Background Linguistic Variables in Orang Asli Children's Speech

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Abstract
The purpose of this study is to identify the background linguistic variables in Orang Asli children's speech. There are a few problems and weaknesses in Malay language communication among Orang Asli children. All information obtained would be a source in the development of Malay Language among them. This study involves 93 respondents made up from Orang Asli children who live in three locations, Ayer Denak village, Chenderong Kelub village and Tonggang village in Perak state. They are from Semai and Temiar races. The result of this study found out that most Orang Asli children have mastered Malay language at various levels. The result of conducted Cronbach's Alpha reliability study is 0.98 and this shows the reliability on each Mendeley construct is high. The researcher used eight types of Mandala language selection consisting of inner and outer circles and found that all items got mean 1.0 and above.
Keywords: Orang Asli, Malay Language, Base Linguistic Variables, Mandala, Speech.

Introduction
Linguistics is a study of knowledge that has its own discipline and certain principles. Linguistics is a study that analyzes a language objectively and empirically without being influenced by a particular philosophy. This study is focused more on sociolinguistics as its main focus is the use of the language itself. The sociolinguistic field is seen from the aspect of language abnormalities which is the use of the diversity of the same expression by certain members of society. The main focus of sociolinguistics is to describe the use of language in society in the selection of language forms during the usage of the language. The language abnormalities spoken in sociolinguistics are language and social contexts. The spoken style of the language is shown in different formats of sound, vocabulary, morphology and syntax. The social context aspect is described in relation to social factors that influence the selection and use of the language. The linguistic background in this sociolinguistic field focuses on the social context of the interaction of the language used - either at home, in shops, in public events, neighbors and schools.Malaysian community is a multiracial and multi-ethnic group that uses multiple languages to communicate. In addition they need a basic language to communicate with each other and be able to understand the meaning conveyed. The Orang Asli community is one

of the bumiputeras living in Malaysia and using their own language in their community. In relation to that, Malay Language is the second language (L2) for those who are used it as a communication medium with outsiders.

According to Omar & Yahaya (2018) the OA community in Peninsular Malaysia, linguistically they are divided into two main groups. Based on their first language, they are composed of languages belonging to the Austronesian group which placed them together with the Malays, and other views connecting them with the Mon-Khmer family from the Burmese, Thai, Cambodian and Vietnamese hills.

Communication among these Orang Asli's children is important especially for the achievement of their education. They often face problems in everyday speech when using the Malay Language .The Orang Asli community is a bit behind in mastering Malay language in relation to several factors. This problem becomes more serious because our country's education system uses Malay language as the medium of instruction. Therefore, Orang Asli children are definitely left behind in mastering Malay language which is not their native language. They also feel inferior to their poor language proficiency (Sharifudin, 2013). Accordingly, the drop-out rate is also quite high and they rarely go out from their location. Efforts in improving the proficiency of the national language should be done through the measurement of Malay language skills. Correlated to that, dignifying Malay Language efforts can only be achieved if each individual master the ability to listen, speak, read and write well (Fadzilah and Norazlina, 2015). Overall, Orang Asli children need to learn Malay language so that their level of language proficiency is better and be able to meet the current needs.

Problem Statement

The communication system is a relationship network between individuals. Therefore, language skills should be mastered by individuals since their childhood. The competition and influence of language in daily communication are happening which can cause the weaker language to be extinct as it is not used by its own speakers. Sumathi and Kral (2018) in their research said that the loss of minority languages through assimilation into the dominant majority cultures contribute to the loss of the varieties of languages around the world. In the context of linguistic background, the first language speaker (L1) consisting of Orang Asli children are still using their mother tongue and use Malay Language at the same time. Hence, language exposure does not occur among children of Orang Asli people as they do not mingle with the outside world to get more information and get along with other groups. The relationship and interaction of Orang Asli children (with outside communities) has a huge gap due to the differences in language and culture. Follow-up actions are needed immediately so as not to waste some part of human capital that has the potential in contributing to the national development (Johdi and Razak, 2009).

