Manglish: An Attitudinal Analysis of Malaysian Undergraduates

Myzatul Sarah Yusof, Nur Arifah Abd Majid, Yamunna Selvakumaran, Fariesha Adzlieza Addanan, Nur Ainil Sulaiman

Faculty of Education, Universiti Kebangsaan Malaysia
Email: p121306@siswa.ukm.edu.my, p121307@siswa.ukm.edu.my, p130584@siswa.ukm.edu.my, p126449@siswa.ukm.edu.my, nurainil@ukm.edu.my

Abstract
Manglish, a unique language variety in Malaysia, has evolved from a pidgin to a creole due to the historical influence of British colonialism. However, the development of Manglish has sparked diverse opinions among the Malaysian population. This research aims to investigate the attitudes of undergraduate students towards Manglish, focusing on the correlation between ethnic background and attitudes towards Manglish. A quantitative research design is employed, utilising an online survey as the primary method of data collection. A questionnaire consisting of 4 sections, including 23 items on behaviour and affection, perception towards motivation, perception towards standard of Manglish and perception towards identity, is administered to a convenient sampling of 67 respondents. The findings reveal that a large majority of Malaysian undergraduates are positive towards Manglish, an indication of the survivability in the face of adversity. The results of the Fisher's exact test also indicate associations between ethnicity and behaviour and affection towards Manglish (p = 0.005) as well as the perception towards the standard of Manglish (p = 0.001).
Keywords: Manglish, Language Attitudes, Malaysian Undergraduates, Fisher's Exact Test

Introduction
Language serves as a potent instrument that mirrors the collective identity, cultural heritage, and historical background of a society. It brings people together and promotes communication developments. Concern arises when people with various native languages try to communicate with each other. To be mutually understood, people started to speak pidgin where two groups of speakers that are not mutually comprehensible combine the vocabularies of their native languages to create a novel code that has no native speakers (Khan & Akter, 2021). The pidgin language begins to change and advance throughout time as more people use it and teach it to the next generation. A creole is created as the pidgin language develops by adding new words, grammar structures, and pronunciation patterns. As quoted from Wurm (1971), a creole language is a pidgin language which has become the

native language of a speech community. The creole language is a synthesis of various tongues, but it has a unique vocabulary and grammar from the source tongues.

Malaysia is beautifully formed with various ethnic groups whose first language is not Malaysia's official language, Malay. As mentioned by Leo and David (2021), Malaysia encompasses of indigenous (Bumiputra) people and non indigenous (Non-Bumiputra) people. Indigenous people include Malay, Bornean and Orang Asli (first people) while non indigenous include Chinese, Baba Chinese and Indians (Leo & David, 2021). Due to the history of Malaysia as a former British colony, the influence of the English language still permeates the linguistic environment in Malaysia (Mohamad, 2020). English has been established as the second language in the country and its various forms have been adapted and influenced by the multicultural identities present, resulting in a glocalised language landscape (Leo & David, 2021). This unique multilingual distinction brings up the then pidgin language which is now a creole language called Manglish.

Mohamad (2020) mentioned that in multilingual nations, English usage underwent extensive, prolonged interaction that most likely resulted in significant modifications to its structure, vocabulary, pronunciation, and spelling. A research on the formality of Manglish among various age groups conducted by (May & Shiun, 2020), revealed the acceptance of acrolect Manglish is higher than mesolect and basilect Manglish. Research conducted on the attitudes towards Manglish by (Leo & David, 2021) unveiled the acceptance of Manglish as the Malaysian brand of many Englishes. However, Leo and David (2021) mentioned that this study lies in the absence of a connection between the ethnicity of the respondents and the type of school they attend, which does not show any correlation with their attitudes. This limitation leads to our research on the study of correlation of race with the attitude towards Manglish as a contribution to the past research. Moreover ethnicity is an important social variable that directly influences the attitude towards languages as in this paper Manglish. Hence the focus of this paper is specifically on the correlation between ethnicity and attitude of Malaysian undergraduates towards Manglish. In which it brings up the research objectives:
   a) To determine Malaysian undergraduates' attitudes towards Manglish, and
   b) To analyse the correlation between the ethnicities and the attitude towards Manglish among Malaysian undergraduates.

