 3 (30%) choose friends from Wilayah Persekutuan and 1 (10%) choose 'Others'. As for the Terengganuans, their majority of friends are from Wilayah Persekutuan with 5 (50%) of them, 3 (30%) from Kelantan and only 2 (20%) of them are from their hometown. Most of the Kedahan participants' friends are from Wilayah Persekutuan which equals to 5 (50%) of them. In addition, another 5 (50%) of their friends are from Kedah itself.

**Table 4.19: Friend's Origin**

Participant	Friend's Origin				
	Kelantan	Terengganu	Kedah	Wilayah Persekutuan	Others
Kelantanese	6 (60%)	-	-	3 (30%)	1 (10%)
Terengganuan	3 (30%)	2 (20%)	-	5 (50%)	-
Kedahan	-	-	5 (50%)	5 (50%)	-

### 4.3.2.4 Friend's Race

Based on the data from Table 4.20, majority of the participants' friends are from Malay race; 10 (100%) Terengganuan participants, 10 (100%) Kedahans and 9 (90%) Kelantanese participants. A small number of only 1 (10%) Kelantanese select 'Others'.

**Table 4.20: Friend's Race**

Participant	Friend's Races				
	Malay	Chinese	Indian	Others (Local)	Others (Foreign)
Kelantanese	9 (90%)	-		-	1 (10%)
Terengganuan	10 (100%)	-	-	-	-
Kedahans	10 (100%)	-	-	-	-

#### 4.3.2.5 Code-switch

Code-switching method is commonly used in a larger setting such as in the university. According to Table 4.21, all 10 (100%) Kelantanese participants use code-switching when they are in the university domain. Terengganuan participants comes in second with 9 (90%) of them said 'Yes' as well as 8 (80%) of Kedahan people. The remaining 2 (20%) Kedahans and 1 (10%) Terengganuan participants however, did not use code-switch. A large number of these participants mentioned that they often code-switch with their classmates, lecturers and also international friends.

**Table 4.21: Code-switch in the University Domain**

Participant	Code-switch		
	Yes	No	If yes, Whom
Kelantanese	10 (100%)	-	Friends x 6, Coursemate x 4, Lecturer x 1, International Friend x 1
Terengganuan	9 (90%)	1 (10%)	Friends x 8, Lecturer x 1, Classmates x 1
Kedahans	8 (80%)	2 (20%)	Friends x 5, Kedahan Friend x 1, International Friend x 1, Lecturer x 1

#### 4.3.2.5 (a) Mixed Codes Used in the University Domain

As shown in Table 4.22, the highly used mixed-codes combination by the Kelantanese in the university domain is majority English less Kelantan dialect with 70%. Half of them (50%) use majority standard Malay less Kelantan dialect mixed-codes. Another 20% use majority Kelantan dialect less standard Malay and also 20% use majority Kelantan dialect less English.

**Table 4.22: Mixed Codes Used in the University Domain**

University Domain			
Mixed code use	Kelantanese	Terengganuan	Kedah
Majority Kelantan Dialect Less Standard Malay	20%	-	-
Majority Kelantan Dialect Less English	20%	-	-
Majority Standard Malay Less Kelantan Dialect	50%	-	-
Majority English Less Kelantan Dialect	70%	-	-
Majority Terengganu Dialect Less Standard Malay	-	10%	-
Majority Standard Malay Less Terengganu Dialect	-	70%	-
Majority English Less Terengganu Dialect	-	70%	-
Majority Kedah Dialect Less Standard Malay	-	-	30%
Majority Kedah Dialect Less English	-	-	10%
Majority Standard Malay Less Kedah Dialect	-	-	30%
Majority English Less Kedah Dialect	-	-	60%
Majority Standard Malay Less English	-	20%	-

\* Note: The percentage do not equate to 100% because many of the respondents use a few languages as well as a number of mixed-codes in their interactions with others. The set range for 'majority' is 60%.

Many of the Terengganuan participants use the combination of majority standard Malay less Terengganu dialect which is 70% of them. They also prefer using majority English less Terengganu dialect (70%) in university setting. 20% use majority standard Malay less English while only 10% use majority Terengganu dialect less standard Malay combination.

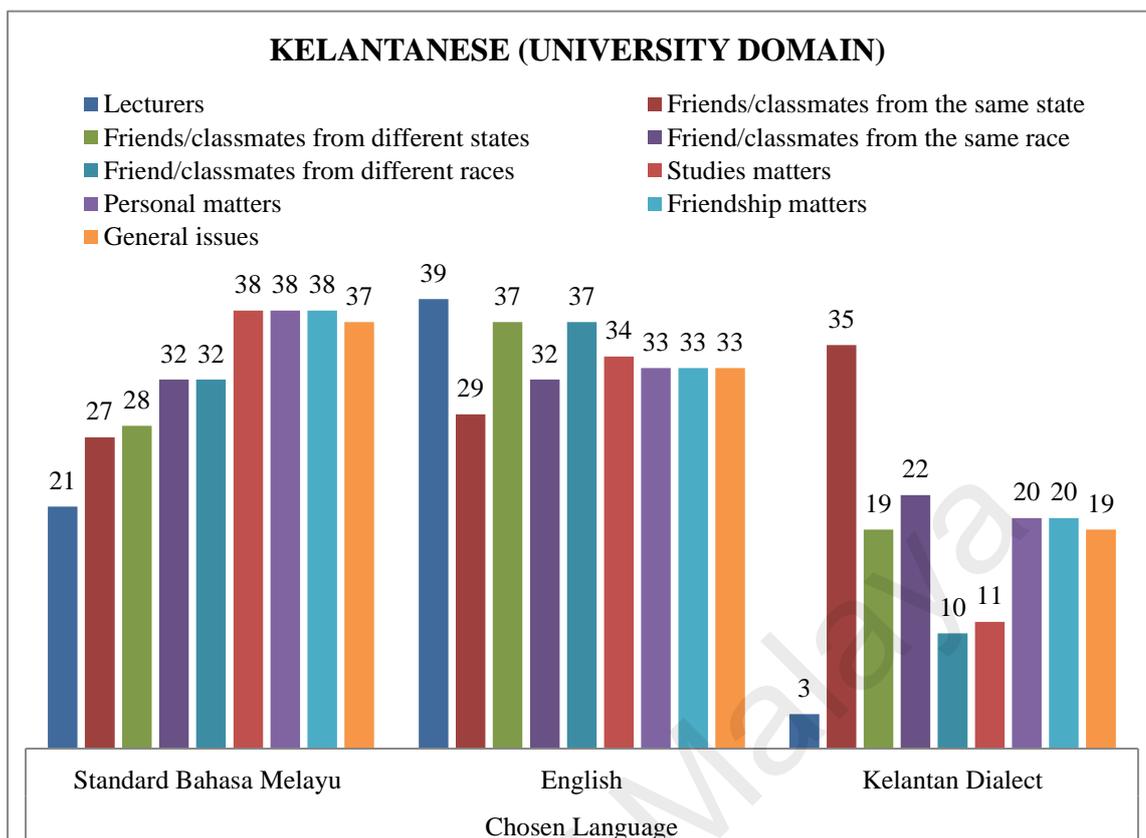
As for Kedahans, we can see that they speak majority English less Kedah dialect (60%) in the university domain. Another 30% use majority standard Malay less Kedah dialect and 30% use majority Kedah dialect less standard Malay mixed-codes. Lastly, 10% of them also prefer using majority Kedah dialect less English combination.

#### **4.3.2.6 Frequency of Language Use**

The detailed calculation method of frequency of code use is provided in Chapter 3, Section 3.6.1.

##### **4.3.2.6 (a) Frequency of Language Use by Kelantanese in the University Domain**

Figure 4.4 shows the frequency of code used by Kelantanese in the University domain. English is the most spoken code with lecturers and the F-value is 39. Standard Bahasa Melayu is used with F-value of 21 whilst the Kelantan dialect is used at F-value of 3.



**Figure 4.4: Frequency of Language Use by Kelantanese in the University Domain**

With friends/classmates from the same state, they tend to use the local dialect; the F-value is 35. Then, they use English (29 F-value) and also standard Bahasa Melayu at F-value of 27.

However, with friends/classmates from different states, they speak English the most (37 F-value). After that, they use standard Bahasa Melayu with F-value of 28 and lastly, they use Kelantan dialect with F-value of 19.

When the Kelantanese participants communicate with their friends/classmates from the same race, they prefer to use both English and standard Bahasa Melayu (32 F-value). Kelantan dialect is used the least at F-value of 22.

In contrast, they use English when talking to friends/classmates from different races with F-value of 37. They also use standard Bahasa Melayu (32 F-value) and the Kelantan dialect (10 F-value).

The dominant code used when talking about studies matters is standard Bahasa Melayu with F-value of 38. Next code used is English with F-value of 34 and then, English is used at F-value of 11.

They also prefer to use standard Bahasa Melayu when talking about personal matters whenever they are in the university domain (38 F-value). The next code they use is English with F-value of 33 and Kelantan dialect is used at F-value of 20.

When talking about friendship matters, these learners also choose to speak the standard Bahasa Melayu the most which construes of 38 F-value. Then, they speak English with F-value of 33. Kelantan dialect is used the least with F-value of 20.

Lastly, the most used code when talking about general issues is also standard Bahasa Melayu with F-value of 37. They also use English (33 F-value) and the Kelantan dialect (19 F-value).

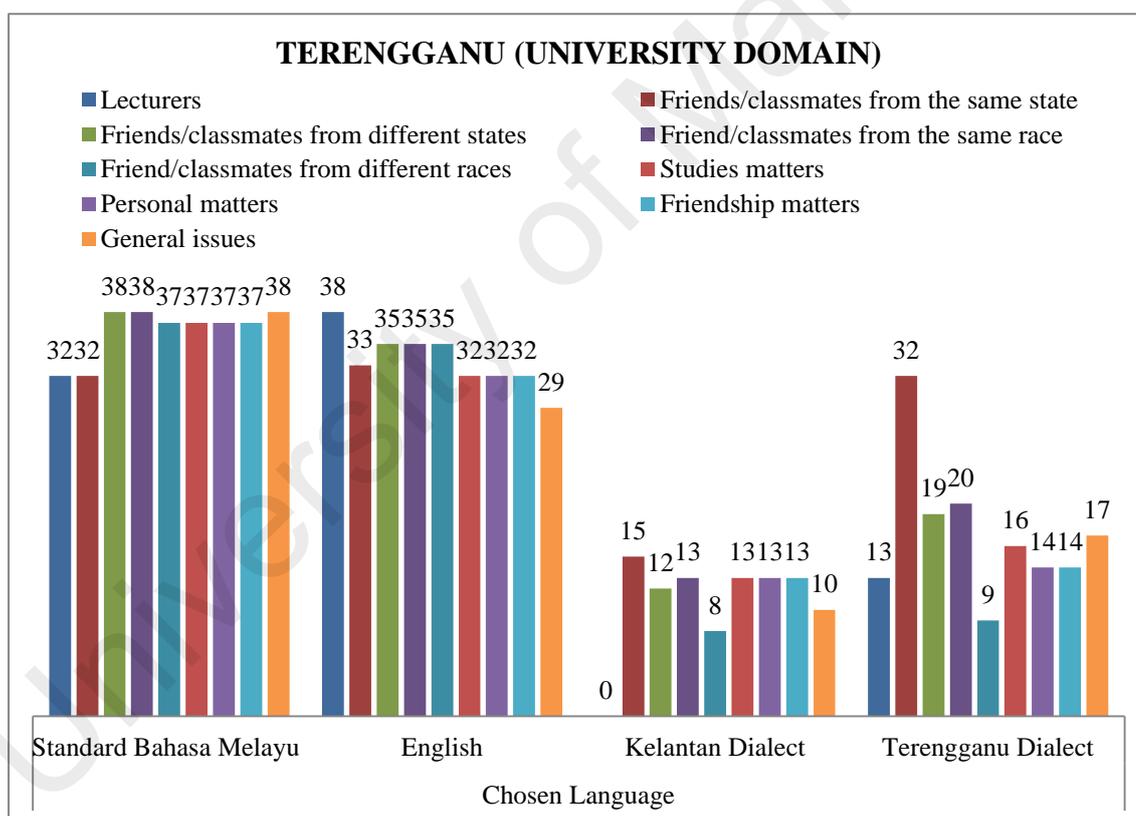
To conclude, the most used code in the university domain by the Kelantanese is standard Bahasa Melayu.

#### **4.3.2.6 (b) Frequency of Language Use by Terengganuan in the University Domain**

Terengganu participants use English language the most when talking to their lecturers with F-value of 38 (see Figure 4.5). The next code they use is standard Bahasa Melayu with F-value of 32 and the Terengganu dialect is used with F-value of 13.

From Figure 4.5, we can also see that the learners use English (33 F-value) as the main code when talking to friends/classmates from the same state. The second most used code is the Terengganu dialect and standard Bahasa Melayu with F-value of 32. The least code used is the Kelantan dialect with F-value of 15.

However, with friends/classmates from different states, they use standard Bahasa Melayu the most (38 F-value). Next code used is English with F-value of 35 and the local dialect with F-value of 19. Lastly, the code used is the Kelantan dialect (12 F-value).



**Figure 4.5: Frequency of Language Use by Terengganuan in the University Domain**

When these participants communicate with their friends/classmates from the same race, they prefer to use standard Bahasa Melayu (38 F-value). English is then used with

F-value of 35, the Terengganu dialect is used with F-value of 20 and lastly, the Kelantan dialect is used with F-value of 13.

In addition, they use standard Bahasa Melayu when talking to friends/classmates from different races with F-value of 37. They also use English (35 F-value) and the Terengganu dialect (9 F-value). The least code used is the Kelantan dialect (8 F-value).

When talking about study matters, the highest language used is also standard Bahasa Melayu with F-value of 37. English comes in second place with F-value of 32 and the local dialect is the third language used with F-value of 16. Finally, the Terengganuans also use the Kelantan dialect at F-value 13.

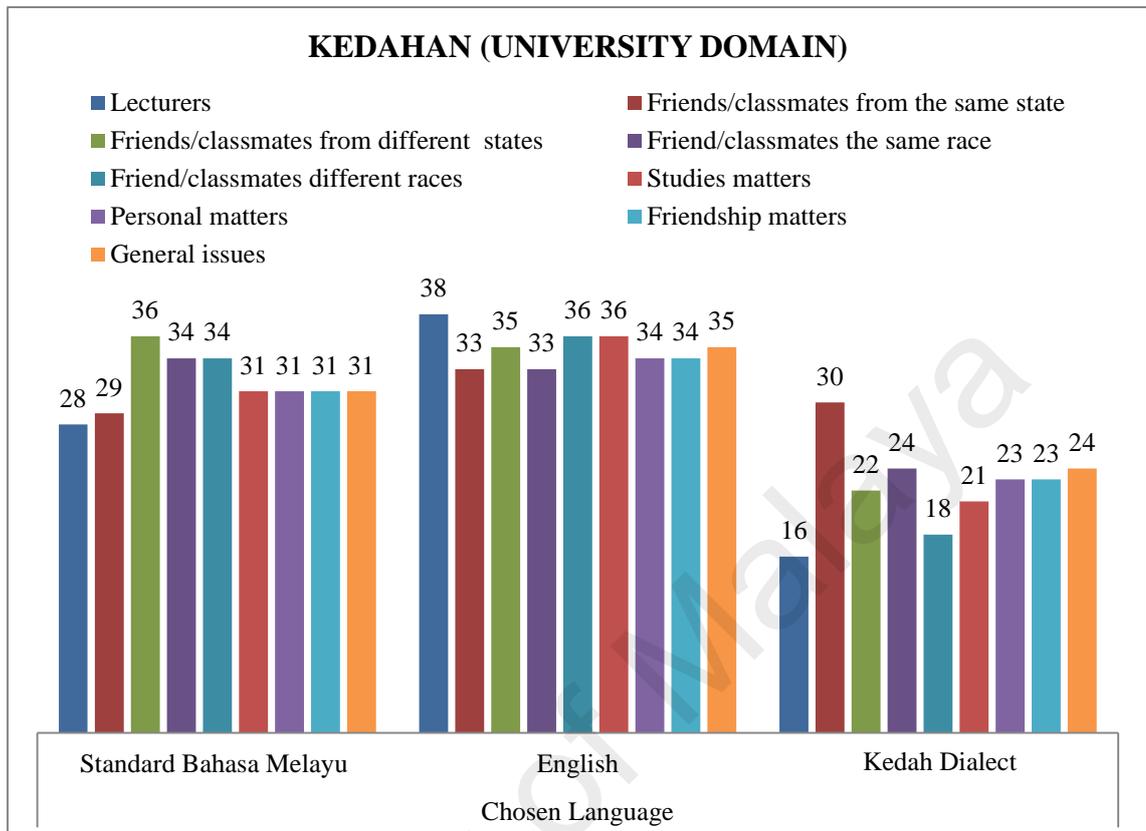
The Terengganuan participants also use standard Bahasa Melayu when talking about personal matters. It construes of 37 F-value. They also speak English with F-value of 32. Next, the local dialect is used at F-value of 14 and the Kelantan dialect used at F-value of 13.

