

Phenomena of Malaysian, and Japanese Languages from an Intercultural Communication Perspective

Arsyl Elensyah Rhema Machawan^{1*}, Sonda Sanjaya^{2**}, Nadiah Binti Zubbir^{3***}

¹ Japanese Language Education Department, Faculty of Language Education, 55183 Universitas Muhammadiyah Yogyakarta, Indonesia

² Japanese Language Education Department, Faculty of Language Education, 55183 Universitas Muhammadiyah Yogyakarta, Indonesia

³ Akademi Pengajaran Bahasa, Universiti Teknologi Mara, Shah Alam, Malaysia, 40450

Email: arsyl@umy.ac.id*, sonda.sanyaja@umy.ac.id**-, nadiahzubbir@gmail.com.my***

Abstract. This research focuses on field findings related to the phenomena of Malaysian, and Japanese languages from an intercultural communication perspective, encompassing language phenomena in written and spoken forms. Additionally, the research aims to understand the dynamics of interpersonal communication interactions across cultures as experienced firsthand. Employing a qualitative method, supplemented with an ethnographic approach tailored to how researchers gather data, this study examined Japanese language phenomena and language phenomena used in the Malayan Peninsula region (Singapore and Malaysia) over five days. The research findings, which have practical implications, indicate that while Indonesian and Malaysian languages share the same Latin-based writing system, there are vocabulary differences that can confuse users of both languages. In oral contexts, misunderstandings of certain expressions that can lead to miscommunication occur, despite the shared characteristics between Indonesians and Malaysians. On the other hand, the Japanese written language reflects the population of Japanese residing in regions using the Japanese script. Japanese language phenomena in spoken form reveal the use of mixed English and Japanese, informal language when meeting new people, and discussions related to privacy during initial introductions.

Keywords: Languages Phenomena, Malay, Japanese, Intercultural Communication

INTRODUCTION

A borderless world is a condition where the geographical, political, economic, and social boundaries between countries become increasingly blurred or disappear altogether. This phenomenon is closely tied to the outcomes of globalization, where advancements in technology and increased human mobility have made interactions highly dynamic (Setyawati et al., 2021). The positive side is that aspects such as social interaction, information, education, language, and culture that once had barriers are now easily accessible (Nasionalita, 2014). However, globalization also has a negative side, for example, in the context of language and culture, where there is a tendency to lose local cultural identity and replace it with global language and culture (Islam et al., 2019). It requires a wise approach to respond to both the positive and negative aspects so that they can lead to positive change. Therefore, intercultural communication is crucial in today's dynamic global world. (Brunner, 2021).

Intercultural communication is the sharing of information, ideas, and meanings between individuals or groups with different cultural backgrounds. This process involves understanding and adapting to differences in language, norms, values, beliefs, and practices across various cultures. (Alkharusi & Segumpam, 2024). Intercultural communication is the sharing of information, ideas, and meanings between individuals or groups with different cultural backgrounds. This process involves understanding and adapting to differences in language, norms, values, beliefs, and practices across various cultures.

Intercultural understanding enables us to appreciate and respect differences in communication styles, lifestyles, and values. (Al-Delawi et al., 2023). Intercultural understanding creates a more inclusive and friendly environment. Furthermore, understanding intercultural communication helps us communicate more effectively with people from different cultures. One example is the intercultural communication interactions among users of Indonesian, Malay, and Japanese languages.

Japanese and Indonesians exhibit striking differences in writing, especially in their writing systems. Japanese employs four types of writing: kanji, hiragana, katakana, and romaji. Kanji originates from Chinese characters and is used to write specific words, with each kanji having its meaning and pronunciation, amounting to thousands in total. *Hiragana* is a phonetic alphabet used for native Japanese words, particles, etc. Katakana is another phonetic alphabet used for loanwords from foreign languages, scientific names, and for emphasis. On the other hand, romaji is the Latin alphabet used to write Japanese words, primarily to facilitate learning Japanese for foreigners (Tanaka, 1977). On the contrary, Indonesians only use the Latin alphabet in their writing system. Similarly, Malay utilizes the same writing system as Indonesians, eliminating communication barriers regarding letters..

