

Domains of the Jakun Language Use in Kahang, Johor: An Analysis of Fishman's Domain

Mohamad Rozi Kasim

Jabatan Bahasa dan Kesusasteraan Melayu, Fakulti Bahasa dan Komunikasi, Universiti Pendidikan Sultan Idris, 35900 Tanjung Malim, Perak, Malaysia.

ABSTRACT – Nowadays, many youngsters of Jakun aborigines have acquired formal education at schools. Besides, the social connection of aboriginals with the outsiders consisting of various races has become closer. This includes the interracial marriage that happens in the aboriginals' community. Such factors may result in a change in the use and choice of the Jakun language in certain domains, specifically due to the influence of other languages. This study used the quantitative and qualitative method to interpret the data collected in the field, such as interview and survey. The survey involved 60 Jakun informants to collect their responses about the use of Jakun language in five selected domains. Analysis of domains was divided into five different domains; family, religion, education, friendship and occupation as proposed by Joshua Fishman. The findings revealed that the percentage of Jakun language use is still high in the domains of family, friendship and occupation. The domain of religion showed a mixed-use of the Jakun language and second language (Malay, Arabic, Chinese languages). The education domain indicated the lowest use of the Jakun language among the Jakun aborigines. Such analysis of the Jakun language could be used as an indicator to measure the language sustainability, and appropriate measures could be taken to preserve this language from extinction.

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INTRODUCTION

Everyone in this world uses language on daily basis. They use a language in their daily activities such as conversing with parents at home, learning in schools and working. If a person only masters one language or is monolingual, he or she will only use that one language in all the situations or daily activities. However, a multilingual community uses two or more languages according to the settings. Such use of language is known as the domain of language usage. Fishman (1972) introduced five domains of language usage; family, religion, education, friendship and occupation. Based on the domain introduced by Fishman (1972), we could see and determine the language use among the multilingual community. A domain determines the choice of language or code in the multilingual community. For example, at home, a person may use the Malay language with his or her parents, but at work, the person may use his or her second language, English. If the person is a Muslim, he or she may also use the Arabic language during prayers.

According to Holmes (2013), domain refers to a general concept that underlines three important social factors a person considers in choosing the code (language); participants, settings and topics. In terms of participants, a person will predetermine the participant or communicator before deciding the appropriate code or language to be used. Such an example was presented above; a person might use the Malay language to communicate with parents at home but uses a different code such as English at the workplace due to the language needs. Setting refers to the location where the communication takes place. The setting also influences a person to choose the appropriate code or language. For instance, a parliament member who is Chinese will use his or her second language (Malay) in Parliament because the setting requires every member to speak and debate in the Malay language. Besides, the topic of communication also influences the choice of code. For instance, a scientist who presents research at an international level usually uses the English language. English is preferred in this case because the listeners are from various nations, and many of the scientific terms are more appropriate to be presented in the English language.

Nowadays, many youngsters of Orang Asli Jakun have acquired formal education at schools. Besides, the social connection of Orang Asli Jakun with the outsiders consisting of various races has become closer. This includes the interracial marriage that occurs in the Orang Asli Jakun community. Such factors may result in a change in the use and choice of the Jakun language in five domains proposed by Fishman (1972). According to Fishman (1972), the domain is the social connection that usually brings a few people together, normally for a specific aim or reason. Thus, this paper discusses a research that was conducted to analyse the use of Jakun language in the domains of family, friendship, religion, education and occupation among the Orang Asli Jakun community in Kampung Punjut and Kampung Seri Kenangan in the sub-district of Kahang.

LITERATURE REVIEW

Literature was reviewed on past studies conducted on the Jakun language, the Jakun community, or other indigenous communities. Therefore, there are several previous studies that have been identified in this study and there are useful inputs that can be used and referred in this study.