The dominant language used when talking about friendship matters is standard Bahasa Melayu (37 F-value). English is then used second with F-value of 32 instead of other languages. They also use the Terengganu dialect at F-value of 14 and the Kelantan dialect at F-value of 13.

They also prefer using the standard Bahasa Melayu when talking about general issues; the F-value is 38. The next language they use is English (29 F-value), the Terengganu dialect (17 F-value) and the last one, the Kelantan dialect (10 F-value).

As a conclusion, the Terengganuan participants use standard Bahasa Melayu the most when they are in the university domain.

#### 4.3.2.6 (c) Frequency of Language Use by Kedahan in the University Domain



**Figure 4.6: Frequency of Language Use by Kedahan in the University Domain**

According to Figure 4.6, English is the most spoken language with lecturers and the F-value is 38. Standard Bahasa Melayu is used with F-value of 28 whilst the Kedahan dialect is used at F-value of 16.

With friends/classmates from the same state, they use English; the F-value is 33. Then, they use the Kedahan dialect (30 F-value) and also standard Bahasa Melayu at F-value of 29.

However, with friends/classmates from different states, they speak standard Bahasa Melayu the most (36 F-value). After that, they use English with F-value of 35 and lastly, they use the Kedah dialect with F-value of 22.

We can see that the learners use the standard Bahasa Melayu (34 F-value) as the main language when talking to friends/classmates from the same race. The second most used language is English with F-value of 33 and lastly, the Kedah dialect with F-value of 24.

Nevertheless, with friends/classmates from different races, they use English the most (36 F-value). Next is standard Bahasa Melayu with F-value of 34 and the local dialect is used at F-value of 18.

The dominant language used when talking about studies matters is English with F-value of 36. The next language used is standard Bahasa Melayu with F-value of 31 and then, the Kedah dialect is used the least with F-value of 21.

The use of English is also prominent when talking about personal matters. The F-value is 34. Standard Bahasa Melayu is chosen next with F-value of 31 and also the Kedah dialect with F-value of 23.

When talking about friendship matters, these learners also choose to speak English the most which construes of 34 F-value. Then, just like when talking about personal matters, they speak the standard Bahasa Melayu with F-value of 31. Kedah dialect is used last with F-value of 23.

Finally, English is also used the most when discussing general issues with F-value of 35. Standard Bahasa Melayu is used next with F-value of 31 and the local dialect of Kedah is at F-value of 24.

From here, it is clear that the highest frequency of language used by the Kedahan participants in university domain is English language.

### 4.3.3 Social Network Domain

This data analysis is for items from Questions 31 to 36 of the questionnaire.

#### 4.3.3.1 Language Spoken on Social Network

Learners nowadays have a bigger social contact via social network and the types of people they meet online also varied greatly. Similar to the University domain, a majority of the participants use English as their most spoken language on social network (see Table 4.23). This comprises 6 (60%) participants each from Terengganu and Kedah in addition to 5 (50%) from Kelantan. Standard Bahasa Melayu is also used by 4 (40%) Kelantanese, 3 (30%) Terengganuan and 3 (30%) Kedahan. Regardless, there is still 1 (10%) participant each from Kelantan, Terengganu and Kedah who decides to use the local dialect when communicating online.

**Table 4.23: Language Spoken on Social Network**

Participant	Language Spoken on Social Network				
	Kelantan Dialect	Terengganu Dialect	Kedah Dialect	Standard Bahasa Melayu	English
Kelantanese	1 (10%)	-	-	4 (40%)	5 (50%)
Terengganuan	-	1 (10%)	-	3 (30%)	6 (60%)
Kedahan	-	-	1 (10%)	3 (30%)	6 (60%)

#### 4.3.3.2 Factor of Language Choice

The data analysis on the basis of language choice by the participants is presented in the Table 4.24:

**Table 4.24: Factor of Language Choice in the Social Network Domain**

Participant	Who		What	
	Yes	No	Yes	No
Kelantanese	10	-	10	-
Terengganuan	10	-	10	-
Kedahans	10	-	9	1
Total	30 (100%)	-	29 (97%)	10 (3%)

A total of 30 (100%) participants say the choice of language that was made was based on ‘Who’ they were conversing with. All Kelantanese and Terengganuans with the entire 10 (100%) participants including 9 (90%) Kedahans also agree that the chosen language also depends on the topic. However, only 1 (10%) Kedahan participant disagrees.

#### 4.3.3.3 Friends on Social Network

Table 4.25 evidently show that all 30 (100%) participants in this study socialise with Malays the most on social network. However, since the participants can only choose one, this cannot be perceived as the only group of people they are connecting with whenever they are online.

**Table 4.25: Friends on Social Network**

Participant	Most Friends on Social Network	
	Malay	Other
Kelantanese	10	-
Terengganuan	10	-
Kedahans	10	-
Total	30 (100%)	

#### 4.3.3.4 Code-switch in the Social Network Domain

The data in Table 4.26 shows the total number of participants who code-switch on social network. 9 (90%) of the people from Kelantan use the code-switching method when communicating online. Besides that, 7 (70%) Terengganuans and 5 (50%) Kedahans also prefer to code-switch. In contrast, the other half (50%) of Kedahans do not use code-switch together with 3 (30%) Terengganuans and 1 (10%) Kelantanese. These learners explain that they mostly code-switch when talking to friends, foreign friends and also strangers.

**Table 4.26: Code-switch in the Social Network Domain**

Participant	Code-switch		
	Yes	No	If yes, Whom
Kelantanese	9 (90%)	1 (10%)	Friends x 8, Foreign Friend x 1, Strangers x 1
Terengganuan	7 (70%)	3 (30%)	Friends x 7, Strangers x 3
Kedahan	5 (50%)	5 (50%)	Other Code Speaker x 1

#### 4.3.3.4 (a) Mixed Codes Used in the Social Network Domain

According to Table 4.27, the combination of mixed-codes used by the participants in university domain is diverse.

**Table 4.27: Mixed Codes Used in the Social Network Domain**

<b>Social Network Domain</b>			
<b>Mixed Codes</b>	<b>Kelantanese</b>	<b>Terengganuan</b>	<b>Kedahan</b>
Majority Kelantan Dialect Less Standard Malay	20%	-	-
Majority Kelantan Dialect Less English	10%	-	-
Majority Standard Malay Less Kelantan Dialect	20%	-	-
Majority English Less Kelantan Dialect	20%	-	-
Majority Terengganu Dialect Less Standard Malay	-	20%	-
Majority Terengganu Dialect Less English	-	20%	-
Majority Standard Malay Less Terengganu Dialect	-	10%	-
Majority English Less Terengganu Dialect	-	50%	-
Majority Kedah Dialect Less Standard Malay	-	-	20%
Majority Kedah Dialect Less English	-	-	10%
Majority Standard Malay Less Kedah Dialect	-	-	60%
Majority English Less Kedah Dialect	-	-	50%
Majority English Less Standard Malay	60%	10%	20%
Majority Standard Malay Less English	-	60%	10%

\* Note: The percentage do not equate to 100% because many of the respondents use a few languages as well as a number of mixed-codes in their interactions with others. The set range for 'majority' is 60%.

Most of the Kelantanese participants choose the combination of mixed-code majority English less standard Malay with a percentage of 60%. They also use the combination of majority Kelantan dialect less standard Malay (20%), majority standard Malay less Kelantan dialect (20%) and majority English less Kelantan dialect (20%). Nevertheless, only 10% of them speak majority Kelantan dialect less English.

On the other hand, 60% of Terengganuans use majority standard Malay less English combination while half of them (50%) choose majority English less Terengganu dialect.

They also speak majority Terengganu dialect less standard Malay (20%) and majority Terengganu dialect less English (20%). The remaining 10% of these learners use majority standard Malay less Terengganu dialect and also majority English less standard Malay (10%) mixed-codes.

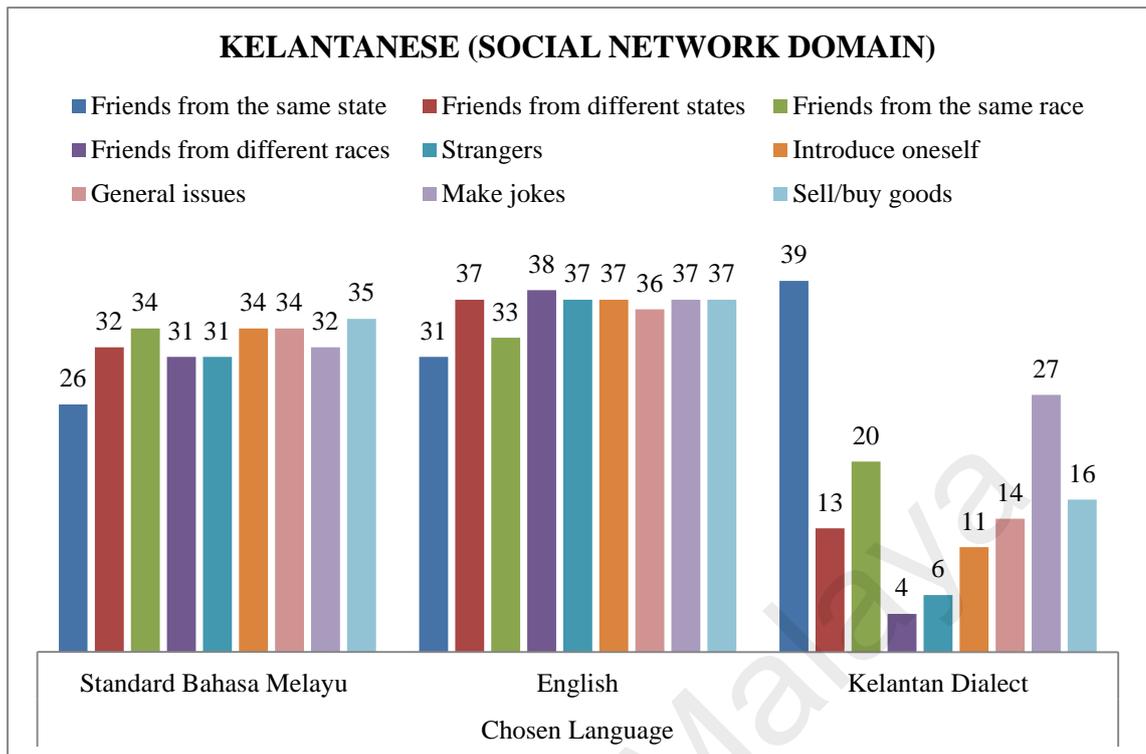
As for the Kedahans, majority standard Malay less Kedah dialect combination of mixed-codes is used the most (60%). Then, 50% of them prefer using majority English less Kedah dialect. The combinations of majority Kedah dialect less standard Malay (20%) and majority English less standard Malay (20%) are used next. A small portion (10%) of them also chooses majority Kedah dialect less English as well as majority standard Malay less English (10%).

#### **4.3.3.5 Frequency of Language Use**

The detailed calculation method of language use frequency is provided in Chapter 3, Section 3.6.1.

#### **4.3.3.5 (a) Frequency of Language Use by Kelantanese in the Social Network Domain**

Figure 4.7 illustrates the frequency of language use by the Kelantanese participants in social network domain.



**Figure 4.7: Frequency of Language Use by Kelantanese in the Social Network Domain**

As shown in the above figure, when the Kelantanese participants are talking to friends from the same state on social network, they use Kelantan dialect the most with F-Value of 39. This is consistent with the previous findings where most of them chose to speak the dialect at home. English language comes in second with 31 F-value and standard Bahasa Melayu comes last with 26 F-value.

When communicating with friends from different states, they speak English the most (37 F-value). After that, they use standard Bahasa Melayu with F-value of 32 and lastly, they use the Kelantan dialect with F-value of 13.

The learners use standard Bahasa Melayu (34 F-value) as the main language when talking to friends from the same race. The second most used language is English with F-value of 33 and lastly, the Kelantan dialect with F-value of 20.

However, with friends from different races, they use English the most (38 F-value). Next is standard Bahasa Melayu with F-value of 31 and the local dialect is used at only F-value of 4.

The dominant language used when talking to strangers online is English with F-value of 37. The next language used is standard Bahasa Melayu with F-value of 31 and then, their own local dialect is used the least with F-value of 6.

When introducing themselves on social network, they also prefer to use English (37 F-value). The next language they use is standard Bahasa Melayu with F-value of 34 and the Kelantan dialect is used at F-value of 11.

When talking about general issues, these learners also choose to speak English the most which construes 36 F-value. Then, they prefer to speak standard Bahasa Melayu with F-value of 34. The Kelantan dialect is used the least with F-value of 14.

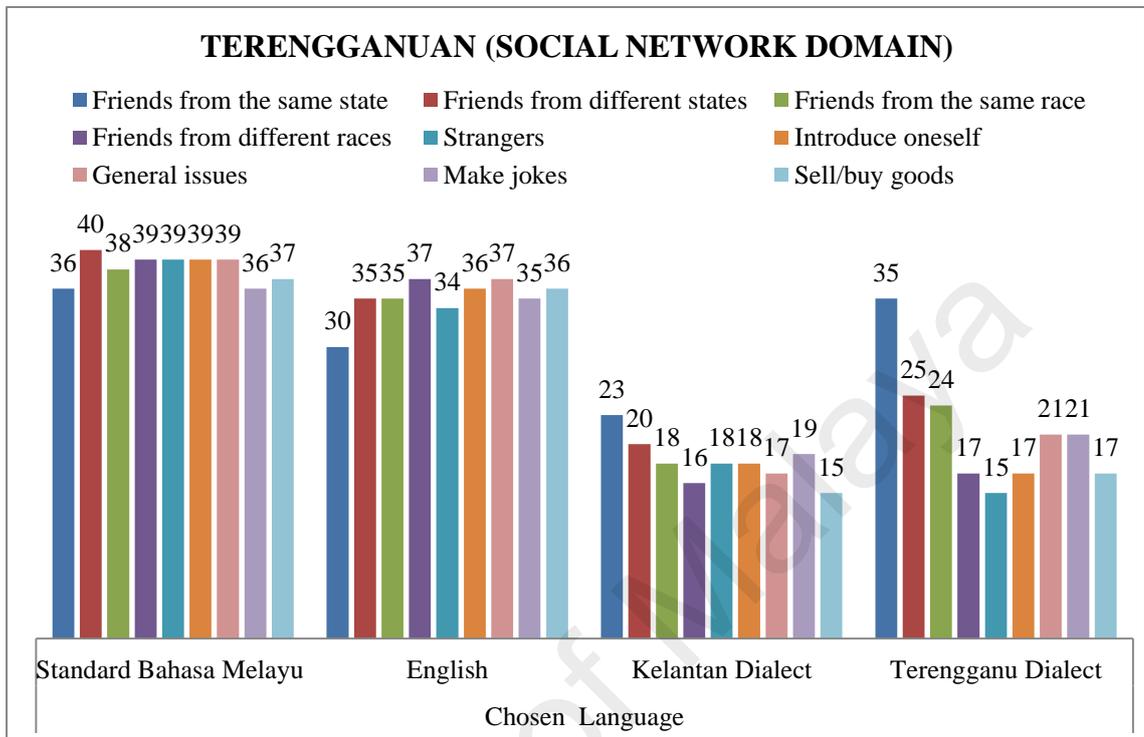
The Kelantanese participants also use English when making jokes whenever they are on social network (F-value 37). They also speak standard Bahasa Melayu with F-value of 32. Then, the local dialect is used at F-value of 27.

