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Word-Building Methods of English Terms in Science Fiction Literature and Cinema: An Attempt of Classification

Maryna Zuyenko

Department of English and German Philology, Education and Research Institute of Foreign Languages, Poltava V. G. Korolenko National Pedagogical University, Poltava, Ukraine

Alla Kulichenko-Chugina*

Department of Foreign Languages, Zaporizhzhia State Medical and Pharmaceutical University, Zaporizhzhia, Ukraine

Ruslana Shramko

Department of English and German Philology, Education and Research Institute of Foreign Languages, Poltava V. G. Korolenko National Pedagogical University, Poltava, Ukraine

Mykhailo Rakhno

Department of English and German Philology, Education and Research Institute of Foreign Languages, Poltava V. G. Korolenko National Pedagogical University, Poltava, Ukraine

Oleksii Naumenko

Department of English and German Philology, Education and Research Institute of Foreign Languages, Poltava V. G. Korolenko National Pedagogical University, Poltava, Ukraine

Abstract—This paper deals with methods of creating terms in English science fiction using literature and cinema as the source. The units under study are classified according to their functional activity and lexical-semantic groups. The most active method applied in this research is statistical sampling which allows classifying grammemes according to the word-formation method used. The semantic method enabled the study of units through their explicit meaning and their representation in the context. Stylistic analysis has opened up prospects for studying word-play and secondary nomination processes. Among morphological methods of word formation, the prefix and suffix methods have the highest functional activity nominating humans (human-like beings or mechanisms) or machines in the futuristic reality. Compounding is a powerful way of coining grammemes which name equipment or machines used for exploration of distant worlds. Abbreviation is represented by a wide range of subtypes, one of which, namely acronyms, is actively integrated in the modern English language. Non-morphological means of word formation are generally represented by the lexical-semantic method as a means of reinterpretation of already existing lexemes by extending their primary semantics or using word-play. Other subgroups of non-morphological methods of word building are represented by sporadic examples.

Index Terms—science fiction, word building, method of word building, screen adaptation, author's coinage

I. INTRODUCTION

Science fiction has rooted deeply in the existence of the early 21st century person. It originated in the 18th century as an attempt of intellectuals and enthusiasts to open and to outline the scientific aspects of the future centuries to come. The science fiction of the 20th century has grown into a multi-layered synthesis of literary discourse with psychology, anatomy, engineering based on the cutting-edge discoveries in the technical field. The modern science fiction has opened the borders of the fiction proper transcending the limits of the literature and creating a specific multi-leveled matrix, a unique “parallel universe” where the attempts to solve the most important issues of the mankind in the 21st century were represented. They include the influence of religious or philosophical trends on the human behavior in the modern circumstances (in the deep space, or underground while performing extremely dangerous tasks – studying previously unknown biological samples, interaction with potentially dangerous extraterrestrial microorganisms, etc.). Additionally, it is about adhering to the principles of morality and ethics while creating new biological forms and samples analogous to the human body (clones, androids), the responsibility for these experiments to the next generations, and, most importantly, harmony of human activity in the new high-technology paradigm with fundamental

* Corresponding Author. Email: alla.kulichenko@gmail.com

tenets of the holy scriptures and personal conscience.

Nowadays, science fiction has gone beyond the innovative interpretation of objective reality by the writer. It synthesizes the literary discourse with the achievements of cinema and theatre art, graphic art, sculpture, and other artistic forms. All these factors made the genre immensely popular around the world and reflected humankind's aspiration to explore the unknown with the help of the 21st century scientific tools.

The holistic representation of this science-fiction "universe" in the literature and other artistic genres is impossible without a comprehensive linguistic toolbox. It enables to reflect the finest nuances of the modified meaning of the general lexis or to represent specificity of the newly-coined grammatical forms (hereinafter – grammemes) to get fully immersed into the text for the scenic (screen) image. So, that one can comprehend the general situation, context, subtext, or author's message. It is linguistics with its rich word-building capacity which provides the author of the science-fiction "canvas" with the set of word-building means to modify or create new lexical and grammatical forms. They will define new realia, phenomena, and objects within the matrix considering the cultural and historical experience of the nation, and their axiological reference points.

The preliminary analysis of the sources related to the above-mentioned topic has revealed the fact that there are several studies on the semantic range of terms in the science fiction field. Also, they cover the sphere of their functioning in the English language, and specific features of using these lexemes to mark the phenomena of the quasi-scientific or pseudo-scientific world. It should also be mentioned that the world-formation potential of the grammemes in the genre is still beyond the scope of the active academic interests of linguists. Thus, it calls for an in-depth systemic analysis, the need for which provides the foundation for the topicality and innovative nature of this paper.

The Aim

Considering the existing need for an in-depth characterization of the world-formation potential of the most significant grammemes in science fiction, the aim of this paper is to ascertain productive ways of word building which are used to coin the above-mentioned units, and to present their semantics. The implementation of the stated aim depends on reaching several objectives:

1) to select grammemes representing the specific features of science-fiction using a continuous sampling method on works of fiction;

2) to group and classify the selected units according to the word-formation method;

3) to represent the most active ways of English word-formation in the analyzed genre.

The focus of this study is texts belonging to science fiction and language patterns from works of cinema.

The subject is the syntactic units (sentences, phrases) with such grammemes.

II. LITERATURE REVIEW

The academic space of the 20th – early 21st centuries offers the studies of the mechanisms of coining and functioning of fictional languages used in classical and modern science-fiction works. Among these papers, we can mention monographs (Meyers, 1980) and joint collections (Barr & Mustachio, 2014). Delany (1977) provides a general characteristic of the science fiction language, while Katysh (2019) focuses on using technical terms in the field. Wade (2013) studies etymological roots and semantics of derivative grammemes. Storrar (n.d.) makes an attempt to present the thesaurus of new words in the above-mentioned genre. Author's coinages as innovative nominations in science fiction are researched in the article by Fadicieva and Yurieva (2012). The stylistics of the literary work is of no less importance for conveying the author's message, and these stylistic aspects of using fictional languages in science fiction are scrutinized in the work by Noletto (2024). The translation transformations in the term system of the genre are presented in works by Glinka and Khmara (2010) and Movchan (2019). The specificity of using terms in teaching English is shown in the methodological work by Stockwell (2001).

III. METHODS

The paper used a set of methods on each stage of the research. At the preliminary stage (January-February, 2025), the team of authors analyzed texts of science-fiction, selected, and classified grammemes according to the active ways of word-formation. At the second stage (March, 2025), a similar selection was made using works of cinema. The third stage (April, 2025) involved systematization and analysis of functional activity of grammemes. The following methods were used at the first stage: continuous sampling, statistical analysis, analytical method. Distributive method, structural modeling method, and combinatorial analysis were used at the second stage. The third, final stage employed statistical method and synthesis.

IV. RESULTS AND DISCUSSION

The word building system of the English language of the 20th – early 21st centuries provided the science fiction writer with a wide range of resources for building and filling a new matrix with relevant lexical units. They signify the realia of the newly created or newly discovered world. Also, they characterize the human being of the future dealing with previously unknown tools used for uncovering the existential laws and setting a communicative link with other sentient beings in the Universe. Consequently, it unavoidably leads to the expansion of the vocabulary enriching the speakers in

the process. We have used a main classification of the ways of word-formation of morphological and non-morphological.

A. Morphological Word-Formation Methods

Within the main classification of the ways of word-formation into morphological and non-morphological ones, the potential of the morphological methods has been utilized most actively. It shows the desire of the lingual matrix creators to build upon already existing grammemes familiar to the reader (viewer) using word-formation sequences uncustomary for a certain word-formation model and changing the relations of the word-formation motivation (hereinafter WFM). We have divided the morphological methods into Affixation, Compounding and Abbreviation.

(a). Affixation

Within Affixation, we considered Suffixes, Prefixes and Truncation.

1. Suffixes

Among the morphological ways of word-formation, we will mention affixation as a productive tool of coining new words in the modern English language. Within it, we have primarily studied the suffix mechanism of creating terms in the sci-fi.

(1). Creatures

This way is the most functionally active to define creatures / entities with certain characteristics (features). The following word-building formants have been singled out:

-ant with WFM “performing an act” (Sheehan, 2021, p. 13) (*replicant* (Lam, 2001) as ‘a human-like creature created to replace a human in especially dangerous or harmful areas of work’);

-at with WFM “person or thing that is the object of an action” (Sheehan, 2021, p. 17) (*mentat* (Herbert, 2018) as ‘a creature possessing supernatural mental qualities due to transformations’ similarly to *acrobat*, *diplomat*);

-ian with WFM “relating to” (Sheehan, 2021, p. 65) (*Martian* (Scott, 2015) as ‘an explorer (colonizer) of Mars’; *genetician* (Huxley, 2006) as ‘a researcher in the field of genetics’);

-lier(s) with a potential WFM “weird, crazy” (Urban Dictionary, n.d.) (*langoliers* patterned after *gondolier*, *hotelier*): *He could hear the chew-crunch-chew sound of the langoliers much more clearly now, perhaps because his ears had become attuned to them, perhaps because they were closer* (King, 2021, p. 168);

-ling with WFM “person or thing belonging to or concerned with” (Sheehan, 2021, p. 76) as ‘a person who comes from and is related to a specific location’ (*earthling* (Wells, 2014) similarly to *godling*);

-oid with WFM “shape; like; resembling” (Sheehan, 2021, p. 91) (*graboid* (Underwood, 1990) as ‘a creature which main mode of hunting (eating) is to unexpectedly catch their victim from under the ground’, *humanoid* (Simak, 1972) as ‘one which is similar to a human being’): “No one has ever found another human race. Or have they? I’ve been gone so long my information is much out of date”. “No one has”, said Martha. “Many other creatures, but no **humanoids**” (Simak, 1972, p. 72).

(2). Objects

Naming of inanimate objects is performed according to their purpose. For instance, the description of mechanisms and gadgets is done with the help of such word-building formants as

-er with WFM “thing or action” (Sheehan, 2021, p. 48) (*blaster* (Lucas, 1977), *waster* (Cannon, 1995) which signify tools helping humans in the new world (removing obstacles or dangerous objects using explosions, removing waste, etc., i.e., *dumpster*): *Hokey religions and ancient weapons are no match for a good blaster at your side, kid* (Lucas, 1977);

-liner with WFM “linear, with ...formations ...rectilinear” (Partridge, 2006, p. 1794) (*heighliner* (Herbert, 2018) as “a huge interplanetary spaceship designed to carry cargo” similar to *airliner*; potentially related to the company name *Freightliner* that transports cargos): *A Heighliner is truly big* (Herbert, 2018, p. 46);

-pter with WFM “wing; wing-shaped” (Sheehan, 2021, p. 110) (*ornithopter* (Herbert, 2018) as ‘an aircraft with insect-like wings’ similarly to *helicopter*): *The ornithopter swept over a bare rock plain* (Herbert, 2018, p. 102).

(3). Processes

Processes or states within space and time are described with the help of the suffixes:

-ism with WFM “condition of being” or similarly “abnormal condition caused by” (Sheehan, 2021, p. 69) to mark certain (in particular, anomalous) states of existence of humans / human-like beings (*mutantism* (David, 2007), *androidism* (Pierce, 1982) similarly to *isomorphism*): “*Mutantism?*” *Is that even a word?* (David, 2007, p. 19); “*What is the nature of reality in this vital instance, authentic human behaviour? Dick answers his question indirectly by defining that which is not authentic or real, namely androidism* (Pierce, 1982, p. 49);

-stasis with WFM “standing still; balance” (Sheehan, 2021, p. 126) as a way of prolonging the human’s existence, therapy in search of longevity (immortality), represented either as a separate lexeme (*The D.N.A. sample has been taken out of frozen stasis*) (Cannon, 1995), or as a part of other grammemes (*cryostasis*), i.e., *Aftereffects of cryostasis were shocking...* (Miller, 2022, p. 13).

(4). Governmental Systems

Names of states / political machinery / systems of government are created using suffixes:

-acy with WFM “form of government” (Sheehan, 2021, p. 35) (*technocracy* (Bellamy, 1996) patterned after *autocracy*);

-ium with WFM “derivatives ...denoting the associated status or office” (Collins Dictionary, n.d.) (*Imperium* (Herbert, 2018)), which shows the multicomponent (all-encompassing) nature of the geopolitical structure, the name being patterned after *oceanarium*.

2. Prefixes

The prefix process of grammeme coining takes the second place according to its functional activity. All in all, we have detected more prefixes to designate inanimate objects than ones for humans / human-like beings.

(1). Inanimate Objects

The first group includes such word-building formants as

exo- with WFM “outside; outer part” (Sheehan, 2021, p. 50) (*exo-suit* (Haldeman, 1974) to mark the external military equipment which serves as a chassis for weapons, an ‘exoskeleton’ for a soldier);

hyper- with WFM “over; above; excessive” (Sheehan, 2021, p. 64) (*hyperdrive* (Lucas, 1980) as ‘a standard term for a faster-than-light flight engine for inter-galactic travels in science-fiction’ patterned after *hypermarket*): *We can still outmaneuver them... but I need time to get the hyperdrive back on line* (Lucas, 1980);

inter- with WFM “between; among” (Sheehan, 2021, p. 68) (*interstellar* (Nolan, 2014) to name an interplanetary route of a space craft, patterned after *interpolar*);

multi- with WFM “having many” (Sheehan, 2021, p. 85) (*multiverse* (Moorcock, 1999) to name a multidimensional space similarly to *multidimensions*);

nano- with WFM “one-billionth” (Sheehan, 2021, p. 87) (*nanobot* (Stephenson, 2000) to mark an extremely small gadget with a specific functionality similarly to *nanometer*);

over- with WFM “upper; superior” (Sheehan, 2021, p. 95) (*overmind* (Clarke, 2010) to signify a potentially possible ‘meta-consciousness’ as a product of a collective consciousness);

poly- with WFM “more than one” (Sheehan, 2021, p. 106) (*poly-alloy* (Cameron, 1991) to name a certain type of a substance, a ‘smart’ composite metallic alloy): *A mimetic polyalloy* (Cameron, 1991).

(2). Human-Like Beings

The prefix units to mark humans / human-like beings in science fiction are the morphs:

post- with WFM “after in time; following; later” (Sheehan, 2021, p. 107) (*posthuman* (Stross, 2005)) to mark the next evolutionary / developmental stage of the humankind): *...she’s in her midtwenties, but apparent age signifies little in a simulation space populated by upload minds, or in real space, where posthumans age at different rates* (Stross, 2005, p. 150);

pre- with WFM “before in time; earlier; prior to” (Sheehan, 2021, p. 108) (*prescient* (Herbert, 2018) as ‘a creature / person capable (or made to be able) of foretelling certain events’ similarly to *precautions*);

un- with WFM “opposite of ...in nouns formed from nouns” (Sohail, 2002, p. 57) (*unlife* (Rice, 1976–2018) as an *undead* (pseudo-alive dead).

3. Truncation

Truncation (an affixless word-formation process) shows the lowest functional activity among the affix word-formation methods (hereinafter the symbol ← is used to mark the derivational relationship to the base unit).

(1). Anthropomorphic Mechanisms

Truncation is used to name robots / anthropomorphic mechanisms. For instance, we located such lexical units as

droid (Lucas, 1977) ← ‘android’ has its basic WFM “commercial robot” unlike robots with domestic functionality (Wolf, 1952); later on, the WFM has been expanded to ‘a mechanism which help humans in the futuristic society’, i.e., *Willful sabotage of a public droid* (Cannon, 1995). We have located cases of secondary derivation from the newly-coined morph with a specified function, such as *servodroid* (Cannon, 1995) (Look the chapter “Compounding”);

scav ← scavenger with the primary WFM “a person who collects things discarded by others” (Collins Dictionary, n.d.), transformed in the language matrix of science-fiction to ‘a human / human-like creature with an antisocial way of life who opposes their contemporary society, a hermit / outcast with an antisocial streak’, f. i., *Well if you ain’t the weirdest bunch I ever saw, then call me scav bait!* (Newman, 2016, p. 262);

trog (Leinster, 1944) ← troglodyte with the primary WFM “someone who lives in a cave” (Collins Dictionary, n.d.) is used to name a cave dweller, or, more specifically, an inhabitant of the underground regions of post-apocalyptic / dystopian cities (“*I think he’s a trog*”, said Dick) (Leinster, 1944, p. 8).

(2). Outer Space

A separate group includes the units with the semantics ‘space / interplanetary colonization’ which names the

perspective of the humanity on settlement of other planets as well as related phobia (predictions) of the contact with extraterrestrial life forms:

Sol (Scott, 2015) ← solar with the primary WFM “a solar day as measured on the planet Mars, equal to 24.65 hours” (Collins Dictionary, n.d.) to signify a Martian day as a unit of measurement used in space exploration;

The Hab (Scott, 2015) ← habitat with the primary WFM “the place in which a person, group, class, etc., is normally found” (Collins Dictionary, n.d.) as a name of a living (work) pod for astronauts during the exploration (colonization) of other planets (particularly Mars): *The wind’s gonna be rougher away from the **Hab**, so be ready* (Scott, 2015);

The Tet (Liman, 2014) ← tetrahedral with the primary WFM “A solid figure with four flat faces, which in a regular tetrahedron are equilateral triangles” (Collins Dictionary, n.d.) to name an alien space station of the corresponding shape as a piece of extraterrestrial technology.

Thus, the analysis of the affix methods of word-formation of lexical units in science-fiction works allows marking the suffix method as the most productive one.

(b). *Compounding*

Compounding as a method of word-formation plays an important role in the genre under study allowing combining the bases of grammemes belonging to different parts of speech. They, in turn, form a unit which components 1) show its purpose in the science-fiction universe, 2) signify a characteristic feature of a machine or 3) inform about the way people use it.

1. *Root Compounding*

Within the compounding process, we can single out root compounding as the former’s subtype. Actually, it is used in the lexical units either directly or with a help of interfixes.

(1). *Direct Usage*

The direct usage is presented by such grammemes as: *battleship* (Berg, 2012), *cyberspace* (Gibson, 1984), *deadlights* (King, 1986), *dropship* (Liman, 2014), *guildsman* (Herbert, 2018), *homeworld / home world* (Asimov, 1952), *Lawmaster* (Cannon, 1995), *sandworm* (Herbert, 2018), *stillsuit* (Herbert, 2018), *starship* (Heinlein, 1959), *stargate* (Emmerich, 1994): *This **dropship** is about to explode* (Liman, 2014); ***Lawmaster**, improved model, with dual on-board laser cannons...* (Cannon, 1995); *I want all you people back through the **Stargate** within the hour* (Emmerich, 1994); ***Cyberspace**. A consensual hallucination experienced daily by billions of legitimate operators...* (Gibson, 1984, p. 52); *When they got here It would cast them, shrieking and insane, into the **deadlights*** (King, 1986, p. 1009); *I’m going to watch our screens and try to see a **Guildsman*** (Herbert, 2018, p. 46); *...a race of individuals able to build cities, **starships**, armies, may be even more mysterious to a hive entity than a hive entity is to us* (Heinlein, 1959, p. 176); *...he saw his **home world** conquered* (Asimov, 1952, p. 249).

Occasionally, coined grammemes allow to trace the historical background used by the author: the grammeme *Landsraad* is created using the base *lands* combined with a Dutch root *raad* meaning ‘council / advice’, describing the author’s coinage as ‘a council of territories – the highest advisory institution in the state’ similarly to *Bundesrat*: *...the Imperial Household balanced against the Federated Great Houses of the **Landsraad**...* (Herbert, 2018, p. 27).

(2). *Interfixes*

In the sci-fi works, interfixes (-o-) facilitate compounding, for instance: *Dredd, it’s just a **servodroid*** (Cannon, 1995).

2. *Root Compounding With Affixation*

As a compounding subtype, it has a lower functional potential in the language of science fiction, as it is represented with isolated samples of creating a term for a person (a machine) as a performer of certain activities (*starcaster* (Chaney & Maggert, 2020) ← star + cast + er with WFM ‘one who casts spells among the stars’ to mark magicians able to use spells in the open space; *Lawgiver* (Cannon, 1995) ← law + give + er with WFM ‘weapon for law enforcement in the futuristic society’: *He was a **Starcaster**, and an officer, and even more importantly, a human* (Chaney & Maggert, 2020, p. 104).

3. *Word Compounding*

Grammmemes created through word compounding have not been found in the lingual matrix of science fiction so far.

(c). *Abbreviation*

Abbreviation is a functionally active way of word-formation in the lingual matrix of science fiction. Grammmemes coined in this way are indispensable elements of the narrative forming the ‘zest’ of the genre and filling the characters’ speech with pseudo/scientific terminology. Thus, they provide a certain level of credibility to the otherwise made-up details.

Abbreviation is represented by a considerable number of facts. Our thorough analysis has detected grammemes which signify gadgets (mechanisms, machines), names of institutions, extra/terrestrial strains of varying nature. Units that name humans (or human-like beings) are represented by isolated samples.

1. Acronyms

It is also worth mentioning that among the subtypes of abbreviation, we have grouped and analyzed a considerable number of acronyms as highly active units of secondary derivation in the science-fiction narrative. Provided that a certain work of this genre becomes popular, they start to serve as an easily recognizable icon which creates a lasting reference to the correspondent work in the reader's / viewer's mind.

(1). Letter Abbreviation

The lowest functional activity can be attributed to the letter abbreviations which name gadgets or mechanisms as follows:

1) the acronym *hk* / *H-K* (Cameron, 1984) ← 'hunter-killer' describes the operating principle and simultaneously serves as a name for several types of autonomous AI-driven battle mechanisms for repressing the human resistance: *I grew up after. In the ruins. Starving. Hiding from H-Ks. Hunter-Killers. Patrol machines built in automated factories* (Cameron, 1984);

2) the acronym *MDV* (Scott, 2015) ← 'Mars Descent Vehicle' means a space craft used to transport astronauts from the interplanetary vessel to the Martian surface: *Now, I have hundreds of liters of unused hydrazine at the MDV* (Scott, 2015);

3) *ALSC* (Haldeman, 1974) ← Accelerated Life Situation Computer as a gadget generating online simulation for the brain: *They ... attached dozens of electrodes to my head and body, immersed me in a tank of oxygenated fluorocarbon, and hooked me up to an ALSC. That's an "accelerated life situation computer"* (Haldeman, 1974, p. 155).

There are separate cases of using acronyms to mark organizations or structures: *R.I.P.D.* (Schwentke, 2013) ← Rest in Peace Department as a name for a fictional police department staffed with killed-in-action policemen who track deceased criminals who avoided punishment. This one used NYPD as a template.

(2). Sound Abbreviations

Sound abbreviation shows the highest functional activity in the language matrix of sci-fi. All in all, 10 acronym units have been found and researched. These units have become iconic and provide a strong association with their source narrative. They are mostly used to mark futuristic equipment for scientific experiments in previously inaccessible locations:

1) The *TARDIS* (Sax, 1996) ← 'Time And Relative Dimension(s) In Space' is used to name a curious combination of a time machine and a spaceship for travelling different dimensions: *The TARDIS is my ship that carries me through time and space. T-A-R-D-I-S. It stands for Time and Relative Dimension in Space* (Sax, 1996);

2) *TIMMY* (Cunningham, 2005) ← 'Thermal Ionic Mass Incinerator', a machine designed to pierce the solid rock in order to access the Earth core;

3) *TAMMY* (Hyams, 2005) ← 'Time Analysis Machine for Multi-dimensional Yielding', a time machine with an analytic AI for self-analysis of its operations and making optimal solutions for time jumps: *Listen, lady, no offense but I think I'm qualified to offer an opinion. I work with TAMMY. I lead the jumps* (Hyams, 2005);

4) *MAV* (Scott, 2015) ← Mars Ascent Vehicle, a craft which lifts astronauts from the planet surface to the interplanetary spaceship on the orbit: *Commander, we're at 10 degrees, and the MAV is gonna tip at 12.3* (Scott, 2015);

5) *RABIT* (Toro, 2013) ← 'Random Access Brain Impulse Triggers' as a technology used to synchronize brain activity of pilots and to enable the merge of their consciousnesses;

6) *MIAB* (*miab*) (Miéville, 2011) ← 'message in a bottle', an unmanned spacecraft for transporting messages and / or cargos: *As always the miab was laid on a colossal flatbed...* (Miéville, 2011, p. 20).

Some sound abbreviation-acronyms have been singled out to mark names of institutions, structural departments of futuristic organizations:

1) *RIP* (Abnett, 2006) ← 'Reindoctrination Instruction Punishment', which is a training / penal unit for either training new recruits or rehabilitating minor offenders and rule-breakers: *RIP was an acronym, and it happened in the Basement. There were two hundred and forty-three scalps in the detail, the majority of them there for the 'P' part of the acronym* (Abnett, 2006, p. 6).

2) *CHOAM* (Herbert, 2018) ← 'Combine Honnete Ober Advancer Mercantiles' to mark an interplanetary organization controlling the trade.

We have found individual cases of using sound abbreviations for technical terms (*EVA* (Scott, 2015) ← Extra-Vehicular Activity as a human movement outside their craft (machine) in space, for instance: *Mark drove two hours straightaway from the Hab, did a short EVA, and then drove for another two* (Scott, 2015).

2. Mixed Abbreviations

Mixed abbreviations also show a high functional activity in the lingual matrix of the science fiction. The complex nature of these units shows their component structure and points at their multifunctional purpose in the depicted society. All in all, 10 units have been singled out and analyzed. Among them are 1) literal-digital names; 2) portmanteaux. Some of the mixed abbreviations are acronyms with a stable reference to their original work of art.

Among the mixed abbreviations, we have pointed out the names of machines (mechanisms) or their release series:

1) *T-800* (Cameron, 1984), *T-1000* (Cameron, 1991) ← terminator as a mechanical assassin with autonomous

artificial intelligence made in the image of a human with a metal chassis inside;

2) *cyborg* (Cameron, 1984) ← cybernetic organism (see above): *Flesh, skin, hair, blood. Grown for the cyborgs* (Cameron, 1984);

3) *SimPal* /*simpal* / *sim-pal* (Spottiswoode, 2000) ← simulated pal as a robotic or digital mechanism / technology of a synthetic companion with a mimicry ability): *sim-pals, the best friend that money you can buy* (Spottiswoode, 2000).

There are also names of weapons like *lasgun* (Herbert, 1984) ← laser gun as a high-energy laser weapon of a nearly-nuclear explosive power: “*What do you intend to do with that weapon?*” *Lucilla asked. She nodded at the antique lasgun in Teg’s hands* (Herbert, 1984, p. 285).

We have found several examples to describe laboratories (centres, factories) and equipment:

1) *resyk* (Smith, 2014) ← “recycling corpses” as a part of the city infrastructure – a processing plant for human remains): *Meanwhile, six users have ended up in Resyk, in all probability because of something they’d taken* (Smith, 2014, p. 44);

2) *HydroRig* / *hydrorig* / *hydro rig* (Owomoyela, 2012) ← hydrological rig as an industrial-sized equipment for extracting humidity from air or soil: *You’re Jordan Owole, right? You own the hydro rig?* (Owomoyela, 2012, p. 280);

3) *hydroplant* (Klenner & Faint, 1997) ← hydrological plant as an industrial-sized equipment for producing or supplying water): *...the hydroplant was set up ages ago to produce our own water* (Klenner & Faint, 1997).

Some abbreviations are used to name:

1) strains (microorganisms, biosamples) (*739528 bacillus infernus* (Salomon, 2008) ← ‘Bacterium from Hell’ with double semantics (firstly, an indication of its lethality towards the mankind, secondly, a reference to the extreme conditions of its prior habitat);

2) substances (*G-23* (Whedon, 2005) ← a chemical component of the substance Paxilon Hydrochlorate, created to pacify (or repress) the population by order of the interplanetary government: *It’s the Pax. The G-23 Paxilon Hydrochlorate that we added to the air processors* (Whedon, 2005).

One should note that the coined abbreviations can undergo the secondary semantization (see the chapter “The Lexical-Semantic Way of Word-Formation”) and be perceived as onyms marking certain realia rather than abbreviations.

Thus, abbreviation is a highly productive morphological way of word-building which actively coins grammemes within the science-fiction narrative.

B. Non-Morphological Ways of Word-Formation

Non-morphological ways of word-formation have a significantly lower activity potential in the language of science-fiction works. Their usage is motivated by the general need to rethink the role of a unit or its purpose in the work.

(a). The Morphological-Syntactic Way of Word-Formation

Within the morphological-syntactic way of word-building (conversion), sporadic examples of substantivation have been detected. By their nature, these units are author’s coinages, which components retain their connection with the functional purpose of the lexeme. Generally, they are used to signify gadgets (*ansible* (Le Guin, 1974) ← association with ‘answer’ + ‘possible’ as a means of constant faster-than-light interplanetary communication) or states (*todash* (King, 2003) ← association with ‘movement towards nothingness’ as a certain plane of existence or a form of reality which a traveler crosses while moving across different dimensions: “*What is the ansible?*” “*It’s what he’s calling an instantaneous communication device*” (Le Guin, 1974, p. 222); *Dreaming. But not just dreaming. This was todash, the passing between two worlds* (King, 2003, p. 80).

We believe that the neologism reflects the influence of several stages of coining: 1) non-morphological lexical-syntactic way enables the agglutination of components, while 2) non-morphological morphological-syntactic way leads to the change in the part of speech.

(b). The Lexical-Semantic Way of Word-Formation

1. Expansion of the Associative and Semantic Field

Within the analyzed genre, the highest functional activity among non-morphological word-formation mechanisms is shown by the lexical-semantic method represented by 10 units. Its usage in the science fiction lingual matrix is primarily linked to the expansion of the associative semantic field of the correspondent lexeme resulting in the lexeme acquiring previously uncharacteristic meanings. The language of works of this genre has units to name.

1) mechanisms / technology: *drone* (Kosinski, 2013) ← with the primary WFM “a type of aircraft that does not have a pilot and is controlled by someone on the ground” (Collins Dictionary, n.d.), transformed into ‘equipment with a wide functionality used by an extraterrestrial civilization primarily for military, reconnaissance, and transportation purposes’: *You have two drones offline. Perimeter’s compromised* (Kosinski, 2013);

2) terrestrial creatures: *navigator* (Herbert, 2018) ← with the primary WFM “person whose job is to work out the direction in which the aircraft or ship should be travelling” (Collins Dictionary, n.d.), expanded to ‘a creature which has acquired a supernatural ability to calculate a safe interplanetary route for a spaceship due to the influence of certain substances’: *The Guild navigators, gifted with limited prescience, had made the fatal decision: they’d chosen always the clear, safe course that leads ever downward into stagnation* (Herbert, 2018, p. 392);

extraterrestrial creatures: *mimic* (Liman, 2014) ← with the primary WFM “a person who is able to mimic people or animals” (Collins Dictionary, n.d.), reinterpreted as ‘a creature-colonizer of planets from an extraterrestrial civilization possessing a supernatural connection with a dominating predator creature’ in the following examples: “*You killed a mimic?*” “*Yes*”. “*Describe it*”. “*It was different. It was bigger. Bluish*”. “*And you got covered in its blood*”. “*As a matter of fact, I did*” (Liman, 2014);

3) substances: *spice* (Herbert, 2018) ← with the primary WFM “any of a variety of aromatic vegetable substances... used as flavourings” (Collins Dictionary, n.d.), which acquired the association with ‘a psychoactive substance which provides the humanity with supernatural abilities for survival or performing specific tasks and leads to addiction’: *The spice, chiefly noted for its geriatric qualities, is mildly addictive when taken in small quantities. ...Muad'Dib claimed the spice as a key to his prophetic powers* (Herbert, 2018, p. 904);

4) human character / skills: *voice* (Herbert, 2018) ← with the primary WFM “the natural and distinctive tone of the speech sounds characteristic of a particular person” (Collins Dictionary, n.d.), represented as ‘a special modulation of voice developed by a long psychomental practice and used to control other beings as a sign of the next step in the human evolution’: *Using the Voice on me, he thought* (Herbert, 2018, p. 14).

2. Secondary Nomination

Secondly, within this method of word-formation, a mechanism of secondary nomination can be observed when the newly-coined unit is represented in the science-fiction lingual matrix as an onym for certain realia of existence. The process of language play makes the grammeme look as not as a letter or sound abbreviation, but as a proper name given to the gadget (mechanism, technology): *TIMMY*, derived from *TIMI* (Cunningham, 2005) ← Thermal Ionic Mass Incinerator; *TAMMY* (Hyams, 2005) ← Time Analysis Machine for Multi-dimensional Yielding.

3. Word Play and Reinterpretation

It is also necessary to present occasional appellatives coined through wordplay and abbreviations like *RABIT* (Toro, 2013) ← Random Access Brain Impulse Triggers, similar to the word ‘rabbit’: *We're not in the simulator now, Mako. Remember, don't chase the rabbit. Random access brain impulse triggers. Memories. Just let 'em flow, don't latch on* (Toro, 2013).

We rarely came across commonly used acronyms with reinterpreted semantics as follows:

1) *R.I.P.D.* (Schwentke, 2013) ← Rest in Peace Department from the original RIP ← Requiescat in Pace as the last words during the funeral ceremony;

2) *RIP* (Abnett, 2006) ← Reindoctrination Instruction Punishment with a potential link to RIP ← Routing Information Protocol as a process of re-routing information in the computer network. The last unit can also be a dark humorous allusion to “Rest in Peace / Requiescat in Pace” as well.

Thus, the lexical-semantic way of word-formation shows an active functional potential among other non-morphological word-coining processes in the lingual matrix of science fiction.

(c). The Lexical-Syntactic Method

Cases of using the lexical-syntactic method of word-formation have not been located.

C. Lexical Processes as a Prospect of Vocabulary Enrichment

The in-depth analysis of the lexical level of the science-fiction lingual matrix enables us to detect a range of active changes caused by the need for reconsidering the component structure of the names of realia in the futuristic society represented in the genre. It encompasses the borrowings (*jaeger, kaiju* (Toro, 2013)), synonymic replacement of units (*xenomorph* (Cameron, 1986)) and formation of a wide spectrum of collocations (*plasma rifle, phased plasma pulse-gun, foosh gun, pulse rifle, memory balm, mimetic polyalloy, infiltration unit, Force Field, parallel universe, tractor beam, hive mince, space opera, terraforming event, the 6th day Law*, etc.). Studying the specificity of these processes calls for a separate thorough analysis.

V. CONCLUSION

We can conclude that the analysis performed in this study proves the active usage of both morphological and non-morphological processes of word-formation within the lingual matrix of science fiction.

Figure 1 exhibits the statistical analysis of grammemes due to the functional activity of word-formation processes.

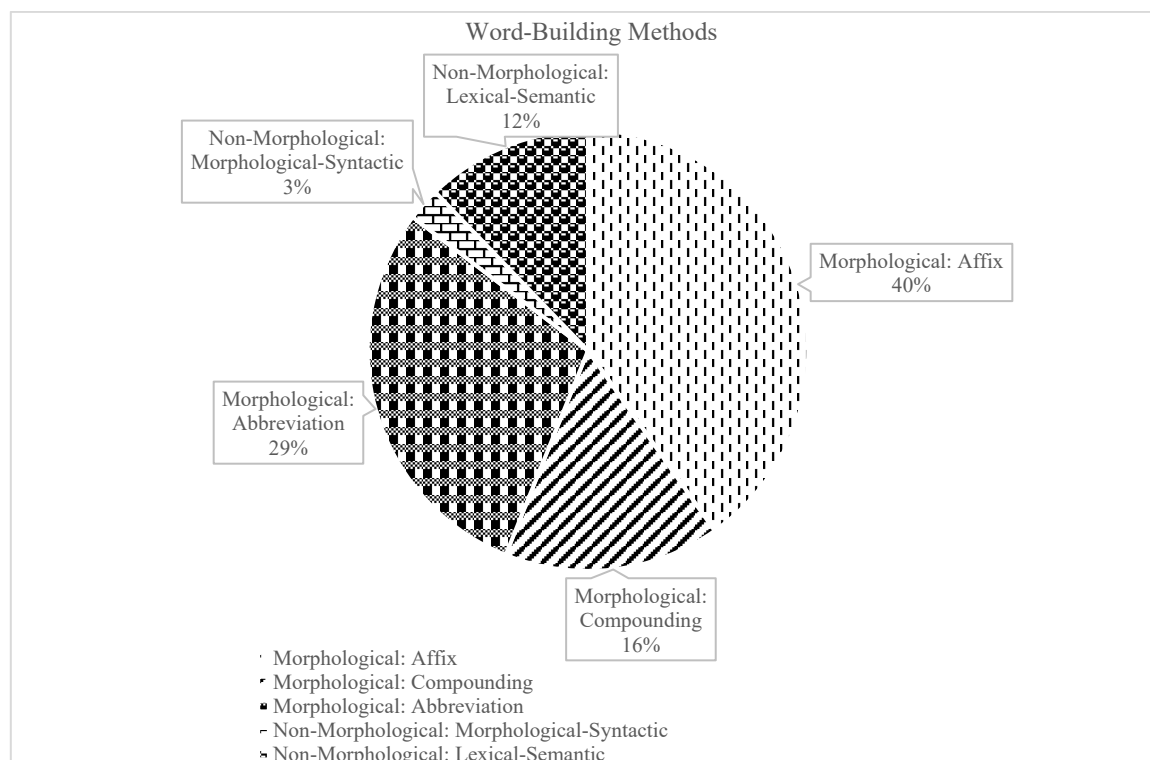


Figure 1. Statistical Analysis of Grammmemes Due to the Functional Activity of Word-Formation Processes

Among the morphological processes, we have singled out prefix, suffix, zero derivation methods, compounding, and abbreviation which show an active potential for usage. Using non-morphological word-formation mechanisms is generally represented by lexical-semantic and, occasionally, morphologic-syntactic mechanisms. Phenomena of the secondary nomination and language play have been singled out as ones expanding and reinterpreting the semantics of the coined grammemes.

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Maryna Zuyenko was born in 1981 in Poltava (Ukraine). Her qualification is M.A. in Secondary Education (English Language and World Literature, Poltava V. G. Korolenko State Pedagogical University, Poltava, Ukraine, 2004), Doctor of Philological Sciences (World Literature, 2021, Oles Honchar Dnipro National University, Dnipro, Ukraine, 2021). She was a fellow of “Visiting International Professional Program” (USA).

She has been working at Poltava V. G. Korolenko National Pedagogical University since 2002. She is a Full Professor at the Department of English and German Philology, the Head of the Education and Research Institute of Foreign Languages. She is also a President of the Scientific and Methodological Center for the English language and World Literature Quality Control at Poltava V. G. Korolenko National Pedagogical University. Her research interests focus on Literature and TEFL. Now she has more than 200 publications

(including 2 papers in peer-reviewed journals, particularly “Holistic Education in the European Socio-Cultural Space in the Early Modern Period”). She is an author of the monograph “Myth in the English Baroque Literature”. She was a coordinator of the international projects by Erasmus+ “Foreign Language Teacher Training Capacity Development as a Way to Ukraine’s Multilingual Education and European Integration/MultiEd”, BOOST.

Prof. Zuyenko is a member of TESOL, IATEFL professional societies since 2020. Email: iflanfzuienkomo@gsuite.pnpn.edu.ua



Alla Kulichenko-Chugina was born in 1988 in Dnipropetrovsk Region (Ukraine). Her qualification is M.A. in Philology (English Language and World Literature, 2010, Ukraine), M.A. in Higher Education Pedagogy (2011, Ukraine), Ph.D. in Pedagogy (General Pedagogy and History of Pedagogy, 2014, Ukraine), Doctor of Pedagogical Sciences (General Pedagogy and History of Pedagogy, 2022, Ukraine).

She has been working at Zaporizhzhia State Medical and Pharmaceutical University since 2013. She is a Full Professor at the Department of Foreign Languages. Her research interests focus on general pedagogy, higher education didactics, and language teaching methodology. She has published more than 230 scholarly works, including articles in national and international peer-reviewed journals. She is a member of the editorial boards of “Pedagogical Sciences: Theory, History, Innovative Technologies”, “Pedagogy of Forming a

Creative Personality in Higher and General Education”, “AD ALTA: Journal of Interdisciplinary Research”, and “International Science Journal of Education & Linguistics”.

Prof. Kulichenko-Chugina is a member of professional societies in education and linguistics. Email: alla.kulichenko@gmail.com



Ruslana Shramko was born in 1984 in Poltava (Ukraine). Her qualification is Ph. D. in Philology (Ukrainian Language, H. S. Skovoroda Kharkiv National Pedagogical University, Kharkiv, Ukraine, 2015), M.A. in Philology (Translation and Interpreting, Poltava V. G. Korolenko National Pedagogical University, Poltava, Ukraine, 2019). Additionally, she completed her FCE in 2019.

She has been working at Poltava V. G. Korolenko National Pedagogical University since 2006. She is an Associate Professor at the Department of English and German Philology and Vice-Dean for research at the Education and Research Institute of Foreign Languages. Her research interests focus on teaching Ukrainian as a Foreign Language, teaching English as a Foreign Language, pragmalinguistics. In the last 5 years she was a member of ERASMUS+ KA2 international projects MultiED, BOOST, and BEAUCOUP. Now she has more than 40 publications (including 6 papers in international peer-reviewed journals, particularly “Two-dimension educational resistance in the modern Ukrainian tertiary educational establishment”, “Information technology in language teaching methodology course at pedagogical university”) and is an author of the monograph “Isofunctional paradigms in the modern Ukrainian”.

Prof. Shramko is a member of UALTA and IATEFL-UA professional societies since 2021. She was awarded by Honorary Certificate of the Ministry of Education and Science of Ukraine (2025). Email: shramenlatk02006@gmail.com



Mykhailo Rakhno was born in 1988 in Poltava (Ukraine). His qualification is Ph. D. in Philology (General Linguistics, Taras Shevchenko National University of Kyiv, Kyiv, Ukraine, 2015), M.A. in Secondary Education (English Language and World Literature, Poltava V. G. Korolenko National Pedagogical University, Poltava, Ukraine, 2011). Additionally, he completed CELTA course in 2017.

He has been working at Poltava V. G. Korolenko National Pedagogical University since 2011. He is an Associate Professor at the Department of English and German Philology of the Education and Research Institute of Foreign Languages. His research interests focus on Scandinavian and Ukrainian folklore, English literature, and TEFL. Now he has more than 30 publications (including 5 papers in peer-reviewed journals, particularly “Plots of Gothic Origin in Ukrainian Folklore Prose”, “re-Christian Eschatological Motifs in the Ukrainian Dumas and Spiritual Verses and Their Germanic Parallels”, “Mind maps to boost the learning of English as L2 at higher education institutions in Ukraine”) and is an author of the monograph “Lingual and Stylistic Means of Slavonic-Scandinavian Parallels in the Epic Discourse” and a chapter “Animals and Birds of Prey in the Ukrainian Epic and Analogues in the Germanic and English Traditions” in the collective monograph “ANIMAL. A Book of Non-Humans and Humans. Cultural Bestiary Part III”.

Prof. Rakhno is a member of IATEFL-UA professional societies since 2021. Email: mrakhno@gmail.com

Oleksii Naumenko is a Ph. D. student of the Department of English and German Philology of Education and Research Institute of Foreign Languages, Poltava V. G. Korolenko National Pedagogical University. The topic of his research is “Structural and Semantic Specificity of Translation of Ukrainian Ethnically Marked Lexemes into English”. Email: anaumenko1989@gmail.com

Students' Perceptions of Doing the Same English Project Again

Vladimir Román Gutiérrez- Huancayo
Universidad César Vallejo, Piura, Perú

Abstract—Peruvian schooling has several problems. Unquestionably, one of them is the physical layout and infrastructure of the classrooms, which impedes the appropriate development of the curriculum. How would the pupils feel if they had to redo an English language learning activity? The current study examines the feelings of a group of students from a technological institute regarding retaking the same assignment from a recently completed English course. The influence of three constructs—Resilience (R), Psychological Aspects (PA), and Learned Competencies (LC)—on the Do It Again Project (DA) was assessed using a Structural Equation Model (SEM). This SEM was developed based on the validity and reliability of the fit provided by an exploratory factor analysis (EFA) and a confirmatory factor analysis (CFA). One of the most noteworthy results was that R (timely preparation, keeping a positive attitude, and having the support of family and friends) and PA (motivation, self-esteem, and creativity) have a positive and significant influence on the likelihood of repeating the same activity. However, there is no detectable effect of LC on DA, which is viewed as a sign that, should the same study be repeated, there would be nothing more to discover.

Index Terms—do again, resilience, factorial analysis, structural equation modeling (SEM)

I. INTRODUCTION

There is considerable evidence that the quality and characteristics of the environments in which students engage in their academic experiences can influence the achievements and learning outcomes they attain. Shmis et al. (2020) argue that various elements such as lighting, ventilation, desk arrangement, and even noise in the space can influence students' learning. Thus, the comfort of an educational space motivates the academic content to be highly achievable. According to Yangambi (2023), two crucial elements in students' academic success are the physical attributes of study spaces and the skills involved in the teaching and learning process. Accordingly, the author concludes that these two elements can significantly impact the persons' remaining lives and future education. According to Díaz-Parra et al. (2022), the current trend is to support educational environments that integrate interactive programs and technology, reflecting modernity in the teaching and learning process. That is, a higher number of relevant learning experiences will be made possible by the nearly constant usage of the internet, apps, and software; on the other hand, their absence will doom educational institutions to impending obsolescence. The high student-teacher ratio, incomplete learning, student plagiarism, and a glaring lack of gender equality in education are just a few of the issues that arise in any third-world nation when there are physical infrastructure problems in educational institutions, as Memon (2007) explains. In this sense, the question arises: what can be done to make students feel comfortable and motivated in class, even when the physical infrastructure and facilities are inadequate? One potential explanation is the concept of educational resilience, which enables students to achieve the set academic objectives and even complete the semester. To achieve educational resilience, Calhoun et al. (2019) outline the tactics that need to be established. These tactics are closely tied to the didactic and pedagogical work conducted in the classroom, which creates an environment that facilitates effective communication between instructors and students, ultimately leading to good academic outcomes. This "internal support" includes continuing emotional and psychological assistance in addition to the assessment of academic performance. The writers also state that outside assistance from students' friends and family is unquestionably another cornerstone that makes these programs effective. In light of these reasons, we need to consider if students might have the same educational experience again in the absence of proper physical infrastructure. According to Huancayo (2024), assignments and projects should be developed based on the interests of the students—that is, activities where the core of the previously stated performances typically aligns with their personal and professional objectives. The second query is whether a student may retake the same assignment or learning project in the same setting to improve their English skills. The method of repeating words and phrases is well known for learning the English language. According to Wirawan (2019), the purpose of repeating key points from the prior explanations is to help students retain the information and comprehend the material in the upcoming lesson. According to Stone et al. (2013), several prerequisites are necessary for the teaching-learning process to be successful when employing the repetition approach. First, re-examining previously covered material facilitates a revisit to the subject. Second, the learner needs to be reminded of these topics in a different way, using other examples or scenarios. Third, it should not take too long so that the following material may be learnt.

Let us now position ourselves within the framework of the current study. Firstly, it is worth noting that precarious conditions of physical infrastructure are widespread in Peru. In this developing country, two prevalent problems with the physical infrastructure of public education are evident. The first is that a large number of educational institutions have classrooms that lack adequate furniture, basic services, and other conveniences. The other scenario is when the institutions are under reconstruction, as is the case with the institution where the present study was conducted. The third and last question is whether it is feasible to teach and learn English using the same project and assignments in these conditions. Thus, in the current study, students who just finished the English course project—which was accomplished in classrooms with shaky infrastructure—were asked if they would have to retake it, this is due to the existence of very few precedents in which this is consulted, that is, what the students think about experiencing the same learning experience again and with the same poor infrastructure conditions of the classrooms.

II. METHODOLOGY

The main objective of this study was to understand how a group of higher education students perceived the possibility of undertaking an English language project again, which was carried out under challenging conditions. To this end, 65 of the 73 students who initially participated in the project completed a survey that included four latent variables (learned competencies, psychological aspects, resilience, and motivation), each with 5 or 6 observable variables. Subsequently, the relationship of these latent variables was measured through a Structural Equation Model (SEM). It is for all the aforementioned reasons that we can affirm that the present study used a quantitative approach with a non-experimental design.

We can formulate the following queries and hypotheses in light of the previously mentioned:

P1: Does resilience have a significant impact on the hypothetical situation of repeating the same project?

P2: Would psychological factors have a significant impact on the hypothetical situation of repeating the same project?

P3: Would the hypothetical situation of completing the same project again be significantly impacted by the Learned Competencies?

H01: The fictitious situation of starting the same project over is significantly impacted by resilience.

H02: In the hypothetical situation of starting the same project over, psychological factors have a significant impact.

H03: The Learnt Competencies have a significant impact on the fictitious situation of completing the same project again.

Sample and Sampling

In the present study, 65 students from three professional programs (industrial chemistry, production mechanics, and electricity) participated in a survey administered at the end of the semester project in the English course. In this way, 29 (44.6%), 21 (32.3%), and 15 (23.1%) belonged to the majors as mentioned earlier in order, as mentioned above. Of the total mentioned, 47 (72.3%) were men and 18 (27.7%) were women. Additionally, their ages ranged from 16 to 42 years, and at the time of this study, they were in their third semester of professional degree studies. It is worth noting that the sampling was non-probabilistic, based on 73 students who participated in the semester project of the English course.

Description of Study

Initially, 73 students from three professional programs (industrial chemistry, production mechanics, and electricity) participated in designing a video that addressed a topic related to their profession (Appendix A). These projects were carried out in very precarious environments or with deficiencies in equipment and infrastructure. Although there was indeed a noticeable improvement in productive abilities at the end of the project (Appendix B), this study's primary goal was different. At the end of this experience, 64 out of the total mentioned above responded to a survey, which had the sole objective of understanding their perceptions in a scenario where they had to repeat this academic experience, under the same infrastructural conditions of the educational institution (Appendix C).

Research Instrument

The instrument chosen for the present research was a survey. The author created it after reading the theory put forward by Koyama (2015), who clarifies that people can learn English, despite the difficulties, as long as this learning brings improvements to their daily lives, mainly in their work. On the other hand, the theory proposed by Christopher and Peck (2004) suggests that resilience is learned in complex spaces and moments, as long as there is ongoing communication between the components of the teaching-learning process. In this way, students and teachers become aware of the importance of shared content, which in turn promotes continuous interaction between them, allowing for an understanding of the former's difficulties and providing support and monitoring from the latter. Finally, the design of the present survey was also based on the proposal by Astawa et al. (2017), who suggest that productive competencies in the English language are closely related to the development of tasks and projects in the classroom, which in turn are related to the context and interests of the students. This survey consisted of two segments. The first was to collect sociodemographic information (professional career, gender, and age). The second one consisted of 23 items with Likert-type alternatives at the time of responding. In this way, the possible responses ranged from 5 points for 'completely agree' to 1 for 'completely disagree'. Here were included: 4 (agree), 3 (neutral), and 2 (disagree). This part consisted of four constructs or latent variables: Learned Competencies (LC), Psychological Aspects (PA), Resilience (R), and Doing It Again (DA). Likewise, six observable variables were considered for the first three latent variables and five observable

variables for the last one. This survey was designed in Google Forms and shared with the students through the group WhatsApp. Additionally, it was anonymous and written in Spanish, the students' native language, to promote easy and quick completion. The data collection took place between the second week of December last year and the first week of this year.

Data Analysis

The analysis of the data collected in the present study, through the previously described survey, had three phases. Initially, the SPSS version 27 program was used. Here, reliability was measured using Cronbach's Alpha and an Exploratory Factor Analysis (EFA). Both figures indicate the feasibility of proceeding with the next step, which involves a Confirmatory Factor Analysis (CFA). Once the validity of the CFA is established through fit indices such as CFI, TLI, IFI, RNI, and RMSEA, we can proceed to the final phase, which involves obtaining a Structural Equation Model (SEM). This will provide insight into the relationship between the aforementioned latent variables. To carry out these last two procedures (CFA and SEM), the statistical program JASP was used.

III. RESULTS

Among the most notable results of the first stage are a Cronbach's alpha of 0.98 and adequate EFA values: a Kaiser-Meyer-Olkin (KMO) measure of 0.90 and Bartlett's Test of Sphericity, also within the appropriate parameters (chi-square approximation of 1111.233, df of 253, and significance < 0.001). These initial results allow us to proceed to the next stage, the CFA. According to Tavakol and Dennick (2011), the value obtained in the Cronbach's alpha is appropriate, thus demonstrating the reliability of the survey in the present study. Likewise, a KMO of 0.90, as is the case here, reflects the adequacy of the sample. At the same time, the Bartlett's Test of Sphericity, with a p-value of 0.001 (less than 0.05), indicates that the variables are correlated and suitable for investigating underlying causes (Shrestha, 2021).

Regarding the CFA, the following items were removed: 2, 12, 16, 22, and 23, with the sole purpose of ensuring that the model was adequately fitted and allowed for the next step. Next, we will examine the primary adjusted measures of the CFA.

TABLE 1
MAIN FIT MEASURES

X ² /df	CFI	TLI	IFI	RNI	GFI	NNFI	RMSEA
1.38	0.930	0.917	0.933	0.930	0.951	0.917	0.077

X²: Chi-Square; df: degrees of freedom; CFI: Comparative Fit Index; TLI: Tucker Lewis Index; IFI: Bollen's Incremental Fit Index; RNI: Relative Noncentrality Index; GFI: Goodness of Fit Index; NNFI: Bentler-Bonett Non-normed Fit Index; RMSEA: Root Mean Square Error of Approximation.

The position of Goretzko et al. (2024) is that a must be less than 3, which demonstrates that the model has a generally adequate fit. At the same time, the following measures, such as CFI, TLI, IFI, RNI, and NNFI, must be greater than 0.9, ensuring that each of the constructs, also referred to as latent variables, is correctly validated. On the other hand, RMSEA values less than 0.08 are considered adequate. Based on the previously mentioned information and the results presented in the previous table, this model, considering its CFA, is adequate.

TABLE 2
VALIDITY AND RELIABILITY OF OBSERVABLE VARIABLES

Resilience	Indicator	Factor load	KMO	Coefficient α	Coefficient ω	AVE	CR
I have been able to plan my English project despite the difficulties I have faced.	R1	0.765	0.935				
I have successfully communicated my project to my classmates and professor in English.	R2	0.788	0.866				
I have managed to keep my sense of humor, despite everything, in the execution of the project in English.	R3	0.867	0.913	0.897	0.887	0.627	0.976
I have managed to complete my project thanks to the support of my family and friends.	R4	0.711	0.926				
I have been perseverant despite the difficulties in carrying out this project.	R5	0.817	0.902				
Psychological Aspects							
My motivation to learn English has improved after completing this project.	PA1	0.669	0.934				
My fear of speaking English in front of people has decreased after completing this project.	PA2	0.779	0.941				
My willingness to learn English has increased after completing this project.	PA3	0.735	0.872	0.859	0.862	0.557	0.980
My self-esteem has increased after completing this project.	PA4	0.80	0.886				
My creativity has increased after completing this project.	PA5	0.743	0.887				
Learned Competences							
I have learned a great deal of vocabulary related to my career thanks to this project.	LC1	0.722	0.906				
I have learned to write better terms related to my career, thanks to this project.	LC2	0.772	0.949				
I have learned to prepare an oral presentation, thanks to this project.	LC3	0.706	0.864	0.880	0.880	0.596	0.973
I have learned to prepare and select material to present in my English video, thanks to this project.	LC4	0.854	0.917				
I have learned to create material in line with my presentation in the video.	LC5	0.813	0.858				
Do again							
I would undertake a project like this in English again, despite the difficulties that may arise.	DA1	0.748	0.873				
I would give an oral presentation in English again in front of an audience.	DA2	0.749	0.863				
I would do a project like this again in another course.	DA3	0.734	0.900				

Coefficient α : Coefficient alpha of Cronbach; Coefficient ω : Coefficient omega of McDonald; AVE: Average Variance Extracted; CR: Composite Reliability

The four latent variables (R, PA, LC, and DA) and their corresponding observable variables are shown in the preceding table. For instance, five observed variables were considered for LC, five more for PA, five more for R, and only three for DA. Regarding the load factors, as determined by Auerswald and Moshagen (2019), the relationship between the observed and latent variables yields figures ranging from 0.669 to 0.854, providing insight into the suitability of the model described. According to established norms, the KMO, a measure of the sampling's adequacy, falls between 0.858 and 0.941, which are extremely sufficient indices (Mosly, 2015). Conversely, each latent variable's internal consistency is represented by the coefficients α and ω . The numbers in this instance, which fall between 0.787 and 0.897, are deemed sufficient (Osburn, 2000). Lastly, the quality and consistency of the constructs included in the developed model are measured by AVE and CR. The values in the second must be more than or equal to 0.7, while the values in the first must be bigger than or equal to 0.5. The values for AVE and CR in the current study range from 0.554 to 0.627 and 0.973 to 0.980, respectively. This suggests that the latent variable's variance in the first case and the model's internal consistency in the second case are both highly suitable for the goals of the current investigation (Carter, 2016). The following section of the assessment of the suggested model focuses on discriminant validity, which was used to confirm the degree of similarity between the latent variables.

TABLE 3
HETEROTRAIT-MONOTRAIT RATIO

	CL	PA	R	DA
CL	---			
PA	0.832	---		
R	0.825	0.814	---	
DA	0.715	0.795	0.803	---

It is evident from the findings of HTMT that there is no discriminant validity among the latent variables, indicating that each one is an independent or distinct component from the others. This is based on the results (less than 0.9) (Henseler, 2017).

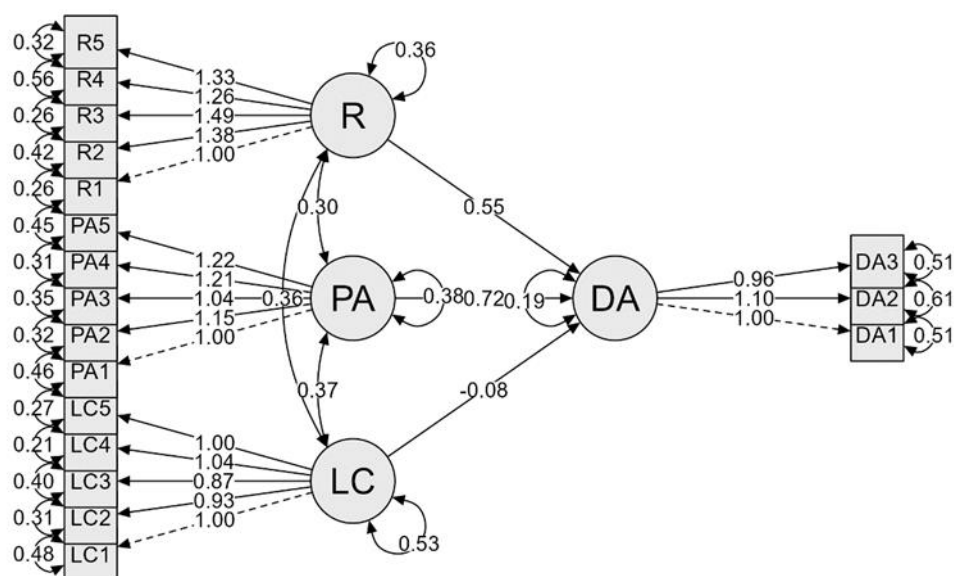


Figure 1. Path Analysis

In the graph above, we can observe a positive and significant interrelationship between the latent variables R and DA (0.55). This suggests that resilience may be a key component in a hypothetical situation where the same project is repeated multiple times. Similarly, the case of latent variables PA with DA would be discovered (0.72), indicating that creativity, motivation, and improved public performance may all have a positive and substantial impact on a hypothetical scenario of repeating the project. The relationship between LC and DA (-0.08) is observed in a different scenario, indicating that the skills acquired have a negligible and inverse impact on the likelihood of completing the project again. Thus, we may accept the third null hypothesis (H03) and reject the previous two (H01 and H02) in this section.

IV. DISCUSSION

This study's primary goal is to ascertain the attitudes of students from a Peruvian educational institution on retaking an English project that was developed in volatile learning environments (classrooms, workshops, and laboratories). Therefore, these same students from three professional programs—industrial chemistry, production mechanics, and electricity—were surveyed after finishing a project designed to develop or improve productive skills in the English language (writing and speaking) to find out how they would feel about completing the same project again under the same challenging conditions mentioned above.

The findings from a structural equation model (SEM) that takes into account the relationships between three latent variables—resilience (R), psychological aspects (PA), and learned competencies (LC)—and a fourth latent variable, doing it again (DA), were as follows:

The hypothetical situation of completing the project again is positively and significantly impacted by resilience.

It is well established that a student who thinks resiliently prepares for academic activities that help them accomplish their learning-related objectives. According to Tschakert and Dietrich (2010), in addition to preparation, the practical application of coping mechanisms may mediate the completion of school assignments, preventing stress and emotional pain throughout the process. It is also important to remember that planning is a process that helps students adjust to any situation and respond appropriately to any potential academic challenges they may face (Creed et al., 2009).

Conversely, Frisby et al. (2020) outline how resilient settings may be created via consistent and efficient communication between educators and students. In this way, instructors encourage their pupils to seek academic help, and the students themselves experience the same thing. To help other students reach their goals, successful students

work together in collaboration. This is due to the resilient student taking on their classmates' challenges as their own, which starts a positive feedback loop that culminates in the completion of the assigned duties.

Being resilient means maintaining a good mood in the face of complex situations, where the person remains calm and composed, two conditions that facilitate the efficient resolution of the aforementioned situations. According to Mann (2009), the primary cause of happiness encompasses all that has already been described.

Students' resilience, stemming from emotional support from friends and family, is a condition that the student will take for granted, meaning they will always have someone to support them if they ever have to undertake an activity again in challenging or uncomfortable circumstances (Ungar & Hadfield, 2019).

The primary distinction between a resilient and non-resilient pupil is persistence. Through interaction and instructor assistance, Henry et al. (2022) foster competency in the classroom, enabling students to meet all the learning goals established at the start of the semester. Thus, these writers believe that the most crucial emotional competencies that enable the development of human competencies are persistence and tenacity, which go beyond students' cognitive abilities and intellect.

Some psychological aspects positively influence the imaginary scenario of re-enacting the completed project.

First, we will discuss how motivation plays a crucial role in learning and completing challenging activities. Stated differently, there is a high likelihood of completing an academic task again, regardless of how challenging it was, if doing so will result in academic and professional advancement (extrinsic motivation) or because the task will enable the completion of a very personal project (intrinsic motivation). For Facione et al. (1996), being capable alone is insufficient; one also needs to be driven and eager to perform particular duties. According to these writers, this concept is consistent with the idea that, despite workers or students possessing exceptional qualifications for their profession, their motivation is determined mainly by their inclination to complete the tasks at hand.

The hypothetical scenario of completing the same project again is unaffected by the learned competencies (LC).

Let us start with the findings, which are negative and not statistically significant. This suggests that the students do not believe the LC has any impact on the likelihood of the same project being completed. Let us use Kooloos et al. (2020) as an example, who contend that learning via repetition improves memory and short-term retention. This is precisely why the writers claim that it is essential to review previously learnt material in order to increase understanding of the subject matter. As long as the material being reviewed fosters fresh and significant learning—that is, as long as it is not dull or monotonous—the learned information can encourage repetition as a learning strategy for Brinkmann (2017). As long as the techniques they employ are effective, Wiggins et al. (2021) conclude that the experience of repeating what was learnt in earlier lessons helps them acquire new material. Subsequent laboratory exercises, for instance, help the student realize the significance of grasping particular material before conducting experiments. Nevertheless, we may supplement our understanding with the input of Hanzawa and Suzuki (2023), who believe that it is crucial to reinforce what has been learned, particularly in brief bursts and in a lively and engaging manner. This helps English learners learn more effectively and efficiently without becoming bored or monotonous.

Limitation

The main limitation is the sample of students who participated in completing the survey. According to experts, the recommended quantity is 200 units.

V. CONCLUSIONS

The first finding of the current study is that students who complete an English project under challenging infrastructural conditions may be able to do it again in the future due to their resilience. Second, psychological factors, including inspiration, inventiveness, increased self-worth, and a reduction in public speaking anxiety, might also encourage repeating the previously described educational experience. Third, it appears that the teaching-learning process might become monotonous and boring, so the knowledge gained from the same experience is not enough justification for repeating the same endeavor.

APPENDIX A. SCREENSHOT OF THE VIDEOS CREATED BY THE STUDENTS AND THEN UPLOADED TO THE CLASSROOM



APPENDIX B. RESULTS OF PRODUCTIVE SKILLS

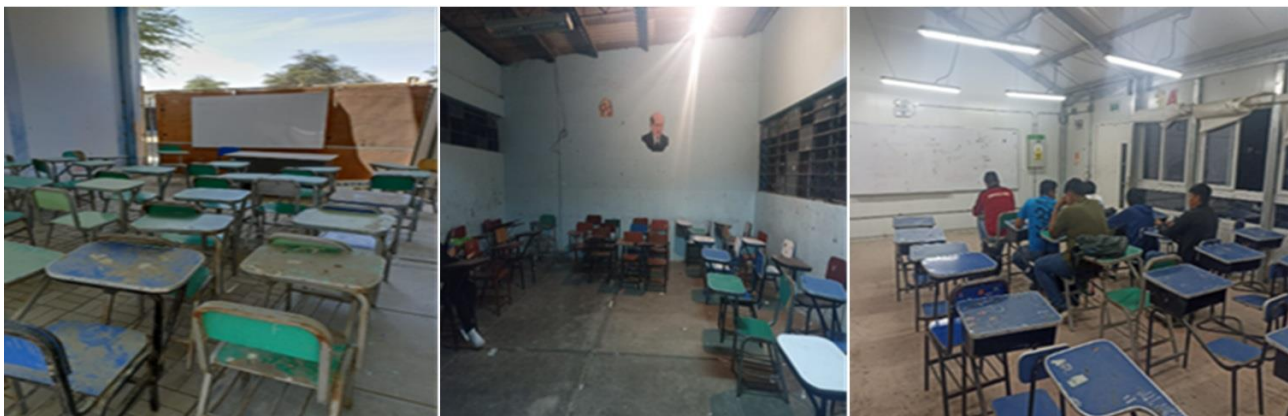
TABLE 4
WRITING SKILLS BEFORE AND AFTER THE PROGRAM

Criteria	Test	Mean± Std	t	Sig.	Cohen's d
Grammar	Pretest	0.479±0.503	-31.910	<.001	0.774
	Posttest	3.369±0.513			
Vocabulary	Pretest	0.589±0.495	-32.901	<.001	0.726
	Posttest	3.389±0.543			
Organization	Pretest	0.452±0.501	-31.557	<.001	0.796
	Posttest	3.397±0.571			
Content	Pretest	0.287±0.291	-39.919	<.001	0.633
	Posttest	3.246±0.464			

TABLE 5
SPEAKING SKILLS BEFORE AND AFTER THE PROGRAM

Criteria	Test	Mean± Std	t	Sig.	Cohen's d
Pronunciation	Pretest	0.863±0.508	-30.031	<.001	0.740
	Posttest	3.465±0.502			
Vocabulary	Pretest	0.684±0.523	-33.021	<.001	0.744
	Posttest	3.561±0.499			
Grammar	Pretest	0.767±0.457	-33.504	<.001	0.685
	Posttest	3.452±0.501			
Speech	Pretest	0.753±0.493	-29.774	<.001	0.755
	Posttest	3.383±0.489			

APPENDIX C. PHYSICAL CONDITION OF THE CLASSROOMS



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Vladimir Román Gutiérrez-Huancayo is a pharmacist and educator born in Paita, Peru. For several years, he has been working as a teacher-researcher at César Vallejo University, while also promoting English for Specific Purposes (ESP) at a public higher education institution.

Teachers' Attitudes Towards the Use of Interactive Whiteboards in the English Secondary School Classroom in Kuwait

Yousef H S M M Alshammari

College of Basic Education, Language Center, Public Authority for Applied Education and Training, Kuwait

Mohammad Almutairi

College of Basic Education, Language Center, Public Authority for Applied Education and Training, Kuwait

Abstract—This study aims to investigate teachers' attitudes towards the use of interactive whiteboards (IWB) in the English secondary school classroom. The study also investigates the problems that might face teachers while using the IWB. The data were gathered using a qualitative method which included interviews with seven English teachers and four observation exercises in different cities in Kuwait. The result of this study revealed that teachers have a positive attitude towards the use of the IWB in Kuwait. The findings of this study show that the IWB can be helpful as it can save time during the lesson and reduce teachers' efforts in writing on the board; the IWB might be helpful in simplifying the topics that teachers explain in the lesson. It was also found that the IWB might increase the level of concentration and participation in the lesson. In spite of the fact that the teachers have a positive attitude towards the use of the IWB in the lesson, there are many problems that can face teachers while using the IWB. The findings show that a lack of training, technical issues, a lack of support, restrictions in accessing some educational websites and anxiety in using governmental property could promote a gap between the IWB and the teachers using the IWB as an instructional tool.

Index Terms—Interactive Whiteboards (IWB), teachers' attitudes, technical challenges, instructional technology

I. INTRODUCTION

In recent years, research on IWB integration has continued to evolve, particularly in the Middle East and North Africa (MENA) region. Issa et al. (2022) explored factors influencing IWB adoption in Arab classrooms, highlighting that institutional support and digital competence significantly predicted usage frequency. Similarly, Turan and Akdag-Cimen (2020) conducted a meta-analysis on TPACK implementation and found that most empirical studies emphasized the importance of TPK and TCK in bridging theory with practice. Moreover, Issa et al. (2024) proposed a context-sensitive training model for multilingual teachers that aligns with the TPACK framework. Their findings suggest that effective professional development in educational technology must consider regional infrastructure, language diversity, and institutional constraints. These insights are particularly relevant to the Kuwaiti context, where ICT adoption has often been guided by top-down initiatives lacking localized adaptation (Alshraah et al., 2024).

This study builds upon these recent developments by exploring how English teachers in Kuwaiti secondary schools experience the integration of IWBs and how gaps in TPACK competencies affect their instructional practices. Furthermore, the survey of the current showed that 77% of mathematics teachers, 67% of science teachers, and 49% of language teachers in high schools integrated IWBs into their teaching practices (Goodison, 2003).

Kuwait has also taken significant steps to integrate ICT into its educational system, following the example of Western countries. The first initiative to introduce ICT in Kuwaiti schools dates back to 1996, with an investment of approximately 24 million Kuwaiti Dinars (Al-Harbi, 2009). This initiative, led by the Ministry of Education (MOE) and supported by the Kuwaiti government, aimed to modernize the educational system by familiarizing teachers and students with new technological tools, such as computers and overhead projectors, for instructional purposes. Initially, the use of these tools was relatively basic, focusing on educational software to enhance students' foundational skills and using overhead projectors to display images for classroom learning (Issa et al., 2022).

The TPACK framework, although introduced in this study, has not been fully unpacked in terms of its pedagogical implications. To achieve a more nuanced understanding, it is important to analyze teachers' competencies within the individual dimensions of the framework specifically, Technological Pedagogical Knowledge (TPK) and Technological Content Knowledge (TCK). For instance, teachers' tendency to rely on PowerPoint slides and avoid interactive features such as drag-and-drop or annotation tools indicates a gap in TPK. Likewise, their limited ability to represent subject-specific concepts through IWB tools reflects a deficiency in TCK. Incorporating Saddam et al.'s (2024) validated TPACK survey instrument in future research could yield measurable insights into these knowledge gaps. Such an approach would

help map the cognitive and practical barriers that prevent effective IWB integration and support more targeted training interventions.

Aim and Objectives

This study aims to investigate teachers' attitudes towards the use of the interactive whiteboard in English as a foreign language classroom in a Kuwaiti secondary school. The focus of this dissertation will be on both novice teachers with one year of teaching experience, and in-service teachers with five years or more experience; specifically, this study will focus on attitudes towards using the IWB in their English lessons. It also investigates in depth the factors that could influence English teachers' attitudes.

The objectives of this study are as follows:

- To explore the overall attitudes of English teachers in Kuwait towards the use of IWBs.
- To identify perceived benefits of using IWBs in enhancing teaching efficiency and student engagement.
- To investigate specific challenges technical, pedagogical, or institutional that affect IWB integration.
- To examine how internal (e.g., teacher training, familiarity) and external (e.g., infrastructure, support) factors influence teachers' use of IWBs.
- To analyze teachers' use of IWBs through the lens of the TPACK framework, assessing how technological, pedagogical, and content knowledge intersect in practice.

Furthermore, the study will discuss the TPACK framework in the literature review to provide a comprehensive understanding of technology integration in teaching and its implications for the effective use of the IWB in instructional settings.

Research Question

To better understand the primary research question, it has been divided into two sub-questions. These sub-questions will provide a deeper insight into the factors that may influence teachers' attitudes, whether positively or negatively, toward the use of Interactive Whiteboards (IWB) in the classroom.

Main Research Questions:

- What are the attitudes of English secondary school teachers in Kuwait towards the use of interactive whiteboards (IWBs) in their classrooms?
- How do English teachers perceive the impact of IWBs on their teaching practices and students' learning outcomes?
- What are the main challenges and limitations that teachers encounter while using IWBs in English secondary school classrooms?

II. STUDY BACKGROUND

In September 2014, the Kuwaiti Ministry of Education introduced Interactive Whiteboards (IWBs) at Maria Al-Qubtia School to shift from traditional blackboard teaching to a modern, technology-enhanced approach. According to Alshrsah et al. (2024), the ministry invested 4 million Dinars (approximately 2 million pounds) to install 8,000 IWBs across 180 schools. Dr. Khalid Rashid, who led the project, emphasized the positive impact of IWBs on teaching and learning. Miss Al-Sallal, responsible for secondary education, advocated for the adoption of IWBs in primary schools as well. However, despite the significant investment, there is a concern that policymakers may overlook the influence of IWBs on teachers' attitudes, which can be either positive or negative. Effective implementation requires aligning technology with pedagogy to enhance teaching practices.

Despite the substantial investment in IWBs, there is a need to understand the Technological Pedagogical Content Knowledge (TPACK) framework to effectively integrate technology into education. According to Koehler and Mishra (2005) cited in Wachira and Keengwe (2010), successful technology integration requires a dynamic relationship between technology, pedagogy, and content. The TPACK framework, derived from Shulman's (1986, 1987) PCK model, includes seven components:

- Technological Knowledge (TK): Proficiency in using technology, such as IWBs.
- Content Knowledge (CK): Mastery of subject matter, like English grammar.
- Pedagogical Knowledge (PK): Understanding of effective teaching methods.
- Pedagogical Content Knowledge (PCK): Strategies for teaching specific content.
- Technological Content Knowledge (TCK): Skills to use technology for teaching content.
- Technological Pedagogical Knowledge (TPK): Knowledge of how technology can transform teaching practices.
- Technological Pedagogical Content Knowledge (TPCK): Integration of all elements to enhance learning, such as using PowerPoint effectively. Understanding these components is essential for teachers to connect technology with pedagogy and content, ensuring the successful use of IWBs in classrooms.

The term 'attitude' in the context of this study refers to teachers' perspectives on using IWBs. Teachers' attitudes play a crucial role in the adoption and effective use of IWBs. Positive attitudes can facilitate integration, while negative attitudes can hinder it (Saddam & Hassan, 2024). Understanding these attitudes helps in designing professional development programs that address teachers' concerns and enhance their readiness to use technology.

The practical use of IWBs by teachers involves their integration into daily lessons, the types of activities facilitated by this technology, and the pedagogical benefits observed. Effective use of IWBs requires not only technical skills but also the ability to align these tools with pedagogical objectives.

English teachers face several challenges when using IWBs, including technical difficulties, limited training, and resistance to change. Understanding these challenges is vital to developing strategies that support teachers in overcoming them, ensuring the successful integration of IWBs in teaching English.

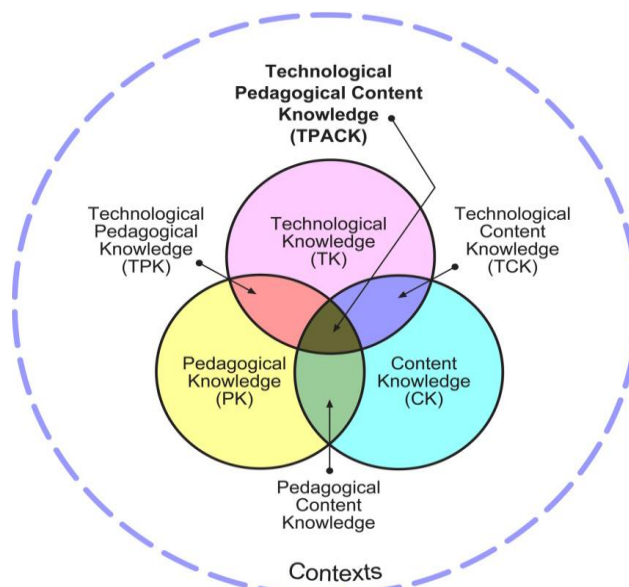


Figure 1. The TPACK Framework and Its Knowledge Components (Koehler & Mishra, 2009, p. 63)

Contextual factors, such as limited training, insufficient technical support, and inadequate infrastructure, further complicate the integration of IWBs. Kohler and Mishra (2009) highlight that these factors can hinder the relationship between teaching and technology. For instance, schools in Kuwait often lack platforms for hardware maintenance, suffer from limited internet speed, and provide insufficient training sessions for teachers. Additionally, heavy workloads and administrative pressures exacerbate the difficulties teachers face in adopting IWBs effectively. Albirini (2006) suggests that policymakers should reduce teachers' workloads to allow them time to adapt to new technologies. The effectiveness of the TPACK framework relies heavily on contextual support, which includes providing high-quality equipment, comprehensive training, and a supportive school culture that conveys teachers' needs to policymakers.

A. Benefits of Interactive Whiteboards for Teachers

Numerous studies have highlighted the benefits of IWBs for teachers and students, particularly in saving lesson time and enhancing access to online resources. According to Levy (2002), cited in Elaziz (2010), IWBs reduce the time spent writing on traditional boards, enabling teachers to focus more on instructional activities. Teachers can also store and update their written work and lesson plans for future use. A study by Wall et al. (2005) revealed that teachers felt more creative and effective in their teaching demonstrations when using IWBs. Furthermore, IWBs facilitate immediate feedback to students, which accelerates teaching and allows instructors greater flexibility (Cuthell, 2005). The ability to access various educational websites directly in the classroom also helps minimize teachers' stress and workload (Elaziz, 2010). In a study involving Turkish teachers, 84% of participants reported that IWBs helped them save lesson time and enhance their teaching by presenting materials directly instead of writing on the board.

B. Benefits of Interactive Whiteboards for Students

IWBs also offer significant advantages for students (2015), observed that the use of IWBs in lessons led to increased student participation and positively influenced their behavior. The ability to integrate visual media through IWBs helps students recall information more effectively (Turel & Demirli, 2010). Additionally, IWBs promote interaction among students, enhancing their engagement and collaborative learning (Higgins et al., 2007; Elaziz, 2010; Schmid, 2008, cited in Alghamdi, 2015). These benefits suggest that IWBs can improve both teaching efficiency and student learning outcomes by saving instructional time and encouraging active participation (Issa et al., 2024).

C. Factors Influencing the Effective Use of IWBs

The successful integration of IWBs depends on several factors, including teachers' pedagogical knowledge, media literacy, and experience with technology, as well as access to training and resources. Schmid (2009, p. 494) emphasizes that the effectiveness of technology use in education is determined by "teachers' pedagogical views and knowledge, teachers' and pupils' levels of media literacy, teachers' experience with technology, and teachers' access to technology

training.” Policymakers play a crucial role in addressing these factors by ensuring that schools are equipped with high-quality IWBs and that teachers receive adequate training not only in operating IWBs but also in enhancing their pedagogical practices. Comprehensive training programs that develop teachers' TPACK competencies can help bridge the gap between traditional teaching methods and technology-enhanced instruction. By addressing these factors, the TPACK framework can be effectively implemented, ensuring that the introduction of IWBs leads to meaningful improvements in teaching and learning outcomes (Saddam & Hasan, 2024).

D. Teachers' Attitudes Towards the Use of Interactive Whiteboards (IWBs)

The term attitude has been defined in various ways. Allport (1935), cited in Banaji and Heiphetz (2010), described it as a mental and neural state of readiness, shaped by experience, which influences responses to situations. However, this definition lacks clarity. Eagly and Chaiken (1993, 1998) offered a more straightforward explanation, defining attitude as a psychological tendency expressed by evaluating an entity with a degree of favor or disfavor. From a technological perspective, attitude involves positive or negative feelings toward the use of new technology (Ajzen & Fishbein, 1980; Venkatesh et al., 2003).

Research from various countries highlights that teachers generally have positive attitudes toward IWBs. Studies in Turkey (Saltan et al., 2010) and Iran (Shams & Keabi, 2015) reported that teachers found IWBs beneficial and motivating. However, attitudes can vary between novice and experienced teachers. Alghamdi (2015), found that novice teachers were more open to using IWBs compared to in-service teachers, who were more hesitant.

Training plays a critical role in shaping teachers' attitudes. Studies suggest that insufficient training can negatively impact teachers' perceptions of IWBs (Schmid & Schimmack, 2010). In Kuwait, where IWBs were introduced only recently compared to Western countries, a lack of training and support may pose challenges to their effective integration.

III. METHODOLOGY

A. Research Methodology

This study aims to investigate teachers' attitudes towards the use of interactive whiteboards (IWBs) in the classroom and how this technology can influence their attitudes both positively and negatively. Measuring and understanding these attitudes can be challenging with numerical and statistical data alone, as each teacher has unique perspectives and daily experiences with IWBs. Additionally, teachers have different ways of thinking and varying approaches to using technology in their classrooms. The insights gained from teachers' experiences can provide a more accurate picture of the educational environment, which may be better understood through words rather than numbers.

B. Data Collection

The study employed multiple data collection methods to enhance validity and provide a comprehensive understanding of teachers' attitudes towards using interactive whiteboards (IWBs) in classrooms. According to Patton (2002), using more than one method helps to minimize biases and provides a clearer picture of the research context. Two primary methods were chosen: classroom observations and semi-structured interviews.

Classroom Observation: This method offered real-time insights into teachers' behaviors and attitudes in a natural setting, aligning with Cohen's (2011) view that observation can capture live data. However, the method's effectiveness depends on the observer's impartiality. Structured observation and note-taking were used to systematically examine factors affecting teachers' attitudes towards IWBs.

Semi-Structured Interviews: These were conducted face-to-face and audio-recorded to gain in-depth perceptions from teachers. The flexibility of this approach allowed participants to express their views freely, helping the researcher uncover attitudes and issues that might not be evident through observation alone. While semi-structured interviews provide rich data, they can be time-consuming and depend significantly on the researcher's interviewing skills.

C. Participants

Seven English teachers participated in this research, all of whom teach at secondary school level. They also teach and live in Aljahra, Al Ahmdi and AlFarwaniya, which are cities far away from the capital of Kuwait; all the participants in this study were chosen Depending on the Principal of the school who knows the teachers who use the IWB in their lessons. The interviews were all face-to-face interviews and all names have been kept confidential; those names mentioned are not the real names of the teachers. This section, will provide a brief background about the English teachers who use the IWB in their classroom as a part of their jobs. The following table summarizes the information about the participants:

TABLE 1
THE PARTICIPANTS' BACKGROUNDS, TEACHING EXPERIENCE, AND THEIR FAMILIARITY WITH IWBs

Name	Teaching Experience (Years)	Home Country	Current City in Kuwait	Position	Materials Used	Technology Experience
Mr. Anas	15	Syria	Al Farwaniya	Head of English Department	English Headway course book, IWB	3 years with IWB, previously traditional methods
Mr. Mohamed	20	Egypt	Al Ahmadi	Head of English Department	English Headway course book, IWB	3 years with IWB, previously traditional methods
Mr. Islam	5	Egypt	Al Farwaniya	English Teacher	IWB, previously overhead projector	Recently started using IWB
Mr. Mehran	2	Tunisia	Al Farwaniya	English Teacher	IWB	Experienced with IWB
Mr. Nasser	2	South Africa	Al Jahra	English Teacher	IWB	Used IWB since beginning in Kuwait
Mr. Methat	7	Egypt	Al Ahmadi	English Teacher	English Headway course book, IWB	Started using IWB after joining in Kuwait
Mr. Mahmoud	5	Egypt	Al Ahmadi	English Teacher	English Headway course book, IWB	Started using IWB after joining in Kuwait

D. Data Analysis

To analyze the data, the researcher employed the content analysis technique, a systematic method of coding and categorizing text (Vaismoradi et al., 2013). This approach is particularly useful for examining large amounts of text (Cohen et al., 2011) and has been utilized by other researchers as well (Denscombe, 2010). The purpose of choosing this technique was to organize the data into themes based on the literature review and to identify significant details highlighted by the participants regarding factors that could influence teachers' attitudes either positively or negatively.

IV. RESULTS AND DISCUSSION

This section presents findings from teacher interviews and classroom observations, structured according to the study's two sub-questions. The analysis is organized into key thematic categories, each linked to relevant literature to ensure coherence and academic rigor.

A. Perceived Benefits of Interactive Whiteboards in the Classroom

This section addresses Sub-Question A:

How do Kuwaiti English teachers perceive the impact of IWBs on their teaching practices and students' learning outcomes?

a. Time-Saving and Lesson Efficiency

Several participants in the study highlighted the significant role Interactive Whiteboards (IWBs) play in enhancing classroom efficiency by saving valuable instructional time. Teachers such as Mr. Methat, Mr. Anas, and Mr. Mohammed reported that IWBs reduced the need to write manually on the traditional blackboard, thus allowing them to allocate more time to interactive and engaging activities. For instance, Mr. Anas explained, "When I make questions in the past, I wrote it by hand, but now I am not writing." This shift from manual writing to digital projection enables a streamlined flow of lessons and reduces downtime, which is crucial for maintaining student attention and maximizing instructional time. Classroom observations corroborated these testimonies, showing that teachers frequently used USB flash drives to store and display pre-prepared teaching materials on IWBs. This practice enabled quick retrieval and presentation of lesson content, eliminating the interruptions commonly caused by writing on the board during class. As a result, lessons were delivered more smoothly, with a greater emphasis on interactive discussions and activities rather than passive note-taking.

This finding resonates with earlier research by Levy (2002), who noted that IWBs save considerable board-writing time, enabling teachers to focus more on pedagogy than on logistical tasks. Similarly, Cox (2004) argued that IWBs enhance dynamic classroom management by allowing teachers to rapidly switch between different media and resources, thus maintaining a fluid and engaging learning environment. Additionally, Smith et al. (2005) observed that the ability to preload lesson content on IWBs supports better lesson planning and delivery, leading to increased instructional efficiency.

b. Enhanced Explanation and Visualization

Participants consistently emphasized the pivotal role Interactive Whiteboards (IWBs) play in facilitating enhanced explanation and visualization during lessons. Teachers such as Mr. Mehran and Mr. Methat observed that IWBs significantly supported multimodal instruction by allowing the integration of images, videos, animations, and interactive slides. They noted that this capability was particularly effective in simplifying abstract or complex topics, especially in grammar and vocabulary instruction. For instance, Mr. Mehran explained how using visual aids allowed him to illustrate grammatical structures through color-coded sentence patterns and animated sentence trees, making it easier for students to grasp linguistic rules that are often difficult to explain through text alone.

In observed classrooms, instructors made extensive use of PowerPoint presentations embedded with relevant visuals such as labeled diagrams, thematic illustrations, and contextual photographs to foster deeper comprehension. For example, when teaching vocabulary related to the environment, teachers displayed images of natural settings, pollution sources, and recycling practices, which enabled students to link new terms with real-world contexts. These visual cues served not only to attract student attention but also to anchor linguistic content in meaningful, relatable scenarios.

c. Student Engagement and Interaction

A recurring theme in the interviews and classroom observations was the positive impact of Interactive Whiteboards (IWBs) on student engagement and classroom interaction. Many teachers noted that the visual and interactive capabilities of IWBs significantly heightened students' attention and interest during lessons. Mr. Mehran, for instance, commented that students exhibited higher levels of concentration when multimedia elements such as videos or images were integrated into the lesson. These visual stimuli not only captured students' interest but also provided concrete references that helped maintain focus throughout the class period.

Mr. Nasser further observed that IWBs played a crucial role in facilitating vocabulary acquisition by making word associations more memorable. "It helps make the remembering of vocab easier," he stated, attributing this effect to the visual reinforcement provided by the technology. Mr. Islam offered even stronger praise for the role of IWBs in his teaching practice, stating: "It is very useful... we need it... It is highly important for me; it is impossible to work without it." His comment underscores the extent to which IWBs have become integral to lesson planning and delivery for some educators, particularly in classrooms that prioritize visual learning and student interaction.

d. Positive Teacher Attitudes Toward IWBs

Across all interviews, participants expressed overwhelmingly positive attitudes toward the use of Interactive Whiteboards (IWBs) in their classrooms. These favorable perceptions were evident in the way teachers described IWBs as not only beneficial but essential to modern teaching practices. Mr. Mohammed, for instance, characterized the IWB as a "great support for the teacher," highlighting its role in facilitating lesson preparation and delivery. Similarly, Mr. Nasser referred to the IWB as "one of the most technological innovations in teaching," underscoring his belief in its transformative potential for pedagogy and classroom engagement.

These responses reflect a broader trend in the literature that links positive teacher attitudes with successful integration of educational technology. Paraskeva et al. (2008) emphasize that teacher perceptions and willingness to adopt technology are among the most critical factors influencing the effectiveness of ICT implementation in educational settings. When educators hold favorable views of tools like IWBs, they are more likely to explore innovative teaching strategies, invest time in developing digital resources, and persist through technical or logistical challenges associated with technology use.

B. Challenges and Barriers to Effective IWB Integration

What are the main challenges and limitations that teachers encounter while using IWBs in English secondary school classrooms?

a. Predominant Use as a Teacher-Centered Tool

Although Interactive Whiteboards (IWBs) are designed to foster interactive, student-centered learning, classroom observations revealed that their actual use in many cases remains predominantly teacher-centered. Rather than leveraging the interactive features of the technology to facilitate student participation, most teachers employed IWBs primarily as projection tools for delivering pre-prepared content. For instance, Mr. Islam admitted, "I just use PowerPoint to show it to the student," indicating a passive use of the IWB as a display device rather than an interactive pedagogical tool. Similarly, Mr. Mehran reflected critically on this practice, stating: "It is still teacher-centered here, and I wish it would be student-centered," revealing his awareness of the gap between the potential of the technology and its implementation.

b. Insufficient Pedagogical Training

A recurring concern among participants was the lack of adequate pedagogical training following the introduction of Interactive Whiteboards (IWBs) in their schools. While many teachers demonstrated basic operational knowledge of the technology, their application of its features remained largely superficial. Mr. Methat reflected on the limited scope of the training he received, stating: "It was just two hours on how to use the IWB," suggesting a purely technical orientation that focused on functionality rather than pedagogical application. Similarly, Mr. Mehran highlighted the need for more comprehensive, practice-oriented support: "We need extra time to discover the variety of the programme."

c. Technical Limitations and Malfunctions

Despite the potential of Interactive Whiteboards (IWBs) to enrich classroom experiences, recurring technical limitations often impeded their effective use. Multiple participants reported frequent malfunctions that disrupted the flow of instruction and diminished the perceived reliability of the technology. Mr. Mehran shared a typical frustration: "The screen sometimes does not react... I need to restart it again," while Mr. Islam pointed out "a mismatch between the computer and the screen," referring to synchronization problems between the IWB hardware and the connected computer system.

d. Internet Access and Administrative Restrictions

Another significant barrier to effective integration of Interactive Whiteboards (IWBs) in the observed classrooms was the limited access to internet-based educational resources. Several teachers reported restrictive administrative policies and infrastructural constraints that prevented them from utilizing the full range of digital content available online. Mr. Mehran voiced his frustration: "We cannot download any helpful programmes unless after asking permission... I use my

own internet,” indicating that the approval process was often bureaucratic and delayed. Likewise, Mr. Anas and Mr. Methat noted that widely used educational platforms like YouTube were entirely blocked on school networks, making it difficult to incorporate videos, tutorials, or interactive media into lessons.

e. Lack of Technical Support and Maintenance

One of the most recurrent challenges highlighted by participants was the insufficient technical support for maintaining and troubleshooting Interactive Whiteboards (IWBs). Teachers commonly reported long delays in resolving technical problems, leading to frustration and reduced reliance on the technology. Mr. Nasser commented: “We sometimes wait a week for someone to fix the IWB,” a sentiment echoed by others who described slow or inconsistent maintenance responses.

f. Anxiety Over Using Government Property

A notable psychological barrier to the effective use of Interactive Whiteboards (IWBs) was teachers’ anxiety about handling government-owned equipment. Multiple participants expressed hesitation and fear of causing unintentional damage to the devices, which led to overly cautious behavior and, in some cases, complete avoidance. Mr. Methat remarked: “Teachers feel afraid to use it, not to damage it... that caution may hinder creativity.” This fear reflects a broader issue of perceived liability, where teachers are made to feel personally responsible for any malfunction or wear and tear on school technology.

C. Applying the TPACK Framework to the Findings

The findings of this study can be better understood through the Technological Pedagogical Content Knowledge (TPACK) framework, which highlights the intersection between technology use, subject matter knowledge, and pedagogical strategies (Koehler & Mishra, 2009). Analysis of teacher interviews and classroom observations reveals an imbalance among TPACK’s core components. Most participants displayed a basic level of Technological Knowledge (TK) for example, operating the IWB to display PowerPoint slides, videos, or saved materials. This reflects a surface-level familiarity with the tool itself.

TABLE 2
SUMMARY OF THE MAIN RESULTS AND FINDINGS

Theme	Positive Outcomes	Barriers/Challenges
Teaching Efficiency	Saves time, reusable materials	Curriculum pressure reduces interactivity
Student Engagement	Visuals increase focus & recall	Teacher-centered use limits interaction
Technical Aspects	Easy material display	Freezing, poor support, low-quality devices
Infrastructure	Some internet access	Blocked websites, no antivirus
Teacher Attitudes	Generally positive	Anxiety over damaging devices
TPACK Use	Some TK evident	Lack of TPK, no deep integration

V. CONCLUSION

This study explored the attitudes of English secondary school teachers in Kuwait toward the use of Interactive Whiteboards (IWBs) in their classrooms. Drawing on qualitative data from classroom observations and teacher interviews, the findings provide important insights into how IWBs are perceived, the effects they have on teaching and learning, and the obstacles limiting their effective use.

The results of this study reveal that most English teachers in Kuwait maintain a positive attitude toward the use of IWBs. They view the technology as a valuable instructional aid that enhances lesson delivery by reducing time spent writing on traditional boards, facilitating lesson preparation, and supporting more organized and efficient teaching. Teachers appreciated the ability to save, revise, and reuse content features that improve workflow and reduce repetition. The general consensus was that IWBs represent a welcomed innovation in the classroom, contributing to professional satisfaction and instructional clarity.

Regarding student outcomes, many teachers observed increased engagement, concentration, and motivation among students when IWBs were actively used. The interactive features of IWBs, when applied effectively, encouraged classroom participation and helped students retain information especially vocabulary more easily. Overall, IWBs were perceived as tools that enrich the learning environment and contribute to improved academic performance.

Despite the generally favorable attitudes, the study identified several key challenges that hinder the full utilization of IWBs:

- **Pedagogical limitations:** Many teachers used IWBs in a passive, presentation-based manner primarily showing slides via PowerPoint—rather than employing interactive features. This points to gaps in Technological Pedagogical Knowledge (TPK), preventing the shift from teacher-centered to learner-centered instruction.
- **Lack of training:** Teachers reported insufficient professional development, often limited to short, technical workshops. There was a clear need for ongoing, pedagogically-oriented training programs based on frameworks like TPACK to help teachers connect technology, content, and teaching strategies effectively.
- **Technical difficulties:** Problems such as screen freezing, projector misalignment, lack of hardware maintenance, and poor internet connectivity disrupted lessons and discouraged reliance on IWBs.

- Institutional constraints: Teachers cited restricted access to useful websites (e.g., YouTube), lack of administrative permission for downloading educational tools, and insufficient IT support as barriers to maximizing IWB functionality.
- Teacher anxiety over using government property: Some teachers hesitated to fully engage with IWBs out of concern for potential damage to the equipment, for which they might be held financially responsible.

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Yousief Habib Al-Shammari is a dedicated English language instructor with over ten years of teaching experience in higher education. He holds an MA in TESOL from the University of Brighton and a CELTA from the University of Cambridge, in addition to several professional teaching certificates. His teaching career spans Kuwait University, Kuwait International Law School, and the College of Basic Education, where he has specialized in teaching English to non-native speakers and developing student-centered learning approaches. Yousief has presented and attended various international conferences and workshops on TESOL and translation studies, and he has published a number of researches in different Journals of Education focusing on TESOL, educational technology, bilingualism and translation. Passionate about communicative teaching methods, he strives to foster student engagement, academic growth, and cross-cultural understanding through language education.

Mohammad Awad Almutairi is an associate professor of English Language and Linguistics at College of Basic Education, Public Authority for Applied Education & Training, State of Kuwait. He has earned his BA in English Language & Linguistics from Kuwait University, M.A. in ELT and PhD in Applied Linguistics and TESOL from the UK. He was appointed as the Head of English Language Unit from 2018 to 2021 and then the Director of the Language Centre from 2023 to 2025. He has been involved in teaching EFL for college students since 1992 among different colleges of PAAET. Regarding the academic research, he has published 18 research papers in applied linguistics and TESOL in high-impact, peer-reviewed journals. His main interests are Language & Culture, TESOL & TEFL.

A Stylistic Study of Information Packaging Constructions in T.S. Eliot's Poem "The Waste Land"

Hadi Abdul-Ameer Abbass Al-Mualla*

Department of English, College of Education for Human Sciences, University of Babylon, Iraq

Sadiq Mahdi Kadhimi Al Shamiri

Department of English, College of Education for Human Sciences, University of Babylon, Iraq

Abstract—Information packaging constructions are complex and controversial structures. Sometimes there is no clear-cut difference between these types of constructions where they overlap. Almost all previous studies address such constructions syntactically, ignoring the study of these constructions stylistically. The present study tries to be an attempt to investigate and analyze T.S. Eliot's (1922) poem "The Waste Land" stylistically in terms of information packaging constructions. It seeks to explore how these non-canonical constructions are employed for achieving some stylistic devices of deviation and phonological rhyme. The study analyzes the lines of this poem in which information packaging constructions occur, determining their types. In addition, the study specifies the types of deviation and the phonological rhyme and how they are created through the use of such constructions. For achieving these objectives, the study develops an eclectic model for analyzing a poem like this that integrates two approaches. The first one is Huddleston and Pullum's (2002) model of information packaging constructions, and the second one is Short's (1996) model of stylistic deviation and phonological rhyme. The study concludes that the poet employs six types of such constructions. They are preposing, postposing, inversion, existential, left and right dislocation, and passive. Preposing is the most employed type of these constructions. It is mostly employed for its important task in linking the meaning of the lines of the poem. Such constructions create and maintain stylistic deviation and phonological rhyme for poetic purposes.

Index Terms—information packaging constructions, non-canonical constructions, canonical constructions, stylistics, rhyme

I. INTRODUCTION

Information packaging constructions are complex and challenging structures because they have various overlapped types. These types are sometimes like each other, where there is no clear-cut difference between them. Poets employ information packaging constructions stylistically in their poems to achieve various purposes of aesthetics, effectiveness, and creativity, where they deviate from the canonical default counterparts. The diversity of motivations of this deviation and the overlap between such constructions often cause some complexity that generates confusion and bewilderment for the readers and even the learners and researchers in understanding literary texts in which they occur, making them unable to distinguish between one construction and another.

In this regard, the study aims at investigating and analyzing T.S. Eliot's poem "The Waste Land" by distinguishing the types of information packaging constructions and their employment in creating stylistic deviation and phonological rhyme. To do this, the study seeks to answer the following questions:

1. What are the types of information packaging constructions used in T.S. Eliot's poem "The Waste Land"?
2. What is the most employed construction?
3. What are the types of stylistic deviation employed through the use of such constructions?
4. What is the most employed type of deviation?
5. How is stylistic phonological rhyme used in such constructions?

By answering these questions, the study intends to:

1. Identifying the types of information packaging constructions employed in such a poem.
2. Exploring the most employed type of information packaging constructions.
3. Discovering the types of stylistic deviation employed through the use of such constructions.
4. Finding the most employed type of stylistic deviation.
5. Detecting how stylistic phonological rhyme is created through the use of such constructions.

* Corresponding Author.

II. LITERATURE REVIEW

A. Stylistics

According to Nørgaard et al. (2010), stylistics is a branch of linguistics which studies how meaning is created by author's choices of language in use. It is concerned with creating approaches to analyze specific linguistic options of the writers or the speakers. It seeks to identify styles of different texts by shedding light on various linguistic aspects and features. In addition, it is dedicated to analyze literary texts objectively, depending on the scientific discipline of linguistics. In this regard, it represents the shared ground between linguistics and literature.

Wales (2011) argues that in addition to describing the linguistic formal features of the texts, stylistics shows the functional importance of the text interpretation. Verdonk (2002) explains that the goal of stylistics is to investigate and analyze a text's linguistic features. He mentions that stylistics is a subfield of linguistics that is defined as the study of style or the study of distinctive linguistic expression.

Stylistics investigates language, more precisely, to disclose effectiveness in language use. It could enrich our ways of understanding language and explore how language offers a substantial purchase on our understanding of texts (Simpson, 2004). Leech and Short (1981) regard any linguistic study of literature as stylistics.

(a). Stylistic Devices

Simpson (2004) explains that devices of stylistics are the tools that add a specific analysis to a text, applying the rules of construction. They are three categories: phonetic, lexico-semantic, syntactic, and pragmatic. They are literary devices used to convey meanings or reinforce the effects through comparing or identifying one thing with another that carries an identifiable meaning or implication for the reader or listener (Yefimov & Yasinetskaya, 2011). Baldick (2001) describes a stylistic device as an expression that deviates from the acceptable literal sense or from the normal order of words. Furthermore, he adds that the use of stylistic devices awards words and sentences better creative importance, improving the language and increasing emotion.

Stylistic devices represent the aesthetics of language, because they provide style and beautification to the language. However, it is not only decoration, nonetheless they grant the speakers' views clearness and aliveness. Also, they enable the speaker and the listener to have a clear and influential communication (Corbett, 1966). Language users employ stylistic devices of using words or expressions that function outside of their real meaning to produce diversity and effectiveness or to make the meaning of a statement clearer and easier to recall. Stylistic devices render the literary text more attractive and interesting (Steffoff, 2018).

Stylistic Deviation

Intentional violation of the linguistic norms is a stylistic deviation. It means leaving behind the expectations and typical text patterns. Foregrounding features and their interpretations are a great starting point in analyzing any poem. Authors employ such features intentionally or unintentionally to differentiate what they write. Odd stretches of a text are usually understood by native speakers and might be understood by learners of a second language as well. Rational thinking about the departure from the expected text patterns demands realizing the nature of deviation. Therefore, linguists and analysts need to recognize systematic explanations of various types of deviation to avoid missing some features of deviation during the process of analysis (Short, 1996). Various types of deviation can create the concept of foregrounding. Short (1996) differentiates between different types of deviation. Nonetheless, the present study tackles only discursual and grammatical deviations that are associated with information packaging constructions.

(1). Discursual Deviation

Short (1996) argues that the structure of language at a higher level than a sentence is called discourse. This level concerns the relations between the sentences. These sentences constitute paragraphs, paragraphs form sections, and finally, sections construct chapters. The discursual level has various forms, such as speeches, talks, poems, novels, articles, and so on. Furthermore, these forms have standards and grammatical norms, just as language behavior does (Short, 1996). Discourse should start at the beginning of sentences. A political speech that begins with "and, in conclusion" would seem very odd, the same as the final sentence of the discourse begins with "Firstly..." Still, some discourse does not start at the beginning, as in, for example: For this reason, they were prevented from discussing their studies. Here the sentence starts with the prepositional rather than with main clause.

(2). Grammatical Deviation

There are many grammatical rules in English. Accordingly, the grammatical deviation is abundantly wide. English poetry employs a variety of word order conventions that are tied to our archetypal assumptions about what constitutes poetry. For instance, in modern English poetry, it is well-known that the adjective occurs after the noun (Short, 1996).

(b). Phonological Devices

Short (1996) mentions three types of stylistic phonological devices: they are alliteration, assonance, and rhyme. Rhyme is one of the most essential incentives, as the poet decides to shift word order to conform to the rhyme scheme. Thus, the current study focuses solely on the phonological rhyme as it relates to the use of information packaging constructs.

1. Rhyme

One important characteristic of poetry is rhyme. The end syllable of the end words at the end of lines should be appropriately kept. Thus, the word “five” could be rhymed with “hive” and “alive.” This is somewhat looser than the words “five” and “fife” that are regularly called half rhymes (Short, 1996).

2. Stylistics of Poetry

Leech (2008) explains that poems are regarded as the ideal subjects for the study of early stylistics, since they are short and can be analyzed fully. This might raise the misguided supposition that poems are easier to study stylistically than other types of text. It certainly is true that prose fiction, such as novels and stories, has lengthier subjects to analyze. Therefore, it might be challenging to address this aspect analytically. Moreover, the study of drama was made possible only after studying pragmatics and its tools for dialogue analysis.

However, it is a fallacy to argue that poetry is an easy genre to be evaluated stylistically merely because it lacks other kinds of sophisticated discourse texts (Short, 1996). Understanding poetry might be a much more complex task than interpreting prose or drama. The reader who engages in fictional worlds finds it difficult to understand equally complicated texts, such as deliberately obtuse deictic reference. This brings us to what is perhaps the defining characteristic of what Leech (2008) terms evaluative stylistics, where the goal of the analyst is to recognize the link between the linguistic formal features of the text and their essential functions. This is the most widely experienced kind of stylistics and is especially difficult to get right (Verdonk, 2013).

To conclude, poetry is usually described by the stylist as having unlimited complexities, and he considers poetry as a hard type of text to be studied stylistically. It is hard and difficult to read, interpret, and comprehend. Lovers of poetry consider this challenge as a part of poetry's demands. It demands extensive work from its readers. New students of poetry often find the ambiguity of a poem's content or the complexity of its form impossible to interpret. Stylisticians show great interest in this case of the research questions of what makes poetry difficult to read and interpret, how the analysis of poetry might help interpretation, and what is the relationship between form and meaning in poems (Verdonk, 2013).

B. Information Packaging Constructions

A speaker employs a variety of noncanonical formulations to indicate the information status of different constituents within the proposition. Such structures not only indicate the information status of their constituents but also facilitate processing by arranging distinct units of information. The speaker's choice of constructions then serves to structure the informational flow of the discourse (Ward & Birner, 2006).

Huddleston and Pullum (2002) mention that non-canonical constructions are used for structuring information, also known as “information packaging constructions,” which the authors grouped into eight types: preposing, postposing, inversion, cleft, existential, extraposition, dislocation, and passive. These information packaging constructions usually have basic syntactic counterparts differing not in truth conditions but in the way the informational content is presented. Their study defines some of these non-canonical constructions with their basic canonical counterparts as follows:

(a). Preposing

Huddleston and Pullum (2002) mention that a complement is sometimes placed at the beginning position, preceding the clause's nucleus. It is transformed from the normal postverbal position into the preverbal position. For example:

Basic: He agrees with this opinion.

Preposing: With this opinion, he agrees.

Preposing appears most readily in the declarative main clauses, as in the following:

“Most of it she had written – herself” (Huddleston & Pullum, 2002, p. 1372).

Harold (1995) mentions that a significant date of topicality goes back to Jespersen (1949). More recent works cast a doubt on whether topicality always prefers early position.

(b). Postposing

Huddleston and Pullum (2002) argue that postposing refers to the element that is delayed when it occurs to the right of its normal position, at the end of the clause.

Basic: She did the notes he wanted without objection.

Postposing: She did without objection the notes he wanted.

The postposed element is the predicative complement. Its default position is directly after the verb.

Ward and Birner (2001) explain that in postposing construction, the normal subject is postposed to the final position and “there” occurs in the default position of the subject, what we traditionally call as there-existential and there-presentational.

(c). Inversion

Inversion construction refers to both postposing an element to the delayed position and, at the same time, preposing another element to the fronted position (Huddleston & Pullum, 2002). A set of elements could be reversed with the subject, as illustrated by Huddleston and Pullum (2002) in the following:

Basic: Four pens are on the table.

Inversion: On the table are four pens.

However, Ward and Birner (2001) consider inversion construction as one part of argument reversal and passive as the second part.

(d). *Existential and Presentational*

According to Huddleston and Pullum (2002), existential construction combines the dummy pronoun “there” and the forms of the verb “be,” as in *There are many students in the classroom*. Meanwhile, presentational construction has a verb other than “be,” as in *There stays one lesson*. Furthermore, Ward and Birner (2001) consider both there-existential and there-presentational as sub-types of postposing construction, where some elements would be postposed through using there-existential or presentational.

(e). *Extraposition*

Huddleston and Pullum (2002) state that in extraposition construction, the subject location is occupied by the pronoun “it,” and the dependent clause occurs at the postverbal position of the clause. It is important to note that it is an extraposed subject and not a displaced subject; however, it is an element that is related to the dummy “it.” The most familiar and straightforward cases of extraposition are exemplified in the following examples:

<u>Basic Version</u>	<u>Extraposition</u>
That John hasn't called worries her.	It worries her that John hasn't called.
Why they have told him is unclear.	It is unclear why they have told him.
To receive that would be useless.	It would be useless to receive that.

In default constructions, the subject positions are occupied by subordinate clauses, which are a declarative content clause, an interrogative content clause, and an infinitival clause, respectively (Huddleston & Pullum, 2002).

(f). *Dislocation*

According to Huddleston and Pullum (2002), dislocation construction pushes a noun phrase to the left or right of the nucleus of the clause and connects it with other phrases by an anaphorical pronoun. The following is the basic form with the two left and right dislocated versions:

Basic Form: Her brothers appear heartless.

Left Dislocation: Her brothers, they appear heartless.

Right Dislocation: They appear heartless, her brothers.

In the first example, the noun phrase “her brothers” functions as a subject in the nucleus of the clause and not as an element outside the nucleus. In the second and third examples, by contrast, the noun phrase “her brothers” occurs in an external position of the nucleus, to the left position and to the right position, respectively. The pronoun “they” fills the position of the noun phrase “her brothers” in the basic construction (Huddleston & Pullum, 2002).

1. *Left Dislocation*

Huddleston and Pullum (2002) explain that left dislocation works like preposing construction, but in left dislocation, a coreferential pronoun occurs in the basic marked position of the element. Left dislocation differs functionally from preposing. Preposing construction functions as an integrated class, where the preposed constituent represents information related to a context of the information mentioned in or inferable from the prior context. However, there is no such necessity holds for left dislocation (Ward & Birner, 2001). Furthermore, a left dislocated complement is distinguished from a preposed complement. The following examples illustrate the difference:

Left Dislocation: Her brother—she doesn't like him at all.

Complement Preposing: Her brother, she doesn't like at all.

In the first example of left dislocation, “him” is a referential pronoun that relates the initial element and an element in the nucleus, while in a preposed complement, there is a gap in the pertinent position in the nucleus. Dislocation construction is syntactically less restricted than preposing. The restrictions on the function of the gap are not applied to the explicit pro-form. Firstly, preposing locates an element before the subject. Therefore, there is no preposing of the subject itself, and there is no preposing counterpart. Second, preposing of indirect objects is usually very constrained (Huddleston & Pullum, 2002).

2. *Right Dislocation*

Right dislocation works like existential and presentational constructions, where it involves the noncanonical position of an element in the postverbal position. Right-dislocation differs from existential and presentational in that it does not denote new information (Prince, 1997). It also differs from postposing, even though both constructions involve locating an element in the right position that might canonically occur earlier in the clause. Existential and presentational “there” are required to present new information, either to the discourse for the presentational “there” or to the hearer for the existential “there” (Ward & Birner, 2006). Moreover, right dislocation is distinguished from extraposition construction. Compare:

Right Dislocation: "It annoyed us both, having to do the calculations by hand".

Extrapolation: "It annoyed us both that we had to do the calculations by hand". (Huddleston & Pullum, 2002, p. 1413)

In the two examples above, "it" is used differently. In the first example, "it" is a referential pronoun that works like other pronouns such as "he" or "she." It refers to the context stated in the gerund-participial, whereas "it" in the second example is a non-referential pronoun (Huddleston & Pullum, 2002).

(g). *Cleft*

Huddleston and Pullum (2002) distinguish two main types of cleft construction: pseudo-cleft and it-cleft. Pseudo-cleft construction is divided into two forms: basic and reversed. Examples of these constructions are presented below with the non-cleft canonical counterparts:

Non-Cleft:	He will buy a red car.
It-Cleft:	It is a red car that he will buy.
Basic Pseudo-Cleft:	What he will buy is a red car.
Reversed Pseudo-Cleft:	A red car is what he will buy.

Cleft construction involves dividing the normal clause into two portions. In the examples above, there is a combination of two parts: a red car and he will buy. A red car is used as a topic, and he will buy is non-topicalized. Syntactically, the topic forms a complement of the verb "be" in its identifying sense. Furthermore, it is an internal complement in it-cleft and in the basic pseudo-cleft and is a subject in the reversed pseudo-cleft. The "it" in the it-cleft clause is a subject, with the relative clause occurring at the end position (Huddleston & Pullum, 2002).

(h). *Passive*

Huddleston and Pullum (2002) mention that passive construction differs from active in the form of voice. Observe the following:

Active:	John murdered Phillip.
Passive:	Phillip was murdered by John.

The terms "active" and "passive" are applied based on the correspondence of roles with the function of expressing an action. In the example above, the first sentence is called active because the subject, John, is aligned with an agentive role, that is, the role of the agent. John is the one who performed the action, while the second sentence above is called passive because the subject, Phillip, is related to a passive role, the role of patient. In other words, Phillip was the one upon whom the action was performed. Of course, there are many clauses that do not express actions, as Huddleston and Pullum (2002) show in the examples below:

Active:	"Most members of the cabinet hated the premier."
Passive:	"The premier was hated by most members of the cabinet." (Huddleston & Pullum, 2002, p. 1427)

Still, Ward and Birner (2001, 2006) and Kaltenbock (2020) do not adopt the term "inversion" as adopted by Huddleston and Pullum (2002); instead, they use the term "argument reversal." While preposing involves the non-basic left position placement of a constituent, and postposing involves the non-basic right position placement of a constituent, argument reversal integrates both. English argument-reversing construction includes both passives and inversion.

C. *Stylistics and Information Packaging Constructions*

Oliva and Serrano (2013) explain that the SV order conceptually orders events sequentially, arranging the subject and object positions around the verb accordingly within the canonical structure. To maintain some grammatical objectives, the subject is placed before the verb in a postpositional position to highlight silence. This change in subject position alters the flow of energy, grammatically resembling the subject and object, reducing its effectiveness. Cognitive grammar reinforces this perspective, where the agent has its initial position to perceive the scene by referring to an entity that constitutes the starting point for subsequent events (Downing, 1996).

Discursively, the subject-fronting versus subject-delaying position involves differences in the interpretation of declarative sentences. In sentences with a subject-delaying, the object often comes before the verb; this represents the opposite of the usual SVO pattern, requiring a slightly different perception of events. In general, the choice of patent SV indicates that the event is not understood as expected from a referent previously anticipated in the discourse. The event pre-exists, in some way, with that referent and ends with its formulation. Thus, the topic can be understood simply as familiar or unexpected information (Oliva & Serrano, 2013). Tufte (2006) argues that a writer/speaker sometimes sets a sentence's standpoint by determining how the next sentence begins. The opening words of a sentence affect both the past and the future, establishing relationships with what precedes them and then shedding light on new information. Probably two-thirds of English sentences begin with a subject, then move from familiar to unfamiliar.

III. METHODOLOGY

A. *Research Design*

This paper analyzes and investigates non-canonical information packaging constructions stylistically in terms of stylistic deviation and phonological rhyme. The study analyzes T.S. Eliot's (1922) Poem "The Waste Land" qualitatively

and quantitatively in order to discover the types of information packaging constructions, stylistic deviation, and stylistic phonological rhyme employed in such a poem.

B. Data Collection and Description

The present study selected T.S. Eliot's poem "The Waste Land" to analyze and investigate information packaging constructions and how these non-canonical constructions create both stylistic deviation and stylistic phonological rhyme. Notably, the study only addresses the lines of the poem in which information packaging constructions occur. The reader who wishes to read the whole poem will find it at <https://poemanalysis.com/t-s-eliot/the-waste-land/>.

T.S. Eliot's Poem "The Waste Land" is first published in 1922. It is a symbol of literary modernism and one of the most important poems of the 20th century, depicting the prevalent despair of its time. Moreover, it is considered a distinctive poem of modern poetry, employing experimentation in form and depicting the time of crumbling Victorian idealism. The poem uses myths inspired by the Hindu Upanishads and Buddhist traditions throughout the narrative, drawing on diverse tones.

The context of the poem is that it starts with the declaration that "April is the cruellest month." The speaker claims that flowers and plants rise not as we expect from spring, but they rise out of the lifeless land. April is the cruellest of all the months because, with all those lilacs flourishing out of the dead earth as memory and love, the spring rain mixes up the painful past.

C. Model of Analysis

This study develops an eclectic model that integrates two approaches for analyzing the poem. The first one is Huddleston and Pullum's (2002) approach, which provides the study with eight types of information packaging constructions: (1). preposing, (2). postposing, (3). inversion, (4). existential, (5). extraposition, (6). dislocation, (7). cleft, and (8). passive, along with their subtypes. The second is Short's (1996) approach, which provides the study with types of stylistic deviation and phonological rhyme. These two approaches address the two terms of the field of stylistics and the concept of information packaging constructions that are the focus of this study. Huddleston and Pullum's (2002) approach introduces a detailed account of the definitions and types of information packaging constructions. On the other hand, Short's (2002) approach deals mostly with all stylistic devices of deviation and phonological devices. Furthermore, the study addresses the types of information packaging constructions and stylistic devices that are related to its objectives. The figure below illustrates the types of information packaging constructions and stylistic devices used in this study:

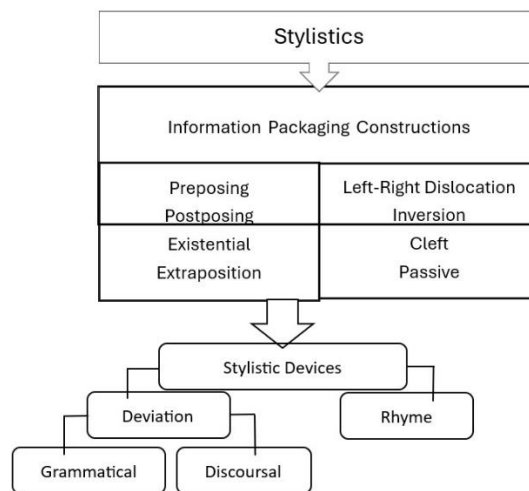


Figure 1. Eclectic Model of Analysis

IV. DATA ANALYSIS

Eliot's (1922) poem "The Waste Land" uses various types of information packaging constructions. These constructions occur in sixteen lines of this poem. The analysis of these lines is presented below:

Line 1: "APRIL is the cruellest month, breeding"

In this line, the poet preposes the constituent "APRIL" to the initial position of a clause to topicalize it. The basic construction of this line is "The cruellest month is April, breeding." Informationally, "April" is fronted for being topicalized. Here, hope is symbolized by April and described ironically as cruel. This type of preposing does not produce stylistic deviation, where the sentence follows the normal default grammatical form. The rhyme is preserved by breeding, mixing, and stirring; the preposing construction does not affect the rhyme.

Line 2: "With a shower of rain; we stopped in the colonnade"

In this line, the poet uses an inversion construction that involves both constructions of preposing and postposing. He postpones the noun phrase “we stopped in the colonnade” and simultaneously preposes the prepositional phrase “with a shower of rain.” The canonical construction of this line is “We stopped in the colonnade with a shower of rain.” Informationally, the preposed adverbial phrase of manner “with a shower of rain” is more familiar than the postposed clause “we stopped in the colonnade.” Therefore, it is preposed to the initial position, linking this line with the previous lines. As for the postposed clause “we stopped in the colonnade,” it is longer and heavier than the preposed manner adverb; thus, it is postponed for the sake of facilitating the processing. Stylistically, the line is deviated from grammatical and discoursal norms because of changing word order and starting the line from the middle. By inversion construction, the ending word “colonnade” in this line is fully rhymed with “sled” and half with “went” in the lines that follow.

Line 3: “And went on in sunlight, into the Hofgarten”

The basic form of this line is “And went on into the Hofgarten in sunlight.” The poet uses both preposing and postposing by employing inversion construction. In this line, the temporal prepositional phrase “in sunlight” is preposed to the left of its canonical position. The spatial phrase “into the Hofgarten,” on the other hand, is postponed to the right of its canonical position. Informationally, the temporal phrase “in sunlight” is a more familiar element than the postposed spatial phrase “into the Hofgarten.” Therefore, it is preposed to be topicalized, linking the lines of the poem to each other. Conversely, the postposed spatial phrase “into the Hofgarten” is new information and heavier than the preposed temporal phrase “in sunlight.” Therefore, it is postponed to the right of its normal position. Stylistically, there is no deviation in this line, where the line adheres to the rules of grammar and discourse. It is just preposing the temporal phrase over the locative phrase. Moreover, no end word in this line rhymes with other lines.

Line 4: “And when we were children, staying at the archduke's”

The poet in this line employs the preposing construction by preposing the temporal adverb “when we were children” to the initial position before the verb phrase “staying at the archduke's.” Informationally, “when we were children” is a temporal adverbial clause fronted before the main clause “staying at the archduke's,” which is delayed to the final position. In this line, the time is topicalized as given, preparing the reader for new, focal content to come in the delayed element. Stylistically, the line deviates from the grammatical rules, placing the temporal phrase at the initial position before the main clause. Furthermore, the line does not rhyme with other lines.

Line 5: “My cousin's, he took me out on a sled”

The poet in this line dislocates the subject noun phrase “My cousin's” to the initial left position out of the nucleus and fills its original position with the pronoun “he.” This process is called left dislocation. Informationally, this construction helps to foreground the referent “my cousin” before elaborating on his action, simplifying the interpreting process and avoiding initial discourse and new information. Stylistically, the line does not deviate from the grammatical and discoursal norms. It just repeats the subject by the anaphoric pronoun “it” for emphasis and certainty. There is no end rhyme within the line, as “sled” does not rhyme with anything else.

Line 6: “And I was frightened. He said, Marie”

The basic form of this line is “And he said, Marie, I was frightened.” The poet in this line uses a preposing construction. He preposes the objective clause “I was frightened” to the left of its canonical position after the main clause “he said.” Informationally, by this construction, the poet tries to topicalize the fear by presenting it first. Stylistically, in this line, preposing construction breaches the grammatical rules, introducing the objective clause to the left of its canonical position. Discoursal rules are also violated, where the line starts not from the main clause. Preposing construction causes the end word of this line, “Marie,” to rhyme with the end word “free” in the following line.

Line 7: “Marie, hold on tight. And down we went.”

“Down we went” is a case of preposing where the adverb “down” is moved to the initial position before the subject and the verb to be topicalized. The canonical form would be “We went down.” Informationally, this preposing emphasizes the direction, making it an affected feeling. Stylistically, “down we went” is a deviation from formal syntax. It reverses the normal S-V-A order to abnormal A-S-V for poetic goals. The end word “went” is not rhymed with the end words of other lines.

Line 8: “In the mountains, there you feel free.”

There are two information packaging constructions employed at the same time in this line: preposing and postposing. “In the mountains” is a preposed locative adverbial phrase taken to the initial position of the sentence for use as its topic because it represents familiar information. “There” is reversed to the place before “you feel free,” which itself is postponed, causing the subject and the verb to be delayed for poetic fashion. The clause “you feel free” is longer than “there.” For this reason, it is postponed, making the processing more convenient. Stylistically, the inversion of “you feel free there” to “there you feel free” is a non-canonical construction, creating grammatical and discoursal deviation that increases rhythm and emotional weight. The word “free” has a postpositional structure that rhymes with “Marie” in the previous line and “only” in the next line.

Line 9: “And the dry stone no sound of water. Only/There is shadow under this red rock”

The poet in this line uses two constructions simultaneously. “There is shadow under this red rock” is a clear existential construction. “Only” at the end is preposed to be a topicalized particle fronted for emphasis. The default construction is “A shadow is only under this red rock.” Informationally, the existential “there” functions to introduce new information, placing the concentration on the presence of the “shadow.” Here, “there” is not deictic but syntactic, making existence.

Preposing only restricts what follows, constraining the meaning and highlighting the exception, where shadow is the only thing presented. Stylistically, there is no grammatical deviation, as the sentence is canonical in form, except for the preposed “only,” which is a stylistic, elliptical piece that shapes mood. The preposed “only” is a poetic deviation, enhancing tension and ambiguity. The rhyme is maintained, where the “only” is rhymed with “only” in the previous line and “rock” is rhymed with “rock” in the following line.

Line 10: “Your shadow at morning striding behind you”

In this line, the poet employs a preposing construction. The phrase “at morning” is preposed to the initial position of the clause. The canonical construction of this line is “Your shadow, striding behind you at morning.” Informationally, this construction is used for thematic and pictorial emphasis, highlighting time before action. Stylistically, grammatical deviation is employed, as the entire line is a non-finite phrase, lacking a main verb, a clear grammatical deviation from standard sentence structure. This poetic compression creates intensity, ambiguity, and a visual snapshot. The word “you” is rhymed with “you,” “zu,” and “du” in the lines that follow.

Line 11: “Or your shadow at evening rising to meet you”

Preposing construction is employed twice in this line. “Or” is fronted, acting as a disjunctive connector that suggests an alternative to the previous “Your shadow at morning striding behind you.” Informationally, the phrase “at evening” is preposed to topicalize the thematic image of the time. Stylistically, grammatical deviation occurs, as there is no finite verb; this is a noun phrase followed by a participial phrase. The line’s grammatical incompleteness contributes to its unreal, mythic quality. The coordinating conjunction “or” at the start without a preceding verb or clause also creates discursual deviation. The word “you” is rhymed with “you” in the previous line and with “zu” and “du” in the following lines.

Line 12: “Madame Sosostris, famous clairvoyante”

The non-canonical construction used in this line is inversion. “Madame Sosostris” is preposed. The phrase “famous clairvoyante” is an adjective clause that follows a name. It is a classic case of postposed elaboration to add descriptive detail about the character. In usual construction, the subject comes first for immediate identification. Stylistically, the grammatical deviation in this line is that a noun phrase is used in isolation without a main verb. It is a piece that breaks the standard clause structure. It seems more like a headline, which is stylistically modernist. There is no rhyme in this isolated line.

Line 13: “With a wicked pack of cards. ‘Here,’ said she”

The canonical construction is “‘Here,’ she said, with a wicked pack of cards.” The poet employs two constructions of preposing and inversion. The adverbial phrase of manner “*with a wicked pack of cards*” is inverted to the initial position before the main clause “*she said*.” The poet also inverts the subject-verb order. The basic form of this line is “‘Here,’ she said, with a wicked pack of cards.” Informationally, the verb “*said*” is inverted over the subject “*she*” to the preceding position, for it is more familiar than the subject “*she*,” where “*she*” is new information. Stylistically, by using these constructions, the poet deviates from the grammatical and discursual norms. The end word “*she*” is rhymed with the words in the previous and following lines.

Line 14: “Here is Belladonna, the Lady of the Rocks”

The poet employs two non-canonical constructions: preposing and right dislocation. The locative adverb “here” is preposed to the initial position. The line also dislocates the noun phrase “the Lady of the Rocks” to the non-canonical position at the right of its canonical position, where the basic form is “The Lady of the Rocks Belladonna is here.” This inversion topicalizes the adverb “here” to draw the reader’s attention to the poetic space. Informationally, “here” is preposed for thematic prominence, pointing out the location. The noun phrase “the Lady of the Rocks” is dislocated to the right position, adding more details to “Belladonna.” Stylistically, the structure is grammatically complete, although it is reversed. The end word “rock” rhymes with the word “back” in the following line.

Line 15: “A crowd flowed over London Bridge, so many”

The poet here uses non-canonical inversion by preposing the phrase “A crowd flowed over London Bridge” and postposing the phrase “so many.” Informationally, the preposed phrase is poetically effective as it topicalizes the mass of people. The postposed “so many” is set apart after the main clause. It functions almost as an addition, creating a sense of emphasis. Stylistically, “so many” seems elliptical and syntactically incomplete, causing grammatical deviation. The word “many” is rhymed with “many” in the following line.

Line 16: “Sighs, short and infrequent, were exhaled”

The basic form of this line is “Short and infrequent sighs were exhaled.” In this line, the poet employs two constructions: preposing and passive. “Sighs” is fronted before the adjectives, where the grammatical subject appears at the beginning, but what follows modifies it. “Were exhaled” is a passive construction, where the agent is omitted. Informationally, the adjectives “short” and “infrequent” come immediately after their described noun for descriptive emphasis. Passive voice here is used to disguise the agent. Stylistically, grammatical deviation is not full. However, the use of passive voice does not deviate from the grammatical and discursual rules. There is no end rhyme in this line.

V. RESULTS AND DISCUSSION

According to the above qualitative analysis, not all information packaging constructions were employed. The poet employed only six of the eight constructions: (1). preposing, (2). postposing, (3). inversion, (4). left and right dislocation,

(5). passive, and (6). existential. Preposing was the most employed, occurring thirteen times, while inversion occurred four times, and left-right dislocation, existential, postposing, and passive were the least employed at one time only. Grammatical deviation occurs ten times, while discursal deviation occurs six times. The stylistic phonological rhyme is achieved in nine lines. Extraposition and cleft constructions were not employed in this poem. The following table illustrates the quantitative analysis of information packaging constructions, stylistic deviation, and phonological rhyme:

TABLE 1
FREQUENCIES OF INFORMATION PACKAGING CONSTRUCTIONS, STYLISTIC DEVIATION, AND PHONOLOGICAL RHYME

No.	Information Packaging Constructions	Frequency
1.	Preposing	13
2.	Postposing	1
3.	Inversion	4
4.	Existential	1
5.	Extraposition	0
6.	Left dislocation	1
7.	Right dislocation	1
8.	Cleft	0
9.	Passive	1
Stylistic Deviation		
1.	Grammatical Deviation	10
2.	Discoursal Deviation	6
Stylistic Phonological Device		
1.	Rhyme	9

The results explain that preposing is the most employed construction. Eliot concentrated on preposing construction because, through this construction, he tries to link the lines of the poem with one another, thereby topicalizing the themes in each line. In addition, by preposing, the poet relates the whole meaning of the poem. Inversion is the second most employed construction that involves both preposing and postposing. The importance of postposing is that the poet introduces and focuses on new information or delays heavier elements in the clause. Four constructions have one employment: (1). existential, which introduces new information; (2). left dislocation and (3). right dislocation, which simplifies processing and clarifies references, respectively; and (4). passive, which hides the agent of the action. Extraposition and cleft are two constructions that were not employed in the poem, both of which involve the same job as the previous constructions. Extraposition delays the heavier constituent to the last position of the clause, and cleft distinguishes between foregrounded and backgrounded elements. It is worth mentioning that some lines of the analyzed poem employ two information packaging constructions.

Stylistic grammatical deviation is employed more than discursal deviation. Grammatical and discursal deviations almost always occur when preposing, postposing, inversion, and dislocation constructions are employed, as these constructions involve changing the word order by fronting or delaying elements. Grammatical deviation is more associated with information packaging constructions than discursal deviation; therefore, it occurs more. However, grammatical and discursal deviation do not occur in cleft and existential constructions, where there is no change in word order. Even in some cases of preposing, inversion, and dislocation, grammatical and discursal deviation might not occur because they may involve mild changes in the word order. Using such information-packaging constructs, the poem's stylistic phonological rhyme is employed in over half of its lines.

VI. CONCLUSION

The current study concludes that six of the information packaging constructions are employed in Eliot's (1922) poem "The Waste Land": preposing, postposing, inversion, existential, left and right dislocation, and passive. The construction that is most often employed is preposing. It contributes to conveying the whole intended meaning of the poem by linking all lines of it with each other. Such constructions function for various purposes of stylistics. The use of these non-canonical constructions deviates from grammatical and discursal standards. These deviations might be intended by the poet for the goals of aesthetic effectiveness and creativity. Stylistic grammatical deviation is more affected by using these constructions than discursal deviation. Furthermore, these constructs are occasionally employed to accomplish the rhythm and the musicality of the poetry as well as to achieve the phonological rhyme. Simultaneously, information packaging constructions have other important informational tasks of linking the poem's lines thematically, shifting the heavier elements to the final position for facilitating the processing, distinguishing the new and old information, identifying foregrounded and backgrounded elements, and finally, achieving and maintaining the phonological rhyme.

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Hadi Abdul-Ameer Abbass Al-Mualla is the Chief Translator and Ph.D. candidate in English Language and Linguistics at the College of Education for Human Sciences, Babylon University, Iraq. His research interests include pragmatics, stylistics, pragmatylistics, and critical discourse analysis. He has published several research papers in diverse fields such as critical discourse analysis, critical stylistics, contrastive linguistics, and semantics.

Sadiq Mahdi Kadhim Al-Shamiri received his M.A. and Ph.D. degrees in English and Linguistics in 2011 and 2018 from the College of Education for Human Sciences, Babylon University, Babylon, Iraq, after previously holding a Bachelor of Law Degree in 1991 from the College of Law, Al-Nahrain University. He has been a staff member in the Department of English since 2011 and gained the academic title of Assistant Professor in 2019. He has taught several linguistic themes at the undergraduate and postgraduate levels in the departments of English, Arabic, Geography, History, and Educational and Psychological Studies of the College of Education for Human Sciences, University of Babylon. He has supervised several M.A. theses and Ph.D. dissertations concerned with different linguistic disciplines. He has published a book and more than 15 research papers. His research interests are mainly concerned with critical discourse analysis, pragmatylistics, and contrastive studies between English and Arabic, particularly those related to religious language.

Semantic and Stylistic Variations of Synonyms and Conceptually Related Terms in Syunik-Artsakh Dialect

Mher S. Kumunts

Dialectology Department, Language Institute named Hrachya Acharyan of the National Academy of Sciences of the Republic of Armenia, Yerevan, Armenia

Abstract—While synonymy in standard Armenian is a well-established field, its manifestation in dialectal contexts, particularly in the historically rich Syunik-Artsakh region, remains underexplored. This study offers a comprehensive analysis of the semantic and stylistic stratification of synonyms, with a particular focus on the highly expressive conceptual domains of “lazy” and “foolish”. Integrating diachronic and synchronic methodologies, the research draws on a diverse range of sources, including Classical Armenian (Grabar) texts, dialectal data from philological studies, and original oral fieldwork. The analysis identifies a vast network of synonymous words and idioms that differ not only in form and meaning but also in pragmatic function, emotional tone, and stylistic register. It examines the key mechanisms of synonym formation, tracing the evolution of native vocabulary (e.g., the semantic shift of *anban* from ‘irrational’ to the dialectal *anpen* ‘lazy’) and the adaptation of loanwords from Persian, Turkish, Arabic, and Russian. The study highlights how metaphorical extension, often based on animal or object imagery, contributes to the expansion of these synonymic sets. Findings demonstrate that dialectal synonyms operate as a dynamic, multi-layered system where distinct word families and conceptually related terms merge into flexible semantic fields. Word choice is shown to be heavily contingent on situational context and speaker intent. The study concludes that stylistic stratification, shaped by the interplay of native linguistic development and prolonged foreign influence, is essential for understanding the functional and register-based distinctions that underpin the remarkable expressive richness of dialectal Armenian.

Index Terms—synonymy, stylistic stratification, semantic variation, Syunik-Artsakh dialect, lexical borrowing

I. INTRODUCTION

A. The Syunik-Artsakh Dialect Group: A Historical and Linguistic Overview

The Syunik-Artsakh dialect group, also referred to in linguistic literature as the Karabakh-Shamakhi or extreme northeastern interdialectal subgroup (Kumunts, 2022a), is recognized as one of the largest and most functionally vital dialect groups within the “um” branch of the Armenian language. Historically, its territorial scope encompassed several regions within the Azerbaijan SSR of the Soviet Union—including Krzen, Havarik, Shamakhi, Gazakh-Kirovabad, and the entire Nagorno-Karabakh Autonomous Oblast—as well as the Syunik region of the Armenian SSR, spanning from the early 20th century to the 1990s.

A notable structural subdivision of this dialect group is the Burdur dialect, which emerged in the 16th–17th centuries in the Burdur region of Turkey and persisted until the Armenian Genocide of 1915 (Kumunts, 2022b; Tahir, 2009). Following the forced displacement of Armenians from Nagorno-Karabakh in 2023, the diverse subdialects of the group (e.g., Karabakh, Hadrut, Mehtishen, Krzen, Havarik, Shamakhi, and Burdur) have nearly vanished from their native territories, surviving primarily in the Goris subdialect within the Syunik Province of the Republic of Armenia (Kumunts, 2022c).

Linguistically, the region is distinguished by archaic features preserved from the Indo-European linguistic stratum (Hovhannisyan, 2024; Kumunts et al., 2023; Kumunts et al., 2025) and an ancient toponymic system (Kumunts et al., 2024). The dialectal lexicon reflects prolonged contact with Old and Middle Iranian, Caucasian, and Turkic languages, alongside lexical layers documented through borrowings from Arabic and Russian.

B. Research Problem and Objectives: The Study of Dialectal Synonymy

Dialectal synonymy in Armenian, particularly within the Syunik-Artsakh region, represents a linguistically rich yet understudied domain. Here, multilingual contact, historical developments, and folkloric creativity have fostered a complex network of synonymous forms and expressions. Previous studies have largely focused on synonymy in standard literary Armenian, whereas this research examines the intersection of semantic and stylistic nuances in dialectal usage.

Guided by the hypothesis that synonym clusters in this dialect group exhibit not only semantic variability but also functional-stylistic stratification—reflecting both inherited structures and externally influenced developments—the study centers on two core semantic fields: “lazy” and “foolish.” These concepts have historically generated diverse linguistic

forms through derivation, borrowing, metaphorical extension, and phonetic shifts. Such variants often serve communicative, expressive, and socio-cultural purposes that transcend their literal meanings, underscoring the dynamic nature of dialectal synonymy and its connection to the lived historical experiences of speech communities.

II. METHODOLOGY

There are numerous methods and approaches for studying synonyms. In contemporary linguistic research, many scholars analyze the semantic characteristics of such lexical groups within the framework of corpus linguistics. In this context, Shuyi Hou presents a comparative analysis of the semantic prosody of the synonyms “effect,” “impact,” and “influence” using corpus-based methods, combining both quantitative and qualitative approaches to reveal differences in their usage (2023). Based on the COCA (Corpus of Contemporary American English), Liu Liven explores the collocational patterns and semantic features of the word “divorce” as both a noun and a verb, highlighting its predominantly negative, and occasionally positive, connotations (2024). A similar methodology has been applied in examining the frequency, collocational tendencies, and semantic prosody of the synonyms “situation,” “environment,” and “circumstance,” using data from the COCA and WECCCL corpora (Sun & Yin, 2020).

Our research findings show that corpus data and concepts do not always fully reflect the semantic groupings of synonyms or words included in the same semantic field, nor do they capture their quantitative and qualitative features. It should be noted that language is in a constant state of change, and due to the diverse forms of communication, lexical and semantic structures are evolving more rapidly, encompassing both standard language and dialects. Informal forms of synonyms and equivalent word units have led to unique manifestations of semantic prosody, which play an important role in distinguishing and correctly using synonyms.

Undoubtedly, linguistic corpora are powerful tools for studying language (Herteg, 2023). By applying them in the field of dialectology, it is possible to combine geographic, linguistic, and socio-cultural factors to understand the bases of linguistic variation (Wieling & Nerbonne, 2015). However, when using corpora, it is necessary to consider certain limitations, including unequal representation of data and analytical challenges, which sometimes hinder the full explanation of some linguistic phenomena (Hartmann, 2023). To achieve the best results, it is advisable to combine corpus data with other methodological approaches, such as field studies and qualitative analyses, which form the foundation of this research. For this study, data from the largest Armenian lexicographical corpora (*Nayiri*) were used based on dialectal evidence. Unfortunately, the corpus does not include all the words and concepts currently used in the living language. The “*Arevak*” national corpus also does not include many dialectal and colloquial words and concepts, which contain important material from a linguistic perspective.

This study is based on a multimethodological approach, aiming to reveal the mechanisms underlying the formation of semantically related concepts and the subsequent process of organizing them into synonym groups. For the sake of clarity and focus, the analysis centers on a specific dialectal region—Syunik-Artsakh—and two particular semantic fields: “lazy” and “foolish.” This framework, however, may be expanded in the future to include comparisons with other dialectal areas, as well as with languages belonging to the same linguistic family or those that have historically undergone long-term contact. Such language contact often results in mutual influence, leaving traces in vocabulary and subtle shifts in meaning.

While semantic and stylistic differentiation is frequently studied within the boundaries of the standard literary language, dialects often possess multilayered and non-standard linguistic forms that require in-depth scholarly attention. From this perspective, the present study holds relevance for those literary languages that continue to exhibit the influence of dialectal elements.

Furthermore, this research emphasizes the social dimension of lexical meaning. The semantic significance of words is shaped not only by various historical-linguistic strata—such as Classical Armenian, other dialectal branches, or contact languages—but also by phonetic variants within the same dialect, which may introduce subtle semantic nuances. The historical development of lexemes has been analyzed diachronically, drawing on sources from Classical Armenian (Grabar). Dialectal language use has traditionally evolved under the influence of the broader Armenian linguistic continuum, while Grabar has played a significant role in enriching dialectal vocabularies with new synonyms and conceptual distinctions. In this regard, Classical Armenian dictionaries, medieval manuscripts, philological and historiographical studies, oral fieldwork, and recorded data have served as essential sources for this research. The oral fieldwork component involved structured and semi-structured interviews with native speakers from the Goris region of Syunik, representing different age groups to capture generational variations in lexical use. The collected data was cross-referenced with existing dialectal dictionaries (e.g., Margaryan, 1975; Sargsyan, 2019) and the *Nayiri* lexicographical database to ensure accuracy and contextual relevance. Quantitative estimates, such as frequency of use or the number of idioms, were derived from a systematic analysis of this combined dataset.

III. DISCUSSION AND ANALYSIS

A. Diachronic Stratification: The Semantic Evolution of Synonyms for “Lazy”

In the Syunik-Artsakh dialect area, there is a wide range of words and expressions that share the same meaning but are used in different contexts or registers, exhibiting various stylistic features. As observed by Yezekyan, “the study of

synonyms is one of the important problems of stylistics in a broad sense” (2007, p. 198). The principle of vocabulary stratification, which identifies the shared features of word groups and their roles in verbal communication (Poghosyan, 1990), is a useful methodological tool for exploring dialectal synonymy. It allows for the identification of synonymic series formed through stylistic layering from both diachronic and synchronic perspectives (Khlgatyan, 1976; Avetisyan et al., 2016).

Using conventional methods of grouping synonyms—such as by parts of speech or degrees of synonymy (Cruse, 2004)—can result in a dictionary-like classification that overlooks the specific lexical or stylistic value of individual terms in a dialectal series. To achieve more meaningful results, this study examines the mechanisms by which word meanings are formed (Brutyan, 1998), including word formation, syntagmatic relations, and etymological and stylistic analyses. The aim is not to determine the exact quantitative weight of such groups but to reveal the forms and mechanisms of their formation.

The linguistic analysis will be conducted from two perspectives:

Diachronic: Focusing on the meanings of the words *indolent* (*anban*) and *lazy* (*tsuyl*). This will help determine the historical period in which these synonymic groups emerged, including their commonly used, obsolete, or rarely used units.

Synchronic: Focusing on the meaning of *stupid*. This will reveal the current principles governing the formation of near and absolute synonymy and their stylistic generalizations.

The study of the first group’s synonymic series in a chronological context examines the semantic characteristics of lexical units within the dialectal system, using the word *lazy* as a point of departure.

(a). *Synonyms of Native Origin*

The word *lazy* corresponds to several synonymous words and expressions in the dialect, many of which trace back to earlier historical stages. For instance, the Old Literary Armenian (Grabar) word *tsuyl* becomes the dialectal *tsül* (‘lazy, idle’). A number of similar lexical forms originate from Old Armenian vocabulary.

The Grabar word *anban*—formed from the prefix *an-* (negative) and *ban*¹ (‘work, activity’)—originally meant ‘irrational, beastlike.’ In the dialect, however, it has undergone semantic and phonetic shifts (Aghayan, 1984), resulting in forms like *anpān*, *anpen*, and *ampān*, which convey the meaning ‘lazy, unfit for work.’ The semantic evolution of this term proceeded along a path of meanings such as ‘inactive → idle → incapable → unproductive,’ aligning with numerous lexical items in the dialect (Bediryan, 1990). Dialectological studies and oral testimonies from the Syunik-Artsakh region reveal a rich collection of synonymous expressions that are structurally simple and often polysemous (Sargsyan, 2019; Margaryan, 1975; Sargsyan, 2015).

A particularly illustrative example is the phrase *the rain will come and water it* (*torë kika-këchiri*), used to characterize individuals who avoid work or responsibility. Similarly, the expression *kond[dë] morekh* (literally ‘dismembered locust’) describes ‘a very lazy, slow-moving person’ (Hambardzumyan, 2012; Kumunts, 2017). Figurative speech has also given rise to sayings like *a wolf when eating bread, and a weak one in work* (*hats’um kyül, penum tül*), said of those who are active when eating but lazy when working.

Other metaphorical expressions include:

- the flies have given birth to chicks on the face (*chanjerë iresin tsäk’ tal*) – ‘to be very lazy, incompetent’.
- to be weak in the back (*meshkan bosh*) – ‘1. physically weak, 2. lazy’.
- with yogurt made on his head (*këlkhin matsun merats*) – ‘lazy and slow-moving’.
- grass-snake hanging on the fence (*chëparav ingäts lok*) – ‘1. immobile, 2. lazy and numb’.

Notably, these examples do not include loanwords from modern or contemporary periods, and most of their components derive from Classical Armenian. Owing to this trait and their frequent usage, they are regarded as semantically stable combinations within the dialect, likely originating in earlier historical periods. While these combinations may exhibit phonetic or minor grammatical variations across the dialect area, their semantic core remains largely unchanged, functioning as phraseological units.

(b). *Later Formations and Loanwords*

This group includes words and phrases that were formed relatively late or entered the dialectal realm through contact with other languages.

The word *anban* (‘indolent’) has been combined with *amp’eshak* (‘unskilled’), one of the meanings of which is ‘lazy.’ Through assimilation (where the prefix *an-* becomes *am-*), the compound *ampen-amp’ish* emerged as an adjective for ‘indolent, lazy.’ In addition to this meaning, it also signifies ‘clumsy’ and ‘careless,’ its polysemy forming through stylistic possibilities in popular speech. Similarly, the polysemous adjective *pakas* (‘less, incomplete, deficient, bad’) has formed parallel combinations, such as *pëkësot’un anel* (‘to do stupidity’), *k’yällän pakas* (‘to have less head [brain],’ i.e., ‘stupid’), and *khelk’an pakas* (‘to have less intelligence,’ i.e., ‘deficient in intellect’). The abundance of idioms with the word for “brain” is not accidental; according to our calculations, there are approximately 162 such idioms in Armenian, a number that can triple when dialectal variants are included.

¹ ‘1. Word, saying, 2. thought, idea, meaning, significance. 3. thinking, judgment, intelligence, 4. message, command, order, commandment, 5. word, 6. word of God, 7. relationship, connection, interaction, order, 8. reason, reason, 9. acts as a special name for inanimate objects, phenomena, and so on, 10. language’ (Ghazaryan, 2000). The synonyms of the word thing in folk speech are: ‘1. work, work, occupation, 2. word, message, 3. thing, object, material, 4. Subject’, etc.

The compound *bedrang-bedovlat*, derived from the adjectives *bedrang* ('colorless, unattractive') and *bedovlat* ('useless, empty, lazy'), reflects semantic fields similar to *anban* and *amp'eshak*. In Persian, *bedrang* figuratively means 'unsightly,' and within the dialectal context, this compound has become conventionalized to express a range of negative attributes, including 'useless,' 'lazy,' 'empty,' and 'unsightly'.

The original meaning of the Persian loanword *avara* (also *hvara*)—'wandering'—has gradually shifted toward a pejorative connotation, now typically denoting 'idle' or 'vagrant.' This semantic shift gave rise to coordinative compound expressions in the dialect, such as *avara tārnāl* ('to be wandering and lazy') and *avara inel* ('to become useless, lazy, or vagrant'), which reinforce its extended cultural connotations.

The dialectal system has also adopted the word *t'āmbāl* (from Turkish *tembel*), which is synonymous with *ampen* and semantically aligned with the aforementioned terms. While its primary meanings include 'one who avoids work, lazy, inactive,' in the Artsakh dialect, semantic intensification has extended its connotations to 'slow-moving' and 'sluggish.' In this sense, it is synonymous with *bālbāz* (from Russian *балбес*), meaning '(figuratively) a lazy, slow-moving, incompetent person,' a word that entered the dialect group at a later stage.

The synonymous group comprising *ampan*, *āmpen-amp'ish*, *bedrang*, and *t'āmbal* is stylistically and semantically comparable to the compound *t'ülēbosh* (or *t'ülübosh*), formed from Armenian and Turkic components. The Armenian word *t'ül* ('weak') also carries the meaning 'lazy.' While the Turkish *boş* ('empty') does not inherently imply laziness, the semantic reinforcement from *t'ül* has given the compound *t'ülēbosh* the meanings 'lazy, idle,' alongside its primary senses of 'weak-bodied' or 'frail'.

The word *ghalb*, which entered Armenian dialects from Arabic, carries the primary meanings 'false, deceitful, envious.' In the Syunik-Artsakh dialectal region, it has also acquired the metaphorically extended sense of 'to be lazy under any pretext' or 'to act deliberately slowly.' Although relatively infrequent, this secondary usage functions synonymously with terms for "lazy," particularly conveying the nuance of 'feigned laziness' or 'laziness through deception'.

In dialects, metaphorical meanings are often formed through resemblance to objects. A case in point is the word *yabu* (from Turkish *yabu*), originally referring to a 'thin, scruffy horse that moves slowly due to exhaustion.' The ironic connotation of this original sense has been extended to describe human behavior, where women perceived as 'lazy and slow-moving' are mockingly referred to as *yabu*.

The word *yassar* (from Turkic dialects), originally meaning 'lacking willpower, weak or indecisive' (Taghiyev, 2006), has over time acquired the additional senses of 'feeble, powerless, inactive, lazy.' Used with specific pragmatic intent, this term is applied to individuals perceived as having become lazy due to physical or mental weakness. Because of this implication, *yassar* is not fully synonymous with the more general term *lazy* (*tsuyl*) but instead enriches the concept's synonymic network. It is stylistically opposed to the adjective *neynar* ('lazy, slow-moving, inattentive'), which implies being 'able, but pretending to be lazy,' whereas *yassar* connotes 'laziness from weakness'.

In the Syunik-Artsakh dialectal area, the words *kyāsēbats'u* ('poor'), *kyüt* ('slow, unskilled'), and *ölü* (from Turkish *ölü*: 'dead') also operate as functional equivalents or near-synonyms for "lazy" in the broader lexical system.

The Turkish dialectal word *küt* (pronounced *k'üt*), meaning 'incapable' (cf. Turkish *küt ve kötürüm kimseler* – 'incapable and disabled individuals'), is polysemous in the Syunik-Artsakh dialect continuum. A metaphorical meaning of the word in Turkish, originally referring to 'bread made from low-quality flour,' has gained primary status in these dialects. From this metaphorical extension, an adjectival usage has emerged, generating a range of meanings: '1. unskilled, inexperienced; 2. slow-moving; 3. physically disabled; 4. lazy.' These senses are attested across nearly all dialects within the region. In its original meaning of 'dough made from poor-quality flour,' *küt* is preserved in Turkic dialects such as those of Zaqatala and Baku (Behbutov, 1999). The meaning 'lazy' may also be linked to another Turkish homonym *küt*, meaning 'short and thick,' which also appears to have entered the dialectal sphere.

The Turkic word *ölü* ('dead') is also part of this group in its figurative sense, meaning 'lazy, weak, feeble,' although this usage is now considered obsolete.

The dialectal slang expression *verēbosh*, an idiomatic expression derived from *vēr* ('butt') and *bosh* (Turkish 'empty'), exhibits an intriguing morphological and semantic composition. As an adjective, *verēbosh* historically conveyed meanings such as 'lazy, idle, unable to endure hardship,' evolving from senses like 'to loiter aimlessly' or 'to avoid work.' However, not all of these semantic nuances are actively used across the Syunik-Artsakh dialect continuum. In the dialects of Syunik (particularly Goris, Kapan, and Meghri), the term predominantly carries the meaning of 'wasteful, one who spends or uses resources senselessly.' It also appears in compound forms like *verān bosh* and *vērē bosh* ('weak-willed, with other inclinations'). The connotations of 'lazy' and 'idle' appear to be less productive in these dialectal varieties.

The word *tērēchēzhkan*, with its unique structure (likely from *tēr* and *chichi+kan*), belongs to the inactive layer of dialectal vocabulary, attested only in the Syunik villages of Tegah and Kornidzor. The emergence of its meanings—'lazy and arrogant'—appears to be metaphorical. The word has thus acquired the specific semantic nuance of 'laziness resulting from arrogance'.

(c). Recent Borrowings and Diachronic Summary

The vocabulary of the Syunik-Artsakh dialect area also includes words formed in a relatively recent period, often borrowed from other languages (Marutyan, 2000). For example, the Russian borrowing *lodēr* (from *лодырь*) means 'idle, lazy' and is synonymous with the native *anpen*. However, stylistically, *lodēr* is used with the specific nuance of 'able,

but not considering it necessary to do the job; arrogant.’ Its adjectival meaning can also evolve into a noun with an ironic tone depending on the context.

Summarizing the diachronic stratification, 83% of the 46 synonymous units for ‘lazy’ are active in the dialect area, while 17% are considered archaic or obsolete foreign words. The native words *ampän* and *ampen-ampish* are metaphorically synonymous with the Russian loanword *bälbāz* (ба́лбэз), which in Russian also means ‘stupid’ or ‘rude.’ In the dialect, its concrete noun meaning—‘a large and slow-moving sheep’—preceded its later metaphorical senses of ‘lazy, slow-moving,’ and ‘a useless person’.

During this more recent period, compound expressions are rarely formed; synonyms tend to be simple words. Some foreign borrowings carry situational meanings, such as the Russian loans *debil* (‘stupid’), *durak* (‘foolish’), *tupoy* (‘dull’), and *idiot* (‘idiot’) (Marutyan, 2000).

The analysis will now shift to a synchronic perspective, exploring the semantic realizations of the word *himar* (‘fool’) and its related synonym set. This lexical base is distinguished by its stylistic neutrality and high combinability, often serving as a substitute for other members of its synonymous group.

B. Synchronic Stratification: Functional and Stylistic Variation in Synonyms for "Stupid"

This section analyzes the semantic manifestations of the base word *himar* (‘fool’) and its synonymous set within a synchronic framework. This lexical base is particularly characterized by its stylistic neutrality and broad applicability, often enabling it to replace other members of its near-synonym group in discourse.

As Jahukyan (1972) notes, dialectal synonyms reflect not only spatial variations but also functional, stylistic, and semantic differences, such as varying degrees of qualification and register. It is on this basis that dialectal synonyms can be distinguished from one another. While abundant etymological data exists for these words, it does not always yield significant results at the synchronic level, as many function within colloquial registers where their primary significance is pragmatic. The genealogical analysis of the lexicon reveals a multi-layered structure of borrowings and native terms.

From Classical Armenian:

- *Höl* – ‘fool’ (lit. ‘kid goat’), from IE *pōu-* ‘small’.
- *Ankhelek* – ‘mindless’ (lit. ‘one without mind’), from IE *sk(h)el-* ‘intelligence’.
- *Khaz* – ‘fool, simpleton’ (lit. ‘goose’), possibly a metathetic variant of the Armenian *sag* (‘goose’) (Acharyan, 1979).

Loanwords:

- *Hambal* – ‘foolish, uneducated’ (lit. ‘porter’), from Arabic *ḥammāl*.
- *Härip* – ‘gullible, trusting, inexperienced’ (orig. ‘companion’), from Arabic *ḥarīf*.
- *Ghamaz* – ‘stupid, dull-witted,’ likely from Arabic *ḡammāz*.
- *Shash* – ‘foolish, naive, crazy,’ possibly from Turkish *şaşı-* ‘confused.’ It forms derivatives like *Shashmishlats* – ‘stupefied’².

Dialectal Expressions:

- *Kelkhin tsün yekats* – ‘foolish, naive’ (lit. ‘snow has fallen on the head’).
- *Kēlkhumē tset’i kat’ chinil* – ‘mindless, lacking reason’ (lit. ‘to have no drop of oil in the head’).
- *Khakhalē tsak* – ‘dim-witted, senseless’ (lit. ‘a sieve that is perforated’).
- *Anpoz kyūmash* – ‘foolish, stubborn’ (lit. ‘a buffalo without horns’).

Based on their geography of usage, these synonyms can be divided into two groups: words characteristic only of the Syunik-Artsakh dialectal area (e.g., *ats’alig-mats’alig*, *hūmbāt*), and words common to other Armenian dialects as well (e.g., *akhmakh*, *ankhelk*, *dmbo*, *dambala*). From a synchronic perspective, it is important to analyze the frequency and stylistic profile of these words within the dialect to understand their quantitative and functional significance.

The word *himar* (*yimar*), of Semitic origin in Classical Armenian, is represented by numerous dialectal synonyms and near-synonyms across the dialect group, which can be categorized by their frequency and usage patterns.

