PENGGUNAAN BAHASA DAN SIKAP REMAJA BIDAYUH DI BAHAGIAN KOTA SAMARAHAN-KUCHING, SARAWAK

MARIENFELDE JEBI

Projak ini merupakan salah satu keperluan untuk
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LANGUAGE USE AND ATTITUDES OF THE BIDAYUH TEENAGERS IN KOTA SAMARAHAN-KUCHING DIVISION, SARAWAK

MARIENFELDE JEBI

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Pengesahan Pelajar

Saya mengakui bahawa Projek Tahun Akhir bertajuk “Penggunaan dan Sikap Bahasa di kalangan Remaja Bidayuh di bahagian Kota Samarahan-Kuching, Sarawak” ini adalah hasil kerja saya sendiri kecuali nukilan, petikan, huraian dan ringkasan yang tiap-tiap satunya telah saya nyatakan sumbernya.

____________________  __________________
Tarikh serahan                  Marienfelde Jebi
____________________  ___________________
                              14427
Statement of Originality

The work described in this Final Year Project, entitled
“Language Use and Attitudes of the Bidayuh teenagers in Kota Samarahan-
Kuching division, Sarawak”
is to the best of the author’s knowledge that of the author except
where due reference is made.

Date submitted

Marienfelde Jebi
(14427)
ABSTRACT

LANGUAGE USE AND ATTITUDES OF THE BIDAYUH TEENAGERS IN KOTA-SAMARAHAN- KUCHING DIVISION, SARAWAK

Marienfelde Jebi

The study looks at the phenomenon of language shift among the Bidayuh teenagers in Kota Samarahan-Kuching division. The study aimed at investigating the language use of the Bidayuh teenagers in three domains, specifically home, school and friendship and their attitudes towards their own ethnic language. The objectives are: (1) to find out the Bidayuh teenagers first and second language, (2) to investigate the Bidayuh teenagers language proficiency in their ethnic language versus other languages, (3) to identify the Bidayuh teenagers patterns of language use in three domains; home, school, and friendship, and (4) to find out the attitude of the Bidayuh teenagers towards their ethnic language in order to determine the possibilities of language shift. The participants involved in this study were 210 secondary schools students, who are Bidayuh aged between 13 to 17 years old. A survey research design was carried out using questionnaire as the instruments. The findings revealed that the language that the Bidayuh teenagers use in all three domains is the ethnic language itself including Bahasa Melayu, which shows the tendency of language shift in the ethnic language. The findings also revealed that majority of the Bidayuh teenagers are in favour towards their ethnic language. Besides that, the phenomenon of language shift was found slower within the target Bidayuh teenagers due to the geographical area that is rural-area, which means there is a potential for language maintenance for the ethnic language.
ABSTRAK

PENGGUNAAN DAN SIKAP BAHASA DI KALANGAN REMAJA BIDAYUH DI BAHAGIAN KOTA SAMARAHAN-KUCHING, SARAWAK

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INTRODUCTION

1.0 Chapter Overview

The purpose of this chapter is to present the introductory contents of the study, which begins with the background of the study that discusses on the broad field of the research problem and into the details of recent situation, happens among the Bidayuh teenagers in Kota Samarahan-Kuching division. Then, it is followed by describing the statement of problems, objectives of the study, and the research questions. Next, the significance of the study is explained and the operational definitions are discussed as well as the explanations of the scope of the study. This chapter ends with chapter review to summarise all that is discussed.

1.1 Background of the study

Malaysia is a multilingual community, where the society makes language choices every day in their lives. The choice of language use may differ depending on the setting of the interaction takes place. For instance, the choice of language use can differ between home setting and during official activities. It is assumed that at home, the choice of language is the vernacular or ethnic language of the community and on the contrary, the choice of language during official activities
is the official or national language. A study done on language use and attitudes in Catalonia on 309 university students, where majority use Catalan as their first language (L1), 23% Spanish and 13% are bilingual using both Catalan and Spanish proved that 70% of the students use Catalan in the family domain (Huguet in Lasagabaster & Huguet, 2007, p. 28). However, there were also several studies found that this trend has changed with the shift towards other languages.

It is proved in one study of language use and attitudes in Galicia of 207 university students, where Spanish is used mostly in family domain rather as opposed to Galician even though majority of the students mother tongue is Galician (37.7%) and the rest is Spanish (26.5%) and bilingual (33.8%) (Gutierrez, Salgado, Fernandez, Berg in Lasagabaster & Huguet, 2007, p. 51).

Sarawak, one of the many countries in Malaysia has vast ethnic groups. Sarawak consists of 27 ethnic groups, with the population estimated at 2, 404, 200 in year 2007. The largest ethnic group is Iban, which consists of 29% of the population. This is followed by followed by Chinese (26%), Malay (22%), Bidayuh (8%), Melanau (6%) and the rest of (9%) are other minority ethnic groups such as Orang Ulu, and Penan (Sarawak, Department of Statistics, 2007).

As Sarawak is a multilingual society, there is a need for each individual regardless of their own ethnic group to make themselves to be understood while communicating (Kendon in Marti, Ortega, Idiazabal, Barrena, Juaristi, Junyent, Uranga & Amorrortu, 2005). Therefore, Malay and English play important roles as the lingua franca especially in an inter group communication (Omar, as cited in Smith, 2003).

For this study, the focus is the Bidayuh, also known as “Land Dayak,” which is the fourth largest ethnic group in Sarawak. Before 1970s, there are three main groups, which are the Bukar-Sadong, Biatah, and Jagoi-Singai. Due to political reasons, the Selako-Lara is included as one of the Bidayuh ethnic groups. These four ethnic groups differ in terms of talking style and indistinct pronunciation.
However, they are able to understand each other and some can even speak in more than one Bidayuh language although they might not be able to follow the pronunciation exactly. This however does not include Selako-Lara group as their dialect contains many Malay words (Chang, 2002).

Specifically, this study looks at the Bidayuh teenagers’ language use and attitudes. Teenagers are chosen for this study as they are identified as part of the younger generation that are exposed to various factors such as school, media, the dominant culture and emigration to urban areas that might lead to indifference attitude or rejection towards the local language (Marti, Ortega, Idiazabal, Barrena, Juaristi, Junyent, Uranga & Amorrortu, 2005).

This shows that, the younger generation tend to choose not to use their own language compared to the language of a higher status in their daily life. A study done in Malta on language Attitudes of the younger generation by Micheli (2001) revealed that the younger generation prefer to use English, which is viewed as language of prestige rather than Maltese, viewed as language of solidarity. Another study done among the Hmong in Marced, California also revealed that the younger generation are more proficient in English as they use it often in their daily life instead of their own ethnic language (Withers, 2004). Besides that, study done in American Samoa also indicates that the younger generation prefer to use English more than Samoan in their mode of communication (Broekhuizen, 2000).

In addition, the implementation of Bahasa Melayu as the national language and the increasing importance of education as well as the increasing demand for social interaction with other ethnic groups made the need for the Bidayuh community to learn other languages especially Bahasa Melayu and English. Both languages are particularly important as the lingua franca in an inter-group communication (Omar in Smith, 2003). This situation however may lead to the language shift phenomenon for the ethnic language.
A study that showed language shift happens in a minority group can be found in a study done by Mohamad Subakir Mohd Yasin (1998) on attitudes and identities of villagers in Sungai Lang. The study reported that there is a shift from Javanese to Malay language. In the study, a question was asked on the use of language in the family domain, where it is found that only a few of the villagers mentioned to use Javanese especially among the younger generation. In the community, the Javanese is viewed as the language of a lower-status, which is contrary to the viewed of a Malay language where it is viewed as better, more prestigious and valuable language. From the study, the shift of Javanese to Malay showed that there are three significant factors contribute to the phenomenon that is age, gender, and education.

Language shift is also happening in ethnic groups. It is evident in a study done on language shift among the Orang Miriek of Miri, Sarawak by Bibi Aminah Abdul Ghani and Abang Ahmad Ridzuan. In the study, the is a replacement of the once dominant language of the ethnic group, which is the Miriek language to Sarawak Malay. From the study, the older generation indicated that the younger generation are abandoning the Miriek language and beginning to use Sarawak Malay as their first language. In the home domain, the Miriek is no longer the dominant language especially among the younger generation. Although among the older generation, almost majority uses Miriek at home, yet the younger generation very often reply the elders in Malay. The study also found that less Miriek is use outside the home with high amount of the use of mix Malay and Miriek. It is also implied that Malay almost replacing Miriek among the younger generation in the communication outside the home domain. Moreover, the study found that Miriek is considered as lower status language, ‘tribal’ and ‘primitive’ compared to Malay (Martin, 1992, pp. 131-145).

In order to determine whether it is also applicable to the Bidayuh teenagers’, there is a need to study their language use as well as their attitudes towards their own ethnic language, which are important to investigate language shift in Bidayuh ethnic groups. Thus, what language do the Bidayuh teenagers from each
ethnic group tend to use in their daily communication? And how do the Bidayuh teenagers perceived this ethnic language?

1.2 Statement of the problem

As it has been discussed earlier that studies have shown that teenagers has the tendencies to use other languages that are higher status than their own ethnic language, which indicates the phenomenon of language shift. This phenomenon has attracts many sociolinguists such as Fishman, Edward, Holmes and Wardhaugh (Mohamad Subakir Mohd Yasin, 1998). Most of the studies look at how social structure affects language attitudes, which affects language choice that may lead to abandonment of a particular language (Florey, Romaine & Trudgill in Mohamad Subakir Mohd Yasin, 1998). Batibo (2005) supports this by stated that the abandonment of a particular language, either willingly or under pressure, in favour or another to another language that takes over as a means of communication and socialisation leads to language shift.

Moreover, the frequencies of the language that the teenagers use as well as their attitudes towards their own ethnic language are the important aspects to look at as it can determine the status of the Bidayuh language. This can also help in explaining the current and future of Bidayuh language (Marti, Ortega, Idiazabal, Barrena, Juaristi, Junyent, Uranga & Amorrortu, 2005). Thus, this study will look at whether this situation is applicable or is also happening in the Bidayuh community among the teenagers.

1.3 Research Objectives

The aimed of this study is to investigate the language use of the Bidayuh teenagers in three domains, specifically home, school and friendship and their attitudes towards their own ethnic language. Thus, this study aims to address the following objectives:

1. To find out the Bidayuh teenagers first (L1) and second language (L2)
2. To investigate the Bidayuh teenagers language proficiency in their ethnic language versus other languages
3. To identify the Bidayuh teenagers patterns of language use in three domains; home, school, and friendship
4. To find out the attitude of the Bidayuh teenagers towards their ethnic language in order to determine the possibilities of language shift

1.4 Research Questions

This study will be guided by the following research questions:

1. Is there a relationship between the first language (L1) and second language (L2) with the Bidayuh teenager’s proficiency?
2. Is there a relationship between the language proficiency and the language used in the three domains?
3. Is there a relationship between the language attitude with:
   a. Language proficiency?
   b. Language used at home, school and friendship?

1.5 Significance of the study

The results of this study is hoped to be able to determine the Bidayuh teenagers language use and attitudes in three different domains, which are family, school and in friendship including the reason behind the teenagers’ choice of language as well as their attitude towards their ethnic language. Once the language choice and attitudes of the Bidayuh teenagers are determined, the status as well as the future of the ethnic language could be acknowledged.