Literature Review
Research on how Malaysian English is perceived locally and abroad has been lacking, although debates about the language's function and status in society are plentiful, especially in media platforms. According to Leo and David (2021), the term "Manglish" is frequently used to describe the Malaysian English dialect, which incorporates elements of Malay, Chinese dialects, and Indian languages into English. Its distinctive vocabulary, grammar, and pronunciation trends are a reflection of Malaysia's varied multilingual and cultural heritages. This research concludes that young Malaysians move to Manglish to better suit their audience and interlocutors, primarily to lessen social estrangement, in accordance with (Giles' Accommodation Theory, 1970). Applying Giles' Accommodation Theory to Manglish would involve considering how speakers of Manglish adjust their language use in various communicative situations.

Giles' Accommodation Theory (1970)
The concept holds that accommodation can occur through convergence, where speakers modify their language to sound more like the person they are speaking to, or divergence,

where speakers emphasise the differences between their languages to set themselves apart from others or establish their unique identities. For the convergence function, it acts as moving our language closer to the other person. For instance, when a person is moving to another country, a student speaks to his teacher and the way a parent speaks to his child. As for the divergence function, it occurs when people's speech styles move further apart. For example, when a child is having a conflict with his parents and an employee who is writing a letter to show frustration.

Giles' Accommodation Theory (1970) application to Manglish would entail taking into account how Manglish speakers modify their language use in diverse communication contexts. For instance, Manglish speakers may converge when speaking with native English speakers by lowering the use of regional idioms or code-switching to Standard English to improve understanding. But when speaking to people in their own community, Manglish speakers may deviate, highlighting their unique linguistic identity by using regional vocabulary, syntax, and pronunciation patterns.

In the meantime, Malaysians unequivocally affirm that Manglish is a manifestation of multiculturalism in action, particularly in the context of the global community, as seen in the cultural conceptualization and identity studies of Farzad (2017) and Lee (2015). On the other hand, Manglish speakers might diverge when communicating within their own community, emphasising their distinct linguistic identity by utilising local vocabulary, syntax, and pronunciation patterns.

Kirkpatrick's Advocacy of Glocalization (2009)
Kirkpatrick's Advocacy of Glocalization (2009) explains that Manglish is a valuable form of language that should be respected and promoted. Kirkpatrick would argue that glocalization is a more effective way to achieve globalization than simply imposing global standards on local languages. For instance, companies can use Manglish in their marketing materials. This would help them to connect with local consumers and to promote their products and services in a way that is relevant to the Malaysian market. Government agencies can use Manglish in their official communications. This would help to make government services more accessible to the Malaysian people, and it would also help to promote national unity.

Related Past Studies
The Standard British English description of Malaysian English is out of date after more than two decades because there is a greater understanding of the influences that the language absorbs and a greater acceptance of the differences, which are now seen as a part of their heritage as English-speaking Malaysians (Pillai & Ong, 2018). And thus, rather than being perceived as a deficiency in their knowledge of the English language, the influences from other languages in their repertory are now seen as improving and broadening it.

Generally, Manglish use the terms acrolect, mesolect and basilect when they classify the different varieties of Malaysian English. The meanings are quite equivalent, with acrolect being the most formal version, which is also known as the standard form, mesolect the variation used in casual or informal settings, and basilect the most informal or rural variety (Jantmary & Yunus, 2012). Therefore, this study focuses on the attitudes towards Manglish, language policy and planning and Manglish that represent multilingualism.

Attitudes towards Manglish

In casual contexts, acrolect speakers frequently convert to the mesolect form to express familiarity and solidarity. Since distinct groups typically have their own unique methods of communication, it is frequently employed in intragroup communication (Tan et al., 2018). When the speaker unexpectedly engages in casual conversation with others in order to convey familiarity and support, this would imply that Manglish can be grouped as a preferred language that is widely used in the Malaysian community and that enables people of different races to communicate in the same language (Pillai & Ong, 2018). In short, the opinions and attitudes individuals have about a language can have a big impact on whether it persists.