First of all, Logan (1847) can be said to be the earliest researcher to write a study or record about the Orang Asli Jakun. His study has been referred by many researchers such as Skeat and Blagden (1966), Maeda (1967), Carey (1976) and many more. The title of Logan's (1847) study is the Binua of Johor. According to Logan (1847), the word Binua literally refers to the people of this country and the Malays call the Orang Asli Jakun by various names, such as Orang Utan, Orang Darat Liar and Orang Hulu. While sailing in Johor, he found several Orang Asli Jakun villages in Sungai Sedili, Kuala Endau and Sungai Madek (located in Mukim Kahang). Logan (1847) stated that among the interesting facts that he obtained during his voyage was that the interior of the country he visited (Malaya) was inhabited by the Orang Asli Jakun. Logan's (1847) study not only narrates the geographical position of the Orang Asli Jakun in Johor, but also carefully describes the characteristics of the Orang Asli Jakun, such as appearance, body shape, clothing, food, house, lifestyle, occupation, family, customs and religion. In addition, the important thing that can be seen from Logan's study (1847) is that the Orang Asli Jakun did not have their own writing system. Additionally, Orang Asli Jakun's pronunciation when the suffix /k/ and the prefix /h/ are used in many words are actually the pronunciation of the Malay phonology (Logan, 1847).

Another important study was conducted by Carey (1976), which stated that the Orang Asli Jakun belonged to the Proto Malay community. Carey (1976) also stated that the Orang Asli Jakun have various names, such as Orang Ulu, Orang Darat, Orang Dusun, Orang Hutan and Orang Dalam, and his study also looked at their economic activities, social organization, marriage, religion and beliefs. Orang Asli Jakun speak Malay, where from a list of 300 words collected in the Orang Asli Jakun village in Sungai Endau, Johor, only two words out of the 300 words are different from Malay language. Carey (1976) also refuted Williams-Hunt's statement that Orang Asli Jakun speech is more archaic than Malay and that the Jakun language differs only from Malay in terms of glottal stop frequency at the end of words. The Jakun language has similarities with the Malay language in terms of grammar and vocabulary, but it was not stated when the influence of the Malay language began.

Among the interesting studies was the one carried out by Maeda around the 1960s about the Jakun community. Maeda's study was reported by Baer (2001) in the Orang Hulu: A Report on Malaysian Orang Asli in the 1960's. The term Orang Hulu used by Maeda is another title for the Orang Asli Jakun community. Orang Asli Jakun around the Endau River called themselves Orang Hulu which means people who live on water or rivers (Maeda, 2001). The title was given based on the area where they lived, such as in Endau, Rompin, Nenasi, Selai, Bekok, Bekok, Kahang, and Kota Tinggi (Maeda, 2001). Maeda's study covered aspects of the Orang Hulu way of life, such as settlement, livelihood, economic activities, family, integration and conflict between villages and relations with the outside community. Maeda's study to some extent provided useful input to this study to examine the way of life of Orang Hulu or Orang Asli Jakun around the 1960s and at the same time compare the way of life of Orang Asli Jakun at this time.

In addition, Asmah and Samsur Rijal (2018) reported about the Orang Asli Jakun community, which involved six Orang Asli tribes in Malaysia who are in the Austronesian language group, namely Temuan, Jakun, Orang Kanaq, Orang Seletar, Duano dan Urak Lawoi. This study focused on the language and ethnolinguistics of the six Orang Asli tribes. Among these six Orang Asli tribes, five tribes are connected with the Malay dialect, while one tribe, the Duano who is originally from Sumatra is not connected with the Malay dialect; however, all six tribes still belong to the Proto Malay family group (Asmah & Samsur Rijal, 2018). From an ethnolinguistic point of view, Orang Asli Jakun commonly live in Pahang (Pekan and Rompin) and Johor (Endau), but some of them have now moved to urban areas and live with other communities. Orang Asli Jakun are mostly educated at least at the primary school level, and some have also graduated from universities and have successfully served in the government sector. Asmah and Samsur Rijal (2018) also stated that most of the customs of the Orang Asli Jakun are similar with the Malay community, such as the customs during marriage, childbirth and death. It can be concluded that the language and way of life of the Orang Asli Jakun at this time is almost the same as the Malay community (Asmah & Samsur Rijal, 2018).