According to Zila (2015), linguistic environments are largely based on the attitude of children towards L2. The examples of factors that shape the attitude of the language are related to language background, family background, placement location, neighbours and friends. In addition, it affects the children's L2 mastery and their level of competence in learning Malay Language as their L2. Therefore, the use of Malay Language among them is not comprehensive. The Orang Asli children's language attitude needs to be studied to show to which extent the dominance of the language used as their daily routine. Therefore, this problem gives the researchers a hassle to create the first research question. The researcher in this research has taken the initiative to study this communication problem among children of Orang Asli people (KKOA) which is one of the groups that

are having problems in mastering Malay Language which is the second language for them. Researchers conducted studies on linguistic background variables in children of indigenous people's (KKOA) speech thus on the cause of this problem by conducting field studies to obtain accurate information.

Research Objective
1. To identify the base linguistics variables of Orang Asli' speech.

Significance of Research
The research was done to prove that the application of Mandala theory which has been used in this research can give massive impact. The Mandala Theory was applied in the questionnaire given to the Orang Asli to obtain the information regarding base linguistics variable among them. The information would provide input for the element need which can be found in SK with the hope that it can solved the BM proficiency problem among the Orang Asli. Elements received from SK are the foundation to the development of KSKB which hopefully can solve Malay language proficiency problem among Orang Asli.

Field study method is implemented in which the researcher visited the research area to experience the problems that Orang Asli faced. It is hoped that the method can solve the problems which is to identify the base linguistics variables in the speech of Orang Asli. Hopefully the result can give an overall idea not only to the Orang Asli, but to the teachers as well regarding the technics to master Malay language. This research can justify the language acquisition level of the Orang Asli towards improving language proficiency in Malay language. Next, this study provides room for Department of Orang Asli Development (JAKOA) to identify the issue in education and communication of Orang Asli children.

Moreover, this study also eases them to plan the suitable programs to be executed. Through the study, parents are exposed to the knowledge of children's language acquisition thus enabling them to encourage their children in improving the language proficiency. Furthermore, it provides information needed for the researcher to do further studies on Malay language so that the findings can be brought to higher level.

Literature Review
This study focuses on background linguistic variables which emphasizes on speech and sociology aspects of Orang Asli children. Nazri (2003) has conducted research in two Temuan Orang Asli villages which are Kampung Pengkalan and Kampung Tohor in Jelebu, Negeri Sembilan. This study is related to the linguistic background in learning Malay language as the second language among the Orang Asli. Respondents involved are 90 Temuan pupils from 60 families. The result shows that majority of the indigenous pupils fail in their studies and this is caused by the location of their residential area. 62% of them live in the rural area. There are 77.6% out of 3202 Orang Asli are left out in education. They are also weak in mastering the Malay Language as second language and as medium of learning in school.

According to Fatan (2008), the use of other languages is the main problem for the pupils of SK Orang Asli rather than using their native language. In correspondence to that, the learning at school using

Malay Language as medium of delivering lesson should be done in stages. At the early stage, the pupils are encouraged to use their native language before fully practicing the Malay Language. Formal learning system can be applied by considering the factor of native language, culture, family organisation and socialization system of the Orang Asli community. Jumiya (2004) has done a study regarding the problem in learning and mastering of Malay Language as second language among Kensiu pupils in Baling, Kedah. There are a few factors affecting their achievement which are the influence of linguistic base, teachers-students relationship, cultural differences, influence of native language, pupils' attitudes, self and parents identity, learning styles and economy. Thus, Malay Language is the language that should be mastered because it is the main language as the medium in education system.

Ting and Yvonne (2007) have done a study regarding Malay Language as communication language in the aspect of speaking in Bidayuh family in Sarawak. Based on the study that has been done towards three generations of Bidayuh family, finding shows that the third generation utilizes Sarawakian Malay Language as daily communication. The language loss happens because the Bidayuh dialect is less understood by other people so, it is easier for them to use Sarawakian Malay Language. This situation creates a chance for the researchers to investigate the base linguistic variables in Orang Asli's speech.