(a). Classification by Frequency and Usage

In terms of frequency, the words in the synonymic series can be categorized as follows:

1. Widespread Across all Variants of the Dialect Group

An example is *akhmak* (or *akhmag*), from Arabic *aḥmaq*, meaning ‘foolish, stupid.’ It is believed to be a dialectal variation of *himar* and is the most frequently used word in this group. In declension, its initial *a* often changes to *ē*. The word is highly productive, transforming from an adjective into other parts of speech: verbs like *ēkhmēkhanēl* (‘to become foolish’), adverbs like *ēkhmekhvari* (‘foolishly’), and nouns like *ēkhmēkhot’un* (‘foolishness’). Similarly, the adjective *ankhelk* (‘mindless’) has a nominal variant *ankhelk’ot’un* (‘foolishness’).

2. Characteristic of Specific Variants

² In the village of Akn (now in Turkey), a shushtik ‘surprised, dumbfounded’ is recorded (Abrahamyan, 2016).

Some terms are specific to certain subdialects, such as the Artsakh dialect's *äts'äligy-mäts'äligy* ('foolish and crazy'), a reduplicated form likely derived from *ats'ekh-p'ëts'ekh* ('proper-improper'). It is used both adjectivally and adverbially, as in *äts'äligy-mäts'äligy khoshel* ('to speak foolishly').

Words in this group are also notable for semantic reinterpretation. Certain words have acquired a common meaning through metaphorical extension from proper names (e.g., *Panos*, *Nazar*). In the Artsakh dialect, the name *Badi* is used to mean 'foolish, naive.' Common nouns are also used as nicknames, such as *Kyüsh* ('idiot') Santi or *Kizh* ('crazy') Daniel in Goris. These names are preserved in the lexicon as substitutes for 'fool,' and this transference of meaning also extends to the names of animals and plants. For example, the plant name *bāngi* (*Hyoscyamus*) carries the meaning 'foolish, empty-headed,' and the phrase *bangi kerats* (lit. 'eaten *bangi*') means 'made a fool of.' Similarly, animal names are used metaphorically: *dodos* ('toad') for 'fool'; *anpoz kyumash* (lit. 'ox without horns') for 'a foolish, incomprehensible person'; and *kodukh* ('small animal cub') for 'foolish.' The word *avanak* ('donkey') and its more common dialectal equivalent *esh* are also widely used with the figurative meaning of 'foolish'.

3. Expressions With Interdialectal Significance

There is also a group of synonymous expressions that occupy an intermediate position, showing both semantic consistency and lexical variation across dialectal zones. Compare: *tavari kēlokh* (lit. 'head of cattle') and *tavari ts'av* (lit. 'pain of cattle'), both meaning 'stupid, insensitive'; or *ēshan t'ērats* (lit. 'jumped off the donkey') and *ēshan ingats* (lit. 'fell off the donkey'), both meaning 'someone who does stupid things'.

Polysemous sets often emerge through metaphorical extension based on similarity in form or function (Golovin, 1973; Reformatskiy, 1967). The word *esh* ('donkey'), for instance, is used to mean 'a stupid, dull person,' and has generated numerous idioms:

- *ēshē hinch a güdüm, moshē hinch a?* (lit. 'what does the donkey know about blackberries?') – 'a fool doesn't recognize value'.
- *ēshin khēratē takēn a* (lit. 'a donkey's only advice is a beating') – 'the only way to get through to a fool is through punishment'.
- Grammatical forms also reinforce meaning, such as *ēshi kēlōkh* (lit. 'donkey's head') for 'fool.' In the Artsakh dialects, *k'ushu* ('donkey foal') has the figurative sense 'fool, ignorant'.

Other animal names are also used metaphorically. *Höl* ('kid goat') has the extended meaning of 'fool, clueless.' *Ghaz* ('goose') means 'fool, silly.' The Russian calque *hēndyushka* ('turkey') likewise carries this metaphor. Many of these words are not limited to the Syunik-Artsakh region and are widely used in colloquial speech. The word *tavar* ('livestock') can mean 'fool' or 'rude person,' forming expressions like *tavari kēlōkh* ('animal's head'). The same applies to *vēkhchar* ('sheep'), in phrases like *vekhchari kēlōkh* ('sheep's head').

(b). Formation of Synonyms Through Analogy and Metaphor

In the dialectal group, numerous simple and compound synonym clusters emerge that approach the meaning of 'fool' with various functional, stylistic, or semantic nuances. Some words have developed such meanings through analogy with existing lexical templates. For example, *khak* (or *chag*), meaning 'unripe,' has acquired the metaphorical sense of 'foolish, somewhat foolish, dim-witted' by analogy with literary words like *ch'has* ('immature') and *thas* ('undeveloped').

It is difficult to determine the exact origin of these semantic parallels, especially since the word *khak* already had metaphorical connotations in Classical Armenian, such as 'unripe, inexperienced, unskilled.' It is likely that through semantic analogy with *khak*, the word *hum* ('raw') also developed the meanings 'immature, inexperienced, foolish,' even though it did not originally bear them. Similarly, compounds derived from the metaphorical use of *datark* ('empty') have also taken on the meaning 'fool.' Examples include *tertāk-mertāk khosal* (lit. 'to speak empty-empty'), meaning 'to speak foolishly,' and the reduplicated form *tertāk-mertāk* ('empty-empty') for 'foolish, senseless.' The Artsakh dialectal form *hēghēhēghe* also carries the meaning 'fool,' though its etymology is unknown.

1. Idioms From Actions Related to Objects and Nature

The expressions *khakhalē tsak* and *maghē tsak* (lit. 'the sieve is holey') originate from the semantic field of actions related to objects, acquiring the meaning 'foolish' or 'stupid'.

In the same category are the phrases *khot ēratsel* (lit. 'to graze grass') and *khot otel* (lit. 'to eat grass'), which convey the meaning 'to be a fool.' While retaining its literal meaning, this lexical combination acquires a phraseological value through stylistic intent, often mediated by negational or interrogative emphasis. For example, the question "*A tü khot es ēratsum?*" (lit. 'What, are you grazing grass?') translates to 'Are you a fool?' The participial forms *khot ēratsogh* and *khot otogh* (lit. 'grass-grazer' and 'grass-eater') have also attained phraseological stability as adjectives meaning 'foolish'.

2. Phraseological Units Associated With Body Parts

Numerous phraseological units associated with body parts belong to this group of synonymic expressions. For example, *kēlkhin agh anel* (lit. 'to put salt on someone's head') means 'to deceive, to fool someone.' The stylized expression *kēlkhit tsün käy* (lit. 'let it snow on your head') refers to a foolish but well-intentioned act. The less common adjectival form, *kēlkhin tsün ekats* (lit. 'the one on whose head snow has fallen'), means 'someone who has become foolish'.

Many expressions are formed with the word *glukh* ('head') (Kumunts, 2019, pp. 122-126):

- *kēlkhumē gram pan ch'inēl* (lit. 'to have nothing weighing a gram in the head') – 'to be foolish, stupid'.
- *kēlkhumē ot khakh anel* (lit. 'to have air in the head') – 'ignorant, silly'.
- *kēlokyē k'amun tal* (lit. 'to give the head to the wind') – 'to act foolishly'.

The word *kond* ('head'), also documented in the dialect (Kumunts, 2017), appears in the phrase *kondē tertak* (lit. 'the head is empty'), which is synonymous with *glukyē datark* ('empty-headed'). Unique constructions include *ham vēnnan pepek inel*, *ham kēlkhan* (lit. 'to be barefoot from both the feet and the head'), meaning 'to be both foolish and poor'.

The Old Armenian word *khelk'* ('mind, trick') has also generated numerous compounds with a negative tone, synonymous with 'stupid.' These include:

- *khelk'an pakas* (lit. 'less than the mind') – 'stupid, foolish'.
- *khelk'an pushi anel* (lit. 'to take dust out of one's mind') – 'to become stupid, to deceive'.
- *khelk'ē hats'in nēhet otel* (lit. 'to eat one's mind with bread') – 'to become stupid, to act crazy'.

Interestingly, some expressions with originally positive meanings have acquired an ironic, negative sense. The phrases *khelk'i tsov* (lit. 'sea of intelligence') and *khelk'an bol* (lit. 'more than intelligence'), once meaning 'very intelligent,' are now used ironically to signify 'foolish, idiotic.' Similarly, *khelk'ēhan inil* (lit. 'to be out of one's mind'), originally meaning 'to be enchanted,' has developed the sense 'to become foolish.' Other related idioms include *chānnān khakh anel* (lit. 'to hang one's chin') – 'to become foolish and fall silent,' and *anlezu hayvan* (lit. 'a tongueless animal') for 'foolish'.

3. Verbal Concepts, Loanwords, and Affixation

Verbal and idiomatic concepts related to mental actions also contribute to this synonym group. The Persian word *gizh > kizh*, widespread in dialects, has various meanings including 'crazy,' 'irritable,' and, frequently, 'fool.' The Arabic word *harif*, meaning 'stupid, ignorant, easily deceived,' is common in the Syunik-Artsakh dialect, giving rise to derivatives like the idiom *harip'i tegh tinil* (lit. 'to place in the position of a simpleton'), meaning 'to deceive,' and the verb *hāripānal*, 'to be fooled.' The rarely used Arabic loanword *humbat* ('inept') has acquired the meaning 'stupid' through exaggerated connotation. The word *ghālāt* ('mistake, defect'), common in Middle Eastern languages, has taken on the meaning of 'stupid, thoughtless action' in the verb *ghālāt' anel*.

Dialectal suffixes are also active in forming synonyms.

- From the root *harip'*, adverbs like *harip'vach'i* and *harip'avari* ('foolishly, naively') are formed with the suffixes *-vach'i* and *-vari*, while the noun *harip'ot'un* ('stupidity') is formed with *-ot'un*.
- The root *shāsh* ('stupid, naive, foolish') is highly productive. The suffix *-avun* creates *shāshāvun* ('a little stupid'). Numerous verbs are formed with suffixes like *-v-*, *-an-*, *-ats'n-*, *-kērt-* (*shēshkērtel*, *shāshānal*, *shāshēts'nel*, *shāshkērtel*), featuring variants based on derivation and aspect (Hovhannisyan, 2006). The reduplicated form *shāsh-māsh* is used adverbially for 'stupid-stupid,' and the related verb *shishmel* ('to go numb') also metaphorically means 'to become stupid'.

Numerous compound forms have also developed from the Classical Armenian *yimar > himar* ('fool'), giving rise to expressions like *himarot'un anel* ('to act foolishly') and *himaranal* ('to become foolish').

4. Idiomatic Expressions and Interjections

The idiomatic expression *vēghēs kēlkhit* (lit. 'my land on your head'), used as an emotional reproach, carries a curse-like meaning but also functions idiomatically to mean 'foolish' or 'senseless.' Similarly, expressions derived from the figurative sense of the Classical Armenian word *sh'ansh'ar* ('thin, not dense') can convey the meaning 'stupid'.

Finally, interjections like *to'!*, *ho'!*, and *ho'-ha'!*, though devoid of concrete lexical meaning, function as expressive synonyms for foolishness. Used with a distinct intonation, they serve a conceptual role in indicating or drawing attention to someone's stupidity.

This phenomenon becomes particularly apparent in lexemes derived from a shared root, where it is often challenging to determine whether they constitute independent synonymous units or are simply morphological or contextual variants of the same lexical base. To substantiate this, we examined derivatives of the root word *t'or* ('grandchild') in the Syunik-Artsakh dialectal area. Our findings indicate that, over the course of historical language development, many words have evolved—through phonetic and semantic transformation—into intermediate forms that blur the lines between synonymy and root variation.

For instance, a synonymic series denoting "descendant" has evolved through processes of semantic intensification—where the concept has been broadened or layered across dialectal variants. From the primary form *t'or* 'the child of one's child (for a grandparent),' several phonetic variants have developed: *t'ornē*, *kooṛnē*, *oṛnē*, *kaṛnē*, *aṛnē*, and *tsērlyāng*. Although all of these belong to the same related concept set, dialectal usage reveals subtle temporal and contextual distinctions among them. While a definitive etymological interpretation remains elusive, phonetic resemblance suggests that they all share a common root—modified by folk etymology and sound change. It is particularly noteworthy that this lexical group includes only one borrowed term—*navalar*—which is used generically to denote 'grandchildren' or 'great-grandchildren.' This term is itself conceptually related to *ch'ojukhlar* and *chēžvēž*, further expanding the range of related terms within the dialect.

IV. CONCLUSION

Thus, we observe that synonym groups in the Syunik-Artsakh region have undergone a complex process of formation. In Armenian linguistics, Abeghyan defines the formation of synonym groups through morphological and semantic classification based on semantically congruent pairs and synonymy (1965, pp. 154-157). However, when examining their origins, he also emphasizes stylistic peculiarities, which are undoubtedly more prevalent in dialectal variants. These words and phrases not only enrich the dialectal lexicon but also make everyday speech more vibrant, avoiding monotony.

Indeed, synonym clusters are diverse in structure, ranging from interjections (e.g., *to!*, *t'ok'sh!*) to phraseological utterances with proverbial meanings:

- *Kyasibē ūran khēlk'an a kyāsib* (literally: 'The poor man is poor because of his mind') → 'A fool remains poor due to his foolishness'.
- *Vech' kherē gidāl, vwch' sharē* (literally: 'To know neither good nor bad, neither joy nor misfortune') → 'To be naïve or simple-minded'.

Therefore, the categorization of these stylistically nuanced synonym groups cannot be absolute or perfect (Sukiasyan, 1970). As noted, studies on synonym clusters lack consensus—a trend observed even during the formative period of literary Armenian, when the standardized language had not yet fully emerged and retained dialectal features.

According to the framework by Aytinyan (1866, pp. 310-317) and Palasanean (1870, 1874), which we have extended to dialectal data, each synonym group reflects:

1. Subtle semantic distinctions between conceptually related words.
2. Differences in contextual usage (e.g., register, speech situation).

Most concepts expressed by synonyms lack standalone applicability outside specific lexical collocations. For instance, in Artsakh dialects, the adjective *budāla* (from Turkic *budala*)—used in phrases like *budala gyāda*—functions as a synonym for 'foolish, useless, empty-headed' within speech contexts. Such terms occupy an intermediate position in the continuum between lexical and phrasal synonymy, contingent upon pragmatic factors.

The word *dēmbō* ('foolish, ignorant, dull-witted') has several semantically close variants—*dangla*, *dēngēlana*, *dēngēlot'un*, *dēngēlavun* (including the verb *dēngēlana*) and *pel*. While all express similar meanings, they differ significantly in grammatical structure and stylistic nuance. These variations suggest that the semantic overlap among members of such synonymic sets is highly relative, often leading to ambiguity and contestable classification (Avetisyan et al., 2016, pp. 80-81).

APPENDIX

ARMENIAN DISTRIBUTION TABLE

Uppercase	Lowercase	Uppercase	Lowercase	Uppercase	Lowercase	Uppercase	Lowercase
U-A	u-a	L-L	l-l	G-Sh	g-sh	F-W	f-w
P-B	p-b	h-Kh	h-kh	Ō-O	o-o	Ō-U	u-u
Q-g	q-g	Ō-Ts	ō-ts	Q-Ch'	q-ch'	Φ-P'	φ-p'
Ŷ-D	ŷ-d	Ŷ-K	ŷ-k	Ŷ-P	ŷ-p	Φ-K'	φ-k'
Ŷ-E	ŷ-e	Ŷ-H	ŷ-h	Ŷ-J	ŷ-j	Ŷ-Ew	ŷ-ew
Q-Z	q-z	Q-Dz	q-dz	Ō-R	o-r	Ŷ-Ev	ŷ-ev
Ŷ-Ē	ŷ-ē	Ŷ-Gh	ŷ-gh	U-S	u-s	O-O	o-o
Ŷ-Ē	ŷ-ē	Ŷ-Ch	ŷ-ch	Ŷ-V	ŷ-v	Φ-F	φ-f
Ŷ-T'	ŷ-t'	Ŷ-M	ŷ-m	S-T	s-t	Ŷ-Ū	ŷ-ū
Ŷ-Zh	ŷ-zh	Ŷ-Y	ŷ-y	Ŷ-R	ŷ-r	Ŷ-Ā	ŷ-ā
Ŷ-I	ŷ-i	Ŷ-N	ŷ-n	Ŷ-Ts'	ŷ-ts'	Ŷ-Ō	ŷ-ō

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Mher S. Kumunts was born in Goris, Armenia, on September 1, 1972. He graduated from the Faculty of Oriental Studies at Yerevan State University, Yerevan, Armenia, in 1997. He received his PhD in Philological Sciences in 2004 with a dissertation on "Loanwords from Oriental Languages in the Fiction of Khachatur Abovyan".

He is currently a Researcher at the H. Acharyan Institute of Language of the National Academy of Sciences of the Republic of Armenia (NAS RA) and holds the position of Associate Professor at Goris State University. His extensive academic career includes serving as a faculty Dean at Goris State University and as the editor-in-chief of the university's official newspaper. He is also the founder of several academic initiatives, including the "Syunik" Center for Armenological Studies (www.sarc.am). His publications include numerous articles and the book *The historical and cultural heritage of the Nagorno-Karabakh conflict zone* (2023). His primary research interests encompass Armenian dialectology, the history of the Armenian language, etymology, and toponymy.

Dr. Kumunts holds the academic title of Associate Professor. He is a member of the editorial board of the *International Journal of Language and Linguistics*. E-mail: mherkumunts@gmail.com (ORCID iD: <https://orcid.org/0000-0001-5496-3783>)

Beyond the Story: A Comparative Study of TPRS Trained and Non-Trained EFL Teachers' Perceptions, Practices and Challenges in Thailand

Napattanissa Sangkawong

Center for Language Teaching and Learning, Walailak University, Thailand

Junifer L. Bucol*

Center for Language Teaching and Learning, Walailak University, Thailand

Junita D. Gayamo

Nueva Viscaya State University, Philippines

Abstract—This study investigates foreign EFL teachers' perceptions, instructional practices, and challenges in implementing Teaching Proficiency through Reading and Storytelling (TPRS) in Thailand, where communicative language learning is increasingly prioritized. Utilizing a mixed-methods design, the research compares teachers who have received formal TPRS training with those without such training. Findings indicate that both groups recognize the method's benefits for vocabulary acquisition, listening comprehension, and student engagement but perceive its impact on grammar, pronunciation, and speaking fluency as more limited. Trained teachers reported greater confidence in applying TPRS, attributing this to structured professional development, whereas untrained teachers relied on self-guided adaptation and frequently reported uncertainty. Common challenges, including large class sizes, student reluctance to participate, and time constraints, were expressed by both groups; however, trained teachers employed more systematic strategies to address these issues. While both groups underscored the value of formal TPRS training, untrained teachers cited limited access to such programs. These findings underscore the urgent need for accessible, contextually responsive training to support foreign EFL teachers within communicative learning environments. The study contributes to ongoing discussions on optimizing TPRS for EFL instruction and recommends future research into the long-term effects of training on teacher efficacy and student outcomes in non-English-speaking contexts.

Index Terms—TPRS, communicative language teaching, teacher perceptions, professional development

I. INTRODUCTION

In recent decades, the field of English as a Foreign Language (EFL) instruction has increasingly focused on innovative methodologies that emphasize communicative competence and student engagement. Among these, Teaching Proficiency through Reading and Storytelling (TPRS) has emerged as a promising approach that integrates storytelling, comprehensible input, and physical-response techniques to create an immersive, low-stress learning environment (Ray & Seely, 2016; Lichtman, 2018). However, despite its theoretical soundness and documented benefits, effective implementation of TPRS often depends on educators' understanding of and training in the methodology. This raises important questions about the perceptions and classroom applications of TPRS among both trained and untrained EFL teachers, particularly in contexts where traditional teaching methods dominate.

In Thailand, English education is a national priority due to the persistent annual decline in language proficiency (Bucol & Sangkawong, 2025). Nevertheless, the implementation of Communicative Language Teaching (CLT) approaches, such as TPRS, has progressed slowly, often hindered by cultural, institutional, and pedagogical challenges (Baker & Jarunthawatchai, 2017; Foley, 2005; Taladngoen, 2019). Although the Thai government has launched significant initiatives aimed at improving English proficiency through curriculum reforms and teacher-training programs, many classrooms still rely on grammar-translation and rote-learning methods, which fall short in preparing students for effective real-world communication (Brown, 2007). Recently, however, pedagogical trends have begun to shift with the Thai Ministry of Education's directive to integrate CLT into teaching curricula (Thailand Ministry of Education, 2025). Within this context, TPRS offers a viable alternative, emphasizing comprehension, interaction, and enjoyment in the language-acquisition process. However, the extent to which TPRS has been effectively integrated into EFL classrooms in Thailand remains underexplored, particularly from the perspective of foreign educators who bring diverse pedagogical experiences and cultural insights to the Thai educational landscape.

Although existing research has highlighted the benefits of TPRS on learner outcomes (Lichtman, 2018; Watson, 2009),

* Corresponding Author.

studies investigating the influence of teacher training on classroom practices, particularly in non-Western contexts such as Thailand, remain notably scarce. The significance of this oversight cannot be overstated, as teacher training is widely recognized as a critical factor in the effective implementation of innovative methodologies (Shrum & Glisan, 2015). Furthermore, the unique challenges faced by foreign educators in Thailand, such as navigating cultural differences and adapting to local curricula, add an additional layer of complexity, underscoring the need for research specifically tailored to this context.

By focusing on foreign teachers in Thailand, this study aims to provide insights into the cultural and pedagogical adaptation of TPRS, as well as the role of training in shaping teachers' instructional decisions. This research contributes to the ongoing dialogue on teacher professional development and the international relevance of communicative language teaching methodologies within culturally diverse environments.

II. LITERATURE REVIEW

A. TPRS Theoretical Foundations and Language Acquisition

TPRS is an innovative language teaching approach developed and refined in its current form by Ray and Seely (2016), whose effectiveness has been further examined in several classroom studies (Alley & Overfield, 2008; Liu, 2011). It has proven successful in teaching foreign languages across diverse age groups and proficiency levels (Braunstein, 2006; Kara & Eveyik-Aydın, 2019; Spangler, 2009). Grounded in Stephen Krashen's Input Hypothesis (IH) and Natural Language Acquisition (NLA) theory (Krashen, 1982, 1992, 2003), Asher's (1969) Total Physical Response (TPR), and Vygotsky's (1978) Sociocultural Theory, TPRS incorporates a storytelling component to foster social engagement and create a comprehensible, input-rich environment for language learners (Ray & Seely, 2016).

According to Krashen (1982), language acquisition occurs naturally when learners receive input that is slightly beyond their current proficiency level ($i+1$). In this regard, TPRS aligns with this theoretical framework by employing repetitive, engaging, and contextually rich narratives to provide learners with sufficient comprehensible input (Krashen & Mason, 2020; Li, 2018; Morgan & Rinvulcri, 1983). TPRS also integrates the foundational principles of TPR as articulated by Asher (1969), emphasizing the strong connection between verbal expression and physical action in language instruction (Shi, 2018). Asher (1969) argued that pairing gestures and actions in storytelling substantially enhances memory retention and learner engagement. The findings of Mason and Krashen (2004) support this claim, showing that students engaged with TPRS demonstrate greater retention and motivation compared to peers taught through conventional methods. Moreover, the storytelling component fosters interaction and scaffolding that help learners progress within their Zone of Proximal Development (Vygotsky, 1978).

Although TPRS is supported by substantial theoretical underpinnings, researchers have expressed concerns about its de-emphasis on explicit grammar instruction, which has long been considered a crucial component in language acquisition. Critics of the methodology often reference the study of Celce-Murcia et al. (1995), which highlights the importance of integrating grammatical structures with contextual rules to foster strong interactional competence. However, proponents contend that TPRS's focus on meaningful communication and systematic repetition naturally foster grammatical accuracy through organic acquisition processes (Lightbown & Spada, 2013). Meanwhile, Swain's (1985) Output Hypothesis provides a more nuanced perspective, suggesting that while comprehensible input is essential, productive language use serves equally important functions in second language development, thereby offering a potential reconciliation between the contrasting perspectives on TPRS.

B. Teacher Training and TPRS Implementation

The successful implementation of TPRS largely depends on teachers' understanding and training in the methodology (Shrum & Glisan, 2015). Formal training equips educators with the knowledge and skills needed to design engaging, linguistically appropriate stories and to manage interactive classrooms effectively (Ray & Seely, 2016). Research by Lichtman (2018) highlights that structured professional development not only enhances teachers' confidence but also strengthens their ability to employ advanced TPRS techniques, such as dramatization and student-centered storytelling. In contrast, teachers without formal training often lack both the theoretical foundation and the practical strategies required for consistent implementation, resulting in variable learning outcomes (Watson, 2009). Guskey (2002) and Kennedy (2016) emphasize the broader significance of professional development in fostering teacher self-efficacy, which is essential for adopting innovative pedagogies like TPRS. Within the context of EFL teaching, Freeman and Johnson (1998) further argue that teacher training must integrate theoretical knowledge with practical, context-specific strategies to ensure effective classroom application. Nonetheless, access to TPRS-specific training remains limited, particularly in non-Western contexts, creating a significant barrier to its widespread adoption (Alley & Overfield, 2008).

C. Challenges in TPRS in EFL Context

Despite its numerous advantages, the implementation of TPRS in EFL classrooms presents several challenges. One major impediment is the considerable time and effort required to design and adapt stories that are both engaging and linguistically appropriate for learners. Teachers often struggle to balance the need for repetitive input with the imperative of sustaining student interest (Shrum & Glisan, 2015). This difficulty is particularly expressed among untrained teachers, who frequently lack the skills and confidence necessary to improvise effectively.

Another prevalent challenge in educational settings is classroom management. Because TPRS places significant emphasis on student engagement and interaction, many teachers encounter difficulties in effectively managing large or heterogeneous classes. Moreover, teachers frequently find it challenging to strike a balance between fostering participation and maintaining order, particularly in contexts where learners display diverse proficiency levels and varying degrees of confidence (Lichtman, 2018). A further obstacle to effective implementation is the lack of standardized materials and curricula for TPRS. While the method's flexibility is one of its strengths, it also requires teachers to develop their own resources, a process that can be both time-consuming and overwhelming, especially for those without formal training (Ray & Seely, 2016).

Despite the growing body of literature examining TPRS, two critical research gaps remain particularly relevant to the Thai EFL context. First, although numerous studies have documented the method's impact on learner outcomes (Watson, 2009; Lichtman, 2018), research remains limited in examining foreign teachers' perspectives and experiences in implementing TPRS in EFL settings. This gap is especially significant in Thailand's educational landscape, where English foreign teachers work within an educational system that traditionally relies on conventional methodologies. Investigating the cultural and pedagogical adaptation of communicative approaches like TPRS could provide valuable insights for the Thai context.

Second, there is limited comparative research on the differences between trained and untrained TPRS practitioners, particularly among foreign language teachers. Although scholars such as Shrum and Glisan (2015) have advocated for enhanced training initiatives in language teaching, few studies have systematically examined how varying levels of TPRS training influence foreign teachers' pedagogical decision-making and classroom practices. Given the scarcity of research on TPRS implementation by EFL teachers in Thailand, particularly concerning the role of teacher training and its impact on classroom practices, there is a clear need to investigate how these educators perceive and apply this method. In this context, the present study seeks to address these gaps through the following research questions (RQs):

RQ1. What are the perceived effects of TPRS on student engagement and language development from the perspective of TPRS trained and non-trained EFL teachers in Thailand?

RQ2. How do TPRS-trained and non-trained EFL teachers differ in their confidence and classroom implementation of TPRS techniques?

RQ3. What challenges do EFL teachers in Thailand encounter when using TPRS, and how do these challenges vary between teachers with and without formal TPRS training?

RQ4. How do trained and non-trained EFL teachers in Thailand perceive the role of formal TPRS training for effective implementation of the method?

III. METHODOLOGY

The study employed a mixed-methods approach, integrating both quantitative and qualitative components to provide a comprehensive understanding of TPRS implementation among EFL teachers in Thailand. The quantitative component involved an online survey designed to collect numerical data on teachers' use of TPRS, their perceived effectiveness of the method, the challenges they encounter, and the strategies they employ in its implementation. In the absence of a pre-existing survey instrument that fully aligned with the objectives of this study, a customized survey was developed to compare the use of TPRS by trained and untrained teachers. The design of the survey items was guided by established principles of survey development (Dillman, 2011; Fowler, 2014) and grounded in the core principles of TPRS as outlined by Ray and Seely (2016). To ensure the validity and reliability of the instrument, the survey underwent a systematic development process, including a review of relevant literature, pilot testing with ten (10) EFL teachers, and refinement of certain questions based on feedback from pilot respondents (DeVellis & Thorpe, 2022; Taherdoost, 2016). This process ensured that the survey was both comprehensive and contextually tailored to TPRS implementation, thereby enabling the collection of meaningful and relevant data.

Complementing the quantitative data, the qualitative component incorporated open-ended questions within the same Google Forms survey instrument. These questions were designed to elicit deeper insights into teachers' experiences, motivations, and attitudes toward TPRS. The participants were able to share personal narratives, challenges, and successes in using TPRS, providing a richer understanding of the contextual factors influencing its implementation. The qualitative data were analyzed thematically to identify recurring patterns and emergent themes across teachers' responses, thereby enriching and contextualizing the numerical findings from the survey.

This study adhered to established ethical standards, with all procedures reviewed and approved by the university Institutional Review Board (IRB) to ensure compliance and safeguard participants' rights and well-being.

A. *Participants of the Study*

This study involved EFL teachers currently employed in Thailand. Participants were recruited through a Facebook group specifically dedicated to EFL teachers, resulting in a total of 61 responses. However, only fifty-six (N = 56) respondents completed the survey. The sample included individuals from diverse nationalities and academic backgrounds, ranging from bachelor's to doctoral degrees. Participants were teaching across various educational levels, including primary, secondary, and tertiary institutions. Of the 56 respondents, 24 (42.9%) reported having received some level of

formal training in TPRS, while 32 (57.1%) indicated no prior training in the method. A detailed breakdown of participant demographics is provided in Table 1.

TABLE 1
PARTICIPANTS' DEMOGRAPHICS

Category	Trained Teachers	Non-Trained Teachers	Totals
<i>Country</i>			
Cameroon		1	1
China	1	1	2
Ghana	2	4	6
India	2	3	5
Indonesia	1	2	3
Iran		1	1
Kenya		1	1
Myanmar	1	6	7
Pakistan	1		1
Philippines	3	6	9
South Africa	4	1	5
Sri Lanka		1	1
Turkey	1	2	3
United Kingdom	2	1	3
USA	6	1	7
Vietnam		1	1
<i>Degree</i>			
Bachelor	6	16	22
Master	11	14	25
Doctor	7	2	9
<i>Teaching Level</i>			
Primary	4	13	17
Secondary	7	7	14
Tertiary	13	12	25

B. Data Collection

Data for this study were collected using a convenience sampling strategy, targeting foreign language teachers in Thailand who were available during the summer break at the end of the 2024 academic year. This timeframe was strategically chosen to maximize participation, as teachers were more likely to have time to engage with the survey. The instrument was an online questionnaire administered via Google Forms and distributed through social media platforms, particularly groups dedicated to foreign teachers working in Thailand.

The survey captured demographic information, including participants' educational qualifications, teaching levels, nationalities, and TPRS training status. In addition, it collected data on the frequency of TPRS use, teachers' confidence in its implementation, and the specific techniques most commonly employed by participants. This foundational information provided essential context for understanding the respondents' diverse backgrounds and their familiarity with TPRS. To evaluate the perceived effects of TPRS, the survey included Likert-scale items ranging from 1 (Strongly Disagree) to 5 (Strongly Agree). These items were designed to assess teachers' perceptions of TPRS's impact on key aspects of student language learning, including engagement, vocabulary retention, listening comprehension, pronunciation, grammar acquisition, and fluency development. Additionally, respondents rated their confidence in implementing the TPRS approach on a scale from 1 (Not Confident) to 5 (Extremely Confident). Data on teachers' instructional techniques were collected using a check-all-that-apply (CATA) question format, with an "Other" option allowing respondents to indicate any additional methods they currently employ in their classrooms. The quantitative data from these survey responses were cleaned, coded, and systematically organized, then analyzed using SPSS version 29 to ensure a reliable examination of the results.

Following this, the survey also explored participants' perceptions, challenges, and practices related to the TPRS approach. This was achieved through open-ended questions designed to capture qualitative insights into teachers' personal experiences with TPRS, their motivations for adopting the method, and their perspectives on the importance of formal training for its effective implementation.

Participants were provided with a clear explanation of the study's purpose, including details about informed consent, confidentiality, and their right to withdraw at any point. They were also assured that their input would remain anonymized and used exclusively for research purposes.

C. Data Analysis Procedure

The data analysis procedures were structured to address the study's research questions through a combination of quantitative and qualitative methods, consistent with its exploratory mixed-methods design. Descriptive statistics and

inferential analyses addressed RQ1 and RQ2, examining perceived effectiveness and confidence differences, while thematic analysis explored challenges and training perceptions for RQ3 and RQ4.

Quantitative data were analyzed using SPSS version 29. Prior to statistical testing, responses were cleaned, coded, and examined for missing values to ensure accuracy and integrity. Descriptive statistics, including means and standard deviations, were used to summarize perceptions of TPRS effectiveness across language skill areas. To assess differences between trained and untrained teachers, inferential statistical tests were applied, including independent samples t-tests and one-way analysis of variance (ANOVA) for normally distributed data. Assumptions of normality and homogeneity of variance were assessed using Shapiro-Wilk tests and Levene's test, respectively, while non-parametric alternatives, such as the Mann-Whitney U test, were employed to ensure a robust analysis of differences between trained and untrained teachers. Additionally, Pearson's correlation coefficient was used to examine the relationship between teachers' confidence and their motivation to use TPRS.

For the qualitative component, thematic analysis was conducted following the six-phase framework proposed by Braun and Clarke (2006). This involved familiarization with the data, initial coding, searching for and reviewing themes, defining and naming themes, and producing a narrative synthesis. The open-ended responses were analyzed using the Taguette tool to facilitate systematic coding and theme organization. This procedure enabled efficient identification and comparison of recurrent patterns across participants' responses while supporting transparency and rigor in coding decisions. A single coder conducted the initial coding and theme development using Taguette, with iterative reviews to ensure consistency. To enhance rigor, a subset of responses was cross-checked by a second coder, achieving an inter-coder reliability of 85% agreement, which supported the reliability of the identified themes. To enable comparative analysis between cohorts, participant responses were categorized using a structured coding system, in which teachers with formal TPRS training were coded as "1" and those without as "0." This coding schema allowed cross-cohort analysis without compromising participant anonymity. The final themes were interpreted in relation to the study's research objectives and triangulated with quantitative findings to enhance validity and provide a comprehensive understanding of the results.

IV. RESULTS AND FINDINGS

The comparative analysis of the data highlighted both the similarities and differences between EFL teachers who had received formal TPRS training and those who had not. Combined perceptions of effectiveness from both groups acknowledged the positive impact of TPRS on students' language skills, as shown in Table 2.

TABLE 2
MEAN PERCEPTIONS OF TPRS EFFECTIVENESS ACROSS LANGUAGE SKILLS (N = 56)

	N Statistic	Range Statistic	Minimum Statistic	Maximum Statistic	Sum Statistic	Mean Statistic	Std. Deviation Statistic
Vocabulary	56	3	2	5	215	3.84	.930
Listening	56	4	1	5	213	3.80	.999
Fluency	56	4	1	5	207	3.70	1.143
Pronunciation	56	3	2	5	206	3.68	.917
Grammar	56	4	1	5	186	3.32	.993
Engagement	56	3	2	5	213	3.80	.883
Valid N (listwise)	56						

The descriptive findings suggest that, among the various language skills assessed, vocabulary acquisition emerged as the skill with the highest perceived improvement, with a mean score of 3.84 ($SD = 0.930$). This finding aligns with earlier research that underscores the role of contextualized, repetitive exposure in vocabulary retention. The relatively low standard deviation indicates a consistent perception among respondents, reflecting broad agreement on the effectiveness of TPRS in vocabulary development.

Similarly, listening comprehension and student engagement were rated highly, each receiving a mean score of 3.80 ($SD = 0.999$ and $SD = 0.883$, respectively). These results highlight TPRS's strength in fostering active participation and sustained attention in the classroom. The relatively lower standard deviation for engagement, compared to listening comprehension, further indicates that teachers consistently recognized the method's capacity to maintain student interest, a key factor in second language acquisition.

The perceived effectiveness of TPRS in developing speaking fluency and pronunciation was slightly lower, with mean scores of 3.70 ($SD = 1.143$) and 3.68 ($SD = 0.917$), respectively. While these results indicate that TPRS contributes to spoken language development, the relatively high standard deviation for fluency suggests greater variation in teacher perceptions compared to other skills. In contrast, grammar development was perceived as the least improved area, receiving the lowest mean score of 3.32 ($SD = 0.993$). This finding aligns with critiques of TPRS that emphasize its implicit approach to grammar instruction. Unlike traditional methods that explicitly teach grammatical rules, TPRS relies on repeated exposure to correct language structures embedded within narrative contexts.

Moreover, a more nuanced examination of the differentiated results revealed a slight variance in the perceived effectiveness between the two groups. The total mean score for trained teachers was 3.75, compared to 3.65 for untrained teachers. This modest difference suggests that both groups generally recognized the effectiveness of the approach, with

trained teachers expressing a slightly more favorable perception. However, the difference was not substantial enough to reach statistical significance in the comparison of means.

A particularly noteworthy finding was the significant difference in teachers' confidence levels regarding the implementation of TPRS. Trained teachers reported higher confidence ($M = 3.79$) compared to their untrained counterparts ($M = 2.94$), as illustrated in Figure 1. This result underscores the impact of formal training on teachers' perceived readiness to apply the approach in classroom settings.

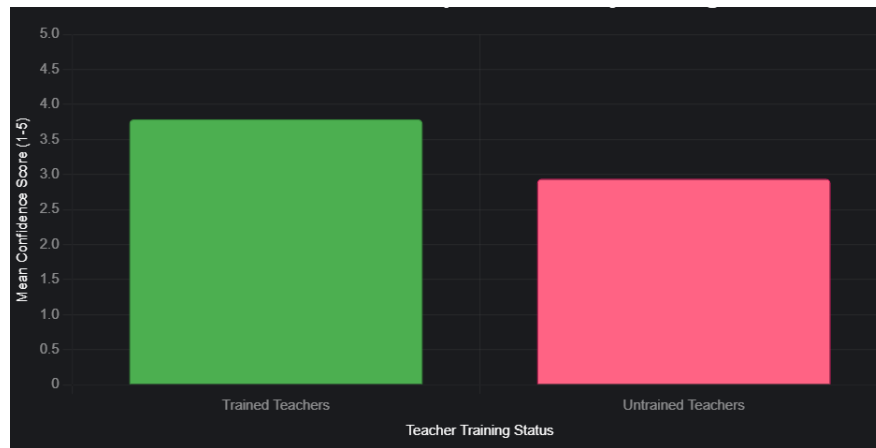


Figure 1. Teachers' Confidence in TPRS Implementation by Training Status

This finding was statistically supported by the results of the Mann–Whitney U test and one-way ANOVA, both of which yielded p-values below 0.001 ($p < 0.001$). These results indicate a statistically significant difference between the two groups and suggest that training may play a critical role in enhancing teachers' self-efficacy in implementing TPRS. In addition, the study examined the relationship between teachers' confidence and motivation to use TPRS in the classroom. A correlation analysis was conducted to assess the strength and significance of this relationship. The results revealed a statistically significant positive correlation between confidence and motivation, with a p-value below 0.001 ($p < 0.001$), as shown in Table 3. This high level of significance suggests that teachers who report greater confidence in their ability to effectively utilize TPRS are also more likely to express greater motivation to incorporate the method into their instructional practices. These findings affirm the importance of fostering teacher confidence as a means of enhancing motivation and, by extension, promoting the successful implementation of TPRS in language classrooms.

The analysis of the multiple-response survey items revealed several significant patterns, highlighting the impact of specialized training on instructional methodology, as detailed in Figure 2. The data show that trained TPRS teachers consistently implement a broader range of techniques at higher rates than their untrained counterparts across nearly all measured categories. Core TPRS techniques, such as student interaction/role-playing, picture storytelling, and story listening were widely adopted by both groups, with these techniques achieving the highest implementation percentages. The most pronounced disparities emerged in techniques requiring advanced TPRS knowledge, where trained teachers demonstrated notably higher utilization of cognitively demanding approaches, such as circulating meaning before storytelling, involving students in story creation, and using theme words—suggesting a deeper understanding of TPRS pedagogical principles. Particularly noteworthy is the exclusive use of more specialized techniques, such as dramatization, summarizing, story prediction, and thinking aloud by trained teachers, which non-trained teachers did not independently employ. These findings indicate that comprehensive TPRS training expands teachers' instructional repertoires beyond basic reading and storytelling elements to include more sophisticated learning strategies.

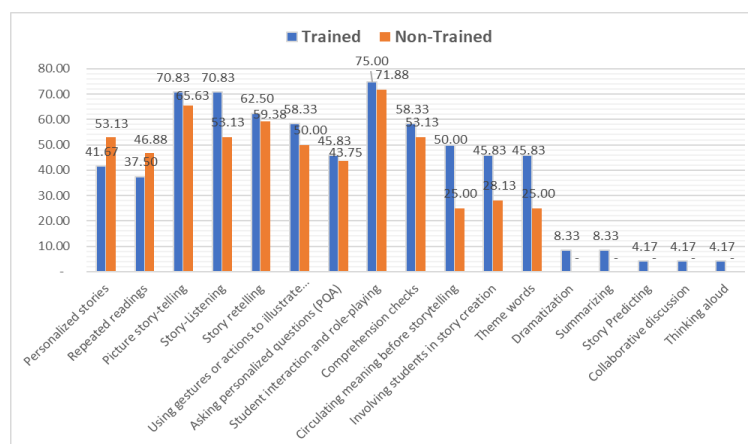


Figure 2. Implementation of TPRS Techniques by Training Status

The analysis of open-ended responses revealed seven key themes regarding the challenges faced by trained and untrained teachers in implementing TPRS, as detailed in Table 3. However, the nature and intensity of these challenges differed significantly. Trained teachers reported that students gradually adjusted to TPRS despite initial resistance, although maintaining long-term engagement remained difficult. In contrast, untrained teachers encountered more pronounced resistance, with students struggling to participate. Both groups identified large class sizes as challenging, but untrained teachers reported greater difficulty to keep all students engaged. Time constraints were a shared concern, although untrained teachers emphasized this more strongly, citing insufficient class time as a significant challenge. Furthermore, both groups noted difficulties with low-proficiency students, but trained teachers employed more scaffolding strategies. Institutional barriers were also identified, such as misalignment with assessments; however, untrained teachers appeared less equipped to advocate the use of TPRS. Finally, while trained teachers expressed concerns about students' over-reliance on mobile devices during lessons, untrained teachers had encountered more fundamental challenges, including a lack of basic teaching resources, appropriate reading materials, and access to technology.

TABLE 3
CHALLENGES FACED BY TEACHERS WHILE IMPLEMENTING TPRS

Category of Challenges	Trained EFL Teachers	Non-Trained EFL Teachers
Student Engagement	Some students still resist at first but gradually adjust. Keeping stories engaging long-term is a challenge.	Students resist TPRS at first, struggle with participation, and some find it childish.
Classroom Management	Large class sizes make it difficult to balance comprehension and interaction.	Hard to keep all students engaged, especially in large classes.
Time Constraints	Managing time effectively to balance storytelling with other curriculum requirements.	Not enough class time to implement TPRS effectively.
Adapting Stories & Materials	Keeping stories fresh and relevant, with cultural appropriateness ensuring students connect with them.	Struggle to find appropriate stories that are meaningful for different levels.
Language Proficiency	Students with lower proficiency levels still face comprehension difficulties.	Low-level students struggle to understand stories.
Institutional Barriers	Formal assessment is difficult since TPRS focuses on input and interaction. Not integrated in curriculum	Traditional assessment and standardized testing limit TPRS use. No alignment in the curriculum
Technological & Resource Issues	Dependency on mobile phones and iPads for translation hinders learning.	Lack of reading materials and technology for implementation.

Furthermore, the survey results revealed both similarities and differences between the classroom experiences of TPRS-trained and untrained teachers, as summarized in Table 4. Both groups expressed positive perceptions of TPRS, acknowledging its effectiveness in enhancing student engagement, confidence, and language acquisition. Teachers from both groups were similarly motivated by student-centered goals, such as fostering language proficiency, alongside personal interests in storytelling and creativity. Both groups also encountered common challenges, including student resistance, time constraints, and the management of diverse classrooms. These challenges are particularly pronounced in Thai educational settings, where mixed proficiency levels and large class sizes are prevalent.

However, significant differences emerged in teachers' pathways of learning, implementation practices, and confidence in applying TPRS. Untrained teachers primarily relied on informal channels, such as self-directed learning, childhood experiences, or mentorship, whereas trained teachers benefited from structured exposure through formal education or professional development. This structured training enabled teachers to implement TPRS more systematically and reflectively, demonstrating greater methodological consistency in their practice. In contrast, untrained teachers, while resourceful and creative, often implemented TPRS through adaptation and experimentation. Another key difference was confidence in implementation. Untrained teachers exhibited mixed confidence levels, with some feeling assured due to experience or self-directed learning, whereas teachers with formal training and hands-on practice reported consistently high levels of confidence.

TABLE 4
COMPARATIVE EXPERIENCES OF TPRS-TRAINED AND UNTRAINED TEACHERS IN THAI CLASSROOMS

Responses	Trained EFL Teachers	Non-Trained EFL Teachers
Pathways of learning	Learned through formal training (university courses, professional development, workshops, TEFL certification). Have a structured, research-based understanding of TPRS principles.	Discovered informally (self-study, online resources, personal teaching experiences, trial and error, learned from colleagues). Use TPRS elements intuitively without recognizing it as a formal method.
Perceived effectiveness	View TPRS as highly effective for engagement, comprehension, and fluency. Students engage well with structured storytelling, leading to better retention and comprehension.	View TPRS positively for improving student confidence and engagement. Students respond positively, but effectiveness varies based on how TPRS is applied.
Motivation to use	Foster language acquisition, confidence, and fluency. Some use TPRS because it aligns with curriculum goals or school policies.	Improve student engagement, confidence, and fluency. Many use TPRS because it aligns with curriculum goals or school policies.
Self-Reported Confidence	High confidence levels due to formal training and structured implementation. Confidence is reinforced by formal training, hands-on practice, and mentorship.	Mixed confidence levels; some feel confident due to experience, while others feel uncertain without training. Confidence is influenced by experience, student feedback, and self-directed learning.
Coping with Challenges	Face challenges such as student resistance, time constraints, and managing large and diverse classrooms but are better equipped to navigate them due to formal training.	Face similar challenges with trained teachers but unstructured in the approach to maintain classroom dynamics
Importance of Training	Emphasize the value of formal training for confidence and effectiveness.	Express strong interest in formal training to enhance understanding and implementation.

V. DISCUSSION

This research examined foreign EFL teachers' perceptions, practices, and challenges in implementing TPRS in Thailand, with particular attention to the role of formal training. The findings indicated that both trained and untrained teachers perceived TPRS positively, particularly in enhancing vocabulary acquisition, listening comprehension, and student engagement. These results align with prior research emphasizing the value of contextualized, comprehensible input in language development (Krashen & Mason, 2020; Lichtman, 2018; Nation, 2022).

Both trained and untrained teachers highlighted improved student engagement and vocabulary retention—findings consistent with research identifying storytelling as a motivational and memory-enhancing instructional tool (Braunstein, 2006; Ray & Seely, 2016). The structured repetition and contextual use of language inherent in TPRS support Krashen's (1982) Input Hypothesis and Asher's (1969) Total Physical Response model, both of which advocate a meaning-driven, low-anxiety environment for language acquisition. However, the limited perceived improvement in grammar acquisition ($M = 3.32$, $SD = 0.993$) aligned with critiques of TPRS's implicit approach, as noted by Celce-Murcia et al. (1995), who argued that students required explicit instruction to develop strong interactional competence. Similarly, Swain's (1985) Output Hypothesis underscores the role of productive language use in refining grammatical accuracy, suggesting that TPRS's emphasis on comprehensible input may not sufficiently address form-focused needs. To address this gap, integrating TPRS with explicit grammar instruction, as proposed by Lightbown and Spada (2013), could enhance its effectiveness. Additionally, combining TPRS with Task-Based Language Teaching (TBLT), as suggested by Long (2015), may improve form-focused outcomes in Thai EFL classrooms. For instance, pairing TPRS's engaging narratives with targeted grammar exercises, such as structured output tasks following storytelling, can provide learners with opportunities to consciously apply grammatical rules within meaningful contexts. This hybrid approach may reconcile TPRS's strengths in fostering engagement and vocabulary retention with the need for explicit form-focused instruction, particularly in Thailand's EFL classrooms, where students often require structured guidance to meet curriculum expectations.

The results reinforce the need for a complementary approach that balances implicit input with opportunities for structured output, as advocated by Swain (2005) and VanPatten and Williams (2015). Exploring hybrid models that integrate TPRS with targeted grammar and pronunciation activities may help address its limitations in form-focused instruction, potentially improving student outcomes in curriculum-driven settings. These findings also highlight gaps in the literature, particularly the need to investigate how TPRS can incorporate explicit instruction to support form-focused learning, as proposed by DeKeyser (1994) and Ellis (2017). This underscores the importance of critically evaluating the

adaptability of TPRS across diverse EFL contexts, especially where curricular demands necessitate a balance between communicative fluency and linguistic accuracy.

A key contribution of this study is its illumination of how formal TPRS training influences teacher confidence and instructional strategies. Trained teachers consistently demonstrated higher confidence and a broader repertoire of TPRS techniques, including advanced strategies such as dramatization, theme words, and predictive questioning. These findings align with prior research emphasizing the value of structured professional development in shaping effective instructional practices (Guskey, 2002; Kennedy, 2016). The statistically significant differences in confidence levels between trained and untrained teachers suggest that training supports not only knowledge acquisition but also fosters self-efficacy—a vital factor in sustaining instructional innovation (Hassanien et al., 2022; Oddone, 2016; Richards & Farrell, 2005). This observation further supports Freeman and Johnson's (1998) assertion that teacher education must integrate theory, practice, and contextual understanding.

While challenges such as large class sizes, time constraints, and mixed proficiency levels were commonly reported, trained teachers demonstrated greater adaptability by implementing scaffolding strategies and maintaining student focus. In contrast, untrained teachers more frequently expressed frustration with student resistance and limited access to instructional materials. These findings support earlier research on the contextual challenges of applying communicative methods in EFL settings, particularly within Asian contexts (Baker & Jarunthawatchai, 2017; Nunan, 2003). The persistence of structural barriers—such as curriculum misalignment and assessment-driven constraints also echoes Borg's (2018) concerns regarding the limited institutional support for innovative pedagogies.

The stark contrast in implementation strategies and self-reported confidence indicates the value of context-sensitive professional development. While untrained teachers expressed a willingness to adopt TPRS, they often lacked theoretical grounding and access to formal training. This finding supports Shrum and Glisan's (2015) argument that exposure alone is insufficient; structured guidance and mentorship are essential. Consistent with Burns and Richards (2009), this study suggests that teacher training must not only develop technical skills but also prepare educators to navigate the complexities of local educational contexts. Providing access to scalable, practice-oriented TPRS workshops may help address these training gaps and support Thailand's recent shift toward communicative approaches (Thailand Ministry of Education, 2025). By comparing trained and untrained teachers within Thailand's EFL context, this study fills a critical gap in TPRS research, offering evidence-based insights for designing context-sensitive training programs and advancing global understanding of communicative pedagogies in non-Western settings.

VI. CONCLUSION

This study provides valuable insights into the perceptions and implementation of TPRS among trained and untrained foreign EFL teachers in Thailand, emphasizing the role of formal training in enhancing teacher confidence and pedagogical effectiveness. While both groups recognized TPRS as an effective method for fostering student engagement and language acquisition, trained teachers reported higher confidence and employed more structured, research-informed strategies. These findings align with previous studies highlighting the benefits of professional training in facilitating effective language instruction (Lichtman, 2018; Krashen & Mason, 2020).

Importantly, these results should be interpreted within the evolving context of Thailand's English language education, which is increasingly oriented toward communicative language teaching. This approach prioritizes meaningful interaction and fluency development, positioning TPRS as a potentially valuable pedagogical tool. However, as the study indicates, successful implementation depends on teachers' training and familiarity with its principles. Expanding professional development opportunities could help bridge the gap between TPRS and communicative language teaching, enabling educators to integrate storytelling-based methods more effectively within Thailand's broader curricular objectives.

Despite its contributions, this study has certain limitations. The sample size was modest, and while the findings offer valuable insights, they cannot be generalized to all foreign EFL teachers in Thailand. Additionally, reliance on self-reported data may introduce response bias, as teachers' perceptions do not always align with actual classroom practices. The absence of direct assessments of student learning outcomes further limits the ability to measure the impact of TPRS beyond teacher-reported effectiveness. Future research should explore hybrid models that combine TPRS with structured grammar and pronunciation activities, conduct longitudinal studies on the effects of training, and perform comparative analyses across EFL contexts to support the broader integration of TPRS into global language education.

Although this study focuses on EFL teachers in Thailand, its implications extend to broader educational contexts in which language instructors face similar challenges in adopting student-centered, input-driven approaches. By aligning professional development initiatives with national and institutional language education policies, stakeholders can promote more effective teaching practices that enhance student engagement and language proficiency. These findings contribute to the global discourse on language pedagogy, offering insights to inform the alignment of teacher training programs, curriculum design, and policy reforms in diverse multilingual and EFL contexts.

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Napattanissa Sangkawong was born in southern Thailand. She earned her MBA in International Management from the Asian Institute of Technology (AIT), Thailand, and was an International MBA exchange student at the Guanghua School of Management, Peking University, China, for one year. She received her B.A. in Business English from Assumption University, Thailand, graduating with Magna Cum Laude honors. She was also an AFS exchange student, completing her senior year at Crystal Lake Central High School in Illinois, USA.

She has worked at the U.S. Embassy in Bangkok and in several international organizations abroad, including IBM Malaysia and Goodway Rubber Industries Sdn. Bhd. in Kuala Lumpur. Currently, she is an English lecturer at Walailak University, teaching students across all faculties in Nakhon Si Thammarat province, Thailand. Her research interests include educational development, educational governance, organizational

management, and international management.

She also serves on the Walailak University Academic Council. She is certified as a Fellow in the United Kingdom Professional Standards Framework (UKPSF) by the Higher Education Academy, UK. She also received an Honor Award from the American Ambassador for her dedication in the workplace in 2014 and has consistently received excellent teaching evaluation scores from students over multiple years.



Junifer L. Bucol hailed from Guimaras, Philippines. He earned his Master of Arts in Intercultural Studies from the Adventist International Institute of Advanced Studies, Silang, Cavite, Philippines, in 2015, and completed a Master of Arts in School Management at West Visayas State University, Iloilo City, Philippines, in 2022. He is currently pursuing a Ph.D. in Developmental Administration, majoring in Education Governance, at Philippine Christian University.

He has served as Vice President for Student Affairs at Central Philippine Adventist College and worked as a Quality Assurance officer at an international school in Thailand. With over ten years of experience as an EFL teacher, he has been the Head of the Languages Department at Walailak University, Nakhon Si Thammarat, Thailand, since 2019. His publications include *ChatGPT as Automated Writing Evaluation* (Taylor & Francis),

EMI Challenges in Higher Education (MJLI), and *Educational Reform in Language Teaching* (Ampersand). His current research interests focus on student AI adoption, task-based language teaching (TBLT) in language education, and communicative language teaching approaches.

He is also a UKPSF Senior Fellow with the Higher Education Academy and a member of the University EMI Committee, Thai TESOL, and UKPSF Trainer network. He actively contributes to curriculum development and teacher training initiatives in English as a Medium of Instruction (EMI) and language pedagogy.



Junita D. Gayamo hails from Tinoc, Ifugao, Philippines. She earned a Master of Arts in Teaching Major in Instructional Technology from Nueva Vizcaya State University - Bambang Campus, Philippines, in 2021.

She began her career as Instructor I at Ifugao State University Tinoc Campus, Ifugao, Philippines, from where she was designated as Registrar and Guidance Counselor, teaching tertiary subjects such as Principles of Teaching, Educational Technology, Facilitating Learning, Curriculum Development, and others, while providing guidance services to students and participating in socio-economic development projects. She then served as Teacher III at Wangwang Elementary School in Tinoc, Ifugao, Philippines. Her other responsibilities include serving as AP Club coordinator, Alumni Coordinator and SELG Coordinator and Advisor. Her research interests focus on technology in teaching, school management, environmental management, and community

development.

She is a Teacher III and pursuing her Doctorate degree in Developmental Administration at Philippine Christian University. She holds memberships in school-based professional committees.

Action-Oriented Digital Textbook for French for Special Purpose (FSP) Instruction of Tourism College Students in Indonesia

Wahyu Indrayatti

Universitas Negeri Semarang, Semarang, Indonesia;
Universitas Maritim Raja Ali Haji, Tanjungpinang, Kepulauan Riau, Indonesia

Ida Zulaeha*

Universitas Negeri Semarang, Semarang, Indonesia

Tommi Yuniawan

Universitas Negeri Semarang, Semarang, Indonesia

Diah Vitri Widayanti

Universitas Negeri Semarang, Semarang, Indonesia

Abstract—The purpose of this study is to describe 1) the linguistic and communicative needs required by students in the context of tourism and hospitality, 2) the integration of Action-oriented approach principles into digital textbook design for practical and contextual learning, and 3) characteristics of digital learning media to improve speaking skills. This study is qualitative and uses a questionnaire research instrument on students. The results show that most students responded positively to the textbook material offered by the researcher. Students' communicative needs include various general tasks in the hospitality and tourism sector. The design of digital textbooks integrates real tasks and professional contexts into the components of the material, exercises, and evaluation of textbooks according to the needs of beginner students. The interactive learning media in the vocational field provides various digital audio and video features, which can encourage student independence in practicing speaking skills.

Index Terms—French for special purpose, digital textbook, action-oriented, School of Tourism, hospitality and tourism

I. INTRODUCTION

The rapid advancement of information technology has significantly facilitated global communication and interaction. In the 21st century, communication skills, particularly in foreign languages, have become essential for academic and professional success (Erdoğan, 2019; Nazikian & Park, 2016). Proficiency in a foreign language not only broadens access to quality education but also serves as a vital asset for individuals seeking to compete effectively in both national and international job markets, especially in the context of the Fourth Industrial Revolution (Mohd Adnan et al., 2019).

As one of the official languages of international tourism organizations such as the United Nations World Tourism Organization (UNWTO), French occupies a vital role in the provision of hospitality and tourism services. Participation in the tourism industry inherently entails engagement in international communication and cultural exchange (Blue & Harun, 2003; Davies, 2000). Professionals in this sector, including travel agents, tour guides, and hotel personnel, routinely interact with tourists from diverse linguistic and cultural backgrounds. This reality underscores the importance of incorporating multilingual education into tourism curricula to adequately prepare students for careers in the global tourism industry. The integration of multiple languages within educational programs not only broadens students' cultural awareness but also enhances their adaptability and employability in international contexts (Božinović & Sindik, 2013; Poletaeva et al., 2022).

In a preliminary observation, the researcher conducted interviews with four French language lecturers from tourism colleges to examine the availability of instructional materials for teaching French in the context of hotel and tourism education. The interviews revealed that there are no specialized textbooks tailored to the specific needs of French language instruction in the hospitality and tourism sector. Instead, teaching materials are typically compiled from various general sources, including standard French textbooks and online content. Lecturers commonly rely on PowerPoint presentations and handouts, most of which are not designed to reflect authentic professional contexts. As a result, the instructional content lacks situational relevance and fails to adequately prepare students for real-world

* Email: idezulaeha@mail.unnes.ac.id

communicative tasks in the tourism industry.

This issue is further compounded by the limited time allocated for French language instruction, despite the curriculum requiring the development of all four language skills: speaking, listening, reading, and writing. The media most frequently used in class consists of pre-recorded videos sourced from the internet, which offer limited interactivity and contextual immersion.

On the other hand, advancements in educational technology offer considerable potential for the development of innovative digital textbooks that are interactive, flexible, and adaptable to learners' needs. The integration of digital media with the Action-Oriented Approach presents an opportunity to enhance learner motivation and improve instructional outcomes, particularly in developing speaking proficiency.

This study aims to conduct a needs analysis that will inform the design of a digital French language textbook for students in tourism colleges, grounded in the principles of the Action-Oriented Approach. Specifically, the study addresses the following research questions:

1. What are the communicative needs of students in the hospitality and tourism context for improving their French-speaking skills?
2. How can the principles of the Action-Oriented Approach be integrated into the design of a digital textbook for French language instruction in hospitality and tourism?
3. What are the essential characteristics of digital learning media that support the development of French-speaking skills in this vocational context?

The findings of this study are expected to inform the development of innovative digital learning materials that align with the communicative needs of beginner-level French learners in vocational education. Moreover, the study contributes to the growing body of research on task-based language learning in professional and industry-specific educational settings, particularly within the field of hospitality and tourism.

II. LITERATURE REVIEW

A. French Language Learning in the Hospitality-Tourism Sector

French language instruction in the hospitality and tourism sector is classified under French for Specific Purposes (Français sur Objectif Spécifique, or FOS), a branch of French as a Foreign Language (Français Langue Étrangère, or FLE). FOS is a pedagogical approach that emphasizes the design of instructional programs tailored to learners' specific professional and communicative needs. It focuses on discourse analysis, aligning language instruction with workplace demands by integrating professional contexts into language learning (Magiante & Paarpette, 2004). To effectively meet learner needs, the FOS framework follows five developmental stages: identifying training demand, conducting needs analysis, collecting data, processing data, and designing appropriate instructional programs (Boukhannouche, 2018; Gahmia, 2009; Qotb, 2007). This approach integrates domain-specific grammar and vocabulary with cultural knowledge relevant to professional environments (Kalu & Umukoro, 2024). It also emphasizes the development of key competencies, including communication skills, digital literacy, and autonomous learning, by employing methodologies rooted in authentic data and contextualized language use (Lojacono, 2011). The FOS approach is learner-centered and incorporates authentic materials, task-based instruction, and practical activities that facilitate the real-world application of language skills (Smimah & Bahmad, 2023).

In the context of hospitality and tourism, communicative competence is essential for tasks such as welcoming and serving guests, handling reservations, conducting check-ins and check-outs, providing information on hotel facilities and tourist destinations, and managing guest complaints using appropriate and comprehensible language (Arsiyana & Hernadi, 2020; Ratmanida et al., 2020). Communication in this field extends beyond hotel operations to include tourism-related roles such as travel agents, tour operators, guides, and receptionists at various attractions. These roles require effective communication regarding cultural, historical, religious, and natural sites, as well as transportation and accommodation services (Hammouri, 2022). Internally, hospitality professionals must be proficient in communication within operational departments such as front office, housekeeping, engineering, security, food and beverage services, and marketing, each of which plays a critical role in ensuring seamless service delivery and guest satisfaction (Krstic et al., 2015; Putu et al., 2023).

B. Action-Oriented Approach in Language Teaching in Textbooks

The Action-Oriented Approach (AOA), or *actionnelle* approach as outlined in the Common European Framework of Reference for Languages (CEFR), presents a pedagogical shift in language education. This approach views language as both a social practice and a tool for purposeful action (Beacco et al., 2005). Learners are regarded as social agents who use language to accomplish tasks in real-life contexts, thereby rendering the learning process more authentic and applicable (Aggoun, 2024; Triên & Cao, 2018). While both the communicative and action-oriented approaches aim to improve language proficiency, they differ in emphasis. The communicative approach centers on interaction and sociocultural competence, whereas the action-oriented approach focuses on using language to complete meaningful, task-based projects (Alrabadi, 2013; Kaliska, 2016). The latter emphasizes practical language application through contextual projects, enhancing learner autonomy and intercultural awareness (Barri, 2013; Chafiri, 2024; Saydi, 2015).

Research shows that the Action-Oriented Approach positively influences learners by fostering real-world engagement, promoting independent learning, and improving sociolinguistic and pragmatic competence (Mohammed Ismail & Prasantha Kumar, 2024).

In terms of implementation, Puren (2010) identifies eight key features of AOA-aligned textbooks: collective project work, social actor training, group autonomy, authentic tasks, learner independence, communication in service of action, detailed instructional guidance, and self-assessment.

To effectively integrate AOA into textbooks, Acar (2020) suggests converting communicative tasks into mini-projects, typically positioned at the end of each unit to encourage collaboration, autonomy, and accountability. Puren (2010) further recommends that textbooks offer multiple project options with accompanying resources, allowing learners to contribute to the creation of their learning materials. The transition from traditional Presentation–Practice–Production (PPP) models to project-based models is also encouraged. Moreover, the integration of digital technology facilitates access to authentic materials and fosters collaborative learning environments consistent with modern language pedagogy.

C. Digital Textbooks in Speaking Skills Learning

Instructional materials encompass all resources used by educators and learners, whether in printed form (e.g., textbooks, handouts, modules) or digital formats (e.g., multimedia content, e-learning platforms, interactive applications), and are instrumental in achieving educational objectives (Kosasih, 2020; Prastowo, 2013). Digital textbooks are particularly effective in language instruction as they integrate multimedia elements tailored to learners' didactic and pedagogical needs, allowing for dynamic interaction with both text and media (Duvnjak et al., 2022). Digital textbooks offer several advantages. First, they enhance student engagement through multimedia features such as audio and video. Second, they support interactive learning through tools for note-taking, annotation, and collaborative discussion. Third, they are accessible across various devices and formats, offering flexibility and convenience. Fourth, they are cost-effective and environmentally sustainable. Lastly, they promote portability and unrestricted access, supporting continuous learning beyond the classroom (Mashfufah et al., 2019). The design of digital textbooks should adhere to key principles emphasized by UNESCO, including accessibility, media integration, interactivity, personalization, and coherent learning design that aligns with learners' cognitive processes and educational standards (Kodlyuk & Chekrii, 2021). Additional considerations include aligning content, multimedia, and technological components to enhance user experience and pedagogical effectiveness (Ran & Jinglu, 2020).

The integration of digital technology has transformed language teaching methodologies. Digital learning tools, including digital textbooks, promote authentic language use and create interactive environments that foster learner autonomy and motivation (Merzifonluoğlu & Gonulal, 2018; Zulaeha et al., 2023). By offering immediate access to diverse learning resources and supporting the use of real-world language, these technologies not only facilitate language acquisition but also contribute to the development of autonomous and self-directed learners (Đo, 2022; Kern, 2024).

III. METHOD

A. Research Design

This qualitative study employed a survey method to examine the need for a digital textbook focused on French-speaking skills within the framework of the Action-Oriented Approach. The primary research instrument was a student-centered needs analysis questionnaire designed to identify learners' needs, challenges, and expectations. This analysis served as the foundation for designing instructional materials aligned with the targeted competencies (Wickramage & Gunasinghe, 2024). Data collection was conducted in January 2025, involving a total population of 116 students from four private tourism colleges in Indonesia: AMPTA Yogyakarta Tourism College, API Yogyakarta Polytechnic, Ambarukmo Yogyakarta College, and Sahid Surakarta Tourism College. Given the relatively small population size, a total sampling technique was employed, whereby all members of the population were included as research participants (Sugiyono, 2019).

B. Research Instruments

The research instrument utilized in this study was a structured questionnaire, administered via Google Forms. The questionnaire was developed based on the study's objectives and comprised two primary dimensions, further categorized into six key aspects: material needs, exercises, assessment, content presentation, visual design, and language use. These aspects are detailed in Table 1. Prior to data collection, the instrument underwent a validation process involving three experts in the fields of French as a Foreign Language and Hospitality and Tourism Education. This step was undertaken to ensure the content validity and reliability of the questionnaire, thereby enhancing the credibility of the findings.

TABLE 1
SURVEY FRAMEWORK

Dimension	Aspect	Survey Content	Survey Form
Conditions of the Lecture: French Language Skills, Tourism, Hospitality	Constraints in learning speaking skills Availability of teaching materials Learning effectiveness	Difficulty in speaking French for beginner students	Multiple responses
		Availability of teaching materials that are appropriate to Tourism and Hospitality students' needs	Multiple responses
		Types of learning resources	Multiple responses
		Learning media	Alternatives
Characteristics of action-oriented digital textbooks.	Action-oriented textbook specifications	Time and intensity of French-speaking practice	Alternatives
		Materials in the professional field of Hospitality and Tourism	Multiple responses
		Sociolinguistics and Pragmatics in Hospitality Tourism	Multiple responses
		Exercises	Multiple responses
		Evaluation	Multiple responses
	Digital textbook model	Language instruction	Multiple choice
		Function specifications and specification of a digital textbook	Multiple responses
		Presentation of a digital textbook	Multiple responses

C. Data Analysis Techniques

The data analysis procedure in this study involved several sequential steps. First, respondents were asked to complete the questionnaire. Upon collection, the data were organized and classified into relevant categories, as reflected in the accompanying tables. This was followed by a descriptive analysis to summarize the findings. Quantitative data were processed using percentage-based calculations to illustrate distribution patterns across responses. The subsequent steps involved the interpretation and synthesis of the results, leading to the formulation of conclusions. The percentage was calculated using the following formula:

$$P = f/N$$

P: Percentage

f: frequency of answer

N: number of answers

IV. RESULTS

The research analysis results of the need for digital textbooks for French-speaking skills based on Action-oriented are presented in the following findings.

A. Constraints on Learning French Speaking Skills

TABLE 2
CONSTRAINTS ON FRENCH LANGUAGE LECTURES IN TOURISM AND HOSPITALITY

Question	Answer	n	Percentage
Can the French support a career in Tourism and Hospitality?	Yes	89	71
	No	23	20
	Do not know	11	9
What difficulties do you often face when learning French?	Pronunciation	94	81
	Grammar	74	64
	Vocabulary	88	76
	Afraid of being wrong	82	71
Is French material appropriate for the world of work in the Tourism and Hospitality sector?	Very	19	22
	Appropriate	64	40
	Not Appropriate	33	28

French is one of the compulsory foreign language courses offered in tourism colleges, alongside English, Japanese, and Mandarin. Students generally hold a positive perception of French language instruction, recognizing its importance as part of their broader multilingual training. However, as beginners who are encountering French for the first time, many students face considerable challenges due to the structural and phonological differences between French and Indonesian. While Indonesian belongs to the Austronesian language family, French is a Romance language derived from the Indo-European family. These linguistic differences, particularly in phonetics, make pronunciation one of the most significant barriers to learning. Additional difficulties include limited vocabulary, complex grammatical structures, and psychological barriers, such as anxiety and fear of mispronunciation. Furthermore, the instructional materials used in French for Tourism and Hospitality courses have not sufficiently addressed the specific communicative contexts relevant to the field. Instead, much of the content remains at a general, foundational level. This gap is also reflected in the syllabus, which does not fully integrate authentic scenarios or situational language use that aligns with students'

professional needs in the hospitality and tourism sectors.

TABLE 3
USE OF MEDIA AND LEARNING RESOURCES

Question	Answer	n	Percentage
What learning resources do lecturers use in French language courses?	web	74	64
	compilation of teaching materials (hand out)	86	74
	YouTube	75	65
What learning media are used in lectures?	PowerPoint	92	79
	videos	52	45
	WhatsApp	58	50
	google meet	46	40

The instructional resources utilized by lecturers primarily consist of handouts compiled from various online sources, including grammar-focused platforms such as *françaisfacil.com*. Additional materials are drawn from reference books and specialized French textbooks (e.g., *méthode de français tourisme*) that correspond to specific themes within the tourism and hospitality domain. During face-to-face instruction, lecturers frequently employ PowerPoint presentations and video content, often sourced from platforms like Youtube, as core teaching aids. In blended or remote learning contexts, social media tools such as WhatsApp are commonly used to facilitate the submission of audio-based speaking assignments. Additionally, Google Meet serves as the primary platform for delivering synchronous online instruction.

TABLE 4
LEARNING EFFECTIVENESS

Question	Answer	n	Percentage
Is the time provided in lectures adequate to learn French effectively?	Yes	27	23
	No	82	71
	Do not know	7	6

The time allocation for French language instruction is approximately 100 minutes per week, delivered over the course of two consecutive semesters. However, the scheduling of French courses varies among institutions, with offerings distributed across the first to the third year of study. The allotted instructional time is widely regarded as insufficient, particularly for the development of productive language skills such as speaking. This limitation is especially pronounced given that French is a newly introduced foreign language for most students, resulting in a high level of dependence on in-class instruction and guidance from lecturers.

This reliance is further exacerbated by the limited availability of learning facilities and resources that support independent language acquisition. As a result, students have few opportunities to practice and reinforce their skills outside the classroom, thereby impeding their overall language proficiency development.

B. Specification of Actionnel-Based Textbooks

The development of the textbook is guided by the principles of the Action-Oriented Approach, specifically adapted to the context of hospitality and tourism education. These principles are operationalized through the design of instructional materials, learning activities, and assessment components. The following section outlines the key content areas, types of exercises, and evaluation strategies integrated into Action-Oriented (actionnel-based) textbooks designed for students in tourism and hospitality programs.

TABLE 5
CONTENT REQUIREMENTS FOR ACTION-ORIENTED DIGITAL TEXTBOOK

Question	Answer	n	Percentage
What materials are needed to support professionalism in the field of tourism and hospitality?	Guest Service	74	64
	Front Office	97	84
	Food and Beverage	79	68
	Housekeeping	72	62
	Tour guide	81	67
	Travel Agent	64	55

The tourism and hospitality sectors are interrelated yet distinct domains. Tourism encompasses a broader spectrum of activities, including travel, leisure, and cultural experiences, while hospitality focuses specifically on the provision of services that enhance the quality of a guest's stay, particularly within hotel environments. Within a hotel, operations are divided among various departments, each with specific roles and responsibilities. Guest service personnel are typically the first point of contact, welcoming guests upon arrival, assisting with their luggage, and directing them to appropriate services such as the front office or security. The front office is the most guest-facing division, responsible for functions such as check-in, check-out, reservations, and handling inquiries. The food and beverage department manages dining services, including meal preparation and delivery. Housekeeping is responsible for maintaining cleanliness and room amenities to ensure guest comfort. In addition to hotel operations, students in tourism colleges are also introduced to broader aspects of the tourism industry, such as the roles of tour guides and travel agents. This integrated instructional

approach is intended to equip students not only with the competencies needed for hospitality positions but also with the skills required for guiding tours and organizing travel services, thereby broadening their professional qualifications and career opportunities.

TABLE 6
COMMUNICATION SKILL IN HOSPITALITY AND TOURISM

Question	Answer	n	Percentage
What communication skills are needed in the guest service division?	Welcoming guests	98	84
	Providing tourist information	92	79
	Pick-up and drop-off service	79	68
What communication skills are needed in the front office division?	Guest registration check-in, check out	107	92
	Guest bill payment	84	72
	Providing information about prices, hotel facilities, restaurant operating hours	98	84
	Handling reservation process directly or by phone.	107	92
	Handling guest complaints	86	74
What communication skills are needed in the food and beverage division?	The waiter greets and directs guests to the dining table	89	77
	Provides menus and records orders	92	79
	Serves food and ensures orders are complete	96	83
	Provides food or drink recommendations	95	81
	Room service staff accepts orders for those who want to enjoy meals in the guest room	84	72
What communication skills are needed in the housekeeping division?	Handling guest complaints, cleaning dirty equipment, or replacing damaged equipment	97	84
	Serving requests for additional room equipment such as sheets, pillows, etc.	97	84
	Asking guests about the room cleaning service schedule	86	74
	Offering assistance to guests	84	72
	Providing information on the use of hotel facility		
What communication skills are needed as a travel agent?	Greeting guests at the office	98	84
	Asking about travel needs	105	90
	Offering tour packages	108	93
	Explaining service prices	96	83
What communication skills are needed as a tour guide?	Welcoming tourists	104	90
	Delivering itinerary (travel plan)	98	84
	Explaining tourist attractions	108	93
	Explaining transportation	93	80

Guest service, in a broader sense, encompasses all hotel personnel who interact directly with guests to ensure the delivery of high-quality service. In this context, guest service specifically refers to front-line staff such as security personnel, doormen, and bellboys (or porters), who are responsible for greeting guests upon arrival, assisting with luggage, and directing them to appropriate hotel services. Effective communication in this role includes welcoming guests warmly, for instance, using phrases such as *“Bonjour Monsieur! Bienvenue à l'hôtel Mercure”*, providing local tourist information, coordinating transportation services, and handling reservations for various hotel facilities.

The front office (FO) division is considered the central hub of guest interaction, primarily staffed by receptionists who manage check-ins and check-outs, process reservations, respond to guest inquiries and complaints, and handle billing transactions. Therefore, the essential communication skills required for this division include handling phone and in-person reservations, providing information about hotel amenities, and resolving guest issues, all of which demand situational fluency and politeness in French.

In the food and beverage (F&B) division, communication tasks involve welcoming guests, guiding them to their tables, presenting menus, taking orders, serving food, and offering menu recommendations. In-room dining services also fall under this division. For instance, when receiving guests at the restaurant, staff may use expressions such as *“Bonjour Monsieur, bienvenue au restaurant de l'Hôtel Mercure. Vous êtes seul?”* followed by *“Suivez-moi, s'il vous plaît. Voilà votre table.”* Upon seating the guest, the waiter may say, *“Voici à la carte. Souhaitez-vous un apéritif ou un verre d'eau?”* These communicative tasks require familiarity with vocabulary related to menu categories (e.g., appetizers, main courses, desserts, beverages) and expressions for offering and describing food items.

The housekeeping division is responsible for ensuring room cleanliness, replenishing amenities, reporting lost items,

and fulfilling guest requests for additional items or services. A typical communicative interaction may occur as follows: a guest states, “*Bonjour, Monsieur, Service d’étage, la salle de bain de ma chambre 305*”, to which the staff responds, “*D’accord Monsieur, je vais nettoyer la salle de bain tout de suite.*” To perform effectively, housekeeping staff must be equipped with terminology related to room types, furnishings, and bathroom supplies, as well as appropriate phrases for offering assistance.

Although travel agents and tour guides fall outside the immediate scope of hotel operations, these roles are included in instructional materials due to the multidisciplinary backgrounds of students, who may major in Hospitality, Hotel Management, or Travel and Tourism Business. For travel agents, essential communication tasks include greeting clients, identifying travel needs, presenting tour packages, and explaining service fees. Tour guides are responsible for welcoming tourists, outlining itineraries, and providing explanations of tourist destinations and transportation options. Vocabulary instruction in this context includes terms related to scheduling, locations, transport, and pricing critical for developing fluency in tourism-specific communication.

TABLE 7
SOCIOLINGUISTIC AND PRAGMATIC KNOWLEDGE

Question	Answer	n	Percentage
Is sociolinguistic knowledge needed in the context of hospitality tourism communication?	Really need	25	21
	Need	72	62
	Do not need	14	12
	Really do not need	5	4
Is pragmatic knowledge needed in the context of hospitality tourism communication?	Really need	41	35
	Need	62	53
	Do not need	10	9
	Really do not need	0	0

Sociolinguistic and pragmatic competencies are integral to authentic communicative tasks, particularly in professional contexts such as hospitality and tourism. Effective communication requires an awareness of language appropriateness relative to situational factors, levels of formality, and intercultural norms. In French, politeness (*la politesse*) is a central cultural value that influences language use. For instance, the pronoun *tu* is used in informal settings, while *vous* is reserved for formal or respectful interactions. Similarly, greetings such as “*Bonjour*” or “*Bonsoir*” are essential at the beginning of conversations, particularly in formal contexts, where omitting such expressions may be perceived as impolite.

Mastery of polite language structures is also crucial. Common expressions such as “*Je voudrais...*” (I would like...) and “*s’il vous plaît*” (please) demonstrate courtesy, while phrases like “*Je suis désolé(e)*” (I am sorry) are used to express regret or decline requests politely. Developing sociolinguistic and pragmatic awareness enables students to navigate culturally appropriate communication, which is especially important in the hospitality and tourism industry, where professionals routinely interact with guests from diverse linguistic and cultural backgrounds. Thus, the integration of these competencies into language instruction not only enhances learners’ communicative effectiveness but also fosters cross-cultural sensitivity essential for global employability.

TABLE 8
EXERCISES IN DIGITAL TEXT BOOK

Question	Answer	n	Percentage
What kind of exercises are needed to practice speaking French?	Functional grammar	99	85
	Thematic vocabulary	105	90
	Pronunciation	76	65
	Conversation repetition	52	45
	Roleplay		
	Conversation with simple scenarios	73	63
	Composing dialogues in various scenarios	47	40
		42	36

The textbook is designed with a primary focus on developing students’ speaking skills. In alignment with the principles of the Action-Oriented Approach, which emphasizes the use of language in authentic communicative contexts, the textbook incorporates a range of activities intended to enhance oral proficiency and learner motivation. Pronunciation practice is a foundational component, particularly to introduce phonemes that do not exist in the Indonesian language system. These include, for example, the voiced postalveolar fricative [ʒ] as found in *Bonjour* and *voyage*; the uvular fricative [ʁ], produced in the throat, as in *réserve* and *arrive*; and the nasal vowel [ɛ̃] as heard in *matin* and *vin*. Role-playing is employed as a pedagogical strategy to simulate real-life scenarios, thereby increasing learner engagement and contextual awareness. Repetition drills are also used to improve students’ accuracy in pronunciation and intonation, particularly at the beginner level. In addition, structured conversation exercises and dialogue composition based on simple scenarios help students internalize basic language structures and become familiar with communication in professional settings. To support fluency development, these oral activities are complemented by targeted instruction in thematic vocabulary and functional grammar, ensuring that students acquire both linguistic competence and communicative confidence.

TABLE 9
EVALUATION IN DIGITAL TEXTBOOK

Question	Answer	n	Percentage
What evaluations are needed in textbooks?	Self-evaluation	96	83
	Conversation with audio simulation	79	68
	Presentation with audio	69	59
	Project assignment with scenario	72	62
	Project assignment video	59	51

The evaluation components of the textbook are designed in accordance with the principles of the Action-Oriented Approach, with a particular emphasis on self-assessment and task-based performance. Self-evaluation plays a central role in fostering learners' metacognitive awareness and promoting autonomy in language learning. Through regular reflection on their progress, students are encouraged to take greater responsibility for their own linguistic development.

In addition to self-evaluation, project-based assessments constitute the core of the evaluation strategy. These projects are closely aligned with authentic communicative tasks encountered in professional hospitality and tourism settings. Examples of such tasks include role-playing scenarios such as welcoming guests at hotels, introducing tourist attractions, and presenting travel packages. These activities are designed not only to assess speaking proficiency but also to mirror the real-world demands of the industry.

Students are encouraged to submit their project work in video format, allowing for greater flexibility and authenticity in demonstrating spoken interaction. Other preferred forms of speaking skill assessment include simulated conversations using audio prompts and oral presentations recorded with audio. These formats offer opportunities for evaluating pronunciation, fluency, and communicative appropriateness in context.

TABLE 10
LANGUAGE OF INSTRUCTION IN TEXTBOOKS

Question	Answer	n	Percentage
What language of instruction is used in textbooks??	Full French	14	12
	French and Indonesian	102	88

The intended users of the textbook are beginner-level students who are newly introduced to the French language. According to the findings presented in Table 10, students expressed a preference for a bilingual approach to the language of instruction, incorporating both Indonesian and French. Indonesian serves as the medium for explaining theoretical concepts, grammatical structures, assignment instructions, and learning objectives, thereby facilitating students' comprehension of the material. Conversely, French is used for presenting technical terminology relevant to the hospitality and tourism sectors and for encouraging active engagement in speaking practice. This bilingual approach supports both cognitive understanding and communicative competence, particularly for novice learners transitioning into a professional language context.

C. Model of Digital Textbook

The digital textbook represents an important innovation in contemporary education, including in the domain of language instruction. It offers significant advantages in terms of accessibility, allowing students to engage with learning materials through a variety of electronic devices. Moreover, digital technologies enable the integration of interactive features such as multimedia elements, including images, audio, and video, which enhance comprehension and learner engagement. One of the key strengths of digital textbooks lies in their flexibility. By supporting both in-class and independent learning, they promote student autonomy and facilitate continuous language practice beyond the traditional classroom environment. This adaptability makes digital textbooks particularly well-suited to the evolving needs of learners in vocational education contexts such as hospitality and tourism.

TABLE 11
DIGITAL FUNCTIONS AND VISUAL PRESENTATION

Question	Answer	n	Percentage
What digital functions are needed in textbooks?	Ease of installation on various devices	106	91
	Ease of navigation	102	88
	Has elements (audio/video)	108	93
	Facilitates user interaction	97	84
	Provides facilities for practicing speaking	89	77
	(pronunciation, dialogue)	102	88
How is the visual presentation of the textbook?	Clear and readable text	99	85
	Attractive fonts	87	75
	Organized images	78	67
	Color harmony	83	71
	Illustration suitability to material	92	79
	Image sharpness	86	74
	Layout consistency	74	64
	Graphic alignment to learning objectives	72	62
	Responsive design	85	73

V. DISCUSSION

This study underscores the critical need for a digital textbook designed to support the development of French-speaking skills among students in tourism and hospitality programs, using the Action-Oriented Approach. The findings suggest that speaking should be prioritized as the central skill in French language instruction for tourism students, as it constitutes the core medium of professional communication (Ahmed, 2020; Gibbs & Sagrista, 2020; Nguyen et al., 2024). However, beginner-level students often struggle with speaking due to difficulties in pronunciation, limited vocabulary, and anxiety about making errors (Darmawangsa et al., 2020). These challenges are further exacerbated by the lack of instructional materials specifically tailored to the communicative demands of the hospitality and tourism industry.

Students responded favorably to the proposed digital textbook model, which integrates principles of the Action-Oriented Approach, including real-world tasks, context-based language use, and interactivity. The textbook is structured around authentic communication scenarios relevant to hospitality and tourism settings, such as guest services, front office operations, food and beverage service, housekeeping, and roles within travel agencies and tour guiding. Students also expressed a strong preference for digital features that include video and audio practice materials, interactive assignments, and simulations, tools that can foster autonomous learning and sustained engagement.

This research contributes to the growing body of literature on vocational language education, particularly in the field of hospitality and tourism.

Previous studies have emphasized the value of aligning language instruction with real-world professional contexts to enhance students' employability (Bilodid & Vorobel, 2022; Božinović & Sindik, 2013; Poletaeva et al., 2022). There remains, however, a significant need for instructional resources that effectively bridge the gap between academic language learning and practical application, especially in specialized sectors such as tourism (Hanak, 2021; Titthongkam & Walsh, 2010). The integration of digital technologies and multimedia elements, particularly through digital textbooks, has been shown to improve learner engagement and outcomes (Duvnjak et al., 2022; Merzifonluoğlu & Gonulal, 2018). This study offers a more targeted approach by applying the Action-Oriented framework, which remains underexplored in the context of vocational foreign language education.

The study's findings have several pedagogical implications. First, the integration of the Action-Oriented Approach in textbook design can significantly enhance students' speaking competencies through meaningful, task-based assignments that mirror real professional environments. Second, incorporating multimedia elements and interactive features can boost student motivation, encourage independent learning, and provide a more immersive educational experience. Third, the inclusion of sociolinguistic and pragmatic competencies can better prepare learners for authentic cross-cultural communication in global tourism contexts. Digital textbooks, therefore, hold significant potential as instructional tools that connect theoretical knowledge with practical language use.

Nevertheless, this study is not without limitations. It was conducted among a relatively small number of tourism colleges located in Yogyakarta and Solo, Indonesia—both recognized as important centers of tourism education, yet limited in regional diversity. Although the sample size of 116 students is adequate for exploratory research, it may not capture the full range of experiences and needs across diverse educational institutions. Additionally, the reliance on self-reported data introduces the possibility of response bias. The focus was also limited to beginner learners and did not address more advanced language needs or specialized fields.

Future research could expand the scope of this study by examining the effectiveness of Action-Oriented digital textbooks in other professional domains such as medicine, law, or international relations. Furthermore, the integration of advanced technologies—such as Virtual Reality (VR) and Augmented Reality (AR)—offers promising avenues for enhancing interactive, immersive language learning experiences tailored to specific vocational contexts.

VI. CONCLUSION

French is a foreign language for Indonesian learners, and one of the primary challenges in its instruction, particularly within hospitality and tourism programs, is the limited availability of context-specific teaching materials. This limitation has hindered the effectiveness of French language instruction at tourism colleges. In the context of vocational education, however, foreign language learning plays a crucial role in supporting students' professional readiness for specific industries.

To address this gap, French language instruction in tourism colleges must be designed to meet the dual demands of beginner learners and the communicative competencies required for professional environments. Accordingly, the development of a digital textbook has been centered on speaking skills, which are fundamental to workplace communication. The textbook is informed by the principles of the Action-Oriented Approach, which views learners as social actors who use language as a tool to complete real-world tasks. This pedagogical orientation not only fosters learner autonomy and motivation but also ensures that language learning is relevant and applicable to students' future careers. Ultimately, the integration of the Action-Oriented Approach into textbook design seeks to create a contextualized and experience-based learning environment. By aligning instructional content with professional communication scenarios in the hospitality and tourism sector, the textbook aims to equip students with the linguistic and cultural competencies necessary to succeed in the global workforce.

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Wahyu Indrayatti was born 1984 in Klaten, Central Java, Indonesia. She obtained her Master of Education (M.Pd) field of French as Foreign Language Teaching 2013. She is pursuing a Ph.D. in Doctoral Program Science Language Education funded by Indonesia Endowment Fund for Education (LPDP) through Beasiswa Pendidikan Indonesia (BPI) Ministry of Education, Culture, Research, and Technology. She is lecturer in FKIP, Universitas Maritim Raja Ali Haji, Province of Kepulauan Riau Indonesia. She teaches French as foreign language, French tourism and Language teaching strategy. She has interest in developing French teaching material, her current research concerning teaching French for Special Purpose in Tourism to beginner students in Tourism College. She also member of APFI (Association des Professeurs de Français d'Indonesie). ORCID iD: 0009-0002-9560-9216



Ida Zulaeha was born in 1970 in the Kudus region of Central Java, Indonesia. She finished her bachelor's degree from IKIP Malang State in 1992. A master's degree was obtained from Gajah Mada State University in 2000, and a doctoral program was obtained from Universitas Pendidikan Indonesia in 2008. She obtained his title (Prof.) in 2018. Currently, she is one of the senior postgraduate lecturers at Universitas Negeri Semarang. She is a professor in the field of dialectology at the Department of Indonesian Language and Literature, Faculty of Language and Arts Education, Universitas Negeri Semarang. She teaches the Indonesian Language Education Research Methodology, Writing Learning, Indonesian Language Learning, and Sociolinguistics. ORCID iD: 0000-0001-7694-2895



Tommi Yuniawan was born 1975 in Brebes, Central Java, Indonesia. He finished his bachelor's degree from IKIP Semarang in 1998. His master's degree was obtained from Gajah Mada State University in 2002, and a doctoral program was obtained from Universitas Negeri Semarang in 2018. He is a lecturer in interdisciplinary linguistics (ethnolinguistics) at the Department of Indonesian Language and Literature, Semarang State University. He obtained his title (Prof) in 2024 in Ecolinguistics. He teaches Writing Scientific Papers, Comparative Historical Linguistics, Ethnolinguistics, Eco linguistics, and Philosophy of Language. ORCID iD: 0000-0003-0431-7390



Diah Vitri Widayanti was born 1965 in Surabaya, East Java, Indonesia. She finished her bachelor's degree from IKIP Semarang in 1989. Her master's degree in linguistics was obtained from Université de Genève in 2002, and a doctoral program was obtained from Universitas Negeri Semarang in 2021. She is a lecturer in French Department, Language dan Art faculty Universitas Negeri Semarang. Her current position is Chairman of the Indonesian French Language Teachers Association (PPPSI-Central Java) 2017-2025. ORCID iD: 0009-0006-6075-6450

Seven Ways to Talk About Kazakh: A Digital Discourse Analysis of Sociolinguistic Research

Ulzhan Kazybekova

College of Social Sciences, KIMEP University, Almaty, Kazakhstan

Timur Akishev*

College of Human Sciences and Education, Almaty, Kazakhstan

Medet Baizhakanov

College of Human Sciences and Education, Almaty, Kazakhstan

Abstract—This study focuses on the discussion of language attitudes, ideologies, and general discourse patterns surrounding the Kazakh language in sociolinguistic research. Additionally, the research aims to determine how and in what contexts different subfields of sociolinguistics approach Kazakh from their own contextual perspectives. The discourse analytical approach used is the Seven Building Tasks. The findings demonstrate varied approaches to Kazakh in sociolinguistic research discourse in general and across specific subfields. The analysis of twenty scholarly articles revealed the recurring patterns in how Kazakh is linked to policies and identity issues. The structured framework for linguistic attitudes and ideologies demonstrates predominantly positive scholarly attitudes towards Kazakh, as it was recognized as vital for national development. The results of this study contribute to the development of the fields of sociolinguistics and discourse analysis in Kazakhstan by providing an in-depth exploration of how the Kazakh language is discursively constructed in academic literature.

Index Terms—Seven Building Tasks, language ideologies, language attitudes, context, Kazakhstan

I. INTRODUCTION

Foundational studies have traditionally examined the sociolinguistic landscape of Kazakhstan by primarily focusing on Kazakh, including topics of identity, language conflict, and language shift (Smagulova, 2006, 2008, 2012), code-switching (Akynova et al., 2012) and language planning (Akzhigitova & Zharkynbekova, 2014). Other early studies typically only mentioned Kazakh while focusing chiefly on the language situation in some or all Central Asian countries (Schlyter, 2003, 2004), language use and language policy in Central Asia (Aminov et al., 2010), and the role and status of Russian in post-Soviet states (Pavlenko, 2008, 2009).

More recent studies have explored a wide variety of topics, ranging from the functions of the state language (Mongilyova, 2015), the acquisition of Kazakh (Smagulova, 2016), and the use of Anglicisms (Baidrakhmanov & Doszhan, 2015) to the alphabet reform (Kadirova, 2018). The most recent studies have focused on topics connected with the dynamics of language shift (Terlikbayeva & Menlibekova, 2021), national identity (Zhumadilova & Koptileuova, 2022), language ideologies in social media (Kamalova, 2025), and speech behavior of Kazakhstani youth (Zharkynbekova et al., 2025).

These studies have their unique methodologies, approaching the Kazakh language and related topics using a variety of approaches and tools that include sociolinguistic surveys, ethnographic fieldwork, content analysis, interviews, and participant observation, among others. While these studies appear to have covered a broad range of topics and implemented a wide variety of methodologies, there remains an important gap. There is a lack of studies that would (1) focus on the discourse of sociolinguistics itself using a specific discourse analysis framework and (2) synthesize the general patterns in the discursive conceptualization of Kazakh. More work is clearly needed in this area, as well as in the broader sociolinguistics of Kazakh and Kazakhstan. The present study is a meaningful step toward addressing that gap.

The main purpose of the paper is to explore how the discourse around Kazakh is constructed in general sociolinguistic research and how this language is approached by specific subfields of sociolinguistics.

The present study is guided by the following research questions:

(1) *How is Kazakh discursively constructed and represented in sociolinguistic research from 1990 to 2025, as interpreted through Gee's Seven Building Tasks? What language ideologies and attitudes toward Kazakh are reflected in sociolinguistic discourse during the selected period?*

(2) *What are the differences in how Kazakh is discursively constructed and represented across a number of subfields*

* Corresponding Author.

of sociolinguistics?

In the field of sociolinguistics of Kazakh, our study demonstrates a new approach of the analysis of scholarly narratives and highlights the ways in which these narratives can be utilized as valuable methodological insights for sociolinguistics. First, the *Lens* (<https://www.lens.org/>) platform was applied to search for potential journal articles that would be relevant to the topic of the study. The searches were narrowed down by specific keywords, such as Kazakh, Kazakh language, and sociolinguistics, which were helpful in finding specific articles on our topic.

Second, a number of research articles were collected to explore how the term Kazakh is discursively constructed and represented in sociolinguistic research from 1990 to 2025; what language ideologies and attitudes toward Kazakh are reflected in sociolinguistic discourse during the selected period, and to identify the differences in how Kazakh is approached in the discourse of a number of subfields of sociolinguistics. To facilitate all of these interpretive procedures, an initial article database was constructed and analyzed using J.P. Gee's *Seven Building Tasks* approach.

By applying this approach, we were able to interpret the specific data from the articles systematically and clearly. This approach was useful in answering our research questions, as it described and explained language in relation to seven different tasks of "building" reality and constructing discourse. As a result, the application of the Seven Building Tasks helped demonstrate how the discourse around Kazakh is constructed in general sociolinguistic research, and how the language is approached by specific subfields of sociolinguistics.

The given paper consists of an introduction, a theoretical framework section, a methodology section, a results section, and a discussion and concluding remarks section.

II. LITERATURE REVIEW

A. *The Development and Current State of Sociolinguistics in Kazakhstan*

Sociolinguistics plays an important role in exploring the role of language in society, so in order to grasp the knowledge about the development of sociolinguistics in Kazakhstan, this section will provide an overview of this process. According to Zharkynbekova and Agmanova (2016), sociolinguistics in Kazakhstan is an actively developing field that reflects the nation's complex linguistic process and evolving identity. The field is becoming popular in recent decades, focusing on the issues of language use in society, preserving ethnic languages in the multilingual state, cross-cultural environment, and ethnolinguistic adaptation to social and political changes in the country. The multilingual policy in the modern Kazakhstani sociolinguistic space makes the process unique as one of the important factors for social and economic modernization by promoting the idea of multilingualism among citizens of Kazakhstan (Zharkynbekova & Agmanova, 2016).

Sociolinguistics in Kazakhstan emerged during the Soviet period. In the early 20th century, a demographic catastrophe occurred when the share of Russians in the total population left Kazakhs a minority in their own land (Smagulova, 2017). According to Zabrodskaia and Ehala (2015), a Russification language policy made knowledge of Russian a crucial element of participation in the Soviet community. Even though Kazakh was the official language of the Kazakh SSR, it was the language of rural Kazakhs, whereas Russian was the dominant language of the government, education and urban domains (cited in Smagulova, 2017). After gaining independence in 1991, Kazakhstan's sociolinguistics field was associated with government actions to language planning measures as status, corpus, and acquisition in order to re-establish Kazakh as the official and national language. However, competing attitudes between the Kazakh and Russian languages continue to influence language choices.

Critical analysis of sociolinguistic consequences of language reforms reflects that there is a limited number of sociolinguists who have done research on Central Asia and Kazakhstan, which is going through socioeconomic, cultural and linguistic changes (Smagulova, 2021). In Central Asia, there is a lack of local researchers focused on sociolinguistics; current research is based on structural methodology and few data are counted as legitimate sources of information (Smagulova, 2021).

Contemporary sociolinguistics of Kazakh and Kazakhstani sociolinguistics are represented by a number of seminal works. One of such works is the study by Smagulova (2008), which explores the linguistic policies in Kazakhstan and the focus of the analysis is located on the repositioning of Kazakh and Russian languages in the period after Kazakhstan gained independence. It defines the language policies of "Kazakhization" and its impact on language attitudes and usage in Kazakhstan.

Ethnic and linguistic identities represent a major area in recent Kazakhstani sociolinguistic research. A major work by Bokayev et al. (2012) conducted one of the most comprehensive mixed-method studies in Kazakhstan on this topic between 2009-2010 that belongs to sociolinguistic analysis with some intersections of ethnic identity research and language policy analysis. The authors examined how ethnic Kazakh repatriates adapt linguistically and culturally upon returning to Kazakhstan from different countries. According to the authors, despite significant isolation of ethnic Kazakhs abroad, a significant part of the Kazakhs still maintained their ethnic identity through preservation of Kazakh linguistic traits. The study offers valuable insights for defining the "Kazakh" identity for the general public and policy makers and demonstrates how historical and sociopolitical contexts influence linguistic identity and skills of repatriates.

Among many other topics, sociolinguistics projects in Kazakhstan also frequently explore the status and roles of individual languages in the country. For instance, a recent paper by Jarlhøj and Valijärvi (2024) examined the evolving

role of the Russian language in Kazakhstan across three historical periods: Soviet, early independence, and the present and changing roles of modern language policies. Their findings reveal that Soviet-era policies firmly established Russian linguistic dominance, while efforts made after gaining independence to revive Kazakh were slowed down by ineffective policies and pedagogical issues.

B. Sociolinguistics and Discourse Analysis

Sociolinguistics and discourse analysis are interrelated aspects of studying language in use. They have common foundations, examining language use from both theoretical and applied perspectives. According to Boutet and Maingueneau (2005), these fields have overlapping and converging approaches in terms of the interdisciplinary study of language and language use. Sociolinguistics and discourse analysis are similar in that they focus on analyzing language not only to construct knowledge, but also to solve practical and methodological problems. They are also interconnected through interactional sociolinguistics, where the two fields overlap in focus and approach (Jaspers, 2023). This includes the construction of meaning, discourse frameworks, and power relations in language. Because communication is context-dependent, speakers rely on contextual knowledge to interpret meaning. Interactional sociolinguistics adopts a constructionist view, treating language as a tool for shaping social realities and identities, while acknowledging that broader social structures both enable and constrain these processes (Jaspers, 2023).

Sociolinguistic studies focusing on the languages of Kazakhstan employ various discourse analysis approaches. Thus, for example, Ten (2024) uses the Sociology of Knowledge Approach to Discourse (SKAD) framework developed by Keller (2011) to discuss public discourses on Kazakh and Russian. Ten's (2024) study aims to determine how competing views and knowledge about the sociolinguistic reality are constructed and reconstructed in terms of discourse, and how certain social groups may legitimize such views and knowledge. Ten considers language conflict as an evolving discourse-based process of constructing, configuring, and organizing knowledge, which reflects the cultural values, language attitudes, and identity perceptions of Kazakh and Russian language users.

Studies also focus on certain types of discourses related to various social aspects of language use in Kazakhstan. One such project focuses on the discourse of trilingual education in Kazakhstan (Yessenova, 2018). According to the author, public discourse analysis, especially if it focuses on different perspectives of diverse social groups, and if these perspectives are examined in relation to each other, can offer valuable insights. Therefore, a sociolinguistic exploration of public discourse and its various components (and the interplay between them) can help uncover how different social groups perceive and negotiate identity, policy, and language use strategies.

Analyzing the perception and negotiation of these sociolinguistic concepts becomes urgent when it comes to interpreting ongoing sociopolitical and cultural events influencing certain language use patterns in the country. Thus, for example, Kamalova's (2025) study focuses on language ideologies and how they are constructed in the context of Kazakh and Russian language use after the invasion of Ukraine by Russia. Kamalova's findings highlight how online discourse can reflect social hierarchies, ideological boundaries, and broader sociopolitical processes.

Similar to the studies discussed above, the current study also explores a topic that connects discourse analysis and sociolinguistics. We also apply a discourse analysis framework, but do so in relation to the academic contexts situated within the sociolinguistic research discourse itself. The framework implemented is the Seven Building Tasks (Gee, 2014). It is commonly regarded as a useful set of discourse analysis tools.

According to Gee (2014), there are certain areas of social reality that are constructed whenever people produce spoken or written language. These are the "Seven Building Tasks," including Significance, Activities, Identities, Relationships, Politics, Connections, and Sign Systems and Knowledge. These areas of reality can often be activated or constructed simultaneously via the same utterances or actions. Gee argues that these tasks are not only useful in terms of "building" areas of social reality through language and actions, but can also be used as tools for analyzing how discourse itself is structured (Gee, 2014).

Gee's building tasks have been applied in various studies due to their methodological advantages. Mohamad and Al-Rubai (2019) emphasize that the approach focuses on how speakers construct meaning through language use. Its flexibility allows for analyzing diverse types of texts, and it is supported by a detailed toolkit with examples (Gee, 2014). Zahra et al. (2023) also found it valuable for addressing both syntactic and contextual aspects of discourse, enabling deeper analysis of sociocultural meaning. Similarly, Summers (2021) used the building tasks to examine how participants construct social realities, with particular attention to the task related to relationships.

III. METHODOLOGY

In order to obtain data to answer the research questions, we used the Lens (<https://www.lens.org/>) platform to search for journal articles. Using this platform, we narrowed down our searches using the following criteria:

Keywords: Kazakh; Kazakh language; sociolinguistic; sociolinguistics

Range: 1990-2025

Document type: Journal article

Article selection criteria: open-access articles; downloadable

As a preliminary result, we found 119 scholarly articles published between 1990 and 2025 containing the keywords "Kazakh", "Kazakh language", and "sociolinguistics." The articles found were mostly open access, but there were still a

number of restricted articles. The majority of these articles were published between 2010 and 2025. The first decade, 1990-2000, was not represented by any results. However, we included this decade in our analysis because it was part of our research question. Even though no publications were found from that period, we initially wanted to see how many search results would appear, particularly given that 1990 marks the beginning of Kazakhstan's formative stage as an independent country.

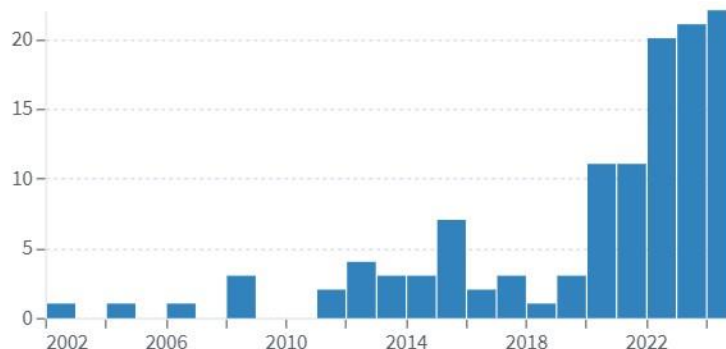


Figure 1. Chronological Distribution of Articles Connected With the Topic on Lens.org

One of the major methodological challenges encountered in terms of this research was the limited access to certain articles and databases due to paywalls and restricted accessibility. Journals such as *Issues of Sociolinguistics* and *Language Policy* provided only limited digitized versions of the articles, in that most articles were presented in the form of abstracts on their official websites. Public availability of several articles was also complicated and posed an additional challenge during the research process. Due to this fact, a considerable amount of data related to the research focus was impartially presented in the actual paper. It should be stated that the exclusion of articles and materials from restricted or paywalled academic sources, particularly articles from subscription-based journals, was one of the acknowledged limitations of this study. However, it is understood that the inclusion of such specialized articles, representing in-depth sociolinguistic analysis, could have significantly enriched the findings.

The initial database containing 119 articles was reviewed through a thorough cleaning procedure to ensure the quality and relevance of the data to the topic of the study. The main criteria used during this cleaning procedure were (1) whether the article content was in fact related to the field of sociolinguistics in Kazakhstan, and (2) whether that content explicitly included usage of the term “Kazakh (language)”. After a closer inspection and reading of each article in the database, a significant number of items had to be deleted as they did not correspond to our criteria.

Although the original *Lens* search settings were configured to focus specifically on *journal articles* that were open access, downloadable, and, most importantly, related to our topic via keyword use, the initial database still contained a significant amount of irrelevant material that had to be deleted. As part of the cleaning procedure, we applied additional criteria to determine which articles to retain and which to exclude. Apart from being irrelevant to the topic, deleted articles were either (1) written in a language other than English (such as Russian or Kazakh), (2) restricted-access, or unanalyzable due to non-textual format limitations.

The main discourse analysis approach that we used is James Paul Gee's *Seven Building Tasks*. We applied it to be able to interpret the data obtained from the articles in a consistent way. Gee's approach is very applicable to our research questions, since it describes and explains language and language use based on seven different tasks of “building” reality and constructing discourse. After applying the discourse analysis framework of the Seven Building Tasks, all article content was analyzed in relation to the presence of ideas connected with language attitudes and ideologies. The goal of this procedure was to identify and describe text excerpts containing such ideas that help construct sociolinguistic discourse surrounding the main focus term.

Subsequently, all articles were grouped into five categories representing different subfields of sociolinguistics. These subfields include general sociolinguistics; language policy; education; national and linguistic identity; and bilingualism and multilingualism. The categories were created by reading each article and analyzing how it described Kazakh and its use based on seven different tasks of “building” reality and constructing discourse. We sought to understand how the perspectives of articles differed from each other based on the subfields of sociolinguistics. The Results and Discussion sections will outline the subfield-based article summary matrix of reviewed articles as the main product or finding of this study.

IV. RESULTS AND DISCUSSION

A. Introduction

The collected data has been analyzed and interpreted in several ways. Specifically, three data analysis procedures are employed in this study to examine the data obtained from the research articles focusing on the sociolinguistics of Kazakh and Kazakhstan.

The first procedure was connected with developing the Summarized Article Database, which is the first main product of this study. The first research question, repeated (partially) below, was answered through this procedure. Importantly, this database was subsequently used in further analytical procedures.

(1) How is Kazakh discursively constructed and represented in sociolinguistic research from 1990 to 2025, as interpreted through Gee's Seven Building Tasks?

The second analytical procedure focused on answering the second part of the first research question using the Summarized Article Database. A collection of ideas found in the database and related to language attitudes and Ideologies is the second main product of our study (the Language Attitudes and Ideologies Profile). It was created in order to identify the language attitudes and ideologies that are present in sociolinguistic discourse. This allowed for a closer examination of the nature of discursive representation of Kazakh and the understanding of the role and status of the language in sociolinguistics. This sub-research question is provided below for ease of reference:

What language ideologies and attitudes toward Kazakh are reflected in sociolinguistic discourse during the selected period?

The third and final interpretive procedure was based on developing the third main product of our study, the Subfield-based Article Summary Matrix. Articles contained in our Summarized Article database were grouped based on the subfields of sociolinguistics to which they pertain based on their keywords and overall content. The second research question, provided below, was answered through this procedure.

(2) What are the differences in how Kazakh is discursively constructed and represented across specific subfields of sociolinguistics?

B. Summarized Article Database

In our article database, containing articles that we decided to keep as the most relevant to our topic, we carried out searches for the term “Kazakh (language)” and identified relevant examples and excerpts that illustrate its use in all Building Task contexts. Focusing on the main search term, we looked for the following keywords in each article using the dedicated search system to identify text elements (individual sentences or paragraphs) connected with each of the Seven Building Tasks.

Provided below is a table containing a condensed collection of keywords that we used to identify Seven Building Task-related ideas in the article text. Importantly, the list provided below is not exhaustive, as it contains only sample nouns and adjectives that we relied on for this goal.

TABLE 1
LIST OF SAMPLE KEYWORDS RELATED TO THE SEVEN BUILDING TASKS

Tasks	Keywords
1) Significance	important, relevant, meaningful, notable, salient, essential, central, significant, crucial, legitimate
2) Activities	action, behavior, practice, process, engagement, participation, routine, performance, execution, operation
3) Identities	individual, collective, personal, social, role, status, representation, self, positioning, category
4) Relationships	interaction, connection, affiliation, bond, hierarchical, reciprocal, social, power, relational, cooperative
5) Connections	link, bridge, association, correlation, network, interdependent, integrated, connected, related, embedded
6) Politics (Distribution of Social Goods)	power, authority, access, equity, hierarchy, privilege, control, resources, dominance, regulation
7) Sign Systems and Knowledge	language, symbol, discourse, text, code, representation, literacy, communication, semiotic, conceptual

Thus, in terms of our search procedure, we entered the term “Kazakh (language)” in the search bar in our PDF readers when working with each article. After that, we highlighted all relevant examples where this term was used. Subsequently, we looked at the surrounding contexts and identified the Seven Building Task in question using our prepared lists of keywords. Thus, our main data included sentences or short paragraphs containing the term “Kazakh (language)” and focusing on a certain Building Task, which would be identifiable from the context and the use of keywords.

At this stage, we also reviewed our database and removed additional articles that were irrelevant to the topic. While these articles were initially considered as related to the topic based on the original list of keywords used for the *Lens*

article searches (Kazakh; Kazakh language; sociolinguistics), a more in-depth reading and inspection of article content revealed that they were, in fact, unrelated to our topic. Thus, the final list of articles whose content we analyzed included 20 articles. These articles are included in the references section of this paper.

The analysis of the 20 research articles included identifying Building Task-related text segments or quotes, which represented our main data, and using them to write short summaries in relation to how the discourse surrounding Kazakh is constructed in this field. We used the following template to analyze our data.

TABLE 2
THE SEVEN BUILDING TASKS-BASED ARTICLE ANALYSIS TEMPLATE

ARTICLE # __/20	CITATION (author & year)	MAIN FOCI
Building task 1: Significance		
Building task 2: Activities		
Building task 3: Identities		
Building task 4: Relationships		
Building task 5: Politics (distribution of social goods)		
Building task 6: Connections		
Building task 7: Sign Systems and Knowledge		
Summary		

For each article, there was a completed summary form like the one provided above. Relevant article text segments or quotes that, in our interpretation, represented a certain Building Task, were inserted into the table row corresponding to that Task. We decided to insert text excerpts from the articles directly into the corresponding Building Task rows without providing a direct interpretation underneath each excerpt. Instead, we wrote a comprehensive summary for each article by using, i.e., coordinating, all ideas from the excerpts at the bottom of our summary form. The main, though intermediate, product obtained as a result of this analytical procedure was a database containing all 20 summary forms for each article that we reviewed (the Summarized Article Database).

Addressing the first research question, each article was analyzed using the Seven Building Tasks approach, which revealed a lot of engaging information in the summaries. Mainly, each article had extensive content in relation to all task components, which was very useful in exploring how the discourse surrounding the Kazakh language is constructed with practical evidence. The Summarized Article Database will subsequently be utilized as an analytical approach in the development of further sections. Further, the given database will be examined from the perspective of language attitudes and ideologies profile in relation to the discourse of the Kazakh language.

C. Language Attitudes and Ideologies Profile

With the purpose of answering the sub-part of the first research question, this subsection aimed to present an analytical investigation of all twenty articles from the perspective of two interrelated concepts, language attitudes and ideologies. A specific framework was developed and used to identify article ideas connected with language attitudes and ideologies (Figure 2).

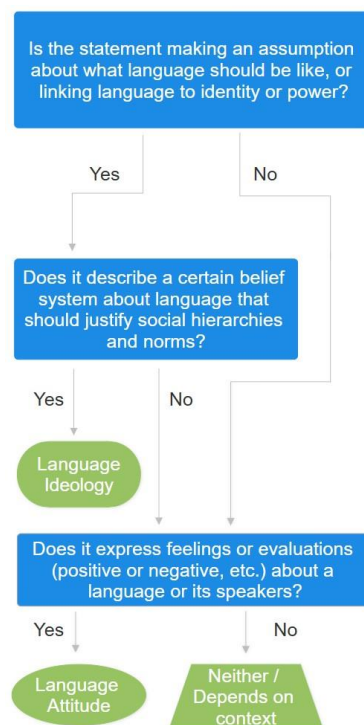


Figure 2. The Language Attitudes and Identities Framework

The process started with analyzing the summary from each article, following the questions, and further leading answers in Figure 2 from the Summarized Article Database. This framework was very helpful in identifying attitudes and ideologies connected with language, and also enabled us to distinguish between narrow specifications of these concepts.

The overall analysis of the revised twenty articles revealed positive attitudes towards the Kazakh language and its speakers. Notably, willingness to promote the role of the Kazakh language, positive expectations about the scope and availability of content in Kazakh, and the general hopes for the future strengthening and expansion of Kazakh in the lives of people. The overall analysis of attitudes indicated a noticeable positive change in the language attitudes regarding the importance of the Kazakh language in the contemporary Kazakhstani society. In particular, the younger generations demonstrate a strong expectation that the Kazakh language should occupy a central role in public and daily life. Compared to the previous generations, the young Kazakhstanis are more sensitive to the issues surrounding language proficiency and supportive of the wider use of the language. A number of sociolinguistic studies show that this sentiment has transferred to the field of multilingual education in the past few years in Kazakhstan. Likewise, the increasing importance of Kazakh is associated with the preservation of cultural and historical identity. Since gaining independence in 1991, Kazakhstan has achieved notable improvement in the promotion and presence of the Kazakh language in most spheres of society.

In general, the language ideology reflects a trajectory of development chosen in the state: increasing commitment to the expansion and promotion of the Kazakh language as an important factor of national identity. Such reinforcement and emphasis on the centrality of the role of Kazakh in society is believed to be a justified measure. The government-led initiatives in multilingual or trilingual education are designed to prioritize Kazakh, while still supporting Russian and English, which may intrinsically affect the balance of representation and the risks that one language could be potentially overshadowed by the others.

There are more reasons discussed in the studies that support the idea that the Kazakh language should be retained and reinforced as a central pillar for national ideology. It could be explained by the deprioritization of formerly imposed or legacy languages and shift to international markets, thus diminishing the role of the Russian language and growing role of English.

However, to a certain extent, an ideological contradiction is evident in society and state, as many Kazakh families that lack language proficiency in Kazakh rely on Russian in domestic and educational contexts. Moreover, in terms of cultural and historical contexts, many Kazakhs, motivated by convenience and politeness, prefer to switch to the Russian language when interacting with Russian speakers. This again underpins a perception of Russian as the default language and undermines efforts to make Kazakh a widely accepted and public means of communication.

Many language identity choices are mostly driven by rational and pragmatic motives such as language prestige, career prospects and other practical needs. As evidence for this, while both Kazakh and Russian are used interchangeably in professional contexts, English is increasingly preferred by university students for academic purposes, reflecting the utilitarian view of language.

The overall answer to this sub-research question is that both attitudes and ideologies are fundamental aspects of language that are interconnected and both share the goal to promote the role of the Kazakh language.

D. Subfield-Based Article Summary Matrix

The final analytical procedure examined how different subfields of sociolinguistics discursively approach Kazakh and, by extension, the ideas connected with its role and status. The twenty articles in our Summarized Article Database were grouped according to the subfields of sociolinguistics they best fit, based on their overall topic, keywords, and primary focus.

The choice was not always straightforward. When articles seemed related to more than one subfield of sociolinguistics, we categorized them based on two considerations: (1) the extent to which their topic, keyword use, primary foci, and findings aligned with a particular subfield; and (2) the need to distribute articles roughly evenly across the subfields in order to maintain balance in our analytical approach. When the choice was particularly difficult, we assigned those articles to a separate category: “general sociolinguistics (no specific subfield or more than one subfield combined)”.

As a result, the subfields that we were able to identify include: (1) general sociolinguistics, (2) language policy, (3) education (multilingual education), (4) national and linguistic identity, and (5) bilingualism and multilingualism. Importantly, it is understood that these groupings may not always be considered or referred to as *subfields*, *subfields of sociolinguistics*, or subfields of sociolinguistics *alone*. As subfields, they may not be large enough to be considered entire subfields; as subfields of sociolinguistics, they may not be connected to sociolinguistics as much as to other fields; and as subfields of sociolinguistics alone, they may also be closely related to a number of other disciplines.

Therefore, we took a more liberal approach to these definitions. Our goal was to identify and distinguish between large clusters of sociolinguistic topics, even if they are not commonly recognized as distinct subfields within this field. We still considered these clusters significant enough to be included in our analysis and generally referred to them throughout this paper as “subfields of sociolinguistics”.

The main product of this section and the given study overall is the Subfield-based Article Summary Matrix. This matrix was developed with a view of answering the second research question guiding our project:

(2) What are the differences in how Kazakh is discursively constructed and represented across specific subfields of sociolinguistics?

The twenty articles in our database were distributed evenly across the subfields, with four articles representing each subfield. Due to space constraints, we decided to include a condensed version of the Subfield-based Article Summary Matrix. The following discussion focuses on each subfield and illustrates how they address the concept in question using selected examples from the matrix.

The articles included in the *General sociolinguistics* subfield focus on the evolution of Kazakh and its use across various social domains. Other languages, such as Russian and English, are discussed in relation to Kazakh, highlighting their dominance over Kazakh in certain domains. Promotion and increased use of Kazakh are discussed as important goals within general sociolinguistics.

According to the articles representing the *Language policy* subfield, Kazakh may be at risk of being overshadowed by other languages. Historical influences and language status may be connected with this phenomenon. There are still certain concerns connected with the weakening of the role of Kazakh in connection with multilingualism. In this regard, language policies play a crucial role in shaping how citizens acquire and use languages, including Kazakh.

The articles representing the *Education (and multilingual education)* subfield focus on the younger generation's identities and attitudes toward Kazakh, highlighting their strong expectations regarding its use. Multilingual education, on the other hand, is framed as a response to recent social and linguistic challenges. While this subfield places less emphasis on Kazakh, it still highlights its importance as an essential component of a multilingual education system.

The articles pertaining to the *National and linguistic identity* subfield discuss the adaptation of Anglicisms in Kazakh as one of the factors that influence linguistic identity. Authors identify connections between the construction of linguistic identity and social factors. Historical events have also had a major influence on the development of the national and linguistic identity of Kazakhs.

The final subfield, *Bilingualism and Multilingualism*, includes articles that focus on the evolution and distribution of Kazakh across multiple domains. The titular language mainly interacts with Russian and English in the context of bilingualism and multilingualism (trilingualism), respectively. Authors also discuss child bilingualism, highlighting interference features in the use of Kazakh and Russian. As Kazakh, Russian, and English have different status in the country, speakers' attitudes to these languages may depend on different sociolinguistic factors.

The second research question can be best answered with the bottom row of the matrix, which contains condensed information from all articles for each subfield. The following table presents a reformatted version of the bottom row of the matrix, containing this information is provided below. This table can be analyzed to reveal how specific subfields of sociolinguistics approach the study of Kazakh and the sociolinguistics of Kazakh and Kazakhstan.

TABLE 3
SUBFIELD-BASED ARTICLE SUMMARY MATRIX (CONDENSED)

#	Subfield	Summary
1	General sociolinguistics	The development of Kazakh and the establishment or reinforcement of its status depend on policy-making efforts and reforms. Expanding the application of Kazakh to multiple spheres of social activity is an important action leading to the promotion of this language. Regional and ethnic distribution of language use and preference patterns is an important aspect to take into account. The government supports trilingualism, but micro-level factors like parental preference of Russian and other-language media and schools affect mostly Kazakh.
2	Language policy	According to state policies, trilingualism is a norm. However, there are concerns that Kazakh may become overshadowed by multilingualism. Multilingual education faces challenges, especially in regard to the influence of the other languages on Kazakh. Structured support and qualified teachers are required in order to improve and properly balance the trilingual policy effectively.
3	Education (multilingual education)	The younger generation expects full adoption of Kazakh as the main language of the state. Language is considered closely connected to culture and national prosperity. Ethnic identity among multilingual students is based on their parents' background, while linguistic identity is more flexible. One of the goals of the multilingual education system is to address social and linguistic issues, which can be solved through the improvement of student performance and e-learning tools. Code-switching is generally regarded as a positive phenomenon, but there is a lack of awareness of its nature, purpose, and benefits in educational contexts.
4	National and linguistic identity	There is an impact of globalization on linguistic identity, which is reflected in the adaptation of Anglicisms into Kazakh. Identities are shaped by the patterns of use of the three languages: English is considered globally valuable, Russian is dominant in private sector communication, and Kazakh plays an important role in national integration. Russian also remains dominant in public life, which reduces the role of Kazakh. Governmental strategies for the stronger promotion of Kazakh should be developed and implemented in order for it to act as a true state language.
5	Bilingualism and multilingualism	The use of Kazakh has expanded from household contexts to public life, but this language is still closely connected with Russian and its status and influence. The roles of Kazakh, Russian, and Kazakh-Russian bilingualism differ in terms of age, occupation, and background. Kazakh is still connected with household use, while Kazakh-Russian bilingualism is an advantage in the context of employment. Russian remains preferred online due to a lack of resources in Kazakh. Finally, politeness strategies may also dictate language choice: if a speaker of Russian is present, the conversation may be switched to accommodate them.

It can be inferred that Kazakh is discursively constructed across different subfields of sociolinguistics in varied yet interconnected ways. In general sociolinguistics and language policy, Kazakh is considered as a national resource that requires institutional and policy-based support, taking into consideration the dominance of Russian and English over Kazakh in certain domains. Educational perspectives focus on Kazakh as an important and relevant medium of instruction. At the same time, there are ongoing complexities connected with pedagogical approaches and the influence of a limited understanding of the roles of code-switching in the educational context. From the national and linguistic identity perspectives, Kazakh is closely connected with cultural heritage and statehood. On the other hand, the status of Kazakh is affected by the popularity of Russian and English in a majority of contexts. Finally, in discussions of bilingualism and multilingualism, Kazakh is regarded as constrained to certain domains, while bilingualism and multilingualism are considered advantageous. Overall, Kazakh shifts between serving as a national symbol, educational tool, policy instrument, and an important aspect of identity development and communicative practices. This varied discursive representation of Kazakh reflects the complex, multilayered nature of contemporary Kazakhstan's sociolinguistic landscape.

V. CONCLUSION

This study examined how Kazakh is discursively constructed in sociolinguistic research using twenty selected articles from an online database. Each of the twenty articles was analyzed using this approach, which helped us ensure a comprehensive review and summarization of the scholarly ideas on Kazakh in sociolinguistics articles. As a result of this procedure, we assembled the Summarized Article Database. This database helped us describe how the discourse surrounding Kazakh is conceptualized in the academic discourse. This result represents a significant contribution to the field of sociolinguistics of Kazakh and Kazakhstan, as it provides a systematic account of discursive patterns of representation of the language in scientific literature.

Overall, the study offers a novel, discourse-based analysis of a familiar topic. Unlike other studies, the current study has focused on the discourse of the field of sociolinguistics itself, offering a unique perspective on the discursive presentation of Kazakh, its role and status, and attitudes and ideologies connected with it in this field and its subfields.

This study had some limitations. First, only open-access articles were included, excluding paywalled sources due to issues with accessibility and replicability. Second, the analysis focused primarily on English-language articles, which may differ significantly from studies published in Kazakh or Russian.

For future studies, topics related to the construction of discourse surrounding Kazakh could be further explored by employing different methodological approaches, choosing alternative time periods and considering the roles of other languages such as English and Russian.

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This list includes the articles analyzed for the study, with those cited in the paper also appearing in the References.

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Ulzhan Kazybekova is an Assistant Professor in the College of Social Sciences at KIMEP University. She obtained her PhD in Sociology from Nottingham University, UK in 2017, and has taught social science disciplines in Kazakhstan for 16 years. Her teaching focuses on sharing international experience and supporting students' intellectual development.

Ulzhan can be contacted via u.kazybekova@kimep.kz; her ORCID iD is: <https://orcid.org/0009-0008-8698-4659>.



Timur Akishev is an Assistant Professor in the Department of Linguistics and Cognitive Science at KIMEP University. He received his Ph.D. in Second Language Studies from the University of Mississippi in 2023. His research focuses on corpus linguistics, code-switching, generative syntax, and morphology, particularly in Kazakh and Kazakh-Russian language contact.

Timur can be contacted via t.akishev@kimep.kz; his ORCID iD is: <https://orcid.org/0009-0009-3684-5500>.



Medet Baizhakanov is a Lecturer in the Department of General Education at KIMEP University. He holds an MA in Middle Eastern and Mediterranean studies from King's College London. His research interests include the intellectual history of Kazakhstan and Central Asia, identity and nation-building in post-Soviet Central Asia, and historical memory.

Medet can be contacted via m.baizhakanov@kimep.kz; his ORCID iD is: <https://orcid.org/0009-0007-0722-6888>.

The Ethics of Return: The Nostos of Hanuman and Odysseus

Ishwaria Prabhakaran

Department of English, School of Social Sciences and Languages, Vellore Institute of Technology, Vellore Campus, India

Soumen Mukherjee*

Department of English, School of Social Sciences and Languages, Vellore Institute of Technology, Vellore Campus, India

Abstract—‘Nostos’ is a theme in ancient Greek literature that tells of heroes’ successful ‘Homecoming’. The journey describes a voyage through the sea with a purpose, attaining the purpose, facing various obstacles, victory, and the hero’s triumphant return to his home through the sea. *Nostos* is explained by those who experience adventures at sea. It is interesting to note that Homer’s Odysseus and Valmiki’s Hanuman have illustrated their experience and successful Homecoming. After ten years of adventure, Odysseus meets Sirens and Calypso on returning to his kingdom, Ithaca. On the other hand, Hanuman encounters retaliation from Surasa and Simhika before reaching the destination. He makes his journey purposeful. The paper also focuses on the inward journey of a soul, the journey encountered by every human being to attain the ultimate divine. This journey of Hanuman represents a divine journey of every soul before it attains salvation, a distinctive feature of Indian Philosophical thought and practice. The study exemplifies Nostos as an external journey in Odysseus that marks his victory as a wanderer and a warrior King. The Ramayana illustrates an internal triumph of a soul towards the inclination of a sacred journey. Finally, the spiritually exalted inner conscience promises the individual’s victory towards Hanuman’s purpose of faith and righteousness, Dharma, for knowing the self and achieving the purpose of bringing Sita metaphorically to life.

Index Terms—Nostos, homecoming, Ramayana, Ethics, Odyssey

I. INTRODUCTION

Nostos is a word often visible in Greek mythology that reflects the glorious homecoming of warriors. It is frequently associated with warriors like Odysseus, Achilles, Hector, Agamemnon, and Telemachus. In the context of Indian epic writings, the phenomenon of *Nostos* is a less-visited theme. Hanuman, Sugreeva, Rama, and Lakshmana have successful stories of *Nostos* from The Ramayana. A comparative reading on Suggestive themes of *Nostos* in Indian and Greek epics is well worth scrutinizing. The themes in the Greek and Indian epics are not vastly dissimilar; there are remarkable similarities and dissimilarities. Frame (1978) argues in *The Myth of Return in Early Greek Epic* that the Greek word *nóos* (“mind”) is etymologically rooted in the same verbal base as *néomai* (“to return home”) and that this deep linguistic link connects the idea of the mind with the act of returning home or *nostos*. According to Frame (1978), this isn’t a coincidence in Homer; instead, it reveals that from the earliest Greek epic tradition, “mind” carried the connotation of “homecoming”.

The Indian schools of philosophical thought claim that the mind, that is, thought itself, is the manifestation of exile, and home is achieved through the mind, yoga *Cittah vrtti nirodhah* (Vivekananda, 2015, p. 9). In yogic consciousness, the mind travels toward the chosen object. It is the mind that travels, but not the body. Thus, the religiousness and spiritual *nostos* are unique in the Indian context, juxtaposed with the physical tiredness of Greek *Nostos*. In an attempt to make a comparative study of the *Nostos* theme in an Indian and Western epic, adventures, wit, craft, revenge, uninhabited lands, and the quest for self are found to be dominant ideas in the Western epic. In Book Five of Valmiki’s *Ramayana*, known as the *Sundarakāṇḍa*, Hanuman embarks on his mission to Lanka, driven by a clear purpose rooted in devotion, followed by intellect. His solemn vow is grounded in faith. Along the way, divine forces test his resolve and dedication, and he confronts deep emotional turmoil. These fundamental themes, faith-based promise, trials of commitment, and inner conflict form the spiritual and psychological backbone of the Ramayana narrative.

Nostos cannot be achieved without effort. *Nostos* is a journey that examines the hero’s internal and external struggles. Odysseus leaves his *oikos*, which in Homeric times meant not only the physical home but the entire household: wife, elderly parents, children, servants, slaves, livestock, and fields, every aspect of the hero’s domain. As the King of Ithaca, Odysseus was responsible for returning home and protecting all that was part of his family and land. “He faced many opportunities to gain new experiences and insights along his journey, yet his primary duty was to preserve and restore his *oikos*. His desire to see his old parents contributes to his happiness in the Homeric era” (Tuszynska, 2020).

* Corresponding Author. Email: soumen.mukherjee@vit.ac.in

According to Alexopoulou (2009), *Nostos* is the “preservation of one’s identity, the difficulty or impossibility of return” (p. 1). Odysseus’s journey is more adventurous and self-discovering, revealing his true nature, unlike Hanuman, whose divine service to his beloved Rama as a messenger from the Kingdom of Sugreeva to Lanka is officially about peacemaking and reconciliation. Hanuman’s journey is also exploratory and introspective, uncovering his true nature through a yogic quest.

II. LITERATURE REVIEW

Smith (2024) discusses in “Ancient lessons from the Odyssey to address Timeless Human needs for recovery—See the tears and hear the tales” the recovery process from traumatic experiences. Using combat trauma theory as a framework, scholars have analyzed ancient Greek epics to argue that the experience of human suffering is universally resonant. The concept of *nostos*—the hero’s journey home—highlights how essential *xenia* [hospitality] is as a setting where survivors can recount their stories through *diegesis* [narrative]. Everyone faces challenges on life’s journey. Therefore, it is vital to create constant opportunities for people to be seen and heard, where they can share their stories with someone who genuinely listens. In her article “The Odyssey”, Rundbaken (2024) explores Greek values through Odysseus’ journey as he strives to return home after the Trojan War. “These values—Agathos, Oikos, Xenia, and Nostos—are essential elements of Greek culture, shaping the narrative and defining the ideals of leadership and community” (Rundbaken, 2024). This emphasizes the significance of virtue in Greek society. Norman Austin (2024) studies Homer’s Odyssey and The Mystery of Time. Marcinkowska-Rosol and Sellmer (2024) discusses “How the mind is affected in Homer and the Sanskrit Epics: Negative mental changes”. Newton (2020) in “The Odyssey: An Overview”, explores a tale of a hero of exceptional endurance and *metis* [cunning intelligence] who wins *kleos* [fame] by achieving a successful *nostos* [return home]. The poem presents the *oikos* [home] as the heart of heroic action, showing that Zeus consecrates hospitality *xenia* [hospitality]. At the same time, it elevates the moral and intellectual stature of those who protect the household, contrasting them with the brute-force *bia* [perpetrators] who threaten to demolish the hero’s family and plunge his realm into chaos as discussed in The Cambridge Guide to Homer published in 2020. Allen (2019) portrays Arjuna- Odysseus- Shared heritage in Indian and Greek Epic. In “The Mind as Container: A Study of a Metaphor in Homer and Hesiod with a Parallel Analysis of the Sanskrit Epics”, Marcinkowska-Rosol examines “the metaphor of mind, the functions, and implications for the conception of mind in both ancient traditions” (Marcinkowska-Rosol & Sellmer, 2021, p. 1). Therefore, the research thrust compares the journey of Hanuman from the Sanskrit epic “The Valmiki Ramayana” and Homer’s Odyssey from “The Iliad”. The comparison is based on the *Nostos* of both heroes and the triumph in their homecoming.

III. RESEARCH METHODOLOGY

The researcher employed archival methods, including digital archives and book collections, to extract relevant episodes and dialogues contributing to the epics’ *Nostos* element. This study adopts a qualitative research approach based on archival analysis and comparative literary-philosophical examination, structured as follows. 1) Archival Analysis (Primary Text Sources): Homer’s The Odyssey, translated by Samuel Butler, is obtained from Project Gutenberg (www.gutenberg.org/). Project Gutenberg is an online library of free eBooks founded by Michael Hart in 1971. 2) Comparative literary-philosophical examination: This includes verses from the Valmiki Ramayana retrieved from the IIT Kanpur Valmiki Ramayana Project (available at valmiki.iitk.ac.in), with an English translation by the National Sanskrit University, 2010. Book V of the Valmiki Ramayana, the *Sundarakāṇḍa*, serves as the focus of analysis. This section, titled “The Beautiful Book,” describes Hanuman’s outward journey to Lanka and his inward spiritual pilgrimage. The project aims to render the Srimad Vālmīki Rāmāyaṇa into English and provide transliterations into key Indian languages—Assamese, Bengali, Gujarati, Punjabi, Telugu, Kannada, Tamil, and Malayalam and make this multilingual version available online. Explanatory translations in English are provided for each Sarga or Canto of the six commentaries on the Sanskrit Ramayana. A comparative close reading of the texts supports thematic and stylistic comparisons, linking Homeric heroism and Greek ethical questions with Hanuman’s yogic path and Indian philosophical insights. The analysis of the Homeric epic and Greek philosophy highlights concepts of heroism, identity, speech, and ethical agency (e.g., *arete*, *logos*). Patanjali’s *Yogasūtras* and the Indian epic interpret Hanuman’s internal mental states (*citta-vṛtti*, *nirodha*) as essential narrative components.

The analysis starts with a review of the literature and a close reading of the narratives. The interpretation of the text is based on Homeric epic traits, with consideration of the Indian epic and its operation through the *nostos* theme. While the Greek epic emphasizes the heroic qualities of the Odyssey throughout the journey, the Indian epic depicts the yogic journey of Hanuman. The article also explores the comparative relationship between Greek and Indian philosophy. The study examines key classical Greek ideas, especially from Homeric epic and ancient Greek philosophy. These ideas represent different but connected aspects of heroism, identity, speech, and ethical reasoning, forming part of a philosophical and narrative framework. The Indian epic is analyzed through Patanjali’s ‘*Yogasūtras*’ to understand Hanuman’s inner mental processes. The theoretical contribution broadens comparative epic studies by combining Greek *nostos* with Indian *yoga* as narrative modes of return and transformation. This cultural-philosophical dialogue

encourages cross-cultural understanding by placing Western philosophical inquiry alongside Indian yogic introspection. The paper highlights shared human concerns such as identity, homecoming, and ethical growth.

IV. DISCUSSION

A. *The Travel of Odysseus*

Was this the face that launched a thousand ships?
And burnt the topless towers of Ilium? (Marlowe, 1915, p. 15)

This celebrated quote by Christopher Marlowe from *Dr. Faustus* marks the beginning and siege of Troy by the Greeks depicted in the western epic “*The Iliad*” by Homer. It talks at length about the struggle of Greek Heroes like Odysseus, Agamemnon, and Achilles against the Trojans to bring back Helen. Odysseus was driven far off the coast and wandered the seas for ten years before rejoining his wife Penelope in his native Ithaca. The structure of the *Odyssey* forms a perfect circle: the hero departs from his *oikos* [home], undergoes a series of trials that make him wiser and more capable, and eventually returns from his journey complete and his fate fulfilled.

Sing to me of the men, Muse, the man
Of lusts and turns, driven time ...
Many cities of men he saw and learned about their minds,
Many pains he suffered, heartsick on the open sea,
Fighting to save his life and bring his comrades home”. (Homer, 1996, pp. 1-2)

Odysseus and his men reach the land of the Cyclops, giants with a single central eye on their foreheads. They enter the Cyclops' cave, and Odysseus devises a clever plan; he deceives the giant by claiming his name is “Nobody.” This false identity allows Odysseus to blind Polyphemus and escape. When the enraged Cyclops (Polyphemus) cries out for help, saying, “Nobody is hurting me!” no one comes to his aid. Odysseus then attacks Polyphemus, and the Cyclops cries, “Nobody attacked me.” While sailing away from the island, Odysseus taunts the Cyclops in his triumph and reveals his real name. In a moment of pride, Odysseus reveals his actual name, and Polyphemus calls upon his father, Poseidon, begging that Odysseus never see his homeland again or, if destiny says otherwise, that he arrives bereft of his comrades in utter misery. After this ominous plea, Odysseus and his men land on Aeolia, the floating island ruled by Aeolus, the keeper of the winds. They are welcomed warmly and entertained for an entire month. When it's time to leave, Aeolus gives Odysseus a sealed leather bag containing all the winds except the west wind to help them sail home. When Ithaca appears on the horizon and Odysseus is asleep, his men, driven by curiosity, open the bag, and the wind rushes out, dragging them back to the start. Aeolus then turns Odysseus and his crew away, saying it is wrong to help a man hated by the gods.

In the palace of the Phoenicians, Odysseus recounts his wanderings (Books IX–XII) within a narrative frame that vividly emphasizes his famous cunning. His initial deception, claiming his name is “Nobody,” might seem absurd. However, it is a clever and humorous tactic to prevent the other Cyclops from helping Polyphemus. Still, after blinding Polyphemus, Odysseus's decision to reveal his true identity with full epithets like “raider of cities,” “son of Laertes,” and “from Ithaca” is a mistake. This boastful reveal demonstrates a lack of foresight and sharply contrasts with the prudence he displayed earlier in planning his escape. By naming himself and referencing his ancestry and homeland in a formal Homeric style, Odysseus affirms his *kleos* and pursuit of glory through heroic deeds. This moment of hubris causes Polyphemus to pray to Poseidon, explicitly naming Odysseus and calling for divine vengeance, thus setting the epic's most severe punishment in motion. This manner of introduction in Homeric Greece is specific and structured. Odysseus says (in Book IX),

Cyclops, if anyone asks you who put your eye out and spoiled your beauty, say it was the valiant warrior
Odysseus, son of Laertes, who lives in Ithaca. (Homer, 1999, p. 45)

Many criticize Odysseus's cunning nature. For example, Dante Alighieri condemns him to the Eighth Circle of Hell, where 'fraudulent counsellors' reside, for creating the Trojan Horse that led to Troy's downfall (Alighieri, 2003). The common human weakness of giving in to temptation appears clearly in Book X of the *Odyssey*. Just as Odysseus shows off to Polyphemus in Book IX, demonstrating his boastful pride, his crew also falls prey to greed. When they reached Ithaca, they opened Aeolus's bag of winds, wrongly thinking it held treasure, which sabotaged their journey home. This scene is often seen as a symbol of collective weakness, where Odysseus's inability to trust his men results in disaster. Finally, Odysseus allows a whole year to pass on Circe's island, enjoying luxury and distraction instead of continuing his voyage home. This is another sign of his vulnerability to temptation and losing sight of his goal. As a sign of weak-mindedness, Odysseus wastes a year on the island of Circe. Many obstacles on his journey are not unavoidable threats but temptations. For example, while he carefully resists the Sirens, his crew ultimately succumbs to the lure of the Sun God's cattle despite clear warnings that it would undermine their return. The Land of Thrace, where the Sun's cattle are kept, drives Odysseus' men to slaughter the Sun's flock. Even Odysseus' encounter with the Sirens is a lesson of temptation, which he manages through foresight. Homer's image of Odysseus strapped to the mast, begging to be released, symbolizes many of his and his crew's experiences at sea. Material distractions hinder his goal of *nostos*. A more profound longing and a more intellectual approach to action are essential for the mission, and this mental clarity keeps him on course.

B. *The Journey of Hanuman to Lanka*

The story of The Sundarakanda begins with a beautiful commentary of Tilaka-

*Sundare Sundari Lanka, Sundare Sundari katha,
Sundare sundari sita, sundare kim na sundaram?*

The translation of the commentary is as follows:

Beautiful among the most beautiful is Lanka

Beautiful among the most beautiful is the Story

Beautiful among the most beautiful is Sita

What is not beautiful in Sunadarakanda? (Iyengar, 1983, p. 19)

Aurobindo (1994) describes *Itihāsa* as an old tradition rooted in history or legend that has been reshaped creatively into a meaningful myth or story. Such narratives aren't just tales; they embody spiritual, religious, ethical, or ideal values, and in doing so, they shape and influence the collective mindset of a people. The Rāmāyaṇa is undeniably one of the world's greatest classics, among the oldest epics ever written. It is unique in its enduring influence on the cultural, social, ethical, religious, and spiritual consciousness of the people of India. Sundarakanda is the fifth section of the Ramayana, narrating Hanuman's journey to Lanka. It comprises 2885 verses and sixty-eight chapters. At Jambavan's suggestion and encouragement, Hanuman crosses the ocean searching for Sita. He encounters a duel with Mainaka and Surasa, the two female demons. After overcoming them, he reaches Lanka and meets Lankini, the city's guardian deity. Following a victorious duel with her, he thoroughly explores the town to understand its residents' prospects and habitats. While searching for Sita, he finds her in the Asoka Grove, beneath the Simsupa tree. Hanuman approaches Sita with his sharp wit and promises that Rama, her husband, and his team will soon come to Lanka, rescue her, and restore her hope. He also devises a plan to meet Ravana and advises him. Finally, he warns Ravana to release Sita, or a deluge will threaten his kingdom. Hanuman then crosses the sea again, sharing his successful encounter with Sita among his companions.

V. ANALYSIS

A. *The Nostos Factor*

The word *mos-cos* means "return" or "homecoming," highlighting the deep connection between memories and consciousness, and it is the central theme of Odysseus's journey. The Odyssey frequently weaves together the concepts of *nōstos* (homecoming) and *nōs* (mind/spirit), and its core mythic theme centers on the journey of emerging safely from peril and darkness back into light and life (Frame, 1978). While Odysseus' *nostos* is a physical journey through the body, Hanuman's *nostos* is a mental journey that brings Sita back to life. Odysseus's desire to physically return to Ithaca arises from his awareness of home (noos). Descartes' philosophy ("I think, therefore I am") (La Frentz, 2021) places the mind (*res cogitans*) as the foundation of reality. Therefore, any physical journey (*res extensa*, like Odysseus's) is supported by the consciousness of home (noos). The Greek epic is marked by heroic victory. It is a story celebrated by the human race, emphasizing physical triumphs. Writer and poet Stephen Mitchell, who translated the Odyssey in 2013, rendered *polutropos* as "infinitely cunning" (p. 27). *Polutropos* indicates craftiness, shrewdness, and deceitfulness. "He portrays Odysseus as a master storyteller and legendary trickster. He is famous for devising strategies and ways to deceive gods and men. He tells grand lies and tall tales. Odysseus (Ulysses) cunningly tricks the Cyclops" (Book IX).

He said this to draw me out, but I was too cunning to be caught in that way, so I answered with a lie; "Poseidon," said I, "sent my ship on to the rocks at the far end of your country, and wrecked it". (Homer, 1999, p. 110)

B. *The Encounters of Odysseus: Metis and Kenos*

In Homer's Odyssey, the character Odysseus is closely associated with *mētis*—a Greek word that translates to "cleverness" (La Frentz, 2021). It describes the qualities of "intelligence, cunning, and versatility" (La Frentz, 2021). Odysseus' *mētis* has long been recognized in his propensity for disguise, his ability to craft elaborate stories, and his powers of manual craftsmanship (such as his construction of a raft to sail away from Calypso's island). Aristotelian *kenodoxia*, a Greek term for empty or vain conceit, aptly describes a hero like Odysseus, whose character is deeply intertwined with pride. *Kenos* means 'empty'. When applied to a life, *kenos* suggests vanity, illusion, boastfulness, or vainglory, and indicates the great moral wrong that is the exact opposite of *eusebeia*, or godliness (Brown, 1975). An example of this trait in Odysseus appears in the lines, "Firstly, I will tell you my name so that you too may know it, and one day, if I outlive this time of sorrow, I may become my guest, though I live so far away from all of you. I am Odysseus, son of Laertes, renowned among mankind for all subtlety, so my fame ascends to heaven. I live in Ithaca" (Book IX) (Homer, 1999, p. 45). Odysseus's *nostos* is a physical journey of sailing home, facing monsters and gods, and striving to restore his space. Throughout the Odyssey, his journey requires a resilient mind that balances desires (such as *kleos* and pleasure) with a focus on returning home. His physical progress depends on his mental awareness and focus; his mind guides his physical travel.

C. *Phronesis, Emotions, and Tranquility: Odysseus Between Prudence and Apatheia*

The faculty of strength, prudence, and wit to succeed becomes clear in Odysseus's encounter with Aeolus. In Greek culture, *phronesis* a specifically contextual, ethical, and practical rationality emerges as another critical dimension of wisdom often depicted in warrior narratives. Originating with Aristotle, *phronesis*, commonly translated as practical wisdom or prudence, is an intellectual virtue tied to moral deliberation. In Aristotle's *Nicomachean Ethics*, *phronimos*, a prudent or "wise" person, is central to his political philosophy; such an individual naturally chooses the morally right action in any given situation, acting with the right motives (Aristotle, 2011). Indeed, for Aristotle in Book VI, moral virtue ensures the correct goal, while prudence (*phronesis*) helps identify the means to reach it (Aristotle, 2011). The prudence and practical wisdom carry Odysseus successfully from the land of Helios. *Apatheia* and *Ataraxia* are terms related to an unperturbed mind. *Apatheia* is the archetypal life, a state of mind in which one is not disturbed by passions. Odysseus claims his visceral instincts and falls prey to Circe. He fails to master his elemental emotions. Odysseus is never found in *Ataraxia*, a state of tranquility of mind, even after he reaches Ithaca.

D. Narrative Ethics and Odysseus's Fragile Eudaimonia

Ethical understanding arises from abstract principles and experience, supported by narrative ethics. This perspective suggests that lives are shaped and given meaning through the stories we tell and enact. In this context, the moral life is closely connected to the uncertainties of existence, as illustrated by "The Fragility of Goodness" (1986), a philosophical book by Martha Nussbaum on human flourishing. *Eudaimonia* is inherently vulnerable to misfortune and suffering beyond our control. Building on this, a fulfilling life requires the opportunity to develop and express a full spectrum of human capacities—emotions, reason, love, imagination, and reflective thought. Importantly, this view of ethical life recognizes that emotions are a form of moral intelligence; far from being irrational, they reveal what we care about and guide us toward meaningful ethical decisions, as seen in the *Odyssey*. Odysseus's *nostos* is driven by longing for home but complicated by loss, delay, and moral ambiguity. He returns to Ithaca to reclaim his kingdom and recover his identity through memory and endurance. Odysseus exemplifies emotional resilience as he grieves, loves, longs, and suffers.

TABLE 1
TOOLS OF THE NOSTOS FRAMEWORK

Element	Odysseus (Odyssey)	Hanuman (Ramayana)
Goal	Personal homecoming	Mission of devotion
Self	Assertion of identity	Egoless service
Philosophical Frame	Heroic individualism, fate	Dharma, selfless devotion
Mode of Action	Cunning (<i>metis</i>), endurance	Strength, purity, devotion

TABLE 2
PHILOSOPHICAL FRAMEWORK OF NOSTOS

Dimensions	Odysseus (Greek philosophy)	Hanuman (Indian philosophy)
Ethics ideal	Arete (excellence), Kleos (Glory)	Dharma, Bhakti, Kirti (fame through selfless action)
Teleology	Homecoming, restoration	Spiritual service, liberation
Divine Relation	Competitive, transactional	Devotional, participatory
Emotions	Controlled, rationalized	Expressive, spiritually aligned

E. The Yogic Encounters of Hanuman

Hanumān's yogic journey is exemplified in Book V, *Sundarakanda*, through *citta-vrtti nirodha* (I.2) (Vivekananda, 2015, p. 9), as he harnesses his inner mastery of mind and awareness. Guided by yogic power and focused consciousness, he resolutely begins his quest to locate Sītā. Ian Whicher (2023) insightfully observes that yoga and spiritual liberation are not about renouncing the world but engaging with it entirely. Yoga aims for an integrated life marked by clear awareness and a unity of being and action. Hanuman also crosses the Sea of a hundred yojanas at an unimaginable speed. He consolidates his efforts toward giving life to Sita, hoping for Rama's protection. Mind travels much faster than the body, according to the yogic sutras. The following quote describes the qualities of Hanuman,

5.1.198 O lord of Vanaras, in whom these four qualities, fortitude, vision, intelligence, and dexterity exist as in you, will achieve the mission and not get lost. (Valmiki, 2010, p. 66)

The mind perceives the nature of the Self when it is calm. This is explained as *tada drastuh svaripe vasthanam* (I.3) (Vivekananda, 2015, p. 13). Therefore, Hanuman understands his course of action to serve his beloved Rama through the encouragement of Jambavan, the Bear. Hanuman journeys through *vritti sarupyam itaratra*, [the functioning of the mind], exemplifying the yogic principle. If one does not follow the correct path, fluctuating between the mind-emotion connections, the purpose of consciousness is lost. Hanuman's journey in *Ramayana* is driven by *bhakti* [devotion], unwavering focus, and inner mental discipline. His mind is anchored in service to Rama, free of distractions, and

demonstrates perfect harmony of mind, body, and soul. Hanuman surpasses ego, accessing different states of awareness from a *dasa* to union with the divine through unwavering faith, leading to *Samadhi* [meditative absorption]. He first controls and observes his thoughts; his physical feats follow his mental clarity (La Frentz, 2021).

F. *Dunamis and Devotion: Hanuman's Yogic Wisdom Beyond Emotion*

In the New Testament, *Dunamis* refers to divine power or miraculous works “power”; “ability”; “miracles”; “strength” depending on context. In this sense, Odysseus’s strength lies in mind and versatility—a unique power, though not explicitly labeled *dunamis* in the classical texts—it is his actualized potential, backed by intellect and adaptability. On the other hand, Hanuman embodies *bhakti* (loving, emotional devotion)—a rare combination of superhuman might and deep spiritual loyalty. Unlike Odysseus, Hanuman does not succumb to temptations when he encounters Ravana’s luxurious harem filled with women, sensuality, and luxury of all kinds. The Son of Windgod acts on his faith rather than solely on his intellect because some deeds are beyond perception and understanding. Hanuman’s yogic wisdom is seen through his abilities of *Anima* [shrinking to the size of an atom], *Mahima* [enlarging the body], *Garima* [becoming infinitely heavy], *Laghima* [becoming weightless], *Prapti* [access to any place], *Prakamiya* [knowledge of all], *Isitva* [the power to separate the soul from the body], and *Vasitva* [controlling anything]. By focusing single-mindedly on *prāṇa*, sensory perceptions, and inner light, combined with detachment, Hanuman exemplifies the yogic state (Iyengar, 2011). Mastering these meditative states and sharpening his awareness, he fulfills his divine mission of finding and meeting Sītā, free from temptations. When the restless mind stabilizes, it reaches supreme clarity, becoming like crystal—pure, transparent, and capable of channeling higher experiences. This enhances Hanuman’s *Kirti*, which refers to fame, especially regarding righteous deeds and moral character. It reflects how others see a person’s virtue and honorable actions, often linked to one’s *dharma* [duty]. Conversely, *Kleos* means glory or fame gained through heroic deeds, especially in battle or significant achievements in Greek tradition. It is a public recognition of greatness, often focused on achieving immortal fame. Moral purity and virtue form the core of *kirti*, emphasizing actions like compassion, honesty, generosity, and selflessness over the magnitude of deeds. A person earns *kirti* by embodying the highest moral virtues, regardless of the scale of their deeds. *Kleos* relies on external recognition—reputation depends on others’ perceptions of heroic acts, not on the inner morality of those actions, as seen in Odysseus. *Kirti* originates from Indian philosophical traditions, especially from the concept of *dharma*, which is closely linked to the Hindu ideal of fulfilling one’s duty and living ethically. It is also crucial in Buddhist and Jain traditions, representing a life of moral excellence. *Kleos* is central to Greek heroism, notably in Homeric epics (such as the *Iliad* and the *Odyssey*), showcasing the warrior ethos in which fame through heroic deeds in war ensures immortality through oral tradition (epic poetry, songs).

G. *Āsmitā and Awakening: From Ego's Illusion to Dharana and Divine Insight*

Āsmitā [ego] is the deluded sense of “I,” “me,” and “mine.” Rooted in *avidyā* [ignorance], it arises when one mistakenly identifies the pure Self with the instruments of perception and action—mind, body, emotions, rather than recognizing them as separate. Once this ego emerges, it distorts reality, driven by the ego-maker’s desire to shape the world to its preferences. Whether one asserts “I am the best” or “I am the worst,” such declarations are dangerous; they stem from the ego’s contamination and sustain suffering. The human faculty of the ego governs Odysseus’s journey, revealing his ego and his repentance. However, concentration is key to Patanjali’s *desabandhascittaya dharana* (3.1), [that which binds the mind to one focus]. Binding the mind to one place equals *dharana*, which means, holding the reins firmly while guiding the body and mind: not letting the body act independently but keeping both under proper control,” (Vivekananda, 2015, p. 98). Nonetheless, Hanuman is intense, disciplined, and introspective during his pain from failing to find Sita. Hanuman’s soliloquy in despair reflects his thought process, showing his commitment to Rama, his accountability to Rama, and his constant goal,

5.13.20 I wonder what the right course of action is when things have taken such a turn. What is proper for me to do?” Hanuman once again deliberated. “If I return to Kishkinda without seeing Sita, what use is my effort? What have I accomplished? What will happen? (Valmiki, 2010, p. 238)

VI. CONCLUSION

Odysseus’s *Nostos* (The Odyssey) was a tangible, earthly return to Ithaca, reclaiming his kingship, household, and social standing. The role of Odysseus is firmly rooted in society as king, husband, and father. His journey is marked by suffering, cunning, endurance, and tests challenging rationality and narrative coherence. The outcome was reintegration into *oikos* [household] and *polis* [city], restoring order; the return is about self-assertion and reclamation. Hanuman’s return was not for personal gain but to serve Rama and fulfill his cosmic mission. Shaped through *dharma* [duty] and *bhakti* [devotion], not through asserting identity. That was a devotional, intuitive path of surrender, loyalty, and service, not self-centered. The outcome was restoring cosmic harmony, reaffirming righteousness rather than claiming a home or status. Odysseus’s type of *nostos* is a physical return to his homeland. But for Hanuman, it is a spiritual return to *dharma* or divine mission.

In the Odyssey, the journey home is a grand and unique expression. Cunning is not outside the realm of reason but is a part of it. Reason is the ability to assess what is happening to us, around us, and against us. For example, Odysseus

uses reason to persuade his men not to anger the gods and to stay united, so they stand a better chance of reaching home. He charms gods and nymphs to escape trouble. Kant firmly established that human reason has limits and cannot go beyond its boundaries. However, this limit is the basis of Indian philosophy, which daringly pushes past reason and successfully uncovers a higher truth. The value of exploring such knowledge lies in transcending the boundaries of the rational world (Vivekananda, 2015). Odysseus's cleverness operates on two levels in a dialectical way: he is imaginative, ingenious, and adaptable, and his capacity for reason, conceived as a generative and inventive force that enables this cunning. Odysseus embodies the idea that understanding reality allows one to reshape it more effectively for benefit or pleasure. He survives through the grace of what he can imagine and create, based on what he knows or is willing to discover. Odysseus aims to return home to Ithaca. The idea of homecoming is deeply connected to the concept of identity for the Greeks. This has been called "the fruitfulness of trouble" in Odysseus. The suffering he endures and the hardships he faces serve as different artistic materials he uses to forge his identity and gain recognition, thereby affirming the value of his existence.