This study hoped to add the literature on language shift, especially where there is a shift to other language that is more dominant in the society, particularly Bahasa Melayu. The results hoped to identify whether the phenomenon of language shift is slower or faster in the community, especially in this study where the participants mostly lived in rural-area.
From this study, it can alert the Bidayuh community on the status of the ethnic language especially among the teenagers, where they are endangering the language, which may lead to its death.

The results of the study may be able to give awareness among the Bidayuh community especially the younger generations the importance to maintain the language by using the language in their daily life or other measures such as documentation and implementation of this ethnic language as one of the subjects in curriculum.

1.6 Scope of the study

This study only focuses on three domains of language use, which are family, education and in friendship. Other domains such as religion, employment, or transactional are not covered in this study. Besides that, this study only looks at language use and attitudes and not other sociolinguistic aspects like code-switching, or code-mixing.

For this study, it focuses only on the Bidayuh teenagers and not in all generations. The teenagers chosen were secondary school students, aged between 13 to 17 years old, which means students from Form one to Form five. Three schools were used in this study. They are SMK Padawan, SMK Tun Abdul Razak, and SMK Siburan. The schools were selected after taking into considerations of the possible numbers of the Bidayuh teenagers. This means that, only schools with a large numbers of Bidayuh students were chosen. However, all the three schools are surrounds Biatah areas, which the majority of the students might be Biatah although there are also other Bidayuh ethnic groups due to factors such as intermarriages, or migration. Moreover, the schools selected were surrounds rural areas that means it does not cover urban areas.
1.7 Operational definition of terms

The following terms are used in this study:

a) Domains of language use

Domains was introduced by Fishman to describe institutional contexts, where one language variety are considered more appropriate than another based on the factors such as location, topic, and participants (Fasold, 1984). Fishman also used domains of language use to describe the concept of interaction between ‘typical participants in typical setting’. There are five domains, which are family, friendship, religion, education and employment (Holmes, 2001). Further indication by Platt and Weber (in Ting, 2006) in their studies added to another four domains. There are transaction, media, government, and law.

Bonvillain (1993) describes that domains are important in understanding the taxonomic patterns as well as making inferences on the speakers’ experiences of the world. This means that domains refer to a situation where interaction takes place that plays an important determinant of one language choice.

For this study, three domains are chosen, which are family, friendship and education, which places where taken most of the social interactions of the teenagers. For example, in a family domain, it involves the teenagers’ interaction with their mother, father, sister, and brother. In friendship, it involves interaction with their friends, and in education, it involves interaction with classmates and teachers.

b) Language choice

Language choice is an act of having to choose appropriate language to be used depending on the social factors such as the context, participant, topic, and goal of the interaction (Bonvillain, 1993). It is a way of making choices in different types of linguistic variation that are used in expressing and reflecting social factors. It involves choosing dialects of a language or other different languages. Similarly to
Bonvillain, 1993, this choices are influence by factors such as who is being talked to, where, reasons and topic of discussion (Holmes, 2001). Ervin-Tripp (in Mohamad Subakir Mohd Yasin, 1998) also presented four main factors of language choice; First, setting and situation; second, the participants; third is the topic; fourth is the function of interaction.

In this study, language choice is determine by the patterns of language that the participants use during interactions in three domains.

e) Language attitude

Language attitude occur when a social group interacts with a second social group that posses different language, hence develops ideas about the other groups’ language (Eastman as cited in Ting, 2003).

It is also are a formed of ‘beliefs, representations and perceptions’ on language that are influence by one’s ‘feeling of liking or rejection’. This will determine the possibilities of using the language, replace it completely or only in certain situations (Marti, Ortega, Idiazabal, Barrena, Juaristi, Junyent, Uranga & Amorrortu, 2005).

Therefore, it is important to look at the attitudes of the Bidayuh teenagers towards their own ethnic language, as there is a strong relationship between the language choices with one’s attitude.

1.8 Chapter review

In this chapter, social factors that determine the choice of language which are the domains of language use such as family, friendship, religion, and education, as well as the participants, topic and goal of the interaction has been discussed in the background of the study. Moreover, the reasons behind in bringing out this study has been explain in details in the statement of the problems. The following chapter will discuss in details all the literature reviews from existing theories as well as previous research findings that are crucial to support the framework of this study.
CHAPTER TWO
LITERATURE REVIEW

2.0 Chapter Preview

This chapter is divided into eight sections, which presents some of the existing works in the field of language use and attitudes. The first section discusses on domains of language use, specifically family, education, and friendship. Next, language choice will be discussed and followed by discussion of other factors affecting language choice such as social distance, status, formality, and function of interaction. Then, language shift as well as factors contributing to language shift will be discussed. After that, it will be continued with the discussion on attitudes to language and descriptions of related studies will be explained. Finally, a summary and chapter review is elaborated.

2.1 Domains of language use

Social factors such as the person talking to, social context and topic of discussion are the three vital aspects in determining language choice during interactions in many different kinds of speech community. These three aspects are useful especially in looking at the typical interactions especially in a large community. For instance, in a typical home setting, the participants would involve family members such as parents and child and the typical topic can be family activities or
children learning. This typical interaction is known as domains of language use, which term used by Fishman to describe the concept of interaction between ‘typical participants in typical setting’. Five domains that are commonly found in many communities are family, friendship, religion, education, and employment (Holmes, 2001, p. 21).

In addition, Fasold (as cited in Hohenthal, 2004) pointed out that Fishman introduces domain in order to describe the use of language in various institutional context in a multilingual society, which one language might be more appropriate in some specific contexts that another.

Domains are also ‘attempt to summate the major clusters of interaction that occur in clusters of multilingual settings and involving clusters of interlocutors’ (Fishman in Garcia, Peltz, Schiffman & Fishman, 2006). Domains also allow scholars to describe the relationship between the groups of interaction and interlocutors as well as with concrete social situations (Garcia, Peltz, Schiffman & Fishman, 2006).

Domains of language use is evident in a study done by Parasher on 350 educated people in two cities in India, which covers seven domains; family, friendship, neighborhood, transactions, education, government and employment (Fasold, 1984).

Besides that, it is also evident in a study done by Hannah Mweru Mugambi (n.d.) on language choice and shift in Kenya, utilized two domains, which are at home and at work.

2.2 Language choice

As discussed earlier, domains of language use are derived from three important components of social factors, which are participants, setting, and topic. In relation to language choice, the three components plays important role in determining code choice. It is a way of making choices in order to choose appropriate language to be used depending on the social factors of context, participant, topic, and goal.
of the interaction (Bonvillain, 2000, p. 335). Similarly, Holmes (2001, p. 23) explained that social factors who is being talked to, where, reasons and topic of discussion determine language choice.

Based on the three social factors mentioned, the norms of language use in a speech community can be identified. It can be a model to illustrate the domains and varieties that are relevant to language choice and to provide a clear basis to compare patterns of language choice in different speech communities (Holmes, 2001, p. 23).

2.3 Other social factors affecting language choice

Besides domains of language use, there are other social factors that contribute to appropriate choice (Holmes, 2001, p. 25).

2.3.1 Social distance

The choice of language can be determined by factor like social distance or also known as solidarity. It is because a language can determine one’s identity as well as distinguishing them with non-speakers (Batibo, 2005).

Social distance is based on the questions of “How well do they know each other?”, “what is the social distance between the participants? “, “Are they strangers, friends, brothers?” which affect the way one’s talk. For someone that know each other well, and share the same attitudes and values or same ethnic tend to use their ethnic language during interaction. For instance, when two Paraguayans meet in Paris, they will use Guarani to show their shared identity (Holmes, 2001, p. 25).

2.3.2 Status

The status or power is one of the factors affecting language choice. It is determine by the social role in the society. For instance, the speakers at the top of the society normally use official language in the daily interaction, as they tend to have wider linguistic repertoire. The choice of language also occurs in the use of non-
reciprocal address forms that are due to status differences such when a teacher calls her student using their name and her student calls her “Madam”. Other relationships that involve status are between doctor-patient, soldier-civilian, priest-parishioner, and official-citizen (Holmes, 2001, p. 25).

2.3.3 Formality

The dimension of formality takes into accounts of speech variations in different settings and contexts. The situations are divided into two situations, which are formal and informal situation, which differ in terms of language choice. In a formal setting, such as formal government interactions and state occasions, official language is the most appropriate language use. On the other hand, in an informal setting, ethnic language, or vernacular language is the choice of language to be used. For example, in church during formal ceremony, the language use can be different from the language used afterwards in the church porch (Holmes, 2001, p. 26).

2.3.4 Function of interaction

Function of interaction determine language choice, which it is derived from the questions of “what is the language being used for?” and “Is the speaker asking a favour or giving orders to someone?” The functions of the language determine the linguistic features and the kind of information need to be conveyed. In writing an application form for example, the choice of language will be those of formal or standard language of an interview (Holmes, 2001, p. 26).

2.4 Language shift

Language shift can be defined as the change from the habitual use of one language to the habitual use of another language (Weinreich in Mohamad Subakir Mohd Yasin, 1998, p. 37).

Language shift occurs when the language of the wider society are replacing the minority language. There are many factors contributing to language shift in the community, which involve the community from using one language for most purposes to using other different language, or from using two distinct codes in
different domains, to using different varieties of one language for their communicative needs. Language shift often involve the shift towards the language of a more dominant group that is associated with status, prestige and social success (Holmes, 2001, p. 56).

Hoffman (in Kuncha and Bathula, 2004) stated that language shift occurs when a community does not maintain its own language but adopting another language. He also stated that a community might choose one language for another language under certain cultural, social, and political conditions.

Language shift can lead to language loss or language death. Language death happens when the language is no longer use by anyone anywhere. This involves when the domains that the speaker uses the language shrink as well as when the speaker becoming less proficient in the language, which gradually leads to language death. The assimilation of the majority group language into more and more domains, lessen the number of contexts for the ethnic language to be used that will also eventually lead to the loss of the ethnic language. Even though the ethnic language is still used within the community, there is a tendency of gradual reduction in the complexity and diversity of structural features of the language, where the speakers’ sound rules get simplified, their grammatical patterns become less complex, and their vocabulary becomes smaller (Holmes, 2001, p. 58).

2.5 Factors contributing to language shift

2.5.1 Economic, social and political

The most common reason that leads a community to shift to another language is when the community sees the reasons behind the need to learn a second language. Another reason is when the community sees no reason to take active steps in maintaining their own ethnic language, where they might not seen any advantages of the ethnic language towards the next generation. They might also unconsciously abandon their ethnic language. They also think it is very important for them to learn the majority language to achieve social and economic success. In searching for social and economic stability, the community may anxious to fit in
the wider society, which required them to learn and acquired the second language after their ethnic language. (Holmes, 2001, pp. 58-59).

2.5.2 Demographic factors

Demographic factors here refers to the areas that the community lived in. If the community lived in rural-areas, the phenomenon of language shift tends to last longer rather than in urban-areas. This is because in rural-areas, they community are isolated from the centres of political power and they can use their own ethnic language to meet their social needs. The demographic factors also include the size of the ethnic groups. If the size of the ethnic groups is large, the tendency of language shift is lower as the ethnic language can be used in regular basis (Holmes, 2001, p. 59).

2.5.3 Attitudes and values

In a community where the ethnic language is highly value, the phenomenon of language shift tends to be slower. If the ethnic language is seen as an important symbol of ethnic identity, the ethnic language usually can be maintained longer. The community positive attitudes towards their ethnic language can also helps in maintaining the ethnic language as it helps to resist pressure from the majority group to switch their language (Holmes, 2001, p. 61).