Moreover, Paul Schebesta (2005) investigated the Kubu and Jakun communities, aiming to prove that the Kubu community in Sumatra is the same person as the Jakun community in Malaya. The Kubu community shared the same culture as the Jakun community. The Orang Asli Jakun have the same place of origin as the Kubu community, namely in Pagar Ruyong, Sumatra. From the language aspects, Schebesta (2005) revealed that the mother tongue of the Kubu and Jakun communities is Malayic. Although the study conducted by Paul Schebesta is more to study the cultural similarities between the Kubu community and Jakun, but based on the language information obtained from that study, the Jakun language is said to be originated from the Malay language.

The literature review has so far discussed studies which focused on the Jakun community. Further review was conducted on previous studies related to the domain of language choices among certain community groups, such as studies carried out the Muslim Penan Community in Sarawak (Chong Shin, et al., 2018), the Kedayan Ethnic Minority in Bekenu, Sarawak (Dilah Tuah, et al., 2021) and the Young Murut Generation in Keningau District, Sabah (Saidatul Nornis, et al. 2022).

Chong Shin et al. (2018) investigated the domain of language choices in Penan ethnic group in Sarawak. The Penan ethnic group who resides in Sarawak has frequently been stereotyped as a nomadic, pagan and poor tribe of the interior. However, based on recent research, many Penans live throughout the coastal area, in particular in the Niah, Suai and

Kemena river valleys. This study focused on the Catholic and Muslim Penans in Suai Jambatan village. The two Penans ethnic communities are characterised with a distinct language and religion, i.e. the Penan Muslim speak Bintulu language meanwhile the Catholic or Pagan Penans still maintained Penan as their mother tongue. The existence and manipulation of four languages in this village presents a complex sociolinguistic environment. Chong Shin et al. (2018) described the language choices the Penans make in this complicated multilingual setting, and it was determined that domains plays important roles in language choices. For example, some choose the language associated with their Muslim identity, i.e. the Bintulu language while the Penan and Iban language remains the alternative language for daily communication.

Dilah Tuah et al. (2021) investigated the Kedayan community of Sarawak. Kedayan is one of the minority ethnic groups in Bekenu, Sibuti, situated on the northern part of Sarawak, and reported the language choices among the Kedayan community in Bekenu in order to determine the resilience of this language due to the wide usage of the Malay language, Sarawak Malay dialect and Iban language in Sarawak. Dilah Tuah et al. (2021) utilized Fishman's (1972) domain and language choice framework to examine these issues, and selected five domains, namely family, friendship, religion, education and employment domains. The quantitative data was obtained through surveys and face-to-face interviews, whereas the qualitative data was secured through observations. A total of ninety informants from three different age-group were recruited based on quota sampling method. It was found that the Kedayan language is resilient although it receives pressure from Sarawak Malay dialect and Iban language. The Kedayan language is the main language of interaction in all domains as well as the default language of the Kedayans. Although the Sarawak Malay dialect and Iban language are used regularly by the Kedayans, the Kedayan language is able to sustain its status and is considered at a 'safe' level compared to other minority languages in Sarawak (Dilah Tuah, et al., 2021).