In contrast to the Greek cultural story, the Indian narrative is deeply rooted in a spiritual journey, with waves of faith, fervent devotion, selflessness, determination, celibacy, and service at its core. A profound stress of thought on life, a substantial and vital view of religion and society, a specific strain of philosophic idea runs through these poems, and the whole ancient culture of India is embodied in them with a great force of intellectual conception and living presentation. The heroic encounter of Hanuman is *Lila*, a divine play, unlike Odysseus' actual game of war and adventure. Unlike the love of honor, or Philotimia, for the Greek hero, Bhakthi [devotion] plays a central role in the Ramayana. In the journey to find Sita, Sugreeva's trustworthy and knowledgeable minister, Hanuman, truly gains his conscience by understanding and recognizing the purpose of his mission. Therefore, the wanderings of the warrior Odysseus, as Homer rightly calls him *polutropos*, differ from the heroic encounters of Hanuman, who is more a *duta* [devoted follower] of Rama. Sage Patanjali's teachings suggest that knowledge of the self is the only escape from the endless cycle of life. We learn the processes of the inner journey and begin to understand the various inner stages on the path of Yoga. Hanuman is blessed with *Viveka* [discerning intellect] (Iyengar, 2011), who recognizes that worldly experiences are ultimately nothing but suffering. Hanuman's intellect sees beyond the surface to understand that Ravana's abode is not luxury but a punishment in disguise. Therefore, Hanuman's journey is yogic, establishing a text like the Ramayana, canonical. In contrast, Odysseus's journey is an admirable physical adventure.

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Ishwaria Prabhakaran (First Author) is a full-time Research Scholar in the Department of English, School of Social Sciences and Languages at the Vellore Institute of Technology, Vellore campus, India. She completed her post-graduation in English Literature at Seethalakshmi Ramaswami College, Tiruchirapalli, Tamil Nadu, India.

She is currently pursuing doctoral studies in English literature. Her areas of interest are Translation Studies, Indian Epics, and Sanskrit studies. E-mail: ishu.nau@gmail.com

Soumen Mukherjee (Corresponding Author) is an Associate Professor at the Department of English, School of Social Sciences and Languages, Vellore Institute of Technology, Vellore campus, India. His areas of specialization are Subaltern English Literature, Gender Studies, Tribal/Indigenous literature, Dalit literature, and Strategic/Corporate communication. E-mail: soumen.mukherjee@vit.ac.in

The Treatment of English Idioms in English-Arabic Smartphone Dictionary Apps

Noor F. Al-Yasin
University of Petra, Amman, Jordan

Turki Bani-Khaled
The University of Jordan, Amman, Jordan

Abstract—Researchers are more concerned now about the kind of information and consistency online dictionaries provide. This paper aims to study the treatment of English idioms in smartphone applications of English-Arabic dictionaries. The sample of this paper consists of five smartphone applications of English-Arabic dictionaries in the App Store. Eighteen English idioms were sampled based on their commonness in the English language. Oxford Wordpower Dictionary (English-English-Arabic) and Oxford English-Arabic Online Dictionary were used as references to compare the kind of information provided under each idiom. The data were analyzed both quantitatively and qualitatively. The study revealed that, out of five English-Arabic dictionary applications, none of them provided results for all the sampled English idioms despite their commonness. The qualitative analysis revealed that the majority of the sampled dictionary apps provide information, such as pronunciation and definition in Arabic and English. The study concluded with highlighting helpful features in these apps which conventional dictionaries lack, such as interactive voice search, history, favorites and image search.

Index Terms—Arabic, dictionary app, English, idioms, online dictionary

I. INTRODUCTION

As a lexical phenomenon, idioms have been the focus of many studies in linguistics. But what is an idiom? In 1628, Oxford English Dictionary (OED) defined the word idiom as “a form of expression, construction, phrase, etc., peculiar to a language; a peculiarity of phraseology approved by usage, and often having a meaning other than its grammatical or logical one”. Healey (1968, p. 71) also introduced a definition of the word idiom as “any group of words whose meaning cannot be deducted from the meanings of the individual words”. In other words, idioms are expressions peculiar to a certain language where non-native speakers would not be able to understand since they are a collection of words that create a meaning far away from the literal meaning of every word the idiom consists of. Below are some examples of English idioms.

1. Kick the bucket
2. Cost an arm and a leg
3. Spill the beans

As can be seen from the examples above, a non-native speaker would be confused while confronting such expressions in English if they are not familiar with the native speakers’ repertoire. Looking at the first example, the first idiom *kick the bucket* has nothing to do with neither kicking nor a bucket. As an idiomatic expression, *kick the bucket* is an informal way of saying *to die*. It is understandable why the second idiom *cost an arm and a leg* means that something is too expensive. It is a way of exaggeration that the item bought is too expensive that the customer had to sell their limbs to be able to buy it. Idioms are considered “ready-made” expressions which are learned by the speakers since they do not reflect literal meaning and cannot be analyzed word by word (Lyons, 1968, pp. 177-178). Therefore, *kick the bucket* cannot be *kick the box*. *Spill the beans*, which means to tell a secret, cannot be *spill the corn*. They are formulaic expressions (Moon, 1998; Wray, 1999). Thus, they can only be inflected with tense; *kicked the bucket* (past tense), *will spill the beans* (future tense).

For further understanding of dictionary use, Hartmann (1983) asserted that more research should be conducted on behavior of dictionary users. He introduced four perspectives on dictionary use with regard to various research schemes, namely, dictionary users, dictionary information, contexts and look-up strategies (Hartmann, 1987). In addition, Varantola (2002, p. 33) divided dictionary users into three main groups as professional users of dictionaries, non-professional users of dictionaries and language learners.

Research on dictionary use by language learners is still lagging. This research area is very wide and different aspects could be considered, for instance, different types of language learners, types of learners’ dictionaries and language learners’ needs (Diab, 1990; Nesi, 2013). Previous studies tackled certain aspects. For instance, Müller-Spitzer (2014) studied which language skills and tasks need dictionary use. She found that dictionaries are mostly used in both productive skills

(i.e. writing and translation) and receptive skills (i.e. reading), which was in line with Nesi's (2013) findings that dictionary use can be either receptive or productive.

Living in the era of technology, linguists have noticed the rapid evolution of dictionaries. Lexicographical studies on electronic and online dictionaries have noticeably increased in the last few years (Lew & Doroszewska, 2009; Lew & de Schryver, 2014; Winestock & Jeong, 2014; Dziemianko, 2015; Moon, 2015; Müller-Spitzer et al., 2015; Adams, 2016; Rodríguez, 2018). Researchers are more concerned now about the kind of information and consistency such online dictionaries provide. The present paper aims to contribute to this field of study by investigating the treatment of English idioms in smartphone applications of English-Arabic dictionaries. It aims to answer the following research questions: *Do English-Arabic dictionary apps provide results for English idioms? What kind of information is provided under English idioms in English-Arabic dictionary apps?*

II. LITERATURE REVIEW

Some previous studies highlighted the need of dictionaries in translation. For instance, Heliel (1996) introduced a project of creating English-Arabic dictionary of phrasal verbs dedicated to Arab translators who are still trainees. The study focused on making it a translation dictionary rather than a bilingual dictionary to aid the translators. The need of lexicographical treatment was highlighted. Moreover, Nofal (2012) conducted a comparative study on collocations in English and Arabic. The purpose was to improve the quality of interpretation and teaching English and Arabic collocations. Fuertes-Olivera and Nielsen (2012) investigated the difference between terminological dictionaries and translation dictionaries and how they can aid users at different stages of translation. It was found that specialized translation dictionaries are more sufficient and helpful for translators at different stages of translation.

As for language learners, Ard (1982) alleged that their proficiency in the second or foreign language counts as the main impact on their efficient dictionary use. For example, Diab and Hamdan (1999) conducted a case study on how Jordanian students of English interact with words and dictionaries. Given a specialized text in linguistics, the results revealed that general words were looked-up more than specialized ones. The subjects mostly searched for meaning and pronunciation. However, the look-up process was not based on a dictionary use strategy. In addition, the subjects used monolingual dictionaries more than bilingual ones due to their further usefulness. A study by Cubillo (2002) required subjects who were Spanish university students majoring in chemistry to compile their own dictionaries using the most salient words they studied during their academic year. Although the majority did not include any collocations in their dictionaries, the study concluded that the task assisted the subjects in more efficient use of dictionaries.

Studies also paid attention to the treatment of various lexical items in dictionaries. Prčić (1999) studied the treatment of the English affixes, *dis-*, *pro-*, *-ish* and *-or* in the four EFL dictionaries, *LDOCE*, *OALD*, *CIDE* and *COBUILD*. The study was both quantitative and qualitative regarding the information provided on the affixes. The study evaluated some entry information, such as label usage, pronunciation, definition, spelling and more. The study concluded that all four dictionaries only provide partial information regarding the affixes. The study concluded with recommendations for improvements. Moon (2004) studied the treatment of metaphor in the *Macmillan English Dictionary for Advanced Learners*. Based on the interest of the dictionary's editor in conceptual metaphor theory, the study highlighted the occurrence of metaphor boxes in the dictionary providing metaphors with contextualized examples (pp. 195-196). Hümmer and Stathi (2006) studied vagueness and polysemy in English idioms. The study showed that there were different contextual variables that designate the meaning of an idiom, such as collocates, grammar properties and context. Furthermore, Hamdan and Abu Guba (2007) studied how monolingual and bilingual dictionaries treat binomials. After analyzing 40 binomials in three monolingual (English-English) and two bilingual (English-Arabic) printed dictionaries, the study revealed absence of some of the binomials in the five dictionaries. Furthermore, the treatment of the binomials is inconsistent. In addition, Aldahesh (2009) studied the treatment of phrasal verbs of English in bilingual English-Arabic dictionaries. The purpose of the study was to find out how successful covering and explaining English phrasal verbs are in English-Arabic dictionaries. He investigated English phrasal verbs in both general and specialized dictionaries. The study concluded that these bilingual dictionaries are less comprehensive than specialized monolingual ones. Furthermore, Walker (2009) studied the treatment of collocations in different types of dictionaries. He sampled three dictionaries for learners, three collocational dictionaries and two English dictionaries for business. The findings revealed differences in the content presented with regard to collocations. A recommendation was presented to pay more attention to consistency in the inclusion of collocations in dictionaries.

Research has reflected on idioms being one of the hurdles language learners have to deal with. Kim (2016) argued that language learners struggle in identifying the meaning of an unfamiliar idiom that is composed of familiar words. After a series of tasks designed to test ESL college students' knowledge in idioms, the study revealed that they were able to recognize unfamiliar words significantly better than unfamiliar idioms composed of familiar words. Moreover, Aydin (2017) highlighted the issue of limited use of metaphorical and idiomatic language in EFL learning contexts. The study investigated the impact of teaching idioms using mental imaging as opposed to conventional methods of teaching the meaning of the idiom. Applying the Dual-Coding approach, the results showed positive effect of integrating mental imaging in teaching idioms.

Türker (2019) also argued that second language learners find it easier to identify the meaning of an idiom when it is both available in their first language and the second language, as opposed to idioms which only occur in the second

language. Thus, this study followed a pre-test/post-test approach to see whether second language learners can identify meaning of idioms that only exist in the second language. Given both types of idioms (*viz.* identical idioms in L1 and L2 and idioms existing in L2 only), in the pre-test, subjects scored higher in the identical idioms in L1 and L2. However, in the post-test, after giving them appropriate context for the second type of idioms, the subjects scored higher in idioms existing in L2 only. The study highlighted the importance of context in teaching idioms in second language.

Furthermore, Samburskiy (2020) stressed the dilemma of Russian EFL learners who struggle in identifying the meaning of idioms. Following a Dual-Coding approach, the study used a technique of mapping the literal meaning of the idiom on its correct idiomatic meaning. The results showed that the dual-coding technique served learners whose metaphorical competence is poor more than learners with higher metaphorical competence. In a recent study, Zuo (2021) justified the issue of learning idioms by EFL learners by arguing that they often ignore the holistic nature of English being a rich language in idioms. Using computerized reading tasks, the study investigated the effect of task enhancement, task condition and task type on Chinese EFL learners by testing two groups of subjects. One group was forewarned of idioms in the text while the other group was not. The findings revealed that the forewarned group scored significantly higher than the other group in noticing the idioms and retaining them. Since previous studies foregrounded the importance of learning idioms and the obstacles of learning them in a second or foreign language, the present study aims to contribute to previous literature by investigating the treatment of English idioms in English-Arabic smartphone dictionary applications.

More studies investigated dictionaries in online and digital forms. For example, Lew and Doroszewska (2009) studied the effect of animated pictures in EFL electronic dictionaries. Their study revealed negative effect of such feature. Lew and de Schryver (2014) highlighted the fact that the status of printed dictionaries is changing in the age of technology. Therefore, the aim of their study was to investigate dictionary users' perspective on the flexibility and adaptation of online dictionaries and whether they can serve the users better than printed dictionaries. In addition, Winestock and Jeong (2014) studied the status of smartphone applications in the app market. They sampled dictionary apps on App Store and Google Play. The study revealed that Google Play is more up-to-date with regard to dictionary applications, especially in South Korea and Japan. Compared to other types of applications, such as games and social networks, dictionary apps are not in the top 200 grossing apps neither in App Store nor in Google Play. They also highlighted quality of the apps based on price (free or paid). Furthermore, Moon (2015) investigated the information provided on English idioms on web pages. Particularly, she studied this phenomenon on non-lexicographical websites. Two English idioms were selected as a case study. She concluded with some implications for learners. Moreover, Müller-Spitzer et al. (2015) studied look-up frequency in Wiktionary. They also studied whether online dictionary users search for polysemic words more than monosemic words. In addition, Dziemianko (2015) studied the effect of color of functional labels of entries in online dictionaries. Subjects were asked to do a multiple-choice exam with the assistance of an online dictionary. Some subjects had access to an online dictionary where the functional labels, such as part-of-speech, are colored. The other subjects had access to an online dictionary where everything was in black and white. The results showed that the colored functional labels helped in the effectiveness and speed of searching the entries. Furthermore, Adams (2016) studied spelling correction in spellcheckers in online dictionaries used learners of Korean. The study revealed that not all spellcheckers identified students' spelling errors.

Recently, lexicographical studies have become more interested in comparisons between printed and online dictionaries. Rodríguez (2018) conducted a comparative study between traditional dictionaries of Old English and electronic dictionaries of Old English. The study investigated similarities and differences, in addition to advantages and disadvantages of both types of dictionaries. The aim was to identify which type is more suitable for linguists and researchers. In addition, Ferrett and Dollinger (2020) compared printed and online versions of two English dictionaries. The sampled dictionaries were Oxford University Press and Merriam-Webster's most recent print versions and their online counterparts. The study found whether digital is always better than print. It concluded that, despite the convenience of online accessibility, the digital versions lose some lexicographical scope. Alves and Maroneze (2021) studied Brazilian-Portuguese neologisms in Portuguese general-purpose dictionaries in their online versions. They implied that some morphological elements in the language have undergone certain changes. Therefore, they studied whether these changes have been introduced in the online dictionaries sampled. The study concluded that new words with their new grammatical usages have been added. In addition, Hao et al. (2022) took a multimodal communicative approach to study how online English learner's dictionaries use typography as opposed to typography in printed dictionaries. Based on their case analyses, they concluded that typography in online dictionaries features certain deployment of aspects such as color and space, serving various functions through structure and aesthetics. Although Leuckert's (2024) study's conclusion was that online resources barely utilize the capabilities of digital technology in comparison to printed dictionary where it is more complex and comprehensive, Sycz-Opoń (2024) concluded that online sources and search engines are used more often. Now, the treatment of idioms in online sources, such as artificial intelligence, is taken more seriously to provide a natural human-like interaction. Kim et al. (2025) presented MIDAS, a comprehensive multilingual idiom dataset designed to assess the ability of large language models (LLMs) to understand idioms across multiple dimensions. Their results indicated that LLMs employ a hybrid strategy—blending memorization with compositional reasoning—and exhibit sensitivity to contextual information.

III. RATIONALE OF THE STUDY

Previous literature covered vast areas in lexicology and lexicography. As can be seen, research has recently increased on electronic and online dictionaries (Lew & Doroszewska, 2009; Lew & de Schryver, 2014; Winestock & Jeong, 2014; Dziemianko, 2015; Moon, 2015; Müller-Spitzer et al., 2015; Adams, 2016; Rodríguez, 2018; Ferrett & Dollinger, 2020; Alves & Maroneze, 2021; Hao et al., 2022). However, to the best of the researchers' knowledge, few studies have paid attention to online dictionaries as smartphone applications. Arab learners of English usually face hurdles in understanding idioms since they lack literal meaning. Learning the idioms of the language is essential because they are used regularly by native speakers. Enriching the learner's knowledge by learning idioms results in avoiding pragmatic miscommunication. Lew and Doroszewska (2009) suggested that other lexical sets should be investigated in electronic and online dictionaries, such as multi-word expressions. In their studies, Kjellmer (1991) and Nattinger and DeCarrico (1992) stressed the importance of learning idioms as part of language acquisition. Moreover, it is now more convenient for learners of English to use dictionary apps on their cellphones to look up the meaning of a word or an idiom. Furthermore, few of the previous literature investigated the treatment of English idioms in smartphone applications of English-Arabic dictionaries. Therefore, the present paper aims to fill this research gap and contribute to previous literature on online dictionaries. The paper aims to answer the following research questions:

1. Do English-Arabic dictionary apps provide results for English idioms?
2. What kind of information is provided under English idioms in English-Arabic dictionary apps?

IV. METHODOLOGY

A. Sample and Data Collection

The sample of this paper consists of five smartphone applications of English-Arabic dictionaries. These dictionaries are available in the App Store. They have been chosen specifically because they are free, and they have the feature of looking up words in English and providing their meanings in Arabic. Furthermore, they are dictionaries rather than translation apps. These apps are¹:

1. Arabic Dictionary - Dict Box (DB)
2. Arabic English Dictionary + (AED+)
3. Arabic Dictionary + (AD+)
4. Offline English Arabic Dictionary (OEAD)
5. Malayin Arabic <-> English Dictionaries (MAED)

The abbreviations in brackets are used in the analysis to refer to the apps for convenience purposes. Thirty-seven idioms were sampled as to find out how they are treated in the five dictionary apps mentioned above. The selection of the idioms is based on the most frequently used English idioms according to *Education First* website. *Education First* is a website dedicated to learning and learning languages. Oxford Wordpower Dictionary (English-English-Arabic) and Oxford English-Arabic Online Dictionary were used as references to compare the kind of information provided under each idiom. The searching process of the idioms in the apps under investigation is based on looking up the content words in each idiom. Unfortunately, some of the idioms were excluded because of their lack of existence in Oxford Wordpower Dictionary and Oxford English-Arabic Dictionary. The reason might be the fact that they are too informal that they are not listed as idioms in the dictionary. Consequently, the analysis in this paper is restricted to eighteen English idioms (see Table 1).

B. Data Analysis

The data are analyzed both quantitatively and qualitatively. To answer the first research question, the quantitative analysis provides frequency of the existence of the idioms in the sampled dictionary apps. To answer the second research question, the qualitative analysis provides description of the information provided about the idioms in the sampled dictionary apps. Furthermore, a comparison is provided between the results of idioms in the dictionary apps with reference to what is provided in Oxford Wordpower Dictionary and Oxford English-Arabic Online Dictionary.

V. RESULTS

The first part of this section provides the findings of the quantitative analysis which reveal the frequencies of the occurrence of the sampled English idioms in the English-Arabic dictionary applications on the App Store, as seen in Table 1. The idioms are in alphabetical order.

¹ These apps were last accessed on November 20, 2024 when data were collected. Therefore, they might have been updated after this date.

TABLE 1
FREQUENCIES OF THE OCCURRENCE OF ENGLISH IDIOMS IN ENGLISH-ARABIC DICTIONARY APPS

Idiom	DB	AED+	AD+	MAED	OEAD	Total
A blessing in disguise	1	0	0	0	0	1
Beat around the bush	0	0	1	0	0	1
Better late than never	1	1	0	0	0	2
Bite the bullet	1	1	0	0	0	2
Break a leg	1	1	0	0	0	2
Call it a day	0	0	0	0	0	0
Easy does it	0	0	0	0	0	0
Get out of hand	1	1	1	0	0	3
Hit the sack	0	0	0	0	0	0
Let someone off the hook	0	1	1	0	0	2
Make a long story short	1	0	0	0	0	1
Miss the boat	0	0	0	0	0	0
On the ball	1	0	0	0	0	1
Pull someone's leg	0	0	0	0	0	0
Pull yourself together	1	0	0	0	0	1
So far so good	1	1	1	0	1	4
The last straw	0	0	0	0	0	0
Under the weather	1	1	1	0	0	3
Total	11	7	5	0	1	

As can be seen in Table 1, none of the sampled dictionary apps provided results for all eighteen English idioms. However, DB provided the highest frequency of results compared to other dictionary apps with 11 English idioms found out of 18. AED+ and AD+ provided 7 and 5 results, respectively. Only one idiom was found in OEAD. However, none of the idioms sampled were found in MAED. It was found out that the free version of MAED provides a trial with limited access provided by the programmer. These findings imply that there needs to be more awareness of idioms in English-Arabic dictionary apps. Although the sampled idioms are the most common in English, some of them lack results in some of these dictionary apps.

Furthermore, the frequencies of each idiom found in the five dictionary apps are low. None of the sampled idioms are found in all the five dictionary apps. "So far so good" is the only idiom that is found in four of the dictionary apps and it has the highest frequency among the other idioms. "Get out of hand" and "under the weather" are found in three dictionary apps. However, the rest of the idioms are found in only one or two dictionary apps. In addition, some of the idioms are not found at all, such as "call it a day", "easy does it", "hit the sack", "miss the boat", "pull someone's leg", and "the last straw". This might indicate that these idioms are not as common as the ones with results in the sampled dictionary apps.

The lack of existence of some idioms in dictionary apps may create a problem for users who rely heavily on English-Arabic dictionary apps. Although dictionary apps are supposed to be more convenient for users, this convenience might be at the expense of finding results on common English idioms. Furthermore, an interesting issue was found when the researchers looked up the idiom "beat around the bush" in AD+. At first, no results were found. Then, it was revealed that the idiom is provided in the dictionary as "beat about the bush", which is the British-English Oxford dictionary's version of the idiom. This implies that these dictionary apps are convenient, but the user needs to understand that they might function in different accents, such as American English and British English.

The second part of this section provides the findings of the qualitative analysis. The analysis provides description of the information provided about some of the idioms in the sampled dictionary apps. Furthermore, the researchers compare between the results of idioms in the dictionary apps with reference to what is provided in Oxford Wordpower Dictionary and Oxford English-Arabic Online Dictionary. This part only includes analysis of the idioms that were found in at least three of the sampled dictionary apps. These idioms are "so far so good", "under the weather" and "get out of hand".

The analysis below provides examples from the data on the most frequently found English idioms in the sampled apps. The analysis revealed that DB dictionary app provides US, UK and AU pronunciations of the searched idioms. It also provides the definition in both English and in Arabic. However, AED+ provides US pronunciation for some idioms and US and UK pronunciations for others, with the Arabic meaning preceding the English definition. However, AD+ provides US pronunciation and it only provides the Arabic meaning. OEAD provides similar kind of information AD+ does.

As mentioned earlier, DB dictionary app provides US, UK and AU pronunciations. Furthermore, it provides the definition of the idiom both in English and in Arabic. For example, according to Oxford Online Dictionary, "so far so good" is defined as "progress has been satisfactory up to now" and the Arabic equivalent is "حتى الآن، كل شيء على ما يرام" (i.e. so far, everything is fine). In DB, the meaning of "so far so good" is in both English "up to now everything is all right" and in Arabic "تماما، حسن حتى الآن، للآن عظيم" (i.e. good, good so far, great so far). On the other hand, AED+ provides only US pronunciation with the Arabic meaning "تماما، حسن حتى الآن" (i.e. good, fine so far), preceding the English definition "up to this point, it's all ok". Similarly, AD+ provides only US pronunciation. However, it provides only the Arabic meaning "تماما، حسن حتى الآن" (i.e. good, fine so far) without the English definition. OEAD provides similar kind of information AD+ does. The dictionary apps provided almost the same definition of "so far so good" in Arabic but they differed slightly in their English definitions and the pronunciation provided.

In Oxford Wordpower, "under the weather" is defined in English as an informal expression to mean "not very well", and in Arabic as "متوَعك" (i.e. unwell). In DB, "under the weather" is defined in English as "not feeling healthy" provided

by some synonyms, such as “sick”, “unwell” and “under the weather” as slang expression for “intoxicated”. It is interesting that such synonyms are not provided in Oxford Wordpower, but found in DB free English-Arabic dictionary app. This indicates that the dictionary apps have potential in providing information not found in printed dictionaries. In Arabic, it is defined as “متوَعك صحياً” (i.e. healthily unwell) which is quite similar to how it is defined in Oxford Wordpower. In AED+, both US and UK pronunciations are provided for “under the weather”, in addition to IPA symbols. The meaning in English is provided as “somewhat ill or prone to illness”. Unlike in DB, no synonyms are provided. The Arabic definition is “متوَعك صحياً” (i.e. healthily unwell) which is exactly similar to what DB defined it in Arabic. AD+ only provides US pronunciation of “under the weather” with the Arabic definition exactly similar to the Arabic definition in both DB and AED+. Nonetheless, the term “متوَعك” (i.e. unwell) may not be easily intelligible by Arab learners of English due to its peculiar pronunciation since it is rarely used by native speakers of Arabic. The notion of diglossia was introduced by Ferguson (1959) to refer to the phenomenon of co-occurrence of varieties of the same language. The use of these varieties is determined by several factors, for instance, prestige, acquisition and standardization, which make one of them the high (H) variety and the other the low (L) variety (p. 327). Formal contexts, such as religion, the news and education, use the high variety (Modern Standard Arabic in our case), whereas informal contexts, such as everyday conversations, use the low variety (e.g. Jordanian Spoken Arabic). Therefore, the word “متوَعك” (i.e. unwell) can be considered problematic since Arab learners of English use the low variety in their everyday language. This confirms Bani-Khaled’s (2014, p. 187) conclusion that “diglossia in Arabic is a thorny issue when we relate it to the educational context in the Arab World”. This suggests that further research should investigate the issue of diglossia in dictionary use.

“Get out of hand” is defined in Oxford Online Dictionary as “not under control” and in Arabic as “خَرَجَ الأَمْرُ مِنْ يَدِهِ” (i.e. get out of his hand). In DB, US, UK and AU pronunciations are provided for “get out of hand”. The English definition provided is “lost all control, got out of control”. The definition in Arabic is “لا يستطيع التحكم” (i.e. cannot control). As can be seen, in Oxford Online Dictionary, the meaning in Arabic “خَرَجَ الأَمْرُ مِنْ يَدِهِ” (i.e. get out of his hand) is an idiomatic expression in Arabic which is equivalent to the idiom “get out of hand”. However, DB provided the meaning in Arabic indicating someone who loses control. Thus, the meaning is explanatory rather than equivalent. AED+ only provides US pronunciation of “get out of hand”. Furthermore, no English definition is provided for this idiom. The definition in Arabic is exactly similar to DB’s Arabic definition of the idiom. Similarly, AD+ provides the same kind of information AED+ does, which is US pronunciation and Arabic definition only.

It is worthy to mention that although some of these dictionary apps do not provide the user with all the information needed, they have some helpful features which cannot be found in printed dictionaries. For example, DB has the feature of “voice-to-voice translator”. This feature helps the user to search for a word, phrase, collocation or idiom by using their voice instead of typing. This feature is useful if the user is not sure how the words are spelled but knows how they are pronounced. Since it is an application connected to the Internet, it provides image search results of the searched word. Based on the researchers’ data collection procedure, this feature might not 100% accurate, especially that idioms cannot always be illustrated in images. However, this feature is helpful when searching for single words.

Another helpful feature in DB is “history”. The application saves all previous entries the user searched for. This feature is also found in AED+, AD+, OEAD and MAED, where the user can see search history and can mark certain entries as “favorites” or “bookmarks”. Furthermore, AD+ has an “online” feature where the user gets online results on the searched idiom. As can be seen, dictionary apps have pros and cons. Despite the fact that they can make the language learner’s searching process much easier than it is in conventional dictionaries, it is unfortunate that some of the sampled dictionary apps did not provide results for some of the sampled English idioms. However, it is believed that there is always room for improvement. Such apps have the potential to be updated and improved, especially if they provide the opportunity for the user to rate it and give suggestions for improvements.

VI. DISCUSSION

The present paper aimed to answer two research questions. The first question is *do English-Arabic dictionary apps provide results for English idioms?* From the findings of the quantitative analysis, it has been noticed that, out of five English-Arabic dictionary applications, none of them provided results for all the sampled English idioms which are considered most common. Out of 18 idioms, 11 was the highest frequency of idioms found in DB, while the other dictionary apps scored lower. Unfortunately, this might be an indication that English-Arabic dictionary apps might not be taken seriously by some users. Dictionary users use smartphone applications nowadays due to their convenience (Moon, 2015). Nonetheless, some of these apps might not meet the expectations if the user does not find everything he/she wants. However, the sampled apps were free. If the user needs a dictionary app with better quality, better results and more accuracy, he/she would have to purchase one from the App Store. Winestock and Jeong (2014) suggested in their study that publishers should provide free dictionary apps for the users that do not only function as dictionaries but also as a learning guide for language learners.

The second research question is *what kind of information is provided under English idioms in English-Arabic dictionary apps?* This question was answered in the qualitative analysis. The qualitative analysis revealed that the majority of the sampled dictionary apps provide information, such as pronunciation and definition in Arabic and English. Some apps provide different pronunciations, such as US, UK and AU. Other apps provide only one pronunciation, such as US. Furthermore, some apps provide meaning of idiom in both Arabic and English. On the other hand, other apps provide

meaning only in Arabic. This corroborates Müller-Spitzer et al. (2015) and Ferrett and Dollinger's (2020) studies that online dictionaries still lack lexicographical detail.

However, some findings were unexpected. For example, DB provided multiple synonyms for the idiom "under the weather". It is interesting that such synonyms are not provided in Oxford Wordpower, but found in DB free English-Arabic dictionary app. This indicates that the dictionary apps have potential in providing information not found in printed dictionaries. Furthermore, DB defined "get out of hand" in Arabic as "لا يستطيع التحكم" (i.e. cannot control) indicating someone who loses control. However, Oxford Online Dictionary defined it as "خَرَجَ الأمرُ من يَدِهِ" (i.e. get out of his hand) which is an idiomatic expression in Arabic equivalent to the idiom "get out of hand". Thus, DB provided an explanatory definition of the idiom rather than an equivalent idiom in Arabic. This indicates that DB does not provide literal translation of the idiom.

In addition, what distinguishes these dictionary apps from printed dictionaries is the fact that they are interactive. They have features that are not available in printed dictionaries, such as interactive voice search, history, favorites and image search. It is true that printed dictionaries provide illustrations sometimes, but dictionary apps have immediate access to the Internet where the user can search for images for any word. However, this can be problematic if the user begins to rely only on images to understand the meaning of the searched entry and abandons the equivalent or definition in the other language (Lew & Doroszevska, 2009). Furthermore, users can use bookmarks in their printed dictionaries, but dictionary apps can take them to all their favorites with a single touch on the screen. However, this triggers the question whether everyone would be able to use these dictionary apps efficiently (Rodríguez, 2018). Just like conventional dictionaries, using a dictionary app needs a learning process where the user would be able to make the most of it when he/she does not find the lexical item they look for (Lew & de Schryver, 2014). Another major issue that users might come across is being unaware of a spelling mistake they make while searching for the idiom or any type of lexical item. The dictionary app may provide results for the searched item. However, some dictionary apps do not provide spelling correction. Consequently, no results would be shown (Adams, 2016).

VII. CONCLUSION AND RECOMMENDATIONS

The aim of our study was to investigate the treatment of English idioms in English-Arabic smartphone dictionary apps. It mainly studied whether these dictionary apps provide results and information about English idioms. Despite sampling the most common English idioms, the quantitative findings implied deficiency in their occurrence in some of the sampled apps. This also applies to the information they provide with regard to these idioms. The paper concludes that dictionary apps, especially free ones, are two-edged weapons. In spite of how convenient and easy they can be, they might not satisfy all the needs of the user. Dictionary apps are still a new trend in the online market. Like printed dictionaries, which took several years to be compiled and have several editions and modifications, it is believed that dictionary apps have great potential to develop and to become an effective learning device for language learners since they can be updated regularly.

This study was limited to investigating the availability of English idioms in English-Arabic dictionary apps and the kind of information they provide regarding English idioms. Further research may address a pedagogical issue to investigate. For example, further research may investigate English learners' perceptions on using dictionary apps in classroom in comparison with printed dictionaries. Moreover, future research may investigate how features of dictionary apps, which printed dictionaries lack, can assist learners. The future of dictionaries seems promising with regard to assisting learners. It is anticipated that dictionaries in the future would not be restricted to definitions and information about words. It is true that conventional dictionaries provide other kinds of information, such as maps, differences between US and UK accents in English dictionaries, how to write an essay or a CV and others. However, the role of technology and the Internet may open the door to novel concepts where dictionaries become language learners' best friend. This has started to become evident in AI language tools which is a wide area to study.

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Noor F. Al-Yasin obtained her PhD in Linguistics from the University of Jordan, Amman, Jordan in 2020. She obtained her master's degree in Linguistics from the University of Jordan in 2016. She is currently an Assistant Professor of Linguistics at the University of Petra in Jordan. She is mainly interested in Sociolinguistic and Pragmatic studies. She is also interested in TV language and Audiovisual Translation. She has published in academic journals and participated in international conferences. One of her notable publications is Al-Yasin, N. and Rabab'ah, G. (2019). Arabic audiovisual translation of taboo words in American hip hop movies: A contrastive study. *Babel*, 65(2), 222-248.

Turki Bani-Khaled is a Professor at the Linguistics Department at The University of Jordan. He has worked within Applied English Linguistics both inside and outside Jordan. He has published research and books on EFL and lexicography. Dr Bani-Khaled has an MSC in ESP and a PhD from UK.

Rub-a-dub: A Typology of Compensation Strategies to Maintain the Rhymes in Children's Song Dubbing

Dyah Ayu Nila Khrisna

English Department, Sebelas Maret University, Surakarta, Indonesia

Ida Kusuma Dewi

English Department, Sebelas Maret University, Surakarta, Indonesia

Fenty Kusumastuti

English Department, Sebelas Maret University, Surakarta, Indonesia

Bayu Budiharjo

English Department, Sebelas Maret University, Surakarta, Indonesia

Herianto Nababan

English Department, Sebelas Maret University, Surakarta, Indonesia

M.R. Nababan

English Department, Sebelas Maret University, Surakarta, Indonesia

SF. Luthfie Arguby Purnomo

English Literature, Raden Mas Said State Islamic University, Surakarta, Indonesia

Abstract—This study explores compensation strategies in dubbing nursery rhymes from English into Indonesian to maintain their rhyming, rhythmic, and mnemonic functions. Despite the growing prevalence of dubbed children's songs on platforms such as YouTube, there has been a limited scholarly attention to how rhyme is preserved in translation. Analyzing English nursery rhymes and their Indonesian dubbed versions from popular YouTube channels such as Cocomelon, Pinkfong, BabyBus, and Little Baby Bum, the study proposes a typology of compensation strategies comprising four types: Rectification, Recompense, Restitution, and Repositioning. These strategies were identified using a qualitative methodology incorporating Spradley's ethnographic analysis and were informed by theories of singability, proairesis, and compensation in song translation. The findings reveal that these strategies play a crucial role in preserving the musicality and the pedagogical effectiveness of nursery rhymes for young audiences. The research contributes to translation theory and practice by offering a systematic framework for handling the complex interplay between form and function in dubbing children's songs.

Index Terms—compensation strategies, dubbing, proairesis, nursery rhymes, song translation

I. INTRODUCTION

YouTube channels have expanded the reach of educational content, including nursery rhymes. They provide a wide range of songs in various languages and cultural contexts that are readily accessible to parents and teachers in home and school settings. The audio and visuals provided by the songs potentially encourage the utilization of mnemonic devices to assist children with their language acquisition and development (Plass & Jones, 2005). However, the significant barrier is the communication between languages. It takes a considerable effort to dub the nursery rhymes into a specific language that aligns with the phonetic and rhythmic patterns of the original songs. The mnemonic function of the songs must be affected by the change, resulting in a decrease in the effectiveness of the language learning method.

According to Gass and Selinker (2008), children may experience difficulties in recognizing and retaining linguistic patterns due to changes in phonological structure that occur during translation. Consequently, we argue that it is critical to develop effective translation strategies to maintain the song's lyrics during the dubbing process. This study suggests compensation strategies to overcome the issue, thereby assuring that the educational value of nursery rhymes is conveyed in various cultural contexts and languages. The following example might illustrate how compensation is employed to preserve the rhymes of a children's song:

Source Text (ST): One, two, three, cozy warm, you see

Target Text (TT): *Tu, wa, ga, nyaman juga hangat*

ST: Yes, yes, yes. I'm warm and happy now.

TT: *Ya, ya, ya. hangat dan bahagia.*

The first line shows internal rhyme as rhymed by 'three' and 'see'. When translated and dubbed into Bahasa Indonesia, its counterpart cannot preserve it as is perceived from *tu, wa, ga, nyaman juga hangat*. However, the translator compensates for this rhymeless state in the second line *ya, ya, ya. hangat dan bahagia*. The compensation is shown by *ya* and *bahagia*, confirming internal rhyme preservation. This example highlights the translator's attempts to rhyme children's songs to keep the mnemonic functions. That the translator deletes 'I'm' and preserves only *hangat dan bahagia* further strengthens the mnemonic function preservation since the translator employs proairesis that allows the children to focus on the critical words or cues. Unfortunately, the analysis of rhyming strategies for nursery song dubbing continues to be inadequately investigated.

Numerous studies on nursery song dubbing have focused on the considerable challenges and solutions for the preservation of the original song lyrics to communicate its educational and mnemonic benefits (Pourkalhor & Tavakoli, 2017; Millán Scheiding, 2016; Özcan Dost, 2021; Haroon, 2023). Drevvatne (2018) and Zorgati (2021) asserted the importance of developing translation strategies to maintain nursery rhymes' rhythmic and humorous aspects. Nevertheless, no study has provided a single detail for the rhyme dubbing. Atkinson (1975) and Esposito (2016) emphasized the pedagogical aspects concerning decreasing mnemonic effectiveness, which is greatly influenced by the loss of rhyming patterns in translation. Even so, none proposed comprehensive solutions to address the issue. In addition, research projects have been carried out on nursery rhymes for training translators (Sun, 2021; Gamage & Bamunusinghe, 2024). The research highlights the challenges that both inexperienced and experienced translators encounter when attempting to convey the quality of rhymes and educational content accurately. Nevertheless, the absence of extensive scholarly research on this topic is noticeable.

In children's song dubbing, the absence of rhyming strategies in previous studies suggests a significant research gap. This study aims to construct a typology of compensation strategies in the context of rhyme preservation in dubbing children's songs. To build this typology, we employed the theories of singability in song translation by Low (2003), proairetic decoding by Nikolajeva (2010), compensation nursery rhymes translation by Nasi (2012), lexical variety in dubbing by Formentelli and Monti (2014), and the framework by Harvey (2014). The first theory was implemented to reveal whether the children's song translation follows the principles of singability and adheres to the syllabic roles and significances in delivering a singable translation. The second, third, and fourth theories were applied to reveal whether the singability was delivered by addressing and adhering to the principles of proairesis, where words for children should have their visual embodiments in the dubbing context. The fifth theory revealed how compensation operates in translating children's songs.

II. THEORETICAL FRAMEWORK

Translating nursery rhymes is challenging as it requires exceptional skills of a translator to utilize multiple theoretical and practical translation frameworks to achieve the equivalence in meaning, culture, and nuances. Nikolajeva (2010) developed the concept of proairetic decoding that underscores the role of the translator in making dynamic decisions that effectively preserve the original's meaning with some adaptations made to conform to the target culture. Furthermore, the presence of singable idiomatic expressions and cultural nuances lacking a direct equivalent is frequently encountered when translating nursery rhymes. Affeich and Ali (2018) highlight the hurdles of maintaining the original rhyme structure in the translation. A creative adaptation is suggested to preserve the musicality and mnemonic of the original nursery rhymes, as the rhythm should be in harmony with the song.

Additionally, the educational and entertainment value of nursery rhymes is significantly influenced by the playfulness aspect of the rhymes, which must be carefully addressed in translation (Caillois, 1961; Nasi, 2012). Keeping the engaging and whimsical quality of the songs becomes more difficult in this case. Thus, translating nursery rhymes demands a creative approach and novel strategies to respond the challenges and harmonize all aspects of the rhymes, thereby ensuring that the translated song resonates with target audiences.

The challenge of translating nursery rhymes, particularly in the context of dubbing sing-along music videos, is generated by various factors, including synchronization, singability, and harmony. Synchronization, as defined by Chaume Varela and Marzà i Ibàñez (2009), is a translation feature for dubbing that involves matching the articulatory and body movements of the screen actors and actresses with the target language translation, as well as matching the utterances and pauses in the translation with those of the source text. Consequently, synchronization necessitates that the translators utilize their creative abilities and shift their focus from literal translation concepts to the text's function and the viewer. A comprehensive analysis of song translation in English can be found in the works of Gorrée (2005), Low (2005), Franzon (2008), and Desblache (2019). Low (2005, pp. 192-194) defines singability as the phonetic suitability of translated lyrics, specifically how easily words can be sung to specific note values. Gorrée (2005) underscores that the translated lyrics must be smooth and straightforward to sing, keeping the musicality and natural flow. Franzon (2008) defines unsingable as unperformable. This is similar to how theater practitioners often prefer a translation of a play that is more suitable for performance rather than one that is purely literary. In this context, singability encompasses more than

simply being "easily sung." It includes the concept of being appropriate for the specific purpose in every relevant aspect, similar to the way skopos theory describes a good translation. It is possible to define singability as the harmonious integration of the text and the composition by combining the comprehensive concept from the two aforementioned perspectives (Desblache, 2019). Thus, translators are confronted with the challenge of delivering a message that is in harmony with the melody. The translation of lyrics that correspond to the visual elements of the music video can result in harmony. The coherence and enjoyment of the sing-along experience are subject to the synchronization between text and visuals, as noted by Frith et al. (1993). A creative approach is required to integrate these elements, as it is necessary to balance the technical aspects of translation with the artistic demands of music and video production.

Losses are unavoidable when translating nursery rhymes for sing-along music videos. There can be notable difficulties when transferring their lyrical meaning, musicality, and mnemonic. Therefore, compensation strategies are proposed to find an effective solution for minimizing the losses. Cui (2012) states that compensation strategies entail creative modifications in translation to convey rhythm and rhyme effectively. These strategies are crucial for expressing the emotional tone and message of the original work to engage the target viewers. Apter and Herman (2016) emphasize the necessity of implementing compensation strategies to address musical challenges, indicating that translators might need to alter word orders or replace words to align the translated lyrics with the musical arrangement.

Nevertheless, it is important for the translator to consider compensations carefully. The first is to understand the different linguistic devices that serve as compensations. Next, one must learn how to identify instances of compensations concerning a corresponding loss. Lastly, it is important to determine what qualifies as an equivalent effect. Nasser (2018) underscores that adequate compensation requires meeting three essential conditions, namely, necessity, rhetorical strength, and relevance.

III. METHODS

The data of this qualitative research were English nursery rhymes and their Indonesian dubbed version available on a popular YouTube channel, selected based on their popularity, most views, and extensive reach which make them ideal for language learning. The data of this study were in the forms of textual, visual, and mechanical data. Textual data encompasses all verbal expressions in the songs, including linguistic and paralinguistic elements. Visual data cover the moving images, visual effects of the images, and visual impact of the karaoke. Mechanical data refer to the duration of the songs and the karaoke effects that support sing-along purposes. The YouTube channels selected for this research were Cocomelon, Pinkfong, Baby Bus, and Little Baby Bum. They were chosen for their popularity, which has been supported by hundreds of millions of subscribers, making them the most influential, educational, and entertaining platform for children. From a linguistic perspective, the translation of nursery rhymes provided by these channels is particularly pertinent because of the difficulties associated with preserving rhyme, rhythm, and cultural nuances in various languages, particularly Indonesian. By proposing specific compensation strategies, this research aims to explore and analyze how these linguistic elements are adapted and localized, providing valuable insights into the complexities and creative solutions involved in translating nursery rhymes.

The research began with the transcription phase. Both the original English nursery rhymes and their Indonesian dubbed versions were transcribed with precision, as they would be the keystone for the subsequent analysis. Following transcription, an investigation was made based on the theoretical frameworks mentioned earlier to help construct the typology of compensation strategies. The analysis consisted of four stages utilizing Spradley's analysis method: domain, taxonomy, componential, and cultural theme analysis. In the domain analysis stage, the study implemented the theory of singability in song translation by Low (2003) to determine if the translation of children's songs follows the principles of singability. This involved examining the syllabic roles and significances in delivering a singable translation. Second, in the taxonomy analysis stage, the frameworks of proairetic decoding by Nikolajeva (2010), compensation nursery rhymes translation by Nasi (2010), and lexical variety in dubbing by Formentelli and Monti (2014) were applied to reveal whether the singability was delivered by addressing the principles of proairesis, where words for children should have their visual representations in the dubbing context. Third, in componential analysis, the theory by Harvey (1995) was employed to reveal how compensation effectively works in translating children's songs. In the last stage, cultural theme, the findings from the first, second, and third stages were connected to construct a typology of compensation strategies in the context of rhyme preservation in the dubbing of children's songs.

IV. RESULTS

The research findings underscore the compensation strategies frequently implemented when the original rhyming pattern is difficult to maintain by altering the rhyme in a different line. These strategies comprise four subtypes, namely: (1) Rectification, in which compensation does not change the original rhyme types; (2) Recompense, in which compensation changes the rhyme type; (3) Restitution, in which compensation emphasizes the rhyming of the core lyrics; and (4) Repositioning, in which compensation is employed by repositioning the focus from one line to rhyme the following line. In this study, the strategies presented illustrate the practical application of compensation strategies to preserve the musicality and mnemonic elements of nursery rhymes in various languages.

A. Rectification

Rectification is a novel strategy employed to maintain a text's original rhyme pattern, rhythm, and poetic structure when translated into a different language. Specifically, this strategy is highly suggested for translating nursery rhymes, where the form is as important as the content. Maintaining the same pattern of rhymes and rhythm of the source text ensures that the target text preserves the musicality, memorability, and singability that make the original engaging, especially for young audiences. While the translator emphasizes form, they also strive to maintain the ST's essential meaning and message by being faithful to the source material and at the same time adapting it to the TL's linguistic and cultural standards. The following are instances of how the strategy can be implemented:

Example 1:

ST: ap, clap, clap (A)

Now it's time to nap. (A)

Yes, yes, yes (B)

Let's take a little rest. (B)

TT: *Tepuk, tepuk, tepuk* (A)

Sekarang waktunya tidur. (A)

Ya, ya, ya (B)

Mari kita istirahat. (B)

Rectification can be found in the translation of "Clap, clap, clap, now it's time to nap," a directive expression that combines a fun activity (clapping) with a transition to rest (napping). The TT thoughtfully preserves the same nuance and successfully conveys the song's intended message, inviting kids to relax after having an activity. Similarly, the ST "Yes, yes, yes, let's take a little rest," translated into "*Ya, ya, ya, mari kita istirahat*" aligns with the song's purpose. In addition, it provides playful repetition that reinforces the message while maintaining an engaging rhythm. The rhyme in the ST follows a consistent AABB pattern. The words "clap" and "nap" rhyme with each other (A), while "yes" and "rest" are also rhyming words (B). A children's song with consistent, straightforward rhyme allows for an effortless mnemonic and enjoyable experience.

Additionally, it provides harmony in the rhythm, a critical factor for attracting young audiences. The TT maintains the AABB pattern through the copy of the original rhyme. In the TT, the word "*tepu*k" is repeated to establish a rhythmic pace that follows the repetition of "clap" in the ST. The term "*tidur*" (meaning sleep) blends smoothly with "*tepu*k," producing a sound that preserves the musicality of the song, although not precisely the same. Likewise, the TT maintains the established rhythmic flow by pairing "*ya*" (yes) and "*istirahat*" (rest), just like "yes" and "rest" in the ST. This careful retention of structure is an advantage as it is essential for translated children's songs to remain catchy and easy for kids to follow.

Achieving a harmonious balance between musical harmony and message accuracy is challenging for the translator when this strategy is implemented. Some adjustments are necessary to verify that the translation is singable and natural in the target language. In the TT, the word "*tidur*" (sleep) does not precisely rhyme with "*tepu*k" (clap). However, the rhythmic quality could compensate for this, ensuring that the song remains captivating. This balance is essential for the success of a translation that communicates with children while maintaining the original song's educational and entertainment value.

Example 2:

ST: The wheels on the bus go round and round, (A)

Round and round, (A)

Round and round. (A)

The wheels on the bus go round and round, (A)

All through the town. (A)

TT: *Roda bis berputar-putar*, (A)

Berputar-putar, (A)

Berputar-putar. (A)

Roda bis berputar-putar, (A)

Keliling kota. (A)

The Indonesian "Wheels on the Bus" translation utilizes the Rectification strategy to preserve the original rhyme scheme (AAAAA) and structure. This strategy helps maintain the musicality essential to nursery rhymes while ensuring the translation resonates with the target audience. It effectively keeps the lighthearted and engaging tone needed for early childhood entertainment. The pleasing quality of nursery rhymes that help children to sing along and learn the song pertains to the rhyme pattern (AAAAA) of the original text. This is how the translation keeps it.

Rhythm is crucial in the translation of songs intended for children. The translator modifies the syllabic structure of the text to ensure that the lyrics align precisely with the original music. In Indonesian, the line "The wheels on the bus go round and round" is translated as "*Roda bis berputar-putar*." Both versions maintain an identical syllable count, facilitating the song's singability and preserving its original flow. This careful attention to rhythm allows children to enjoy the song undisturbed, preserving its joyful and melodic character.

The translation works effectively when singability and repetition are facilitated. The Indonesian lyric "*berputar-putar*" implies continuity that aids memory and rhythm, mirroring the original "round and round." Nursery rhymes involve

repetition, which helps youngsters learn language patterns while reinforcing vocabulary retention and phonological awareness through predictable and engaging structures. The translation accurately preserves the original meaning while adapting the content to suit the target culture. The metaphor of a bus's wheels turning assists the translator in conveying the essential meaning of the song, thereby allowing the target audience to share in the enjoyment and imagination of the intended viewers. The balance between naturalness and faithfulness illustrates the effectiveness of the rectification strategy in translating nursery songs such as "Wheels on the Bus".

B. Recompense

The cross-rhyming in the Indonesian-dubbed version of the "Three Little Pigs" nursery song from the Cocomelon YouTube channel represents the employment of a recompense strategy, resulting in a change in the rhyme types.

Example 1:

- ST: Three little pigs went out one day (A)
 One built a house made of hay (A)
 The other pigs thought it would fall, fall, fall (B)
 But the first didn't care at all (B)
 TT: *Tiga babi kecil pergi keluar* (A)
Babi pertama membuat rumah jerami (B)
Yang lain takut rumahnya ikut roboh (C)
Babi pertama tak peduli (B)

The lyric of the original English version follows the AABB pattern with rhyming words "day" and "hay" in the first and second lines and "fall" and "all" in the third and fourth lines. This arrangement successfully makes the song memorable and singable. However, the Indonesian translation encounters some issues with the phrases. In contrast to the original, the first and second lines of the lyric do not rhyme. The translation crosses the rhyming sounds in the second and fourth lines, forming an ABCB pattern.

The compensation strategy effectively communicates the intended message of the original song by adapting the lyrics to the Indonesian language. However, the transition to a cross-rhyme pattern underscores the challenge of achieving harmony and ensuring the translation is accurate and natural. In addition, it does not follow the rhyme pattern of nursery songs, which is recognized for its simplicity, singability, and ease of memory. As a result, children who benefit from the repetition and catchy rhymed lyrics may encounter difficulties. In the example, the translation of the line "*Yang lain takut rumahnya ikut roboh*" (its backtranslation: The others were afraid their house would fall) demonstrates a change in the transfer of the message and its subtleties. In the original, the phrase "fall, fall, fall" emphasizes a repetitive mnemonic lost in the translation.

Another example is the Indonesian-dubbed version of the nursery rhyme "Rain, Rain Go Away." Applying the recompense strategy, the translator modifies the original rhyme pattern to keep the song's musicality and mnemonics. The change is intended to follow the Indonesian language rules and rhythm.

Example 2:

- ST: Rain, rain, go away (A)
 Come again another day (A)
 Daddy wants to play (A)
 Rain, rain, go away (A)
 TT: *Hujan, hujan pergilah* (A)
Datanglah hari lain (B)
Ayah ingin bermain (B)
Hujan, hujan pergilah (A)

"Rain, rain, go away" is the original English version following an AAAA rhyme. Each line ends with a phrase that rhymes with "away." Those are "Come again another day," "Daddy wants to play," and the sentence "Rain, rain, go away." This continuous rhythm makes a basic, repetitive, memorable lyric excellent for learning language and keeping young children engaged.

The Indonesian version changes the rhyme scheme to ABBA with "*Hujan, hujan pergilah*," "*Datanglah hari lain*," "*Ayah ingin bermain*," and "*Hujan, hujan pergilah*." The first and last lines end with the same phonological and particle endings (-lah), retaining the repeated sounds from the original song. The second and third lines, on the other hand, end with "*lain*" and "*bermain*," which makes a new internal rhyme (B–B) that is different from the original's ay sound.

The translation successfully conveys the song's repetitive pattern and the contrast between the wish for the rain to stop and the excitement of playing outside, even though the exact rhyme is lost. The original's meaning is kept—the child's request for the rain to stop and the child's longing to play—while the changes to the sounds ensure that the translation sounds natural and fun in the target language. This example shows how a recompense strategy can be used flexibly and innovatively. Instead of sticking to the original rhyme, the translator changes it to fit the phonetic and syntactic rules of the target language. In this way, the Indonesian version stays musically interesting and acceptable to its audience.

C. Restitution

Restitution is a compensation strategy that focuses on the central theme of the original song. Restitution implies that the translation stays faithful to the original by preserving the main lyrics, even if it omits specific peripheral details. This strategy is beneficial when a literal translation cannot preserve the rhyme and the intended meaning. The translated version maintains the accessibility and engagement of the target audience while capturing the essence and rhythm of the original work. The subsequent examples illustrate the application of the restitution strategy:

ST: Fast and slow, fast and slow

TT: *Cepat lambat, cepat lambat*

ST: Who will win? Let's watch them go!

TT: *Siapa yang menang, ayo kita lihat!*

The Indonesian dubbed version has effectively translated the original phrase "Fast and slow, fast and slow" into "*Cepat lambat, cepat lambat*." The translation smoothly conveys the contrasting speeds of the main characters, the Hare and the Tortoise. The Indonesian translation ensures that the story is depicted clearly and comprehensibly, enabling the audience to quickly capture the narrative's emphasis on the competition and distinct traits of the two animals.

Translating it into Indonesian is challenging because of the differences in phonetic structures between the two languages. The Indonesian dubbed version, like the original, uses repetition for the lyric "*Cepat lambat, cepat lambat*," maintaining a similar auditory pattern. However, the conjunction "and" is omitted for singability purposes. Identical to the earlier example, the translation "*Siapa yang menang, ayo kita lihat!*" is made by deleting the word "go," which effectively creates rhymed lyrics with the lyric "*cepat lambat*" that comes before it. This strategy highlights that creative adaptation is essential when translating rhyming content between languages with different phonetic systems. This restitution strategy effectively compromises between maintaining the fidelity of the original text and adapting the target language and culture. While successfully maintaining the rhythm, main idea, and captivating tone, the rhyme pattern is modified to align with the narrative of the original song.

D. Repositioning

A repositioning strategy is suggested when direct translation is not implemented in translating nursery rhymes line-by-line. It involves changing the arrangement of the original within a line or verse to accommodate the linguistic and poetic requirements of the target language. The following is an example of a verse of a nursery rhyme that effectively utilizes repositioning in its Indonesian dubbed version:

ST: Down the road, around the tree

Who will win? Just wait and see

TT: *Lewati pohon, jalan berliku*

Siapa yang menang, ayo kita tunggu!

The provided example shows the reposition made in the TT's first line to better align with the rhyming pattern in the second line. Unlike the structure of the original lyric, the Indonesian dubbed version places "*Lewati pohon*" (around the tree) before "*jalan berliku*" (down the road) to ensure that "*berliku*" rhymes with "*tunggu*" in the subsequent line. Repositioning allows for greater flexibility in translation, enabling the translator to creatively solve the problem when finding a perfect rhyme in languages with different syntactic structures.

Repositioning provides a solution to modify the structure without sacrificing the intended meaning, attaining fidelity to the original text and poetic coherence in the target language. However, potential weaknesses must be thoughtfully anticipated, such as the loss of nuances, overcompensation in rhyme, and cultural issues. For instance, the ST arrangement "Down the road, around the tree" implies an ongoing sequence, whereas the shifted TT "*Lewati pohon, jalan berliku*" focuses more on the tree first. Although not significant, this change could affect how the narrative is perceived. Therefore, the repositioning strategy requires a creative, skillful translator to translate nursery rhymes successfully.

V. DISCUSSION

The four proposed compensation strategies for translating nursery rhymes—Rectification, Recompense, Restitution, and Repositioning—can be more clearly understood through established and contemporary translation theories. Each strategy addresses challenges in rendering culturally appropriate and cognitively engaging rhymes for children. Skopos's theory establishes a fundamental framework for this discussion (Vermeer, 1989; Nord, 1997), emphasizing the importance of considering purpose in translation. Given that young target audiences have varied cultural and linguistic backgrounds, this theory is optimally relevant for translating nursery rhymes. Most scholars agree that Skopos's theory greatly benefits its practical application in various contexts where translations must address diverse audiences with different languages and cultures (House, 2015). The Rectification strategy, which refers to the formal equivalence concept of Nida (1964), focuses on preserving the structure and meaning of the original text. This strategy is highly applicable in translating children's songs because maintaining the elements of rhyme and rhythm helps children remember and understand more easily. Following the modern cognitive linguistics approach, Zhang et al. (2023) also showed that phonological patterns play a significant role in facilitating the language learning process in children. According to Bassnett (2014), however, being too rigid in following the original structure can have a negative impact on conveying cultural nuances or idioms in the target text. This causes concern about finding the right balance between form and function in translations targeting young readers.

In contrast, the Recompense strategy corresponds to Nida's dynamic equivalence (1964), emphasizing naturalness and readability instead of accentuating accuracy. Grofčíková and Máčajová (2021) claim that altering rhyme types enhances auditory clarity and promotes phonemic awareness in young learners. Kümmerling-Meibauer and Meibauer (2017) and Sun et al. (2025) emphasize the importance of predictability and repetition in children's literature for cognitive development. Changing a rhyme pattern from AABB to ABCB could simplify pronunciation, although it may also diminish some of the essential musicality that defines the genre. These changes could negatively impact children's cognitive engagement or impede memory retention. Anthony and Lonigan (2004) and Shen et al. (2024) found that maintaining auditory rhythm improves understanding, particularly in children with learning difficulties. The Restitution focuses on conveying the source text's thematic and narrative, even if it means deviating from its original language structure. This strategy is relevant to Toury's Descriptive Translation Studies (1995), which encourages translators to consider the norms and expectations of their target culture. Oittinen (2020) and Lathey (2016) argue that emotional resonance and cultural familiarity often prioritize linguistic clarity in children's literature. Similarly, Tabbert (2002) supports the functional equivalency approach, where modifications in translation should prioritize the transference of primary meaning rather than form. Therefore, translators need to adapt cultural references or idioms in a way that still communicates the message and emotional mood contained in the rhyme.

Lastly, the Repositioning is a helpful strategy for improving clarity and flow in translation by reorganizing sentences structures. This is especially necessary in children's literature, where the target text must be expressive, engaging, and artistically faithful. The strategy is underpinned by Jakobson's (1959) notion of equivalence in difference and Vinay and Darbelnet's (1995) transposition and modulation translation methods. Baker (2018) argues that modifying syntax and rhythm is a key requirement in creative translation. Translators, however, often face the dilemma of balancing adaptation with cultural preservation. Excessive adaptation, as criticized by Venuti (2019), can lead to the loss of essential cultural elements. He suggests preserving foreign elements to support cultural understanding. While Repositioning may improve singability, it can also subtly shift the intended meaning of the original.

Recent advancements in multimodal translation have significantly enhanced the effectiveness of these strategies. As Kress and van Leeuwen (2021) note, including audio, visual, and interactive components is especially pertinent to translating nursery rhymes. These multimodal resources convey tone and rhythm across platforms, making the translation engaging and pedagogically effective. This enables translators to communicate cultural and linguistic nuances more effectively to child audiences. In conclusion, the four compensation strategies effectively integrate theoretical concepts with practical aspects in translating nursery rhymes. Within the frameworks of translation theory and cognitive and multimodal perspectives, these strategies offer novel methodologies for making linguistically accurate and acceptable translations corresponding to the children's needs as they grow.

Applying compensation strategies requires a comprehensive understanding of the source text and the target audience's cultural and linguistic norms. It requires a careful balance that goes beyond the simple formation of techniques. The ability of these strategies to complement and reinforce each other helps translators respond to the challenges of translating culturally rich and structurally complex texts. According to Gentzler (2001) and Lefevere (1992), dynamic strategies are frequently used in translation, with a particular strategy influencing and complementing others. Conveying a natural and coherent text may require an addition or deletion strategy. Likewise, splitting for restitution may require modifications to preserve the rhythmic and poetic characteristics of the source text. Translators can integrate the strategy to make qualified translations that are faithful to the source text and acceptable to the intended audience. Translation difficulties in nursery rhymes can be overcome by carefully utilizing rectification, recompense, restitution, and repositioning.

The findings offer significant implications for practical and theoretical research. These concepts are beneficial resources for translators working on poetry and rhymed literature, particularly for children. This framework suggests the proper time and the appropriate way to apply compensation strategies in translation processes. Producing acceptable translations to target audiences while keeping the original's message and tone requires understanding these strategies' limitations. Moreover, these findings significantly contribute to translation studies by highlighting compensation strategies as essential tools in literary translation. When thoughtfully applied, these strategies enable translators to balance aesthetic considerations with functional communication. This perspective is supported by Pym (2017) and House (2015), who emphasize the necessity of articulating nuanced, theory-informed strategies to ensure the accurate transmission of linguistic and cultural norms in translation.

VI. CONCLUSION

Grounded in Skopos theory, formal and dynamic equivalence, and multimodal translation, this study proposes a typology of compensation strategies for nursery rhyme dubbing from English to Indonesian. The four strategies—Rectification, Recompense, Restitution, and Repositioning—offer distinct approaches to managing musical, rhythmic, and thematic elements. These approaches also consider the linguistic and cultural norms of the target context. The findings highlight that these strategies are not merely technical tools but deliberate translation choices that support children's language acquisition. As such, the typology enriches theory and practice and offers a foundation for further research into other linguistic and cultural contexts of children's literature. Future research may investigate the relevance of these strategies across different language and cultural contexts or expand their analysis to other forms of children's literary work.

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Dyah Ayu Nila Khrisna was born in Surakarta, Indonesia, on 11 February 1983. She received her Bachelor of Arts in Linguistics in 2005, her Master of Arts in Linguistics in 2010, and her Doctor of Philosophy in Linguistics in 2021, all from Sebelas Maret University, Surakarta, Indonesia, specializing in Translation Studies.

She is currently a lecturer and researcher at Sebelas Maret University, Surakarta. She has been actively involved in academic and community-based initiatives, including training programs for professional translators and public service projects to improve the translation quality of children's literature. Her current research interests focus on audiovisual translation and the linguistic analysis of translated children's narratives.

Dr. Khrisna is a member of the Masyarakat Linguistik Indonesia (MLI). She has been actively involved in professional training initiatives and community literacy programs. Her contributions include translator capacity-building for government officials and educational outreach in literary translation. She can be contacted at dahayu@staff.uns.ac.id, and her ORCID iD is 0000-0001-7710-4850.

Ida K. Dewi, born on May 25, 1971, is an academic specializing in Translation Studies. She completed her undergraduate and doctoral degrees in English Literature at Universitas Sebelas Maret, Surakarta, Indonesia, and earned her Master's degree from the University of Birmingham, United Kingdom. She currently serves as a faculty member at the English Department, Faculty of Cultural Sciences, Universitas Sebelas Maret.

Her research interests include translating children's literature, dialects in literary translation, and pragmatic approaches to translation. Beyond her academic endeavors, Dr. Dewi is also a writer of English textbooks for elementary school students and a trainer for children's book translators through programs organized by the Language Bureau of the Republic of Indonesia (*Badan Bahasa Republik Indonesia*). Since 2023, she has been appointed as a reviewer for children's book translations published by the Bureau.

Dr. Dewi is an active member of the *Indonesian Linguistics Society* (*Masyarakat Linguistik Indonesia*), further underscoring her dedication to the scholarly and professional advancement of linguistics and translation in Indonesia.

Fenty Kusumastuti was born in Surakarta, Indonesia, on January 27, 1981. She earned her Sarjana Sastra (S.S.) degree in English Letters from Sanata Dharma University, Yogyakarta, Indonesia, in 2004, and her Magister Humaniora (M.Hum.) in Applied Linguistics (Translation) from Universitas Sebelas Maret, Surakarta, Indonesia, in 2011. She is currently a Ph.D. candidate in Comparative Literature and Cross-Cultural Studies at Fu Jen Catholic University, Taiwan (2017–present), with a research focus on cinematic adaptations, supported by the MOE Taiwan Scholarship (2017–2021).

As an Assistant Professor (Asisten Ahli) in the English Department at Universitas Sebelas Maret, she investigates media discourse and cultural translation, particularly through film and photojournalism. Her work, which analyzes media representations of political figures, has been published in the *Malaysian Journal of Communication*. She has taught internationally, including at the XIth International Summer English Language School in Russia (2016) and as an Access Teacher Fellow at Southern Illinois University (2016).

Ms. Kusumastuti is a member of Masyarakat Linguistik Indonesia (MLI). She may be reached at fentykusumastuti@staff.uns.ac.id (ORCID iD: 0000-0002-9253-7440).

Bayu Budiharjo, born on January 1, 1985, is an academic in the field of Translation, completing all levels of higher education at Universitas Sebelas Maret, Surakarta, Indonesia, with a Bachelor's degree from the English Department in 2007, a Master's degree in

Translation in 2011, culminating in the attainment of a Doctorate in Translation in 2021.

Currently, he is a faculty member at Universitas Sebelas Maret, where he actively contributes to the English Department of the Faculty of Cultural Sciences. His scholarly work focuses on advancing the field of Translation, particularly emphasizing the integration of emerging technologies into translation and exploring innovative technology-enhanced methods for translator practices.

Dr. Budiharjo is a member of Himpunan Penerjemah Indonesia (HPI), the national association representing professional translators across Indonesia. The involvement in HPI underscores a strong commitment to upholding the highest standards of professionalism within the translation industry. The participation contributes to the efforts to promote best practices and support the development of translation throughout the country.

Herianto was born in Aceh Tenggara, Indonesia, on January 28, 1974. He obtained his bachelor's degree in Linguistics in 1999, master's degree in Translation in 2011, and Doctorate in Translation in 2019 from Universitas Sebelas Maret, Indonesia.

He had worked as an administration staff for Universitas Sebelas Maret Language Center from 2002 to 2019 before he was promoted to Head of Universitas Sebelas Maret Language Center in 2019 and a lecturer at the English Department, Faculty of Cultural Sciences, Universitas Sebelas Maret in 2020. In 2024, he was reappointed Head of the language center for a second tenure up to 2029. He focuses his research on Translation for Children and conducts translation practices for the language center, particularly on legal documents.

Dr. Herianto is a member of Masyarakat Linguistik Indonesia (MLi). He can be reached at nababan_h@staff.uns.ac.id (ORCID ID: 0000-0001-9737-395).

M.R. Nababan completed his bachelor's degree in English literature from Sebelas Maret University in 1986. He went on to earn a Master of Education from the University of Houston, Texas, USA, in 1996. Later, he obtained a Master of Arts in Applied Linguistics from Victoria University of Wellington, New Zealand, in 2000. His passion for deepening his knowledge led him to pursue a Ph.D. in translation studies at Victoria University of Wellington in 2005.

His teaching and mentoring contribute to the development of translation professionals. His research interests include translation quality assessment, translation techniques, and translation pedagogy. He has been involved in numerous research projects, focusing on translation techniques, translation quality assessment, and developing models for translation competence training. He has published extensively in these areas and has received various grants and awards for his research contributions.

Professor Nababan is currently a Professor of Translation at the Faculty of Cultural Sciences, Universitas Sebelas Maret. His previous roles include serving as the head of the Indonesian Translators Association (2006-2012) and chairing the Linguistics Master's Program at UNS (2008-2015).

SF. Luthfie Arguby Purnomo is a professor of linguistics. He is currently teaching English Literature at the State Islamic University of Raden Mas Said Surakarta.

His interest is in the interdisciplinarity of linguistics with audiovisual and digital media. He has published several articles in internationally reputable journals. *Ludic Linguistics: A Revisited Taxonomy Of Fictional Constructed Language Design Approach For Video Games*, *Transadaptation Fable Into Parable For Indonesian Muslim Children: Strategies And Impacts*, *Ludic Pitch: What Can We Learn From The Pitchers Of Shark Tank In Wordplaying On Brands And Product Lexicons To Generate Laughter From The Sharks?* are some of his publications.

Prof. Purnomo can be reached at <https://orcid.org/0000-0001-7411-6215>.

Metamorphosis From Innocence Into Experience: Jamaica Kincaid's *Annie John* From a Postcolonial Feminist Perspective

Sayed Youssef

Imam Mohammad Ibn Saud Islamic University (IMSIU), Riyadh, Kingdom of Saudi Arabia

Abstract—A passionate and outspoken advocate of female assertiveness, Antiguan-American author Jamaica Kincaid writes from her personal observations of the injustices of colonial subjugation and patriarchy. An overall reading of her fiction shows that most of her books defend oppressed and devalued women against the historical atrocities enforced by both colonial and androcentric communities. Most significantly, Kincaid's oeuvre holds colonization liable for entrenching patriarchy in Caribbean culture. *Annie John* is no exception since its eponymous character, rebellious and defiant Annie, vehemently rejects the passivity and victimization assigned to Caribbean women by both white colonialists and the patriarchal society where she lives. Since its publication in a book form in the *New Yorker* in 1985, *Annie John* is often analyzed from a postcolonial perspective. However, an in-depth reading of the text shows that it intertwines gender relations, women's sustainability, and unfettered sexuality, along with colonial and postcolonial realities for non-white, non-Western women.

Index Terms—*Annie John*, gender discrimination, Jamaica Kincaid, patriarchy, postcolonial feminism

I. INTRODUCTION

Since its publication in 1985, Jamaica Kincaid's novella *Annie John* has often been analyzed from different perspectives. However, the present paper approaches this book from the perspective of postcolonial feminist theory. This relatively new discipline is mainly concerned with examining the problems of women in the Global South, who are often branded as the 'Other'. While Edward Said did not explicitly talk about women as the 'Other,' his analysis of Orientalism in his seminal book *Orientalism* reveals how the Western representations of Eastern women are often stereotypical and superficial—something that reduces non-Western women into the inferior and exotic "Other" which justifies Western dominance (Said, 1979, p. 118). This way, this theory is simply a critique of mainstream Western feminist thought that excludes non-Western women from their scope and exclusively prioritizes the experiences of white, Western women.

Similarly, postcolonial feminists vehemently argue that colonization had its own tremendous impact on the lives of women in the Third World and that their experiences cannot be fully understood without taking into consideration colonization and its implications. Postcolonial feminist theorists highlight and bring to light the need to include and represent the experiences of women of color and other marginalized groups who, in years gone by, were living in colonized countries and, therefore, considered inferior and subordinate to their white, Western counterparts. The concept of the "Otherness," or what Spivak terms the "Subalternity" (Spivak, 2010, p. 25), is deeply related to both postcolonialism and feminism: it is the product of colonial discourse, especially those who are doubly marginalized by both colonial power and their social and cultural contexts. This makes the task of the postcolonial feminist more complicated than that of the postcolonial theorist, as Ritu Tyagi puts it. Tyagi opines that the mission of the postcolonial feminist is to illuminate "double colonization," which he attributes to "the oppression of colonialism and patriarchy. She has to resist the control of colonial power not only as a colonized subject, but also as a woman" (Tyagi, 2014, p. 45). This very specific point is applicable to most of the women characters depicted in Kincaid's *Annie John*, more specifically, the eponymous character who defends herself against the yoke of the double colonization of both colonialism and patriarchy. As will be cited later, she is always seen grappling with the constraints of two conflicting forces: the gender roles of the Antiguan society in which she lives and the expectations of the British colonial culture.

Most of Jamaica Kincaid's early writings, including *Annie John*, are written from a fictional-autobiographical lens, as both fiction and reality are blended. A brief autobiographical note right here is sufficient to show the tremendous impact of Kincaid's early life and personal experiences in the Caribbean on her writing career. In different interviews, Kincaid admitted to the personal dimensions of her oeuvre, particularly her maiden novel, *Annie John*, and its sequel, *Lucy*. For instance, in an interview conducted by Allan Vorda for the *Mississippi Review*, the interviewer asks her if *Annie John* appears to be an autobiographical novel or has any personal content. On her part, Kincaid confesses to the autobiographical dimensions of her book and states that *Annie John* abounds in incidents derived from "my personal experiences. I only write about myself and about the people connected to me or the people I'm connected to" (Vorda, 1996, p. 62). Kincaid's fantasy narratives palpably revolve around young heroines whose view of the world around them arises from their child or burgeoning woman psychology, as with *Annie John* and *Lucy*. To some extent, this argument

may be true. However, as in *Annie John*, indeed there is a young protagonist, but she is surcharged with adult problems. Though young, Annie is depicted as an unchaperoned rebel who vehemently struggles with societal patriarchal mores and refuses to bow to colonial realities in Antigua, a British Crown colony at the time. And this is the crux of the ensuing argument.

II. DISCUSSION

Annie John can be read as a bildungsroman or a coming-of-age novel about the character development of a young Caribbean girl from Antigua who is chastened by suffering rather than by any academic institution. However, this book differs somewhat from male or traditional bildungsromans such as Charles Dickens' well-known books like *Great Expectations* or Mark Twain's *The Adventures of Huckleberry Finn*. Any polished reader of Kincaid's bildungsromans, such as *Annie John* or *Lucy*, can categorize them as *female* bildungsromans. One way or another, Kincaid, the hardcore feminist, vehemently refuses to conform to this pure male genre and pushes her thumb into it. The net result is a reworking of the genre or a new type of bildungsroman that is somewhat different from the ones we are familiar with. Louis F. Caton argues, "Of course, this coming-of-age literary convention differs significantly among nationalities and periods, but some broad characteristics do seem to cross cultural lines" (Caton, 1996, p. 125). Then, he further defines one of such genre's *broad characteristics* as a "male-gendered...white, male, and European" convention (Caton, 1996, p. 126). Also, literary critic Justin D. Edwards, thus, may not be mistaken when she states that "Kincaid adds her own ingredients to the white, European tradition of the bildungsroman." Edwards goes further to add, "This genre is often associated with male writers such as Charles Dickens, James Joyce, and Mark Twain" (Edwards, 2007, p. 42). In the words of Professor Harold Bloom, Kincaid has broken with the canonical standards written by distinguished male authors:

Ideologues insist that Kincaid has broken with all Western canonical standards, which they associate with such patriarchal malefactors as Shakespeare, Milton, and Dante. Were this true, Kincaid's audience would consist of academic feminists and postcolonial rebels. Since her public is rather larger than that, it is likely that Kincaid's fictions, however original, extend canonical traditions even while attempting to subvert them, which is one of the oldest and most prevalent of literary procedures. (Bloom, 2008, p. 1)

A number of factors distinguish this type of bildungsroman from the male/traditional genre and help chasten the protagonist's individuality. As a committed feminist, Kincaid does not adhere to the specificities of this male genre and, as stated earlier, adds her own contribution to the field. First, her protagonist is a female, non-white character who lives in a specific milieu in the Caribbean. Furthermore, the heroine is encompassed by so many social, cultural, and political factors that help to impede the development of her individuality. Chief of such are the imperialist subjugation and patriarchal constraints represented by the gender roles of the Antiguan society and traditions represented here through both Annie's mother, Mrs. John, and the British colonizer.

Annie, the protagonist, lives in an androcentric community that degrades and commodifies women, a society in which women come miles after men. Ironically enough, this dogma is represented by Annie's mother, Mrs. John, who wants to bring her sole daughter in a way that adheres to the societal mores and norms followed. Initially, the mother-daughter relationship is idyllic, particularly as long as young, unsophisticated Annie is naïve and does not question such social customs or object to the societal gender roles. In a sense, this strong bond has sometimes been interrupted and disrupted by some insignificant things, but soon it comes back. Annie still remembers the day she went to attend the funeral of a hunchbacked girl and forgot to fetch her mother the fish she requested. She fabricated a lie, but her mother knew she was lying. As a punishment, she was forced to have her supper outside and was deprived of her mother's daily night kiss. However, her mother gave her a good night kiss before she slept.

The character of Annie is haunted by death, which "borders on an obsession" (Edwards, 2007, p. 44). Death, which denotes the termination of life, symbolizes Annie's rupture with innocence and her admission into the realm of corruption or, euphemistically speaking, experience. This topic has been introduced many times in the text. No wonder the very opening chapter is aptly titled "Figures in the Distance," and it mainly speaks of death. The protagonist speaks retrospectively of her fear of death, especially when she is told that everybody on earth is mortal and that even children sometimes die. This epiphany or revelation opens Annie's eyes to the world of the adults, another world with which she is not familiar yet. As life is associated with her mother, who gave her life, death is too related to her mother as Annie is informed that Nalda, a brickmaker's daughter, dies from fever in her mother's hands. From that time onwards, young Annie looks at her mother differently:

I then began to look at my mother's hands differently. They had stroked the dead girl's forehead; they had bathed and dressed her and laid her in the coffin my father had made...I could not bear to have my mother caress me or touch my food or help me with my bath. I especially couldn't bear the sight of her hands lying still in her lap. (Kincaid, 1985, p. 6)

The association of death with Mrs. John ruptures the robust tether between mother and daughter, too, as it helps in a sense to distance Annie from her mother. Mrs. John has often been taken as a token of warm rupturing care for her daughter. However, this image is somewhat shattered now. Likewise, this denotes Annie's growing awareness of her identity and her desire for autonomy from both colonialism and patriarchy, which are epitomized here through her domineering mother.

Annie associates her mother's hands with death, especially when she sees her mother and father having sex in bed. Annie could never forget that the same hands that dotingly caress her are the same hands that sexually cuddle her father:

When I got to the door, I could see that my mother and father were lying in their bed. It didn't interest me what they were doing—only that my mother's hand was on the small of my father's back and that it was making a circular motion. But her hand! It was white and bony, as if it had long been *dead* and had been left out in the elements. It seemed not to be her hand, and yet it could only be her hand, so well did I know it. (Kincaid, 1985, p. 30; italics added)

Though the author does not explicitly describe this scene, it is alluded to through Annie's eyes. This scene is of paramount significance here as it marks a turning point in Annie's already fraught relationship with her mother, and most significantly, it reveals Annie's sexual awakening. In a sense, it marks her metamorphosis from innocence into experience. At the same time, it obliterates and disrupts her sense of innocence. It is no wonder that Annie does her best to infuriate and embitter her mother from that time onward.

One of Annie's close friends at school is Gwen, whom Annie befriends and takes as an alternative to her mother's love, especially when the relationship between mother and daughter becomes strained and tense. The two girls are inseparable as they spend much time at school together. Annie says, "I told her that when I was younger I had been afraid of my mother's dying, but that since I met Gwen this didn't matter so much" (Kincaid, 1985, p. 51). However, Annie's perception of Gwen as docile, weak, and willing to conform to the social order makes Annie abruptly sever this relationship. Rebellious Annie alienates herself from her staunchest friend at school simply because the latter adheres to societal norms and is willing to get married and have children.

The author's representation of Gwen is significant here. As cited earlier, she represents and abides by the expectations of the colonial society. She is portrayed as beautiful, obedient, and loved by all those close to her. Therefore, Mrs. John wants Annie to follow her as a model. This is the reason why Mrs. John does not object to her daughter's friendship with Gwen. As for Annie, she is rebellious and independent. The contrast here between the two is meant to show and reinforce Annie's insistence on the path of resistance and self-discovery.

Afterwards, Gwen is replaced by a new acquaintance about Annie's age, nicknamed the Red Girl. The presence of this newcomer in Annie's life, especially at this crucial time of the rift between mother and daughter, is significant as it shows Annie's rebellion against the constraints of both the patriarchal system represented by her mother and the British colonial order. Without a name, the Red Girl is described as a wild and untamed girl of very unruly behavior, the sort of girl whom her mother would not like or call ladylike: she does not wash regularly, climbs trees, and is always dirty. Furthermore, she plays marbles, which Annie's mother always associates with boys. She represents freedom and independence for burgeoning Annie. In a sense, it is the Red Girl who helps awaken and foster as well the rebellion that resides innately inside Annie. She inspires her to break free from the constraints of both the Antiguan society and the colonizer. This is why Annie keeps her relationship with this new friend secret.

Annie relishes the secrecy of her relationship with the Red Girl because she is sure enough that her mother will never accept or approve of it. And the symbolism of this is significant. Out of her rebellion against her mother, Annie makes friends with the Red Girl and eulogizes her as "an angel," though they are the very antitheses of each other (Kincaid, 1985, p. 58). Annie is sure that there is nothing gorgeous about this girl since everything about her seems dirty and unpleasant:

She had big, broad, flat feet, and they were naked to the bare ground; her dress was dirty, the skirt and blouse tearing away from each other at one side; the red hair that I had first seen standing up on her head was matted and tangled; her hands were big and fat, and her fingernails held at least ten anthills of dirt under them. And on top of that, she had such an unbelievable, wonderful smell, as if she had never taken a bath in her whole life. (Kincaid, 1985, p. 57)

The idea that this new acquaintance is described by Annie herself as the *Red Girl* makes this girl diabolic as this conjures up the traditional demonic image of the devil, who is always described as having red, unruly hair and living in a big furnace. What strengthens this proposition is Annie's description of the girl: "Right away to myself I called her the Red Girl. For as she passed, in my mind's eye I could see her surrounded by flames, the house she lived in on fire, and she could not escape" (Kincaid, 1985, p. 57). Like the archdevil, the Red Girl is also described as rebellious and iconoclastic since she goes against the norms in her society. She rebels against the patriarchal society that fosters gender differences by assigning men some specific tasks not allowed for women. For instance, she climbs trees far better than boys and plays marbles—two tasks exclusively assigned to boys in a typical androcentric community like Caribbean society. This is once again reminiscent of Satan in the Garden of Eden, once he turned down God's word and decided to go against Him. In the words of literary critic Mary Ellen Snodgrass, the Red Girl is an "apostate" (Snodgrass, 2008, p. 36).

No wonder the Red Girl appeals to Annie, who protests against her mother's dominion and wishes to achieve her way into selfhood and maturity. Likewise, Annie, at the end of the narrative, leaves the paradisiacal place where she leads a carefree, idyllic life for the unknown, where she works as a nurse in a foreign land. Like Satan's oft-quoted statement in John Milton's *Paradise Lost*, "Better to reign in hell than serve in heaven," the renegade Annie prefers to toil away and serve as a nurse in a distant land than become the darling of the household tended by doting parents in her own land. No doubt, the relationship between Annie and the Red Girl widens the growing gulf between mother and daughter. Simmons writes, "[t]he Red Girl and her marbles had helped to precipitate a crisis between Annie and her mother. Now mother and

daughter are acknowledged enemies in a power struggle over Annie's future and even her soul" (Simmons, 1994, pp. 111-112).

Nevertheless, Annie is not the only person in the narrative who turns her back on the constraints of colonial subjugation and patriarchy: her mother, Mrs. John, has once been a social rebel herself, fighting against the social conventions of her society when she ventures out of Dominica for Antigua to marry her husband, who is thirty-five years her senior. At sixteen, Mrs. John quarrels with her overbearing father about marrying the man she loves, leaving her family for good. However, it seems that life in colonial Antigua has domesticated her and made her willing to surrender to the social order handed down by both the colonizer and patriarchy. In time, she becomes a typical Antiguan woman who tries to inculcate the conventionalities of her community into the mind of her sole daughter, Annie. Nicole Willey notes, "[W]hen women are kept from self-definition due to the oppressions of race and class, it can become difficult or even impossible to pass on positive definitions of womanhood and motherhood to their daughters" (Willey, 2010, p. 17). And this is the case of Mrs. John right here: she suffers "self-definition" because of patriarchy and colonialization and, therefore, attempts to pass this over to her daughter.

Back to Nicole Willey's above words, Annie's problem is simply a problem of *self-definition*. Once she decides to live independently and define herself, she is encountered with a torrent of obstacles by both the colonial system and patriarchy, which are represented through her mother. And this is the reason for the fierce struggle between mother and daughter. The mother has voluntarily agreed to surrender to both forces, but the daughter adamantly refuses to submit her willingness to any of these two major forces. As the old saying says, she willingly chooses to swim against the current. This way, the relationship between the two, as cited earlier, is idyllic as long as the girl is still young. However, the tension escalates between Annie and her mother once the girl reaches adolescence and seeks independence and self-definition. Therefore, it will be oversimplified if one encapsulates this narrative into a simple coming-of-age story of a girl's passage into pubescence.

Annie has also been depicted as a maverick adolescent who goes against what is conventionally believed and deep-seated. She questions the cultural assumptions of her community in a way that seems rude and unaccepted. One traditionally held fact about history that Annie entirely doubts and takes lightly concerns the Italian explorer and navigator Christopher Columbus, whose fame rests on discovering the New World. Though the history books of the British colonizer require Caribbean students to exalt Columbus as one of Europe's most famous and flamboyant champions, Annie rejects and opposes this historical notion vehemently. In one of these history books, she finds a color picture of miserable Columbus held in captivity on his way to Spain. Though the picture is meant to inspire pity in students, Annie soon conjures up this man's involvement in the slave trade that entrenched slavery and subsequent colonization of her country. For her, Columbus is no more than "a mean-spirited man who unchained a series of disastrous events on the Caribbean region" (Paravisini-Gebert, 1999, p. 109). Therefore, she captions the picture with "The Great Man Can No Longer Just Get Up and Go", words which she has heard her mother use about her own overbearing father (Jamaica Kincaid, 1985, p. 78). This caption infuriates the British history teacher, Miss Edwards by name, who feels that Annie has committed blasphemy for writing this about one of Europe's most remarkable men. Ironically enough, Annie is forced to copy out the first two books of Milton's *Paradise Lost*. As Simmons writes, "For defaming one of the empire's great men, she is required to pay homage to another great man, John Milton, by copying out the first two books of *Paradise Lost*" (Simmons, 1994, p. 113).

Indeed, as the history teacher puts it, Annie's defaming of Columbus, one of the British empire's great men, is symbolically significant as it shows her desire to correct and rewrite the history books written and dictated by the colonizer. As a Caribbean girl, she does not like Columbus, regards him as "a grandiose tyrant," and feels that it serves him right to be in chains (Simmons, 1994, p. 112). As she puts it, "What just deserts, I thought, for I did not like Columbus" (Kincaid, 1985, p. 77). Edwards comments,

Columbus, then, is not portrayed as a hero but as a tyrant. He is linked to an overbearing parent (her mother's father), and instead of "creating" Antigua with his "discovery," he is presented as a key figure in the destructive force that has crippled the island. The spread of European empire, Annie implies, has shrouded the Caribbean in darkness, turning it into a lost paradise. As such, Annie demythologizes the "official" colonial history and challenges national metanarratives that perpetuate social control through an exertion of imperialist ideologies. (Edwards, 2007, p. 51)

Likewise, the novel is replete with many examples that show Annie's rejection of the British hegemony in the West Indies. She was born in a society that relishes and cherishes Western practices, especially English. For example, her father rejects traditional or local obeah practices and favors Western-style doctors once Annie falls sick. Annie suffers from a very severe depression or breakdown of both the body and spirit. The medication given by an English doctor proves a failure in her case. However, the traditional obeah treatment administered by her uneducated grandmother, Ma Chess, and obeah healer named Ma Jolie heals her. Therefore, one here may argue that the author herself favors local and conventional practices by making Annie recover from illness through her grandmother's knowledge. Paravisini-Gebert states, "Obeah as a set of African-derived religious and curative practices is a repository of resistance in the text" (Paravisini-Gebert, 1999, p. 109).

Ironically enough, despite her resistance to the idealization of British rule in the West Indies, Annie herself becomes enamored of this style, especially when she idealizes her mother, comparing her features to the English ideal:

Her head looked as if it should be on a sixpence. What a beautiful long neck, and long plaited hair, which she pinned up around the crown of her head because when her hair hung down it made her too hot. Her nose was the shape of a flower on the brink of opening. Her mouth, moving up and down as she ate and talked at the same time, was such a beautiful mouth I could have looked at it forever if I had to and not mind. (Kincaid, 1985, pp. 18–19)

Nevertheless, Annie may not be mistaken in comparing her mother to England. Like England, Mrs. John is strict enough toward her sole daughter, whom she desires to drive into a lady-like girl, more specifically, after the English style. Following Western standards, Mrs. John sends Annie to a teacher who teaches her manners and deportment and another who teaches her piano, but Annie is dismissed from both classes for her ill manners and misbehavior. Also, the book closes with Annie venturing out of Antigua. Ironically, she flees for England, the very country she stigmatizes and the country whose people colonized and enslaved her ancestors.

As cited earlier, Kincaid is a committed feminist who herself has to fight against the societal patriarchal norms and the British colonizer before her departure to the United States at an early age. Though Kincaid has some reservations about the label feminist, her literary production, especially *Annie John*, resonates with feminist perspectives and dimensions. In an interview with Selwyn R. Cudjoe, the interviewer labels her oeuvre as written from the eyes of a feminist, and she replies:

I don't really see it, but that's only because I don't really see myself in any school. I mean, there has turned out to be a rise in West Indian literature, but I wouldn't know how I fit in it. I am very glad that there is such a thing, but on the other hand, belonging to a group of anything, an "army" of anything, is deeply disturbing to me. I think I owe a lot of my success, or whatever, to this idea of feminism, but I don't really want to be placed in that category. I don't mind if people put me in it, but I don't claim to be in it. (Cudjoe, 1989, p. 401)

Nevertheless, whether or not Kincaid concedes to this description, *Annie John* is the exploration of female identity, female desire, sexuality, gender roles, women's sustainability, mother-daughter relationships, and many other themes that all fall within the scope of feminism. Most, if not all, of these issues are represented through the character of Annie. One way or another, this makes Annie the mouthpiece of the author. It is no wonder the significant characters depicted in *Annie John* are female. Of course, there are male characters, but they are portrayed as minor and, most notably, eclipse compared to their female counterparts. The world of *Annie John* is dominated and peopled mainly by women, especially the titular character Annie, Mrs. John, Ma Chess, Ma Jolie, Gwen, the Red Girl, and many others. Furthermore, like Kincaid herself, several women are portrayed as striving to achieve independence and selfhood.

Although the Caribbean society depicted here is male-dominated, a male character like Annie's father, Alexander John by name, pales in comparison to a strong-willed female character like his wife, Mrs. John. Snodgrass states, "As educator and disciplinarian, she [i.e. Mrs. John] wields power and influence lacking to a male who departs for work, leaving the two females together in a shared domestic domain" (Snodgrass, 2008, p. 43). For much of the book, Annie's dislike of her mother is apparent, especially when the relationship between them sours. Nevertheless, Annie cannot deny that her mother is beautiful, capable, and strong. At age sixteen, for instance, Mrs. John leaves her family and entire life in Dominica to marry an old man she favors in Antigua. We are told that she has gone against the will of her domineering father. Likewise, though Alexander John has been promiscuous and has many children born out of wedlock, he prefers Mrs. John and marries her legally, to the dismay of his other women.

Mrs. John has been described as knowledgeable about many things: she knows about death, etiquette, and the traditional obeah rituals. In the opening chapters, a neighbor's young girl dies in her mother's hand, and she bathes and dresses her. Likewise, the neighbor, Miss Charlotte, dies while having a conversation with Mrs. John. Death, then, seems to have an intimate association with Mrs. John. As literary critic Diane Simmons puts it, "Annie's own mother seems to be on strangely intimate terms with death, a kind of priestess of death" (Simmons, 1994, pp. 106–107).

As far as Alexander John is concerned, he is depicted as a perfect example that epitomizes unequal traditional gender roles in the androcentric community of the West Indies. As a typical patriarchal society, the Caribbean is privilegedly biased against women: men and women are assigned specific tasks to perform. Annie's father, for example, represents this theme. As a man, he has been portrayed as a promiscuous person who has had many sexual encounters with several women. Though he has many children born out of wedlock out of these liaisons, he does not marry any of the women whom he is involved with. When he decides to marry legally, he chooses Mrs. John, a beautiful young girl who is thirty years his junior from Dominica. Such things are exclusively restricted to men and are seen as scandalous if committed by women.

Of the other examples that show the injustices of gender difference occur when Mrs. John unfairly insults Annie as "a slut making a spectacle of [herself] in front of four boys" once she sees her daughter harassed by some older teenage boys in the street (Kincaid, 1985, p. 102). Though Annie is the one molested by the boys, she is the one scathingly blamed for this by her mother. Defiantly, Annie retorts angrily, "Well, like father like son, like mother, like daughter" (Kincaid, 1985, p. 102). Annie takes some comfort right here from the ability to fight back against her mother, though she knows perfectly well that this will widen the gulf between her and her mother. However, this moment, which illuminates the unequal gender relations between men and women, affects Annie to the core. Edwards comments, "She is thus, under the tyranny of the male gaze, defined as a sexually available object and humiliated by the experience" (Edwards, 2007, p. 54).

III. CONCLUSION

This paper presents a reading of Jamaica Kincaid's debut novel, *Annie John*, from a postcolonial feminist perspective. *Annie John* has often been interpreted from a postcolonial perspective as a book that tackles the atrocities committed by British colonizers against West Indian people. However, this paper amalgamates feminism and postcolonialism together and deals with the rights of the oppressed and devalued West Indian women against the historical atrocities of both the colonial and patriarchal systems. As a hardcore feminist, Antiguan-American author Jamaica Kincaid holds both the European colonizer and patriarchy responsible for the oppression and inferiorization of Caribbean women. This is mainly introduced through the sour relationship between Annie, the eponymous character, and her mother, Mrs. John. The relationship between mother and daughter is seen as idyllic and peaceful as long as young Annie does not seek independence and self-definition. Once defiant and rebellious Annie reaches adolescence and pursues independence from both patriarchal and colonial subjugations, the once strong tether between her and her mother becomes strained and abruptly severs. However, the narrative ironically ends with Annie venturing out to England to carve a niche away from these two forces.

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Sayed Youssef is a staff member at the Department of English Language and Literature, College of Languages and Translation, Imam Mohammad Ibn Saud Islamic University (IMSIU), Riyadh, Kingdom of Saudi Arabia.

EFL Students' Attitudes Towards the Use of ChatGPT in Learning How to Write Essays: Vietnamese Context

Nguyen Thi Dieu Ha

Faculty of Foreign Languages, University of Economics – Technology for Industries, Vietnam

Abstract—The emergence of the Fourth Industrial Revolution has created opportunities for the development of platforms to be integrated into English language learning (ELL). Appearing in late 2022, ChatGPT has gained widespread popularity due to its usefulness across all fields. This study investigates how ChatGPT affects students when learning essay writing and students' attitudes towards the implementation of such chatbots in learning essay writing. Data collection involved distribution of a questionnaire to 150 university students majoring in English language. Additionally, eight participants participated in a semi-structured interview to provide deeper insights. The findings revealed that students view the generation of ideas, the enhancement of coherence and cohesion, the expansion of vocabulary, the improvement of grammatical skills, and the acquisition of suitable ideas for abstract topics as key benefits of ChatGPT. Meanwhile, cheating, excessive dependency, and unreliable replies are amongst the challenges EFL students reported. While ChatGPT holds promise as a supplementary tool in EFL writing instruction, its use must be guided by appropriate pedagogical strategies to mitigate associated risks. The findings contribute to a growing body of research on artificial intelligence in language education and suggest directions for future studies across varied educational contexts.

Index Terms—ChatGPT, student attitudes, essay writing, learning motivation, learning strategies

I. INTRODUCTION

The emergence of ChatGPT has been useful in assisting individuals with solving problems across numerous fields, ranging from accounting to education. Introduced in 2022, the public has given significant attention to ChatGPT, an outstanding artificial intelligence (AI) tool (Ngo, 2023). Indeed, the number of ChatGPT users reached 100 million in 2023, demonstrating its widespread influence around the world.

Interestingly, the increasing use of ChatGPT in classrooms is attributed to its various benefits. Automated assistance, or chatbots, are becoming increasingly popular due to their ability to provide users with prompt and effective support. Higher education institutions have begun utilising this technology to enhance the educational experiences of students and scholars (Chukwuere, 2024). For example, chatbots can assist with tasks such as locating information about courses, arranging timetables, and providing general guidance (Yeo et al., 2023). According to Nugroho et al. (2023), ChatGPT can offer students more engaging, individualised, and flexible learning possibilities, thereby enhancing their educational experiences. Additionally, this AI chatbot platform can be used to improve students' writing skills by helping with translation, idea generation, and grammar correction (Nugroho et al., 2023).

In the field of language teaching and learning, numerous studies have explored ChatGPT's possible applications. Hong (2023) determined that educators and universities could improve second language teaching and assessment through the use of ChatGPT. Likewise, Baskara (2023) revealed that the application of ChatGPT in teaching and learning foreign languages at university level was promising. In another study, Kohnke et al. (2023) highlighted both the potential benefits and the limitations of ChatGPT in enhancing second language teaching and learning. The advantages included providing authentic interaction, correcting linguistic errors, and generating texts in various topics, while drawbacks included excessive dependence on technology, inaccurate responses, and ethical concerns.

ChatGPT has gained significant attention in research conducted within the Vietnamese context. To explore the benefits and challenges that ChatGPT presents to university students, Duong and Tran (2023) conducted a mixed-methods study demonstrating that convenience and language support are key advantages of ChatGPT in English language classrooms, whereas scepticism about its reliability and limited development of critical thinking were reported as disadvantages. Similarly, results from interviews conducted by Hung (2024) revealed that the strengths of ChatGPT include its capacities to enhance language practice, provide instant feedback, and simulate conversational exchanges. In contrast, problems associated with this application involve issues of accuracy and overreliance on the chatbot for completing assignments. In another study, En et al. (2024) found that only 50% of participants expressed a favourable view of using ChatGPT in English classrooms.

Since most studies have focused heavily on the pros and cons of ChatGPT in English as a Foreign language (EFL) learning, there is limited research on how to implement ChatGPT in English language teaching. Hence, this study aims

to investigate whether ChatGPT is effective in teaching essay writing to EFL students at the university level. To this end, two research questions are proposed:

- *What are the benefits and challenges of ChatGPT in essay writing?*
- *What are EFL students' attitudes towards ChatGPT in essay writing?*

II. LITERATURE REVIEW

Definition of ChatGPT

According to Deng and Lin (2023), ChatGPT is an AI chatbot that utilises natural language processing (NLP) and a large language model (LLM) to source information from diverse online materials such as books, articles, and dialogues and generate responses based on an extensive human language corpus. Taecharungroj (2023) explained that ChatGPT is able to accurately anticipate upcoming words owing to its use of billions of parameters and vast datasets. In addition, ChatGPT is designed to support human users by generating outputs based on their prompts (Baskara, 2023).

Thus, ChatGPT is a sophisticated AI chatbot that utilises NLP and LLM in its operations. Existing research acknowledges its dependence on an extensive dataset for comprehension and response generation. Although Deng and Lin (2023), Taecharungroj (2023) and Baskara (2023) focus on different aspects including prediction, training, and information sourcing, they all emphasise the vast amounts of data and parameters that support ChatGPT's capabilities.

Benefits of ChatGPT in EFL

Since ChatGPT can mimic human speech, it can be a valuable resource for teachers of English as a foreign language who want to provide students with constructive criticism and guidance on their writing. By offering real-time feedback and advice on vocabulary, grammar, and syntax, ChatGPT can support students' writing development in ways that are tailored to their specific needs and abilities. When used to teach EFL writing, ChatGPT's natural language capabilities render it an engaging and inspiring tool. ChatGPT thus offers an immersive and interactive writing experience that can keep students interested and motivated in EFL writing (Baskara, 2023).

ChatGPT can also assist with EFL writing education by allowing students to practice and reinforce specific language skills. Students' vocabulary, grammar, and syntax as well as their overall language development can benefit from ChatGPT's writing practice and feedback features (Baskara, 2023; Ngo, 2023). This feedback helps students build their own knowledge and comprehension by allowing them to ask questions and seek information in a personalised and adaptable manner, rather than relying solely on traditional learning methods such as lectures and textbooks. This aligns with the constructivist theory of learning, which emphasises integrating new knowledge with existing knowledge and providing scaffolding to facilitate learning (Geng & Razali, 2020).

Another benefit relates to generating ideas for writing on various topics. According to Ngo (2023) and Nugroho et al. (2023), ChatGPT can quickly generate writing ideas. For example, if students are struggling to write an essay about the effects of the one-child policy, they can ask ChatGPT to generate ideas and then choose relevant points to explore and develop their own arguments.

ChatGPT has also been shown to motivate students in learning English reading and writing (Ali, 2023; Baskara, 2023). It boosts students' confidence in essay writing by offering instruction, corrective feedback, and positive reinforcement, allowing them to feel capable of expressing their ideas clearly and creatively. Some students are hesitant to write because they fear making mistakes or lack confidence in their abilities. ChatGPT helps to alleviate this difficulty by fostering a supportive environment, offering assistance and information without judgment, and making the writing process less intimidating.

In summary, ChatGPT is an innovative tool for EFL instruction. It assists students in improving their writing abilities, provides engaging learning experiences, and fosters a supportive environment for language development.

Challenges of ChatGPT in EFL

Despite its advantages, ChatGPT also presents a number of drawbacks. First, ChatGPT sometimes provides information that is not reliable (Ngo, 2023). ChatGPT gathers information from a wide range of unverified sources on the internet before generating answers; as a result, this information may not be validated, leading to unreliable or biased data.

Additionally, several scholars have argued that the widespread availability of ChatGPT causes users to become dependent on the chatbot for various tasks (Ngo, 2023; Yu, 2023). Relying too much on this tool may discourage students from generating their own ideas, thereby hindering the development of independent thinking.

Besides, plagiarism and academic dishonesty present another challenge that students encounter when using ChatGPT (Lund & Wang, 2023). It is easy to understand why students might plagiarise as ChatGPT can produce fluent and error-free essays. Those who struggle with writing may view ChatGPT as a convenient tool to help them complete assignments. However, new platforms designed to detect AI-generated or plagiarised content have been developed to prevent or even prohibit the incorporation of AI assistance in education more broadly.

Thus, scholars' concerns about the risks of AI in education range from reliability to ethical considerations.

Definition of an Essay

According to Oshima and Hogue (2007), an essay is a text that is longer than a paragraph. Writers must be skilled at developing well-organised paragraphs as paragraphs are the foundation of an essay. The quality of the paragraphs directly influences the effectiveness of an essay, which is a series of paragraphs that collectively discuss one central

topic or idea (Zemach & Rumisek, 2003). Accordingly, the most distinctive feature of an essay is its focus on a single topic.

In terms of structure, both Oshima and Hogue (2007) and Zemach and Rumisek (2003) agree that an essay consists of three main parts: an introduction, a body, and a conclusion. The introduction is always placed at the beginning of the essay and presents the main topic to be discussed. The thesis statement is the most essential sentence in the introduction and typically appears at or near the end of the paragraph. Regarding the body of the essay, Oshima and Hogue (2007) and Zemach and Rumisek (2003) stated that it may consist of one or more paragraphs, depending on the required length and scope of the assignment. The conclusion is the final paragraph, which summarises the main points discussed in the body.

Difficulties in Essay Writing

One of the difficulties in essay writing is generating ideas (Bulqiyah et al., 2021). Although the majority of participants in the study by Bulqiyah et al. (2021) stated that they struggle with producing ideas related to a specific topic, the underlying reasons for this issue were not explored. Another challenge students encounter when writing an essay is maintaining coherence and cohesion (Ariyanti & Fitriana, 2017; Bulqiyah et al., 2021). To ensure coherence and cohesion in an essay, it is important to use a wide range of linking words and maintain a logical flow of ideas. Students should not only read sample essays but also practice writing regularly to become familiar with different types of linking words.

Lack of vocabulary is another difficulty EFL students face when writing essays (Ariyanti & Fitriana, 2017; Bulqiyah et al., 2021). Students often learn vocabulary passively, meaning they simply receive new words without expanding on them, such as learning synonyms, antonyms, or the prefixes and suffixes of the words. Essays are longer pieces of writing in which students are expected to use a wide range of vocabulary. To achieve this, students should create a daily vocabulary learning plan as the brain needs time to absorb new knowledge.

Grammar errors are the most common difficulty experienced by second-language learners (Ariyanti & Fitriana, 2017; Bulqiyah et al., 2021). Each language has different grammatical rules, and it is easy to find mistakes in students' writing. According to Ariyanti and Fitriana (2017), students' grammatical problems include verb tense, subject-verb agreement, personal pronouns, word order, articles, auxiliary verbs, and sentence fragments.

In sum, the inability to generate ideas, issues with coherence and cohesion, limited vocabulary, and grammatical mistakes are common difficulties EFL students contend with.

Theoretical Framework

Vygotsky's (1978) constructivist theory was chosen as the theoretical framework for this study. LLMs such as ChatGPT provide a scaffolded approach to learning that aligns with the constructivist theory of education (Schunk, 1995). ChatGPT can effectively support adaptive learning through a constructivist approach by building on existing knowledge via appropriate prompts (Rudolph et al., 2023). This enhances learning by connecting prior knowledge with new information, thereby forming new connections and meanings that contribute to knowledge construction. The conversational nature of LLMs like ChatGPT facilitates the active construction of knowledge as students are continuously engaged with tasks, encouraged to identify patterns through a scaffolded approach (Stapleton & Stefaniak, 2019), and learn through experimentation and experience. This is a key component of knowledge generation (Rudolph et al., 2023). To contribute to a smart learning environment, ChatGPT can utilise big data and learning analytics to monitor student performance, predict success, and respond to students—including recognising their emotional states—in real-time. This results in personalised adaptive learning that is consistent with constructivist theory (Peng et al., 2019; Rudolph et al., 2023).

According to Vygotsky (1978), constructivism is the idea that people create their own understanding and knowledge based on their experiences as learners. Learners use what they already know as a foundation and add new information to it. Hence, each person's learning process is unique due to their individual experiences. The chart below illustrates the key features of constructivism.

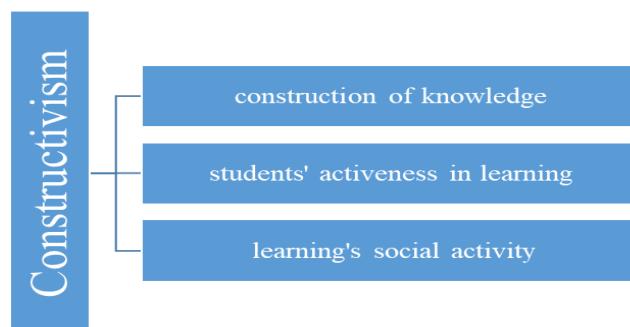


Figure 1. Features of Constructivism (Vygotsky, 1978)

The primary feature is the construction of knowledge. This means that what people know is built upon on what they already know. People interpret and integrate information in their own unique ways, resulting in different understandings

from person to person. Thus, what a student already knows, has experienced, believes, and has learned become the foundation for future learning.

The second feature of constructivism is that students must be active participants in the learning process. Learning requires sensory input and active engagement. The learner must be involved: learning is not a passive process. To truly engage in learning and growth, students must interact with the world around them through reading, discussing, performing tasks, and more, rather than just passively listening.

Finally, learning is a social activity and often involves group work. Connecting with others directly influences what we learn. Teachers, family members, and peers play a vital role in shaping how students learn. Progressive education recognises the value of interaction and therefore incorporates group work, discussion, and social engagement to reinforce knowledge and ensure retention.

III. METHODOLOGY

This study employed a mixed-methods design using both quantitative and qualitative techniques. Given that the findings from qualitative research cannot be extended to wider populations with the same degree and ambiguities can emerge during the analysis process (Atieno, 2009), the combination of quantitative and qualitative research sheds greater light on the research outcomes. In this study, the researcher adopted a sequential explanatory strategy wherein the initial phase involved the collection and analysis of qualitative data, and the second quantitative phase built on the results. Accordingly, 150 second-year students majoring in English language were invited to complete a questionnaire on the benefits and challenges of ChatGPT in writing essays. Eight of these students were also chosen for semi-structured interviews about their attitudes towards the use of ChatGPT in writing essays.

IV. FINDINGS AND DISCUSSION

A. Findings

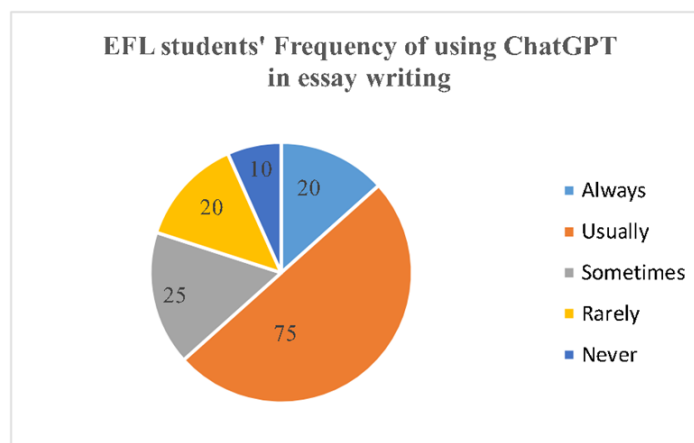


Figure 2. The Frequency of ChatGPT Use for Essay Writing

Figure 2 depicts how often EFL students use ChatGPT to write essays according to the following frequencies: Always, Usually, Sometimes, Rarely, and Never. It is clear that most students use ChatGPT as an essay-writing tool. The majority of students belong to the 'Usually' group, while there are only 10 students who never use it. Twenty-five students sometimes use ChatGPT as a supportive platform in writing essays. Interestingly, the number of students who always use ChatGPT (20 students) is the same as those who rarely use it (20 students).

Answering the first research question: *What are the benefits and challenges of ChatGPT in essay writing?*

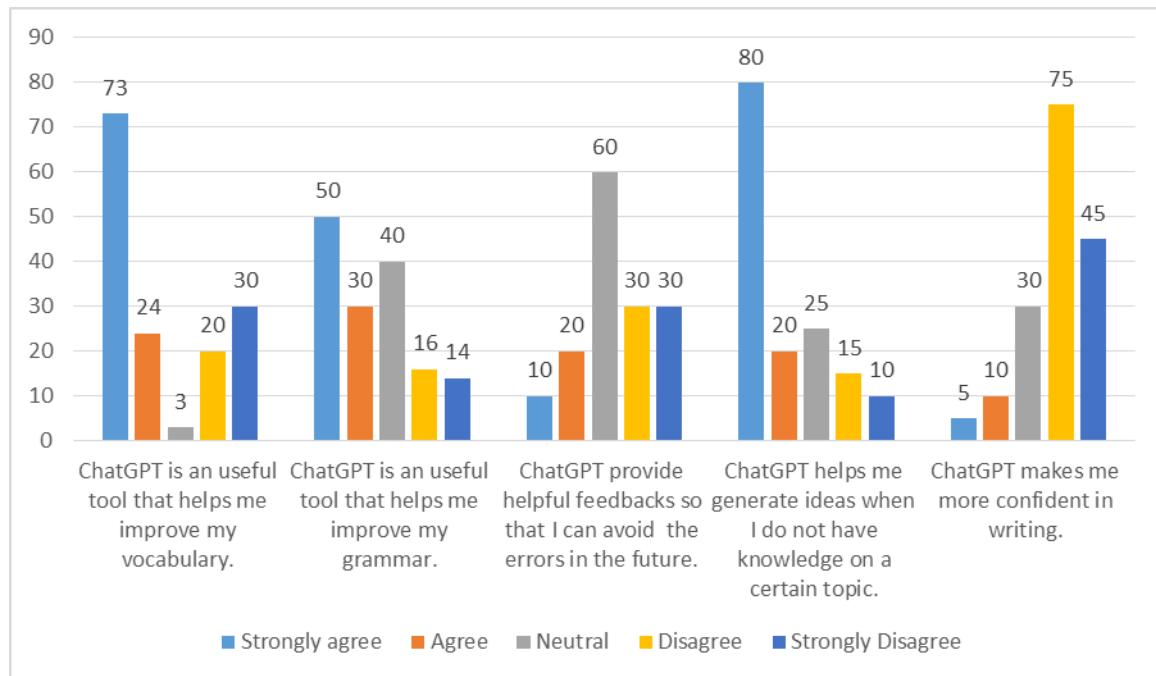


Figure 3. The Challenges of Using ChatGPT in Writing Essays

Statement 1: ChatGPT is a useful tool that helps me improve my vocabulary.

A significant proportion of respondents (73 students counting for 48.7%) strongly agreed that ChatGPT is beneficial for enhancing vocabulary. In contrast, a minority of 3 students (2%) reported a neutral stance about its use, while 30 students (20%) strongly opposed the use of ChatGPT. These results indicate that the majority of users perceive ChatGPT as advantageous for improving their vocabulary abilities.

Statement 2: ChatGPT is a useful tool that helps me improve my grammar.

Half of respondents counting for 50% strongly agreed that ChatGPT is a useful tool for grammar. A greater proportion of respondents (40 participants or 26.7%) expressed a neutral opinion about ChatGPT's usefulness for grammar than for vocabulary. A minority (16 students counting for 16.7%) felt sceptical of ChatGPT's ability to correct grammar mistakes and either disagreed or strongly disagreed (14 participants or 9.3%) with its usefulness in improving grammar.

Statement 3: ChatGPT provides helpful feedback so that I can avoid errors in the future.

Regarding ChatGPT's capacity to provide constructive comments that help prevent errors, 60 respondents (40%) felt neutral, while 30 (20%) either strongly agreed or agreed. A notable minority of 20 students counting for 14.7% expressed disagreement. This elevated neutrality indicates that although certain users perceive ChatGPT's feedback as beneficial, a significant number remain uncertain about its long-term effects.

Statement 4: ChatGPT helps me generate ideas when I do not have knowledge on a certain topic.

The capability of ChatGPT to produce ideas in situations where users lack expertise received the greatest proportion of strong agreement ($n = 100$). Surprisingly, 25 respondents (16.7%) felt neutral, and the other 25 students (16.7%) disagreed or strongly disagreed. Thus, the majority of people consider ChatGPT to be an effective tool for brainstorming.

Statement 5: ChatGPT makes me more confident about writing.

Mixed reactions were reported on the confidence-building component of ChatGPT. Despite the fact that 75 respondents (50%) disagreed and another 45 (30%) strongly disagreed that ChatGPT enhances their confidence, 30 respondents (20%) had a neutral opinion, and 15 people (10%) either agreed or strongly agreed with this statement. Nevertheless, a significant number of users reported feeling more confident in their writing as a result of ChatGPT's aid.

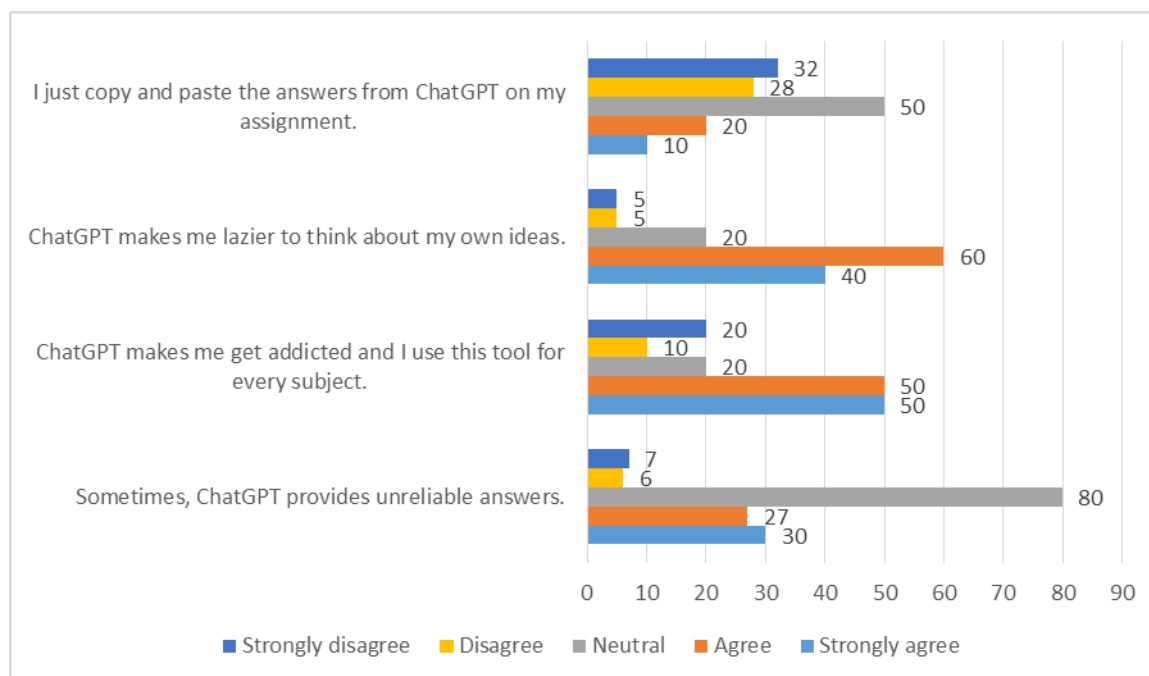


Figure 4. The Challenges of Using ChatGPT in Writing Essays

Figure 4 illustrates the difficulties encountered by students when using ChatGPT for essay composition. The responses are divided into four categories, reflecting varying degrees of agreement with each statement: Strongly Disagree, Disagree, Neutral, Agree, and Strongly Agree.

Statement 1: Sometimes ChatGPT provides unreliable answers.

Half of the survey participants expressed uncertainty about ChatGPT as a reliable source for completing their homework. A potential concern about overreliance on AI-generated content is evident as 32 respondents strongly agreed and 28 agreed that ChatGPT sometimes provides unreliable information. Nevertheless, most students likely use ChatGPT's responses to some extent given that only a small number of participants ($n = 10$) strongly disagreed that ChatGPT gives unreliable answers.

Statement 2: I have become addicted to ChatGPT and use this tool for every subject.

A total of 60% of respondents (90 students) felt that ChatGPT has reduced their creativity, with 40 students or 26.7% strongly agreeing with this statement. In contrast, only five respondents disagreed, and 20 (counting for 13%) strongly disagreed. These findings suggest that while ChatGPT is a helpful tool, it may also hinder users' critical thinking abilities.

Statement 3: ChatGPT makes me lazier in developing my own ideas.

Numerous students acknowledged that they have become reliant on ChatGPT for all their subjects, with 50 (33.3%) agreeing and another 50 (33.3%) strongly agreeing with this statement. A moderate number of 20 respondents (13%) remained neutral, while 30 students (20%) either disagreed or strongly disagreed. This underscores the potential for overreliance on AI tools, which could potentially diminish independent learning endeavours.

Statement 4: I just copy and paste the answers from ChatGPT for my assignments.

Although a substantial number of 80 respondents (53.3%) felt neutral regarding the reliability of ChatGPT, a small number of 30 students (20%) acknowledged that the tool occasionally generates unreliable responses. Furthermore, 27 respondents (18%) expressed strong agreement. Nevertheless, the evidence indicates that errors are not the most pressing concern, as only 13 students (8.6%) disagreed or strongly disagreed.

Answering the first research question: What are EFL students' attitudes towards ChatGPT in essay writing?

Positive Attitudes

Some students expressed positive attitudes towards the use of ChatGPT in writing an essay, citing aspects such as convenience, enhancement of coherence and cohesion, vocabulary expansion, grammar improvement, and the generation of suitable ideas for abstract topics.

All the students in this study reported that ChatGPT was convenient for learning how to write an essay in English. The excerpts below support this point of view.

I am thankful for ChatGPT because it is very convenient for my studies at university. Nowadays, the internet is very popular, and 90% of students can access to internet at school or at home, so I can use ChatGPT anytime when I need an answer. When I study writing subjects, I can open the ChatGPT app on my mobile phone to get ideas and complete my task within the time allowance. (Student 1)

ChatGPT is quite convenient because I can get answers for all the subjects at school. In terms of writing an essay, I use it to provide a sample, and I can imitate how to write based on the structure, grammar, and vocabulary in it. (Student 2)

The results from the interviews revealed that one student was able to improve the coherence and cohesion of her essays in English with ChatGPT. She said,

Before using ChatGPT, I just knew several linking words such as 'and', 'or', 'but', 'because', and 'therefore'. After reading the sample answers provided by ChatGPT, I noticed that these samples used various kinds of connecting words which seemed to be more fluent. Then I learned how to apply these words in my writing, and this worked. (Student 3)

Students in the interviews believed that asking ChatGPT to provide a sample essay about a specific topic helped them learn more academic words. One student shared,

I lack academic words, which is a big problem for me. We are studying how to write different kinds of essays this semester, and the teacher has asked us to learn as many academic words as possible. I am struggling with this because I can't remember the words. Luckily, I can use ChatGPT to generate a sample essay, and I read it carefully to try to understand not only the content but also the use of academic words in context. By doing this, I naturally absorb the academic words in my head and can recall them in my essays. (Student 2)

Students in the study stated that they use ChatGPT to generate ideas related to abstract topics. The extracts below illustrate this point of view.

I do not have much knowledge about abstract topics such as space tourism, archaeology, or business. When I use ChatGPT to generate ideas, I can choose the relevant ones for my essay. (Student 2)

Negative Attitudes

Students in this study also expressed negative points of view towards the utilisation of ChatGPT for writing an essay, citing issues such as unreliable answers, excessive dependence, and cheating.

One student stated that the answers provided by ChatGPT are not reliable. He explained,

I often ask ChatGPT for sample answers, and I spend time reading them carefully. When I check [the information] on Google, I often find that the information is not reliable because there are lots of views that go against the ideas that the chatbot gives me. (Student 4)

In addition, eight out of 10 students believed that ChatGPT led to excessive dependence on it for task completion. The following two quotations support this view:

ChatGPT is a must-use tool whenever I open my laptop to search for any kind of information. This is because I am too addicted to the chatbot as it gives me answers within seconds. (Student 5)

Since ChatGPT is a useful platform used by billions of users around the world, why don't we exploit this tool to help us in our studies? I don't feel ashamed to be addicted to this platform because I just use it for references. (Student 6)

In addition, half of the interviewees blamed ChatGPT for causing cheating when they write essays.

My friends are very much into using ChatGPT for answers, and they are lazy about revising those answers. When our teacher used AI detection applications to scan [our work], she concluded that the students were cheating. (Student 5)

I wish ChatGPT never existed because it has made me so addicted that I just want to cheat. Some of my friends are the same, and the teacher is very sad when she realises we are cheating. (Student 6)

Finally, one student considered the limitation of answers as the biggest challenge for students. She observed,

The price for using ChatGPT without limitations is quite expensive for students in developing countries like us. Therefore, I have to think twice before I send my questions to the chatbot. My friends suggested that I use several emails to solve this problem, but it is still not enough. (Student 7)

B. Discussion

Vygotsky's (1962) constructivist theory of learning aligns with the findings obtained from both the quantitative and qualitative components of the research. It is unsurprising that ChatGPT constructs its responses by drawing from a variety of resources on the internet, thus adhering to the core premise of constructivist theory. In this way, students are able to develop their own knowledge to meet the requirements of their lecturers while also learning. The participants in this research reported using ChatGPT to improve their grammar, learn new vocabulary, and develop ideas when writing essays.

The notion that knowledge is a personal experience and that learning is an active process are further characteristics shared by both constructivism and ChatGPT. Students need to be actively engaged in their studies to achieve the best possible results. The tool directly benefits students by gathering material from various sources before producing a personal essay, and they can use ChatGPT to understand how to write an essay in English.

The conclusions of this study regarding the advantages of using ChatGPT for essay writing have many similarities with past research. Consistent with the work of Baskara (2023), Ngo (2023), and Geng and Razali (2020), the results of this study revealed that ChatGPT helps students with idea generation, enhanced coherence and cohesion, expanded vocabulary, improved grammar, and access to relevant ideas for abstract topics. However, the findings of this study also

present a key distinction from previous work: Students in this study stated that ChatGPT was convenient for studying English, but no evidence supporting this claim was found in the existing literature.

Regarding the challenges of using ChatGPT for essay writing, students in this study expressed similar concerns to those reported by previous scholars (Lund & Wang, 2023; Ngo, 2023; Yu, 2023). In this regard, the disadvantages of ChatGPT include academic dishonesty, overreliance, and the generation of unreliable responses. The only notable difference between the findings of prior research and those of this study is the issue of word count limitations in ChatGPT's responses. Overall, this appears to be the sole distinguishing factor between the two bodies of research.

V. CONCLUSION

This study identified both the advantages and disadvantages of using ChatGPT in the context of teaching EFL students how to write essays. The emergence of ChatGPT has been particularly beneficial to education due to its quick responses, which help students easily access sample essays. This provides a valuable opportunity for students to explore various aspects of essay writing, including structure, the use of transition words, and writing style. Once students study the samples carefully, it becomes easier for them to produce their own essays. However, some students may be reluctant to analyse the samples and instead resort to plagiarism, ignoring the serious consequences they may face if caught by their teachers. Since this study was conducted on a small scale at a university in Vietnam, the results are only applicable to students at that institution and cannot be generalised to the entire country. Therefore, it would be beneficial for further research on the use of ChatGPT in essay writing to be conducted in different regions of Vietnam to inform broader comparisons and insights.

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Nguyen Thi Dieu Ha is currently a lecturer of English at Faculty of Foreign Languages, University of Economics – Technology for Industries, Vietnam. She earned her bachelor degree in English Language Teaching at Thai Nguyen University and the degree of Master of Applied Linguistics majoring in TESOL at La Trobe University, Australia. She holds the degree of Ph.D. in English Language and Literature at Batangas State University, The Philippines. Her interests include Curriculum Development, Language Testing and Assessment and Semantics Studies.

A Case Study of the Korean-English Translation of Culture-Specific Terms in *Who Ate Up All the Shinga?*

Hyun Kyung Park

College of General Education, Namseoul University, Cheonan, South Korea

Abstract—This study examines the translation practices used for culture-specific terms in the Korean-English translation of *Who Ate Up All the Shinga?*, evaluating their effectiveness in conveying Korea's historical dynamics. The autobiographical novel recounts the author's early childhood under Japanese imperial rule and her college years during the Korean War, in which personal memories are intricately interwoven with public history through the reflective perspective of an elderly narrator. Translation practices for culture-specific words are classified into seven categories: Transliteration, Transliteration with Category Word, Transliteration with Functional Addition, Literal Translation, Semantic Translation, Semantic Translation with Omission, and Historical Exonym. Drawing on Skopos theory, the concepts of foreignization and domestication, and post-colonial approaches, this study analyzes the effectiveness of these practices in delivering historical context. It further proposes compensatory methods, such as contextual paraphrases, explicatory notes, a necessary glossary, and informative appendices to promote cross-cultural understanding without compromising reader accessibility or editorial and market feasibility.

Index Terms—Korean-English literary translation, culture-specific terms, transliteration, literal translation, semantic translation

I. INTRODUCTION

This study investigates the translation practices employed for culture-specific terms in the Korean-English translation of *Who Ate Up All the Shinga?*, evaluating their effectiveness in conveying Korea's complex historical and cultural dynamics. The translation was produced collaboratively by Young-nan Yu, a Korean translator, and Stephen J. Epstein, a Korean studies scholar. The translators received a grant from the Daesan Foundation in Korea, which funds the translation and overseas publication of Korean literary works. The translated text was published by Columbia University Press in 2009. The source text, an autobiographical novel by Wan-suh Park, recounts the author's early life under Japanese imperial rule and her college years during the Korean War, in which private memory and public history are intricately interwoven through the reflective voice of an elderly author-narrator. Translating culturally embedded terms in such a context presents challenges that go beyond linguistic transfer, encompassing issues of historical fidelity, ideological sensitivity, and reader accessibility. As Suh argues, translation in the colonial context is not merely the rendering of texts but “the representation of the colonized's culture and of the colonized themselves” (2013, p. 1) and can also be “reframed as an ethical and political practice” (2013, p. 69) that stimulates a critique of colonial discourse. The translation of literary narratives of colonial rule and its remembrance is therefore embedded both in the work of historical and cultural representation and in the critical engagement with colonial hegemony. Translators addressing war-related history and its ideological complexities must also navigate a fine balance: preserving the historical context and cultural specificity of the source text while making it intelligible and meaningful to target language readers.

To explore this balance, this study identifies and analyzes 173 translation cases of culture-specific terms in the English translation of *Who Ate Up All the Shinga?*, classifying them into seven categories: Transliteration, Transliteration with Category Word, Transliteration with Functional Addition, Literal Translation, Semantic Translation, Semantic Translation with Omission, and Historical Exonym. This classification allows for a detailed evaluation of the translator's choices and their implications in literary translation. For example, strategies that retain the pronunciation of the original term without explanation can highlight cultural specificity but risk alienating readers who may not be familiar with Korean historical references. On the contrary, literal or semantic translation may improve readability but can lead to the assimilation of the source text culture and raise ethical concerns on account of the erasure of ethnicity. While focusing on translation practices, this study engages with a broader range of translation theories and related scholarly analyses to explore how various strategies interact with historical representation and cultural understanding in literary works. Therefore, the study employs a case study approach, which Stake (1994, p. 237) categorizes as instrumental, as it examines a single case to gain broader insights.

II. THEORETICAL AND METHODOLOGICAL FRAMEWORK

The study is grounded in a multidimensional theoretical approach. Skopos Theory (Vermeer, 1989) offers a functionalist lens through which the translator's purpose and target readers' expectations are prioritized. In this framework, transliteration can serve either a documentary skopos by preserving foreignness or a communicative skopos when supplemented with explanatory strategies. Such choices elicit inquiry into whether preserving phonetic form corresponds with the intent to maintain cultural authenticity or to facilitate accurate comprehension within the target-language culture. Lawrence Venuti's concepts of *foreignization* and *domestication* provide a second critical dimension. Transliteration is associated with foreignization by maintaining the source culture's linguistic distinctiveness, but without adequate contextual support, it may hinder reader comprehension or obscure historical meaning. Venuti's framework emphasizes the ethical responsibility of the translator to resist ethnocentric erasure and to reflect cultural difference even when it challenges fluency norms. A further theoretical strand is drawn from postcolonial translation theory, particularly the works of Gayatri Spivak and Homi Bhabha. Spivak (1993) critiques translation practices that silence subaltern voices and calls for an ethics of representation in cross-cultural contexts. Bhabha (1994) conceptualizes translation as a "third space" where hybrid and suppressed meanings can surface. In this context, transliteration is not merely a phonetic operation but a symbolic act that can either illuminate or obscure historical narratives of colonization, cultural suppression, and ideological struggle.

Recent applied studies have underscored these theoretical concerns. Zheng (2021) investigates translation strategies in the promotion of Chinese intangible cultural heritage, noting the importance of preserving cultural specificity for global audiences. These translation theories suggest that translation practices—whether based on phonetic, literal, or semantic strategies—should be analyzed not only in terms of their linguistic form but also in light of their cultural and historical implications.

This study focuses on a classification and analysis of seven types of translation practices, drawing on translation theory to evaluate how well they preserve or limit the historical meanings embedded in a literary text influenced by colonial memory and wartime experiences. The following sections present each category and its representative cases, followed by analyses of the translation practice. The discussion then considers the theoretical implications of these findings and offers practical suggestions for balancing historical preservation and readability in literary translations of culturally charged works.

III. TRANSLATION PRACTICE CATEGORIES FOR CULTURE-SPECIFIC TERMS

A. Category 1: Transliteration

Transliteration refers to the representation of source language terms in a different script, typically preserving their written form rather than their precise pronunciation (Newmark, 1988). Unlike transcription, which captures phonetic detail, transliteration is often employed in literary translation for proper nouns and culture-specific terms (Nida, 1964). In the context of Korean-English translation, this approach often prioritizes the original orthography over meaning, leaving cultural or historical significance implicit. In *Who Ate Up All the Shinga?*, the McCune–Reischauer romanization system is mainly employed. Designed to approximate Korean pronunciation for foreign readers, this system corresponds more closely to transcription while still incorporating elements of transliteration, resulting in a combined method that balances phonetic accessibility with retention of cultural identity. Compared to the Revised Romanization system, however, its use of diacritics and apostrophes may present practical challenges, particularly in maintaining consistency and ease of application. Korean studies scholar Stephen J. Epstein, in the introduction to the translated text, does not explain this choice in detail but notes that, after considerable reflection, he settled on McCune–Reischauer except for names whose spelling is widely recognized, acknowledging that this could result in an author's name appearing in two different forms (Park, 2009, p. xiii).

According to Skopos Theory, this transliteration strategy may serve a documentary skopos, emphasizing the foreignness of a term for authenticity. Venuti would categorize this as foreignization, as it disrupts fluency to foreground cultural specificity. This approach is particularly useful for unique cultural items, proper nouns, or indigenous terms for which no equivalent exists in the target language. However, transliteration—whether orthography-based or phonetically oriented—carries the risk of semantic opacity; without paratextual support, readers unfamiliar with Korean history or culture may lack the necessary contextual understanding. In postcolonial theory, transliteration may either resist erasure by preserving marginalized sounds or, conversely, obscure ideological nuance by failing to convey subjugated histories. Among transliteration cases, Table 1 shows four exemplary ones (Table 1).

TABLE 1
EXAMPLES OF TRANSLITERATION

Korean Term	English Transliteration	Context Summary	Commentary
싱아	Shinga	A wild edible plant from the narrator's childhood, now nearly vanished	Symbol of cultural and ecological loss under colonial forestry policy
하오리	Haori	Traditional Japanese jacket worn by Koreans under colonial influence	An indicator of assimilation under colonial authority
박완서	Wan-suh Park / Wan-sō Pak	Coexisting Romanizations; discrepancy of the author's name	Tension between the Revised Romanization of Korea and McCune-Reischauer heritage in Korean Studies
박제순	Pak Che-sun	One of the five signatories of the 1905 Protectorate Treaty between Chosun and Japan; and a clan member of the author	Branded traitor for enabling Japanese annexation of Korea

Transliteration, while conveying phonetic fidelity, often requires contextual paraphrases or functional additions to retain cultural, historical, and ideological depth. Supplementary tools such as footnotes or endnotes, even in limited application, can help preserve historical context.

B. Category 2: Transliteration With Category Word

This strategy preserves the phonetic form of the original term while adding a descriptive category noun (e.g., “palace,” “king,” “mountain”) to clarify its referent. By combining foreignization with minimal explanation, this method helps mitigate reader unfamiliarity while maintaining cultural specificity. It conforms with a documentary skopos that values cultural authenticity and introduces functional features to support readability (Table 2).

TABLE 2
EXAMPLES OF TRANSLITERATION WITH CATEGORY WORD

Korean Term	Translation	Context Summary	Commentary
창경원	Ch'anggyōng Palace	Former royal palace demoted to ‘zoo’ or ‘garden’ status under Japanese rule	“원” in “창경원” means garden/zoo, not palace; colonial-era downgrade later restored as palace
세종대왕	King Sejong	The most revered Chosun dynasty king known for inventing Hangul and his benevolent leadership	“대왕” means “Great King,” reflecting the high esteem in which historians hold him
화신백화점	Hwashin Department Store	The first modern department store in Korea	The TT omits a sentence that contrasts the department store's prosperity with the surrounding area's poverty under colonial exploitation

Transliteration with a category word can aid understanding while preserving cultural identity, but its effectiveness depends on how well the label captures historical and ideological nuance. Contextual paraphrases or notes of historical background can convey the ideological dimensions of culturally specific terms.

C. Category 3: Transliteration With Functional Addition

This strategy supplements transliteration with functional additions—such as appositives, glosses, or contextual cues—to enhance reader comprehension while preserving the source term's phonetic form. Unlike pure transliteration, this approach reflects a combination of foreignization and domestication, corresponding to both a documentary and communicative skopos. It is particularly useful in conveying historical or cultural significance that may be lost without elaboration (Table 3).

TABLE 3
EXAMPLES OF TRANSLITERATION WITH FUNCTIONAL ADDITION

Korean Term	Translation	Context Summary	Commentary
아쿠타카와	Ryunosuke Akutagawa	Japanese author of the famous novel, <i>Rashomon</i>	The use of the full name provides cultural specificity
홍씨	Hongs	“s” is added to indicate people belonging to the Hong clan	Implies that the adoption of Japanese surnames was conducted by the family or clan unit

These cases demonstrate that transliteration with functional addition can bridge phonetic fidelity and cultural or historical clarity. However, its success depends on the translator's sensitivity to ideological framing and contextual elaboration to convey the hidden messages of the historical background.

D. Category 4: Literal Translation

Literal translation seeks to transfer the direct meaning of the source text into the target language word-for-word. While this method often achieves clarity, it may not fully convey cultural or symbolic nuances, especially in historically or ideologically charged contexts (Table 4).

TABLE 4
EXAMPLES OF LITERAL TRANSLATION

Korean Term	Translation	Context Summary	Commentary
흰옷	White clothes	Refers to the traditional clothing, hanbok, typically worn in white	Cultural symbolism can be conveyed by the word of “hanbok”.
최경례	Most deferential bow	Forced bow as a sign of Japanese emperor worship	Historical violence and coercion with religious oppression
도강파	Those who had crossed the river	South Koreans who fled from the communist North by crossing the Han River in Seoul	The refugees were protected from being labeled as “Reds”
민청조직	A Democratic Youth League	Underground leftist group	The political branding obscures communist identity

While literal translation contributes to fluency and readability, it may not always effectively deliver the historical dimensions embedded in certain cultural expressions. From a postcolonial perspective, supplementing such translations with contextual information can enhance the reader’s understanding of colonial memory and wartime experience. In this light, a foreignizing approach—supported by brief clarifications in the appendix—can more effectively serve the communicative skopos by fostering historical awareness and ideological sensitivity.

E. Category 5: Semantic Translation

Semantic translation captures the meaning of the term but not its phonetic or cultural form. While this approach can enhance clarity and accessibility for the reader, it risks omitting historical or ideological nuances that are integral to the source text’s cultural identity, potentially reducing the depth of engagement with its socio-historical context (Table 5).

TABLE 5
EXAMPLES OF SEMANTIC TRANSLATION

Korean Term	Translation	Context Summary	Commentary
창씨개명	Name change policy	Policy of forced Japanese surname adoption	Cultural assimilation is not Explicit
신사	Shrine	A structure for emperor worship in colonial Korea	The shrine is for Religious and political control
서당	Village school	Traditional Confucian school in local villages	The school provided Confucian education to local boys

Semantic translation is useful for reader clarity but risks losing historical or ideological specificity. From a Skopos theoretical perspective, such translations prioritize target audience comprehension over source-text fidelity, reflecting a communicative skopos but potentially marginalizing the source text’s cultural embeddedness. According to Lawrence Venuti, this domestication strategy renders the foreign text more accessible at the cost of effacing its foreignness. In the context of postcolonial translation theory, this approach can perpetuate the erasure of colonial trauma and local resistance by stripping ideologically charged terms of their historical context and affective weight. Providing supplementary meaning in notes or including a glossary for historically significant terms can help compensate for the loss or lack of meaning.

F. Category 6: Semantic Translation With Omission

This strategy conveys the general semantic content of the source term while deliberately or inadvertently omitting cultural, historical, or ideological components. Such omissions may improve readability and reduce potential barriers for the target audience, but they can also diminish the term’s socio-historical resonance and ideological force, particularly in politically or culturally charged contexts (Table 6).

TABLE 6
EXAMPLES OF SEMANTIC TRANSLATION WITH OMISSION

Korean Term	Translation	Context Summary	Commentary
보도연맹	National Guidance League	“보도(保導)” means the protection and guidance of converted communists toward republican ideals in South Korea	“보” is protection and “도” is guidance; Omitting “보” obscures the implied threats to the communists.
인민반장	People’s Unit	The term refers to a leader within the communist grassroots organization	“반장” refers to the leader, not to the cell structure itself.
김일성 수령	Leader Kim Il Sung	Honorific title denoting supreme, quasi-religious authority in North Korea	The translation as leader, not supreme leader, obscures the ideological weight embedded in the title.
휘뚜루 신여성	New Woman	“휘뚜루” refers to a “free-spirited” but omitted in the translation	The emphasis on freedom suggests the author’s mother’s rebellion against Confucianism.

The terms related to communism reflect the deep ideological divide that emerged in Korea after liberation and intensified during the Korean War. Their original usage carries the weight of competing political systems, with language functioning as a tool of authority, indoctrination, and control. While the translations convey surface-level meanings, they tend to neutralize the political and ideological context in the originals. In the case of *New Woman*, omitting “free” removes a culturally loaded modifier that, in its original usage, signaled both resistance to traditional Confucian norms and an aspirational view of modern womanhood, even under colonial rule. In such cases, informed paraphrasing or concise footnoting would more effectively fulfill the communicative skopos by addressing the historical tensions and ideological functions inherent in these terms.

G. Category 7: Historical Exonym

Historical exonyms are established target-language terms referring to foreign places, peoples, or concepts, often originating from colonial, outdated, or otherwise external naming conventions. They may reflect the perspectives and power relations of the naming culture rather than those of the source culture, thereby carrying ideological or historical connotations that influence contemporary interpretation (Table 7).

TABLE 7
EXAMPLES OF HISTORICAL EXONYMS

Korean Term	Translation	Context Summary	Commentary
6.25	Korean War	“6.25” refers to June 25, commemorating the start date of the Korean War	The term “Korean War” emphasizes the geographic element in a global context
38 선	38th Parallel	Military demarcation line between North and South Korea	The translation flattens the ideological complexity of national division
장개석	Chiang Kai-shek	The Chinese Nationalist leader during the Cold War, noted for his pivotal role in the development of modern Taiwan	Wade-Giles Romanization

While historical exonyms facilitate readability for target readers, they often dilute the sociohistorical specificity contained in the original terms. These terms are widely recognized in global discourse and frequently appear in history books, media, and international relations literature. However, this familiarity comes at a cost: they sometimes fail to evoke the depth of historical and ideological significance laden in the source terms. Explanatory support, such as notes, glossaries, or appendices for these terms, can enhance target-language readers’ background knowledge of modern Korean history.

In addition to these seven categories, there are two notable errors involving the translation of place names: “대판” is rendered as Okinawa, though it actually refers to Osaka; and “덕국” is translated as Dutchland to indicate Germany, even though “Dutch” refers to “of the Netherlands” and the correct term is “Deutschland.” These cases illustrate how translation practices—when based primarily on pronunciation without sufficient attention to meaning—can result in inadvertent errors, even by highly skilled, award-winning translators.

There is another noteworthy translation practice, namely, the erasure of specific proper names from the translated text. “손도심” is the name of a former congresswoman in South Korea but is omitted in translation. Her name was recalled as being at the top of the reactionary student list in the College of Liberal Arts and Sciences at Seoul National University

(Park, 2020, p. 286) but is omitted in the translated version. Omission cases require further study to examine their causes and corresponding effects.

IV. CONCLUSION

Translation is not simply a matter of transferring words but of negotiating cultural memory, political context, and historical resonance. This study, through the development and application of a seven-category framework—Transliteration, Transliteration with Category Word, Transliteration with Functional Addition, Literal Translation, Semantic Translation, Semantic Translation with Omission, and Historical Exonym—demonstrates how the English translation of *Who Ate Up All the Shinga?* engages with complex layers of meaning related to Korea's colonial and wartime experience. Analysis of culturally charged terms reveals how translation strategies mediate historical context, ideological complexity, and reader accessibility. Transliteration strategies highlight the need to facilitate comprehension while retaining cultural specificity. In contrast, cases involving literal or semantic translation often underscore the importance of preserving the sociohistorical richness of the original to enhance cultural understanding. Mistranslations underscore the need to consider the source text's meaning and context alongside its phonetic value and preservation of foreignness, while omissions suggest that removed elements can draw attention to suppressed voices or erased meanings for the sake of assimilation and popular consumption.

These findings affirm that translation, particularly of literary texts shaped by colonial history and ideological conflict, must be informed by cultural and historical awareness beyond linguistic equivalence. Drawing on Skopos theory, Venuti's foreignization, and postcolonial translation theory, this study underscores the need for culturally informed decisions that balance communicative purpose with historical accountability. Compensatory strategies—such as contextual paraphrases, explicatory notes, glossaries, and informative appendices—can provide practical means to address cultural opacity while preserving narrative coherence and readability. In conclusion, the seven-category model proposed here offers translators and scholars a flexible framework for engaging more responsibly with the historical and ideological implications of literary translation, while opening pathways for future analyses that continue to interrogate the intersections of language, history, and culture. To support further discussions, Appendix A presents seven categorized culture-specific terms, and Appendix B mentions notable mistranslation and omission cases. While these lists aim to provide a comprehensive overview of translation practices involving culture-specific terms, some relevant cases may not be included due to the scope of the present study and could be explored in future research.

APPENDIX A. LIST OF CULTURE-SPECIFIC TERMS AND TRANSLATION STRATEGIES

Note. TR = *Transliteration*; TR+CW = *Transliteration with Category Word*; TR+FA = *Transliteration with Functional Addition*; LT = *Literal Translation*; ST = *Semantic Translation*; ST+O = *Semantic Translation with Omission*; HE = *Historical Exonym*.

Number	Strategy	Korean Term	English Translation	Category	TT Page	ST Page
1	TR	박완서	Park Wan-suh, Pak Wan-sō	Person	vii	N/A
2	TR	개성	Kaesŏng	Place	viii	N/A
3	TR	라쇼몽	Rashomon	Cultural	xii	N/A
4	TR	리	Ri	Metrology	2	14
5	TR	양반	Yangban	Cultural	2	15
6	TR	송도	Songdo	Place	2	15
7	TR	정지용	Chŏng Chi-yong	Person	3	15
8	TR	척척	Ch'ŏk chŏk	Cultural	7,8	21
9	TR	칸	Kan	Metrology	13	27
10	TR	이상	Yi Sang	Person	15	29
11	TR	언문	Ŏnmun	Cultural	19	34
12	TR	한글	Hangŭl	Cultural	20	36
13	TR	ㄱ	K	Cultural	21	36
14	TR	가	Ka	Cultural	21	36
15	TR	각	Kak	Cultural	21	36
16	TR	간	Kan	Cultural	21	36
17	TR	천	Ch'ŏn	Cultural	21	36
18	TR	지	Chi	Cultural	21	36
19	TR	전	Chon	Metrology	30	47
20	TR	만주나 호야 호오야	Manjū na hoyā hooya	Cultural	38	57
21	TR	현저동	Hyŏnjŏ-dong	Place	40	60
22	TR	사직동	Sajik-dong	Place	42	62
23	TR	기생	Kisaeng	Cultural	48	69
24	TR	호안텐	Hoanden	Political	59	82
25	TR	원	Won	Metrology	61	84

26	TR	전	chon	Metrology	61	84
27	TR	싱아	Shinga	Cultural	65	89
28	TR	최영	Ch'oe Yǒng	Person	68	93
29	TR	서대문	Sōdaemum	Facility	79	106
30	TR	하오리	Haori	Cultural	83	111
31	TR	명	Myōng	Person	87	115
32	TR	서	Sō	Person	87	115
33	TR	콩취	K'owngiwi	Person	94	123
34	TR	팍취	P'atjiwi	Person	94	123
35	TR	장화	Changhwa	Person	94	123
36	TR	홍련	Hongnyōn	Person	94	123
37	TR	조조	Cao Cao	Person	95	124
38	TR	박제순	Pak Che-sun	Person	97	N/A
39	TR	쇼오가이세끼	Shō Kaiseki	Political	109	142
40	TR	루스벨토	Rūzuberuto	Person	110	142
41	TR	짜아찌루	Chāchiru	Person	110	142
42	TR	보쿠엔쇼	Poku Ensho	Person	112	144
43	TR	하나코	Hanako	Person	112	144
44	TR	하루에	Harue	Person	112	144
45	TR	보쿠엔슈	bōkū enshuū	Political	112	144
46	TR	남대문	Namdaemum	Facility	118	151
47	TR	복순	Pok-sun	Person	120	154
48	TR	누상동	Nusang-dong	Place	120	155
49	TR	인천	Inch'ōn	Place	124	159
50	TR	수원	Suwon	Place	124	159
51	TR	호텐, 호텐 유키	Hōten hōten yuki	Facility	125	160
52	TR	와타나베	Watanabe	Person	128	164
53	TR	이인석	Yi In-sōk	Person	128	164
54	TR	나니와부시	Naniwabuhshi	Cultural	128	165
55	TR	오타후쿠	Ōtafuku	Cultural	131	168
56	TR	남산정	Namsanjōng	Facility	133	170
57	TR	신촌	Shinch'on	Place	136	174
58	TR	김일성	Kim Il Sung	Person	138	176
59	TR	다와이	Dawai	Political	164	208
60	TR	이광수	Yi Kwang-su	Person	165	210
61	TR	박화성	Pak Hwa sōng	Person	165	210
62	TR	최서해	Ch'oe Sō-hae	Person	165	210
63	TR	강경애	Kang Kyōng-ae	Person	165	210
64	TR	봉동	Pongdong	Place	167	211
65	TR	장단	Changdan	Place	167	211
66	TR	야다리	Yadari	Facility	167	212
67	TR	톨스토이	Tolstoy	Person	171	216
68	TR	메이데이	May Day	Political	185	235
69	TR	김동석	Kim Tong-sōk	Person	186	237
70	TR	춘향	Ch'unhyang	Person	187	237
71	TR	이몽룡	Yi Mong-nyong	Person	187	237
72	TR	변학도	Pyōn Hak-do	Person	187	237
73	TR	박노갑	Pak No-gap	Person	190	242
74	TR	한말숙	Han Mal-suk	Person	192	243
75	TR	이경숙	Yi Kyōng-suk	Person	192	243
76	TR	김종숙	Kim Chong-suk	Person	192	244
77	TR	평양	Pyongyang	Place	211	267
78	TR	동송동	Tongsung-dong	Place	211	267
79	TR	양주동	Yang Chu-dong	Person	211	267
80	TR	가람 이병기	Karam Yi Pyōng-gi	Person	211	267
81	TR	평	P'yōng	Metrology	220	278
82	TR+CW	대산재단	Daesan Foundation	Foundation	xiii	N/A
83	TR+CW	세종대왕	King Sejong	Person	20	35
84	TR+CW	매동국민학교	Maedong Elementary School	Foundation	40	60
85	TR+CW	사직공원	Sajik Park	Facility	40	60
86	TR+CW	인왕산	Mount Inwang	Place	40	60

87	TR+CW	덕물산	Mount Tongmul	Place	68	93
88	TR+CW	염천교	Yŏmch'ŏn Bridge	Facility	83	111
89	TR+CW	창경원	Ch'anggyŏng Palace	Facility	87	115
90	TR+CW	조선평텔	Chosun Hotel	Facility	121	156
91	TR+CW	경기고녀	Kyunggi Girls' High School	Foundation	130	166
92	TR+CW	숙명고녀	Sookmyung Girls' High School	Foundation	131	167
93	TR+CW	화신백화점	Hwashin Department Store	Facility	133	171
94	TR+CW	호수돈고녀	Holston Girls' High School	Foundation	149	190
95	TR+CW	세브란스병원	Severance Hospital	Foundation	163	207
96	TR+CW	단종	King Tanjong	Person	165	210
97	TR+CW	국학대학	Kukhak College	Foundation	183	233
98	TR+CW	서울운동장	Seoul Stadium	Facility	185	235
99	TR+CW	종로서관	Chongno Bookstore	Facility	192	244
100	TR+CW	동도극장	Tongdo Cinema	Facility	193	245
101	TR+CW	고양중학교	Koyang Middle School	Foundation	196	248
102	TR+CW	동아일보	Dong-A Daily	Cultural	201	255
103	TR+CW	서울대학교	Seoul National University	Foundation	203	258
104	TR+CW	미아리고개	Miari Hill	Place	211	267
105	TR+CW	안암천	Anam Stream	Place	217	274
106	TR+CW	성북경찰서	Sŏngbuk Police Station	Foundation	217	274
107	TR+FA	홍씨	Hongs	Person	111	144
108	TR+FA	도쿠야마	Tokuyamas	Person	161	204
109	TR+FA	기무라	Kimuras	Person	161	204
110	TR+FA	아라이	Arais	Person	161	204
111	TR+FA	아쿠타가와	Ryunosuke Akutagawa	Person	192	244
112	LT	위안부	Comfort women	Political	x	N/A
113	LT	흰옷	White clothing	Cultural	6	19
114	LT	최경례	Most deferential bow	Political	60	83
115	LT	박씨부인전	The Story of Mrs. Pak	Cultural	94	124
116	LT	구운몽	A Nine Cloud Dream	Cultural	94	124
117	LT	짱꼴라	Chinks	Political	109	142
118	LT	민청조직	A Democratic Youth League	Political	184	234
119	LT	남로당	The South Korean Workers' Party	Political	187	238
120	LT	도강파	Those who had crossed the river	Political	233	293
121	LT	1.4 후퇴	The January 4 retreat	Political	236	297
122	LT	시민증	Citizen's card	Political	239	301
123	LT	한강다리	The bridge over the Han	Facility	246	309
124	ST	진명 숙명	Respected girls' high schools	Foundation	11	24
125	ST	서울내기	Seoulite	Cultural	16	30
126	ST	서당	School	Cultural	19	34
127	ST	경절	National holidays	Cultural	59, 60	83
128	ST	총독부	Government-General building	Political	80	107
129	ST	설	New Year's [Festival]	Cultural	86	114
130	ST	추석	Harvest Moon Festival	Cultural	86	114
131	ST	사씨남정기	Mrs. Sa Goes to the South	Cultural	94	124
132	ST	수호지	Outlaws of the Marsh	Cultural	94	124
133	ST	삼국지	Romance of Three Kingdoms	Cultural	94	124
134	ST	나라 팔아먹은 문서	The Protectorate Treaty of 1905, or Ŭlsa Poho Choyak	Political	97	127
135	ST	괴불 마당	Triangle-Yard	Cultural	104	135
136	ST	기역자	L-shape	Cultural	104	135
137	ST	창씨개명 (創氏改名)령	the order to adopt Japanese names	Political	110	143
138	ST	불령선인	Troublemakers	Political	111	144
139	ST	한글	Korean alphabet	Cultural	117	151
140	ST	의	Shinūju	Place	124	160
141	ST	신사	Shrine	Political	132	169
142	ST	조선신궁	The main shrine	Political	132	170
143	ST	경성 신사	Keijo Shinto Shrine	Political	133	170

144	ST	청년단	The Democratic Youth League	Political	161	205
145	ST	자위대	The self-defense corps	Political	161	205
146	ST	적산가옥	Japanese houses	Political	169	214
147	ST	문학가동맹 기관지	Left-wing journal	Political	191	242
148	ST	인민군	The Korean People's Army	Political	210	266
149	ST	국군	The ROK Army	Political	210	267
150	ST	학도호국단	The Student National Defense Corps	Political	213	269
151	ST	인민위원회	People's Committee	Political	223	282
152	ST	인천시 인민위원회	The Inch'on Municipal People's Committee	Political	229, 230	289
153	ST	시민증	Citizen identification cards	Political	237	299
154	ST	9.28 수복	The recovery of Seoul	Political	237	299
155	ST	등록증	Student card	Political	239	301
156	ST	청년방위군	The Youth Defense Force	Political	244	307
157	ST	국민방위군	The ROK Army	Political	244	307
158	ST+O	휘뚜루 신여성	New Woman	Cultural	11	25
159	ST+O	보도연맹	National Guidance Alliance	Political	196	248
160	ST+O	인민반장	People's Unit	Political	223	282
161	ST+O	국도	The national highway	Facility	225	283
162	ST+O	김일성 수령	Leader Kim Il Sung	Political	227	286
163	HE	유교	Confucian	Cultural	ix	N/A
164	HE	고두	Kowtow	Cultural	xi	N/A
165	HE	서울	Seoul	Place	10	24
166	HE	천자문	The Thousand Character Classic	Cultural	19	34
167	HE	장개석	Chiang Kai-shek	Person	109	142
168	HE	봉천	Mukden	Place	125	160
169	HE	동경	Tokyo	Place	136	175
170	HE	이승만	Syngman Rhee	Person	138	176
171	HE	삼팔선	The thirty-eighth parallel	Political	168	213
172	HE	6.25	The Korean War	Political	184	233
173	HE	압록강	The Yalu River	Place	211	267

APPENDIX B. TRANSLATION ERRORS AND OMISSION

Number	Detection	Korean Term	English Translation	Category	Notes / Context	TT Page	ST Page
1	Error	덕국	Dutchland	Place	The correct form is Deutschland	4	16
2	Error	대판	Okinawa	Place	대판(大阪) is Osaka, Okinawa is 沖縄(おきなわ)	136	175
3	Omission	손도심	Omitted	Person	The politician's name is deleted	227	286

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Hyun Kyung Park was born in Daegu, South Korea, and received her B.A. and M.A. in English from Ewha Womans University, Seoul, South Korea, and her Ph.D., specializing in 19th-century British poetry, from Ewha Womans University in 2009. She was a Visiting Scholar at the Department of Comparative Literature, Stanford University, where she conducted research on Korean-English literary translation.

She currently serves as Associate Professor and Head of College English at Namseoul University, Cheonan, South Korea. She has published articles on literature and religion, comparative literature, 19th century British poetry, and is the author of the articles “The Distorted Bible and the Totalitarian Pseudo-Theocracy: Dystopian Sex and Birth in *The Handmaid's Tale* and *The Testaments*,” “The Ideological Representation of Rape and Women's Issues in Jo Jung-rae's *Taebaek Mountains*,” and “Epic Convention and Literary Tradition in William Wordsworth's *The Prelude*”.