2.5.4 Age

Age is also another factor contributing to language shift. Fasold (in Mohamad Subakir Mohd Yasin, 1998, p. 25) indicated that the younger generation are a group of society that are easily assimilated into the wider society that the older generation.

2.6 Attitudes to language

Attitude is an important element in sociolinguistics study as it involves the reactions of speakers towards language varieties that can help in revealing the perception of the speakers and describe their views of identity (Edwards, 1985).

It is based on belief, representations, and perceptions that are influenced by the feeling, liking, or rejection. It reflects linguistic behavior of the people, which may lead to the tendency of using the particular language or replacing it with other language (Marti, Ortega, Idiazabal, Barrena, Juaristi, Junyent, Uranga & Amorrortu, 2005).

Generally, attitudes can be defined as a disposition of feeling favourably or unfavourably towards a class of objects that comprises of three components such as thoughts (cognitive), feelings (affective) and predispositions to act (behavioural) (Sarnoff in Edwards, 1985).

Moreover, Lambert (in Hohenthal, 1998) pointed out that attitude consist of three components that are cognitive (knowledge), affective (feeling) and conative (action). Gardner (as cited in Hohenthal, 1998) further explains that cognitive refers to an individual’s belief structure, affective refers to emotional reactions and conative refers to the tendency in behaving a certain ways towards the attitude.

Similarly, Oakes (as cited in Dede, 2004) also explained that attitudes can be divided into three components, which are affect that involves feeling about the attitude object, cognition involving thoughts and belief about the attitude object and behaviourist involving a tendency to act in a certain ways towards the object. For instance, asking someone when and where they are likely to use particular language, which shows the behavioural component of their attitude, asking someone when they think the language is beautiful or melodious, which shows their affective component of their attitude and asking someone the degree to which language is comparable to another, which shows the cognitive component of their attitude.
Fasold (as cited in Hohenthal, 2004) further explained that attitudes towards a language are a reflection of attitudes towards members of various ethnic groups. In a speech community, the use of dialects and accents can express social preference that reflects awareness of status and prestige of the speaker’s varieties (Hohenthal, 2004).

A study carried out by Caranza and Ryan that looked at the reactions of Mexican-American and Anglo-American students towards Spanish and English speaker revealed that English is rated more favourably than Spanish on both factors of solidarity and status. Nevertheless, in terms of solidarity, Spanish was rated as more favourably (Edwards, 1985).

Another study done by Jehannes Ytsma in Friesland was looking at the language use and attitudes of students in first-year teacher training programme at Christelijke Hogeschool Noord Nederland in Leewarden towards Frisian, Dutch and English. In terms of language attitudes, the study found that none of the students have negative attitudes toward Dutch and their attitudes towards Dutch and Frisian were mostly favourable or neutral. For English language, majority of the students neutrally oriented and a good third favourably oriented towards English (Lasagabaster, 2007, p. 161).

2.7 Related studies to language use and attitudes

A study done by Micheli (2001) was to find out the language attitude of the younger generation in Malta. Specifically, the study was to find out the attitudes of Maltese students harbor towards English, Maltese, Mixed Maltese English and Italian. The objectives of the study were (1) to investigate whether English is still seen as the language of prestige and education and whether Maltese is connected to solidarity and attractiveness, (2) to find out the pupils’ attitudes towards the variety Mixed Maltese English, (3) to identify the language choice of the pupils by asking pupils to indicate their language behavior and their belief or behavioural intentions.
The method used in this study was based on theoretical framework of a socio-psychological mentalist approach that comprises of three components, the feeling towards the attitude object (affective or evaluative component), thoughts and belief (cognitive or knowledge component), and predisposition to act in a certain way (conative component). One part of the study is adapted from Ryan and Giles (1982) that focuses on speaker evaluation studies, which means the evaluative reactions on different language varieties.

The study consisted of both direct and indirect data gathering methods using questionnaire with closed and open-ended questions. The participants of the study are 198 Maltese pupils of two state and two private schools who were in their last compulsory school year.

In the study, the results showed that most harbor more or less the same attitudes towards English, and bilingualism with Maltese and English. However, English was viewed as more highly values that means it is a national identity marker. On the other hand, and Maltese was viewed as group solidarity. Moreover, the results of the study also revealed that most of the pupils are in favour of using both languages in all domains. The results also showed that English is seen as slightly more important, more useful, more polite and more fashionable than Maltese. English was also claimed as useful because it is an international language and they will be able to communicate and socialize with people all over the world. The results for language attitudes towards Italian showed that Italian still holds a privileged position in Malta as their third language. The results of language choice showed that majority of the pupils use Maltese more frequently than English in all domains except at school when addressing teachers during lessons.

Another study was done by Bibi Aminah Abdul Ghani and Abang Ahmad Ridzuan (in Martin, 1992, pp. 131-145) on Language Shift among the Orang Miriek of Miri, Sarawak. This study aimed to look at the extend in which Orang Miriek have experienced a shift in their language use as well as the factors that influenced this shift.
This study is a survey research that uses closed-question questionnaire as the instrument. The sample of population involved in this study was 180 adults and children, aged between 7 to 87 years old.

The results of this study found that the Miriek language is no longer the language dominantly used at home especially among the younger generation. Only the older generation is found still using the language. The results also found that for language use outside the home domain, Malay language almost totally replacing the Miriek among the younger generation.

In terms of language attitudes, it is found that majority of the Orang Miriek at all generation have pride towards their own language. However, it is differ between the older and the younger generation. Among the older generation, most of them have positive attitudes towards their language and on the contrary the younger generation have less pride towards their language. The study also found that the Miriek language is shifting, replaced with Sarawak Malay.

2.8 Summary

As a conclusion, various literatures have identified that language choice and attitudes are related with each other. Indeed, domains of language use and other social factors such as social distance, status, formality and function of interaction can determine individual as well as the community language choice.

In addition, attitudes towards a particular language can also help in describing the choice of language.

In depth, this attitudes might also explains the status of the particular ethnic language in the speech community, whether it is value more or on the contrary.

Language shift also have been explained. Factors such as economic, social and political, demographic factor, attitudes and values as well as age have been identified contributing to language shift.

This chapter covers all the relevant studies related to the research topic. It discusses on the important key information regarding the studies of language use.
and attitudes such as domains of language use, language choice, and other social factors affecting language choice as well as attitudes to language. The two related studies also been describes in related studies to language use and attitudes. The next chapter reviews on the research design, participants, techniques for data collection, procedures and data analysis and the limitation of the study.
CHAPTER THREE
RESEARCH METHODOLOGY

3.0 Chapter Preview

This chapter illustrates the methodology employed in carrying out this study. It presents research design, the participants will be selected for the study, and instrument used for data collection, followed by procedures of data collection including pilot test, data analysis and, finally, the limitations of the study.

3.1 Research Design

In this study, a qualitative survey research design was used as the research design. It is used to investigate the language use and attitudes of the Bidayuh teenagers in Kota-Samarahan-Kuching Division, Sarawak. The purpose of using survey as an instrument is to get feedback from the participants as well as to ease the researcher in gathering and analyse the data collected (Ismail & Ahmad, 2005).

A survey research also consists of questions that cannot be easily observed, which are preferences, opinions, habits, beliefs, memories and plan (Cohen, Manion & Morrison as cited in Wiersma, 1991). In relation to this study, a survey research is developed in order to collect data from the Bidayuh teenagers of four schools regarding their language use as well as their attitudes towards their ethnic language.
3.2 Participants for data collection

For this study, there were three criteria considered important in choosing the participants:

a) Bidayuh teenagers aged between 13 to 17 years old,
b) Studying in Form one to five,
c) Both parents are Bidayuh.

Secondary-school students were selected, as one of the objectives is to investigate language use in education domain. The participants were students from Kota Samarahan-Kuching division schools. Three schools were chosen for this particular study, which are:

a) SMK Padawan
b) SMK Tun Abdul Razak
c) SMK Siburan

The number of the target participants were 210 students, which 70 students from each schools, where 14 students from each form. Table 1 that followed shows the distribution of participants according to schools and classes.

<table>
<thead>
<tr>
<th>School</th>
<th>Number of participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>SMK Padawan</td>
<td>70 (14 from each Form)</td>
</tr>
<tr>
<td>SMK Tun Abdul Razak</td>
<td>70 (14 from each Form)</td>
</tr>
<tr>
<td>SMK Siburan</td>
<td>70 (14 from each Form)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>210</strong></td>
</tr>
</tbody>
</table>
3.3 Instrument for Data Collection

This study is a survey research, which uses questionnaires as the instrument. Questionnaire was chosen as it is efficient in terms of times, effort, and financial of the researcher. Furthermore, questionnaire is more reliable as the data can be collected faster in a large amount of quantity (Gillham, as cited in Dornyei, 2003).

The questionnaire is written in Bilingual that is in English and Bahasa Melayu. The purpose of using Bahasa Melayu is to help the students that are not proficient in English in understanding the questions as well as to ensure reliability of the responses.

The questionnaire is divided into four sections:

a) Section A - personal information of the respondents,
b) Section B - language background,
c) Section C - language use,
d) Section D - language attitude.

In section A there are 5 questions (question 1 to 5), which asked about the personal information of the respondents. It involves questions such as age, form, gender, school, and current residential address.

Sections B, there are 7 questions (question 6 to 12). The questions is on the participants language background, which is on the participants first language (L1) and second language (L2), and the participants language proficiency in general, reading, writing, speaking and listening, first language of the participants family members.

This is followed by section C, where one question (question 13) are asked. Question 13 is on domains of language use, and it is divided into three parts:

a) Part A – Home (family) domain,
b) Part B – At school (education) domain,
c) Part C – Friendship domain.
Home domain consists of language that the participants use with his family members such as father, mother, brother, sister, uncle, aunty, paternal grandfather and grandmother, maternal grandfather and grandmother. Education domain is language that the participants use in school with classmates and teachers. Friendship domain is language use that the participants use in social interactions with friends.

The final part of the questionnaire is Section D, which is on language attitudes. There are 8 questions (question 14 to 21). Each question is given a situation that is based on likert-scale, from Strongly Agree (5), Agree (4), Neutral (3), Disagree (2), and Strongly disagree (1).

The questionnaire is adapted from Baker (1992). The adaptation was depending on the context, where for L1, it refers to the dominant language where it can be the minority language or majority language of the participants. L2 refers to the second dominant language after L1 (also can be the minority language or majority language) and third language (L3) is other languages that the participant able to use besides L1 and L2.

For this research, modification has been made to fit the target participants and context of the study as well as to minimise technical problems such as confusion on the part of the participants. Amendments also made to make the questionnaire more organize and presentable to the participants.

The questionnaire also adapted by using two languages, which are English and Bahasa Melayu in order to make the question more concise to help participant in comprehending the question as in the original question.