Lastly, Saidatul Nornis et al. (2022) investigated the Young Murut generation in Keningau District, Sabah, aiming to identify the language choices used by the younger generation of Muruts when communicating in the domains of family, friendship and education. The domain and language choice framework introduced by Fishman (1972) was used, and 37 Murut secondary school students were selected as respondents. Data were collected using a questionnaire, and analyzed using Statistical Package for Social Sciences (SPSS) version 27. The results found that changes in language choice have occurred among Murut teenagers as they encounter different individuals every day. Apart from that, mother tongue and the Sabah Malay dialect are the main language of choice among the young generation when communicating with family members. Meanwhile, the Sabah Malay dialect is used when communicating in friendship domain. The same scenario displayed in the education domain. From the findings of the analysis, it is clear that the young generation of the Murut will "change" the use of language according to their needs or environment. Although the Sabah Malay dialect is often used among young speakers, but they still have a positive perception towards mother tongue and the resilience of the Murut language is still intact and at a safe level.

METHODOLOGY

A mixed methods approach was adopted in this research to explain the use of Jakun language in the selected domains of language usage in the Jakun community, with the use of an interview protocol as the main data collection technique.

Interview Protocol: Instrument Development and Procedures

The main research instrument is an interview protocol. According to Castillo-Montoya (2016), a researcher needs to improve the reliability of the interview protocol to improve the quality of the data to be obtained during the interview. Therefore, to improve the reliability of the interview protocol, the instrument was revised based on the interview framework constructed by Castillo-Montoya (2016), namely The Interview Protocol Refinement Framework (IPR). The IPR framework has four phases, namely Phase 1: Ensuring interview questions align with research questions, Phase 2: Constructing an inquiry-based conversation, Phase 3: Receiving feedback on interview protocols and Phase 4: Piloting the interview protocol (Castillo-Montoya, 2016).

Planned and unplanned interview sessions were conducted with selected Orang Asli Jakun respondents. In planned interview sessions, appointments were set with the respondents on a specific date and time. During planned interview sessions, questions were asked directly in order to collect feedback and opinions from the Orang Asli Jakun respondents. For unplanned interviews, no appointments were made with the respondents formally, instead permissions were obtained for them to participate in the daily activities of the community. For example, researchers would listen to conversations among the Orang Asli Jakun family members, followed the respondents to their workplaces and participated in community activities held by the community. This allowed the researcher to see and hear directly the conversations or actions of the Orang Asli Jakun community. Whenever it is necessary, respondents were asked further when something was not understood or needed further clarification during the unplanned interview. This unplanned interview allowed the respondents to feel comfortable (without feeling pressured by long interview sessions), and validated the data collected because the conversations were conducted in a natural settings.

Questionnaire: Instrument Development and Procedures

The data of this research revolved around the choice and use of the Jakun language in the selected domains. Based on the domains, respondents were interviewed to collect data about the words used. Besides, questionnaires were also distributed to gather more information among the Jakun community. A set of questionnaire was used as the main research instrument, which contains three sections: A) Personal information of the respondent, B) Respondent's language use, and C) The domains of Jakun language use.

This research is based on the theory of domain proposed by Fishman (1972) to analyse the use of Jakun language. According to Fishman (1972), there are five domains; family, friendship, religion, education and occupation. This research used independent and dependent variables to understand the domains. Independent variables include the respondent's name, age, religion and status of occupation. For the dependent variables, the Likert-type scale was adopted, where for each statement, the 5-scale of always, frequently, once in a while, rarely, and never was used. The respondent's statements were coded as shown in Table 1.

Table 1. Coding of Jakun language use.

Jakun Language Use	Positive Item Code	Negative Item Code
Always	5	1
Frequently	4	2
Once in a while	3	3
Rarely	2	4
Never	1	5

The questionnaire was adapted and modified to meet the objectives of this study. The questionnaire was modified by dividing it into three main sections, namely personal information, language use, and language use domain. The revised questionnaire would be able to collect data of the domain of Jakun language use. After the modification of the questionnaire was completed, the study was continued by meeting with two village heads (Tok Batin) in the two Jakun villages. The meeting with Tok Batin was done to get permission to carry out the study in that area. After obtaining permission from Tok Batin, the study continued by distributing questionnaires to Orang Asli Jakun community.