Research Methodology
The form of study that had been used in this research involves field study methods. The feedback from the study will give basic information about the Orang Asli base linguistic variables. Therefore, the linguistic background will provide review on the attitude language of the Orang Asli children. The questionnaire about the linguistic background will be analysed quantitatively by looking at the frequency and percentage. The result from this study will give the data regarding Orang Asli language attitude and identify the dominant language of those involved Orang Asli children. The questionnaire set that had been used is divided by two which are the demographic information and the chosen of Mandala language attitude.

Research Findings
According to the questionnaire that had been collected from the respondents, the researcher has collected the important information and illustrates the background of the aborigine society in the usage of language. The collected feedback from the questionnaire had been studied in terms of many aspects to answer the research question and collected data had been analysed using the Statistical Package For Social Science(SPSS) software version 20.0. Therefore, Orang Asli has its own attitude in choosing interaction language in their daily lives according to different situation respectively. The attitude upon language selection in Orang Asli children is Fishman Mandala Domain Theory (1972) which is the framework theory in this study. Therefore to analyse the variables of linguistic base in the speech among the Orang Asli children, there are several research questions that has been used as the consideration which are the language selection, language inheritance and language mastery. The researcher has identified 93 Orang Asli respondents in Perak. This paper presents the result about the demographic information, Mandala parenting, neighbourhood, society, religion, individual, business, service and education.
It is clear that the language selection shows the base linguistic of Orang Asli children in their daily language usage.

Demographic Respondent

This section shows the respondent background in this study. This includes the respondent in terms of sex, age, father's race, mother's race and the education of the children.

Gender

The result regarding sex shows that 45.1% from the respondent are men and 54.8% are women. Table 1 shows the result in terms of sex.

Table 1: Distribution of respondent based on gender

Gender	Number	Percentage
Male	42	45.1
Female	51	54.8
Total	93	100.0

(Source: Field Study,2017)

Respondent Age

Table 1 shows the number of the respondents' age through age classification. Respondents are divided into two main groups according to stages. The first stage Orang Asli children aging between 7 to 9 years old and the second stage consist of 10 to 12 years old. The respondents that are 7 years old have the percentage of 13.3% that involved 11 respondents, 8 years old have the percentage of 25.3% that involved 21 respondents, 9 years old have the percentage of 17.2% that involved 16 respondents . 10 years old have the percentage of 27.7% that involved 23 respondents and 12 years old have the percentage of 26.5% that involved 22 respondents. The children are from different background. So, there are 48 respondents in the first stage of Orang Asli children. Next, there are 45 respondents in the second stage of Orang Asli children. The respondents are chosen based on the suitable Orang Asli criteria in this study.

Father's Race

Parents' decendants is a social variable factor that has a great impact on language acquisition. The race-related findings showed that 55.9% of respondents' father was Semai and 32.3% were Temiar and 11.8% were other races. As such, most of these other fathers could speak the language well-spoken of by the local community. In addition they also can speak Malay language fluently.

Table 2: Father's race

Race	Number	Percentage
Semai	52	55.9
Temiar	30	32.3
Others	11	11.8
Total	93	100.0

The results showed that 59.1% of respondents are Semai people and 35.4% are Temiar and 2.2% were other races. Table 3 below shows insights from the mother's race.

Table 3: Mother's race

Bangsa	Number	Percentage
Semai	55	59.1
Temiar	33	35.4
Others	5	2.2
Total	93	100.0

(Source: Field Study,2017)

Siblings' Education

Table 4 below shows respondent siblings' education. The number of primary school-educated is 12 people, namely 12.8%, secondary school about 80 people which is 86.1% and a university level of 1.1%. This finding may indicate that the level of their education is low and most of them work after their graduation either on primary or secondary school level. But most of them can speak Malay after receiving a basic education. Some of them were out to work in the city and was familiar with the use of Malay language.