There are six parts in Baker original questionnaire (Adapted questionnaire, please refer Appendix 1, which in this particular study only three parts were chosen, which are part two on Language use, part four on general language attitudes and part six on personal information. Table 2 followed illustrates the amendments made in developing the questionnaire.
Table 2: Amendments made in developing the questionnaire

<table>
<thead>
<tr>
<th>Section</th>
<th>Item and its Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>A: Personal Data</td>
<td>• Adapted from Part six of the original questionnaire</td>
</tr>
<tr>
<td></td>
<td>• New instruction given</td>
</tr>
<tr>
<td></td>
<td>• Omit question 4 and 5 of part six</td>
</tr>
<tr>
<td></td>
<td>• Adapt question one, two and three by adding options</td>
</tr>
<tr>
<td></td>
<td>• Adding two more questions</td>
</tr>
<tr>
<td></td>
<td>a) Schools</td>
</tr>
<tr>
<td></td>
<td>b) Current residential address</td>
</tr>
<tr>
<td>B: Language Background</td>
<td>• New section provided</td>
</tr>
<tr>
<td></td>
<td>• Six new questions</td>
</tr>
<tr>
<td></td>
<td>a) Father’s Bidayuh group and origin</td>
</tr>
<tr>
<td></td>
<td>b) Mother’s Bidayuh group and origin</td>
</tr>
<tr>
<td></td>
<td>c) Respondents first language (L1)</td>
</tr>
<tr>
<td></td>
<td>d) Respondents second language (L2)</td>
</tr>
<tr>
<td></td>
<td>e) Question on Language proficiency</td>
</tr>
<tr>
<td>C: Language Use</td>
<td>• New instruction given</td>
</tr>
<tr>
<td></td>
<td>• New options provided</td>
</tr>
<tr>
<td></td>
<td>• Adapt into three subsections</td>
</tr>
<tr>
<td></td>
<td>a) At home domain</td>
</tr>
<tr>
<td></td>
<td>b) School domain</td>
</tr>
<tr>
<td></td>
<td>c) Friendship domain</td>
</tr>
<tr>
<td>D: Language Attitudes</td>
<td>• New instruction given</td>
</tr>
<tr>
<td></td>
<td>• Adapt only question 1, 3, 5, 6, 9, 19, 20 of part four in original questionnaire</td>
</tr>
</tbody>
</table>
3.4 Data collection procedures

3.4.1 Pilot test

Before collecting the data, the researcher will conduct a pilot test, which purpose is to ensure the reliability and validity of the questionnaire. Pilot test provides feedback to the researcher concerning the instruments deficiencies and giving suggestions for improvements (Gay, 1996). Any deficiencies need to be identified, and improvements are required to ensure the objectives of the study can be achieved.

Moreover, pilot test is essential in order to identify ‘ambiguities, misunderstandings, or any other inadequacies’ in a questionnaire, which opinions from others whether the instruments will obtain the desired data or whether any problems are overlooked by the researcher. Comments can be in terms of “I don’t know what you mean” and “More than one of these answers apply to me”. Therefore, the results of pilot test can either clarifying the items or perhaps eliminate some questions. Several questions that should be answered from conducting pilot test are (Ary, Jacobs & Razavieh, 2004):

1. Do the respondents appear to be comfortable with the questionnaire and motivated to complete it?
2. Are certain items confusing?
3. Could some items results in hostility or embarrassment on the part of respondents?
4. Are the instructions clear?
5. How long will it take a respondent to complete the questionnaire?
6. Do all the respondents interpret the items in the same way?

3.4.2 Distributing the questionnaires

In collecting the data, an application letter of approval from the faculty was sent to the Ministry of Education. After the Ministry of Education approved it, the letters then were handed directly by the researcher to the Principal of the selected
schools. These include the discussion of the objectives of the study. The researcher also have discussed on the possible date for another meeting.

The second meeting involved a briefing on the study. In the meeting, the researcher have asked for access on the students’ personal record in order to identify the students’ family background as this study focuses on Bidayuh teenagers with both parents are Bidayuh. The researcher also asked for another date to meet all the class teachers that were important mediator to collect the data.

In meeting the class teacher, the researcher gave a briefing on the procedures to collect the data. The teachers were informed in advance that it is important only students with both parents are Bidayuh to answer the questionnaire. The class teachers were also informed to distribute the data within the same day as data collection. This is to ensure a higher return rate of the questionnaires.

The teachers were briefed on the questionnaire section by section especially on the key terms in order to ensure reliability. Table 3 (next page) describes the overall procedures involve in data collection.
Table 3: Schedule of Data Collection Procedures

1. Adaptation of questionnaire
2. Approval of the newly adapted questionnaire from supervisor
3. Pilot test
   - Piloting the questionnaire
   - Making relevant amendments to the items
4. Requesting cover letter from FSCHD to be send to Jabatan Pelajaran Negeri
5. Printing the questionnaire
6. Sending letter from JPN to all the selected schools
7. Pre-contacting the principals
8. Discussion with the principals and Form teachers
   - selecting students based on the personal records
9. Data collection from participants in 3 schools

The first step before the data collection is adaptation of the questionnaire, which is taken from Baker (1992). Adaptation made has been explained earlier in the instrument for data collection. The questionnaire that has been adapted need to be approved by the supervisor before proceeds to another step. After the questionnaire has been approved, a pilot test will be conducted in order to make sure the relevancy and reliability of the questionnaire. In the pilot test, feedback from the participants will be take note and modification will be made. Then, a cover letter from the faculty will be asked before handing it to the Jabatan...
Pelajaran Negeri (JPN). When all the letter from JPN has been sent, the researcher will contact each principals to ask for available date to meet. In the meeting, it involves the discussion of selecting the appropriate participants based on the criteria given. The meeting will involve the principals as well as the teachers responsible for each form. Lastly, the data will be collected by distributing the questionnaire to the selected participants.

3.5 Data analysis

The collected data were analysed using descriptive statistics assisted by statistical packages for social sciences (SPSS) version 14. After collecting the data, all the items in the questionnaires were keyed in SPSS.

The data then were screened through descriptive statistics and graphic presentations in order to identify any missing or outliers’ data. After that, the data were tabulated in terms of frequencies as well as percentage. The frequencies calculated by using descriptive analysis of the SPSS under frequencies and percentage.

The next steps involved transferring the data into Microsoft Excel 2009 in order to present the results using graphs and tables. Microsoft Excel was used as the graph and tables presented are more easily manageable for editing.

3.6 Limitations of the study

This study uses questionnaire as the instruments that might constraints students answers as they can only answer based on the given options. Not only that, in the questionnaire there are none open-ended questions provided, which the results might not reflect the real situation of the Bidayuh teenagers as they are constraints to answer based on the options given only.

Besides that, during conducting the data collection, the students participate in this study might not be honest and they have the tendency to follow the answers of their peers. Thus, it might affect the reliability of the results in this study.
3.7 Chapter Review

This chapter has discussed on the research design, participants for data collection, and instruments for data collection, data collection procedures, data analysis, and limitations of the study. The next chapter will discuss on the data analysis of this study.
CHAPTER FOUR
FINDINGS AND DISCUSSIONS

4.0 Chapter Preview

This chapter presents the empirical data, data analysis, findings as well as the discussion on the results for the study of language use and attitudes of the Bidayuh teenagers in Kota Samarahan, Kuching division. The findings and discussions are presented to answer the objectives of the study, which are:

1. To find out the Bidayuh teenagers first language (L1) and second language (L2)
2. To investigate the Bidayuh teenagers language proficiency in their ethnic language versus other languages
3. To identify the Bidayuh teenagers patterns of language use in three domains; home, school, and friendship
4. To find out the attitude of the Bidayuh teenagers towards their ethnic language in order to determine the possibilities of language shift
To achieve the objectives, the following research questions are used:

1. Is there a relationship between the first language (L1) and second language (L2) with the Bidayuh teenager’s proficiency?
2. Is there a relationship between the language proficiency and the language used in the three domains?
3. Is there a relationship between the language attitude with:
   a. Language proficiency?
   b. Language used at home, school and friendship?

4.1 Demographic characteristics

The participants involved in this study were 210 secondary schools students, from three rural-schools, aged between 13 to 17 years old. In this study, a large number of students were female (67%) and the rest 33 percent male. Most of the students lived in rural-areas where they lived surrounds community that use Bidayuh as their language of interaction.

4.2 Results, Findings and Discussions

4.2.1 Bidayuh teenagers first (L1) and second language (L2)

Figure 1: The Bidayuh teenagers’ first language (L1)
Figure 1 shows the results for the question on the Bidayuh teenagers’ first language (L1). The first language here refers to the dominant language that the Bidayuh teenagers use, which can be the language of the minority (ethnic language) or majority such as the national language or any other languages. From figure 1, it is found that majority of the Bidayuh teenagers, which is 97 percent of them have Bidayuh as their L1, with only 3 percent Bahasa Melayu.

From the results, it is clear that the ethnic language is the L1 for majority of the Bidayuh teenagers. This shows that the ethnic language still has its’ place among the Bidayuh teenagers lives. It may be due to geographical factor, where most of them lived in rural-area, which the ethnic language is still widely used in the community. This also shows that the fact that they are Bidayuh, there is a need for them to use the ethnic language as a form of solidarity and familiarity.

Figure 2 shows the results for the question on the Bidayuh teenagers’ second language (L2). L2 here refers to the language that the Bidayuh teenagers dominantly used after L1. From the results, it is found that Bahasa Melayu is the L2 for majority of the Bidayuh teenagers, followed with English (13%), Melayu Sarawak (7%) and the rest 5 percent Bidayuh.
In terms of L2, the results show that Bahasa Melayu is the second dominant language after the ethnic language. This indicated that Bahasa Melayu is already gaining its’ status among the Bidayuh teenagers. The implementation of Bahasa Melayu as the National language also contributed to its’ place as the language of importance. It is also the official language and language for communication in Malaysia, which there is a need for the Bidayuh teenagers to master the language. The same goes with English, which it is also seen as important after Bahasa Melayu (Asmah Haji Omar, 1982). For Melayu Sarawak, the language is also one of the L2 among the Bidayuh teenagers as it is another form of Malay language that most Sarawakian used in replacing the more formal Bahasa Melayu.

From the results, it can be seen that even though the Bidayuh teenagers still have the ethnic language as their L1, there is a slight shift to other languages especially Bahasa Melayu. This shift confirmed the status of Bahasa Melayu as the National and official language that needs to be acquired. Moreover, the slight shift indicated that the phenomenon of language shift among the target Bidayuh teenagers is slower due to the geographical factor, where majority of them lived in rural-area.

As explained by Holmes (2001), the phenomenon of language shift is usually slower in rural-area, where the ethnic groups tend to be isolated from the centres of political power. By living in rural-area especially in a community of their own ethnic group, they can meet most of their social needs using their ethnic language and thus enhance the survival probability of the ethnic language.
4.2.2 Bidayuh teenagers’ language proficiency in their ethnic language versus other language

Figure 3: The Bidayuh teenagers’ language proficiency

<table>
<thead>
<tr>
<th></th>
<th>Bidayuh</th>
<th>Melayu Sarawak</th>
<th>Bahasa Melayu</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very good</td>
<td>45.8%</td>
<td>2.9%</td>
<td>55.6%</td>
<td>10.7%</td>
</tr>
<tr>
<td>Good</td>
<td>41.8%</td>
<td>5.9%</td>
<td>41.5%</td>
<td>20.1%</td>
</tr>
<tr>
<td>A little</td>
<td>11.2%</td>
<td>1.4%</td>
<td>2.4%</td>
<td>9.1%</td>
</tr>
<tr>
<td>None at all</td>
<td>1.2%</td>
<td>89.8%</td>
<td>0.5%</td>
<td>60.0%</td>
</tr>
</tbody>
</table>

The data in figure 3 shows the results on the question of the Bidayuh teenagers’ language proficiency in four languages, which are the ethnic language (Bidayuh), Melayu Sarawak, Bahasa Melayu and English. The language proficiency is based on five components that are general proficiency, reading, writing, speaking and listening. The level of proficiency is divided into very good, good, a little and none at all. None at all here means that they are not proficient in the language at all.