Participants and Procedures

Questionnaires were randomly distributed to respondents within five age groups, namely respondents aged 15 years and below, 15 to 30 years, 31 to 45 years, 46 to 60 years, and respondents aged over 60 years. A total of 60 questionnaires were distributed and of the total, 38.3 percent or 23 respondents were respondents in the age range of 15 to 30 years. Respondents aged under 15 years and aged 31 to 45 years were 16 people or 26.7 percent of the total questionnaires. Respondents aged 46 to 60 years were four people or 6.7 percent of the total questionnaires. Meanwhile, respondents aged over 60 years are one or represent 1.7 percent of the total questionnaires used in this study. After the questionnaire was completed by the respondents, the questionnaire was collected and analyzed.

FINDINGS AND DISCUSSIONS

Data were collected and analysed looking at the Jakun language use in five domains as proposed by Fishman (1972): family, friendship, religion, education and occupation.

Family

In the family domain, there are seven aspects addressed in the questionnaire to the respondents. These aspects are the use of Jakun language to communicate with parents, grandparents, children, relatives, siblings, spouses, and in-laws. Based on the data, 90.0% (54 respondents) use Jakun language always when they communicate with their family. Jakun language is their first language at home and using the language eases the communication process between each other. Three respondents (5.0%) use the Jakun language frequently when they communicate with their family. Next, one respondent (1.7%) for each scale of once in a while, rarely and never use the Jakun language when they communicate with their family. One of the respondents has parents with different racial backgrounds, thus he rarely speaks in Jakun language with his parents. For instance, when the mother or father is from a Chinese background, the children may not master the Jakun language because one of the parents does not speak the language. However, this situation is rare because majority of respondents who have parents from different races or ethnicity are still able to speak Jakun language fluently.

Friendship

Friendship is another domain focused in this research. In this domain, the aspect of the Jakun language use is to communicate with the community.

Table 2. Use of Jakun language while communicating with the community.

Scale	Frequency	Percentage (%)
Never	3	5.0
Rarely	5	8.3
Once in a while	5	8.3
Frequently	8	13.4
Always	39	65.0
Total	60	100.0

Table 2 shows the distribution of respondents' responses in communicating with the community using the Jakun language. 39 respondents (65.0%) use the Jakun language always to speak to their community. Next, eight respondents (13.4%) use the Jakun language frequently to speak to their community. In this case, the community of the respondents are from the Orang Asli Jakun background, so their mother tongue; the Jakun language is used in their interaction. If they do not use the Jakun language, their community will look down on them for not using their mother tongue to communicate with their community. Besides, five respondents (8.3%) use the Jakun language once in a while, five respondents (8.3%) use the Jakun language rarely, and three respondents (5.0%) have never used the Jakun language to speak to their community. Some of them could not speak in the Jakun language thus they rarely or have never used the language to speak to their community.

Religion

In the domain of religion, there are a few aspects that determine the usage of the Jakun language. Such aspects include the use of Jakun language during prayer recitation, weddings, and during religious events.

Table 3. Use of Jakun language in the religion domain.

Scale	During prayer recitations		At wedding ceremonies		At religious events	
	Frequency	Percentage (%)	Frequency	Percentage (%)	Frequency	Percentage (%)
Never	9	15.0	2	3.3	15	25.0
Rarely	0	0.0	3	5.0	5	8.3
Once in a while	3	5.0	6	10.0	2	3.3
Frequently	3	5.0	6	10.0	5	8.3
Always	46	75.0	43	71.7	33	55.1
Total	60	100.0	60	100.0	60	100.0

Table 3 shows the use of Jakun language during the prayer recitation, at wedding ceremonies and at religious events. A total of 46 respondents (75%) use the language always and three respondents (5.0%) use the language frequently during the prayer recitation. Majority of Orang Asli Jakun at Kampung Seri Kenangan and Kampung Punjut practice animism. As they practice animism, they are prone to use the Jakun language during prayer recitation following their ancestors' practices. Besides, the usage of the Jakun language as their mother tongue eases them to understand during their prayers. There were three respondents (5.0%) who use the Jakun language once in a while during prayers. This is evident among the respondents who are Muslims, thus they use the Arabic language for prayers, and sometimes use the Jakun language. Some of the respondents also have never used the Jakun language during their prayers. Nine respondents (15.0%) are Muslims and Buddhists, thus they use either Arabic or Mandarin to pray all the time.