Table 4: Siblings Education

Education	Number	Percentage
Primary school	12	12.8
Secondary school	80	86.1
University	1	1.1
Total	93	100.0

(Source: Field Study,2017)

Findings based on the Variables of Linguistics Background of Orang Asli Children's speech.

In this part, the findings of the analysis will answer the question of identifying variables in linguistic background of Orang Asli Children's speech. Analysis of the data showed that the domain language selection takes into account on the background, forms of communication involved, the topic of conversation and social status. Researchers have selected eight kinds of Mandala in this study which were divided into two categories: Mandala's inner circle and Mandala's outer circle. The inner circle meaning only limited language interaction within the majority community and the environment within the scope of their villages only. Mandala outer circle leading to the occurrence of interaction with the outside community language that is not native speakers of the language Semai or Temiar in urban schools and government offices. In theory of this language selection, Fishman (1972) highlighted the fact that the concept of a speaking community is it involves a common language. In addition, every community with fairly complex language will show several different languages. Therefore, it is understood that the concept of language choice is a combination of a bilingual or multilingual communities with appropriate communication and language commonly used by them. In order to determine a fair analysis of the use of language the researchers have established a mean value as follows:

Table 5 : Communication Frequency Level

Mean value	Intepretation
1.00-1.99	Once in a while
2.00-2.99	Frequent
3.00-4.00	Always

Source : Modifications from Mandala Domaine (1972)

Mandala Parenting

The study of Mandala Parenting is related to a group of societies that are interconnected with each other and which have a family relationship or blood ties. Therefore, the choice of language in Mandala Parenting involves family members such as grandparents, fathers, siblings, grandchildren and relatives. The topic of discussion is more about family issues involved and within the scope of everyday life. Based on table 6 below shows the mean score obtained for the Mandala Parenting section for all items getting mean 1.0 above which is occasionally used for conversation either in Semai, Temiar and Malay. This shows that Mandala Parenting share of the dominant language use in communication is diverse. The use of dominant languages refers to the mother tongue. However, based on the percentage of usage of acquired language, the number of Semai language is higher than Temiar and Malay. Here is a table of language usage by percentage.

Table 6: Mandala Parenting

	Communicating with father	Communicating with mother	Communicating with grandfather	Communicating with grandmother	Communicating with siblings	Communicating with relatives	KWhile having dinner with families	Most callings in the family uses language...
N	93	93	93	93	93	93	93	93
Mean	1.83	1.89	1.88	1.95	1.95	1.96	1.95	1.99

(Source: Field Study,2017)

Table 6 shows the highest mean score is related to most calls to families is used in Semai/ Temiar. The next mean is comprised of items when communicating with the father, communicating with the grandfather, while communicating with siblings and while attending or having dinner with the family. The strength in mother tongue influence is still strong in Orang Asli children even though they have been exposed to Malay language.

Table 7: Communicating with Father

Language	Number	Pecentage
Semai Language	52	55.8
Temiar Language	29	31.2
Malay Language	10	10.8
Other Languages	2	2.2
Total	93	100.0

(Source: Field Study,2017)

Based on the analysis of table 7 above, it shows 55.8% which is 52 people using Semai language in communication, 31.2% which is 29 people using Temiar language, 10 people with 10.8% using BM and 2 people which is 2.2% using other language in part when communicating with father. This clearly shows no percentage of the language that dominates the use of Mandala's parenting. However, based on the percentage of language usage, the findings show that the number of Semai languages is higher than Temiar and Malay. The mean value of the item when communicating with the father is 1.83. The mean interpretation implies interaction that uses the language once the scale of the mixing of other languages in the interaction.