Similarly, when selling or buying goods online, they also prefer speaking in English the most (37 F-value). They use more standard Bahasa Melayu (35 F-value) than their own Kelantan dialect (16 F-value).

Based on the findings, the most dominant language used by the Kelantanese participants in the social network domain is English language.

### 4.3.3.5 (b) Frequency of Language Use by Terengganuan in the Social Network

#### Domain



**Figure 4.8: Frequency of Language Use by Terengganuan in the Social Network Domain**

According to Figure 4.8, standard Bahasa Melayu is the most spoken language with friends from the same state and the F-value is 36. Terengganu dialect is used next with F-value of 35 whilst English is used at F-value of 30. The least used language is the Kelantan dialect with F-value of 23.

However, with friends from different states, they speak standard Bahasa Melayu the most (40 F-value). After that, they use English with F-value of 35, the Terengganu dialect with F-value of 25 and lastly, the Kelantan dialect with F-value of 20.

When the Terengganuan participants communicate with their friends from the same race, they prefer to use standard Bahasa Melayu (38 F-value). They also choose to speak

in English with F-value of 35. Next, the Terengganu dialect is used at F-value of 24 and the Kelantan dialect is used at F-value of 18.

In addition, the Terengganuans use standard Bahasa Melayu when talking to friends from different races with F-value of 39. They also use English (37 F-value) and Terengganu dialect (17 F-value). Finally, the Kelantan dialect is used at F-value of 16.

The standard Bahasa Melayu is used the most with strangers with F-value of 39. English is also spoken with F-value of 34. However, they speak the Kelantan dialect (18 F-value) more than their local Terengganu dialect (15 F-value) with the strangers on social network.

When introducing themselves on social network, the highest language used is also standard Bahasa Melayu with F-value of 39. English comes in second place with F-value of 36 and the Kelantan dialect is the third language used with F-value of 18. The least language used is the Terengganu dialect (17 F-value).

Similar with the above findings, the use of standard Bahasa Melayu is also prominent when talking about general issues (39 F-value). English is chosen next with F-value of 37 and the Terengganu dialect with F-value of 21. They also use the Kelantan dialect with F-value of 17.

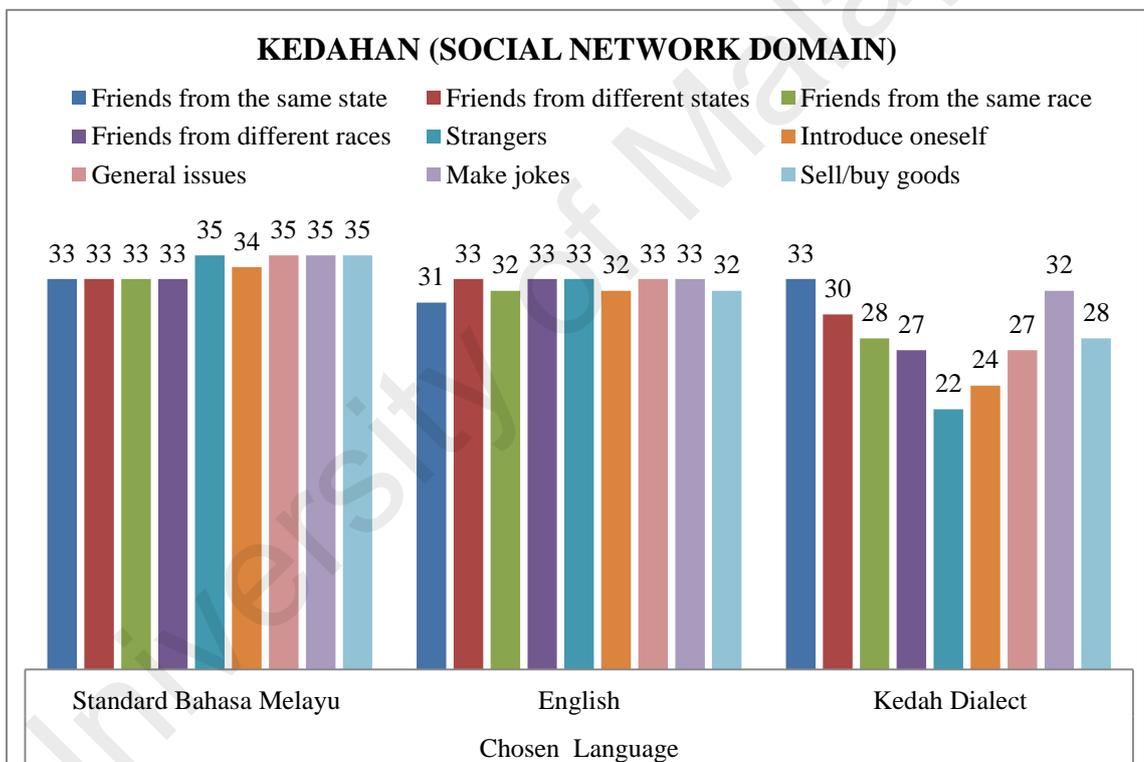
These participants also use standard Bahasa Melayu the highest with F-value of 36 when making jokes on social network. English is then used second with F-value of 35 instead of other languages. They also use the Terengganu dialect at F-value of 21 and the Kelantan dialect at F-value of 19.

The highest frequency of language that the Terengganuans use when selling or buying goods online is also standard Bahasa Melayu with F-value of 37. The next

language they use is English (36 F-value), and their own Terengganu dialect with F-value 17. The last language used is the Kelantan dialect with F-value of 15.

We can conclude that the Terengganuan participants prefer to use standard Bahasa Melayu as their main language in social network setting based on the given list of interlocutors and situations.

#### 4.3.3.5 (c) Frequency of Language Use by Kedahan in the Social Network Domain



**Figure 4.9: Frequency of Language Use by Kedahan in the Social Network Domain**

Based on Figure 4.9, many Kedahan participants use both local dialect and standard Bahasa Melayu with friends from the same state, which is F-value of 33. Then, they also speak English (31 F-value).

When they talk to friends from different states, they speak both standard Bahasa Melayu and English the most (33 F-value). Only then, they use the Kedahan dialect with F-value of 30.

When these participants communicate with their friends from the same race, they prefer to use the standard Bahasa Melayu (33 F-value). English is used next with F-value of 32 and the Kedah dialect is used the least with F-value of 28.

Likewise, they use both the standard Bahasa Melayu and English when talking to friends from different races with F-value of 33. They also use their local dialect at F-value of 27.

The dominant language used when talking to strangers online is the standard Bahasa Melayu (35 F-value). English is used second with F-value of 33 and lastly, they use the Kedah dialect at F-value of 22.

Whenever they introduce themselves, these learners also choose to speak the standard Bahasa Melayu the most which construes F-value of 34. Then, they use English with F-value of 32 while the Kedah dialect is used the lowest with F-value of 24.

The use of standard Bahasa Melayu is also prominent when talking about general issues (35 F-value). English is chosen next with F-value of 33 and also the Kedah dialect with F-value of 27.

Like the Terengganuans, Kedahan participants also use the standard Bahasa Melayu when making jokes (35 F-value). They also use English at F-value of 33 and their own local dialect (32 F-value).

Finally, the standard Bahasa Melayu is also used the most when selling or buying goods online with F-value of 35. English is used next with F-value of 32 and lastly, the local dialect of Kedah is used at F-value of 28.

Overall, it can be determined here that the highest frequency of language use by the Kedahan in social network domain is the standard Bahasa Melayu.

#### **4.4 Reasons for Language Choice**

This data analysis is for Question 23 (Home domain), Question 30 (University domain), and Question 36 (Social Network domain) of the questionnaire and it answers Research Question 2.

##### **4.4.1 Reasons for Language Choice in the Home Domain**

Table 4.28 presents the reasons for the participants' choice of language in the home domain. Only three reasons (a, b and j) are bold and highlighted here (mean 80% and above). The rest of the reasons are shown in the table.

The most prominent reason for their language choice is because it is the language that they can speak in (mean=97%). This reason is chosen by all (100%) of Kelantanese and Terengganuan while 90% of Kedahan also agree with the statement.

The participants also said that the languages they choose to speak are based on the languages that are spoken at home (mean=93%). This is according to all (100%) participants from Kelantan and Terengganu as well as 80% of Kedahan.

90% of Kelantanese, 80% of Kedahan and 70% of Terengganuan also mention that the reason for their choice of language is because they are comfortable in speaking the

chosen language (mean=80%). Thus, they prefer to use the language as compared to others whenever they are communicating in the home domain.

**Table 4.28: Reasons for Language Choice in the Home Domain**

Reasons	Kelantanese	Terengganuan	Kedahhan	Mean
<b>a) It is the code(s) spoken at home</b>	<b>100%</b>	<b>100%</b>	<b>80%</b>	<b>93%</b>
<b>b) It is the code(s) that I can speak in</b>	<b>100%</b>	<b>100%</b>	<b>90%</b>	<b>97%</b>
c) It is the only code(s) that my parent(s) speak in	50%	70%	70%	63%
d) It is the code(s) that my siblings speak in	80%	70%	60%	70%
e) It is the code(s) that my grandparent(s) speak in	60%	80%	60%	67%
f) It is the code(s) that my relatives speak in	70%	80%	60%	70%
g) I need to accommodate my own family	60%	50%	50%	53%
h) I feel more accepted in the family	50%	20%	40%	37%
i) It is the code(s) that my listeners understand or speak in	90%	60%	70%	73%
<b>j) I am more comfortable in speaking the chosen code(s)</b>	<b>90%</b>	<b>70%</b>	<b>80%</b>	<b>80%</b>
k) It is important to establish better rapport with family members	60%	40%	50%	50%
l) It makes me closer to one parent/grandparent	50%	70%	40%	53%
m) I am more fluent in the chosen code(s)	60%	70%	40%	57%
n) Speaking in the chosen code(s) offers a lot of advantages	90%	10%	40%	47%
o) Speaking in the chosen code(s) creates a good impression	40%	10%	30%	27%
p) It suits my identity	50%	40%	60%	50%
q) It is important for me to show my cultural heritage	60%	30%	60%	50%
r) I am proud of my identity and background	90%	70%	60%	73%

#### 4.4.1.1 Chosen Reasons for each Language in the Home Domain

The results from Section 4.3.1.1, Chapter 4 (refer Table 4.12) serve as the basis of a more detailed analysis to see the reasons behind each of the chosen language of all participants in the home domain. The results (from Section 4.3.1.1) are summarized in Figure 4.10.

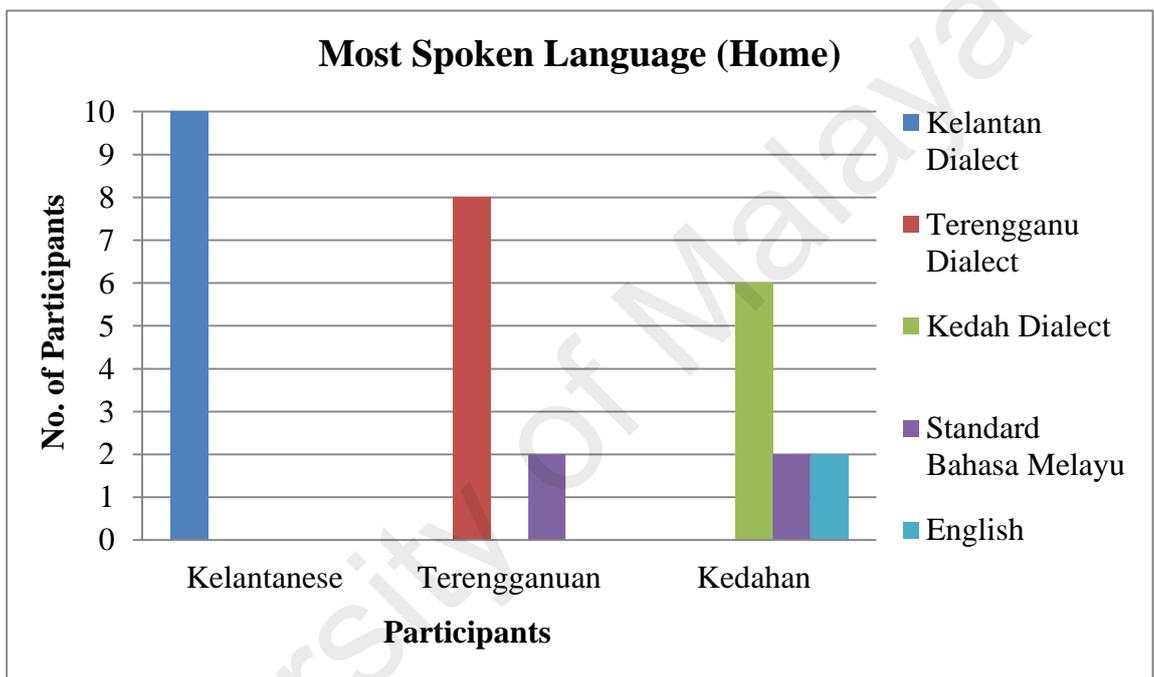
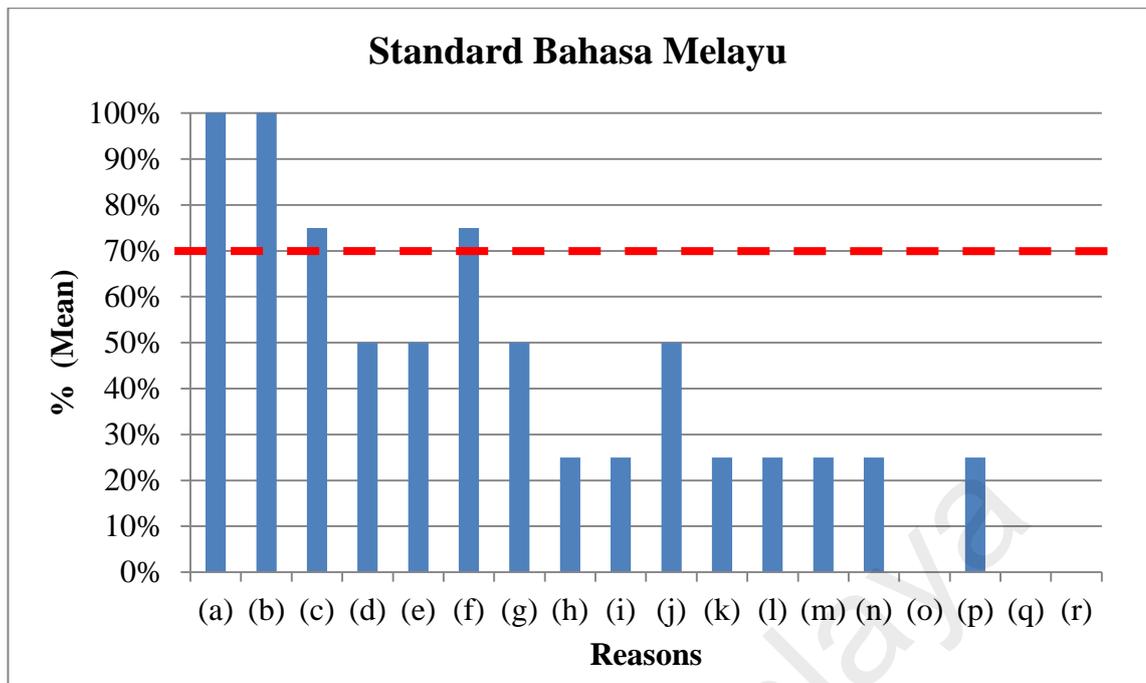
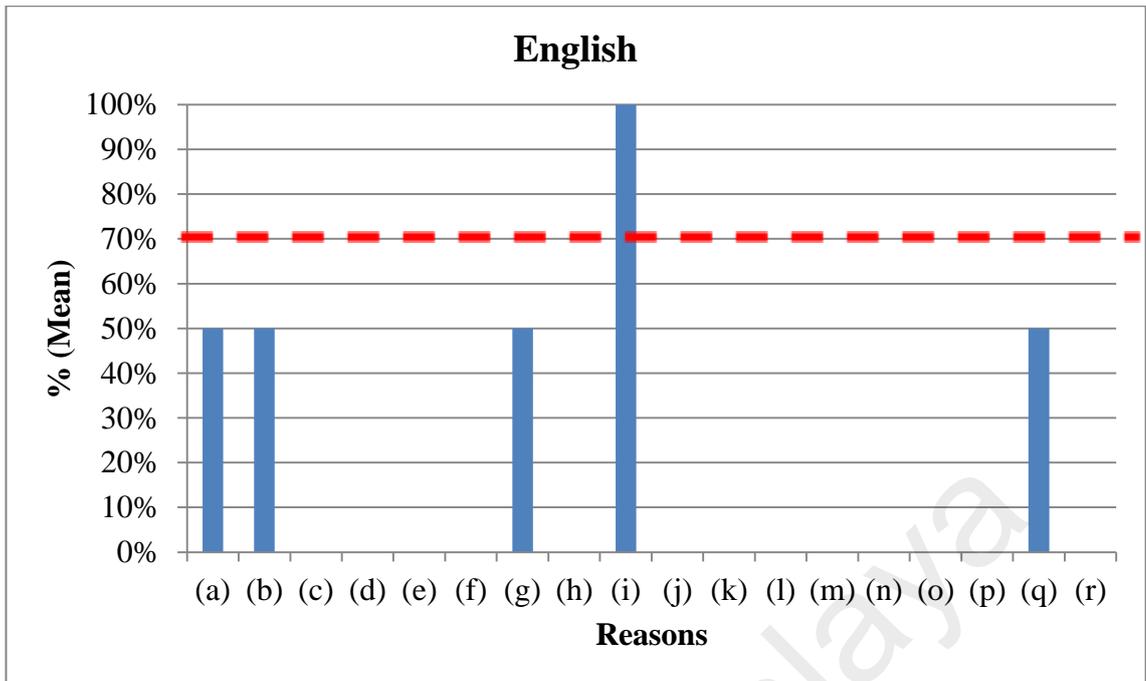