Manglish speakers switch from colloquial to the standard or non-standard Malaysian English (Lee, 2015). Like other varieties of English which emerged as a result of language contact, Manglish features that form its uniqueness. These include code-switching, code-mixing, lexical shifts, localised cultural expressions and simplification, which are most distinguishable in oral communication (Pillai & Ong, 2018). This is because the Manglish is not viewed as a distorted form of the English language, but rather as a flexible variant that is feasible for efficient communication, where most of the Malaysians use it to symbolise their shared identity and unity.

Proficient users of English are generally able to switch from a colloquial to a more standard spoken variety (Pillai & Ong, 2018). This is due to, among others, differences in educational backgrounds and level of exposure to and use of English, the level of English among Malaysians differs widely. In addition, a more localised form of English allows one to express their individuality by adding words and accents from their native tongue or other spoken languages (Jantmary & Yunus, 2012).

Young Malaysians, especially students switch to Manglish to suit their audience and interlocutors, chiefly to reduce social estrangement (Leo & David, 2021). This is because while speaking Manglish, the vast majority of the speakers showed their sense of solidarity. According to Lee (2015), the findings show that Manglish is highly preferred due to its socio-pragmatic benefits like convenience, friendliness, casualness, and spontaneity. However, students misuse the creole to make up for their English language deficiencies, which makes them appreciate its prohibition in academic settings.

Language Policy and Planning

Jantmary and Yunus (2012) provide an overview of the emergence and growth of Manglish by describing the changes in Malaysia's language policy from the year of independence through the first ten years of the twenty-first century.The former colonisers' language, in Cheng's opinion, played a significant role in the development of this cohesive people (Cheng, 2007). English is the language of globalisation and economic viability, and its emergence and development have shaped the Malaysian population's sense of heritage and identity (Cheng, 2007).

However, according to Leo and David (2021), Language anthropologists and sociolinguists must be included in the nation during timely language policy-making and modifications due to the Malaysian government's poor awareness creation and acknowledgment of Manglish as a creole.

Manglish Represents Multilingualism

Malaysians clearly validate that Manglish is the representation of multiculturalism in action particularly in the global context. According to Pillai and Ong (2018), the idea that people who

speak Manglish are illiterate in English has changed and has been "replaced with a better understanding of how these users' cultural heritage and geographical background have enriched the English language and will continue to broaden the repertoire of English language because of the fluid diversity of the people in Malaysia today.

According to Farzad (2017); Lee (2015) studies on cultural conceptualization and identity, Malaysians unequivocally affirm that Manglish is the manifestation of diversity in action, particularly in the global setting. The majority of variations of English that develop in multilingual communities exhibit language innovations as speakers incorporate the linguistic patterns and cultural norms of their L1 as well as the local social, environmental, and cultural context. Kirkpatrick (2009) highlights that English varieties complement the multilingual model and have, to a certain degree, wrinkled the prominence of multilinguals to sound like native speakers.

Methodology
This section primarily focuses on the research's methodology, which is divided into four sections: the research design, participants, research instrument, and data collection and data analysis.

Research Design
This present study opted for a quantitative research design (survey) to investigate the attitudes of undergraduates towards Manglish, specifically the correlation between Manglish and the race of Malaysian undergraduates. There are four categories investigated by mean attitude towards Manglish. The categories include behaviour and affection, perception of motivation, perception towards standard of Manglish, and perception of identity.

Sample of the Study
The participants in this study were selected through convenient sampling. This sampling technique was chosen due to the limitations in time to access to the target population. There were 67 undergraduate students from Malaysia's four main ethnic groups—Malaysia's Malay, Chinese, Indian, and Bornean who participated in this online survey. The students have average or/and good command in Malay and English. The average or/and good command in both languages are important to avoid biases of unfamiliarity in the language. The undergraduate students are from different universities all over Malaysia. Some are from oversea universities. These are some of the important participants' demographic details which support the research on undergraduate students' attitudes towards Manglish.