For the ethnic language, a large number (45.8%) of Bidayuh teenagers expressed having very good proficiency in the language, with 41.8 percent good, and 11.2 percent a little and the rest 1.2 percent are not proficient in the language. These results show that majority of the Bidayuh teenagers know their ethnic language well.
For Melayu Sarawak, almost 90 percent of the Bidayuh teenagers expressed that they are not proficient in the language at all, with only 2.9 percent indicates as very good, 5.9 percent good and only 1.4 percent a little.

In English, at about 30.8 percent of the Bidayuh teenagers having very good and good proficiency in the language and the rest 69.1 percent as having a little and none at all proficient in the language.

From the results, most of the Bidayuh teenagers expressed as having at least good proficient in two languages, which are Bidayuh and Bahasa Melayu. It is also found that, majority of them are more proficient in Bahasa Melayu rather than their ethnic language, which Bahasa Melayu have 9.5 percent Bidayuh teenagers more proficient than the ethnic language (97.1% > 87.6%). The Bidayuh teenagers less proficient in the ethnic language might be due to less usage of the ethnic language except when they are among their own community. The less proficient also might due to the loss of some features such as vocabulary, which could not be look at in depth in this particular study.

On the contrary, Bahasa Melayu has been implemented as one of the important subject in school thus the language are used more widely and is viewed as more important than the ethnic language. This confirmed Holmes (2001) statement about language shift that usually involves the shift towards the language of the wider society that is viewed as more important and valuable.

The findings are consistent with a study done in Malta on language attitudes of the younger generation by Micheli (2001). In the study, it looked at the attitudes of the Maltese students towards four languages; English, Maltese, Mixed Maltese English and Italian. From the study, it is found that English is highly valued and is the national identity maker. On the other hand, Maltese itself is viewed as group solidarity.

The findings are also consistent on a study of Attitudes and Identities of Villagers in Sungai Lang by Mohamad Subakir Mohd Yasin (1998), where Bahasa Melayu
is viewed as prestigious and valuable language and the Javanese language itself is the language of identity and pride.

In relation to the Bidayuh teenagers L1 and L2, it is clearly shown that their L1 and L2 do affect their proficient in the language. For instance, in the case of the Bidayuh teenagers L1, majority of them reported as having Bidayuh as their L1, which consistent with majority of them as having either very good or good proficient in the ethnic language. The same goes with L2, where majority of them reported as having Bahasa Melayu as their L2 and thus reflected in their proficiency, which 97.1 percent expressed as proficient in the language. This shows that, there are relationships between the Bidayuh teenagers L1 and L2 with their proficiency in the language, where the language that they are dominantly used regardless of minority language or majority language can affect their proficiency in the particular language.
4.3 The choice of language that the Bidayuh teenagers use in the domains of home, schools and friendship

4.3.1 Language use at home domain

Table 4: Language use at home domain

<table>
<thead>
<tr>
<th></th>
<th>Bidayuh (%)</th>
<th>Melayu Sarawak (%)</th>
<th>Bahasa Melayu (%)</th>
<th>English (%)</th>
<th>Others (%)</th>
<th>Not answered (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Father</td>
<td>92.2</td>
<td>0.0</td>
<td>3.4</td>
<td>4.4</td>
<td>0.0</td>
<td>0.0</td>
</tr>
<tr>
<td>Mother</td>
<td>91.7</td>
<td>0.5</td>
<td>5.4</td>
<td>2.4</td>
<td>0.0</td>
<td>0.0</td>
</tr>
<tr>
<td>Brothers</td>
<td>81.0</td>
<td>1.0</td>
<td>6.8</td>
<td>3.4</td>
<td>0.0</td>
<td>7.8</td>
</tr>
<tr>
<td>Sisters</td>
<td>80.5</td>
<td>0.5</td>
<td>8.8</td>
<td>2.0</td>
<td>0.0</td>
<td>8.3</td>
</tr>
<tr>
<td>Paternal grandfather</td>
<td>95.6</td>
<td>1.5</td>
<td>1.5</td>
<td>1.5</td>
<td>0.0</td>
<td>0.0</td>
</tr>
<tr>
<td>Paternal grandmother</td>
<td>95.6</td>
<td>0.5</td>
<td>0.5</td>
<td>2.0</td>
<td>0.0</td>
<td>1.5</td>
</tr>
<tr>
<td>Maternal grandfather</td>
<td>95.1</td>
<td>0.0</td>
<td>1.0</td>
<td>0.0</td>
<td>0.0</td>
<td>3.9</td>
</tr>
<tr>
<td>Maternal grandmother</td>
<td>96.6</td>
<td>0.0</td>
<td>1.5</td>
<td>0.0</td>
<td>0.0</td>
<td>2.0</td>
</tr>
</tbody>
</table>

The above table (table 4) shown that results of the Bidayuh teenagers’ language use at home with family members, which are father, mother, brothers, sisters, paternal grandfather, paternal grandmother, maternal grandfather, and maternal grandmother.

From table 4, the results show a large usage of language used among the Bidayuh teenagers with their family members is using the ethnic language, followed with Bahasa Melayu, English, and Melayu Sarawak.

For the ethnic language, the highest used is between the Bidayuh teenagers communicating with both paternal and maternal grandparents, which is about 95
percent. This is followed by 92.2 percent with father and 91.7 percent with mother, 81 percent with brothers and 80.5 percent with sisters.

For the case of Bahasa Melayu, the highest usage of the language is with sisters that are about 8.8 percent, followed with brothers (6.8%), mother (5.4%), father (3.4%), maternal grandmother (1.5%), paternal grandfather (1.5%), maternal grandfather (1%) and paternal grandmother (0.5%).

For English, the highest usage of the language is when the Bidayuh teenagers communicate with their father (4.4%), brothers (3.4%), mother (2.4%), sisters (2%), paternal grandmother (2%), paternal grandfather (1.5%) and none for both maternal grandparents.

For Melayu Sarawak, at about 1.5 percent communicate in the language with their paternal grandfather, followed with 1.0 percent brothers, 0.5 percent each with mother, sisters, and paternal grandmother.

Overall, the results shows that most of the Bidayuh teenagers uses their ethnic language when communicate with their family members. Most of them used the ethnic language with their grandparents’ primary because most of the elders do not know or speak other languages or dialect despite their own ethnic language. It is also might be due to the elders that are more comfortable in using their own ethnic language and thus it is more appropriate for the Bidayuh teenagers to use their ethnic language rather than other language.

There are also generational differences when the Bidayuh teenagers communicate with their grandparents, parents and siblings. The percentage of the usage of the ethnic language decreases from grandparents to parents and to siblings, which indicates that there is a tendency of shifting to other language among the younger generation. It is clearly shown that the older generation uses the ethnic language more often than the younger generation, which can be seen in the case of siblings, where they might be at the same age as the Bidayuh teenagers. Therefore, they have the tendency to communicate in other language that they perceive as important as well as the language that have a wider usage.
The results also clearly show that there is a tendency of language shift in the ethnic language among the Bidayuh teenagers’ communication at home. It is found that mostly the ethnic language shift to Bahasa Melayu, which shows the dominance of the language to the Bidayuh teenagers as it is the National language. Bahasa Melayu also has a large number of users and specifically in Sarawak; it is the medium of inter-ethnic communication (Asmah Haji Omar, 1982).

An interesting point that needs to be highlighted is, when the Bidayuh teenagers communicate with their parents, where there are slight differences between communication with father and mother. The Bidayuh teenagers seem to speak in Bidayuh more with their father than with their mother. This might because women are more language conscious than men, which supported Holmes (2001) that indicated women use more standard speech forms than men because they are more status-conscious.

The findings are in line with a study done by Bibi Aminah Abdul Ghani and Abang Ahmad Ridzuan (in Martin, 1992) on Language Shift among the Orang Miriek of Miri, Sarawak. It is found in the study that at home domain, the Miriek language is no longer the dominant language especially among the younger generation. It is found that only the older generation uses the Miriek language at home.

The findings also in line with a study done by Ting and Sussex (2002) on Language Choice among the Foochow in Sarawak, Malaysia where at home domain, there is a generational shift in language allegiance away from Foochow towards Mandarin Chinese and English. From the study, it is found that Foochow is commonly used with parents and less with siblings, which with siblings there is the tendency to use other languages.

It is also discovered that there is relationship between the Bidayuh teenagers language use at home domain with their language proficiency. At home domain, it is found that the Bidayuh teenagers use their own ethnic language with all their
family members, which also reflected majority of them reported as being proficient in the ethnic language.

This is proven in a study on Tagbaua Language in Irawan in the Midst of Globalization by Tajolosa (2006) that found home domain plays a significant role in maintaining the ethnic language as it is considered to be the language nest, where children like the Bidayuh teenagers learn the language at its best. Here, parents or the older generation are the role model because if the parents themselves choose in not speaking using their own ethnic language, the chances that it would be learned by the younger generation would be less. The study also found that the language use at home, which is the mother tongue, does influenced the mother tongue level of proficiency among the younger generation (Tajolosa, 2006).

Fishman (in Antonini, 2002) also stated that home domain is the last key defence for the minority language against the influence of the language of the majority. He argued that multilingualism begins within the family and the future of the minority language depending on it.

In Antonini (2002) study of Irish Language use in the community and family domains in two Gaeltacht areas: A comparative analysis, it is proven that the family does an important aspect of language maintenance and the use of Irish by children gives the possibility and hope in maintaining the Irish language.
4.3.2 Language use at school domain

Table 5: Language use at school domain

<table>
<thead>
<tr>
<th>Classmates</th>
<th>Bidayuh (%)</th>
<th>Melayu Sarawak (%)</th>
<th>Bahasa Melayu (%)</th>
<th>English (%)</th>
<th>Others (%)</th>
<th>Not answered (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bidayuh</td>
<td>79.5</td>
<td>0.5</td>
<td>20</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Malay</td>
<td>0</td>
<td>14.6</td>
<td>81</td>
<td>0</td>
<td>0</td>
<td>4.4</td>
</tr>
<tr>
<td>Chinese</td>
<td>0</td>
<td>1.5</td>
<td>79.5</td>
<td>2</td>
<td>0</td>
<td>17.1</td>
</tr>
<tr>
<td>India</td>
<td>0</td>
<td>0.5</td>
<td>43.4</td>
<td>2.4</td>
<td>0</td>
<td>53.7</td>
</tr>
<tr>
<td>Iban</td>
<td>0</td>
<td>2.9</td>
<td>75.6</td>
<td>1.5</td>
<td>0</td>
<td>20</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Teachers</th>
<th>Bidayuh (%)</th>
<th>Melayu Sarawak (%)</th>
<th>Bahasa Melayu (%)</th>
<th>English (%)</th>
<th>Others (%)</th>
<th>Not answered (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Malay</td>
<td>0</td>
<td>1.5</td>
<td>95.6</td>
<td>2</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Chinese</td>
<td>0</td>
<td>0</td>
<td>75.1</td>
<td>14.6</td>
<td>0</td>
<td>10.2</td>
</tr>
<tr>
<td>India</td>
<td>0</td>
<td>0</td>
<td>40.5</td>
<td>5.4</td>
<td>0</td>
<td>54.1</td>
</tr>
<tr>
<td>Iban</td>
<td>0</td>
<td>1</td>
<td>76.1</td>
<td>4.9</td>
<td>0</td>
<td>18</td>
</tr>
</tbody>
</table>

Table 5 show the results for the question on the Bidayuh teenagers’ language use at school domain, which involves communication between the Bidayuh teenagers with their classmates and teachers. Their classmates and teachers are mainly divided into five ethnics, which are Bidayuh, Malay, Chinese, India and Iban.