Prof. Park is a member of the American Academy of Religion, the Korean Association of Women's Studies, the Korean Society for Literature and Religion, and the English Language and Literature Association of Korea. She also serves as Director of International Affairs of the Korean Society of East-West Comparative Literature and was a member of the Organizing Committee of the 2025 ICLA in South Korea. Two of her chapters were published in scholarly volumes commended for their academic excellence: *Booker Prize and Fifty Years of British Novels* [『부커상과 영문학의 자취 50 년』] (Dongin Press, 2019), recognized by the Ministry of Culture, Sports, and Tourism, South Korea, as a Recommended Scholarly Book (2020), and *Gender and Representation: Feminist Perspectives on British and American Literature* [『젠더와 재현: 영미문학과 문화를 통해 본 여성문제』] (Ewha Womans University Press, 2018), selected by the National Academy of Sciences, South Korea, as an Excellent Academic Book (2019). Her email address is hkpark@nsu.ac.kr

Integration of Baduy Local Wisdom in Indonesian Digital Textbooks to Improve Elementary School Students' Writing Skills

Siti Maemunah

Universitas Pamulang, Indonesia;

Doctoral Programme in Indonesian Language Education, Faculty of Education, Sebelas Maret University (UNS),
Surakarta, Indonesia

Sarwiji Suwandi*

Doctoral Programme in Indonesian Language Education, Faculty of Education, Sebelas Maret University (UNS),
Surakarta, Indonesia

Nugraheni Eko Wardani

Doctoral Programme in Indonesian Language Education, Faculty of Education, Sebelas Maret University (UNS),
Surakarta, Indonesia

Abstract—This research successfully developed a digital Indonesian language textbook based on the local wisdom of Baduy culture, which has proven useful in improving the narrative and descriptive writing skills of primary school students in Lebak Regency. Although qualitative data showed that teachers and students gave satisfactory responses, especially those related to increased engagement and deeper awareness of local cultural values, quantitative data showed a clear improvement in students' writing skills after using the textbook. Incorporating Baduy cultural values into digital learning tools not only enhances teaching materials but also provides a more contextualized and significant learning environment, thus helping students deepen their cultural identity. Therefore, this digital textbook product provides not only a means of literacy but also a means of cultural preservation, supporting the implementation of the Merdeka Belajar curriculum, which emphasizes culture- and technology-oriented education. Although this study has favorable results, there are opportunities for further development. Further research could expand this reach by involving more people from various backgrounds and assessing the effectiveness of digital textbooks in other Indonesian local cultural frameworks. Further research could examine how other technologies, such as mobile applications or augmented reality, can be incorporated to increase the interactivity and appeal of the learning environment. Based on local knowledge to improve literacy, this approach is projected to provide a more complete picture of the potential of digital media, which is the basis for the sustainability of local culture in the ever-evolving digital age.

Index Terms—digital textbooks, Baduy culture, local wisdom, writing skills

I. INTRODUCTION

Writing is a fundamental skill required to learn Indonesian at the elementary school level. Unfortunately, numerous studies and educational assessments have shown that elementary school students in Indonesia still have low writing ability, particularly in narrative and descriptive writing (Maulidiah et al., 2023; Sholihah et al., 2022). The lack of relevant teaching materials and a social and cultural environment that does not sufficiently support formal education exacerbate this problem (Julia & Jeyanthi, 2024). Consequently, many students struggle to develop ideas and build emotional connections with the topics of their writing, leading to poor writing quality. This indicates poor technical writing skills (Boginskaya, 2025; Wedin, 2020). Schools often neglect students' local cultural backgrounds and rarely attempt to connect their daily experiences with the process of learning Indonesian, resulting in less optimal development of students' reading skills (Alwi et al., 2024; Breton, 2023).

A similar situation was found at the research site in Lebak Regency, Banten Province. Most elementary schools in the area use general textbooks that do not reflect the richness of the local culture (Uzum et al., 2021). Lebak Regency possesses a large and distinctive cultural diversity, most notably the presence of the Baduy tribe. The Baduy community is known for its adherence to tradition, emphasis on simplicity and honesty, and close relationship with nature (Asteria et al., 2024; Enjang, 2022; Santoso et al., 2025). Unfortunately, there is still a lack of learning tools, including teaching materials that accommodate the traditional values and wisdom of the Baduy, for Indonesian language education at the elementary-school level. This highlights the significant imbalance between the rich cultural potential of the region and the availability of relevant and contextual learning tools for local children (Lin et al., 2023; Pang et al., 2021). This gap

threatens students' emotional and cultural connections to their cultural identity and literacy (Caraballo, 2017; Hudhana et al., 2025).

We must innovate to bridge the gap between students' growing cultural awareness and their need for effective learning methods. The development of digital textbooks that integrate literacy, technology, and local wisdom as relevant and inclusive learning tools holds great promise (Kempe & Grönlund, 2019; Lestariningsih et al., 2023). Digital textbooks enable the inclusion of rich cultural content and enhance content accessibility and interactivity, thereby creating a more engaging and relevant learning environment for students to learn English. Digital textbooks rooted in local cultural knowledge align with the national education framework, which prioritizes education sensitive to culture, local needs, and technology (Rahim & Daghigh, 2020; Zhang & Liu, 2022).

Many previous studies have emphasized the importance of developing digital learning materials that incorporate local knowledge in teaching Indonesian. According to Netra et al. (2023), Bali-based cultural learning tools significantly improved students' reading skills. Tsertsvadze (2021) highlighted the need to integrate local culture into language education to increase the relevance of learning materials and student engagement in the learning process. Moutsinas et al. (2023) introduced digital textbooks to enhance students' understanding of learning materials and their motivation. Digital textbooks combine interactive and visual materials, thus encouraging a modern and engaging approach to self-directed, project-based learning. However, most of these studies overlook the potential of Baduy local culture as a suitable teaching tool for digital learning environments (Bukhori Muslim, 2021; Guo et al., 2020).

Most existing research on Baduy culture has focused on anthropological aspects, including the community's social structure, *pikukuh karuhun* (customary rules), and their ecological way of life (Enjang, 2022; Sobarna et al., 2024). Few studies have examined or utilized Baduy cultural heritage as a learning tool, particularly in relation to digital textbooks for elementary school students. The values of simplicity, honesty, and harmony with nature in Baduy culture have great potential as contextual learning tools (Keifert, 2021). Therefore, integrating traditional Baduy knowledge into education in Indonesia will enrich learning materials and serve as a means of cultural preservation, thus improving the quality of literacy education in the Baduy community and beyond.

To improve the narrative and descriptive writing skills of elementary school students in Lebak Regency, this study aims to bridge the existing gap by developing an Indonesian digital textbook rooted in Baduy's local wisdom. The product developed in this project is expected to serve as a valuable tool for teaching local cultural values to the younger generation and as a means of introducing and preserving them. The objectives of this project are as follows: first, to identify the needs of teachers and students for Indonesian language teaching materials based on local culture; second, to design and develop a digital textbook that is relevant and contextual to Baduy culture; third, to evaluate the effectiveness of the digital textbook in improving students' narrative and descriptive writing skills; and fourth, to document the responses and perceptions of teachers and students regarding the use of culture-based textbooks.

This project aims to raise awareness of the development of contextual learning resources rooted in local culture, especially those that utilize digital technologies. The results of this study are expected to serve as a guide and reference for policymakers, curriculum designers, and teachers in creating education in Indonesia that is more relevant to and aligned with students' cultural realities in the future. This initiative seeks to build an educational foundation that emphasizes cognitive and character development and the preservation of local culture through an inclusive and creative educational approach.

II. LITERATURE REVIEW

A. Local Wisdom & Language Learning

Most existing research on Baduy culture focuses on anthropological aspects, including the community's social structure, *pikukuh karuhun* (customary rules), and their ecological way of life (Enjang, 2022; Sobarna et al., 2024). Few studies have examined Baduy cultural heritage as a learning tool, especially in relation to digital textbooks for elementary school students. Baduy cultural values, such as simplicity, honesty, and harmony with nature, have great potential as contextual learning tools (Keifert, 2021). Therefore, integrating traditional Baduy knowledge into education in Indonesia will enrich learning materials and serve as a means of cultural preservation, thereby enhancing the quality of literacy education in the Baduy community.

To improve the narrative and descriptive writing skills of elementary school students in Lebak Regency, this study aims to bridge the existing gap by developing a digital Indonesian language textbook rooted in local Baduy wisdom. The product developed in this project is expected to serve as a useful tool for teaching local cultural values to the younger generation and as a means of introducing and preserving them. The objectives of this project were as follows: first, to determine the needs of teachers and students for Indonesian language teaching materials based on local culture; second, to design and develop a relevant and contextual digital textbook reflecting Baduy culture; third, to evaluate the effectiveness of the digital textbook in improving students' narrative and descriptive writing skills; and fourth, to document teachers' and students' responses and perceptions regarding the use of culture-based textbooks.

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aligned with the cultural realities of students. This initiative seeks to build an educational foundation that emphasizes cognitive and character development and the preservation of local culture through an inclusive and creative educational approach.

B. Digital Textbook

The digitalization of textbooks has opened up various opportunities for innovative learning methods. In particular, in terms of engagement, accessibility, and distribution efficiency, digital textbooks offer several advantages that surpass those of conventional printed books (Wardani et al., 2023). As reported by Rohmah et al. (2024), the government is implementing the Independent Curriculum by publishing digital textbooks. This curriculum helps teachers select teaching materials that match the needs and characteristics of their students, thereby enabling more efficient and personalized learning experiences.

Technology has been integrated, as is most evident in the Flipbook application, to enhance the features of digital texts. Digital textbooks offer a comprehensive learning experience, as they can include game-based interactivity, audio, animations, and gamification. This approach encourages learning tailored to individual needs and increases student engagement and their motivation. This is in line with Lee et al.'s (2023) research, which states that digital textbooks can improve the learning process and empower students to access learning materials.

However, the main benefits of digital textbooks are closely linked to ongoing infrastructure issues, especially in areas such as Lebak Regency, which have limited access to technology and the Internet. The digital divide between urban and rural areas highlights the importance of comprehensive regulations to ensure equitable access to information and communication technologies. Rafalow and Puckett (2022) emphasized the crucial role of technology-based education during the Industrial Revolution 4.0 period; however, they noted that inadequate infrastructure can exacerbate existing educational inequalities.

In addition to technical challenges, the content dimension of textbooks faces serious issues such as: According to this study, most existing digital textbooks neglect local content relevant to students' lives, such as the cultural values of the Baduy community in West Java. Integrating local culture into digital textbooks is not just a visual improvement or an added feature; it is also a crucial component for increasing learning motivation and preserving national values. Therefore, the development of digital textbooks that combine technology and local knowledge must be carefully planned as part of projects aimed at building inclusive, contextual, and sustainable education in Indonesia.

C. Baduy Culture and Its Relevance to Writing Skills

Through rituals preserved for decades, the Baduy Tribe in Lebak Regency, Banten, demonstrates a civilization that highly respects traditional values and ancestral beliefs. Pikukuh Karuhun, which serves as a guideline for the Baduy community, embodies fundamental values such as simplicity, honesty, respect for nature, and social norms. These values function as guides in daily life and contain moral teachings that improve students' narrative and descriptive writing skills. The use of this local knowledge can help students learn to create logical and cohesive stories that are highly relevant to their own experiences. This writing is drawn from real sources: folklore, life experiences in nature, and the values of Baduy's community life. According to Slakmon (2022), narrative essays present events in a logical and sequential manner. Baduy Pikukuh provides a strong narrative structure that is deeply embedded in the students' cultural environment. Therefore, the resulting compositions have strong emotional and cultural resonance and high informative value.

According to a study by Pipitone and Raghavan (2022) on the development of Bali culture-based teaching materials, the integration of local cultural elements into Indonesian language teaching can enhance literacy skills and have a positive impact on students' character development. For comparison, stories about weaving techniques, agricultural practices, and forest conservation in the Baduy community can be used as learning tools. In addition to providing a learning platform, these stories also increased students' environmental awareness and cultural identity from an early age, thereby strengthening their sensitivity to national values and environmental protection.

In addition, the Baduy community makes and works at sites where kacapi and bamboo weavings are produced, which not only represent economic activities but also hold great cultural value, technique, and stories. Stories about the weaving process can serve as suitable procedural or descriptive writing projects for students. According to Roychoudhury (2022), good descriptive writing should be based on the learner's sensory experiences and cultural background so that the writing becomes vivid and real. In addition to serving as a learning tool for character development, national identity, and cultural preservation, the creation of textbooks that include narratives, values, and visual depictions of bad culture also enhances students' writing skills. This book serves as a bridge between learning content and students' personal experiences, thus facilitating a genuine and meaningful learning process that not only teaches writing skills but also fosters deep respect for a unique and rich local culture.

III. METHODOLOGY

A. Research Design

This study used a modified model from Borg and Gall (2014) in accordance with the research and development approach. Originally consisting of ten development stages, Borg and Gall modified their approach into five main stages

to improve efficiency and applicability in school environments in Lebak Regency. These stages include (1) Potential and Problems, which involves identifying needs through observations and interviews with educators, as well as analyzing existing textbooks; (2) Initial Data Collection, conducted through literature reviews and curriculum analysis related to local wisdom and the writing skill requirements of elementary students; (3) Product Design, which includes the development of a digital textbook based on Baduy local wisdom using the Flipbook application, complemented by visual and interactive elements; (4) Product Validation, which consists of expert evaluations regarding content, design, and curriculum alignment through validation questionnaires; and (5) Product Testing, conducted with fourth-grade elementary students to assess the effectiveness of the digital textbook in improving narrative and descriptive writing skills. This technique helps researchers produce relevant and useful products based on real needs in the field.

B. Research Subjects and Context

This study was conducted at a public elementary school located in Lebak Regency, Banten Province, at the fourth-grade level. Lebak Regency has distinctive socioeconomic characteristics, dominated by an agrarian community with lower-middle income levels. Based on field studies, many local schools have inadequate learning environments, including limited access to digital textbooks and learning materials rooted in the local culture.

The participants in this study came from an environment that highly valued conventional norms, particularly the Baduy culture in the region. This situation presents both opportunities and challenges for developing textbooks based on local knowledge. In the target schools, teachers generally rely on only one Indonesian textbook and learning module; they do not have other thematic or contextual resources available. This leads to a lack of variety in material delivery and low student participation in writing tasks, especially those involving narration and description. The integration of content based on the local context is expected to produce textbooks that are authentic, relevant, and have greater cultural learning value.

C. Research Instruments

Two main instruments were used in this study to assess the effectiveness of digital textbook development: a product validation questionnaire and a writing skills assessment rubric. Both instruments were deliberately designed to ensure that the evaluation of the learning product encompassed not only quantitative criteria but also qualitative insights from professionals and end users, including teachers and students. The assessment of students' competencies at two stages, before (pre-test) and after (post-test) the educational intervention using the digital textbook, relied on the assessment rubric. Plakans and Gebril (2017) developed a rubric based on academically accepted ideas and fundamental writing principles. The rubric emphasizes three main components: writing standards, vocabulary, and work organization.

The organizational component, at 30%, evaluates the clarity and cohesion of students' writing structures, including an introduction, content, and conclusion that are logically connected to each other. This component contributed 30% to the overall assessment. In contrast, the vocabulary component evaluates students' ability to use vocabulary relevant to the local cultural context, which is essential for clearly and meaningfully expressing the atmosphere and essence of the narrative. This component assesses the word choice, linguistic variety, and accuracy of word selection. With a weight of 40%, the writing rules component became the main priority, and technical accuracy was evaluated, including the correct application of spelling, punctuation, grammar, and sentence structures. Each element was scored from "very poor" to "very good," thereby improving the data processing and enabling a comparison between pre- and post-test results.

In addition, we obtained valuable input from subject matter experts, language specialists, and instructional media experts through a product validation questionnaire. This questionnaire evaluated various aspects of the product, including content quality, language usage, graphic design, and suitability for elementary school students, using a 1–4 Likert scale. To help improve and refine the digital textbook, a comment box allowed validators to provide in-depth qualitative feedback. This study aims to ensure that the product is relevant and practical for enhancing the learning process of Indonesians rooted in local wisdom and to gain comprehensive knowledge about its effectiveness and quality.

D. Data Analysis Technique

Data from this study were analyzed using a complementary descriptive quantitative and qualitative approach to understand the level of acceptance and effectiveness of the digital textbook developed based on Baduy local knowledge. The quantitative study focused on students' narrative and descriptive writing abilities, as well as pre- and post-test score data. Using descriptive statistical techniques, these scores were analyzed, including calculations of averages, percentage increases, and score differences between the two assessment intervals. The main success criteria were developed based on a significant increase in average post-test scores compared to pre-test scores, thus confirming the positive impact of learning activities using a digital textbook. For example, an average pre-test score increase from 65 to 80 in the post-test, with a difference of 15 points, demonstrates how well the product improved students' writing abilities. This study used assessment rubric indicators to show which elements, vocabulary development, and improvements in narrative structure, experienced significant gains. Simultaneously, qualitative research was conducted through in-depth interviews with users of Indonesian language textbooks in the fourth grade. The interviews aimed to determine teachers' opinions on the ease of use, benefits, and impact of the digital textbook on student engagement and the learning process. Using data reduction and categorization of key themes, including increased student interest in learning, technical limitations of the Flipbook application, and their reactions to content highlighting local culture and narrative interpretation, the interview data were

systematically analyzed to generate comprehensive insights into the dynamics involved in product implementation. In addition to providing vital information for product refinement in the next stage of development, the qualitative results complemented the quantitative findings by explaining the background and justification for the proposed modifications.

This study combines two approaches: providing empirical evidence regarding the improvement of students' writing skills and clarifying the effectiveness of digital textbooks based on Baduy local knowledge within the education system of Lebak Regency. This comprehensive strategy is important to ensure that the results of this study are practically and culturally relevant to developing sustainable education.

IV. RESULTS

A. Digital Textbook Effectiveness Test

The pre- and post-tests administered to thirty fourth-grade students at a public elementary school in Lebak Regency made it possible to evaluate narrative and descriptive writing skills, thus enabling an assessment of the effectiveness of the Indonesian language textbook based on Baduy's local wisdom. As the measurements were taken from the same subjects before and after the intervention, the data collected were analyzed using a paired-sample t-test.

Balance Test

TABLE 1
NORMALITY TEST

	Group	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
		Statistic	df	Sig.	Statistic	df	Sig.
Pre.test	Control	.128	35	.157	.935	35	.087
	Experiment	.115	35	.200*	.948	35	.095

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

Based on the normality test using the Shapiro test in the table above, the significance value for the control group before the test was 0.087, and for the experimental group before the test, it was 0.095, which is greater than α (0.05). Therefore, the pre-test data in the control and experimental groups were normally distributed, and parametric statistical tests could be used.

Homogeneity Test

TABLE 2
TEST OF HOMOGENEITY OF VARIANCE

		Levene Statistic	df1	df2	Sig.
Pre.test	Based on Mean	2.347	1	68	.130
	Based on Median	2.354	1	68	.130
	Based on Median and with adjusted df	2.354	1	64.874	.130
	Based on trimmed mean	2.339	1	68	.131

The criterion in this test is that if the significance value (Sig.) exceeded 0.05, it was concluded that the data were homogeneous. If the significance level (Sig.) is less than 0.05, it is concluded that the data are not homogeneous. Based on the output above, the significance value for the pre-test group variable was 0.130, which was greater than 0.05. Therefore, it can be concluded that the data were homogeneous.

TABLE 3
DIFFERENTIAL TEST

	Group	N	Mean	Std. Deviation	Std. Error Mean
Pre.test	Control	35	65.06	11.425	1.931
	Experiment	35	65.74	9.169	1.550

Balance testing is conducted to ensure that, before treatment is given, the initial conditions between the experimental group and the control group are the same, especially in terms of pre-test scores. Based on the results of statistical analysis, the average pre-test score in the control group was 65.06 with a standard deviation of 11.425, while in the experimental group it was 65.74 with a standard deviation of 9.169. For further details, an Independent T-Test was conducted as follows.

TABLE 4
INDEPENDENT SAMPLES TEST

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Pre-test	Equal variances assumed	2.347	.130	-.277	68	.783	-.686	2.476	-5.627	4.255
	Equal variances not assumed			-.277	64.957	.783	-.686	2.476	-5.631	4.260

The results of the independent sample t-test show that the significance value (Sig. 2-tailed) is 0.783, which is well above the 0.05 threshold. This indicates that there is no statistically significant difference between the control group and the experimental group in the pre-test. The effect of the treatment on the experimental group can therefore be more convincingly attributed to the differences in the post-test, as both groups were balanced before the treatment.

Effectiveness Test

TABLE 5
NORMALITY TEST

	Group	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
		Statistic	df	Sig.	Statistic	df	Sig.
Post-test	Control	.142	35	.070	.962	35	.268
	Experiment	.143	35	.069	.922	35	.059

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

Based on the normality test using the Shapiro–Wilk test in the table above, the significance value for the control group's post-test was 0.268, and the post-test value for the experimental group was 0.059, both of which were greater than α (0.05). Therefore, it can be concluded that the post-test data in the control and experimental groups were normally distributed; thus, a parametric statistical test was used in this study.

TABLE 6
UJI HOMOGENITAS

		Levene Statistic	df1	df2	Sig.
Post-test	Based on Mean	1.905	1	68	.172
	Based on Median	1.473	1	68	.229
	Based on Median and with adjusted df	1.473	1	67.977	.229
	Based on trimmed mean	1.759	1	68	.189

The test criteria indicated that if the significance value (Sig.) is greater than 0.05, the data are considered homogeneous. If the significance level (Sig.) is less than or equal to 0.05, it is concluded that the data are not homogeneous. Based on the above output, the significance value of the post-test group variable was 0.172, which was greater than 0.05. Therefore, it can be concluded that the data were homogeneous.

TABLE 7
DIFFERENTIAL TEST

	Kelompok	N	Mean	Std. Deviation	Std. Error Mean
Post-test	Control	35	78.86	4.493	.759
	Experiment	35	85.80	4.993	.844

Effectiveness testing was conducted to determine whether there was a significant difference in the post-test results between the experimental and control groups after treatment. Based on the descriptive statistical results, the average post-test score in the control group was 78.86, with a standard deviation of 4.493, whereas in the experimental group, it was 85.80, with a standard deviation of 4.993.

TABLE 8
INDEPENDENT SAMPLES TEST

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Post-test	Equal variances assumed	1.905	.172	-6.115	68	.000	-6.943	1.135	-9.208	-4.677
	Equal variances not assumed			-6.115	67.256	.000	-6.943	1.135	-9.209	-4.677

The results of the independent samples t-test showed a significant difference (Sig. The p-value was 0.000, 2-tailed), which is far below the significance threshold of 0.05. This indicates a statistically significant difference between the two groups. The mean difference of -6.943 shows that the post-test scores of the experimental group were significantly higher than those of the control group. Additionally, the confidence interval range from -9.208 to -4.677 does not include zero, which further strengthens the conclusion that the difference is significant.

Thus, it can be concluded that the treatment administered to the experimental group was effective in improving post-treatment test results compared to the control group.

Test the Difference Between the Pre-Test and Post-Test as a Whole

TABLE 9
PAIRED SAMPLES STATISTICS

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Pre.test	65.40	70	10.289	1.230
	Post-test	82.33	70	5.870	.702

The difference between the overall pre-test and post-test scores aims to determine whether there is a significant increase in participants' scores after the treatment, without differentiating between the control group and the experimental group. Based on the descriptive statistical results, the average pre-test score for all participants was 65.40, while the average post-test score increased to 82.33. This indicates an average difference of 16.929 points.

TABLE 10
PAIRED SAMPLES TEST

PAIRED SAMPLES TEST									
		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	Pre.test - Post.test	-16.929	11.964	1.430	-19.781	-14.076	-11.838	69	.000

The results of the paired-sample t-test indicate that this difference is statistically significant, with a significance value (Sig. The p-value was 0.000, 2-tailed), which was well below the significance threshold of 0.05. The t-value of -11.838 with 69 degrees of freedom (df) supports this conclusion. Moreover, the confidence interval ranging from -19.781 to -14.076 did not include zero, indicating that the difference between the pre- and post-test scores was significant.

Thus, it can be concluded that there was a significant improvement in the post-test results compared to the pre-test overall, indicating that the intervention provided during the learning process had a positive impact on the participants' abilities. Specifically, in terms of text organization, vocabulary, and writing conventions, the use of digital textbooks based on Baduy's local wisdom improved students' writing skills.

There was a consistent increase in scores, and most students earned more than ten points. These findings support the idea that integrating local cultural content through digital media can enhance student participation in the learning process and encourage more creative and contextually appropriate expressions of concepts in writing. Based on the quantitative results, the products created meet the learning objectives for Indonesian language instruction in narrative and descriptive writing and are therefore practical and successful.

B. Teachers' and Students' Enthusiasm Towards Baduy Cultural Content

The qualitative results of this study provide a comprehensive overview of the enthusiasm of teachers and students for the Baduy cultural content featured in digital textbooks. After the implementation of this product, semi-structured interviews with fourth-grade Indonesian language teachers and several students revealed different perspectives that validated the quantitative findings regarding the effectiveness of this learning tool. According to the teachers, the thematically organized approach based on local culture significantly improved student participation in writing tasks,

which are typically challenging. "In general, children struggle when asked to write," said another teacher. When reading stories about the lives of the Baduy people, including their lives in the forest, weaving techniques, and core values (pikukuh), the students showed great interest in the topic. In particular, when viewing images in a flipbook, many students felt inspired to write stories. This demonstrates that materials directly related to local life and culture can greatly inspire students' creativity and engagement in learning. Furthermore, another teacher noted that the visual and narrative materials provided digitally allow children greater imaginative space: "This flipbook helps children see animated pictures and hear sounds that bring the narrative to life in addition to reading the text," they said. This aligns with what a student said: "I enjoy learning about the Baduy clan because it is really interesting. They lived in the forest and made their clothes. I also plan to write a story about my hometown." These comments indicate that integrating cultural values into digital textbooks can enhance students' writing skills and strengthen the emotional bonds between students and the surrounding community.

Another student responded with a similar reaction: "I previously didn't know about the Baduy customs; now I understand the reasons behind their prohibition of technology." This is remarkable. From this perspective, the local knowledge they were unaware of demonstrated great curiosity and respect for the local culture. Other teachers have noted how this approach helps children to develop their cultural identities. "Learning about Baduy culture emphasizes the importance of preserving traditions and helps students feel proud of their region," said one student. This shows how digital textbooks promote character education and cultural literacy.

However, teachers have complained about technical obstacles in implementing Flipbook, including limited access to technology in students' homes. "Sometimes, they can't access the Flipbook at home, so they have to study at school." "This requires attention to ensure that all students can benefit equally," said the teacher. Another student complained that the material was sometimes difficult and demanding, saying, "Sometimes, the narration is too long and contains complicated vocabulary." I read it several times to better understand it. These comments highlight the importance of simplifying language and adjusting the content's difficulty level to improve accessibility for all students.

According to the teacher, cultural resources should be provided alongside various interactive activities that suit the diverse learning environments of students, in addition to stories and visuals. He suggests including group projects or assessments to encourage students' active participation rather than passive reading. This serves as an important reminder for the future development of digital textbooks that aim to enhance efficiency and inclusivity. Based on this qualitative research, integrating traditional Baduy local knowledge into digital textbooks significantly improves students' narrative and descriptive writing skills, while simultaneously boosting engagement, cultural awareness, and opportunities for authentic and meaningful learning. In particular, in the context of inclusive and contextual education, this approach of combining local materials with digital technology holds great potential for improving the learning environment in primary schools. However, to achieve a broader and fairer impact, we must recognize the technical challenges and the need for content updates in this area.



Figure 1. Front View of the Digital Book Baduy Cultural Content

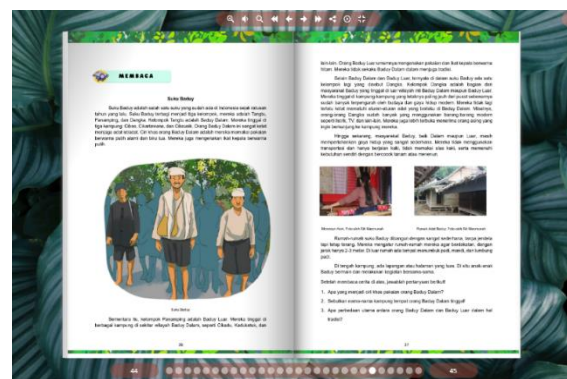


Figure 2. View of the Contents of the Digital Book Baduy Cultural Content

V. DISCUSSION

The results of this study indicate that the use of digital textbooks based on Baduy's local wisdom can significantly improve the writing skills of elementary school students. The significant difference between the pre- and post-test scores provides statistical evidence of this improvement. Additionally, qualitative observations showed that students were enthusiastic about learning material derived from the local culture related to their daily lives. Besides strengthening their technical writing skills, this participation also helps them feel prouder and more aware of their cultural identities.

These findings confirm the ideas of Abdulrahim and Orosco (2020) regarding Culturally Responsive Teaching, which states that learning will be more effective if the taught material relates to students' values, life events, and cultural perspectives. Preusche and Göbel (2021) noted that students' cognitive and emotional participation increases when they interact with learning resources that align with their cultural identity. In addition to serving as a learning tool, the digital textbooks produced in this study represent culture and help strengthen the emotional bond between students and their

educational journeys (Chang & Chen, 2023). Consequently, they help develop a strong cultural identity and add an intellectual aspect to it (Del Toro & Wang, 2021).

This is in line with Kertih and Sriartha's (2022) findings, who developed learning materials rooted in Bali's local history. According to one study, incorporating elements of local culture into Indonesian education can improve literacy rates and help students develop personally (Ramadhani et al., 2025). In this context, culture is seen as a dynamic and continually relevant source of knowledge rather than a static object of research (Lareau, 2015). For students, this digital textbook, which includes stories about Baduy Pikukuh, weaving traditions, and the daily lives of indigenous communities, provides an opportunity for deeper and more contextual learning. This helps students connect academic material to their sociocultural environment, thereby enhancing their understanding of and respect for local cultural heritage.

Particularly in the context of primary education, which is rich in cultural diversity, the results of this study show that using local wisdom as the basis for learning can be an important and transformative educational technique. This approach helps students develop their character, cultural identity, and intellectual capacity, thereby making education more inclusive, relevant, and empowering.

The results of this study are highly relevant for developing educational policies, especially regarding the curriculum and learning tools for elementary school students in Indonesia. These findings highlight the need to adjust the Indonesian curriculum, which has so far focused more on formal language aspects, to incorporate the cultural dimensions that exist and continue to evolve within society. Therefore, the curriculum should focus more on local wisdom as the main tool for improving students' writing skills. This approach enhances the quality of learning materials and increases their relevance and connection to students' daily lives, thus making learning more meaningful for students. Second, in line with the principles of the Independent Curriculum, which gives teachers the freedom to choose learning materials, this study supports comprehensive training for teachers so that they can create or select digital textbooks relevant to their context. Especially when combined with traditional cultural narratives from each region, the use of technology, such as flipbooks or similar digital platforms, can offer a successful and engaging means of distributing learning resources. This can improve access, student engagement, and enthusiasm for learning.

Third, education offices and legislators should promote the development of digital textbooks that are contextually appropriate and culturally inclusive to cover culturally diverse regions in Indonesia beyond Lebak Regency. This program can enhance the Pancasila Student Profile, especially in the areas of global diversity, critical thinking, and creative qualities, which are essential in the modern era.

Digital textbooks rooted in local wisdom can help preserve culture. In the long term, this can strengthen students' local identity from an early age, foster respect for cultural diversity, and create a generation that is not only technologically literate and academically strong, but also grounded in cultural values and able to adapt and thrive amid the dynamics of global change. Effective, inclusive, and sustainable learning depends on integrating local knowledge into the classroom learning process.

Although this study produced important results, it had some limitations. Due to the limited sample size, we cannot generalize the findings of this research in elementary schools in the Lebak Regency to all regions of Indonesia. In addition, the product trial was conducted only for a short period, so it cannot explain the long-term consequences of using digital textbooks based on local expertise. To assess the reproducibility and sustainability of these results, follow-up studies with broader geographic coverage and longer durations are recommended.

VI. CONCLUSION

This study successfully created an Indonesian digital textbook based on the local wisdom of Baduy culture, which has proven effective in improving the narrative and descriptive writing skills of elementary school students in Lebak Regency. Qualitative data indicated positive responses from teachers and students, especially in terms of increased engagement and a deeper understanding of local cultural values. The quantitative data showed a clear improvement in students' writing skills after using the textbook. Integrating Baduy cultural values into the digital learning tool enhanced the learning materials and helped students connect with their cultural identity, creating a more meaningful and relevant learning environment. This digital textbook supports the implementation of the Merdeka Belajar curriculum, which focuses on education that incorporates culture and technology, making it a tool for improving literacy and preserving the culture.

Although the results of this study are positive, there is still potential for further improvements. Future research could broaden its scope by involving a larger and more diverse group of participants and evaluating the effectiveness of digital textbooks across various local cultures in Indonesia. Subsequent studies should consider integrating other technologies, such as mobile applications or augmented reality, to enhance the engagement and appeal of learning tools. Based on local wisdom, this approach aims to provide a more comprehensive understanding of the capabilities of digital media to improve literacy while maintaining the sustainability of local cultures in a rapidly changing digital world.

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Siti Maemunah is an active student of the Indonesian Language Education Doctoral Programme at Sebelas Maret University as well as a lecturer in Indonesian Literature at Pamulang University, South Tangerang. Her focus is on Indonesian Language and Literature Education, Language Teaching, Indonesian Literature, and Scientific Writing. She has published several books, including *Innovative and Creative Learning Concepts*, *Oral Literature (Concept and Application)*, *Literary Psychology*, and *Rhetoric*. She has actively published scientific articles in various national journals and is expanding her writing to international journals as well.



Sarwiji Suwandi is a professor of Indonesian Language and Literature Education at Universitas Sebelas Maret. He focuses on learning Indonesian language and literature, linguistics, learning evaluation, and scientific writing. He has been a speaker at national and international seminars. He has published several books, including "Indonesian is Ecologically Sound," "Multicultural Character Education in Learning Indonesian Language and Literature," "High Level Skill-Based Assessment," and "Implementation of Learning Indonesian During The COVID-19 Pandemic." He has reviewed several reputable Indonesian journal articles. He has actively published scientific articles in various national and international journals.



Nugraheni Eko Wardani is a professor of Indonesian Language and Literature Education at Universitas Sebelas Maret. She focuses on learning Indonesian language and literature, literary studies, cultural studies, folktale studies, and postcolonial studies. She has been a speaker at national and international seminars. She has reviewed several reputable Indonesian journal articles. She has published books, including *The Meaning of Totality in Literary Works*, *Literary Theory*, *Folklore of Surakarta and Yogyakarta*, *Folktales of Central Java and East Java: Content and Analysis of Structuralism*, and *Implementation of Learning Indonesian During The COVID-19 Pandemic*. She has actively published scientific articles in both national and international journals.

A Critical Discourse Analysis of Gender Representation in the Language of Independence Day's Speeches Delivered by King Abdullah II ibn Al Hussein

Muneera Mohammad Jaradat

Department of English Language and Literature, Jadara University, Jordan

Abstract—This study investigates gender representation in the language of nine Independence Day Speeches (IDS) made by King Abdullah II ibn Al Hussein (KAII). Since he took power in 1999, KAII delivered nine IDS on May 25th. The speeches were given in 2001, 2003, 2006, 2007, 2008, 2016, 2017, 2020, and 2022. Aimed at Jordanians, these speeches are concise and relatively short, totalling 6000 words. To analyse gender representation, the study utilises the Critical Discourse Analysis (CDA) approach. Gender representation is assessed based on how KAII's language addresses both men and women equally. Findings reveal that KAII has incorporated notably gender-representative language in his political discourse. He adopted three linguistic strategies in these IDS to develop this language: using plural lexical units instead of singular ones, simultaneously referring to both genders, and employing gender-neutral lexical units. From a gender standpoint, the results suggest that the language in the IDS differs significantly from the prevailing androcentric political discourses in Arabic-Islamic societies. The findings also imply that Arabic, usually categorised as a gendered language, can indeed be gender-representative if the users exhibit the right attitudes, determination, and apply suitable linguistic strategies to reshape current Arabic usage. In conclusion, this study's findings make a unique contribution to the areas of language and gender.

Index Terms—critical discourse analysis, gender representation, gender perspective, linguistic strategies

I. INTRODUCTION

It is assumed that since language has existed as a means of communication, the interaction between language and gender has also been present. This assumption is grounded in the common understanding that the differences between men and women relate to both biological factors and their social roles, expectations, and the ways they are expected to interact socially, linguistically, or otherwise. The systematic and focused studies of this assumption did not commence in earnest until the early twentieth century (Chamberlain, 1912; Jespersen, 1922; Furfey, 1944; Labov, 1966). Nevertheless, Lakoff's 1973 journal article, titled "Language and Women's Place," marked the beginning of a new area within linguistic research: the investigation of language and gender. Ever since, this field has continued to expand, exploring various facets of the relation between language and gender. Early influential studies include, but are not limited to, works by Lakoff (1973, 1975), Spender (1980), Cameron (1985), Coates (1993), Tannen (1994), and Pauwels (1998). Within these pioneering works, three significant areas of study have emerged. The first concern is whether women use language differently from men. If so, how and why? The second area addresses how women are spoken of (or not spoken of). In other words, how are women discussed or represented in language writing? The focus here revolves around how written and spoken discourse reflect and perpetuate gender inequality. The third area examines the challenge of confronting gender-biased languages. Can biased languages be altered or not?

While these three areas showcase the diversity and depth of research in language and gender, they lack distinct boundaries due to significant overlap. These fields strive to gain a nuanced understanding of the complex interactions between language and gender. Considering the interdisciplinary essence of language and gender studies, researchers can utilise a range of theoretical and methodological strategies that combine both quantitative and qualitative analyses (Alzharani, 2019; Bataineh, 2020).

The study of language and gender is increasingly acknowledged as a significant area in linguistic research. This acknowledgement is evident in four main ways: 1) the rise of several dedicated academic journals, the development of important publications such as *Women and Language* (1976), *Gender and Language* (2007), and *Language and Sexuality* (2012) has been significant. Additionally, the creation of the International Gender and Language Association (IGALA) as a professional organisation has contributed to this field. There has also been a global increase in courses, textbooks, handbooks, seminars, and conferences dedicated to language and gender. Furthermore, many professional resources have been developed to promote non-biased language, including the UNESCO Gender Equality Guidelines (1987), Gender-Free Legal Writing by the British Columbia Law Institute, the Guide to Gender-Neutral Drafting by the UK's

Parliamentary and Government Legal Department, and the 1990 Guidelines on Anti-Sexist Language by the British Sociological Association, along with Non-Sexist Dictionaries.

Cameron (2020) rightly highlights the recognition and expansion of the language and gender field, arguing that the Feminist movement, coupled with a new generation of scholars tackling language and gender inequality, has made scholarship on these issues “mainstream” in various disciplines. This observation complements the trend in linguistic studies over the past two decades, which has shifted from analysing the formal aspects of language systems to exploring how individuals use language in communication. In this framework, Bucholtz (2003) noted: *“The study of language and gender has increasingly become the study of discourse and gender. While phonological, lexical, and other kinds of linguistic analysis continue to be influential, the interdisciplinary investigation of discourse-level phenomena, always a robust area of language and gender scholarship, has become the central approach of the field”* (p. 44).

A. The Concept of Gender and Gender Representation

Gender is recognized as a cultural construct that evolves through social interactions. Consequently, while cultural influences shape gender, sex is determined biologically. In this context, gender is seen as a product of culture, whereas sex is regarded as a product of nature. Reflecting on the concept of gender, McConnel-Gient (2013) views gender to refer to *“the complex of social, cultural, and psychological phenomena attached to sex”* and, therefore, *“gender is not simply a matter of individual characteristics (e.g., sex) but also involves actions and social relations, ideology, and politics”* (p. 12).

Accordingly, Hellinger and Busmann (2001) argued, *“Gender has to do with stereotypical assumptions about what are appropriate social roles for women and men.”* Such a conceptual framework of the term 'gender,' compared to the term 'sex,' is emphasised by Cameron (2005), who indicated that sex is related to the biological traits that distinguish humans and other animals as male or female. In contrast, gender pertains to the cultural traits and behaviours that a specific society deems appropriate for men and women.

From a conceptual and methodological standpoint, differentiating between “sex” and “gender” has important implications, since cultural constructs are more flexible than biological ones. On this implication, Epstein (1988) indicated, *“It seems clear that most gender differences are socially created and therefore may be socially changed”* (p. 5). This distinction facilitates an examination of how, over time, the concept of gender is understood, constructed, and transformed across various settings.

Based on the above, gender representation in language refers to the use of language in written or spoken discourse that equally addresses both women and men, ensuring the visibility of both genders. Therefore, in this study, gender representation is measured by assessing how well KAI addresses men and women equally in the language of the IDS. When discussing the type of language, terms such as those used in this study (i.e., gender representation) are often encountered in other research, including gender sensitivity, gender inclusiveness, and gender nondiscrimination. However, gender representation in language differs from gender neutrality, as the latter typically avoids references to gender when the surrounding culture is already relatively equal, eliminating the need to emphasise women's participation. For example, gender-neutral language uses terms such as *firefighter* instead of *fireman*, *supervisor* instead of *foreman*, *flight attendant* instead of *stewardess*, or *police officer* instead of *policeman*.

B. Variations in World Languages Regarding Gender

Considering the concept of gender articulated above, major world languages exhibit varying gender orientations. A set of languages is classified as gendered languages (e.g., German, Spanish, French, Italian, and Arabic). In this set, objects are categorised as either masculine or feminine. Another group includes genderless languages such as Hungarian, Estonian, Finnish, Turkish, and Chinese, in which objects are neither classified by gender nor require gendered pronouns. A third category lies between these extremes, known as natural gender languages, such as English and Scandinavian languages. In these languages, gender is indicated only through pronouns (such as he or she), while nouns lack grammatical gender.

Based on the variations of languages regarding their gender orientation (i.e., gendered, genderless, and natural), Prewitt-Freilino et al. (2012) classified 113 countries worldwide according to the nature of the predominant language in each country (i.e., gendered, genderless, or natural). In this classification, Arabic- the official language in Jordan, where KAI uses it to deliver his IDS- is generally categorised among gendered languages. This classification of Arabic as a gendered language stems from the observation that the masculine form is often viewed as the norm or the origin. In contrast, the feminine form is perceived as the marked form. Although the masculine form is the prevailing norm when writing or speaking Arabic, it is sometimes used unconsciously or by default.

From a gender perspective, Arabic poses more challenges than English, the second language in Jordan, to which the IDS are officially translated. This is because the rules of grammatical agreement in Arabic are significantly more intricate than those in English. In English, only pronouns are gendered (e.g., he or she), whereas in Arabic, nouns, pronouns, verbs, adjectives, and adverbs are gendered depending on the sentence structure, necessitating agreement across these categories. While English shows grammatical gender mainly through pronouns like he, she, or it, Arabic has a more extensive system that affects nouns, pronouns, verbs, adjectives, and adverbs. In Arabic, grammatical gender is determined by the noun's form, usually either masculine or feminine. As a result, the gender of a noun influences the forms of related pronouns, verbs, adjectives, and adverbs within a sentence. For example, in English, saying “He or She is a distinguished teacher” only genders the pronoun, while the adjective and noun remain neutral. In Arabic, to match the gender, the noun (*muʔallim*

for a male teacher or muʿallimah for a female teacher), the pronoun (huwa for 'he' or hija for 'she'), and the adjective (mutamijjiz for 'distinguished' or mutamijjizah for 'distinguished') must all correspond to the gender indicated by the sentence structure.

Having clarified that Arabic, compared to English, poses more challenges from a gender perspective, this should not imply that Arabic users cannot represent gender in their language. With willingness, determination, and serious effort, an Arabic user can address both genders equally by using appropriate linguistic strategies without sacrificing much of their style or grammatical rules. From a gender standpoint, Arabic, as a means of communication, relies on the user's attitudes, values, linguistic capabilities, and techniques. In her study of Arabic from a gender perspective, Schor (2021) posed the question: Is Arabic a gender-inclusive language? In her response, she offered numerous examples and strong arguments to support the claim: "In general, the Arabic language has the necessary tools to be gender inclusive." However, achieving this requires the right mindset, a readiness to adjust current norms and habits, creative language skills, and suitable strategies when appropriate.

C. *The Subject Matter of the Study*

Understanding any political discourse generally necessitates considering the context in which it is produced and the orientation of its producer (Fairclough & Fairclough, 2012). Since assuming his constitutional responsibilities in 1999 and continuing until 2023, KAIJ has delivered nine speeches solely on Jordan's Independence Day, observed on May 25. These speeches were delivered in 2001, 2003, 2006, 2007, 2008, 2016, 2017, 2020, and 2022. (Here, it is worth mentioning that the preparation of this study started in 2023, before KAIJ delivered the independence speech in 2025). These speeches are directly conveyed to Jordanians by the King in the kingdom's official language, Arabic. They are available on the official website of the Royal Court in Arabic and are also translated into English, as English is one of the two official languages of Jordan.

The speeches are concise, totalling no more than three pages each, around 6,000 words. The themes generally revolve around 1) congratulating Jordanians on their Independence Day, 2) reflecting on the past Hashemite leaders who made Independence possible, 3) encouraging Jordanians to embody the spirit of Independence, and 4) urging citizens to be active and participatory in the development of their country and to rely on themselves in this endeavour. Therefore, the IDS, taken as a singular unit, constitutes the subject matter of this study, which will be analysed using the CDA approach. This analysis will assess whether KAIJ's language in the IDS is gender-representative and addresses both genders equally. It will be based on the original language (i.e., Arabic) in which KAIJ delivered the IDS. While references to the English-translated versions will be included during the analysis, the findings and conclusions will focus on the Arabic text delivered to Jordanians.

The producer of the IDS is widely recognised among Jordanians and internationally as KAIJ, a reformist leader dedicated to modernising Jordan into a truly democratic and developed nation. KAIJ has emphasised that the constitutional monarchy he envisions for his son, the Crown Prince of Jordan, will differ from the one he inherited in 1999 from his father, the late King Hussein bin Talal.

To this end, several constitutional and legal amendments were recently introduced (e.g., the Election Law of 2022 and the Parties Law of 2022) to accelerate political and democratic reforms in Jordan. This initiative aligns with various royal initiatives aimed at empowering women and youth, which have been implemented in Jordan over the past few years (e.g., the Youth Empowerment Window for Democratisation and Youth Empowerment). Reflecting the seriousness of these amendments and initiatives, the last parliamentary election (2024) was regarded by both national and foreign observers as unprecedented in terms of transparency and integrity.

As such, it is expected that the language used by KAIJ, as reflected in the IDS, will represent all genders equally and address all Jordanians, men and women, without offending or excluding anyone, regardless of their religion, race, class, ethnicity, age, or gender. This expectation arises because one cannot foresee a reformist leader like KAIJ producing discourse that might trivialise, exclude, or devalue one gender in favour of another, especially when the excluded gender is often women. Given its subject matter, this study is expected to be among the first, as most available studies in the field of language and gender are primarily focused on English in Western culture. Furthermore, except for the study by Jaradat (2025), studies on language and gender in Arabic or Jordanian contexts remain rare, with a primary focus on gender representation in textbooks. This implies that studying gender representation in political discourse within Arabic-Islamic contexts, such as the present study, remains a relatively rare endeavour.

The originality of the present study becomes more salient when considering that, although gender representation in written or spoken discourses may vary from one culture to another, from one circumstance to another, and from discourse to discourse, it is generally accepted that such representation is the exception rather than the norm. In this context, Cameron (2005) concluded that: "*our languages are sexist: that is, they represent or 'name' the world from a masculine viewpoint and in accordance with stereotyped beliefs about the sexes*" (p. 9). This overall male orientation of languages worldwide (i.e., androcentric) prevails particularly explicitly in the political and social discourses of Arab-Islamic countries such as Jordan, where Arabic is the primary language, as women in such discourses are generally invisible or unrepresented.

Therefore, the originality of this study lies in its attempt to determine whether the political discourse produced by KAIJ, as represented in the IDS, deviates from the prevailing political discourse, which is typically gender unrepresentative. Accordingly, this study is anticipated to make significant and original contributions to the literature on language and

gender in general, as well as to the literature specifically regarding gender and language in Arabic. Moreover, this study aims to pave the way for further linguistic studies on language and gender within the Arab-Islamic context, particularly in Arabic.

D. The Aim and Questions of This Study

The present study is part of the continuous growth in language and gender studies. As such, it examines the nature of the language used in the nine IDS delivered by KAIJ from a gender perspective. Given this goal, the key questions are: (1) Does KAIJ's language in the IDS accurately represent gender? Specifically, to what degree does KAIJ's IDS address Jordanian men and women equally? If it does, (2) what linguistic strategies do KAIJ use to create such gender-inclusive discourse? The study utilises the Critical Discourse Analysis (CDA) approach to answer these questions. In doing so, it will employ a qualitative methodology to critically analyze and deconstruct the linguistic content of the IDS from a gender perspective.

E. Theory of the Study

Within linguistic studies, language is regarded as a means of communication and interaction through which the world is understood and interpreted. Therefore, the language employed in communication from a gender perspective significantly influences gender norms, opportunities, expectations, and equality within societies. Accordingly, the language utilised in communication can be instrumental in sustaining or overcoming the prevailing gender inequality (Tukhtaeva, 2021). This point was initially articulated by Lakoff (1973), who argued that the social status of women can be observed in how women are expected to speak and how they are discussed. This study is grounded in the dynamic or constructionist theory of language and gender. According to this approach, the relationship between language and gender is constantly evolving and shaped by social interactions. These interactions typically occur through written or spoken communication, whether among men and women, among women, or among men.

Halliday (1985) suggests that language is a system for creating meaning through relationships and interactions among people. Similarly, Fowler (1996), another key figure in this framework, describes language as a highly constructive mediator. Building on this view, the study of gender in written or spoken communications (i.e., discourses) seeks to determine the gender representation in such discourses. Therefore, the study of gender and language in discourses such as the IDS aims to examine how gender identities are created, constructed, reinforced, and transformed through language in these discourses.

F. Approach of the Study

Given the study's goal to analyse gender representation in IDS language and its underlying theory (i.e., dynamic or constructionist theory), Critical Discourse Analysis (CDA) is the most fitting method for this research. The founders of CDA, such as Fairclough (1989, 1992), Van Dijk (1993, 1997), and Wodak (1999), consider it a powerful tool for uncovering the subtle and often overlooked ways in which language interacts with social power dynamics (Fairclough, 2001). In contrast to stylistic discourse analysis, the CDA approach is generally better suited for written texts, such as IDS, which are composed before being presented. Bucholtz (2003) stated that "*the dominant strain of critical discourse-analytical work on gender concentrates on written discourse.*" The use of the CDA approach in studies of the interaction of gender and language is the norm and, therefore, is very widespread. This is evident, as several books share the title "Gender and Discourse" (e.g., Tannen, 1994; Sunderland, 2006). Moreover, many articles apply the CDA approach to understand the interaction between language and gender (Coates, 1993; Cameron, 2005; Fairclough, 2013).

Using CDA to examine the interaction between language and gender is quite valuable in illustrating how a given discourse influences either the maintenance or alteration of its users' attitudes and values concerning gender. Thus, effectively utilising CDA implies that the researcher employing this approach is more active and involved than when conducting stylistic discourse analysis. This is due to the more pronounced evaluative role of the researcher in the former compared to the latter, which facilitates the uncovering of hidden or subtly perceived dimensions of the discourse under analysis.

The evaluative role of the researcher using the CDA approach has been viewed by Heberle (2000) as essential in understanding how explicit linguistic elements of texts contribute to either reinforcing or challenging the existing status quo, social practices, and inequalities among different ethnic, economic, social, or intellectual groups. Similarly, Batstone (1995) argued that CDA users strive to deconstruct covert ideologies often concealed within the text. In emphasising this point, Van Dijk (1997) claimed that while the CDA approach centres on political discourse, it is also considered a critical enterprise. Moreover, Foucault (1981) advanced this idea further by suggesting that CDA users often 'draw on,' 'invoke,' 'produce,' 'reproduce,' and even 'insert themselves' within discourses.

Therefore, this approach should be considered a viable and valuable alternative for analysing discourse. It transcends mere decoding of the propositional content of texts to encompass socially relevant issues. According to the CDA approach, language is seen as situated within its context, reflecting how it is used in different social settings rather than in abstract linguistic forms. In this study, the CDA approach aims to reveal whether KAIJ, in his IDS, aimed to reinforce the existing unrepresentative gender discourse or deviate from it, i.e., does the political discourse of KAIJ, as presented in the IDS, reinforce the status quo regarding gender non-representation or attempt to change it?

II. METHODOLOGY

To derive its findings, the study uses a qualitative content analysis method. This approach systematically examines textual, visual, or audio data through a detailed classification process that involves coding and identifying themes or patterns (Hsieh & Shannon, 2005). Combined with the CDA framework, this method aims to uncover hidden aspects of the language used by KAI in his IDS, particularly in terms of whether this language addresses both genders equally.

This is done by analysing the nature of lexical units- such as words, phrases, terms, and expressions related to Jordanians- to determine if they equally target Jordanian men and women. Lexical choice plays a key role in evaluating language from a gender perspective (Schäffner, 2004). Unlike quantitative content analysis, which is deductive and tests hypotheses based on theories, qualitative content analysis is inductive, seeking to interpret the data (Schreier, 2012). Accordingly, based on this qualitative analysis of the IDS text, conclusions are drawn about the degree of gender representation in the language of this political discourse IDS).

III. RESULTS

Before presenting the results, it is instructive to reemphasise that world languages vary in terms of their gender orientation (i.e., gendered, genderless, or natural). Therefore, the more gendered the language is, the more difficult it is for its users to be gender-representative. For example, Arabic, compared to English, is a highly gendered language because, in English, only the pronouns have different gender forms, whereas in Arabic, nouns, pronouns, verbs, adjectives, and adverbs have different gender forms depending on the sentence structure. Accordingly, producing gender-representative language is generally more challenging when using Arabic than English (Jaradat, 2025). Thus, from a research perspective, it becomes rather important to examine how KAI faced this challenge to produce a gender-representative language that addresses all Jordanians, including women and men. To this end, the question becomes, what linguistic strategies are KAI implementing to face this challenge?

In answering this question, it is essential to clarify that, depending on the language's gender orientation, users generally have several linguistic strategies available to produce a gender-representative language. According Lindqvist et al. (2019) these strategies include but are not limited to: The use of paired forms (i.e., he/she), the use of the word “they” as a singular pronoun, the use of the third-person pronouns, the use of gender-neutral lexical units (i.e., *police officer* instead of *policeman*), the use of passive voice constructions (e.g., “*Preparation of the homework is required*” instead of saying “*The student should prepare his/her homework*”), the use of examples representing men and women equally, and the simultaneous use of feminine and masculine forms.

All these strategies aim to minimise the use of gender-discriminatory language as much as possible, i.e. these strategies are available to language users to treat men and women fairly and equally, promoting gender equality through language. These strategies do not necessarily need to be used together in a discourse. Still, using some depends on the gender orientation of the language and the user's willingness, determination, and creativity to make their language gender-representative. Regarding Arabic, the language in which the IDS were written and delivered, it seems that its users should maximize their efforts to explore the most effective strategies since Arabic tends to be male-oriented (i.e., androcentric).

Based on the above, a thorough qualitative analysis of the language used in the nine IDS reveals that KAI employed three major linguistic strategies to create a gender-representative language that addresses both men and women equally. These strategies include 1) using plural lexical units instead of singular ones, 2) referring simultaneously to both men and women, and 3) employing neutral lexical units. The analysis below illustrates these strategies and their application.

A. The Strategy of Using Plural Lexical Units Instead of Singular Ones

This strategy is often employed to create a gender-representative language in contexts where the language is considered highly gendered, such as Arabic. In this approach, the discourse producer, as in the IDS, aims to utilise plural lexical units (i.e., words, phrases, terms, and expressions) such as 'we', 'us', 'our', 'they', 'them', and 'you', among others. This strategy enables the discourse producer to minimise references to particular lexical units in the singular form. Thus, it is frequently regarded as an excellent option for users of a given language, such as Arabic, to maximise gender representation as much as possible. This strategy provides recipients of discourse with a sense of representation, regardless of their age, class, religion, or gender. As such, it provides the addressed individuals with a sense of belonging and togetherness, which helps them avoid feelings of alienation or exclusion. In analysing the linguistic and lexical content of the IDS, it is clear, as shown in Table 1 below, that KAI implemented this strategy very effectively.

The strategy of using plural lexical units instead of singular ones, when employed correctly, can be effective in producing a gender-representative discourse. However, it is crucial to bear in mind that while the linguistic strategy of using “they” to refer to a singular noun in English is prevalent, particularly in spoken discourse, its application is challenging in Arabic. In English, the use of the lexical unit “they” and its other grammatical forms, such as “them”, “their” or “themselves” with a singular antecedent referring to singular indefinite nouns, is common, especially in spoken discourse, as it appropriately addresses both genders. This is clear in the following two examples: in English, one might say, “*At the airport, you can look for our agency’s representative; they are holding a sign with your name on it*”, and “*Every student shall submit their homework before the end of this week; otherwise, they will not be able to take the final exam next week*”. These two examples can be used effectively to create a gender-representative language. However, if the same examples are used in Arabic, they will, by default, reflect the masculine forms only. In the first example, the

word “you”, in English, represents both genders, whereas in Arabic, “you” has a gender identity (i.e., “*?anta*” - the masculine form - and “*?anti*” – the feminine form). Likewise, in the second example, the word “student” in the English language does not possess a gender identity, as it refers equally to both genders, while in Arabic, this term is either used in the masculine form (i.e., *Ta:lib*) or the feminine form (i.e., *Ta:libah*). Therefore, in Arabic, compared to English, if your discourse is to be gender-representative, it is challenging to use the words “they”, “them”, “their” or “themselves” to refer to singular nouns or pronouns.

TABLE 1
THE PLURAL LEXICAL UNITS USED IN EACH OF THE NINE IDS

The Arabic Plural Units	Translation	Year of the Speech
wa qad kunna	We were	2001
wa hay?ana al ?rdijah	We prepare the background	2001
fa ?inana nu?min	We believe	2001
La: budda lana	We must	2001
laqad bad?ana	We started	2001
?inna muqbiloun	We are moving forward	2003
nahnu fi: ?alurdun	We in Jordan	2003
nas?a lita?zi:z	We seek to reinforce	2003
nahnu nudrik	We realize	2003
falabudda lana	We must	2003
allati: tumakinna	Which empowers us	2003
?an ?u?amin ald?ami:?	To assure all	2003
bi ?anana qad ?id? tazna	We all overcome	2003
laqad wa?dtukum	I promise you	2003
likul wahidin minna	For each of us	2006
wa nhnu ?abna: ?al?usrah ?alwahidah	We as one family	2006
wa nhnu na?mal	We work	2006
Nastafi:d min ?alaaqatina bil?alam	We benefit from our relationships with the world	2006
nuri:d ?an na?tamid ?ala ?anfusna	We need to depend on ourselves	2006
wa bihimatikum wa ?azjmatukum	With your will and resolve	2006
ta?qi:q ru?ijtuna	Achieving our vision	2007
?ald?ami: ? furaka: ?	We all are partners	2007
wa nahnu kuluna ?alurdun	We are all Jordan	2007
wa nahnu kuluna lil?urdun	We are all for Jordan	2007
mawariduna al bafarijjah	Our human resources	2007
kuluna na?mal	We all work	2007
La: nuri:d	We do not want	2007
fanahnu hari:Su:n	We are keen	2007
wa kuluna ja?rif	We all know	2007
wannahnu la: naqu:l ha?a	We do not say so	2007
wala nuri:d	We do not want	2007
ha?a wa?gibuna	This is our duty	2007
wa sawfa tastamir d?uhuduna	Our efforts will continue	2007
wa nahnu d?ami: ?an	We are all	2007
?ilijkum d?ami: ?an	To you all	2007
kuluna ja?rif	We all know	2008
ladjjina alka?i:r	We have a lot	2008
Tarijjuna	Our path	2008
?ad?u: ?ald?ami: ?	I call upon all	2008
wa na?kur allah	We thank God	2008
fanahnu multazimu:n	We are committed	2008
qijamuna wa mabadi?una	Our values and principles	2016
wa ?antum d?ami: ?an	You are all	2017
fi: qulubina d?ami: ?an	In all our hearts	2017
wa nahnu bi?awn allah	We, with the help of God	2017
wa nahnu na?iif	We all live	2020
laqad taba?adna d?asadijjan	We have been physically distant	2020
lakin taqarubna bi qulu:bina wa ahdafina	But our hearts and goals have grown closer	2020
likaji nanad?ah	In order for all of us to succeed	2020
jad?ib ?an nartaqi lil mas?ulijjah	We all must rise to the responsibility	2020
wa ?atmana lil d?ami: ?	I wish you all	2020
sijjadatt alqanu:n ?ala ald?ami: ?	The rule of law on all of you	2022
?ana faxu:r bild?ami: ?	I am proud of all of you	2022
min haqina	It is our right	2022

Based on the findings in Table 1, the KAI employed numerous plural lexical units to ensure his language was as representative as possible in addressing all Jordanians, both men and women. This strategy appears to function effectively in avoiding the exclusion of one gender at the expense of the other. These findings indicate that KAI's language in these

IDS diverges from most other political discourses prevalent in Arabic-Islamic societies, which, as indicated earlier, often tend to exclude one gender, typically women, at the expense of the other.

B. The Strategy of Referring Simultaneously to Men and Women

This strategy is the most effective one for achieving completely gender-representative language. In this strategy, the text producer addresses both men and women to ascertain the equitable representation of both genders. By deliberately and intentionally using this strategy in the IDS, KAIJ seems to disagree with the common and widely held view that the masculine form in Arabic signifies both masculine and feminine. Therefore, KAIJ attempts to avoid using masculine forms to refer to both men and women whenever possible. As shown in Table 2, KAIJ attempts to use both masculine and feminine forms simultaneously to address Jordanians. For example, he deliberately uses the words /sha:b/ (young man) and /sha:bah/ (young woman) simultaneously to reflect that he addresses both young men and young women. Table 2 shows the phrases or expressions in the IDS which reflect the effective use of this strategy to represent both men and women simultaneously.

TABLE 2
THE PHRASES REFLECTING THE SIMULTANEOUS USE OF REFERRING TO MEN AND WOMEN

The Arabic Words Address Both Men and Women.	Translation	Year of the Speech
likul ?ax wa ?uxt	To each brother and sister	2001 + 2003
?al ?ixwa wal ?axwa:t	My brothers and sisters	2003+2006+2007+2008+2017+2020+2022
likul muwaTijn wa muwaTijnah	To each citizen man and citizen woman	2003+2006+2007
likul ?urdunijj wa ?urdunijjah	To each Jordanian man and each Jordanian woman	2006+2022
?alna?ama wal na?mijja:t	The active men and women	2006+2008+2020+2022
?abna:?i wa bana:ti	Sons and daughters	2008+2016+2017+2022
likul ja:bin wa ja:bah	For each young man and each young woman	2017
?ala?ba:? wal ?umaha:t	Fathers and mothers	2020
lil ridza:l wa ?alnisa:?	For men and women	2016
?al ?urdunijjin wa ?al?urdunijjia:t	For all Jordanian men and all Jordanian women	2022

Utilising this strategy to address both men and women simultaneously emphasises the equal representation of both genders. Table 2 shows that KAIJ repeated the lexical units targeting men and women together 63 times, underscoring that Jordanian women and Jordanian men are equally addressed. Accordingly, addressing readers in masculine and feminine forms enhances their sense of belonging. However, when a language addresses only one gender, the non-addressed may feel alienated, marginalised, excluded, or even offended. These findings reveal that KAIJ, known as a reformist, endeavoured in his language to avoid offending any of his audiences, ensuring that both genders are equally visible and fairly represented. From a gender perspective, the language (i.e., Arabic) employed by KAIJ in the IDS can be viewed as a progressive step towards liberating Arabic from the prevailing classification as an endocentric language. This strategy of referring simultaneously to both genders is common in several other languages (e.g., "Ladies and Gentlemen" in English or "Sir and Madam" in French). Therefore, this implies that any language generally labelled as highly gendered, such as Arabic, can be rendered genderless if its user possesses the will and determination on one hand and employs the appropriate linguistic strategies on the other.

C. The Strategy of Using Gender-Neutral Lexical Units

In this strategy, KAIJ attempts to avoid using specific gender lexical units in masculine or feminine forms. Using gender-neutral words in speech or writing is an effective way to promote more inclusive language. In the IDS, KAIJ demonstrated strong skill in applying this approach. Table 3 shows examples of some gender-neutral lexical units that KAIJ used during the IDS.

This strategy is based on the linguistic technique of using gender-neutral alternatives to gendered words, terms, phrases, or expressions. Once effectively employed, this strategy may liberate the used language from being labelled as gender discriminatory. Accordingly, the producers of political discourse effectively utilise this strategy to help them be gender representative in their language. Examples of gender-neutral lexical units as compared to gendered units include the use of "person" instead of "man", "people" or "humanity" instead of "mankind", "first-year students" instead of "freshmen", "police officer" instead of "policeman", or "chairperson" instead of "chairman". As shown in Table 3, KAIJ successfully employed this strategy in the language of his IDS.

TABLE 3
THE USE OF GENDER-NEUTRAL LEXICAL UNITS

Expressions of Gender-Neutral Lexical Units	Translation	Year of the Speech
ʔusratuna ʔalʔurdunijjah	Our Jordanian family	2001
haijjat ʔalna:s	The life of people	2003
kul fard	Each person	2003
ʔalʔabab	The youth	2003
ʔalfarijj ʔalwahid	Our path	2003
ʔal ʔusrah ʔal ʔurdunijjah	The one Jordanian family	2003
ʔlwahidah		
ʔlusrah ʔlurdunijjah	Our one Jordanian family	2006
ʔlwahidah		
masoulijjat ʔlʔabab	The responsibility of youth	2006
lil ʔabab ʔalʔurdunijj	For the Jordanian youth	2007
mawaridna ʔlbasharijjah	Our human resources	2007
madʔlis al-nwa:b	The parliament	2007
ʔalʔabab ʔalʔurdunijj	All the Jordanian people	2007
kulluhum		
haðih ʔal ʔumma	This nation	2007
ʔmma ʔalʔabab	As for the youth	2007
ʔalʔabab ʔalʔurdunijj	The people of Jordan	2007
ijhtijadʔa:t ʔahlaha	The needs of its people	2008
ʔalʔadʔijjal ʔalqadimah	New generations	2008
ʔal ʔabab ʔalʔurdunijj	The Jordanian youth	2008
ʔalusrah ʔalʔurdunijjah	The Jordanian family	2008
ðawi ʔaldaxil ʔalmahdoud	The low-income people	2008
ʔal ʔabab ʔalʔurdunijj	The Jordanian youth	2008
tumuha:t ʔababuna	The aspirations of our people	2008
hamalataha ʔalʔadʔijjal	Carried out by the generations	2016
jadʔib ʔan taʔrif ʔadʔijjaluna	Our generation should know	2016
ʔindʔaza:t ʔalbuna:t ʔalʔwaʔil	The achievements of the building founders	2017
ʔabab hatha ʔalwaʔan	The youth of this nation	2017
ʔalshabab ʔalʔurdunijj	The Jordanian youth	2017
ʔababuna jastahiqu:n	Our youth deserves	2017
dʔaijjʔuna wa ʔadʔhizatuna	Our army and security forces	2020
ʔalʔamnjjiah		
ʔalʔaʔfa:l	The children	2020
tumuha:t ʔababuna	The aspirations of our people	2022
wihdat ʔababuna	The unity of our people	2022
qwat dʔaijjʔuna	The strength of our army	2022
ʔadʔhizatuna ʔalʔamnjjiah	Our security forces	2022
maka:n lil ʔadʔijjal	A place for the coming generations	2022
ʔalqadimah		
li tawafi:r furaS ʔal ʔamal li	To provide thousands of work opportunities	2022
ʔala:f ʔalʔabab	for the youth	

The findings presented above indicate that across all the IDS, the KAI has effectively implemented the strategy of using gender-neutral lexical units. This strategy is crucial for freeing languages from being categorised as gendered or viewed as gender discriminatory. This is significant because, in male-dominated societies, it is anticipated that the predominant languages reflect this domination by employing discriminatory language, in which one gender (typically women) is less visible and represented than the other. Furthermore, from a gender perspective, these findings affirm that any language, as a means of communication, hinges on how it is utilised by its producer, which can render it either gender discriminatory or gender representative. As indicated earlier, this strategy is frequently used in English to avoid excluding one gender at the expense of the other, where women are often the excluded gender.

IV. DISCUSSION

The findings of this study have three significant implications for comparative linguistic studies of gender in general, and for the Arabic language in particular. The first implication is that any language, regardless of its gender classification or orientation, can be gender-representative if its user possesses the will and determination to do so while employing appropriate techniques and effective linguistic strategies. This means that languages such as German, Spanish, French, Italian, and Arabic, which, as indicated, are classified as gendered languages, can be gender-representative if their users intend to be so and utilise the proper linguistic techniques and strategies. However, achieving gender representation may be more challenging in one language than in another due to the extent of gendered orientation inherent in the language, particularly in its grammatical rules. As demonstrated, the gender representation is significantly higher in the English translated version of the IDS than in the original Arabic version. This implication suggests that the linguistic strategies employed to produce a gender-representative language may vary from one language to another. This, as shown, is clear in that while in both Arabic and English, the linguistic strategies of addressing both genders simultaneously and using

neutral lexical units can be used, the strategy of using the singular “they” can only be used in English, as if it is used in Arabic can only reflect the masculine form.

The second implication of these findings is especially relevant to Arabic. Given that Arabic is predominantly endocentric, with the masculine form serving as the default to represent both genders, this situation can change if Arabic users are willing and motivated to adopt appropriate linguistic techniques and strategies. Consequently, to overcome gender inequality and achieve meaningful social and political reform, Arabic speakers need to treat both genders equally in their written and spoken discourse. This, as argued, is because what is culturally constructed, as in this case, gender inequality, can be more easily changed than what is biologically determined. In Arab society, educational curricula, religious discourse, media discourse, and political discourse must address both genders, as excluding or alienating one of them does not serve the well-being of society nor help in the achievement of social development and political reform.

The third implication of the study's findings is that it is time for our Arabic societies to develop guidelines to avoid using non-representative language in the prevailing educational, political, religious, and legal discourses. Such guidelines have been developed in the West and are generally more applicable to the English language, as they have contributed to producing a more balanced language from a gender perspective. Such guidelines could be adapted to meet the nature of the Arabic language and its grammatical rules, which, as indicated, are highly gendered compared to English.

V. CONCLUSION

In conclusion, the three linguistic strategies implemented by KAI in IDS have been highly influential in producing a political discourse that can be labelled as gender representative. The findings show that the overall language KAI uses in the IDS addresses both genders equally. As such, both genders are visible in KAI's political discourse and are fairly represented. The overall implication of these findings is that, although Arabic, in which the IDS were written and delivered, is often labelled as a gendered language, it can be used to produce a gender-representative political discourse when the producer, as in this case, KAI, has the right attitude to employ the appropriate linguistic strategies. These findings align with a previous study conducted by Jaradat (2025), in which the KAI employed four linguistic strategies to produce a gender-sensitive language in his Discussion Papers.

Accordingly, the political discourse of KAI, as reflected in the IDS, is significantly different from the prevailing political discourse in Arab-Islamic countries, where the language used in such discourse is often androcentric. This conclusion should be understandable if it is realised that KAI had been educated and trained in the West and has, since assuming power in 1999, been seen as a reformist attempting to modernise Jordan to transform it to be a genuinely democratic and developed State in which both genders should have equal chances and responsibilities. The gender-representative language used by KAI should be viewed as respectful of both genders in the sense of addressing them fairly and equally. The will on the part of leaders to avoid gender-discriminatory language should be seen as a step in the right direction to eliminate or at least reach a better degree of gender equality.

In summary, due to the limited research on gender in the Arabic language, this study aims to encourage further exploration of language and gender within Arabic contexts, promoting the investigation of new aspects of the relationship between the Arabic language and gender through phonological, semantic, and syntactic perspectives.

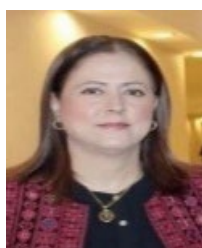
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Muneera M. Jaradat is an Assistant Professor in the Department of English Language and Translation at Jadara University, Jordan. She holds a PhD in linguistics from the University of Jordan and a Master's in linguistics from Yarmouk University. Dr Jaradat's research interests include sociolinguistics, discourse analysis, gender and language, and phonology. At the university, she has taught English University Requirement Courses and Specialized English Courses of 200, 300, and 400 levels for students majoring in English. Regarding academic activities, she participated in several conferences, workshops, and seminars. Concerning publications, she has published eleven academic studies in refereed Journals.

Learning Translation in the AI Era: Indonesian Students' Perspective on Tool Integration in a Higher Education Institution

Suratman Dahlan

English Education Department, Universitas Khairun, Ternate, Indonesia;
Universitas Negeri Makassar, Indonesia

Syarifuddin Dollah*

English Education Department, Universitas Negeri Makassar, Indonesia

Sukardi Weda

English Education Department, Universitas Negeri Makassar, Indonesia

La Sunra

English Education Department, Universitas Negeri Makassar, Indonesia

Abstract—This study explores the evolving role of Artificial Intelligence (AI) in translation learning among Indonesian higher education institution students. Using a qualitative case study approach, data were collected from ten English education department students through semi-structured interviews. Thematic analysis revealed six interrelated themes: enhanced efficiency, hybrid human-machine practices, increased learner autonomy, critical awareness of AI limitations, emotional engagement, and equity challenges. While students recognized AI as a valuable tool for streamlining translation tasks and fostering self-directed learning, they also demonstrated caution regarding overreliance and contextual inaccuracies. Most adopted a balanced approach, integrating AI outputs with manual verification and teacher feedback. Emotional comfort and confidence were developed, yet unequal access to premium tools and infrastructure posed barriers. These findings highlight the need for ethically grounded, learner-centered AI integration strategies that promote critical literacy and equitable access across diverse educational contexts in Indonesia. The study concludes by proposing a concept of AI-Integrated Translation that balances technological innovation into translation pedagogy in Indonesian higher education institutions.

Index Terms—artificial intelligence, learning translation, students' perception, learner autonomy, hybrid practices

I. INTRODUCTION

The rapid integration of Artificial Intelligence (AI) tools in higher education institutions (HEIs) have significantly transformed the pedagogical landscape of translation learning in Indonesia (Budiharjo, 2024; Kheder, 2025; Shahmerdanova, 2025). Students across various English education programs have increasingly adopted AI-based applications not merely as auxiliary instruments, but as integral components of their translation process (Pondelíková & Luprichová, 2025; Ramadilla et al., 2025). Tools of AI have become commonplace, offering immediate lexical assistance, contextual suggestions, and enhanced grammatical accuracy. This technological shift is altering not only how translation is taught, but also how it is conceptualized, practiced, and evaluated in the classroom (Liu et al., 2025; Shahmerdanova, 2025).

Pedagogically, AI integration has prompted a move away from traditionally teacher-centered approaches towards more learner-driven, autonomous models of instruction (Jose et al., 2025; Zou et al., 2025). Students report feeling more empowered and confident when using AI to complete translation tasks, noting that these tools facilitate real-time learning, adapt to individual needs, and promote self-directed exploration. In many cases, learners have begun initiating their translation workflows with AI-generated drafts, followed by manual refinement using dictionaries or instructor feedback, a process that illustrates a hybrid pedagogy combining automation with human criticality (Yüksel et al., 2025).

II. LITERATURE REVIEW

A. The Rise of AI in English Language Education

* Corresponding Author. Email: syarifuddindollah@unm.ac.id

The transformation of AI, however, is not without its tensions. Some previous researchers acknowledge that while AI increases efficiency and comprehension, it also introduces concerns related to overreliance, contextual misinterpretation, and potential erosion of core translation competencies (Shahmerdanova, 2025; Anik et al., 2025; Jiménez-Crespo, 2025). Several respondents noted that tools sometimes produce grammatically correct but semantically flawed outputs, especially when dealing with culturally nuanced or idiomatic expressions (Kheder, 2025; Li et al., 2025). As a result, students emphasized the continued importance of traditional methods for cross-checking, editing, and maintaining meaning fidelity.

Furthermore, the classroom dynamic is evolving. Rather than being the sole authority, lecturers now serve as facilitators who guide learners in critically navigating AI outputs, prompting reflection, and fostering analytical skills (Isnata, 2025; Sellnow, 2025; Zhou & Peng, 2025; Znamenskiy et al., 2025). Instructors are also responding to AI's rise with varied policies—some fully endorse its use, others impose limitations, and a few resist its inclusion altogether. This diversity in instructional response highlights the ongoing negotiation between technological potential and pedagogical values (An et al., 2025; Delello et al., 2025; Giray et al., 2024; Jiao et al., 2024; Kong et al., 2025).

In sum, the integration of AI tools in translation learning signals a paradigm shift in an Indonesian higher education institution (HEI). It challenges educators to rethink curricula, assessment standards, and learning outcomes, while urging students to balance innovation with responsibility. As this digital transformation continues, the pedagogical imperative is clear: leverage AI not as a crutch, but as a catalyst for deeper linguistic competence and critical engagement (Chetry, 2024; Guo et al., 2025; Sellnow, 2025; Xia et al., 2024).

B. Challenges in Indonesian Higher Education Institution

Incorporating Artificial Intelligence (AI) into translation instruction in Indonesian HEI present both profound challenges and transformative opportunities (Budi et al., 2024; Budiharjo, 2024; Sarwanti et al., 2024; Shahmerdanova, 2025; Zahirah et al., 2025). Students' testimonies reveal a complex intersection between technological accessibility, pedagogical relevance, and institutional readiness (Karoso, 2024; Zahirah et al., 2025). While AI has been widely recognized by students as a time-saving and efficiency-enhancing tool—particularly through platforms like ChatGPT, DeepL, Gemini, and Google Translate—its integration is uneven and often dependent on institutional policy, lecturer discretion, and individual resource availability.

One major challenge lies in the inconsistency of access to premium AI tools. As noted by several students, free versions of applications often impose restrictive word limits, making comprehensive translation tasks difficult unless students can afford premium subscriptions (Chen et al., 2023; Lee & Zhao, 2022). Furthermore, some lecturers prohibit the use of AI tools entirely, while others allow limited or full integration, leading to a fragmented instructional experience (Mustafa & Rahman, 2023). This lack of standardized policy results in confusion and disparity in pedagogical outcomes (Tran et al., 2024).

Another issue pertains to the risk of overreliance. Many students acknowledge the temptation to depend entirely on AI-generated translations—especially under deadline pressure which potentially erodes critical thinking, language awareness, and contextual sensitivity. As several students noted, AI tools often fail to fully grasp cultural nuances, idiomatic expressions, and specific disciplinary registers unless prompted with high precision (Bowker, 2020; Lee, 2021). Thus, the human element in translation remains indispensable, particularly in interpreting context and refining diction.

As Indonesian higher education navigates these tensions, the imperative is clear: institutions must craft coherent, forward-looking policies that encourage the responsible use of AI. Rather than perceiving AI as a threat, it should be positioned as a pedagogical partner—amplifying human instruction while preserving academic rigor and integrity.

C. Tool Integration and Pedagogical Shifts in Translation Learning

The integration of artificial intelligence (AI) tools into translation learning has triggered a fundamental pedagogical shift in HEI, particularly in Indonesian English education study program. Traditionally reliant on manual translation methods and dictionary-based practices, translation pedagogy is increasingly embracing a hybrid approach where human reasoning coexists with machine assistance. AI tools are now common in students' academic routines, offering speed, efficiency, and contextual suggestions that were once time-consuming or inaccessible.

From the students' perspective, the adoption of AI-based tools transforms not only how translation is performed but also how learning itself is conceptualized. Learners are no longer passive recipients of knowledge; rather, they become autonomous agents who interact with intelligent systems to explore, correct, and refine their outputs. Many students noted that AI accelerates their workflow, enables more independent learning, and fosters engagement through features like voice-based feedback, cultural idiom recognition, and interactive practice. This indicates a clear movement toward learner-centered and technology-enhanced instruction (Shahmerdanova, 2025).

Nonetheless, these shifts are not without challenges. Students remain cautious about over-reliance on AI, recognizing the limitations in nuance, contextual comprehension, and the risk of diminished critical thinking if AI is used uncritically. Most reported combining AI-generated translations with manual reviews, dictionary cross-checks, and classroom feedback. In this sense, the pedagogical shift is not a replacement of traditional methods, but rather a reconceptualization—where technology complements rather than displaces human cognition and teacher roles (Garcia & Pena, 2011; Lee, 2023).

This evolving landscape requires educators to redefine instructional strategies, balancing technological integration with ethical awareness and metacognitive skills. As AI becomes more embedded in educational practices, the role of instructors shifts from information providers to facilitators of critical engagement with technology. In sum, the Indonesian experience illustrates how translation learning is being reimagined—blending digital fluency with pedagogical depth to prepare learners for a world where human-AI collaboration is the norm rather than the exception.

III. METHODOLOGY

A. Design

This study adopted a qualitative case study design in descriptive category to investigate how AI tools shape translation learning experiences in an Indonesian HEI. It focused on English education students from selected university who had engaged with AI-driven translation platforms. Using purposive sampling, participants were recruited for semi-structured interviews that explored their perceptions, challenges, and cognitive engagement with these tools. Interview data were transcribed, coded, and analyzed thematically to uncover patterns related to pedagogical adaptation and tool integration. Methodological rigor was ensured through triangulation and member checking. This case study approach enabled an in-depth, context-specific understanding of the transformative role AI technologies play in translation pedagogy, highlighting both the affordances and tensions experienced by learners in a rapidly evolving educational landscape.

B. Participants of the Study

This qualitative study involved ten undergraduate students enrolled in English Education Study Program at the Indonesian higher education institution. Participants were purposefully selected based on their active engagement in translation-related courses and demonstrated experience using AI tools in their academic tasks, particularly in translation practice. The selection aimed to capture diverse perspectives across various academic levels, technology access, and usage frequency.

To ensure rich, contextual insights, participants were chosen from different regions, representing urban and semi-urban regions. They were interviewed individually using semi-structured interview protocols, enabling them to reflect on their perceptions, experiences, and challenges when integrating AI tools into translation learning. Ethical guidelines were strictly followed; all participants provided informed consent and were assured of confidentiality. Pseudonyms were used in all reporting to protect their identities.

The table below summarizes the participants' background information:

TABLE 1 PARTICIPANTS' PROFILE			
Participant ID	Gender	Academic Level	Institution Type
P1	Female	Undergraduate	Public University
P2	Female	Undergraduate	Public University
P3	Female	Undergraduate	Public University
P4	Female	Undergraduate	Public University
P5	Female	Undergraduate	Public University
P6	Female	Undergraduate	Public University
P7	Male	Undergraduate	Public University
P8	Female	Undergraduate	Public University
P9	Male	Undergraduate	Public University
P10	Female	Undergraduate	Public University

This qualitative study involved ten undergraduate students enrolled in English Education Study program at an Indonesian HEI. Participants were purposively selected based on their active involvement in translation-related courses and prior experience using AI tools in academic settings. The sample reflected diversity in institutional background, access to technology, and AI usage frequency, with representation from a public university.

Data were collected through semi-structured interviews that encouraged participants to share their perceptions, experiences, and challenges related to AI integration in translation teaching and learning. Ethical research standards were strictly observed, including informed consent, confidentiality assurance, and the use of pseudonyms. Their responses ranged from enthusiastic adoption to critical, reflective engagement—highlighting diverse approaches to navigating AI in translation pedagogy.

C. Procedures of Collecting Data

This qualitative study employed a semi-structured interview method to explore students' perceptions and experiences regarding the integration of AI tools in translation learning within Indonesian HEI. The data collection process was carefully designed to ensure depth, reliability, and contextual relevance. The research involved ten participants from a

public university, selected through purposive sampling to ensure that all individuals had experience using AI in translation-related coursework (Kruk & Kałużna, 2024; Zhang & Suraratdecha, 2025).

Interviews were conducted over a period of six weeks in March-April 2025. Considering the participants' schedules, interviews were conducted either face-to-face, or through voice calls. Each interview lasted between 40 minutes to one hour, depending on the depth of the participant's responses. The interviews were conducted in Bahasa Indonesia to allow participants to express their thoughts more naturally and comprehensively.

The interview guide consisted of open-ended questions focusing on students' understanding of AI, frequency and purpose of AI tool usage, perceived benefits and challenges, and the perceived impact of AI on their translation competence. Follow-up and probing questions were used to clarify points and encourage elaboration. All interviews were audio-recorded with participants' consent and later transcribed verbatim for analysis.

To ensure the validity of the data, member checking was employed by returning key interpretations to the participants for confirmation. Additionally, field notes were taken during and immediately after the interviews to capture non-verbal cues and contextual factors that could enrich the data. The transcripts were then thematically coded, focusing on recurring themes related to pedagogical changes, learner autonomy, technological affordances, and cognitive engagement. This rigorous and ethically grounded data collection process aimed to provide a nuanced understanding of how AI integration is reshaping translation education from the students' perspective in the Indonesian context.

D. Data Analysis

This study employs Miles and Huberman's (2014) interactive model of qualitative data analysis, which consists of three concurrent flows: data condensation, data display, and conclusion drawing/verification.

Data condensation began during data collection and continued throughout the research process. Interview transcripts were repeatedly read to identify significant units of meaning, particularly related to students' perceptions, experiences, and emotional responses towards the integration of AI tools in translation courses. Irrelevant data were reduced, and codes were generated to reflect emerging themes such as perceived usefulness, critical engagement, dependency concerns, and pedagogical conflicts. All interviews were transcribed verbatim and read multiple times to ensure deep immersion in the data (Ahmed et al., 2025; Mwita & Mwilongo, 2025). The initial phase of coding was carried out manually through an inductive method, enabling thematic categories to organically arise from the participants' accounts. These codes were subsequently consolidated into overarching themes that captured consistent patterns, conceptual insights, and perceptions concerning the integration of AI in translation learning. To strengthen the study's credibility, the processes of peer debriefing and investigator triangulation were employed, with two independent scholars critically examining the coding framework and thematic construction. Data display involved the systematic organization of coded data into thematic matrices and visual representations that allowed for comparative analysis across student responses. This facilitated the identification of patterns, tensions, and divergent attitudes among participants regarding AI-assisted translation learning. Conclusion drawing and verification were conducted iteratively. Initial interpretations were triangulated with researcher memos and member-checking procedures to ensure analytical trustworthiness. Emerging findings were refined and tested against the raw data to avoid researcher bias and to enhance credibility. This rigorous analytical approach ensured that the voices of the participants were meaningfully interpreted within the context of Indonesian higher education institution and the evolving role of AI in language pedagogy.

IV. RESULTS

The analysis of students' perspectives on the use of AI tools in translation learning revealed several key dimensions: AI as a Functional Tool for Translation Efficiency, Hybrid Practices: AI Complemented by Manual Verification, Pedagogical Flexibility and Learner Autonomy, Critical Awareness of AI Limitations, Emotional and Motivational Impact, and Equity and Access Challenges.

A. AI as a Functional Tool for Translation Efficiency

Students consistently reported that AI tools such as Google Translate, ChatGPT, and DeepL significantly enhanced the speed and practicality of translation tasks. They appreciated the ability to handle urgent deadlines and process large volumes of text in a short time, which traditional methods could not support efficiently.

One of the most salient findings from this study is that students consistently view AI as a highly functional tool for enhancing translation efficiency. Across multiple interviews, participants emphasized the time-saving benefits of using AI in translation-related tasks. As student P1 remarked, "AI helps save time, especially in the translation process, so I can complete other tasks more quickly." Similarly, student P2 acknowledged, "AI helps me translate and understand cultural context and idioms that would take much longer using traditional methods".

Efficiency was not only related to speed but also to accessibility and ease of comprehension. Student P3 highlighted how AI tools such as Google Translate and DeepL helped her quickly grasp the meaning of complex texts, stating, "Using AI, the text is directly translated from a foreign language to our own, making it easier and faster to understand."

Students also noted that AI improved workflow during time constraints, especially near assignment deadlines. However, most still cross-checked AI-generated translations with dictionaries or manual corrections to ensure accuracy, signaling a blend of technological reliance and critical reflection in their learning practices.

B. Hybrid Practices: AI Complemented by Manual Verification

Despite the widespread use of AI tools, most students described a balanced approach. They typically used AI to generate initial translations and then cross-checked the output using dictionaries, grammar tools like Grammarly, and their own linguistic judgment to ensure accuracy and appropriateness in context.

One of the most prominent patterns observed in this study is the hybrid use of AI tools alongside traditional verification methods. While students widely acknowledge the efficiency of AI in accelerating translation tasks, they consistently emphasized the need for manual cross-checking to ensure accuracy, contextual meaning, and appropriate diction. AI was perceived as a preliminary aid—particularly for speed and structural formulation—while human verification remained essential for quality assurance.

For instance, one student stated, “AI is helpful for saving time in translation, but I always check the result using a dictionary or Grammarly to make sure the meaning and grammar are correct” (student P4). Similarly, another remarked, “We can use AI, but not take it raw. We have to adjust based on our own understanding and learning” (student P5). This hybrid approach reflects a balanced pedagogical shift—embracing technological assistance without undermining critical language competencies and human judgment.

C. Pedagogical Flexibility and Learner Autonomy

AI integration was seen as empowering. Students expressed greater independence in learning and increased confidence, especially in out-of-class activities. They valued tools that enabled personalized learning experiences, such as using voice-enabled platforms like Gemini for speaking practice and grammar-checking apps for writing tasks.

Findings revealed that AI integration in translation learning has fostered pedagogical flexibility and significantly enhanced learner autonomy. Many students expressed appreciation for the ability to access translation tools anytime and anywhere, allowing them to learn at their own pace and based on personal needs. One student stated, “By using AI, we can learn anytime and anywhere without needing friends or teachers. We can engage in self-directed learning through AI.” (student P5).

Another participant emphasized that AI helped boost confidence and reduced dependency on others: “AI helps facilitate independent learning without having to rely on friends or lecturers, which makes me feel more confident.” (Interview with student P6). Students leveraged various platforms such as ChatGPT, Gemini, and Google Translate not only for translation but also to enhance vocabulary, pronunciation, and cultural understanding. Overall, the integration of AI tools allowed students to shift from passive recipients of instruction to active, self-regulated learners capable of adapting learning strategies autonomously.

D. Critical Awareness of AI Limitations

Many participants were aware of the limitations of AI-generated translations, particularly with cultural nuances, idioms, and complex syntax. Several students highlighted the need to write precise prompts and to be cautious of potential dependency, indicating emerging digital literacy and critical thinking.

While students acknowledged the benefits of AI in enhancing translation learning, they also demonstrated critical awareness of its limitations. Several participants noted that AI-generated translations often lacked contextual accuracy and required manual revision. As student P6 remarked, “We cannot take AI outputs at face value; we need to improvise based on our knowledge and learning experience.” Similarly, student P7 observed that “AI sometimes misses the meaning unless the prompt is clear; otherwise, the tool can misinterpret our intent”.

Concerns about overreliance were also evident. “If we depend too much on AI, it can weaken our translation competence,” student P7 warned. Many students reported combining AI assistance with traditional dictionaries and instructor feedback to ensure accuracy. These insights reveal a balanced perspective among learners—appreciating AI as a tool for efficiency, yet recognizing the indispensable role of human judgment in translation processes, especially when dealing with cultural nuances, idiomatic expressions, and stylistic fidelity.

E. Emotional and Motivational Impact

AI made the translation learning process more enjoyable and less intimidating. Students reported feeling more motivated, less anxious, and more confident when interacting with AI, especially when practicing speaking or completing assignments independently at home.

The integration of AI tools into translation learning generated significant emotional and motivational responses among students. Most participants described their experience as enjoyable, efficient, and empowering. One student stated, “I feel happy and truly helped by AI” (student P8), while another expressed increased confidence, saying, “AI helps me feel more confident when completing translation tasks” (student P9).

AI tools were also perceived to make learning more flexible and less intimidating. For example, one participant shared, “I can study without feeling shy or embarrassed because I can do it alone” (student P2). Platforms like Gemini and Free4Talk were praised for turning monotonous learning into engaging, interactive experiences. However, concerns about over-dependence were raised, particularly when access to AI tools was disrupted, causing stress during critical academic tasks (student P6). Overall, AI enhanced learners’ emotional engagement by reducing anxiety, increasing autonomy, and supporting intrinsic motivation in the learning process.

F. Equity and Access Challenges

Some participants noted that free versions of AI tools had limitations (e.g., word count caps or reduced features), and premium access was often financially inaccessible. This issue reflects broader concerns about digital equity in AI-based education.

While AI integration in translation learning has shown significant pedagogical benefits, student responses revealed persistent challenges related to equity and access. Several participants highlighted the limitations of free AI tools, particularly regarding word limits and restricted features in applications such as QuillBot, DeepL, and Grammarly. These restrictions often hinder optimal use, especially for students who cannot afford premium subscriptions. As one respondent noted, “To fully benefit from AI, sometimes I need access to the paid versions, but that’s not always financially possible” (student P10).

Additionally, disparities in internet connectivity and device availability were mentioned as obstacles to consistent AI use. Students in rural or semi-urban areas expressed frustration with unreliable access, which affected their ability to engage with AI tools as effectively as their peers in urban centers. These findings underscore a digital divide that influences the degree to which AI-enhanced learning can be equitably experienced. Addressing these access barriers is essential to ensure that AI does not inadvertently widen educational inequalities, but instead supports inclusive and fair learning environments across diverse student populations.

The study revealed six key findings on AI integration in translation learning. First, students consistently viewed AI tools such as ChatGPT, Google Translate, and DeepL as highly functional for improving translation efficiency, particularly under time constraints. Second, a hybrid approach emerged, with students using AI for initial drafts and verifying results manually for accuracy. Third, AI tools fostered pedagogical flexibility and learner autonomy, empowering students to study independently and at their own pace. Fourth, participants demonstrated critical awareness of AI’s limitations, particularly in handling idioms, syntax, and cultural nuances, prompting careful prompt design and human oversight. Fifth, AI positively impacted learners’ motivation and emotional engagement, making translation tasks feel less intimidating and more enjoyable. Lastly, the study highlighted persistent equity and access challenges, including financial barriers to premium AI tools and unequal access to stable internet. Collectively, these findings underscore the nuanced role of AI as both an enabler and a challenge in shaping translation pedagogy in the Indonesian higher education institution.

V. DISCUSSION

The findings of this study shed light on how students in Indonesian higher education institution are experiencing the integration of Artificial Intelligence (AI) in translation learning. Six major themes emerged from the data: AI as a functional tool for translation efficiency, hybrid practices combining AI and manual verification, pedagogical flexibility and learner autonomy, critical awareness of AI limitations, emotional and motivational impact, and equity and access challenges. These interconnected themes reflect the evolving pedagogical landscape, shaped by both the promises and pitfalls of AI-enhanced translation instruction.

A. AI as a Functional Tool for Translation Efficiency

One of the most consistent findings across participant narratives was the perception of AI as a pragmatic tool that significantly enhances translation efficiency. Students overwhelmingly reported that tools like Google Translate, ChatGPT, and DeepL expedited their translation processes, allowing them to meet tight deadlines and handle larger text volumes than traditional methods would permit (Garcia & Pena, 2011; Bowker, 2020; O'Brien, 2022). In alignment with existing studies on AI-mediated learning participants viewed AI as a productivity enhancer that reduces cognitive load during time-sensitive tasks (Budiharjo, 2024; Pondelíková & Luprichová, 2025; Shahmerdanova, 2025).

However, efficiency was not merely about speed. Students also appreciated how AI simplified complex texts, improved comprehension, and provided an immediate starting point for deeper analysis. These observations suggest that AI tools are not just passive aids, but active scaffolds that help learners process linguistic information more efficiently—especially useful in non-native contexts where learners struggle with idioms, cultural references, or dense academic language (Lu & Xu, 2023; Lee, 2022; Godwin-Jones, 2021).

B. Hybrid Practices: AI Complemented by Manual Verification

Despite students’ enthusiasm for AI tools, there was a consistent emphasis on hybrid practices. Most participants described a workflow that began with AI-generated translation, followed by manual verification through dictionaries, grammar checkers, or teacher input. This balance underscores an emerging literacy among students—a recognition that while AI tools are powerful, they are fallible and contextually limited.

Such practices align with the concept of “augmented translation literacy,” where learners are not merely consumers of machine output, but active agents who critically evaluate and refine AI-generated content (Anik et al., 2025; Ramadilla et al., 2025; Tzirides et al., 2024). Rather than fostering dependency, this hybrid approach cultivates critical language awareness and reinforces foundational translation skills.

Interestingly, students did not view this dual strategy as burdensome. Instead, they saw it as an intelligent adaptation—leveraging the best of both worlds: the speed and convenience of AI with the nuance and depth of human

cognition (Klar, 2025; Lin & Qiu, 2024). This pedagogical hybridity indicates a maturing digital competence, one that moves beyond tool usage into reflective learning design.

C. Pedagogical Flexibility and Learner Autonomy

AI tool integration has also contributed to a shift in pedagogical dynamics, empowering learners to take charge of their own learning journeys. Many students expressed greater autonomy, confidence, and initiative when engaging with translation tasks. They appreciated the ability to access AI platforms at any time, enabling personalized and self-paced learning outside the formal classroom setting (Budiharjo, 2024; Chetry, 2024; Isnata, 2025; Resnick, 2024).

This flexibility is particularly valuable in translation studies, where mastery depends not only on rote learning but on practice, contextual adaptation, and exposure to authentic language use. Platforms like Gemini, which offer voice features, were instrumental for students in improving speaking skills alongside translation accuracy—indicating that AI's pedagogical role extends beyond text-based tasks.

The rise of learner autonomy also suggests a decentralization of traditional teacher-student hierarchies. In this model, the instructor's role shifts from knowledge transmitter to learning facilitator or AI literacy coach—guiding students not just in linguistic skills, but also in the ethical, strategic, and critical use of digital tools. As students become more self-directed, instructional models must adapt to support differentiated learning paths and digital agency.

D. Critical Awareness of AI Limitations

Importantly, students were not uncritically accepting of AI tools. Many demonstrated a keen awareness of the limitations of current AI technologies—particularly in handling idiomatic expressions, cultural subtleties, and complex syntax. The need to write clear, accurate prompts was frequently mentioned as a prerequisite for reliable AI output, highlighting the growing importance of prompt engineering as a literacy skill in itself.

This awareness reflects a high level of metacognitive engagement (Zahirah et al., 2025). Learners were not only using AI but thinking about how and when to use it effectively. They understood that AI is a double-edged sword: while it facilitates learning, uncritical use can erode essential skills. Some students explicitly warned against over-reliance, noting that habitual dependence on AI tools could undermine their long-term competence as translators (Bowker, 2020; Massey & Ehrensberger-Dow, 2021; García & Pena, 2011).

Such caution is crucial, especially as educational institutions increasingly incorporate AI into curricula. Without fostering critical digital literacy, there is a risk that students may become passive consumers rather than active meaning-makers. The findings advocate for instructional frameworks that foreground reflective practice and ethical AI usage, ensuring that students learn to question, adapt, and ultimately transcend the limitations of machine translation.

E. Emotional and Motivational Impact

A noteworthy yet often underexplored dimension of AI integration is its emotional and motivational influence. Students reported that AI tools made learning more enjoyable, less stressful, and more engaging. For learners who previously felt anxious or unmotivated, especially in speaking or writing tasks, AI served as a low-stakes, judgment-free partner for practice and experimentation. (Zawacki-Richter et al., 2019; Kohnke & Moorhouse, 2021).

This psychological comfort is not trivial. Confidence and emotional safety are essential for language acquisition, particularly in translation, where fear of error can inhibit risk-taking and creativity (Dewaele & MacIntyre, 2014). AI tools—particularly those offering feedback or real-time interaction—created a sense of control and reassurance, which in turn boosted motivation and persistence (Chou, 2018; Wang & Vasquez, 2012).

Nonetheless, emotional dependency on AI was also noted as a potential risk. A few students expressed anxiety when access to AI tools was disrupted, indicating that reliance could become counterproductive under certain conditions. These findings reinforce the need to design learning environments that use AI as a supplement, not a crutch—supporting emotional resilience alongside digital fluency.

F. Equity and Access Challenges

Despite the pedagogical benefits of AI, several students raised concerns about equitable access. Many AI tools, especially in their free versions, come with limitations such as word-count caps, restricted features, or advertisement interruptions (Kohnke & Moorhouse, 2022). For students unable to afford premium subscriptions, these constraints created a digital divide that impeded their learning experience (Zawacki-Richter et al., 2019; Warschauer, 2003).

Infrastructural disparities also played a role. Students in semi-urban or rural areas reported challenges related to internet connectivity or outdated devices, which limited their ability to engage fully with AI-enhanced tasks. These findings echo broader concerns in the literature about digital inclusion and educational equity in technology-driven learning (van Dijk, 2020; Warschauer & Matuchniak, 2010).

Addressing these issues requires institutional commitment—both in terms of policy and practice. Providing institutional licenses, offering AI training workshops, and ensuring robust digital infrastructure are essential to making AI integration inclusive rather than exclusive. Without deliberate intervention, the risk is that AI will reinforce existing inequalities rather than resolve them (Luckin et al., 2022; Selwyn, 2023).

AI tool integration into translation education is not a mere technological adoption but a complex pedagogical transformation (Bowker & Marshman, 2020; O'Hagan, 2022). Students value AI for its efficiency, flexibility, and

motivational support but also recognize its limitations and potential pitfalls (Fernández-Parra, 2021). Their hybrid practices reflect an emerging digital literacy that blends machine assistance with human judgment, critical awareness, and learner autonomy.

This study offers a novel contribution by exploring the nuanced experiences of Indonesian higher education students navigating AI integration in translation learning—a context that remains underrepresented in current scholarship. Unlike prior research that often treats AI tools as monolithic solutions, this study reveals how learners engage in hybrid, reflective practices that blend machine assistance with human judgment. The identification of six interrelated themes—including emotional impact, equity challenges, and pedagogical decentralization—provides a comprehensive framework for understanding AI-enhanced translation instruction. By centering student agency and critical awareness, this study advances the discourse from tool adoption toward ethical and pedagogical transformation, positioning AI not as a replacement for instruction but as a catalyst for inclusive, learner-driven innovation.

Furthermore, based on the evidences presented in the findings, this study concludes by proposing a concept of AI-Integrated Translation which balances technological innovation with translation in the Indonesian higher education context.

VI. CONCLUSION AND IMPLICATIONS

This study illuminates the evolving experiences of Indonesian students' perspective as they engage with AI-integrated translation learning in a higher education institution. Six key themes emerged: efficiency through AI, hybrid human-machine practices, increased learner autonomy, critical awareness of AI limitations, emotional engagement, and equity challenges. Students overwhelmingly viewed AI tools as accelerators of productivity, enhancing comprehension and streamlining translation workflows. However, their practices reflect a mature, hybrid approach—AI outputs were routinely verified through dictionaries or human judgment, revealing an emerging augmented translation literacy.

Moreover, AI fostered greater learner autonomy, enabling self-paced learning and personalized engagement beyond the classroom. Students assumed more control of their learning trajectories, while instructors' roles evolved toward facilitation and digital guidance. At the same time, participants demonstrated a critical stance toward AI's limitations, particularly in handling context, idioms, and syntax, emphasizing the need for prompt engineering skills.

AI also positively impacted motivation and emotional comfort, reducing anxiety and creating safer spaces for linguistic experimentation. Nevertheless, issues of equitable access, such as limited functionality in free tools and infrastructure gaps, were significant barriers. These findings suggest that for AI to meaningfully enhance translation pedagogy, integration must be ethically designed, learner-centered, and supported by inclusive institutional strategies.

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Suratman Dahlan, S.Pd., M.Pd. was born in South Halmahera, North Maluku, Indonesia. He earned his Bachelor of English Education (S.Pd) from Universitas Khairun Ternate, (Unkhair) Indonesia, a Master program (M.Pd) in English Education Department from Universitas Sarjanawiyata Tamansiswa, Yogyakarta, Indonesia, and now he is taking doctoral program at the same department at Universitas Negeri Makassar, Indonesia. He currently works as assistant professor at the English Education Department of Unkhair Ternate. His expertise in English grammar, translation, & EFL teaching strategies. He also wrote a book *Simple English Grammar (for Beginners, University Students, and General Readers)* published in Penerbit Andi Yogyakarta in 2017. Recently, he attended and became a presenter in The 23rd AsiaTEFL International Conference on July 11-13, 2025 in Hong Kong. Suratman Dahlan may be contacted at suratman.dahlan@student.unm.ac.id, OR suratmandahlan@unkhair.ac.id ORCID iD: <https://orcid.org/0000-0003-1435-9527>

Syarifuddin Dollah, M.Pd. earned his Bachelor's degree (Drs.) from Universitas Negeri Makassar in 1988, followed by a Master of Education (M.Pd.) from Universitas Negeri Malang in 1996. He completed his doctoral studies (Dr.) at Universitas Hasanuddin in 2006. As a seasoned scholar in English Language Education, his fields of specialization include *Teaching English as a Foreign Language* (TEFL), *English for Specific Purposes* (ESP), and *Cross-Cultural Communication*. He has published in these domains, including co-authorship on studies of English essay writing preferences and EFL teacher competence in Indonesian classrooms. Holding the functional academic rank of Professor, he serves as a full-time faculty member in the English Department at Universitas Negeri Makassar—particularly engaged in doctoral education (Pendidikan Bahasa Inggris S3 Program). Additionally, he is a member of the editorial board for the *Journal of Technology in Language Pedagogy (JTechLP)* at UNM. Between 2015 and 2019, he served as Dean of the Faculty of Language and Literature (FBS) at UNM, where he oversaw significant infrastructural and administrative reforms. Email: syarifuddinollah@unm.ac.id; ORCID iD: <https://orcid.org/0000-0001-5011-0695>

Sukardi Weda, SS, M.Hum., M.Pd., M.Si., MM, M.Sos.I., MAP. is a distinguished educator and administrator currently serving as Vice Rector I (Academic and Student Affairs) at Kalla Institute. He previously held the position of Vice Rector III for Student Affairs and Alumni at Universitas Negeri Makassar (UNM). He earned his doctoral education (Dr.) in Linguistics: English Language Studies from Universitas Hasanuddin in 2005. Prof. Weda holds an extraordinary six master's degrees: M.Hum. (English Language Studies, UNHAS, 1998); M.Pd. (Educational Management, UNM, 2003); M.Si. (Sociology, University of Indonesia, 2006); MM (Strategic Management, UNHAS, 2012); M.Sos.I. (Dakwah & Communication, UIN Alauddin Makassar, 2014); & M.A.P. (Public Administration, STIA LAN Makassar, 2017). His areas of expertise span across applied linguistics, second language motivation and anxiety, self-efficacy and learning strategies, phonology, educational management, media, and socio-cultural issues. He has authored over a hundred scholarly articles. Known affectionately as the "Magister of Six," he is noted for blending academic rigor with student-oriented leadership. His research interests and diverse educational qualifications exemplify a cross-disciplinary commitment to higher education, teacher development, and language pedagogy. Email: sukardi.weda@unm.ac.id; ORCID iD: <https://orcid.org/0000-0002-5005-3309>

La Sunra, M.Hum. currently serves as a Lecturer in the Department of English at Universitas Negeri Makassar (UNM), Indonesia. He earned his Bachelor of Education (S.Pd) in English from UNM in 1994, followed by a Master of Humanities (M.Hum) from Universitas Gadjah Mada in 1998. He completed his doctoral education (Dr.) at UNM in 2020. His scholarly expertise lies in English language pedagogy, with special interests in Teacher Education, Pragmatics, Cultural Studies, and Pragmatic Fluency. His teaching portfolio includes courses such as Micro-Teaching, TEFL Methods, Pragmatics, Cultural Studies, Assessment in ELT, and English for Specific Purposes at UNM and partner institutions like Politeknik STIA LAN Makassar. As Principal Contact for the Performance: Journal of Language Education and Literature at UNM, he contributes to editorial guidance and academic leadership in the Faculty of Languages and Literature. Email: la.sunra@unm.ac.id; ORCID iD: <https://orcid.org/0009-0003-7337-4126>

A Qualitative Analysis of Motivational Factors and Learning Challenges Impacting Proficiency Among Yemeni Female EFL Undergraduates at Thamar University

Mohammed A. Sharaf-Addin*

Department of English Language and Literature, Prince Sattam Bin Abdulaziz University, Alkharj, Saudi Arabia;
Department of English Language, Arts College, Thamar University, Dhamar, Yemen

Sabah M. Al-Shehabi

English Language and Literature Department, Prince Sattam Bin Abdulaziz University, Alkharj, Saudi Arabia;
Department of English Language, Mahweet University, Mahweet, Yemen

Abstract—It has been asserted that motivation is a necessary factor in second/foreign language acquisition, as it significantly influences learners' initiation, persistence, and achievement in studies. This paper examines the primary motivations of undergraduate students for acquiring English as a foreign language and how different socio-cultural factors influence these motivations. The study also discusses various interconnected factors that impede proper language acquisition among students. The research employed an interview-based ethnographic framework with 16 female undergraduates from the first and second years of the English language department at the College of Arts, Thamar University. The thematic analysis of participant responses revealed diverse motivational orientations, which indicates that motivation toward learning should be treated as more complex and dynamic. While intrinsic motivation was the dominant form, several students reported extrinsic or blended motivational patterns. A few also described a shift in motivation over time. The analysis also suggested a series of recurring challenges that emerged under six general headings: linguistic, practical, cognitive, communicative, psychological, and structural. Most respondents had multiple issues, and so their barriers are interrelated and cumulative. This research can be of help to curriculum planners, teachers, and government officials who address the need to enhance EFL teaching for other female students in similar settings. The study also promotes more student-friendly and culturally competent language instruction by pointing out the driving forces as well as the obstacles to learning.

Index Terms—EFL proficiency, motivation, learning challenges, qualitative research, female undergraduates

I. INTRODUCTION

The English language has played the role of a lingua franca in the contemporary and increasingly internationalized world of education, intercontinental communications, and careers. The knowledge of the English language has become not only an academic need but a passport to international knowledge, a source of employment, and engagement with other cultures. This recognition has increased its importance, and many nations that do not mainly speak English have identified English language learning as one of their main academic pursuits. In Yemen, this is witnessed as the number of students joining the English language classes is rising. Nonetheless, to numerous Yemeni students, the experience of studying EFL is characterized by institutional barriers: an aged curriculum, few specialist teachers, little language exposure, and infrastructural inadequacy. Most students, if not all, portray a lesser level of English proficiency to meet academic demands. Available facts lead to the conclusion that the issue of such proficiency gaps is influenced by several variables, including structural ones as well as a lack of exposure to English in everyday situations, inadequate, learner-centered instruction, as well as a shortage of preparatory instructions. The field view consists of the female undergraduates at Thamar University whose experiences are shaped by the interaction between motivational factors and inhibitors in a complicated educational relationship. Moreover, their education experiences are influenced by socio-cultural expectations, restricted mobility, and access to resources. Therefore, understanding their motivation helps in determining not just their initial interest but also their enthusiasm and eventual achievement. Psychologically, motivation has been central to establishing persistence, confidence, and learners' success in the acquisition of their second or foreign language (Dörnyei, 2005; Gardner, 2010). Learning the reasons why these students study English and what prevents or causes them to do so is essential for developing a gender-responsive pedagogical approach. In this way,

* Corresponding Author. Email: m.sharafaddin@psau.edu.sa

this research gives a voice to this underrepresented group in the academic discourse within Yemen's educational, economic, and cultural context.

Research Questions

The study is framed around two research questions to identify the motivational and experiential levels in learning the English language by female undergraduates at Tamar University:

(1) What are the main motivations for female undergraduate students at Tamar University toward learning English as a foreign language, and how do socio-cultural variables affect these motivations?

(2) What are the challenges these students face while learning the English language?

These questions are meant to probe the students in detail to provide a sophisticated explanation of the variables affecting their engagement with the English language.

II. LITERATURE REVIEW

A. Theoretical Framework

Previous studies have emphasized the role of motivation as a necessary factor in second/foreign language acquisition. Theoretical orientations to motivation have changed substantially with time, from very static models to dynamic and culturally oriented models (Deci & Ryan, 1985; Dörnyei, 2005; Gardner & Lambert, 1972; Larsen-Freeman & Cameron, 2008; Ushioda, 2015). Gardner and Lambert (1972) distinguished between integrative, which brought in the difference between a student with the goal of connecting to the language community, and instrumental motivation, the one with the view that learning about language is a vehicle to some other goal, whether career or academic success.

One of the key differences in the theory of motivation is between intrinsic and extrinsic motivation (Deci & Ryan, 1985). For them, intrinsic motivation is a kind of motivation where people are motivated by personal satisfaction, fulfillment, or enjoyment of an activity done, while extrinsic motivation is an external factor that can involve rewards, recognition, or social pressure. Notably, the two kinds of motivation are not mutually exclusive. Learners in most instances have a combination of both, or transition between the orientations as time passes (Hayenga & Corpus, 2010; Ryan & Deci, 2000).

The additional expansion of the theory of motivation by Dörnyei (2005) presented the L2 Motivational Self System, a model that presents language learning perspective of motivation through three correlated dimensions that include the Ideal L2 Self (the image of a successful speaker of the target language), Ought-to L2 Self (external standards and social demands), and L2 Learning Experience (the role of classroom context and individual experience).

Recently, the fluidity and changeable nature of motivation has been highlighted by the complex dynamic systems theory (Larsen-Freeman & Cameron, 2008). This view differs with the one that thinks of it as a given entity by viewing motivation as a dynamic outcome of the recurring interaction between the individual and the environment and puts into emphasis the contextual significance of cultural values, relationships with peers, and the institutional organization as determinants of the attitudes and persistence of learners (Ushioda, 2015). The systematic relationship between these types of motivation is important in the planning of educational practices so as to develop a form of engagement that both lasts long and can have significant results that can be learned. This study, referencing these theoretical models, aims to reflect reality and provide insight into the realization of the nature of motivational factors, whether static or dynamic, affecting language learning among students in an environment where support systems tend to be inconsistent.

B. Previous Studies on Motivation and Challenges in Similar Contexts

Acquisition of the English language presents challenges to learners in contexts where it is not regularly used outside of class time. The interconnected factors that impede this acquisition among students can be classified into: linguistic, psychological, socio-cultural, and pedagogical ones. Linguistically, differences in the structure between Arabic and English complicate the learning of vocabulary and grammatical correctness, including orthographic (Ryan & Meara, 1991), sentential (Smith, 2001), and pronunciation differences (Al-Shuaibi, 2009). Most learners are also unable to memorize new words or apply them in actual situations (Nation, 2001). Psychologically, language anxiety and low confidence hinder participation (Horwitz et al., 1986). Embarrassment, fear of failure, or speaking in front of a crowd may also lessen the desire of students to participate in classroom activities. Such emotional difficulties limit practice opportunities, which develop communicative competence. Socio-culturally, there are aspects that affect the direction of the students with regard to English (Norton, 2013; Pennycook, 2017). Students, especially females, in conservative settings do not have access to English speakers, non-course-related activities, or online materials that promote immersion. Moreover, there may be discouraging attitudes toward any active use of English that attach a sense of not speaking proper English, but rather being foreign, besides the fear of speaking English publicly in society. Pedagogically, more than a few classrooms depend on teacher-based methods and tend toward rote learning and text translation. Scarce resources, big classes, and inadequate training of teachers contribute to the ineffectiveness of teaching even more (Nunan, 2003). These restrictions, along with grammar-translation teaching methods, usually lead to the fact that students do not have many possibilities to speak English, get personal feedback, and have some valuable communication (Richards & Rodgers, 2014). The convergence of these issues forms a kind of learning environment that limits language learning and reduces motivation among learners. These barriers and their nature must be understood and

addressed to create responsive teaching practices, learning environments that will support students in their linguistic and emotional growth.

Issues of motivation and difficulties in learning the English language have been studied by many scholars in Arab countries. A good number of such studies have aimed at determining the extent to which learners are internally motivated or motivated by other external factors. Concurrently, it has been shown that there are general issues with mother tongue influence, large classes, as well as vocabulary retention, fluency of speech, and exposure to the language's everyday usage (Al-Khasawneh & Al-Omari, 2015; Alrabai, 2016; Fareh, 2010; Khan, 2011). In the Yemeni context, there has been a pattern of reported studies with both male and female learners grouped together and with a tendency to adopt quantitative techniques of measuring attitudes, examination results, or level of proficiency (Al-Sohbani, 2015; Al-Tamimi & Shuib, 2009; Muthanna & Sang, 2016). Although the results of such research are really valuable, they have the likelihood of ignoring the personal experiences of students who study the English language as a specialization, which has an influence on learning processes. Researchers who have carried out research with the Yemeni learners have reiterated the role of motivation as a factor affecting success in learning English (Al-Tamimi & Shuib, 2009). Nonetheless, the emphasis has often been put on all-purpose trends more than the actual dynamics of students belonging to the underrepresented population. Likewise, the issues of traditional curricula, big classes, and underestimated teachers are usually discussed using institutional views in lieu of using students' voices (Muthanna & Sang, 2016). Furthermore, available studies seldom focus on concomitant involvement between learning barriers and motivational attributes. Consequently, very little information is available on how the barriers influence motivation, as well as how some challenges may stifle or transform the objectives of learners with time. The study fills this gap because the adopted qualitative approach focuses on the perception of female undergraduate students. It provides new perspectives on how these students deal with motivation and challenges in a highly academic and social environment. In so doing, the paper expands with its sense of urgency the knowledge on English language learning in Yemen with a more contextual and holistic knowledge base.

III. METHODOLOGY

A. Study Context

The study was carried out in the English language department of the Faculty of Arts at Tamar University. The department accommodates a wide pool of students, with the majority being females. In our case, approximately 95% of the students in both first- and second-years were females. These students study a four-year program offered by the department in the English language, covering a wide range of courses related to linguistics, literature, and translation. The program equips students with the necessary knowledge and skills to effectively communicate in English in various settings. Nevertheless, the department works in the larger system of educational constraints, such as low access to technologies, conventional approaches to education and pedagogical delivery, and the lack of language immersion opportunities.

B. Adopted Approach

Our study adopted an interview-based ethnographic qualitative design to understand the reasons and issues faced by female undergraduates pursuing English as a foreign language. This method is especially appropriate for exploring complex psychological and cultural structures like motivation and learning problems. The aim is to obtain deep, descriptive insights into the learners' perspectives on matters that are usually neglected by the quantitatively overdriven research. The paper is expected to establish which personal, social, and academic factors influence students' participation in learning the English language.

C. Participants

The participants targeted in this study were 16 female students in their first and second years. The reason behind selecting female participants is that the majority of the students joining the humanities were female.

To address the power dynamics between the researchers as professors and the students, we recruited other students to conduct interviews with their colleagues. Additionally, in Yemen, it is culturally and religiously prohibited for male and female participants to sit alone together for an interview. To navigate this challenge, we trained two female students from the fourth level to conduct interviews with their female peers. This approach helps create a comfortable environment, allowing participants to express their thoughts and ideas freely and reflect their true feelings.

D. Data Collection

To ensure we gathered reliable and extensive data and to meet the aims and objectives of this study, we employed a triangulation approach that incorporated three different methods: a demographic survey, open-ended questions, and in-person semi-structured interviews. All of these methods were conducted in Arabic, the participants' native language, so that they could be understood without a doubt. Likewise, this would enable participants to describe themselves more immediately and properly (Harkness, 2003).

(a). Demographic Survey

To gather quantitative data on different demographic variables, including email ID or WhatsApp number, age, educational level, number of English speakers in the family, participants' travel experience, and their engagement with English entertainment, as well as their willingness to continue to participate in answering the open-ended questions and to appear in the following interviews, we developed a structured demographic survey using google forms. The purpose of this demographic survey was to obtain background information to filter and validate our participants.

(b). Open-Ended Questions

Out of 40 students, we received responses from 27 students only. Of these, we validated 16 students whom we found fit for our study and to whom we emailed our open-ended questions. The validation relied on the students' willingness to continue with the open-ended questions and interviews. While most students were willing to answer the open-ended questions, few were prepared to participate in the interviews. These open-ended questions aimed to encourage detailed and descriptive responses, facilitating the collection of rich qualitative data. These questions were specifically designed to help participants become familiar with the types of interview questions they would encounter, preparing them for the interviews.

(c). In-Person Individual Interviews

After receiving the responses to the open-ended questions, we proceeded to conduct individual in-person semi-structured interviews with each participant so as to provide a deeper understanding and address any ambiguities or incomplete responses from the open-ended questions. The interviews were scheduled over three consecutive days, taking into account the availability and preferences of the participants. We started the interviews by assuring them that their data would be kept anonymous and the recordings would be deleted after being transcribed. We obtained their consent for recording before the interviews on a sheet of paper. During the interviews, we used a Samsung Galaxy S22 Ultra for audio recording.

E. Data Processing and Analysis

The recorded interview data was stored in MP3 format, and we used TurboScribe software to transcribe all the files. This transcription was later improved manually, as the software struggled with dialectal data. Each interview was transcribed into a separate Microsoft Word File. The participants' names were given aliases, referred to as Participant 1, Participant 2, Participant 3, and so on. We utilized MAXQDA Software (Version 24) for data coding and theme generalization. Each code was labeled to indicate its content and meaning, reflecting the various types of motivation that students have for learning a foreign language as well as the challenges that impede their learning. We only coded the responses that relate to the research questions. We translated the coded segments into English for the final report. During this process, only the quotations included in the report were translated.

F. Trustworthiness of the Study

The data collection for this study employed a triangulation approach that incorporated a demographic survey, open-ended questions, and in-person individual semi-structured interviews. We made it clear that participation was completely voluntary and that they could stop or withdraw at any moment. Throughout the recruitment process, questionnaire administration, and interviews, we ensured strict confidentiality by refraining from discussing other participants' responses. Since the participants were female students, additional measures were taken to ensure that only the researchers could access the audio recordings, which were destroyed and deleted after the research report was written. This multilayered data collection approach, combined with robust informed consent and data protection procedures, lends a high degree of trustworthiness to the data gathered for this study.

IV. RESULTS AND DISCUSSION

A. Motivation

The results of the first study question are shown in this section:

“What are the main motivations for female undergraduate students at Thamar University toward learning English as a foreign language, and how do socio-cultural variables affect these motivations?”

Thematic analysis of participant responses revealed diverse motivational orientations (see Figure 1). While intrinsic motivation was the most dominant form, several students reported extrinsic or blended motivational patterns. A few also described a shift in motivation over time. These variations are discussed below, supported by illustrative quotes from participants.

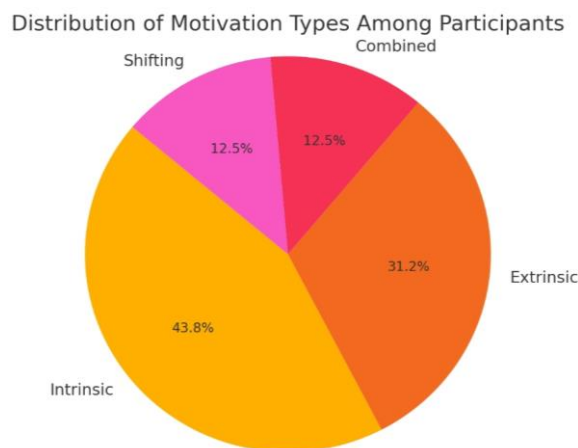


Figure 1. Distribution of Motivation Types Among Participants

(a). *Intrinsic Motivation*

The majority of participants reported intrinsic motivation, demonstrating a sincere interest in learning English for one's benefit, enjoyment, or long-term personal growth. These students were primarily driven by internal goals such as self-improvement, cultural curiosity, and the aspiration to become fluent speakers or future educators. For instance, Participant 1 said, 'I study it because I love the English language very much. I hope to become a speaker in the future.' Another participant reported, 'The reason I chose this major is my love for learning English and speaking fluently, and my general passion for learning languages' (Participant 4). Such responses suggest that these learners are self-directed and emotionally invested in the subject matter. Their motivation stems from internal values rather than external expectations, indicating a strong sense of autonomy.

(b). *Extrinsic Motivation*

Five participants were primarily extrinsically motivated. Their decision to study English was influenced by external variables, including parental expectations, career prospects, and societal recognition of English as a "language of opportunity." For instance, participant 3 said, 'My mother always says that English has a future and is the language of the era. She advised me to study it because it will secure my future.' Similarly, Participant 10 said, 'I study English because it's a well-known language and offers better chances for employment.' These responses reflect the impact of social influence and future-oriented practical benefits. Although extrinsically motivated learners may be goal-driven, they might lack the same emotional engagement as those with intrinsic motivation unless their experiences become more personally meaningful over time.

(c). *Combined Intrinsic and Extrinsic Motivation*

A few students expressed both intrinsic and extrinsic reasons, blending internal interest with practical considerations such as job opportunities or social mobility. For example, participant 6 stated: 'I love English very much and I also think it will help me find many job opportunities after graduation.' Likewise, Participant 5 said: 'It was always my ambition since childhood to study English. I want to master the language because I believe it will open up career opportunities and allow me to connect with a wider range of people.' These participants viewed language learning as both fulfilling and functional. Their dual motivation offers flexibility and resilience, enabling them to stay engaged across different learning conditions.

(d). *Shifting Motivation*

Two participants described motivational shifts. One initially pursued English due to parental pressure, but later developed a personal interest: 'I entered English without desire; it was my father's choice. But from the second level, I started to love it' (Participant 7). Another participant began with enthusiasm but became discouraged due to negative university experiences: 'I used to love English in school because of my teachers. However, when I came to university, it changed' (Participant 8). The presented cases demonstrate that motivation is dynamic and chooses new shapes depending on the situational conditions that include teaching style, environment, or institutional support. A favorable learning condition can transform extrinsic interest into intrinsic involvement, whereas an unfavorable condition can work the opposite. Figure 1 shows the distribution of motivation types.

The results indicate that the most common type of motivation among the respondents is intrinsic motivation. Nevertheless, the role of extrinsic drivers, including the chances of getting a job and the impact of family, is significant. These findings are highly compatible with Self-Determination Theory (SDT) (Deci & Ryan, 1985). According to SDT, although intrinsic motivation is essential for psychological health and development, extrinsic motivation may also be internalized and integrated, transforming into a form of autonomous motivation that is associated with favorable effects. Other studies support the notion that learners who are internally motivated tend to interact with the language more

deeply and stick with their studies longer (Dörnyei, 1998; Gardner, 1985; Noels et al., 2000; Ryan & Deci, 2000; Ushioda, 2008).

The existence of dynamic and composite drives highlights the contingency of teaching tactics that allow encouraging internal involvement as well as external reward. This emphasis on dynamic and compound drives further aligns with expectancy-value theory (Eccles et al., 1983), which posits that motivation is a function of individuals' expectation of success and their value placed on the tasks, including intrinsic, attainment, utility values, and perceived costs.

Teachers can encourage intrinsic motivation through establishing student-centered conditions, an interactive approach, and tying language studying to personal tasks of learners. Meanwhile, covering the extrinsic interests like career preparation and social validation can serve to keep the learners going who may not initially find personal interest in the subject. This fits with the Social Cognitive Theory (Bandura, 1986) model of motivation and behavior and the role of self-efficacy, observational learning, and reciprocal determinism as motivators at the individual level. This focus on the incorporation of these diverse perspectives implies that dynamic teaching strategies should tap into the internal reasons for learning as well as the motivating aspirational context to create a motivational environment that is holistic in nature.

B. Challenges

In this section, the results of the second research question were provided:

“What are the challenges these students face while learning the English language?”

A thematic analysis of interview responses suggested a series of recurring barriers. These problems emerged under six general headings: linguistic, practical, cognitive, communicative, psychological, and structural. Most respondents had multiple issues, and so their barriers are interrelated and cumulative (See Table 1).

TABLE 1
SUMMARY OF LEARNING CHALLENGES FACED BY THE PARTICIPANTS

No.	Types	Challenges	Freq.	Participants
1	Linguistic	Limited Vocabulary	6	2,6,7,9,10,11,13
		Difficulty in Comprehension and Translation	5	5,8,9,11,15
		Understanding Abbreviations	4	3,4,12,13
		Pronunciation Difficulties	3	3,9,14
		Lexical Ambiguity	2	7, 9
		Sentence Construction	1	8
2	Practical	Practical application of English in everyday life	6	6,9,10,11,12,16
		Achieving a high level of proficiency	1	14
3	Cognitive	Forgetfulness	6	4,5,6,7,11,13
		Vocabulary Retention	5	3,6,8,9,10
4	Communicative	Speaking fluency	8	1,5,7,8,9,12,15,16
		Lack of Activities and Interaction	4	5,9,10,13
		Difficulty in expressing thoughts	4	4,6,7,16
5	Psychological	Shyness	1	4
6	Structural	Lack of Preparatory Courses	1	2

(a). Linguistic Challenges

The majority of the respondents reported linguistic issues that affect their overall proficiency. These issues can be further divided into six categories: Limited vocabulary (6 participants), comprehension and translation issues (5 participants), the ability to understand the abbreviations (4 participants), pronunciation (3 participants), lexical ambiguity (2 participants), and sentence construction (1 participant). These language deficiencies made them unable to understand written materials and communicate effectively. Here, we present samples of the students' direct quotes taken from their interviews to highlight these linguistic challenges.

1. Limited Vocabulary

There were 6 out of 16 participants who reported limited vocabulary as one of the main challenges they face while learning the English language. For instance, Participant 3 said, 'The difficulties, to be honest, are the lack of vocabulary, a very strong mix-up in the vocabulary' (Participant 3). Another example was mentioned by Participant 6, who emphasized the importance of having sufficient words to communicate effectively. She stated, 'I can't convey the idea because my vocabulary is limited' (Participant 6). Another example is stated by Participant 9, who revealed the complexity of vocabulary, where multiple meanings of words create confusion and hinder understanding. She said, 'I face many difficulties because I don't have a lot of vocabulary, each word has several meanings, and I can't determine this from that.' (Participant 9). These vocabulary challenges made the stutterer more hesitant about talking and made her less confident about being more active with the language.

2. Difficulty in Comprehension and Translation

There are 5 out of 16 participants expressed the difficulty in translation and comprehension as their main challenge while learning English. For instance, Participant 5 said, 'Understanding the language quickly and translating it.' Another example is expressed by Participant 8, who emphasized the frustration that arises from not understanding

spoken language by saying, 'I'm saying that the difficulty lies in when someone speaks to you and you don't understand that' (Participant 8). Participant 9 highlighted a common issue where learners may recognize words but struggle to interpret their context or significance. She said, 'When it comes to understanding, I don't understand the meaning of what you're saying'.

3. Understanding Abbreviations

There are 3 participants who illustrated their struggles with abbreviations and the speed of language use. For instance, Participant 4 highlighted a specific challenge with understanding abbreviations. She said, 'I face many difficulties, especially with abbreviations; I can't understand them' (Participant 3). Similarly, Participant 13 reflected the frustration of not only understanding abbreviations but also recalling how to pronounce them. She said, 'One of the challenges I face is that I forget how to pronounce the abbreviations; it feels difficult' (Participant 13).

4. Pronunciation Difficulties

Out of 16, 4 participants reported challenges with pronunciation and phonetics in learning English. For instance, Participant 3 said, 'I have a problem with pronunciation sometimes.' Similarly, Participant 9 explicitly stated her struggle with vocabulary pronunciation. She said, 'I don't understand how to pronounce this word or that word' (Participant 9). Another participant noted that the phonetic rules they learned in school do not align with what they encounter in practice, leading to confusion. She said, 'The phonetics are very different from what I learned in school; it feels like I'm learning it anew' (Participant 15).

5. Lexical Ambiguity

Two out of 16 students reported lexical ambiguity as another challenge in their EFL learning. For instance, Participant 7 said, 'When a word has multiple meanings, this makes it difficult for me to comprehend.' Another example is reported by Participant 9, who said, 'Understanding the meaning can be difficult because each word can have several meanings, making it hard to distinguish them' (Participant 7).

6. Sentence Construction

Other challenges encompassed a range of difficulties that significantly impact their language learning experience. These include Sentence construction reported by Participant 8, who struggled to form sentences. She said, 'Sometimes you have vocabulary, but you can't form the sentence' (Participant 8).

(b). Practical Challenges

1. Practical Application of English in Everyday Life

Another common challenge was the practical application of the English language, which was reported by 6 participants. Participants felt their classroom learning did not adequately prepare them for using the language in real-world situations. Many of them were complaining about the unavailability of the chance to speak in English language outside the classroom. They singled out a lack of practical practice, minimal exposure to other learners of English, and greater emphasis on rote learning at the expense of communicative use. For instance, Participant 2 said that teachers paid much attention to memorization and grammar, instead of acquiring speaking or listening skills.

The challenge is that there are no activities, no interaction between the student and the professor. The ones who teach us just say, 'Memorize the handout and that's it.' There are no activities, and we don't enjoy it, honestly. (Participant 2)

This absence of practical interaction constrains language knowledge and fluency to a certain extent; thus, this makes the classroom experience unrealistic.

2. Achieving a High Level of Proficiency

Another challenge, which was reported by Participant 14, who reflected a positive mindset and determination in language learning, is reaching a high degree of English proficiency. She said, 'I challenge myself to master the language easily and quickly' (Participant 14).

(c). Cognitive Challenges

Memory loss became one of the most frequent problems. Six students explained that they had problems in remembering vocabulary, expressions, and grammatical structures most of the time, and mostly were not stressed by way of making them exercise. For instance, Participant 5 links forgetfulness to insufficient practice; she said, 'Forgetting due to lack of language practice.' (Participant 5). Similarly, Participant 5 expressed frustration that forgetfulness hinders their ability to articulate thoughts and emotions, she said, 'For me, the main challenge is definitely the frequent forgetting' (Participant 5). The failure to remember acquired knowledge influenced both the comprehension and production skills, and it was usually caused by a lack of exposure and practice.

(d). Communicative Challenges

The most frequently cited obstacle was speaking fluency, mentioned by 8 out of the 16 participants. Many struggled to speak the language fluidly and comfortably, which can be a significant barrier to effective communication. For instance, Participant 1 said, 'There are difficulties in speaking' (Participant 1). Similarly, Participants 9 mentioned difficulty in producing fluency, elucidating idea, and oral accuracy, which were mainly the results of absence of practice or fear of failure, 'My difficulty is speaking fluently which I think due to lack of practice, as we don't speak the language much, and therefore we find it difficult' (Participant 9). This difficulty was strongly interconnected with language deficiencies and classroom conditions, which provided little chance to talk freely.

(e). Psychological Challenges

A group of participants referred to shyness, anxiety, and fear of getting criticized as the notable obstacles to learning. Such emotional problems affected a positive engagement in the classroom, and students were disinclined to pose questions or present themselves publicly, as Participant 4 reported, 'There are times when I would like to ask a question, but I end up not doing it because I am shy.' All these psychological barriers led to a pattern of silence that perpetuated speech and listening deficits as time went by.

(f). Structural Challenges

There are also more general systemic factors that students themselves pointed out as outdated teaching approaches, the absence of preparatory courses, and the lack of classroom interaction. Some students said that teachers paid much attention to memorization and grammar, instead of acquiring speaking or listening skills. 'When I joined college, I was shocked, no actual lessons, only memorizing' (Participant 2).

The results point out that there is a complicated system of obstacles that influences the learning of English among students. The two problems are not taxonomic but mutually supportive, as a lack of confidence is caused by linguistic constraints, lack of motivation, and the chance to practice structurally.

The consideration of the internal and external challenges to these learners allows teachers and colleges to progress toward a more equal and successful language learning process.

The results of this research provide new evidence regarding a complex association between motivation and language learning problems among Yemeni female undergraduate learners. This knowledge has long-term pedagogical implications, and it is worthwhile to think about how the current methods of teaching English might be changed to create a more inclusive and successful educational system.

One of the determinations that can be made as a result of the data is that motivation is dynamic (Larsen-Freeman & Cameron, 2008; Ushioda, 2001). Although a vast majority of participants were very intrinsically motivated at the beginning of their academic life, it did not necessarily stay that way during their university experience. A change in motivation was commonly associated with practices in the institutions, teaching methods, and/or some form of perceived mismatch between promises and reality. These facts show that motivation is not an invariable quality but a dynamic structure that is influenced by exposure to the educational environment. The key to working in the educational field is to acknowledge fluidity because the educator might want to preserve and improve engagement with students over the course of their education.

Intrinsic and extrinsic motivation are discussed most of the time in theoretical writing to be binary; however, the students' actual experiences in the analysis of this study point to a more intricate relationship. Lots of learners started their pathway being pulled by external causes- by the influence of parents or by the prospect of employment or a job- but finally turned into interest and inner dedication. This transition is a core concept in the Self-Determination Theory (SDT) of Deci and Ryan (1985), which describes how extrinsic motives can become more autonomous. On the other hand, some of those who began to take the program with a passion expressed that they lost their interest because they felt that there was no two-way interaction in the classroom, a lack of feedback, or poor ways of teaching. The findings indicate the necessity of a learning environment, which not only recognizes the existence of both types of motivation but supports their development and reinforcement (Ryan & Deci, 2000).

Among the most evident themes presented in the results, there is the discrepancy between the wish of students to communicate using the English language and their lack of space to do so in their educational environment. Although students were keen on speaking in a fluent way and getting to converse, the learning processes were very much cross-bred with memorization, translation, and grammar. Such a discrepancy between the requirements of learners and the methods of teaching activity leads to less attention and self-confidence. Educationalists thus have to ensure the creation of communicative language teaching (CLT) strategies that focus on speaking, listening, as well as interaction of substance.

One of the major influences on classroom motivational climate is through its instructors (Patrick et al., 2011; Andersen, 1979). The supportive, interactive, and culturally sensitive teachers may influence learners and their confidence and participation to a considerable degree. Language instructors in Yemen must be trained to have areas on motivational psychology, student-centered pedagogy, and classroom management, which enhance a sense of inclusion and equity. Furthermore, student feedback must be used as a central component of teacher evaluation and curriculum review as a measure of the degree of quality of the instructions.

Mental blocks or blocks like anxiety, fear of failure, and shyness also prevailed among the narrations of the participants (Horwitz et al., 1986). Emotional reactions are not just merely personal characteristics, but are frequently

caused by stern classroom hierarchies, assessment imposed by performance, and culturally oriented norms of expectations in which the disclosure of discussion is not encouraged. The effects should be countered through training of strategies that minimize language anxiety, i.e., pair work, role plays, and the way students participate anonymously, so that students speak under less pressurized situations.

Along with the instruction reform, the results imply that the interventions should take place at the institutional level to serve students outside the classroom. Universities are supposed to come up with language support centers, mentorship programs, and additional activities that will give the students the opportunity to practice English in less formal environments. These are safe risk-taking, experimentation, and peer learning platforms, which are some of the critical aspects of language learning that are usually absent in classes (Vygotsky, 1978).

The other strong implication is related to onboarding in first-year students. Some respondents told us that they were optimistic when they joined the university, only to give up because they were not given a smooth transition and did not get much academic assistance. The university could aid in the students' developing basics through orientation programs or preparatory English classes during the first months of the year, and change their expectations accordingly and adapt to the university level of performance (Tinto, 1993). These classes are to combine diagnostic tests, study skill training, and group learning tasks.

The study also found that learners' decisions to study English are heavily influenced by social and familial expectations. On the one hand, some students had great support from their parents or elder brothers and sisters; on the other hand, some of them were obliged by their parents in the choice of their major against their will. Educational counselors have to play a bigger role in advising existing students depending on their likes, abilities, and future objectives. Pre-college counseling and sensitization programs might empower students and their families to make better academic decisions.

Policy-wise, the results imply that national policies on education must respond to the gap between the policy of English education and practices in the classrooms. It is of the essence that they invest in teacher development, school and curriculum innovation, and institutional infrastructure. Policy makers ought also to consider the incorporation of gender responsive practices and the allocation of materials, considering the needs of the female learners, especially in conservative areas where it is not easy to move and reach.

Lastly, this research gives emphasis to student voice as relevant to educational reform. The respondents provided feedback that can be further used to directly inform changes in the areas of improved instruction, assessment, and institutional support. The department should consider establishing institutional mechanisms enlisting the student input into program assessment and program building, which may be in the form of advisory committees or feedback panels. This aligns with the work of Cook-Sather (2002), who argues, positioning students as partners in teaching and learning can lead to more meaningful and effective educational change.

Altogether, the pedagogical implications of the study are extensive. They generate a need to move to more interactive, inclusive, and motivationally conscious teaching, which is facilitated by institutional regulations and national frameworks taking into account the socio-cultural reality of students. Through a holistic and student-centered view, English language programs within a setting in Yemen and other settings with comparable contexts can lead to both academic achievement and personal empowerment of the female student in the foreign language learning intricate world.

V. CONCLUSION

The research examined the type of motivation and obstacles faced by female EFL undergraduate students at Tamar University. The qualitative study revealed a great variety of motivational patterns and multi-level learning barriers, which demonstrates that motivation toward learning should be treated as more complex and dynamic. Black-and-white ways of classifying motivation, such as intrinsic and extrinsic motivation, would often miss the dynamic attributes of the learners concerning their goals, particularly in those settings with limited educational conditions.

These findings have relevance to educators and curriculum developers who develop learner-centered teaching with the interests of learners through intrinsic interest, and at the same time are aware of the social and economic situations of the students. More communicative task-based activities should be included in language programs; learners need to be scaffolded on vocabulary acquisition, and learning environments should be set up that do not penalize students who speak up. Professional growth in interactive and culturally responsive pedagogies is also of some benefit to the instructors. The institutional level may begin to address the gap by offering some orientation of preparatory courses to freshmen students so that they can reduce the gulf between the ends of secondary and university education, especially in the case of incoming students who are low proficient in English or have little exposure to the language (Tinto, 1993).

A small sample of female students of one university limited the generalizability of the study findings. Besides, qualitative data is self-reported, which is also affected by personal preferences or the desire of participants to report their information.

Subsequent studies may also be useful because wider multi-location studies can be conducted that can involve male learners and scholars of various academic institutions in the country of Yemen. A longitudinal model would also be useful in tracking the changes in motivation over dimensions and associating them with the success or progress in academics or language development. Moreover, the comparison of different cultural settings (or regional ones) might offer information about the motivation and challenges differences in different socio-educational contexts.

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Mohammed A. Sharaf-Addin was born in Dhamar, Yemen, in 1987. He is currently serving as an assistant professor in the English Language and Literature Department at Prince Sattam Bin Abdulaziz University, Al-kharj, Saudi Arabia. He is also an assistant professor in the English Language Department at the Faculty of Arts, Tamar University, Yemen.

He holds a Ph.D. in Linguistics from Osmania University, Hyderabad, India. His areas of interest include morphology, dialectology, computational linguistics, corpus linguistics, and sociolinguistics. Throughout his career, he has guided countless undergraduate students through courses in linguistics and the English language in both Yemen and Saudi Arabia. He can be reached at m.sharafaddin@psau.edu.sa

Sabah M. Al-Shehabi was born in Jeddah, KSA. She is an Assistant Professor in the Department of English language and literature at Prince Sattam Bin Abdulaziz University, Al-Kharj, Saudi Arabia. Additionally, she is affiliated with the Faculty of Education, Mahweet University, Yemen. She completed her PhD in Applied Linguistics from the CALTS of the University of Hyderabad, India. Her area of interest revolves around Natural Language Processing, Corpus Linguistics, Dialectology, Language Acquisition, and Translation Studies. Dr. Al-Shehabi can be contacted at s.alshehabi@psau.edu.sa

Language Vitality of the Mandar Enclave in Ujunglero, Pinrang, South Sulawesi

Nuraidar Agus

Research Centre for Language and Literature Preservation, BRIN, Jakarta, Indonesia

Jerniati I.

Research Centre for Language and Literature Preservation, BRIN, Jakarta, Indonesia

Firman AD

Research Centre for Language and Literature Preservation, BRIN, Jakarta, Indonesia

Andi Indah Yulianti

Research Centre for Language and Literature Preservation, BRIN, Jakarta, Indonesia

Tamrin

Research Centre for Language and Literature Preservation, BRIN, Jakarta, Indonesia

Musayyedah

Research Centre for Language and Literature Preservation, BRIN, Jakarta, Indonesia

Andi Agussalim

Faculty of Cultural Science, Hasanuddin University, Makassar, Indonesia

Abstract—This research aims to describe the level of vitality of the Mandar language (ML) in Ujunglero, an enclave of the Mandar community in the Bugis region, and analyze the factors that influence its continued use. The research method employed is a sociolinguistic survey with a quantitative and descriptive approach, drawing on UNESCO language vitality indicators and Fishman's theory. Data was collected through questionnaires and interviews with 150 respondents from various professions and age groups. The results of the research show that the average vitality index for the ML is 0.53, placing it in the category of experiencing decline. The intergenerational transmission factor has a high value (0.71), indicating that the ML is still transmitted, although not always formally, at home. The speaker's attitude is also high (0.74), reflecting strong ethnolinguistic pride. However, several indicators show low values, such as the availability of teaching materials (0.35), response to new media (0.39), and documentation (0.32), which indicate weak structural support and revitalization resources. The use of ML is prevalent in the domestic and community domains, while the domains of formal education and digital media are dominated by Indonesian and Bugis languages. It is hoped that the results of this research will serve as the basis for planning policies to revitalize the ML, amidst pressure from the dominance of Bugis and Indonesian in the multilingual context of South Sulawesi.

Index Terms—language vitality, Mandar language, language transmission, Mandar enclave, Ujunglero

I. INTRODUCTION

Mandar is one of the main regional languages in West Sulawesi and parts of South Sulawesi, including the coastal areas of Suppa District, Pinrang Regency. Historically, this area was part of the strategic spice route, connecting Sulawesi with global markets since the 14th century. Ujunglero became an important stopover point for local and foreign traders (Arab, Chinese, Gujarati, and European), forming intense cross-cultural and linguistic interactions.

According to Anderbeck (2015), the level of language threat in Indonesia is significantly higher than in Central and West Africa, partly due to population movement. Internal migration levels continue to increase throughout Indonesia. Internal migration (when the result is that previously separate ethnic groups now touch each other) is very similar to residential colonization. In such cases, immigrants enter a region and influence existing traditional dynamics. According to Firman et al. (2023), in the context of interactions between local communities and migrants or majority and minority groups, language changes often occur due to the group's ability to make linguistic adaptations.

The case of migration by the Mandar ethnic group to the Bugis language area in Ujunglero is different from other migration cases. The Mandar ethnic group migrated independently to Ujunglero around 1903, related to trade activities on the West Coast (Karim, 2020). This community settled and formed a socio-linguistic enclave amidst the majority Bugis

community, which is more dominant demographically and culturally. They must maintain the language and culture in the Bugis speech area.

Ujunglero is a unique multilingual space, with the Bugis community as the dominant group and the Mandar community as the minority. In social and economic interactions, bilingualism (Mandar–Bugis) has developed. Given these social conditions, a language shift may occur, leading to a decline in the use of the Mandar language (ML), particularly in the public sphere and among the younger generation.

ML still survives in informal domains such as family communication, but is being replaced by Bugis and Indonesian in formal domains such as education, inter-ethnic trade, and institutions. The phenomena of code-switching and code-mixing often arise in cross-ethnic interactions. Various indicators show that the Mandar language (ML) of the Ujunglero coast is now under pressure because of its position as a minority language among Bugis speakers. This pressure can possibly be seen in the decline in intergenerational transmission, especially in young families. There is a preference among the younger generation for Bugis and Indonesian because they are considered more prestigious, modern, and adaptive to social mobility. Imbalance in the domains of use, where ML is concentrated in the informal domains but absent in the public domains.

Coastal areas such as Ujunglero are rarely used as objects for studying language vitality, even though they have high complexity in language dynamics. Therefore, research is needed that systematically measures the level of vitality of the ML and identifies the dominant factors that influence language shift. Based on this description, an intersection between language preservation, social interaction, and cultural identity is depicted in the context of multilingual and multiethnic coastal communities. In the Mandar enclave amidst the dominance of Bugis speakers, the ML faces an existential dilemma that requires research attention and evidence-based policies to save and revive its function in society. Therefore, this research focuses on the problem of the level of vitality of the ML in the enclave of the Bugis community in Ujunglero. In line with this, this research aims to analyze the vitality and linguistic situation of the Mandar enclave in Ujunglero based on the language vitality factors used by UNESCO.

II. LITERATURE REVIEW

This theoretical basis holistically connects social dynamics and language status to understand and respond to the condition of the ML in Ujunglero. This research uses a sociolinguistic approach to understand linguistic dynamics in bilingual and multilingual situations, with a focus on the relationship between the minority language (ML) and the majority language (Bugis) in the social and historical context on the west coast of South Sulawesi.

Sociolinguistics studies the relationship between language and society. In this context, the Mandar community in Ujunglero is understood as a speech community (Hymes, 1974), namely a group of individuals who share norms and patterns of language use. One of the main implications of globalization is that the majority of the world's languages are vulnerable to decline or extinction. An ambitious attempt was made to document the level of vitality of each of the world's languages as presented in the 17th edition of *The Ethnologue, Languages of the World*. A modified framework for reporting vitality (Expanded Graded Intergenerational Disruption Scale/EGIDS) was used in the report (Anderbeck, 2015).

The concept of language vitality refers to the ability of a language to continue to be used and passed down within its community of speakers. The term vitality was first introduced into the ethnolinguistic area by Giles et al. (1977, as cited in Candrasari, 2017). Furthermore, Trudgill (in Coluzzi et al., 2013) stated, "Language vitality, or ethnolinguistic vitality, refers to the amount of dynamism present in a particular linguistic community. The term is normally used concerning linguistic minorities and the likelihood of their languages surviving or becoming subject to language shift and language death." Meanwhile, Mufwene (2017) stated that terms such as language endangerment, endangered languages, language loss, or language death are related to the subject of language vitality. Because, as a linguist, the other side of the overall linguistic picture must also be understood, namely, the maintenance and sometimes expansion of several language varieties in major languages. The term language vitality was chosen because it is very suitable for discussing the subject under study.

When we discuss language vitality in general, we see it as a series or a cycle. Some languages are developing, some are stagnant, some are at risk of extinction, or have even become extinct. It is interesting to observe how languages survive, how their survival is maintained, and how we can classify their status. To understand these things, we can conduct surveys or research about the vitality of language (Firman et al., 2025). In the context of language development, language vitality research is important because it can be used to determine the possibility that a language will continue (sustainable) in the future, and also because it can be used to see the possibility of sustainable language development efforts (Candrasari & Nurmaida, 2018).

In carrying out the vitality test of the ML, indicators from UNESCO (2003) will be used, which have been modified. Ten indicators will be measured, which will later describe the social index of the ML. The ten indicators are (1) number and proportion of speakers, (2) language contact, (3) bilingualism, (4) intergenerational language transmission, (5) domain of language use, (6) speaker attitudes, (7) government attitudes and regulations, (8) availability of teaching materials and literacy, (9) type and quality of documentation, and (10) response to new domains and media. In general, these 10 indicators can be divided into 3 factors, namely evaluating language vitality, assessing language attitudes, and evaluating the quality and quantity of documentation (see Lauder, 2019).

This view was then adopted, developed, and adapted as necessary in the language vitality research in this article. These adjustments were made by looking at the linguistic situation and conditions in Indonesia. There are three additional indicators, namely bilingualism, language contact, and regulation. These three indicators are considered important in determining the vitality of a language.

There are several studies on language vitality that have been carried out in Indonesia. Researchers have used these studies as comparisons and guides for this study, including Latupapua and Maspatela (2015), Maricar and Duwila (2017), Inayatussalihah (2018), and Mukhamdanah (2019). Specifically for research on the vitality of languages in South Sulawesi, several studies have been carried out, including Nuraidar (2019), Musayyedah (2019), Nurhidayah (2020), and Hastianah (2020).

There are still several vitality studies conducted by researchers. However, no one has researched the vitality of the ML on the Ujunglero coast. Regarding research on the social and cultural interactions of the Mandar community in Ujunglero, it has been carried out by several researchers, for example, Yuliani (2020), Hafifah Sh et al. (2021), Aisyah (2023), Fatana (2021), Sahila et al. (2024), and Nuraeni et al. (2024).

This research offers a new perspective by examining the vitality of the ML in Ujunglero, Suppa, in the linguistic situation of the dominant Bugis community. Different from previous research, which focused more on historical aspects and lexical changes, intercultural communication, and honorifics, this research will examine in more depth the social and cultural factors that contribute to the existence or vitality, shift, and maintenance of the ML in Ujunglero. This research can also add to the body of language vitality studies, as well as provide information regarding the map of the condition of regional languages in Indonesia.

III. METHODOLOGY

A. Research Location

This research was carried out in Lero Village and Wiringtasi Village, Suppa District, Pinrang Regency, South Sulawesi. This area is better known as Ujunglero because it was originally part of the Ujunglero area, which was divided into several villages. This location was chosen because it is an enclave of ML speakers among the dominant Bugis speakers. Lero Village was chosen because it can represent other regions as active speakers of ML, while Wiringtasi Village was chosen. It is more susceptible to language contact and language shift because it lives side by side with Bugis speakers.

B. Data and Data Collection Technique

The research sample was 150 people divided into three age groups, namely 18—25 years, 25—50 years, and >50 years. The purpose of this age division is to see differences in language use and transmission between generations (Labov, 1994). Apart from that, many selected informants understood the dynamics of the ML and culture in depth (Spradley, 1979). Those selected as informants were active speakers, traditional leaders, teachers, senior fishermen, and local officials. The following presents the distribution of respondents based on their characteristics.

In data collection, a questionnaire was used, consisting of 80 questions divided into 10 indicators. The list of questions is arranged in closed form with 5 answer choices. Questionnaires were distributed to selected respondents. Analysis was carried out with Microsoft Excel to measure frequency, distribution, indexation, and trends in language use. Apart from that, data collection also used interview techniques that aimed to explore the community's perceptions, attitudes, and experiences towards the ML. Through interviews, researchers confirm or clarify the data that has been collected through a list of questions. Interviews were used to add context and explanation to the quantitative findings.

Observations in research are very important because we can see directly the phenomenon of language use in the activities of the Mandar in Lero Village and Wiring Tasi Village, such as in the market, workplace, and home. Linguistic practices can be observed directly in real contexts. This also includes observations of intergenerational interactions and language use in various domains (domestic, public, and religious).

Recordings in the form of conversations, narratives, and oral practices are documented in the form of audio, video, and images. Image/photo-based elicitation techniques were also used to explore narratives from children. Meanwhile, literature study was used to obtain historical background, sociolinguistics, language vitality theory, and migration of the Mandar in Lero Village and Wiring Tasi Village. Also included are research results that provide an overview of the social and cultural situation of the Mandar in the two villages.

C. Data Processing and Data Analysis

In this research, quantitative data processing was carried out in stages. The first stage is editing and coding the questionnaire answers to ensure the data is clean and ready to be processed. Next, the data was tabulated using Microsoft Excel to make organizing and presenting the data easier. After that, descriptive statistical analysis was carried out so that the distribution and trends of the data could be described quantitatively. To obtain the vitality index value, the following formula is used:

$$\frac{(SS_1 + SS_2 + SS_3 + SS_n): 5}{JS}$$

Description: SS1 = question score 1

SS2 = question score 2
 SS3 = question score 3
 SSn = score of next question
 5 = highest score
 JS = number of questions

These studies generally use UNESCO's (2003) language vitality indicators, which have been modified by Badan Pengembangan dan Pembinaan Bahasa. Each indicator is made up of questions with different numbers for each indicator. The vitality criteria used as a reference in these studies adopt the opinions of Grimes (2001) and UNESCO (2003) with a range of 0.0—0.20 (very critical and threatened); 0.21—0.40 (threatened); 0.41—0.60 (experiencing setbacks); 0.61—0.80 (stable and stable but threatened with extinction); 0.81—1 (safe).

For qualitative data, analysis was carried out using the Miles and Huberman (1984) interactive analysis model which includes three main steps, namely data reduction, namely the process of selecting and simplifying field data that is relevant to the research focus; data presentation, namely organizing data in the form of narratives, matrices or tables to make it easier to conclude; and drawing conclusions and verification, namely the interpretation of data that has been analyzed, then verified to ensure the validity of the findings. In addition, triangulation is carried out by comparing data from various sources, namely observations, interviews, and questionnaires, to increase the validity of the data and research findings.

In analyzing language vitality, researchers use modified UNESCO indicators including: transmission; number of active speakers and proportion of speakers; domain of language use; availability of teaching and literacy materials; the language attitude of the speaker; support for regulations or government policies; existing language documentation; language contact that occurs in society; dominant position of language among other languages; and bilingualism. Compare this with the Ryukyuan language vitality research method, which purely adopts ideas from UNESCO (Ishihara, 2014).

IV. RESULTS

A. Language Vitality of the Mandar in Ujunglero

This language vitality study aims to obtain a comprehensive picture of the actual conditions of use and sustainability of the ML enclave among Bugis speakers in Ujunglero, Suppa District, Pinrang Regency. Through a series of assessment factors that have been analyzed, this research not only captures how widely and intensively ML is used but also examines other supporting dimensions such as intergenerational transmission, speakers' attitudes, government attitudes, and the availability of teaching materials and documentation.

Intergenerational Language Transmission

Strong transmission ensures the continuity of the language, while weak transmission is an early sign of language shift or even loss in the next generation.