Mandala Neighbourhood

Table 8: Mandala Neighbourhood

	Communicating with older neighbours	Communicating with non Semai/ Temiar neighbours	Communicating with non Semai/Temiar neiighbours' children
N	93	93	93
Mean	1.54	1.69	1.69

(Source: Field Study,2017)

Based on table 8 above shows the mean obtained for the Mandala section of Neighbourhood, all items get a mean 1.0 and above which is occasionally used for the conversation either in the Semai, Temiar and Malay languages through item-related findings when communicating with older neighbours, while communicating with neighbours who are not Semai or Temiar, and when communicating with their non-Semai or Temiar neighbours. This shows that Mandala section of Neighbourhood has no dominant language use, but various languages of communication have been used. However, based on the percentage of usage of acquired language, the number of Semai language is higher than Temiar and Malay. Here is a table of language usage by percentage.

Mandala Neighbourhood refers to the Orang Asli children's relationship with their nearest neighbours. Neighbours also come from other races which is less than the majority races of the local community. Therefore, in the villages of the Semai there were also some other races who live there.

Accordingly, these children are exposed to the language of other races hence it is not a problem for them to communicate. Furthermore, they are already familiar with Malay language in school and study Malay language formally.

Table 9: Communicating With Older Neighbours

Language	Number	Percentage
Semai Language	56	60.2
Temiar Language	28	30.1
Malay Language	9	9.7
Total	93	100.0

(Source: Field Study,2017)

Respondents consisting of Orang Asli children have been bounded by local culture. They are always taught to respect older people than they are. Thus, their relationship with neighbours is very good hence most of them are of the same race. Based on the analysis of Table 9, above 60.1% of which 56 persons were using Semai language in communication, 30.1% of which 28 persons were using Temiar language and 9 persons with 9.7% using Malay language while communicating with older neighbours. Group that use Malay language is the one involving their neighbours comprising other races such as Jahut and India. The mean value of the item when communicating with the older neighbours is 1.54.

Mandala Community

Tablel 10: Mandala Community

	With friends at home	During celebrations events	During festive seasons	Whien communicating with Tok Batin	Most of the tools Most toolsused in customs events are called in the language …	During marriage or fiance events
Number	93	93	93	93	93	93
Mean	1.46	1.37	1.26	1.47	1.36	1.47

(Source: Field Study,2017)

Community life within the Orang Asli society is very good and they influence each other. The finding shows that they remain in the language of their mother tongue as a daily contact (conversation) medium except for those who are married to a mixed family. Based on table 10, the mean obtained for the Mandala Society section shows that all items get a mean of 1.0 above that is the occasional level used for the conversation either in Semai, Temiar and Malay. This shows that the Mandala Society's use of language in communication is diverse.

Mandala Religion

Table 11: Mandala Religion

	During rliegious ceremony	In silent prayeys	While talking in religious events	During funeral cremony	Most rprayer tools are used in the language … ..
Number	93	93	93	93	93
Mean	1.75	1.75	1.61	1.52	1.73

(Source: Field Study,2017)

Based on the table 11 the mean score obtained for the Mandala Religion section shows that all items get a mean of 1.0 and above which is the occasional level used in the conversation either in Semai, Temiar and Malay. The finding shows that during religious event the language used in praying silently, conversation, the funeral ceremony and most of the tools or prayers are mentioned in a particular language. This shows that Religious Mandala uses diverse language for communication. However, based on the percentage of used language the percentage for Semai languages is the highest between Temiar and Malay at 63.9%.

Self Mandala

Table 12:Self Mandala

	encourage children to communicate in preferred languages	Most children can communicate in languages	Bother languages I would like to learn	When communicating with strangers	When discussing personal matters with close friends	To connect with outsiders we have to master the language	The whole Semai community should use the language	On the whole things related to religion, customs and spells have to use language	Actually I am more comfortable communicating in languages
N	93	93	93	93	93	93	93	93	93
Mean	1.61	1.69	1.77	1.75	1.69	1.67	1.69	1.67	1.67

(Source: Field Study,2017)

Based on table 12, the findings on the items shows the mean obtained for the Self Mandala is 1.0 above, which is the occasional level used in the conversation either in the Semai, Temiar and Malay languages. However, based on the percentage of used language the percentage number for Semai language is the highest at 65.1% compared to Temiar and Malay language.