Figure 4.10: Most Spoken Language in the Home Domain



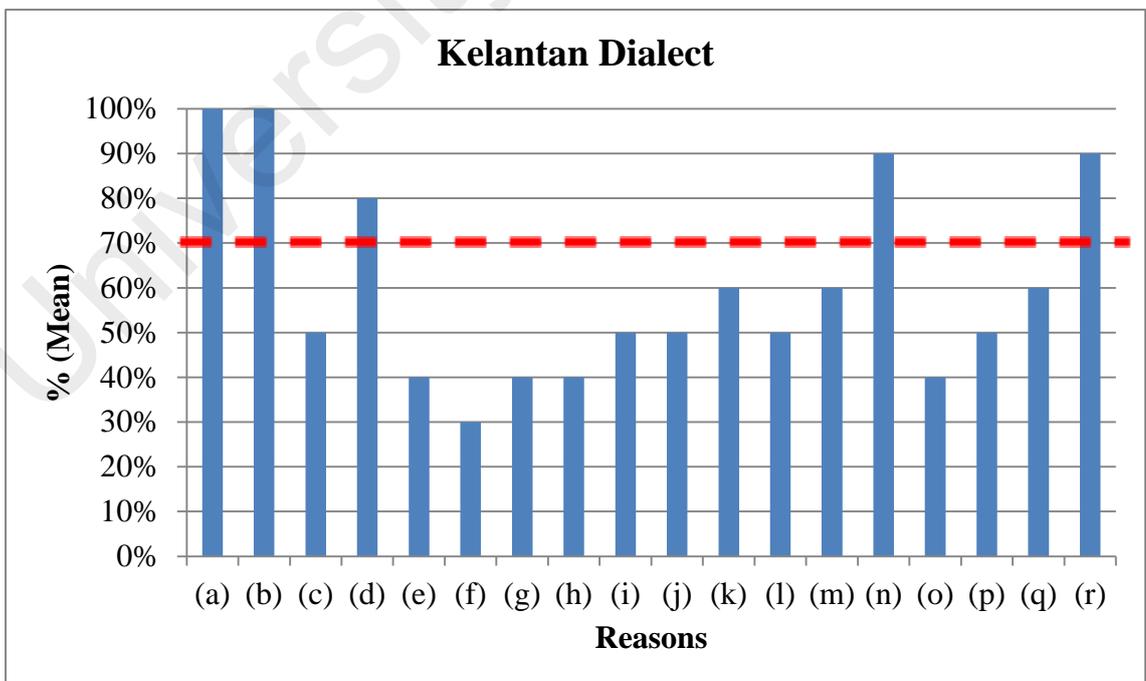
**Figure 4.11: Chosen Reasons for Standard Bahasa Melayu in the Home Domain**

There are four most chosen reasons behind the language choice of standard Bahasa Melayu in the home domain (see Figure 4.11). They are: (a) *It is the code(s) spoken at home* (100%), (b) *It is the code(s) that I can speak in* (100%), (c) *It is the code(s) that my relatives speak in* (75%) and (f) *It is the only code(s) that my parent(s) speak in* (75%).



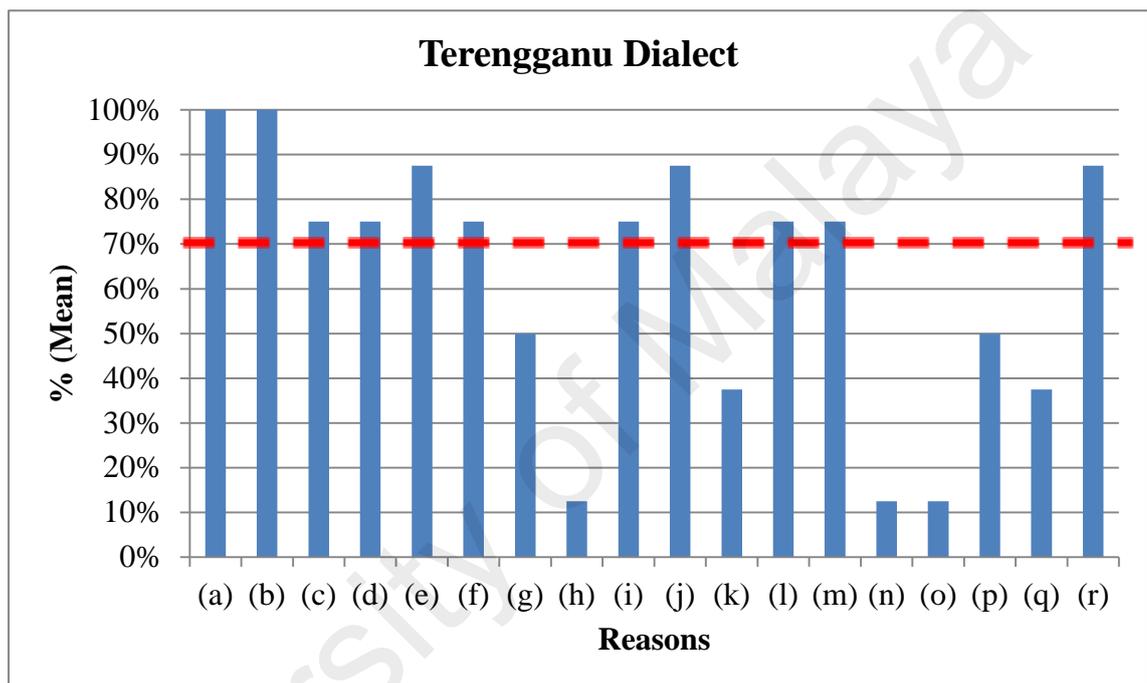
**Figure 4.12: Chosen Reasons for English in the Home Domain**

Based on Figure 4.12, the most chosen reason when the participants speak English at home is that their listeners understand or speak the same language (100%).



**Figure 4.13: Chosen Reasons for Kelantan Dialect in the Home Domain**

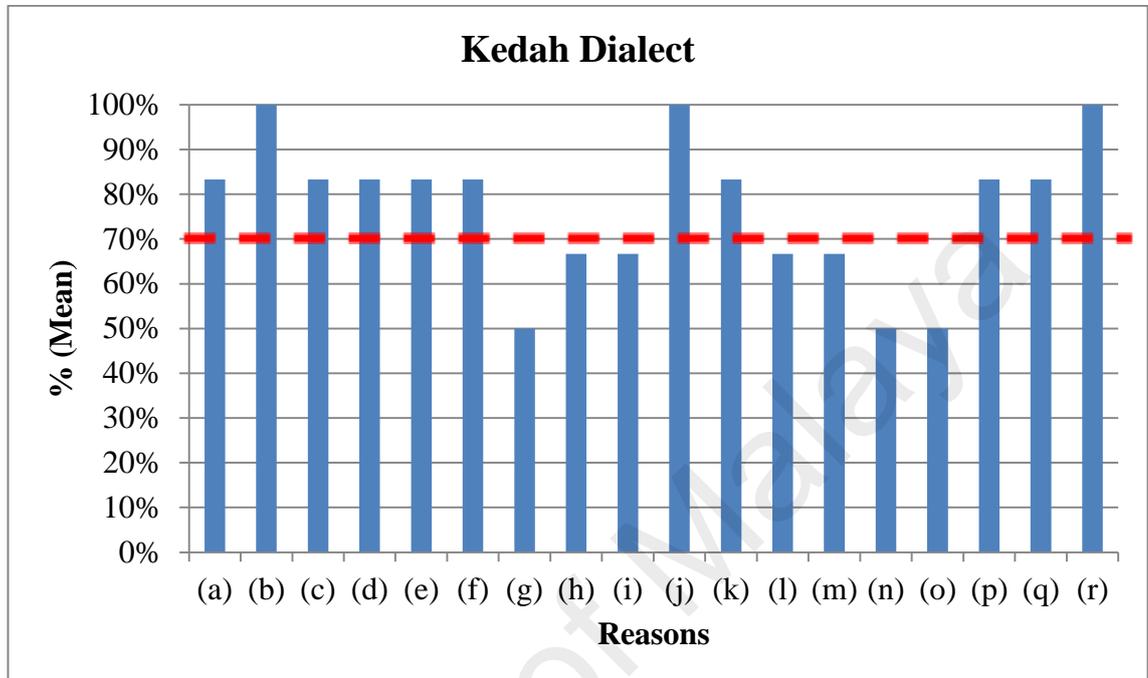
As shown in Figure 4.13, the participants' reasons for choosing the Kelantan dialect in the home domain are because: (a) *It is the code(s) spoken at home* (100%), (b) *It is the code(s) that I can speak in* (100%), (n) *Speaking in the chosen code(s) offers a lot of advantages* (90%), (r) *I am proud of my identity and background* (90%) and (d) *It is the code(s) that my siblings speak in* (80%).



**Figure 4.14: Chosen Reasons for Terengganu Dialect in the Home Domain**

Figure 4.14 shows the reasons for the chosen code of Terengganu dialect: (a) *It is the code(s) spoken at home* (100%), (b) *It is the code(s) that I can speak in* (100%), (e) *It is the code(s) that my grandparent(s) speak in* (88%), (j) *I am more comfortable in speaking the chosen code(s)* (88%), (r) *I am proud of my identity and background* (88%), (c) *It is the only code(s) that my parent(s) speak in* (75%), (d) *It is the code(s) that my siblings speak in* (75%), (f) *It is the code(s) that my relatives speak in* (75%), (i)

*It is the code(s) that my listeners understand or speak in (75%), (l) It makes me closer to one parent/grandparent (75%) and (m) I am more fluent in the chosen code(s) (75%).*



**Figure 4.15: Chosen Reasons for Kedah Dialect in the Home Domain**

Reasons for choosing the Kedah dialect include; (b) *It is the code(s) that I can speak in (100%), (j) I am more comfortable in speaking the chosen code(s) (100%), (r) I am proud of my identity and background (100%), (a) It is the code(s) spoken at home (83%), (c) It is the only code(s) that my parent(s) speak in (83%), (d) It is the code(s) that my siblings speak in (83%), (e) It is the code(s) that my grandparent(s) speak in (83%), (f) It is the code(s) that my relatives speak in (83%), (k) It is important to establish better rapport with family members (83%), (p) It suits my identity (83%), and (q) It is important for me to show my cultural heritage (83%).*

#### 4.4.2 Reasons for Language Choice in the University Domain

Table 4.29 presents the reasons for the participants' choice of language in university domain. Only four reasons (a, c, d, and e) are bold and highlighted here (mean 75% and above). The rest of the reasons are shown in the table.

Most of the participants decide to choose a particular language because it is the code that they are able to speak in (mean=87%). This is based on 100% of Kelantanese, 90% of Terengganuans and 70% of Kedahans' responses.

The participants also mention that the code they choose is the code that is spoken at their university (mean=77%). 90% of Kelantanese and 90% of Terengganuans strongly agree with this even though only half (50%) of the Kedahans agree.

80% of Kelantanese, 80% of Terengganuans as well as 70% of Kedahans state that the chosen code is the medium of instruction in their university (mean=77%).

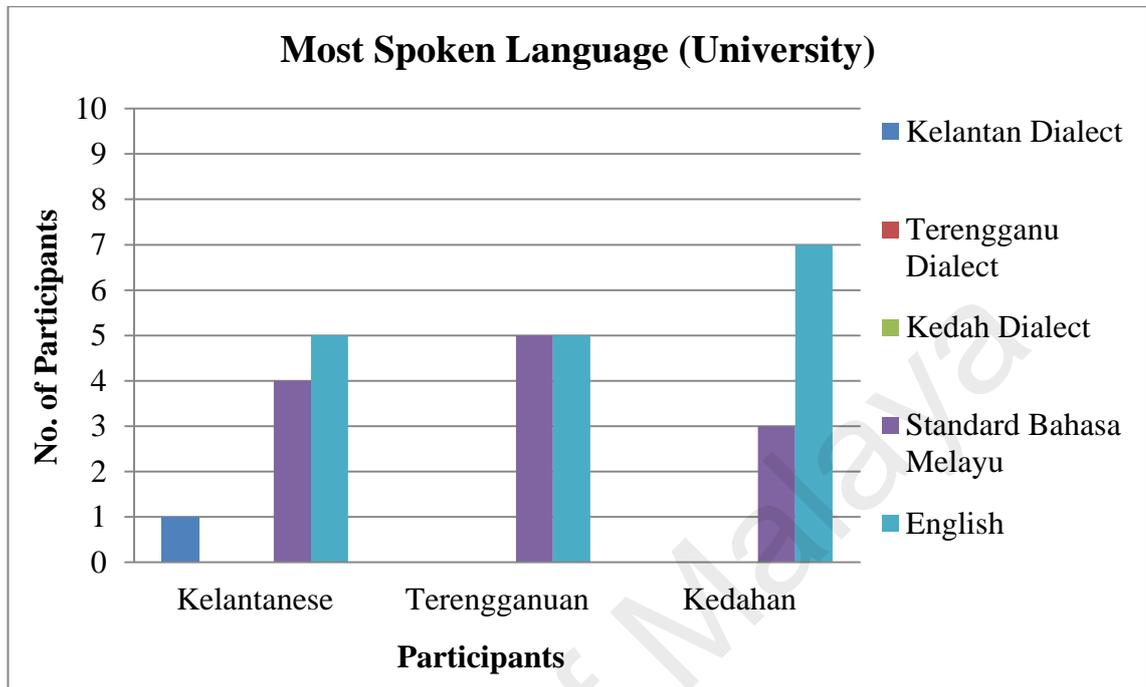
Another reason for the code choice is that it is the code that their listeners understand or speak in (mean=77%). This comprises 90% of Kelantanese, 80% of Terengganuans and 70% of Kedahans.