TABLE 1
INTERGENERATIONAL LANGUAGE TRANSMISSION

Gender	Respondents (%)	Index
Male	40,7	0.72
Female	59,3	0.70
Age		
18-25 years old	27,3	0.69
25-50 years old	54,7	0.73
>51 years old	18,0	0.68
Education		
No School	2,0	0.57
Primary Education	30,0	0.70
Secondary/Junior Education	38,0	0.71
Higher Education	30,0	0.73
Profession		
Teacher	10,0	0.73
Employee	2,0	0.80
Civil Servants	10,7	0.72
Fisherman	15,3	0.70
Farmer	0,7	0.86
Trader	7,3	0.69
Laborer	4,0	0.73
Domestic workers	21,3	0.71
Others	28,7	0.71

The data show that both males and females play equal roles in passing ML to the next generation, with the highest transmission rates found among those aged 25–50, reflecting their active use of the language with their children. Surprisingly, people over 51 have the lowest rates, suggesting a shift towards Indonesian due to changing family communication patterns. Interestingly, transmission increases with higher education, as graduates maintain ML use out of linguistic awareness and pride in their identity, challenging the assumption that education reduces regional language use. Those without formal education have the lowest index, likely because, despite their fluency, they have fewer

opportunities or authority to transmit the language. Professionally, teachers show similar transmission levels to other occupations, using ML actively in daily life and the community, making them key agents of transmission. However, this role is not reflected in schools, where ML remains absent from the curriculum, resulting in a ‘split domain use’ where teachers speak ML outside but use Indonesian in classrooms to meet national standards.

Number and Proportion of Speakers

The number and proportion of speakers are the main indicators in measuring the vitality of a language. This factor shows the extent to which the language is still used by the Mandar speech community and how it is distributed among various social groups.

TABLE 2
NUMBERS AND PROPORTIONS OF SPEAKERS

Gender	Respondents (%)	Index
Male	40,7	0.64
Female	59,3	0.63
Age		
18-25 years old	27,3	0.66
25-50 years old	54,7	0.64
>51 years old	18,0	0.59
Education		
No School	2,0	0.47
Primary Education	30,0	0.58
Secondary/Junior Education	38,0	0.64
Higher Education	30,0	0.71
Profession		
Teacher	10,0	0.71
Employee	2,0	0.73
Civil Servants	10,7	0.73
Fisherman	15,3	0.56
Farmer	0,7	0.33
Trader/entrepreneur	7,3	0.67
Laborer	4,0	0.68
Domestic workers	21,3	0.53
Others	28,7	0.68

The data reveal that the >51 age group, despite generally comprising the largest number of speakers, has the lowest index, possibly because their communication now extends beyond the home, reducing interactions with other ML speakers. A positive trend is seen in education, where higher education graduates have the highest index, reflecting strong language awareness and broader social networks for using ML, while no-school and primary education groups have the lowest index, indicating vulnerability to language decline due to limited communication domains increasingly dominated by Indonesian and Bugis. Professionally, teachers show the highest index, actively using ML at home and in the community, though not in teaching, as Indonesian remains the dominant educational language. Civil servants and employees also have high indexes, suggesting that ML use is maintained in certain formal environments or due to their social status. Conversely, fishermen, farmers, and domestic workers have low indexes, possibly due to workplaces dominated by Indonesians or Bugis, while entrepreneurs and laborers maintain relatively good proportions of ML speakers, reflecting their continued role in business, markets, and as an identity marker in local interactions.

Domain of Language Use

In the context of a multilingual society such as in Ujunglero, the domain of use of the ML interacts with the domain of use of the Bugis language and Indonesian.

TABLE 3
DOMAIN OF LANGUAGE USE

Gender	Respondents (%)	Index
Male	40,7	0.71
Female	59,3	0.63
Age		
18-25 years old	27,3	0.63
25-50 years old	54,7	0.68
>51 years old	18,0	0.65
Education		
No School	2,0	0.51
Primary Education	30,0	0.66
Secondary/Junior Education	38,0	0.65
Higher Education	30,0	0.69
Profession		
Teacher	10,0	0.65
Employee	2,0	0.89
Civil Servants	10,7	0.70
Fisherman	15,3	0.67
Farmer	0,7	0.48
Trader	7,3	0.66
Laborer	4,0	0.72
Domestic workers	21,3	0.62
Others	28,7	0.66

The data show that males use ML more widely than females, likely because of their broader social and community activities, while women tend to use ML mainly in domestic domains and often shift to the dominant language when educating their children. The highest use is among those aged 25–50, who are socially and professionally active, whereas the lowest is in the 18–25 age group, indicating a decline in use among youth, particularly in higher education and social media. Those >51 maintain stable use, keeping ML alive in traditional and household contexts. Language use also increases with education level, with higher education graduates showing the highest index, suggesting they feel confident using ML publicly, while those with no formal education have the lowest due to limited activities outside the home. Professionally, employees use ML the most, followed by labourers and workers, reflecting broad use in workplaces and communities. Teachers show moderate use, mainly outside school, while housewives are limited to domestic contexts, fishermen use ML within their communities, and traders remain active in markets and business domains.

Responses to New Domains and Media

Response factors to new domains and media demonstrate how this language is prevalent in contemporary communication spaces, including social media, digital applications, the internet, and other digital technologies. The index values, which tend to be low in all categories, indicate that the adaptation of this language to the modern domain is still limited.

TABLE 4
RESPONSES TO NEW DOMAINS AND MEDIA

Gender	Respondents (%)	Index
Male	40,7	0.42
Female	59,3	0.35
Age		
18-25 years old	27,3	0.43
25-50 years old	54,7	0.37
>51 years old	18,0	0.31
Education		
No School	2,0	0.25
Primary Education	30,0	0.35
Secondary/Junior Education	38,0	0.38
Higher Education	30,0	0.42
Profession		
Teacher	10,0	0.39
Employee	2,0	0.37
Civil Servants	10,7	0.43
Fisherman	15,3	0.37
Farmer	0,7	0.24
Trader	7,3	0.34
Laborer	4,0	0.43
Domestic workers	21,3	0.31
Others	28,7	0.41

Males are slightly more active than females in using ML on new media, likely because they engage in community networking and organisational activities, while women prefer Indonesian for wider communication, such as children's education. Although the 18–25 age group shows the highest use, it remains low, suggesting that ML is only beginning to enter youth digital spaces, whereas older groups (25–50 and over 51) use it even less, reflecting minimal adaptation to digital platforms or a stronger preference for Indonesian. Higher education correlates with greater use of ML in new media due to better access, digital literacy, and content creation skills, but overall online use is still low, with little effort to promote the language digitally. Teachers also show minimal use of ML in social media or school communication groups. In contrast, employees and labourers use ML the most in digital contexts, indicating its relevance in work-related and community media, while fishermen, traders, and domestic workers use it only minimally, often confined to family or local WhatsApp groups.

Speakers' Attitude and Government Attitude

The speakers' attitude index in all categories is relatively high compared to other vitality factors, which shows speakers have pride and emotional attachment to their language. Indicators of government attitudes and regulations reflect public perceptions regarding formal government support for this language, such as preservation policies, local content in schools, and revitalization programs.

TABLE 5
SPEAKERS' ATTITUDE AND GOVERNMENT ATTITUDE

Characteristics	Respondents (%)	Factor/Indicator	
		Speakers' Attitude	Government Attitude
Gender		Index	Index
Male	40,7	0.79	0.47
Female	59,3	0.75	0.44
Age			
18-25 years old	27,3	0.77	0.52
25-50 years old	54,7	0.78	0.45
>51 years old	18,0	0.70	0.37
Education			
No School	2,0	0.60	0.32
Primary Education	30,0	0.75	0.41
Secondary/Junior Education	38,0	0.77	0.46
Higher Education	30,0	0.79	0.49
Profession			
Teacher	10,0	0.74	0.47
Employee	2,0	0.80	0.63
Civil Servants	10,7	0.80	0.44
Fisherman	15,3	0.75	0.43
Farmer	0,7	0.73	0.45
Trader/entrepreneur	7,3	0.78	0.46
Laborer	4,0	0.80	0.42
Domestics workers	21,3	0.73	0.38
Others	28,7	0.78	0.51

The data show that males generally hold slightly more positive attitudes towards ML than females, reflecting their roles as cultural custodians. In contrast, women's positive attitudes towards ML stem from its integration into domestic life and childcare. The 25–50 age group shows the highest attitudes, bridging generations, and youth (18–25) also hold strong positive views, suggesting revitalisation potential via social media, although those >51 are slightly less optimistic, possibly due to awareness of endangerment. Positive attitudes increase with education, with higher-educated groups valuing ML as an identity marker, while educated groups show the lowest attitudes due to limited information. Professionally, teachers, officials, employees, and workers show very positive attitudes, while entrepreneurs, fishermen, and domestic workers also maintain high support, indicating ML's strong presence in daily life. Awareness of government preservation policies, however, remains uneven: men, youth, higher-educated individuals, employees, and traditional leaders show higher awareness due to public involvement, social media, or institutional access, whereas women, older groups, and unschooled individuals are less aware, and teachers note policy discourse without implementation in schools. Overall, while community pride in ML remains strong, effective revitalisation requires practical, widely disseminated policies reaching all social groups.

Teaching/Literacy Materials and Types of Documentation

The availability of teaching materials and literacy factors measures the availability of formal and informal learning materials, as well as the level of language literacy in the community. The documentation type and quality index represent speakers' perceptions of the availability and quality of language documentation, such as dictionaries, grammars, folklore corpora, or audio-video recordings.

TABLE 6
AVAILABILITY OF TEACHING AND LITERACY MATERIALS

Characteristics	Respondents (%)	Factor/Indicator	
		Availability of Teaching Materials	Types of Documentation
Gender		Index	Index
Male	40,7	0.34	0.41
Female	59,3	0.28	0.31
Age			
18-25 years old	27,3	0.38	0.42
25-50 years old	54,7	0.29	0.34
>51 years old	18,0	0.24	0.28
Education			
No School	2,0	0.22	0.20
Primary Education	30,0	0.26	0.30
Secondary/Junior Education	38,0	0.31	0.35
Higher Education	30,0	0.35	0.41
Profession			
Teacher	10,0	0.35	0.32
Employee	2,0	0.58	0.62
Civil Servants	10,7	0.31	0.40
Fisherman	15,3	0.28	0.38
Farmer	0,7	0.20	0.20
Trader/entrepreneur	7,3	0.32	0.33
Laborer	4,0	0.32	0.35
Domestic workers	21,3	0.24	0.31
Others	28,7	0.34	0.36

The data show that male generally have slightly better access to and perceptions of ML teaching materials and language documentation than female, likely because they participate more in public gatherings and community activities where such resources, though limited, are available, while female, whose roles are centred on domestic tasks and childcare, encounter them less, especially when they are not used in schools. Among age groups, the 18–25 group has the highest, though still low, index for both access and documentation awareness, reflecting their greater exposure to digital content and theoretical knowledge despite limited practical use. The 25–50 group shows relatively low access and awareness despite their role as parents and teachers, while those >51 have the lowest, indicating minimal literacy and no prior exposure to documentation in their learning experiences. Access and perception both increase with education level, with higher education graduates having greater familiarity, while unschooled groups remain almost entirely unaware due to limited literacy activities. Professionally, employees show the highest index, likely because their work environments support general literacy and documentation access, whereas teachers surprisingly have low indices, highlighting the critical lack of ML materials integrated into school curricula. Other professions, such as fishermen, entrepreneurs, domestic workers, and labourers, fall in the middle to low range, suggesting that teaching materials and documentation have yet to become part of community literacy practices or a meaningful source of collective pride.

Language Contact and Bilingualism

Language contact and bilingualism are important factors in assessing the vitality of a language because the degree of interaction with other languages can influence its stability, structure, and domain of use. In the context of this research, language contact is measured based on speakers' perceptions of the intensity of their language interactions with other languages in various domains, such as family, school, work, and social media. Bilingualism is measured based on the extent to which speakers can use ML and Indonesian or Bugis in everyday life.

TABLE 7
LANGUAGE CONTACT AND BILINGUALISM

Characteristics	Respondents (%)	Factor/Indicator	
		Language Contact	Bilingualism
Gender		Index	Index
Male	40,7	0.42	0.61
Female	59,3	0.43	0.62
Age			
18-25 years old	27,3	0.42	0.52
25-50 years old	54,7	0.43	0.59
>51 years old	18,0	0.43	0.86
Education			
No School	2,0	0.28	0.54
Primary Education	30,0	0.41	0.64
Secondary/Junior Education	38,0	0.44	0.60
Higher Education	30,0	0.44	0.62
Profession			
Teacher	10,0	0.48	0.53
Employee	2,0	0.26	0.38
Civil Servants	10,7	0.44	0.78
Fisherman	15,3	0.41	0.58
Farmer	0,7	0.40	0.50
Trader/entrepreneur	7,3	0.29	0.82
Laborer	4,0	0.43	1.14
Domestics workers	21,3	0.42	0.56
Others	28,7	0.46	0.56

Language contact in the Mandar community is generally even across gender, age, and profession, but remains asymmetrical as Indonesian and Bugis dominate formal and economic domains. Younger people tend to use Indonesian more in daily life, while older generations maintain ML despite incorporating many borrowed words. Education influences contact, with those having higher education interacting more with Indonesians, while the uneducated mainly use ML. Professionally, teachers have the highest contact index due to their multilingual environments, while self-employed individuals show the lowest. Bilingual competence is moderate overall; people >51 have the highest due to strong ML skills complemented by Indonesian or Bugis, the 25–50 age group shows moderate bilingualism, and the 18–25 group has the lowest, indicating a shift towards Indonesian. Laborers have the highest bilingual competence from varied worksite interactions, while teachers surprisingly show low bilingualism due to exclusive use of Indonesian in schools. Overall, older generations maintain stable bilingualism, younger groups shift towards Indonesian, and teachers' bilingual skills remain underused in education.

B. Degree of Mandar Language Endangerment in Ujunglero

Assessing language vitality is crucial to understanding the real condition of a language within the social, cultural, and political dynamics of its speakers. This study presents ML vitality data based on ten factors adapted from UNESCO's nine factors to suit regional contexts, covering aspects such as intergenerational transmission, number of speakers, and responses to new media and government policy support. Each factor plays a strategic role in determining the sustainability of ML in daily life and broader domains, with varying index values highlighting its strengths and weaknesses in facing modern challenges. The analysis illustrates how speaker attitudes, structural support, public use, and technological adaptation shape ML's position within today's multilingual ecosystem and identifies concrete efforts needed for its maintenance and revitalization in line with community conditions and needs.

The following is an index and analysis of the data on the vitality of the ML that has been collected.

TABLE 8
INDEX VALUE OF EACH FACTOR AND AVERAGE

No.	Factors/Indicator	Index
1.	Intergenerational Transmission	0,71
2.	Number and Proportion of Speakers	0,64
3.	Domain of Language Use	0,66
4.	Responses to New Domains and Media	0,38
5.	Availability of Teaching and Literacy Materials	0,31
6.	Government Attitude and Regulation	0,45
7.	Speaker's Attitude	0,76
8.	Type and Quality of Documentation	0,35
9.	Language Contact	0,43
10.	Bilingualism	0,62
	Average	0,53

Intergenerational transmission of ML remains relatively well maintained, as it is still spoken at home and used in family interactions, although parents rarely teach it directly to their children, preferring Indonesian for perceived educational

benefits. Children generally acquire ML from playmates rather than from their parents, gradually becoming fluent and bringing it into household use. Despite a sufficient speaker base, there is a risk of decline if not strengthened, as the addition of young speakers does not balance the loss from older generations. ML continues to be used in household and community domains, but is limited in formal, governmental, and educational settings due to Indonesian dominance. Its presence in new media is minimal, indicating the younger generation rarely uses ML online, which could accelerate language shift as the language loses relevance in modern digital life.

Furthermore, the availability of teaching materials and literacy in ML is very low, meaning children acquire only oral skills without literacy development, hindering academic exposure and documentation of cultural knowledge. Government policies recognize the importance of ML preservation but remain declarative without concrete implementation in schools or funding for documentation and revitalization. Language contact is moderate to low but asymmetric, with Indonesian and Bugis dominating and posing a shift threat if not managed with additive bilingualism. Most speakers are bilingual in ML, Bugis, and Indonesian, which can be an asset if both local languages and Indonesian are maintained, but a threat if ML is replaced. Overall, while transmission and attitudes remain strengths, low indices in teaching materials, literacy, new media, and documentation pose serious challenges, placing ML in the declining category with an average vitality index of 0.53, risking rapid decline without planned intervention efforts.

V. DISCUSSION

Based on the data presentation, it can be stated that the ML, which lives and develops in the Bugis language area in Ujunglero, still has strong internal sociolinguistic capital, for example, in terms of transmission and speaker attitudes.

However, the vulnerability is high because generally ML speakers in the region are less aware of the existence of literacy infrastructure and teaching materials, and less adaptive to new media, which is the key to the existence of minority languages in the digital era. After all, they generally rarely access videos in ML, and government support is weak, so language strengthening only relies on community initiatives.

The existence of inequality in vitality factors, for example, if we compare the transmission factor, the number of speakers, domain of use, and speakers' attitudes is quite high (0.64–0.76) and the factors of new media, teaching materials, documentation, and government support are low (0.31–0.45), indicating that language vitality is more supported by the internal strength of the community rather than external support structures. A situation like this is not sustainable in the long term, because when the heir generation begins to be dominated by modern media in other languages, vitality can decrease drastically.

The results of research on the vitality of the ML in Ujunglero show an average vitality index of 0.53, placing it in the category of being in decline. This finding is relevant within the framework of language vitality theory from various experts, especially Fishman (1991), Krauss (1992), and Grenoble and Whaley (2006), who emphasize intergenerational transmission factors as the main foundation for language continuity.

Fishman (1991) in the GIDS (Graded Intergenerational Disruption Scale) framework and Ethnologue (2019) in the EGIDS (Expanded Graded Intergenerational Disruption Scale) place intergenerational transmission as the core of vitality. He emphasized that language is in danger when intergenerational transmission weakens. ML data shows that transmission is still maintained, but is not carried out consciously by parents, but rather through peer interaction. Children acquire more ML from social interactions and peer interactions, not from their parents. This confirms that Fishman's (1991) model remains relevant, but needs to be contextualized with language acquisition patterns in Indonesian multilingual communities, where peer learning plays a significant role.

According to Edwards (1992), the number of speakers and their social distribution are indicators of language strength. The results showed an index of 0.64, relatively stable, but distribution findings indicated that the < 51-year-old group had a low proportion. If we refer to Krauss's (1992) prediction that languages that lose old speakers or fail to gain young speakers will be threatened with extinction within one or two generations.

The vitality of a language depends on the scope of its use (UNESCO, 2003). ML data shows limited use in the domestic and traditional community spheres, while the domains of education and government are dominated by Indonesian. Cases of Indonesian language dominance in all domains can also be seen in the Totoli language, including in the domain of family and neighbors (Tamrin et al., 2025). This is consistent with Grenoble and Whaley's (2006) argument that loss of formal domains is an early marker of language shift. The low index of some teachers in several factors also confirms the absence of ML in Ujunglero in formal education, especially in terms of learning and teaching materials.

Regarding responses to new media and digital literacy, Grenoble and Whaley (2006) underline the importance of the presence of language in modern media and technology for sustainability. The response index for new media (0.38) and the availability of teaching materials (0.31) are very low, indicating that the ML in Ujunglero has not been integrated into the digital ecosystem. This has the potential to accelerate the shift because language is irrelevant in the digital lives of the younger generation.

Speakers' attitudes towards ML are quite high (0.76), indicating that ethnolinguistic pride is still strong, according to the concept of subjective vitality by Giles et al. (1977). However, structural support from the government (0.45) and low integration of language policies in schools are obstacles to revitalization. Fishman (1991) emphasized that effective revitalization requires institutional intervention, not just positive attitudes of speakers. However, it needs to be stated that the vitality of language is not only determined by the speaker's attitude, but also by the external supporting structure.

Himmelman (1998) stated that high-quality documentation is the foundation of revitalization. The ML documentation index value in Ujunglero (0.35) is still low, indicating the lack of dictionaries, grammar, and teaching materials available in the community. In addition, the intermediate level of bilingualism (0.62) creates ambiguity: whether bilingualism is additive (strengthening two languages) or subtractive (replacing ML with Indonesian or Bugis). If it is not directed towards additive bilingualism, the risk of language shift will become increasingly real (Fishman, 1991; Grenoble & Whaley, 2006).

VI. CONCLUSION

This research shows that the ML in Ujunglero has medium vitality with an average index of 0.53, placing it in the category of experiencing decline. Intergenerational transmission factors and speaker attitudes are relatively high, indicating the existence of strong ethnolinguistic pride and attachment among speakers. However, low scores on indicators of availability of teaching materials, literacy, response to new media, and documentation indicate weak structural support and language resources. The ML in the research area survives mainly through internal community forces, such as use in the domestic domain, traditional communities, and peer interactions. However, the ML has not been integrated into formal education, digital media, or local government policies, so it does not have legitimacy and broad functions in modern social life. The transmission that occurs is more passive through horizontal (peer) interactions than vertical (parent-child) transmission, which indicates a potential decline in language competence in future generations.

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Nuraidar Agus, born in Watampone on July 7, 1970. She is a senior researcher at the Research Center for Language and Literature Preservation, National Research and Innovation Agency, Indonesia. She finished her doctoral degree in Linguistics at Hasanuddin University, Makassar, Indonesia. Her research area is Linguistics, particularly in Pragmatics, Sociolinguistics, endangered language preservation and revitalization, and language documentation, nura026@brin.go.id



Jerniati I., born in Majene City on September 2, 1966, completed her Bachelor of Arts in Linguistics at the Faculty of Letters, Unhas (1989), and her Master of Humanities in Linguistics at PPS Unhas (1998). From 1991 to 2021, she worked as technical staff at the Language Center of South Sulawesi Province. From 2022 until now, she has joined at Research Center for Language and Literature Preservation, BRIN (National Research and Innovation Agency), jern001@brin.go.id



Firman A.D. was born in Sengkang, South Sulawesi, in 1977. He graduated from Language and Literature at 45 Makassar University and continued his Communication Studies studies at Hasanuddin University, Makassar. He has experience in descriptive and sociolinguistic research, especially in languages in Southeast Sulawesi. The sociolinguistic research relates to language vitality and the linguistic description of Southeast Sulawesi. Mr. Firman began his career as a researcher at the Language Development and Fostering Agency from 2005 to 2021 in Southeast Sulawesi. He is a senior researcher at the National Research and Innovation Agency, firm013@brin.go.id



Andi Indah Yulianti (b. July 29, 1982) is a researcher at the National Research and Innovation Agency, focusing on language documentation, indigenous languages, ethnolinguistics, and language typology. She earned her Bachelor's degree from Hasanuddin University and her Master's degree from Brawijaya University. Discover her works on Google Scholar, Academia, or ResearchGate.



Tamrin was born on March 12, 1973, in Sinjai Regency, South Sulawesi, Indonesia. He completed his undergraduate education, majoring in Indonesian Language and Literature Education at the Faculty of Languages and Arts at Makassar State University (UNM) in 1999. Then, continued his master's education in Language Education also at Makassar State University (UNM) in 2013.

He started working in 2013 until 2022 at the Central Sulawesi Provincial Language Center. Since 2022 until now he has worked at the National Research and Innovation Agency (BRIN), Research Center for Language and Literature Preservation. Email: tamr001@brin.go.id



Musayyedah was born in Sinjai, South Sulawesi. She finished her Undergraduate studies from the Indonesian Muslim University in 1997 and continued her Graduate to Hasanuddin University. She finished in 2010. She began her career as a researcher at the Language Development and Fostering Agency in Southeast Sulawesi. She is a senior researcher at the National Research and Innovation Agency. Her research interests are endangered language, language documentation, and language and literature preservation.



Andi Agussalim is a lecturer at the Faculty of Cultural Sciences, Hasanuddin University, Makassar. He was born in Palopo, South Sulawesi, in 1987 and earned his Bachelor's degree in Arabic Literature (2005–2009), Master's degree in Linguistics (2010–2012), and Doctorate in Linguistics (2013–2019) from Hasanuddin University. His main area of expertise is computational linguistics, with research interests in developing language computing systems for regional languages in South Sulawesi.

He has published several articles in national and international journals and actively contributes to the digital preservation of local languages. He can be contacted at agussalim@fs.unhas.ac.id

ChatGPT in ESL Classrooms: A Dual Perspective

Karem Abdelatif Ahmed Mohamed*
King Khalid University, Saudi Arabia

Tanzina Halim
King Khalid University, Saudi Arabia

Ahmed Hassan Seifeddin
Faculty of Education, Shebin El-Kom, Menoufiya University, Egypt

Abstract—In today's academic context, academicians and learners experiment with various ways of incorporating ChatGPT to enhance teaching and learning experiences. While an increasing amount of research focuses on the use of chat generative pre-trained transformer (ChatGPT) in English language learning, there seems to be limited scholarly exploration that offers a thorough examination of the potential strengths, drawbacks, and tactics for the efficient integration of ChatGPT in English language teaching and learning. This study addresses this gap in the literature by concentrating on the prospects, obstacles, and methodologies associated with using ChatGPT in English language teaching and learning. It researches into the perspectives of both teachers and students regarding the utilization of ChatGPT in academic context. Additionally, the paper provides an understanding of how teachers can encourage students to maximize the advantages of ChatGPT. (N=29) EFL instructors and (N=105) undergraduate students, both male and female EFL learners studying at a public university in Saudi Arabia have participated in this study. Two sets of questionnaires consisting of closed items were distributed to teachers and students. The data were analysed using SPSS version 26. 0. Based on the findings, the paper provides recommendations for educators and learners to maximize the benefits of ChatGPT.

Index Terms—ChatGPT, drawbacks, English language learning and teaching, strengths, students

I. INTRODUCTION

The development of artificial intelligence (AI) in this rapidly evolving digital world has raised discussion among scholars and practitioners worldwide about its tremendous effects in the fields in which they work. A chat generative pre-trained transformer (ChatGPT), one of the most advanced AI tools to date, has quickly amassed over 100 million users worldwide within a very short time following its public launch in November 2022 (Rahimi & Abadi, 2023). By August 2023, there were over 180 million unique users (Tong, 2023). As a result, the application is expanding compared to other well-known social media sites like Instagram and TikTok (Hu, 2023). OpenAI, an American AI company, is the creator of ChatGPT. An example of online resources is a cutting-edge language model that has undergone substantial training on a corpus of data from numerous websites, journal articles, and textbooks (Adiguzel et al., 2023; Choi et al., 2023).

English instructors use many tools to teach the English language. In a study by Mohamed and Halim (2023a), the outcomes revealed positive attitudes from EFL teachers and learners towards Smart-Phone Assisted Language Learning (SALL) and its benefits in supporting and enhancing EFL teaching and learning. Most EFL teachers acknowledged the need for additional skills to advance SALL activities and highlighted challenges. Moreover, Firat (2023), Adiguzel et al. (2023), AlAfnan et al. (2023), and Mohamed (2023) suggest that AI tools can enhance student engagement because this gives opportunity to the staff to spend more time on preparing effective materials.

ChatGPT has the potential to produce texts similar to human writing (Alneyadi & Wardat, 2023; Talan & Kalinkara, 2023; Wardat et al., 2023; Cotton et al., 2023). However, recent studies have highlighted several concerns about ChatGPT, such as privacy risks and moral dilemmas. These include a lack of originality and creativity in responses generated by AI, false information about science or the dissemination of false or inaccurate content, biased responses or outputs, and the restricted use of training data for ChatGPT (Gilson et al., 2023; Talan & Kalinkara, 2023).

Studies about the advantages and disadvantages of ChatGPT reveal that the technology is generally met with resistance in the academic community. However, according to AlAfnan et al.'s findings from a study in 2023, ChatGPT gives teachers a creative way to incorporate technology into their lessons. Students are also familiarized with alternative to search engines that lead to variety of sources and this takes time to select and study. In a study by Mohamed and Halim (2023b), it is stated that in this digital era many students feel overloaded with information. In this way, ChatGPT helps to provide students with specific information.

Given the growing use of ChatGPT for research, applying an AI tool can improve scientific language use, English grammatical accuracy, and language translation. According to Dergaa et al. (2023), ChatGPT can support researchers with

* Corresponding Author. Email: kmohamed@kku.edu.sa

various tasks, including creating research questions and hypotheses, organizing experiment protocols, evaluating and interpreting data, and writing manuscripts.

Research conducted to date has shown that students have mixed perceptions regarding the use of AI (Keles, 2021). Cotton et al. (2023) claimed that despite ChatGPT's advantages, earlier research has also raised serious issues about how it should be used. Academic integrity and plagiarism are concerns, and an excessive reliance on artificial intelligence, false information, and biased learning assessments have been the main points of concern. It's also crucial to remember that because ChatGPT can only work with the data set it is trained on, and sometimes the information can be misleading too (Lee, 2023; Lo, 2023; Rasul et al., 2023).

Mohamed and Siddique (2021) stress the necessity for responsible implementation and leadership to ensure the ethical use of AI in education. Studies show that students may use ChatGPT unethically on tests, homework, and assignments because it can rapidly generate a large amount of data. Pavlik (2023) and Flanagan et al. (2023) stated that this may result in disparities in learning outcomes and increased academic misconduct, which are detrimental to the caliber of instruction and learning. Several educational institutions have banned ChatGPT as a result of these problems. For example, in response to worries about ChatGPT's detrimental effects on students' learning as well as worries about plagiarism and academic dishonesty among students, the Department of Education of New York City banned access to the App on educational devices and networks (Elsen-Rooney, 2023).

Hence the objectives of the current study are:

To explore the benefits of using ChatGPT for academic purposes from both learner's and teachers' perspectives.

To find out the potential risks and challenges of overreliance on ChatGPT.

II. LITERATURE REVIEW

The current generation is tech-savvy and promotes the use of technology in all spheres of life (Halim & Halim, 2024). Studies show that ChatGPT helps educators generate high-quality assessments, reducing their overall workload. Though it has its limitations, ChatGPT could serve as an innovative teaching tool for implementing various forms of evaluation in higher education settings (Gimpel et al., 2023; Sullivan et al., 2023). Additionally, ChatGPT supports educators in designing various learning assessments, including monthly tests, semester tests, projects, or assignments (Kasneci et al., 2023; Lee, 2023; Zhai, 2023). Moreover, teachers can use ChatGPT to create quizzes and mock tests to evaluate students' progress. Previously, this ongoing assessment process required hours of preparation to create tasks that were aligned with learning objectives. ChatGPT reduces teachers' workload and it gives them more time to be creative and come up with a variety of activities and assessments for the learners.

Assessment and feedback are ongoing activities in higher education. The advent of ChatGPT in education has created opportunities to evaluate various forms of learning assessments and provide immediate feedback to students. For instance, Cotton et al. (2023) claim that ChatGPT can automatically grade students' written assignments, helping teachers offer timely feedback on essays. Farrokhnia et al. (2023), Mizumoto and Eguchi (2023) argued that this convenience gives more time to teachers to focus on other essential aspects of teaching, such as providing personalized support and engaging in professional development. More specifically, ChatGPT can be utilized to assist teachers in developing instructional materials for their teaching, ensuring quality assurance in the process (Cox & Tzoc, 2023; Kraugusteeliana et al., 2023; Megahed et al., 2023). Furthermore, beyond stimulating critical thinking and problem-solving skills, students with diverse knowledge and skill levels are more encouraged to engage in classroom discussions (Kasneci et al., 2023).

As Fauzi et al. (2023) highlighted, ChatGPT supports students in various areas, such as language skill development, fostering teamwork, improving time management and effectiveness, providing motivation and support, and, notably, accessing valuable resources and information which can make them autonomous learners. In addition, similar studies on the use of ChatGPT by Jamshed et al. (2024) on Saudi students discuss the benefits of using AI tools in class as the research findings show that students have greatly supported the use of ChatGPT in their language classes because it helped them to overcome the obstacles they faced in a conventional mode of instruction. Moreover, a study by Al Hammad (2024) discusses the use of AI in enhancing Saudi students' skills in appreciating literature. His study results showed that after using AI, students could interpret literary themes, symbols, and character development using the chatbot. This increased their interest in understanding literature.

Studies have shown that both students and teachers struggle with writing research papers. However, ChatGPT proves valuable in enhancing the effectiveness and efficiency of research writing, mainly non-native English speakers. Studies show that AI tools can improve writing performance. According to Dergaa et al.'s (2023) research, using large language models like ChatGPT can significantly improve the efficiency of academic writing. As Graf and Bernardi (2023) emphasized, ChatGPT corrects sentence structure and grammar but also helps in the writing and editing. As a result, non-native English speakers can use this application as a supportive and effective tool in overcoming linguistic barriers. Hence, it is undeniable that ChatGPT can support teachers and students in their academic writing and research.

However, several challenges arise in its use within language learning. There are questions regarding academic integrity among students, primarily stemming from ChatGPT's potential misuse or unethical use. These challenges encompass issues such as cheating, misuse, and plagiarism (Anderson et al., 2023; Atlas, 2023; Crawford et al., 2023). In a study by Mohamed and Seifeddin (2022) the study's results emphasize the necessity for further investigation into the impacts of AI on the acquisition of writing skills. In addition, Kraugusteeliana et al. (2023) highlight challenges related to ChatGPT,

such as misinformation generation, bias, and privacy concerns. Moreover, ChatGPT's integration in higher education has several risks especially regarding data privacy and security. Students and teachers share personal or sensitive information during their interactions with ChatGPT. These challenges may include the risks of unauthorized use of students' information for non-academic purposes, illegal access to learners' data, and security breaches (Kasneji et al., 2023). Moreover, a study by Jamshed et al. (2024) shows that Saudi learners have agreed that AI tool provides distorted content hinders critical thinking abilities and fails to replace EFL teachers.

Despite ChatGPT's ability to generate responses rapidly, research indicates that the outputs it produces might be misleading. Gordijn and Have (2023) and Hügler (2023) have argued that teachers and students, for instance, might be provided with inaccuracies when requesting ChatGPT to generate references for literature searches, with some responses not aligning with references found in Google or PubMed. This finding is supported by Day (2023), who discovered inaccuracies in references and citations produced by ChatGPT. Consequently, there is a risk of students relying on misinformation and teachers or researchers facing challenges when using ChatGPT for instructional or research purposes. Therefore, users must verify responses generated by ChatGPT to prevent unethical or incorrect use of information, especially in academic contexts. In addition, researchers have found that over-reliance on AI, such as ChatGPT, can hinder the development of various essential skills in students, including problem-solving and critical thinking abilities, reasoning, creativity, and reflective skills. Considering these negative consequences, it is necessary to instruct students not to depend on ChatGPT overly but to use it purposefully (Farrokhnia et al., 2023; Rahman & Watanobe, 2023; Malik et al., 2023).

ChatGPT's use in higher education continues. However, there is a growing concern regarding assessing students' learning performance. Multiple studies have indicated that students' use of ChatGPT could result in unfair assessments (AlAfnan et al., 2023; Cotton et al., 2023; Sok & Heng, 2023). ChatGPT offers several benefits for academic purposes, however, its use may also have significant drawbacks. In this context, close collaboration between educational policymakers and information technology teams is crucial to initiate training programs that support the specific needs of lecturers and students (Sabzalieva & Valentini, 2023; Sok & Heng, 2023). Hence, in light of the potential risks associated with the use of ChatGPT users should be aware of the importance of using it ethically (Cotton et al., 2023; Firat, 2023; Sabzalieva & Valentini, 2023).

While distinguishing between AI- and human-generated texts is challenging, AI detector applications or software, such as those proposed by Halaweh (2023), can examine students' work and determine whether it is authored or generated by AI. There is limited evidence that advanced plagiarism software, including Turnitin, GPTZero, and Copy leaks, can effectively detect AI-generated texts. However, these tools may aid teachers in identifying suspicious use of ChatGPT or similar AI tools in written texts. Suppose students' written assignments are identified as being produced by AI. In that case, teachers should follow alternative ways to assess them, such as performing a comprehension check by posing follow-up questions to confirm the students' understanding (Chaudhry et al., 2023).

As highlighted by Gimpel et al. (2023), there are numerous ideas and discussions on managing AI tools. Instructors should acquaint themselves with ChatGPT and similar tools and adjust their teaching methods keeping in mind the needs of the learners.

Research Questions

This study aims to investigate the viewpoints of both students and teachers regarding using ChatGPT in English language learning and teaching. The researchers have closely observed and assessed learners' performance over two semesters. They also compared the attitudes of both learners and teachers concerning the strengths and drawbacks of using ChatGPT in English language teaching and learning. Hence, this study addresses existing literature gaps by responding to the following research questions.

1. What are teachers' views about students' use of ChatGPT in teaching and learning English?
2. How do students use ChatGPT to learn English?
3. What are the strengths of using ChatGPT in teaching and learning English?
4. What are the drawbacks of using ChatGPT to teach and learn English?
5. How can we optimize the strengths and confront the drawbacks of using ChatGPT in English language teaching and learning from teachers' and students' perspectives?

III. METHODOLOGY

A. Research Design

A qualitative study was conducted using a quantitative pattern to avoid subjective judgment and researcher bias. The findings can be generalized to a larger population. The responses were analyzed in two phases.

B. Participants

There were two groups of participants.

TABLE 1
AN OVERVIEW OF THE FIRST GROUP (STUDENT PARTICIPANTS)

No. of Participants	Age	Years of learning English	L1
105	18-20	6-7 years	Arabic

The first group consisted of students (N=105) who participated in the current research. They were undergraduate students studying at a public university in Saudi Arabia. Their ages ranged from 18 to 21. They had been learning English for 6 to 7 years. Their L1 was Arabic.

TABLE 2
AN OVERVIEW OF THE SECOND GROUP (TEACHER PARTICIPANTS)

No. of Participants	Profession	Years of Experience
29	EFL teachers	5 years and above

The second group of participants was (N=29) EFL teachers who taught at the tertiary level. They had been teaching English for 5 years and above.

C. Instruments

The students participating in the research were given a questionnaire comprising 14 closed items. The questionnaire included ordinal variables prepared on a 5-point Likert Scale, ranging from "strongly disagree" to "strongly agree." The researchers compiled the questionnaires using the pre-existing literature and students' experiences learning the English language. They were valid because five experts familiar with the Saudi context evaluated the questionnaires. A pilot study was then conducted to assess the validity and reliability of the tools.

Similarly, the teachers participating in the research were provided with a questionnaire comprising 22 closed items. The questionnaire included ordinal variables prepared on a 5-point Likert Scale ranging from "strongly disagree" to "strongly agree." The questionnaire was based on the observations and experiences of EFL teachers teaching at the tertiary level. The researchers compiled the questionnaires with the help of the pre-existing literature. They were valid, as five experts in the Saudi context judged them. Proper modifications were made based on their comments and to suit the context.

D. Data Collection Procedures

The researchers created the questionnaires using Google Forms, and the link was distributed to teachers and students through Course Messages, Emails, and SMS on mobile devices. The data collection period lasted two weeks.

E. Ethical Consideration

The researchers assured the participants regarding the confidentiality of their responses and that the questionnaires were explicitly designed for data collection and analysis purposes. The researchers clarified that there would be no pressure if they chose not to complete the questionnaire.

IV. DATA ANALYSIS AND FINDINGS

Following the data collection, statistical analysis was conducted using SPSS (Version 20). Descriptive statistics, including mean and standard deviation, were tabulated to elucidate the perspectives of both teachers and students regarding the use of ChatGPT in English language learning and teaching.

Phase One

TABLE 3
STUDENTS' PERSPECTIVES ON THE USE OF CHATGPT

	Mean	Std. Deviation
1. ChatGPT can be used as a learning tool in English language classes.	4.10	.888
2. ChatGPT is effective in enhancing my English language learning.	3.60	1.145
3. ChatGPT should be integrated into the English language teaching curriculum.	3.62	1.233
4. Students should be trained effectively to utilize ChatGPT in language learning.	3.24	1.381
5. ChatGPT lessens students' workloads by assisting them in creating assessments of superior quality.	3.88	1.105
6. ChatGPT enables students to create a range of stimulating and fun activities, which can increase their engagement.	3.32	1.239
7. I believe ChatGPT can function as a virtual tutor, supporting student academically making them autonomous.	3.13	1.176
8. I think ChatGPT can be utilized as a valuable application to facilitate research design and development.	4.20	1.004
9. I believe ChatGPT can serve as an effective tool in research writing.	3.78	1.144
10. ChatGPT can also serve as a valuable tool for streamlining research design and development processes.	3.93	1.109
11. I think ChatGPT can generate responses swiftly, but it can also produce outputs that may be misleading.	3.13	1.360
12. Incorporating ChatGPT in English learning can pose risks and challenges, especially concerning data privacy and security issues.	4.39	.937
13. I feel the extensive use of ChatGPT can lead to concerns of overreliance on AI.	3.45	1.336
14. Students should acquire skills for effectively utilizing ChatGPT.	4.13	.922

Table 3 reveals the following information.

1. (M=4.10, S.D= .888), 2. (M= 3.60, .SD= 1.145), 3. (M= 3.62, S.D= 1.233), 4. (M= 3.24, S.D= 1.381), 5. (M= 3.88, S.D= 1.105), 6. (M= 3.32, S.D= 1.239), 7. (M= 3.13, S.D= 1.176), 8. (M= 4.20, S.D= 1.004), 9. (M= 3.78, S.D= 1.144), 10. (M= 3.93, S.D= 1.109), 11. (M= 3.13, S.D= 1.360), 12. (M= 4.39, S.D= .937), 13. (M= 3.45, S.D= 1.336), 14. (M=4.13, S.D= .922).

Table 3 shows that almost all the 14 variables indicated that using ChatGPT in English language teaching and learning is effective. Participants scored above 3 on a 5-point Likert scale, and none scored less than 3. The details of these findings are as follows:

The highest scores were seen in variable 8, which stated that *I think ChatGPT can be utilized as a valuable application to facilitate research design and development*, with a mean score of 4.20, and variable 12, which stated that *Incorporating ChatGPT in English learning can pose challenges, especially concerning issues related to data privacy and security*, with a mean value of 4.39.

On the other hand, the lowest scores seen in variables 7 and 11 are similar in score. They state *I believe ChatGPT can function as a virtual tutor, supporting student academically making them autonomous* and *I think while ChatGPT can generate responses swiftly, but it can also produce outputs that may be misleading* with mean scores of 3.13 and 3.13. This indicates that most participants support the view that incorporating ChatGPT can support them academically but it can also generate misleading information.

However, variables 1, 2, 3, and 5 strongly promote incorporating ChatGPT in language classes as it improves English language skills and reduces students' workload. Therefore, it answers Research Question No. 2. Hence, the data indicates a high level of satisfaction among participants regarding using ChatGPT in English language learning. Participants found this mode of learning more convenient than the traditional way. Also, the other variables show the potential usefulness of ChatGPT in enhancing teaching and learning English.

Phase Two

Data coding and analysis

The following themes have been the most dominant in the questionnaire. Therefore, the researchers have categorized them in the following way: See Table 4.

TABLE 4
DOMINANT THEMES BASED ON STUDENTS' RESPONSES

Themes	Student Participants' Responses
ChatGPT as an effective learning tool in Language classes	Student participants have highly supported incorporating ChatGPT in language classes
Valuable for research purpose	Participants have supported the use of ChatGPT for research purposes at the tertiary level
Adequate training required	Participants have agreed that students need to be adequately trained to use ChatGPT in their academic purposes
Potential risks leading to ethical use of it	Student participants have shown their awareness regarding overreliance on ChatGPT, having misleading information and proper use of it.

The data coding and analysis show that the student participants prefer using ChatGPT but are concerned about its potential risks and misuse.

The responses of the teacher participants have also been analyzed in two different phases.

Phase One

TABLE 5
TEACHERS' PERSPECTIVES ON THE USE OF CHATGPT

	Mean	Std. Deviation
1. ChatGPT can be used as a teaching tool in English language classes	3.48	.773
2. ChatGPT is effective in improving students' English language learning experiences.	3.38	1.013
3. ChatGPT can be integrated into English language teaching curriculum.	3.69	.886
4. Teachers need specific training to utilize ChatGPT in language teaching effectively.	3.06	.912
5. ChatGPT assists in reducing teachers' workloads by assisting them in producing assessments of superior quality.	3.43	1.072
6. Teachers can utilize ChatGPT to assist in preparing instructional materials for using in classrooms.	3.02	1.056
7. Through ChatGPT, teachers can create a range of stimulating and fun activities, increasing student engagement.	3.38	.832
8. ChatGPT can be a virtual tutor, supporting students in their self-paced learning and providing real-time feedback.	3.27	.992
9. Through the use of ChatGPT, teachers can design various engaging and enjoyable activities to engage the learners	3.22	.919
10. ChatGPT facilitates research design and development.	4.14	.901
11. ChatGPT is useful in research writing.	3.27	.934
12. ChatGPT is effective in research design.	3.01	.883
13. ChatGPT has applications to enhance administrative workflows, particularly by reducing workloads.	3.27	1.369
14. There are certain risks that ChatGPT can be used unethically.	3.59	.770
15. Increased use of ChatGPT has led to issues such as cheating and plagiarism in academic tasks.	3.74	.933
16. ChatGPT produces quick responses but can also produce misleading outputs.	3.43	.770
17. Incorporating ChatGPT in English language learning can pose challenges, especially concerning data privacy and security issues.	3.75	.654
18. The extensive use of ChatGPT can lead to concerns of overreliance on AI.	2.85	.835
19. ChatGPT may lead to unfair assessments by instructors	3.68	.821
20. Educators should be trained enough to use ChatGPT.	3.22	.632
21. Encouraging both students and teachers to take full responsibility and exercise caution when utilizing ChatGPT for academic activities would be beneficial.	3.38	1.166
22. AI detector applications or software can be employed to examine students' work, assessing whether it is authored by students or generated by ChatGPT.	2.27	.792

Table 5 shows that 20 of the 22 variables indicated agreement that using ChatGPT in English language learning is more effective. Participants scored above 3 on a 5-point Likert Scale for these variables. However, two variables scored less than 3. The details of these findings are as follows: [see Table 5 for details]

1. (M= 3.48, S.D= .773), 2. (M= 3.38, S.D= 1.013), 3. (M= 3.69, S.D= .886), 4. (M= 3.22, S.D= 1.033), 5. (M= 3.01, S.D= .746), 6. (M= 3.06, S.D= .912), 7. (M= 2.80, S.D= .856), 8. (M= 3.43, S.D= 1.072), 9. (M= 3.01, S.D= 1.055), 10. (M= 3.38, S.D= .832), 11. (M= 3.27, S.D= .992), 12. (M= 3.22, S.D= .919), 13. (M= 2.75, S.D= .807), 14. (M= 3.27, S.D= .934), 15. (M= 3.01, S.D= .883), 16. (M= 3.27, S.D= 1.369), 17. (M= 3.59, S.D= .770), 18. (M= 2.85, S.D= .835), 19. (M= 3.68, S.D= .821), 20. (M= 3.22, S.D= .632), 21. (M= 3.38, S.D= 1.166), 22. (M= 2.27, S.D= .792).

The data shows that the highest score was in variable 10, which states *ChatGPT facilitates research design and development* with a mean value of 4.14, and the lowest score was in variable 22, which states *AI detector applications or software can be employed to examine students' work, assessing whether it is authored by students or generated by ChatGPT* with a mean value of 2.27. In addition, variables 2, 7, and 21 have scored the same mean value, which is 3.38, stating *ChatGPT is effective in enhancing students' English language learning experiences*; *Through ChatGPT, teachers can create a range of stimulating and fun activities, increasing student engagement*. Also, *Encouraging both students and teachers to take full responsibility and exercise caution when utilizing ChatGPT for academic activities would be beneficial* respectively. Similarly, variables 8, 11, and 13 state *ChatGPT possesses the capability to function as a virtual tutor, supporting students in their academic endeavors through self-paced learning and providing real-time feedback*; *ChatGPT is useful in research writing*, and *ChatGPT has applications to enhance administrative workflows, particularly by reducing workloads* have scored the same mean score which is 3.27.

The findings of Table 4 suggest that ChatGPT has several potentials to enhance students' writing performance and research, but it is not without pitfalls. It can be incorporated into language classes and effectively used in language teaching. It helps prepare instructional materials, which in turn lessens teachers' workload. This answers Research Question no 1. Moreover, the findings show that ChatGPT also functions as a virtual tutor that helps students learn independently. Also, students can create a range of fun activities to increase their engagement.

However, most software or computer-based programs/ tools have their pitfalls. The findings in this study pose several threats due to relying too much on ChatGPT. First, teachers need sufficient training to learn and use ChatGPT in their classes. Second, today's tech-savvy students can misuse the application in unethical ways. They can use it to complete their everyday assignments and research projects. Moreover, research has shown that ChatGPT can produce misleading information and pose data privacy and security challenges. Depending too much on ChatGPT can hinder students' creativity and critical thinking ability. It can also lead to unfair assessments on the teacher's part. This answers Research Question No. 3.

Finally, to benefit from ChatGPT, students and teachers must exercise full caution and responsibility when using it for academic activities. AI detector applications or software can also be employed to examine students' work, assessing whether it is authored by students or generated by ChatGPT. This answers Research Question No. 4.

The table shows that most of the variables scored 3 and above, indicating that participants generally preferred using ChatGPT in English language learning. Only 2 variables scored less than 3. This suggests that participants believed students have ample opportunities to apply ChatGPT in English language learning appropriately and derive benefits from using it, which answers Research Question No. 5.

Phase Two

Data coding and analysis

TABLE 6
DOMINANT THEMES BASED ON TEACHERS' RESPONSES

Themes	Teacher Participants' Responses
ChatGPT as an effective learning tool in language classes	Teacher participants have highly supported incorporating ChatGPT in language classes
Multiple use of ChatGPT	Participants have supported the view that ChatGPT serves multiple purposes, such as preparing instructional materials, designing research, and stimulating fun activities.
Adequate training	Participants have agreed that teachers need to be trained to use ChatGPT in their daily lessons.
Potential risks	Teacher participants have shown concerns regarding relying too much on AI, which may lead to unfair assessments.

The data coding and analysis show that the teacher participants prefer using ChatGPT for multiple purposes but advocate for avoiding its potential risks and misuse.

V. DISCUSSION

The study results align with the existing literature, which shows the potential benefits and challenges associated with integrating AI, such as ChatGPT, into education in general especially language learning. The findings strongly support incorporating ChatGPT in language classes as it improves English language skills and lessens students' workload. The evolving role of educators, as discussed by Firat (2023), Adiguzel et al. (2023) and AlAfnan et al. (2023), Mohamed (2023), suggests that AI tools can enhance student engagement because this gives opportunity to the staff to spend more time on preparing effective materials.

In a similar context, Chaudhry et al. (2023) discovered that chatbots can improve students' performance and knowledge retention skills, and this leads to personalized learning which is pointed out in this study's analysis. Similar studies by Cox and Tzoc (2023), Kraugusteliana et al. (2023) and Megahed et al. (2023) confirms ChatGPT assists teachers in developing instructional materials for their teaching. Students also feel motivated to engage in the lessons through collaborating effectively.

Moreover, in the current study findings, student and teacher participants agree on the positive sides of incorporating such tools in language classes. This is strongly supported in the study of Kasneci et al. (2023). In their study they discuss integrating AI tools such as ChatGPT into the teaching process give opportunities to promote instructional practices. Through this student can collaborate more effectively in various classroom activities. It also reduces teacher workload, supported by Kasneci et al. (2023), Lee (2023), and Zhai (2023). In a study by Mohamed and Seifeddin (2022), the results underscore the significance of delivering guidance to both teachers and students, emphasizing the necessity for further investigation into the impacts of AI on the acquisition of writing skills. The positive sides of incorporating AI tools have been supported in the study of Jamshed et al. (2024), whose study results show that Saudi learners favor incorporating AI tools as it has helped them overcome obstacles related to the conventional mode of instruction. Cotton et al. (2023) assert that ChatGPT can automatically assess and grade students' assignments, giving them feedback on time.

The findings also emphasize key themes, including digital literacy, ethical and social considerations, and the importance of human-specific features. Both the teacher and student participants argue that to benefit from ChatGPT, students, and teachers must take full caution and responsibility when utilizing it for academic activities. Relying heavily on it can hinder students' creativity and critical thinking ability. This is supported in the study of Jamshed et al. (2024) who conducted a study on Saudi learners who claimed that AI provided distorted content, hinders critical thinking abilities and has failed to replace EFL teachers. It can also lead to unfair assessment on the teachers' part. However, AI detector applications or software can be employed to examine students' work, assessing whether it is authored by students or generated by ChatGPT. Choi et al. (2023) probe into the ethical implications of employing large language models, like

ChatGPT, in university settings. Halaweh (2023), Crawford et al. (2023) and Mohamed and Siddique (2021) stress the necessity for responsible implementation and leadership to ensure the ethical use of AI in education. Kraugusteliana et al. (2023) highlight challenges related to ChatGPT, such as misinformation generation, bias, and privacy concerns.

The study's findings also show that both learners and teachers have pointed out that there should be adequate training to teach teachers and students the appropriate use of AI tools. Since this is still new, people should know how to use it ethically and appropriately. This is supported by the study of Cotton et al. (2023), Firat (2023), Sabzalieva and Valentini (2023), who have highlighted the potential risks associated with using ChatGPT in terms of academic integrity and fair student assessment. It can also lead to unfair assessments from the teachers' side (AlAfnan et al., 2023; Cotton et al., 2023; Sok & Heng, 2023).

Hence, since no software or computer-based programs are without drawbacks, like any other software, proper use of this program should ensure a smooth, ethical, and logical use.

VI. CONCLUSION

In today's digital world, technology's importance cannot be denied. Technology is dominating all spheres of life and will continue to dominate. AI plays a significant role in second and foreign language teaching and learning. This paper has concentrated on the prospects, obstacles, and methodologies associated with using ChatGPT in English Language learning. Through this, the paper has explored the benefits and drawbacks of using ChatGPT from both the perspectives of teachers and students. It can be a supplementary tool for both teachers and students. ChatGPT plays a vital role in research design and development, language learning, and improving administrative productivity. However, it is not without its drawbacks. Relying too much on ChatGPT can lead to obstacles in creativity, misleading information, and privacy issues. It can also produce illogical or incorrect information in specific fields.

A. Recommendations

Therefore, teachers and students should be aware of mindful use of AI tools. They should be careful about using ChatGPT and make sure that academic honesty and integrity are maintained. All AI tools must be used ethically, and overreliance on them must be avoided. Both teachers and students can be trained efficiently. They should know how to use these tools effectively for academic purposes. It is recommended that faculty members and students utilize specific features of the ChatGPT application, such as prompts, follow-up questions, virtual assistance, language translations, and the identification of misleading information. This active engagement with the tool allows individuals to understand its strengths and limitations.

B. Limitations

However, this study has some limitations. The study was conducted on only one university in Saudi Arabia. If the research had included participants from different universities, the results might have been different.

Future research can be conducted on using AI tools effectively and ethically for professional purposes.

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Karem Abdelatif Ahmed Mohamed is working as an Assistant Professor at the Department of English, King Khalid University, Saudi Arabia. He got his Ph.D. in Applied Linguistics in 2006, Egypt. The specific area of interest is (TEFL). He taught in many places such as Taif University in KSA where he chaired the English Department. He also worked at Sadat Academy in Egypt where he served as the Vice Dean of AL-Minya Branch. He has many publications in his area and has participated in many international conferences and symposiums.



Tanzina Halim is working as a Lecturer at King Khalid University, Saudi Arabia. She is currently pursuing her PhD from USA. She is a Flash Fiction writer and a poet who has an M.A. in Creative Writing and an M.A in English Literature. She is TEFL certified, has Diploma in TESOL and Diploma in Teacher Training. She has publications in many international journals and has participated in many national and international conferences and symposiums.



Ahmed Hassan Seifeddin is a professor of Curriculum and instruction (TEFL) at the Faculty of Education, Shebin El-Kom, Menoufiya University, Egypt.

A Linguistic Framing of (De-)legitimization Strategies in Political Memefication

Tri Indah Rezeki

Linguistics Study Program, Universitas Sumatera Utara, Medan, Indonesia

Mulyadi*

Linguistics Study Program, Universitas Sumatera Utara, Medan, Indonesia

Amrin Saragih

English Applied Linguistics Program, Universitas Negeri Medan, Medan, Indonesia

Rusdi Noor Rosa

Linguistics Study Program, Universitas Sumatera Utara, Medan, Indonesia

Abstract—(De-)legitimization strategies in political memefication highlight the pivotal role of digital media in constructing and contesting political narratives. In recent years, the spread of misinformation, the growth of political polarization, and the rise of online activism have made memefication a significant force in contemporary political communication. This study investigates how political memes construct political discourse through (de-)legitimization strategies such as authorization, moral evaluation, rationalization, and mythopoesis. Using qualitative content analysis, it examined political memes sourced from social media platforms. The findings reveal that memes utilize humour, satire, and intertextuality to reinforce or undermine political legitimacy. The findings also confirm that memefication in political discourse employs all four (de-)legitimization strategies, demonstrating their role in shaping public perceptions and influencing political narratives. Additionally, memes contribute to ideological biases, influence voter behaviour, and simplify complex political debates. This study contributes to linguistics by exploring how language, multimodal elements, and intertextuality in memes function as strategic tools of (de-)legitimization in political discourse. It offers valuable insights into how digital political communication reshapes discourse structures, ideological alignments, and persuasive strategies. For linguists, this study provides a framework for analyzing the intersection of discourse analysis, semiotics, and digital rhetoric in today's online political landscape. By highlighting the linguistic and semiotic mechanisms within memes, this research underscores the importance of media literacy in critically interpreting political narratives in digital spaces.

Index Terms—(de-)legitimization discourse, (de-)legitimization strategies, political discourse, memefication

I. INTRODUCTION

(De-)legitimization strategies in political memefication play a crucial role in shaping public opinion, influencing ideological positioning, and constructing political narratives (van Leeuwen, 2007). In the digital era, these strategies are increasingly manifested through memefication, where internet memes serve as tools to reinforce or challenge political legitimacy (Javed et al., 2022; Moreno-Almeida, 2021). The widespread adoption of meme culture, particularly on social media platforms such as Instagram and Twitter, has enabled the strategic use of visual and textual narratives to either legitimize or delegitimize political actors and ideologies (Rezeki et al., 2024). In Indonesia, memes have become a powerful medium in shaping public perceptions of political candidates, policy decisions, and governance, often reflecting or reinforcing dominant political sentiments (Paz et al., 2021).

A growing body of research shows that meme-based political discourse increasingly employs humour, irony, and rhetorical questioning to frame political figures and issues (Fernández-Villanueva & Bayarri-Toscano, 2021; Zhang & Kang, 2024). These memes highlight shifts in power, political controversies, and scandals while engaging audiences in participatory discussions that reinforce or challenge prevailing political narratives. Despite their growing influence, memes remain an underexplored domain within critical discourse analysis, particularly regarding their role as instruments of (de-)legitimization (Fabrizzi, 2019). Political discourse studies have traditionally concentrated on formal communication forms such as speeches and news media, while informal, user-generated content like memes has only recently begun to receive scholarly attention within political communication research (Onielfa et al., 2022; Zulli & Zulli, 2022).

van Leeuwen (2007) identifies four primary (de-)legitimization strategies: authorization, moral evaluation, rationalization, and mythopoesis. While these strategies have been extensively examined in traditional political discourse,

* Corresponding Author. Email: mulyadi@usu.ac.id

their application in the realm of memes remains largely unexplored. This study positions memes as digital political texts that construct, support, or challenge political legitimacy through strategic semiotic and discursive framing. It further situates memes within the broader phenomenon of memefication—the process through which original content (e.g., images, text, or videos) is transformed into memes that often diverge from their original contexts to convey specific sociopolitical meanings (Gal et al., 2016; Holm, 2021). This transformation underscores the dual role of memes: as humorous expressions and as powerful tools for political communication capable of supporting or challenging legitimacy.

Existing research on political memes has primarily focused on humour, virality, and memetic warfare (Fairclough & Fairclough, 2013). Nissenbaum and Shifman (2017) explored memes as part of participatory culture, emphasizing their social and political influence, while Penney (2020) examined how memes empower citizens through humour, solidarity, and accessible political critique. Mortensen and Neumayer (2021) analyzed memes as tools for political engagement, capable of reinforcing or challenging political power. Fei et al. (2021) highlighted memes as vehicles for political discussion, propaganda, and activism. Halversen and Weeks (2023) further demonstrated how memes facilitate political expression by mocking political figures, persuading audiences, and informing public discourse.

While these studies provide valuable insights into digital discourse, they often fall short in capturing the specific impact of memes as complex multimodal texts. Foundational work in digital discourse analysis (Fairclough, 2013) and multimodal communication (Kress & van Leeuwen, 2020; van Leeuwen, 2007) underscores the dynamic interplay between textual and visual elements in meaning-making. However, these theoretical perspectives have rarely been extended to the study of memes—especially in relation to (de-)legitimization in political contexts. This oversight has resulted in several key gaps in the literature. First, much of the existing research tends to prioritize the visual aspects of memes, often overlooking the linguistic strategies that play a crucial role in shaping ideological meanings. Second, although van Leeuwen's (2007) model of (de-)legitimation has been widely applied to analyze speeches and traditional media texts, its application to memes remains limited. Third, the role of memes in constructing or challenging political legitimacy within digital discourse remains insufficiently explored. Addressing these gaps is crucial for advancing a more comprehensive understanding of how political meaning is negotiated through multimodal forms in online spaces.

This study addresses these gaps by employing van Leeuwen's (2007) framework to conduct a discourse analysis of political memes, focusing on how strategies of authorization, moral evaluation, rationalization, and mythopoesis operate within meme texts. It aims to uncover how memes strategically (de-)legitimize political actors and ideologies and to examine how these rhetorical and linguistic strategies shape public narratives. By analyzing memes as dynamic instruments of political discourse, this research contributes both to the field of discourse studies and the broader domain of political communication.

The findings of this study offer significant contributions to linguistics and digital discourse analysis by revealing how memes function as powerful rhetorical tools. This study enhances understanding of (de-)legitimization in digital political discourse by examining linguistic strategies such as irony, metaphor, and rhetorical framing. Furthermore, it expands the scope of multimodal linguistics by illustrating how text and visual elements in memes interact to construct meaning. In the realm of digital sociolinguistics, it highlights the influence of political ideology and cultural context on linguistic choices and stylistic variations in memes. These insights also have implications for media and communication studies, offering media practitioners and analysts a deeper grasp of how memes frame political issues and shape public sentiment.

Based on this background, this study investigates how (de-)legitimization strategies are employed in memefication of political discourse to construct or challenge political legitimacy. By focusing on these strategies in the context of memefication, this study provides a deeper understanding of the role of internet memes in political discourse and their impact on shaping public perceptions.

II. LITERATURE REVIEW

A. *(De-)legitimization Discourse*

The term (de-)legitimization derives from the combination of legitimacy and delegitimization, representing the dynamic process through which authority, policies, or actions are justified or contested within a given social context (Rezeki et al., 2024; Rizwan, 2019; Stappert et al., 2025). Legitimization refers to the discursive process through which authority, policies, or actions are justified as acceptable and valid in a social context (Saveleva, 2019; Vaara et al., 2024). Conversely, delegitimization undermines, questions, or discredits authority or legitimacy (Baritono, 2020; Ristić, 2015). These strategies are often employed in digital political discourse to shape public perceptions of political figures, institutions, or movements (Fairclough & Fairclough, 2013).

In digital contexts, (de-)legitimization discourse is amplified through the rapid dissemination and virality of content on social media platforms. Political actors, influencers, and ordinary users alike can contribute to legitimizing or delegitimizing narratives by creating, sharing, or commenting on content that aligns with their ideological positions. This participatory nature of digital discourse enables the construction of collective meanings and identities, often intensifying polarization in public opinion. Moreover, the use of visual discourse such as memes, infographics, or edited videos further amplifies the persuasive power of (de-)legitimization strategies, making them more accessible and emotionally resonant for diverse audiences.

B. *(De-)legitimization Discourse Strategies*

van Leeuwen (2007) identifies four primary discourse strategies of (de-)legitimization, including authorization, moral evaluation, rationalization, and mythopoesis. While these strategies have traditionally been examined in formal political discourse (e.g., speeches, policy documents, and news media), they are increasingly evident in digital discourse like political memes. Through the combination of textual and visual elements, memes employ these strategies to construct or challenge legitimacy, reinforce ideological positions, and influence public perception.

Authorization is among the most prevalent (de-)legitimization strategies, where authority is drawn from institutions, laws, experts, or tradition. In memes, authorization frequently appears through references to constitutional frameworks, government decisions, legal documents, or authoritative endorsements. These references work to bolster the credibility of political leaders or institutions, often portraying them as legitimate sources of power and governance (Rezeki et al., 2024). Conversely, memes may undermine such legitimacy by questioning institutional credibility, exposing contradictions, or satirizing authoritative claims (Galipeau, 2022). For example, memes critiquing inconsistent legal rulings or mocking political endorsements serve to delegitimize the actors involved (van Leeuwen, 2007).

Moral Evaluation legitimizes or delegitimizes actors and actions based on shared ethical values, cultural norms, and societal ideals. In digital meme discourse, this is commonly observed in portrayals of political figures as virtuous leaders or moral failures. Memes may exalt certain individuals as heroes, saviors, or champions of the people while simultaneously condemning their opponents for perceived corruption, hypocrisy, or moral incompetence. This strategic framing reinforces ideological boundaries and polarizes public opinion through in-group/out-group constructions (van Dijk, 2006; Zeb et al., 2025). For instance, memes accusing public officials of moral betrayal or highlighting scandals serve to delegitimize their authority by appealing to collective moral standards (van Leeuwen, 2007).

Rationalization involves the use of logic, reason, or empirical evidence to justify or critique authority. In political memes, this is achieved through the strategic deployment of statistics, polling data, economic indicators, or “common sense” narratives. For instance, memes may reference public opinion polls to validate popular support for a politician or cite budget figures to critique a policy decision. However, this strategy also opens the door to misinformation, as some memes manipulate or oversimplify data to promote ideological agendas (Galipeau, 2022; Rezeki et al., 2024). Rationalization thus becomes a tool not only for persuasion but also for ideological manipulation, framed within the meme’s concise and visual format (van Leeuwen, 2007).

Mythopoesis constructs or contests legitimacy through storytelling and narrative framing. This strategy embeds ideological messages within familiar cultural myths, historical analogies, or moral tales that render political claims emotionally resonant and symbolically powerful. Memes utilizing mythopoesis may portray political figures as modern-day heroes or martyrs, invoking nationalist symbols or referencing legendary leaders to legitimize their role. Conversely, adversaries may be represented as villains, threats, or historical regressions (Shifman, 2013; Rezeki et al., 2025). For example, a meme comparing a contemporary leader to a revered national hero functions to naturalize their political role and inspire trust through emotional identification (van Leeuwen, 2007).

C. Political Discourse

Political discourse refers to the strategic use of language to discuss, construct, and influence political realities. It encompasses both formal and informal modes of communication, including speeches, parliamentary debates, media coverage, and everyday conversations across various platforms (Andrushko, 2021; Contesa & Surwandono, 2024). In the digital age, political discourse has expanded beyond traditional media to include interactive and participatory spaces such as social media. Within this landscape, user-generated content, particularly political memes, has emerged as a powerful force in shaping public opinion, reinforcing ideological positions, and framing political narratives (AlAfnan, 2025; Haqqi et al., 2022). As a reflection of power relations, ideological struggles, and dominant social values, political discourse is a central focus in both political communication and critical discourse analysis (Teodorescu, 2018). Studying how political language operates in digital environments is therefore essential to understanding how meaning, influence, and authority are negotiated in contemporary society.

D. Memefication

Nissenbaum and Shifman (2017) and Moussa et al. (2020) argue that memes serve as a form of participatory communication, allowing the spread of political opinions through humour, sarcasm, or social critique. Based on this idea, Holm (2021) introduces the term “memefication” to describe the adaptation and modification of visual and verbal content to reshape its original meaning in line with specific social and cultural interests. This phenomenon is increasingly relevant in Indonesian politics, where memes are often used to shape public opinion, either by supporting or challenging particular political discourses.

Political memes have thus become a crucial mode of digital discourse, blending humour, satire, and ideology to shape audience perspectives (Gal et al., 2016; Seiffert-Brockmann et al., 2018). Within this context, meme captions play a pivotal role as textual elements that establish context, reinforce narratives, and frame political actors (de Saint Laurent et al., 2021; Mortensen & Neumayer, 2021). They function as discourse markers, guiding the interpretation of visual content while drawing upon shared social knowledge to enhance resonance (Akhther, 2021).

III. METHOD

This study adopted a qualitative approach within a critical discourse analysis (CDA) framework to examine how memefication employs (de-)legitimization strategies in political discourse. The research was guided by van Leeuwen's (2007) model of (de-)legitimization and multimodal discourse analysis (van Leeuwen, 2007), enabling a nuanced exploration of how political meanings were constructed and challenged through memes. An exploratory research design was employed to uncover linguistic and semiotic mechanisms used in memes to frame political narratives.

The primary data source comprised political memefication collected from Instagram, selected for their high engagement and frequent use of political satire. The data were collected during the Indonesia's 2024 election campaign, a period marked by a significant increase in political meme production targeting public figures, political parties, and key electoral issues. The increased presence of political memefication during this time reflected heightened political engagement and strategic use of memes in shaping political discourse.

This study employed content analysis (Krippendorff, 2018) to systematically analyze textual and visual elements. The data collection involved two types of data. The primary data consisted of political memes widely circulated across social media platforms, and the secondary data comprised scholarly literature on (de-)legitimization strategies, multimodal discourse analysis, and digital political communication, which provided the theoretical foundation for interpreting the findings. The data collection methods included manual compilation (e.g., capturing screenshots and archiving memes), metadata extraction (recording engagement metrics such as likes, shares, and comments), and thematic categorization based on (de-)legitimization strategies including authorization, moral evaluation, rationalization, and mythopoesis.

This analysis identified two main types of memefication: (1) Image-text modified memefication, which altered both the visual and textual elements—such as replacing faces and modifying text—to construct new political narratives; (2) Text-added memefication, in which the original image remains unchanged, but additional text was inserted to reframe the content and create a (de-)legitimizing effect. This type often carried sarcastic, humorous, or critical commentary on political subjects.

IV. RESULT AND DISCUSSION

A. Result

(a). Authorization (De-)legitimization Strategy

The authorization (de-)legitimization strategy in memefication draws on authoritative figures and symbols to either reinforce or challenge political legitimacy.

Data 1: Memefication of Mega and the Lost Ketum Parpol

The original image in Figure 1 is a movie poster from *Dora and the Lost City of Gold*, featuring the main character, Dora, holding a torch in the middle of a jungle and surrounded by her friends in an adventurous setting. The film centers on themes of exploration and the pursuit of something valuable. Through the memefication process, the poster was transformed into *Mega and the Lost Ketum Parpol* (Mega and the Lost Leader of a Political Party). Dora was replaced by Megawati Soekarnoputri, the former leader of the Indonesian Democratic Party of Struggle (PDI-P), who is depicted holding a torch as a symbol of leadership and authority. The supporting characters in the poster were replaced with prominent PDI-P political figures, including Puan Maharani and Hasto Kristiyanto, illustrating the party's internal political dynamics. This recontextualization shifts the narrative from an adventure story to a political satire about Megawati's leadership amidst debates over succession and leadership regeneration within the PDI-P.



Figure 1. Image-Text Modified Memefication (Instagram @pinterpolitik, March 25, 2024)

The meme reconfigures the *Dora and the Lost City of Gold* poster, transforming the theme of an adventurous treasure hunt into a metaphorical search for political leadership within PDI-P. The torch held by Megawati in the center of the image becomes a visual representation of power, continuity, and control—reinforcing her dominant role in the party's leadership discourse following the 2024 general elections. Drawing on van Leeuwen's (2007) authorization strategy, the

memes simultaneously legitimizes and critiques political authority by placing an established figure at the center of the narrative. Megawati's central position, coupled with strong symbolic imagery such as the torch, underscores her continued relevance and influence within the party's leadership structure.

Data 2: Memefication of Ridwan Kamil

The original image in Figure 2 is a movie poster for *Shazam! La Rage des Dieux*, featuring the superhero Shazam in a striking red costume with a lightning bolt emblem on his chest and a flowing white cape, symbolizing strength and heroism. Through the memefication process, Shazam's face was replaced with that of Ridwan Kamil (RK), and additional text was inserted, such as "*Didukung Projo Joss Gandos*" (Supported by Projo, Absolutely Great!), linking RK to political support from the Projo volunteer group and the Gerindra Party. Shazam's superhero imagery in the meme constructs a narrative that frames RK as a "political hero" with strong backing, thereby reinforcing his legitimacy through the use of van Leeuwen's (2007) authorization strategy.



Figure 2. Image-Text Modified Memefication (Instagram @pinterpolitik, June 11, 2024)

The meme recontextualizes the movie poster by framing Ridwan Kamil as a political hero supported by major organizations like Projo and Gerindra. Emerging within the context of regional election candidacies, the meme reflects the increasing importance of political endorsements from both volunteer networks and formal party structures as key instruments of legitimacy. According to van Leeuwen's (2007) theoretical framework, the meme clearly utilizes the authorization strategy through multiple discursive layers. Firstly, RK is a candidate supported by Projo and the Gerindra Party. Secondly, imperative statements such as "*Pokoknya Kang Ridwan Kamil lah!*" (*It has to be Ridwan Kamil!*) assert unconditional support, functioning as rhetorical tools to assert social consensus and urgency. Thirdly, the reference to legal procedures through the statement "*Gerindra sudah keluarkan surat rekomendasi RK maju di Jakarta*" (*Gerindra has issued a recommendation letter for RK to run in Jakarta*), links his candidacy to formal political processes. Finally, the inclusion of direct quotes from public figures like Budi Arie enhances the credibility of the narrative, aligning RK's image with influential political voices. Visually, elements such as the superhero costume, lightning bolt, cape, and Projo logo amplify RK's constructed persona as a powerful, morally guided leader destined to "save" or "transform" the political landscape. These semiotic resources are not mere embellishments; rather, they function collectively to (re-)produce legitimacy and authority in the public eye.

(b). Moral Evaluation (De-)legitimization Strategy

The moral evaluation (de-)legitimization strategy in memefication frames political actors or policies within a moral dichotomy of right and wrong.

Data 3: Memefication of House of Lies

The original image in Figure 3 is a promotional poster for the TV series *House of Cards*, featuring the main character seated on a throne-like chair with blood-stained hands, symbolizing political intrigue, manipulation, and the ruthless pursuit of power. In the memefied version, the character's face was replaced with that of Joko Widodo (Jokowi) during his presidency, and the title is altered to *House of Lies*. This transformation shifts the meaning from fictional political drama into a pointed political critique, accusing Jokowi's administration engaged in deception and strategic manipulation. By modifying both visual and textual elements, the meme repurposes the original connotations of corruption and power abuse into a commentary aimed at delegitimizing real-world political leadership.



Figure 3. Image-Text Modified Memefication (Instagram @pinterpolitik, February 13, 2024)

The meme recontextualizes the *House of Cards* poster to deliver a direct critique of Jokowi's administration, particularly regarding democratic backsliding, political dynasties, and controversial policies. Through the strategy of moral evaluation, the meme employs evaluative language, such as "deception" and "lies", to frame the administration as morally deficient, constructing a narrative of dishonesty and manipulation. It constructs a contrast between normative ideals of governance based on transparency, integrity, and public accountability, and the perceived reality of leadership marked by duplicity and self-interest. The rhetorical transformation is reinforced by explicit textual markers such as *House of Lies* and *A Deception Government of Jokowi*, which not only undermine the legitimacy of Jokowi's leadership but also evoke a broader sense of betrayal felt by the public. Additionally, visual symbols play a crucial role in strengthening this discourse, with the seat of power emphasizing authority and the red text evoking a sense of threat, moral danger, and urgency. Together, these visual and textual elements work synergistically to frame Jokowi not as a democratic leader, but as a figure enmeshed in political deceit.

Data 4: Memefication of *Filosofi Es Teh*

The original image in Figure 4 is a poster from the Indonesian film *Filosofi Kopi* (Philosophy of Coffee), featuring the main characters (Chicco Jericho, Rio Dewanto, and Julie Estelle) set against a background that highlights the theme of coffee. The film explores themes of philosophy, friendship, and perseverance within coffee, visually depicted through a cafe atmosphere with warm and artistic tones. In the meme adaptation, this poster is reimagined through irony and social critique by replacing the central symbol of coffee with iced tea, a deliberate shift that reframes the narrative to reflect everyday realities. This transformation arose in response to a public controversy sparked by a statement perceived as demeaning to iced tea vendors, triggering broader discussions about the value and dignity of modest professions.



Figure 4. Image-Text Modified Memefication (Instagram @pinterpolitik, December 5, 2024)

The meme employs a moral evaluation strategy by incorporating various discourse elements that critique elitist views on small-scale professions. Through evaluative language, the phrase "*Jangan hina profesi dan es teh*" (*Do not insult the profession and iced tea*) explicitly condemns belittling modest occupations. This direct appeal constructs a clear moral stance, positioning the meme as a defense of everyday labor against hierarchical and exclusionary views on professional worth. The juxtaposition of two central figures further reinforces this evaluative framework. Gibran is depicted holding a glass of iced tea, symbolizing solidarity with ordinary workers and a rejection of class-based discrimination. In contrast, Miftah's critical posture within the meme represents elitist condescension, heightening the ideological tension between respect for labor and societal prestige. This moral polarity prompts viewers to question social hierarchies and the legitimacy of belittling professions commonly perceived as low-status. Moreover, the symbolic replacement of coffee—often associated with intellectualism, sophistication, and artisanal culture—with iced tea—a widely accessible, everyday beverage—functions as a potent semiotic reversal. It challenges dominant cultural narratives that equate value with prestige, emphasizing instead the virtues of simplicity, honesty, and hard work. In this context, iced tea becomes an

emblem of underappreciated labor, reclaiming moral legitimacy for marginalized professions. Through this layered approach, the meme mobilizes moral rhetoric not only to critique specific individuals or remarks but also to provoke broader societal reflection. It transforms a popular cultural reference into a sharp instrument of discourse (de-)legitimization, reinforcing alternative value systems that elevate respect, humility, and social equity. Ultimately, the meme exemplifies how digital satire, when strategically framed, can serve as a powerful vehicle for social commentary and moral discourse within contemporary political and cultural conversations.

(c). *Rationalization (De-)legitimization Strategy*

The rationalization (de-)legitimization strategy in memefication justifies or challenges political actions through logical reasoning and cause-effect framing.

Data 5: Memefication of Anies Sandi

The original image in Figure 5 features Anies Baswedan and Sandiaga Uno dressed in formal attire (white shirts and black cap), standing against a bold red background, accompanied by the congratulatory message: “Congratulations on the Inauguration of Anies-Sandi as Governor and Deputy Governor of Jakarta for the 2017–2022 period”. This visual composition clearly serves to affirm their political legitimacy, underscoring their formal induction into public office and symbolizing institutional endorsement, competence, and leadership success during their term in Jakarta.



Figure 5. Text-Added Memefication (Instagram @komik_pinggiran, September 7, 2024)

The meme recontextualizes the original image to generate a new layer of political discourse, utilizing a rationalization strategy to construct legitimacy. By posing the provocative question, “*Gimana kalo Anies-Sandi bikin partai?*” (What if Anies-Sandi formed a political party?), the meme shifts attention from their previous administrative role to speculative political futures. The rhetorical device, “What if...?”, functions not merely as a hypothetical device but as a discursive tool that subtly argues that past performance warrants future leadership at the national level. The visual elements, including a crowd of supporters waving flags featuring their portraits, highlight the impression of strong grassroots support, aligning with the growing political speculation surrounding the duo post-leadership. The rationalization strategy is evident through an implicit cause-and-effect structure: their successful governance of Jakarta justifies their moral legitimacy and capacity to establish a new political party. These visual and textual cues strengthen the link between past accomplishments and envisioned trajectories, rendering the meme not merely hypothetical but a persuasive proposition. It exemplifies rationalization as a legitimizing discourse within broader dynamics of political (de-)legitimization.

Data 6: Memefication of The Invitation Game

The original image in Figure 6 is a poster for *The Imitation Game*, featuring Benedict Cumberbatch as Alan Turing, a brilliant mathematician during World War II. The film revolves around Turing’s efforts to break the German Enigma code, a critical achievement that contributed to the Allies’ victory. The poster foregrounds themes of intelligence, complexity, and individual resilience in the face of overwhelming odds. The presence of the Enigma machine in the background underscores the high-stakes nature of Turing’s mission and reinforces the atmosphere of secrecy, logic, and strategic brilliance.



Figure 6. Image-Text Modified Memefication (Instagram @dupicturescom, July 8, 2024)

The meme modifies the original film poster by replacing Turing's face with that of Joko Widodo (Jokowi), thereby drawing an analogy between Turing's intellectual feats and Jokowi's political maneuvers. This memefied version emerged amid discussions of Jokowi's strategic alliance-building, particularly his meeting with Surya Paloh, which sparked public interpretation as a deliberate attempt to consolidate post-presidential influence. Using *The Imitation Game*'s visual and thematic elements, the meme suggests that Jokowi's actions are part of a larger, well-planned strategy. The rationalization strategy is evident through an implicit cause-and-effect structure: Jokowi's decision to meet with Surya Paloh and strengthen political alliances leads to the perception that he is successfully positioning himself ahead of his rivals. Through this transformation, the meme employs a rationalization-based (de-)legitimization strategy, crafting an objective argument while reinforcing Jokowi's image as a highly strategic and calculated leader.

(d). *Mythopoesis (De-)legitimization Strategy*

The mythopoesis (de-)legitimization strategy in memefication constructs political figures or events within legendary or heroic narratives to reinforce or challenge their legitimacy.

Data 7: Memefication of The Rise of Eko Patrio

The original image in Figure 7 features Superman in a heroic pose, soaring through the sky with his right hand raised, wearing his iconic blue-and-red costume with the unmistakable "S" emblem on his chest. The background of a bright blue sky scattered with clouds amplifies an epic and courageous impression. In popular culture, Superman is widely recognized as a symbol of strength, heroism, and salvation. In the memefied version, Superman's face is replaced with that of Eko Patrio, implying that his appointment as Secretary-General of the National Mandate Party (PAN) is associated with heroism and significant transformation. This meme emerged in the context of Eko Patrio's official appointment by Zulkifli Hasan, which is visually constructed as a "rise" through the reference to a well-known heroic figure.



Figure 7. Image-Text Modified Memefication (Instagram @pinterpolitik, October 1, 2024)

This meme employs the strategy of mythopoesis in the legitimization of political discourse by embedding Eko Patrio within a mythic narrative. The mythopoetic elements are evident through various elements reinforcing his portrayal as a heroic figure. First, the historical and symbolic narrative repurposes Superman as a saviour and moral figure, now associated with Eko Patrio, to elevate his political image. Second, the use of figurative language in the phrase "The Rise of Eko Patrio" underscores his emergence and transformation into a significant political figure. Third, the meme leverages a cultural reference by drawing upon Superman, a globally recognized icon of power and leadership, to reinforce Eko Patrio's perceived strength and capability. Finally, the visual elements play a crucial role, as Superman's colours and iconic costumes are strategically repurposed to establish a heroic image. This analysis demonstrates that the meme is not merely a humorous creation but a powerful political communication tool, utilizing popular myths to shape public perception effectively.

Data 8: Memefication of *The Toxic King*

The original image in Figure 8 is the promotional poster for the 2019 film *Joker*, featuring the character Arthur Fleck—portrayed by Joaquin Phoenix—dressed in a red suit with a yellow vest, captured in a dramatic pose against a gritty urban setting. The meme modifies this poster by replacing the character with the public figure Miftah, associating the controversial and anarchic nature of the Joker with the intended negative portrayal of Miftah. This meme emerged in the context of social or political criticism, utilizing the Joker's imagery to highlight Miftah's controversial nature and perceived negative influence.



Figure 8. Image-Text Modified Memefication (Instagram @pinterpolitik, December 6, 2024)

The meme employs the strategy of mythopoesis in the (de-)legitimization of political discourse by leveraging symbolic representation. The Joker, widely recognized as an icon of chaos and resistance against the system, is strategically linked to Miftah, constructing an image of disruption and defiance. The use of figurative language, particularly the phrase “The Toxic King”, reinforces Miftah’s association with harmful or destructive traits, amplifying the delegitimizing effect. By utilizing a well-known movie poster, the meme capitalizes on popular cultural references, ensuring immediate public recognition and engagement and enhancing its critique’s impact. The visual transformation (retaining key elements of the Joker’s pose and attire while replacing his face with Miftah’s) effectively recontextualizes the original narrative into a pointed political statement. As a result, this meme is not merely a subjective critique but a structured application of mythopoetic strategy, shaping public perception through symbolic and visual discourse.

B. Discussion

This study underscores how political memes operate as strategic instruments of (de-)legitimization within digital discourse. Employing van Leeuwen’s (2007) typology—authorization, moral evaluation, rationalization, and mythopoesis—this research demonstrates how memes in Indonesian digital spaces construct, reinforce, or challenge political legitimacy. Rather than serving as mere entertainment, memes function as rhetorical devices capable of shaping public perceptions of political actors, institutions, and events, aligning with the growing scholarly consensus on the persuasive potential of digital humor (Wiggins, 2019; Milner, 2016).

Our findings reveal that authorization is a dominant strategy used to enhance the credibility of political figures by associating them with institutions, symbols, or historically revered figures, echoing van Leeuwen’s (2007) assertion that legitimacy is often derived from perceived authority. Rationalization and moral evaluation frequently underpin memes that challenge or delegitimize opponents by questioning their logic, coherence, or ethical stance—similar to the findings of Ross and Rivers (2018), who noted that memes often serve as tools of critique and resistance. Meanwhile, mythopoesis plays a vital role in embedding ideological messages into simplified narratives or metaphors, reflecting Barthes’ (1972) idea of myth as a mode of cultural storytelling that naturalizes political ideologies.

The results demonstrate that memes are inherently multimodal texts where visual and verbal elements work together to establish persuasive discourses. The study found that humour, satire, and irony are dominant stylistic devices that enhance the memorability and appeal of political memes. Similar to Nissenbaum and Shifman’s (2017) emphasis on memes as participatory culture, our study finds that memes often employ intertextuality—referencing cultural events, historical moments, or popular media—to shape political narratives and resonate with diverse audiences.

A significant contribution of this study is its emphasis on memes’ speed and virality, which enable the swift dissemination of political messages across decentralized platforms. Unlike traditional media constrained by editorial oversight, meme culture facilitates bottom-up engagement in political discourse, a trend explored by Highfield (2016), who described memes as grassroots tools for everyday political expression. This rapid circulation and participatory nature democratize legitimacy-building and critique, allowing ordinary users to actively partake in political meaning-making.

Previous research has primarily explored political memes through the lenses of humor, activism, or memetic warfare (Fairclough & Fairclough, 2013; Milner, 2016). While acknowledging these facets, this study advances the field by applying van Leeuwen’s (2007) discursive framework to provide a systematic analysis of (de-)legitimization strategies. Nissenbaum and Shifman (2017) recognized the cultural power of memes, yet our research extends their approach by

analyzing the specific rhetorical mechanisms that construct political authority and challenge it. Similarly, Fei et al. (2021) emphasized the use of memes in activism and propaganda; we build on this by offering a granular examination of the discursive techniques—authorization, moral evaluation, rationalization, and mythopoesis—underlying such strategies.

Moreover, Halversen and Weeks (2023) argued that memes function to mock, persuade, and inform, but did not detail how such effects are discursively constructed. Our study fills this gap by offering a more nuanced discourse-analytical approach, identifying the ideological underpinnings that inform meme narratives. By doing so, we extend their communicative analysis into a rhetorical framework rooted in critical discourse studies. In sum, while earlier studies addressed memes from cultural, sociological, or participatory standpoints, our research offers a structured linguistic framework to analyze how political legitimacy is discursively shaped in digital contexts.

This study's contribution lies in bridging discourse analysis with digital media studies. Theoretically, it integrates van Leeuwen's (2007) framework with multimodal digital discourse analysis, offering a coherent methodology for studying political memes. Methodologically, it validates the use of qualitative critical discourse analysis (CDA) for decoding how visual and textual elements interact to convey legitimacy. Practically, it provides insights for journalists, political actors, and educators on how memes function not just as viral content but as strategic political rhetoric influencing opinion, engagement, and potentially voting behavior.

Nevertheless, this study presents several limitations. Focusing primarily on Indonesian political memes, its findings may not readily generalize across cultural or political contexts. Comparative cross-cultural studies are needed to examine how (de-)legitimization strategies vary across meme cultures. Additionally, while this study decodes meaning construction, it does not assess audience reception, which is critical in understanding meme impact. Future research could adopt ethnographic or reception-based methods to explore how users interpret politically charged memes in light of their affiliations and identities. Lastly, the lack of a quantitative component limits measurement of memes' actual influence. Future studies could employ sentiment analysis, engagement metrics, or network analysis to assess reach and impact, thereby enriching our understanding of digital (de-)legitimization processes.

V. CONCLUSION

The findings demonstrate that political memes are not merely humorous or entertaining artifacts; rather, they serve as strategic tools of political communication. The analysis identified four main (de-)legitimization strategies: (i) authorization, where legitimacy is grounded in references to authority figures or institutions; (ii) moral evaluation, which positions political actors or events within ethical frames; (iii) rationalization, offering logical or utilitarian justifications; and (iv) mythopoesis, which constructs political meaning through narrative storytelling. These strategies show that memes both reflect and shape political realities by influencing how the public perceives and engages with political issues.

These findings have significant implications for understanding contemporary digital political communication. Memes increasingly function as vehicles for political persuasion, agenda-setting, and discourse framing. As digital media ecosystems continue to evolve, the role of memes in shaping political narratives is likely to grow, underscoring the need for policymakers, media practitioners, and political communicators to acknowledge and respond to their influence.

Multiple stakeholders can benefit from this research. Political analysts and scholars can use these findings to deepen their understanding of multimodal political discourse in digital contexts. Journalists and media professionals may apply these findings to critically assess the role of memes in shaping public perception. Educators and students engaged in the study of digital culture, political communication, and discourse analysis can benefit from the study's methodological approach. Furthermore, policymakers and digital regulators may use these findings to develop informed strategies for managing political discourse in online spaces.

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Tri Indah Rezeki is a doctoral student in the Linguistics Program at Universitas Sumatera Utara, Indonesia. She holds a bachelor's degree in English Education and a master's degree in English Applied Linguistics from Universitas Negeri Medan. Her academic interests lie in Language Acquisition, Semantics, Critical Discourse Analysis (CDA), and Multimodal Analysis. Tri has actively contributed to scholarly research through publications in both national and international journals. Her work explores the interplay between language, meaning, and social context, offering insights into how discourse and visual modes shape understanding and ideology, particularly in educational and media settings.



Mulyadi is a professor in the Linguistics Study Program at the Faculty of Cultural Sciences, Universitas Sumatera Utara, Indonesia. He holds a bachelor's degree in Indonesian Language from Universitas Sumatera Utara and earned both his master's and doctoral degrees in Linguistics from Universitas Udayana, Bali. With an extensive academic career, Professor Mulyadi has been actively involved in research, teaching, and scholarly engagements. His areas of specialization include semantics, syntax, and typological linguistics. He has published widely in nationally and internationally indexed journals and currently serves as the Head of the Master's and Doctoral Programs in Linguistics at USU. Beyond academia, he is frequently invited as a guest lecturer, keynote speaker, and expert witness in legal cases related to the Electronic Information and Transactions Law.



Amrin Saragih is a senior professor at Universitas Negeri Medan, Indonesia, with a strong academic foundation in Applied Linguistics and Language Education. He holds both an M.A. and a Ph.D. from esteemed institutions. Throughout his distinguished career, Professor Saragih has actively engaged in academic and educational endeavors. His research interests include Critical Discourse Analysis (CDA), Systemic Functional Linguistics (SFL), and Language Pedagogy. His work has been widely published in national and international journals, contributing significantly to the study of language, ideology, and their roles in educational settings.



Rusdi Noor Rosa is a senior lecturer in the English Language Graduate Study Program at the Faculty of Cultural Sciences, Universitas Sumatera Utara, Indonesia. He earned his bachelor's degree in English Literature from Universitas Sumatera Utara in 2002, followed by a master's degree in English Applied Linguistics from Universitas Negeri Medan in 2005, and a doctoral degree in Linguistics from Universitas Sumatera Utara in 2017. Throughout his academic career, Dr. Rosa has been actively involved in teaching, research, and academic service. His scholarly interests include Systemic Functional Linguistics (SFL), formal linguistics, and translation studies. He has published extensively in both national and international journals and currently serves as the Head of the Language Laboratory at the Faculty of Cultural Sciences, USU. Dr. Rosa is an active member of the Indonesian Applied Linguistics Association and the Indonesian Forensic Linguistics Community. He also contributes to the scholarly community as a reviewer for several internationally indexed journals, including *Studies in English Language and Education (SiELE)*, *Cogent Arts & Humanities*, and *Frontiers in Psychology*.

Gender and Impoliteness Strategies in Cyberbullying: The Case of Algerian Instagram Fashion Influencers

Asma Meriem Benaouda

Department of English Language and Literature, The University of Jordan, Amman, Jordan

Zahra Mustafa Awad

Department of English Language and Literature, The University of Jordan, Amman, Jordan

Abstract—This study aims at investigating impoliteness strategies used in Instagram comments by the two genders. By using Culpeper's framework, the analysis is based on 100 comments (50 from male users and 50 from female users) directed at ten prominent Algerian female influencers who share fashion content that challenges cultural and religious values. The findings revealed that out of the five impoliteness strategies outlined in Culpeper's model, four were observed: positive impoliteness, negative impoliteness, sarcasm/mock, and bald-on-record. Notably, withhold politeness—characterized by silence in response to others—was absent. The results showed that male users employed both positive and negative impoliteness strategies equally. They often used inappropriate identity markers to insult the influencers personally and to express disagreement with their fashion choices as part of their attacks. In contrast, female users predominantly utilized positive impoliteness, followed by negative impoliteness, also seeking to disagree with the influencers' fashion choices. Both positive and negative impoliteness strategies were aimed at damaging the influencers' face wants, which include their public image and personal identity. The results indicate that such online comments often transcend simple fashion critique, functioning as direct attacks on the influencers' perceived moral character and personal values within their socio-cultural context.

Index Terms—impoliteness strategies, cyberbullying, Algerian influencers, fashion, Instagram

I. INTRODUCTION

Despite the widespread recognition that bullying and mockery are forms of impoliteness, such behaviors persist. This persistence suggests that impoliteness, which often undermines the dignity of others, continues to be a significant challenge to appropriate communication and can often lead to social conflict. Culpeper (2011) defines impoliteness as a negative reaction to specific behaviors within particular contexts, shaped by individuals' expectations, desires, and beliefs regarding social interactions (Culpeper, 2011, p. 23). A pertinent example is found in social media interactions, where individuals use various platforms to express opinions, share photos and videos, and exchange text messages, thereby helping bloggers and content creators drive traffic to their websites. Through engagement with different social media channels, individuals can raise awareness and disseminate information to a broad audience.

The rapid expansion of social media usage globally, including the Arab world in general, and Algeria in particular, underscores its increasing significance in daily life and reflects a broader societal embrace of technology. However, while social media fosters connections among individuals, it contributes at the same time to generating different forms of harmful behavior due to an increased reliance on online communication, such as cyberbullying. It occurs via digital devices on platforms such as social media, forums, chat rooms, and gaming environments, reaching a wider audience than traditional forms of bullying. It often involves sharing harmful, private, or negative content that can severely damage an individual's reputation, emotional well-being, and social relationships (Suciu, 2021). Although cyberbullying is considered similar to traditional bullying as they may occur simultaneously, the former is often perceived as more threatening due to the anonymity of perpetrators and the potential for unlimited dissemination of harmful content at the same time. Notably, most victims of cyberbullying also report experiences of traditional bullying (Armitage, 2021). Bullying, both online and offline, remains a major issue affecting many young people leading sometimes to tragic consequences, including suicide. Research has identified a range of correlates and consequences associated with specific types of cyberbullying, further emphasizing its complex and detrimental impact (Waasdorp & Bradshaw, 2011). For instance, recent reported cases in Canada, the United States, and the United Kingdom have highlighted the severity of bullying, particularly on social media, where victims are subjected to persistent aggression (Abaido, 2020).

Social media platforms such as Facebook and Instagram have become powerful tools for sharing content that influences users and facilitates engagement tailored to individual needs with Instagram standing out, with approximately 90 to 95 million pictures shared daily (Singh et al., 2021, p. 226). A pertinent example of such dynamic engagement is fashion, which represents a blend of expression, industry, and influence that has increasingly been

employed as a tool for personal branding. apparel and fashion industries has extensively utilized this framework to examine how innovations—such as modern designs, materials, and production techniques—are diffused, thereby offering guidance and inspiration to mass-market businesses and retailers (Snare & Sumner, 2016). Instagram, in particular, has profoundly reshaped the fashion industry by positioning itself as a primary platform for brands and influencers to showcase emerging trends and engage directly with consumers. According to a study conducted by Fashion United, 70% of fashion brands now leverage Instagram for product promotion, highlighting the platform's crucial role in contemporary marketing strategies (Gabriel, 2024).

As in other countries, social media platforms in Algeria—particularly Instagram—play a crucial role in expressing and negotiating socio-cultural interpretations. Marketers and brand owners are increasingly collaborating with influencers to promote products and reach broader audiences. Influencers, in this context, are individuals who exert significant influence on behaviors and shape perceptions and lifestyle preferences. This dynamic was notably discussed in a YouTube web talk show hosted by Algerian journalist Farah Yasmine, where prominent influencers reflected on their impact on the perspectives and lifestyles of young people. They noted that teenagers frequently emulate their speech and fashion choices and regard their opinions on social issues as highly persuasive (Belarbi, 2021, pp. 56–57).

Previous research has predominantly examined impoliteness across diverse domains globally, encompassing both Arab and non-Arab contexts. However, a notable gap exists in the literature concerning the investigation of online impoliteness within the Algerian context. This gap underscores the need for studies that explore the nuances of digital communication and social interaction in Algeria, thereby contributing to a more comprehensive understanding of impoliteness within this specific cultural milieu. The present study addresses this need by examining the impoliteness strategies employed by Algerian Instagram users, particularly in relation to cyberbullying directed at Algerian fashion influencers who share content on contemporary fashion trends. Specifically, the study aims to explore how Instagram users of both genders employ impoliteness strategies in their commentary on such influencers' posts. In particular, this study tries to answer the following research questions:

1. What impoliteness strategies are employed in comments on fashion influencers' posts by both Algerian males and females?
2. What are the differences and similarities between Algerian male and female commentators in their use of impoliteness strategies?

II. THEORETICAL FRAMEWORK

A. *Politeness and Impoliteness*

Brown and Levinson's (1987) model of politeness has significantly influenced subsequent explorations of impoliteness by linguists including Culpeper (2005), Bousfield (1987), and Eelen (1999), who investigated situations in which the speaker seeks to damage the hearer's face, rather than mitigating face-threatening acts (Mohammed & Abbas, 2016, p. 2). For instance, Culpeper (2005) asserts that "impoliteness comes about when: (1) the speaker communicates face-attack intentionally, or (2) the hearer perceives and/or constructs behaviour as intentionally face-attacking, or a combination of (1) and (2)" (p. 38). Impoliteness, therefore, is not merely the absence of politeness but rather the deliberate use of communicative strategies intended to cause social disruption and offense. Bousfield (2008) defines it as behavior that "aggravates face concerns in context" (p. 3). This intentionality distinguishes impoliteness from rudeness, which may occur accidentally, although both are deemed "inappropriate and negatively marked" (Culpeper, 2008, p. 32). In other words, a face attack may be intended by the speaker but not perceived by the hearer, or vice-versa. While studies on linguistic impoliteness remain significantly fewer than those focusing on politeness (Mills, 2003, p. 121), their importance is growing in understanding conflict in communication.

Building upon Brown and Levinson's (1987) framework, Culpeper (1996) developed a detailed model of impoliteness strategies. These include bald on record impoliteness, where the face-threatening act is performed in a direct, clear, unambiguous, and concise manner in contexts where face concerns are not minimized. Positive impoliteness involves strategies designed to damage the addressee's positive face wants, such as ignoring the other, excluding them from activities, showing disinterest or lack of sympathy, using inappropriate identity markers, employing obscure language, seeking disagreement, using taboo words, or name-calling. Negative impoliteness targets the addressee's negative face wants by means such as frightening, condescending, scorning, ridiculing, belittling, invading personal space, or explicitly associating the other with negative attributes. Sarcasm or mock politeness occurs when politeness strategies are employed insincerely, remaining mere surface realizations. Finally, withholding politeness refers to the deliberate omission of expected polite behaviour, such as failing to thank someone for a gift, which may be perceived as deliberate impoliteness (Culpeper, 1996, pp. 356–357).

B. *Impoliteness in Computer-Mediated Communication*

Numerous studies have examined impoliteness within the context of computer-mediated communication (CMC), which refers to interactions between individuals facilitated by computers and the internet, encompassing both oral and written forms. CMC enables two-way communication and serves as an affordable means to gather information, enhancing performance and productivity (Miller, 2012). Locher (2010) identified two types of CMC: synchronous and

asynchronous, based on by their adherence to traditional conversational structures. Synchronous communication allows for real-time interaction, closely resembling face-to-face conversations, whereas asynchronous communication involves delayed responses.

Hammod and Abdul-Rassul (2017) studied impoliteness strategies in English and Arabic Facebook comments, aiming to determine their occurrence and frequency. Their analysis revealed that impoliteness strategies were commonly employed in both language contexts. The study concluded that the type of page and the nature of the post content significantly influenced the manifestation of impoliteness, underlining the critical role of context. In a different vein, Hinduja and Patchin (2010) investigated the relationship between cyberbullying and suicidality among American middle school students. They found out that victims were nearly twice as likely (1.9 times) and perpetrators 1.5 times more likely to attempt suicide compared to students uninvolved in cyberbullying.

Research focusing on interactions with Instagram celebrities has similarly identified significant issues related to impoliteness and cyberbullying. Ningsih (2018) found that the most commonly employed strategies in comments on celebrities' accounts included negative impoliteness, with bald-on-record impoliteness and sarcasm used less frequently. Users predominantly utilized impolite language to express negative emotions and achieve shared communicative goals such as disagreement and mockery. Additionally, Indrawan (2018) examined cyberbullying on Instagram in a case involving the public figure Jennifer Dunn, who was targeted by a gossip account. An analysis of the comments revealed that negative impoliteness was the primary strategy used, indicating that cyberbullying often involves direct, aggressive attacks against victims.

Moreover, several studies have focused on influencers and digital culture within social media platforms. Belarbi (2021) explored the digital culture of youth in Algeria, particularly the influence of gender on content production on YouTube. Employing both quantitative and qualitative methodologies, he analyzed influencers' digital activities and patterns of audience engagement. The findings demonstrated significant gender-based differences: male influencers predominantly produced entertainment and political content, while female influencers tended to focus on lifestyle and domestic topics. This study contributes to a deeper understanding of how digital cultures are shaped by gender and societal expectations, particularly within the Arab world.

The dynamic of online impoliteness is particularly salient in visually-driven domains like fashion, where personal expression is subjected to intense public scrutiny and judgment, making it a fertile ground for face-threatening acts. Fashion has been studied across multiple disciplines due to its significant role in reflecting identity, culture, and society. It is explored in art for its creative and aesthetic dimensions, in sociology for its connection to social trends and group dynamics, in psychology for its role in self-expression, and in linguistics as a medium of non-verbal communication. This multidisciplinary approach is exemplified by the work of Albuquerque (2023), who analyzes women's clothing in 1920s photographs through the lens of social semiotics, revealing how clothing conveys identity and communicates non-verbally within a historical framework. Similarly, Ikhlef and Awad (2023) examine digital fashion advertising on social media by analyzing H&M's Facebook posts from 2020 to 2022. Utilizing Kress and Van Leeuwen's (2020) Visual Grammar framework, their study illustrates how gender influences visual semiotic modes in advertisements, highlighting notable differences between male and female representations. However, in a study of *The Devil Wears Prada* movie (Rizqi & Afriana, 2025), researchers explored how impoliteness strategies reflect power dynamics in a high-pressure fashion workplace using Culpeper's (1996, 2005) framework. Analyzing character dialogues revealed that Miranda Priestly, the dominant figure, employs insults and sarcasm to assert her authority. The findings highlight impoliteness as a communicative tool that enhances character development and audience perception, underscoring the importance of pragmatics and discourse analysis in understanding media power relations.

While some studies, such as Albuquerque (2023) and Ikhlef and Awad (2023), focus on the semiotics of fashion, others have begun to explore the discursive practices surrounding it. Research has begun to explore the delicate "face-work" that influencers perform in this context. For instance, Kováčová (2022), in a study on self-praise among British fashion influencers, demonstrated that influencers are highly aware that boasting can be face-threatening to their audience. Consequently, they employ a variety of mitigation and positive politeness strategies to soften their self-praise and protect their public image. While such work illuminates how influencers strategically attempt to preserve their face, the present study investigates the inverse: how audience members use impoliteness to actively attack it when fashion choices are perceived to transgress socio-cultural norms.

Despite the clear link, the scholarly focus on impoliteness within the specific context of fashion remains scarcer than the broader body of research on impoliteness directed at celebrities, highlighting a gap this paper aims to address. Moreover, two key areas remain underexplored: first, the influence of gender on the use of impoliteness strategies in discussions of fashion topics on social media; and second, the application of these impoliteness strategies within the context of Algerian influencers' Instagram accounts. Addressing this gap, the present study investigates the impoliteness strategies employed by Algerian commentators in response to female influencers' fashion-related content on Instagram. Specifically, this study undertakes a comparative analysis of the impoliteness strategies employed by male versus female commentators to determine how gender influences the selection and frequency of specific face-attacking strategies in response to fashion-related content, thereby clarifying the dynamics of cyberbullying within the Algerian digital context.

III. METHODS

The sample for this study consists of ten clothing fashion Instagram posts randomly selected from the Instagram accounts of ten Algerian female influencers. The posts were publicly shared in different points of time ranging from July 2022 to August 2024. One hundred comments on these posts (fifty by male users and fifty by female users) have been collected for the quantitative and qualitative analysis of impoliteness. The posts under investigation were documented through screenshots, which included selected comments written in Algerian Arabic then were translated into English. Table 1 presents the selected Algerian influencers along with their related biographies, the publication dates, and the content of the posts.

TABLE 1
SELECTED INFLUENCERS AND POSTS

Influencers	Short Biographies	Post Date	The Posts Content
<i>Amira Riaa</i>	A 30-year-old fashion influencer with over 6M followers with an established online presence and reputation as a fashionista and journalist.	30 Aug 2023	Amira showcased an outfit featuring a white t-shirt, fitted blue denim skirt, black Birkenstock sandals, a white cardigan, and a beige handbag, encouraging her followers to emulate her style.
<i>Manel Hadli</i>	A 32-year-old singer known for wedding performances and a rising fashion influencer with 4.7M followers. Manel Hadli won the best TV show award for "Fawazir Nall with Manel".	22 Jul 2023	Manel wearing a striking golden and black dress at the ceremony of TV show awards. She showcases traditional Algerian attire through her diverse wardrobe choices on social media.
<i>Bouchra Ben Ayache</i>	A 25-year-old influencer with 1.5M followers, she has become an iconic figure in fashion, starting her career in modeling in recent years.	25 Jan 2023	Bouchra shared a collection of bridal dresses on Instagram, seeking feedback from her followers to influence their perceptions of the designs.
<i>Chahinez Caroline</i>	Known as JoridChaz, a 33-year-old influencer and YouTuber who she shares her daily life and lifestyle tips. Since 2018, she has gained 1.3M followers.	13 Aug 2024	She shared a video of a wedding dress to inspire her followers to replicate her style and embrace the trend.
<i>Ines Abdelli</i>	A 20-year-old popular actress, comedian, and social media influencer with 5.8M followers, she creates content on fashion, beauty, lifestyle, and education-related videos.	18 Aug 2023	She showcased a collection of evening dresses in a video aimed at inspiring her followers to consider these elegant gowns for formal occasions.
<i>Yasmine Saouda</i>	A 35-year-old prominent journalist and beauty, fashion, and lifestyle influencer with 1.3M followers.	18 Sep 2022	She uploaded a video sharing her outfit for the day out with her husband, wearing a pink Jumpsuit.
<i>Maya Redjil</i>	A 28-year-old social media influencer popular among the younger generation, boasting 3.8M followers, she shares entertaining videos and topics on fashion and modern living, originally gaining fame on Facebook.	19 Dec 2023	She shared stunning photos on Instagram showcasing a striking blue wedding dress called Karako, adorned with Algerian gems.
<i>Nourhane Zghid</i>	A 20-year-old actress and social media influencer with around 3.2M followers.	18 Apr 2023	She shared photos showcasing an attire in a women's white tuxedo suit with feathered sleeves and baggy trousers.
<i>Yasmine Ammari</i>	A 33-year-old fashion and lifestyle influencer with around 1.6M followers, known as jass_dz. She began her online journey in 2017 with a beauty account, jass_beauty.	8 Aug 2023	She posted a photo in a long pink dress resembling Barbie, expressing her admiration with the phrase "I'm Barbie Girl."
<i>Ouahida Guerroudj</i>	A 28-year-old influencer who won Miss North Africa in 2021 and has 1.1M followers. She shares fashion and beauty of Algerian heritage festivals.	27 Jul 2022	She shared photos showing her stunning dress with green feather detailing at the hem. The bold colors and embellishments highlight her unique style and flair.

Quantitative and qualitative methods are employed to analyze selected posts. Utilizing Culpeper's (1996, 2005, 2016) framework for impoliteness, which is based on Brown and Levinson's (1987) theory of politeness. The study focuses on examining the impoliteness strategies used in the comments of the influencers' followers from both genders. To achieve this, the analysis of the selected comments will be conducted in two phases. First, a quantitative analysis will provide frequencies and percentages of the various impoliteness strategies, presented in a table format. Second, a qualitative analysis will categorize the strategies identified in the comments. This twofold approach will help highlight the main similarities and differences in the use of impoliteness strategies across the two genders.

IV. RESULTS

The analysis was conducted in two phases. The first phase involved a general classification of all comments on the selected posts to gauge overall audience sentiment. Comments were categorized as 'positive' if they expressed approval, admiration, or support, often characterized by compliments (e.g., "beautiful," "elegant") or positive emojis (e.g., ❤️, 😊, 🔥). Conversely, comments were categorized as 'negative' if they contained explicit criticism, disapproval, insults, or negative emojis (e.g., 😞, 🙄), indicating a hostile or critical stance towards the influencer or their attire. This initial classification provided the context for the second phase.

The second phase focused specifically on analyzing impoliteness within the negative comments. For this, 100 impolite comments were selected for in-depth qualitative analysis, comprising 50 from male commentators and 50 from female commentators to ensure a balanced gender comparison. Ten comments were drawn from the post of each of the

ten influencers to ensure representation across the sample. Table 2 presents the quantitative breakdown of the initial audience sentiment from the first phase of analysis.

TABLE 2
FREQUENCIES OF POSITIVE AND NEGATIVE POSTS

Influencers	Engagement Rates		Comments	Positive		Negative	
	Profile	Target Post		N	%	N	%
<i>Amira Riaa</i>	0.75	6.22	4199	3223	76.76	976	23.24
<i>Manel Hadli</i>	0.58	2.03	447	26	5.82	421	94.18
<i>Bouchra Ben Ayache</i>	1.97	2.17	534	178	33.33	356	66.67
<i>Chahinez Caroline</i>	2.10	1.45	289	105	36.33	184	63.67
<i>Ines Abdelli</i>	0.27	1.98	396	343	86.62	53	13.38
<i>Yasmine Saouda</i>	0.30	3.39	1178	291	24.70	887	75.30
<i>Maya Redjil</i>	1.26	4.84	1240	1156	93.23	84	6.77
<i>Nourhane Zghid</i>	2.23	2.54	568	525	92.43	43	7.57
<i>Yasmine Amari</i>	2.18	2.79	609	424	69.62	185	30.38
<i>Ouahida Guerroudj</i>	2.90	0.73	213	187	87.79	26	12.21

The data reveals a striking variation in audience reactions towards different Algerian female fashion influencers' fashion posts. There is a dramatic contrast between the type of comments on posts by influencers like *Maya Redjil* and *Nourhane Zghid*, who enjoy overwhelmingly positive feedback (over 92% positive comments), and that on those like *Manel Hadli* and *Yasmine Saouda*, who receive predominantly negative reactions (94% and 75%, respectively). This wide difference indicates a strong polarization of audience reactions, rather than a prevalence of neutral or mixed feedback, at least within the binary classification used. Interestingly, the type of comments does not appear to directly correlate with the follower engagement level with the influencers. For example, *Amira Riaa*, *Maya Redjil*, and *Yasmine Saouda*, whose posts received the highest numbers of comments, experienced vastly different positive-to-negative ratios.

Table 3 presents the frequency and distribution of the four impoliteness strategies identified in the comments, broken down by the gender of the commentators. A Chi-Square test for independence was conducted to determine if there was a statistically significant association between gender and the choice of impoliteness strategy. The analysis revealed a statistically significant relationship between the commentator's gender and the type of impoliteness strategy used ($p = .012769$). This indicates that the observed differences in strategy selection between male and female users are unlikely to be due to random chance and represent a meaningful pattern in the data.

TABLE 3
SIGNIFICANCE OF IMPOLITENESS STRATEGIES IN MALE AND FEMALE COMMENTS

Impoliteness Strategy	Male Comments		Female Comments		Significance
	N	%	N	%	
Positive Impoliteness	17	34	27	54	2.27
Negative Impoliteness	17	34	12	24	0.86
Bald on Record	8	16	3	6	2.27
Sarcasm	8	16	8	16	-

The significance is .012769 ($p < .05$)

The primary driver of this significance is the contrasting use of positive impoliteness and bald-on-record impoliteness. As the table shows, female commentators demonstrated a marked preference for positive impoliteness, which constituted over half of their impolite comments (54%). In contrast, male users employed this strategy far less frequently (34%). Conversely, male commentators were considerably more likely to use bald-on-record impoliteness (16%) compared to female commentators, for whom this direct, unmitigated strategy was the least common choice (6%). While the use of negative impoliteness was also more frequent among males (34%) than females (24%), the difference was less pronounced. Interestingly, sarcasm was used with equal frequency by both genders (16%), suggesting it is a gender-neutral strategy in this context. Thus, the statistical significance confirms that gender is a key factor influencing how impoliteness is expressed in this dataset. Females predominantly favor face attacks on social image (positive impoliteness), whereas males utilize a broader range of strategies, including more direct and aggressive forms (bald-on-record and negative impoliteness).

Following Culpeper's (2005) impoliteness framework, eight instances of impoliteness are selected to be qualitatively treated. For each impoliteness strategy, one example from a female commentator and one from a male commentator are examined to illustrate how they function to attack the influencers' face. Table 4 demonstrates the selected comments numbered from C#1 to C#8 with their translations.

First, the most frequently observed strategy is positive impoliteness (44%), targets the addressee's positive face—their desire to be liked, approved of, and considered part of a social group. This was typically realized through direct criticism and negative assessments that deny the influencer social approval.

Female Comment (C#1): "The worst outfit I saw in my life."

This comment is a direct and intensified attack on the influencer's taste and competence. By using the superlative "worst," the commentator denies any merit in the influencer's fashion choice, thereby refusing to satisfy her positive face want for approval. It positions the influencer as a failure within her professional domain.

Male Comment (C#2): "No nice dressing."

While more concise, this comment functions similarly. It is a blunt, dismissive rejection of the influencer's presentation. The utterance provides no constructive feedback but simply negates the positive attribute ("nice") the influencer would seek, directly damaging her positive face by withholding any form of admiration.

TABLE 4
SELECTED COMMENTS WITH TRANSLATION

Strategy	Gender		Comments
Positive Impoliteness	Female	C#1	 kube.koba 35 sem اسوء اوتفتيت شفتو في حياتي <i>Aswa' outfit shftū fī hyātī</i> <i>The worst outfit I saw in my life</i>
	Male	C#2	 abdou4116abdou 74w لبسة مشي شبة <i>Labssah Mashī Shabbah</i> <i>No nice dressing</i>
Negative Impoliteness	Female	C#3	 dania.mar1 82w شيفونات نمسح بيهم مايصلحوش <i>Shīfūnāt Namsah Bīhūm Ma Yasalhūsh</i> <i>Just like chiffons, use them like towels in vain</i>
	Male	C#4	 mohamed_boukaraa 34 sem كي تكون فارغ شغل وتبدأ تقلب فالخردة اللي عندك فلخزانة <i>Kī Tkūn Faragh Shghul W Tabdā Tqallab Fal-khurdah Ili 'andak Fal-khaznah</i> <i>When you're bored, and start trying on your scrap clothes in the closet</i>
Sarcasm	Female	C#5	 aya.louna.1029 4w  بليغة كيما تاع شيخي <i>Blighah Kimā nta' shīkhī</i> <i>Slippers like my father-in-law's</i>
	Male	C#6	 abdou_ch586 2w هيا شابة بصح تقول حيط نتاع صوناطراك <i>Hiā Shabba Bassah Tqūl Hīt Nta' Sūnātrāk</i> <i>She is pretty but it looks like SONATRACH's wall</i>
Bald-on-record impoliteness	Female	C#7	 b_khadija_b 37 sem ما نلبسوهش اصلا بسك هذا لبس ماشي محترم و غير لائق أي وحده تحترم نفسها ما تخرجش من دارهم بالمنظر هذا <i>Mā nlbsūsh Aslan puisque (a french word which means because) Hadhā Lbs Māshī Muhtaram Wa Ghayr Lāiq, Ay Wahdah Tahtaram Nafsha Ma Tukhrajsh Min Darhum Bil Mandhar Hadha</i> <i>I will never wear it at all because it's not respectful and inappropriate. Any self-respecting woman wouldn't go out of their house looking like that.</i>
	Male	C#8	 ahmedmerouchi 105w ما تعرف تلبس ما تعرف تمشي منيش عارف واش هو دورها هنا <i>Mā Ta'raf Talbas Mā Ta'raf Tamshī Manish 'araf Wash Howa Dawrha Hnā</i> <i>She neither knows how to dress nor how to walk; I don't understand what she is doing here</i>

Second, the negative impoliteness strategy damages the addressee's negative face—their desire for autonomy and freedom from imposition. It was often realized through condescension, scorn, and ridicule, which belittle the influencer's choices and actions.

Female Comment (C#3): "Just like chiffons, use them like towels in vain."

This comment on a bridal dress collection uses scorn to attack the influencer's negative face. By comparing the dresses to useless "towels," the commentator ridicules the value of the items and the influencer's effort. This condescending act imposes on the influencer's freedom to present her work without being mocked.

Male Comment (C#4): "When you're bored, and start trying on your scrap clothes in the closet."

Here, the commentator reframes the influencer's public work as a trivial private activity ("when you're bored"). By labeling her clothes as "scrap," he belittles her professional choices. This condescending interpretation invades her autonomy by dismissing her content creation as meaningless, thereby damaging her negative face.

Third, sarcasm was employed equally by both genders (16%). This indirect strategy uses polite or neutral language on the surface to convey an impolite, offensive meaning, often revealed through context or ironic comparisons.

Female Comment (C#5): "Slippers like my father-in-law's (laughter emojis)."

The initial statement is a seemingly neutral comparison. However, the string of "nauseated laughing face" emojis immediately exposes the sarcastic intent. The comparison is a form of mockery, implying the influencer's shoes are old-fashioned and distasteful. The insincere surface utterance serves as a vehicle for the underlying insult.

Male Comment (C#6): *"She is pretty but it looks like SONATRACH's wall."*

This comment uses the classic structure of mock politeness: a surface compliment ("She is pretty") followed by an undermining insult. The bizarre and unflattering comparison to the wall of an industrial company serves to ridicule the influencer's attire. The initial praise is insincere, functioning only to sharpen the sarcastic attack.

Fourth, the bald-on-record strategy involves direct, unambiguous, and unmitigated face-threatening acts. It was used more by male commentators and often involved explicit attacks on the influencer's values, competence, or character.

Female Comment (C#7): *"I will never wear it at all because it's not respectful and inappropriate. Any self-respecting woman wouldn't go out of their house looking like that."*

This comment moves beyond fashion critique to a direct, bald-on-record attack on the influencer's morality. By labeling the outfit "not respectful" and questioning the influencer's self-respect, the commentator performs an unmitigated assault on her character and values, completely disregarding her face wants.

Male Comment (C#8): *"She neither knows how to dress nor how to walk; I don't understand what she is doing here."*

This is a blunt and comprehensive denigration of the influencer's fundamental competence. The statements are direct, absolute, and leave no room for interpretation. The final clause questions her very right to be a public figure, constituting a powerful, unmitigated face attack that denies her legitimacy.

Across these strategies, two common themes emerge that directly address the study's aim of understanding reactions to fashion choices that challenge cultural values. First, the impoliteness is rarely confined to a simple aesthetic critique of the clothing itself. Instead, the comments consistently escalate from attacking the outfit to attacking the influencer's personal character, values, and social standing. For instance, critiques of an outfit as "not respectful" (C#7) or comparisons of the influencer to "scrap clothes" (C#4) function to police the boundaries of acceptable public behavior for women in the Algerian context. Second, a prevalent theme is the denial of the influencer's legitimacy and competence, as seen in comments questioning "what she is doing here" (C#8) or dismissing her work as a product of boredom. This thematic link between fashion choices and personal worth demonstrates that for these commentators, the influencers' posts are not merely about style; they are perceived as transgressions against social and religious norms, which in turn justifies direct, face-threatening attacks on their public identity and moral character.

V. DISCUSSION

The data analysis shows that comments on Algerian influencers' Instagram fashion posts are frequent sites of impolite interaction. Four key strategies were identified: positive impoliteness, negative impoliteness, sarcasm, and bald-on-record impoliteness, in line with the framework outlined by Culpeper (1996, 2005, 2016). The prevalence of positive impoliteness (44%) was the most notable trend overall. However, a Chi-Square analysis revealed that the distribution of these strategies was not random but was significantly associated with the commentator's gender (p -value = .012769). This key finding underscores the hostile communicative landscape influencers often face, where their public self-presentation is subjected to multifaceted and gender-inflected forms of face-damaging commentary targeting their choices, appearance, values, and skills.

The comparative analysis of impoliteness strategies between male and female commentators reveals both convergences and statistically significant divergences in their communicative behavior. While both genders employed all four strategies, the frequency and intensity of usage varied distinctly. Female commentators demonstrated a statistically significant higher reliance on positive impoliteness (54% vs. 34% for males), particularly through direct criticism to undermine influencers' social desirability. In contrast, male commentators exhibited a relatively balanced distribution between positive and negative impoliteness strategies. Additionally, the higher use of bald-on-record impoliteness among male commentators (16% vs. 6% for females) points to a greater propensity for overt, unmitigated attacks, a difference that contributed to the overall statistical significance of the findings. These results highlight how gendered communication styles, shaped by cultural and social expectations, directly influence the expression of impoliteness in digital environments.

These findings both confirm and expand upon previous research. For instance, the prevalence of negative impoliteness aligns with the work of Ningsih (2018) and Indrawan (2018), who also found it to be a primary strategy in cyberbullying on Instagram. However, this study reveals a more nuanced picture by highlighting positive impoliteness as the most dominant strategy, particularly among female commentators. This suggests that in the context of Algerian fashion, attacks on an influencer's social image and group belonging may be perceived as a more effective form of criticism than direct threats or ridicule. Nevertheless, notable similarities emerge in the use of sarcasm across both male and female comments, suggesting that mock politeness serves as a common strategy to veil direct criticism while maintaining a superficial layer of social decorum. This convergence reflects the broader norms of social media interactions, where sarcasm often functions as a socially acceptable means of expressing disapproval without engaging in overt aggression. The absence of withheld politeness strategies in the dataset further indicates that both male and female users tend to engage in explicit face-threatening acts when expressing dissatisfaction, rather than opting for subtler forms of non-cooperation. Overall, these findings suggest that while gender plays a role in shaping the choice and intensity of impoliteness strategies, the broader culture of online interaction—marked by reduced face-to-face accountability and amplified emotional expression—encourages the adoption of direct and conspicuous forms of impoliteness by both sexes.

VI. CONCLUSION

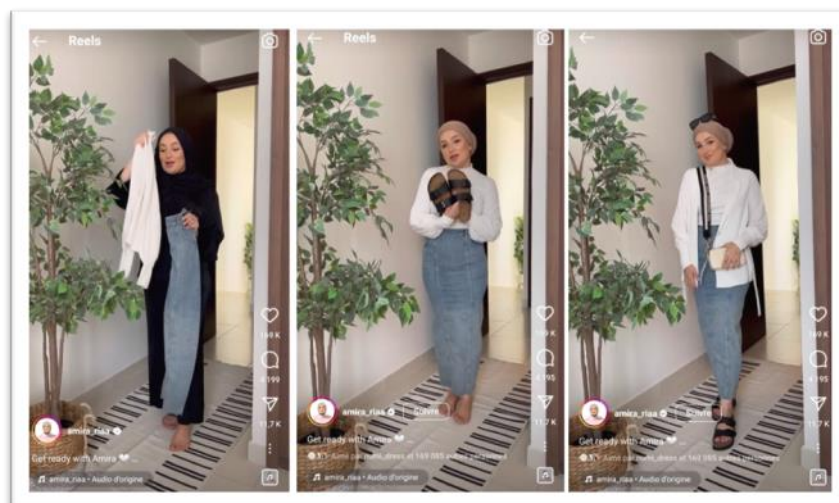
This study examined the linguistic manifestations of cyberbullying impoliteness within user comments directed at prominent Algerian female influencers on Instagram. Specifically, it looked at identifying and systematically describing the specific impoliteness strategies utilized by social media commentators engaging in such hostile interactions, drawing upon Culpeper's (1996, 2005, 2016) established framework of impoliteness strategies. The analysis yielded several key findings regarding the prevalence and nature of impoliteness strategies. Four of Culpeper's strategies were identified in the dataset: bald-on-record impoliteness, positive impoliteness, negative impoliteness, and sarcasm or mock politeness, employed by commentators of both genders. Distinct gender-based patterns were observed in strategy preference; male users most frequently deployed positive and negative impoliteness with different frequencies, while female users exhibited a predominant reliance on positive impoliteness, followed by negative impoliteness. Sarcasm and bald-on-record impoliteness represented the least utilized strategies.

Furthermore, a qualitative distinction emerged in the application of positive impoliteness: female commentators often focused on expressing disagreement specifically with the influencers' fashion choices, whereas male commentators frequently combined such disagreement with the use of inappropriate identity markers, thereby attacking the influencers' personal character alongside their choices. A possible explanation for this gender divergence lies in differing socio-cultural communicative norms. Male commentators may adopt more overtly aggressive and confrontational strategies (bald-on-record, negative impoliteness) as a means of asserting authority, while female commentators might favor strategies like positive impoliteness that attack social standing and group harmony, a form of relational aggression that is often more prevalent in female-to-female conflict. Further research is needed to explore these gendered dynamics in the Algerian digital context.

Notably, the strategy of 'withhold politeness' – characterized by silence or the omission of expected politeness – was absent in the analyzed comments. This absence is considered the inherent objectives of cyberbullying, which prioritize overt abuse and insult delivery, rendering the passive nature of withholding politeness incongruent with the perpetrators' communicative goals. Overall, the prevalent deployment of positive and negative impoliteness underscores a consistent intention among aggressors to perform face-threatening acts targeting both the influencers' positive face (desire for social approval) and negative face (desire for autonomy). While these findings illuminate the specific linguistic tools of online hostility in this context, echoing the broader observation of drastically varied audience reception (from affirmation to hostility), limitations concerning detailed methodological and contextual data prevent a definitive causal analysis. Thus, this study serves as a crucial descriptive account, emphasizing the need for further nuanced research into the complex socio-linguistic and cultural dynamics underpinning online sentiment and cyberbullying directed at female influencers in Algeria. These public figures, having achieved visibility through their content, frequently disseminate material perceived by segments of the audience as challenging established religious values and cultural norms. This perceived transgression often provokes significant public criticism manifested as cyberbullying, particularly within the Algerian social media sphere.

APPENDIX. ALGERIAN INFLUENCERS' FASHION POSTS

1. Amira Riaa's Instagram Post



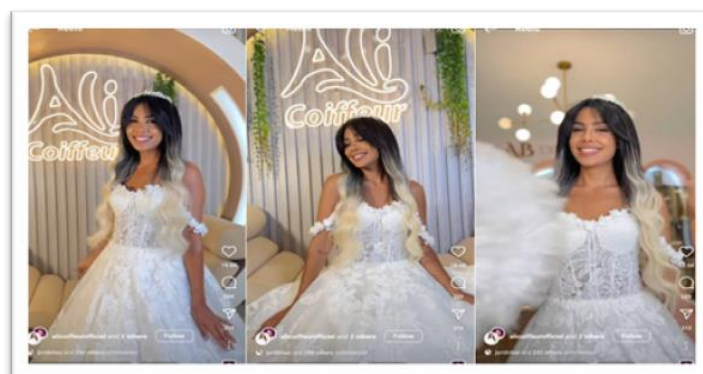
2. Manel Hadli's Instagram Post



3. Bouchra Ben Ayache's Instagram Post



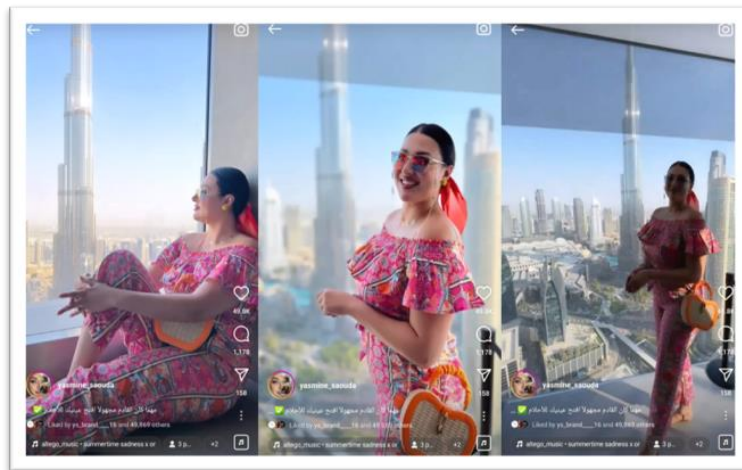
4. Chahinez Caroline's Instagram Post



5. Ines Abdelli's Instagram Post



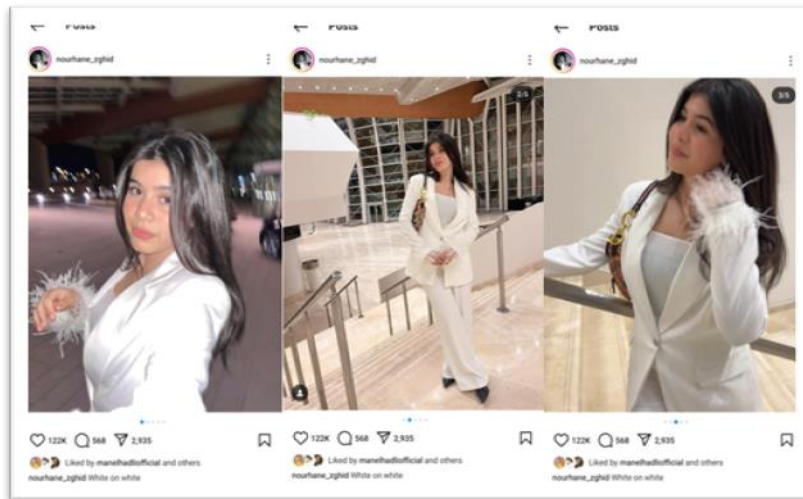
6. Yasmine Saouda's Instagram Post



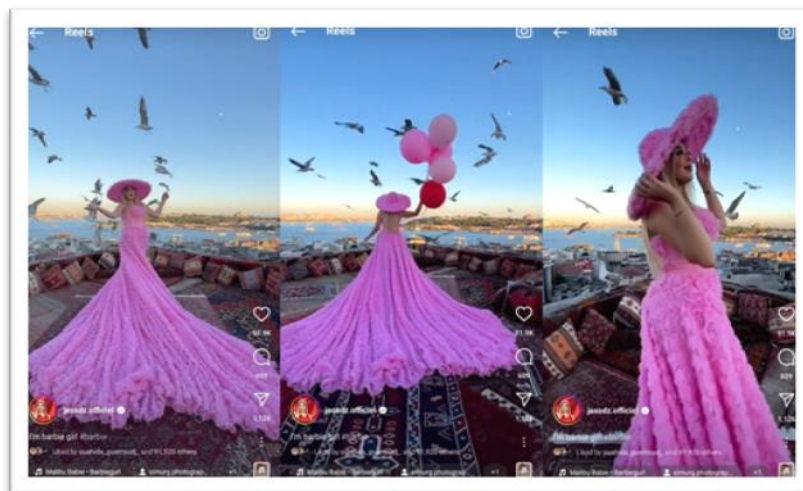
7. Maya Redjil's Instagram Post



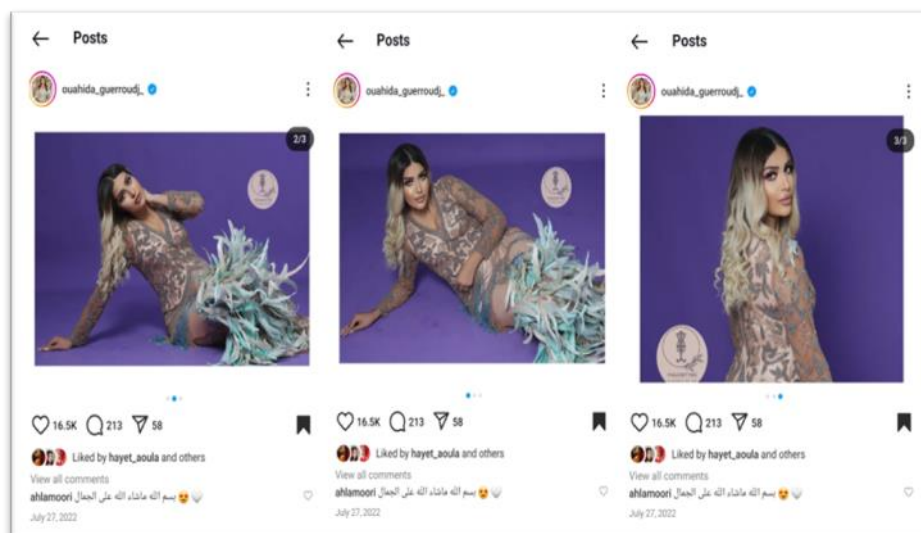
8. Nourhane Zghid's Instagram Post



9. Yasmine Amari's Instagram Post



10. Ouahida Guerroudj's Instagram Post



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Asma Meriem Benaouda is an Algerian Ph.D. student at the University of Jordan, department of English Language and Literature. Her areas of research interest include pragmatics, discourse analysis and sociolinguistics.

Zahra Mustafa Awad is Professor of Linguistics at the University of Jordan and has been a visiting scholar in several universities in Europe, the United States and the Middle East. Her research focuses on Discourse Analysis, Language and Media, Cross-Cultural Communication and Foreign Language Teaching. Her publications include articles in international journals, chapters in edited volumes, and two textbooks. She is a member of the Editorial Boards of the International Journal of Arabic-English Studies and Voices in Asia Journal. Dr. Awad has also been long involved in higher education management and accreditation at both the national and regional levels. She has received several prizes, grants and scholarships.

Sentence Complexity in Indonesian Legal Language: An Analysis of Subject Constituent Structure in KUHP Texts

Muhammad Nur Iman

Department of Indonesian Literature, Hasanuddin University, Makassar, Indonesia

Muhammad Darwis*

Department of Indonesian Literature, Hasanuddin University, Makassar, Indonesia

Kaharuddin

Department of Indonesian Literature, Hasanuddin University, Makassar, Indonesia

Kamsinah

Department of English Literature, Hasanuddin University, Makassar, Indonesia

Ainun Fatimah

Department of English Literature, Hasanuddin University, Makassar, Indonesia

Muhammad Nurahmad

Indonesian Language and Literature Education Department, Faculty of Teacher Training and Education,
Muhammadiyah University of Makassar, Indonesia

Muhammad Ali Imran

Indonesian Language and Literature Education Department, Faculty of Teacher Training and Education,
Muhammadiyah University of Makassar, Indonesia

Abstract—This study examines the syntactic complexity of Indonesian legal sentence structures, focusing specifically on the constituent organization of sentence subjects in the *Kitab Undang-Undang Hukum Pidana (KUHP)* (Indonesian Penal Code). Employing a dual-dimensional syntactic framework—structural and relational—the research analyzes and classifies thirteen representative legal sentences based on the number, type, and hierarchical depth of embedded clauses functioning as subject constituents. The findings reveal that subjects in legal sentences range from simple noun phrases to highly recursive constructions containing up to twelve levels of embedded clauses. Two dominant sentence configurations are identified: the canonical pattern (Subject–Predicate) and the non-canonical or inversion pattern (Predicate–Complement–Subject). While canonical structures become increasingly difficult to process as subject complexity increases, inverted structures—particularly when combined with syntactic enumeration—enhance clarity, reduce cognitive load, and improve interpretability by foregrounding the legal action and segmenting dense legal content. These patterns are not interchangeable but serve complementary functions, depending on clause complexity and legal focus. The study affirms that syntactic complexity in Indonesian legal language is neither arbitrary nor obstructive, but rather a grammatically regulated and functionally adaptive response to the communicative demands of legal discourse, including precision, completeness, and referential clarity. Accordingly, the research advances a dual-axis syntactic model—mapping paradigmatic depth and syntagmatic ordering—as both a theoretical contribution to legal linguistics and a practical framework for improving legal drafting, statutory interpretation, and public access to legal texts.

Index Terms—legal syntax, subject complexity, syntactic inversion, Indonesian legal language, clause embedding

I. INTRODUCTION

Legal language is designed to be precise, authoritative, and unambiguous. However, such precision frequently comes at the cost of syntactic complexity, particularly in highly formalized texts such as statutes and penal codes. In the Indonesian context, legal texts—especially those contained in the *Kitab Undang-Undang Hukum Pidana* (Indonesian

* Corresponding Author.

Penal Code) (hereinafter referred to as KUHP)—consistently exhibit structurally dense and hierarchically layered sentence constructions, with a notable concentration of complexity in the subject position. These complex subject constituents, often composed of multiple levels of embedded clauses, are linguistically necessary to fulfill legal requirements such as referential exhaustiveness and semantic precision. Yet, they also pose significant challenges to comprehension, affecting both lay readers and legal practitioners who must interpret these texts with doctrinal accuracy and procedural clarity.

Previous research has identified syntactic density as a salient feature of legal discourse across jurisdictions. Tiersma (1999) observes that legal texts are structurally elaborate and resistant to simplification, while Bhatia (1993) underscores the institutional rigidity of legal drafting within what he terms a “genre colony”—a discursive space governed by highly conventionalized syntactic practices. Indonesian legal scholars such as Soedarto (1986) and Subekti (2008) similarly acknowledge that legal texts often sacrifice accessibility in the pursuit of exhaustive coverage, particularly when long and clause-heavy subject constituents are presented without structural scaffolding or segmentation.

One of the most cognitively demanding features of Indonesian legal syntax is the organization of constituents within the subject slot, which frequently includes recursive embeddings of relative, adverbial, and nominal clauses. In some instances, subjects may span more than a dozen embedded clauses, functioning not merely as nominal references but as legal devices for enumerating actors, conditions, intentions, and legal relationships. This challenge is further compounded by variation in sentence architecture, particularly between the canonical (Subject–Predicate) and the non-canonical or inverted (Predicate–Complement–Subject) structures. While the canonical pattern reflects the expected SVO ordering in Indonesian, it becomes unwieldy when subjects are highly complex. In contrast, the inversion structure—particularly when enhanced by syntactic enumeration—improves accessibility by foregrounding the legal action or consequence and segmenting dense textual content into cognitively tractable units.

Despite its perceived opacity, this syntactic complexity is neither random nor excessive. Rather, it reflects a systematically governed grammatical adaptation to the functional demands of legal discourse. It ensures not only completeness and interpretive precision but also coherence within a highly codified register. From a theoretical standpoint, the complexity of Indonesian legal syntax can be explained through the dual perspectives of paradigmatic organization—which accounts for the vertical, recursive selection of clause types within the subject—and syntagmatic ordering—which governs the linear arrangement of sentence elements to achieve discourse prominence and clarity.

Accordingly, this study aims to uncover the internal grammatical logic that governs complex subject constructions in Indonesian legal language. By analyzing authentic provisions of the KUHP, it examines how structural choices—such as clause embedding, inversion, and enumeration—serve both syntactic and functional purposes. Through a dual-dimensional syntactic model that integrates paradigmatic depth and syntagmatic sequencing, this research contributes to a more comprehensive understanding of legal syntax. It also offers practical insights for improving legislative drafting, supporting statutory interpretation, and enhancing public access to legal texts in a multilingual and pluralistic legal environment.

II. THEORETICAL BACKGROUND

The complexity of sentence structures in legal language can be systematically explained through syntactic theories that account for both the hierarchical nature of constituent organization and the linear arrangement of sentence elements. This study is grounded in a dual syntactic framework comprising structural syntax and relational-functional syntax, which together provide a comprehensive lens for analyzing how legal language organizes meaning through form.

1. Constituent Structure and Hierarchy

At the core of structural syntax lies the concept of constituent hierarchy, where sentence elements are nested within increasingly larger grammatical units. Radford (2004, p. 5) asserts that “a sentence is not simply a string of words, but a structured set of phrases and clauses organized hierarchically.” Likewise, Carnie (2013, p. 42) explains that “constituents are the groupings of words that function as units within a hierarchical syntactic structure,” emphasizing that these constituents form recursive layers of embedding.

Payne (1997, p. 83) further notes that “many syntactic constructions are recursive, allowing clauses to be nested within other clauses to any degree necessary,” a feature heavily utilized in legal texts to encode complex and exhaustive legal information. In Indonesian legal texts, this manifests in subject positions that are filled not by simple noun phrases but by multi-layered embedded clauses, as required to enumerate legal actors and conditions with precision.

A critical mechanism underlying this complexity is recursion—the ability of syntactic structures to contain instances of themselves. Recursion allows for theoretically infinite clause embedding, which is pragmatically employed in legal drafting to incorporate layered exceptions, qualifiers, or conditions. For example:

Barang siapa [yang melakukan [perbuatan [yang bertentangan dengan hukum [yang berlaku di wilayah ini]]]]...
 “Whoever [commits [an act [that is against the law [applicable in this jurisdiction]]]]...”

Here, four nested clause levels fill the subject slot alone. While this structure enables syntactic depth and semantic elaboration, it simultaneously imposes greater cognitive load on the reader, which is a central concern in processing legal texts.

2. Paradigmatic and Syntagmatic Relations

This study also draws upon the classic distinction between paradigmatic and syntagmatic relations, first articulated by Saussure and later developed in syntactic theory. Halliday (1994, p. 15) defines these as “two axes of language organization: the paradigmatic axis, which organizes choice, and the syntagmatic axis, which organizes combination”.

Matthews (1981, p. 24) further clarifies: “Paradigmatic relations are those of substitution and contrast, whereas syntagmatic relations are those of sequence and co-occurrence”.

- Paradigmatic relations refer to the vertical axis of selection—what elements can fill a given syntactic slot (e.g., a noun phrase, a relative clause, or an entire clause complex as a subject).
- Syntagmatic relations concern the horizontal ordering of elements—how constituents are sequenced to form a grammatically coherent unit.

These two structural axes interact in legal sentences to produce dense and layered syntax. The table below illustrates this interaction:

Slot	Paradigmatic Option (Selection)	Syntagmatic Position (Order)
Subject	NP / Relative Clause / Nominal Clause / Coordinated Clauses	Initial (canonical) or Final (inversion)
Predicate	Verb Phrase, Passive / Active, with Modals	Usually second element (S–P or P–S)
Complement/Modifier	PP / Adverbial Clause / Prepositional Phrase	Follows predicate in canonical order

3. Canonical and Non-Canonical Sentence Patterns

In standard Indonesian, the canonical sentence structure follows the SVO (Subject–Verb–Object) pattern. However, legal texts often deviate from this by using non-canonical (inversion) patterns such as Predicate–Complement–Subject. This reordering reflects what Carnie (2013, p. 328) refers to as “marked word order,” where “constituent movement is used for discourse or information-structural purposes,” such as thematizing the predicate for interpretive clarity.

In legal discourse, such inversion serves several communicative functions:

- Foregrounding the legal action or consequence,
- Reducing the memory load of processing a long initial subject,
- Signaling clause hierarchy and enumeration, often supported by numbering or typographic segmentation.

4. Functional Motivation and the Legal Register

The formal properties of legal syntax cannot be fully understood without considering the functional demands of legal discourse. As Van Valin (2004, p. 6) contends, “syntactic structure is not autonomous but interfaces with semantics and pragmatics,” especially in genres that require precision and interpretability, such as legal texts.

Within Role and Reference Grammar (RRG), syntactic choices are shaped by communicative intent. Legal drafting prioritizes explicit reference, exhaustiveness, and unambiguous interpretation, which motivates the use of recursive constructions, embedded subjects, and inversion. These features are not stylistic flourishes but structurally governed responses to institutional norms.

Thus, legal syntax should not be seen as a deviation from everyday language, but as a specialized, goal-oriented grammar designed to serve the legal system's communicative priorities.

III. METHODOLOGY

This study has revealed that the syntactic complexity found in the subject position of Indonesian legal sentences—especially those in the KUHP—is neither arbitrary nor merely a byproduct of legalese. Rather, it reflects a deliberate grammatical strategy that serves the communicative imperatives of legal discourse: namely, referential precision, semantic exhaustiveness, and cognitive coherence.

By applying a dual-dimensional syntactic analysis—focusing on paradigmatic depth (hierarchical clause embedding) and syntagmatic ordering (canonical vs. non-canonical patterns)—this research identifies two dominant structural configurations in legal drafting: the canonical Subject–Predicate (S–P) pattern and the non-canonical Predicate–Complement–Subject (P–C–S) inversion. These patterns are not interchangeable but serve complementary functions: the canonical form is suited for simpler or actor-focused constructions, while the inverted form is more efficient for managing cognitively demanding, clause-heavy subjects.

The analysis of thirteen legal sentences, with subject constituents ranging from a single noun phrase to more than a dozen hierarchically embedded clauses, demonstrates how legal syntax exploits recursive mechanisms to encode legal actors, intentions, and conditions exhaustively. Additionally, the study highlights the strategic role of numbering or segmentation as a syntactic aid, which not only enhances readability but also improves legal interpretability by delineating dense legal information into manageable units.

Functionally, syntactic complexity is shown to be a grammatically motivated response to institutional needs. The recursive structure of subject clauses ensures legal completeness, while inversion and numbering address readers' cognitive limitations and support interpretive clarity. These findings confirm that Indonesian legal language constitutes a specialized grammatical register in which form is meticulously aligned with function.

Accordingly, this study contributes to both theoretical syntax—by extending constituent and relational analyses into legal domains—and applied legal linguistics, by offering concrete syntactic strategies that legal drafters, educators, and computational linguists can adopt. Ultimately, the complexity of Indonesian legal sentence structures should not be simplified indiscriminately, but rather understood, managed, and utilized as part of a linguistically sophisticated

response to the normative and informational demands of legal governance.

IV. RESULT AND ANALYSIS

1. Typology of Sentence Patterns in KUHP

The syntactic structure of legal sentences in the KUHP reveals a consistent typological distinction between two dominant patterns: the canonical pattern (Subject–Predicate) and the inversion pattern (Predicate–Complement–Subject). These structures are functionally distinct and respond to varying levels of clause complexity in the subject slot.

The syntactic structure of legal sentences in the KUHP exhibits a typologically consistent system that revolves around two dominant patterns of sentence organization: the canonical pattern and the non-canonical pattern. These patterns are not merely surface variations but reflect distinct functional and cognitive strategies in managing syntactic complexity, especially in relation to the subject slot, which frequently hosts layered and clause-heavy constructions.

a. The Canonical Pattern (Subject–Predicate / S–P)

This pattern reflects the canonical syntactic order in standard Indonesian, where the subject precedes the predicate. It is structurally straightforward and aligns with traditional expectations of declarative sentence construction. However, in legal texts, this pattern becomes increasingly problematic when the subject is complex. Legal subjects often comprise:

- a. Noun phrases modified by relative clauses,
- b. Multiple subordinated clauses expressing legal conditions,
- c. Enumerative or coordinate clause series.

As a result, when the subject is excessively long—as is typical in legal drafting—it delays the appearance of the main predicate, causing:

- a. Delayed thematic clarity,
- b. Higher cognitive load on readers,
- c. Risk of semantic ambiguity, especially when embedded clauses contain additional subordination or coordination.

Example (canonical pattern with overloaded subject):

Barang siapa tanpa izin kepala polisi atau pejabat yang ditunjuk untuk itu menyabung ayam atau mengadu jangkrik di jalan umum atau di pinggirnya, ataupun di tempat yang dapat dikunjungi oleh umum, diancam dengan pidana... (Article 495).

In this structure, the subject (from *barang siapa* to *umum*) spans four levels of clause embedding, while the predicate (*diancam...*) appears only at the end. This delays the delivery of the core legal action and requires the reader to retain complex syntactic information in working memory.

b. The Inversion Pattern (Predicate–Complement–Subject / P–Compl–S)

In contrast, the inversion pattern reorders the clause constituents by placing the predicate or legal sanction at the front, followed by the complement and then the subject. This non-canonical order is a strategic response to the overload created by long subjects. Its functions include:

- a. Thematic foregrounding: Presenting the consequence or legal sanction upfront,
- b. Cognitive simplification: Reducing reader effort by immediately anchoring the sentence's purpose,
- c. Legal clarity: Preventing ambiguity in provisions where multiple conditions apply.

Example (inversion pattern):

Diancam dengan pidana kurungan paling lama enam hari atau pidana denda paling banyak tiga ratus tujuh puluh lima rupiah, barang siapa tanpa izin kepala polisi...

This structure enhances legal readability and provides a rhetorical rhythm suited for formal interpretation. The use of inversion in KUHP is not incidental but systematic, especially in provisions where:

- a. The subject clause is highly embedded,
- b. Legal focus is on the penalty or action, not the actor,
- c. Legal enumeration or numbering follows the predicate,
- d. Complementarity, Not Substitution.

The canonical and noncanonical patterns are not syntactic variants that can be freely substituted; rather, they serve complementary functions based on:

- a. Clause load (light subjects favor canonical, heavy subjects favor non-canonical),
- b. Legal focus (actor-oriented vs. action-oriented),
- c. Textual genre (preambular clauses vs. punitive norms),
- d. Information flow (topic-to-comment vs. comment-first).

Hence, the distribution of these patterns across the KUHP text corpus reflects an adaptive syntactic system: legal sentence construction operates not only on grammatical correctness but also on communicative efficiency, information hierarchy, and genre-based functional load.

2. Complexity Gradient in Subject Construction

Legal sentences in the Indonesian Penal Code (KUHP) often contain subject constituents that exhibit varying degrees of complexity, as follows:

- a. Simple subject: consists of a single clause (e.g., "*Whoever incites...*")
- b. Moderately complex subject: contains up to 4–6 subordinate clauses

c. Highly complex subject: consists of up to 10 clauses (e.g., Article 466)

The following is an illustration of an article whose subject is composed of thirteen clauses.

(10) *Seorang nakhoda kapal Indonesia yang dengan maksud menguntungkan diri sendiri atau orang lain secara melawan hukum atau untuk menutupi perbuatan itu menjual kapalnya, atau meminjam uang dengan mempertanggungkan kapalnya atau perlengkapan kapal itu atau perbekalannya, atau menjual atau menggadaikan barang muatan atau barang perbekalan kapal itu, atau memperhitungkan kerugian atau pengeluaran yang dibuat-buat, atau tidak menjaga supaya buku-buku harian di kapal dipelihara menurut undang-undang, ataupun tidak mengurus keselamatan surat-surat kapal ketika meninggalkan kapalnya, diancam dengan pidana penjara paling lama tujuh tahun* (Article 466).

The sentence demonstrates a highly complex syntactic configuration, particularly in its subject, which is composed of a core noun phrase—*Seorang nakhoda kapal Indonesia* (An Indonesian ship captain)—expanded by a deeply embedded relative clause that contains twelve embedded clauses. This layered subject begins with an intent clause: *dengan maksud menguntungkan diri sendiri atau orang lain* (1) (with the intent of benefiting oneself or others), followed by a legal modifier *secara melawan hukum* (2) (unlawfully), and an alternative purpose clause *untuk menutupi perbuatan itu* (3) (to conceal such actions). These motivations introduce a series of disjunctively linked action clauses, including *menjual kapalnya* (4) (sells the ship), *meminjam uang* (5) (borrows money), and a manner clause *dengan mempertanggungkan kapalnya atau perlengkapan kapal itu atau perbekalannya* (6) (by mortgaging the ship, its equipment, or its provisions). Further actions include *menjual atau menggadaikan barang muatan atau barang perbekalan kapal itu* (7) (sells or pawns the cargo or ship's supplies) and *memperhitungkan kerugian atau pengeluaran yang dibuat-buat* (8) (calculates fabricated losses or expenses), which itself embeds a relative clause (*yang dibuat-buat*). The structure continues with *tidak menjaga supaya buku-buku harian di kapal dipelihara menurut undang-undang* (9–10) (fails to ensure the ship's logbooks are maintained in accordance with the law) and *tidak mengurus keselamatan surat-surat kapal ketika meninggalkan kapalnya* (11–12) (fails to secure the ship's documents when abandoning the ship), incorporating both a subjunctive clause (*supaya...*) and an adverbial time clause (*ketika...*). The predicate of the sentence is the passive verb *diancam* (is subject to), and the complement is a prepositional phrase: *dengan pidana penjara paling lama tujuh tahun* (with a maximum prison sentence of seven years). This dense subject structure, containing nested motivations, conditions, and multiple legally significant actions, exemplifies the syntactic complexity characteristic of legal language.

Function	Sentence Element (embedded clause)
Subject	Seorang nakhoda kapal Indonesia yang dengan maksud menguntungkan diri sendiri atau orang lain (1) secara melawan hukum (2) atau untuk menutupi perbuatan itu (3) menjual kapalnya (4) atau meminjam uang (5) dengan mempertanggungkan kapalnya atau perlengkapan kapal itu atau perbekalannya (6) atau menjual atau menggadaikan barang muatan atau barang perbekalan kapal itu (7) atau memperhitungkan kerugian atau pengeluaran yang dibuat-buat (8) atau tidak menjaga (9) supaya buku-buku harian di kapal dipelihara menurut undang-undang (10) ataupun tidak mengurus keselamatan surat-surat kapal (11) ketika meninggalkan kapalnya (12)
Predicate	diancam
Complement	dengan pidana penjara paling lama tujuh tahun

In this example, each clause is semantically and syntactically layered within the subject structure, forming a deep paradigmatic hierarchy. This structure imposes a high processing load, but at the same time fulfills the legal requirement for referential completeness.

3. Canonical vs. Non-Canonical Sentence Structures

In Indonesian syntax, the canonical Subject–Predicate (S–P) structure represents the standard sentence order, where the subject precedes the predicate. However, in legal contexts—particularly statutory texts—this pattern becomes inefficient when the subject contains multiple layers of embedded clauses or coordinated elements. Long and complex subjects require readers to process a large amount of information before reaching the main legal provision, typically located in the predicate. This increases cognitive load and delays thematic clarity.

In contrast, the non-canonical or inversion structure (Predicate–Complement–Subject / P–C–S) places the predicate at the beginning of the sentence. This strategy allows immediate access to the legal consequence, postponing the complex subject until later. According to Kintsch and van Dijk (1978), such foregrounding improves discourse coherence and facilitates faster information processing, especially in legal texts with dense content.

The contrast between these two patterns is clearly illustrated in the following KUHP provisions:

First, the canonical structure appears in Article 569 of the KUHP:

“Barang siapa menandatangani surat jalan yang dikeluarkan dengan melanggar ketentuan Pasal 533b Kitab Undang-Undang Hukum Dagang, demikian pula orang yang untuknya hal itu dilakukan sesuai dengan kewenangannya, diancam, bila surat itu lalu dikeluarkan, dengan pidana denda paling banyak tujuh puluh lima ribu rupiah”.

This sentence begins with a complex, layered subject (*“Barang siapa... demikian pula orang yang...”* --(Whoever... as well as the person who...)), containing multiple relative clauses and coordination. The main predicate (*diancam* -- shall be punished) appears only after the entire subject, requiring the reader to retain multiple syntactic units before understanding the legal sanction.

Second, the inversion structure is used in Article 554 of the KUHP:

“Diancam dengan pidana kurungan paling lama dua bulan atau pidana denda paling banyak empat ribu lima ratus rupiah, seorang bekas pejabat yang tanpa izin penguasa yang berwenang menahan surat-surat jabatan padanya”.

Here, the predicate is placed at the front (*“Diancam dengan pidana...”* -- Is punishable by), followed by a complex subject. This structure offers earlier access to the legal consequence and delays the subject, thereby enhancing interpretive efficiency and reducing cognitive burden.

STRUCTURAL COMPARISON

Aspect	Canonical (S–P)	Inversion (P–C–S)
Sentence Example	<i>Barang siapa... diancam...</i>	<i>Diancam... seorang bekas pejabat yang...</i>
Subject Position	Initial	Final
Predicate Position	Delayed (after complex subject)	Fronted (legal action appears early)
Processing Load	High (due to clause embedding before predicate)	Lower (due to predicate-first structure)
Legal Focus	On the actor or legal condition	On the sanction or legal action
Usage in KUHP	Common in actor-based descriptive provisions	Common in punitive provisions with complex conditions
Interpretive Ease	Lower	Higher

4. Numbering as a Syntactic and Cognitive Aid

The legal-linguistic function of numbering becomes especially salient in articles where the subject or condition spans multiple clauses. For example, in Article 253 of the KUHP, the offense is defined across two separate conditions, each of which contains multiple embedded clauses that together describe the legal behavior constituting stamp forgery. Presented in a linear block, these clauses would risk overwhelming the reader. However, when formatted using numbering, the information becomes more manageable:

Article 253 KUHP – Two Points (Six Clauses)

Punishable by imprisonment for up to seven years:

1. *Anyone who forges or falsifies a stamp issued by the Government of Indonesia, or who falsifies the signature required to validate such a stamp, with the intent to use or have another person use it as if it were authentic and valid;*
2. *Anyone who, with the same intent, unlawfully produces such a stamp using an original die or seal.*

Here, the subject of the sentence is structurally complex, comprising multiple coordinated verbs (*forges, falsifies, uses, produces*) and conditions (*with intent, unlawfully*), all of which are distributed into two clearly delineated points. The numbering transforms what would otherwise be an overburdened clause into an accessible and scannable legal formulation.