In the case of the Bidayuh teenagers classmates, when communicating with their Bidayuh classmates, majority of them (79.5%) prefer to use the ethnic language itself. The rest of them, which is about 20 percent prefer to use Bahasa Melayu, followed with Melayu Sarawak at about 0.5 percent and none use English. With their Malay classmates, 81 percent reported prefer to use Bahasa Melayu, and the rest 14.6 percent Melayu Sarawak. For Chinese classmates, the 79.5 percent of the Bidayuh teenagers uses Bahasa Melayu, with 2 percent uses English and with only 1.5 percent uses Melayu Sarawak. The same goes with Indian classmates,
where most of them prefer to use Bahasa Melayu (43.4%), followed with English (2.4%) and Melayu Sarawak (0.5%). For Iban classmates, most (75.6%) of the Bidayuh teenagers prefer to use Bahasa Melayu, followed with Melayu Sarawak (2.9%) and English (1.5%).

On the whole, the patterns show that when communicating with their Bidayuh classmates, majority of the Bidayuh teenagers have the preferences to use their own ethnic language regardless of they are in school, which situation are formal. The reason behind their choice might due to the factor of solidarity and familiarity, which signal their shared identity (Holmes, 2001). From the results also, it is found that there is a shift from using the ethnic language to other language, which are Bahasa Melayu and Melayu Sarawak among the Bidayuh teenagers when communicating with their Bidayuh classmates. Again, this shows the language is beginning to take its place in the lives of the Bidayuh teenagers.

When communicating with other non-Bidayuh classmates, three languages are used, which are Bahasa Melayu as the most dominant, followed with Melayu Sarawak and English. Bahasa Melayu is the most dominant as the results of the implementation of The Malaysian Education Policy, which states that Malay is the language of instruction in teaching in schools (Asmah Haji Omar, 1982) especially in National schools like the schools that the Bidayuh teenagers studying in. For Melayu Sarawak, the language used is understandable as it is the language that is commonly used in Sarawak within the communities to interact with each other besides Bahasa Melayu. However, only a small number of the Bidayuh teenagers used Melayu Sarawak that might be due to the demographic factor where they lived in rural-area with less exposure to the language. This is in contrast to a study done by Ting and Campbell (2005) on the Emergence of Bahasa Melayu as a language for family communication of a Bidayuh family, where in the study the Bidayuh family have adopt the use of Sarawak Local Malay as the language for communication.

In communication with teachers, when communicating with their Bidayuh teachers, a large number, which is 91.7 percent of Bidayuh teenagers prefer to use
Bahasa Melayu, followed with using the ethnic language itself (5.4%), English (2%) and Melayu Sarawak (1%). With Malay teachers, majority use Bahasa Melayu, with only 2 percent uses English, with the rest 1.5 percent Melayu Sarawak. When communicate with Chinese teachers, at about 75.1 percent prefer to use Bahasa Melayu, and the rest 14.6 percent use English. Similarly with Indian teachers, most of them (40.5%) prefer to use Bahasa Melayu and the rest 5.4 percent English. Lastly, with Iban teachers, 76.1 percent uses Bahasa Melayu, 4.9 percent English and 1 percent in Melayu Sarawak.

In general, majority of the Bidayuh teenagers prefer to use Bahasa Melayu with their teachers regardless of whether the teachers are in the same ethnic or not. This is because in school, it is a formal setting, which the medium of instruction is Bahasa Melayu. Thus, using Bahasa Melayu is more appropriate in the setting. It is also found that there are small amount of them still prefer to use the ethnic language, and this might be due to the feeling of belonging in the same group among the Bidayuh teenagers. English has also taken place when they communicate with their teachers especially with Chinese and Indian teachers. This is because English is the second most important language in Malaysia (Asmah Haji Omar, 1982) and it is one of the important subjects in school and other educational institutions.

One issue that needs to be looked at is the differences between the use of the ethnic language with their Bidayuh classmates and Bidayuh teachers. With the Bidayuh classmates, the Bidayuh teenagers mostly communicate in the ethnic language and on the contrary, they use less of the ethnic language with their Bidayuh teachers. The major factor that might contribute to this issue is the status relationship differs between the Bidayuh teenagers with their classmates and with their teachers. With their classmates, their status is the same, which is student and student relationship. On the other hand, with their teacher, the teacher has higher status and is the authoritative in school. The formality of the school setting might also contributing to this issue, where school situation is more formal and thus it is more appropriate to use official language like Bahasa Melayu.
Similarly with a study in Malta by Micheli (2001) on Language Attitudes of the younger generation, where in school, most of the Maltese students used a more formal language that is English when addressing their teachers during lesson.

The results also parallel to a study on Language Attitudes: English in India by Hohenthal (1992), which the study found that English is the main medium of instruction in educational institutions. It is also found that majority of the participants spoke using the L1 with friends who spoke the same language.

In relation to the Bidayuh teenagers’ language proficiency, the results discovered that the language used at school domain also influence language proficiency. From the findings of language use in school domains, the Bidayuh teenagers used the ethnic language most of the time with their Bidayuh classmates indicated that their level of proficiency is good and thus enable them to use the particular ethnic language. Besides that, the Bidayuh teenagers also use Bahasa Melayu despite the ethnic language and thus reflected majority of them having good proficiency in the language.

4.3.3 Language use in friendship domain

Table 6: Language use in friendship domain

<table>
<thead>
<tr>
<th>Language</th>
<th>Bidayuh (%)</th>
<th>Malay (%)</th>
<th>Bahasa Melayu (%)</th>
<th>English (%)</th>
<th>Iban (%)</th>
<th>Others (%)</th>
<th>Not Answered (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bidayuh</td>
<td>92.2</td>
<td>1.0</td>
<td>6.8</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Malay</td>
<td>0.5</td>
<td>18.5</td>
<td>74.1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>6.8</td>
</tr>
<tr>
<td>Chinese</td>
<td>0</td>
<td>0.5</td>
<td>77.1</td>
<td>3.4</td>
<td>0</td>
<td>0.5</td>
<td>18.5</td>
</tr>
<tr>
<td>Indian</td>
<td>0</td>
<td>0</td>
<td>40.0</td>
<td>5.4</td>
<td>0</td>
<td>3.4</td>
<td>51.2</td>
</tr>
<tr>
<td>Iban</td>
<td>0</td>
<td>3.4</td>
<td>74.6</td>
<td>2.0</td>
<td>3.4</td>
<td>0</td>
<td>16.6</td>
</tr>
</tbody>
</table>
Table 6 show the results on the question of language use in friendship domain with friends, which are divided into five main ethnics; Bidayuh, Malay, Chinese, Indian and Iban.

With Bidayuh friends, a high percentage that is about 92.2 percent of the Bidayuh teenagers prefer to use their own ethnic language, and only 6.8 percent prefer to use Bahasa Melayu and only a small number at about 1 percent prefer to use Melayu Sarawak. It can be seen that majority of the Bidayuh teenagers choose to use their ethnic language.

When communicate with Malay friends, the Bidayuh teenagers prefer to use Bahasa Melayu (74.1%), and the rest 18.5 percent Melayu Sarawak. This shows that Bahasa Melayu does play an important role for the Bidayuh teenagers when communicate with other ethnics.

With Chinese friends, majority (77.1%) uses Bahasa Melayu, 3.4 percent English, 0.5 percent Melayu Sarawak and the rest 0.5 percent in other language, which the Bidayuh teenagers indicated Chinese language. This might be because the Bidayuh teenagers have learnt Chinese before, whether in school or within the family itself. From the results also, it can be seen that Bahasa Melayu and English has taken its place as the language of interaction between different ethnics.

With Indian friends, most of them (40%) also prefer to use Bahasa Melayu, followed with 5.4 percent uses English and the rest 3.4 percent others. The same as Chinese, this might be due to the factor that they have learnt other language like Indian, whether in school or within the family itself. Bahasa Melayu and English also used as it is the language that is commonly used in interaction between different ethnics.

When communicate with Iban friends, Bahasa Melayu is the highest used (74.6%), followed with Melayu Sarawak (3.4%), and Iban (3.4%). In terms of Iban language, it is common that a number of people in Sarawak are able to at least speak in other minority language like Iban. Moreover, the Bidayuh teenagers
might have learnt the language formally, as it is one of the subjects taught in schools (Hamid, in Smith, 2003).

Overall, the results for the Bidayuh teenagers language use in friendship domain presented that when communicate with the same ethnic, the Bidayuh teenagers is still in favour to use their own ethnic language. Factor like solidarity might contribute this choice of language as it makes them closer and familiar if using the ethnic language. However, it does not stop the fact that there are a slight decreasing in the use of the ethnic language replacing with other language that is more dominant like Bahasa Melayu. The results for friendship with other ethnics also found that most of the time, the Bidayuh teenagers uses Bahasa Melayu when communicate. This shows that Bahasa Melayu is beginning to assimilate within the lives of the Bidayuh teenagers that may lead to the abandoning of the ethnic language (Holmes, 2001).

Similarly to a study done by Hohenthal (1998) on a study of Language Attitudes: English in India of 30 universities students, where it revealed that in friendship domain, English is preferred instead of other languages such as Hindi. It is due to the fact that many of their friends and acquaintances might have different language.

The findings show that there is a relationship between the Bidayuh teenagers language use in school domain with their language proficiency. It has been found that most of the time, the Bidayuh teenagers prefer to use their ethnic language when communicate with friends who are in the same ethnic, which also revealed that they do have a good level of proficiency in the language that enable them to communicate using the language at all time.
4.4 The attitudes of the Bidayuh teenagers towards their ethnic language

Table 7: Attitudes of the Bidayuh teenagers towards their ethnic language

<table>
<thead>
<tr>
<th>Attitude</th>
<th>Favourable (%)</th>
<th>Neutral (%)</th>
<th>Unfavourable (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I like hearing Bidayuh spoken</td>
<td>98</td>
<td>0.5</td>
<td>1.5</td>
</tr>
<tr>
<td>Bidayuh should be taught to all students in Malaysia</td>
<td>68.3</td>
<td>25.4</td>
<td>6.3</td>
</tr>
<tr>
<td>I like speaking in Bidayuh</td>
<td>95.7</td>
<td>1</td>
<td>3.4</td>
</tr>
<tr>
<td>Bidayuh is an easy language to learn</td>
<td>84.4</td>
<td>4.4</td>
<td>11.3</td>
</tr>
<tr>
<td>Learning Bidayuh enriches my cultural knowledge</td>
<td>91.2</td>
<td>2.4</td>
<td>6.4</td>
</tr>
<tr>
<td>I would not mind marrying a Bidayuh speaker someday</td>
<td>94.2</td>
<td>2</td>
<td>3.9</td>
</tr>
<tr>
<td>Bidayuh is worth learning</td>
<td>87.4</td>
<td>6.3</td>
<td>6.4</td>
</tr>
<tr>
<td>If I have children in the future, I would like them to be Bidayuh speakers regardless of other languages they may know</td>
<td>93.6</td>
<td>3.9</td>
<td>2.4</td>
</tr>
</tbody>
</table>

Table 7 illustrates the results for the question on the attitudes of the Bidayuh teenagers towards their ethnic language. For the favourable attitude, it comes from the combination of strongly agree and agree. For unfavourable attitude, it is from the combination of two negative attitudes, which are disagree and strongly disagree.