Research Instrument
In this research, a questionnaire (Google Forms) was used to investigate the undergraduates' attitude towards Manglish. The survey consists of 23 items divided into 2 parts, the first about undergraduate students' demographic details and second on categories of attitude towards Manglish. First part of the survey contained demographic items such as gender, race and types of school they attended. The second part of the survey contains 4 sections (Sections 1–4) to investigate the attitudes of undergraduate students towards Manglish.

Data Collection
Due to the fact that the respondents are from a variety of universities all over Malaysia, the data collection procedure is entirely online. In order to reach the samples, the questionnaire is shared via social media platforms like WhatsApp and Instagram. The Google Form

questionnaire was filled out by the participants over the course of three weeks. A link would be shared on social media for participants to enter the survey. A data collection method such as an online survey is convenient for participants. With smartphones as a necessity for everyone and a means of connecting, participants can easily complete the survey anywhere and at any time. The participants must complete all questions in order to submit the survey before they exit, so all questions have the function 'required'. This will also prevent incomplete responses to the survey.

Data Analysis

Data analysis resumed once the questionnaires were completed and collected via Google Form. The data collected was then analysed using SPSS. The first part of the discussion involved findings analysed using descriptive statistics while the subsequent part looked into the relationship between ethnicity and the Malaysian undergraduates' attitudes towards Manglish. To investigate the correlation between these two variables, Fisher's exact test was used. This test deemed the most appropriate as Bower (2003) elucidates that it tests the association between two categorical variables which are ethnicity and and responses from the five point Likert scale in the questionnaire. The Fisher's exact test is also more accurate when the sample size is small (McDonald, 2014). This test was recommended for when the total sample size is less than 1000 in which this study's sample is well below of, with only 67 respondents involved. Unlike the Chi Square test of independence, this test has no test statistic to report (Statology, 2023). Due to the fact that only the p-value of the test is reported, there will be no test statistic included in the final report.