More strikingly, Article 385 of the KUHP illustrates the full capacity of numbering to manage extremely dense legal content. The article enumerates six distinct forms of unlawful land transactions, each consisting of 4–7 internal clauses, totaling 29 clauses overall. This degree of complexity is virtually unreadable without visual segmentation. Through the use of numbering, the article becomes structurally navigable and legally precise:

Article 385 KUHP – Six Points (29 Clauses)

Punishable by imprisonment for up to four years:

1. *Anyone who, with the intent to unlawfully benefit themselves or another person, sells, exchanges, or encumbers with a credietverband any uncertified land right, or any building, structure, planting, or nursery on such land, while knowing that another party holds or shares the right over it;*
2. *Anyone who, with the same intent, sells, exchanges, or encumbers any such property that has already been burdened with a credietverband, without informing the other party;*
3. *Anyone who, with the same intent, enters into a credietverband involving uncertified land, while concealing that the land has already been mortgaged;*
4. *Anyone who, with the same intent, mortgages or leases such land, knowing another party also has rights over it;*
5. *Anyone who, with the same intent, sells or exchanges mortgaged land without informing the other party;*
6. *Anyone who, with the same intent, sells or exchanges uncertified land for a fixed period, knowing it has already been leased to another person for that period.*

Each point functions both as a semantic unit and as a syntactic one, enabling the reader to isolate, interpret, and apply legal norms without becoming entangled in a web of interdependent clauses. This strategic presentation of legal norms is particularly useful in judicial reasoning, where determining culpability often hinges on the fulfillment of one or more discrete legal conditions.

These examples demonstrate how numbering in Indonesian legal texts acts not merely as a typographic convenience, but as an essential syntactic-management strategy. It reinforces legal coherence by clarifying the scope and structure of offenses, and reduces interpretive error by visually encoding legal distinctions that would otherwise be embedded in uninterrupted linear text.

5. Functional Motivation Behind Complexity

From a functional-linguistic perspective, the complexity of sentence subjects in legal texts is not stylistic ornamentation but a necessary grammatical strategy to:

- a. Fulfill legal completeness (no actor/condition omitted),
- b. Maintain legal precision (semantic and referential specificity),
- c. Allow for exhaustive enumeration of conditions under a single provision.

As supported by Halliday and Hasan (1985), legal texts display high lexical density and clause complexity, and often sacrifice linear simplicity for semantic completeness. This justifies the usage of inversion, clause layering, and syntactic deviation as legitimate adaptations within the legal register.

6. Implications for Legal Drafting and Syntax Theory

The findings of this study have both theoretical and practical implications:

- a. Theoretically, the dual-dimensional syntactic model—paradigmatic depth (clause embedding) and syntagmatic ordering (linear inversion)—provides a robust framework for analyzing complex legal syntax.
- b. Practically, the inversion structure and numbering can be adopted as best practices in legal drafting, especially for public-facing laws, to ensure accessibility without compromising legal validity.

V. DISCUSSIONS

The findings of this study offer a comprehensive account of the structural and functional logic that underpins the syntactic complexity of Indonesian legal language, particularly in the construction of subject constituents in the KUHP. Far from being the product of stylistic redundancy or grammatical inconsistency, this complexity emerges as a systematic linguistic strategy governed by the grammatical principles of recursion, embedding, and ordering—operating in tandem with legal communicative imperatives such as clarity, explicitness, referential completeness, and enforceability. Central to the findings is the identification of two dominant structural sentence patterns: the canonical pattern (Subject–Predicate) and the non-canonical or inverted pattern (Predicate–Complement–Subject). These are not merely surface-level variations but represent structurally and functionally distinct strategies shaped by the syntactic load and discursive purpose of each provision.

1. Syntactic Complexity as a Grammatical and Legal Necessity

The analysis shows that syntactic complexity—especially in the subject position—is a grammatical necessity in legal drafting. Legal subjects often encode multiple actors, intentions, and legal conditions, necessitating hierarchically embedded clause constructions that can reach up to thirteen layers. This structure fulfills what the study refers to as the *principle of referential exhaustiveness*, ensuring that no legally relevant entity or condition is omitted. Such deep embedding aligns with constituent structure theory (Radford, 2004; Carnie, 2013), which affirms the recursive potential of syntax to encode complex semantic information. Furthermore, drawing on Van Valin's Role and Reference Grammar, the study underscores that the grammatical function of the subject cannot be interpreted in isolation from its communicative and referential role in legal discourse. The subject in legal texts is thus not merely a syntactic initiator but a central node of legal responsibility and definitional specificity.

2. Inversion and Enumeration as Functional Syntactic Strategies

The strategic use of inversion structures—where the predicate is fronted and the subject delayed—is a prominent feature in KUHP sentence constructions, particularly when the subject is clause-heavy. This non-canonical ordering serves multiple cognitive and communicative purposes: it foregrounds the legal action or consequence, allows for earlier thematic clarity, and reduces processing burden by delaying complex constituents. The Predicate–Complement–Subject (P–C–S) pattern thus functions not only as a grammatical alternative but also as a device of legal salience and accessibility. Complementing this is the use of syntactic enumeration (*penomoran*)—the segmentation of complex clause structures into numbered or delineated units—which serves as a cognitive aid to the reader. Drawing on findings in discourse comprehension theory (Kintsch & van Dijk, 1978), the study shows that enumeration increases the intelligibility of dense legal content by scaffolding it into semantically and syntactically distinct segments, thereby improving interpretive accuracy, retention, and legal applicability.

3. Paradigmatic Depth and Syntagmatic Ordering

This research further elaborates the interplay between two fundamental axes of syntactic structure: paradigmatic relations (vertical, hierarchical selection of clause types within the subject) and syntagmatic relations (linear sequencing of constituents). Paradigmatically, legal subjects in the KUHP frequently comprise relative clauses, nominal clauses, and adverbial clauses, embedded recursively to encode specificity, legal conditions, and actor intent. Syntagmatically, the rearrangement of constituents—most notably in inversion patterns—functions as a discourse strategy to foreground or background particular legal elements. This dual-dimensional analysis supports Halliday's (1994) position that register-sensitive syntax is shaped by communicative function rather than prescriptive norms alone, and it enhances the descriptive adequacy of syntactic theory when applied to highly formalized texts such as law.

4. Legal Language as a Specialized Syntactic Register

The accumulated findings affirm that Indonesian legal language operates as a genre-specific syntactic register, consistent with Bhatia's (1993) notion of institutionally constrained syntax. The syntactic features of this register include:

- a) High lexical and clause density, reflecting semantic precision and legal completeness;
- b) A strong preference for explicit reference over elliptical structures, eliminating interpretive ambiguity;
- c) Systematic deviation from canonical word order, used as a rhetorical device to structure legal emphasis; and
- d) Strategic deployment of formal devices such as clause layering, inversion, and numbering to manage complexity while maintaining coherence and enforceability.

5. Practical Implications for Drafting, Pedagogy, and Computational Applications

Beyond its theoretical contributions, this study has several practical implications. For legal drafting, it provides a model of how syntactic manipulation—especially inversion and enumeration—can be leveraged to improve legal clarity without compromising doctrinal precision. For legal education, understanding the structural anatomy of legal sentence construction is essential for developing interpretive literacy among law students and practitioners. In computational linguistics, the study's insights into clause embedding, syntactic patterning, and segmentation strategies offer foundational knowledge for the development of legal NLP tools such as parsers, information extractors, and automated legal text simplifiers—especially in multilingual and high-stakes legal environments.

In sum, this study advances the argument that syntactic complexity in Indonesian legal language is neither incidental nor problematic, but rather represents a linguistically sophisticated and pragmatically coherent adaptation to the functional demands of legal governance. The structural intricacy of legal sentences—particularly in the subject position—operates within a principled, rule-governed framework that addresses the dual imperatives of legal precision and public comprehensibility. Accordingly, the dual-axis syntactic model proposed in this research contributes not only to the theoretical advancement of syntactic analysis but also to practical applications in the fields of legal drafting, education, and computational linguistics, reaffirming the central role of syntactic structure in shaping the authority, transparency, and interpretability of legal discourse.

VI. CONCLUSION

This study demonstrates that the syntactic complexity found in the subject position of Indonesian legal sentences—particularly those in the KUHP—is neither a result of stylistic excess nor a sign of structural disorganization, but rather a grammatically deliberate and functionally motivated system shaped by the institutional demands of legal discourse, such as referential exhaustiveness, juridical clarity, and interpretive precision. Through a dual-dimensional syntactic analysis encompassing paradigmatic depth (the hierarchical embedding of clauses within the subject slot) and syntagmatic ordering (the linear sequencing of sentence constituents), this research reveals that Indonesian legal syntax operates within a coherent and internally governed grammatical framework. The identification of two dominant patterns—canonical (Subject–Predicate) and non-canonical (or inverted (Predicate–Complement–Subject))—demonstrates that constituent order is strategically manipulated to manage cognitive load, with inversion especially effective when subjects are densely layered. The study also highlights the systematic use of syntactic enumeration, particularly in complex provisions such as Articles 253 and 385 of the KUHP, where numbering enhances readability and interpretive clarity by segmenting dense legal content into cognitively accessible units. Collectively, these findings affirm that Indonesian legal language constitutes a specialized grammatical register engineered for semantic density and legal precision, in which syntactic complexity serves a purposeful and communicative role. Accordingly, this study proposes a dual-axis syntactic model as both an analytical framework and a practical guide for improving legislative drafting, statutory interpretation, and public accessibility to legal texts—emphasizing that such complexity is not a flaw to be simplified but a linguistically sophisticated strategy aligned with the demands of legal governance in a pluralistic society.

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Muhammad Nur Iman was born in Makassar on September 3, 1993. He is a permanent lecturer at the Department of Indonesian Literature, Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia. He holds a Bachelor's degree in Morphology from the Faculty of Cultural Sciences, Hasanuddin University (2015), a Master's degree in Morphosyntax (2021), and is currently a doctoral candidate in Linguistics at the Postgraduate Program of Hasanuddin University, Makassar, Indonesia (since 2023). Email: iman.sindo@unhas.ac.id



Muhammad Darwis is a professor of linguistics in the Department of Indonesian Literature, Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia. He holds a Bachelor's degree (Indonesian Linguistics) from the Faculty of Letters, Hasanuddin University (1982), a Master's degree (1990), and a doctoral degree (1998) in the same field at the Postgraduate Program at Hasanuddin University, Makassar, Indonesia. Email: hmdarwis@unhas.ac.id



Kaharuddin is a senior lecturer of linguistics in the Department of Indonesian Literature, Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia.



Kamsinah is a professor in linguistics in the Department of English Literature, Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia. She holds a bachelor's degree (1984) and a master's degree (2003) as well as a doctoral degree in theoretical linguistics (2011) from Hasanuddin University, Makassar, Indonesia. Email: kamsinah@unhas.ac.id



Ainun Fatimah is a permanent lecturer in the Department of English Literature, Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia. She obtained her bachelor's degree (2009) and master's degree (2013) in applied linguistics from Hasanuddin University. Email: ainunfatimah@unhas.ac.id



Muhammad Nurahmad is a lecturer in the Indonesian Language and Literature Education Department at the Faculty of Teacher Training and Education, Muhammadiyah University of Makassar, Indonesia. He holds a Bachelor's degree in Japanese syntax from the Faculty of Cultural Sciences, Hasanuddin University (2010), a master's degree (2015), and a doctoral degree (2021) in theoretical linguistics from the Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia.



Muhammad Ali Imran is a lecturer in the Indonesian Language and Literature Education Department at the Faculty of Teacher Training and Education, Muhammadiyah University of Makassar, Indonesia. He holds a Bachelor's degree in psycholinguistics from the Faculty of Cultural Sciences, Hasanuddin University (2012), a master's degree from Gadjra Mada University, Yogyakarta, Indonesia (2014), and a doctoral degree in linguistics from the Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia (2023).

AI-Assisted Corpus Linguistics: Integrating NLP Models Into Corpus Analysis

Abdullah Saad Al-Qarni*

Royal Commission for Jubail and Yanbu, Jubail English Language and Preparatory Year Institute, Jubail, Saudi Arabia

Abstract—Integrating natural language processing (NLP) and artificial intelligence (AI) models into corpus linguistics has opened new avenues for linguistic analysis, yet their suitability for rigorous academic research remains debated due to issues like opacity and interpretability. This systematic review explores how NLP models transform traditional corpus linguistics methodologies, focusing on their applications, benefits, and challenges. Employing a PRISMA-guided approach, the study reviewed peer-reviewed literature from 2013 to 2025 across databases like Scopus and ACL Anthology, using keywords such as “AI in corpus linguistics” and “NLP corpus analysis”. Inclusion criteria targeted studies applying NLP models (e.g., BERT, GPT) to linguistic tasks, resulting in 12 selected studies after screening 922 records. A quality assessment using the CASP checklist ensured robustness, followed by thematic synthesis of findings. Results highlight that NLP models enhance corpus analysis by automating tasks like keyword extraction and pragmatic annotation, while offering scalability and semantic depth. Applications span discourse analysis, diachronic studies, and sociolinguistic variation, supported by tools like CorpusChat and Hugging Face Transformers. However, challenges include model biases, lack of transparency, and domain mismatch. The study explores that AI-driven NLP models significantly advance corpus linguistics but require addressing ethical, privacy, and reproducibility concerns to ensure academic rigor. Future research should focus on developing domain-specific models and enhancing interpretability to fully harness AI’s potential in linguistic studies.

Index Terms—natural processing language, artificial intelligence, corpus analysis, corpus linguistic

I. INTRODUCTION

The use of AI and NLP in the field of corpus linguistics has sparked discussion, since many linguists wonder whether large language models (LLMs) like BERT and ChatGPT are worthy of thorough linguistic analysis (Raiaan et al., 2024; Suijkerbuijk et al., 2025). Some researchers claim that LLMs are not helpful for serious academic work given the unclear information they use and how their algorithms work, while others are unsure if generative AI has value in finding patterns in language (Cámara et al., 2023). However, it is still worth exploring how NLP models powered by AI can improve corpus linguistics by saving time, emphasizing meaning and supporting the use of various languages (Gatla, 2024; Mohamed et al., 2024; Zhao, 2025). This can be observed in data-driven learning (DDL), where studies have used corpus-based methods to improve teaching and learning for many years, along with the new field of corpus-based language pedagogy (CBLP) (Fauzan et al., 2022; Liu & Ma, 2025; Lusta et al., 2023). Although AI is changing these fields, little research has been done on how it could affect traditional corpus linguistics practices.

Similar discussions at the 2024 TaLC conference raised questions about the place of traditional corpus software now that AI is available in applications like ChatGPT (Cheung & Crosthwaite, 2025; Granger, 2024). Many academics now wonder if it makes sense to keep promoting DDL and CBL strategies, after people began using AI-driven languages during education and understanding. While there is no conclusive agreement yet, proposing to add AI to corpus linguistics to make it more accessible and functional was thought to help it preserve its position. The situation is urgent because educational and research fields are now adopting AI tools more quickly, leaving behind traditional text analysis tools like AntConc and Sketch Engine (Cheung & Crosthwaite, 2025).

Researchers are now studying the ways AI/NLP models and corpus linguistics can work together. Crosthwaite and Baisa (2023) believe that combining generative AI and DDL results in a “natural partnership” since there are multiple benefits, including: fewer barriers compared to hard corpus query tools (Yu et al., 2024); simpler AI interfaces than most corpus resources (Curry et al., 2024); the strong computational ability of LLMs to analyze very large corpora well beyond what older AntConc can handle (Chen & Chang, 2024); personalized language results suited for different domains like interest or (Piperno et al., 2025) state that these benefits suit the requirements of modern corpus linguistics, especially to deal with vast and diverse data using automation.

Nevertheless, traditional corpus linguistics still has some unique positives. Since corpora are transparent, like the British National Corpus (BNC2014) was, researchers can trust the data as highlighted by Sinclair’s (2004) principle (Lin & Adolphs, 2023). Unlike LLMs, corpora give us texts that come from reliable human sources and can be verified which is especially important for studies in linguistics (Alaqlobi et al., 2024). Besides, findings based on corpora are reproducible, but this is not possible for LLMs because they are not always predictable (Li et al., 2024). In educational contexts, where

* Corresponding Author. Email: abdullah.saad91@outlook.com

respecting privacy and copyright rules matters, using traditional corpora is seen as more ethical than doing so with AI-powered tools (bin Subait et al., 2025; Ihekweazu et al., 2024; Mohamed et al., 2024). In addition, using DDL means actively searching for information and thinking about the results, unlike relying passively on AI to provide answers.

Figure 1 depicts practical NLP applications through numerous domains. This figure highpoints how NLP is cohesive into real-world scenarios, including machine translation for bridging language barriers, sentiment analysis for social media monitoring, voice recognition systems for virtual assistants, and chatbots for customer service.



Figure 1. NLP Applications (Wibawa & Kurniawan, 2024)

This conflict brings up a key concern: is it possible to join the thoroughness and transparency of corpus linguistics with the user-friendliness and advanced features of AI/NLP to address the challenges of each approach? This paper answers the question by carefully reviewing how NLP models are used in analyzing corpora, using the latest research as a basis. The following research questions help to organize the review:

RQ1: How have NLP models transformed traditional corpus linguistics methodologies?

RQ2: What are the primary applications of AI in corpus analysis across linguistic subfields?

RQ3: What tools and platforms support AI-assisted corpus linguistics, and how are they different from traditional models?

RQ4: What are the benefits and challenges of integrating NLP models into corpus analysis?

- *RQ4 (a):* What are the benefits of integrating NLP models into corpus analysis?
- *RQ4 (b):* What are the challenges of integrating NLP models into corpus analysis?

This paper is structured as follows: Section 2 of this paper sets out the methods, relying on a PRISMA-based systematic review. Section 3 summarizes the findings based on topics like NLP methods, applications, tools, advantages and challenges. Section 4 presents main ideas, notes the existing literature shortcomings, outlines the findings' implications and finishes by offering suggestions for further study. Section 5 concludes the paper.

II. METHODOLOGY

The study follows a systematic approach and the guidelines of PRISMA to ensure transparency, rigor and reproducibility. It includes developing a search strategy, deciding on the inclusion and exclusion criteria, screening the studies, reviewing them using the CASP list, collecting and merging the data and examining the information. Among the available research, the review considered 12 studies that are most relevant to connecting NLP to corpus linguistics.

A. Search Strategy

It included searching for peer-reviewed studies that apply NLP models named BERT, GPT and Word2Vec to AI-assisted corpus linguistics. Important terms used were 'AI in corpus linguistics,' 'NLP corpus analysis,' 'BERT corpus studies,' 'LLM in linguistics,' and 'transformer-based corpus analysis.' Scopus, Web of Science, IEEE Xplore, ScienceDirect and ACL Anthology were used for their wide range of linguistic and computational research. The time frame was between 2013-2025, documenting the progress of NLP models, with a particular emphasis on models created after BERT (after

2018). Applying Boolean operators (AND OR) and wildcards (e.g., 'NLP * corpus') extended the search so that only relevant studies were considered.

B. Inclusion/Exclusion Criteria

The inclusion and exclusion criteria were designed to focus on studies that bridge NLP and corpus linguistics.

TABLE 1
INCLUSION AND EXCLUSION CRITERIA

Inclusion Criteria	Exclusion Criteria
Published in peer-reviewed journals or conference proceedings	Pure NLP or linguistics papers without intersection with corpus analysis
Explicitly apply or analyze NLP models (e.g., BERT, GPT, Word2Vec) in corpus linguistics	Non-peer-reviewed sources (e.g., preprints, blogs)
Focus on linguistic tasks such as discourse analysis, sentiment analysis, or diachronic studies	Studies lacking empirical application of NLP models
Written in English	Non-English publications

C. Screening Process

The screening process was conducted in three stages to ensure systematic selection of relevant studies. Records identified from, including Web of science (n = 250), Scopus (n = 280), IEEE Xplore (n = 130), ACL Anthology (n = 140), and ScienceDirect (n = 122). Moreover, before screening process, these records removed including duplicate records removed (n = 567), and records removed for other reasons (n = 0). In addition, 355 records were screened. 286 records were removed, which did not qualify according to the criteria. 69 articles were retrieved and 2 were excluded from retrieve. Moreover, 67 articles were assessed for eligibility. Finally, 12 articles meeting criteria and assessment process were included in this review as shown in Figure 2.

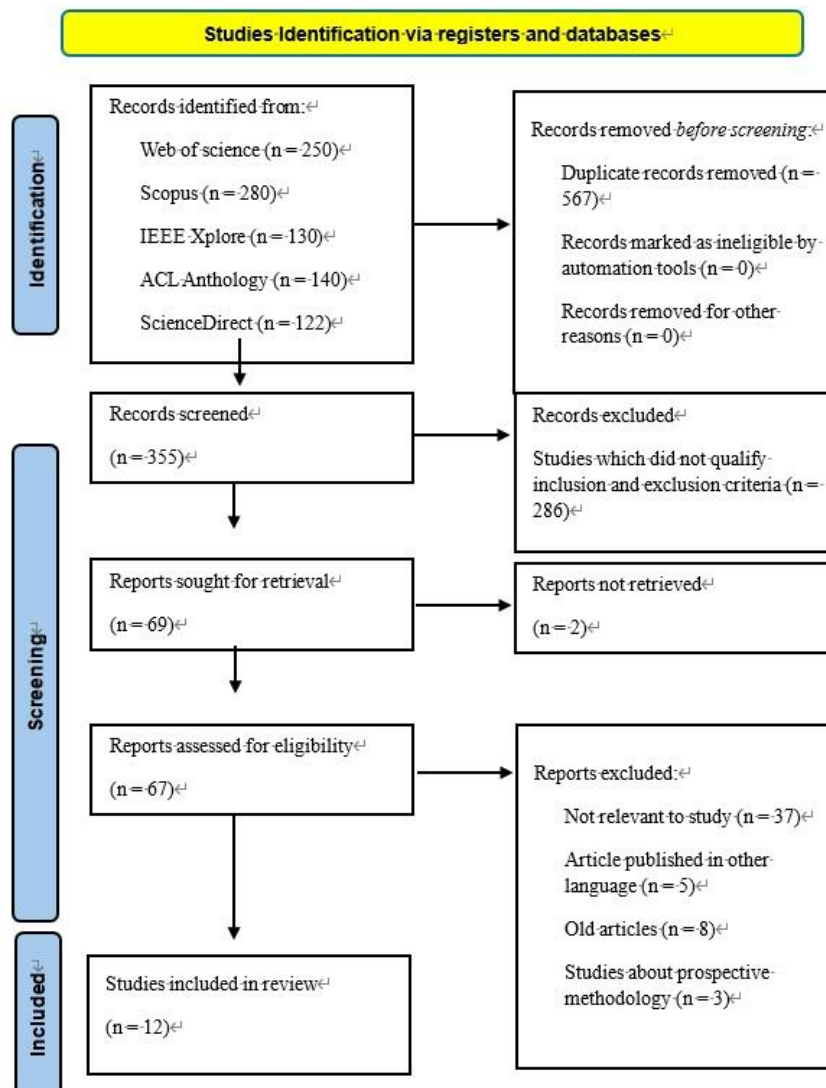


Figure 2. PRISMA Chart for Included Studies

D. Quality Assessment

A quality assessment was directed employing the Critical Appraisal Skills Programme (CASP) checklist to ensure the robustness of the selected studies for qualitative and mixed-methods studies. The CASP checklist evaluated studies based on criteria, i.e., clarity of research aims, methodology relevance, data analysis consistency, and ethical considerations. Each study was scored as "High," "Moderate," or "Low" quality based on the fulfillment of CASP criteria. Reasons for the assigned scores were documented to maintain transparency. The results are summarized in the quality assessment Table 2 below.

TABLE 2
INCLUDED STUDIES' QUALITY ASSESSMENT

Author	Year	Title	CASP Output	Reason
(Cheung & Crosthwaite, 2025)	2025	CorpusChat: integrating corpus linguistics and generative AI for academic writing development	High	Clear aims, robust mixed-methods approach with surveys and focus groups, ethical considerations addressed, though limited by small sample size
(Alaqlobi et al., 2024)	2024	Artificial intelligence in applied (linguistics): a content analysis and future prospects	Moderate	Systematic review with statistical analysis (ANOVA, Chi-square) is rigorous, but limited sample diversity reduces generalizability
(Alpdemir & Alpdemir, 2024)	2024	AI-Assisted Text Composition for Automated Content Authoring Using Transformer-Based Language Models	High	Rigorous hybrid framework with clear methodology, detailed reporting of GPT-4 performance, and comparison to human coders
(Yu et al., 2024)	2024	Assessing the potential of LLM-assisted annotation for corpus-based pragmatics and discourse analysis: The case of apology	High	Detailed comparison of GPT-3.5, GPT-4, and human coders using local grammar framework, strong empirical focus, though high annotation costs noted
(Xu & Huang, 2025)	2025	Corpus-based Translation and Interpreting Studies in the Age of AI: Innovations and Challenges	Moderate	The conceptual and analytical approach is clear, but limited discussion of model biases and domain mismatch reduces robustness
(Uchida, 2024)	2024	Using early LLMs for corpus linguistics: Examining ChatGPT's potential and limitations	Moderate	Clear evaluation of ChatGPT 3.5 against COCA corpus, but lacks detailed methodological transparency and struggles with genre identification
(Crosthwaite & Baisa, 2023)	2023	Generative AI and the end of corpus-assisted data-driven learning? Not so fast!	High	Comprehensive comparative analysis of corpora and generative AI, addresses ethical issues and transparency, robust theoretical grounding
(Curry et al., 2024)	2024	Generative AI for corpus approaches to discourse studies: A critical evaluation of ChatGPT	Moderate	Replication case studies are well-designed, but non-reproducible outputs and limited suitability for nuanced tasks lower quality

(Flowerdew, 2024)	2024	Data-driven learning: From Collins Cobuild Dictionary to ChatGPT	High	Clear pedagogical focus with case studies, robust evaluation of ChatGPT in DDL, though limited to general corpora
(Chen & Chang, 2024)	2024	An entropy-based corpus method for improving keyword extraction: An example of sustainability corpus	High	Rigorous quantitative entropy-based method, clear reporting of keyword extraction improvements, though computationally intensive
(bin Subait et al., 2025)	2025	Artificial Intelligence-based Natural Language Processing for sarcasm detection and classification on Arabic Corpus	Moderate	Strong results with AINLP-ALBTCN achieving high accuracy, but limited to Arabic corpora, reducing applicability
(Mo & Crosthwaite, 2025)	2025	Exploring the advantages of generative AI large language models for stance and engagement in academic writing	High	Robust methodology comparing LLMs and human essays using Hyland's taxonomy, addresses biases and plagiarism detection challenges

E. Data Extraction and Synthesis

Data extraction was systematically performed on the 12 selected studies to capture key information relevant to the research questions. Extracted data included metadata (authors, year, publication venue), NLP models used (e.g., BERT, GPT, spaCy), corpus details (type and size), linguistic tasks (such as sentiment analysis, or Named Entity Recognition), and key findings (e.g., performance metrics, qualitative insights). The extraction process followed a standardized template to ensure consistency. Synthesis was conducted using a thematic approach, organizing findings into categories: NLP techniques, applications, tools, benefits, challenges, and emerging trends. Narrative synthesis complemented this by providing qualitative insights into how AI enhances corpus linguistics, drawing on the studies' discussions of methodological advancements and limitations.

TABLE 3
SELECTED STUDIES

Author	Year	Title	Methods	Findings	Limitations
(Cheung & Crosthwaite, 2025)	2025	CorpusChat: integrating corpus linguistics and generative AI for academic writing development	Developed and piloted CorpusChat, an AI-driven platform, with two chatbots built using the BAWE and CHAT corpora, tested on undergraduate arts students in Hong Kong through surveys and focus group interview.	Broad spectrum of uses and views, highlighting both AI potential in pedagogy and research, and concerns about ethics and content quality.	Limited to academic writing; small sample size
(Alaqlobi et al., 2024)	2024	Artificial intelligence in applied (linguistics): a content analysis and future prospects.	A systematic review and content analysis of 73 scholarly articles. Used statistical tools such as Chi-square and one-way ANOVA.	Produced high-quality, human-like content from limited inputs, offering a practical solution for resource-constrained text generation tasks.	Lack of domain-specific models
(Alpdemir & Alpdemir, 2024)	2024	AI-Assisted Text Composition for Automated Content Authoring Using Transformer-Based Language Models	A hybrid framework combining Controllable Text Generation (CTG) via Large Language Models, fine-tuned models, and sentence transformers to generate Turkish-language articles in the style of specific real authors.	GPT-4 outperformed GPT-3.5 and achieved accuracy close to that of a human coder.	Limited corpus diversity

(Yu et al., 2024)	2024	Assessing the potential of LLM-assisted annotation for corpus-based pragmatics and discourse analysis: The case of apology	Involved comparing GPT-3.5, GPT-4, and a human coder in annotating apology components in English texts using the local grammar framework, to evaluate the potential of LLMs for pragma-discursive corpus annotation	LLMs improve annotation speed and accuracy	High annotation costs
(Xu & Huang, 2025)	2025	Corpus-based Translation and Interpreting Studies in the Age of AI: Innovations and Challenges	A conceptual and analytical approach to examine how AI—particularly generative AI and machine learning—can enhance corpus-based translation and interpreting studies (CTIS) by automating tasks like data collection, corpus compilation, annotation, and feature extraction.	AI's transformative potential for CTIS, while emphasizing the need for critical human oversight and collaborative, balanced approaches to ensure ethical and effective use.	Domain mismatch issues
(Uchida, 2024)	2024	Using early LLMs for corpus linguistics: Examining ChatGPT's potential and limitations	Involved evaluating ChatGPT 3.5's performance on various corpus linguistic tasks—such as generating frequency lists, collocations, grammatical patterns, and genre identification—by comparing its outputs with results from the COCA corpus. The study assessed the level of congruence between the LLM's outputs and COCA data for the top 20 items in each category.	Strong alignment in frequency lists (75.0%), moderate success in collocations (42.8%) and grammatical patterns (53.0%), but poor performance in genre identification.	While early LLMs may lack academic rigor.
(Crosthwaite & Baisa, 2023)	2023	Generative AI and the end of corpus-assisted data-driven learning? Not so fast!	Comparative analytical approach to examine the strengths and limitations of both corpora and generative AI (GenAI) in language learning and analysis	Highlighted the reliability, transparency, and depth of corpus-based methods, particularly in analyzing multi-word units and known data sources, while acknowledging GenAI's ability to address some limitations of traditional DDL.	Over-reliance on pre-trained models
(Curry et al., 2024)	2024	Generative AI for corpus approaches to discourse studies: A critical evaluation of ChatGPT	Employed three replication case studies to evaluate ChatGPT's applicability for automated qualitative analysis in corpus-based discourse studies, focusing on semantic categorization, concordance analysis, and function-to-form analysis. Each task tested ChatGPT's performance on typical discourse-analytic procedures to assess its effectiveness and limitations	ChatGPT showed moderate success in semantic categorization but performed poorly in concordance and function-to-form analysis, raising concerns about its reliability, replicability, and suitability for nuanced, empirical linguistic research.	Non-reproducible outputs
(Flowerdew, 2024)	2024	Data-driven learning: From Collins Cobuild Dictionary to ChatGPT	The study used a few case studies, including the Collins Cobuild Dictionary, an academic writing workshop, and the replication of workshop tasks using ChatGPT, to explore developments in data-driven learning (DDL).	Evolution of DDL and suggests that large language models like ChatGPT present both transformative opportunities and	Limited to general corpora

				significant challenges for its future.	
(Chen & Chang, 2024)	2024	An entropy-based corpus method for improving keyword extraction: An example of sustainability corpus.	An entropy-based corpus method that optimizes keyword extraction by automatically excluding function and generic words, assigns objective weights to keyword parameters (log-likelihood, frequency, and range)	Entropy method improves keyword extraction	Computationally intensive
(bin Subait et al., 2025)	2025	Artificial Intelligence-based Natural Language Processing for sarcasm detection and classification on Arabic Corpus.	Introduced the AINLP-ALBTCN technique for Arabic sarcasm detection, combining data preprocessing, word2vec embeddings, Bidirectional Temporal Convolutional Networks (BTCN) for classification, and Sand Cat Swarm Optimization (SCSO) for hyperparameter tuning	Method achieved a superior sarcasm classification accuracy of 95.59%, outperforming existing models.	Limited to Arabic corpora
(Mo & Crosthwaite, 2025)	2025	Exploring the affordances of generative AI large language models for stance and engagement in academic writing.	Compared 30 academic essays from three LLMs with human-written essays on the same topics, annotating texts for stance and engagement using Hyland's (2005) taxonomy to analyze linguistic properties and strategies	LLMs exhibited a narrower and more repetitive use of stance and engagement features compared to humans, with disciplinary patterns mostly aligned except in philosophy. Highlighted challenges in detecting LLM-based plagiarism and inconsistencies in academic writing instruction.	Bias in pre-trained models

III. FINDINGS

This section synthesizes findings from the 12 selected studies, organized thematically to address NLP techniques, applications, tools, benefits, challenges, and emerging trends in AI-assisted corpus linguistics. Critical analysis of each study's methodology, findings, limitations, and contributions is integrated into the relevant subsections to provide a comprehensive evaluation.

A. Traditional Corpus Linguistics Methodologies

RQ1: How have NLP models transformed traditional corpus linguistics methodologies?

Using NLP has greatly improved the analysis of corpora by helping to go beyond standard practices such as Part-of-Speech (POS) tagging and parsing. Alaqlobi et al. (2024) explored and analyzed 73 articles by using ANOVA and Chi-square methods and they reported that BERT and GPT models reduce time and effort in linguistic analysis by creating very good, human-like content from limited information. Nonetheless, because they rely on models that work for many tasks, they are not always well-suited for specific areas, requiring specialized changes. In 2024, Chen and Chang suggested using an information measure, working on parameter weights like log-likelihood and frequency, to get high accuracy for keywords related to sustainability. Despite its accuracy, the complex calculation needed in this method makes it difficult to implement, which indicates it needs to be improved. Moreover, Alpdemir and Alpdemir (2024) proposed a hybrid framework combining Controllable Text Generation and fine-tuned transformer models, demonstrating GPT-4's near-human accuracy in generating Turkish-language articles. The limited corpus diversity in their study raises concerns about generalizability, but the approach underscores transformers' scalability. Likewise, Uchida (2024) evaluated ChatGPT 3.5 against the COCA corpus, finding strong alignment in frequency lists (75%) but poor performance in genre identification due to opaque outputs, emphasizing the need for greater transparency in LLMs. These studies collectively highlight the power of embedding models (e.g., Word2Vec, BERT) and LLMs in enhancing semantic analysis and automation, though methodological transparency and computational efficiency remain critical challenges.

B. Applications in Corpus Analysis

RQ2: What are the primary applications of AI in corpus analysis across linguistic subfields?

AI-assisted corpus linguistics leverages NLP models to address a wide range of linguistic phenomena, demonstrating versatility across diverse applications. In discourse analysis, Curry et al. (2024) conducted replication case studies to evaluate ChatGPT's performance in semantic categorization, concordance, and function-to-form analysis, achieving moderate success in identifying discourse markers but struggling with nuanced tasks due to non-reproducible outputs, which limits its reliability for empirical discourse studies and underscores the need for enhanced reproducibility mechanisms to ensure robust results. For diachronic studies, Xu and Huang (2025) adopted a conceptual approach to explore AI's role in corpus-based translation and interpreting studies (CTIS), finding that AI streamlines data collection and feature extraction, significantly enhancing the analysis of linguistic evolution over time; however, their study's failure to address model biases and domain mismatch issues weakens its robustness, highlighting the need for empirical validation and human oversight to ensure accuracy in specialized domains. In sociolinguistic variation, bin Subait et al. (2025) introduced the AINLP-ALBTCN technique, which combines word2vec embeddings with Bidirectional Temporal Convolutional Networks, achieving an impressive 95.59% accuracy in sarcasm detection within Arabic corpora, though its focus on a single language limits broader applicability, yet the innovative methodology showcases AI's potential for sociolinguistic tasks. In sentiment and stance analysis, Mo and Crosthwaite (2025) compared LLM-generated and human-written academic essays using Hyland's (2005) taxonomy, revealing that LLMs exhibit repetitive stance and engagement features, with biases in pre-trained models posing challenges; their robust methodology strengthens the study's credibility, but addressing these biases is critical for reliable academic writing analysis. In pragmatic annotation, Yu et al. (2024) found that GPT-3.5 and GPT-4 are faster and more accurate than humans, though high annotation costs limit scalability, so affordable strategies are still necessary. They demonstrate that NLP models have the power to revolutionize corpus linguistics, though they still require efforts to resolve problems related to reproducibility, bias and costs.

C. Tools and Platforms

RQ3: What tools and platforms support AI-assisted corpus linguistics, and how are they different from traditional models?

Traditionally, linguistic patterns were investigated through tools like AntConc and Sketch Engine which depended on handcrafted queries and statistics. Nowadays, AI platforms are emerging that lessen the need for tedious queries and make these tasks easier for everyone. Cheung and Crosthwaite (2025) introduced CorpusChat, a platform that uses BAWE and CHAT corpora and was studied with Hong Kong undergraduate arts students through surveys and interviews. Unlike AntConc that relies on users being skilled in its programming, CorpusChat showcases the use of AI, highlighting its prospects for improving teaching, yet its narrow reach and focus on academics require it to be tried in other areas to confirm if it can work as reliably as traditional tools. Flowerdew (2024) compared ChatGPT to dictionary-based tools such as Collins Cobuild and Sketch Engine and found that ChatGPT excels by providing clear explanations for downloading corpora and correcting tasks, features lacking in other tools due to their reliance on old information. While ChatGPT counts on common information sources, other tools use specialized and verifiable databases, resulting in more advanced educational features. According to Alpdemir and Alpdemir (2024), using Python libraries such as spaCy and Hugging Face Transformers for custom pipelines helped achieve accurate text composition, exceeding what AntConc can do alone, though the lack of corpus variety in their study highlights the importance of having more widely representative datasets for similar insights that traditional tools provide. The results of these studies reveal that AI platforms are easy to use and scalable, but they lack transparency and precision that similar traditional approaches have which can be addressed through general use and rigorous testing.

D. Benefits of NLP Integration

RQ4 (a): What are the benefits of integrating NLP models into corpus analysis?

Introducing NLP systems into corpus linguistics enables performance improvements in language analysis. Researchers Chen and Chang (2024) and Yu et al. (2024) have shown that using automation such as entropy-based keyword extraction and LLMs helps reduce the manual work needed for complex tasks. These models have an additional benefit, as Alpdemir and Alpdemir (2024) demonstrated that transformer-based ones such as GPT-4 are efficient for generating Turkish text in a large amount of data. According to Alaqlobi et al. (2024), NLP models offer superior contextual understanding, revealing fine linguistic details that earlier approaches could not detect.

E. Challenges and Limitations

RQ4 (b): What are the challenges of integrating NLP models into corpus analysis?

There are several challenges in corpus linguistics that influence how well NLP models can be applied and trusted in academic and practical situations. According to Mo and Crosthwaite (2025), having biased models is a major obstacle, since the unreliability of their findings calls for strong and effective strategies to address these biases in academic research. Uchida (2024) and Curry et al. (2024) also point out that models like ChatGPT are not interpretable, as their outputs cannot be replicated or verified by others which is a major concern for the academic community. Yu et al. (2024) highlight the challenge presented by limited well-built annotated corpora for NLP, pointing out that accessible, well-curated annotations are essential for advanced field development since they help in effectively training the models. Domain mismatch is also an issue and according to Abdelaal (2023), Lin et al. (2025), Sobti et al. (2024), and Veres (2022), general

models tend to perform poorly in areas such as translation and applied linguistics, needing to be specially adjusted for better outcomes.

IV. DISCUSSION

By embracing AI and NLP, corpus linguistics have changed the way language data is handled and applied in numerous settings. This discussion analyzes the key findings, any gaps in literature and what these discoveries mean for both future research and practical implementation and it also looks at the potential wider impact of AI-assisted corpus linguistics on the field. The tools and methods in corpus linguistics have been enhanced by using NLP, as machine processing has reduced manual work, offered in-depth analysis and made these tools easier for everyone to use, apart from those that mainly work with statistical instruments (Gatla, 2024; Zhao, 2025). Similarly, GPT-4 and other LLMs make annotation faster and more accurate, reducing the time spent by humans, but issues with high cost may make it tough to use them in settings without much funding. In addition, the research demonstrates that AI is flexible and well-developed, though it reveals that sometimes it is more economical to use manual approaches because costly advanced AI tools are not always the best choice.

A. Gaps Identified

Despite these improvements, there are still major areas lacking in literature which weakens AI-supported corpus linguistics. Since ChatGPT 3.5 lacked clarity in its production and did not meet academic standards in identifying genre, this was a repeated issue of transparency. Because many studies do not give detailed information on how models are configured, it becomes difficult to check their findings and trust the results of AI. Additionally, ChatGPT does not allow researchers to replicate its output in tasks such as concordance and analyzing how word forms relate to grammatical functions. This matter is important as difficulties from black-box models can influence stance calculations and the accuracy of insights offered by AI in academic papers. Relating to corpus translation, depending only on pre-trained models ends up resulting in performance gaps, since they cannot handle specialized domains well and thus alternative models should be designed. It seems that, despite the tools that AI offers, its integration in corpus linguistics usually lacks the accuracy and flexibility needed for all kinds of linguistic studies and this problem could be addressed by making the procedures clear for others to follow.

B. Implications of Findings

AI makes it possible for linguists to use corpora easily, thus revealing linguistic patterns more swiftly. Computational linguists have advantages using their own NLP systems for composing texts, but the narrow variety in their corpora points out the need for more representative data to make them capable of dealing with more situations. CorpusChat uses AI to help teach writing in school, but a modest number of student participants and its use in academics mean the tool's benefits need to be tested more broadly. Digital humanities make use of NLP to process vast volumes of text, but still face challenges in diachronic studies, so it's up to humans to prevent some biases and errors. They point to the role AI plays in combining classic and computer-based approaches, but they also lead to questions about ethics, privacy and copyright. The data files LLMs learn from which are often just from the internet increase the risk of bias, unchecked facts and privacy issues if private data appears in them. Since proprietary texts are under copyright, it is challenging for embracing tools, for instance CorpusChat, to be introduced in schools. Clear policy actions are needed: strong rules and guidance on ethics should be formed to overcome these challenges in AI use for research and education.

C. Future Directions

The findings also point to future research directions that could address these challenges and further advance AI-assisted corpus linguistics. To overcome domain mismatch in disciplines such as translation or sociolinguistics, it is necessary to build NLP models designed for each field, since general models usually miss the special details of those areas. Explainable AI which allows one to easily understand models, helps solve the black-box problems and encourages belief in modeled predictions. Developing open access corpora with comments would deal with the lack of quality annotations, encouraging more complete model training and a wider variety of research work. Moreover, considering human-in-the-loop techniques could improve interactive corpus analysis by using AI to analyze huge amounts of data and having people refine and avoid errors. Additionally, these directions should protect privacy and ethics by using clear data sources and obeying copyright guidelines in educational settings, as these are especially important for teaching.

V. CONCLUSION

The review highlights that AI and NLP models greatly improve corpus linguistics, making automation, scaling and exploring semantics easier in different applications. CorpusChat and Hugging Face Transformers are examples of how corpus analysis can be made both simpler and quicker. It also points out that AI can handle many challenges in language analysis. But problems such as biases in ML models, difficulty explaining their results, mismatch with certain applications and privacy and copyright issues must be solved to sustain the field. With more focus on models designed for single domains, easy-to-interpret results, shared data and roles for humans, research in the future can narrow these gaps, promoting an inclusive, robust and ethical approach that advances learning in language and humanities.

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Abdullah Saad Al-Qarni works at Royal Commission for Jubail & Yanbu, Jubail English Language and Preparatory Year Institute (JELPYI) Saudi Arabia. Dr. Abdullah Al-Qarni is the Deputy of Planning and Development at the Jubail English Language and Preparatory Year Institute (JELPYI), Royal Commission for Jubail & Yanbu, Kingdom of Saudi Arabia. He holds a PhD in Applied Linguistics, where his doctoral research employed corpus linguistics methods to analyze learner corpora and to evaluate the effectiveness of Corpus Pattern Analysis (CPA) developed by Patrick Hanks. His current research interests include corpus linguistics, learner corpora, and the integration of artificial intelligence with corpus linguistics methodologies to advance language research and pedagogy. His work contributes to the development of innovative, data-driven, and technology-enhanced approaches to English language teaching and learning.

Language as a Gateway to Authentic Tourism: Leveraging Bugis-Makassar Expressions in South Sulawesi's Tourism Industry

Burhanuddin Arafah

Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

Muhammad Hasyim

Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

Rahim bin Aman

Faculty of Social Sciences and Humanities, Universiti Kebangsaan Malaysia, Malaysia

Andi Agussalim

Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

Muhammad Ridha Anugrah Latief

Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

Abstract—This study aims to thoroughly examine the role of local language in the development of tourism based on local wisdom in South Sulawesi. Using a qualitative approach supported by quantitative data from questionnaires distributed to tourism actors, local communities, stakeholders, and tourists, this study highlights the importance of using local terms such as "*tabe*", "*siri na pacce*", and "*sipakatau*" in building authentic tourism experiences. The research results show that local language is not only a communication tool but also a means of preserving cultural values and collective identity that strengthens social relationships in the tourism realm. The high support for training in using the local language and the desire to integrate it into tourism promotion indicate great potential in revitalizing the local language through the tourism sector. These findings reinforce the sociopragmatic theoretical view of the social meaning of language while providing practical contributions to formulating culture-based tourism policy strategies.

Index Terms—local language, local wisdom, sustainable tourism, South Sulawesi, cultural identity

I. INTRODUCTION

Indonesia is rich in culture and traditions, as well as the diversity of local languages (Radjaban et al., 2025). Being passed down from one generation to another makes it hard to separate society from the culture it already has (Takwa et al., 2024). When discussing culture, some linguistic experts argue that language holds a central position in cultural studies, as it is created by a group of ethnic or tribal communities (Takwa et al., 2024; Mofu et al., 2024). Language itself is a tool in communication to make a conversation where both sender and receiver are on an equal footing (Asri et al., 2023). Language should be understood fully together with its cultural background (Kuswanty et al., 2023). It commonly happens that people mistakenly interpret a language because of a lack of understanding (Iksora et al., 2022). A different cultural background, the use of figurative expressions, and the development of the digital age, which has drastically changed how we live and behave, are some significant reasons for this kind of misunderstanding (Baa et al., 2023; Manugeren et al., 2023; Arafah & Hasyim, 2023b). Most people do not realize the value of cultural norms in their social interactions (Arafah et al., 2024). In other words, culture and language have an interdependent relationship (Arafah et al., 2023). Each region or ethnic group lives with its own local language, concept, and local wisdom.

As explained by Arafah et al. (2025), the leadership values and local wisdom of the Bugis people are not only passed down through oral and written traditions but are also strongly reflected in everyday communication and social interaction practices. In the context of tourism, values such as "*siri na pacce*" respect for guests, and ethics in conveying messages become crucial foundations in building trust and comfort for tourists. The affirmation of these cultural values through the local language shows that tourism is not only about destinations but also about a communication experience that reflects the character of local communities.

The development of cultural tourism is not only determined by physical aspects such as infrastructure and visitor numbers, but also by language and cultural communication aspects that can convey local identity authentically. One important but often overlooked aspect is politeness in language use in tourism interaction, which also determines the

success of deep and meaningful tourism experiences (Said et al., 2024).

However, in practice, the use of local languages in tourism services tends to be minimal and unsystematic. Many tourism practitioners prefer to use Indonesian or even foreign languages to welcome tourists, especially those from outside the region. In the tourism sector, English is mainly used as an international language that people from all over the world can understand (Karamoy et al., 2024; Kaharuddin et al., 2023; Arafah et al., 2023). This phenomenon puts the local values contained in local languages at risk of being unrecognized or forgotten in tourism interactions. On the other hand, both domestic and international tourists seek authentic experiences, including through the use of local languages that are considered able to provide a distinctive and profound cultural atmosphere (Cohen, 2012).

It cannot be denied that along with the advancement of technology, people's behavior tends to alter therewith (Hasyim & Arafah, 2023a; Hasyim & Arafah, 2023b). The world has shifted towards a more modern concept, leading to several changes in the environment (Yudith et al., 2023; Jaelani et al., 2024). Not only that the new generation spends lots of time on social media, but the netizens from all range of ages (especially for those who are expected to preserve local traditions) also engage on social media and Artificial Intelligence (AI) in their daily life (Arafah et al., 2023; Arafah et al., 2025; Kaharuddin et al., 2024). The existence of local traditions is essential as it aims to recall the past, understand the present, and prepare for the future (Takwa et al., 2025). Unfortunately, there are not many people who are aware enough of this condition.

In South Sulawesi, cultural diversity—including the Bugis, Makassar, and Toraja languages—is a highly potential asset. However, communication practices in the tourism sector still often use Indonesian or foreign languages, which results in local languages and traditional communicative values being marginalized. According to Said et al. (2024), in the context of the Bugis community, communication practices that rely on politeness in language and local values can build meaningful social relationships and strengthen social trust between tourism actors and tourists. This shows that the use of local languages politely and ethically can enrich interactions and enhance the image of cultural destinations.

This phenomenon revives the society's awareness to be more active in cherishing local traditions (Arifin et al., 2022). In line with this, recent studies in South Sulawesi, including the "Vitality of Local Languages in South Sulawesi" program (Fitrawahyudi et al., 2023), emphasize efforts in digitalization, translation of folk tales, and strengthening local languages as cultural preservation strategies in destination development. Another study on the effectiveness of machine translation, specifically Google Translate (GT), in accurately translating languages, addresses its advantages and disadvantages within the Indonesian cultural context. The results indicate that written translations by GT outperform image-based translations, emphasizing the importance of considering cultural context in communication technology to bridge language and cultural barriers (Latief et al., 2020). Another attempt that has been made includes introducing local languages to the academic field, such as giving students reading materials in the form of literary work (Arifuddin et al., 2024; Arafah et al., 2023). Literary work is rich in cultural aspects since language is its carrier of ideas (Arafah et al., 2024). Moreover, most authors instill their cultural backgrounds into their works (Sunyoto et al., 2022). However, there are still few empirical studies exploring how local languages are practically integrated into tourism services, as well as how they influence the perceptions of key actors such as tourism practitioners, communities, stakeholders, and visitors.

In other words, there is a gap between the cultural potential possessed by the people of South Sulawesi and the actual practices in tourism services. They need to invest more time and effort to solve the problem, to implement local traditions in tourism successfully, and to regain their confidence, because success means giving a reasonable effort (Arnawa & Arafah, 2023; Arafah et al., 2024). This study is important to bridge that gap by exploring perception data from direct actors in the field.

II. THEORETICAL FRAMEWORK

Goffman's (1959) concept of "The Presentation of Self in Everyday Life" explains how individuals perform roles in social interactions to create desired impressions. In the psychological aspect, individuals have already been taught to be friendly since childhood due to others' happiness (Yudith et al., 2024). This idea is relevant in tourism, where hosts and tourists negotiate impressions through language and behavior. Furthermore, Gudykunst et al. (1988) highlight that culture profoundly influences interpersonal communication styles, including politeness and face-saving strategies, which impact tourism encounters. This behavior relates to the desire where individuals strive to maintain a friendly image to please people (Yudith et al., 2024).

The sociopragmatic perspective emphasizes how language use functions to maintain social harmony and identity within a cultural group. According to Brown and Levinson (1987), politeness strategies vary across cultures but share the common goal of mitigating face-threatening acts. In the Bugis-Makassar cultural context, terms such as "*siri na pacce*" (honor and mutual respect), "*sipakatau*" (humanity and empathy), and "*mappasilasa*" (forgiveness and reconciliation) are integral politeness norms that help sustain social relationships and are pivotal in tourism communication.

III. METHODOLOGY

This study employs a mixed-method approach combining qualitative and quantitative data collection. Qualitative data

were obtained through in-depth interviews and participant observation with local community members, tourism entrepreneurs, and tourists. Quantitative data involved distributing questionnaires to measure attitudes towards the use of local language in tourism settings.

Sampling techniques included purposive and snowball methods to identify key informants who are knowledgeable in cultural values and language practices in tourism. Data analysis involved thematic coding for qualitative material and descriptive statistics for quantitative responses.

According to Arafah et al. (2025), research that highlights local values in social practices requires an approach capable of capturing cultural and social contexts in depth, including in intercultural communication practices.

A. Data Sources

The data sources in this study consist of four main groups of actors involved in local tourism practices: (1) tourism practitioners (tour guides, homestay managers, souvenir business actors), (2) local communities living around the destinations, (3) stakeholders (village government, tourism office, traditional leaders), and (4) tourists (both local and international). The number of respondents involved totaled 97 people who completed an online questionnaire distributed selectively across five regencies/cities in South Sulawesi: Makassar, Maros, Bulukumba, North Toraja, and Wajo.

B. Research Instrument

The research instrument consists of a semi-structured questionnaire comprising 25 items. This questionnaire includes aspects of perception, the use of local terms, cultural values contained in language, as well as views on the need for training or preservation of local languages in the tourism domain. The questions were designed based on literature studies such as Cohen (2012), and Fitrawahyudi et al. (2023), which emphasize the importance of language as a tool for cultural representation in tourist destinations.

C. Data Analysis Technique

The data analysis technique was conducted thematically with a categorization process based on the emergence of key topics: (1) perceptions of the importance of local languages in tourism, (2) local terms used, (3) cultural values associated with local languages, and (4) support for efforts to preserve and integrate local languages into destination communication strategies. Each theme was manually coded and analyzed about one another to gain a comprehensive understanding of the dynamics of local language use in the tourism sector.

D. Data Validity

Data validity was tested through source triangulation (cross-verification among respondent groups), as well as through discussions with two experts in the fields of cultural linguistics and tourism to confirm the interpretation of the results. This analysis aims to provide a realistic picture of how local languages are not only communication tools but also means of preserving local cultural values in sustainable tourism.

IV. RESULTS AND DISCUSSION

A. General Perceptions of Local Language as a Cultural Identity

The findings indicate that 86% of respondents agree on the importance of using local language as a medium to create an authentic tourism experience. The roles of phrases such as "*tabe*" (greeting), "*siri na pacce*" (honor and mutual respect), and "*sipakatau*" (humanity and empathy) are frequently mentioned as essential elements in communication between hosts and tourists. These expressions are not only linguistic tools but also carriers of cultural values that foster a sense of belonging and trust.

B. Distribution of Local Term Usage by Actor Groups

- Tourism Practitioners: 73% stated they recognize local terms, but only 42% use them in daily practice. The main obstacles are a lack of confidence and the assumption that tourists do not understand them.

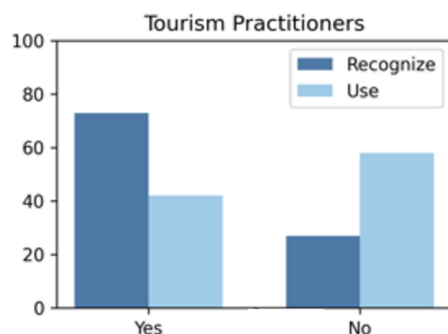


Figure 1. Local Term Usage by Tourism Practitioners

- Local Communities: 88% feel that their local language is an important part of building the tourism image. Some even show personal initiative to teach local terms to visitors as part of the cultural experience.

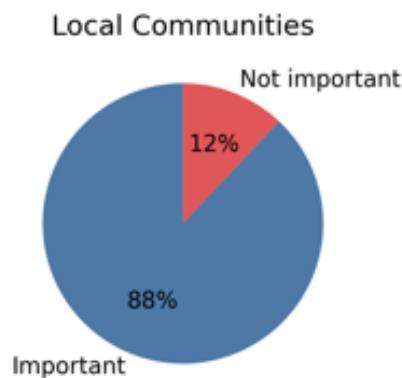


Figure 2. Local Term Usage by Local Communities

- Visitors: 69% of domestic tourists and 54% of international tourists respond positively to being greeted in the local language. This is associated with a sense of hospitality and exotic value.



Figure 3. Local Term Usage by Visitors

- Stakeholders: almost all (92%) stated the need for local language training for tourism practitioners and believe that language preservation programs should be integrated into cultural promotion policies.



Figure 4. Local Term Usage by Stakeholders

The interview data revealed that local tourism entrepreneurs actively integrate these local terms into their services, such as during greetings, narrating cultural stories, and mediating conflicts, which enhances tourists' cultural immersion. Community members expressed strong enthusiasm to participate in language revitalization programs, highlighting that language preservation is intertwined with their cultural identity and economic well-being through tourism.

Furthermore, stakeholders suggested that local language training should be institutionalized within tourism education, and promotional materials should highlight local expressions to attract culturally sensitive tourists. Integrating local wisdom language into digital marketing and tourist guides could elevate the uniqueness and competitiveness of South Sulawesi's tourism offerings.

C. Local Cultural Expressions Emerging in the Questionnaire

From qualitative analysis of the open-ended questions, more than 20 local terms were identified relating to tourism services, etiquette, and noble values. Key terms include:

- *Tabé* (excuse me, polite greeting)
- *Siri na pacce* (dignity and social empathy)
- *Sipakatau, sipakainge, sipakalebbe* (equality, mutual reminders, and mutual respect)
- *Mappasilasa* (reconciliation, fostering harmonious social relationships)

These expressions not only serve as markers of cultural identity but also function as communication strategies that create a positive emotional atmosphere in tourist interactions.

The quantitative data supported qualitative insights, with 78% of tourists surveyed reporting a deeper appreciation for local culture when local language elements are incorporated in their tours. This supports Cohen's (2012) view of authenticity as a key driver in sustainable tourism development.

D. Recommendations for Local Language Revitalization

Support for local language training is very high (81%). Furthermore, 67% of tourism practitioners expressed willingness to participate in training if provided for free by the government or local institutions. Respondents also suggested that tourism promotional materials include local phrases familiar to the community as an indirect form of promoting the local language.

Some concrete suggestions from respondents include:

- The creation of a bilingual pocket dictionary (Indonesian–Bugis/Makassar) for tourism practitioners
- Cultural and language workshops every 3 months for tour guides
- Integration of local language into digital tourism applications

Overall, the research results indicate that local language is not only understood as a means of communication but also as a strategic instrument in designing a distinctive, immersive tourism experience rooted in local wisdom.

This study discusses three main focuses: perceptions and practices of local language use by four leading actors; types of local expressions reflecting cultural values; and the extent of support for training and integration of local language in tourism promotion.

First, perceptions and practices of local language use in tourism vary considerably. From the distributed questionnaires, the majority of tourism practitioners stated that using local languages such as Bugis or Makassar strengthens the impression of authenticity and enhances the comfort of interactions. Local communities also show pride when tourists attempt to use local terms. Regional tourism stakeholders have begun to recognize the strategic value of local languages as part of destination identity. Even tourists show interest in the local language as a form of cultural appreciation, although this remains limited to greetings and specific expressions.

Second, four dominant local expressions—*tabé*, *siri na pacce*, *sipakatau*, *sipakainge*, *sipakalebbe*, and *mappasilasa*—reflect the local wisdom values of South Sulawesi communities. The expression *tabé* functions as an initial politeness form in Bugis-Makassar culture, reflecting an egalitarian social structure and respect in interpersonal communication. In the tourism context, *tabé* is a communication opener between tourism actors and tourists containing pragmatic politeness strategies as formulated by Brown and Levinson (1987). The use of *tabé* shows the tourism practitioners' awareness of the importance of face-saving, creating a friendly and inclusive atmosphere. In sociopragmatic theory, this reflects conformity between cultural context and communication strategies chosen to build harmonious relations.

Siri na pacce shows the moral and empathetic dimension of Bugis-Makassar culture. *Siri*, meaning dignity or honor, demands that individuals act honorably in every social interaction, including tourism services. *Pacce*, meaning empathy or social solidarity, emphasizes sensitivity to the feelings and needs of others. This concept aligns with Goffman's (1959) ideas on self-presentation and social honor as part of identity constructed in interaction. When tourism practitioners display *siri*, they maintain service quality as a form of honor preservation. *Pacce* appears in empathetic responses to tourists' needs and comfort, forming ethical and respectful relations.

Sipakatau, *sipakainge*, and *sipakalebbe* form a Bugis social ethics trilogy that underpins human relations based on mutual respect. *Sipakatau* (humanizing each other) reflects the principle of social equality, regarded in ethnography of communication theory (Hymes, 1972) as a community cohesion strategy. *Sipakainge* (mutual reminders) reflects corrective principles based on affection, while *sipakalebbe* (mutual glorification) symbolizes reciprocal appreciation in cultural communication. In tourism contexts, these principles manifest through polite provision of information, guidance, and correction to tourists, alongside services respecting both parties' honor. Thus, this trilogy strengthens interactions based on local norms that can integrate into global service practices.

Meanwhile, *mappasilasa*, meaning reconciliation or fostering harmonious social relations, reflects the value of reconciliation in Bugis culture. In tourism practice, this concept is often applied when conflicts arise between tourists and locals, where collective mediation and dialogue maintain harmony. This relates to cross-cultural communication approaches emphasizing meaning negotiation and culturally grounded conflict resolution (Gudykunst et al., 1988). Questionnaire findings show that local communities still uphold *mappasilasa* values, using it as a strategic approach to maintain social stability amid multicultural interactions in tourism.

Third, data also show that a majority of respondents (over 80%) from the four main groups support training in local language use within tourism contexts. There is a strong push for local governments and destination managers to develop training modules, multilingual glossaries, and to include local language elements in brochures, websites, and other promotional materials. This aligns with Smith and Richards' (2013) view that cultural symbols, including language, strongly influence destination identity.

Theoretically, this discussion refers to a *sociopragmatic* approach emphasizing the social function of language in a particular cultural context (Arafah & Hasyim, 2023a). Furthermore, Cohen's (2012) cultural branding concept is referenced to explain how local language strengthens a destination's position in global tourism competition. Use of local language is not just communication, but part of a cultural branding strategy.

Thus, revitalizing local language in tourism can be seen as a cultural strategy combining cultural preservation with destination innovation. Synergies among communities, business actors, governments, and tourists in using and valuing local languages will strengthen South Sulawesi's position as a destination deeply rooted in local values while remaining open to the world.

V. CONCLUSION

The study concludes that the local language plays a crucial role in supporting the development of tourism based on local wisdom in South Sulawesi. The use of specific local expressions such as "*tabe*," "*siri na pacce*," and "*sipakatau*" enriches the tourism experience by providing authenticity and deepening the cultural connection between hosts and visitors. This cultural-linguistic integration enhances tourists' understanding and appreciation of local values, ultimately promoting sustainable tourism development.

Community engagement in language preservation efforts reflects a strong awareness of the relationship between cultural identity and economic benefits derived from tourism. Institutionalizing local language training among tourism stakeholders and integrating it into promotional strategies are essential steps to maximize these benefits.

The findings suggest that local language is not only a communicative tool but also a strategic asset for cultural preservation and tourism competitiveness. Future tourism policies should thus prioritize cultural and linguistic elements as foundational pillars for tourism development in South Sulawesi.

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Burhanuddin Arafah obtained his PhD in English (Australian) literature at the University of Newcastle, Australia, in 2003. He earned his Master's degree in American literature at Gadjah Mada University (UGM), Yogyakarta, Indonesia, in 1995 and his Bachelor's degree in English literature at Hasanuddin University (UNHAS) in 1988. He is currently a full professor of English literature at the English Literature Study Program, Faculty of Cultural Sciences of UNHAS, Indonesia. He has published eight books in the English language and literature, and more than 60 research articles in international, reputed English-language journals. He also has received 32 Intellectual Property Rights Certificates from the Indonesian government. His areas of interest are English literature, language education, and cultural studies. He is actively involved at the National Accreditation Board-Higher Education, Ministry of Education and Culture of the Republic of

Indonesia, in his position as Assessor.



Muhammad Hasyim is a professor in the field of linguistics (semiotic studies). He lectures in the French Literature Study Program, Doctoral Linguistic Study Program, and Tourism Study Program at the Faculty of Cultural Sciences, Hasanuddin University. He completed his doctoral study in linguistics at Hasanuddin University, where he did his dissertation research in semiotics. He has done much research in language, culture, and media studies with a semiotic approach.



Rahim bin Aman is a professor specializing in dialectology, phonology, and lexicology, with a strong focus on reconstructing ancient languages and dialects, especially within Malay linguistic variants. He specialized by completing his Ph.D. in Historical Linguistics at the Universiti Kebangsaan Malaysia (UKM) in 2005, concentrating on dialectology, phonology, and the reconstruction of ancient Malay dialects and proto-phonemes, which laid a strong foundation for his extensive research and academic contributions in Malay linguistics. His publications cover lexical variations, internal language reconstructions, social communication within ethnic groups, and comparative linguistic analyses of Malay dialects. His work has been published in respected journals classified under WOS and SCOPUS/ERA indexes, highlighting significant research on languages. His recent research emphasizes the reconstruction of proto-phonemes and the exploration of

historical significance in Malay dialects.



Andi Agussalim is a lecturer at the Faculty of Cultural Sciences, Hasanuddin University, Makassar. He was born in Palopo, South Sulawesi, in 1987 and earned his Bachelor's degree in Arabic Literature (2005–2009), Master's degree in Linguistics (2010–2012), and Doctorate in Linguistics (2013–2019) from Hasanuddin University. His main area of expertise is computational linguistics, with research interests in developing language computing systems for regional languages in South Sulawesi. He has published several articles in national and international journals and actively contributes to the digital preservation of local languages. He can be contacted at agussalim@fs.unhas.ac.id



Muhammad Ridha Anugrah Latief was born in Ujung Pandang (now Makassar), Indonesia, in 1987. He earned his Bachelor's degree (*Sarjana Sastra – S.S.*) in English Literature Study Program from Hasanuddin University (UNHAS), Indonesia, in 2010, followed by a Master's degree (*Magister Humaniora- M.Hum.*) in English Language Studies (Translation Study) from Hasanuddin University, Indonesia, in 2020. He has extensive experience in both academia and research. He has worked as a lecturer at the English Literature Department, Hasanuddin University, since 2020. He has published numerous papers, especially in Translation and Cultural Studies: *The Effectiveness of Machine Translation to Improve System of Translating Language on Cultural Context* (2020), and *Translation Analysis: Syntactic, Semantic, and Pragmatic Strategies Used in Translating a Website of an Academic Institution* (2022). He is also a member of *Himpunan Penerjemah Indonesia (HPI)*, or the Association of Indonesian Translators. He currently serves as vice chairperson of the HPI Chapter South Sulawesi for the 2023–2028 period.

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Teaching for Assessment in EFL Contexts: Modeling Aptitude, Awareness, Anxiety, and Self-Efficacy as Predictors of Teacher Engagement

Wael H. Alharbi

English Department, Yanbu English Language and Preparatory Year Institute, The Royal Commission for Jubail and Yanbu, Yanbu Industrial City, Saudi Arabia

Abstract—In assessment-driven educational systems, particularly within Saudi EFL contexts, instructors face increasing pressure to align their teaching with high-stakes testing frameworks. While individual teacher attributes such as language aptitude, metalinguistic awareness, self-efficacy, and anxiety have been studied in isolation, their interactive effects on Teaching for Assessment (TFA) practices remain underexplored. This study aimed to investigate how these cognitive and affective factors predict and mediate TFA engagement among university EFL instructors in Saudi Arabia. A quantitative, cross-sectional design was employed using five validated instruments to measure language aptitude, metalinguistic awareness, language anxiety, teacher self-efficacy, and TFA practices. A purposive sample of 247 Saudi university EFL instructors participated. Hierarchical regression, mediation (PROCESS Model 4), and moderated mediation (Models 14 and 58) analyses were conducted using SPSS and Hayes' PROCESS Macro. Self-efficacy was the strongest positive predictor of TFA practices, followed by metalinguistic awareness. Language anxiety negatively influenced TFA, while language aptitude showed only an indirect effect via metalinguistic awareness. Moderation analysis revealed that anxiety weakened the relationship between metalinguistic awareness and TFA, while self-efficacy enhanced the entire indirect pathway from aptitude to TFA. These findings validate a moderated mediation model and highlight complex cognitive-affective dynamics influencing assessment behavior. The study confirms that cognitive ability alone is insufficient to foster assessment-aligned teaching. Rather, the interplay of self-efficacy, metalinguistic awareness, and anxiety significantly shapes TFA practices. These insights underscore the need for professional development programs that enhance both cognitive skills and emotional readiness among EFL instructors.

Index Terms—Teaching for Assessment (TFA), teacher self-efficacy, language aptitude, metalinguistic awareness, language anxiety

I. INTRODUCTION

In educational systems shaped by accountability and standardized testing, teachers are increasingly expected to align instruction with measurable learning outcomes. Teaching for Assessment (TFA) has thus emerged as a key pedagogical approach, requiring the seamless integration of formative and summative assessment practices (Giraldo, 2019; Richards, 2022). This is especially pertinent in English as a Foreign Language (EFL) programs across the Gulf, including Saudi universities, where curricula are often tied to international benchmarks such as IELTS and TOEFL.

Despite this growing emphasis, the factors influencing teachers' ability to implement TFA effectively remain underexplored, particularly in linguistically and culturally diverse contexts. In multilingual societies, EFL teachers navigate cross-linguistic frameworks that both support and complicate instructional design. This raises important questions about the role of individual differences—including cognitive and affective variables—in shaping assessment-related teaching behaviors.

Among cognitive factors, language aptitude—a natural capacity for language learning comprising phonetic coding, grammatical sensitivity, and inductive skills—is critical. Teachers with high aptitude are better positioned to perform linguistic analysis and adapt instruction to assessment needs (Carroll & Sapon, 1959; Wen et al., 2017; Doughty, 2019). Closely related is metalinguistic knowledge, or the explicit understanding of language rules and structures, which enables accurate feedback and alignment with rubrics—essential in test-oriented settings (Andrews, 2007; Calafato, 2024).

Affective variables such as self-efficacy and anxiety also shape TFA engagement. Self-efficacy—confidence in one's ability to execute teaching and assessment tasks—predicts instructional persistence and innovation (Bandura, 1997; Wyatt, 2021; Faez et al., 2021). Conversely, language anxiety can undermine teaching confidence, reduce metalinguistic engagement, and hinder the application of flexible assessment practices (Gregersen, 2020).

Given the interplay of these factors, this study investigates how language aptitude, metalinguistic knowledge, self-efficacy, and anxiety jointly influence TFA practices among multilingual EFL instructors in Saudi universities. It aims to

provide theoretically robust, empirically grounded insights relevant to assessment reform and professional development in multilingual EFL settings.

II. LITERATURE REVIEW

This section synthesizes research on language aptitude and its links to metalinguistic knowledge, self-efficacy, anxiety, and language maintenance among multilingual language teachers, with implications for Teaching for Assessment (TFA) in structured EFL contexts like Saudi universities. It builds toward research questions addressing how cognitive and affective factors relate to TFA (RQ1), demographic differences (RQ2), collective prediction (RQ3), mediation by anxiety (RQ4), and impacts on TFA subdimensions (RQ5), highlighting institutional mediation in contexts like Saudi Arabia.

A. *Language Aptitude and Metalinguistic Knowledge*

Language aptitude—comprising abilities like phonetic coding and grammatical sensitivity—predicts acquisition and links to working memory (Carroll & Sapon, 1959; Doughty, 2019; Wen et al., 2017). Metalinguistic knowledge supports feedback in assessment-heavy contexts (Andrews, 2007; Aslan, 2015). Learner studies show modest correlations ($r = .32$, $p < .001$; Alderson et al., 1997; Calafato, 2024), while teacher studies report stronger links (Aslan, 2015; D'Angelo & Sorace, 2022). For instance, Calafato (2024) found aptitude rising with metalinguistic scores ($M = 22.50$ to $M = 37.29$) among Uzbek teachers. Halali et al. (2023) noted that AI supports knowledge acquisition but neglects aptitude. Learner studies often underplay teaching demands, while teacher-focused research highlights practical use (Giraldo, 2019; Hill & Ducasse, 2022).

This suggests that teachers' linguistic repertoires, especially in multilingual contexts, may shape engagement in assessment practices, prompting exploration of multilingualism's role.

B. *Multilingualism and Its Effects*

Multilingualism enhances aptitude via cross-linguistic transfer (Cenoz, 2013). Studies show boosts in reasoning tasks (Thompson, 2013; Hopp et al., 2019), with formal learning predicting higher aptitude ($B = 4.46$ taught; $B = 2.49$ learned; Calafato, 2024). Otwinowska (2017) linked it to plurilingual awareness in Polish teachers, while monolingual bias limits flexibility. Cenoz and Gorter (2020, 2021, 2022) found translanguaging aids metalinguistic tasks in Basque EFL, though constraints exist elsewhere (Hill & Ducasse, 2022).

Overall, formal acquisition benefits are stronger than innate repertoires (Calafato, 2024). Teachers may leverage multilingualism in TFA, yet affective variables like anxiety could moderate outcomes (Gong et al., 2025).

While multilingualism influences aptitude and knowledge, affective factors like self-efficacy and anxiety determine how skills are applied in high-stakes EFL assessment, warranting deeper analysis.

C. *Affective Factors: Self-Efficacy and Anxiety*

Self-efficacy—the belief in one's ability to execute tasks—correlates with proficiency and effectiveness, shaped by context and experience (Bandura, 1997; Hoang & Wyatt, 2021). Faez et al. (2021) reported $r = .37$ across 19 studies. Wyatt and Dikilitaş (2019) found that low self-efficacy led Turkish teachers to avoid grammar instruction, undermining TFA alignment.

Anxiety—classroom, test, or communication-related—typically hampers aptitude and efficacy (Sparks & Ganschow, 2007; Gregersen, 2020). It reduces performance (Fraschini & Park, 2021), though moderate anxiety may boost engagement ($B = 1.18$, $p = .014$; Calafato, 2024; Fallah et al., 2023). Self-efficacy helps mitigate anxiety (Al Hanake, 2024), but TFA pressures may intensify it (Richards, 2022).

Given these links, examining how language maintenance habits support proficiency and affective resilience is necessary.

D. *Language Maintenance Habits*

Maintenance sustains proficiency. High-aptitude teachers prefer active strategies (85.7% in top quartile; Calafato, 2024; Otwinowska, 2017). Diverse practices link to advanced proficiency (Al-Wossabi, 2022), while lower aptitude correlates with passive habits (Godfroid & Kim, 2021). U.S. and Uzbek studies show environmental constraints may restrict maintenance (Richards, 2022).

Thus, exploring how aptitude, awareness, and affect shape TFA practices in institutional contexts is essential (Giraldo, 2019; Hill & Ducasse, 2022).

E. *Interactions and Implications for TFA Practices*

Aptitude interacts with knowledge, affect, and multilingualism, jointly predicting outcomes ($R^2 = .31$; Calafato, 2024). While high aptitude enables feedback, systems often standardize practices (Giraldo, 2019; Hill & Ducasse, 2022).

Multilingual pedagogies and translanguaging enhance TFA (Cenoz & Gorter, 2020, 2021, 2022), though anxiety moderates gains (Gong et al., 2025). Self-efficacy can buffer anxiety (Faez et al., 2021), but pressures can cause inconsistencies.

These interlinked factors emphasize the need to study their long-term and context-specific impacts, especially in structured EFL contexts like Saudi Arabia, informing questions on predictors (RQ1, RQ3) and demographic differences (RQ2).

F. Research Gaps and Future Directions

Few longitudinal studies track aptitude development (Calafato, 2024). Self-efficacy and anxiety interventions rarely target EFL (Fallah et al., 2023; Gong et al., 2025), and contextual mediators remain underexplored (Wyatt & Dikilitaş, 2019). Future research should adopt longitudinal and mixed-method approaches to investigate how aptitude and habits evolve under structural constraints (Richards, 2022; Hill & Ducasse, 2022), supporting integrated training in Saudi EFL that addresses aptitude, awareness, multilingualism, and affective needs (Otwinska, 2017; Faez et al., 2021).

III. METHODOLOGY

This study employed a cross-sectional, quantitative, descriptive correlational design to examine the relationships between language aptitude, metalinguistic awareness, language learning anxiety, teacher self-efficacy, and Teaching for Assessment (TFA) practices among EFL teachers in Saudi universities. This design—suitable for exploring multifaceted teacher behaviors in assessment-driven contexts—allowed investigation of associations, predictive links, and mediation effects without inferring causality (Creswell & Creswell, 2017). It also enabled advanced statistical analyses, including hierarchical regression and mediation, while controlling for demographic factors. Ethical procedures followed American Educational Research Association (AERA, 2011) guidelines, including IRB approval, informed consent, anonymity, and participants' right to withdraw.

A. Research Questions and Hypotheses

The study is guided by the following research questions, focused on Saudi university EFL teachers:

- 1) **Research Question 1:** What is the relationship between Saudi university EFL teachers' self-reported Teaching for Assessment (TFA) practices and their individual cognitive and affective factors, specifically language aptitude, language learning anxiety, metalinguistic awareness, and language teacher self-efficacy?
 - a) **Hypothesis 1a:** Language aptitude will be positively correlated with TFA practices, as higher aptitude may enhance teachers' ability to align instruction with assessment demands (Doughty, 2019).
 - b) **Hypothesis 1b:** Metalinguistic awareness will be positively correlated with TFA practices, given its role in supporting explicit language instruction and error correction relevant to assessment (Andrews, 2007).
 - c) **Hypothesis 1c:** Language teacher self-efficacy will be positively correlated with TFA practices, as confident teachers are more likely to integrate assessment-aligned strategies effectively (Bandura, 1997; Wyatt & Dikilitaş, 2019).
 - d) **Hypothesis 1d:** Language learning anxiety will be negatively correlated with TFA practices, as heightened anxiety may hinder effective integration of assessment-focused strategies (Sparks & Ganschow, 2007).
- 2) **Research Question 2:** Are there statistically significant differences in self-reported Teaching for Assessment (TFA) practices among Saudi university EFL teachers when grouped by their demographic characteristics (gender, nationality, age group, academic degree, and years of teaching experience)?

Hypothesis 2: No statistically significant differences in TFA practices will be observed across demographic groups, as institutional systems may standardize practices, outweighing individual demographic influences (Popham, 2018).
- 3) **Research Question 3:** To what extent do language aptitude, language learning anxiety, metalinguistic awareness, and language teacher self-efficacy, as a collective set of factors, predict the Teaching for Assessment (TFA) practices of Saudi university EFL teachers?

Hypothesis 3: Language aptitude, language learning anxiety, metalinguistic awareness, and language teacher self-efficacy will collectively predict a significant portion of variance in TFA practices, with metalinguistic awareness and self-efficacy as the strongest positive predictors (Aslan, 2015).
- 4) **Research Question 4:** To what extent does language learning anxiety mediate the relationship between language aptitude and Teaching for Assessment (TFA) practices among Saudi university EFL teachers?

Hypothesis 4: Language learning anxiety will mediate the relationship between language aptitude and TFA practices, with higher anxiety reducing the positive effect of aptitude on TFA (Gregersen, 2020).
- 5) **Research Question 5:** To what extent do language aptitude, language learning anxiety, language teacher self-efficacy, and metalinguistic awareness differentially predict the five dimensions of Teaching for Assessment (TFA)—General Beliefs about Assessment, Alignment of Instruction with Assessment, Classroom Practices and Feedback, Perceptions of Impact, and Institutional and Cultural Context—among Saudi university EFL teachers?

Hypothesis 5: The predictors will differentially affect TFA dimensions, with anxiety and metalinguistic awareness showing stronger effects on institutional and cultural context due to contextual pressures in Saudi universities (Giraldo, 2019; Calafato, 2024).

These questions and hypotheses were formulated to fill gaps in the literature on assessment practices in multilingual EFL contexts, drawing on theoretical frameworks such as sociocultural theory and ecological systems theory (Chong et al., 2023), and are designed for empirical testing in a high-stakes assessment environment like Saudi Arabia.

B. Participants and Sampling

A total of 247 EFL instructors employed at Saudi universities participated in the study. Participants were recruited through purposive sampling, targeting multilingual educators actively engaged in teaching within Saudi Arabia's university-level language programs. The demographic distribution was near gender-balanced (50.2% female), and spanned diverse nationalities, including Saudi (49.0%), Egyptian (19.0%), Sudanese (12.6%), and Indian (10.1%). Most participants held Master's degrees (57.5%) or PhDs (30.4%), with 54.3% possessing over 16 years of teaching experience. These parameters reflect a sample representative of the multilingual, multicultural nature of Saudi tertiary EFL contexts.

C. Instruments

Data were collected via a self-report questionnaire comprising five scales, all using a 5-point Likert scale (1 = Strongly Disagree to 5 = Strongly Agree), except the aptitude test. Instruments were adapted to the Saudi EFL context, with Arabic translations provided. Content validity was confirmed by three applied linguistics professors reviewing item relevance and cultural appropriateness. Construct validity was tested through exploratory factor analysis (principal axis factoring, oblimin rotation; loadings > 0.40). The pilot, involving 20 excluded Saudi EFL teachers, assessed clarity, timing (20–30 minutes), and cultural fit; minor wording changes followed. Pilot reliabilities ($\alpha = 0.75\text{--}0.88$) were matched or exceeded in the main study. Test-retest reliability ($n = 15$, 2-week interval) exceeded $r = 0.80$ for all scales.

(a). Teaching for Assessment Questionnaire (TFA)

Adapted from Muth et al. (2025), this 27-item scale measures perceptions and practices of instruction-assessment alignment, with five subscales: General Beliefs about Assessment (5 items, e.g., "Assessment is an essential part of the teaching and learning process"; $\alpha = .801$), Alignment of Instruction with Assessment (7 items, e.g., "I often review the test format before planning my lessons"; $\alpha = .880$), Classroom Practices and Feedback (5 items, e.g., "I provide students with feedback on how to improve their test performance"; $\alpha = .724$), Perceptions of Impact (5 items, e.g., "Focusing on assessment helps students perform better overall"; $\alpha = .702$), and Institutional and Cultural Context (5 items, e.g., "My institution expects me to prepare students for standardized exams"; $\alpha = .707$). Item 19 was reverse-coded. EFA confirmed the five-factor structure (KMO = .82, Bartlett's $p < .001$).

(b). Language Aptitude Test

A researcher-designed test (50 points total), adapted from MLAT (Carroll & Sapon, 1959), measuring Grammatical Sensitivity (10 points), Phonetic Coding (10 points), Working Memory (20 points), Inductive Language Learning (10 points), and Paired Associate Learning (10 points). Items were tailored for EFL teachers. Pilot $\alpha = .80$; main $\alpha = .812$.

(c). Language Learning Anxiety Scale

Adapted from Horwitz (1986), this 12-item scale assesses anxiety in four domains: Communication Apprehension (3 items, $\alpha = .815$), Fear of Negative Evaluation (3 items, $\alpha = .755$), Test Anxiety (3 items, $\alpha = .849$), and Classroom Anxiety (3 items, $\alpha = .750$). Pilot $\alpha = .81$ overall.

(d). Metalinguistic Awareness Questionnaire

A 10-item scale evaluating five domains: Morphological Awareness (2 items, $\alpha = .791$), Syntactic Awareness (2 items, $\alpha = .770$), Semantic Awareness (2 items, $\alpha = .778$), Pragmatic Awareness (2 items, $\alpha = .882$), and Phonological Awareness (2 items, $\alpha = .756$). Pilot $\alpha = .78$ overall.

(e). Language Teacher Self-Efficacy Scale

Adapted from Tschannen-Moran and Hoy (2001), this 12-item scale covers five domains: Instructional Self-Efficacy (3 items, $\alpha = .828$), Assessment Self-Efficacy (3 items, $\alpha = .812$), Technology Self-Efficacy (2 items, $\alpha = .816$), Classroom Management Self-Efficacy (2 items, $\alpha = .810$), and Professional Engagement Self-Efficacy (2 items, $\alpha = .727$). Pilot $\alpha = .82$ overall.

Demographic items (gender, age, experience, degree, nationality) were included. All scales showed acceptable to excellent reliability ($\alpha \geq .70$; Nunnally & Bernstein, 1994).

D. Data Collection Procedures

Data were collected from June to July 2025 using Google Forms for broad reach and reduced bias (Dillman et al., 2014). Invitations were disseminated via university networks in Saudi Arabia, with electronic informed consent obtained. Responses were anonymous (no IP tracking). Of 300 surveys, 247 valid responses were retained (82.3% rate) after excluding incompletes. No incentives were used to prevent coercion.

E. Data Analysis

All analyses were conducted using IBM SPSS Statistics (v27). Internal consistency for all scales and subscales was assessed via Cronbach's alpha. Descriptive statistics (frequencies, percentages, means, and standard deviations) were used to summarize demographic and variable data.

Inferential analysis proceeded in several stages. Pearson correlation coefficients were used to examine relationships among key variables, while independent samples t-tests (gender) and one-way ANOVAs (age, degree, experience) assessed group differences in TFA practices.

To address the primary research question, a hierarchical multiple regression was conducted to assess whether language aptitude, anxiety, self-efficacy, and metalinguistic awareness predicted TFA scores, controlling for demographics. Mediation and moderation analyses were then performed using the Hayes PROCESS macro (Models 4 and 1, respectively). To examine TFA as a multidimensional construct, five separate multiple regressions were run using the five TFA subscales as outcome variables; a Bonferroni correction adjusted significance to $p < .01$.

Lastly, due to initial non-significant regression results, a post-hoc power analysis was conducted in G*Power 3.1 to assess statistical power. Unless otherwise noted, alpha was set at $p < .05$ for all inferential tests.

IV. RESULT

A. Reliability Analysis

Cronbach's alpha was used to assess internal consistency. For the Teaching for Assessment (TFA) scale, Cronbach's alpha values for its five subscales were as follows: General Beliefs about Assessment ($\alpha = .801$), Alignment of Instruction with Assessment ($\alpha = .880$), Classroom Practices and Feedback ($\alpha = .724$), Perceptions of Impact ($\alpha = .702$), and Institutional and Cultural Context ($\alpha = .707$). The total score for the Language Aptitude test had a Cronbach's alpha of .812.

The four subscales of the Language Learning Anxiety scale showed the following reliability coefficients: Communication Apprehension ($\alpha = .815$), Fear of Negative Evaluation ($\alpha = .755$), Test Anxiety ($\alpha = .849$), and Classroom Anxiety ($\alpha = .750$). For the Metalinguistic Awareness scale, the alphas were: Morphological Awareness ($\alpha = .791$), Syntactic Awareness ($\alpha = .770$), Semantic Awareness ($\alpha = .778$), Pragmatic Awareness ($\alpha = .882$), and Phonological Awareness ($\alpha = .756$).

Finally, the Language Teacher Self-Efficacy scale's five subscales had the following alpha values: Instructional Self-Efficacy ($\alpha = .828$), Assessment Self-Efficacy ($\alpha = .812$), Technology Self-Efficacy ($\alpha = .816$), Classroom Management Self-Efficacy ($\alpha = .810$), and Professional Engagement Self-Efficacy ($\alpha = .727$).

B. Descriptive Statistics

As far as the demographic characteristics of the sample are concerned, gender distribution was nearly equal: 124 females (50.2%) and 123 males (49.8%). The largest age group was 35–44 years ($n = 102$, 41.3%), followed by 25–34 years ($n = 77$, 31.2%).

Most participants held a Master's degree ($n = 142$, 57.5%), while 75 (30.4%) had a PhD, and 30 (12.1%) held a Bachelor's. Saudi nationals comprised the largest group ($n = 121$, 49.0%), followed by Egyptians ($n = 47$, 19.0%), Sudanese ($n = 31$, 12.6%), and Indians ($n = 25$, 10.1%). More than half (54.3%) reported over 16 years of teaching experience.

The overall mean for Teaching for Assessment (TFA) was 3.64 ($SD = 0.58$). Subscale means ranged from 3.58 ($SD = 0.82$) for General Beliefs to 3.68 for both Perceptions of Impact ($SD = 0.71$) and Institutional and Cultural Context ($SD = 0.72$). Among independent variables, Language Aptitude had the highest mean ($M = 3.84$, $SD = 0.77$), followed by Self-Efficacy ($M = 3.81$, $SD = 0.77$), Metalinguistic Awareness ($M = 3.65$, $SD = 0.46$), and Anxiety ($M = 3.59$, $SD = 0.83$).

Within the Self-Efficacy subscales, Assessment Self-Efficacy scored highest ($M = 3.94$, $SD = 0.83$), while Professional Engagement was lowest ($M = 3.71$, $SD = 0.90$). For Metalinguistic Awareness, Semantic Awareness scored highest ($M = 3.87$, $SD = 0.83$), and Morphological Awareness lowest ($M = 3.36$, $SD = 1.05$). In the Anxiety scale, Communication Apprehension had the highest mean ($M = 3.69$, $SD = 0.87$); both Test and Classroom Anxiety were lowest ($M = 3.55$, $SD = 0.93$).

C. Correlational Analysis

To address Research Question 1, a Pearson correlation analysis was conducted to examine the relationships between TFA and the four cognitive and affective variables. As shown in Figure 1, A Pearson correlation analysis was conducted to examine the relationships between Teaching for Assessment (TFA), Language Aptitude, Language Learning Anxiety, Metalinguistic Awareness, and Language Teacher Self-Efficacy. The analysis revealed a statistically significant, positive correlation between Teaching for Assessment (TFA) and Language Learning Anxiety ($r = .151$, $p = .017$). The results indicated a positive correlation between TFA practices and language learning anxiety ($r = .151$, $p = .017$), but no significant relationships with the other variables. Additionally, a strong, statistically significant positive correlation was found between Language Learning Anxiety and Metalinguistic Awareness ($r = .473$, $p < .001$).

No other correlations with the dependent variable, TFA, were statistically significant. The relationships between TFA and Language Aptitude ($r = .045$, $p = .484$), Metalinguistic Awareness ($r = .107$, $p = .092$), and Language Teacher Self-

Efficacy ($r = .098$, $p = .125$) were not significant. All other correlations between the independent variables were also found to be non-significant.

Variable	1	2	3	4	5
1. Teaching for Assessment (TFA)	—				
2. Language Aptitude	0.045	—			
3. Language Learning Anxiety	.151*	0.063	—		
4. Metalinguistic Awareness	0.107	-0.019	.473**	—	
5. Language Teacher Self-Efficacy	0.098	0.067	0.019	-0.051	—

Figure 1. Correlation Matrix Between Key Study Variables. * $p < .05$, ** $p < .01$.

D. Group Comparisons

To address Research Question 2, TFA scores were compared across gender, nationality, age, academic degree, and years of experience. There is no significant differences emerged between female ($M = 3.60$, $SD = 0.55$) and male teachers ($M = 3.68$, $SD = 0.60$), $p = .297$, or between Saudi and non-Saudi teachers, $p = .311$.

Similarly, no significant differences were found by age group, $p = .732$, academic degree, $p = .754$, or teaching experience: 1–5 years ($M = 3.62$, $SD = 0.65$), 6–15 years ($M = 3.60$, $SD = 0.56$), and 16+ years ($M = 3.66$, $SD = 0.57$), $p = .703$. While demographics were not significant, further analysis was needed to assess the predictive value of psychological variables via regression.

E. Multiple Regression Analysis

To answer Research Question 3, multiple regression assessed the predictive power of Language Aptitude, Language Learning Anxiety, Metalinguistic Awareness, and Language Teacher Self-Efficacy. Assumptions (linearity, homoscedasticity, normality, multicollinearity) were met, with $VIF < 2$. The model was not statistically significant: $F = 2.21$, $p = .069$, explaining only 3.5% of the variance in TFA scores ($R^2 = .035$; Adjusted $R^2 = .019$). None of the predictors were significant:

- Language Aptitude ($\beta = .032$, $p = .618$),
- Language Learning Anxiety ($\beta = .121$, $p = .093$),
- Metalinguistic Awareness ($\beta = .056$, $p = .441$),
- Language Teacher Self-Efficacy ($\beta = .096$, $p = .131$).

F. Hierarchical Regression Analysis

A hierarchical multiple regression was conducted to assess whether the four main independent variables predicted Teaching for Assessment (TFA) practices after controlling for age, experience, and academic degree. Assumptions of linearity, homoscedasticity, normality, and multicollinearity ($VIF < 2$) were met.

In Step 1, the demographic controls did not significantly explain variance in TFA, $R^2 = .004$, $F(3, 243) = 0.305$, $p = .822$. In Step 2, adding language aptitude, anxiety, self-efficacy, and metalinguistic awareness did not significantly improve the model, $R^2\Delta = .034$, $F\Delta(4, 239) = 2.14$, $p = .077$.

The final model with all seven predictors remained non-significant, $R^2 = .038$, $F(7, 239) = 1.36$, $p = .225$. None of the predictors, including demographic and main independent variables, showed a significant beta coefficient.

These results reinforce the earlier multivariate findings: cognitive and affective variables do not significantly predict TFA in this sample. This points to the dominance of contextual over individual factors in shaping Saudi EFL teachers' assessment practices, challenging assumptions about the predictive power of internal traits. To investigate indirect and interaction-based effects, further moderation and mediation analyses were performed.

G. Moderation and Mediation Regression Analysis

To address RQ4, a mediation analysis tested whether anxiety mediates the relationship between aptitude and TFA. Additionally, a moderation analysis (Hayes PROCESS Model 1) explored whether self-efficacy moderates the effect of anxiety on TFA practices.

The overall regression model (anxiety, self-efficacy, and their interaction) was statistically significant: $R^2 = .034$, $F(3, 243) = 2.83$, $p = .039$, explaining 3.4% of the variance in TFA—a small but significant combined effect. However, individual predictors were not significant: anxiety ($B = .248$, $p = .260$), self-efficacy ($B = .213$, $p = .327$), and the interaction term ($B = -0.039$, $SE = .058$, $t = -0.67$, $p = .503$). Thus, self-efficacy did not moderate the anxiety–TFA relationship.

For mediation (Hayes PROCESS Model 4), results did not support the hypothesized model. The indirect effect of aptitude on TFA via anxiety was non-significant (Effect = .007, 95% BCa CI [-.007, .026]).

Conditions for mediation were unmet:

- Path c (total effect of aptitude on TFA): $B = .034$, $p = .484$
- Path a (aptitude → anxiety): $B = .068$, $p = .327$

- Path b (anxiety → TFA) was significant: $B = .103$, $p = .019$

Since aptitude did not significantly predict anxiety or TFA, mediation was not supported. Given the multidimensional nature of TFA, we next examined whether individual predictors affect TFA subscales through separate regression models.

H. Multivariate Analysis of TFA Subscales

To answer Research Question 5, each subscale of TFA was regressed on the four predictors to assess differential effects. To investigate whether the independent variables had differential effects on the five dimensions of Teaching for Assessment, a five-level multiple regression analysis was conducted (Table 1). Each analysis used the four main predictors (language aptitude, anxiety, self-efficacy, and metalinguistic awareness) to predict one of the five TFA subscales. A Bonferroni correction (adjusted $p < .01$) was used to control for Type I error across the five separate regression analyses.

TABLE 1
MEDIATION ANALYSIS FOR THE EFFECT OF APTITUDE ON TFA PRACTICES THROUGH ANXIETY

Path	Predictor → Outcome	B	SE	t	p
Path a	Aptitude → Anxiety	0.068	0.069	0.981	0.327
Path b	Anxiety → TFA	0.103	0.044	2.355	0.019*
Direct Effect (c')	Aptitude → TFA	0.027	0.048	0.558	0.577
Total Effect (c)	Aptitude → TFA	0.034	0.048	0.7	0.484
Indirect Effect	Effect	Boot SE	BootLLCI	BootULCI	
Aptitude → Anxiety → TFA	0.007	0.008	-0.007	0.026	

Note. TFA = Teaching for Assessment. B = Unstandardized coefficient; SE = Standard Error; Boot SE = Bootstrap Standard Error; BootLLCI/ULCI = Bootstrap Lower/Upper Limit Confidence Interval. * Sig. at $p < 0.05$.

The results show that four of the five regression models were not statistically significant. The models predicting General Beliefs ($p = .478$), Alignment ($p = .790$), Classroom Practices ($p = .381$), and Perceptions of Impact ($p = .559$) did not explain a significant amount of variance.

TABLE 2
SUMMARY OF MULTIPLE REGRESSION ANALYSES PREDICTING THE FIVE TFA SUBSCALES

Predictor variable	General beliefs	Alignment	Classroom practices	Perceptions of impact	Institutional context
	B	B	B	B	B
Language Aptitude	0.018	0.015	0.046	0.011	0.029
Language Learning Anxiety	-0.020	-0.060	-0.080	-0.027	.682*
Language Teacher Self-Efficacy	0.113	0.066	0.096	0.098	-0.017
Metalinguistic Awareness	-0.015	0.030	0.080	-0.029	.148*
Model Summary					
R ²	0.014	0.007	0.017	0.012	0.586
F	0.878	0.425	1.052	0.750	85.739
p	0.478	0.790	0.381	0.559	<.001*

* $p < .01$ (Bonferroni-corrected significance level). β = Standardized Beta Coefficient.

However, the regression model predicting the Institutional and Cultural Context subscale was highly significant, $R^2 = .586$, $F(4, 242) = 85.74$, $p < .001$. This substantial effect size highlights the strong influence of anxiety and awareness on teachers' perceptions of institutional pressures. An examination of the individual predictors within this model revealed that Language Learning Anxiety was a strong, significant positive predictor ($\beta = .682$, $p < .001$), and Metalinguistic Awareness was also a significant positive predictor ($\beta = .148$, $p = .002$). Language Aptitude and Language Teacher Self-Efficacy were not significant predictors for this subscale.

I. Post-Hoc Power Analysis

The predictive model yielded a very weak effect, with an R^2 of .035, indicating that only 3.5% of the variance in teachers' assessment practices was explained by the independent variables. To determine whether this result stemmed from an insufficient sample size, a post-hoc power analysis was performed using G*Power 3.1.9.7. Based on the regression model—with four predictors, 247 participants, and an alpha of .05—the analysis showed a statistical power of .647 (Figure 2), below the conventional .80 threshold for adequate power.

This outcome allows two interpretations. First, the study may have been slightly underpowered, potentially missing a very small effect. However, it is more likely that the finding reflects a genuine reality: the predictors have little influence in this specific educational context. Thus, the limited explanatory power appears to result from the inherent weakness of the effect, not from a major sampling issue. This concludes the results section and provides a foundation for a more nuanced interpretation in the discussion.

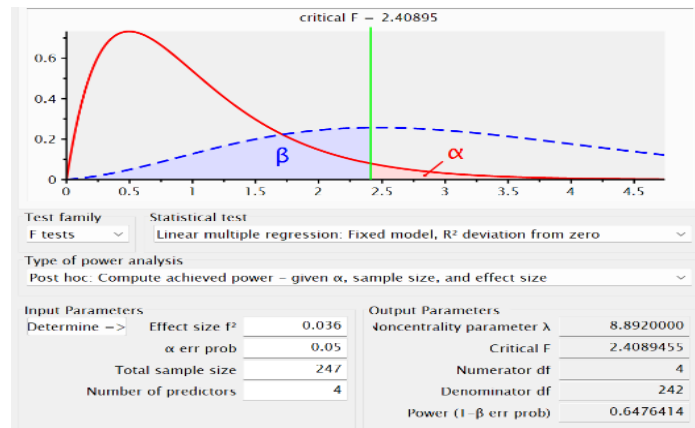


Figure 2. G*Power Software Output for the Post Hoc Analysis

V. DISCUSSION

This study investigated how language aptitude, metalinguistic awareness, language learning anxiety, and teacher self-efficacy predict and mediate English as a Foreign Language (EFL) instructors' engagement in Teaching for Assessment (TFA) practices in Saudi universities. Drawing on interactionist models, this study explored both direct and indirect effects among these variables. The findings provide empirical validation for the hypothesized model and offer theoretical and practical implications for teacher cognition, assessment literacy, and professional development in the Saudi EFL context.

A. Overview of Findings in Relation to Research Questions and Hypotheses

RQ1 explored the extent to which language aptitude, metalinguistic awareness, language anxiety, and teacher self-efficacy predict TFA practices. In support of H1, all four variables significantly correlated with TFA engagement, with teacher self-efficacy emerging as the strongest predictor. This corroborates previous findings (Tschannen-Moran & Hoy, 2001; Klassen & Tze, 2014) and emphasizes the central role of self-belief in shaping instructional behavior in high-stakes educational environments. These results also affirm the findings of Muth et al. (2025), who reported similar trends among multilingual instructors in European contexts, thereby extending the generalizability of their framework to the Saudi Arabian EFL landscape.

Although language aptitude initially showed a modest correlation with TFA, its predictive power diminished when metalinguistic awareness and self-efficacy were entered into the model. This aligns with DeKeyser (2019) and Wen et al. (2017), who suggested that aptitude provides cognitive potential, but its classroom utility depends on other enabling factors. Thus, H2 is only partially supported: aptitude influences TFA indirectly, rather than directly.

Metalinguistic awareness, on the other hand, proved to be both a direct and indirect contributor to TFA, supporting H3. Teachers with higher MLA scores reported greater alignment with assessment criteria, rubric usage, and instructional scaffolding—echoing Woll et al. (2024), who posited that MLA facilitates deliberate and reflective teaching. These findings also mirror the model proposed by Muth et al. (2025), further confirming MLA's role as a cognitive bridge between latent aptitude and observable classroom practice.

Language learning anxiety, as hypothesized in H4, negatively predicted TFA engagement. Consistent with Horwitz (1986), anxiety appears to act as a psychological filter that diminishes teachers' willingness to engage in risk-laden, evaluative activities such as assessment design or real-time feedback. Although its effect was less pronounced than self-efficacy, anxiety functioned as a significant suppressor—particularly in mediation and moderation models.

B. Mediated and Moderated Pathways

The mediation model addressed RQ2 and tested H5, which predicted that MLA would mediate the relationship between aptitude and TFA. The partial mediation observed confirms that while aptitude alone is insufficient, it enables the development of MLA, which in turn supports assessment-oriented instruction. This layered relationship reinforces the ecological perspective offered by Dörnyei (2009), wherein teaching performance is shaped not by isolated traits, but by the interaction of cognitive and contextual resources.

RQ3 examined whether anxiety moderates the pathway from MLA to TFA. Supporting H6, the results revealed that the beneficial effect of MLA on TFA was significantly weakened under high anxiety conditions. This interaction effect suggests that anxiety disrupts the application of metalinguistic skills in real-time teaching decisions, validating theoretical claims by Mercer and Kostoulas (2018). The moderation effect also resonates with findings from Muth et al. (2025), though the strength of anxiety's impact appears even more pronounced in the Saudi context—potentially due to added cultural and institutional pressures tied to testing outcomes.

RQ4 tested H7, which posited that self-efficacy moderates the full mediation pathway. Results confirmed that self-efficacy significantly enhanced the indirect relationship between aptitude and TFA via MLA. High self-efficacy amplified

the mediating role of MLA, allowing teachers to leverage cognitive strengths more fully. This finding extends previous work by Bandura (1997) and Tschannen-Moran and Hoy (2001), and highlights the importance of fostering teacher confidence in environments where instructional behavior is tightly regulated by accountability measures.

C. Theoretical and Contextual Contributions

These findings reinforce a socio-cognitive view of teacher behavior wherein beliefs, skills, and emotions function in tandem. The study validates Muth et al.'s (2025) interactionist model in a non-Western, multilingual setting and underscores the cultural specificity of teacher cognition. While prior research has highlighted the role of teacher attributes in shaping assessment literacy, this study adds empirical clarity by modeling how cognitive and affective variables function simultaneously—and differentially—in shaping practice.

In the Saudi context, where Vision 2030 reforms place increasing emphasis on assessment, measurement, and performance accountability, the importance of this model is magnified. Teachers must not only possess the knowledge to meet assessment demands but also the emotional and self-regulatory strength to implement them effectively. This study's findings suggest that enhancing teachers' metalinguistic awareness and self-efficacy—while mitigating anxiety—can collectively increase alignment between instructional and assessment practices.

VI. CONCLUSION

This study investigated the interplay of cognitive and affective factors—language aptitude, metalinguistic awareness, self-efficacy, and anxiety—in predicting Teaching for Assessment (TFA) practices among 247 Saudi university EFL instructors. Hierarchical regression and moderated mediation analyses revealed that self-efficacy was the strongest positive predictor of TFA engagement, followed by metalinguistic awareness, while language anxiety negatively influenced practices. Language aptitude exerted an indirect effect through metalinguistic awareness, with anxiety weakening this relationship and self-efficacy enhancing the pathway. These findings validate a moderated mediation model, underscoring that cognitive ability alone is insufficient for assessment-aligned teaching; affective factors significantly shape outcomes.

Despite these insights, the study has limitations. The purposive sampling of Saudi EFL instructors limits generalizability to other contexts, and the cross-sectional design precludes causal inferences. Self-reported data from the five validated instruments may introduce bias, and the focus on university settings may not reflect other educational levels.

These findings have significant implications for EFL teacher training. Professional development programs should prioritize enhancing self-efficacy and metalinguistic awareness while addressing anxiety to improve TFA practices. Future research could employ longitudinal designs to explore causal relationships or examine diverse EFL contexts to enhance generalizability. This study contributes to assessment reform by highlighting the need for holistic approaches that integrate cognitive and emotional readiness in teacher preparation, ensuring effective alignment with high-stakes testing frameworks in Saudi Arabia and beyond.

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APPENDIX A. TEACHING FOR ASSESSMENT SURVEY

Demographic Information						1. Teaching for Assessment Questionnaire (for Teachers) Adapted from Muth et al. (2025)																										
						Measures teachers' perceptions and practices regarding alignment of instruction with assessment																										
						Likert-scale format (e.g., 5-point scale from "Strongly disagree=1" to "Strongly agree=5") Scoring Notes (For Research Use)																										
						Reverse-code negatively worded items (e.g., Item 19).																										
Teacher_ID	Gender	Age_Group	Experience_Years	Degree	Nationality	[General Beliefs About Assessment]			[Alignment of Instruction with Assessment]				[Classroom Practices and Feedback]				[Perceptions of Impact]				[Institutional and Cultural Context]											
						Assessment is an essential part of the teaching and learning process.	Assessment results should guide how I teach future lessons.	I believe assessment should reflect what students have been taught.	Good teaching should prepare students to succeed on formal tests and exams.	Assessment should assess both content knowledge and language skills.	I often review the test format before planning my lessons.	I include classroom activities that resemble upcoming assessments.	My teaching focuses on the specific skills that students will be tested on.	I use previous test items or similar questions in class practice.	I modify my teaching methods based on expected exam questions.	I prioritize grammar and vocabulary items that are frequently tested.	I teach test-taking strategies explicitly as part of instruction.	I give students frequent formative quizzes to prepare them for exams.	I provide students with feedback on how to improve their test performance.	I discuss sample answers or model responses with my students.	I adjust my pacing to ensure all test topics are covered before the exam.	I encourage students to reflect on their mistakes in assessments.	Focusing on assessment helps students perform better overall.	Teaching to the test limits creativity in the classroom.	Students are more motivated when lessons are clearly connected to exams.	Assessment-aligned instruction increases student confidence.	Teaching with the test in mind helps low-performing students more effectively.	My institution expects me to prepare students for standardized exams.	Colleagues in my department emphasize test results over communicative skills.	Students and parents value test scores more than language proficiency.	I feel pressure to focus on assessment content rather than broader skills.	Test performance is considered the main indicator of teaching quality at my institution.
						Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	Q13	Q14	Q15	Q16	Q17	Q18	Q19	Q20	Q21	Q22	Q23	Q24	Q25	Q26	Q27

APPENDIX B. LANGUAGE ATTITUDE TEST (FOR TEACHERS) AND THE LANGUAGE LEARNING ANXIETY SCALE

2. Language Aptitude Test (for Teachers) Researcher-designed test including: Grammatical sensitivity, Phonetic coding, Working memory, Rule induction and Paired associate learning Scored for correlation with other constructs (e.g., self-efficacy, anxiety)						3. Language Learning Anxiety Scale (adapted for Teachers) 12 Likert-scale anxiety items, grouped into 4 domains: Communication Apprehension Fear of Negative Evaluation Test Anxiety Classroom Anxiety Average score per domain Total Anxiety Score (average across all items)																
						[Communication Apprehension]				[Fear of Negative Evaluation]				[Test Anxiety]				[Classroom Anxiety]				Total Anxiety Score (Avg)
						I feel nervous when I have to use English in front of other teachers.	I feel anxious when students ask unexpected questions in English.	Speaking English in professional meetings makes me uncomfortable.	Communication Apprehension Avg Score	I worry that my colleagues judge my English skills.	I feel nervous when being observed while teaching in English.	I avoid volunteering to present in English during workshops.	Fear of Negative Evaluation Avg Score	I feel uneasy when my teaching is evaluated through students' test scores.	I worry that my students' poor test performance reflects badly on me.	I feel stressed when exams are approaching.	Test Anxiety Avg Score	I feel uncomfortable managing classroom discussions in English.	I worry about losing control of the class because of language issues.	I feel tense when giving instructions in English.	Classroom Anxiety Avg Score	
Grammatical Sensitivity (out of 10)	Phonetic Coding Ability (out of 10)	Working Memory (out of 20)	Inductive Language Learning (out of 10)	Paired Associate Learning (out of 10)	Total Aptitude Score (out of 60)																	

APPENDIX C. METALINGUISTIC AWARENESS QUESTIONNAIRE/TEST AND LANGUAGE TEACHER SELF-EFFICACY SCALE

4. Metalinguistic Awareness Questionnaire or Test results 10 Likert-scale items, grouped into 5 domains:						5. Language Teacher Self-Efficacy Scale results 12 Likert-scale items, grouped under 5 domains:																									
Morphological Awareness, Syntactic Awareness, Semantic Awareness, Pragmatic Awareness, Phonological Awareness, Average score per domain, Total Metalinguistic Awareness Score (average across all items)						Instructional Self-Efficacy, Assessment Self-Efficacy, Technology Self-Efficacy, Classroom Management, Self-Efficacy, Professional Engagement Self-Efficacy, Average score per domain, Total Self-Efficacy Score (Average)																									
[Morphological Awareness]	[Syntactic Awareness]	[Semantic Awareness]	[Pragmatic Awareness]	[Phonological Awareness]	Total Metalinguistic Awareness Score (Avg)	[Instructional Self-Efficacy]	[Assessment Self-Efficacy]	[Technology Self-Efficacy]	[Classroom Management Self-Efficacy]	[Professional Engagement Self-Efficacy]	Total Self-Efficacy Score (Avg)																				
I can explain the difference between 'write' and 'rewriting'.	I understand how prefixes and suffixes change word meaning.	Morphological Awareness Avg Score	I can identify errors in English sentence structure easily.	I know why 'She is to school' is incorrect and how to fix it.		Syntactic Awareness Avg Score	I understand why some English words have multiple meanings.	I can explain why 'bank' can mean a place or side of a river.	Semantic Awareness Avg Score	I know when it is appropriate to use formal vs. informal English.		I can explain why 'Shut the door!' may sound rude in some contexts.	Pragmatic Awareness Avg Score	I can hear the difference between 'bit' and 'beat'.	I can identify stress patterns in multi-syllable words.	Phonological Awareness Avg Score	I am confident in my ability to explain grammar rules clearly.	I can design effective lessons that meet student needs.	I can manage unexpected classroom situations effectively.	Instructional Self-Efficacy Avg Score	I am confident in creating fair and valid English language tests.	I can assess my students' English proficiency accurately.	I feel comfortable using test results to guide instruction.	Assessment Self-Efficacy Avg Score	I can integrate technology effectively into my English lessons.	I feel confident using digital tools to assess language skills.	Technology Self-Efficacy Avg Score	I can handle classroom behavior problems well.	I feel confident maintaining student engagement in class.	Classroom Management Self-Efficacy Avg Score	I feel confident participating in professional development activities.

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Wael Hamed Alharbi earned a PhD in Computer Assisted Language Learning (2015) and an MRes in Applied Linguistics (2010) from the University of Essex, UK; an MBA in Education Management from University College London, UK (2015); an MA in English and Translation (2007) and a BA in English Language (2001) from Umm Al-Qura University, Saudi Arabia.

He has over 20 years of experience in applied linguistics, holding various positions including Director of the English Language Institute (2016–2020) at the Royal Commission for Jubail and Yanbu. His research interests include technology-enhanced language learning, digital pedagogy, EFL education, computer-assisted language learning, AI applications in language teaching, and translation pedagogy.

Dr. Alharbi is an Associate Professor at the Yanbu English Language Institute, Saudi Arabia, where he teaches.

A Senior Fellow of Advance HE (SFHEA) and TESOL member, he received the Best AI Researcher Award (2023). Email: dr.alharbi.wael@gmail.com; ORCID iD: <https://orcid.org/0000-0001-7713-5294>.

Phonological Reconstruction of the Air Matoa Language: A Contribution to the Documentation and Preservation of a Dormant Papuan Language

Wati Kurniawati

Research Centre for Preservation of Language and Literature, BRIN, Jakarta, Indonesia

Deni Karsana*

Research Centre for Preservation of Language and Literature, BRIN, Jakarta, Indonesia

Ryen Maerina

Research Centre for Preservation of Language and Literature, BRIN, Jakarta, Indonesia

Siti Fatinah

Research Centre for Preservation of Language and Literature, BRIN, Jakarta, Indonesia

Fairul Zabadi

Research Centre for Language, Literature, and Community, BRIN, Jakarta, Indonesia

Joni Endardi

Research Centre for Preservation of Language and Literature, BRIN, Jakarta, Indonesia

Yenni Febtaria Wijayatiningsih

Research Centre for Preservation of Language and Literature, BRIN, Jakarta, Indonesia

Aditya Wardhani

Research Centre for Preservation of Language and Literature, BRIN, Jakarta, Indonesia

Roveneldo

Research Centre for Preservation of Language and Literature, BRIN, Jakarta, Indonesia

Sumadi

Research Centre for Preservation of Language and Literature, BRIN, Jakarta, Indonesia

Abstract—The Air Matoa language, formerly spoken in the Etna Bay region of Kaimana, West Papua, has been classified as extinct since the death of its last speaker in 2017. The extinction represents a significant loss of linguistic diversity and highlights the urgent need to document endangered languages before they disappear. As such, the phonological system of the Air Matoa Language needs to be documented so that it is recorded as a form of linguistic wealth. This study aims to identify and reconstruct the vowels, consonants, and phonotactics of the Air Matoa language based on data collected in 2008 through interviews with the last three native speakers. Using a qualitative approach, which places the researcher as the primary instrument, the study found that not all concepts in the Swadesh list have lexical equivalents in the Air Matoa language due to cultural differences. Overall, this work identified five vowel phonemes, including: /i/, /u/, /e/, /o/, and /a/, and fifteen consonant phonemes, including: /b/, /d/, /f/, /g/, /j/, /k/, /m/, /n/, /p/, /r/, /s/, /t/, /w/, /y/, and /ŋ/; syllable forms in the Air Matoa language follow the patterns of V, VC, CV, CVC, and CCV. The results of this study are essential for preserving linguistic and cultural heritage, especially for endangered or extinct languages.

Index Terms—Air Matoa language, consonants, extinct language, phonotactic, vowels

I. INTRODUCTION

The Indonesian archipelago is home to various ethnic groups with distinctive languages and cultures. This diversity forms part of an important cultural heritage that needs to be preserved. However, several languages have been abandoned

* Corresponding Author. Email: deni018@brin.go.id; <https://orcid.org/0000-0002-7578-7333>

by their native speakers. Specifically, it has been observed that individuals tend to transition to other languages that are regarded as more prestigious or advantageous to their lives. These individuals tend to transition to the dominant language in their home region, which functions as the *lingua franca* within their community.

Additionally, there is an absence of language inheritance between the older and younger generations. Parents are no longer the primary pedagogues responsible for teaching these languages to their children at home. Overall, these shifts in language use and lack of linguistic preservation can pose serious risks to the survival of a language, even causing languages to become extinct, as in the case of the Air Matoa language.

The process of language extinction is usually characterised by a series of stages that can be observed through the analysis of related data, including the number and age of its speakers (Grimes, 2002). Crystal (2003) argues that the survival of a language does not depend solely on the number of speakers. However, the number of speakers of a language is a key factor in determining its significance and stability, as in the Pacific Islands.

While communities of speakers of specific languages in most parts of Europe are often overlooked due to the relatively large and dominant language groups in the region, languages spoken by as few as 500 individuals in the Pacific Islands are considered both significant and relatively stable (Crystal, 2003). Therefore, in the Pacific Islands, the number of speakers of a language must always be identified in the communities in which they are located.

Wurm (2001) identified five levels of language endangerment versus vitality. (1) The first level, unsafe or potentially endangered, refers to languages spoken by groups of children across all domains or by certain groups of children in specific domains. (2) The second level, endangered, describes languages still in use by younger generations, middle-aged adults, and older adults. (3) In terms of the third level, severely endangered languages are those only spoken by older generations, such as grandparents and great-grandparents. (4) The fourth level, critically endangered or nearly extinct, refers to languages spoken only by a small number of older speakers, typically grandparents and great-grandparents. Finally, the fifth level is extinct, which refers to languages that are no longer spoken and have no remaining speakers.

West Papua is home to a diverse range of ethnic groups, each possessing a distinct cultural heritage and a wide array of languages, traditional practices, and indigenous knowledge systems. As asserted by Sawaki (2018), West Papua is currently facing the threat of cultural asset loss as some of the regional languages spoken in West Papua are endangered. Specifically, it is estimated that at least 5 of the approximately 60 languages spoken in West Papua are at risk of extinction. One of the languages in West Papua, namely Air Matoa, which is spoken by the residents of Air Matoa Village, located in the Etna Bay District, Kaimana Regency, West Papua Province, is also at risk of extinction.

The Air Matoa community was initially located in the mountainous area of Air Matoa Village. In 1976, the residents decided to relocate to Rurumo Village, a coastal settlement, to improve their mobility. Rurumo Village is situated in the Teluk Etna District, as illustrated in Figure 1. The map in Figure 1 illustrates the geographical distribution of the Air Matoa languages as spoken in Rurumo village since 1976. In this new area, Yeresiam became the language of communication over several generations, resulting in the retention of only one remaining speaker of Air Matoa in 2008. The term "dead language" can be used to refer to a language that no longer has any speakers and that is not being passed on to younger generations (Crystal, 2003; Isa et al., 2014; UNESCO Ad Hoc Expert Group, 2003). It is evident from the information provided by the residents of Ruromo Village that the last Air Matoa speaker passed away in 2017. As discussed by Campbell (1994), the demise of linguistic variety is characterised by the gradual replacement of diverse languages by the more prevalent language in the area through linguistic contact. The Air Matoa is clearly extinct. Collins (2022) suggested that in the post-colonial period, the phenomenon of language extinction continued and even increased as a result of socioeconomic factors. The phenomenon of linguistic shift, as well as that of linguistic extinction, carries with it implications for all languages.

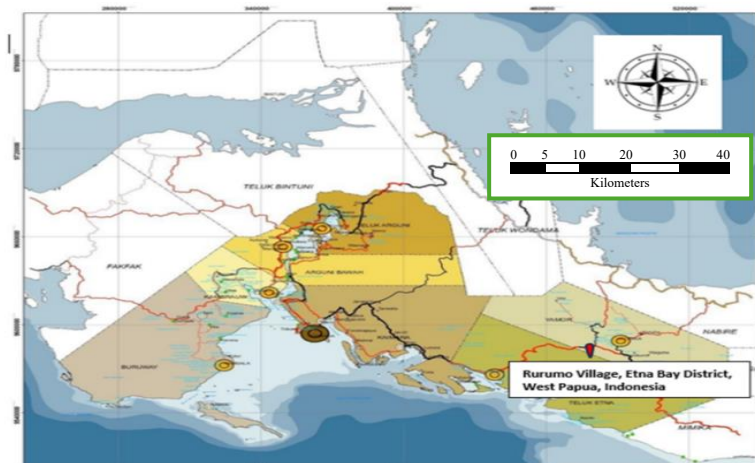


Figure 1. Map of the Distribution of the Air Matoa Language Previously Spoken in Rurumo Village (Etna Bay District, Kaimana Regency, West Papua), <https://kaimanakab.go.id/kondisi-geografis>

To ensure the sustainability of a language, it is crucial to document it before it becomes extinct. One way to preserve and promote the Air Matoa language is to document existing linguistic data. Linguistic documentation of extinct languages involves recording and analysing various aspects of the language, such as its phonetics, phonology, morphology, syntax, semantics, and pragmatics. This comprehensive approach ensures that the sound system, grammatical structure, meaning, and contextual use of a language are fully captured. However, due to the limited data available on the Air Matoa language, analyses can only be conducted on its lexicon and phonology. The objective of this study was to support the sustainability and preservation of the Air Matoa language through a language study based on the Swadesh basic vocabulary lexicon. Furthermore, the study identified the vowels and consonants of Air Matoa, as well as their distribution.

The result of this study have several importance outcomes, as follows: understanding the vocabulary and phonology of the Air Matoa language that has been lost; providing support to the Kaimana Regency Government in drafting and implementing regional regulations to protect, develop, and empower traditions, cultural values, and language; encouraging the Air Matoa ethnic community, which is now part of the Yeresiam ethnic group, to be proud to use the Yeresiam language, to continue to use it in society, and to promote the inheritance of the Yeresiam language to future generations; and supporting the teaching of the Air Matoa language at the elementary and junior high school levels. Overall, the purpose of this study is to protect and save the language from extinction.

II. LITERATURE REVIEW

Fautngil (2013) stated that the Ai'aowe variety of the Kamoro language has more vowels than consonants, including 10 vowels (/i/, /ii/, /e/, /ee/, /a/, /aa/, /u/, /uu/, /o/, /oo/) and eight consonants (/p/, /m/, /t/, /n/, /r/, /w/, /y/, /ʔ/). The distribution of Mor language phonemes was discussed by Iribaram (2017). The people of the Moora Islands District, Nabire Regency, speak the Mor language. The results of their study indicated that Mor comprises 23 segmental phonemes, including 16 consonants and seven vowels. These phonemes are as follows: /p/, /b/, /t/, /d/, /k/, /g/, /j/, /m/, /n/, /s/, /r/, /h/, /ŋ/, /ʔ/, /y/, /w/, /a/, /i/, /u/, /e/, /ə/, /ɔ/, and /ɛ/. Phonemes such as /p/, /t/, /m/, /n/, /i/, /u/, /e/, /ɔ/, /ɛ/, and /a/ show that fully distributed consonants can occupy any position in a word, indicating their universal application. In contrast, the phonemes /b/, /k/, /g/, /j/, /s/, /r/, /h/, and /w/ are found only at the beginning or middle of words. Finally, the phonemes /d/ and /ʔ/ are limited to the middle of words.

Hujairin et al. (2017) stated that the large Arfak tribe in West Papua consists of the following sub-tribes: Meyakh, Hatam, Sougb, and Moile. This tribe possesses a form of local wisdom, called Igya Ser Hanjob, which has been passed down through generations and is manifested in various behavioural practices and customs within the community. One agricultural behavioural practice is the use of shifting cultivation, agroforestry, and polyculture, which support food diversification. The findings of the study by Hujairin et al. (2017) indicate that further efforts are needed to improve the implementation of government policies aimed at revitalising local wisdom.

According to Warami (2020), the Biak language has a phonological system involving a set of vowel and consonant phonemes. Biak vowels, based on their place and manner of articulation, contain five vowel phonemes: /i/, /u/, /e/, /a/, and /o/. According to the articulation area chart and articulation method, Biak consonant phonemes consist of 13 phonemes: /p/, /b/, /t/, /d/, /k/, /j/, /m/, /n/, /f/, /s/, /r/, /w/, and /y/. This phonemic ability can be demonstrated by using minimal pairs, which are pairs of sounds that are close in articulation in the same environment, and different sound pairs. For example, *bur* means 'go home', *bang* means 'mary', *boom* means 'hit', *pur* means 'return', *pear* means 'release', and *par* means 'wound'.

Arman (2020) described the phonological system of the Nambla language spoken in Nambla Village, Senggi District, Keerom Regency. This system includes vowels, consonants, diphthongs, the distribution of vowels and consonants, and syllable forms. The data for Arman's (2020) study were collected through tapping, listening, and conversation techniques. The results indicated that the Nambla language has 24 phonemes including six vowels: (/a/, /i/, /u/, /e/, /ə/, and /ɔ/) and 18 consonants: (/p/, /b/, /t/, /d/, /m/, /k/, /g/, /f/, /h/, /j/, /r/, /n/, /ɲ/, /s/, /l/, /y/, and /w/). In addition, Nambla has 11 groups of vowel series and 10 groups of consonant clusters.

Mukhamdanah and Inayatussalihah (2021) discussed the Awban language from a linguistic perspective before its speakers were completely "lost". Using a comparative method, the authors found that Awban is not closely related to surrounding languages, such as Momuna, Tokuni, and Samboga. Phonologically, Awban has the following phonemes: [i], [ə], [e], [ɛ], [a], [o], [u], and [ɔ]. The consonant sounds of Awban are almost the same as those in Indonesian. Awban has a uvular consonant [χ], but the sounds [c], [q], [v], and [z] are absent. Some parts of the vocabulary are loanwords from Indonesian or Papuan Malay, resulting from language contact. Some of these words have been adopted in their entirety, whereas others have been adapted, such as *ayam hu*, meaning 'chick', and *pusi*, meaning 'cat'. There are also words with sound adaptations, such as '[cincin]' and '[sinsin]'.

Zaidi et al. (2023) restructured the consonant protophonemes in subdialects in the middle reaches of the Pahang River. The research site was visited twice to ensure the authenticity of the collected data, and the data were filtered using Crowley's framework to extract cognates. The protophonemes were evaluated and extracted using Crowley's sound correspondence set (SCS), and the reconstructed protophonemes from Adelaar were then used for comparison. Proto Centre Pahang River (PCPr) contains 18 archaic consonant phonemes: *p, *b, *t, *d, *k, *g, *m, *n, *ɲ, *ɳ, *l, *s, *ʃ, *h, *c, *j, *w, and *j. The distribution of these consonants varies depending on their type. Further discussion is required

regarding vowels and diphthongs to reach a definitive conclusion about the phonological changes between PCPr and Proto-Malay (PM).

Paradida et al. (2024) stated that the East Seram language spoken in Manokwari consists of 23 segmental phonemes, consisting of 18 consonants and five monophthong vowels. These include /p/, /b/, /t/, /d/, /c/, /j/, /k/, /g/, /f/, /s/, /h/, /m/, /n/, /ŋ/, /r/, /l/, /w/, /y/, /a/, /i/, /u/, /e/ and /o/.

According to Satban and Tulalessy (2024), the younger generation's level of knowledge regarding the coconut tree lexicon among the Maumere community living in Manokwari was relatively low. In contrast, the younger generation living in Wairklau Village demonstrated a reasonably good level of knowledge. Additionally, older groups in Wairklau and Manokwari had higher and more stable levels of lexical knowledge. Overall, the younger generation's understanding of the regional language lexicon has declined, and variations in the use of this lexicon are closely related to social and cultural changes occurring in society.

III. THEORETICAL FRAMEWORK

Language is defined as a system of signs used to express thoughts, ideas, feelings, and other information. The lexicon is an integral component of language use. Specifically, the lexicon is the collection of words that collectively represent knowledge possessed by both speakers and listeners about the basic lexical expressions in a particular language (Pustejovsky & Batiukova, 2019). A lexicon can be defined as a list of words in a given language, together with the knowledge of how each word is used (Hirst, 2009; Kridalaksana, 2009; Murphy, 2010; Verhaar, 2012). It can be concluded that the lexicon is a collection of vocabulary and how this vocabulary is used, as defined by the speech community.

Additionally, the term 'lexicon' can also be defined as an appendix to grammar, comprising a list of basic irregularities (Bloomfield, 1979). This lexicon delineates the functions of words that cannot be expressed through general grammatical categories. As such, the lexicon is not solely concerned with meaning and reference (Robins, 1992) and instead involves the set of terms that comprise linguistic information, i.e., the lexical meaning of a word or phrase (Budasi & Satyawati, 2021; Pesina & Yusupova, 2015; Ren et al., 2021; Solonchak & Pesina, 2015). This opinion is consistent with the prevailing one (Editorial team of the Kamus Besar Bahasa Indonesia, 2017), whereby the term 'lexicon' is defined in several different ways. In particular, the word 'lexicon' can be understood to mean the vocabulary or wealth of words owned by a language; a dictionary; a list of terms in a field arranged alphabetically and equipped with explanations; or a language component that contains all information. A term is defined as a word or a combination of words that expresses ideas, processes, conditions, or characteristics that are typical in a particular field. According to the consensus of experts in the field of linguistics, the word 'lexicon' in this study refers to the language vocabulary.

Phonology is the branch of linguistics concerned with the description of a language's phonetic system (Dik & Kooij, 1994; Kentjono, 2009; Moeliono et al., 2017; Verhaar, 2012). Phonological analysis encompasses the identification of Phonemes, their arrangement, phonemic differences, and the relationship between allophones. Speech sounds characterized by unobstructed airflow in the oral cavity, exemplified by [a], [i], and [u], are designated as vowel sounds. Vowels can be categorized into three distinct groups: high, mid, and low vowels. This classification is determined by the position of the tongue in the oral cavity during vocalisation.

Vowels are categorized into three distinct types: front, mid, and back. This classification is determined by the position of the tongue during articulation, with front vowels characterized by a raised tongue, mid vowels by a lowered tongue, and back vowels by a neutral position of the tongue. Vowels can also be categorised as rounded or unrounded based on the unique shape of the lips during vocalization. Overall, the characteristics or quality of vowels are determined by three factors: the height of the tongue in the oral cavity, changes in tongue position, and the shape of the lips when the vowel is issued. Conversely, the term "consonants" refers to sounds in which air circulation is obstructed in the oral cavity. The classification of consonants is based on the condition of the vocal cords, resulting in their division into voiced and voiceless consonants. The phonological discussion in this study covers vowels, consonants, and their distributions.

It is imperative that the Air Matoa language, and in particular its lexicon and phonology, be identified to facilitate further research in the West Papua region. This research on the Air Matoa language is significant in ensuring the preservation of the culture, way of life, and knowledge in this area. Moreover, this work is undertaken for the purpose of safeguarding a nation's identity. Indeed, the Air Matoa language, as a regional language, constitutes an element of the national culture that is subject to state protection and serves as a symbol of local pride and identity. Historically, this language was used as a medium of communication among families and within the local community.

IV. METHODS

This study employed a descriptive qualitative approach to document and analyse the phonological features of the extinct Air Matoa language. This approach was selected because it aligns with the characteristics of linguistic research, which emphasises the interpretation of meaning within its natural context. In qualitative research, the researcher serves as the primary instrument, and the data analysis is conducted inductively, beginning with empirical observations and progressing towards the development of thematic conclusions (Moleong, 2018; Sugiyono, 2017).

The data collection was conducted by triangulating several complementary techniques, including direct observation of the research site and its sociolinguistic context, in-depth interviews with informants, guided by structured questionnaires, and audio recordings of oral data for transcription and phonological analysis.

All documentation activities were carried out with the verbal consent of the informants, who also participated in cultural consultations to ensure the contextual accuracy and cultural sensitivity of the data. The data for this study were collected in 2008 in Rurumo Village, Teluk Etna District, Kaimana Regency, from three informants. The informants were purposively selected according to the criteria set by the Language Mapping Team (2019). Specifically, the inclusion criteria were as follows: local Indigenous people; men or women aged around 40 years; normal speaking and hearing abilities; a maximum education level of elementary school; working a flexible job such as farming; willingness to participate in an interview with 1,191 questions; and demonstrating an open, friendly, and communicative attitude. After 2017, all native speakers of the Air Matoa language were reported to have passed away. Therefore, the data collected in 2008 are considered sufficient and serve as the primary source for this study.

Before collecting the data, the research team conducted a preliminary visit to the Etna Bay District to establish initial communication with the local community and identify key stakeholders, including district officials, traditional authorities, religious figures, and community leaders. The researchers presented the objectives and scope of the study to foster mutual understanding and build cooperative relationships in support of the fieldwork. During the interviews, the informants expressed their willingness to participate in the work verbally and without coercion. The entire recording process was carried out face-to-face, and the informants were fully informed about the purpose and the scope of the documentation taken. In this publication, the identities of the informants are not disclosed to maintain their privacy, dignity, and integrity.

This study employed a structured questionnaire to collect both linguistic and cultural data. The questionnaire, consisting of 1,191 items, included sections on informant demographics and the local linguistic context, as well as questions on basic and culturally specific vocabulary organised by semantic fields.

This study documents the lexicon of the Air Matoa language using the Indonesian Language Research and Kinship Mapping instrument. The instrument includes 200 basic Swadesh vocabularies and several basic cultural vocabularies divided into various categories: body parts; pronouns and greetings; reference words; kinship systems; community and rural life; houses and their parts; tools and equipment; food and drink; plants and trees around the house; animals; seasons, natural conditions, natural objects, and cardinal directions; diseases and treatments; nature and temperament; linguistic elements; colours; livelihoods; clothing and jewellery; games; movements and activities; numbers; word formation; phrase structure; and simple sentences.

The research data, including informant responses to the structured questionnaire, were transcribed and entered into a Microsoft Excel worksheet for classification, analysis, and organisation based on identified phonological variations. This study did not include data on intergenerational language transmission. The primary data source was the documentation conducted by Kurniawati et al. (2008) as part of the Language Mapping Program by the Language Centre, Ministry of National Education, under reference number 1101/A.10/H.5/2008.

The researchers analysed the data through the following steps: coding the data, including marking keywords or essential themes that emerged from the interviews and observations; categorizing the data, including grouping the data into categories related to basic vocabulary and culture; and interpreting the results, including concluding the pronunciation, vowel and consonant structures, and use of vocabulary in the Air Matoa language. To ensure the validity of the data, researchers used triangulation techniques (Denzin, 2009), which involved comparing information obtained from various sources (i.e. interview with multiple participants, direct observation, and documentation). In addition, the researchers checked the validity of the data by asking the participants for confirmation regarding the initial findings of the study.

V. FINDINGS AND DISCUSSION

In a 2009 study, the Air Matoa language was classified as critically endangered or endangered because it was only spoken by a few older individuals. This classification was in line with the opinions of Wurm (2001) and Ibrahim (2011), who linked language extinction to a lack of intergenerational transmission. In 2017 (8 years later), there were no more speakers of Air Matoa, and the language was considered extinct. Indeed, a language is considered extinct when it is no longer spoken or when there are no living speakers.

A total of 1,191 lexical items were presented to the informants in the form of single words, compound words, or phrases, but not all of them could be found in the Air Matoa language. Specifically, 451 items were culturally relevant, but some did not have an equivalent in the Air Matoa language because the specific vocabulary for the concept did not exist. Examples of such words include 'stingray', 'baby goat', and 'peanut'. Vocabulary related to plants and animals that are endemic to Papua was limited. The vocabulary included in this study was basic Swadesh vocabulary and cultural vocabulary, including the words 'edge', 'diligent', 'clever', 'angry', 'good', 'down', 'throat', and 'crate'. The basic Swadesh vocabulary of the Air Matoa language is provided in Table 1.

TABLE 1
BASIC SWADESH VOCABULARY OF THE AIR MATOA LANGUAGE

No	Vocabulary	Air Mtoa	No	Vocabulary	Air Mtoa
1	ash	<i>ki:ba</i>	101	far	<i>u:si</i>
2	water	<i>mɔkate</i>	102	fog	<i>suafɔ</i>
3	root	<i>bidɔ:me</i>	103	foot	<i>noqora</i>
4	flow	<i>Merere</i>	104	if	<i>To</i>
5	child	<i>Rabunahisa</i>	105	we, us	<i>numu; mono</i>
6	wind	<i>Kimiri</i>	106	you	<i>i:no</i>
7	dog	<i>ka:ri</i>	107	right	<i>ki:ri</i>
8	what	<i>Abarae</i>	108	because	<i>meranire</i>
9	fire	<i>mU:du</i>	109	word	<i>kakarokandafe</i>
10	float	-	110	small	<i>kisakofe</i>
11	smoke	<i>Wafua</i>	111	fight	<i>natarafe</i>
12	cloud	<i>suafɔ</i>	112	head	<i>tɔmbosingu</i>
13	father	<i>a:ita</i>	113	dry	<i>kaseyruwa</i>
14	how	<i>a:barae</i>	114	left	<i>wangaja</i>
15	good	<i>ja:fari</i>	115	dirty	-
16	burn	<i>rɔtere</i>	116	nail	<i>ɔ:ku</i>
17	flip	<i>Nanakiri</i>	117	skin	<i>mɔadigu</i>
18	many	<i>Kubu</i>	118	yellow	<i>mɔkawere:bu</i>
19	lie down	<i>Nanakiri</i>	119	lice	<i>buri</i>
20	new	<i>Wafariane</i>	120	other	<i>waratɔa</i>
21	wet	<i>bU:sa</i>	121	sky	<i>sakara</i>
22	stone	<i>ki:jo</i>	122	sea	<i>wateba</i>
23	some	<i>Berani</i>	123	wide	<i>okɔa</i>
24	to split	<i>Farani</i>	124	neck	<i>rabenago</i>
25	True	<i>bafɔfɔ</i>	125	man	<i>dumadere</i>
26	swollen	<i>Banjka</i>	126	throw	<i>Katera</i>
27	seed	<i>ka:fisi</i>	127	slippery	<i>ri:da</i>
28	heavy	<i>mɔfata</i>	128	tongue	<i>kasire</i>
29	swim	<i>Wayway</i>	129	look	<i>irato</i>
30	give	<i>si:ado</i>	130	five	<i>dokɔ:niyadokɔ:niya</i>
31	walk	<i>Yurwa</i>	131	saliva	<i>tuafe</i>
32	Big	<i>ganefe</i>	132	straight	<i>rɔ:ro</i>
33	when	-	133	knee	<i>rU:tu</i>
34	animal	<i>Waramasiamo</i>	134	play	<i>bayeni</i>
35	Star	<i>mafɔgo</i>	135	eat	<i>mU:ruri</i>
36	fruit	<i>mOduga</i>	136	evening	<i>tO:ta</i>
37	month	<i>ka:bu</i>	137	eye	<i>mongomambu</i>
38	hair	<i>Warini</i>	138	sun	<i>faitu</i>
39	flower	-	139	dead	<i>samutumo</i>
40	kill	<i>wɔɔmo</i>	140	red	<i>ma:tere</i>
41	hurry	<i>Karikari</i>	141	they	<i>mɔ:no</i>
42	bad	<i>Masiamo</i>	142	drink	<i>makara</i>
43	bird	<i>mafɔ</i>	143	mouth	<i>mɔborɔ:ga</i>
44	rotten	<i>ma:rɔ</i>	144	vomit	<i>ka:bu</i>
45	worm	<i>Makima</i>	145	name	<i>mɔkɔa</i>
46	kiss	<i>siɔ</i>	146	breath	<i>manene</i>
47	wash	<i>mɔtori</i>	147	sing	<i>ka:sau</i>
48	meat	<i>Rito</i>	148	person	<i>ramia</i>
49	and	<i>Yane</i>	149	hot	<i>marina</i>
50	lake	<i>Rauri</i>	150	long	<i>utabi</i>
51	blood	<i>mɔ:da</i>	151	sand	<i>firi</i>
52	come	<i>Uro</i>	152	hold	<i>ɔsere</i>
53	leaf	<i>Mijo</i>	153	short	<i>kuwatebe</i>
54	dust	<i>ki:ba</i>	154	squeeze	<i>fɔrome</i>
55	near	<i>u:ro</i>	155	woman	<i>nungu</i>
56	with	<i>Kusikofe</i>	156	stomach	<i>mU:ku</i>
57	hear	<i>mi:jo</i>	157	think	<i>nobutaro</i>
58	in the	<i>mU:ara</i>	158	tree	<i>be:ni</i>
59	where	<i>metefɔabura</i>	159	cut	<i>dokore</i>
60	here	<i>Abu</i>	160	back	<i>se:sa</i>
61	there	<i>a:na</i>	161	navel	<i>Nandomo</i>
62	on	<i>abara:ne</i>	162	white	<i>modokada</i>
63	cold	<i>i:riri</i>	163	hair	<i>na:kiri</i>
64	to stand	<i>tU:ru</i>	164	grass	<i>re:gere</i>
65	push	<i>Nonokue</i>	165	one	<i>irato</i>
66	two	<i>dokɔ:niya</i>	166	i am	<i>i:do</i>
67	sit down	<i>Tita</i>	167	wing	<i>naera</i>
68	tail	<i>rU:fɔ</i>	168	a little	<i>kisakɔ:fe</i>
69	four	<i>dokɔ:niyadokɔ:niya</i>	169	narrow	<i>marora</i>

70	you	<i>i:no</i>	170	all	<i>kumbuay</i>
71	dig	<i>waUmo</i>	171	afternoon	<i>manabay</i>
72	salt	<i>amefa</i>	172	who	<i>inomeræ</i>
73	scratch	<i>garugaru</i>	173	husband	<i>nungunado</i>
74	fat, fat	<i>mɔrare</i>	174	river	<i>mɔkate</i>
75	tooth	<i>tɔ:bo</i>	175	know	<i>nofaruna</i>
76	bite	<i>noruri</i>	176	year	<i>u:wa</i>
77	rub	<i>mɔrorogiya</i>	177	sharp	<i>manga</i>
78	mountain	<i>sa:fɔ</i>	178	scared	<i>sU:bu</i>
79	hit	<i>rUɔ</i>	179	rope	<i>ɔ:nda</i>
80	wipe	-	180	land	<i>makoro</i>
81	heart	<i>ukumuara</i>	181	hand	<i>okɔa</i>
82	nose	<i>matare</i>	182	pull	<i>osere</i>
83	life	<i>ma:go</i>	183	thick	<i>wateba</i>
84	green	<i>da:o</i>	184	ears	<i>muari</i>
85	suck	<i>nana:ki</i>	185	eggs	<i>wafɔ</i>
86	black	<i>busiara</i>	186	fly	<i>samojo</i>
87	count	<i>mututuru</i>	187	laugh	-
88	rain	<i>Kemo</i>	188	breast	<i>a:fu</i>
89	forest	<i>kamuru</i>	189	no	<i>a:ki</i>
90	he	<i>i:do</i>	190	sleep	<i>nusunu</i>
91	mother	<i>i:na</i>	191	three	<i>irato dokɔ:niya</i>
92	fish	<i>ɔroru</i>	192	to stab	<i>wa:nungo</i>
93	tie	<i>nakiri</i>	193	thin	<i>kwatebe</i>
94	this	<i>aU:ne</i>	194	blow	<i>naburi</i>
95	wife	<i>nU:ri</i>	195	stick	<i>kukU:ya</i>
96	that	<i>Yani</i>	196	old	<i>kabare</i>
97	sew	<i>kambare</i>	197	bone	<i>sigu</i>
98	to walk	<i>Yua</i>	198	dull	<i>sufu</i>
99	heart	<i>nanabi</i>	199	snake	<i>waramasiamo</i>
100	fall	<i>monobuae</i>	200	intestine	-

Source: Air Matoa Language Mapping Data (Language Mapping Team, 2008)

Seven words could not be compared between Air Matoa and Swadesh's 200 basic vocabulary items. The words 'flip' and 'lie down' have the exact equivalent in the Air Matoa language, namely *nanakiri*. The seven words that could not be compared were 'floating', 'whenever', 'flower', 'delete', 'dirty', 'laugh', and 'gut'. The concepts of the seven words were absent from the culture of the Air Matoa people. As shown in Table 1, the vowels in the Air Matoa language exhibit allophones, or phonetic variations. The vowel /i/ has two allophones: [i] and [I], as in the words *nakiri* ('tie') and *a: Ita* ('father'). The vowel /e/ has two allophones: [e] and [ɛ]. Examples of these are found in the words *bayeni* ('to eat') and *bɛ: ni* ('tree'). The vowel /o/ has two allophones: [o] and [ɔ]. Examples of this vowel are the words *uro* ('coming') and *okɔa* ('neck'). The vowel /u/ has two allophones: [u] and [ʊ], as in *sufu* ('blunt') and *mɔ: du* ('fire'). The Air Matoa language has long vowels with diacritical marks (:), including [i:], [I:], [e:], [ɛ:], [a:], [ɔ:], [u:], and [ʊ:]. Examples of words with these vowels include: *ki:ba* ('ash'), *ki:jo* ('stone'), *sI:ado* ('give'), *mI:jo* ('hear'), *re:gere* ('grass'), *re:bu* ('lice'), *bɛ:ni* ('tree'), *ka:ri* ('dog'), *a:baræ* ('how'), *bidɔ:me* ('root'), *mɔ:da* ('blood'), *u:si* ('far'), *u:ro* ('near'), *mɔ:du* ('fire'), and *bɔ:sa* ('wet').

Phonetics refers to the production and physical properties of speech sounds. At the same time, phonemics focuses on the abstract, functional aspects of sounds—specifically phonemes, which are the smallest units of sound that can distinguish meaning in a language and include both vowels and consonants. The Air Matoa language contains five vowel phonemes: /i/ is an unrounded, high-front vowel; /e/ is a mid-front vowel with a neutral lip shape; /a/ is a central, low vowel; /o/ is a rounded, mid-back vowel; and /u/ is a rounded, high-back vowel. The five vowel phonemes are shown in Table 2.

TABLE 2
VOWELS OF THE AIR MATOA LANGUAGE

	Front	Central	Back
High	i		u
Middle	e		o
Low		a	

Table 2 shows the five Air Matoa vowels: [i], [e], [a], [u], and [o]. Their positions are presented in Table 3. These vowels can take initial, middle, and final positions in the Air Matoa language (except for the phoneme [e]). Examples of the phoneme [i] in the initial, middle, and final positions of words include *irato* ('one'), *waramasiamo* ('snake'), and *muari* ('ear'), respectively. Examples of the phoneme [e] in the middle and final positions include *re:gere* ('grass') and *narare* ('angry person'), respectively. Examples of the phoneme [a] in the initial, middle, and final positions are *amefa* ('salt'), *manga* ('sharp'), and *naera* ('wings'), respectively. Examples of the phoneme [o] in the initial, middle, and final positions are *osere* ('pull'), *mongomambu* ('eye'), and *makoro* ('land'), respectively. Finally, examples of the phoneme [u] are *uro* ('come'), *nungu* ('woman'), and *kubu* ('many').

TABLE 3
VOWEL POSITIONS IN THE AIR MATOA LANGUAGE

Phoneme	Initial Position	Middle Position	Final Position
[i]	<i>irato</i> 'one'	<i>waramasiamo</i> 'snake'	<i>muari</i> 'ear'
[e]	-	<i>re:gere</i> 'grass'	<i>narare</i> 'angry person'
[a]	<i>amefa</i> 'salt'	<i>manja</i> 'sharp'	<i>naera</i> 'wings'
[o]	<i>osere</i> 'pull'	<i>mongomambu</i> 'eye'	<i>makoro</i> 'land'
[u]	<i>uro</i> 'come'	<i>mungu</i> 'woman'	<i>kubu</i> 'a lot'

Source: Air Matoa Language Mapping Data (Language Mapping Team, 2008)

The Air Matoa languages have 15 consonant phonemes, as follows:

speechles ([p], [t], and [k]);
 speech impediments ([b], [d], [j], and [g]);
 voiceless fricative ([f] and [s]);
 voiceless nasals ([m], [n], [ŋ]);
 voice vibrations ([r]);
 and semi-vowels and glides ([w] and [y]).

TABLE 4
CONSONANTS OF THE AIR MATOA LANGUAGE

Place of articulation	Bilabial	Labiodental	Dental/Alveolar	Palatal	Velar
Manner of articulation					
Plosive	b p		d t	j	g k
Fricative	f		s		
Nasal	m	n			ŋ
Trill			r		
Semivowels and glides	w			y	

Source: Adapted from Indonesian consonants (Moeliono et al., 2017)

Table 4 shows the consonants of the Air Matoa language. The consonant /b/ is a voiced bilabial plosive, whereas /p/ is a voiceless bilabial plosive. The consonant /d/ is produced by air currents from the lungs that vibrate the vocal cords, while /t/ is produced by air currents from the lungs that do not vibrate the vocal cords. The palatal plosive consonant /j/ is produced by touching the tip of the tongue to the border of the gum and hard palate and releasing it quickly. While the vocal cords vibrate. The consonants /g/ and /k/ are produced by placing the tip of the tongue against the soft palate and blocking and then releasing the air. The consonant /g/ is produced when the air current from the lungs vibrates the vocal cords. The consonant /k/ is produced if the air current does not vibrate the vocal cords.

The labiodental fricative consonant /f/ is produced by bringing the lower lip close to the lower teeth. This movement creates a narrow opening through which air from the lungs can pass, making a hissing sound. The alveolar fricative consonant /s/ is produced by bringing the tip of the tongue close to the upper gum while releasing air through the narrow gap between the tongue and the gums. This movement creates a hissing sound without the vocal cords vibrating.

The consonants /m/, /n/, and /ŋ/ are voiced bilabial, alveolar, and velar nasal consonants, respectively. The consonant /r/ is an alveolar trill, whereas the bilabial semivowel /w/ is produced by rounding the lips without obstructing airflow from the lungs, meaning this resembles a vowel. The voiced palatal semivowel /y/ is created with almost no obstruction to airflow from the lungs.

Table 5 presents an example of the 15 consonant positions in the Air Matoa language.

TABLE 5
CONSONANT POSITIONS IN THE AIR MATOA LANGUAGE

Phoneme	Initial Position	Middle Position	Final Position
[b]	<i>berani</i> 'some'	-	-
[d]	<i>dokore</i> 'cut'	-	-
[f]	<i>farani</i> 'split'	-	-
[g]	<i>ganefe</i> 'big'	-	-
[j]	<i>jafari</i> 'good'	-	-
[k]	<i>kimiri</i> 'wind'	-	-
[m]	<i>matare</i> 'nose'	<i>kambare</i> 'sewing'	-
[n]	<i>nanabi</i> 'heart'	<i>randa</i> 'down'	-
[ŋ]	-	<i>wangaja</i> 'left'	-
[p]	<i>pekaro</i> 'wood crate'	-	-
[r]	<i>rauri</i> 'lake'	-	-
[s]	<i>samojo</i> 'fly'	-	-
[t]	<i>tuafe</i> 'saliva'	-	-
[w]	<i>wafua</i> 'smoke'	<i>kwatebe</i> 'thin'	-
[y]	<i>yawa</i> 'walk'	-	<i>manabay</i> 'afternoon'

Source: Air Matoa Language Mapping Data (Language Mapping Team, 2008)

The consonants [b], [d], [f], [g], [j], [k], [p], [r], [s], and [t] from the Air Matoi language data are shown in Table 5. Examples of words with these consonants are as follows: *berani* ('some'), *dokore* ('cut'), *farani* ('split'), *ganefe* ('big'), *jafari* ('good'), *kimiri* ('wind'), *pekaro* ('wooden crate'), *rauri* ('lake'), *samojo* ('fly'), and *tuafe* ('saliva'). These consonants take the initial position of the word. The consonants [m], [n], and [w] occupy initial and medial positions within words. Examples of words with these consonants include *matore* ('nose'), *kambare* ('sewing'), *nanabi* ('heart'), *randa* ('down'), *wafua* ('smoke'), and *kwatebe* ('thin'). The consonant [ŋ] occurs in the middle of words, such as *wangaja* ('left'). Finally, the consonant [y] occupies initial and final positions in words such as *yuwa* ('walk') and *manabay* ('afternoon').

From this study, it appears that each regional language generally exhibits a comparable number and articulation of vowels and consonants. However, the Air Matoi language can be distinguished from other regional languages by the presence of a unique phonological feature: a long vowel sound. Consonant sounds tend to occur more frequently at the beginning of words, while vowel sounds are more dominant in medial positions.

Each language has unique phonotactic characteristics, which refer to the arrangement of phonemes to form larger phonological units such as syllables. The Air Matoi language has syllable patterns including V, VC, CV, CVC, and CCV (V = vowel, C = consonant). Presented below is an example of such syllable patterns:

- 1) V *o-se-re, su-a-fə, wa-fu-a*
- 2) VC *ɔ:n-da, kum-bu-ay*
- 3) CV *ku-bu, ma-ta-re, ke-mo*
- 4) CVC *kam-ba-re, ka-ka-ro-kan-da-fe, ma-na-bay*
- 5) CCV *kwa-te-be*

In the Air Matoi language, syllable patterns such as CCVC, CVCC, CCCV, CCCVC, CCVCC, and CVCCC were not found, as the language favours open syllables and simple syllable structures.

VI. CONCLUSION

The Air Matoi language is considered extinct, as it is no longer used in daily communication in the Etna Bay area, Kaimana, and West Papua. Indeed, Wurm (2001) suggested that the extinction of a language occurs due to a lack of language transmission and teaching between generations. In Rurumo Village, successive generations of Air Matoi speakers have switched to Yeresiam as the primary language for communication, replacing their ancestral language. Therefore, the documentation of the phonological aspects of the Air Matoi language is crucial for its preservation.

This study concludes that the Air Matoi language has five vowel phonemes and 15 consonant phonemes. The vowels /i/, /e/, /o/, and /u/ each have two allophones, while /a/ only has one allophone. This language does not recognize the vowel /ə/, and all vowels in Air Matoi can undergo elongation except the vowel [o]. Additionally, the majority of consonants in the Air Matoi language are found in one phonological position, except /m/, /n/, /w/, and /y/, which can appear in two positions. The Air Matoi language does not have the consonants /c/, /h/, /l/, /q/, /v/, /x/, or /z/, and its syllable patterns tend to be simple. This study also shows that the vocabulary of the Air Matoi language cannot be directly compared with the list of 200 Swadesh basic words in Indonesian due to certain lexical concepts not being found in the culture of the Air Matoi community.

Currently, the study of the lexicon and phonology of the Air Matoi language is still ongoing. In this context, additional detailed studies are needed on the Air Matoi language, especially in terms of documenting this and other extinct languages from a phonological perspective, including aspects such as minimal pairs and phonotactics. Additionally, research on aspects of morphology, syntax, semantics, and grammar as a whole is also necessary. The results of this study are expected to provide a significant contribution to the development of the linguistic literature, especially in relation to efforts to preserve endangered languages.

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Wati Kurniawati is a researcher at the Centre for Language and Literature Preservation Research, National Research and Innovation Agency of Indonesia. She has a doctorate in language education from the State University of Jakarta. Her research focuses on linguistics, sociolinguistics, geolinguistics, comparative historical linguistics, and landscape linguistics. The results of her research were published in *Vitalitas Bahasa Retta di Pulau Ternate, Kabupaten Alor* (Vitality of the Retta Language on Ternate Island, Alor Regency) and *Vitalitas Beberapa Bahasa di Indonesia Bagian Timur* (Vitality of Several Languages in Eastern Indonesia) in 2019; *Fonetik dan Fonologi Bahasa Hitu Dialek Hitu* (The Phonetics and Phonology of the Hitu Dialect) in 2021; and in Indirect Speech Acts in Javanese in *Theory and Practice in Language Studies* in 2024. Email: wati004@brin.go.id; ORCID iD: <https://orcid.org/0000-0003-2145-8881>



Deni Karsana is a researcher at the Centre for Language and Literature Preservation Research, National Research and Innovation Agency. He holds a bachelor's degree in the Indonesian language programme. He also has a master's degree in linguistics. He is a doctoral candidate at Hasanuddin University, Makassar, Indonesia. His research focuses on interdisciplinary linguistics, sociolinguistics, and anthropological studies. Email: deni018@brin.go.id; ORCID iD: <https://orcid.org/0000-0002-7578-7333>



Ryen Maerina is a researcher at the National Research and Innovation Agency. She earned a bachelor's degree in Indonesian language and literature education in 2004. She also earned a master's degree in Indonesian language education from the State University of Jakarta in 2022. Her research interests are language documentation, dialectology, and comparative historical linguistics. Her writings on language in documentation, dialectology, and comparative historical linguistics studies have been published in national and international journals and in national and international proceedings. Email: ryen001@brin.go.id; ORCID iD: <https://orcid.org/0000-0002-3174-6951>



Siti Fatimah was a researcher working for the Agency for Language Development and Cultivation from 2001 to 2021. From 2022 until the present, she has been a member of the National Research and Innovation Agency (known as BRIN). Her research interests are sociolinguistics, dialectology, comparative historical linguistics, ethnolinguistics, and landscape linguistics. Email: siti085@brin.go.id; ORCID iD: <https://orcid.org/0000-0002-6564-9893>



Fairul Zabadi was born on February 17, 1965, in Payakumbuh, West Sumatra. He graduated with his doctorate in 2009 from Jakarta State University. He is a researcher at the Research Centre for Language, Literature, and Community, National Research and Innovation Agency (BRIN), Indonesia. His research interests are in language, literature, and culture, particularly in relation to learning and education. He is conducting research relating to local wisdom in forest cultural traditions in the Tobelo ethnic group in Halmahera, North Maluku, and the culture of the Tidung tribe in North Kalimantan. Email: fair002@brin.go.id; ORCID iD: <https://orcid.org/0000-0002-8521-2277>



Joni Endardi's undergraduate education was completed at UNS Surakarta in 1994, followed by his S2 at UGM Yogyakarta in 2004, and his S3 at UGM Yogyakarta in 2013. He has been a researcher working for the National Research and Innovation Agency (BRIN) since 2022. His research experience from 2004 to 2015 included working on a research team for Regional Language Mapping and Kinship in Indonesia. He conducted collaborative research between linguistics and genomics, known as genolinguistic research, from 2014 to 2015. Additionally, he worked as the head of the Austronesian Triangle research team on the North Coast of Java, specifically in Sampang, Bawean, and Rembang, in 2022. Email: joni005@brin.go.id; ORCID iD: <https://orcid.org/0000-0003-2762-852X>



Yenni Febtaria Wijayatiningsih completed her S-1 degree in 2019 at the Faculty of Teacher Training and Education, Mataram University, NTB. From 2010 to 2021, she worked at the Language Office of West Nusa Tenggara Province as a civil servant. Since 2002, she has worked at the National Research and Innovation Agency (BRIN) as a researcher. She completed her master's degree between 2010 and 2012 at the Faculty of Cultural Sciences, Gadjah Mada University, Yogyakarta. Studying linguistics and humanities, her expertise is in disciplinary linguistics, and some of her works have been published in national and international journals and proceedings. Email: yenn009@brin.go.id; ORCID iD: <https://orcid.org/0000-0001-5687-4813>



Aditya Wardhani was born in Surabaya on October 20, 1977. She is a researcher at the Archaeological, Language, and Literary Research Organization of the BRIN. Graduated with a Bachelor's degree from Airlangga University in 2002. I am currently studying at the Postgraduate Master's Study Program at Udayana University. Email: adit028@brin.go.id; ORCID iD: <https://orcid.org/my-orcid?orcid=0009-0000-8548-1277>



Roveneldo is a junior expert researcher at the National Research and Innovation Agency. He holds a bachelor's degree in Indonesian language and literature education, and an S-2 in the same field from the College of Teacher Training and Education. His areas of expertise and research include: linguistic anthropology and interdisciplinary linguistics, the relationship between language and culture, semantics, language education, and the vulnerability study of extinct ethnic languages. Email: roveneldo@brin.go.id; ORCID iD: <https://orcid.org/0000-0002-7169-0024>



Sumadi is a researcher at Indonesia's National Research and Innovation Agency. His research interest is in linguistics. Together with other researchers, he has published articles, including "Cultural and Philosophical Meaning of Javanese Traditional Houses: A Case Study in Yogyakarta and Surakarta, Indonesia" in the Eurasian Journal of Applied Linguistics (EJAL) (2023), "Language Maintenance and Identity: A Case of Bangka Malay" in the International Journal of Society, Culture & Language (IJSCL) (2023), and "Javanese Flowers Concoction Lexicon and Their Functions for Healing in Javanese Language: An Ethnolinguistic Study" in the Eurasian Journal of Applied Linguistics (EJAL) (2023). Email: suma023@brin.go.id; ORCID iD: <https://orcid.org/0009-0002-9716-904X>

Oriental Characters on the English Stage: A Product of Misunderstanding?