For first statement, which is I like hearing Bidayuh spoken indicated 98 percent of the Bidayuh teenagers expressed as favourable towards the ethnic language, with only 1.5 percent unfavourable and the rest 0.5 percent are neutral.
For the second statement of *Bidayuh should be taught to all students in Malaysia*, most of them viewed as favourable (68.3%), with 25.4 percent being neutral and the rest 6.3 percent unfavourable towards the ethnic language.

On the statement of *I like speaking in Bidayuh* indicated that a high percentage, which is 95.7 percent of them is in favour towards the ethnic language, with the others 3.4 percent as unfavourable and the rest 1 percent neutral.

For the fourth statement *Bidayuh is an easy language to learn*, majority (84.4%) thinks that the language is easy to learn, followed with 11.3 percent of them unfavoured with the statement and the rest 1 percent choose to be neutral.

The statement on *Learning Bidayuh enriches my cultural knowledge*, 91.2 percent is in favour with the statement, followed with 6.4 percent unfavoured and 2.4 percent neutral. For the statement on *I would not mind marrying a Bidayuh speaker someday*, 94.2 percent of them is favourable to the statement, with only 3.9 percent unfavoured and 2 percent being neutral.

For the statement on *Bidayuh is worth learning*, at about 87.4 percent of them thinks the language is worth learning, with 6.4 percent thinks on the contrary and the rest 6.3 percent being neutral. Lastly, for the statement on *If I have children in the future, I would like them to be Bidayuh speakers regardless of other languages they may know*, most of them is in favour to the statement, followed with 3.9 percent being neutral and the rest 2.4 percent unfavoured to the statement.

The results shows that most of the statements having more than 80 percent of the Bidayuh teenagers are in favour except for the statement that the Bidayuh should be taught to all students in Malaysia. The question on having Bidayuh in education is the lowest percentage in favourable, which is understandable because Bidayuh language is not a language that is used widely as it only belongs to Bidayuh group itself.
The results can be concluded in figure 4.0 below:

**Figure 4: Overall attitudes of the Bidayuh teenagers towards their ethnic language**

![Bar Chart](image)

From the above chart (figure 4), it is clearly shown that majority, which is 89.1 percent of the Bidayuh teenagers have favourable attitudes towards their ethnic language, about 5.74 percent are neutral and the rest 5.2 percent are unfavourable.

These show that among the Bidayuh teenagers, the ethnic language is still viewed as important to signify their identity as Bidayuh. Even though Bahasa Melayu is beginning to take its toll and is viewed as more important and dominant, the ethnic language remains strong among the Bidayuh teenagers. The ethnic language also is still the language of choice at home domain with immediate family as well in other domain with other acquaintances that are also Bidayuh.

This is parallel with Bibi Aminah Abdul Ghani and Abang Ahmad Rizuan study on Language Shift among Orang Miriek of Miri, Sarawak, where it is revealed that there are still a high number of the younger generation have pride in their ethnic language in spite of a small number of them that are embarrassed towards their ethnic language.

In relation to the language proficiency, it is discovered that the more favourable the Bidayuh teenagers towards their ethnic language, the more proficient they in the language as it shows that they will often use the language for daily
communication. As supported by Holmes (2001), positive attitudes support the efforts of using the minority language in various domains and hence help to resists the pressure from the majority group to switch to their language.

The attitudes of the Bidayuh teenagers towards their ethnic language also reflected their frequencies of the ethnic language use in all the three domains; home, school and friendship. The more favourable their attitudes towards the ethnic language, the more frequent the Bidayuh teenagers used the language. The frequencies of the ethnic language use also helps in ensuring the chances of the ethnic language maintenance (Holmes, 2001), where the more often the language is used, there is a high probability of survival of the ethnic language.

4.5 Summary

Based on the findings, it is evident that language choice and attitudes are the important determinant that contributes to language maintain or language shift. It is also found that factors such as the domain the interaction took place, the formality of the settings, solidarity, and status play important roles in affecting the choice of language among the Bidayuh teenagers. The choice of language at home domain shows that the Bidayuh teenagers prefer to use their ethnic language, as it is the language that they are more familiar with and makes the family relationship closer. The findings for school domain has found that Bahasa Melayu is widely used among the Bidayuh teenagers as it is the official language and used as a medium of instruction. This shows that vast used of Bahasa Melayu also have contributing to the ethnic language shift. It is also found that the ethnic language is still used within the school domain especially between classmates who are the same ethnic as a form of solidarity.

For language use in friendship domain, the findings demonstrate that the Bidayuh language is still used as solidarity, which explained that the Bidayuh teenagers still feels that their ethnic language is important in terms that it gives them a sense of belonging. Findings on the Bidayuh language attitudes shows that the Bidayuh teenagers still viewed their ethnic language as their favourite in spite of its status that is less important than other dominant language like Bahasa Melayu. Overall,
the Bidayuh teenagers have the tendencies to use other language that are higher status than their own ethnic language, which may lead to language shift. However, this used of ethnic language is still wide, indicates the potential of language maintenance among the Bidayuh teenagers. As long as they maintain to have their ethnic language as L1, and are used in almost all situations, it can help to slower the phenomenon of language shift. Not only that, by maintaining the use of Bidayuh language as a form of solidarity and pride, this minority language can last even though there is pressure to compete with other languages that are more valuable.

This chapter had presented the findings and discussion on the language use and attitudes of the Bidayuh teenagers towards their ethnic language. The following chapter will present the summary, implication of the findings, recommendation for further research and conclusion.
CHAPTER FIVE
SUMMARY, IMPLICATION AND RECOMMENDATION

5.0 Chapter Overview

This concluding chapter presents a summary of the study that includes the summary of the findings, implications and recommendations for future research. This chapter presents recommendation for future study on the Bidayuh language and the phenomenon surrounds the ethnic language.

5.1 Summary of the study

The aimed of this study is to investigate the language use of the Bidayuh teenagers in three domains, specifically home, school and friendship and their attitudes towards their own ethnic language. Thus, the objectives of this study are; to find out the Bidayuh teenagers first (L1) and second language (L2), to investigate the Bidayuh teenagers’ language proficiency in their ethnic language versus other languages, to identify the Bidayuh teenagers’ patterns of language use in three domains; home, school, and friendship, and lastly to find out the attitude of the Bidayuh teenagers’ towards their ethnic language in order to determine the possibilities of language shift.
A survey was chosen as this study uses questionnaire as the instruments. The questionnaire was adapted from Baker (1992) of attitudes and language.

The participants chosen were 210 Bidayuh teenagers, from three Secondary rural-schoo, which ware SMK Padawan, SMK Tun Abdul Razak and SMK Sibur. Three participants were chosen based on three criteria, which are Bidayuh teenagers aged from 13 to 17 years old, studying in Form one to form five and their parents should be both Bidayuh.

This study looks at language choice as well as attitudes towards language to describe the phenomenon of language shift. Holmes (2001) explained language choice as social factors that is based on who is being talked to, where, reasons and topic of discussion. Holmes also described that social factors is essential in describing the domains as well as varieties relevant to language choice and including providing a clear basis to compare patterns of language choice in different speech communities.

Four social factors identified to describe language choice, which are social distance, status, formality and function of instruction. Social distance includes looking at factors known as solidarity, which are based on the questions of “How well do they know each other?” “what is the social distance between the participants?”, “Are they strangers, friends, brothers?” which affect the way one’s talk. Status on the other hand describes the social role in the society that is based on social relationship such as between teacher and student. Moreover, formality involve whether the conversation took place in a formal or informal settings that can affect the choice of language. Lastly, the function of interaction that is based on the question of “what is the language being used for?” and “Is the speaker asking a favour or giving orders to someone?” (Holmes, 2001).

By looking at the patterns of language choice, the phenomenon of language shift can be described. Language shift is defined as the change from the habitual use of one language to the habitual use of another language (Weinreich as cited in Mohamad Subakir Mohd Yasin, 1998, p. 37) that occurs when a community does
not maintain its own language but adopting another language (Hoffman as cited in Kuncha and Bathula, 2004). Four factors contributing to language shift, which are economic, social and political, demographic factors, attitudes and values as well as age (Holmes, 2001).

The phenomenon of language shift can also be described by one’s attitudes towards a language. Sarnoff (as cited in Edwards, 1985) described attitudes as the feeling favourably or unfavourably towards a class of objects that comprises of three components such as thoughts (cognitive), feelings (affective) and predispositions to act (behavioural). Therefore, attitudes towards language mean a reflection of attitudes towards members of various ethnic groups. In a speech community, the use of dialects and accents can express social preference that reflects awareness of status and prestige of the speaker’s varieties (Fasold, as cited in Hohenthal, 2004).

The findings of this study found that almost all of the Bidayuh teenagers have Bidayuh as their first language (L1), with only a small number of them having Bahasa Melayu as L1. For their second language (L2), majority of them have Bahasa Melayu, followed with English, Melayu Sarawak and the ethnic language itself. This means that the ethnic language is still remains strong in the lives of the Bidayuh teenagers as one of the language of interaction. Bahasa Melayu also has its place in the lives of the Bidayuh teenagers. These results give the impression that there are two main language used in the Bidayuh teenagers lived, which are Bidayuh and Bahasa Melayu.

From the results on the Bidayuh teenagers’ language proficiency, it is found that most of them are proficient in two languages; Bahasa Melayu and Bidayuh, which also reflected its relationship with their L1 and L2. The results also found that the Bidayuh teenagers are more proficient in Bahasa Melayu than their ethnic language, revealed that the scope of usage of Bahasa Melayu is wider than the ethnic language within the Bidayuh teenagers lives. The less proficient in the ethnic language also revealed that there might be some tendencies of changes in some features of the ethnic language especially in terms of vocabulary.
This study also revealed that within all the three domains (home, school and friendship), two language are commonly used, which are Bidayuh and Bahasa Melayu. At home domain when communicate with immediate family members, it is found that majority of the Bidayuh teenagers prefer to use the ethnic language itself. The reason behind the use of this ethnic language might because the situation of home domain, where it is more appropriate to use the ethnic language especially to the elders as a form of familiarity and closeness. In school domain, most of the Bidayuh teenagers reported that with classmates who are the same ethnic, they prefer to use the ethnic language that might be due to solidarity factor. Alternatively, with friends who are non-Bidayuh, most of them preferred Bahasa Melayu as it is the most appropriate language for inter-ethnic interaction. However, with teachers who are the same ethnic, the Bidayuh teenagers also preferred to use Bahasa Melayu as well as English, which seems to be more appropriate in a formal setting like school. The status relationship between them and the teachers also contributes to the use of Bahasa Melayu and English, where the teachers are the authority in school. In friendship domain, when communicate with friends with the same ethnic, the Bidayuh teenagers choose to use their ethnic language and with friends of different ethnic, they choose to use Bahasa Melayu.