Wedding is another aspect to be observed in the religion domain. Table 3 also shows the use of Jakun language among the Orang Asli Jakun during the wedding ceremonies. Two respondents (3.3%) have never used the Jakun language, three respondents (5.0%) have rarely used Jakun language, and six respondents (10.0%) have used the Jakun language once in a while to communicate at wedding ceremonies. This happened due to the interracial marriage that happens among the Orang Asli Jakun community. When there is a Orang Asli Jakun who married someone from another race (Malay, Chinese, or aborigines from other sub-race), they use the Malay language to communicate with the guests or family members. It eases their communication with people who do not speak the Jakun language. The respondents who stated to have never used the Jakun language are because of their inability to speak in the Jakun language as their parents, not from the Jakun community. However, the majority of the respondents use the Jakun language always and frequently to communicate at wedding ceremonies. Based on the table, 43 respondents (71.7%) use the Jakun language always and six respondents (10.0%) use the Jakun language frequently to communicate on wedding occasions. This makes them feel comfortable in using the Jakun language to communicate and interact with the guests at the occasion. They are not ashamed to use the language but feel proud if outsiders know about the privilege of their Jakun language.

Religious events, in this research, could be divided into three aspects, religious events of Orang Asli Jakun who practice Animism, Islam, and Buddhist. For those who practice Animism, religious events refer to the rituals of worshipping their ancestors which normally take place at sacred places or in the forest. Orang Asli Jakun who are Muslims are involved in religious events like khatam al-Quran (finished Quran recitation) and Maulidur Rasul (celebrate birthday of Prophet Muhammad). Meanwhile, Orang Asli Jakun who are Buddhist would be involved in religious events like Wesak day that is celebrated by Buddhists worldwide. In Table 3, 33 respondents (55.1%) use the Jakun language always and five respondents (8.3%) use the Jakun language frequently at religious events. These are the aborigines who practice Animism and use the Jakun language in their rituals. Next, two respondents (3.3%) use the language once in a while and five respondents (8.3%) use the language rarely for ritual events. These are the Orang Asli Jakun who are either Muslims

or Buddhists, but they speak in the Jakun language when they meet other Orang Asli Jakun. The respondents who reported to have never used the Jakun language are those who are Muslims or Buddhist who either speak in Malay or Mandarin languages at the religious events. In this research, 15 respondents (25.0%) reported having never used the Jakun language for the purpose.

Education

In the domain of education, a few aspects were addressed in the questionnaire. Some of the aspects include the use of Jakun language during the communication at school, with Jakun friends, with teachers, during the discussion, and presentation.

Table 4. Use of Jakun language in the education domain.

Scale	Communicating at school		Communicating with Jakun friends		Communicating with teachers		Communicating during the discussion		Delivering the presentation	
	Frequency	(%)	Frequency	(%)	Frequency	(%)	Frequency	(%)	Frequency	(%)
Never	59	98.3	11	18.4	60	100	60	100	60	100
Rarely	1	1.7	3	5.0	0	0	0	0	0	0
Once in a while	0	0	2	3.3	0	0	0	0	0	0
Frequently	0	0	2	3.3	0	0	0	0	0	0
Always	0	0	42	70.0	0	0	0	0	0	0
Total	60	100	60	100	60	100	60	100	60	100

Orang Asli Jakun living at Kampung Seri Kenangan and Kampung Punjut attend schools at Sekolah Kebangsaan Kahang (primary school) and Sekolah Menengah Kebangsaan Kahang (secondary school). At schools, the use of the Jakun language is no longer mandatory for the Jakun students because the school is attended by students from various racial backgrounds such as Malay, Chinese and Indian. Therefore, these students rarely or never use the Jakun language at schools. In Table 4, a total of 59 respondents (98.3%) never use the Jakun language, and one respondent (1.7%) use the Jakun language rarely. These students would use the Malay language to communicate with teachers, and friends who are Malay, Chinese and Indian.