**Table 4.29: Reasons for Language Choice in the University Domain**

Reasons	Kelantanese	Terengganuan	Kedahhan	Mean
<b>a) It is the code(s) that I can speak in</b>	<b>100%</b>	<b>90%</b>	<b>70%</b>	<b>87%</b>
b) I am more fluent in the chosen code(s)	70%	70%	60%	67%
<b>c) It is the code(s) spoken at my university</b>	<b>90%</b>	<b>90%</b>	<b>50%</b>	<b>77%</b>
<b>d) It is the medium of instruction in my university</b>	<b>80%</b>	<b>80%</b>	<b>70%</b>	<b>77%</b>
<b>e) It is the code(s) that my listeners understand or speak in</b>	<b>90%</b>	<b>80%</b>	<b>60%</b>	<b>77%</b>
f) I am more comfortable in speaking the chosen code(s)	80%	50%	80%	70%
g) To include or exclude certain friends from jokes or discussion	80%	40%	30%	50%
h) It is important to establish better rapport with my peers	70%	70%	60%	67%
i) I feel more accepted by my peers	90%	40%	60%	63%
j) Speaking in the chosen code(s) offers a lot of advantages	80%	50%	50%	60%
k) Speaking in the chosen code(s) creates a good impression	60%	30%	40%	43%
l) I want to impress people with my fluent command of the code(s)	30%	10%	50%	30%
m) I am required to speak in the chosen code(s)	100%	70%	50%	73%
n) I feel embarrassed when I speak other code(s)	20%	10%	40%	23%
o) It suits my identity	40%	70%	50%	53%
p) It is important for me to show my cultural heritage	60%	40%	40%	47%
q) I am proud of my identity and background	80%	70%	60%	70%

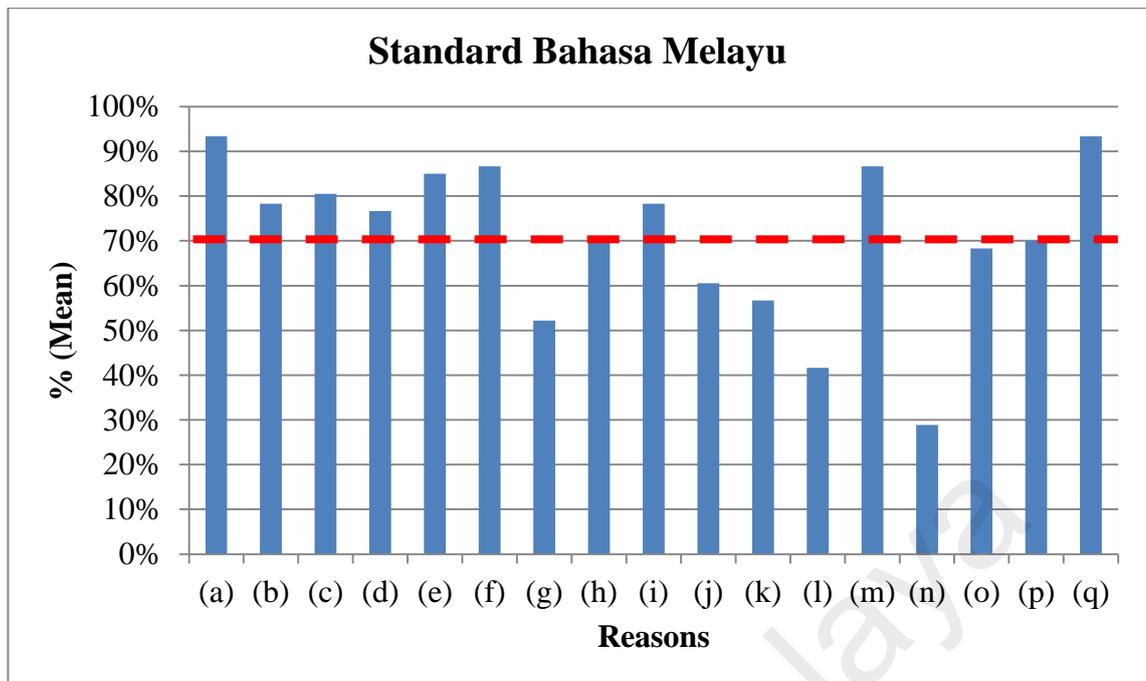
Based on Table 4.29, the respondents tend to choose the language based on the language that they know and able to speak in.

#### 4.4.2.1 Chosen Reasons for each Language in the University Domain



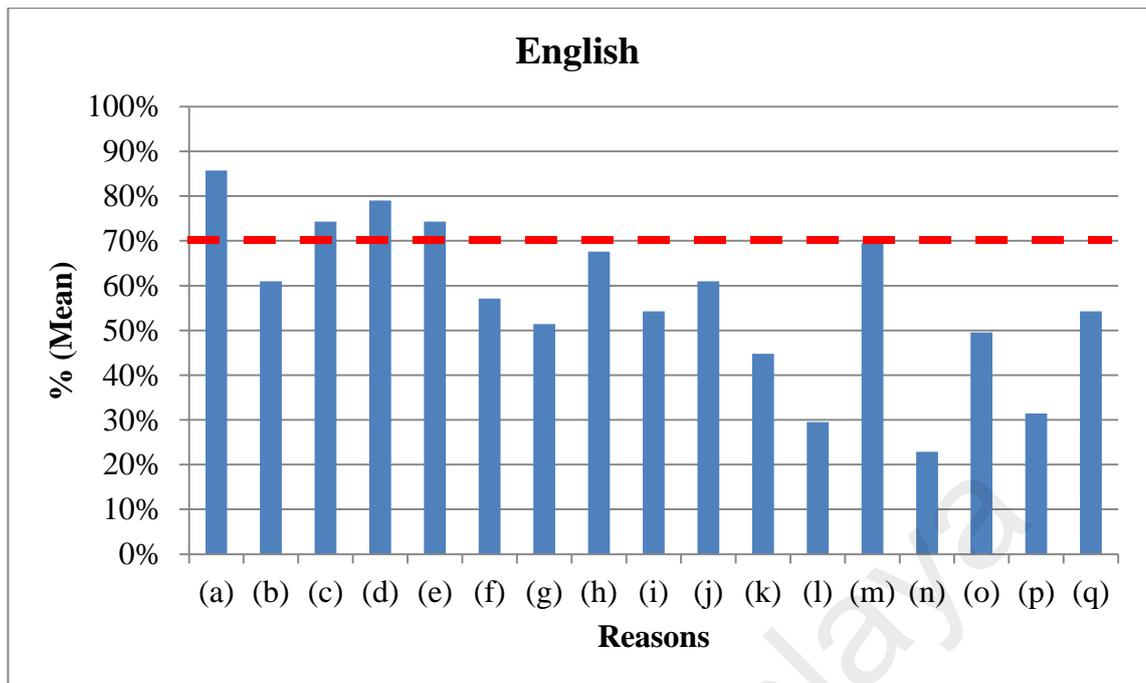
**Figure 4.16: Most Spoken Language in the University Domain**

The results from Section 4.3.2.1, Chapter 4 (refer Table 4.17) serve as the basis of a more detailed analysis to see the reasons behind each chosen language of all participants in the university domain. The results (from section 4.3.2.1) are summarized in Figure 4.16.



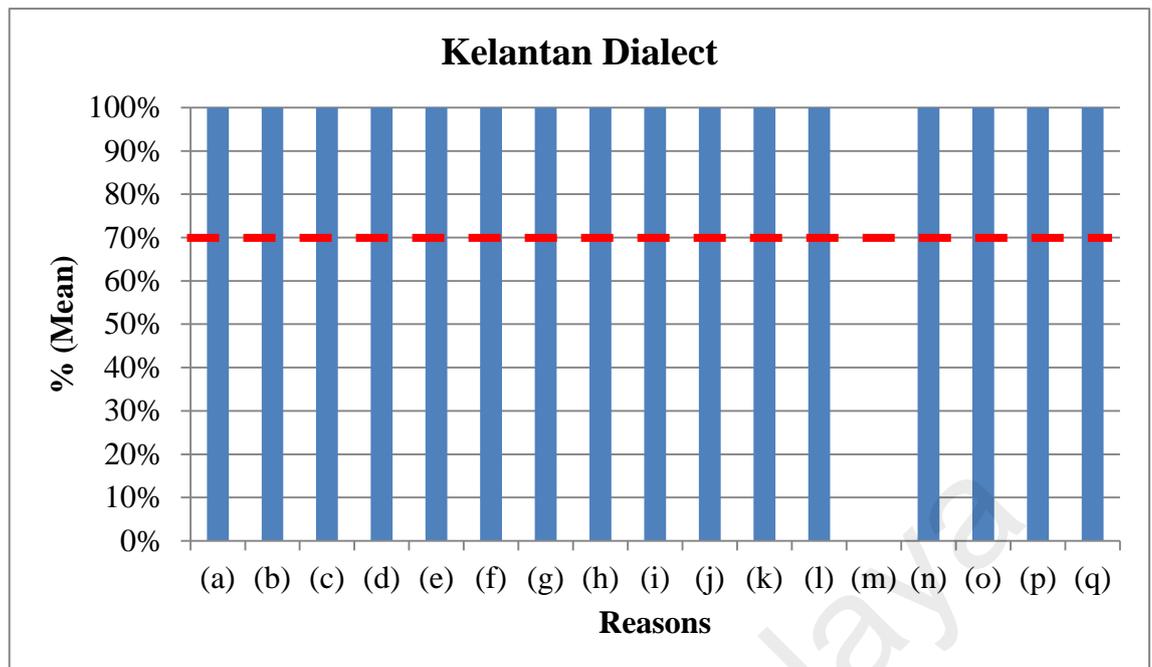
**Figure 4.17: Chosen Reasons for Standard Bahasa Melayu in the University Domain**

As shown in Figure 4.17, the participants choose standard Bahasa Melayu in the university domain because: (a) *It is the code(s) that I can speak in* (93%), (q) *I am proud of my identity and background* (93%), (f) *I am more comfortable in speaking the chosen code(s)* (87%), (m) *I am required to speak in the chosen code(s)* (87%), (e) *It is the code(s) that my listeners understand or speak in* (85%), (c) *It is the code(s) spoken at my university* (81%), (b) *I am more fluent in the chosen code(s)* (78%), (i) *I feel more accepted by my peers* (78%) and (d) *It is the medium of instruction in my university* (77%).



**Figure 4.18: Chosen Reasons for English in the University Domain**

Figure 4.18 indicates that English is spoken in the university domain as: (a) *It is the code(s) that I can speak in* (86%), (d) *I am more fluent in the chosen code(s)* (79%), (c) *It is the code(s) spoken at my university* (74%) and (e) *It is the code(s) that my listeners understand or speak in* (74%).



**Figure 4.19: Chosen Reasons for Kelantan Dialect in the University Domain**

Only one participant speaks the Kelantan dialect in the university domain (see Figure 4.19). The learners choose the language 100% because: (a) *It is the code(s) that I can speak in*, (b) *I am more fluent in the chosen code(s)*, (c) *It is the code(s) spoken at my university*, (d) *It is the medium of instruction in my university*, (e) *It is the code(s) that my listeners understand or speak in*, (f) *I am more comfortable in speaking the chosen code(s)*, (g) *To include or exclude certain friends from jokes or discussion*, (h) *It is important to establish better rapport with my peers*, (i) *I feel more accepted by my peers*, (j) *Speaking in the chosen code(s) offers a lot of advantages*, (k) *Speaking in the chosen code(s) creates a good impression*, (l) *I want to impress people with my fluent command of the code(s)*, (n) *I feel embarrassed when I speak other code(s)*, (o) *It suits my identity*, (p) *It is important for me to show my cultural heritage* and (q) *I am proud of my identity and background*.

#### 4.4.3 Reasons for Language Choice in the Social Network Domain

Table 4.30 presents the reasons for the participants' choice of language in Social Network. Only three reasons (a, d, and p) are bold and highlighted here (mean 80% and above). The rest of the reasons are shown in the table.

Almost all participants acknowledge that being proud of their identity and background (mean=83%) is one of the main reasons for the language choice. This is chosen by 100% Kelantanese, 90% Terengganuans and 60% Kedahans.

90% of Kelantanese, 80% of Terengganuan and 70% of Kedahan also mention that the language they are speaking in, is the code used by the online community (mean=80%).

Last but not least, the participants indicate that they are more comfortable in speaking the chosen language (mean=80%). 80% of Kelantanese, 70% Terengganuans and 90% Kedahans fully agree with this statement.

**Table 4.30: Reasons for Language Choice in the Social Network Domain**

Reasons	Kelantanese	Terengganuan	Kedahans	Mean
<b>a) It is the code(s) spoken by the online community</b>	<b>90%</b>	<b>80%</b>	<b>70%</b>	<b>80%</b>
b) It is the code(s) that I can speak in	80%	90%	60%	77%
c) It is the code(s) that my listeners understand or speak in	80%	70%	60%	70%
<b>d) I am more comfortable in speaking the chosen code(s)</b>	<b>80%</b>	<b>70%</b>	<b>90%</b>	<b>80%</b>
e) It is important to establish better rapport with the online community	70%	50%	70%	63%
f) I am more fluent in the chosen code(s)	50%	80%	70%	67%
g) Speaking in the chosen	80%	70%	70%	73%

Reasons	Kelantanese	Terengganuan	Kedahan	Mean
code(s) offers a lot of advantages				
h) Speaking in the chosen code(s) creates a good impression	40%	70%	50%	53%
i) It helps me to get more friends	60%	20%	50%	43%
j) I want to impress people with my fluent command of the code(s)	20%	10%	40%	23%
k) To include or exclude certain people from jokes or discussion	70%	40%	50%	53%
l) I feel embarrassed when I speak other code(s)	10%	20%	30%	20%
m) I feel more accepted in the online social community	50%	60%	50%	53%
n) It suits my identity	60%	70%	50%	60%
o) It is important for me to show my cultural heritage	60%	50%	40%	50%
<b>p) I am proud of my identity and background</b>	<b>100%</b>	<b>90%</b>	<b>60%</b>	<b>83%</b>