Findings

Demography

The study gathered demographic data from 67 respondents, including information on their gender, ethnicity and school type. As can be seen in Figure 1 (see below), the majority of the respondents (n = 46) were females, comprising over 68% of the total sample population, while males accounted for 31.3%. This distribution is reflective of the current male-female ratio in Malaysian universities, both public and private.
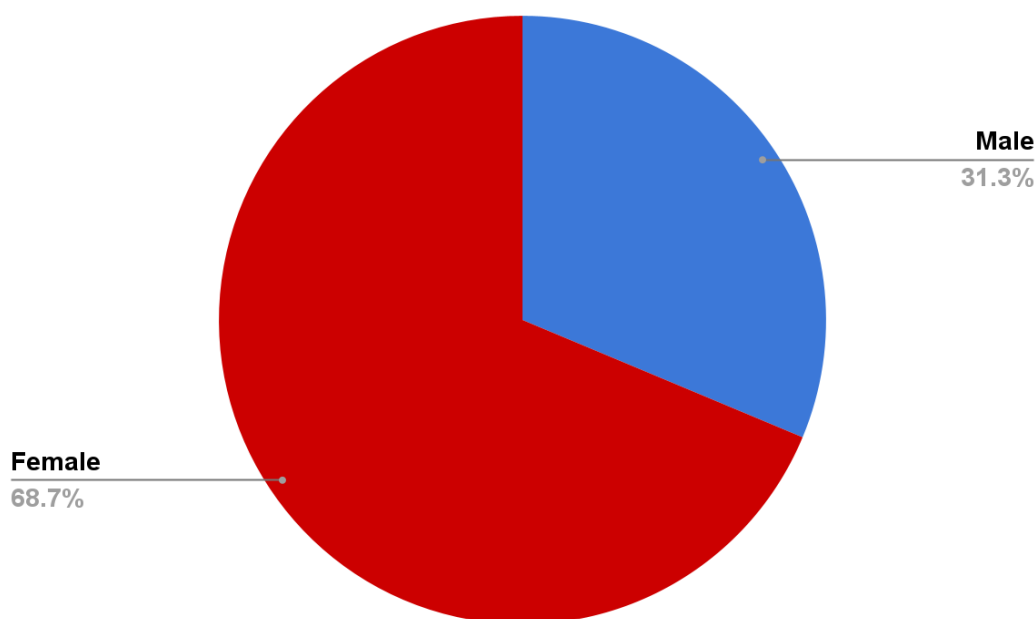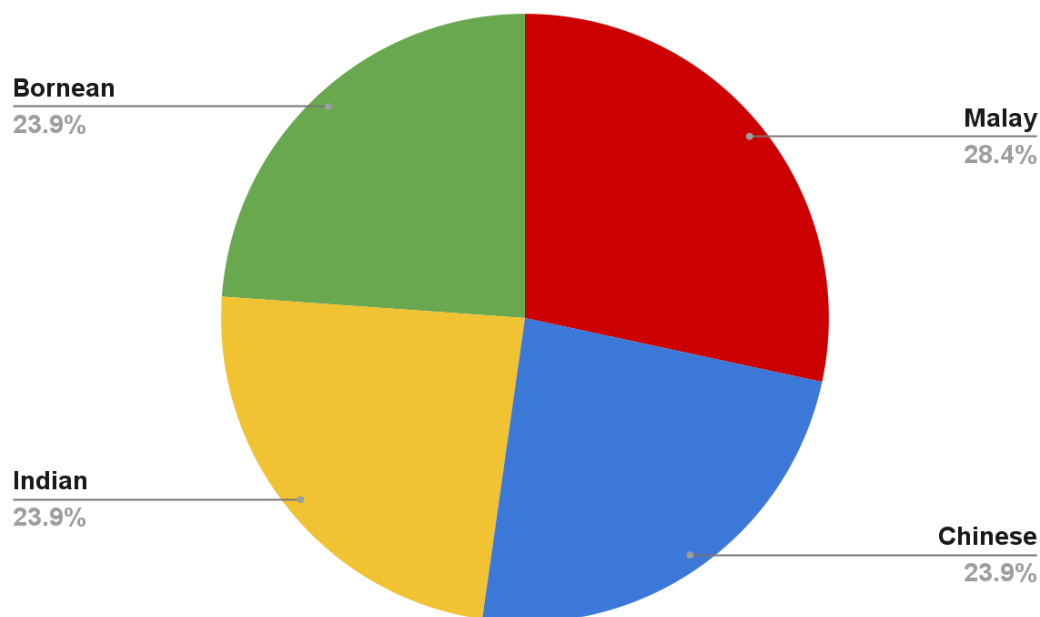
Figure 1. Respondents by gender

Figure 2. Respondents by ethnicity

The study consisted of respondents from diverse ethnic backgrounds (see Figure 2 above), providing a comprehensive representation of Malaysia's multicultural society. Malays constituted the largest group, making up 28.4% (n = 19) of the total sample population. The Indian respondents closely followed at 23.9% (n = 16), showcasing their significant presence in the study. Notably, both the Bornean and Chinese respondents also accounted for 23.9% each, with the same number of participants (n = 16) in each group. This equitable distribution ensured that these two ethnicities were well-represented in the research, allowing for a thorough examination of their perspectives and experiences. The presence of such a diverse sample population with significant representation from various ethnicities enriches the study's findings, enabling researchers to draw valuable insights into the intricacies of Malaysian culture and language use. It also enhances the study's relevance, as it captures the perspectives of different ethnic groups in relation to the topic under investigation. The inclusion of a wide range of ethnicities in the study contributes to a more holistic understanding of the complexities and nuances of Manglish and its role in Malaysia's cultural identity.