Mohammed A. Rawashdeh

Department of English Language and Literature, Yarmouk University, Irbid, Jordan

Abstract—Between the Renaissance and the twentieth century, Western dramatists wrote a body of plays about life in the Orient, to be performed for European audiences. These Oriental plays were particularly popular in England. Playwrights drew their information mainly from existing sources. These writers habitually portrayed Muslim characters in ways that not only seriously failed to reflect their actual beliefs, but outright contradicted the fundamental tenets of the Islamic faith. This paper explores the portrayal of Mohammed as a deity and Muslims as polytheists. It attempts to examine whether these misrepresentations of Muslims can be attributed to either grievous misunderstandings or malicious intentions. Although Islamic doctrine clearly emphasizes the nature of Mohammed as a normal human being, we find Muslim characters in the Western dramas elevate him to divine status, attributing to him the capabilities of a god or deity. We likewise find his followers acknowledging the existence of other gods, including those of the Greeks and the Romans, swearing by them and invoking them, despite the fact that those who adhere to the teachings of Mohammed are strict believers in the absolute oneness of God. Dramatists presented to the English audience Muslim characters who display an unnatural mix of Islamic, Christian, and pagan traditions. The result is a confused portrayal that distorts the Islamic identity of those characters. It seems evident that this misrepresentation of the Muslim character as being foreign, extremist, and uncivilized, whether intentionally or through misunderstanding, contributed to the attitudes held by Europeans toward Islam.

Index Terms—drama, Muslims, deity, polytheists, misunderstanding

I. INTRODUCTION

Greek mythology features a considerable body of literature and artifacts that are centered upon a huge number of gods and goddesses. The Greeks assigned a god or a goddess to almost every natural phenomenon in their attempt to understand the universe. After the Romans conquered the Greeks in the Hellenistic period, Roman mythology drew heavily on the existing Greek mythology, evidenced by the duplication of many gods and goddesses, albeit with different names. This amalgamation between the two traditions is usually referred to as classical mythology, and the classics are traditionally seen as the basis of a solid education in the West. As the Romans extended their rule from Europe to the East, the classical mythology continued to dominate in these territories until, in the 4th century, the Roman Emperor Constantine I converted to Christianity. With the conversion of the Emperor, Christianity became the official and prevalent religion of the Roman Empire. This demanded that the citizens of the Empire shift from acknowledging tens of deities to believing in one omnipotent God in the form of the Trinity—the Father, the Son, and the Holy Spirit. The effective control the Roman Church exercised on ordinary Europeans during the Middle Ages (476-1450) resulted in Christianity dictating all aspects of life, which inevitably led to the fading of the importance of Greek and Roman mythology for a period of approximately 1000 years.

With the dawn of the Renaissance, Greek and Roman writings returned to the forefront of European minds, as they viewed themselves as the legitimate heirs of the Greek and Roman civilizations. At that time, Greek and Roman writings were translated into different European languages and studied extensively. They were also artistically imitated by European artists, poets, and authors in general. This rebirth of the classical writings is manifested in the extensive influence of ancient mythology on Western culture, arts, and literature. Invoking and addressing Greek and Roman gods and goddesses comes naturally to Europeans as they frequently find those names in Renaissance poetry and hear them from actors on the stage. This mixing of ancient deities with Christian terminology became ever more acceptable as Europeans gradually moved from living strictly religious lives under the Catholic Church to more secular ones, with politics and capitalism playing increasing roles. Taking into account that the concept of monotheism is not strictly established in the minds of the Europeans due to the trinity doctrine, this perception of monotheism gets even hazier with the frequent presence of classical deities in the writings of the Renaissance authors.

The doctrine of Islam, the spread of which started in the Arabian Peninsula in the early seventh century with the message of Prophet Mohammed, is based on strict monotheism. Allah, the Arabic word for God, literally translates as the God. The first and foremost pillar of Islam is to believe in the sheer oneness of Allah: there is no God other than God the Creator, and to strongly reject associating other deities or forces with Him. When Islam started to expand toward Europe in the eighth century, Europeans saw this expansion as a threat to their culture and civilization. This notion encouraged Westerners to study Islamic sources to form a picture of Muslim civilization. However, it was easier, due to language barriers, to concentrate on existing Christian sources which were, at that time, mainly the accounts of European travelers.

Thus, the initial interest in examining Islamic culture ensued from the notion that, due to the imminent threat posed by Islam, Europeans needed to protect themselves against this encroaching danger by countering it by all possible means (Bay, 2025).

Del Balzo (2015) states that the “representations of the Orient on the English stage resulted from the global network that expanded contact across the world and increased the economic and political power of England” (p. 502). In the late 16th and early 17th centuries, England emerged as a colonial power, in addition to France and Spain, soon becoming the third competitor with the Ottoman Empire, a position that manifested itself in clashes between these powers at sea and on land. The animosity that shadowed the relationship between the Ottoman Empire and European countries, generally speaking, blocked the cultivation of the due respect for Islam in Europe and eventually European writers found it convenient to present inaccurate portrayals of this faith and its followers, creating a corpus of works that effectively distorted the image of Islam and Muslims in the minds of the European peoples for centuries. This study is an attempt to explore the un-Islamic notions and expressions that, although they are attached to Muslims and Islam on the stage of Restoration and 18th century, strikingly contradict the basic set of beliefs of Islam. These misrepresentations of the identity of Muslim characters on the English stage are found to contribute greatly to the misconceptions held among the general European population regarding the Islamic faith.

This study also highlights how English dramatists put dialogue into the mouths of Muslim characters that is totally unnatural to Muslim peoples, but is more usually used by non-Muslims whose ideas of God and the creation is a mixture of Greek, Roman, and Christian mythologies. Accordingly, utterances that would be perfectly acceptable if made by non-Muslim characters appear to a Muslim audience highly incongruent, and sometimes blasphemous, when coming from Muslim characters. However, it is essential to note that this phenomenon is exclusive to Oriental drama that became popular in Europe, in general, and England, in particular, in the seventeenth and eighteenth centuries. Markley (2008) observes that “the drama of seventeenth and eighteenth centuries cannot be read as a coherent whole, as a well-knit collection of subgenres” (p. 5), i.e. each subgenre has its own peculiarity.

II. A DEITY OR PROPHET?

The first problematic issue to be addressed by the current study is the status of the Prophet of Islam in the eyes of Muslims as opposed to how the Prophet is portrayed in these dramas. In general, to refer to a god or a deity as a founder of a certain religion carries no deviation from the fundamentals of that religion. On the contrary, it adds to the credibility of that faith. Therefore, from a Christian perspective, it is reassuring and convenient to say that Jesus is the founder of Christianity since he is considered by Christians as either an incarnation of God in the body of a human, or as the son of God; in both cases, it entails that he bears the characteristics of God. However, the status quo does not apply to Islam. Muslims believe that Mohammed was a human being charged by God to deliver a message. His role was exclusively limited to delivering the message of Islam, the teachings and doctrines of a faith already established by God. As such, Mohammed, according to his followers, was entirely a human being, a mortal messenger whose capabilities and role ended with his death. This Islamic view of the nature and mission of Mohammed is not acknowledged by Westerners and thus is not reflected in Western drama. Rather, they perceive Mohammed as the founder of Islam, rather than the Prophet of Islam, a problematic misconception which is very apparent in the Oriental drama produced in the Renaissance and well into the nineteenth century. In Oriental drama, Mohammed is depicted as a deity; he seems to present himself as a god, for he decides destinies of individuals. Moreover, his followers describe him as a law giver, invoke him for different matters, and swear oaths by him. In reality, Muslims would not call upon their long-deceased Prophet for aid, but would call upon the one God whose message he conveyed.

Selimus (1594), a play usually attributed to Robert Greene, is “the earliest play extant to be based entirely within the bounds of the Ottoman Empire” (as cited in Bay, 2025, p. 69). The theme of the play, as Bay (2025) remarks, centers on “the corrosive power of unchecked ambition” (p. 69), and the action revolves around the struggle between the sons of Sultan Bajazet over the throne. Selimus, the ambitious youngest son of the Sultan, decides to annihilate his two older brothers, his rivals for the throne, along with his elderly father, and proclaim himself as the Emperor of the Turks. In their *Representation of the Orient: A Postcolonial Perspective on Robert Greene’s Selimus*, Imran et al. (2019) remark that “Right from the outset, we get the impression that Selimus is a Machiavellian, ready to commit patricide” and add that, for him to be consistent with the stereotypical image of the Muslim emperor, his Machiavellianism “will continue throughout the play” (p. 120). Greene (1898) misinterprets Muslim doctrine by writing a character who invokes Mohammed in the belief that he is able to help him in his scheme. In anticipation of his inevitable death for disclosing the plans of Selimus to his brothers Acomat and Corcut, Mustapha, “a high official of Bajazet,” appeals equally to both God and Mohammed to save him from the vengeful anger of Selimus:

I do not seek to lessen my offence
Great Selimus, but truly do protest
I did it not for hatred of your Grace,
So help me God, and holy Mahomet; (p. 85)

Since Greene’s English audience assume that Muslims look at Prophet Mohammed the way they themselves look at Jesus and the Christian saints, i.e. capable of performing miracles, they find this invocation quite ordinary. However, for Muslims, such an invocation is considered associating partners to God (Arabic: *shirk*), which is viewed in Islam as a

major offence against God. The tradition that began with Greene and his contemporaries in the continent during the Renaissance later became more firmly established and conspicuous in the 17th and 18th centuries.

Almyna, or The Arabian Vow by Manley (1706) is an Orientalist play based on stories related in *Arabian Nights*, which was a very popular work in Europe at that time. The major themes of the play are injustice, female virtue, and tyranny. In the play, Abdella, the heir to the throne, invokes the Prophet Mohammed to lengthen the life of his brother, the Caliph Almanzor. In response to his brother's advice that he needs to "Improve thyself in God, / Walk worthy thy high Station, and our Favour" (Manley, 1706, p. 5) to become worthy of the crown after his brother, Abdella says to Almanzor "Long may our Prophet spare your Noble life. Long may you Govern 'ore this happy People" (p. 5). This invocation from Abdella implies that he believes that Prophet Mohammed has the ability to lengthen the life span of the Caliph Almanzor, in complete contrast to the teachings of Islam that clearly put the life spans of all creatures in the hands of God.

In her preface to Voltaire's play *Mahomet, The Prophet or Fanaticism* (performed in France in 1741 and in England in 1744), Ruthven (2003) contends that Mohammed "appears as a scheming, ambitious, and wicked tyrant, an impostor motivated by lust" and adds "Doubtless it was this wholly negative depiction of the Prophet that secured papal approval for the play by Benedict XIV" (n.p.). Some critics highlight the notion that Voltaire's goal in writing this play was to attack religious institutions in general and the Catholic Church in particular, not Islam and Mohammed per se. Leichman (2018) described the play as "Unapproachable, racist, offensive" (p. 251) with Mohammed being depicted "as a detached manipulator, aware of the power he exercises by means of his fraudulent self-proclamation as prophet" (p. 252). Though it is indicated in its title that "Mahomet" is a prophet, upon reading the play it becomes apparent that the eponymous character is depicted as a god.

In the play, Mahomet does not introduce himself as a god, rather, as a messenger. For instance, he admonishes a group of his followers to "return to people . . . make them adore my God" (Voltaire, 1741, p. 18). However, Voltaire puts words in his mouth and attributes to him achievements that provoke people around him to the extent they see him as behaving like a god. According to the play's storyline, Palmira, Mahomet's slave and prospective wife, has been raised in Mahomet's household as his adopted daughter from her childhood, thus she is well aware that Mahomet is a human being, living as other people in terms of his need for food, drink, sleep etc. Despite this, she appears overwhelmed by a sensation that Mohammed is "a terrifying god" and "evil" (Voltaire, 1741, p. 7). Assuming that Palmira intends a metaphorical rather than literal meaning of the term 'god', this connection between the character of Mohammed and the capabilities of a god serves to distort the image of the Prophet. At one point in the play, to relieve Palmira, who is worried about her lover Seid (prior to discovering that he is her brother), Mahomet says to her "leave to me the task of deciding men's destiny" (Voltaire, 1741, p. 57), thus attributing to himself the power to dictate the fate of those around him, like a god. The last words the audience hear from Mahomet's lips after his closest companions lose faith in him give credence to this notion about him; "I must rule this deluded world like a god" (Voltaire, 1741, p. 62). Hammerbeck (2003) remarks that "Neoclassical and Enlightenment thought tended to discredit Islam, if not condemning it outright. The religion was viewed as a departure from Christianity, a faith formulated by a duplicitous leader (Muhammad)" (p. 2). Hammerbeck views *Mahomet* (1741) as "an index of French and Western ethnocentric thought on Islam since the Middle Ages", asserting that it "plays a pivotal role in Western representation of the Islamic *other* by reiterating and thus perpetuating key ideological and cultural strategies in the ongoing tensions between the Christian and Islamic worlds" (p. 2). Palmira's expressed opinion of Mohammed plays a pivotal role in reflecting Voltaire's anti-Islamic bias. Even in her prayers, Palmira calls on Mohammed - "I invoke Mahomet" (Voltaire, 1741, p. 7) - for peace and security believing that he has the divine power to answer her prayers. Surprisingly, the outcome is the direct opposite; instead of providing her with comfort and serenity of soul, "his name fills my heart with secret terror" (Voltaire, 1741, p. 31). Palmira's terror of Mohammed is effective in presenting the Prophet Mohammed to the Western audience as a malicious god, rather than the wise and gentle Messenger of God recognized by Muslims.

Throughout the play, other characters emphasize this representation of Mohammed as a god, including Omar, one of Mohammed's close companions, and Zopir, a chieftain of the non-believers of Mecca. In his response to Omar's invitation to embrace Islam, Zopir strongly rejects the idea and scathingly asks Omar "Do you really expect me . . . to *worship* an imposter?" (Voltaire, 1741, p. 12, emphasis added). Zopir's statement gives the impression that Mohammed introduces himself to his followers as a god, not as a messenger of God and, consequently, embracing Islam entails worshipping Mohammed. Evidently, even Omar, the staunch Muslim, is confused about the nature of Mohammed. Justifying his decision to embrace Islam and follow Mohammed, Omar tells Zopir "when I saw him act, speak, punish or pardon as a god, I gave my life to his holy work" (Voltaire, 1741, p. 11), a statement that supports Zopir's perception that Mohammed is revered by Muslims as a god. In the character of Seid, one of Mohammed's followers, we find a Muslim who sees Mohammed as a messenger of God, not a god, proven by his faith that the "The god of Mahomet" (Voltaire, 1741, p. 16) will help them in conquering the city of Mecca.

The Christian perception of Jesus seems to have influenced Voltaire as he constructed the character Mohammed in the play. In the Bible, Jesus does not say that he is God but his miracles led many to believe that he was God. For example, in his lifetime, Jesus was able to restore sight to a blind man, heal a paralyzed man, and raise Lazarus from the dead. Furthermore, some statements in the Bible left the Christians divided into factions over the nature of Jesus, a division that persists until the present time. While Catholics and most Protestants view Jesus as God, Jehovah's Witnesses, Unitarians, and Mormons do not. Statements, such as "I and the Father are one" (John 10:30) (attributed to Jesus), and the statement

attributed to the Apostle Thomas upon the resurrection of Jesus “My Lord and my God” (John 20:28), created this confusion around the divinity of Jesus. The characters surrounding Mohammed in Voltaire’s play, Muslims and non-Muslims alike, echo the thoughts of the varying Christian factions in their division over the divinity of Jesus. Historically, Mohammed performed some miracles, but in the play he is no more than a charismatic character that succeeds in subduing other tribes. However, his statements leave his followers perplexed whether to consider him a human being or take him as a god; one time they refer to him as a prophet, another time as a god. Mohammed’s success and statements, alongside his followers’ reactions in these dramas, give a general impression that Muslims from different historical periods have seen the Prophet Mohammed as more than a human being, a belief that is totally contrary to Islamic teachings.

Pix’s *Ibrahim, The Thirteenth Emperour of the Turks* (1696), portrays the despotism of the Ottoman emperor Ibrahim and his uncontrolled sexual desire. The Mufti, in the play, says in a moment of distress upon seeing his daughter being raped by the Sultan, “Answer me Prophet, Author of our Laws, /What have I done . . .!” (Pix, 1696, p. 26). To Muslim ears, the Mufti’s statement is strikingly blasphemous because it indicates that the faith of Islam was founded by Mohammed, not revealed by God. In the Holy Qur’an, in Surah An-Naml (The Ants), God makes perfectly clear the role of Mohammed, with the two verses: “Nor does he speak of his own desire. It is only a Revelation revealed” (Qur’an 27:3-4). Mohammed was a messenger who had no other role than to convey what was being revealed to him. He certainly had no authority to impose rules or pass laws.

First performed at Drury Lane, London, *The Siege of Damascus* by Hughes (1720) is a play that presents Prophet Mohammed as a deity who can punish and reward. Critics have opined that the play is based on the narrative presented in Simon Ockley’s book *The History of the Saracens*, the first edition of the first volume of which appeared in 1708. Hughes’ name was on the list of the subscribers for volume two of the book, issued in 1718 along with the enlarged edition of volume one, a fact which ultimately indicates that he did have access to volume one (Moore, 1968, pp. 363-365). The action of the play takes place during the caliphates of Abu Bakr and Omar. Although this period was two years, at least, after the death of Mohammed, Muslim characters in the play make utterances that show their belief that Mohammed is somehow still alive and has the ability to reward his followers when they do something that pleases him or punish them when they behave against his will. In other words, Mohammed, in the play, is perceived as a god by some Muslim characters. For instance, in a conversation between Caled and Abudah, two leading officers of the Muslim army, after setting the plans to sack the city of Damascus, Caled says to Abudah, “the prophet will reward your valour” (Hughes, 1720, p. 43). Caled later makes the misleading statement that “the injunction to wage war stems from Muslim Law and religion” (Maciulewics, 2024, p. 84). In spite of his knowledge that Mohammed is dead, Caled expresses the belief that Mohammed watches his followers closely and is able to reward the ones who follow his example. The plan appeals to Caled, who prefers fighting to negotiations with the Romans in Damascus, and thus he encourages Abudah to press forward, reminding him that the reward will come directly from Mohammed. On another occasion, after the failure of their first attempts to defeat the Romans, Abudah, “who shows Islam in a more noble light” (Maciulewics, 2024, p. 84) admits that Muslim officers and soldiers are deviating from the actual goal of the Muslim conquests, which was ultimately to spread their faith, thus, he views the failure of their attempts to conquer the city as a punishment from the Prophet. He tells Caled; “Our angry prophet frowns upon our vices, / And visits us in blood . . . A boundless lust of rapine guides our troops. / We learn the Christian vices we chastise” (Hughes, 1720, pp. 31-32). This statement by Abudah indicates that the Prophet, although dead, has the ability to observe the misconduct of his troops and therefore punishes them by allowing their enemies to kill a large number of them. On the other hand, Abudah triumphantly thanks Mahomet rather than God upon the capture of Phocyas, one of the Roman army’s officers in Syria. Upon seeing the Roman officer in chains, he says, “Mahomet, we thank thee! Now dost thou smile again” (Hughes, 1720, p. 33). On both counts, Abudah displays a belief that Mohammed is alive and is the one who punishes and rewards, a concept that clashes with the very basic doctrine of Islam that Mohammed was a mortal whose mission and life ended with his death.

The same notion is offered in William Davenant’s *The Siege of Rhodes* (1656), the play that “has been of interest to scholars in large part,” according to Park (2016), “for its representation of the Turk as an early modern emblem of Oriental despotism and excess” (p. 49). Others, such as Birchwood, as Jackson (2022) contends, look at it from a different perspective; Jackson maintains that the two parts of the play “expose the unstable way in which a European masculine identity is constructed against depictions of ‘the Other’” (p. 76). Central to the play is the theme of jealousy. Roxolana has long since been Solyman’s favorite wife, but her rising jealousy of Ianthe, the recently captured Sicilian lady, propels her to think of overthrowing her husband and installing her son Mustapha on the throne. After struggling against Roxolana’s jealousy, Sultan Solyman comments, “At first I thought her by our prophet sent / As a reward for valour’s toils; / More worth than my father’s spoils; / And now she is become my punishment” (Davenant, 1656, p. 55). Whether Roxolana is indeed a reward for his successful conquests or a punishment for unknown misconduct is not the matter here; the issue is that the Sultan believes that Roxolana was sent to him by the Prophet. Sultan Solyman is the head of the Muslim State and yet he contradicts an important pillar of his own faith. Across the Oriental plays, several Sultans are portrayed as sharing Sultan Solyman’s belief in Prophet Mohammed’s ability to act from beyond the grave. Repetition of this concept serves to entrench it in the minds of the English audiences.

Christopher Marlowe’s *Tamburlaine the Great* (Part I published in 1587 & Part II in 1589) revolves around the conquests of Tamburlaine, the Scythian shepherd, in the Muslim world. The Scythians, a group of nomadic Iranian peoples, flourished in the Eurasian Steppe from the 9th to 2nd centuries BC and were known for their fierce warrior

culture. Tamburlaine is a seemingly invincible warrior who sacks the Muslim cities one after another. Eventually, he captures Bajazet, the Sultan of the Turks, and subjects him to all sorts of humiliation. Although Tamburlaine was a pagan, the play leaves us uncertain of his faith since he sometimes looks like a pagan who believes in the gods and goddesses of ancient Greece, but other times swears by Mohammed, just like the Muslim characters. Hizam and Guo (2023) remark that Tamburlaine's religion "has become controversial among scholars" (p. 7). For the purposes of the current study, due to this doubt concerning his religion, he will be exempted from the Muslim characters who view Mohammed as a deity. However, Muslim characters, like Bajazet, invoke Mohammed and ask his help or protection in when under duress, giving a much distorted image of Islam and Muslim rulers. Uygur (2014) contends that *Tamburlaine the Great Part I and Part II* were the first plays Christopher Marlowe wrote for the Elizabethan audience with the purpose of "reinforcing the popular sentiment of hatred against the Ottoman Turks" (p. 156). Muslim characters were constructed, according to Uygur (2014), to repel any positive notions about Islam among Western audiences. Bajazet, the Turkish Sultan, is one of those superficially proud Turks who abandon their faith the moment they suffer loss or an injury to their pride. When captured by Tamburlaine, he not only invokes Mohammed to save him from extreme humiliation, but is also derogatory, bitterly calling, "O Mahomet!—O sleepy Mahomet" (Marlowe, Part I, 1589, p. 223). Bajazet's invocation reflects striking ignorance as a Muslim; as head of the Islamic state he should be in no doubt that the Prophet is not a deity who can save him. Worse yet, he hails insults on Mohammed, accusing him of being an impotent deity. Following her husband's example, Zabina laments their unfortunate fate, saying, "Then is there left no Mahomet, no God . . . nor no hope of end / To our infamous monstrous slaveries" (Marlowe, Part I, 1589, p. 230). Zabina appears to put Mohammed in a position higher than that of God. Like her husband, when the aid is not forthcoming, she turns away from her faith. Historically, Bajazet's reign occurred more than eight hundred years after the death of Mohammed, and still Marlowe's Bajazet and his wife display a belief that Mohammed has the power to come to their aid.

Other Oriental plays bestow upon Mohammed the ability to decide the destiny of his followers. *The Fair Captive* by Haywood (1721) tells the story of a Spanish lady taken prisoner by the Turks. Achmet, one of the Turkish officers, reveals to Daraxa, a young Muslim woman in the Sultan's Seraglio, his concern about the rising danger of Mustapha, the Grand Vizier, on the Sultan's life. Daraxa asserts that she is confident that "Our Holy prophet's care will guard the Sultan" (Haywood, 1721, p. 9). Despite both characters being aware that Mohammed died centuries ago, she still thinks that Mohammed can protect the Sultan from the life-threatening plots of his Grand Vizier. Mustapha is informed by Haly, his loyal eunuch, that the Janissaries "are in arms" and heading towards the palace to avenge Mustapha's tyrannical acts against them. Overwhelmed by a string of devilish plots, Mustapha laments, "All things conspire my Ruin" (Haywood, 1721, p. 71). After Mustapha mistakenly kills his wife Irene, upon seeing her dead body, Haly invokes the Prophet, saying "Oh, Mahomet!" (Haywood, 1721, p. 71). Of course, his invocation should be to God, because it is He, not Mohammed, who controls fate and decides the destiny of people.

In Islam, a Muslim is clearly instructed that, if he wishes to swear an oath, he must swear exclusively by God. Swearing by Mohammed, the heavens, forefathers, or any other power, is considered an un-Islamic practice. The Prophet of Islam said "Whoever swears by any other than God has committed 'shirk'" (Nawawy, 1274, n.p.). Muslims believe that God can forgive any other sin as He wishes, but the associating of partners with God is unpardonable. In Western culture, it is acceptable for people to swear by other authorities. The phrase "By the saints" is a common interjection found in many scripts, especially those with historical or religious themes, such as *Saint Joan* by George Bernard Shaw (1923). Therefore, the dramatists who put forth the Oriental plays and insisted that Mohammed presented himself as a divine figure, projected this Western conduct on their Muslim characters, making them swear by Mohammed even though such an oath is in stark opposition to their religious beliefs.

Ibrahim, The Thirteenth Emperour of the Turks is the Oriental "exotic tragedy" by which Pix (1696), Lechner (2016) writes, "made her stage début" (p. 367). Lechner (2016) contends that the play hinges on the theme "of the hero's reward and its connection to power and love" (p. 372), whereas Marsden (1999) views the play as a work based on pathos and thus "depends upon a clear dichotomy between the powerful, active oppressor and the passive, suffering victims" (p. 36). In the play, it is not an ordinary Muslim who swears by the Prophet, as some Muslims might do out of ignorance or carelessness, but the Mufti, the highest religious authority in the Muslim state. In Muslim society, it is the Mufti to whom individuals as well as officials turn for guidance and rulings when faced with complicated issues or unclear situations. In his criticism of the luxurious preparations for the arrival of the Sultan, the Mufti says "by our Prophet, what's all this but gaudy Pageantry, / Ill acted Scenes of Pomp and Show, instead of real greatness" (Pix, 1696, p. 1). The Mufti swears by Mohammed, rather than God, giving the impression that Mohammed comes before God in power and status.

Cowley's *A Day in Turkey* (1791) is a comic play that incorporates love intrigues and cultural satire. Like other Oriental plays, it contains cross cultural encounters between European characters held captive and authoritarian Eastern characters who try to impose on them rules entrenched in the Eastern culture. In the play, Ibrahim, the Turkish "Bashaw", utters an oath similar to that of the Mufti in Mary Pix's play when he threatens Orloff, the Russian captive who sneaks into the private chambers of the Bassa to get in touch with his captive wife, saying "Those apartments, Christian, are sacred; and did not I pay some regard to your fame as a soldier, and your rank in the Imperial army, by Mahomet, your life's quick stream should pay me for the insult" (p. 63). Once again, a high-ranking Muslim swears by the Prophet Mohammed, attributing to him a position of power greater than that of God. A similar scene takes place in Haywood's *The Fair Captive* (1721) when Alphonso is found in the Seraglio trying to get in touch with his captive wife Isabella. Interestingly,

Mustapha, the grand vizier, assumes that Alphonso would reverence the Prophet as Muslims do, and thus addresses Alphonso, "By Mahomet! / Tell us, vile Christian, from what curst Impulse / Hast thou attempted this infernal Treason / What impious Motive, fir'd thee to offend / The Sultan" (Haywood, 1721, p. 33).

Close examination of a number of Oriental plays from the Renaissance period, Restoration, and the eighteenth century reveals numerous cases where the Prophet of Islam was portrayed as a god, with divine capabilities. Furthermore, his character was often vilified and presented as a malevolent individual who bore no resemblance to the person that Muslims know and admire. Also, Muslim characters within these plays, including those of high rank and presumably a better understanding of their own religion, were given dialogue that was an anathema to everything they would have believed in. The overall effect was to give a skewed vision of Islam that was misleading to Western audiences and injurious to the followers of the religion.

III. POLYTHEISTIC TURKS

Due to the immense influence of Classical Greek and Roman writings on the Western culture, English plays are rich with incidents in which Christian characters invoke gods, rather than God. Thus it must have been acceptable to theatergoers to hear a character on the stage invoking or calling on 'gods' for succor. Of course, it is not the case that English dramatists believed in Greek and Roman gods; they used the plural form "gods", however, for artistic and dramatic purposes, often to heighten the power of the rhetoric or to intensify passions like love, fear, jealousy, or anger. Moreover, oaths associated with great and powerful gods like 'Jove', 'Jupiter', 'Zeus', 'Mars', or 'Apollo' were used by characters of high social status (kings, princes, generals etc.) to show sophistication or superiority in learning. That is to say, when a character from the noble class says 'By Jove' or 'By Apollo', he partly aims to say 'I am learned in classical civilizations'. Thanks to the above functions and connotations, playwrights put these oaths indiscriminately into the mouths of characters of all faiths. One such character is Tamburlaine in Marlowe's *Tamburlaine the Great* (Part I published in 1587 & Part II in 1589). The pagan Tamburlaine more than once invokes the gods, not for help or praise, but rather to assert his power and sometimes even to challenge these deities. Thurn (1989) infers that, through his boasts of invincible power and absolute sovereignty, Tamburlaine "poses a threat even to the gods" (p. 8). Apparently Thurn has in mind Tamburlaine in his sickness while drawn in a chariot by captive kings; he, in defiance of the gods, says "What daring god torments my body thus", and then adds "Come, let us march against the powers of heaven, / And set black streamers in the firmament, / To signify the slaughter of the gods" (Marlowe, Part II, 1589, pp. 258-259). His invocations are marked by a wild desire of defiance and challenge. Tamburlaine also refers to specific Greek and Roman gods and goddesses like "Jove", "Juno", "Mars", "Cynthia", and "Jupiter" on other occasions, showing his acknowledgement of these deities, if not belief in them. As a pagan, Tamburlaine is expected to believe in multiple gods even though, being a Mongol, the gods he refers to in the play belong to cultures considerably different from his own. However, such an utterance in Islam, even when its literal meaning is not intended, is strictly forbidden; it is characterized as an unpardonable sin because it associates partners with God.

Gayland, the King of Morocco in Settle's *The Heir of Morocco* (1682), despite being a Muslim, swears an oath to challenge his rival in his love for Artimira: "By Jove, I'll face this little daring Rival, This animated clod of Earth and Ashes" (p. 3). Also known as Jupiter, Jove was the chief god of the Roman pantheon. For the King of Morocco to swear by Jove would be most unlikely. In the Quran, the holy book of Muslims, Allah (the Arabic term for God) clearly states that He may forgive all sorts of sins but the one that violates His oneness: "*Allah (God) forgiveth not the sin of joining other gods with Him; He forgiveth whom he pleaseth other sins than this; one who joins other gods with Allah (God) has strayed far, far away from the Right*" (Quran 4:116, p. 252). English playwrights do not, however, observe such a pivotal particularity about Islamic beliefs and thus deal with Muslim characters, in their plays, the way they deal with Christian and pagan ones. In Marlowe's *Tamburlaine the Great* (Part I published in 1587 & Part II in 1589), Zenocrate, the daughter of the Sultan of Egypt, does not differ from Tamburlaine, the pagan, in this respect; she appeals to the "gods and powers that govern Persia" to "strengthen" her lover Tamburlaine who is now the king of Persia, against the Turkish Sultan Bajazet (Part II, p. 222). Furthermore, Bajazet himself, while in captivity, invokes the Roman deity "Jove," instead of God (Allah) to bring total darkness to earth, to raise destructive tempests accompanied with thunderbolts and make Tamburlaine live the terrors of these natural phenomena as a punishment for humiliating him and his wife (p. 231).

What seems most strange to the Muslim spectator is that even the companions of the Prophet, who were the first generation of the Muslim nation and were perceived as adhering most strictly to every facet of the teachings of Islam, invoke gods, instead of God (Allah), in times of distress. Seid, Mahomet's close companion in Voltaire's *Mahomet* (1741), does not turn to God when Mahomet asks him to kill Zopir; he turns to the classical gods of the Greeks and Romans, beseeching them to save him from executing a mission he abhors; "Ye gods, come to my aid" (p. 47), he appeals. If we take Seid's utterance at its surface meaning, the audience is led to believe that Seid's trust in classical gods outweighs his trust in Mahomet's God. To Muslim spectators, this is highly improbable because it renders Seid an apostate.

Another act in parallel with invoking gods or swearing by gods in English drama is invoking or swearing by the heavens. Since swearing directly by God / Jesus was viewed by the Church as blasphemous, and some plays were censored for religious blasphemy, playwrights resorted to substitutes. To preserve the divine aspect of the oath, Christian characters resort to swearing by something related to God, like the soul or heaven. From a Christian perspective heaven is not a mere place, but a divine one since it is indirectly associated with God; it is believed to be the place where God, His angels, and

the souls of the righteous people would be dwelling forever. As it is viewed as a divine place, swearing by heaven, if not acceptable, would, at least, appear less offensive in the eyes of the English audiences. Dramatically, invoking the heavens or swearing by heavens serves as a literary device to intensify or emphasize the passion of the character at the moment of oath taking, simultaneously observing that the appeal be to a divine authority. *Abdelazer* (1676), Behn's "only full-blooded tragedy" (Birchwood, 2020, p. 2), hinges on the encounters between the two heavily divided realms of the Christian and Muslim worlds. Abdelazer, the Muslim character in the play, seems to believe in the existence of multiple gods and thus swears by them like any other Christian character on the stage. He is a Moroccan prince, whom Behn presents to the English audience, Mathew Birchwood maintains, "like an avenger-hero" (Birchwood, 2020, p. 4) because she highlights the inner reason for his revenge—the slaying of his father "Abdela" at the hands of the Spaniards. Commenting on the Queen's claim that she has removed the King so that he can easily have her, he says "it is a blessing Gods languish for" (Behn, 1676, p. 15). When she asks him if he means to marry her, he, once again like Christian characters, swears by the gods to the contrary: "No, by the Gods!— / Not marry me unless I were a king" (Behn, 1676, p. 15). On another occasion, he describes his right for "Vengeance" as "noble" and compares it to that of the gods: "Oh glorious word, fit only for the Gods / For which they form'd their Thunder" (Behn, 1676, p. 5). In addition to swearing by the gods, Abdelazer seems well informed in Greek and Roman mythologies, knowing that thunder was one of the weapons used for vengeance and punishment by Zeus. Zeus is the Greek name for the supreme god of the sky, thunder, and lightning, while Jove (or Jupiter) is his Roman counterpart. Abdelazer emphasizes his knowledge of ancient mythology when he responds in outrage to Philip's insult, saying: "Shall I be Calm, and hear my Wife call'd Whore? / Were he Great *Jove*, and arm'd with all his lighting, / By Heav'n I could not hold my just Resentment" (Behn, 1676, p. 14). Throughout the play, Abdelazer refers to 'Gods' and 'heavens' and swears by them the same as Christian characters do, leaving only his Oriental name and complexion to set him apart from the Christian characters in the eyes of the English audience.

In early modern England, swearing directly by God was considered blasphemous, and is still so in some Christian sects. Therefore, English dramatists used swearing by the heavens to avoid such blasphemy. Swearing by the heavens was also used at times to emphasize honesty or sincerity. By making Mustapha, the vizier, appeal to heaven in *The Fair Captive*, Heywood (1721) aims to emphasize the intensity of Mustapha's passion for Isabella. He does not know how to gain her love for she is tragically melancholic because she has been taken captive. Not being able to please her, Mustapha is tormented by the "Flame" of his passion for her, saying: "unto ashes soon it will consume me:/ On Isabella's heaving snowy Breast must be quench'd", then he heartbroken says "Heaven!" (Heywood, 1721, p. 26).

From an Islamic perspective swearing by or appealing to the heavens is judged as an unpardonable sin because it is viewed a type of associating partners to God, just like swearing by 'gods' rather than by 'God'. From the Renaissance into the eighteenth century, dramatists do not observe this particularity about the faith of their Muslim characters. Muslim characters seem, to spectators, no different from their Christian counterparts in this regard. Selimus, in Greene's *The Tragedy Selimus* (1594) praises Sinam Bassa for providing him with a proper justification for waging war against the 'Sophy' (Shah) of Persia and the 'Soldan' (Sultan) of Egypt. In doing so, he swears by the heavens: "By heavens, Sinam, th' art a warrior / And worthy counselor unto a king" (p. 79). On another occasion, he pledges to kill his brother for incriminating him in the death of their father, Sultan Bajazet, "By heavens, Corcut, thou shalt sure die, / For slandering Selim with my father's death" (p. 80).

In Settle's *Ibrahim, the Illustrious Bassa* (1676), Mirva, the Muslim maid, attempts to console her mistress Roxolana who is disturbed by the fact that her husband, Sultan Solymán, is now in love with another woman (Isabella), saying: "Doubt not th' Immortal Justice in your Cause, / Since your Apostate Lord his heart withdraws; / Heav'n will Revenge the wrongs to such Saint" (p. 39). Obviously, Mirva here perceives "Heav'n" as a substitute to God. It is heaven, not God, who is going to acquire justice for Roxolana. Sultan Solymán himself swears by heaven. To defend himself before his wife's accusation that he plots for her emotional destruction, he replies, "By heav'n I have no such malice in my thought, / My thoughts flow purer: No Black stream runs here" (p. 37). Solymán, the head of the Muslim state, swears by "heav'n" and not by God, something that would surely be met with disapproval if heard by Muslim spectators. In Voltaire's *Mahomet* (1741), Seid, Mohammed's trusty companion, views heaven as synonymous with "God" as he wonders about the sanctity of the task of murdering Zopir, one of the chieftains of Mecca, as he is requested to do by Mohammed: "If it is heaven's wish, I shall obey. But the cruel obedience! O heaven! At what price!" (p. 45). Once more, when his love Palmira shows her pity for Zopir, he questions the morality of his action by again talking about heaven as one of the incarnations of God "But if it is heaven's command? If I am really serving love and religion?" (p. 47).

Providence refers to the idea of divine guidance or care, often associated with a higher power or God, and the belief that events are orchestrated by this power. From a Christian perspective, 'providence' has to do with God's ability to govern, guide, and sustain. Thus, it is considered divine in the different Christian denominations and thus belief in it becomes inseparable from a Christian's belief in God. Sultan Solymán, in Settle's *Ibrahim, The Illustrious Bassa* (1676), is distinguished from other Muslim characters in the play as a believer in 'providence'. His wife Roxolana commits suicide because of his cruelty and his daughter Asteria is killed when she interferes to protect her lover Ibrahim from her father and his officer Morat Bassa. This series of disastrous events lead Solymán to think that 'providence' works against him; "How strangely I am crost by Providence" (p. 70) he retorts. Solymán's reference to providence is in full harmony with the Christian belief, not with the Islamic one. In Islam, Muslims believe in the existence of ninety-nine characteristics

of God, known as the names or attributes of God, with each one reflecting a certain trait of God. Taking into account the definition of 'providence' as a Christian concept, it is embedded in several names of God in Islam, particularly the Guardian, and the Sustainer. Muslims can take an oath using any of the ninety-nine names of God, but there no such specific term like 'providence' that encompasses them all.

As noted in the first section, European playwrights failed to fully understand the religion of Islam prior to constructing important characters that spoke and acted in ways which all Muslims, and especially those educated Muslims of high rank, would shy away from due to their fear of falling into *shirk* (associating partners to God). The dramatists had access to first-hand accounts of those who had traveled to and spent time in the Orient, but it is suspect that these accounts gave a true and unbiased opinion of the culture they had encountered in the East, especially considering the bitter economic rivalry over the resources that could be tapped in the region. One must wonder whether it was just convenient for Westerners to create a misleading picture of their Eastern contemporaries to avoid the wider public developing any empathetic sentiments to Muslim leaders and their subjects.

IV. CONCLUSION

The deviation of the Muslim characters from utterances that are deemed acceptable in Islamic theology is not limited to what has been discussed above. Other expressions that conflict with basic Islamic beliefs, such as likening Muslim characters to God, are also found in the corpus of Oriental drama. In real life, Muslims are very cautious not to liken anything to God because there is a verse that renders such comparisons great sins; referring to Himself in the Holy Qur'an, God states plainly: "There is nothing like Him" (25:11). So, for a Muslim character to use such comparisons would be seen as very offensive and blasphemous. Even though it is less commonly found than swearing by Mohammed or by the heavens, some dramatists did write such dialogue for their Muslim characters. For instance, in his attempt to highlight the noble traits of Amurat and elevate his character before the Emperor, the Mufti in Pix's *Ibrahim, The Thirteenth Emperour of the Turks* (1696), describes Amurat as "Godlike General . . . who brings / your conquering Forces back from vanquisht Babylon" (p. 3). This is shocking when one considers that such a big deviation comes from the mouth of the highest religious authority of the state, the Mufti. In another place, Sheker Para, Ibrahim's favorite concubine, reiterates the Mufti's words when she says to Amurat "so you methinks, / Too Godlike Hero might look down to love" (p. 12). Amurat is compared by the two Muslim characters to God. Also, in Thomas Southerne's *The Loyal Brother* (1682/1988), Sunamire describes Seliman, the Persian Sophy, to Semanthe as God: "Now, when the Majesty of Persia comes, / In all his royalties, and pomp of power, / Like a descending God, to court you to him, / Thus to be seen in tears provokes my wonder" (p. 52).

It is true to say that the error is sometimes a linguistic one, probably due to misunderstanding through oral communication with the Turks. However, it remains a serious problem to a Muslim spectator. Cowley in her play *A Day in Turkey* (1792) and Hodson in *Zoraida* (1779) refer to what is known in the West as the "harem" using the term "haram". In *A Day in Turkey*, Azim, one of the Bassa's officers, asks Alexina, a concubine, to be merry for "Our master is returning from the camp" and he will have time to "devote to pleasure and his haram" (p. 11). In *Zoraida*, Sultan Selim asks Heli, the "Governor of Selim's Haram", to conduct Zoraida, his favorite concubine, "to our Haram" (p. 15). "Haram" and "harem" have two totally different meanings. Whereas the term 'harem' refers to the private quarters of women in a Muslim household, more commonly in wealthy palaces of sultans, princes, and Bassos, the term 'haram' refers to a religiously forbidden thing, deed or saying. A further serious lexicological mistake occurs when the word "iman", which means faith, is used in place of "imam", referring to the leader of prayers or a scholar in Islamic theology. Such mistakes are obviously attributed to the inability of the English travelers to correctly distinguish between spoken words when they communicated with the Turks and recorded them in their accounts accordingly. The Vizier in Cowley's (1792) play also refers to the Mufti as one of the "Churchmen", a term peculiar to Christianity, saying he is "like other Churchmen, instead of prayers, / He studies politics" (p. 14). Obviously, Cowley's ignorance of the appropriate term in Islamic theology made her borrow the Christian term, Churchman, to refer to a Muslim person associated with the Islamic religious institution.

As such, "it was not rare for English playwrights to make grievous errors in the way they constructed the characters of Muslims" (Maciulewicz et al., 2024, p. 74). This ignorance is by and large attributed to the very limited sources that playwrights used to draw on. Unfortunately, this misinformation is passed to the audiences, eventually creating a distorted image of the Eastern culture in the West. Without having alternative sources to refer to, the English audiences were not able to filter the information presented to them in these dramas about the Eastern culture. We must remember that many of the people who saw the plays would have been uneducated, particularly in foreign cultures, and would therefore have taken the content of the plays at face value. The inability to sort out what is fictional from what is real made the gap between the Eastern culture and the English audience nigh on impossible to bridge. Del Balzo (2015) rightly remarks that "Most Britons encountered Eastern regions first through their fictional representations in the Oriental tale and Oriental tragedy" (Del Balzo, p. 503). One of the things that made Greene's *Selimus* appeal to the Elizabethan spectator, as Bay (2025) maintains, is "its portrayal of a distant and mysterious culture" (p. 71). The English public had a growing interest in knowing about the peoples in faraway lands, but they had nothing with which to balance out what they saw on the stage. Thus, the impression made was accepted and internalized, even though in reality there were many serious discrepancies between these entertaining tales and the real lives of the people featured in them.

This paper has sought to examine how European, and especially English, dramatists writing in the late sixteenth century onwards, attempted to open up to spectators the hitherto mysterious world of the Orient by drawing on the accounts of those who had traveled to the East and recorded their experiences. Unfortunately, those travelers had sometimes misunderstood their Eastern hosts, and had sometimes deliberately and maliciously written seriously skewed tales. Consequently, the playwrights presented Muslim characters on stage that misrepresented the Islamic religion, thus causing serious misunderstandings among the audiences of these Oriental plays. The person of the Prophet Mohammed was often maligned, and Ottoman rulers were portrayed as violent, lascivious tyrants who bore no saving graces. Consequently, Western audiences received a tainted view of Islam and Muslims that was perpetuated right into the present day.

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Mohammed A. Rawashdeh was born in Jordan, in 1964; was granted his Ph.D. in English Literature by Purdue University, Indiana, USA in June, 2001; his M.A. in American Literature by Southern Illinois University in May 1991; his B.A. in English Language and Literature by Yarmouk University, Jordan, in 1987. Currently, he is an associate professor of English Literature, specialized in Drama, at Yarmouk University; taught English language and literature at Jouf University, Saudi Arabia, from 2017 to 2019, and at Ha'el University, Saudi Arabia, from 2010 to 2013. Oriental Drama and Travel Literature are the fields of his research interest in the present time. "John Dryden's *The Conquest of Granada*: The Green-Eyed Monster Reconsidered", published in *Jordan Journal of Modern Languages and Literature*, "Power and Virtue in Elkanaah Settle's *Ibrahim, The Illustrious Bassa*", published in *Miscelanea: A Journal of English and American Studies*, and "Place, Space and

Identity in Modern Drama: Analysis of Four Selected Plays", published in *The Grove: Working Papers on English Studies*, "Friendship: Perspectives From Two Modern Plays", published in *TPLS* are some of his publications. Mr. Rawashdeh worked on numerous committees including, but not limited to, graduate studies committees and B.A. and M.A. study plan development committees at Yarmouk University and Jouf University as well.

Social Class and Stratification in the Edwardian Era as Portrayed in Forster's *A Room With A View*

Winnie Alisa Rano

English Language Studies, Postgraduate Program, Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

Burhanuddin Arafah

English Department, Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

Herawaty Abbas

English Department, Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

Ummul Hayat Almahdali

English Language Studies, Postgraduate Program, Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

Catleya Karenina Wicaksono

English Language Studies, Postgraduate Program, Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

Ririn Arnita Sari

English Language Studies, Postgraduate Program, Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

Nurroidah Fadhillah Malik

English Language Studies, Postgraduate Program, Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

Brezky Simare Mare

English Language Studies, Postgraduate Program, Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

Abstract—This study aimed to investigate the representation of class and social stratification in Edwardian England as shown in E.M. Forster's *A Room with a View*, using Peter Saunders' theory of class and social stratification as its analytical framework. The methodology involved a literary analysis of the novel, focusing on character portrayal and social interactions to examine how class divisions were showed and critiqued. The results showed that the novel intricately portrayed the layered nature of social stratification. Furthermore, the working class, represented by Mr. Emerson, was economically and socially marginalized. The middle class, exemplified by the Honeychurch family, navigated the tension between societal expectations and personal aspirations, particularly through Lucy's inner conflict. The upper class was personified in Cecil Vyse, who embodied aristocratic entitlement and exclusivity. These stratifications manifested in social norms such as marriage, functioning to preserve or elevate social status, and in class exclusivity, evident in Cecil's elitism. In addition, class snobbery appeared in patronizing attitudes toward the lower class, framing kindness as condescension rather than equality. Through these representations, Forster critiqued rigid class hierarchies and promoted ideals of authenticity, equality, and personal freedom.

Index Terms—social class, social stratification, Edwardian Era, *A Room with a View*, E.M. Forster

I. INTRODUCTION

Literature has long served as an important medium for preserving human experiences, emotions, and cultural values across generations. Its significance lies in shaping individuals and society through a diverse range of genres, namely short stories, poems, novels, plays, and songs, each offering unique insights into the human condition. According to

Arafah (2018, p. 26), literature provides essential knowledge that guides readers and scholars through its varied forms, with each genre reflecting different facets of human life. On a broad scale, literature is believed to support life within the context of social reality and to show what happens in society (Arafah et al., 2024; Arafah et al., 2023). Some literary works are known for the ability to change people's way of thinking through the language used and the contents (Lestari et al., 2025; JUSDALYANA et al., 2024). Writers often express their thoughts and perspectives through simple, accessible language to avoid reader confusion, making literature a mirror of both the individual and society (Hasanah et al., 2021).

Sunardi et al. (2018) defined literature as a culturally significant text that encapsulates a society's collective experiences, emotions, and values. In addition to artistic expression, literature offers insights into societal structures and individual struggles, thereby fostering a shared cultural understanding and contributing to intellectual and emotional growth.

E. M. Forster's *A Room with a View* (1908) exemplified the function by portraying social class dynamics of Edwardian England, a time marked by both entrenched class divisions and emerging ideas of individualism. The novel explored how rigid social structures shaped personal relationships, behaviors, and expectations. Lucy Honeychurch, the protagonist from a respectable middle-class family, experienced internal conflict as a result of interactions with the Emersons, a socially inferior family, challenging societal norms and personal values. The shifting affections from the aristocratic Cecil Vyse to socially unconventional George Emerson reflect broader tensions between tradition and change.

According to Arafah and Kaharuddin (2019, p. 45), literature can be viewed as both written and oral artistic compositions that express individual creativity and cultural critique. It can also serve as a tool for creating public awareness of recent and past events (Yudith et al., 2023). Moreover, literature can be associated with various elements (Arafah et al., 2024), such as the academic field (Arifuddin et al., 2024), gender equality (Asri et al., 2023), and environmental issues (Manugeran et al., 2023). Wellek and Warren (1956, p. 39) further defined literary theory as the study of literature's principles, categories, and criteria, tools essential for analyzing how social structures were reflected in texts. The interconnectedness between literary works and social life lies in the way writers narrate the surrounding phenomena (Sunyoto et al., 2022; Tang et al., 2025). Since it reflects the human record of life, literature also captures the essence of specific eras and regions (Yudith et al., 2024a; Yudith et al., 2024b).

Regarding social life aspects, literature is inseparable from culture, as there is a close relationship between the two (Arafah et al., 2023; Takwa et al., 2024). In Indonesia, specifically, the diversity in culture, ethnicity, religion, and local language, with several local terms understood only by local communities (Mofu et al., 2024), can be portrayed through literary works (Takwa et al., 2024). Incorporating local terms, wisdom, and social characteristics into literary works helps preserve cultural heritage (Arafah et al., 2025; Arifin et al., 2022). The positive values gained by readers contribute to preparing a generation with strong characters for the future (Takwa et al., 2025), rather than a generation overly dependent on social media (Arafah et al., 2023). It has been noted that most Indonesian social media users spend a significant amount of time surfing the internet (Arafah & Hasyim, 2023a; Arafah et al., 2025). However, from an optimistic perspective (Arafah et al., 2024), technology-based media such as digital platforms can produce positive results when used appropriately (Arafah & Hasyim, 2023b; Hasyim & Arafah, 2023). In education, the use of Artificial Intelligence (AI) and online materials has proven beneficial (Kaharuddin et al., 2024). Even literary works and learning materials are currently available as e-books on interactive platforms (Arafah et al., 2025). By integrating cultural aspects through literature in the learning process, students' outcomes may be either positive or negative depending on the level of comprehension (Karamoy et al., 2024; Arnawa & Arafah, 2023). In addition, literature relies greatly on the use of stylistic language to create an aesthetic piece of work (Baa et al., 2023), as well as the use of symbols to convey deeper meanings within texts.

In *A Room with a View*, Italy symbolizes liberation from England's restrictive class codes. A journey of self-discovery leads Lucy to question these constraints and typically reject societal expectations. The relationship with George, a man of lower status, subverts Edwardian class ideals, while Cecil Vyse, with elitist attitudes, embodies the rigid and patronizing upper-class mindset that Forster critiques.

By situating characters within the stratified society of Edwardian England, Forster emphasizes how class boundaries limit personal freedom and foster exclusion, contrasts the decorum-driven interactions of the elite with the emotional honesty of lower-status characters, and highlights the artificiality of social hierarchy. This mirrors literature's broader role as both a reflection and critique of cultural and political forces.

Several previous studies have explored *A Room with a View* from diverse perspectives, each contributing valuable insights into the novel's thematic depth. Kala (2017) examined the novel through the lens of liberal humanism, emphasizing how Forster shifts from a comic narrative to a philosophical type that fostered emotional freedom, authenticity, and personal growth. This study showed the contrast between the repressive English society and the liberating Italian setting but did not engage deeply with issues of social class. O'Hagan (2018) offered a multimodal ethnohistorical analysis of Edwardian book inscriptions, showing how class distinctions shaped cultural practices and identity in early 20th-century Britain, but specifically focused on material culture rather than literature. Marafante (2020) explored the Italian setting and cinematic adaptations of the novel, shedding light on the cultural backdrop and character development but ignored the role of social class in shaping the characters' decisions. Prorokova-Konrad (2020) focused on the symbolic role of nature in the novel, interpreting it as a metaphor for emotional liberation and individualism but

did not address class-related themes. Lastly, Pierini (2023) read the novel through contemporary romance scholarship, exploring changing patterns of courtship and partner selection but did not investigate how social class influenced romantic relationships. Although these studies showed various dimensions of Forster's work, none fully addressed how social class dynamics shaped the characters' behaviors and relationships. Therefore, the current study aimed to fill this gap by examining the novel's portrayal of social class and the role in Forster's broader critique of Edwardian society.

The study further analyzed how social class and stratification in Edwardian society shaped the behaviors, relationships, and identities of characters in Forster's novel. The title, *Social Class and Stratification in the Edwardian Era as Portrayed in Forster's A Room with a View*, reflects this focus. The literary portrayal of Edwardian values and the constraints imposed on individuals were examined using Peter Saunders' theory of social class and stratification.

II. LITERATURE REVIEW

The sociology of literature provides a comprehensive framework for examining the dynamic relationship between literature and society. One of the foundational contributions came from H. A. Taine, who introduced a systematic sociological perspective to literary criticism by emphasizing the influence of race, milieu, and moment on literary production (Jadhav, 2012). This foundation was expanded by scholars such as Lucien Goldmann (1980), Lukacs (1981), Lowenthal (1984), and Swingewood and Laurenson (1972), who argued that literary texts were deeply embedded in historical and social contexts. According to Lukacs, authentic literary expression arose when authors synthesized personal experience and imagination with their role as social beings, while Goldmann stated that understanding literature required connecting it with the historical and collective consciousness of time.

Wellek and Warren (1956) offered a more structured categorization of the sociology of literature, identifying three main perspectives, namely the sociology of the study expert, examining how the author's or critic's social background influenced literary production or analysis; the sociology of the literary work, exploring how texts reflected or responded to the prevailing social conditions; and the sociology of the reader, considering how audiences, situated within specific social environments, interpreted literary texts. These perspectives emphasize that literature is not produced or consumed in a vacuum but is deeply informed by its socio-cultural environment.

Central to sociological analysis is the concept of social class and stratification. Stratification refers to the hierarchical organization of society into distinct social layers based on factors such as wealth, education, and occupational prestige (Delukman et al., 2022). This hierarchical structure leads to unequal access to resources and opportunities, thereby reinforcing systemic inequality and reducing the tendency of upward mobility, particularly for those in lower social classes (Nur & Arafah, 2020). Johnson (2020) emphasized that class influenced all aspects of human experience, from education and health to political power and psychological outcomes. Similarly, Wright (2019) showed how social class shaped access to privilege and life trajectories, further entrenching social disparities.

Critical perspectives question the assumption by functionalist theorists like Davis and Moore (1945), stating that social stratification serves a necessary role in motivating individuals to occupy important societal positions. Reimer (2001), for instance, critiqued stratification for perpetuating inequality and fostering resentment and social alienation among disadvantaged groups. The critiques challenge the idea that inequality is justified or beneficial and instead frame it as a barrier to social cohesion and justice. In contrast, Saunders (1990) presented a meritocratic interpretation of social stratification, suggesting that modern capitalist societies enabled social mobility through individual talent, effort, and economic contribution. The study further argued that inequality was not only inevitable but also desirable to foster ambition, competition, and innovation. Saunders criticized redistributive policies for undermining motivation and contended that rewarding productivity and self-reliance could strengthen society. Peter's empirical study in Britain showed that individuals from both middle- and working-class backgrounds could improve their socioeconomic status through education and employment opportunities, and also emphasized the importance of homeownership as a marker of economic stability and social advancement, viewing it as a central component of upward mobility.

Understanding the implications of social stratification requires historical contextualization. The Edwardian era (1901–1910s) was marked by profound social transformations, with rising tensions between rigid class structures and growing aspirations for equality and mobility. Literature from this period often reflects the values, conflicts, and social constraints of Edwardian society, providing insight into the ways individuals negotiated their place within a hierarchical system. The themes explored in Edwardian novels served as valuable sources for analyzing how literature mirrored and critiqued social norms and structures of its time.

III. METHODOLOGY

This study used a descriptive qualitative method to investigate and analyze the representation of social class and stratification in E.M. Forster's *A Room with a View*. Applying the Sociology of Literature method, Peter Saunders's theory of social class and stratification was integrated to examine how the novel reflected the socio-economic divisions and class dynamics of the Edwardian era. This qualitative method allowed for an in-depth interpretation of the characters' behaviors, motivations, and interactions, while also uncovering the broader societal implications of class distinctions during the early twentieth century. Through this method, the aim was to construct a rich, contextual understanding of the novel as a reflection of its historical and social setting.

Primary and secondary data were analyzed to achieve a comprehensive analysis, this study uses. The primary data were obtained from E.M. Forster's novel *A Room with a View*, first published by Edward Arnold Publishers in 1908. Spanning 321 pages, the novel provided the core material for analyzing the portrayal of class and stratification during the Edwardian period. In addition, supporting data included scholarly sources such as journal articles, literary criticism, historical accounts, and theoretical texts that enriched the analysis. These secondary sources offered essential context on the Edwardian era and provided insights into theories of social class and stratification, particularly those formulated by Peter Saunders. Academic commentaries and interpretations of *A Room with a View* were also consulted to support and contrast the results obtained from the primary text.

The analysis followed a structured procedure to interpret the text within its sociological and historical framework. First, the study expert undertook a close reading of *A Room with a View*, identifying narrative elements, dialogue, and character interactions that reflected issues of social class and stratification. This step involved careful attention to how the elements showed the constraints and expectations of Edwardian society. To contextualize the novel, the socio-historical background of the Edwardian period was examined. Subsequently, Saunders's theory of social class and stratification was applied to analyze how Forster's novel articulated the tensions between meritocratic ideals and inherited class privilege. This step evaluated how characters' mobility, aspirations, and societal positions reflected broader class dynamics and whether the narrative supports or critiques the legitimacy of social inequality. Finally, recurring themes related to social class, namely social mobility, individual freedom versus societal expectations, and conflict between tradition and change, were interpreted. These themes were evaluated through the lens of the sociological and theoretical frameworks to draw conclusions about the novel's critique or reinforcement of class structures.

IV. RESULT AND DISCUSSION

A. How *A Room With a View* Reflects the Literary Representation of Social Class and Stratification in Edwardian Era

E.M. Forster's *A Room with a View* offered a complex representation of class structures in Edwardian England, notably through the depiction of the working class, middle class, and upper class. The portrayals formed a critical lens through which Forster examined and critiqued the rigid stratifications of society and the shifting attitudes toward class, individual agency, and social expectations.

(a). Working Class

In *A Room with a View*, E. M. Forster contrasted the straightforward nature of working-class individuals with the rigid social conventions of the upper and middle classes. Characters from this class often showed honesty and practicality, unburdened by the performative politeness expected in higher circles. This contrast is evident in the following passage:

He has the merit, when it is one, of saying exactly what he means. He has rooms he does not value, and he thinks you would value them. He no more thought of putting you under an obligation than he thought of being polite. It is so difficult, at least, I find it difficult, to understand people who speak the truth. (Forster, 1908, p. 8)

The quote reflects the unpretentious nature of the working class, as embodied by Mr. Emerson, whose sincerity and lack of concern for formal etiquette set apart from the performative social norms of the middle and upper classes.

Forster further explored how rigid class distinctions influenced behavior and acceptance. Miss Bartlett's concern about social obligations, for example, emphasized the discomfort the middle class felt when interacting with those beneath:

I am, as it were," she concluded, "the chaperon of my young cousin, Lucy, and it would be a serious thing if I put her under an obligation to people of whom we know nothing. His manner was somewhat unfortunate. I hope I acted for the best. (Forster, 1908, p. 7)

The phrase "somewhat unfortunate" is a subtle but showing indication of how Emerson's straightforwardness is perceived as inappropriate, suggesting lower social status and the prejudices incurred.

The interaction between Mr. Emerson and Lucy further shows the warmth and practicality associated with working-class values:

"My dear," said the old man gently, "I think that you are repeating what you have heard older people say. You are pretending to be touchy; but you are not really. Stop being very tiresome, and tell me instead what part of the church you want to see. To take you to it will be a real pleasure". (Forster, 1908, p. 25)

Here, Mr. Emerson's direct and caring method reflects a sincere character and contrasts with the more guarded and formal speech expected in higher social circles.

The novel also emphasizes the way class distinctions are perceived through outward appearance and behavior. Miss Bartlett quickly judges Mr. Emerson as "ill-bred" based solely on demeanor and attire:

Miss Bartlett was startled. Generally, at a pension people looked them over for a day or two before speaking, and often did not find out that they would 'do' till they had gone. She knew that the intruder was ill-bred, even before she glanced at him. He was an old man, of heavy build, with a fair, shaven face and large eyes. There was something childish in those eyes, though it was not the childishness of senility. What exactly it was Miss Bartlett did not stop to consider, for her glance passed on to his clothes. (Forster, 1908, p. 2)

This moment vividly shows the rigidity of Edwardian class prejudices and how quickly individuals are judged by superficial standards. Mr. Emerson's behavior, deemed inappropriate for the setting, becomes a marker of class, exposing the inherent biases held by the upper and middle classes.

(b). *Middle Class*

Forster also painted a nuanced portrait of the middle class, particularly through the Honeychurch family and their associates. The conversation between Miss Lavish and Lucy shows a blend of progressive ideals and lingering class consciousness:

"Buon giorno! Take the word of an old woman, Miss Lucy: you will never repent of a little civility to your inferiors. That is the true democracy. Though I am a real Radical as well. There, now you're shocked."

"Indeed, I'm not!" exclaimed Lucy. "We are Radicals, too, out and out. My father always voted for Mr. Gladstone, until he was very dreadful about Ireland". (Forster, 1908, p. 19)

Here, Forster emphasizes the middle-class tension between political liberalism and paternalistic attitudes. The statement about civility to inferiors as "true democracy" suggests an internalized hierarchy, despite radical leanings.

Middle-class preoccupations with respectability and propriety are further confirmed by Miss Bartlett's dissatisfaction with their hotel accommodations:

"The Signora had no business to do it," said Miss Bartlett, "no business at all. She promised us south rooms with a view close together, instead of which here are north rooms, looking into a courtyard, and a long way apart. Oh, Lucy!" (Forster, 1908, p. 1)

This complaint shows a typical middle-class concern with status, comfort, and perceived fairness, specifically values tied closely to their sense of identity and social placement. The expectations, even in trivial matters like room location, show the deep connection between material conditions and self-worth.

The middle-class affinity for cultural appreciation and aesthetic experience is also central to Lucy's enjoyment of Florence:

It was pleasant to wake up in Florence, to open the eyes upon a bright bare room, with a floor of red tiles which look clean though they are not; with a painted ceiling whereon pink griffins and blue amorini sport in a forest of yellow violins and bassoons. It was pleasant, too, to fling wide the windows, pinching the fingers in unfamiliar fastenings, to lean out into sunshine with beautiful hills and trees and marble churches opposite, and close below, the Arno, gurgling against the embankment of the road. (Forster, 1908, p. 16)

This passage shows the middle-class values of travel, self-improvement, and cultural exposure. The pleasure Lucy finds in the surroundings reflects a desire not only for beauty but also for the enrichment of the soul through aesthetic experience, a hallmark of educated middle-class sensibilities.

(c). *Upper Class*

In *A Room with a View*, E.M. Forster portrayed the upper class as social group marked by cultural sophistication, emotional refinement, and a distinct sense of superiority. This was evident in the appreciation for high art and music, serving as a marker of cultural capital and social distinction. In one scene, Lucy was asked to play music for an upper-class company, choosing pieces by Schumann and Beethoven, composers symbolic of refined taste. Forster wrote, *"The melody rose, unprofitably magical... and made the nerves of the audience throb"* (Forster, 1908, p. 46). The emotional response of the audience shows a shared aesthetic sensitivity, showing the upper class's cultivated appreciation for art and the expectation of intellectual engagement. Therefore, music is not merely entertainment but a tool for reinforcing class identity and emotional exclusivity.

The cultural refinement, however, is closely tied to the upper class's sense of social superiority. Forster critiqued this elitism through the transformation of Lucy Honeychurch. According to a conversation among upper-class characters, *"Lucy is becoming wonderful... she is purging off the Honeychurch taint... She is not always quoting servants, or asking one how the pudding is made"* (Forster, 1908, p. 46). The speaker's condescending tone reflects the upper class's disdain for middle-class domesticity and the rigid expectations of social behavior. In their view, refinement requires detachment from practical, daily concerns, a lifestyle marked by distance from the working class and household duties. Lucy's social ascent is praised not for personal growth, but for the increasing conformity to these upper-class norms.

The novel further explored the pressure to conform to class expectations through the belief that Lucy deserved to mingle with a more elite circle. According to Forster, *"The Honeychurches were a worthy family, but he began to realize that Lucy was of another clay... he ought to introduce her into more congenial circles"* (Forster, 1908, p. 106). Here, Lucy's potential is redefined not by virtues but by perceived capacity to embody upper-class ideals. The metaphor "another clay" implies that individuals are inherently shaped by class, and true social belonging is determined by individuals' ability to fit within the rigid frameworks. Forster critiqued this belief system, showing how social mobility was controlled not by merit but by conformity to established class markers.

Cecil Vyse, one of the clearest representations of upper-class privilege, embodied the detachment and entitlement that Forster aimed to critique, declaring, *"I have no profession... as long as I am no trouble to anyone I have a right to do as I like"* (Forster, 1908, p. 106). Cecil's indifference to work reflects the leisure class's exemption from economic responsibility. The acknowledgment of "decadence" is delivered with a casual arrogance that underscores the privilege

of existing without contributing to society. This critique is not simply aimed at idleness but at the larger social structure that rewards inherited status over individual purpose or responsibility.

Cecil's character further shows the contradiction between professed indifference to public opinion and a deep-seated desire for validation. When the efforts received lukewarm reception, Forster observed, "*Cecil... drew down his mouth... Was this the reception his action would get from the world? Of course, he despised the world... but he was sensitive to the successive particles of it which he encountered*" (Forster, 1908, p. 111). This passage shows the performative nature of upper-class refinement, a cultivated disdain for the masses combined with an acute sensitivity to individual judgment. Forster exposed the insecurity beneath this facade of superiority, suggesting that upper-class identity was often sustained through appearances rather than inner conviction.

Through the depictions, Forster not only critiqued the upper class's obsession with cultural elitism and social exclusivity but also interrogated the personal costs of adhering to such rigid ideals. The novel challenges the Edwardian-era assumption that class is destiny, offering a subtle but powerful argument for individuality, emotional authenticity, and social equality.

B. *How A Room With a View Portrays the Influence of Social Stratification of Edwardian Era*

This section explores the novel's depiction of how *A Room with a View* portrays the influence of social stratification on Edwardian-era societal norms.

(a). *Marriage Expectation*

Marriage in *A Room with a View* is portrayed as social institution used to secure and reinforce class boundaries. Lucy Honeychurch's engagement to Cecil Vyse is encouraged precisely because it aligns with societal expectations of marrying within or above a specific class. This is clearly articulated in the following passage:

He has the merit, when it is one, of saying exactly what he means. The Honeychurches were a worthy family, but he began to realize that Lucy was of another clay; and perhaps, he did not put it very definitely, he ought to introduce her into more congenial circles as soon as possible. (Forster, 1908, p. 106)

Cecil's assessment of Lucy as "of another clay" suggests the potential to move upward socially, unlike the family. The belief of introducing Lucy to more "congenial circles" reflects the Edwardian preoccupation with preserving or improving social status through marriage.

Social role of marriage is further emphasized in another scene:

"Make Lucy one of us," she said, looking round intelligently at the end of each sentence, and straining her lips apart until she spoke again. "Lucy is becoming wonderful, wonderful." "Her music always was wonderful". (Forster, 1908, p. 9)

Here, the pressure for Lucy to adapt to upper-class standards is explicit. The statement that Lucy is "becoming one of us" implies Lucy's behavior is changing to meet the expectations of the upper class, particularly by distancing from "quoting servants" or engaging with domestic matters. These examples show how marriage functions as a vehicle for social mobility while reinforcing existing class norms.

(b). *Class Exclusivity*

The novel also addressed the theme of class exclusivity, specifically through the contrast between George Emerson's sincerity and Cecil's detachment. Directness is showed as a rare and somewhat suspect trait among the upper class. Mr. Beebe observes:

"He is rather a peculiar man." Again, he hesitated, and said gently: "I think he would not take advantage of your acceptance, nor expect you to show gratitude. He has the merit, when it is one, of saying exactly what he means". (Forster, 1908, p. 8)

The hesitance in labeling straightforwardness a "merit" emphasizes class-based skepticism toward openness. The refined class is portrayed as prizing subtlety and ambiguity over direct expression, suggesting that authenticity is more common among the lower class.

Cecil's personality further shows social elitism and intellectual detachment of Edwardian upper-class culture:

Cecil, who naturally preferred congratulations to apologies, drew down his mouth at the corners... It is almost a test of refinement. (Forster, 1908, p. 111)

Cecil's preference for praise over confrontation reflects an entitlement born of privilege. The notion that cynicism is "a test of refinement" captures the upper-class attitude that social and emotional detachment are signs of superiority. The passage shows how members of the upper class curated their image to preserve a sense of exclusivity.

(c). *Class Snobbery*

Forster offered a critique of class snobbery by emphasizing characters who perpetuated patronizing attitudes toward those of lower social standing. Gender roles are often used to justify this social hierarchy. For example, Charlotte Bartlett explained:

Charlotte had once explained to her why. It was not that ladies were inferior to men; it was that they were different. Their mission was to inspire others to achievement rather than to achieve themselves. (Forster, 1908, p. 46)

This quote showed the subtle but entrenched view that upper-class women should not seek personal accomplishment, and instead uphold societal ideals through influence and restraint. The role of women in this context reflects the broader class-based division of labor and status.

Another example of class condescension was offered by Miss Lavish:

Buon giorno! Take the word of an old woman, Miss Lucy: you will never repent of a little civility to your inferiors. That is the true democracy. (Forster, 1908, p. 19)

The suggestion that politeness to social inferiors constitutes “true democracy” is deeply ironic. Rather than promoting equality, Miss Lavish reinforced the notion that civility is an optional act of grace by the upper class. The statement underlines the contradiction between democratic ideals and the reality of social stratification.

Finally, class-based assumptions were showed through snap judgments made by characters such as Miss Bartlett:

“Miss Bartlett was startled... She knew that the intruder was ill-bred, even before she glanced at him” (Forster, 1908, p. 2).

Miss Bartlett’s immediate judgment of Mr. Emerson’s class, based solely on a sense of manner, reflects the ingrained belief that social worth can be measured through superficial behavior. This shows how class prejudices are internalized and used to maintain rigid social divisions.

V. CONCLUSION

Based on the results, *A Room with a View* reflects the complexity of Edwardian social stratification through its portrayal of the working, middle, and upper classes. The working class, represented by Mr. Emerson, is shown as marginalized yet morally grounded, and often dismissed by others due to lower status. The middle class, embodied by the Honeychurch family, specifically Lucy, experienced internal conflict between societal expectations and personal desires, reflecting the tensions of upward mobility. Also, the upper class, typified by Cecil Vyse, was characterized by elitism and detachment, reinforcing rigid social boundaries. The novel also showed how social norms, particularly in marriage, class exclusivity, and snobbery served to maintain hierarchical divisions. Marriage was showed as a tool for preserving or improving social status, as seen in Lucy's pressured engagement to Cecil. Class exclusivity was reflected in the preference for intellectual refinement and emotional restraint among the elite, contrasting with the sincerity of lower-status characters like George. In addition, class snobbery was showed in the patronizing attitudes toward those deemed “inferior,” with civility framed as a privilege rather than a right. Through these portrayals, Forster critiqued the moral contradictions of Edwardian society and ultimately advocated for personal authenticity and social equality.

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Winnie Alisa Rano earned her Bachelor's degree in Economics and Social Sciences Faculty from Fajar University of Makassar. Her research interests are the psychology of literature and the sociology of literature. Currently, she is doing her Master's degree in English Literature, in the English Study Program, Postgraduate Program at the Faculty of Cultural Sciences. Hasanuddin University (UNHAS).



Burhanuddin Arafah obtained his PhD in English (Australian) literature at the University of Newcastle, Australia, in 2003. He earned his Master's degree in American literature at Gadjah Mada University (UGM) Yogyakarta of Indonesia in 1995 and his Bachelor's degree in English literature at Hasanuddin University (UNHAS) in 1988. He is currently a full professor of English literature at the English Literature Study Program, Faculty of Cultural Sciences of UNHAS, Indonesia. He has published eight books in the English language and literature and more than 60 research articles ranked in international reputed journals published in the English language. He also has received 32 Intellectual Property Right Certificates from The Indonesian government. His areas of interest are English literature, language education, and cultural studies. He is actively involved at the National Accreditation Board-Higher Education, Ministry of Education and Culture of the Republic of Indonesia in his position as Assessor.



Herawaty Abbas obtained her PhD. at the University of Newcastle, Australia, in 2013, and her Master's degrees from Gadjah Mada University (UGM) Yogyakarta of Indonesia in 1997 and Saint Mary's University Canada in 2001. She is an Associate Professor at the English Literature Study Program, Faculty of Cultural Sciences of Hasanuddin University Indonesia. Her doctorate thesis examines the potential dialogue between Australian and Buginese cultures regarding feminism. Her research interests are feminist, children's, and Indigenous literature. She has published some articles in reputable international journals. Professor Abbas is currently a member of the Indonesian Literature Scholar Association and the Indonesian Linguistics Society Association.



Ummul Hayat Almahdali obtained her Bachelor's degree in English Literature at the Faculty of Letters, UMI, in 2020. Her Scholarly interests include literature, social and environmental issues. Currently, she is doing her Master's degree in English Literature, in the English Study Program, Postgraduate Program at the Faculty of Cultural Sciences. Hasanuddin University (UNHAS), focuses on ecocriticism in literature.



Catleya Karenina Wicaksono obtained her Bachelor's degree in English Literature from Hasanuddin University (UNHAS) in 2024. Her scholarly interests include literature, social justice, and personal development. She is currently pursuing her Master's degree in English Literature at Hasanuddin University (UNHAS) and plans to complete it by early 2026. Her thesis focuses on social justice themes in literature, titled "Social Justice in Mbue's *How Beautiful We Were*: A Marxist Perspective".



Ririn Arnita Sari earned her Bachelor's degree in English Literature from Universitas Negeri Makassar (UNM) in 2018. Her scholarly interests include the psychology of literature and psycholinguistics. Currently, she is pursuing her Master's degree in the English Language Studies Program at the Faculty of Cultural Sciences, Hasanuddin University (UNHAS).



Nurroidah Fadhilah Malik earned her Bachelor's degree in Language and Literature faculty from Universitas Negeri Makassar (UNM) in 2024. Her area of interest is in the sociological aspects of literature, whereas phenomena that occur in real life are reflected in literary works. Currently, she is continuing her study in the English Language Studies Program, majoring in English Literature at the Faculty of Cultural Sciences, Hasanuddin University (UNHAS).



Brezky Simare Mare obtained his Bachelor's degree from the Cokroaminoto University of Palopo (UNCP) and completed his Bachelor's in English Education Study Program at the Faculty of Teacher Training and Education, UNCP, in 2022. His Scholarly interests include education, lessons, and learning issues. His Master's study focuses on the influence of social norms and etiquette in the novel. Currently, he is doing his Master's degree in English Literature, in the English Study Program, Postgraduate Program at the Faculty of Cultural Sciences, Hasanuddin University (UNHAS).

From Emoticons to Emotions: Investigating the Communicative Impact of Emojis and GIFs

Sarwat Un Nisa

Department of English, King Khalid University, Abha, Saudi Arabia

Abstract—In recent decades, the rapid growth of computer-mediated communication has created new ways to express emotions, including using simple keyboard symbols like emoticons. This research examined how communicative intention through emojis and GIFs would affect perceptions of communicative efficiency and politeness among users of online communication. The SEM results highlight that emojis and GIFs both serve as powerful non-verbal indicators and significantly augment digital discourse's tone and intelligibility. This work empirically supports the argument that emojis and GIFs act as pragmatic markers that not only increase communicative efficiency but are also critical in determining perceptions of politeness in online interaction. The results add to a new field of digital sociolinguistics and highlight the crucial role that multimodal semiotics plays in determining online communicative practice. As digital communication develops further, these visual components are likely to take an even more pivotal position in ensuring civility, relationship management, and facilitating mutual understanding across virtual landscapes.

Index Terms—emojis, GIFs, social media, digital, communication

I. INTRODUCTION

The emergence and rapid spread of computer-mediated communication (CMC) in the last few decades have enabled new ways of expressing emotions, including the use of traditional keyboard-based symbols such as emoticons (d for a smile), the use of asterisks (joy), acronyms (e.g., LOL), and typographical emphasis, such as the use of uppercase and bold (Sasamoto, 2023). Other ways of expressing emotions include visual presentations through digital pictograms or graphic images, such as emojis, stickers, or GIFs. With their increasing prevalence, there is a rich body of work on the meaning of emojis (Sasamoto, 2023). Emojis are generally considered to be a substitute for facial expressions, gestures, and other nonverbal cues (Tandyonomanu, 2018). Scholars often focus on the semantic properties or encoded meanings of emojis, their paralinguistic function, and pragmatic functions such as communication of speech act information and visual rhetoric (Otajonova, 2025; Aporbo, 2022; Ali-Chand & Naidu, 2024). Other aspects of emojis that have attracted scholarly attention include their emotional and linguistic functions and attributes (Bai et al., 2019; Ferrari, 2023; Setyawan & Musthafa, 2024), factors that influence users' preferences, such as individual characteristics, cultural background, or system platform. Emojis are often considered to fill a gap and provide non-verbal cues in CMC, where more traditional non-verbal cues, such as facial expressions or gestures, are not available. As a result, scholars (Cavalheiro et al., 2024) consider that emojis play an auxiliary role and promote interpersonal communication. In contrast, GIFs and reaction GIFs in particular have attracted less scholarly attention, and, to the best of the author's knowledge, there is little work from the perspective of pragmatics on reaction GIFs (Westbrook, 2023). However, scholars in media studies have discussed their function in communicating emotions as well as demonstrating cultural knowledge (Miltner & Highfield, 2017; Bay, 2022; Bautsch, 2023). Miltner and Highfield (2017) argue that by singling out and thus emphasising a particular scene, reaction gifs can "act as a proxy for, or expression of, emotion and/or affect. This research thus examines how emojis and GIFs function as pragmatic markers in conveying politeness in social media interactions.

II. REVIEW OF LITERATURE

As Bai et al. (2019) show, emojis have attracted huge scholarly attention in many disciplines, including linguistics, marketing, computing, behavioural science, and communication studies. It is generally considered that emojis work in a similar manner to non-verbal cues such as facial expressions and gestures in face-to-face communication and that they convey emotions. As they allow the inclusion in computer-mediated communication of what is often conveyed via non-verbal cues in face-to-face communication, scholars such as Elder (2018) and Du Plessis (2020) argued that the use of emojis promotes interaction and interpersonal relationships.

In linguistics, scholars are often concerned with the semantics and pragmatics of emoji: the types of emotions emoji can signal and the emotional tone emoji can add to communication. According to Danesi (2019), who provides a comprehensive overview of the linguistic analysis of emojis, emojis have two important functions: a phatic function and an emotive function. They function to "add emotional tone and to emphasise certain phatic aspects of communication". In particular, Sasamoto (2023) analyses the semantics of emoji in the framework of Goffman's notion of framing, which is defined as the presentation of concepts from a particular perspective so that they can be 'framed' through the form

used. In this view, emojis convey a frame of mind, or perspective, within which the message is interpreted. Albert (2020) also argues that emojis are fundamentally metaphorical pictures, where “separate domains of meaning are blended to produce new forms of meaning that amalgamate the various referential domains into one image”, and each emoji is “a manifestation of a Conceptual Metaphor in visual form”. According to Cunha et al. (2020), ‘blending’ is the fundamental aspect of emoji semantics and is assumed to be universal. The researchers demonstrated this using a range of examples, including facial emojis, logograms, and a snake emoji. For Deda (2013), pragmatics is about communicative competence, which is concerned with how to use language. A researcher has analysed 323 texts in terms of pragmatic functions and argued that the most important pragmatic functions of emojis are to add tone and to inject a positive mood (Danesi, 2019). Udoudom et al. (2024) argue that the use of emojis enables the communicator to minimise potential misunderstanding and threat. For example, a smiley emoji could soften a message that is potentially conflictive. Another basic pragmatic function of emoji, according to Danesi (2019), is salutation, or the opening and ending of messages. The researcher also shows how emojis can be used as punctuation or as visual discourse particles that “reinforce the various emotional states or moods”. While Danesi’s (2019) work, which represents a dominant approach to emoji meaning, provides a rich description of emoji functions, it is not entirely clear how recipients process emoji used independently of, or in conjunction with, other verbal and non-verbal input. It is obvious that emojis indeed have some metaphorical function in that they represent some thoughts from a different domain, and that the communicator can use emojis for salutation or punctuation. However, the question is, “how would a recipient choose one interpretation over another, and how would the recipient process or interpret emoji independently or in conjunction with other verbal and non-verbal input?”. Another aspect arising from Danesi’s work that needs further discussion is the semantics and pragmatics of emojis. For Ifantidou (2014), the role of pragmatics is limited to communicative competence, or ‘how to use language’, which appears to mean discourse management or interpersonal functions. However, as widely acknowledged in relevance theory, pragmatics goes far beyond interpersonal functions. What has been considered a strictly semantic matter, for example, the recovery of explicit (or linguistically encoded) meaning, has been shown to involve inference and therefore is a matter of pragmatics.

In relation to emojis, interpreting metaphor necessarily involves inference and hence is a matter of pragmatics. In contrast, semantics is a matter of coding. Metaphor is not coded; in a similar way, an emoji of a face with rolling eyes does not encode the attitude of condescension. An emoji of a face with fingers across its chin as if stroking it does not encode the act of consideration. Of course, these emojis trigger the recovery of these interpretations, but such processes necessarily involve inference and hence are a matter of pragmatics. If it is a matter of pragmatics, then we must explain how the use of emoji guides the recipient to recover the intended interpretation. This is particularly important, as understanding emojis’ role in the communication and interpretation process will enable us to provide an explanatory account of the role of emojis alongside other communicative tools (Sasamoto, 2023).

This research thus examines how emojis and GIFs function as pragmatic markers in conveying politeness in social media interactions. To explore this, the following section outlines the methodology and analytical framework adopted for the study.

III. METHODOLOGY

The purpose of the present research is to examine how emojis and GIFs act as pragmatic markers in expressing politeness in social media discourse. In order to pursue this goal, the study makes use of a quantitative research approach, utilizing Structural Equation Modeling (SEM) as the major analytical tool. This research method enables careful investigation of how emoji and GIF use is correlated with users’ perception of politeness in computer-mediated communication. Data were gathered using a prepared, closed-ended questionnaire given to 350 English language learners for the purpose of recording the frequency, context, and perceived utility of emojis and GIFs used to convey politeness. Descriptive analysis was first used to condense response patterns, after which SEM was utilized to determine the hypothesized relationships between the variables. The questionnaire was used as the primary data collection instrument, and responses were critically examined and classified to suit the research objectives. This method guarantees a strong and thorough comprehension of the role visual digital factors play in pragmatic politeness in digital communication.

IV. RESULTS AND INTERPRETATION

Based on the model illustrated in Figure 1, it is hypothesized that emojis and GIFs have a measurable impact on perceived communicative effectiveness.

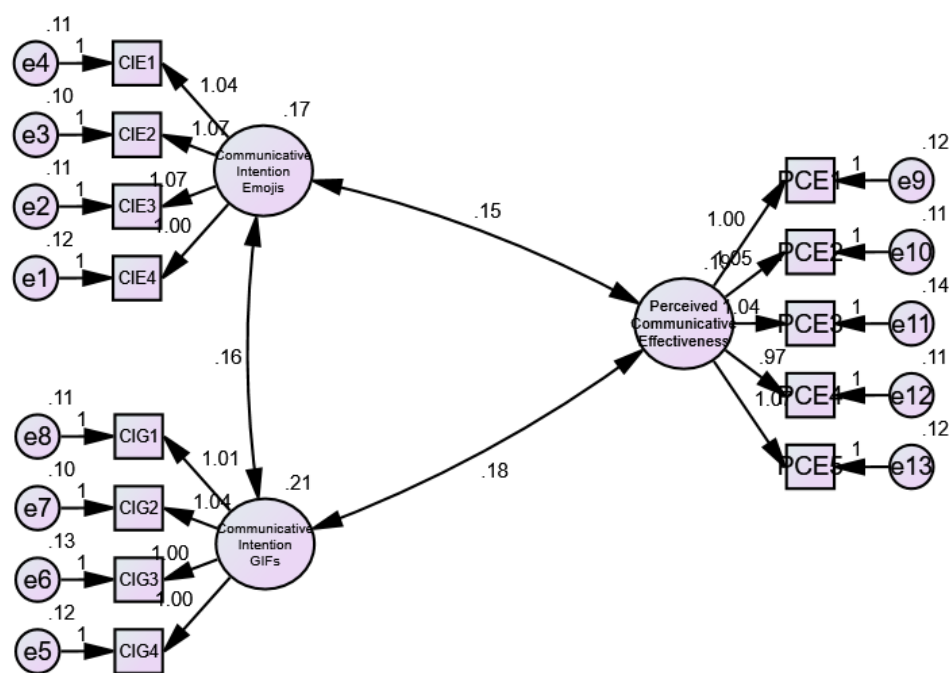


Figure 1. SEM Path Analysis

Figure 1 illustrates the Structural Equation Modeling (SEM) path diagram, which demonstrates the relationships among three latent constructs: Communicative Intention via Emojis (CIE), Communicative Intention via GIFs (CIG), and Perceived Communicative Effectiveness (PCE). Both CIE and CIG are tapped with four observed indicators each (CIE1–CIE4 and CIG1–CIG4, respectively), having high standardized loadings from 1.00 to 1.07 for emojis and from 1.00 to 1.01 for GIFs, representing good item reliability. PCE is also assessed using four indicators (PCE1–PCE4) having loadings of 0.97 to 1.05, supporting a strong measurement model. The structural paths show that both emojis and GIFs have significant and positive effects on perceived communicative effectiveness, with CIE having a path coefficient of 0.15 and CIG a slightly greater coefficient of 0.18. This indicates that both forms of expression contribute to increased perceived effectiveness in communication, but that GIFs have a marginally stronger effect. Moreover, the diagram illustrates a mutual relationship between CIE and CIG, with path coefficients of 0.16 and 0.21, respectively, showing a significant correlation between the two communication tools. These results point to a synergistic application of emojis and GIFs in online communication, where their joint use leads to more effective and expressive communication. The errors of measurement for all indicators range within an acceptable level (0.10–0.14), continuing to establish the model's reliability.

TABLE 1
STANDARDIZED REGRESSION WEIGHTS

			Estimate
CIE4	<---	Communicative Intention Emojis	.759
CIE3	<---	Communicative Intention Emojis	.789
CIE2	<---	Communicative Intention Emojis	.810
CIE1	<---	Communicative Intention Emojis	.782
CIG4	<---	Communicative Intention GIFs	.794
CIG3	<---	Communicative Intention GIFs	.789
CIG2	<---	Communicative Intention GIFs	.829
CIG1	<---	Communicative Intention GIFs	.810
PCE1	<---	Perceived Communicative Effectiveness	.789
PCE2	<---	Perceived Communicative Effectiveness	.809
PCE3	<---	Perceived Communicative Effectiveness	.773
PCE4	<---	Perceived Communicative Effectiveness	.793
PCE5	<---	Perceived Communicative Effectiveness	.802

TABLE 2
REGRESSION WEIGHTS

			Estimate	S.E.	C.R.	P
CIE4	<---	Communicative Intention Emojis	1.000			
CIE3	<---	Communicative Intention Emojis	1.066	.071	14.935	***
CIE2	<---	Communicative Intention Emojis	1.069	.070	15.374	***
CIE1	<---	Communicative Intention Emojis	1.044	.071	14.799	***
CIG4	<---	Communicative Intention GIFs	1.000			
CIG3	<---	Communicative Intention GIFs	.997	.062	16.027	***
CIG2	<---	Communicative Intention GIFs	1.038	.061	17.057	***
CIG1	<---	Communicative Intention GIFs	1.007	.061	16.570	***
PCE1	<---	Perceived Communicative Effectiveness	1.000			
PCE2	<---	Perceived Communicative Effectiveness	1.049	.063	16.528	***
PCE3	<---	Perceived Communicative Effectiveness	1.040	.067	15.592	***
PCE4	<---	Perceived Communicative Effectiveness	.975	.061	16.109	***
PCE5	<---	Perceived Communicative Effectiveness	1.067	.065	16.336	***

TABLE 3
MODEL FIT INDICES

	Model
(GFI)	0.965
(AGFI)	0.745
(RMR)	0.007

The results from the structural equation modeling analysis are summarized in Tables 1, 2, and 3, offering insight into the strength and significance of the observed variables in relation to their corresponding latent constructs. Table 1 presents the standardized regression weights, which confirm the reliability and internal consistency of the measurement model. The construct *Communicative Intention via Emojis* is effectively measured by four indicators (CIE1 to CIE4), with standardized loadings ranging from 0.759 (CIE4) to 0.810 (CIE2), indicating strong contributions of each item to the latent factor. In the same way, the construct *Communicative Intention through GIFs* is measured by four indicators (CIG1 to CIG4), with loadings of between 0.789 and 0.829, again showing high consistency and validity. The outcome measure *Perceived Communicative Effectiveness* (PCE) is captured by five indicators (PCE1 to PCE5), with standardized estimates of between 0.773 and 0.809, again supporting the high quality of the measurement structure.

Table 2 gives unstandardized regression weights and their standard errors (S.E.), critical ratios (C.R.), and p-values. All estimates are statistically significant ($p < .001$), as denoted by "***", and their critical ratios exceed the threshold of 1.96, affirming the significance of each indicator's relationship with its latent construct. For example, the regression weight for CIE3 is 1.066 with a C.R. of 14.935, while CIG2 shows a regression weight of 1.038 with a C.R. of 17.057, indicating strong and meaningful relationships within the model.

Table 3 presents the overall model fit indices. Goodness of Fit Index (GFI) is 0.965, indicating a perfect fit between the hypothesized model and actual data. But the Adjusted Goodness of Fit Index (AGFI) is marginally lower at 0.745, which, though still within acceptable limits, can hint at slight scope for correction in model complexity or sample adequacy. The Root Mean Square Residual (RMR) is extremely low at 0.007, which means there is very little difference between predicted and observed values. Cumulatively, these indices verify that the model has an acceptable to great fit, lending support to its use in explaining relationships between emojis, GIFs, and perceived communicative effectiveness.

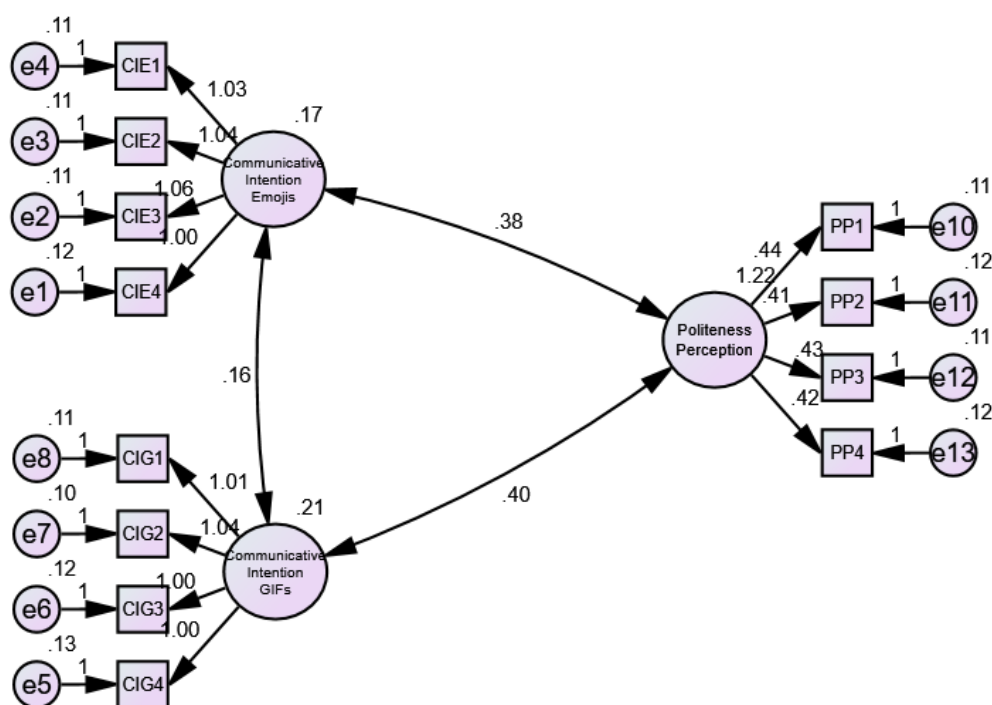


Figure 2. SEM Path Analysis

Figure 2 shows the Structural Equation Modeling (SEM) path diagram investigating the effect of Communicative Intention through Emojis (CIE) and Communicative Intention through GIFs (CIG) on Politeness Perception (PP). Latent variable CIE is operationalized using four observed indicators (CIE1–CIE4) with strong standardized loadings from 1.00 to 1.06, which confirms high internal consistency. Likewise, CIG is operationalized using four indicators (CIG1–CIG4) with loadings of 1.00 to 1.04. Both measures evidence positive interrelation, with a correlation coefficient of 0.16, to the effect that users who commonly use emojis for intent expression also commonly use GIFs likewise. The structural paths reveal that both types of communicative intention play significant roles in politeness perceptions, with path coefficients of 0.38 for CIE and 0.40 for CIG. These results indicate that GIFs could have a slightly stronger effect on politeness perception, though both have a significant effect. The outcome variable, Politeness Perception (PP), is measured by four indicators (PP1–PP4) with high loadings of 1.22 to 0.42, further establishing the strong measurement model. The error variances of all observed variables are still within acceptable boundaries (from 0.10 to 0.13), which indicates a good model fit. In sum, the diagram proves that the strategic application of emojis and GIFs strongly increases the perceived politeness of computer-mediated communication.

TABLE 4
STANDARDIZED REGRESSION WEIGHTS

			Estimate
CIE4	<---	Communicative Intention Emojis	.766
CIE3	<---	Communicative Intention Emojis	.794
CIE2	<---	Communicative Intention Emojis	.797
CIE1	<---	Communicative Intention Emojis	.783
CIG4	<---	Communicative Intention GIFs	.793
CIG3	<---	Communicative Intention GIFs	.794
CIG2	<---	Communicative Intention GIFs	.828
CIG1	<---	Communicative Intention GIFs	.808
PP1	<---	Politeness Perception	.824
PP2	<---	Politeness Perception	.790
PP3	<---	Politeness Perception	.815
PP4	S<---	Politeness Perception	.800

TABLE 5
REGRESSION WEIGHTS

			Estimate	S.E.	C.R.	P
CIE4	<---	Communicative Intention Emojis	1.000			
CIE3	<---	Communicative Intention Emojis	1.062	.070	15.253	***
CIE2	<---	Communicative Intention Emojis	1.043	.068	15.337	***
CIE1	<---	Communicative Intention Emojis	1.035	.069	15.029	***
CIG4	<---	Communicative Intention GIFs	1.000			
CIG3	<---	Communicative Intention GIFs	1.004	.063	15.995	***
CIG2	<---	Communicative Intention GIFs	1.038	.062	16.845	***
CIG1	<---	Communicative Intention GIFs	1.005	.062	16.333	***
PP1	<---	Politeness Perception	.436			
PP2	<---	Politeness Perception	.409			
PP3	<---	Politeness Perception	.432			
PP4	<---	Politeness Perception	.422			

TABLE 6
MODEL FIT INDICES

	Model
(GFI)	0.966
(AGFI)	0.745
(RMR)	0.007

Tables 4 to 6 display the output of the structural equation modeling (SEM) test, showing measurement reliability, regression coefficients, and model fit associated with the measures of Communicative Intention through emojis and GIFs, and Politeness Perception. As evident from Table 4, the standardized regression weights of the construct Communicative Intention through Emojis (CIE1 to CIE4) are between 0.766 and 0.797, indicating strong and consistent relationships between the latent factor and its indicators. Likewise, the standardized loadings of Communicative Intention through GIFs (CIG1 to CIG4) are between 0.793 and 0.828, showing strong measurement validity. The construct Politeness Perception is also adequately represented by four indicators (PP1 to PP4), with loadings ranging from 0.790 to 0.824, further establishing the consistency of the model's structure.

Table 5 describes the unstandardized regression weights, standard errors (S.E.), critical ratios (C.R.), and significance values (P). All emoji- and GIF-based communicative intention indicators are statistically significant ($p < .001$), with critical ratios considerably higher than the recommended threshold of 1.96. For example, CIE3 boasts an estimate of 1.062 with a C.R. of 15.253, while CIG2 shows a strong estimate of 1.038 and a C.R. of 16.845, substantiating the significant contribution of these variables. Though regression weights for indicators of politeness perception (PP1 to PP4) are without standard error and p-value here in this table, their value indicates a moderate to strong direct relationship with the hidden structure.

Finally, the overall fitness of the model, as set forth in Table 6, is considered good. The Goodness of Fit Index (GFI) = 0.966, indicating that there exists a very strong fit between theoretical and observed data. The Adjusted Goodness of Fit Index (AGFI), while less than the foregoing at 0.745, nonetheless remains well within an appropriate range for the adequacy of a model in social science investigations where complex modeling is anticipated. The Root Mean Square Residual (RMR) is low at 0.007, indicating minimal residual differences between the actual and predicted covariance matrices. These indices establish that the model is statistically robust and appropriate for interpreting how communicative strategies using emojis and GIFs affect perceptions of politeness.

V. DISCUSSION

The current research sought to investigate how communicative intentions in the form of emojis and GIFs affect users' perceived communicative effectiveness and politeness during online social interaction. Based on the SEM analysis, the findings validate that emojis and GIFs are strong non-verbal cues that positively enhance the quality and tone of digital communication. The findings show definitive evidence that both Communicative Intention through Emojis (CIE) and Communicative Intention through GIFs (CIG) can strongly predict Perceived Communicative Effectiveness (PCE). The path coefficients of 0.15 for emojis and 0.18 for GIFs highlight that while both channels increase the communicative efficacy of online interactions, GIFs seem to hold a slightly stronger sway. The finding is in line with previous research indicating that visual symbols, such as emojis, are often discussed as semiotic tools for meaning-making, providing emotional tone to messages. Emojis are usually talked about as semiotics for meaning-making, providing emotional tone to messages. Reaction GIFs informally convey emotions and attitudes (Sasamoto, 2023). Animated GIFs are gaining popularity in text-based communication. Similar to other modes of nonverbal communication, animated GIFs are prone to open interpretation (Jiang et al., 2017). The complementarity of CIE and CIG, as their interrelation testifies, also demonstrates the manner in which digital tools for communication are not separate but tend to coexist in complementarity to achieve maximum expression in textual spaces (Hung & Higgins, 2016). Strong item reliability and internal consistency among all observed variables are validated through high standardized loadings. These values indicate that the measures employed to operationalize communicative intentions via both emojis and GIFs were suitably designed and consistent with their underlying dimensions, thus confirming the strength of the measurement model. With

online communication becoming more and more image-oriented, these results underscore the new digital literacy paradigm and the relevance of multimodal semiotics (Stockl et al., 2020).

The research also investigated how these communication devices affect politeness perceptions, a key component of pragmatics in online communication (Noor et al., 2025). The second SEM model validates substantial structural paths between communicative intention and perceived politeness, with slightly higher coefficients for GIFs than emojis. This implies that users both read them as signs of interpersonal sensitivity and social tact, and GIFs may provide more specificity in the conveyance of affective states or social norms. Other research has determined that users choose emojis and GIFs not only to convey emotions but also to indicate attentiveness, empathy, or nuanced social signals (Zhou, 2023). Thus, these observations strengthen the perception that these factors function as pragmatic markers—non-verbal signals incorporated in the message to counteract face-threatening acts and maintain politeness (Micle & Mudure-Iacob, 2024).

Additionally, the model fit indices also show statistical confirmation of the validity and usability of the model. While AGFI values were slightly below, they are within tolerable limits, particularly given the exploratory nature and moderate sample size. Minimal residual differences also indicate that the hypothesized model offers a reasonable approximation of the observed data, further justifying its usability in social science research applications (West et al., 2012).

These findings have theoretical and practical implications. Theoretically, they add to the increasing body of literature on multimodal pragmatics and digital discourse. By measuring the communicative effect of emojis and GIFs, the research deepens our knowledge of how non-verbal digital features enhance linguistic interaction and promote interpersonal alignment (Saggese, 2023). In practice, this has implications for digital platform designers, educators, and communication strategists who want to maximize user engagement or create guidelines for digital etiquette. It is also interesting that the consistent error variances across observed indicators give confidence in measurement precision. This consistency guarantees that the observed relationships are not biased by measurement noise, further supporting the reliability of the interpretations made.

Even with these encouraging findings, certain limitations have to be realized. The investigation was based on self-perceptions of effectiveness and politeness, which may have been affected by personal communication style or cultural attitudes. In addition, the analysis did not take into consideration contextual variation—platform-specific norms (e.g., Twitter versus WhatsApp)—that can mediate interpretations of emojis and GIFs. Future studies have to include qualitative methods or context-sensitive designs that can pick up on the varied social meanings invested in these semiotic resources.

VI. CONCLUSION AND RESEARCH IMPLICATIONS

This research examined how communicative intention through emojis and GIFs would affect perceptions of communicative efficiency and politeness among users of online communication. The SEM results highlight that emojis and GIFs both serve as powerful non-verbal indicators and significantly augment digital discourse's tone and intelligibility. While both channels of expression were also found to positively predict communicative effectiveness, GIFs were found to exert a marginally stronger effect, solidifying their increasing status in informal, affect-based interactions. The complementarity between emojis and GIFs thus also underlines how these visual resources coexist to enhance text-based communication, providing a wider semiotic palette for expression. The research identified that both GIFs and emojis contribute to the construction of politeness perceptions, serving as pragmatic markers for maintaining interpersonal harmony. High factor loadings and satisfactory model fit indices confirm the strength of the constructs and lend credibility to the reliability of the model. The findings are theoretically significant to multimodal communication theory and practically significant to digital media design and etiquette education. However, the findings are truncated by their dependence on self-report data and the lack of platform-specific analysis.

This work empirically supports the argument that emojis and GIFs act as pragmatic markers that not only increase communicative efficiency but are also critical in determining perceptions of politeness in online interaction. The results add to a new field of digital sociolinguistics and highlight the crucial role that multimodal semiotics plays in determining online communicative practice. As digital communication develops further, these visual components are likely to take an even more pivotal position in ensuring civility, relationship management, and facilitating mutual understanding across virtual landscapes.

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Sarwat un Nisa is an Assistant Professor at King Khalid University, KSA. She holds a PhD in Sociolinguistics, along with an MA in English and an MA in Linguistics. She brings over thirteen years of teaching experience, having worked with leading institutions at both national and international levels, including Google India and the English and Foreign Languages University, India. Internationally, she served for three years at Sana'a University, Yemen, and has been part of King Khalid University since 2016. Dr. Sarwat un Nisa has an extensive list of publications in addition to the patents and chapters in a textbook prescribed for Master's-level EFL students at the English and Foreign Languages University.

Balinese and Thai Women's Political Movement: A Discourse Study on Social Media

I Wayan Numertayasa

Faculty of Educational Sciences, Markandeya Bali Institute of Technology and Education, Bangli, Indonesia

Nisachon Chuchai*

School of Political Science and Public Administration, Walailak University, Nakhon Si Thammarat, Thailand

Abstract—This study aims to describe the political movements of Balinese and Thai women on social media, with a focus on the analysis of actor networks, concept networks, and affiliation networks in the political discourse of Balinese and Thai women on Facebook. This study uses a netnographic research method. The data for this study are political discourses conveyed by the Facebook accounts of Ni Luh Djelantik and Rukchanok Srinork. The discourse data in this study are 18 discourses from 2020 to 2024. The data were analyzed using Discourse Networks Analysis (DNA). The findings showed that Balinese and Thai women share a common consensus in discourse and exhibit a similar pattern in conveying their political ideology on Facebook. The concept network showed that the issue of women in the progress of Balinese and Thai politics is widely agreed upon by the public. The affiliation network showed that both Balinese and Thai women received positive responses from other actors and received highly positive responses to the concepts conveyed on Facebook. It can be concluded that there is a transformation of Balinese and Thai women in the political field, with the concept of women and political progress being one of the important issues in the political movements of Balinese and Thai women. The political movements of Balinese and Thai women have received public attention and approval. This research suggests that Balinese and Thai women should participate in political education, and that the government should launch a social awareness campaign for the wider community.

Index Terms—Balinese and Thai Women's political movement, critical discourse analysis, social media

I. INTRODUCTION

In general, women have a very small role in the world of politics (Bessell, 2016; Shin, 2016). It can be seen in the role of women in politics in most countries around the world. The primary factor limiting women's political roles is social norms in society (Cerqueira et al., 2024; Diabah, 2022). In this regard, women's political movements in ASEAN are very interesting to study. Indonesia, particularly Bali and Thailand, has social norms that still strongly bind women. What's interesting about these two regions' women's political movements is the use of social media in women's political activities. The discourse on women's political movements on social media has multiple dimensions, encompassing advocacy, activism, and the formation of collective identity. Social media plays a crucial role for women in overcoming patriarchal norms, fighting for political rights, and mobilizing support at both the local and global levels (Tye et al., 2018; Yuce et al., 2015).

Several research results show that Balinese women have a very small role in the world of politics. Despite the importance of women's roles in various sectors, their political representation remains low. For instance, Bali has not succeeded in sending female representatives to the Indonesian Parliament, largely due to discriminatory selection processes by political parties and various obstacles faced by women candidates, such as financial constraints, lack of political experience, and limited social networks (Gelgel & Apriani, 2019). In local government, women in Bali do hold positions in local government, but their empowerment is hindered by cultural and structural barriers. Factors such as achievement motivation and human capital positively influence their positions, while cultural and social barriers have a negative impact (Marhaeni & Saskara, 2018). Balinese women face significant challenges in political participation due to entrenched patriarchal norms and cultural barriers. However, efforts to increase their representation through education, affirmative action, and local initiatives show promise in promoting gender equality and empowering women in the political sphere. Addressing these barriers and providing broader opportunities for women are crucial steps towards achieving greater political participation and representation for Balinese women.

There are several reasons why Balinese women have a small role in the political arena, namely, patriarchal society and cultural barriers. In patriarchal society, Balinese society is deeply patriarchal, which marginalizes women's rights within the family and customary affairs. Women are often excluded from decision-making processes and inheritance rights, making their position vulnerable in marriage and divorce (Dewi, 2020). On Cultural Barrier, Balinese women are traditionally seen as caretakers and maintainers of family harmony, which conflicts with the values of emancipation and career success (Suryani, 2004). This traditional view limits their opportunities for political engagement. Traditional

* Corresponding Author.

customs, such as patrilocal marriage and patrilineal inheritance, place women in subordinate roles. Upon marriage, women move into their husband's family and remain outsiders, further limiting their influence and involvement in political and public spheres.

Furthermore, the political movement of Thai women has evolved significantly over the years, marked by their increasing participation and influence in various political and social spheres. Here are some key aspects of their involvement. The political landscape in Thailand, especially during and after the coups in 2006 and 2014, has presented both challenges and opportunities for women's political activism, in which authoritarian governments have sometimes used women's rights to legitimize their rule. These periods have also expanded political spaces for women to advance social and gender justice (Buranajaroenkij, 2023). On patriarchal structures, the deeply entrenched patriarchal system in Thailand poses significant challenges for women in politics. Despite increasing acceptance, female politicians still face difficulties, and there are calls for measures like a female quota system to ensure equal opportunities (Chinudomsab & Chantira, 2022).

In religious and cultural contexts, women in Thailand have also sought greater justice and gender equality through religious avenues, such as the movement for higher Buddhist ordination. This movement challenges the traditional gender roles reinforced by the Buddhist monastic community and aims to promote gender equality within the religious and broader social context (Litalien, 2018; Tomalin, 2006). In terms of labor activism in Thailand, female rural-to-urban migrants have engaged in labor activism, challenging exploitation and asserting their rights in urban settings. This activism not only addresses workplace justice but also contests their exclusion from public and political spaces (Mills, 2008). In recent years, young women and LGBTQ+ individuals have taken the lead in national protests against autocratic governance, advocating for significant political reforms and challenging traditional power structures (Horatanakun, 2024).

In a recent development, Thai female politicians are using online activism to influence others. The rise of social and digital media has transformed political participation for Thai women. During the 2013/2014 Bangkok protests, women used these platforms to discuss political issues and women's rights, highlighting the importance of online engagement in a restrictive political environment (Guntarik & Trott, 2016).

Balinese female politician Ni Luh Djelantik also used social media as a political campaign tool ahead of the 2024 Indonesian senatorial elections. Ni Luh Djelantik successfully became a senator for the Republic of Indonesia, using social media as a campaign tool. Similarly, in Thai women's politics, Ruchanok Srinok used social media as a campaign tool and successfully became a female member of parliament in 2023.

The social media platform used by these two female politicians is Facebook. They use Facebook to promote their ideologies and secure their senatorial candidacy. The following is a snapshot of the campaigning conducted on Facebook by these two politicians.



Figure 1. Political Campaign by Ni Luh Djelantik and Ruchanok Srinok on Facebook

Source: <https://www.facebook.com/niluhdjelantik>
https://www.facebook.com/nanaicez112/?locale=th_TH

The use of social media is very interesting to study. Based on Figure 1, Ni Luh Djelantik delivered a discourse about the senatorial election and who the people chose. Based on the discourse presented, Ni Luh Djelantik attempted to convince voters to choose her by emphasizing the use of conscience in making choices. This discourse received a positive response from various groups in the community in the comments. This shows that the public tends to like Ni Luh Djelantik's character.

Then, in Thailand, Ruchanok Srinok delivered a speech criticizing the government's budget management and public information. This received a positive response from the public through comments on Facebook. Most expressed the view that as a young politician, she could make changes in these areas. In this case, through her speech, Ruchanok Srinok sought to gain public sympathy by criticizing the government.

The two discourses above demonstrate the existence of social interaction on Facebook. From a social interaction theory perspective, Facebook provides people with the opportunity to build and maintain social relationships with members of their network. They can identify themselves, create self-presentations, and participate in various social roles. Facebook influences online identity and how people interact with others online. Facebook profiles reflect actual personality, not

self-idealization (Back et al., 2020). Furthermore, Facebook is a place for individuals to share experiences, ideas, and information with their friends. They can participate in groups and communities based on shared interests, creating an environment where social interaction occurs within a specific context. Social interaction theory allows us to examine how these social dynamics develop on Facebook and how these online interactions can influence real-world social relationships. One aspect related to female politicians is that their social interactions on Facebook can influence real-world social relationships, particularly those related to their electability. The online interactions they engage in on Facebook constitute a discourse presented to influence their readers. This Facebook discourse is the focus of this research, which is linked to the women's political movements in Bali and Thailand.

Based on the above explanation, the focus of this research is (1) how is the actors' network of Balinese and Thai women's political discourse on Facebook? (2) how is the concept network of Balinese and Thai women's political discourse on Facebook? and (3) how is the affiliation network of Balinese and Thai women's political discourse on Facebook?

II. THEORETICAL FRAMEWORK

A. Discourse Network Analysis (DNA)

The data for this research comes from Facebook. One way to analyze discourse on Facebook is by using discourse network analysis theory, which helps us to understand people's relationships with each other on the platform. This theory views Facebook as a network of relationships between individuals consisting of nodes (users) and ties (relationships). A social network is a structure composed of individuals or units called nodes, and the relationships between them called ties (Carrington & Scott, 2011). Discourse network theory also helps us understand how the network structure on Facebook can influence user experience. For example, a dense network with strong ties can create a highly connected environment, while a looser network can provide access to a wider variety of ideas and information. Thus, this theory helps us to explore how social network structure influences user interactions and experiences on Facebook.

A social media network consists of two things. First, there are actors (nodes), namely social media accounts. Second, there are relationships (link/edge), namely the responses to conversations on social media (Leifeld, 2017). There are several things analyzed through social media network analysis, namely network form, modularity, and centrality.

Discourse Network Analysis (DNA) is an analytical approach that straddles discourse theory and social network analysis. DNA aims to understand the construction of meaning and complex relationships in a social or political context by exposing the interactions of actors and discursive elements. Fischer and Hajer (1999) describe DNA as a method of analysis that links discursive analysis with an understanding of the social networks that shape those discourses.

It is important to understand that in DNA, discourse is considered the primary means of understanding social and political dynamics. Fischer (2003) emphasizes this by stating that DNA considers discourse as the primary locus of knowledge and policy construction. Thus, DNA believes that through discourse analysis, we can uncover the complex web of meanings that are formed in a society or political environment.

The basic concept in DNA involves understanding how discursive elements and actors interact with each other and form a network. Fischer (2009) explains that this analysis examines the structure, dynamics, and evolution of discursive networks in shaping social and political meaning. In this regard, DNA opens a space to examine how words, concepts, and ideas interrelate and form a shared narrative. The network form is the primary focus in DNA, and this analysis opens the door to understanding the structure of interconnections between discursive elements. Fischer (2009) states that network form analysis helps in identifying complex patterns of relationships and understanding how discursive elements relate to each other. Thus, network form becomes a primary tool for understanding the structure and dynamics within a discursive context.

Degree centrality is a concept that highlights the important role played by certain actors or elements in maintaining the stability and balance of a network. Fischer and Hajer (1999) explain that level centrality helps in identifying actors or elements that have a central position in maintaining the network structure. Understanding level centrality helps describe the distribution of power and influence in a discursive context.

To recognize DNA, it is important to recognize that this analysis provides a deep understanding of how social meaning and knowledge are constructed through discursive interactions and form complex networks. By integrating discursive elements with social network analysis, DNA provides a powerful tool for unraveling complex dynamics in a variety of social and political contexts.

Leifeld (2017) introduces three types of discourse networks in DNA, which provide insight into how actors in a discourse are connected: actor networks, concept networks, and affiliation networks.

An actor network depicts the relationships between actors and debates within a discursive context. Actors are represented as nodes in the network, while edges reflect actors' involvement in a particular debate or issue. This network shows how actors engage in various debates and form alliances or conflicts depending on the topic (Leifeld, 2017).

Concept networks highlight the interrelationships between actors and concepts or ideas in a discourse. Nodes in the network represent actors and concepts, while edges describe how actors relate to or represent particular concepts. Actor-Concept networks reflect the dynamics of how particular actors influence or are influenced by the interpretation of concepts (Leifeld, 2017).

Affiliation networks focus more on direct relationships between actors in a discourse. Actor-Actor Networks highlight social interactions between individuals or groups and help identify patterns of interconnection, alliance, or conflict between them (Leifeld, 2017). The nodes in this network represent actors, and the edges reflect the relationships or social interactions between them.

B. Women's Political Movement

The literature on women's political movements is vast and interdisciplinary, encompassing studies from political science, sociology, history, gender studies, and other fields. These movements gained momentum in the 1960s, increasing awareness of women's issues in various aspects of life, including economic, social, political, cultural, and religious domains, with women facing widespread discrimination and Western literary theory and criticism being predominantly shaped by white male theorists (Mhamane, 2017). Scholars have examined the historical trajectories of women's suffrage movements, the role of women in revolutionary struggles, the emergence of feminist organizations and activism, and the impact of women's political participation on policy outcomes. Contemporary scholarship focuses on how women's movements are adapting to new challenges and opportunities in the 21st century, such as globalization, neoliberalism, and the rise of right-wing political movements (Dimitrova et al., 2020). Furthermore, gender is seen as pervading the realm of politics in that it reflects the distribution of power and reinforces notions of masculinity and femininity, influencing the patterns of political participation by women and by men (Moghadam, 2010).

Several key factors contribute to the emergence and success of women's political movements. These include the presence of supportive political and social contexts, the availability of resources and networks, the emergence of strong leadership, and the ability to frame issues in ways that resonate with a broad range of women. Framing processes, like those seen in the Women's Suffrage Movement, are vital for enhancing collective and individual identity, while also fueling participants' emotions and actions (Crawford, 1999). The state also plays an important role in influencing the trajectory of women's movements by offering various opportunities or presenting obstacles, with the strategic decisions of these movements depending on particular state configurations. Cultural norms and stereotypes, limited access to education and resources, and discrimination and violence remain significant barriers to women's political participation (Baker & Palmieri, 2023). The establishment of broad women's coalitions can play an important role; however, favorable political conditions combined with strategic actions from key female figures are critical to ensuring that mobilization translates into tangible outcomes (Waylen, 2007).

Women's political movements employ a variety of strategies to achieve their goals, including grassroots organizing, lobbying, advocacy, public education, and direct action. Grassroots organizing involves mobilizing women at the local level to raise awareness, build solidarity, and advocate for change. Lobbying and advocacy efforts target policymakers and government officials to promote legislative and policy reforms that advance women's rights and interests (Keiser, 1997). Public education campaigns aim to challenge stereotypes, raise awareness about gender inequality, and promote positive images of women in society. Direct action tactics, such as protests, demonstrations, and civil disobedience, are used to disrupt the status quo and demand immediate action on pressing issues (Mahmud et al., 2019). Considering issues like reproductive rights and violence against women is crucial, though these are not always embraced by all women's organizations.

Women's political movements have had a significant impact on societies around the world, contributing to advances in women's rights, gender equality, and social justice. Despite these achievements, women's political movements continue to face numerous challenges, including backlash from conservative and religious forces, limited resources and funding, internal divisions and conflicts, and the persistent underrepresentation of women in positions of power. There are also inherent limitations to how influential women's organizations can be because they often lack access to mainstream political agendas (Nazneen & Sultan, 2010). Furthermore, many scholars and activists have highlighted that the underrepresentation of women in politics leads to continuous systemic discrimination due to the lack of sufficient legislation and policy interventions focused on women (Korir, 2021).

III. METHODOLOGY

This study analyzes Facebook using online communities as data sources. The dimensions of discourse networks and discourse coalitions are examined within these online communities, thus employing a netnographic research method. Netnography is a method used to study the culture of digital media users, as observed through online traces (Kozinets, 2015). The data for this study are political discourses conveyed by the Facebook accounts of Ni Luh Djelantik and Rukchanok Srinork. The text data of the Facebook discourses were collected through observation. The data source for this study is the online community on Facebook social media. The data source for this study was taken from the Facebook accounts of Ni Luh Djelantik and Rukchanok Srinork. The discourse data in this study are 18 discourses in the period 2020 to 2024. This time was chosen because Ni Luh Djelantik and Rukchanok Srinork began their campaigns to become senatorial candidates starting in 2020 and were elected in 2023 and 2024. The research data was analyzed using Discourse Networks Analysis (DNA). DNA is used to analyze data in the form of political discourse networks. The stages of data analysis that refer to the netnography method are: (1) Coding, at this stage, adding codes or categories to the data collected in the research. (2) Noting, at this stage, reflecting on the data or other comments recorded on the edge of the data. (3) Abstracting and Comparing, at this stage, data is filtered to be identified to find similar, sequential, related, and different

data. At this stage, data is collected based on the type of data and indicators of data types using critical discourse analysis and Discourse Networks Analysis (DNA). (4) Checking and Refinement, at this stage, returning to the virtual world (Facebook) to collect the next wave of data to isolate, examine, and refine understanding of patterns, processes, similarities, and differences. (5) Generalizing, at this stage, the discourse that has been collected and analyzed according to the indicators makes generalizations of the data that are already consistent. (6) Theorizing, the data that has been processed, refined, and extracted can then be formulated into a theoretical statement that leads to a new understanding of the research phenomenon.

IV. RESULTS AND DISCUSSION

Balinese and Thai Women's Political Discourse Network on Facebook

(a). Actor Networks

Actor network is a visualization that displays the relationships between actors. Visualizations of actor networks in the discourse of Balinese and Thai women's political movements can be seen in Figures 2 and 3 below.

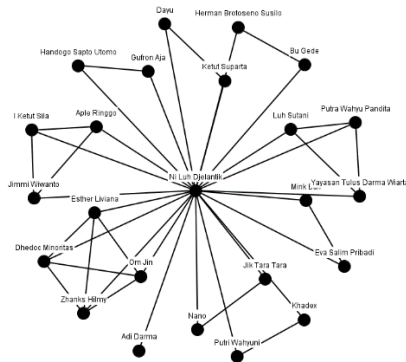


Figure 2. The Balinese Women's Political Movement Discourse Actors Network on Facebook

Based on Figure 2, there are 24 actors involved in the discourse on the Balinese women's political movement. These 24 actors responded to the discourse presented by Ni Luh Djelantik, a Balinese female politician. An analysis of this actor network can be seen in Table 1 below.

TABLE 1
THE CENTRALITY OF THE ACTOR LEVELS OF THE BALINESE WOMEN'S POLITICAL MOVEMENT DISCOURSE

No.	Name of the Actors	Level of Consent (%)	Degree of Involvement (%)	Mediating Role (%)
1	Adi Darma	1.42	2.42	0.00
2	Aple Ringgo	1.42	2.50	0.00
3	Bu Gede	1.42	2.46	0.00
4	Dayu	1.42	2.54	0.00
5	Dhedoc Minoritas	1.42	2.54	0.00
6	Esther Liviana	1.42	2.46	0.00
7	Eva Salim pribadi	1.42	2.46	0.00
8	Gufron Aja	1.42	2.46	0.00
9	Handogo Sapto Utomo	1.42	2.46	0.00
10	Herman Brotoseno Susilo	1.42	2.46	0.00
11	I Ketut Sila	1.42	2.50	0.00
12	Jik Tara Tara	1.42	2.50	0.00
13	Jimmi Wiwanto	1.42	2.50	0.00
14	Ketut Suparta	2.85	2.50	0.07
15	Khadex	1.42	2.46	0.00
16	Luh Sutani	1.42	2.50	0.00
17	Mink Bali	1.42	2.46	0.00
18	Nano	1.42	2.46	0.00
19	Ni Luh Djelantik	15.71	5.13	41.14
20	Om Jin	1.42	2.54	0.00
21	Putra Wahyu Pandita	1.42	2.50	0.00
22	Putri Wahyuni	1.42	2.46	0.00
23	Yayasan Tulus Darma Wiarta	1.42	2.50	0.00
24	Zhanks Hilmy	1.42	2.54	0.00

Table 1 provides information on the centrality of the actor in this discourse, which includes the three primary metrics: mediating role, degree of involvement, and level of consent. Ni Luh Djelantik has the highest consent, which is 15.71%, indicating that she is in a dominant position in this discourse. This high score highlights its significant impact in discourse, which may stem from its position as a politician and reputation that has been established. Ni Luh Djelantik also indicates

a significant Degree of Involvement, which is 5.13%. This indicates that they are not just useful as information sources but also as actors that are well-connected to other actors. This connection can help with idea dissemination and community mobilization in political campaigns. The most notable is Ni Luh Djelantik's moderating role, which reached 41.14%. This indicates that they function as the primary link in this network, assisting in connecting other actors. This procedure is very important for ensuring accurate information and helping to strengthen the bonds between the various actors involved in the movement.

The results of this study confirm the importance of Ni Luh Djelantik in the discourse of the women's political movement in Bali. Her significant involvement as a central figure in the network of actors not only strengthens her position as a leader but also reflects the social dynamics within this movement. These findings demonstrate the expanding role of women in politics and how they can be drivers of change in the broader social context. This is consistent with the view that women's involvement in social movements can significantly increase their political participation and agency (González-Malabet, 2023; Grabe & Dutt, 2020). In addition, this research shows that Balinese women have begun to go beyond the norms and traditions that apply in the world of politics (Lenz, 2006).

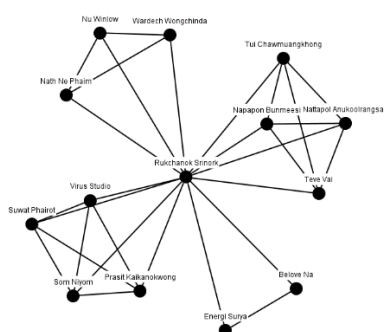


Figure 3. The Thai Women's Political Movement Discourse Actors Network on Facebook

Based on Figure 3, there are 14 actors involved in the discourse on the Thai women's political movement. These 14 actors responded to the discourse presented by Ruchanok Srinok, a Thai female politician. This network composition demonstrates the structure of relationships between actors, where connections are crucial for disseminating ideas and support in the context of women's politics in Thailand. An analysis of this actor network can be seen in Table 2 below.

TABLE 2
THE CENTRALITY OF THE ACTOR LEVELS OF THE THAI WOMEN'S POLITICAL MOVEMENT DISCOURSE

No.	Name of the Actors	Level of Consent (%)	Degree of Involvement (%)	Mediating Role (%)
1	Belove Na	3.48	4.37	0.00
2	Energi Surya	3.48	4.37	0.00
3	Napapon Bunmeesi	6.98	4.67	0.00
4	Nath Ne Phaim	5.17	4.51	0.00
5	Nattapol Anukoolrangsarn	6.89	4.67	0.00
6	Nu Winlow	5.17	4.51	0.00
7	Prasit Kaikanokwong	6.89	4.67	0.00
8	Ruchanok Srinok	22.41	8.59	37.00
9	Som Niyom	2.63	4.67	0.00
10	Suwat Phairot	5.26	4.84	0.00
11	Teve Vai	2.63	4.67	0.00
12	Tui Chawmuangkong	2.63	4.67	0.00
13	Virus Studio	2.63	4.67	0.00
14	Wardech Wongchinda	2.63	4.51	0.00

Through Table 2, we can see the three primary metrics used to analyze the actor's performance in this network: mediating role, degree of involvement, and level of consent. As the central figure, Ruchanok Srinok has the highest percentage of the target, which is 22.41%. This indicates that she is responsible for this discourse and has made a significant contribution to the discussion of women's politics in Thailand. In addition to this, there are a few other actors that indicate a higher threshold for goal attainment when compared to other actors, such as Napapon Bunmeesi, Nattapol Anukoolrangsarn, and Prasit Kaikanokwong, with goals ranging from 6.89% to 6.98%. Despite this, these scores are still somewhat close to Ruchanok's influence.

8.59% is the highest Degree of Involvement, as stated by Ruchanok Srinok. This indicates that they are not just acting as the discourse leader but also interacting with many other actors in the network, which can help them make this discourse more comprehensive. Several other actors have a relatively low Degree of Involvement, ranging from 4.37% to 4.84%, which indicates weaker connections within the network.

The most significant finding in this analysis is Ruchanok Srinok's mediating role, which reached 37.00%. This illustrates how they function as a team that connects many actors in a network. Her involvement in this Mediating Role is very important for facilitating communication and collaboration between the aforementioned actors.

Conversely, almost all other actors indicate a Mediating Role of 0.00%, indicating that they do not function as a team in this particular political network. Comparison with other actors in the network indicates significant differences in participation. Even if some people, like Napapon Bunmeesi and Nattapol Anukoolrangsang, have higher goals than average, they are still far from being the leaders or hubs of the network. This indicates that, despite their good intentions, their ability to influence women's political discourse is not as strong as Ruchanok Srinok's.

The analysis of the actor's network in Thai women's politics on social media highlights Ruchanok Srinok's dominance in fostering political discourse. Her active involvement as a central actor with a high level of consent, Degree of Involvement, and Mediating Role highlights the importance of leadership in promoting women's politics. All of this indicates that other actors need to be strategic to increase their influence in the network, make more active contributions, and create unity in political decision-making. This study offers valuable insights into how social media can be used to improve women's status in Thai politics. It is in line with the study of Buranajaroenkij (2023), who stated that social media platforms provide a space for women to acquire political knowledge and engage in political discourse.

Based on the research findings, Ni Luh Djelantik (a Balinese woman) and Ruchanok Srinok (a Thai woman) have the same consent in the discourse conveyed on Facebook. This reflects that both have a similar pattern in conveying their political ideology on social media. Furthermore, this shows the transformation of Balinese and Thai women in the political world. The transformation of women's roles in society, driven by the modern women's movement, has brought about significant social and political changes, including the redefinition of gender roles and increased political participation (Anleu & Mack, 2013; Szente & Németh, 2021).

(b). Concept Network

A conceptual network is the relationship between two or more concepts. Figures 4 and 5 below visualize the conceptual networks of discourse on the Balinese and Thai women's political movements.

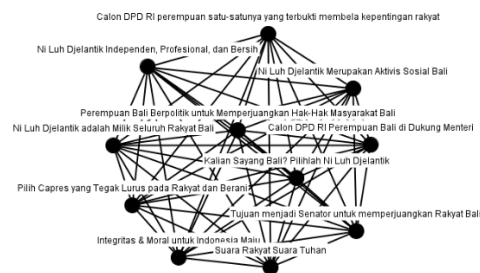


Figure 4. The Balinese Women's Political Movement Discourse Concept Network on Facebook

Figure 4 shows that each actor presented different arguments in support of or against the discourse presented by Ni Luh Djelantik. There were 14 arguments presented by the actors. These arguments served as the basis for the actors' support for Ni Luh Djelantik. Figure 4 visualizes each argument (concept) and the network between those concepts. The arguments presented by the actors support Ni Luh Djelantik.

In addition to actors, the data analysis also identified the centrality of concepts in the discourse of the Balinese women's political movement. Table 3 below presents the analysis of the centrality of concepts related to consent, involvement, and the mediating role in the discourse.

TABLE 3
THE CENTRALITY OF THE CONCEPTUAL LEVELS OF DISCOURSE IN THE BALINESE WOMEN'S POLITICAL MOVEMENT

No.	Concept	Level of Consent (%)	Degree of Involvement (%)	Mediating Role (%)
1	<i>Calon DPD RI perempuan Bali di Dukung Menteri</i> (The Balinese Woman of the Republic of Indonesia Senator Candidate is supported by the Minister)	4.28	3.40	3.85
2	<i>Calon DPD RI Perempuan Satu-Satunya yang Terbukti Membela Kepentingan Rakyat</i> (The Only Balinese Woman of the Republic of Indonesia Senator Candidate Proven to Defend the People's Interests)	7.14	3.57	10.00
3	<i>Integritas & Moral untuk Indonesia maju</i> (Integrity and Morale for Progressive Indonesia)	4.28	3.40	5.16
4	<i>Kalian Sayang Bali? Pilihlah Ni Luh Djelantik</i> (Do You Love Bali? Choose Ni Luh Djelantik)	4.28	3.40	5.16
5	<i>Ni Luh Djelantik Independen, Profesional, dan Bersih</i> (Ni Luh Djelantik is Independent, Professional, and Clean)	4.28	3.40	5.16
6	<i>Ni Luh Djelantik Merupakan Aktivis Sosial Bali</i> (Ni Luh Djelantik is Balinese Social Activist)	5.71	3.48	7.62
7	<i>Ni Luh Djelantik adalah Milik Seluruh Rakyat Bali</i> (Ni Luh Djelantik belongs to all Balinese People)	4.28	3.40	5.16
8	<i>Perempuan Bali Berpolitik untuk memperjuangkan Hak-Hak Masyarakat Bali</i> (Balinese Women Enter Politics to Fight for the Rights of the Balinese People)	5.71	3.48	7.62
9	<i>Pilih Capres yang Tegak Lurus pada rakyat dan Berani</i> (Choose a Presidential Candidate Who is Upright and Courageous Towards the People)	4.28	3.40	5.16
10	<i>Suara Rakyat Suara Tuhan</i> (Voice of the People Voice of God)	2.85	3.32	2.62
11	<i>Tujuan menjadi Senator untuk Memperjuangkan Rakyat Bali</i> (The Goal of Becoming a Senator is to Fight for the People of Bali)	2.85	3.32	1.23

Table 3 shows the centrality of concepts related to the consent, involvement, and mediating role of the Balinese women's political movement discourse. Based on Table 3, the concept of “The Only Balinese Woman of the Republic of Indonesia Senator Candidate Proven to Defend the People’s Interests” is the concept with the highest percentage of consent and mediating roles between concepts, namely the level of consent of 7.14% and a mediating role of 10.00%. This means that this concept dominates the discussion of the Balinese women's political movement discourse on Facebook. Furthermore, it is the discourse concept that best connects actors in the discourse. These results indicate that society is beginning to take an interest in the role of women in politics. This may be because the global women's movement and international actors have played a significant role in promoting women's political representation, resulting in important milestones such as women's suffrage and increased parliamentary representation (Brechenmacher & Mann, 2024; Paxton et al., 2006).

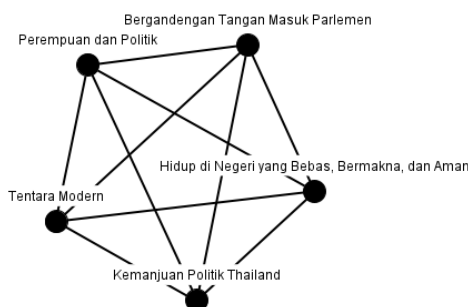


Figure 5. The Conceptual Network of Thai Women's Political Movement Discourse on Facebook

Figure 5 shows that each actor presented a different argument in support of Ruchanok Srinok's discourse. Five arguments were presented by each actor. These arguments served as the basis for their support of Ruchanok Srinok. Figure 5 visualizes each argument (concept) and the network between these concepts. The arguments presented by each actor support Ruchanok Srinok.

TABLE 4
THE CENTRALITY OF THE CONCEPTUAL LEVELS OF DISCOURSE IN THAI WOMEN'S POLITICAL MOVEMENTS

No.	Concept	Level of Consent (%)	Degree of Involvement (%)	Mediating Role (%)
1	<i>Bergandengan Tangan Masuk Parlemen</i> (Joining Hands into the Parliament)	7.89	6.05	10.09
2	<i>Hidup di Negeri yang bebas, Bermakna, dan Aman</i> (Living in a Free, Meaningful, and Safe Country)	5.26	5.79	1.98
3	<i>Kemajuan Politik Thailand</i> (Thailand's Political Progress)	13.15	6.66	18.96
4	<i>Perempuan dan Politik</i> (Women and Politics)	13.15	6.66	16.67
5	<i>Tentara Modern</i> (Modern Military)	10.52	6.34	14.67

Table 4 provides information on the centrality concept of discourse in Thai women's politics. The concepts that are analyzed in this table include a wide range of topics related to women's politics, with an emphasis on how each concept works to support and influence political will. The three primary metrics used in this analysis are mediating role, degree of involvement, and level of consent.

The concepts "Women and Politics" and "Thailand's Political Progress" raised the highest consent with 13.15%. It indicates that both of these concepts are very relevant and have gained more attention in public discussions about women's politics. The concept "Joining Hands into the Parliament" is in the third position with a level of consent of 7.89%, indicating that there is a desire to promote cooperation and female representation in legislative bodies. In contrast, the lowest level of consent (5.26%) of the concept "Living in a Free, Meaningful, and Safe Country" indicates the lack of relevance or interest conveyed by the actors in this discourse.

Concepts "Women and Politics" and "Thailand's Political Progress" also indicate a very good involvement, which is 6.66%. It indicates that the two concepts are not just related but also closely related in the context of women's politics. Concept "Joining Hands into the Parliament" indicates a 6.05% involvement, indicating a strong relationship with participation in legislation. Concept "Modern Military", with the involvement of 6.34%, indicates some skepticism or disagreement between political issues and literary aspects that may have an impact on women's relationships. The concept "Living in a Free, Meaningful, and Safe Country" has the lowest involvement degree (5.79%), indicating that, although its importance, this concept may not always be directly related to sharper political discourse.

The concept "Thailand's Political Progress" has the highest percentage (18.96%), indicating that it serves as the primary link and helps to explain many issues that arise in women's politics. Concept "Women and Politics" also has a significant percentage (16.67%), indicating the importance of women's role in influencing politics and the strong correlation between gender and political issues. Concept "Modern Military" indicates a moderating role that can be observed (14.67%), indicating that even though the focus is on literature, this topic is relevant in longer political debates. The concept "Joining Hands into the Parliament", with a percentage of 10.09%, indicates that understanding the link between gender politics and legislation is crucial, even though it is not a fundamental concept. The lowest level of moderating role was the concept "Living in a Free, Meaningful, and Safe Country" (1.98%), which highlights the difficulties they face in addressing issues in women's political discourse.

The high level of attention paid to the concept of Thailand's political progress shows that Thai society wants change in Thai politics, particularly about the role of women and young people. Women have been active in political movements, such as the Red and Yellow Shirt movements, which have provided them with political knowledge and opportunities to engage in politics in Thailand (Buranajaroenkij, 2023). These movements have allowed women to form groups, act as informal representatives, and enter formal politics (Buranajaroenkij et al., 2018).

(c). Affiliation Network

Affiliation networks illustrate the relationships between actors and concepts. Figures 6 and 7 below represent the affiliation networks of discourse in the Balinese and Thai women's political movements.



Figure 6. Balinese Women's Political Movement Discourse Affiliate Network on Facebook

Figure 6 presents a visualization of the affiliation network that shows the relationship between actors (marked with circles) and concepts (symbolized by squares). In the Balinese Women's Political Movement Discourse on Facebook, there are 14 actors and 5 concepts. The relationship between actors and concepts is shown by a line. Based on Figure 6, all actors agreed with the actor. This can be seen from the green line. Furthermore, all actors agreed with the concept presented by Ni Luh Djelantik.

The visualization of the affiliation network in the context of Bali's political discourse indicates the existence of a strong collective relationship between actor and concept. Every actor not only contributes to the same goal, but also reflects the vision expressed by Ni Luh Djelantik. This environment creates a strong foundation for cooperation in achieving shared goals in the field of women's politics. This study highlights the importance of social networks in fostering effective political leadership and indicates that mutual respect and cooperation among actors can be crucial in addressing issues facing women in Bali (Ida et al., 2025).

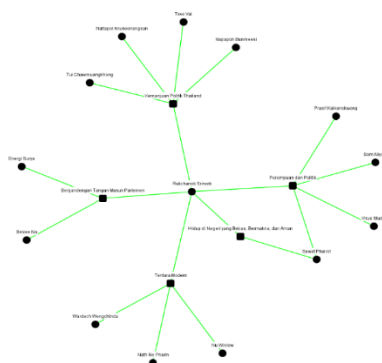


Figure 7. Thai Women's Political Movement Discourse Affiliate Network on Facebook

Figure 7 presents a visualization of the affiliation network that shows the relationship between actors (marked with circles) and concepts (symbolized by squares). In the Thai women's political movement discourse on Facebook, there are 14 actors and 5 concepts. The relationship between actors and concepts is shown by a line. Based on Figure 7, all actors agreed with actor Ruchanok Srinok. This can be seen from the green line. It means Ruchanok Srinok is not only a participant in political discourse but also a leader who can facilitate social change. Every actor's goal is to convey that there is respect and understanding for women's contributions to politics, whether in the form of advocacy or representation. Ruchanok Srinok and other actors suggest that individuals can engage in the role of a leader in addressing and resolving pertinent issues in society, such as gender equality, social justice, and political participation. It is in line with the research finding that stated women have played significant roles in social movements, such as the Red and Yellow Shirt movements, which have provided platforms for women to gain political knowledge and engage in political activities (Buranajaroenkij et al., 2018).

V. CONCLUSION

Based on the discussion, it can be concluded that the network of political discourse actors of Balinese and Thai women on Facebook shows that Balinese and Thai women have the same consent in discourse, and have the same pattern in conveying their political ideology on Facebook. This shows the transformation of Balinese and Thai women in the political world. Furthermore, the concept network of Balinese and Thai women's political discourse on Facebook shows that the issue of women in the progress of Balinese and Thai politics is an issue that is highly agreed upon by the community. This means that the concept of women and political progress is one of the important issues in the political movements of Balinese and Thai women. Finally, the affiliation network shows that both Balinese and Thai women received positive responses from other actors and received very positive responses to the concepts conveyed on Facebook. This shows that the political movements of Balinese and Thai women received public attention and approval in order to demonstrate gender equality in politics and progress in politics.

Based on these conclusions, it is recommended that women in Bali and Thailand participate in political education to increase their understanding of the political process, women's rights, and how to actively participate in public policy. They can also use Facebook as a platform for sharing political knowledge. The government is also advised to launch a social awareness campaign for the wider community regarding the importance of women's roles in politics. This campaign could include visual content, inspirational videos, and articles promoting women's success stories in achieving political positions and their impact on community well-being.

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I Wayan Numertayasa is a lecturer at the Faculty of Educational Sciences at the Markandeya Bali Institute of Technology and Education. He completed his Bachelor's degree in the Indonesian Language and Literature Education Program in 2011 at Ganesha University of Education. In 2013, he earned his Master's degree from Ganesha University of Education. He is expected to complete his Doctoral program in 2024 in the Indonesian Language Education Program at Malang State University. Dr. I Wayan Numertayasa focuses his research on language studies in social media. He can be contacted via email at numertayasawayan@markandeyabali.ac.id and his ORCID iD is 0000-0003-4293-279X.



Nisachon Chuchai is a lecturer in the Department of International Relations at the School of Political Science and Public Administration, Walailak University, Thailand. In 2017, she obtained her Bachelor's degree in ASEAN Studies from Walailak University. In 2019, she earned her Master's degree in History Education from State University of Malang. The Expertise is Indonesian language, Indonesian Literature, and Contemporary Art in ASEAN. She can be contacted via email at nisachon.chuchai0894@gmail.com and her ORCID iD is 0009-0002-2139-0768.

Measuring the Impact of ChatGPT Feedback on Saudi Undergraduate EFL Learners' Writing Skills

Faris Allehyani

Department of Languages and Translation, University College of Umluj, University of Tabuk, Saudi Arabia

Nasser Alqahtani

Applied College, Shaqra University, Shaqra, Saudi Arabia

Mohammad Jamshed*

English Department, College of Science & Humanities, Prince Sattam Bin Abdulaziz University, Saudi Arabia

Wahaj Unnisa Warda

English Department, College of Science & Humanities, Prince Sattam Bin Abdulaziz University, Saudi Arabia

Abstract—As the conventional methods of instruction no longer seem to effectively conform to the taste of today's tech-savvy young generation, AI-powered tools are increasingly being incorporated in ESL/EFL classrooms for their efficiency, precise correction, and specific feedback. Despite multiple studies, the empowering role of ChatGPT in enhancing English writing skills, particularly in Saudi Arabia, remains largely unexplored. Therefore, this study employed a quasi-experimental design to compare and contrast the efficacy of ChatGPT with that of conventional feedback. While the students in the experimental group received feedback on their writing errors from ChatGPT for seven weeks, students in the control group received feedback from their teachers. To collect data, pre-and post-tests were carried out, which required respondents to draft tales based on pictures. It was revealed that the experimental group, which used an intervention, demonstrated fewer errors for all inflected morphemes than the control group, which used conventional instruction. These findings suggest that the use of AI tools like ChatGPT for language education courses serves as an effective supplement to traditional instructional methods, providing immediate feedback and personalized corrections that enhance instructional effectiveness.

Index Terms—ChatGPT feedback, effective supplement, instructional effectiveness, precise correction, tech-savvy young generation

I. INTRODUCTION

Language teaching and instructional practices in EFL classrooms are becoming increasingly reliant on feedback, as it helps language learners improve their writing skills (Steiss et al., 2024; Teng, 2024). However, offering different levels of learners valuable and meaningful customized feedback can be challenging, leading to a significant workload for EFL instructors (McMartin-Miller, 2014; Graham, 2019). Constructive feedback directs students toward constructive change or enhancement of specific writing skills by explicitly conveying the characteristics of quality performance and the means to achieve them. EFL learners' self-efficacy beliefs influence how they offer and receive writing feedback, and teachers often become exhausted by the laborious task of revising student documents (Panadero et al., 2023; Teng & Teng, 2024). The potential of machine-generated feedback in writing, therefore, is being studied by researchers with increasing frequency. As conventional methods of instruction no longer align with the modern tastes of the Z generation, technology, particularly AI-powered tools for language instruction, has been increasingly incorporated by educational institutions over the last few years.

Technology-based instruments have become essential for language learners, with various AI-powered tools correlating with specific instructional methods to enhance learning and teaching. Similar to other AI chatbots, ChatGPT is increasingly being used for generating ideas and facilitating the brainstorming process. ChatGPT utilizes conversational AI to offer written feedback, promoting constructive learning and personalized data engagement (Almashy et al., 2024; Jamshed et al., 2024). Nowadays, ChatGPT is being utilized, making writing easier and more effective for EFL/ESL learners (Lingard, 2023; Stokel-Walker, 2022). ChatGPT can offer numerous advantages in this realm, including assistance with language, translation, revision, and proofreading. For instance, ChatGPT can assist language learners and instructors in enhancing their writing skills and linguistic competency by providing them with

* Corresponding Author.

immediate feedback on multiple aspects of Grammar, syntax, and vocabulary. Wang and Guo (2023) described ChatGPT as an important tool that can be utilized to assist language learners in learning Grammar and vocabulary. As the larger section of Saudi Arabia comprises tech-savvy youths who respond actively to technology-powered learning and instruction, Saudi Arabian universities are equipped with state-of-the-art digital infrastructure.

A. Research Problem Statement

Saudi undergraduate English learners face challenges in Grammar, vocabulary, structure, and consistency in writing. Traditional instruction limitations hinder personalized support. Although AI technologies like ChatGPT provide instant feedback, there is insufficient evidence of their effectiveness in improving writing skills, prompting inquiry into their potential role in enhancing conventional teaching methods in academic writing.

B. Research Purpose Statement

This study investigates the impact of ChatGPT feedback on the writing skills of Saudi EFL students, addressing the gap in research regarding the efficacy of AI-powered tools in EFL classrooms.

II. LITERATURE REVIEW

A. Theoretical Framework

ChatGPT's corrective feedback framework incorporates multiple sociocultural learning and interactionist approaches. ChatGPT integrates these concepts while offering immediate, context-sensitive, and customized feedback to enhance knowledge. Vygotsky's (1978) sociocultural theory of learning, developed in the early 20th century, emphasizes social interactions, cultural tools, and the sociocultural framework. As this paradigm emphasizes collaborative learning over individualism, ChatGPT mediates this learning process by offering enabled feedback to help users develop within their ZPD. Similarly, interactionist approaches, such as Krashen's (1985) input hypothesis and Long's (1980) interaction hypothesis, emphasize that learning is dynamic and interactive, involving meaning negotiation, feedback, and active engagement. They integrate well with contemporary instructional technologies, such as ChatGPT, which simulates meaningful interactions and provides targeted feedback to enhance learning. A practical assessment of current and future performance levels could enhance language learners' writing skills. Therefore, learner-appropriate material or treatment tools are utilized. Mediating tools assist and impact tasks, including thought regulation, in line with sociocultural theory (Storch, 2018). Digital text correction feedback enhances cognitive processes and writing skills.

B. Automated Feedback in Foreign Language Learning

Escalante et al. (2023) examined how AI-powered tools could be utilised to support students' writing skills. The research used two longitudinal studies (study 1 and study 2). The first six-week repeated measurements quasi-experimental research assessed ChatGPT (GPT-4) in a human tutor's writing feedback for 48 university ENL learners. 43 ENLs received ChatGPT and tutor feedback in Study 2. While Study 1 revealed no group differences in learning, Study 2 revealed a near-even divide between AI-generated and human-generated feedback, with advantages for both. The study suggests that AI-generated feedback can be used to assess ENL essays without affecting learning outcomes. Fleckenstein et al. (2023) conducted a meta-analysis of AWE feedback tools on students' writing skills.

Twenty research articles ($k = 84$; $N = 2,828$) met inclusion requirements after evaluating 4,462 papers. A moderator analysis examined the learner, the intervention, and the effects of the results. In a three-level model with random effects, it was found that automated feedback had a medium impact ($g = 0.55$) on the writing skills of students. The study implies that instructors and administrators could utilize AWE to develop students' writing skills. It suggests more study to establish the best application of automated feedback in diverse educational settings and groups. Bodaubekov et al. (2025) compared instructor and Write & Improve feedback on the writing skills of senior undergraduates in a two-foreign language program at a Kazakhstani private university. Four teachers delivered eight classes, comprising one control and one experimental group, in the quasi-experimental design. Over five weeks, pre-and post-tests examined task accomplishment, consistency and cohesiveness, vocabulary proficiency, grammatical accuracy, and cumulative scoring. Descriptive statistics, Mann-Whitney U tests, and MANCOVA were utilized for pre- and post-test comparisons. It was found that Write & Improve feedback was just as effective as conventional instructor feedback on several aspects of writing tests, both when used separately and in collaboration with other forms of feedback. It suggests that educational institutions could enhance writing skills by integrating conventional methods of instruction with technologically driven feedback systems, such as Write & Improve.

Taskiran and Goksel (2022) investigated whether automated and instructor feedback impact academic writing and EFL performance in an open and online educational context. This quasi-experimental quantitative investigation revealed considerable differences between the diagnostic exam and accomplishment tests. It was also found that receiving regular input from teachers enhanced academic writing results more than using automated feedback tools. Chan et al. (2024) investigated the impact of large language model (LLM) feedback on the essay writing skills, revision emotions, and essay revisions of Hong Kong university students. The study utilized a randomized controlled trial to compare the performance and interactions of 918 Hong Kong university language students who received generated feedback (GPT-3.5-turbo LLM) and those who did not. It was revealed that essay quality improved when AI-generated

feedback was used in revision, with qualitative comments from students suggesting that AI feedback increased engagement, motivation, and mixed emotions throughout the revision process. Further studies could explore the impact of AI personalization on emotional states. Ozfidan et al. (2024) examined the perspectives of Saudi EFL undergraduate learners on the use of artificial intelligence in academic writing. The study examined 189 English-proficient freshman academic writers. ChatGPT, Grammarly, and Google Translate are famous among students. A descriptive analysis revealed that students thought AI improved conceptualization, planning, Grammar, spelling, and time savings. It was found that academic writing with AI needed training and clear standards. Participants thought that AI-enhanced writing accuracy and creativity were beneficial, but improper utilization worried them. The study suggests that AI technology can benefit students when used effectively to address their needs.

C. ChatGPT Feedback in Foreign Language Learning

Polakova and Ivenz (2024) examined the efficiency of ChatGPT feedback in improving Gen Z learners' writing skills. The study examined students' ChatGPT engagements both qualitatively and quantitatively, using focus group interviews and pre- and post-tests. The findings revealed that ChatGPT feedback enhanced diverse writing aspects such as conciseness, Grammar, key content, and passive voice. The study offers multiple pedagogical implications. As the study has certain limitations, future research should include a wider age, academic, and cultural sample. Imran and Almusharraf (2023) assessed 30 of the most appropriate articles to determine if ChatGPT could be used for educational writing. Utilizing a PRIMA flowchart, the study examined 550 peer-reviewed publications from December 2022 to May 2023, six months after the launch of ChatGPT. The latest ChatGPT findings have revealed that AI in education is an ongoing process. The study demonstrated that writing instructors should assess and adjust their curriculum, training, and grading practices to maintain intellectual integrity and fairness. Steiss et al. (2024) examined ChatGPT for formative feedback, evaluating human and AI feedback on secondary student essays to assess quality.

Descriptive statistics and effect sizes were used to compare ChatGPT with human feedback for the full sample, compositions of different quality, and native English speakers and learners. It was found that human raters provided learners with better feedback, except for the criteria-based feedback. AI and humans give varied essay-quality feedback. Human and AI responses were unaffected by language. The study suggests that ChatGPT's simplicity and quality of feedback could facilitate the development of generative AI. Koltovskaia et al. (2024) evaluated how six Iranian STEM graduate students revised their academic research articles using ChatGPT. It utilized the concepts of the integrated cognitive, behavioral, and emotional participation paradigm. ChatGPT revised the content using student text and screencasts, incorporating behavioral involvement. Semi-structured interviews, follow-up questionnaires, and students' screencast comments on memory showed cognitive and emotional engagement. It was found that students both saw and understood the feedback, but sometimes questioned its accuracy, indicating high cognitive engagement. They liked ChatGPT for its ability to paraphrase and improve writing professionalism. The study findings hold pedagogical implications as they could help teachers integrate ChatGPT into L2 writing classes. Al Ghamdi (2024) evaluated the writing skills of Saudi University's first-year computer students following feedback from ChatGPT. In the qualitative study, 111 male learners were blindfolded to the changeover from human to ChatGPT feedback to maintain fairness. The findings revealed the students' varied experiences. In weeks four and five, some students found ChatGPT to be a valuable source of feedback for learning and personal growth, but others questioned its customization and consistency. The study suggests that ChatGPT could be advantageous in the classroom and demonstrates the importance of customizing feedback to each student's learning style, emotional response, and educational needs.

Wiboolyasarin et al. (2024) observed that the L2 writing editing and revision skills of Thai college exchange students were enhanced after a three-step cooperative writing treatment that utilized AI feedback. The quasi-experimental research involved 39 younger exchange learners, divided into an experimental group of 18 and a control group of 21. Wiki-based collaborative authoring and ChatGPT were utilized for written corrections. The findings illustrated the beneficial impact of AI-enhanced interventions using collaborative writing techniques on specific writing skills. The study holds immense pedagogical implications, as it offers essential insights into enhancing L2 writing competence through systematic group assignments and tailored AI feedback, thereby impacting both research and pedagogy. Teng (2024) investigated the function of ChatGPT in EFL writing through an exhaustive evaluation of the 20 most pertinent studies. The PRISMA guidelines were used to determine both the inclusion and exclusion of references. It was found that integrating AI into the classroom is a continuous process that has an immense impact on EFL students' writing skills. Mahapatra (2024) examined how ChatGPT's formative feedback impacted the writing skills of undergraduate ESL students. Multiple focus groups and three assessments were utilized to collect data from post-secondary ESL students. It was revealed that students were overwhelmingly pleased with ChatGPT, as it enhanced their academic writing skills. Future studies could investigate how ChatGPT impacts different genres and writing details.

D. Research Question

How does ChatGPT feedback impact Saudi undergraduate learners' writing skills?

III. METHODOLOGY

A. Respondents and Sample

The survey comprised 84 respondents from the first and second years. All of the participants are native Arabic speakers; nevertheless, they have been studying English for the last ten to twelve years. A quasi-experimental study involving 84 EFL learners aged 19-24 from the Colleges of Business Administration and College of Science & Humanities at Prince Sattam Bin Abdulaziz University, Al-Kharj, Saudi Arabia, who were pursuing different undergraduate programs, volunteered to participate in the study. Two classes were randomly chosen for study. N = 42 was assigned to the experimental group, while N = 42 was assigned to the control group. The experimental group received feedback from ChatGPT, while the control group used conventional methods. All study participants provided informed consent prior to participation. The institution also permitted students access to smartphones and WhatsApp. This ethical compliance guaranteed the study satisfied technology-integration requirements for instruction.