#### 4.4.3.1 Chosen Reasons for each Language in the Social Network Domain

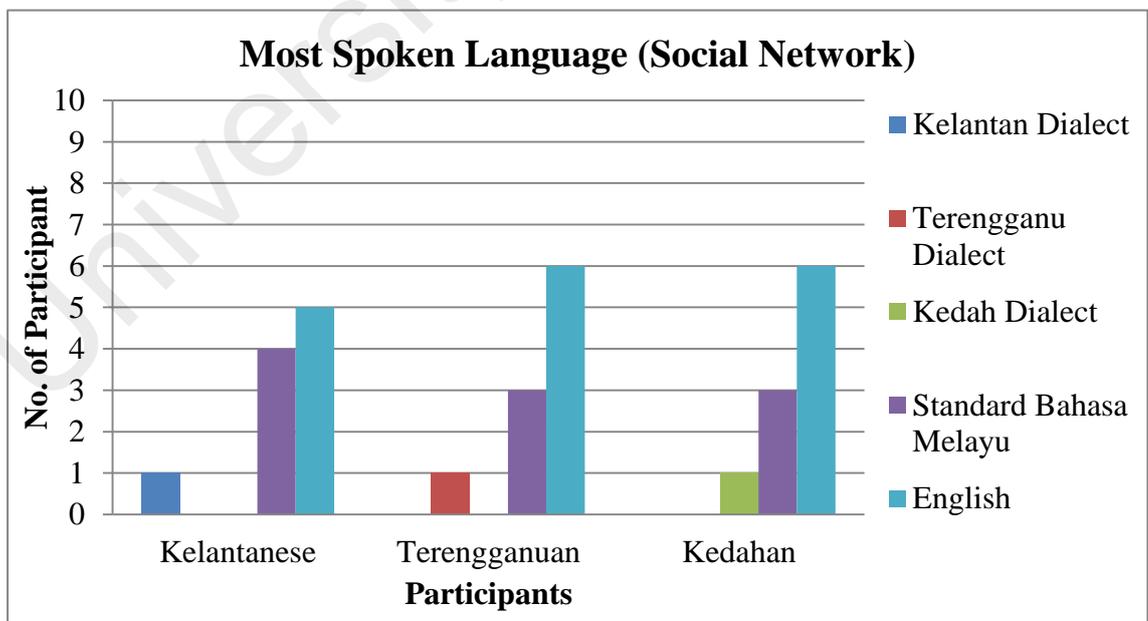
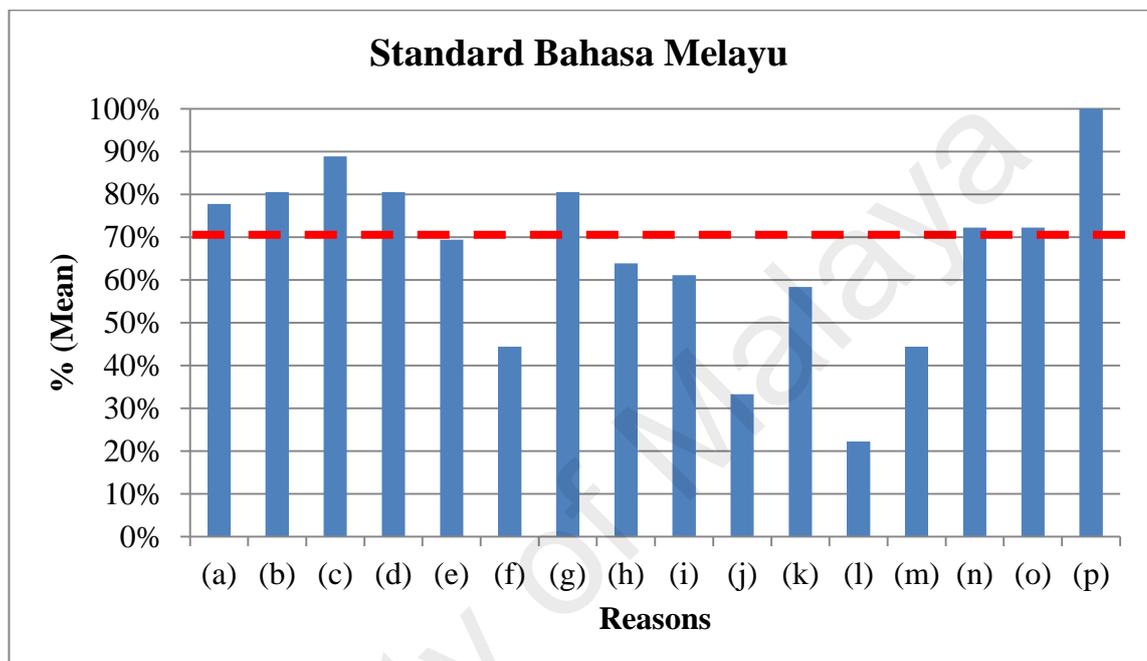


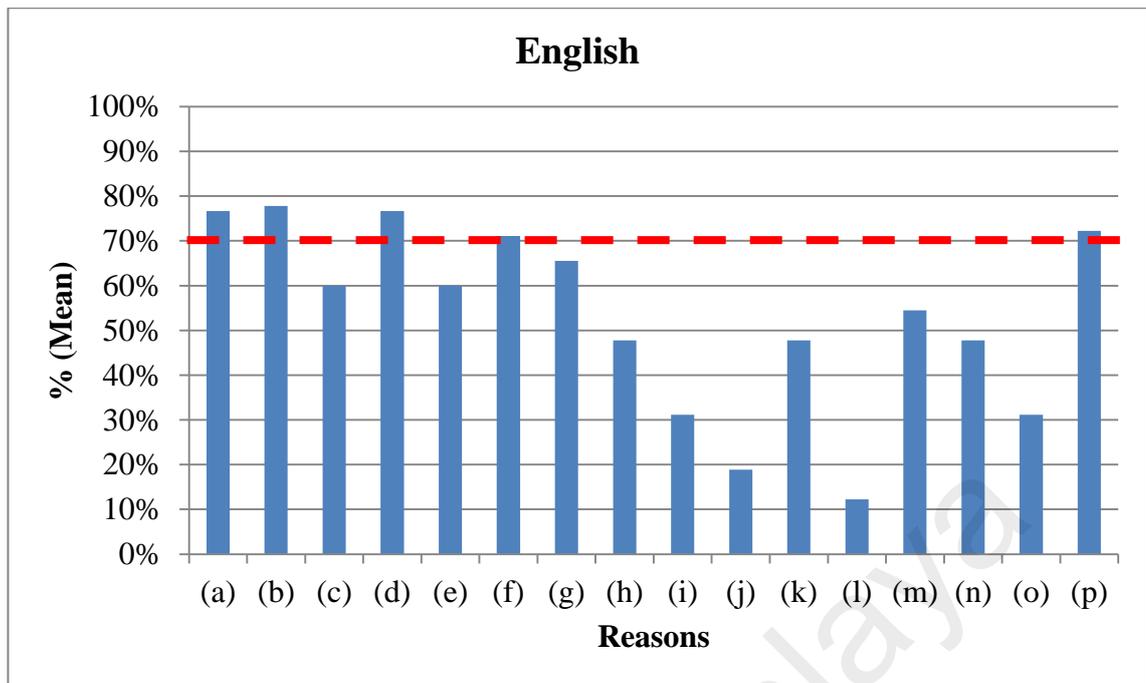
Figure 4.20: Most Spoken Language in the Social Network Domain

The results from Section 4.3.3.1 (refer Table 4.23) serve as the basis of a more detailed analysis to see the reasons behind the chosen language of all participants in the social network domain. The results (from Section 4.3.3.1) are summarized in Figure 4.20.



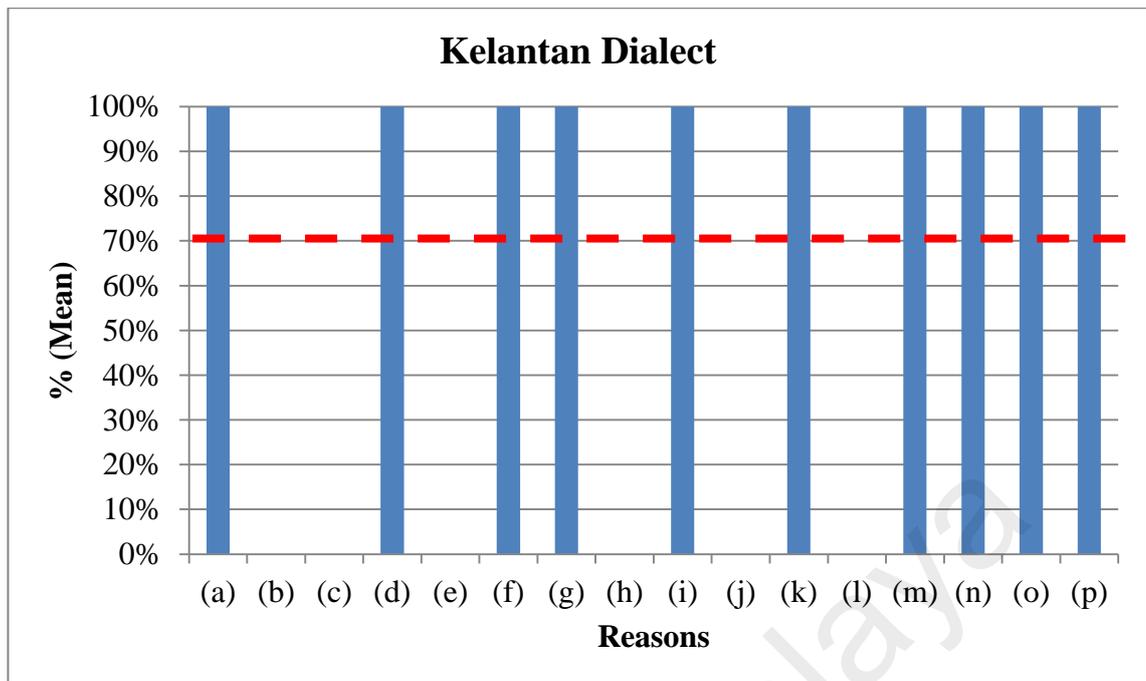
**Figure 4.21: Chosen Reasons for Standard Bahasa Melayu in the Social Network Domain**

Standard Bahasa Melayu is used in the social network domain for the following reasons: (p) *I am proud of my identity and background* (100%), (c) *It is the code(s) that my listeners understand or speak in* (89%), (b) *It is the code(s) that I can speak in* (81%), (d) *I am more comfortable in speaking the chosen code(s)* (81%), (g) *Speaking in the chosen code(s) offers a lot of advantages* (81%), (a) *It is the code(s) spoken by the online community* (78%), (n) *It suits my identity* (72%) and (o) *It is important for me to show my cultural heritage* (72%).



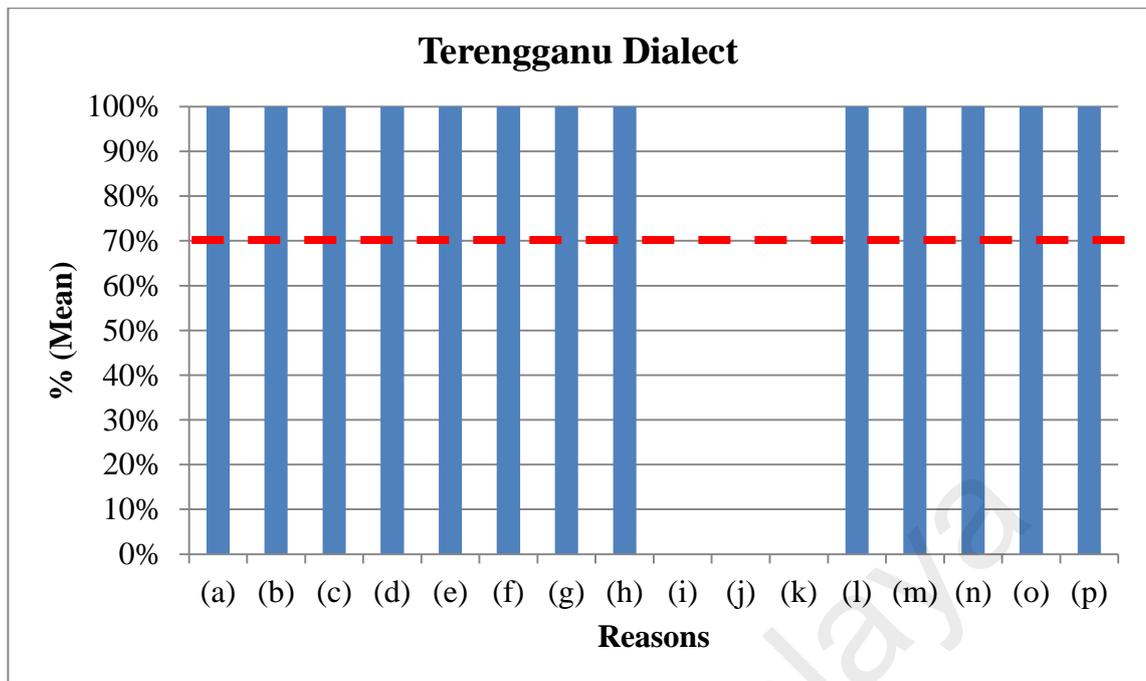
**Figure 4.22: Chosen Reasons for English in the Social Network Domain**

Many respondents chose to speak English for several reasons but mainly for: (b) *It is the code(s) that I can speak in* (78%), (a) *It is the code(s) spoken by the online community* (77%), (d) *I am more comfortable in speaking the chosen code(s)* (77%), (p) *I am proud of my identity and background* (72%) and (f) *I am more fluent in the chosen code(s)* (71%). See Figure 4.22.



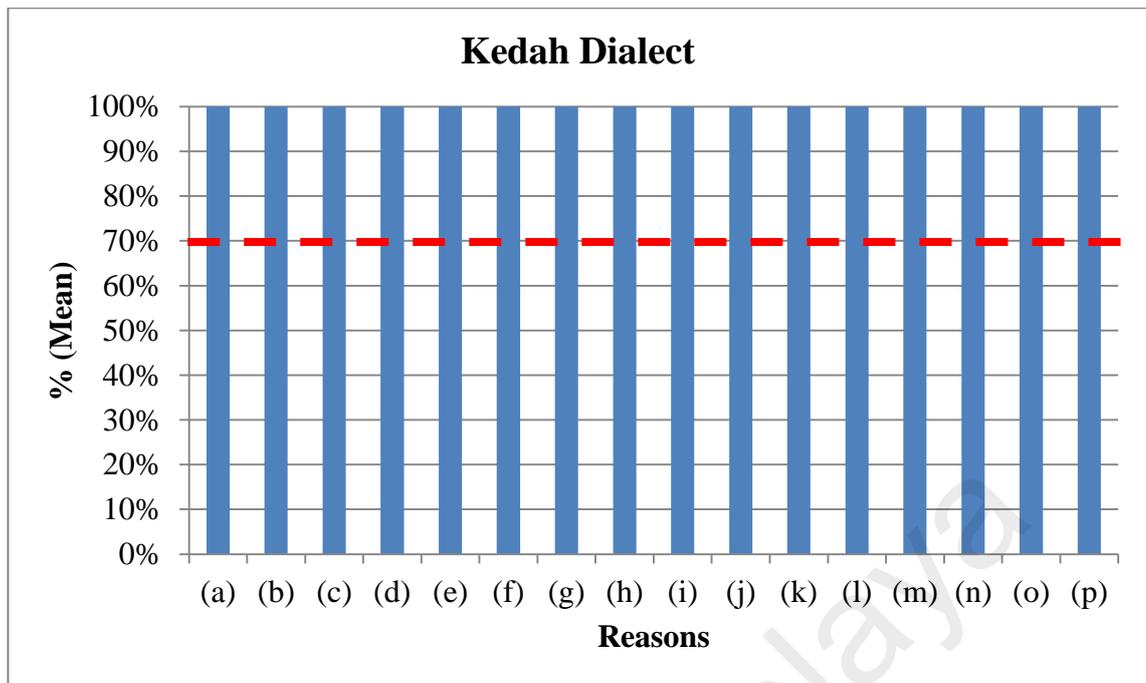
**Figure 4.23: Chosen Reasons for Kelantan Dialect in the Social Network Domain**

There is one individual who use the Kelantan dialect in the social network domain. The 100% reasons are: (a) *It is the code(s) spoken by the online community*, (d) *I am more comfortable in speaking the chosen code(s)*, (f) *I am more fluent in the chosen code(s)*, (g) *Speaking in the chosen code(s) offers a lot of advantages*, (i) *It helps me to get more friends*, (k) *To include or exclude certain people from jokes or discussion*, (m) *I feel more accepted in the online social community*, (n) *It suits my identity*, (o) *It is important for me to show my cultural heritage* and (p) *I am proud of my identity and background*.



**Figure 4.24: Chosen Reasons for Terengganu Dialect in the Social Network Domain**

One respondent choose to speak Terengganu dialect (100%) because: (a) *It is the code(s) spoken by the online community*, (b) *It is the code(s) that I can speak in*, (c) *It is the code(s) that my listeners understand or speak in*, (d) *I am more comfortable in speaking the chosen code(s)*, (e) *It is important to establish better rapport with the online community*, (f) *I am more fluent in the chosen code(s)*, (g) *Speaking in the chosen code(s) offers a lot of advantages*, (h) *Speaking in the chosen code(s) creates a good impression*, (l) *I feel embarrassed when I speak other code(s)*, (m) *I feel more accepted in the online social community*, (n) *It suits my identity*, (o) *It is important for me to show my cultural heritage* and (p) *I am proud of my identity and background*.