Survey Questionnaire
Table 1 (observed below) presents the respondents' attitudes and affection towards Manglish. A significant majority, over 61% of the respondents, affirmed that they speak Manglish most of the time, while only 12% disagreed or strongly disagreed with this statement. The remaining respondents remained neutral on the matter. Regarding the second item, 53.7% of the respondents expressed confidence in using Manglish, with 11.9% disagreeing or strongly disagreeing with this statement. Moving on to the third item, 64.2% of the respondents admitted to feeling happy while using Manglish, whereas around 9% indicated otherwise. In total, 53.8% of the respondents acknowledged that they take pride in

using Manglish, while less than 20% expressed a contrasting view. Lastly, an overwhelming 61.2% of the respondents stated their intention to continue utilising Manglish, with less than 15% asserting otherwise. These findings provide valuable insights into the respondents' perceptions and behaviour towards Manglish, highlighting its widespread use and acceptance among a majority of the participants.

Table 1
Behaviour and affection towards Manglish

Item	Strongly disagree (%)	Disagree (%)	Neutral (%)	Agree (%)	Strongly agree (%)
I speak Manglish most of the time	3.0	9.0	26.9	38.8	22.4
I feel confident using Manglish	1.5	10.4	34.3	31.3	22.4
I am happy to use Manglish	3.0	6.0	26.9	34.3	29.9
I am proud to of using Manglish	3.0	16.4	26.9	26.9	26.9
I will continue using Manglish	6.0	9.0	23.9	29.9	31.3

Table 2
Perception towards the motivation to use Manglish

Item	Strongly disagree (%)	Disagree (%)	Neutral (%)	Agree (%)	Strongly agree (%)
Using Manglish will jeopardise my command of Standard English	6.0	19.4	31.3	29.9	13.4
Manglish is useful for practical, everyday use	4.5	10.4	14.9	43.3	26.9
Manglish is easy for personal communication	1.5	3.0	14.9	47.8	32.8
Manglish is convenient for casual cross-cultural communication	1.5	6.0	19.4	40.3	32.8
If I use Manglish, I may not be understood internationally	1.5	13.4	23.9	34.3	26.9

Table 2 (see above) presents a diverse range of responses regarding the usefulness of Manglish. A substantial 70.2% of the respondents agreed that Manglish is practical for everyday use and facilitates easy personal communication. Additionally, a majority of the respondents (73.1%) acknowledged its convenience for casual cross-cultural interactions. However, it is worth noting that 43.3% of the respondents expressed concerns that using Manglish might impact their command of Standard English. Similarly, 59.2% of the participants feared the possibility of being misunderstood on an international level. These mixed responses shed light on the complex nature of Manglish, with some recognizing its practicality and effectiveness for informal communication, while others express reservations about potential repercussions on language proficiency and global interactions. Such insights contribute to a comprehensive understanding of Manglish's role and impact in different contexts.

As shown in Table 3 (see below), a considerable number of respondents hold a positive perception of the standard of Manglish. More than half of them believe that speaking Manglish does not result in others regarding them as uneducated or not taking them seriously, with only 4.5% expressing concerns about being perceived as someone of lower status. Similarly, when using Manglish, only 9% of the respondents feel that others would not be impressed, and merely 4.5% believe they would not be respected. The majority of respondents, however, appeared neutral about the items listed. These findings highlight the favourable attitudes of many respondents towards Manglish, with most not perceiving negative social consequences when using this form of communication. The neutral responses also suggest a degree of ambivalence among some participants, adding further complexity to the perceptions surrounding Manglish's societal standing.

Table 4 provides valuable insights into the respondents' perspective on Manglish as an identity marker. A significant portion (47.8%) disagreed with the notion that others would consider Manglish as bad English. Instead, a greater proportion (40.8%) acknowledged that Manglish serves as an expression of national identity. Moreover, a substantial number of respondents (53.7%) recognized the attractiveness of Manglish when it incorporates words from their own cultures, contributing to a sense of shared cultural heritage. Similarly, 40.3% believed that Manglish fosters solidarity among Malaysians, indicating its role in fostering social cohesion.

Interestingly, 29.8% of the respondents saw Manglish as having heritage value, while a considerable 47.8% remained undecided. This suggests that a significant percentage of young Malaysians are still uncertain about viewing Manglish as a national treasure, while an almost equivalent percentile appears to be conflicted and unable to take a definitive stance. These findings underscore the complexity of Manglish as an identity marker, with some respondents recognizing its significance in national identity and heritage, while others remain uncertain or ambivalent about its cultural value. Such divergent perspectives offer valuable insights into the evolving nature of Malaysian identity and the role of language in shaping it.