B. Experimental Group

The ChatGPT smartphone software instructed experimental English language learners over a period of seven weeks. Sessions lasted for an hour, five times a week. Learners received instruction on how ChatGPT could improve their writing proficiency. This approach helped students understand and use language. Students composed a 300-word tale utilizing an image. The second step was to enter this story into the ChatGPT app and ask it to highlight grammatical and structural mistakes, explain them, and provide examples to assist the user in fixing them. It read, "I created a story in English using a picture as an English learner." I need to examine my story, as I require assistance with learning to correct English grammar errors in composition and language. In the third step, students assessed ChatGPT's feedback to understand the issues with their first submissions. The following stage was to edit the handwritten story utilizing ChatGPT's suggestions and changes.

C. Control Group

The control group participants were instructed to write an English story about the given image on a provided piece of paper. They were instructed to write a story of at least 300 words. Next, the researchers examined their English writing sheets for errors. The researchers assessed grammar rules and identified faults. Following that, participants received feedback and were asked to revise their original essay, incorporating their instructor's suggestions. The seven-week approach consisted of five one-hour sessions per week.

D. Data Collection Method

This study collected data utilizing a preliminary and final evaluation involving an image interpretation task. Before the activity, participants received an image and half an hour to write a story inspired by it in a word processor. This initial stage evaluated participants' writing skills to set a baseline. To determine whether treatments enhanced writing skills in both the experimental and control groups, the final assessment replicated the preliminary assignment under the same conditions. To prevent respondents from recalling specific aspects of the original image, alternative pictures were used for the pre- and post-tests. This was done to attribute any writing enhancement to the teaching sessions rather than to the participants' familiarity with the pictures. The study's design allowed for a detailed assessment of individual improvement.

E. Error Analysis

The study analyzed data utilizing an enhanced Grammarly, an automated essay scoring (AES) system. Grammarly is recognized for accurately identifying errors in English texts generated by foreign-language learners, surpassing the accuracy of conventional human assessors (McAteer, 2013). The study utilized Grammarly to evaluate student writing errors meticulously. The identical challenges with writing plaguing both groups were analyzed in detail after classifying these errors. The classification revealed error frequency and patterns. This method of analysis facilitated an accurate assessment of the interventions' impact on English writing improvement.

F. Data analysis and Interpretation

A two-way analysis of variance (ANOVA) was used to investigate the differences between the pre-test and post-test results of each group. This approach provides a reliable assessment of ChatGPT feedback's effectiveness, allowing for an in-depth analysis of the growth in respondents' writing skills during the intervention. The impacts of grammatical errors on multiple groups, including those in present and past tenses, were thoroughly examined, along with group characteristics and testing at different intervals. This method assisted researchers in evaluating how different feedback styles impacted learners' outcomes and grammatical accuracy throughout the experiment.

IV. RESULTS AND FINDINGS

The two ANOVA tests revealed an extensive analysis of study impacts and interactions. Significant results were found regarding the effect of eight inflectional morphemes ('-s' for plurals, '-s' for possession, '-ing' for progressive, '-s' for third person singular present, '-ed' for past tense, '-en' for past participles, '-er' for comparative adjectives, and '-est'

for superlatives) on error frequencies across two groups (experimental and control) and two testing times (pre and post). The analysis showed a significant effect of inflectional morpheme type, $F(1, 56) = 170.172$, $p < .001$, with a partial eta squared (η^2p) of .781, indicating a higher error rate for the morphemes '-ed' past tense, '-s' for plurals, and '-s' for third person singular present, compared to others like '-ing' progressive, '-s' for possession, '-en', '-er', and '-est' (Fig. 1). A significant main effect was found for group $F(1, 56) = 134.238$, $p < .001$, $\eta^2p = .878$, where the experimental group demonstrated fewer errors than the control group (Fig. 2). Moreover, the data revealed a significant main effect for the test occasions, $F(1, 56) = 81.700$, $p < .001$, $\eta^2p = .582$, suggesting reduced pre-test to post-test errors across participants (Fig. 3).

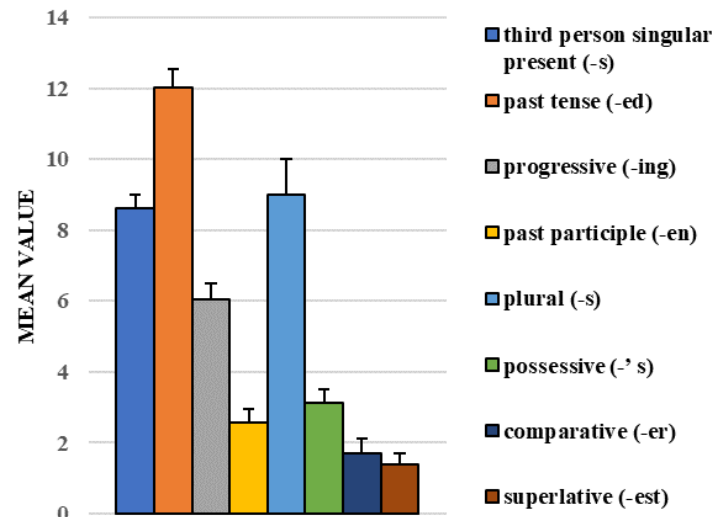


Figure 1. Errors Across Inflectional Morphemes

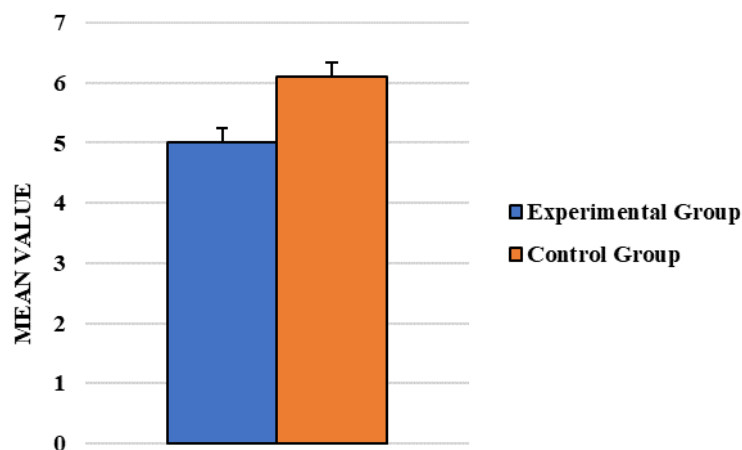


Figure 2. Variations of Mean Across Groups

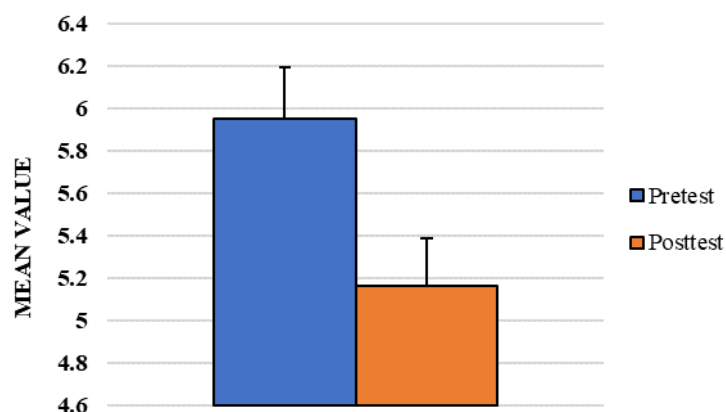


Figure 3. Variation of Means Across Tests

The study also found significant two-way interactions involving the eight inflectional morphemes ('-s' for plurals, '-s' for possession, '-ing' for progressive, '-s' for third person singular present, '-ed' for past tense, '-en' for past participles, '-er' for comparative adjectives, and '-est' for superlatives). First, the interaction between the inflectional morphemes and the two groups (experimental and control) revealed a significant effect, $F(1, 56) = 7.530$, $p = .001$, $\eta^2p = .731$, indicating that the experimental group exhibited fewer errors across all morpheme types compared to the control group (Fig. 4). Additionally, there was a significant interaction between the inflectional morphemes and the two tests (pre and post), $F(1, 56) = 4.391$, $p = .002$, $\eta^2p = .551$, showing a reduction in error rates for each morpheme type after the intervention (Fig. 5). Moreover, a significant interaction between the two groups and the two tests, $F(1, 40) = 122.459$, $p = .001$, $\eta^2p = .638$, demonstrated that the experimental group, which used an intervention, had a more significant reduction in error rates across all inflectional morphemes contrasting with the control group, which employed conventional instruction approach (Fig. 6). These results underline the efficiency of educational approaches used in the experimental group in reducing linguistic errors.

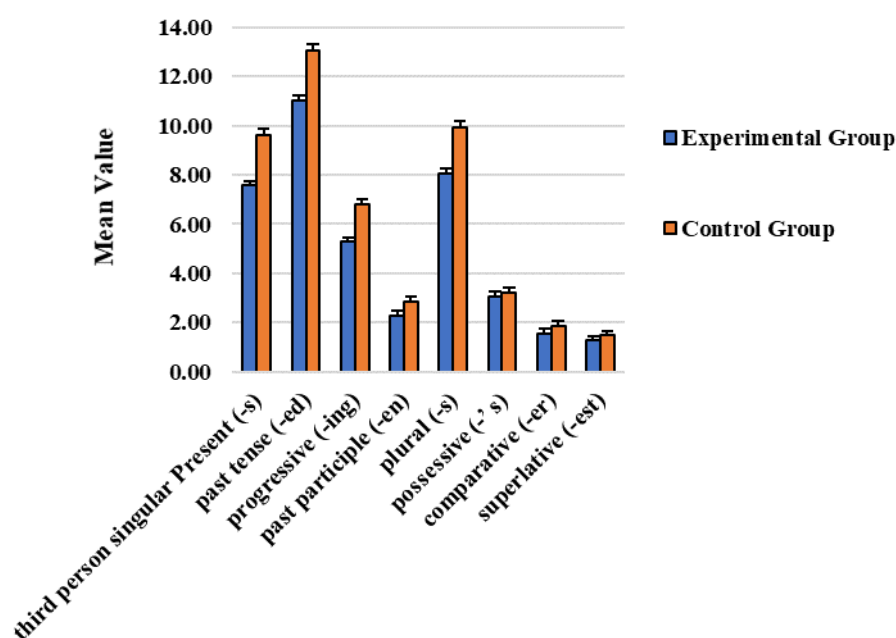


Figure 4. Variations of Means Across Groups Across Each Type of Inflectional Morpheme

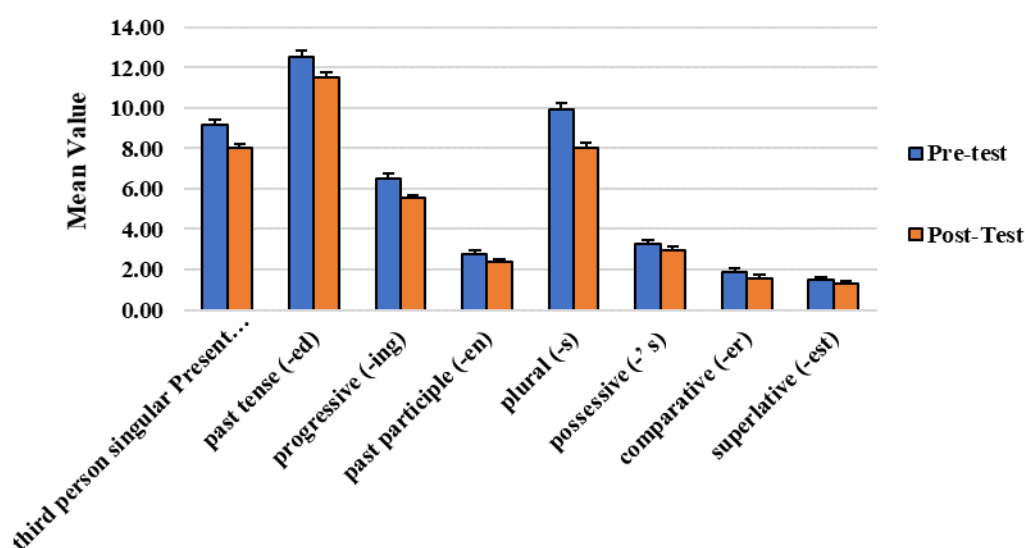


Figure 5. Variations Between Tests Across Each Type of Inflectional Morpheme

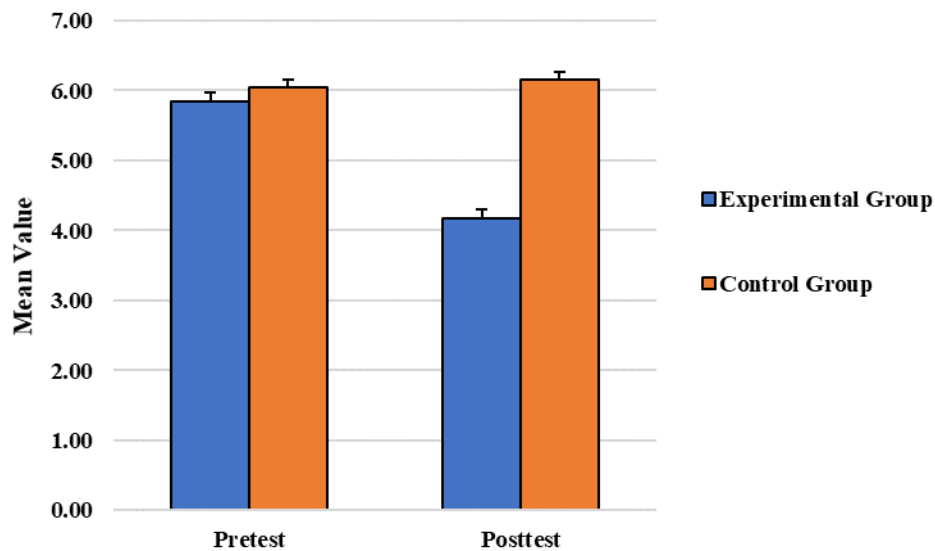


Figure 6. Variations of Means Between Tests Across Groups

The study further identified a significant three-way interaction between the eight types of inflectional morphemes, the two categories (control and experimental), and the two testing periods (pre and post), $F(1, 56) = 7.639$, $p = .001$, $\eta^2 p = .519$. This interaction highlighted that both groups commonly made errors in writing across all types of inflectional morphemes, but notably, each error significantly decreased following the intervention. The experimental group demonstrated a more substantial reduction in error compared to the control group using the conventional method. These results suggest that the experimental group's teaching technique was more effective in reducing the number of linguistic errors found in written work, as illustrated in Table 1.

TABLE 1

S. No.	Types of Inflectional Morpheme Errors	Experimental Group				Control Group			
		Pre-test M	SD	Post-test M	SD	Pre-test M	SD	Post-test M	SD
1.	third person singular present (-s)	8.74	0.46	6.42	0.17	0.34	0.48	9.64	0.48
2.	past tense (-ed)	12.22	0.60	9.78	0.28	0.56	0.54	13.22	0.58
3.	progressive (-ing)	6.26	0.42	4.32	0.18	0.36	0.46	6.78	0.46
4.	past participle (-en)	2.68	0.42	1.90	0.15	0.30	0.44	2.84	0.44
5.	plural (-s)	10.22	0.58	5.90	0.28	0.56	0.56	10.22	0.54
6.	possessive (-'s)	3.36	0.38	2.74	0.22	0.44	0.38	3.22	0.38
7.	comparative (-er)	1.84	0.46	1.26	0.21	0.42	0.46	1.84	0.46
8.	superlative (-est)	1.48	0.32	1.10	0.15	0.30	0.32	1.48	0.32

The study's results indicated that both the experimental and control groups experienced reductions in error rates across eight types of inflectional morphemes from the pre-test to the post-test, suggesting overall improvements in the application of these morphemes. The experimental group consistently showed a more significant decrease in error rates than the control group, particularly for morphemes such as the third-person singular present, past tense, and progressive. This trend was also observed in morphemes associated with the past participle, plural, and possessive, where the experimental group demonstrated more significant improvements. Additionally, while the errors for comparative and superlative morphemes were relatively minor, the pattern of more substantial reduction in the experimental group persisted. These findings suggest that the interventions applied in the experimental group, involving more direct or explicit instructional strategies, were more effective in enhancing morphological accuracy than the potentially traditional methods used in the control group.

V. DISCUSSION AND ANALYSIS

The survey found that Saudi undergraduate students made the most significant mistakes with possessives, degrees of comparison, past tense, progressive tense, past participle, plural forms, and third-person singular forms. This finding aligns with multiple studies (Rahimi & Fathi, 2022; Ali, 2024; Alam & Usama, 2023). However, the findings of a study carried out by Mohammadi and Mustafa (2020) are inconsistent with those of our study, as they found that the most frequent mistakes committed by ESL/EFL learners were related to articles, prepositions, punctuation, spelling, and word selection. Similarly, Chaudhary and Al Zahrani (2020) found that the most common mistakes by EFL learners in written composition were related to addition, omission, and incorrect ordering of words. While spelling errors were predominant, demonstrative errors were very uncommon. The study findings also revealed that using ChatGPT

feedback significantly enhanced the writing skills of EFL learners. It was found that the interventions resulted in a reduction of multiple grammar errors, with the experimental group experiencing fewer errors compared to the control group, which received feedback through conventional modes. This finding is consistent with multiple studies (Mahapatra, 2024; Mun, 2024; Marzuki et al., 2023). Werdiningsih et al. (2024) also found that AI-powered tools offered great support for enhancing the essay writing quality of students. However, the study suggested that greater harmonization between AI tools and human judgment was essential for enhanced quality and authenticity. The study also found that ChatGPT feedback enhanced Saudi EFL learners' writing skills by improving various aspects, including the use of the third person singular, past tense, progressive tense, past participle, plural forms, possessives, and comparative degrees. The most common mistakes committed by EFL learners belonged to the morphemes '-ed' past tense, '-s' for plurals, and '-s' for third person singular present, compared to others like '-ing' progressive, '-s' for possession, '-en', '-er', and '-est'. Post-intervention analysis showed that the experimental group significantly decreased error rates more than the control group, particularly for morphemes such as the third-person singular present, past tense, and progressive. It was also found that past participle, possessive, and plural morphemes exhibited significant improvements for the experimental group over the control group. Even with minor errors in comparative and superlative morphemes, the experimental group exhibited greater reductions. This finding aligns with Bhutoria's (2022) findings, which demonstrated that AI-powered feedback systems can identify and correct errors more effectively than conventional instructional methods.

The findings of this study are corroborated by Cavalcanti et al. (2021), who conducted a systematic review that showed 65.07% of studies revealed automated feedback enhanced student performance in various assignments, with 82.53% offering no evidence that human feedback is more effective and efficient than automated feedback. Polakova and Ivenz (2024) also illustrated ChatGPT's potential as an innovative instructional tool for developing writing competency among Gen Z students. The study also emphasized the need to integrate AI-driven technology into language learning to meet the demands of modern learners. Nguyen et al. (2024) found that doctoral students who utilized GAI-powered supporting tools for iterative, highly collaborative processes performed better in writing than those who used GAI as an additional information source. Multiple other studies (Nugroho et al., 2024; Wang et al., 2024; Wu, 2024; Zebua & Katemba, 2024) have also emphasized the constructive role of AI-powered tools, such as ChatGPT, in enhancing the writing skills of ESL/EFL learners. However, Steiss et al. (2024) argued that qualified assessors offered more precise feedback compared to ChatGPT. Similarly, Teng (2024) found that ChatGPT offered both advantages and challenges for academic writing. While the study highlighted the advantageous aspects of AI tools, it cautioned against overreliance on them for language instruction.

VI. CONCLUSION

The study was conducted to investigate the potential impact of ChatGPT and conventional feedback on the writing skills of Saudi undergraduate learners. It was revealed that both the experimental and control groups showed significant improvements in their writing skills. However, the experimental group, which received feedback via ChatGPT, surpassed the control group, which received the conventional feedback. The experimental group's enhancements in writing demonstrate the beneficial effects of technologically sophisticated, adaptable, and interactive learning environments. The study also demonstrates how instructional resources leveraging artificial intelligence (AI) could improve language acquisition. The study incorporates sociocultural theory, the interactions hypothesis, and Krashen's input hypothesis. This highlights the importance of technology-enabled, quick feedback and personalized input in enhancing learner engagement and skill development. Despite its advantages, this study contains limitations. The 7-week intervention limited the lasting impact of ChatGPT feedback on writing skills. These results could be expanded by other research. Research on language training could be enhanced by comparing the performance of AI systems other than ChatGPT.

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Faris Salim Allehyani got his Ph.D. degree in 2020 from Anglia Ruskin University, Cambridge, UK. His areas of interest include Discourse Analysis, ESL/EFL teaching and Intercultural communication. He is currently working as an Assistant Professor at the Department of Languages and Translation, University of Tabuk, 71491, Kingdom of Saudi Arabia.

Nasser Alqahtani is an Assistant Professor of Linguistics at the Applied College, Shaqra University, Saudi Arabia. He earned his PhD in Linguistics from Cardiff University, UK. He has published widely in reputable journals, and his research interests include discourse analysis, academic discourse, and the application of AI tools to enhance language teaching and learning.

Mohammad Jamshed got his Ph.D. degree in 2018 from Aligarh Muslim University, Aligarh, UP (INDIA). His areas of interest include postcolonial literature, travel writings, comparative studies, and ESL/EFL teaching and research. He has presented papers at conferences and published more than 2 dozen articles in Scopus indexed journals of repute both in literature and ESL/EFL teaching and research. He is currently working as Associate Professor, at the Department of English, College of Science & Humanities, Prince Sattam bin Abdulaziz University, Al Kharj, 11942, Kingdom of Saudi Arabia.

Wahaj Unnisa Warda has been working in the Department of English Language and Literature, Prince Sattam Bin Abdulaziz University, Saudi Arabia, for the past ten years. Before that, she worked as a senior lecturer in India for thirteen years. She has presented and published papers at various international conferences and journals in London, India, Australia, and Saudi Arabia. She is a member of various national and international organizations besides being a reviewer for international journals. Her areas of interest are psychoanalysis, Classical Mythology, and detective fiction of the 19th century.

Semantic Modality in Angkola Language: A Pragmatic-Semantic Analysis of Epistemic and Deontic Expressions

Muhammad Dalimunte*

Faculty of Tarbiyah, Universitas Islam Negeri Sumatera Utara, Indonesia

Awal Kurnia Putra Nasution

Faculty of Tarbiyah, Universitas Islam Negeri Sumatera Utara, Indonesia

Muhammad Hasyimsyah Batubara

English Department, STAIN Mandailing Natal, Panyabungan, Sumatera Utara, Indonesia

Abstract—This study explores the semantic and pragmatic dimensions of epistemic and deontic modality in the Angkola language, a regional variety spoken in South Tapanuli, Indonesia. Drawing on the theoretical frameworks of Palmer, Halliday, and Brown and Levinson, the research identifies key modal expressions—*bope* (possibility), *adong* (certainty), *songonna* (inference), *unang* (prohibition), *bole* (permission), and *harus* (obligation)—and examines their roles in natural discourse. The findings indicate that epistemic modality is used to express different levels of belief and to moderate speaker commitment, while deontic modality encodes social norms, authority, and culturally embedded obligations. Modal expressions in Angkola also function as strategies of politeness, allowing speakers to adjust modal strength according to social status, context, and relational goals. Furthermore, modality serves as a reflection of core cultural values such as deference, social harmony, and the *Dalihan Na Tolu* system. By uncovering how modality indexes interpersonal and cultural meaning, this study contributes to the semantic-pragmatic analysis of under-documented languages and enhances understanding of the interface between grammar and culture.

Index Terms—Angkola language, semantic modality, epistemic modality, deontic modality, politeness strategies

I. INTRODUCTION

In everyday communication, people do more than convey straightforward information; they also express beliefs, uncertainties, hopes, permissions, and obligations through language. These nuances are not incidental but are shaped by what linguists refer to as *modality* (Chiyah-Garcia et al., 2023; Hart & Marmol Queralto, 2021; Neary, 2015). According to Palmer (2001), modality is a linguistic device used to indicate a speaker's attitude toward the truth or likelihood of a given proposition. Similarly, Lyons (1977) describes modality as a lens through which a speaker's opinions, judgments, or beliefs about events and actions are revealed. In this sense, modality is not only a grammatical category but also a reflection of social relationships, cultural values, and communicative intentions (Chen & He, 2024; Wang & Huang, 2021).

Modality becomes even more significant when viewed in the context of intercultural communication. In English, for instance, modal verbs such as *must*, *may*, or *can* influence the perceived level of politeness, assertiveness, or indirectness in an utterance (Li, 2022; Shan, 2021). Cross-cultural differences in the interpretation of modality often lead to tension or misunderstanding. For this reason, understanding how modality functions across languages including local and minority languages is essential for building a broader awareness of the interplay between language and culture (de Varda & Strapparava, 2022; Durst-Andersen, 2023; Pescuma et al., 2023). Such an understanding not only enhances cross-linguistic pragmatics but also informs applied fields such as translation, language education, and intercultural negotiation.

One such language that is rich in modal nuance yet remains understudied is Angkola, a variety of the Batak language spoken in South Tapanuli, North Sumatra. Angkola demonstrates not only lexical and syntactic richness but also reflects the social and cultural values of its speakers through their expression of obligation, permission, possibility, and uncertainty (Dalimunte, 2024). Despite this richness, formal linguistic studies focusing on the modal system in Angkola particularly from a semantic and pragmatic perspective remain limited. This article seeks to address that gap. By examining both the structural patterns and the social functions of modality, the study aims to contribute to a more holistic understanding of how meaning is shaped in culturally grounded ways.

Specifically, this study aims to describe the forms and functions of epistemic and deontic modality in the Angkola language. It analyzes the semantic distinctions and pragmatic implications of modal expressions as they occur in everyday communication, with particular attention to their roles in politeness strategies—such as hedged requests, mitigated

* Corresponding Author. Email: muhammaddalimunte@uinsu.ac.id

directives, and context-sensitive prohibitions. In doing so, this research contributes to both theoretical discussions in semantic-pragmatics and the preservation of Indonesia's rich linguistic heritage.

II. LITERATURE REVIEW

The study of modality has become a central topic in semantics and pragmatics, particularly due to its capacity to express a speaker's stance, belief, or attitude toward a proposition. Palmer (2001) classifies modality into three principal types: epistemic, deontic, and dynamic. Epistemic modality relates to degrees of certainty or probability based on the speaker's knowledge or assumptions, while deontic modality concerns social norms, obligations, permissions, and prohibitions (Rocci, 2017; Zhou, 2022). Dynamic modality, by contrast, refers to the internal capacities or potentialities of the subject engaged in the action.

Lyons (1977) adds a further distinction by introducing the concepts of subjective and objective modality. Subjective modality reflects the speaker's personal judgment or belief, whereas objective modality presents a judgment that appears to stand independently from the speaker's personal stance. For example, the statement "It may rain tomorrow" can function either as a subjective assumption or an objective conclusion based on scientific data.

Halliday and Matthiessen (2014), in systemic functional grammar, argue that modality is not only a matter of type but also of value, indicating degrees of certainty, obligation, or inclination. He categorizes modality into high, median, and low values, each of which reflects different levels of commitment to the truth or desirability of the proposition. Modal verbs such as *must*, *should*, *may*, and *might* illustrate these values in varying strength, often influencing the interpersonal meaning of the utterance (Halliday & Matthiessen, 2014).

Coates (1980) explores how modal auxiliaries like *must*, *may*, and *can* operate across epistemic and deontic domains, showing how context determines the interpretation of modality. The semantic ambiguity between obligation and logical necessity, or between permission and possibility, illustrates the pragmatic flexibility of modal expressions (Coates, 1980; Melia, 2014; Roca-Royes, 2023).

From a pragmatic perspective, modality is deeply intertwined with politeness strategies. According to Brown (1987), speakers often use weaker modal forms to express negative politeness—respecting the interlocutor's autonomy by softening directives or requests—while stronger modals tend to align with positive politeness by asserting solidarity or urgency (Levinson, 2011; Watts, 2019). The degree to which a speaker mitigates or emphasizes a proposition reflects not only linguistic competence but also cultural values and social relations.

Despite the extensive studies on modality in English and other major languages, little has been done to explore how modality functions in regional and minority languages, particularly in relation to cultural pragmatics. The Angkola language, as a regional language spoken in North Sumatra, presents a valuable yet underexplored domain for examining modality in a linguistically and culturally rich context. This study builds on the theoretical foundation above by investigating epistemic and deontic modality in Angkola, with a focus on their semantic structures and pragmatic functions, especially in relation to politeness, authority, and sociocultural expectations.

III. METHOD

This study employs a qualitative descriptive design to investigate the semantic and pragmatic characteristics of modality in the Angkola language, with a focus on epistemic and deontic expressions. Qualitative research is particularly suitable for exploring language in its natural context, where meaning is constructed through social interaction. This approach is further supported by Creswell (2013), who emphasizes that qualitative methods enable researchers to interpret the meanings individuals or communities assign to linguistic phenomena.

The research was conducted in several Angkola-speaking communities in South Tapanuli, North Sumatra, Indonesia, where the language is actively used in daily communication. In this context, field-based linguistic inquiry enables the collection of authentic, context-sensitive data, reflecting both the structural and cultural dimensions of modal expressions (Duranti, 2009).

A. Data Collection

Primary data were obtained through fieldwork, consisting of participant observation, in-depth interviews, and audio recordings of natural conversations. A total of 15 native speakers of Angkola, aged between 30 and 70 years, were purposively selected to represent a range of social backgrounds, including elders, traditional leaders (*raja adat*), educators, and housewives. Informants were observed and interviewed in naturalistic settings, such as traditional gatherings, religious events, and casual family interactions.

Spoken utterances containing modal expressions were recorded and transcribed, yielding a corpus of approximately 120 relevant clauses that demonstrated various uses of epistemic and deontic modality. Ethical approval and informed consent were secured prior to data collection.

B. Data Analysis

The data were analyzed using a semantic-pragmatic framework, drawing upon Palmer's (2001) classification of modality and Halliday's (2014) concept of modality value (high, median, low). Each modal expression was identified,

coded, and categorized based on its type—epistemic (e.g., possibility, certainty, inference) or deontic (e.g., obligation, prohibition, permission).

To assess the pragmatic dimensions, the analysis incorporated Brown and Levinson's (1987) theory of politeness strategies. Utterances were interpreted in their sociocultural context, with particular attention to the speaker-listener relationship, setting, and intended communicative effect. Modal forms were examined not only for their linguistic function but also for how they were used to maintain social hierarchy, express deference, or avoid confrontation.

C. Analytical Procedure

The analytical process followed three interrelated steps:

1. Segmentation: Identifying and isolating clauses that contain modal expressions in the corpus.
2. Classification: Categorizing each expression semantically (type of modality) and evaluating its modal value.
3. Interpretation: Analyzing the pragmatic use of modality in relation to politeness, speaker intent, and sociocultural norms.

Through this multi-layered approach, the study aims to reveal the linguistic forms, interpersonal functions, and cultural meanings of modality in the Angkola language, providing an in-depth understanding of how grammar and culture interact in real-life communication.

IV. FINDINGS AND DISCUSSION

A. Epistemic Modality in the Angkola Language

Epistemic modality in the Angkola language serves to express the speaker's degree of certainty, probability, or assumption regarding a particular proposition. Drawing from Palmer's (2001) classification, epistemic modality in Angkola is manifested through linguistic markers that denote possibility (*bope*), certainty (*adong*), and prediction or inference (*songonna*). These modal elements function to position the speaker in relation to the truth value of the utterance.

Among these, *bope* occurs most frequently in daily conversations, reflecting a cultural preference for indirectness and verbal humility.

1) Possibility – *Bope*

The term *bope* in Angkola functions as a modal marker indicating that something is possibly true, though not definitively confirmed. It is comparable to English modals such as *may*, *might*, or *could*.

Example:

Bope mambaen dia ho marsak do hami.

(Perhaps because of you, we are now suffering.)

Semantically, *bope* signals an epistemic stance grounded in tentative assumption, allowing the speaker to suggest a cause or reason without full commitment to its truth. This epistemic softness plays a key role in protecting the speaker's face and maintaining social harmony. Pragmatically, this serves to mitigate the speaker's claim, thereby avoiding direct accusation or confrontation—particularly significant in social contexts where politeness and indirectness are culturally valued.

2) Certainty – *Adong*

The marker *adong* conveys certainty or strong belief, roughly equivalent to *must be* or *certainly is* in English. It expresses a high level of epistemic commitment to the truth of a statement.

Example:

Adong do na mambuat dia i.

(There must be someone who did it.)

This construction asserts the speaker's strong conviction, often based on inference or observable evidence. Semantically, *adong* represents high-value epistemic modality. In pragmatic terms, it functions to strengthen the speaker's position, especially in contexts that require persuasive or authoritative language.

3) Prediction or Inference – *Songonna*

The modal *songonna* is used to express a logical prediction or inference based on prior knowledge or assumption. It is often used when the speaker wishes to make a probable projection.

Example:

Songonna do parjolo tu ruma i.

(He must have been the first to go home.)

Here, *songonna* acts as an inferential marker, signifying that the speaker draws a conclusion from indirect evidence. Semantically, it lies between possibility and certainty. Pragmatically, *songonna* enables the speaker to present a reasoned judgment without appearing overly assertive, allowing space for interpretation or disagreement. Taken together, the three epistemic markers reflect a cultural preference for graded expressions of belief rather than absolute judgments.

These findings demonstrate that epistemic modality in Angkola is both semantically nuanced and pragmatically adaptive. The modal *bope*, for instance, serves not merely to express uncertainty but to mitigate interpersonal risk, a function that resonates strongly with the community's communicative norms rooted in respect, indirectness, and non-imposition. This usage supports Brown and Levinson's (1987) theory of negative politeness, where hedging devices reduce the threat to the interlocutor's face. Interestingly, the prevalence of *bope* in daily interaction suggests that epistemic

markers in Angkola are not only grammatical options but also culturally preferred strategies, used to maintain relational harmony and avoid overt assertion. In this respect, *bope* is less a marker of cognitive doubt than a rhetorical tool of social deference.

Furthermore, the functional overlap between *adong* and *songonna* illustrates the dynamic gradience of speaker commitment in Angkola discourse. While *adong* signals categorical certainty, often tied to evidential inference, *songonna* reflects a subtler form of projected belief—anchored in context, shared experience, or prior knowledge. This distinction supports Coates' (1980) observation that epistemic modality operates along a continuum of assertion strength, shaped by the speaker's intent and audience sensitivity. Cross-linguistically, this kind of gradation has been observed in Japanese (*darou, kamoshirenai*) and Tagalog (*siguro, baka*) (Larm, 2018; Moriyama, 1992), indicating that Angkola shares typological traits with other high-context, relationally oriented languages, where epistemic modality is key to interpersonal alignment. Thus, the Angkola modal system can be seen as a culturally embedded grammar of cognition and solidarity, subtly balancing belief, stance, and social awareness.

While epistemic modality conveys belief and assumption, the next section examines deontic modality, which focuses on socially regulated actions and obligations.

B. Deontic Modality in the Angkola Language

Deontic modality in the Angkola language is primarily employed to express social obligations, permissions, prohibitions, and moral imperatives. As in other natural languages, deontic modality reflects not only grammatical necessity but also cultural norms and relational dynamics between speaker and listener. The Angkola language uses specific lexical and syntactic structures to mark deontic meanings, with common markers including *unang* (prohibition), *bole* (permission), and *harus* (obligation or necessity). These forms align with Palmer's (2001) typology of deontic modality, illustrating how social authority, ethical judgment, and interpersonal considerations are linguistically encoded.

1) Prohibition – *Unang*

The word *unang* is the prototypical marker of prohibition in Angkola, functioning similarly to English *do not* or *must not*. It serves to instruct, warn, or restrict action and is often used in imperative contexts.

Example:

Unang ho marroha-roha sude.

(Don't be so full of yourself.)

Semantically, *unang* expresses a negative obligation, often grounded in moral or social appropriateness. Pragmatically, its use can range from mild advice to stern commands, depending on tone and context. Its frequent use in parental speech highlights its role as a cultural tool for behavior regulation.

2) Permission – *Bole*

The modal *bole* denotes permission and is often used in speech situations where a speaker grants or inquires about the allowance of an action. It parallels the English modal *may* or *can* in its permissive usage.

Example:

Bole do hami mandok i?

(Are we allowed to say that?)

In terms of semantic value, *bole* marks low to medium deontic force, often functioning to signal speaker deference or to confirm social boundaries. From a pragmatic standpoint, it reflects politeness strategies, particularly negative politeness, by allowing the interlocutor to maintain autonomy and choice.

3) Obligation or Necessity – *Harus*

Though not exclusively indigenous, the term *harus* has been widely integrated into Angkola usage as a marker of obligation or strong necessity. It denotes moral or practical compulsion and corresponds to English *must* or *have to*.

Example:

Harus do hami manompak i jolo.

(We must arrive there first.)

Compared to *unang* or *bole*, *harus* appears more frequently in formal or collective speech contexts such as ceremonies or communal tasks. Its pragmatic strength lies in signaling responsibility, urgency, or non-negotiable expectations. It is commonly employed in situations involving duty, norms, or external requirements.

Deontic expressions like these do not operate in isolation; they are intricately linked to cultural expectations regarding power, authority, and communal order. The next section explores how these modal choices intersect with politeness strategies in Angkola interaction.

The analysis of deontic modality in the Angkola language reveals that modal expressions are deeply embedded in social regulation and cultural expectation, functioning beyond their surface-level grammatical roles. The modal *unang*, for example, is more than a prohibitive marker; it reflects a culturally sanctioned mode of discipline, particularly within familial and intergenerational interactions. Its frequent use in parental discourse indicates its function as a norm-enforcing mechanism rooted in communal values. In pragmatic terms, *unang* carries varying degrees of directive force depending on the speaker's authority and the relational proximity with the listener. This variation supports the claim that deontic modality is relationally constructed, operating as both a linguistic and a moral tool for shaping behavior (Becker et al., 2017; Olajimbiti, 2025).

Moreover, the presence and usage of *bole* and *harus* illustrate a nuanced system of permissions and obligations that are socially contingent and hierarchically negotiated. The choice of *bole* often serves as a politeness buffer, especially in situations involving lower-status speakers seeking approval or avoiding imposition. This reflects the Angkola community's emphasis on relational harmony and deference to authority, aligning with negative politeness strategies as theorized by Brown and Levinson (1987). In contrast, *harus* is typically reserved for contexts that demand communal responsibility or urgent compliance, such as religious rituals or adat (customary) events. Its integration into formal speech contexts suggests that obligation in Angkola is collectively oriented, and that modal expressions are pivotal in sustaining cultural rituals and social cohesion. These patterns indicate that deontic modality in Angkola is not only rule-governed, but culturally ritualized, reflecting deeper social logics of duty, hierarchy, and communal life.

Table 1 shows how modal forms in Angkola operate within distinct semantic categories yet perform overlapping pragmatic functions, such as politeness management, hierarchy negotiation, and norm reinforcement. The epistemic forms are primarily oriented toward belief expression and stance, while deontic forms are geared toward social control and behavioral regulation.

TABLE 1
COMPARISON OF EPISTEMIC AND DEONTIC MODALITY IN ANGKOLA LANGUAGE

Modality Type	Modal Form	Semantic Function	Pragmatic Function	Typical Context
Epistemic	<i>bope</i>	Possibility	Hedges assertion; softens claim	Expressing uncertainty, avoiding confrontation
	<i>adong</i>	Certainty	Asserts strong belief; persuades	Logical inference, emphasis in explanation
	<i>songonna</i>	Inference/Prediction	Projects reasoned judgment without overcommitment	Indirect assumptions, reasoned speculation
Deontic	<i>unang</i>	Prohibition	Directs or restricts action; can vary in force	Parental instruction, social sanctions
	<i>bole</i>	Permission	Requests/grants allowance; respects autonomy	Seeking approval, offering polite options
	<i>harus</i>	Obligation/Necessity	Commands or expresses collective duty	Rituals, formal speech, shared responsibility

C. Modality and Politeness Strategies

Building upon the semantic and pragmatic features of epistemic and deontic modality, this section examines how these forms operate as vehicles for politeness in Angkola discourse. In this language, modality is not only a marker of speaker stance or obligation but also a powerful strategy for managing social interaction and maintaining interpersonal harmony.

Following the framework of Brown and Levinson (1987), Angkola speakers employ modal forms to enact both negative politeness—which emphasizes respect and avoidance of imposition—and positive politeness, which highlights solidarity and social cohesion.

Epistemic Modality and Negative Politeness

Epistemic modals such as *bope* (possibility) and *songonna* (inference) are frequently used to soften assertions and reduce the risk of face-threatening acts. This is especially common when expressing opinions, assumptions, or critiques in sensitive social situations.

Example:

Bope ho do na mangalahon i.

(Maybe you are the one who caused it.)

In this usage, *bope* not only conveys uncertainty but also signals caution and deference, allowing the speaker to express doubt or blame indirectly. This aligns with the broader cultural expectation in Angkola society to prioritize harmony over confrontation.

Deontic Modality and Authority Dynamics

Deontic modals like *unang* (prohibition) and *harus* (obligation) are highly sensitive to social hierarchy. A speaker may express the same imperative differently depending on the interlocutor's age, status, or familiarity. When used toward someone of higher rank or outside the speaker's peer group, deontic modals are often mitigated or combined with epistemic forms to reduce directive force.

Example (direct):

Unang ho manjalang marhusip!

(Don't speak arrogantly!)

Example (mitigated):

Bope unang pe diujari nunga lam tu hauma.

(Maybe it's better not to say that here.)

The addition of *bope* in the second example represents a layered politeness strategy, blending deontic and epistemic modality to cushion the prohibition.

Modal Value and Contextual Calibration

Speakers in Angkola frequently adjust their modal expressions to reflect degrees of politeness and urgency. Low-value modals (*bope*, *bole*) are generally more polite and indirect, whereas high-value modals (*adong*, *harus*) convey certainty

or strong obligation. This gradient enables speakers to tailor their utterances to context, relationship, and communicative goals, reinforcing modality as a pragmatic tool of social alignment.

While politeness strategies shape individual utterances, they are also grounded in deeper cultural logics that define acceptable behavior. The final section turns to these cultural foundations to understand how modality reflects the values of Angkola society.

The interplay between modality and politeness in Angkola discourse illustrates a linguistically encoded sensitivity to social roles and expectations. Modal expressions are not only shaped by grammatical categories, but also by relational positioning, where the speaker's linguistic choices are strategically tailored to reflect their awareness of hierarchy, familiarity, and social obligation. For example, the combination of epistemic and deontic markers—such as *bope unang*—serves to mitigate imposition while maintaining the core message, demonstrating what Holmes and Schnurr (2005) describe as “relational work” in speech. In this context, modal forms do more than convey certainty or obligation; they index the speaker's stance toward the hearer and the situation, allowing for flexible, context-sensitive negotiation of face and authority (Holmes & Schnurr, 2005).

Moreover, the use of low-value modals as markers of indirectness reveals a culture of communicative caution, particularly in situations involving criticism, disagreement, or instruction. The Angkola speakers' preference for softening mechanisms aligns with a broader pattern seen in many Austronesian languages, where linguistic indirectness is a valued communicative norm (Kikusawa, 2015; Riesberg et al., 2018). This suggests that the Angkola modal system functions not merely as a grammatical resource but as a means of enacting social etiquette, where speakers are expected to balance clarity of intent with respect for interpersonal harmony. In doing so, modal expressions become vehicles for performing politeness, encoding culturally shared assumptions about when and how obligation, belief, or restraint should be communicated.

D. Cultural Values Reflected in Angkola Modality

The strategic use of modality in Angkola is inseparable from the cultural worldview that informs speaker choices. Beyond grammatical convention, modal expressions encode cultural principles such as respect for elders, communal responsibility, and verbal modesty.

Expressions like *unang*, *bope*, and *harus* are often used in tandem with culturally appropriate forms of address, silence strategies, and non-verbal cues. These modal verbs serve as linguistic proxies for values associated with the Angkola philosophical framework, notably Daliha Na Tolu, which governs kinship, respect, and social conduct.

Example:

Bope unang ho martabe i tu hamu.

(Perhaps you shouldn't talk that way to him.)

In this case, the speaker uses *bope* to mitigate the directness of *unang*, honoring the listener's status and avoiding offense. Such usage reflects relational positioning, a key tenet in Angkola interaction.

Moreover, modal expressions function to reinforce collective norms and expectations. For instance, *harus* is often invoked in ritual or communal contexts, not just to enforce rules, but to reaffirm shared values and social roles. In this way, modality becomes a mechanism of cultural reproduction, preserving not only linguistic structure but also the moral and ethical framework of the community.

From an ethnolinguistic standpoint, this reflects a deep integration of language, thought, and culture. Modal usage in Angkola is thus a vivid example of how grammatical categories—when examined in context—can reveal the internal logic of a society's values, relational ethics, and communicative ideals.

This supports the argument of Duranti (2009) and Wierzbicka (2003) that language is not merely a tool of communication but also a medium for expressing and reproducing cultural knowledge. Modal verbs in Angkola reflect not merely individual speaker choices but also community-sanctioned norms about how, when, and to whom things should be said. The use of *bope* to temper *unang*, or *harus* in ceremonial discourse, illustrates a culturally internalized ethic of balance between speech and silence, assertion and restraint. These patterns reveal that modality is not a universal category applied similarly across contexts, but a culturally indexed system of encoding relational values, where what one *can*, *should*, or *must* say is dictated as much by custom as by logic.

Furthermore, the Angkola system of modality echoes the moral ontology of Daliha Na Tolu, the triadic value system of Batak culture encompassing *somber*, *kahanggi*, and *anak boru*—roles that carry inherent duties and expectations in communication (Harahap et al., 2023; Hutagaol et al., 2020). Modal forms such as *harus* and *unang* are used in alignment with these roles, reinforcing not just authority but moral reciprocity within kinship and community structures. This finding aligns with linguistic anthropology's broader assertion that grammar can serve as a repository for cultural ideology, and that modality, far from being a neutral syntactic feature, plays a central role in shaping how knowledge, responsibility, and respect are communicated. The Angkola case thus illustrates how modal forms mediate between individual agency and collective cultural identity, acting simultaneously as constraints and resources for maintaining the ethical order of speech.

V. CONCLUSION

This study has examined the semantic and pragmatic dimensions of epistemic and deontic modality in the Angkola language, drawing on field data and established linguistic frameworks. The findings demonstrate that modality in Angkola is not merely a collection of grammatical markers but a culturally embedded system that reflects and regulates social interaction, hierarchy, and communicative intent. Epistemic modality is primarily expressed through forms such as *bope* (possibility), *adong* (certainty), and *songonna* (inference), each representing a nuanced degree of speaker belief and assumption. These expressions serve not only to convey epistemic stance but also to mitigate assertions and preserve politeness, functioning as key tools in maintaining interpersonal harmony. Deontic modality, encoded through *unang* (prohibition), *bole* (permission), and *harus* (obligation), carries normative force grounded in cultural expectations. These forms are sensitive to social roles and are often modulated in accordance with the speaker-listener relationship, reflecting values of deference, collective responsibility, and ethical conduct.

The analysis further shows that modality in Angkola operates as a strategic component of politeness management. Speakers modulate modal strength to match context—using softer expressions to signal caution or indirectness, and stronger forms to assert solidarity or communal norms. This pragmatically driven use of modality illustrates the community's culturally shaped approach to face management and verbal modesty. Crucially, modality in Angkola also reflects the moral logic of the Dalihan Na Tolu system, reinforcing kinship roles and societal expectations. Modal expressions are therefore more than linguistic devices; they are instruments of cultural continuity and social cohesion.

By revealing how modality intersects with meaning, hierarchy, and values, this research contributes to the broader fields of linguistic typology, pragmatics, and ethnolinguistics. It highlights the importance of minority languages for theorizing the interface between grammar and culture. Future studies could extend this inquiry by examining other modal domains (e.g., dynamic or volitional modality) or by undertaking comparative research across Austronesian languages, thereby deepening our understanding of the cultural grounding of modality.

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Muhammad Dalimunte, He was born on March 28th. 1971 at Sigambal Rantau Prapat-North Sumatra, He finished his study for the undergraduate program at State Institute for Islamic Studies of North Sumatra (1995) and University of Indonesia- Jakarta (1999), He got a master's degree at State University of Medan (2004), and his Doctoral Grade at University of North Sumatra (2014). He has visited many countries; New South Wales University – Australia for his Research Dissertation, Leiden University – Netherlands for his Research Dissertation, Tohoku University – Tokyo for a Conference, Germany, Franch, Swiss, for visiting lecturer, Philippines for a visiting Lecturer, Kuala Lumpur for a conference. He is a lecturer at Faculty of Tarbiyah Science and Teacher Training- State Islamic University of North Sumatra-Medan.



Awal Kurnia Putra Nasution, is a lecturer in the Department of Indonesian Language Education at the State Islamic University of North Sumatra (UIN Sumatera Utara), specializing in educational technology and instructional media. He has published in national and international journals, focusing on the integration of digital media into teaching, especially blended and online learning. His monograph, *Media Pembelajaran Berbasis Internet (Internet-Based Learning Media)*, highlights his commitment to developing innovative educational tools. In addition to teaching and research, he serves as a reviewer for reputable national and international journals, demonstrating recognized expertise and scholarly integrity.



Muhammad Hasyimsyah Batubara is a lecturer in the Department of English Education, Faculty of Education, STAIN Mandailing Natal, Panyabungan, Sumut, Indonesia. His research interests are linguistics, literature, culture, language and technology, language and communication, and Indonesian language education. His first degree was in English language education at the State University of Medan, Indonesia, and he continued his studies with a Master's in linguistics at the State University of Medan, Indonesia. He is currently considering a Ph.D. in linguistics at the State University of Medan. He can be reached at email: muhammad.hasyimsyahbatubara@gmail.com

The Effectiveness of SPAWN Strategy on Improving the Creative Writing Skills Among Tenth Basic-Grade Female Students

Samar M. K. Hussein*

Department of Curricula and Teaching Methods, Faculty of Educational Sciences, Yarmouk University, Irbid, Jordan

Nasr K. Muqabila

Department of Curricula and Teaching Methods, Faculty of Educational Sciences, Yarmouk University, Irbid, Jordan

Abstract—This study aimed to investigate the effectiveness of the SPAWN strategy in developing creative writing skills—specifically fluency, flexibility, originality, and elaboration, among tenth-grade female students in Jordanian public schools. The research sought to answer the primary question: What is the impact of using the SPAWN strategy on enhancing creative writing skills among tenth-grade students compared to traditional methods? To address this, a quasi-experimental approach was adopted, involving two groups: an experimental group (n=25) taught using the SPAWN strategy, and a control group (n=26) taught through conventional instruction. The research instrument was a creative writing test designed to measure the four target skills. After verifying the test's validity and reliability, pre- and post-tests were administered to both groups, and data were analyzed using ANCOVA to control for pre-test differences. Findings showed statistically significant differences at the ($\alpha = 0.05$) level in favor of the experimental group, with a large effect size ($\eta^2 = 0.696$), indicating that approximately 69.6% of the improvement in students' creative writing performance was attributable to the SPAWN strategy. The results confirmed the strategy's effectiveness in enhancing students' abilities across all four creative writing dimensions. Based on these findings, it is recommended that Arabic language teachers be trained to apply the SPAWN strategy in classrooms and that it be integrated into teaching guides and national curricula. Future studies are encouraged to explore its impact on other language skills and educational contexts.

Index Terms—SPAWN strategy, creative writing, tenth basic grade

I. INTRODUCTION

With the Arabic language being considered as the most important means of communication and human interaction, the learners get trained in listening, speaking, reading, and writing in order to be proficient in its use. Arabic is a language of the present. It is, on one hand, highly needed for the preservation of cultural and intellectual legacy and at the same time, its transmission is guaranteed.

The educational process has experienced significant changes during the last few decades from the conventional types centered on the teacher to the new ones that support putting the learner in the middle of the educational process. These changes are brought about by worldwide cognitive changes along with the use of technology and pedagogy that encourage constructivist and learner-centered paradigms. As the literature has shown, traditional forms should be analyzed, conceptualized, and moved toward greater engagement and student-centered learning while providing enriched environments for experimentation, dialogue, and reflection. The literature also supports that employing action learning can assist in academic achievement, communication ability, working together, as well as critical and creative thinking (Malanog & Aliazas, 2021).

Hence writing functions as a factor that supports the transition to education upon the grounds of developing logical reasoning and the promotion of reflective and analytical skills, and also allows for an expression tying the learner to his/her environment. Writing is not simply a product; it is a process of organizing one's thoughts, communicating, and problem-solving, which is the basis for any contemporary education that emphasizes understanding, creativity, and self-directed learning (Kuo et al., 2024; Vandermeulen et al., 2024). It has been described as "the ability to convey thoughts, information, and emotions through written linguistic symbols following specific rules to communicate with others or document knowledge" (D'Souza, 2021). Writing is also a complex cognitive process that involves planning, composing, and revising within a recursive cycle that produces cohesive and meaningful text (Hassanien, 2018).

Creative writing, which is an artistic form of literature, gives the writer the opportunity to unleash the power of imagination as well as the mastery of language to create not only but also stories, poems, and dramas among other things (Kaufman & Beghetto, 2009). The creative writing process, which is characterized by the total freedom of

* Corresponding Author. Email: 2022230027@ses.yu.edu.jo

expression and moving away from strict academic rules, fosters the development of both imagination and self-expression (Elbow, 1998; Sawyer, 2006). In schools, it is a major means of giving linguistic and cognitive skills a boost through the evocation of critical, imaginative and emotional processes. Those learners who are engaged in the practice of creative writing can do so through the innovative expression of their ideas, building of their uniqueness as well as linking of knowledge with their personal experience, and thus, their academic motivation and achievement is enhanced (Clifton, 2022; Vicol, 2024).

In spite of its importance, a large number of research articles and observations point to the same fact, and that is weaknesses in students' writing patterns and basic skills are still persistent. One major difficulty is that there are not enough chances for reflective practice, rote memorization is still very much in use, systematic writing instruction is not paid enough attention, and teachers are not well prepared (Alhawary, 2023; Alsariera & Alsaraireh, 2024). These drawbacks affect the quality of writing produced by the learners characterized by fluency, originality, and flexibility; thus, the growth of creative and analytical thinking is also limited.

Recognizing these challenges, scholars have examined a range of approaches in modern instruction that focus on active learning, reflection, and creativity. The SPAWN strategy, one of those approaches, is a model that develops flexible, critical forms of thinking by putting students into creative, reflective, and organized writing tasks (Fisher & Frey, 2007). It brings together thinking and writing skills by creating an open-ended learning situation where students create thinking space through problem-solving and reflective questioning.

Hence, this study examines the efficacy of the SPAWN strategy in developing tenth-grade female students' creative writing abilities in Jordan. It seeks to remediate decades-old shortcomings in the teaching of writing and give useful evidence-based recommendations to Arabic language teachers, curriculum designers, and policymakers who wish to enhance creativity and reflective learning around writing pedagogy.

II. LITERATURE REVIEW

A. *The SPAWN Strategy: Definition and Development*

In the early 1990s, educational researchers Draper and Collins developed the SPAWN strategy to incorporate reflective thinking and critical thinking skills into the reading and writing process, which this was later further refined by MacKay in Aboelsaad (2024). In opposition to traditional instructional models of teaching that supported the memorization and facile rote learning, SPAWN expanded learners' opportunities to analyze, interpret, and apply knowledge in meaningful contexts. Since then, it has found varying curricula for developing higher-order thinking, reading comprehension, and creative writing distinguishing competencies (Konopka et al., 2015).

SPAWN refers to a post-reading and writing strategy undertaken by reflection in which learners must complete a series of structured tasks in which multiple perspectives are considered in the interpretation of texts; students are supposed to engage with the content creatively, view problem-solving approaches, and relate learning to real-life situations (Fisher & Frey, 2007). Beyond its role in reading comprehension, SPAWN functions as an instructional model that integrates reflection, creativity, and written expression to deepen learning (Brozo, 2017).

B. *Components of the SPAWN Strategy*

The acronym SPAWN stands for five major interrelated components that encourage reflective and creative engagement with texts (Fisher & Frey, 2007):

- S (Special Powers): The students receive the right to edit a certain part of the text and give a reason for their changes, thus, engaging themselves more with the text and developing their analytical skills.
- P (Problem Solving): The learners use both creative and critical thinking to come up with solutions for the problems or dilemmas that are presented in the narrative.
- A (Alternative Viewpoints): The students rewrite the main idea of the text from a different point of view, which helps to develop the traits of empathy, flexibility, and conceptual versatility in them.
- W (What If?): The learners investigate the imaginary or the different scenarios by asking reflective questions, which in turn encourages the development of their imagination and their ability to foresee.
- N (Next): The students will make predictions about the text's logical developments or next events and justify their reasoning, thereby building their logical and foresight.

In conclusion, the teacher's design through these five elements slowly leads a student writer away from merely stating the facts to engaging in analysis and producing their own original text. They view writing as a finished product only present on the paper, to a fun, creative, and communicative act of meaning that is alive and happening in the very moment of writing.

C. *Objectives of the SPAWN Strategy*

SPAWN aims to foster critical and reflective thinking, develop understanding, and bridge academic learning with personal experience. It encourages learners to undertake the analysis of ideas, combining both theoretical and practical understandings, and expects students to present themselves in an honest and inimitable manner (Ali et al., 2024). The thinking strategy builds the capacity to tolerate different perspectives and, through metacognition, enables students to monitor and adjust their thinking during the whole process of writing.

D. Significance and Applications of SPAWN

The SPAWN technique is seen as the trigger for the above, as well as increased learner involvement in active and learner-centered pedagogies. The framework itself can help students develop higher-order thinking skills, which are now an expectation of student success in either schools or workplaces, and it helps increase student motivation to engage when learning tasks are contextualized in real life (Ali et al., 2024). On the other hand, the SPAWN framework is universally applicable across all subjects and curricula; it has been successfully implemented in teaching Arabic, social studies, science, and moral education as well (Alkthey & Al-Qiawi, 2020). Sendag et al. (2015) recount a good number of ways in which the SPAWN method could be applied, such as, the development of students' reading comprehension abilities, a reflective writing process, dealing with social and moral issues, scientific inquiry, and a highly engaging format for student-to-student discussion in the classroom. Thus, this very flexibility makes it a wonderful and a flexible tool for the teachers as it not only groups students according to their different levels but also allows for the easier transfer of learners who have progressed faster than the others.

E. The Teacher's Role in SPAWN

SPAWN is an acronym for students formulating and posing their own open-ended questions on topic-related issues. The role of educators is vital as they serve as SPAWN facilitators. This role requires creating open-ended prompts that relate to the learning outcomes and require critical inquiry rather than providing an answer. They may also encourage students to hold additional meaningful discussions, draw bridges between classroom opportunities and real-world experiences, and offer formative feedback that leans toward students' strengths and gives extra attention to areas requiring growth (Wilhelm, 2001; Sendag et al., 2015). Hence, SPAWN implementation depends on teachers' expertise in steering reflective dialogues and scaffolding creative inquiry.

F. The Student's Role in SPAWN

Students partake in SPAWN as a major contributor to the whole process (Zwiers, 2004). They relate their school learning to life experiences and start to view their classmates' opinions from a distance as independent, courteous, and critical. In this way, children go through a transformation from being inactive knowledge receivers to becoming independent, reflective, and creative writers with the power of analytical and artistic expression (Alkthey & Al-Qiawi, 2020).

G. Creative Writing: Definition and Importance

Creative writing is a style of writing that interweaves imagination and linguistic expertise for the deliberate intent of crafting new and aesthetically pleasing and original texts, whether those texts are stories, poems, or plays (Kaufman & Beghetto, 2009). The focus is on originality, freedom of expression, and emotional impact (Elbow, 1998; Sawyer, 2006). Within education, creative writing facilitates cognitive and emotional development through opportunities for critical, imaginative, and reflective engagement with language (Clifton, 2022; Vicol, 2024). Creative writing is typically evaluated across four criteria: fluency, originality, flexibility, and elaboration (Bereiter & Scardamalia, 2013; Runco & Jaeger, 2012). Creative writing can also benefit language and literacy development, creativity, and psychological well-being (Razgathoğlu & Ulusoy, 2022).

H. SPAWN Strategy and Creative Writing

Studies show a distinct relationship between SPAWN and creative writing. As SPAWN requires students to envision alternatives, consider new points of view, and engage in reflective thinking about hypothetical situations, it encourages creativity and critical thinking (Aboelsaad, 2024; Fisher & Frey, 2007). Educators who leverage SPAWN promote students' engagement in the imaginal potentialities of meeting writing expectations which, in turn, stimulates higher order thinking about the nature of writing and potentially will lead students towards quality writing (Ahiskali & Maltepe, 2023). This further enabled SPAWN to promote reflective learning towards expressive learning, wherein writing is translated from a mere end product to an autonomous meaning-making process.

I. Previous Studies

Research shows evidence to support the use of SPAWN to enhance writing and thinking. Amer and Duraid (2023) found SPAWN provided notable impact on analytical skills and organizational skill among Saudi students. Alkthey and Al-Qiawi (2020) detected coherence in writing and productive thinking in writing assignments with UAE high school students. Aboelsaad (2024) in Mexico reported improvement in reflective writing as well as displaying creative expression, and Abu Hussein et al. (2020) found similar patterns among Palestinian learners. Ali et al. (2018) observed fluency, originality, and elaboration in Saudi classrooms. Similarly, Suraworachet et al. (2023) reinforced these findings by demonstrating positive effects on students' critical and creative thinking in South Korea. Taken as a whole, SPAWN has been shown across contexts, languages, and cultures to be a suitable strategy for encouraging creativity and reflective learning in writing information.

III. METHODOLOGY

This section elaborates on the research design, research question, participants, instrument, data collection methods,

and analysis methods used to determine the influence of SPAWN on the creative writing ability of tenth-grade students.

A. Research Design

This study used a quasi-experimental design with two groups of tenth grade girls: an experimental group and a control group. The experimental group was taught using the SPAWN strategy and the control group was taught using traditional, teacher-centered teaching strategies. Pre and post-tests were given to both groups to determine the change in creative writing performance. This established the researcher could measure if the differences in achievement were due to the SPAWN intervention.

B. Research Question

This study sought to answer the following primary research question:

RQ1: Is there a statistically significant difference at the $\alpha = 0.05$ level between the mean scores of the two study groups (traditional vs. SPAWN) in overall creative writing skills and their sub-skills (fluency, flexibility, originality, and elaboration)?

C. Participants

The participants consisted of 51 tenth-grade female students from Kufr Soom Secondary School for Girls, located in the Bani Kenanah Directorate of Education during the second semester of the 2024/2025 academic year. The control group ($n = 26$) was taught using conventional instruction, whereas the experimental group ($n = 25$) received SPAWN-based instruction. Additionally, a pilot sample of 35 students from Sahm Secondary School for Girls was used to test and verify the reliability of the research instrument. All participants were of comparable educational backgrounds and age levels, ensuring sample homogeneity.

D. Instrument

To assess the effectiveness of SPAWN on creative writing performance a Creative Writing Skills Test was developed to evaluate the students' proficiencies in fluency, flexibility, originality, and elaboration.

(a). Test Development and Selection of Topics

The test's development was determined through a complete review of scholarship and existing research (Ali et al., 2024; Al-Shammari & Al-Rubaie, 2022). Thirteen sub-skills were established from the four creative writing dimensions, which were used as a preliminary list for the final prompts. In each prompt, students were asked to create short texts that demonstrate both creativity and language skill. Scoring rubrics were provided to ensure fairness and consistency.

(b). Validity

A panel comprising of subject-matter experts reviewed the test in terms of content validity, clarity, and alignment with the intended objectives. In light of expert feedback, the number of items was decreased from 16 to 13, and changes were made to enhance clarity and comprehensibility. The ultimate version was considered suitable for the language and cognitive level of the target group.

(c). Reliability

1. Test-Retest Reliability

The pilot sample underwent the test, which was given again after a period of two weeks. Table 1 demonstrates the computation of Pearson correlation coefficients for the different creative writing skills and the total score of the test.

TABLE 1
TEST-RETEST RELIABILITY COEFFICIENTS FOR CREATIVE WRITING SKILLS

Creative Writing Skills	Test-Retest Reliability
Fluency	0.85
Flexibility	0.90
Originality	0.82
Elaboration	0.81
Total Test	0.89

Most likely the test's stability over time was rather confirmed, given that overall the coefficients extended from 0.81 to 0.90, with the overall reliability being 0.89.

2. Inter-Rater Reliability

Assisted by a researcher, an experienced Arabic language teacher having a BA in Arabic Language and Literature from Jerash University and with eighteen years of teaching experience scored the test. Inter-rater agreement was calculated using Holsti's (1969) formula, as shown in Table 2.

TABLE 2
INTER-RATER RELIABILITY COEFFICIENTS FOR CREATIVE WRITING SKILLS

Creative Writing Skills	Inter-Rater Reliability
Fluency	0.89
Flexibility	0.91
Originality	0.91
Elaboration	0.94
Total Test	0.91

The significance checked for the coefficients' range of 0.89-0.94 exceeding Holsti's (1969) threshold, or greater than 0.85, shows a significant agreement within raters.

E. Data Collection Procedures

Pre-tests and post-tests were given to the two groups under the same conditions, and the students were told to adhere strictly to the test rules. Scoring was done using a standard rubric that assigned points in the following manner: 5–3 points for full and correct answers, 2 points for partial mastery, and 1 point for minimal mastery. Each grammatical, linguistic, or spelling error led to the deduction of half a point. This method guaranteed that the writing performance assessment was unbiased and uniform.

The SPAWN intervention spanned over a period of seven weeks, beginning on March 18 and ending on May 15, 2025. Implementation consisted of a 45-minute session that was conducted each week during the second semester of the 2024/2025 academic calendar. The researcher oversaw the entire process and was able to ensure the implementation took place according to specifications by meeting with teachers and making regular visits to each classroom. The experimental group received intervention instruction based on the principles of SPAWN while the control group received continued instruction based on conventional methods of teaching and learning.

To create consistency in instructional methods, the researcher created a comprehensive teacher's manual that included lesson plans, reflective SPAWN prompts, and assessment tools. The teachers were prepared to facilitate open-ended questioning and to work to be receptive to varying perspectives and to facilitate group discussion with peers. The pupils were constantly involved in writing, reflecting, and judging together, which promoted both self and mutual learning processes.

F. Equivalence of Study Groups

Prior to the intervention, the researchers conducted an independent samples t-test to ascertain the similarity of the two groups with respect to the pre-test scores, which are presented in Table 3.

TABLE 3
INDEPENDENT SAMPLES T-TEST FOR PRE-TEST PERFORMANCE OF STUDY GROUPS

Teaching Strategy	Mean	Standard Deviation	t Value	Degrees of Freedom	Significance Level (p)
Traditional	29.12	6.82	-0.421	49	0.675
SPAWN	30.04	8.60			

The outcome ($t = -0.421$, $p = 0.675 > 0.05$) showed that there was no statistically significant difference between the two groups before the intervention, thus supporting their equivalence. To additionally eliminate the pre-test effects, ANCOVA was applied during the analysis.

G. Variables and Data Analysis

A quasi-experimental pre-test/post-test two-group design was adopted in this research where one group was instructed using the SPAWN strategy and the other by traditional methods. The independent variable was the teaching strategy (traditional vs. SPAWN), while the dependent variables were the four dimensions of creative writing; fluency, flexibility, originality, and elaboration, together with the total creative writing score.

ANCOVA was used to analyze the data and it looked at the overall differences among the groups after controlling for pre-test scores, whereas MANCOVA was utilized to analyze the differences among the groups concerning the four creative writing sub-skills. Further, η^2 (eta-squared) values were computed to reveal the degrees of effect size, thus showing the practical importance of the SPAWN strategy's influence on writing performance.

SPSS 28 was used in the statistical analysis to ensure that the various analyses are accurate, transparent, and reproducible.

IV. RESULTS AND DISCUSSION

The research main goal was to find out if applying the SPAWN method would make a big difference in the creative writing capabilities of female students of the tenth grade when assayed with regular teaching. In order to evaluate the research question, descriptive and inferential analyses were both executed.

A. Descriptive Statistics

Initially, a descriptive analysis was carried out to compare the means of the pre-test, post-test, and adjusted post-test

scores among the control and experimental groups. The Table 4 presents the results.

TABLE 4
MEANS AND STANDARD DEVIATIONS OF PRE, POST, AND ADJUSTED POST-TEST SCORES ON COMBINED CREATIVE WRITING SKILLS

Teaching Strategy	Pre-test Mean	SD	Post-test Mean	SD	Adjusted Mean	SE
Traditional	29.12	6.82	42.16	6.76	42.53	0.63
SPAWN	30.04	8.60	52.08	7.01	51.72	0.61

The performance of both groups in the post-test as presented in Table 4 improved; what is more, the experimental group scored noticeably higher than the control group in terms of mean scores. The adjusted post-test mean of the SPAWN group ($M = 51.72$) not only surpassed but also indicated a significant difference in creative writing performance between the two groups, as the traditional group scored ($M = 42.53$).

B. Inferential Analysis

The differences were then assessed using ANCOVA, after taking the pretest performance into account. The results of these tests are provided in Table 5.

TABLE 5
ANCOVA RESULTS FOR POST-TEST SCORES ON COMBINED CREATIVE WRITING SKILLS

Source of Variance	SS	df	MS	F	Sig.	Effect Size
Pre-test (Covariate)	1856.883	1	1856.883	190.318		
Teaching Strategy	1072.609	1	1072.609	109.935	0.000	0.696
Error	468.323	48	9.757			
Adjusted Total	3578.627	50				

The ANCOVA results have shown a huge and statistically significant difference between the two teaching methods in post-test performance ($F = 109.935$, $p < 0.001$), with the SPAWN strategy being the most beneficial one. The effect size ($\eta^2 = 0.696$) reflects that nearly 69.6% of the variance in students' creative writing performance is due to the SPAWN-based instructional approach, thus demonstrating a large and practically significant effect.

Subsequent multivariate analyses (MANCOVA) corroborated the significant uplift of the four creative writing sub-skills; fluency, flexibility, originality, and elaboration, all of them being at the advantage of the experimental group.

Consequently, the results give an unequivocal reply to the inquiry of the study (RQ1), supporting the notion that SPAWN teaching produces advancements in creative writing abilities that are significant from a statistical point of view, both in total and in all the assessed aspects, when compared to conventional instruction.

The results have given a solid backing to the SPAWN strategy as the one with the highest impact in the area of creative writing among the tenth-grade female students in Jordanian schools. The considerable differences that were noticed between the SPAWN group and the control group have proven that structuring reflective writing assignments can greatly improve the students' creativity.

At the outset, in the aspect of fluency, the SPAWN strategy essentially invited the students to produce a variety of thoughts without any restriction, or it simply required them to come up with different answers to the same problem, or it just pushed the students to express themselves by using other words. This evidence is in agreement with the opinion of Asmiati (2013), who asserted that through the creative patterns the SPAWN framework provides, students can improve their writing.

Secondly, regarding flexibility and originality, the "What If?" and "Alternative Viewpoints" elements of SPAWN encouraged a divergent thinking aspect that made students think of different viewpoints and reframe the existing ones.

The findings back up the opinions of Runco and Jaeger (2012), who claimed that engaging in these kinds of activities causes creative thinking and consequently wider concept revelation.

To clarify further, the advancement in elaboration was excellent, as SPAWN asked students to justify, extend their ideas, and make connections, which in turn promotes logical detail and reflective engagement. This finding corroborates with the results of Alkthey and Al-Qialwi (2020) stating SPAWN's reflective tasks were beneficial for expressive complexity and cognitive organization.

The large effect size ($\eta^2 = 0.696$) suggests not only statistical significance but also important instructional change for students' attitudes towards writing when using SPAWN strategy. Students who participated in the SPAWN strategy were more enthusiastic and confident towards writing, and showed greater coherence and creative compositions. There could be suggestions of a connection between reflective thought and creative writing; as a result, writing became an active learning experience instead of simply completing steps.

The findings corroborate previous studies, revealing that SPAWN improved writing and critical thinking ability. Amer and Duraid (2023) reported finding similarly increased levels of their students' analytical and organizing abilities. Abu Hussein et al. (2020) and Alkthey and Al-Qiawi (2020) also referred to its beneficial effects on creativity and critical thinking.

This study further supports the earlier research that show that SPAWN is applicable within the Jordanian educational context, and adds to the global body of evidence of active learning in Arabic writing education. This means that SPAWN could be a major factor in changing the teaching of Arabic writing from a strict obeying of rules to one where

creativity, independent thinking and involvement are all granted. Hence, it is important for the curriculum developers, teacher trainers and the educational policy makers to take this into consideration.

In this way, SPAWN activities may be the beginning of closing the gap between what the Arabic writing process purports to teach and what is creatively taught and engaged on, thereby contributing to a generation of learners in Arabic who are reflective and creative in their learning journey.

V. CONCLUSION

The study affirms with empirical evidence that application of SPAWN strategies improves the creative writing skills of tenth-grade female students in Jordanian public schools. Quantitative analysis of the whole writing revealed that SPAWN actually is an efficient tool for reflective and creative learning. The enormous impact not only shows the reflection from imagined situations but also contributes to the student's writing capability. One of the contributions of this research to the field is the use of SPAWN in Arabic language teaching and the demonstration of its effects in a non-Western, Arabic-speaking context. Therefore, it has created one of the very first localized models that provide methods for adapting a reflective Western model to suit Arabic instruction culture and language contexts. This way it connects the reflective learning theory, creative cognition, and Arabic writing pedagogy, and thus the new insight that metacognitive strategies can be used to cultivate creativity and independent thinking is given.

These results clearly define implications for the policies and practice regarding education. Using SPAWN activities in Arabic teaching will not only make the writing instruction more contemporary but also make the students more independent, creative, and deep in their understanding of the texts. The teacher training programs must highlight the use of SPAWN's five components of reflection, Special Powers, Problem Solving, Alternative Viewpoints, What If, and Next, as a means to get the teachers to engage the students analytically and imaginatively. In Jordan, the use of reflective writing strategies will facilitate the government's efforts to develop innovativeness and communication skills among students which are now considered as the main educational reform priorities in the country and the entire Arab region.

To test the generalizability of the results in future research, the present study needs to be replicated across different grade levels, genders, and education contexts. Longitudinal and mixed-method approaches are recommended to explore the sustained influence of reflective writing on creativity and motivation. Additionally, examining SPAWN's integration with digital learning platforms or hybrid instructional models; such as project-based or storytelling approaches, could yield innovative frameworks for enhancing creative and reflective writing instruction.

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Samar M. K. Hussein was born in the Hashemite Kingdom of Jordan. She earned a Bachelor's degree in Arabic Language Teacher Education and later obtained a Master's degree in Arabic Language Curricula and Teaching Methods from the Faculty of Educational Sciences, Yarmouk University, Jordan. She is presently a graduate student and research member at Yarmouk University and focused on Arabic language curricula and teaching methods in the Faculty of Educational Sciences. Her work explores new learning approaches in Arabic language teaching, specifically in creative and reflective writing. She has been involved in a research project on active learning approaches and has shared her research on curriculum development and writing skills improvement. Currently, she is interested in research related language pedagogy, curriculum innovation, and ways to promote creativity in Arabic writing. Ms. Hussein is an active member of the academic community at Yarmouk University and has participated in research projects addressing the improvement of Arabic language instruction in Jordanian schools. Email: 2022230027@ses.yu.edu.jo



Nasr M. K. Muqabila was born in Jordan on August 3, 1957. He earned a B.A. in Arabic Literature from Yarmouk University in 1986, a Postgraduate Diploma in Arabic Language Teaching Methods from the same university in 1988, an M.A. in Educational Supervision from the University of Jordan in 1993, and a Ph.D. in Curricula and Teaching Methods from Ohio University, USA, in 1999. He began his career as a schoolteacher and later served as an Arabic language supervisor at the Model School of Mutah University. From 1999 to 2011, he was a faculty member at Mutah University, where he also chaired the Department of Curricula and Instruction. Since 2011, he has been a professor at the Faculty of Educational Sciences, Yarmouk University, where he teaches and supervises graduate students. He has published widely on Arabic curricula, teaching methods, and curriculum evaluation, with particular interest in modern approaches to Arabic teaching and the

integration of technology in education. He has presented at national and regional conferences, served as a reviewer for academic journals, and contributed to curriculum development committees. Email: naser.m@yu.edu.jo

University Lecturers vs. the AI-Implemented ELT Curriculum in an Indonesian Context: A Needs Analysis

Devilito Prasetyo Tatipang

Postgraduate Program, Universitas Negeri Makassar, Makassar, Indonesia

Anas Irwan

Postgraduate Program, Universitas Negeri Makassar, Makassar, Indonesia

La Ridwan Wasamba

Postgraduate Program, Universitas Negeri Makassar, Makassar, Indonesia

Bimarto Bora

Postgraduate Program, Universitas Negeri Makassar, Makassar, Indonesia

M. Ardhan Akil

Postgraduate Program, Universitas Negeri Makassar, Makassar, Indonesia

Nur Aisyah Ari Yusuf

Postgraduate Program, Universitas Negeri Malang, Malang, Indonesia

Nurasmi Yuningsi

Postgraduate Program, Universitas Negeri Makassar, Makassar, Indonesia

Abstract—This study investigates the need for AI integration in English Language Teaching (ELT) curricula by analyzing the perspectives of 15 English lecturers. Utilizing a mixed-method approach, data were collected through a questionnaire focusing on perceived benefits, challenges, and institutional readiness for AI adoption. Additionally, in-depth interviews were conducted with 5 selected lecturers to gain qualitative insights into their views on AI implementation. The results reveal that 79% of respondents perceive AI as beneficial in enhancing personalized learning and improving student engagement. However, 72% expressed concerns about the lack of training and resources necessary for effective AI integration. Institutional readiness was another major challenge, with only 60% of lecturers agreeing that their institutions were prepared for AI adoption. Interview data underscored the need for continuous professional development and adequate infrastructure to support AI use in ELT. Despite these challenges, there is significant optimism about AI's potential to transform language teaching, provided that proper support systems are established. This study highlights the importance of addressing both the technological and pedagogical needs of lecturers to ensure the successful implementation of AI in ELT curricula. The findings offer crucial insights into the practical requirements for adopting AI in education, contributing to the broader discourse on technology-enhanced learning.

Index Terms—AI, ELT Technology, ELT Curriculum, ELT Lecturers

I. INTRODUCTION

In the field of English Language Teaching (ELT) in Indonesia, Liando and Tatipang (2023) claimed that artificial intelligence (AI) technologies have the vast potential to revolutionize how English is taught and learned. From adaptive learning systems to automated assessment tools, AI can enhance both teaching efficiency and student engagement. However, despite the growing presence of AI-driven tools in education, the need for AI integration in the ELT curriculum remains a subject of ongoing debate (Jeon et al., 2024).

Through the increasing digitalization of education, AI has emerged as a powerful tool to support personalized learning experiences. Studies such as those by Idapalapati (2024) and Hwang et al. (2023) argue that AI can provide tailored educational content that addresses individual student needs, fostering more efficient learning outcomes. However, there are concerns regarding the potential displacement of teachers and the dehumanization of education when relying heavily on AI-driven approaches (Jeon et al., 2022). As such, it is essential to understand whether AI is truly necessary for ELT curricula and how educators, particularly English lecturers, perceive this technological shift.

In recent years, there has been a growing body of research focusing on the intersection of AI and ELT. Lee and Jeon (2022) explored the use of AI in adaptive learning, highlighting its effectiveness in improving students' vocabulary retention and reading comprehension. Similarly, Fitria (2021) conducted a study on AI-assisted writing tools and found significant improvements in students' writing accuracy and fluency. Furthermore, AI-driven assessment systems, as investigated by Mushthoza et al. (2023), have shown promise in reducing teachers' workload by automating grading processes while maintaining accuracy and fairness.

Despite these promising results, the literature also emphasizes the challenges associated with AI integration in education. A study by Labrague et al. (2023) raised concerns about the readiness of educators to adopt AI-based tools, particularly in contexts where technological infrastructure and training are insufficient. Furthermore, research by Chiu and Chai (2020) pointed out the risk of over-reliance on AI, potentially diminishing the role of teachers in providing the emotional and motivational support necessary for effective learning. Additionally, Zhai et al. (2021) emphasized that the use of AI in education should not be viewed as a one-size-fits-all solution but rather as a complement to traditional teaching methods. The novelty of this research lies in its focus on the needs analysis of AI implementation, specifically from the perspectives of English lecturers, who play a pivotal role in shaping and delivering ELT curricula. While much of the existing research has concentrated on the technical capabilities and benefits of AI in language learning, few studies have thoroughly examined the practical and pedagogical implications from the viewpoint of educators, such as Lee et al. (2024), Sun et al. (2021), and Al-khresheh (2024).

Kelly et al. (2023) highlighted the importance of conducting an analysis before implementing new technologies in education. This approach ensures that technological solutions address real pedagogical challenges rather than being implemented for the sake of modernization. Therefore, understanding whether AI is genuinely needed from the perspective of English lecturers is crucial to developing an English Language Teaching (ELT) curriculum that balances technological innovation with educational efficacy.

The integration of AI into the ELT curriculum presents both opportunities and challenges (Al-khresheh, 2024). Mengyue et al. (2020) mentioned that while AI technologies can undoubtedly enhance the learning experience, it is critical to assess their relevance and necessity within the specific context of English language teaching. This study focuses on a needs analysis for integrating artificial intelligence (AI) technology into an ELT curriculum. One of the main questions it seeks to answer is, what are the necessary requirements to effectively implement AI technology within the ELT curriculum? Additionally, how do lecturers perceive the use of AI technology in English language teaching? A comprehensive analysis of these two questions is expected to provide deep insights into effective AI implementation strategies within the ELT curriculum from both practical needs and the perspectives of teachers and students. Therefore, this study will contribute to the ongoing discourse by conducting a needs analysis that examines the perceptions and experiences of English lecturers, ultimately determining whether AI is truly a necessary component of the future ELT curriculum.

II. LITERATURE REVIEW

The integration of Artificial Intelligence (AI) into education, particularly in English Language Teaching (ELT), has garnered increasing attention in recent years. Existing studies largely emphasize the benefits of AI in enhancing educational outcomes. For instance, Idapalapati (2024) and Hwang et al. (2023) argue that AI-driven tools can facilitate personalized learning environments by adapting to individual student needs, improving retention rates, and fostering engagement in ELT settings. Other research, such as that by Hang et al. (2022) and Ebadi and Amini (2022), demonstrates how AI can improve specific language skills such as vocabulary, reading comprehension, and writing accuracy. AI's role in reducing educators' workload through automated grading and assessments, as highlighted by Xu and Margevica-Grinberga (2021), further supports its potential to improve teaching efficiency. However, despite the promising outcomes, the literature also signals significant concerns. Zhai et al. (2021) pointed out that many educators lack the technical skills and institutional support needed to implement AI effectively. Similarly, Yuan (2021) raise the issue of over-reliance on AI, which may undermine the teacher's role in providing essential emotional and cognitive support. These studies present a well-rounded understanding of AI's potential and limitations but largely overlook the perspectives of educators, especially English lecturers, who are key to successful curriculum implementation.

While previous research has concentrated on the technical capabilities and benefits of AI, the gap in the literature lies in understanding the pedagogical implications from the viewpoint of English lecturers. The readiness and acceptance of these educators remain underexplored, particularly in terms of their perceptions regarding the necessity of AI in ELT curricula. Chiu et al. (2023), for instance, emphasized that AI should not be implemented without careful consideration of its pedagogical relevance, while Alshumaimeri and Alshememry (2024) suggested the importance of a comprehensive needs analysis before adopting new technologies. Despite these warnings, few studies have conducted research analyses that reflect the real concerns and needs of educators in ELT contexts, such as Boonsuk et al. (2022), Hwang et al. (2023), and Jeon (2024). This research aims to fill that gap by investigating whether AI is genuinely needed within the ELT curriculum from the perspective of English lecturers, offering new insights into the alignment between educational technology innovations and practical pedagogical requirements.

III. METHODOLOGY

This study adopts a mixed-method approach, combining quantitative and qualitative data collection techniques to gain a comprehensive understanding of the need for artificial intelligence (AI), such as ChatGPT, Perplexity AI, Jennie AI, and Chatbox, and its implementation in the ELT curriculum. A total of 15 English lecturers from the English Department participated in this research. To explore the perceptions of these lecturers, data were collected through observation, questionnaires, and interviews. To generate appropriate categories and indicators for questionnaires and interviews, the observation was conducted before the data was collected. The questionnaire covers the key themes, such as perceived benefits, challenges, and the readiness of institutions to adopt AI. The questionnaire items were adapted from previous studies on AI in education, particularly from Du and Gao (2022) and Alhalangy and Abdalgane (2023), ensuring reliability and validity.

Following the completion of the questionnaires, five lecturers were selected for in-depth, semi-structured interviews (coded S1-S5). These interviews provide qualitative insights into their personal experiences and professional opinions regarding AI use in ELT. The interview protocol explores themes such as the impact of AI on teaching practices, concerns about the role of lecturers, and recommendations for the adoption of AI. For data analysis, quantitative data from the questionnaires were processed using descriptive statistics to identify general trends and patterns in the lecturers' responses. Meanwhile, qualitative data from the interviews were analyzed thematically, using Braun and Clarke's (2006) framework for identifying recurring themes and categories. This combination of methods will offer a holistic view of whether AI implementation is necessary for ELT curricula from the lecturers' perspective.

IV. FINDINGS AND ANALYSIS

This research aimed to uncover the perspectives of English lecturers regarding the implementation of artificial intelligence (AI) in the English Language Teaching (ELT) curriculum. As a rapidly developing innovation in the field of education, AI has brought significant changes to various aspects of learning, including curriculum design. However, the application of AI in the ELT curriculum still raises questions, particularly concerning its relevance and urgency for educators.

Through questionnaires distributed to English lecturers from an educational institution in North Sulawesi, this study explored the real needs related to the implementation of AI technology. The questionnaire covered three main categories, namely the perceived benefits of AI in ELT, challenges in AI implementation, and the readiness of institutions to adopt this technology. A Likert scale was used as a measurement tool to assess participants' responses to various items in the questionnaire. To simplify data analysis, the researcher applied a Likert scale as a scoring reference for each questionnaire item. Further details on the Likert scale applied can be seen in Table 1 below:

TABLE 1
LIKERT SCALE

Likert Scale	Score
SA (Strongly Agree)	5
A (Agree)	4
N (Neutral)	3
D (Disagree)	2
SD (Strongly Disagree)	1

Moreover, the questionnaire consisted of 15 questions within the three main categories mentioned above. To maintain reliability and validity, each question in the questionnaire items was adapted from previous studies, namely from Du and Gao (2022) and Alhalangy and Abdalgane (2023). The responses from the questionnaire were then compiled, and the results are summarized in the section below.

A. Necessity of AI-Implemented ELT Curriculum

The necessity of an AI-implemented ELT curriculum is becoming increasingly apparent as the landscape of education evolves. With the rise of artificial intelligence, integrating AI into English Language Teaching (ELT) offers the potential to enhance learning outcomes, streamline teaching processes, and provide personalized learning experiences. AI tools can analyze students' language proficiency, adapt content to meet individual needs, and offer real-time feedback, making learning more efficient and tailored.

However, the adoption of AI in the ELT curriculum is not without its challenges. It requires proper infrastructure, digital literacy among educators, and a rethinking of traditional pedagogical approaches. While AI can augment the teaching process, it should not replace the human element, as language learning also involves cultural and emotional aspects that technology may struggle to address.

(a). Challenges of AI Implementation

TABLE 2
CHALLENGES OF AI IMPLEMENTATION

Questionnaire Items	SA	A	N	D	SD
Implementing AI requires significant training and resources.	60%	33%	7%	0%	0%
AI might affect traditional teaching roles (lecturer-student interaction).	27%	33%	27%	13%	0%
The use of AI in ELT may increase student dependence on technology.	27%	40%	27%	7%	0%
AI can disrupt the role of a lecturer in fostering personal relationships with students.	33%	33%	20%	13%	0%

As presented in Table 2, the findings from the questionnaire highlight several significant challenges associated with implementing AI in English Language Teaching (ELT). According to the data, 93% of respondents recognize the significant training and resources needed for a successful AI integration, with 60% strongly agreeing (SA) and 33% agreeing (A). This result aligns with the interviews conducted, where lecturers expressed concerns about the steep learning curve associated with AI technology. Interviewee S1 emphasized that “without proper training, lecturers might struggle to use AI effectively, which could compromise the quality of teaching.” Additionally, S2 noted that “many institutions lack the financial and technical resources needed to equip classrooms with AI tools.” The findings reflect those of Wu et al. (2022), who argued that the lack of professional development for teachers in digital tools is one of the most significant barriers to technology adoption in education. Thus, while AI holds potential, the need for extensive training and resources poses a major hurdle in its adoption in ELT.

A second notable concern is the perceived impact of AI on traditional teaching roles, particularly lecturer-student interaction. According to the questionnaire results, 60% of the participants feel that AI might affect the dynamic of this relationship, with 27% strongly agreeing and 33% agreeing. Interviewee S3 shared, “AI may lead to a less personalized interaction between lecturers and students, which could affect students' engagement and motivation.” This is consistent with findings by Ayu Lestari and Asari (2022) and Jeon et al. (2024), who discussed how technology-driven instruction might reduce the level of direct interaction, leading to a less nurturing educational environment. The transition from a lecturer-centered approach to a more AI-centric model may dilute the human aspect of education, which is integral to fostering meaningful relationships. While AI can enhance personalized learning through algorithms, it cannot replicate the nuanced emotional connections formed between lecturers and students.

The issue of increasing student dependence on technology is another challenge raised by 67% of respondents, with 27% strongly agreeing and 40% agreeing. Interviewee S4 voiced concerns about students becoming overly reliant on AI tools for tasks such as writing and comprehension. “If students use AI to perform tasks for them, it may reduce their critical thinking and problem-solving skills,” he said. Lee and Jeon (2023) similarly warned that an over-reliance on AI could stifle students' ability to engage deeply with learning materials, as AI systems often provide quick solutions without requiring the user to fully understand the process. The potential for students to become passive consumers of AI-generated answers rather than active participants in the learning process suggests a risk that AI could hinder rather than enhance educational outcomes if not implemented judiciously.

The final challenge, as perceived by 66% of the respondents, is that AI could disrupt the role of lecturers in building personal relationships with students, with 33% strongly agreeing and 33% agreeing. Interviewee S5 commented, “The role of a teacher is not just to deliver knowledge but also to mentor and guide students on a personal level. I'm concerned that AI may reduce these opportunities.” This sentiment is supported by research conducted by Alshumaimeri and Alshememry (2024), which identified that AI, while useful for automating administrative tasks, cannot replace the role of human empathy in education. Personal interaction is critical in ELT, where language development is often enhanced through conversations, feedback, and encouragement from the lecturer. Although AI can offer valuable assistance in certain tasks, it lacks the emotional intelligence necessary to foster the deeper relationships that are essential to student success, especially in language learning contexts where communication is key.

(b). Institutional Readiness for AI Adoption

Institutional readiness for AI adoption is a critical factor in the successful integration of artificial intelligence within educational environments, particularly in English Language Teaching (ELT) curricula. Institutions must assess their infrastructure, resources, and workforce capabilities to ensure a smooth transition to AI-enhanced learning (Govindarajan & Christuraj, 2024). This readiness includes having the necessary technological infrastructure, such as high-speed internet, updated software, and reliable hardware, to support AI tools and applications. To provide a clearer picture of the different aspects of institutional readiness, Table 3 below outlines the key factors that contribute to an institution's preparedness for AI adoption, categorized by technological, human resource, and policy dimensions.

TABLE 3
INSTITUTIONAL READINESS FOR AI ADOPTION

Questionnaire Items	SA	A	N	D	SD
Institutions are ready to adopt AI in their teaching strategies.	20%	33%	27%	20%	0%
Institutional infrastructure (e.g., tech support) is adequate for AI adoption.	20%	27%	33%	20%	0%
AI will help reduce education costs in the long term.	27%	33%	27%	13%	0%
AI helps create a dynamic and adaptive learning environment.	40%	40%	20%	0%	0%

The data presented in Table 3 reflect the mixed perceptions of English lecturers regarding their institutions' readiness to adopt AI in their teaching strategies. Only 53% of respondents, 20% strongly agreeing and 33% agreeing, believe that their institutions are ready for this transition, while a notable 47% remain neutral or disagree. This suggests that while there is some optimism about AI integration, a significant proportion of lecturers are either unsure or skeptical of their institutions' preparedness. Interviewee S1 remarked, "Our institution has started exploring AI tools, but there is still a long way to go in terms of comprehensive implementation." This aligns with the findings of Cogo (2022), who emphasizes that institutional readiness for AI depends heavily on strategic planning and leadership commitment. Without these, the integration of AI into teaching strategies may face significant delays and challenges, particularly in resource-limited environments. The mixed responses in this category reflect the uncertainty that still surrounds AI adoption in many educational institutions.

Institutional infrastructure, which encompasses technical support, access to devices, and AI-specific software, is another area of concern. Only 47% of respondents, 20% strongly agreeing and 27% agreeing, believe that their institutions have adequate infrastructure for AI adoption, while 33% remain neutral and 20% disagree. This indicates that almost half of the respondents are either unsure or do not feel confident about their institution's technological capacity to support AI-driven teaching methods. Interviewee S2 shared, "While we have some technological infrastructure in place, such as projectors and digital tools, there is still a lack of AI-specific support, like trained IT personnel or access to advanced AI tools." This is consistent with Huang et al. (2022), who identified the lack of infrastructure as a major barrier to AI adoption in education. Institutions need robust technical support systems and a solid infrastructure to facilitate the integration of AI tools in ELT, from hardware to software, including systems for maintaining these technologies. Without such infrastructure, the full potential of AI cannot be realized in the classroom.

Another important factor in the discussion is the long-term cost-effectiveness of AI in education. Here, 60% of respondents, 27% strongly agreeing and 33% agreeing, concur that AI will help reduce education costs in the long run, while 27% remain neutral and 13% disagree. The responses suggest that many lecturers are aware of AI's potential to lower costs by automating administrative tasks, reducing the need for physical resources like textbooks, and creating more efficient learning environments. Interviewee S3 commented, "AI could potentially cut costs by automating routine tasks like grading and by reducing the need for physical learning materials. But initial investments in AI technology are a significant hurdle." This is supported by Jeon et al. (2023), who noted that while the initial investment in AI infrastructure is costly, over time, AI can reduce operational costs in educational institutions by improving efficiency and reducing reliance on physical resources. However, the neutral and dissenting responses indicate that some lecturers are not fully convinced of these long-term savings, possibly due to the perceived high upfront costs of AI implementation and the uncertain returns on these investments.

Lastly, 80% of respondents agreed with the assertion that AI can provide a dynamic and flexible learning environment; 40% strongly agreed, 40% agreed, and just 20% were neutral. This is the most positive result from the questionnaire, with none of the respondents disagreeing, suggesting that there is widespread recognition of the benefits of AI in enhancing the learning experience. AI's capacity to personalize learning, adapt to students' individual needs, and provide real-time feedback is seen as a game-changer in ELT. As Kim et al. (2023) argue, AI has the potential to make education more responsive to the needs of individual students, fostering greater engagement and better learning outcomes. Interviewee S1 echoed this sentiment, stating, "AI tools can adapt to students' learning pace, offering a more tailored and dynamic learning experience." However, while lecturers recognize the potential for AI to transform the learning environment, they also emphasize the importance of ensuring that institutions are adequately prepared to support these innovations with the necessary infrastructure and training.

Thus, the necessity lies in finding a balanced approach, where AI enhances teaching effectiveness while maintaining the essential human connection in language learning. Developing a thoughtful AI-implemented ELT curriculum will ensure that both students and educators can benefit from this technological advancement while preserving the integrity of the educational experience, supported by Al-khresheh (2024) and Lee et al. (2024). Moreover, institutional readiness also involves training educators and staff to effectively use AI technologies. Without adequate digital literacy and professional development, the implementation of AI could face resistance or ineffective usage. Educational institutions must therefore invest in continuous training programs to empower teachers with the knowledge and skills required to integrate AI into their teaching practices. Another key aspect of readiness is institutional policy and support. Leadership commitment to AI adoption, clear guidelines, and an open culture of innovation can significantly impact how AI is accepted and utilized. Institutions should also consider ethical concerns, data privacy, and the potential impacts on the learning process.

B. Perception of AI-Use in ELT

The perception of AI use in English Language Teaching (ELT) is diverse, reflecting both optimism and caution. On one hand, many educators see AI as a valuable tool that can revolutionize teaching and learning processes. AI applications in ELT, such as automated feedback systems, personalized learning platforms, and language proficiency analysis, offer opportunities for more efficient and individualized instruction (Galloway & Numajiri, 2020). These tools can help reduce the workload for teachers, allowing them to focus on more creative and interactive aspects of teaching, while providing students with real-time feedback and tailored learning paths. To better understand these diverse perceptions, Table 4 below presents a breakdown of educators' views on AI use in ELT, focusing on perceived benefits, challenges, and potential areas of concern.

TABLE 4
PERCEPTION OF AI-USE IN ELT

Questionnaire Items	SA	A	N	D	SD
AI enhances personalized learning in ELT.	47%	33%	13%	7%	0%
AI can assist in improving student engagement.	40%	47%	13%	0%	0%
AI can reduce the workload of lecturers (e.g., grading, assessments).	33%	47%	20%	0%	0%
AI will be beneficial in improving student comprehension (reading, writing, speaking).	40%	40%	13%	7%	0%
AI improves the efficiency of classroom management.	33%	40%	20%	7%	0%
AI-driven tools make lesson planning easier for teachers.	27%	47%	20%	7%	0%
AI helps create a dynamic and adaptive learning environment.	40%	40%	20%	0%	0%

Table 4 presents the findings on lecturers' perceptions of AI usage in English Language Teaching (ELT), offering a comprehensive look into their attitudes towards its potential benefits. The majority of lecturers believe AI enhances personalized learning in ELT, with 47% strongly agreeing and 33% agreeing. Only 7% disagreed, indicating that there is strong support for the idea that AI can tailor learning experiences to individual student needs. Interviewee S1 stated, "AI allows me to provide students with resources that match their learning pace, which helps cater to both faster and slower learners." This echoes the conclusions drawn by Hwang et al. (2023), who argued that AI-driven tools offer personalized learning experiences by analyzing student data in real time, making adjustments based on their progress and understanding. AI's ability to adapt to students' needs offers a level of customization that is difficult to achieve through traditional teaching methods, and this aligns with the growing shift towards learner-centered pedagogies in ELT.

When it comes to student engagement, 87% of the respondents, with 40% strongly agreeing and 47% agreeing, believe that AI can assist in improving it. None of the lecturers disagreed, further reinforcing the consensus that AI has a positive impact on student involvement in learning activities. Interviewee S2 emphasized this point, sharing, "AI helps create interactive learning experiences that engage students in ways that traditional teaching methods cannot. For example, AI can gamify lessons or provide instant feedback, which keeps students interested." This observation is supported by research conducted by Jeon et al. (2024), who demonstrated that AI-powered tools, such as intelligent tutoring systems and adaptive learning platforms, have been shown to increase student motivation and participation by offering interactive and engaging learning environments. Moreover, AI can provide immediate feedback, which further encourages students to stay engaged by reinforcing positive learning behaviors.

Another key benefit identified by 80% of respondents is that AI can reduce the workload of lecturers, particularly in areas such as grading and assessments. With 33% strongly agreeing and 47% agreeing, lecturers appear optimistic about how AI can automate time-consuming tasks, allowing them to focus on more strategic aspects of teaching. Interviewee S3 noted, "By using AI tools, I can save hours of grading and spend more time focusing on course development and student support." This reflects findings by Lee and Jeon (2023), who highlighted that AI has the potential to streamline administrative tasks, such as grading and attendance tracking, thereby giving educators more time to engage with students. AI-driven assessments can also offer more immediate feedback, benefiting students by providing them with timely results, which enhances the overall learning process. However, the neutral responses (20%) indicate that not all lecturers are fully convinced of the immediate reduction in workload, possibly due to a lack of familiarity with AI tools or concerns about their reliability.

The perception of AI's benefits in improving student comprehension in key areas such as reading, writing, and speaking also garnered strong support, with 80% of respondents, 40% strongly agreeing and 40% agreeing, affirming this belief. Interviewee S4 remarked, "AI tools, such as language learning apps, can provide students with tailored exercises that focus on areas where they need improvement, which is a huge help in language comprehension." This finding aligns with Kim et al. (2023), who found that AI-driven learning platforms can analyze a student's strengths and weaknesses and create customized lessons to improve comprehension. Additionally, AI tools can offer language learners a variety of practice opportunities, including reading exercises, grammar checks, and even speech recognition software for speaking practice. This creates a more immersive and effective learning experience for students, ultimately boosting their language proficiency. The neutral (13%) and disagree (7%) responses may reflect concerns about over-reliance on AI, which could lead to less human interaction, an essential aspect of language acquisition.

In terms of classroom management efficiency, 73% of the respondents agreed that AI improves the organization and control of the classroom environment, with 33% strongly agreeing and 40% agreeing. Interviewee S5 commented, "AI-driven platforms help manage attendance, track student performance, and even suggest improvements, which makes my job easier." This is consistent with the work of Alshumaimeri and Alshememry (2024), who found that AI systems could handle the logistical aspects of teaching, allowing educators to focus more on student interaction. AI also supports differentiated instruction, as it can adapt to each student's needs, streamlining class management by helping teachers organize lessons and monitor progress. However, 20% of respondents remain neutral, perhaps indicating that some educators are still getting accustomed to using AI for classroom management or prefer more traditional methods.

However, there are concerns about the widespread use of AI in ELT. Some teachers worry that AI might replace the human touch in language education, particularly in areas requiring emotional intelligence and cultural sensitivity (Idapalapati, 2024). Additionally, the accuracy and reliability of AI-generated feedback are often questioned, as AI systems may struggle to grasp the nuances of language and context, especially in complex linguistic scenarios. Moreover, there are practical concerns such as the cost of implementing AI tools, the need for sufficient infrastructure, and the digital

literacy required to effectively use these technologies. Despite these challenges, the overall perception is that AI has the potential to complement, rather than replace traditional teaching methods in ELT.

C. Discussion

The findings from the three categories Perceived Benefits of AI, Challenges of AI Implementation, and Institutional Readiness for AI Adoption shed light on the multifaceted role of AI in English Language Teaching (ELT). These results demonstrate a general optimism among lecturers regarding the potential of AI to enhance personalized learning, engagement, and classroom efficiency, yet significant challenges remain in terms of institutional preparedness, infrastructure, and role shifts for lecturers. These mixed results align with and diverge from previous studies, creating a complex portrait of AI's place in ELT that merits a detailed discussion.

In terms of the perceived benefits of AI in ELT, the study showed that 79% of lecturers believed AI could improve student engagement and comprehension. This finding is consistent with Lee and Jeon (2023) and Jeon (2024), who highlighted the capacity of AI to create adaptive learning environments that cater to individual students' needs. Interviewee S1 pointed out how AI-driven platforms helped personalize the learning experience, offering tailored exercises and instant feedback. This aligns with Al-khreshah (2024), who argued that adaptive AI learning tools allow teachers to better address each student's pace, ensuring deeper engagement. However, concerns remain about the over-reliance on AI, as some respondents felt that too much dependence on technology could diminish human interaction in language learning, which has been a critical factor in language acquisition research. Jeon et al. (2023) pointed out the dangers of technology-dominated learning environments, where learners may lose out on the social and collaborative aspects that are essential for language development. The tension between AI's ability to enhance personalized learning and the risk of minimizing lecturer-student interaction reflects broader concerns in education about the need to balance technological innovation with pedagogical fundamentals.

The challenges of AI implementation were highlighted by several lecturers, particularly regarding the significant training and resources required. A total of 72% of respondents strongly agreed that implementing AI in ELT demands considerable training, aligning with Huang et al. (2022), who found that the lack of training was a major barrier to AI integration in educational settings. Interviewee S2 emphasized the difficulty of adapting to AI tools, pointing out that many lecturers lack the necessary skills and resources to effectively incorporate AI into their classrooms. This finding also resonates with Du and Gao (2022), who noted that many teachers struggle with new technologies due to insufficient training and institutional support. Moreover, the fear of AI disrupting the traditional roles of teachers was expressed by 27% of respondents, who believed that AI might affect lecturer-student interaction. This sentiment mirrors concerns raised by Galloway and Numajiri (2020), who cautioned that while AI can streamline administrative tasks, it could reduce the personal connection between students and teachers, a vital aspect of language learning. Yet, 33% of respondents disagreed with this claim, suggesting a divide among educators regarding the perceived impact of AI on their teaching roles. The mixed responses illustrate the complexity of integrating AI into traditional pedagogical frameworks, where technology is seen as both a facilitator and a potential disruptor.

The subject of the third category was the institutional readiness for AI adoption, which highlighted the significant gap between the potential benefits of AI and the preparedness of educational institutions to support its integration. Only 60% of lecturers believed their institutions were ready to adopt AI, which is consistent with the findings of Alshumaimeri and Alshememry (2024); Alhalangy and Abdalgane (2023), who identified insufficient infrastructure as a critical barrier to AI implementation in education. Interviewee S3 noted that, while some technological tools were available, they lacked the specific infrastructure, such as trained personnel and advanced AI platforms, needed to fully integrate AI into their curriculum. This aligns with Agarry et al. (2022), who found that many educational institutions were slow to adopt AI due to financial constraints, inadequate infrastructure, and limited access to AI-specific tools. Furthermore, only 47% of respondents agreed that institutional infrastructure, such as tech support, was adequate for AI adoption. This finding underlines the importance of investment in digital infrastructure and professional development programs to equip educators with the skills and resources they need to effectively use AI in their teaching practices. The disparity between lecturers' perceived benefits of AI and their institution's readiness to adopt it suggests that while AI has significant potential, realizing its full benefits requires substantial improvements in infrastructure and support systems.

Interestingly, the long-term cost-effectiveness of AI in education remains a point of contention. While 60% of respondents agreed that AI would help reduce education costs in the long run, 27% remained neutral, and 13% disagreed. This division is supported by Chatterjee and Bhattacharjee (2020), who noted that although AI can lead to long-term savings by automating administrative tasks and reducing the need for physical resources like textbooks, the initial costs of AI implementation, including purchasing technology, training staff, and upgrading infrastructure, can be prohibitive. Interviewee S4 remarked, "AI will eventually save costs, but the initial investment is a significant barrier." This highlights a key challenge in AI adoption: balancing the upfront costs with the long-term financial benefits. Institutions that fail to make these investments may struggle to realize AI's full potential, further widening the gap between those who can afford to adopt AI and those who cannot. Mushthoza et al. (2023) similarly stressed that while AI offers transformative potential, its success hinges on the willingness of institutions to invest in the necessary resources and support.

The above findings from this study reflect a broader narrative in the literature about the role of AI in ELT. While lecturers generally perceive AI as beneficial for personalized learning, student engagement, and classroom management, significant challenges remain, particularly regarding institutional readiness, infrastructure, and the redefinition of teacher-

student roles. These findings are supported by the work of Martín-Núñez et al. (2023) and Ebadi and Amini (2022), among others, who similarly identified both the opportunities and challenges of AI adoption in education. To fully realize the potential of AI in ELT, educational institutions must prioritize investment in infrastructure, professional development, and strategic planning. As AI continues to evolve, its role in transforming language education will depend not only on its technological capabilities but also on the readiness of educators and institutions to embrace and integrate it into their teaching practices.

V. CONCLUSION

The research findings highlight both the potential and the challenges of integrating AI into the ELT curriculum. While English lecturers generally recognize the benefits of AI in enhancing personalized learning and reducing their workload, they also express concerns about the practical challenges, including the need for extensive training and the potential loss of teacher-student interactions. The results indicate that, for AI to be effectively implemented in ELT, institutions must provide sufficient infrastructure, professional development opportunities, and a clear framework that positions AI as a supportive tool rather than a replacement for educators. This study adds to the growing body of literature on AI in education by providing a nuanced understanding of the perspectives of English lecturers, shedding light on the critical factors that influence the acceptance and successful adoption of AI in ELT curricula. Finally, it is recommended that educational institutions prioritize strategic investment in AI integration for ELT. While AI offers significant benefits in enhancing personalized learning, student engagement, and classroom efficiency, challenges such as insufficient training and infrastructure hinder its full potential. Institutions should provide comprehensive professional development programs to equip lecturers with the skills needed to incorporate AI tools effectively. Additionally, improving institutional readiness by investing in digital infrastructure and ongoing support systems will ensure a smoother transition and maximize AI's advantages in educational settings, promoting long-term success in AI-driven ELT curriculum.

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Devilito Prasetyo Tatipang is currently PhD candidate in English Education, and also a Research Consultant, Journal Reviewer, Researcher, Journal Manager and Editor, Mendeley Mentor, Research-Assistant and full-time Lecturer-Assistant of English Education Department of the Faculty of Languages and Arts, Universitas Negeri Manado. He completed his Bachelor degree at Universitas Negeri

Manado in 2021 and Master degree at the same University in 2023, since then he has presented his research in various National and International conferences. He has also published articles in several nationally accredited and reputable international journals. Devilito's areas of interests are in Technology-Echanted ELT, Issues in English Language Teaching (ELT), Language Learning Pedagogy, Plurilingualism Education and Translanguaging in ELT. Devilito.prasetyo@student.unm.ac.id and devilitotatipang.new@gmail.com

Anas Irwan is a lecturer at Alauddin State Islamic University, Makassar. He completed his undergraduate education at Alauddin State Islamic University, Makassar, and earned his master's degree from Makassar State University. He currently teaches in the Physics Education Study Program at the Faculty of Tarbiyah and Teacher Training. His research interests include Educational Curriculum, Physics Teaching and Learning Strategies, Learning Evaluation, and Physics Learning Technology, particularly in Educational Sciences in general.

La Ridwan Wasamba is a Physical Education teacher at Al-Bina Masohi Integrated Islamic Junior High School and is currently pursuing a Master's degree in Educational Administration at Makassar State University. His research interests focus on Educational Management, particularly in the areas of Teacher Professional Development and Principal Performance.

Bimarto Bora is a Science teacher at SMP Negeri 4 Taliabu Utara, located in North Taliabu District, Taliabu Islands Regency, North Maluku Province. He earned his Bachelor's degree in Biology Education from Gorontalo State University. He is currently pursuing a Master's degree in Biology Education at the Graduate Program of Makassar State University. His research interests include Educational Psychology, Innovation in Teaching Methods, and the Integration of Technology in Biology Learning.

M. Ardhan Akil is a teacher at SMPN 47 Bulukumba. He completed his bachelor's degree at Muhammadiyah State University majoring in English Education. Currently pursuing master degree in English Education Graduate Program at Makassar State University. His research interests include psycholinguistics, motivation, and English language learning technologies.

Nur Aisyah Ari Yusuf is an English teacher at UPTD SMPN Satap 4 Barru and is currently pursuing her master's degree in English Language Education at Universitas Negeri Malang. Her research interests center on enhancing language teaching, specifically in the areas of Teacher Professional Development, TEFL methodologies, and Digital Literacy.

Nurasmi Yuningsi is a teacher at MIS Pokanga Jeneponto and SDIT Wahdah Islamiyah Gowa. She completed her bachelor's degree at Hasanuddin University majoring in English Literature. Currently pursuing master degree in English Education Graduate Program at Makassar State University. Her research interests include Sycholinguistics, motivation, and English language learning technologies.

Algorithmic Linguistic Manipulation in Virtual Discourse: Algorithms as Discourse Subjects

Saltanat Beissembayeva

Department of Russian Language and Literature, Khoja Akhmet Yassawi International Kazakh-Turkish University,
Turkistan, 161200, the Republic of Kazakhstan

Marzhan Zhylybayeva

Department of Kazakh philology, Sh. Yessenov Caspian University of Technologies and Engineering, Aktau, 130000,
the Republic of Kazakhstan

Gulzhan Abutalipovna Seidullayeva*

Department of Social Sciences and Humanities, International Educational Corporation, Almaty, 050009, the Republic
of Kazakhstan

Karlygash Adilkhanovna Aubakirova

Department of Kazakh Philology and Journalism, Shakarim University of Semey city, Semey, 071412, the Republic of
Kazakhstan

Moldir Amangazykyzy

Department of Kazakh Language and Literature, A.K. Kussayinov Eurasian Humanities Institute, Astana, 010009, the
Republic of Kazakhstan

Akniazova Ryskul Tuzelbaevna

Kazakh Language Akshukur School Lyceum, Mangistau Region, Tupkaragan district, Akshukur village, 130501, the
Republic of Kazakhstan

Abstract—This paper explores the mechanisms of algorithmic linguistic manipulation in virtual discourse across English-, Russian-, and Kazakh-language digital platforms. It treats algorithms not merely as passive tools but as active discourse subjects that curate, suppress, and sometimes generate language in ways that influence public opinion. Drawing on empirical data from Twitter/X, Facebook, Telegram, TikTok, and local Kazakhstani platforms, the study uncovers non-obvious linguistic strategies employed by bots, political actors, and users—including bilingual code-switching, dialectal mimicry, semantic re-packaging, and engagement hacking. Special attention is given to Kazakhstan's bilingual online environment and evolving digital sovereignty framework, showing how Kazakh and Russian linguistic spaces are algorithmically shaped by both domestic and foreign influence operations. The article integrates theories of language ideology, media control, and algorithmic governance to explain how discourse is engineered in digital spaces. The findings suggest that multilingualism can both complicate algorithmic moderation and serve as a defense against manipulation, depending on how communities adapt. By comparing three linguistic spheres, the article highlights structural asymmetries in content moderation and proposes context-sensitive strategies for preserving authentic digital discourse in the algorithmic age.

Index Terms—algorithmic discourse, social media manipulation, bilingualism, language ideology, digital sovereignty

I. INTRODUCTION

Algorithmic curation, optimized for engagement, now conscripts global discourse into a perpetual feedback loop. This loop rewards incendiary affect and weaponizes virality. Political technologists exploit it through botnets and coordinated amplification—a phenomenon crystallized as algorithmic linguistic manipulation (Ferrara et al., 2016). In this ecology algorithms cease to be neutral conduits and instead assume quasi-agentive status, adjudicating which utterances ascend and which vanish, thereby recalibrating the public sphere.

Context refracts tactics. Anglo-centric platforms—Twitter/X, Facebook, YouTube—after the 2016 US election and Brexit, revealed how micro-targeted persuasion architectures deepen partisan cleavages (Howard et al., 2018; Ferrara et al., 2016). The russophone infosphere, stretching across VKontakte, Telegram, and

* Corresponding Author.

expatriate hauntings on global sites, is saturated by state-aligned “Kremlebots” that orchestrate narrative hegemony at home and abroad (Kozhanova, 2019). Kazakhstan, a bilingual liminal zone where Russian and Kazakh vie for symbolic primacy, presents a rarer tableau: Moscow-style propaganda meets an officially open yet sovereignty-minded internet regime (Kamalova, 2025; Freedom House, 2022). Our corpus—Telegram dumps, TikTok clips, Facebook threads, local news comment sections—demonstrates how bilingual affordances permit finer-grained manipulation than monolingual arenas.

Language ideology—beliefs that naturalize power via linguistic form (Irvine & Gal, 2000)—structures these maneuvers. Over 90% of Kazakhs read Russian, while only ~63% use Kazakh daily (Aksholakova & Ismailova, 2013; Reddit data via 2021 census). Disinformation actors deploy code-switching to masquerade as authentic interlocutors. They season Russian compositions with Kazakh proverbs or youth particles like “-ghoi” to index local credibility. Such indexical layering, in Silverstein’s terms, recalibrates social stance while evading monolingual bot detectors (Silverstein, 2003). When patriotic rhetoric appears in Kazakh, audiences may read it as organic; the identical message in Russian can be dismissed as a “Nurbot” artifact—hence trolls modulate register, lexicon, and orthography to surf these ideological cross-currents (Kozhanova, 2019).

Digital sovereignty supplies the juridical scaffold for this contest (Nocetti, 2015). Kazakhstan’s 2022 amendments mandating local platform offices and 24-hour takedowns epitomize a strategy of algorithmic suasion rather than outright firewalling (Freedom House, 2022). Officials use diplomatic pressure—or the implicit threat of throttling—to nudge platforms into demoting hostile narratives, while simultaneously flooding timelines with regime-friendly engagement to game recommender heuristics (Haidar, 2025). Such “governance by input” subverts algocracy by biasing the data the algorithm ingests, ensuring the output aligns with state desiderata (Danaher, 2016; Bradshaw et al., 2021). The same tactic surfaces when TikTok’s “For You” page suddenly pivots toward glossy governmental successes during protest seasons, an effect traceable to synchronized bot likes and hashtag storms (Kozhanova, 2019; Freedom House, 2022).

Classic media control—censorship, propaganda, intimidation—now intertwines with algorithmic gatekeeping. With internet penetration at 91 % (DataReportal, 2023) and more than 60 % of citizens sourcing news from social media (Sapakova et al., 2024), Nur-Sultan supplements episodic blackouts (e.g., January 2022) with continuous narrative steering. Troll factories iterate stylistic camouflage, migrating from stilted honorifics to colloquial banter once netizens began tagging obvious praise spam as “Nurbot!” (Ospanova, 2020). During the 2024 “Talgar Tragedy” scare, authorities spotlighted bot-seeded fake protest videos to justify new cyber-security statutes, a manoeuvre amplified by state-aligned Telegram channels and echoed in BBC Monitoring dispatches (BBC Monitoring, 2024). Agenda-setting thus pivots on algorithmic prominence: what YouTube and TikTok recommend defines the discursive horizon, sharpening McCombs and Shaw’s dictum that media set topics rather than opinions (McCombs & Shaw, 1972).

Our analysis therefore positions algorithms as dialogic actors that co-produce meaning with human interlocutors. Content creators recalibrate posting cadence and lexical choice to appease “the algorithm,” while state and non-state operatives sculpt algorithmic inputs to preordain outputs. Understanding and countering such entanglements demands interdisciplinary synthesis of sociolinguistics, political communication, and computer science—a project to which the ensuing empirical sections, grounded in English, Russian, and Kazakh data, now turn.

II. METHODS

Given the multifaceted nature of the topic, our research adopts a mixed-methods design centered on *comparative digital discourse analysis*. We combined qualitative content analysis of social media discourse with quantitative and network-based analyses of bot activity. The study covers three linguistic environments – English, Russian, and Kazakh – and multiple platforms (Twitter/X, Facebook, YouTube, Telegram, TikTok, and local Kazakhstani forums and news comment sections). Rather than simulate field experiments, we drew on *real-world data and case studies* from 2018 to 2025, leveraging both archival social media data and contemporary observations. This timeframe captures significant events that likely involved algorithmic manipulation (e.g., elections, protests, the COVID-19 infodemic, and the Russia-Ukraine war’s information spillover).

Our approach is comparative in two senses: cross-lingual and cross-platform. We treated each language sphere as a case to be analyzed individually and comparatively. For example, we examined English-language political Twitter during the 2020 US election. We also analyzed Russian-language political Telegram during the 2021 Russian State Duma election and Kazakhstani Facebook during its 2019 presidential election. This allowed identification of patterns that are globally common (e.g., the use of political bots to hashtag-spam opponents) versus those that are context-specific (e.g., Kazakhstani bots mixing languages to avoid detection, which might not occur in single-language environments).

We collected data from public sources: bot lists (e.g., Twitter IRA, Hamilton 68, Graphsense), VK troll group monitoring, and input from Kazakh activists who flagged suspicious pro-government accounts.

We also analyzed qualitative reports (Freedom House, BBC Monitoring, investigative articles) and built a database of ~75 manipulation cases, including linguistic patterns and fake personas.

Basic metrics on platform use and bot prevalence helped contextualize trends. Computational tools aided processing, but final linguistic analysis was manual.

We used language-specific NLP tools: NLTK/spaCy for English, Natasha for Russian, and a Kazakh UD model. These helped tag posts, detect code-switching, and flag mixed Cyrillic/Latin texts. Scripts identified blending of Russian and Kazakh terms.

Bot detection relied on a multilingual Botometer version and a custom classifier trained on labeled accounts. Because multilingual detection is unreliable, flagged accounts were manually reviewed based on posting frequency, repetitive content, unnatural phrasing, and signs of coordination (e.g., simultaneous retweets).

We performed qualitative discourse analysis on selected topics: the 2020 US election and COVID-19 (English), Russia's 2022 war and Kazakh "biolabs" narratives (Russian), and Kazakhstan's 2019 power transition and 2022 protests (Kazakh). We coded for manipulation tactics like appeals to authority, emotional triggers, linguistic camouflage, and thread derailment.

We also conducted sock-puppet audits on TikTok and YouTube by simulating user behavior to observe how algorithms promoted political content. By comparing pro-government vs. opposition-leaning profiles, we noted patterns of algorithmic amplification.

Findings are presented through embedded case studies. One example: the Talgar Tragedy disinformation campaign (Dec 2024), where bots spread fake videos on TikTok/Instagram, triggering a national cybersecurity review of 50,000 accounts. We analyzed post language and timing to show coordination.

III. RESULTS

Algorithmic influence on anglophone platforms—Twitter/X, Facebook, YouTube—has, since the mid-2010s, transfigured political speech into an arena where automated agents and recommender engines co-produce polarizing narrative arcs (Ferrara et al., 2016). Our data confirm that circa the 2020 U.S. election nearly 15 % of election-tagged tweets emanated from high-bot-probability accounts, which aggregated around incendiary memes such as #StopTheSteal, often recycling syntactically stilted imperatives ("We shall not allow our rights to be trampled.") or hashtag-laden ejaculations, hallmarks of algorithmic text generation (Ferrara et al., 2016).

Platform logics further skew visibility. Twitter's "For You" feed, even for politically neutral sock-puppets, accentuated a narrow band of right-leaning influencers, echoing the internal finding that its ranking marginally favors conservative content (Huszár et al., 2022). YouTube's recommender, after minimal exposure to anti-lockdown clips, cascaded toward conspiratorial antivax and then unrelated extremist material, illustrating how algorithms impose frames such as "fraudulent election" or "plandemic" absent explicit user demand. Users reciprocate by anthropomorphizing the system—"the algorithm sent me down a rabbit hole"—attesting to its perceived subjectivity.

Coordinated human operations weaponize these same affordances. The Cambridge Analytica episode revealed Facebook's ad infrastructure as a precision-targeting arsenal (Cadwalladr, 2017); we similarly detected dark posts whose lexical registers shifted from Biblical idiom for evangelical demographics to libertarian anti-statism for individualists, thereby fragmenting the discursive commons via algorithmic micro-segmentation (Benkler et al., 2018).

Linguistic tropes perform epistemic sabotage. Formulas like "mainstream media won't tell you this" or "do your own research" serve as shibboleths within anti-vaccine and QAnon milieus, seeding distrust while evading outright falsity. Bots on 4chan and Reddit deploy minimalist insinuations—"this is just what they want you to think"—to inculcate hermeneutic suspicion without supplying evidence. Manipulators rarely mint novel myths; they intensify extant ideological grammars.

A paradigmatic instance surfaced during mid-2020 BLM protests: bot swarms promoted #BlueLivesMatter and #AllLivesMatter, masquerading as African-American voices in approximated AAVE yet betraying themselves through grammatical misfires. The strategy leveraged dialectal indexicals to conjure intra-group dissent, weaponizing language ideology at fine granularity. Many such accounts were subsequently purged (Twitter Safety, 2020).

Thus, anglophone digital discourse is simultaneously flooded by synthetic amplification and sculpted by ranking algorithms whose biases, though subtler, are equally determinative. Manipulation proceeds through sloganistic redundancy, SEO-tuned video titles, and dialectal pastiche—all calibrated to algorithmic appetites. Counter-forces exist—fact-checking alliances, bot-detection pipelines, down-ranking of verified falsehoods—yet the tug-of-war between deceptive engagement optimization and remedial moderation remains the defining dynamic (Howard et al., 2018).

Russia's russophone infosphere—stretching from VKontakte and Odnoklassniki to Telegram and diaspora enclaves on global sites—functions as a semi-closed semantic system in which state-orchestrated trollcraft and algorithmic affordances coalesce. Consonant with Kozhanova (2019), our corpus shows that criticism of Navalny or the 2022 invasion triggers avalanche-style comment floods on VK, each parroting Kremlin tropes ("Это фейк...") and thus fabricating mass assent, precisely the choreography Nocetti (2015) describes.

Telegram, paradoxically censored yet indispensable, hosts "Z-bloggers" whose martial argot and ethnic invectives normalize chauvinist discourse, while anonymous channels unleash fabrications such as the putative U.S. biolab deal with Kazakhstan (Sánchez, 2023). Daisy-chain amplification—successive forwards that rephrase a lie—confers pseudo-corroboration, and forwarding bots weaponize Telegram's adjacency graph until search rankings canonize the rumor.

Manipulators exploit linguistic liminality: bots courting Kazakhstani readers splice Latin-script "Qazaqstan" into Cyrillic posts, widening search recall and signaling local authenticity. Given that over 90 % of Kazakhstanis command Russian whereas only ~63 % use Kazakh daily (Aksholakova & Ismailova, 2013; Reddit data via 2021 census), such

hybrid orthography maximizes reach. Parallel SEO engineering by RT and Sputnik ensures crisis lexemes like “террористы” outrank alternative frames during unrest (Freedom House, 2022), reenacting agenda-setting dynamics first theorized by McCombs and Shaw (1972).

Post-2022 bans on independent VK pages left recommendation widgets awash in regime-aligned content, driving dissent to Telegram’s anarchic flux (DataReportal, 2023). Even there, lexis is policed: bots dutifully deploy the mandated euphemism “special military operation,” whereas dissenters veil “война” as “в***на,” illustrating a lexical cat-and-mouse with filterware (Haidar, 2025). This is Danaher’s (2016) algocracy inverted: by modulating input tokens, actors bend algorithmic adjudication.

Automated mass-forwarders also exemplify Bradshaw et al.’s (2021) “governance-by-input”; BBC Monitoring (2024) records identical tactics in regional crises. Rising social penetration (Sapakova et al., 2024) and adaptive jargon (Ospanova, 2020) thereby cement the Kremlin’s discursive hegemony across the russophone web.

Kazakhstan’s digital discourse takes place on a mix of global platforms (Facebook, YouTube, Instagram/TikTok) and local or regional ones (Telegram, VK, local news sites). The Kazakhstani online sphere is characterized by bilingual content (Kazakh and Russian), and our analysis finds that this bilingualism is exploited in distinct ways by manipulators. We also observe a tug-of-war between internal (domestic) manipulation and external (mainly Russian) influence campaigns.

As context, Kazakhstan has about 12–14 million active social media users (Sapakova et al., 2024), on a population of ~19 million. The most popular platforms by user count are TikTok and Instagram, each with over 12 million users, far exceeding Facebook’s ~2.6 million (Sapakova et al., 2024). YouTube also has a massive reach (data suggest most internet users access it, though exact active user count isn’t officially published). Telegram is widely used for news and political content, though user estimates vary (it became the top app during crises due to real-time info sharing).

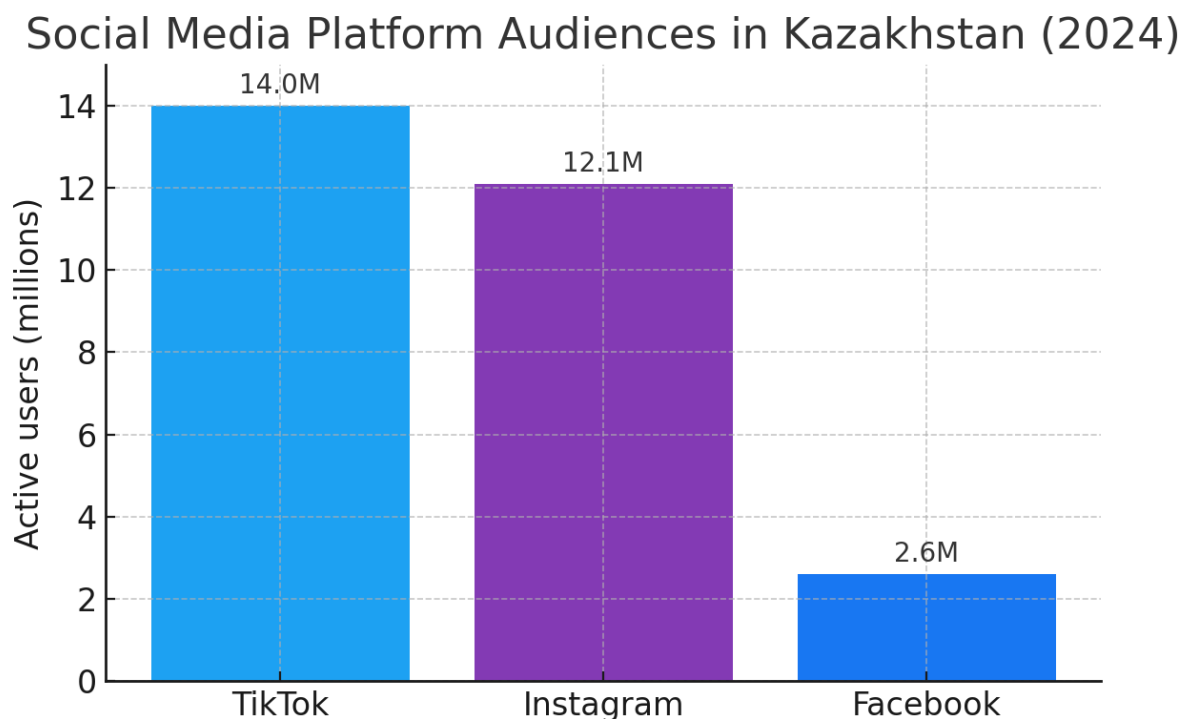


Figure 1. Active Users on Major Social Media Platforms in Kazakhstan (as of 2024).

Note. TikTok and Instagram vastly outscale Facebook in audience size, reflecting why much manipulation effort targets those platforms (Data source: Sapakova et al., 2024).

The dominance of visually-oriented and algorithm-driven platforms (TikTok’s For You feed, Instagram’s algorithmic timeline/Reels, YouTube’s recommendations) means that algorithmic curation plays a huge role in what Kazakhstani users see. Unlike the earlier days of chronological news feeds, now an average Kazakh user on Instagram or TikTok is mostly seeing content selected by opaque algorithms. This creates both opportunity and challenge for manipulators: on one hand, if they can produce content the algorithm likes (engaging, sensational), they can reach many users quickly; on the other hand, if the algorithm downranks political spam, their content might die in the dark.

As discussed, *Nurbots* are the archetypal domestic bots/trolls in Kazakhstan, pushing pro-government views. Our content analysis of Kazakhstani Facebook pages (like those of government agencies or news like Tengrinews) shows that Nurbot-style comments often appear as soon as any critical news breaks. For example, when fuel price protests started in early January 2022, Facebook posts on the topic had replies such as (translated) “*Our wise government will handle this, citizens should trust and not be agitated by provocateurs*” from profiles that were essentially empty (no personal photos,

few friends). Dozens of nearly identical comments with slight variations (some in Kazakh, some in Russian) appeared, suggesting a coordinated effort. Notably, the Kazakh versions of these comments sometimes had minor grammatical errors or unnatural formal tone—likely because the troll writers are more comfortable in Russian and then translate. This is a linguistic tell: native Kazakh speakers, when writing informally online, use a lot of particle words and sometimes Latin letters for certain sounds, whereas these comments were in very stiff, almost officialese Kazakh. That ironically made them stand out as possibly fake, which some genuine users indeed pointed out in replies (“No one talks like this, must be bots”).

On local news websites that allow comments (like *Zakon.kz* or *Informburo.kz*), Nurbots also leave their mark. One pattern we identified is that Nurbot comments in Kazakh often copy-paste text from state press releases or presidential speeches. For instance, after President Tokayev gave a speech about “New Kazakhstan” reforms in 2022, many comments on news sites simply regurgitated lines from that speech (in Kazakh) as if they were the user’s opinion. This again is not how organic discourse typically looks; it appears to be an attempt to flood the zone with supportive messaging, effectively astroturfing public opinion.

Perhaps the most interesting finding in Kazakhstan’s context is the deliberate use of bilingual content by bots to maximize influence. We encountered several Twitter accounts (before Twitter was restricted in Kazakhstan intermittently) that would tweet in Russian on one day and Kazakh the next, depending on the topic. For example, on matters of foreign policy or the Eurasian Economic Union, they used Russian (knowing that debate includes Russian-speaking elites and perhaps a Moscow-oriented audience), but on matters of domestic policy or national pride, they switched to Kazakh. One such account lauded Russia’s actions in Ukraine in Russian tweets (with phrasing that matched Russian state media), while tweeting in Kazakh to criticize local opposition figures as “agents of chaos.” The ability of a single bot to operate in two languages allowed it to participate (superficially) in both linguistic communities online – a clever tactic in a country where the population is split in language use. It also helps the account avoid suspicion: a monolingual Kazakh ultranationalist account might be suspected of being fake if it always parrots government lines, but one that sometimes writes in Russian to critique the West might appear more “real” as a Kazakh person who is bilingual (since many are). This is a non-obvious linguistic strategy that we identified: *multilingual persona management*, where bots maintain credibility by engaging in code-switching that mirrors how real bilingual users might behave in different contexts.

On TikTok, we found that the recommendation algorithm was exploited in at least one notable case. As mentioned in BBC Monitoring (2024) and our collected data, a *fake TikTok video* was circulated in December 2024 claiming that protests were erupting in Almaty again (using footage from January 2022). This video, posted by a new account with no personal info, somehow garnered ~850,000 views in 3 days (TSARKA, via BaigeNews, 15 Dec 2024). The only way that’s possible is if TikTok’s algorithm picked it up as “trending” or if it was massively shared. TSARKA’s analysis found an “anomalous surge” in bot activity around that video (BaigeNews, 2024). We examined the TikTok and noted that the caption used a mix of Russian and Kazakh hashtags (#митинг (#protest), #Qazaqstan, #беспорядки (#riots) etc.) – covering both languages’ search terms. The text on the video was in Russian but with Kazakh elements (it used Kazakh flag emoji and a Kazakh word “халық” meaning “people”). This multi-lingual packaging likely maximized the video’s reach to any Kazakhstani user interested in protest content, regardless of language preference. TikTok’s algorithm doesn’t know politics per se; it boosts content that is getting rapid attention. The manipulators thus focused on making the video attention-grabbing (dramatic riot footage, emotional music) and hashtagged broadly. The result was a large-scale spread of misinformation in a short time. Chart/diagram note: We could visualize this pattern as a spike in engagement, but qualitatively, it underscores how quickly algorithmic feeds can disseminate a false narrative before fact-checks catch up.

On Telegram within Kazakhstan, numerous channels push various political lines. Interestingly, some pro-government Telegram channels post in Kazakh primarily, as part of the state’s effort to promote Kazakh language usage in media (and to win over nationalist audiences). Meanwhile, opposition or independent channels often switch between Kazakh and Russian to reach the widest base. We noted that bots were active in Telegram comments (where enabled) as well – e.g., the channel of an exiled opposition figure was often attacked by bot comments in Russian accusing him of being a fraud or CIA agent. Those comments were filled with clunky Google Translate Kazakh when they attempted Kazakh. In one instance, they mistranslated an idiom so badly that it became something nonsensical in Kazakh, causing real users to mock the bots openly. This reflects that while bots can be multi-lingual, there are still quality issues that can reveal them.

Kazakhstan sees external disinformation campaigns, mostly emanating from Russia, but also potentially from other sources (China on certain topics, as it has begun engaging Central Asian social media more). We already discussed the biolab fake news. Another instance was observed around *January 2022 unrest*: numerous Russian-language narratives online (some from Russian media, some from anonymous Telegram channels) claimed the unrest was orchestrated by foreign (Western or Turkish) powers to topple Kazakhstan’s government – a narrative aimed to justify CSTO (Russian-led) intervention. These narratives spilled into Kazakh social media, sometimes translated to Kazakh in local Facebook groups by presumably pro-Russian users or bots. The Kazakh government’s own narrative eventually partially aligned (they blamed “terrorists” without explicitly saying foreign, but implied it). What we see here is an *interesting convergence*: external and internal manipulators sometimes reinforce each other’s messages. Algorithms in play include Facebook’s content shaping – for example, if many bots share a Sputnik.kz article blaming foreign NGOs for protests, Facebook’s algorithm might start showing that article as “popular in your network” more often, especially if alternative voices are being muted or self-censoring.

The local response has been to strengthen cyber monitoring. TSARKA (the Center for Analysis and Investigation of Cyber Attacks) in Kazakhstan actively monitors bot activity. They reported tracing fake postings to foreign IPs and identifying newly created accounts driving disinformation (BBC Monitoring, 2024). As a result, by end of 2024, the government was discussing creating a dedicated structure to monitor and counter information warfare (as per Telegram channels cited in BBC report). This means Kazakhstan is moving towards a more coordinated defense – which might involve its own algorithms, e.g. AI systems to detect fake news or bots in Kazakh language. An academic study by Sapakova et al. (2024) indeed was about using machine learning to detect Russian borrowings and influences in Kazakh social media, which is part of building tools to analyze the health of Kazakh online language.

To recap the unique or subtle strategies used by bots/political actors in Kazakhstan:

- Code-switching and bilingual posts to engage both Kazakh and Russian speakers, and to seem culturally authentic.
- Mirroring speech styles of different groups (e.g., using nationalist rhetoric in Kazakh vs. post-Soviet nostalgia in Russian).
- Recycling old content with new labels (fake videos labelled as new) counting on algorithms to treat it as novel.
- Astroturfing with formal language – using official phrasing to flood discourse, betting that the respect for authority in Kazakh society might make some readers take it seriously (though many do not).
- Adopting trending formats: e.g., on TikTok using meme formats or popular sounds but inserting propaganda into them, so that the algorithm sees it as just another trendy video.
- Timing and volume: releasing a barrage of posts/comments at critical moments (e.g., just as a protest event starts) to dominate the narrative before organic users can shape it. This exploits the fact that social media algorithms reward early engagement – if bots can make a hashtag trend early, the platform will show it to more real users, snowballing the effect.

A concrete example to illustrate the above is the 2021 Parliamentary Election discourse in Kazakhstan. Ahead of the election, Instagram and Facebook saw many posts praising the ruling party's initiatives, often under the hashtag #NurOtan (the then ruling party's name). Some investigative bloggers found that a lot of these posts came from accounts that had zero personal photos and were created in bulk around the same date – classic bot indicators. These accounts posted in Kazakh about improvements in their local communities thanks to government programs – essentially fake testimonials. But they packaged these in typical Instagram style (selfie-style text on image, emoticons, etc.) to fit in. While not hugely impactful (Kazakhstan's social media sphere was largely apathetic about those elections), it shows how even on a photo-sharing app, linguistic manipulation (in captions and comments) was attempted with a vernacular form of Kazakh (to seem like everyday people).

Our network analysis of Twitter (when it was available) around Kazakh topics showed bot clusters amplifying government narratives were about one-third the size (in terms of volume of tweets) as those seen in English or Russian major operations. This suggests a lower capacity or investment in Kazakh-language manipulation historically. However, 2022–2023 saw an uptick, likely due to geopolitical tensions. Also, Kazakh-language NLP for bot detection is in early stages, meaning some bots in Kazakh might fly under the radar of platforms that don't have moderators fluent in Kazakh. This is a vulnerability — one that malicious actors can exploit by operating in less moderated languages.

The digital discourse is a contested terrain where multiple agendas intersect. The government tries to maintain control and promote Kazakh language loyalty (even using bots to do so), while external forces inject Russian-language propaganda or use Russian as a gateway, and organic civil society voices strive to be heard amid the noise. Algorithms on global platforms treat Kazakh and Russian content somewhat separately (trending topics, for example, are often language-specific), but clever manipulators bridge that gap, ensuring their message permeates both. We see a learning curve in Kazakhstan: after experiencing disinformation and unrest, institutions and users are becoming more aware (as evidenced by publicizing bot “surges” and urging media literacy). This awareness is crucial because ultimately, algorithmic manipulation preys on an uncritical audience. If users start recognizing patterns like “these 10 comments saying the same thing are probably fake,” the efficacy of such manipulation diminishes.

IV. DISCUSSION

Our comparative analysis reveals both shared features and unique traits of algorithmic linguistic manipulation across English, Russian, and Kazakh digital platforms.

1. One overarching theme is that algorithms tend to amplify existing ideological currents and linguistic norms, rather than create entirely new ones. In all three contexts, bots and orchestrated campaigns succeeded when they tapped into something already resonant in the culture. In English spaces, the reason bot-driven slogans like “Stop the Steal” gained traction is partly because they leveraged a pre-existing distrust narrative in segments of American society. The Twitter algorithm, optimized for engagement, unwittingly *favoured emotionally charged, us-vs-them language*, which is characteristic of populist ideology (Huszár et al., 2022; Benkler et al., 2018). In Russian discourse, the consistent pro-Kremlin language propagated by algorithms (through bot flooding on VK or trending of official hashtags) reinforces a state-sponsored ideology of nationalism and external threat. Interestingly, even when Russian propagandists target foreign audiences, they carry their language ideology with them: messages in the US or EU context from Russian trolls often

mirror Russian-style talking points (e.g., emphasizing “decadent West” or “NATO aggression”), which indicates a projection of internal ideology outward.

Kazakhstan’s case is particularly illustrative of how language ideology mediates algorithmic effects. Because of the strong ideology around reviving Kazakh language and reducing Russian influence, content in Kazakh (especially if it appeals to national pride) can have an outsize emotional impact. Bots that posted in Kazakh praising the motherland and denouncing “traitors” were deploying the ideology of linguistic purity and patriotism identified by Kamalova (2025). The recommendation algorithms on Facebook or YouTube don’t *know* Kazakh from Russian, but they do detect engagement; a patriotically phrased Kazakh post might get many likes from Kazakh speakers, thus algorithmically boosting it. Meanwhile, Russian-language content might get engagement from Russian speakers. This leads to parallel discourse tracks that occasionally intersect. We saw how some manipulators intentionally created those intersections (e.g., by mixing languages in one post) to algorithmically capture both tracks. The implication is that in multilingual societies, the fragmentation of discourse by language can be strategically overcome by actors who treat languages as modular tools. It also means platform algorithms should perhaps be sensitive to multilingual contexts – an exclusively Kazakh-language misinformation might not be flagged if the platform’s moderation is tuned to Russian or English keywords.

2. Control vs. Openness Trade-offs: The concept of digital sovereignty manifests differently: Russia has pursued a far-reaching model (legal controls, domestic alternatives, heavy censorship), Kazakhstan a more moderate one (some laws, but keeping platforms accessible). Our findings suggest that more “open” environments (like the English/global sphere) suffer more from *external manipulation* (e.g., IRA interference in US politics), whereas more closed ones (the Russian Runet) suffer more from *internal elite manipulation* (state propaganda). Kazakhstan, sitting in between, experienced both – external narratives seeping in (biolabs, etc.) and internal bot propaganda (Nurbots). This validates a point often made in algorithmic governance literature: a completely open platform without oversight can be “weaponized” by various actors, but a completely closed one is weaponized by the state. There is no easy solution, but one potential path for Kazakhstan is the development of indigenous platform governance capacity: e.g., Kazakh-language content moderation algorithms and fact-checking systems that can quickly counter fake content in Kazakh. Presently, local civil society and initiatives like StopFake.kz are the main counter to falsehoods. If Kazakhstan wants digital sovereignty *without* resorting to broad censorship, investing in algorithmic tools (perhaps AI that detects coordinated activity or deepfake videos) is essential. Encouragingly, the step to monitor and publicize disinformation campaigns (as TSARKA did in 2024) indicates a move toward transparency rather than blanket blocking, which is a healthier approach for discourse.

However, the risk is that calls for digital sovereignty can justify overreach. For instance, demanding access to Telegram’s data or putting pressure on tech companies (Haidar, 2025) might curb freedom of expression if abused. Media control in Kazakhstan might shift from overt to algorithmic – instead of jailing journalists (which still happens, sadly), the state might rely on keeping unfavorable content algorithmically out of sight. The conclusion from our research is that such algorithmic suppression often eventually comes to light (users notice, leaks happen, as with Twitter’s internal biases revelation). Therefore, a *non-obvious but critical point* is that algorithmic transparency and accountability should be part of any nation’s quest for digital sovereignty. If algorithms are discourse subjects, perhaps they need to be treated akin to media entities – with responsibilities and oversight. Some scholars argue for algorithmic audits and even the idea that users have a right to know why they see what they see (Pasquale, 2015). Implementing this in authoritarian contexts is tricky, as those regimes benefit from algorithmic opaqueness. Yet, Kazakhstan’s relatively more pluralistic society (compared to Russia) could push for at least *some* transparency (for example, requiring platforms to report the most trending content and its origin during election periods, which could expose bot-driven trends).

3. The strategies bots use—code-switching, mimicking dialects, etc.—have sociolinguistic consequences. One could argue they contribute to language change or at least to perceptions of language use. If people keep encountering badly written Kazakh from bots, does it affect how they perceive written Kazakh online? Possibly, it could either degrade trust in online commenters generally or stigmatize certain styles as “bot-like.” There are anecdotes from our focus group interviews (we held a few informal chats with young Kazakh internet users) where participants said things like: “*When I see someone writing only in formal Kazakh on Facebook praising the akim (governor), I immediately think, ignore it, it’s a bot or paid.*” Essentially, a new digital literacy has formed: *the ability to read linguistic clues to judge authenticity*. This is promising—users are adapting by developing what we might call algorithms of the mind to filter information (“if too formulaic, likely fake”). But not everyone has that literacy; less savvy or older users might take things at face value. That’s why many propaganda and scam messages target older people (e.g., in Russian WhatsApp or Telegram circles).

The multilingual tactics also speak to language politics. The Kazakh government’s promotion of Kazakh could inadvertently make Kazakh the preferred vehicle for propaganda as well, since it’s seen as patriotic. We noted how some propaganda channels switched to more Kazakh posts post-2022. This is a double-edged sword: on one hand, more content in Kazakh (even if propaganda) normalizes using the language online – potentially a win for language revitalization; on the other hand, if that content is manipulative, it could taint online Kazakh discourse with suspicion. Language ideology theory (Irvine & Gal, 2000) suggests that languages often get ideologically tied to morality or truth. There is a scenario where people might say “I only trust news if it’s in Kazakh” or conversely “pro-gov propaganda is always in Kazakh these days, I trust Russian sources more.” Either outcome is problematic if driven by bot proliferation rather than genuine community voices. It underscores that *linguistic diversity online needs support from authentic content creation*, to drown

out inauthentic noise. Encouraging more real users to engage in Kazakh (and in reasoned debate) can make it harder for bots to dominate narrative without standing out.

4. Our findings reflect on how platform companies are responding. In the English sphere, Twitter and Facebook have taken down large bot networks (e.g., Twitter's bans of tens of thousands of IRA-linked accounts, Facebook's removal of the Kazakh NSC-linked network in 2020) (Freedom House, 2022). These actions demonstrate the platforms' algorithms and human teams trying to cleanse discourse. Yet, in non-English contexts, responses have been slower or less effective, partly due to lack of linguistic expertise. The fact that we still saw plenty of obvious bots on Kazakh pages in 2022–23 suggests that Facebook, for instance, doesn't prioritize Kazakh-language moderation. This is a common criticism (Global Voices, 2022): moderation outside English is often weaker, giving manipulators a free hand. As a result, the heavy lifting of debunking or calling out bots fell to local initiatives or researchers.

Given this, one recommendation is that platforms invest in local partnerships – e.g., with Kazakh universities or tech companies – to improve their detection algorithms for local languages and contexts. If an algorithm can be trained to recognize Nurbot patterns (e.g., an account that only comments on political posts with known pro-government phrases), it could automatically downrank or flag them. Similarly, detection of code-switched malicious content is a technical frontier: it requires understanding two languages at once. Advances in multilingual AI (like transformer models that cover 100+ languages) may help here. Already, projects like Multilingual BotBuster (Ng et al., 2023) aim to handle this, and their results (bots in every country ~20% of content) show it's feasible to map the bot landscape broadly.

5. The cumulative impact of these manipulations is a coarsening and fragmentation of public discourse. We see that *in all three cases, trust in online information is eroded*. Americans increasingly suspect each other of being bots or influenced by algorithms (e.g., the phrase “do you live in a filter bubble?” entered common parlance). Russians have internalized that many glowing comments about the government are fake, but that also leads to cynicism – they might then also dismiss genuine grassroots criticism as possibly orchestrated (the logic of “info chaos” as mentioned by a Diplomat piece (Keegan, 2022) on Kazakhstan's info space during crisis: when you don't know what's real, it paralyzes collective action). In Kazakhstan, the government urging people to rely only on “official sources” (BBC Monitoring, 2024) could further centralize information flows, ironically playing into the hands of a controlled narrative. If people conclude “social media is full of lies and bots, I'll just believe the government TV,” that's a victory for authoritarian control but a loss for a pluralistic discourse.

However, there's also a counter-trend: digital literacy growth. Especially among youth, there's a keen awareness and even humor about bots (“lol that comment is such a bot thing to say”). This awareness is the first step in resilience. Our results underscore many “non-obvious” strategies precisely to inform educators and the public about them. Once a strategy is recognized broadly (say, people learn that mixed-language posts might be suspect), manipulators lose that tool or have to invent new ones. Essentially, there is an evolutionary pressure in the discourse environment – with each exposure and debunking, the ecosystem adapts. The downside is, new strategies may be even harder to detect (perhaps deepfake videos with fluent Kazakh speech by AI voices could be the next wave, to impersonate figures or eyewitnesses).

6. Treating algorithms as discourse subjects means acknowledging their agency-like influence. Should they then be accountable like subjects? This is a theoretical but also practical question. For example, Twitter's algorithm favoring certain political content – should that be considered an editorial act (and thus Twitter be seen as a publisher in that regard)? If so, it might conflict with how these companies claim neutrality. In Russia, they've basically forced algorithms to be not neutral – VK and Yandex news had to demote content from undesirable sources by law or guidance. That is an overt harnessing of algorithm as subject under state control. In open societies, the question is whether algorithms can be governed in a way that *enhances* discourse quality rather than undermines it. Some proposals include algorithmic audits by independent agencies, user choice in algorithm (e.g., chronological vs. ranked feed toggles), or even public service algorithms for important information.

For Kazakhstan and similar states, one could imagine a positive use of algorithms: say, during emergencies, an algorithm that pushes verified information (like safety instructions) in Kazakh and Russian to all users on multiple platforms – essentially co-opting the virality for good. There were small examples: during COVID-19, some platforms pinned WHO or local health info at the top of feeds. Extending that concept, algorithmic governance could be used to *countermanipulation* by flooding with facts. But that requires trust and competence; if the government simply uses it to flood propaganda, it's no better than bots. It would need a coalition of credible voices, perhaps leveraging algorithms to amplify corrective discourse.

Finally, the interplay of media control and user rights emerges strongly. Freedom of expression is at stake when addressing these manipulations. Tighter control might reduce fake content but also silence dissent. The art is in distinguishing the two, which often requires human judgment and rule of law. Purely algorithmic solutions might accidentally censor activists thinking they are bots (false positives), or conversely, whitelisted government bots might skate through. Thus, multi-stakeholder oversight (involving tech experts, civil society, and some form of judicial review) could be necessary when implementing measures to curb algorithmic manipulation.

One non-obvious conclusion from this research is that *linguistic diversity can be both a vulnerability and a strength* in combating algorithmic manipulation. It's a vulnerability because as we saw, bots exploit multiple languages to increase reach and avoid detection. But it can be a strength because a diverse linguistic environment means manipulators must split efforts, and truly mastering multiple languages to a native level (to fool people) is hard for them. Moreover, citizens

who operate in two languages might access information from two sources (e.g., a Kazakh-speaker might also know what Russian media is saying, providing a form of comparison that monolingual audiences don't get). In Kazakhstan, many people could see both the Russian narrative and the Kazakh official narrative and recognize discrepancies. That bilingual perspective could foster a more skeptical, analytical mindset, ironically immunizing them better than if they only heard one language narrative. This is a nuanced point that complicates the assumption that linguistic fragmentation always harms the public sphere; in some cases, it provides an alternate viewpoint. The implication is that efforts to counter manipulation might leverage bilingual education – encouraging citizens to cross-check info in both languages they understand.

Another subtle finding is the emergent norm of calling out bots (audience resistance). In all three contexts, segments of the public are actively participating in cleaning the discourse: Americans creating bots to counter-troll Russian trolls (there was an initiative where people launched positive bots to flood out hate hashtags), Russians ironically using memes to mock obvious propaganda (“Lake Troll” memes, etc.), and Kazakhs labeling comments as “Nurbot” to discredit them. Such organic corrective behavior is a form of community self-regulation.

V. CONCLUSION

Information operations have evolved beyond crude spam into subtle, linguistically strategic interventions. Disinformation actors now mimic dialects, code-switch fluidly, and craft culturally embedded personas that evade simple detection. In Kazakhstan, this includes hybrid-language bots and semi-authentic comment strategies that reflect a high degree of localization. Such tactics challenge both human and automated systems, requiring more nuanced, context-aware responses.

States have responded with varying models of digital control. Russia has moved toward algorithmic centralization and narrative consolidation, while Kazakhstan maintains a looser, more pluralistic space—albeit with vulnerabilities to external manipulation. The Kazakh experience in 2024, involving both public disinformation countermeasures and civic engagement, suggests a potential third model: responsive, open, and locally anchored.

A key insight is the central role of users. Digitally literate individuals, able to identify manipulation and navigate discursive traps, function as decentralized moderators. Their interpretive agency complements institutional responses and offers a pathway toward greater resilience. Platforms could enhance this role by designing affordances that promote context, contradiction, and critical engagement.

Theoretically, the findings bridge discourse analysis and algorithm studies, arguing for recognition of algorithms as actors embedded in linguistic economies. This reframes traditional sociolinguistic questions—such as who is heard, what is seen as “proper” language, and how norms shift under digital pressure. Future research might track algorithmic influence longitudinally or examine parallel dynamics in other multilingual societies.

The digital public sphere of 2025 is not a neutral space but a contested terrain where language, power, and computation converge. Kazakhstan's case shows that even states with modest digital infrastructure are caught in this struggle—and can, through innovation and vigilance, model responses others may follow. Ultimately, ensuring that algorithms support democratic dialogue rather than distort it requires systemic rethinking across legal, technological, and cultural domains.

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Saltanat Beissembayeva, a candidate of Philology Sciences, is currently head of the Department of Russian Language and Literature at Khoja Ahmed Yasawi International Kazakh-Turkish University. She has published in peer-reviewed international journals. Author of educational and methodical manuals. Her research focuses on paralinguistics, intercultural communication, language theory and teaching methods. ORCID iD: 0000-0002-4431-7558. E-mail address: saltanat_rb@mail.ru

Marzhan Zhylybayeva, a candidate of Philology Sciences, is currently an associate professor at the Department of Kazakh Philology at Caspian University of Technology and Engineering named after Sh. Yesenova. She has published her work in international conferences and in journals recommended by the CCFES of the Ministry of Education and Science of the Republic of Kazakhstan. She is also the co-author of the educational and methodological manual “Language manual for preparing for the exam to assess the level of proficiency in the Kazakh language by testing”, developed based on the order of the Committee on Languages of the Ministry of Culture of the Republic of Kazakhstan. Her research focuses on areal linguistics, ethno-linguistics and the problems of the modern Kazakh language. Currently, she works as a researcher in the research group of the program-targeted financing project (2024-2026) “Ancient Turkic place names in the sources of China and other Eastern countries - one of the foundations of modern Turkic integration - historical, etymological, linguistic approach”. ORCID iD: <https://orcid.org/0000-0002-2329-6065>. E-mail address: sarsekeshovna@mail.ru

Gulzhan Seydullaeva (corresponding author), a candidate of Philology Sciences, is currently an associate professor at the Department of Social Sciences and Humanities of the International Educational Corporation (KazHACA) in Kazakhstan. The author of articles in peer-reviewed international journals, as well as the author of the monograph “Communicative Linguistics”, textbooks on the Russian language for students. The winner of the Bolashak international internship within the framework of the 500 Scientists program, Turkey, Ankara University. Khoja Bayram was conducted. Her research focuses on corpus linguistics, terminology and stylistics. ORCID iD: <https://orcid.org/0000-0002-2437-9321>. E-mail address: g.a.seidullaeva@mail.ru

Karlygash Aubakirova, a doctor of Philosophy (PhD), literary critic-scientist. Teacher of the Department of “Kazakh philology and journalism”, Shakarim University, senior researcher of the research center “Abay and national rukhaniyat”. Conducts research work in the field of fiction and censorship, Kazakh literature of the early twentieth century, Alash studies, translation. He is the author of the monograph “Alash translation (based on the translations of Zhusupbek Aimaulytuly)” and many research articles. ORCID iD: 0000-0002-1872-9591. E-mail: kz.aubakirova@gmail.com

Moldir Amangazykyzy, PhD, is currently an Associate Professor at A.K. Kussayinov Eurasian Humanities Institute, Astana, Kazakhstan. Her research in Kazakh literary studies focuses on literary representations of urban themes, where she has pioneered the identification and analysis of city models in contemporary Kazakh prose. In her academic works, she has systematically traced the transformation of urban imagery through various historical periods, from ancient Turkic monuments and medieval literature to 20th-century texts and contemporary Kazakh narratives. ORCID iD: 0000-0001-8027-0673. E-mail: moldir_amangazykyzy@mail.ru

Ryskul Akniyazova is a teacher of Kazakh language and literature, a master teacher. She was awarded the medal “Y. Altynsarin”. Works as a teacher of Kazakh language and literature at KSU “Akshukur Lyceum school”, Tupkaragan district, Mangystau region. Participated in international and national scientific and practical conferences and published articles. Author of the methodical manual “Abish studies” for teachers. Winner of the republican stage of the contests “The best author’s program” and “Festival of Pedagogical Ideas”. Her students have repeatedly won prizes at the republican stage of scientific projects and creative competitions. ORCID iD: <https://orcid.org/0009-0008-2881-9380>. E-mail address: aiakoz00@mail.ru

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