**Figure 4.25: Chosen Reasons for Kedah Dialect in the Social Network Domain**

Kedah dialect is also used in the social network domain by one learner who 100% agree to all the reasons provided: (a) *It is the code(s) spoken by the online community*, (b) *It is the code(s) that I can speak in*, (c) *It is the code(s) that my listeners understand or speak in*, (d) *I am more comfortable in speaking the chosen code(s)*, (e) *It is important to establish better rapport with the online community*, (f) *I am more fluent in the chosen code(s)*, (g) *Speaking in the chosen code(s) offers a lot of advantages*, (h) *Speaking in the chosen code(s) creates a good impression*, (i) *It helps me to get more friends*, (j) *I want to impress people with my fluent command of the code(s)*, (k) *To include or exclude certain people from jokes or discussion*, (l) *I feel embarrassed when I speak other code(s)*, (m) *I feel more accepted in the online social community*, (n) *It suits my identity*, (o) *It is important for me to show my cultural heritage* and (p) *I am proud of my identity and background*.

#### **4.5 Discussion of Findings from the Questionnaire (Home, University and Social Network domains)**

The quantitative data collected from the questionnaire aimed to answer the following research questions:

1. What is the choice of language for Malay ESL learners from Kelantan, Terengganu and Kedah in home, university and social network domains?
2. What are the reasons for the chosen language of Malay ESL learners from Kelantan, Terengganu and Kedah in home, university and social network domains?

Language choice and use can be observed through socialisation in a certain domain in which the communication takes place. In this research, the participants' deployment of language choices is examined in the domains of home, university and social network. The data show that the participants in this study possess their own dominant language preference and range of verbal repertoire with different proficiency level. In each domain, it can be seen that different patterns of the participants' choice of language are different with speakers in various situations.

The findings reveal that the main language used by Malay ESL learners in home domain is the local dialect (Kelantan, Terengganu and Kedah dialect) (see Section 4.3.1.2, Table 4.12). This is proven when they communicate with their family members especially with parents and siblings. This data suggests that the language choice of the participants of this study is frequently driven by the language used by their family members. They also feel comfortable when speaking their mother tongue. It is reflected in their mixed-code; 'majority local dialect, less formal dialect'.

The relationship between the interlocutors is also one of the factors in language choice. So when the speakers are at home and speaking to a close family member, they will use the language that they are most comfortable in and in this case, their dialect. Myers-Scotton (1990) found in his study on urban Kenyans that they speak their mother tongue at home mostly with the members of the same ethnic group. This was seen as a way to maintain their ethnic identity. There were two Kedahans who speak English at home. It may be because they live in an environment where the language is frequently used and that they are living in urban areas. As concluded by Hannah (2004), English has gradually become the predominant language among the elite and educated Kenyans. So English is used even at homes where it is dominated by the indigenous languages.

On the other hand, the main language used in university and social network domains is diverse. The Kelantanese participants use English when speaking in both university and social network domain. In the university domain, half of the Terengganuans states that they use mostly English and another 50% use standard Bahasa Melayu (see Section 4.3.2.1, Table 4.17). However, in the frequency of language use (see Section 4.3.2.6 (b), Figure 4.5), the result shows that the use of standard Bahasa Melayu by the Terengganuans is slightly higher than English in most of the language situations. This is similar to the results in the social network domain. For Kedahans, they use English mostly in the university domain (see Section 4.3.2.6 (c), Figure 4.6). In the social network domain, the use of standard Bahasa Melayu is seen as more frequent than the use of English language (see Section 4.3.3.5 (c), Figure 4.9). This difference in the language choice may be due to the given list of addressees and the language situations in the questionnaire. Thus, the participants' answers were limited to the list alone.

It is interesting to see the pattern of language choice among the learners. The use of English and standard Bahasa Melayu is clearly seen in the university and social network

domains. The participants speak English predominantly in the university with their lecturers and friends of different states and races. In contrast, they use standard Bahasa Melayu when talking about a variety of issues in the university domain including talking about studies, personal and friendship matters. It shows that the topic of discussion and the speaker's language plays a role in selecting which language to speak in. Even the mix-code used is often 'majority English less...' The language choice among Malay ESL learners in the education domain is English language yet, for some linguistic events, they prefer to use other languages especially the standard Malay. Again, these choices depend on a number of factors.

Besides that, the use of English and standard Bahasa Melayu in the university domain which is associated to education is not surprising. Education has always been linked with more formal use of language and public communications. Thus, in the education domain, native language is less spoken as compared to the home domain (Ainun Rozana, Mac & Kuang, 2012). The emphasis is on the national language and the second official language which is English. This is similar to a group of Kenyans who used mainly Swahili and English in the education domain and not their mother tongue (Myers-Scotton, 1990).

Most importantly, the participants' background as ESL learners shows that the usage of English language is high especially in university domain where they are currently following an undergraduate programme. Nevertheless, there is one Kelantanese participant who chooses to use Kelantan dialect in university. In Kelantan itself, the dialect is even used in public and formal settings such as the mosque, government and private institutions. Zuraidah (2003) pointed out that in Kelantan, the local dialect is mostly used in all social interactions except in the written medium.

English is also used in the social network domain. The concept of language-specific domains is usually related to the social networking sites such as Facebook, e-mail, forums and others. The participants may feel like when it comes to using these English-domain websites, English should be used as the main medium of communication. Such example is confirmed by the Kelantanese participants in this study who also use English in the social network domain. Their choice of language is also influenced by the mutual language spoken by the online community. When a speaker is surrounded by other speakers who use one particular language, that person will eventually use the same language. This is supported by the findings of this study in which the standard Bahasa Melayu is used as the main language in the social network domain by Terengganuan and Kedahan participants. This is probably due to the environment that they are in.

The findings are confirmed with the findings from Pasfield-Neofitou's (2011) study. One of her respondents explained that her choice to use mostly Japanese on Mixi is because she sees Mixi as a Japanese domain, so she feels like she should use the same language. The social contacts of the learners in this domain are also varied with different backgrounds, ethnicities, religions and languages. Therefore, a language that is universally used like English seems to be the most appropriate choice. In both intra-national and international communication such as the online communication, a lot of speakers have used English to interact with each other.

The language choice in all the domains is mainly influenced by linguistic repertoire and language proficiency. According to Lim (2008), speakers who do not speak English and Malay will often use their own dialects. The speakers tend to resort to one homogeneous choice of language that is commonly used in that social setting. The proficiency in a certain language is also taken into consideration. If the listeners were less proficient in one language, the speakers would try to accommodate by using

another language that they both know and are able to speak. In other words, the speaker's choice of language depends on the speaker's previous knowledge of the listener's verbal repertoire. This indicates language accommodation (Giles and Smith, 1979). This pattern is clearly seen in the current findings where all the participants choose to speak in the language that their listeners understand.

An example of language accommodation can be seen in David's (2001) study on the Sindhi community in Malaysia. A grandmother who is a non-English speaker chooses Malay over the native language to speak with her grandson. This is to accommodate her grandson who is less proficient in Sindhi language and also her own incompetence in speaking English. Here, the language of accommodation is Malay. In regards to this study's findings, all of the participants also choose to accommodate their listeners especially in the home domain with their family. For instance, all of them use local dialect when they are speaking with their grandparents. The participants also use English in the university domain as a result of English being the main medium of communication and instruction. Therefore, it is natural for them as ESL learners to use as much English as possible.

Another instance is when a speaker may know several languages but the proficiency level may not be the same. In such cases, the speaker is more likely to speak in a language that he or she is an expert, compared to a language which she has a lower proficiency in (Leo & Ain Nadzimah, 2013). It can be said that the listener's linguistic repertoire and level of proficiency limits the language choices of a speaker (Lim, 2008).

Such use of different languages by the Malay learners in a variety of settings occurs for some reasons. It is primarily connected to verbal repertoire of both speaker and listener, communal language of a domain, medium of communication of a particular

setting, comfortability of speaking the language as well as the sense of pride when using certain languages. The participants tend to accommodate the listener by speaking a language that he or she understands. This helps in making sure the discourse runs successfully. The present study shows that in the home domain, the accommodation language is the local dialect whereas in university and social network domains, the standard Bahasa Melayu and English are used by the participants. This finding is similar to what Dumanig (2010) has found in his study where the Filipino-Malaysian couples highly prefer to use English as to communicate easily in a language that they both understand. They also make a selection when a social setting requires them to speak in a specific language, just like the participants in this study.

The use of code-switching in all the domains also proves that mixing codes with different addressees is a common pattern among Malaysians where numerous languages are spoken everyday. From the findings, it is shown that many participants use code-switching although in the social network domain, there is a slight decrease in the usage. The data conforms to the finding from Lim (2008) where he revealed the popularity of code-switching amongst Malaysian adolescents. Dumanig (2010) also found that code switching was evidently used among Filipino-Malaysian couples. About half of the Kedahan participants did not code-switch especially in the home and social network domains. This could be because they find it was unnecessary to do so. Code-switching among Malay ESL learners include 'language to language' and 'language to dialect'.

Though it would be interesting to explore the reasons for the occurrence of code-switching, the researcher does not find it relevant in answering the research questions. The purpose is just to find out if the learners use it when communicating with the people in the domains. According to several scholars, code-switching is practised to accommodate others, to connect linguistic differences, to reduce social distance, to

create an effective communication, to show affiliation, to establish rapport, or even to withhold information (Jamaliah Mohd. Ali, 1995; Asmah Omar, 1992; Le Vasan, 1996; Morais, 1997; Jariah Mohd Jan, 1999; David 1999; David, 2003; Kow, 2003).

It is apparent that the participants' language choice in the domains relies on the interlocutor (who), the topic (what), language repertoire and proficiency. 100% of them agree that the language they use most in all of the domains depends on 'who' they are speaking with and 'what' they are talking. The knowledge about their own and others' information of language choice is also taken into account. Based on the findings, it can also be concluded that the Malay ESL learners in this study face no difficulties when choosing a language to speak in. Whenever they encounter speakers who use other than the languages they comprehend, they will try to bridge any linguistic gap by using a more formal variety of language which are standard Bahasa Melayu and English. The preference of English in both university and social network domains also demonstrates that English has become a significant language in many areas.

#### **4.6 Findings and Discussion of Semi-structured Interviews (Qualitative Data Analysis)**

This chapter is to answer the following Research Question 3:

3. How does identity influence the chosen language of Malay ESL learners from Kelantan, Terengganu and Kedah?

Initially, the Malay ESL learners in this study are asked on their preferred identity (see Chapter 4, Section 4.3.3, Table 4.5). Majority of them prefer to be known as Kelantanese, Terengganuan or Kedahan. This finding demonstrates a strong sense of belonging and self-identity amongst the participants.

The influence of identity on the learners' language choice is guided by several factors which are participants' background, sense of pride as well as verbal repertoire and language proficiency. These factors are discussed in the next sections.

#### **4.6.1 Participants' Background**

The background of the participants serves as a great foundation to explore the issue of identity and its influence on the language choice of these learners. From the interviews conducted, it is clear that all the participants were born and lived in their hometown most of their life.

Examples of the responses from the interviews are shown in Figure 4.26:

*KELP1: "I was born in Kelantan but was brought up familiar with Terengganu dialect quite well."*

*TERP1: "Born and bred in Terengganu."*

*KELP2: "I consider myself as a Kelantanese and I was born in Kelantan."*

*KELP3: "I grew up there (Kelantan)."*

*KELP3: "Bahasa Melayu is my native language and I'm very fluent at it."*

*KEDP1: "I was born and grew up in Kedah and speak Kedah dialect fluently...I speak Kedahan better than standard Malay."*

*KEDP2: "Speaking my own dialect with Kedahan friends makes me feel more comfortable, and makes me feel like home."*

*TERP2: "A real Terengganuan is to be born here (Terengganu) and to speak the local dialect...It's my heritage, where I came from. So, I would like to be able to speak it all the time. I grew up speaking that language."*

*TERP3: "It's important to speak local dialect (Terengganu) and Bahasa Melayu since I speak them all my life...I consider myself as Terengganuan because it's my root and I love Terengganu."*

*KEDP3: "I like being Kedahan as it's a heritage for me."*

**Figure 4.26: Excerpts Showing the Participants' Background**

Most of the participants show a tendency to speak their own native dialect and it is reflected as the most comfortable language to speak in. This is due to the large amount of exposure as well as usage of the language since young. Their parents generally use the dialect as their main language and their first language is also mainly local dialect (see Section 4.2). The main language that the learners use during childhood and at present also indicates that they are loyal to their heritage (see Section 4.4).

They also consider themselves as part of the local community by referring themselves as one of them. Examples of the participants' responses on being a part of a community are shown in Figure 4.27:

*KELP1: "It (being Kelantanese) means to have been born, to speak, to live in the society and practice what it's needed to prove that you are a real Kelantanese."*

*TERP1: "If you stay long enough in Terengganu, able to speak the local dialect and do whatever Terengganuan love to do then you will be considered as Terengganuan."*

*KEDP1: "Being Kedahan is to speak the local dialect because not all Kedahan can speak Kedah dialect fluently."*

*KELP2: "For me to be a real Kelantanese you must first understand and know how to make jokes in their dialect. If you failed then you don't belong to their group."*

*TERP2: "To have been born here and to speak the local dialect, I think that makes you a real Terengganuan."*

*TERP3: "I think being a Terengganuan is about the love for the place, culture, heritage, dialect, food, and basically how you live as a part of the community."*

*KEDP2: "Most of the people can guess where I'm coming from just by listening to my Malay accent...people around me speak Kedah dialect too."*

*KELP3: "It's important because majority of the people at my hometown speak that dialect (Kelantan dialect)."*

**Figure 4.27: Participants' Responses on Being Part of a Community**

These learners express that to be a member of a social group, it is essential to blend in with the culture. One of the ways is to be able to speak the dominant language which is the main language used in that particular society. This is in accordance with the Social Identity Theory where these individuals use language as a medium to portray their identity (see Chapter 2, Section 2.6). Norton (2000) claims that language is expressed indirectly using a specific language by members of a group when interacting socially. Moreover, based on the theory of social identity, the learners construct their identity from the social category they are in through the use of the local dialect. The listener then will assess it as a marker of their identity.

#### 4.6.2 Sense of Pride

Apart from that, there is also a sense of pride in preserving their heritage. They feel proud of where they come from and whenever they speak the local dialect. This fosters a strong sense of identity within them as a result of a resilient affection towards their heritage especially the national language and the native dialect. Based on the interviews with the participants, it is clear that these people develop a content sense of attachment toward their identity (see Figure 4.28).