Mandala Business

Table 13: Mandala Business

	Dealing in shops or market	KWhen buying forest / vegetable products	When dealing in a food shop
Number	93	93	93
Mean	2.17	2.17	2.20

(Source: Field Study,2017)

Based on table 13,the mean obtained for the Mandala section of the sale shows that all the items' mean is above 2.0 that is the frequently used languages for conversations are in Semai, Temiar and Malay languages through the findings related to Mandala of sale. These languages are used at the shop, market, while buying vegetables and products from forests and when dealing at food stalls. This shows that the Mandala division of sales and the use of language in communication is high. However, based on the percentage of language use, the findings show that the number of people who are using BM is higher than Semai and Temiar.

Mandala Service

Table 14: Mandala Service

	When dealing in government clinics / hospitals	When dealing in a government or private office	On public transport
Number	93	93	93
Mean	2.19	3.00	3.00

(Source: Field Study,2017)

Mandala of service is the third mandala that involves outer circle of Orang Asli Semai and Temiar with the outsiders. The preservation of a language is also one of the factors of Mandala of service. The concept of Mandala Service is that the language is used for its special purpose in government departments. There are three aspects in Mandala of service, which are when dealing in government clinics or hospitals, when dealing in government or private offices and on public transport. The min of all three aspects is like in the table 14 above. The min obtained for the Mandala Service section shows all the items get 2.19 and 3.0 that in the stage of frequently used and often used in conversations whether in Malay language Through inquiries regarding Mandala of services, when dealing in clinics or hospitals, government or private offices or while on public transport they always use Malay language. Based on the percentage of language used, the findings show that the number of people using Malay language is higher than Semai and Temiar

Mandala Education

Table 15: Mandala Education

	When playing with friends at school	When communicating with a teacher in the classroom or in a school area	Communicating in the school office	Kealing in school library	Communicating with workers/guards at school	buyng food at canteen	Most of the time during school session, i used language.....
N	93	93	93	93	93	93	93
Mean	3.10	3.14	3.10	3.12	3.10	3.14	3.10

(Source: Field Study,2017)

Education is an essential thing to be accepted by all levels of society. The role of education is important for the growth and development of a country. Mandala Education is a circle which native speakers communicate with outside society It focuses on seven aspects that are related to situation of Semai and Temiar Orang Asli children's education with outsiders. Based on diagram 5, mean-score that is received by Mandala Education shows that all items got a min 3.0 which is people often communicate in Malay Language. This can be shown by results related to Mandala Education when students play with their friends, communicate with teachers in classroom or school, managing something at office or library, communicate with staffs, buying food at canteen, and most of the time, they communicate using Malay language and this shows that the mean received is above 3.0. According to the usage of language, Malay language shows the highest percentage compared to other languages.

Conclusion

To conclude, the skills of communication among KKOA have so many aspects influenced by their attitude in language selection. Based on the results that shown by Mandala's theory, we observed that Orang Asli children is more likely to communicate in their own mother tounge. The researcher feels like they are more comfortable and confident to speak in their own language when talking with their people. This can be seen in Mandala Parenting, neighbourhood, society, religion, business, education and service. Next, this outcome is based on high validity and reliability which is the value of Alpha Cronbach. 98, more that 0.70 level. However, all the items that are being given to respondens achieved above 1.0 mean when they seldom use Semai, Temiar and Malay language when communicating. There are mixing of languages other than their own mother-tongue. As a result, they are actually not completely being influenced by Malay language in their daily routine. The aspect of mixing languages is an implication of inter-racial marriages and other races that live in the same neighbourhood. There is an element of Asli language in their ways of communicating when there is mixing of languages. Observers can detect the new languages that exist and resembles to Malay language but there is a combination of lexical in their own native-speakers.

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