In terms of language attitudes, almost all of the Bidayuh teenagers were in favour of the ethnic language. This shows that among the Bidayuh teenagers, the ethnic language is still highly valued as a symbol of being a Bidayuh.

5.2 Implication of the findings

The findings of this study contributes in determining the Bidayuh teenagers language use and attitudes in three different domains, which are family, school and in friendship including the reason behind the teenagers’ choice of language as well as their attitude towards their ethnic language. From the findings, the Bidayuh teenagers’ language use in all the three domains revealed that the ethnic language is still preferred. The Bidayuh teenagers’ attitude revealed that most of them are in favour of the ethnic language. However, the results also revealed that
the ethnic language use decreases replacing it with a future prospect language like Bahasa Melayu. In time, without awareness and action taken, it may lead to the loss of the ethnic language and eventually lead to the loss of identity as a Bidayuh.

The research findings also contributes as a form to alert the Bidayuh community that their ethnic language is in danger of loss if there is no awareness and action taken to preserve the language especially among the younger generation, as they are important as the medium of ethnic language transfer to the next future generation. The preservation of the ethnic language can comes in terms of measures such as documentation and implementation of this ethnic language as one of the subjects in curriculum.

5.3 Recommendation for Future Research

The present study only focuses on the language use in three domains, which are family, education and friendship. It does not cover other domains such as religion, employment, or transactional that is also important to be look at. The study also only focuses on language attitudes as a whole without looking into details of factors that may contributes to the attitudes such as gender, and age. Apart from that, it only looks at language use and attitudes and not other sociolinguistic aspects such as code mixing or code switching. The present study also only focuses on the Bidayuh teenagers within the age of 13 to 17 years old and not looking at other generations. It also only looks at the Bidayuh teenagers who live in rural-areas and ignoring those live in urban-areas.

For future research, these recommendations are suggested to expand this study:

a) Looking at a bigger scope of domains by looking at all aspects of domains
b) Looking at different factors that contributes to language attitudes and not language attitudes as a whole
c) Looking at deeper aspects of language studies such as code-mixing and code-switching through a more variety approach of data collection procedures
d) In a bigger scope of participants that can represent every aspects of ethnicity with minority language
e) Focuses on language use and attitudes of the Bidayuh teenagers not only in rural-areas but also urban-areas

5.4 Conclusion

This study aims is to investigate the language use of the Bidayuh teenagers in three domains, specifically home, school and friendship and their attitudes towards their own ethnic language. The objectives are to find out the Bidayuh teenagers first (L1) and second language (L2), to investigate the Bidayuh teenagers’ language proficiency in their ethnic language versus other languages, to identify the Bidayuh teenagers’ patterns of language use in three domains; home, school, and friendship, and lastly to find out the attitude of the Bidayuh teenagers’ towards their ethnic language in order to determine the possibilities of language shift.

This results of this study revealed that there is the tendency of language shift in the ethnic language towards other language especially the language of the majority specifically Bahasa Melayu. In this particular study, it is found that the phenomenon of language shift is slower that show hope in preserving the language.

The research itself has limitations in terms of its research instruments that only uses questionnaire, which might affect the reliability of the findings. However, as most of the findings are consistent with other related studies, it shows that there is at least some validity of the result.

This chapter presents the summary of the findings, implications and recommendations for future research on the language use and attitudes of the Bidayuh community. This chapter also includes the recommendation for further studies.
References


Ting, Su-Hie. (2006). *A case study of language use with the younger generation in Foochow families*. Full Paper submitted to the 8th Biennial Conference of the Borneo Research Council(BRC), Kuching


Appendix 1

University Malaysia Sarawak

"Language Use and Attitudes of the Bidayuh teenagers in Kota-Samarahan-Kuching Division, Sarawak"

"Penggunaan dan Sikap Bahasa di kalangan Remaja Bidayuh di bahagian Kuching Samarahan, Sarawak"

To respondent,

Kepada responden,

This study is conducted for the purpose of my Final Year Project. I would gladly appreciate it if you could help in answering the questionnaire as objectively as possible. All information will be treated as confidential.

Kajian ini dijalankan untuk keperluan Projek Tahun Akhir saya. Saya sungguh berbesar hati sekiranya Tuan/Puan dapat menjayakan penyelidikan ini dengan mengisi borang soal selidik setepat yang mungkin. Semua maklumat akan dirahsiaakan.

Thank You.

Terima kasih.

Marienfelde Anak Jebi

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TESL Programme
Section A: Personal Data/ Data Peribadi

Please mark (✔) in the most suitable box/ Sila tandakan (✔) pada kotak yang paling sesuai.

1. Age/Umur:  
   -  13  
   -  14  
   -  15  
   -  16  
   -  17  

2. Form/Tingkatan:  
   -  1  
   -  2  
   -  3  
   -  4  
   -  5  

3. School/Sekolah:  
   - SMK Padawan  
   - SMK Tun Abdul Razak  
   - SMK Siburan  

4. Gender/Jantina:  
   - Male/Lelaki  
   - Female/Perempuan  

5. Current residential Address/Alamat kediaman sekarang:
   
   ________________________________
Section B: Language Background/ Latarbelakang Bahasa

Please mark (✓) in the most suitable box/ Sila tandakan (✓) pada kotak yang paling sesuai.

6. Father’s Bidayuh group/ Kumpulan Bidayuh Bapa:
   Biatuh
   Bukar Sadong
   Bau-Jagoi
   Selako

7. Father’s origin/ Asal Bapa:
   Padawan
   Penrissen
   Serian
   Bau
   Lundu

Others, please state/ Lain-lain, Sila nyatakan: _______________

8. Mother’s Bidayuh group/ Kumpulan Bidayuh Ibu:
   Biatuh
   Bukar Sadong
   Bau-Jagoi
   Selako

9. Mother’s origin/ Asal Ibu:
   Padawan
   Penrissen
   Serian
   Bau
   Lundu

Others, please state/ Lain-lain, Sila nyatakan: _______________
10. What is your first language? Apakah bahasa pertama anda?
   - Bidayuh
   - Melayu Sarawak
   - Bahasa Melayu
   - English
   Others, please state Lain-lain, Sila nyatakan: __________________

11. What is your second language? Apakah bahasa kedua anda?
   - Bidayuh
   - Melayu Sarawak
   - Bahasa Melayu
   - English
   Others, please state Lain-lain, Sila nyatakan: _______________

The following questions required answer based on the given scale Soalan seterusnya memerlukan jawapan berdasarkan skala berikut:

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>None/Tiada</td>
<td></td>
<td>A little/Sedikit</td>
<td>Good/Baik</td>
<td>Very good/Sangat Baik</td>
</tr>
</tbody>
</table>

12. What is your language proficiency in… Apakah tahap kefasihan anda dalam…

<table>
<thead>
<tr>
<th>L1 (Bahasa Pertama)</th>
<th>L2 (Bahasa Kedua)</th>
<th>L3 (Bahasa Ketiga, sila nyatakan bahasa tersebut)</th>
<th>Others, if have/ Lain-lain jika ada (sila nyatakan bahasa tersebut)</th>
</tr>
</thead>
<tbody>
<tr>
<td>General proficiency/ Pemahaman umum</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reading/ Membaca</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Writing/ Menulis</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Speaking/ Bercakap</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Listening/ Mendengar</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Section C: Language use/Penggunaan bahasa

Please mark (✓) in the most suitable box/ Sila tandakan (✓) pada kotak yang paling sesuai.

a) At home/ Di rumah

13. In which language do YOU speak to the following people? Choose one./ Bahasa manakah ANDA gunakan semasa bertutur dengan seseorang di bawah?
Pilih satu.

<table>
<thead>
<tr>
<th>FAMILY/KELUARGA</th>
<th>BAHASA</th>
<th>Bidayuh</th>
<th>Malayu Sarawak</th>
<th>Bahasa Melayu</th>
<th>English</th>
<th>Others, state/Lain-lain, nyatakan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Father/Bapa</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mother/Ibu</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Brother/Adik beradik lelaki</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sister/Adik beradik perempuan</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paternal grandfather/Datuk sebelah bapa</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paternal grandmother/Nenek sebelah bapa</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Maternal grandfather/Datuk sebelah ibu</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Maternal grandmother/Nenek sebelah ibu</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### b) At school/ Di sekolah

<table>
<thead>
<tr>
<th>BANGSA</th>
<th>Bidayuh</th>
<th>Melayu Sarawak</th>
<th>Bahasa Melayu</th>
<th>English</th>
<th>Others, state/ Lain-lain, nyatakan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Classmate/Rakan sekelas</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bidayuh</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Melayu</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chinese/Cina</td>
<td></td>
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<tr>
<td>Indian</td>
<td></td>
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<tr>
<td>Iban</td>
<td></td>
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<tr>
<td>Teachers/Guru-guru</td>
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<td></td>
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<tr>
<td>Bidayuh</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Melayu</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Chinese/Cina</td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Indian</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Iban</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### c) Friendship/ Dalam hubungan persahabatan

<table>
<thead>
<tr>
<th>BANGSA</th>
<th>Bidayuh</th>
<th>Melayu Sarawak</th>
<th>Bahasa Melayu</th>
<th>English</th>
<th>Iban</th>
<th>Others, state/ Lain-lain, nyatakan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bidayuh</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Melayu</td>
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<td></td>
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<tr>
<td>Chinese/Cina</td>
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<td>Indian</td>
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<td>Iban</td>
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</tbody>
</table>
**Section D: Language attitude/Sikap terhadap bahasa**

The following questions are based on the scale below, please circle one/ Soalan berikutnya adalah berdasarkan skala berikut, sila bulaikan satu:

<table>
<thead>
<tr>
<th></th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Strongly Agree/ Sangat setuju</td>
<td>Agree/ Setuju</td>
<td>Neutral</td>
<td>Disagree/ Tidak setuju</td>
<td>Strongly disagree/ Sangat tidak setuju</td>
</tr>
</tbody>
</table>
| 14. | I like hearing Bidayuh spoken  
*Saya suka mendengar pertuturan Bidayuh* | | | | |
| 15. | Bidayuh should be taught to all students in Malaysia  
*Bahasa Bidayuh harus diajar kepada semua pelajar di Malaysia* | | | | |
| 16. | I like speaking in Bidayuh  
*Saya suka bertutur dalam bahasa Bidayuh* | | | | |
| 17. | Bidayuh is an easy language to learn  
*Bahasa Bidayuh adalah mudah untuk dipelajari* | | | | |
| 18. | Learning Bidayuh enriches my cultural knowledge  
*Mempelajari bahasa Bidayuh meningkatkan pengetahuan dalam kebudayaan* | | | | |
| 19. | I would not mind marrying a Bidayuh speaker someday  
*Saya tidak kisah mengahwini seseorang yang bertutur dalam bahasa Bidayuh* | | | | |
| 20. | Bidayuh is worth learning  
*Mempelajari bahasa Bidayuh adalah berbaloi* | | | | |
| 21. | If I have children in the future, I would like them to be Bidayuh speakers regardless of other languages they may know  
*Sekiranya saya ada anak pada masa akan datang, saya ingin mereka untuk menjadi seseorang yang bertutur dalam bahasa Bidayuh selain bahasa lain yang mereka ketahui* | | | | |

≈THANK YOU FOR YOUR PARTICIPATION IN ANSWERING THIS QUESTIONNAIRE≈

TERIMA KASIH ATAS KERJASAMA TUAN/PUAN DI ATAS MENJAWAB SOAL SELIDIK INI