*KELP1: "Yes, I'm proud to be Kelantanese because of the dialect, custom, and so on"*

*KEDP1: "I'm proud to be Kedahan because Kedah has its own unique identity, such as Kedah's dialect"*

*TERP1: "I am proud of it (being Terengganuan) because we are friendly"*

*KELP3: "Yes I am proud because I can speak Malay, and also my dialect. Not everyone can speak Kelantanese dialect."*

*KEDP2: "Kedahan has a very unique dialect which also reflect the unique characteristic of Kedahan people"*

*KEDP3: "Being a Kedahan is something that builds who I really am"*

*TERP2: "I was born here (Terengganu) and I'm proud of where I come from."*

*TERP2: "Yes I'm proud because I spent almost my whole life here, I grew up here and I love living here (Terengganu)."*

*TERP3: "I'm proud to be both Terengganuan and Malaysian. It's where I was born and live."*

*KELP2: "Yes, I am (proud)! Both as a Kelantanese and Malaysian. We are one!"*

**Figure 4.28: Participants' Sense of Pride towards their Identity**

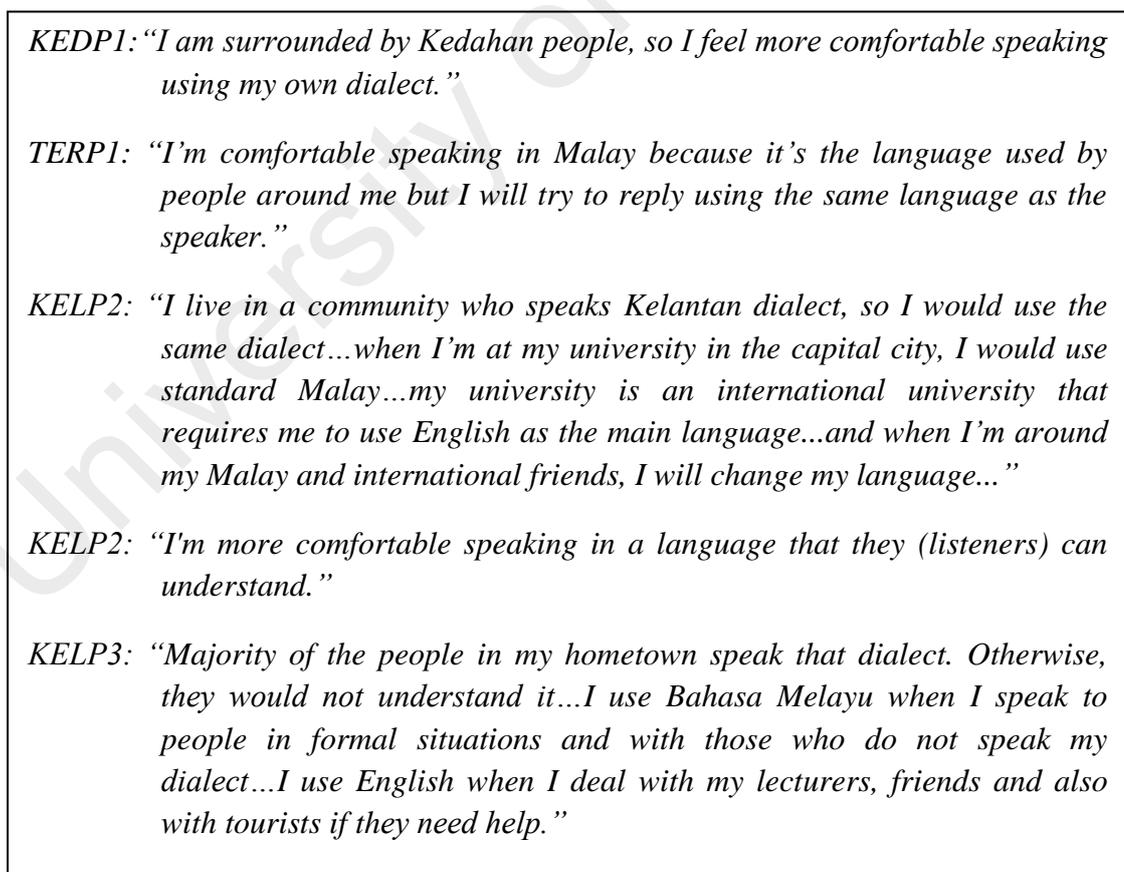
Since their first languages (see Section 4.2.2.1, Table 4.6) are either local dialect or standard Bahasa Melayu, their identity is nurtured by their background and linguistic

behaviour. This, in return, gives an impact on their choice of language based on the identity they are displaying.

#### 4.6.3 Verbal Repertoire and Language Proficiency of Speakers and Listeners

The extent of verbal repertoire one has also influences the choice of language, use of language and identity. This includes the language proficiency of both speaker and listener. The selection of languages available to an individual and the level of proficiency assist in choosing the best language, not only it is comfortable for the speaker but also for the listener. Individuals are able to maintain their mutual identity in social groups when a communal language is spoken based on the linguistic repertoire.

Figure 4.29 are responses by the participants showing how they choose a language:



**Figure 4.29: Participants' Responses on Choosing a Language**

*KEDP3: "Most of my friends came from another state or country...I want to have comfortable conversation with others."*

*TERP2: "Depends. If a stranger, I would talk in English. If it's someone I know, probably in local dialect or BM standard."*

**Figure 4.29, continued: Participants' Responses on Choosing a Language**

Based on the excerpts, it is clear that the participants evaluate their language competence and varieties as well as their own language proficiency of themselves and listeners before choosing a language. They will resort to using a specific language that is known by the listeners to ensure the message gets across. These learners also use a different language in a different language setting accordingly. This helps to maintain their relationship with the interlocutors hence, their position as a member of the same social environment is strengthened. This finding supports the results from the questionnaire. Data from previous study such as Lim (2008) and Dumanig (2010) also discovered that the scope of speaker and listener verbal repertoires affects language choice and use. As specified in the Speech Act Theory, speaking and listening is two parts of a collective activity (Leo & Ain Nadzimah, 2013).

Lim (2008, p. 22) stated that:

The speaker is more likely to choose a code that ranks high in his/her verbal repertoire rather than a code that ranks low in his/her verbal repertoire unless his speech partner does not know the code he is most comfortable in.

**4.6.4 Participants' Insights on the Influence of Identity on the Language Choice**

The participants were asked on their opinions on the effect identity has on their choice of language. Figure 4.30 shows their thoughts:

*KELP1: "Sometimes, I think my identity has influenced my choice of code in terms of the environment I live in. I think if you are a Kelantanese and being surrounded by Kelantanese people, normally you prefer to speak your tribal language because to feel the sense of ownership of the language and to be accepted in the society."*

*KEDP1: "Yes, it is the first impression to someone, dialects shows our identity..."*

*TERP1: "Yes, I would like to see myself as an educated person so in my opinion, languages play a huge role."*

*KELP2: "It does affect, because language is one that defines identity."*

*KELP3: "Yes. I will look at what situation I am in. If it is for formal purpose, I speak differently, if it is for informal purpose, I use different language."*

*KEDP2: "Yes because the identity that I want to portray reflects the words I chose, my body language, etc."*

*TERP2: "Yes, I think so. If I am a son at home, I would definitely speak in my local dialect because that's what I used at home with my family. Basically, yes, you will choose different language in a different situation and that shows the type of identity that you want to portray."*

*TERP3: "Yes, all the time because if I want to show people that I love my heritage, I would speak in my dialect or BM. But if I want people to have high respect for me, I would speak English. I think it's about what kind of identity that you want to show based on your language"*

**Figure 4.30: Participants' Insights on the Influence of Identity on the Language Choice**

All the participants agree that identity has an impact on their choice of language, if not little. They believe that the environment they live in could be one of the factors in shaping their identity therefore, helps in choosing a language based on the identity they want to portray. Some of them mention that language situations, settings and interlocutors also play a big role. For example, if they are at home with family and they want to maintain their social identity as a son/daughter, they would choose the spoken language used by the family members. The formality of the situations is also taken into consideration. If they are talking to their lecturers and want to portray themselves as a student, they would choose a more formal language to be used. This confirms the

findings gained from the questionnaire where the learners choose to speak in a formal language of English or Bahasa Melayu when they are in the university domain.

The findings show that the background, sense of pride and verbal repertoire of the participants could be among the variety of factors that underlie the influence of identity on choice of language. These factors also help to associate the relationship between identity and the language choice.

#### **4.6.5 English and its Effects on Identity**

The findings reveal several significant points on the use of English among Malay ESL undergraduates in their identity negotiations. Evidently, English language has no significant effect on the learner's identity construction except in a few circumstances. English can be considered as a dominant language for them as it is used in the two domains of university and social network. Nevertheless, this deployment of language choice only occurs according to certain situations that they are in and with different interlocutors. It does not leave impact on them permanently. These learners use English in the situations that require them to make such choice.

It is also shown that even they are good English speakers, they are still loyal to their heritage and will use the local dialects whenever it is appropriate. In a way, we can conclude that their identities are context-dependent. The participants are also aware that using English is pragmatic since English is valued socially and academically. They also acknowledge the importance of English and the advantages gained for being fluent in English. For example, English as lingua franca where it is associated with the 'modern' world.

Figure 4.31 shows the example of excerpts from the interview:

*KELP1: "To be able to speak in your own local dialect and at the same time you can speak and apply English language as good as possible is very rewarding."*

*KEDP1: "English is our second language. Now, English has become as important as local dialect...most of the time."*

*KELP2: "A bonus! You can call yourself a polyglot! I'm very proud of people who can speak more than one language. I have a lot of Kelantanese friends who speak English well."*

*KELP3: "It is an added bonus when you can speak the dialect and also good English. I don't find it a problem or a surprise when a Kelantanese can use good command of English."*

*KEDP2: "It means that everyone can master English, regardless of where they are coming from, and what dialect they speak."*

*KEDP3: "When we have dialect from Kedah, Terengganu and Kelantan, sometimes it's really hard to converse in English. By being able to speak it fluently, it shows that we have the effort to improve our skills"*

*TERP2: "People are quite impressed I think. Because a lot of them think people coming from Kelantan and Terengganu especially, are not good in English. So since I can speak good English I think I prove them wrong and I'm kind of proud of it."*

*TERP3: "I think it's nothing new, a lot of people are like this nowadays. But I still think it's a good thing because it means that you can keep up with the modern world by speaking good English but still embrace your heritage."*

**Figure 4.31: Participants' Response on the Effect of English on Identity**

According to the participants, they feel that being a Kelantanese/ Terengganuan/ Kedahan and speak good English at the same time is something positive and beneficial. Being competent both in English and the native language makes them feel proud and gives them a rewarding feeling. It also boosts their confidence and self-esteem. Asmah Haji Omar (1993) describes in her study that when speakers speak Malay and English, they have different features of identity. They project a national and ethnic image when they speak their national and ethnic language, but when they speak English, they project a different identity. As for the ESL learners in this study, English has become as

important as their native language. The impact of English on their identity is not permanent and significant. Rather, identity adapts due to many factors as discussed previously. Ultimately, the learners still consider themselves as a Kelantanese/ Terengganuan or Kedahan and their heritage is always valued.

It also shows that English can be adopted regardless of one's background. In the interview, the participants have mentioned the stereotyping issue in which these learners are usually associated with when using local dialect such as, "people from Kelantan or Terengganu usually cannot speak good English due to their strong accents". Being an ESL learner and being fluent in English help them to prove other people wrong.

#### **4.7 Conclusion**

The demographic profile has provided necessary background information of the participants of this study. Information such as their first language, parent's background, education, language choice and reasons for the choice offers a platform for the researcher to make connections with the results and findings. It also helps the researcher to collect meaningful data later on in the study. The demographic data also show that the learners' choice of language differ during childhood and adulthood especially in the use of English language. English language serves as a preferred language where everyone now speaks.

This chapter has also provided a detailed analysis and discussion on the choice of language and the reasons for Malay ESL learners' language choice. The findings show that their language preference is influenced by the interlocutors, verbal repertoire, language proficiency, their communicative intent and the setting.

The language choice and its relation to identity are also discussed. The analysis of the data gathered indicates that the participants' backgrounds, linguistic repertoire as well as the sense of pride influence their identity construction. The data supports the findings from quantitative data in which these factors govern their choice of language based on the identity they display.

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## CHAPTER 5

### CONCLUSION

#### 5.1 Introduction

The final chapter provides the overview of the study. It revisits the objectives and research questions of the study. The findings are summarised and suggestions for future study are also discussed.

#### 5.2 Background of the Study

The study examines the choice of language for Malay ESL learners from Kelantan, Terengganu and Kedah. Three specific domains including home, university and social network have been identified as domain.

The study sought to answer the following research questions:

1. What is the choice of language for Malay ESL learners from Kelantan, Terengganu and Kedah in home, university and social network domains?
2. What are the reasons for the chosen language of Malay ESL learners from Kelantan, Terengganu and Kedah in home, university and social network domains?
3. How does identity influence the chosen language of Malay ESL learners from Kelantan, Terengganu and Kedah?

### 5.3 Summary of the Findings

The study discovers that the predominant choice of language in the home domain is the local dialect of Kelantan, Terengganu and Kedah. A majority of them choose to speak mostly in their native dialects when communicating with their parents, grandparents, siblings and relatives about family matters. It can be seen that the language choice of the participants is frequently governed by the choice of language used by their family members. Other than the local dialects, standard Bahasa Melayu and English are also used.

The most spoken language by the participants in the university domain is English. It is used mostly by the Kedahan and Kelantanese while for the Terengganuan, the use of English is slightly less than standard Bahasa Melayu. This can be seen in the analysis on the frequency of language choice. They use English frequently for instance, with lecturer and friends from different states and races.

In the social network domain, the main language used by the respondents is English. Even so, further analyses on the frequency of language choice in various language situations and interlocutors within the same domain, reveal that the use of standard Bahasa Melayu is slightly higher than English. This is true to the Terengganu and Kedah participants. As for the Kelantanese, their pattern of language choice is unformed. English is mostly used for instance, when talking to friends from different states and races, strangers and buying or selling goods online.

The deployment of language choice in the domains of home, university and social network depends on the interlocutor (who), the participants-role relationship, the topic (what), setting, language repertoire and proficiency of both speaker and listener. Malaysian speakers are continuously dealing with speakers and listeners whose level of

proficiency and linguistic repertoire are different according to the languages they use. It requires them to use different languages with diverse speakers at different times. In general, the speaker's language choice is determined by the listener's verbal repertoire and this information is usually elicited by the speaker during the discourse. Hence, when the speakers are choosing a language to speak in, they will consider the purposes of the communication and make judgments based on the information.

There are several reasons behind the choices of these languages. It primarily depends on the language repertoire of the speaker and listener, language spoken in the domains, comfort, as well as the sense of pride in their identity and background. If the speakers identified a linguistic gap in the communication, they will accommodate by using a different language that the listeners understand or they will language-switch. This enables them to get the message across and continue with the conversation.

The wider linguistic repertoire of the Malay ESL learners results in the usage of language-switching. It is shown that the common linguistic strategy among these ESL learners is code-switching. The learners practise the code-switching in all the domains and it is varied with addressees and situations. In this study, there are not only language-language code-switching but also dialect-language code-switching behaviour, specifically standard Bahasa Melayu/English/local dialect code-switching.

The findings from the qualitative data of the interview have indicated that there are three factors that influence the choice of language in relation to identity. They are the participants' background, sense of pride, language proficiency and verbal repertoire of the speakers. The Malay ESL learners preferred to be known individually as a Kelantanese/Terengganuan/Kedahian. This shows that they possess a strong sense of self-identity.

The participants' background including their parents' main language, first language and places of schooling play a role when making decisions on language choice. For the learners, being a part of a community or a member of a social group means to speak the same language and get involve in the culture and society. As explained in Social Identity Theory, identity is constructed through the social category that they are in and language is evaluated as an identity marker. A sense of pride in these participants is also evident in this study. Based on the interview, they feel proud of their origin and heritage whenever they use the national language or the native dialect. This fosters a strong self-belonging within them. It is evident that the learners make use of the knowledge of their language repertoire as well as the interlocutors' when selecting a language. They use different language with various addressees in different situations accordingly.

The participants agree that identity has an impact on their choice of language. They believe the environment, language situations and settings play a big role in shaping their identity, thus, helps in choosing a language based on their proposed identity. The formality and role-relationship are also taken into account. The findings further show that, English language has no significant and permanent impact on the learner's identity. They acknowledge the importance of English and believe that the language helps to place them in a society. It can be concluded that their identities are dependent on the changing contexts and linguistic behaviours.

As a conclusion, the Malay ESL learners from Kelantan, Terengganu and Kedah are constantly making meaningful language choices. These choices are governed by several factors and reasons. As ESL learners, these youths are able to make substantial language choices accordingly even with a strong attachment to their heritage and identity.

#### **5.4 Suggestions for Future Studies**

A more thorough study on language choice and identity can be done to unfold the underlying issue of identity and its impact on one's language choice. The issue of identity interference can also be explored with other ethnics group. Speakers of different dialects can also be investigated. Furthermore, language choices and other accommodation strategies can be analysed.

Future research could look into the aspects that have not been taken into consideration in this study such as gender, age, social status and others. Larger sample sizes should be used as well since it equals to bigger representatives of a population and the external validity can be assured. In addition, different methodology like observations and recordings can also be used to further describe the language choices in a certain domain.

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