Table 4 also shows the use of Jakun language during the communication with Jakun friends. The majority of the respondents use the Jakun language to speak with their Jakun friends. A total of 42 respondents (70.0%) use the Jakun language always and two respondents (3.3%) use the language frequently during their communication with their Jakun friends. They are more comfortable in speaking in Jakun language with their Jakun friends and getting their message delivered accurately. However, some students use the Jakun language once in a while and rarely speak to their Jakun friends. A total of two respondents (3.3%) use the Jakun language once in a while and three respondents (5.0%) use the Jakun language rarely to speak to their Jakun friends. This is to improve their proficiency in other languages such as Malay and English languages at school. Therefore, they reduce the use of Jakun language at school. Besides, there are 11 respondents (18.4%) who have never used the Jakun language to speak to their Jakun friends. They prefer to use their second language to communicate with their Jakun friends. For example, during the interview, two respondents stated they fully speak in Mandarin to each other.

All students are required to speak Malay language to their teachers. Similarly, the Jakun students are also expected to use the Malay language to communicate to their teachers at schools and in classrooms. Based on Table 4, all the respondents (100.0%) have never used the Jakun language to speak to their teachers at schools. The majority of the teachers will not allow the students to speak in their mother tongue at schools and to speak to them to help them learn and acquire the Malay language proficiently.

Table 4 also shows that all the 60 respondents (100.0%) have never used the Jakun language during the discussion. These students would use either Malay or English (during English lessons) to discuss in classrooms. If they were to use the Jakun language, students who are from other ethnicities would not understand the discussion and ideas conveyed by the Jakun students. Classroom discussion often involves interaction between students of various ethnicities. Therefore, many of the students including the Jakun students would use the Malay language during the discussion to ease the communication and understanding between each other.

Presentation at school could either happen in classrooms or school hall. It refers to KOMSAS (Malay literature component) sketches, choral speaking and many else. In general, teachers who coordinate a presentation or performance would involve students from various racial backgrounds. In such a case, there are chances that these Jakun students are selected alongside their friends from other ethnicities. Therefore, they need to use the Malay or English language to interact with each other during the presentation. Thus, the Jakun students are less likely to use the Jakun language during

the presentation. The findings correlate with this, which shows that all the 60 respondents (100.0%) have never used the Jakun language during presentations at schools.

Occupation

The final domain discussed in this research is occupation. Several aspects were addressed in the questionnaire to the respondents in favour of the domain. Some of the aspects include the use of Jakun language to communicate at work, with Jakun customers, and to talk about the type of crops.

Table 5. Use of Jakun language in the occupation domain.

Scale	Communicating at work		Communicating with Jakun customers		Communicating about the types of crops	
	Frequency	(%)	Frequency	(%)	Frequency	(%)
Never	28	46.7	0	0	0	0
Rarely	3	5.0	2	3.3	0	0
Once in a while	2	3.3	2	3.3	1	1.7
Frequently	4	6.7	2	3.3	2	3.3
Always	23	38.3	54	90.1	57	95.0
Total	60	100	60	100	60	100

Table 5 shows the use of Jakun language in the workplace. A total of 28 respondents (46.7%) have never used the Jakun language at work. These responses were collected from the school students who have never worked and assumed that they have never been in such a scenario. Besides, three respondents (5.0%) use the Jakun language rarely and two respondents (3.3%) use the Jakun language once in a while at work. They work at the farm, selling crops, driving lorries, etc. Therefore, they rarely or once in a while use the Jakun language to communicate with other Orang Asli Jakun. Meanwhile, 23 respondents (38.3%) use the Jakun language always and four respondents (6.7%) use the Jakun language frequently at work. These respondents work as rubber tappers alongside other Orang Asli Jakun. Thus, they use the Jakun language to communicate with each other at work.