Table 3
Perception towards the standard of Manglish

Item	Strongly disagree (%)	Disagree (%)	Neutral (%)	Agree (%)	Strongly agree (%)
If I use Manglish, others will think I am uneducated	17.9	46.3	31.3	3.0	1.5
If I speak in Manglish, others will think that I belong to a lower-status society	25.4	43.3	26.9	4.5	0.0
If I use Manglish, others will not take me seriously	17.9	41.8	31.3	9.0	0.0
If I speak Manglish, others will not be impressed	16.4	37.3	29.9	13.4	3.0
If I speak Manglish, I will not be respected	20.9	56.7	17.9	3.0	1.5

Table 4
Perception towards the identity in relation to Manglish

Item	Strongly disagree (%)	Disagree (%)	Neutral (%)	Agree (%)	Strongly agree (%)
If I speak Manglish, people will regard me as a bad English speaker	20.9	26.9	31.3	19.4	1.5
Inserting words from our own cultures (Malay/Chinese/Indian/ Bornean) makes Manglish attractive	0.0	7.5	38.8	32.8	20.9
Manglish expresses national identity	1.5	16.4	40.3	23.9	17.9
Manglish fosters solidarity among Malaysians	3.0	7.5	49.3	28.4	11.9
Manglish is of heritage value	3.0	19.4	47.8	19.4	10.4

Fisher's Exact Test
Fisher's exact test was used to determine if there was a significant association between the Malaysian undergraduates' ethnicity and each section of the questionnaire which constitutes their overall attitude towards Manglish. This study establishes the typical alpha level of 0.05. A significant association between the two variables exists if the p value referenced is less than or equal to the alpha level selected. Conversely, if the p value identified is greater than the alpha level of 0.05, then there is not a significant association between the variables.

Table 5
Ethnicity and behaviour and affection towards Manglish cross tabulation

Ethnicity	Behaviour & Affection		
	Low	Moderate	High
Malay	1	11	7
Chinese	0	2	14
Indian	2	5	9
Bornean	2	10	4

Table 5 depicts the cross tabulation of the two nominal values being compared. The frequency counts entered in the cells and since more than one cell counts in the table is less than 5, the Fisher's exact test was used to determine if there is a statistically significant association between ethnicity and behaviour and affection towards Manglish. The results of the Fisher's exact test (p = 0.005) indicate a significant association between ethnicity and behaviour and affection towards Manglish.

Table 6
Ethnicity and perception towards the motivation to use Manglish cross tabulation

| Ethnicity | Perception towards Motivation | | |
	Low	Moderate	High
Malay	0	9	10
Chinese	0	4	12
Indian	1	4	11
Bornean	1	9	6

In Table 6, it can be observed that there are cell counts less than 5, therefore Fisher's exact test was employed to find out if a relationship exists between ethnicity and perception towards the motivation to use Manglish. Inferentially, there was not a statistically significant association between the two variables (p = 0.167).

The frequency count for the cross tabulation between ethnicity and perception towards the standard of Manglish can be seen in Table 7. In order to determine whether there is an association between these two variables, the data was analysed using the Fisher's exact test. The results of the Fisher's exact test (p = 0.001) indicate a significant association between ethnicity and perception towards the standard of Manglish.

Table 7
Ethnicity and perception towards the standard of Manglish

| Ethnicity | Perception towards Standard | | |
	Low	Moderate	High
Malay	11	8	0
Chinese	14	2	0
Indian	6	9	1
Bornean	3	12	1

Table 8
Ethnicity and perception towards the identity in relation to Manglish Cross Tabulation

| Ethnicity | Perception towards Identity in Relation | | |
	Low	Moderate	High
Malay	1	12	6
Chinese	0	15	1
Indian	1	8	7
Bornean	0	13	3

Table 8 represents the contingency table of the two variables being compared. In order to know if a statistically significant association between ethnicity and perception towards the identity in relation to Manglish is evident, the Fisher's exact test was conducted. The p-value was 0.74, therefore it can be inferred that there is no relationship between ethnicity and perception towards the identity in relation to Manglish.

Discussion

When investigating attitude towards a language or language variety, it is vital to note that the attitude is measured according to affective, behavioural and cognitive factors (Leo & David, 2021). Similarly, since the questionnaire from Leo and David's (2021) study was adopted as is, the questionnaire employed aimed to measure the emotion and intention, motivation and prestige as well as identity and solidarity aspects pertaining to Malaysian undergraduate students' attitudes towards Manglish. Although there was an attempt to investigate further the social variables of ethnicity and educational background, the findings only shed light on one: the respondents' ethnicity and its correlation to their attitudes towards Manglish. Yet, these important factors inevitably play a main role in influencing the undergraduates' attitudes towards Manglish. The findings of this study are in line with that of its predecessor by (Leo and David, 2021). Through the data, it is apparent that Malaysian undergraduate students feel strongly about Manglish and their use of it. The findings revealed that the respondents perceived Manglish as a way to express national pride, unity and identity. The Malaysian undergraduates also viewed Manglish as a tool of functionality as they believed that Manglish can be used to communicate effectively in a variety of contexts. However, what differentiates the findings of this study is that, unlike the participants of the Leo and David research, the majority of respondents were not in agreement with the negative items stated in the perceptions towards the standard of Manglish section of the questionnaire. This is consistent with Pillai and Lok (2018) which assert that Malaysian English is not viewed as a distorted form of the English language, but rather as a flexible variant that is feasible for efficient communication.

It is noteworthy that the results of this investigation support the theories outlined earlier in this paper. Firstly, the findings substantiate Giles' (1970) Accommodation Theory to an extent as Malaysian undergraduates indicated that they use Manglish to accommodate to and fit in with their audience, even avoiding the feeling of being left out. Manglish is frequently chosen as a show of unity and fraternity, even among speakers who are adept with standard English (Jantmary & Yunus, 2012). Furthermore, the data from the responses support Kirkpatrick's (2009) advocacy of glocalization as there was a positive outlook in terms of the perception of standard towards Manglish. In any event, relying on another country's standard spoken variation is contrary to the fact that English is spoken in a range of accents around the world, especially in formal international contexts (Pillai et al., 2012). However, respondents were almost equally divided in regard to the item that referred to Manglish as a heritage value. Nonetheless, just as Leo and David (2021) have illuminated, Malaysians unequivocally affirm that Manglish is a manifestation of multiculturalism in action. Manglish serves a multilingual purpose. The sociolect and dialect of English in Malaysia gives its multiethnic population a distinct sense of identity (Vollman & Wooi, 2019). Ultimately, as numerous studies have shown, Malaysians use Manglish to symbolise their shared identity and camaraderie (Pillai & Lok, 2018). This, too, is echoed in the findings of this paper which exhibit Malaysian undergraduates positive behaviour and attitudes towards Manglish.

Implication and Conclusion

This study is a replication of Leo and David's (2021) research, focusing on the attitudes of undergraduate students towards Manglish. However, this study extends the previous research by examining the correlation between ethnicity and undergraduate students' attitudes towards Manglish. One of the limitations of this study is the limited sample size, which might impact the generalisability of the findings. Additionally, further research could explore the correlation between types of schools and students' attitudes towards Manglish, providing more insights into the factors influencing their perceptions. To gain a deeper understanding, future research could incorporate qualitative methods, such as semi-structured interviews, to explore students' experiences and perspectives in more detail. In conclusion, the findings suggest that Malaysian students generally hold a positive view towards Manglish, especially regarding their feelings and sense of solidarity. Moreover, the study reveals a relationship between students' ethnicity and their behaviour and attitudes towards Manglish, as well as their perception of its standard. This highlights the significance of considering cultural factors in understanding language attitudes and behaviours among Malaysian students.

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