Table 5 also shows the use of Jakun language when the respondents interact with Jakun customers. A total of 54 respondents (90.0%) use the Jakun language always and two respondents (3.3%) use the Jakun language frequently for such reason. Regardless of the situation, Orang Asli Jakun will communicate in the Jakun language when they meet other Orang Asli Jakun. Similarly, this happens when Orang Asli Jakun meet their Jakun customers who buy their crops or groceries. They use the Jakun language always and frequently as it is their mother tongue. In Table 5, two respondents (3.3%) use the Jakun language once in a while and another two respondents (3.3%) use the Jakun language rarely when they speak to their Jakun customers.

Lastly, Table 5 shows a very high percentage of the Jakun language usage among the respondents to communicate about the types of crops. A total of 57 respondents (95.0%) use the Jakun language always and two respondents (3.3%) use the Jakun language frequently to speak about the types of crops. These respondents are comfortable in using the Jakun language to interact with other Orang Asli Jakun about the crops as compared to Malay or other languages. They feel easier to explain the crops in their mother tongue, the Jakun language. Only one respondent (1.7%) uses the Jakun language once in a while to communicate about the types of crops.

CONCLUSION

This research only focuses on the Jakun language spoken by the Orang Asli Jakun living in two villages; Seri Kenangan and Kampung Punjut. Both of these villages are located in the Mukim Kahang in the district of Kluang, Johor. Based on the data gathered and analysed, this study summarised that the use of Jakun language varies according to the domains. The domains which showed the highest use of Jakun language among the Orang Asli Jakun include the domain of the family, friendship, and occupation. All these domains indicated a very strong use of Jakun language than other languages. Next, the domain of religion showed a mixture of language usages between the Jakun and the respondents' second languages (Malay, Arab or Chinese languages). These respondents who are Muslims and Buddhists use Jakun language and their second languages in certain situations. They use the second language for prayers and other rituals as the languages are the official languages for the religions. For example, Islam requires every Muslim to use the Arabic language in their prayers and azan. Lastly, the domain of education showed lower use of the Jakun language among the Orang Asli Jakun. As they interact with friends from different ethnicity and the school rules which require them to use the Malay language in most of the situations, they are less likely to use the Jakun language to communicate.

Therefore, based on this study, the domain is appropriate to be used to study the pattern of language use either in the multilingual or monolingual community. In a multilingual community, the domain could be used to observe the language

used based on the situation or certain domains. Whereas for a monolingual community, the domain introduced by Fishman (1972) could be used to study the dialect used based on certain domains. Among the monolinguals, some individuals master various dialects or known as multidialectal. A person may only have mastered one language, but be able to speak in different dialects. As an example, a person who speaks the Malay language could master different dialects of Malay such as the standard Malay (Johor-Riau dialect), Kedah dialect, Kelantan dialect, etc. This shows that the domain is also applicable to the monolingual community.

This study focuses more on domain of Jakun language use. Therefore, it is hoped that this study can be used as information or reference for future researchers who want to study other linguistic aspects of the Jakun language. In addition, the field of study on the Jakun language is also expected to be expanded to other fields, such as phonetics and phonology. This is because, based on a survey conducted during the field study, the Orang Asli Jakun informant said that there are dialect differences in the Jakun language between certain areas. If the dialect differences in the Jakun language can be studied, it is certain that the information about the Jakun Orang Asli community is increasing. Lastly, may the Jakun language remain sustainable and used by its speakers at all times so this language will not become extinct. Conclusion

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