Indonesian and Malay languages share many similarities (Yong, 2001) Due to their shared linguistic roots, however, there are differences, particularly in spoken language usage. In addition to variations in vocabulary, Indonesian pronunciation tends to be flat with minimal significant changes in intonation (Athanasopoulou et al., 2021), Except in some regions of Indonesia, such as when people from Jakarta speak Indonesian, there are differences in intonation compared to those from Sundanese, Papua, or Sumatra. Conversely, Malay is often pronounced with a melodious intonation and has variations in pitch (Gut & Pillai, 2014) more pronounced compared to Indonesian. When comparing Indonesian and Malay

languages with Japanese in spoken language, they exhibit many differences across various aspects due to not sharing the same linguistic roots.

In terms of characteristics, although they are both Asian countries, there are striking differences between these nations. The Japanese are known for their high regard for privacy (Miyashita, 2011), where they tend to separate private and public life strictly. For example, they rarely share personal issues at work or in broader social settings. They also respect others' privacy by not interfering too much or asking many questions about someone's personal life. Discussing or inquiring about private matters with someone you have just met is inappropriate in Japan. This condition slightly differs from the character of Indonesians or Malays, who are more open (Alfarabi et al., 2019). Speaking with a newly acquainted Japanese person usually involves using formal language following Japanese culture (Wetzel, 1994).

Based on the explanations provided in the previous sections, this study aims to focus on the field findings related to language phenomena from the perspective of intercultural communication, covering both written and spoken forms. Another objective of this research is to understand the nature of interpersonal intercultural communication interactions experienced directly. Interacting with Malaysians and Japanese from different cultural backgrounds may encounter communication gaps due to cultural values, assumptions, and language differences. Furthermore, the results of this research are being discussed in an introductory book on intercultural communication that is currently being compiled.

LITERATURE REVIEW

A similar study that has been conducted is the research by (Andriyani et al., 2019) Our research focuses on the use of honorific speech levels, particularly keigo, in the tourism domain when communicating through social media. We specifically investigate the use of Keigo by driver guides when interacting with Japanese tourists on platforms like WhatsApp, Line, and Instagram. This qualitative study was meticulously conducted in Badung and Gianyar Regencies, chosen for their high influx of Japanese tourists and the subsequent rise in locals working in the tourism sector, including as driver guides. Data collection methods included rigorous observation, interaction recording, and in-depth interviews, ensuring the credibility and transparency of our research.

The study results show that using keigo by driver guides could be more consistent, with frequent errors in using keigo and futsuugo forms in written communication on social media. The errors indicate that driver guides still do not fully understand the patterns of online interaction, which differ from oral communication, influenced by cross-cultural factors such as language, group system based on the concept of uchi-soto, and different communication structures and sentences compared to the Indonesian language.

The following research refers to the study by (Sanjaya et al., 2023) the study aims to examine the trends in the categories and types of topics discussed by male and female Japanese speakers during their first encounters with Indonesian speakers. These conversations were conducted through role-playing in Japanese across two settings: one at a cultural exchange event at a university in Indonesia, and the other on a train in Indonesia. The experiment included 20 groups, with 10 male and 10 female conversation groups. Each group comprised one Japanese-speaking student and one Indonesian-speaking student. Conversations were held online via ZOOM and recorded by researchers.

The conversation topics were gathered using a listening technique free from conversational engagement and note-taking, where the researcher listened to the recorded conversations and documented the topics raised by the Japanese speakers. The data revealed that both male and female Japanese speakers predominantly discussed topics related to the Indonesian-Japanese context and culture in both settings. Personal information topics were also frequently raised by both genders in both settings. Furthermore, the study found that female Japanese speakers generally focused less on specific topics, while male Japanese speakers tended to concentrate on particular topics.

The third research refers to study by (Idrus & Ridhuan Tony Lim Abdullah, 2023) This study explores the situations and challenges experienced by Japanese employers working with Malaysian employees and vice versa. The participants include Japanese employers and Malaysian employees who interact with them daily. A qualitative approach using focus groups was employed, and responses were analyzed through thematic analysis, resulting in three main themes: working culture, communication ability, and cultural differences. This paper discusses the findings based on these themes and offers recommendations to enhance intercultural communication in the workplace.

METHOD

This research employed qualitative methodology to understand social phenomena or human behavior by collecting descriptive data and using interpretative analysis. This method emphasizes an in-depth understanding of individuals or groups' behaviors, experiences, and perspectives within specific contexts, as outlined by (Agius, 2013). Qualitative methods utilize techniques such as interviews, participatory observation, and document analysis to obtain richer and more detailed insights..

Furthermore, for advanced methods, researchers also utilized an ethnographic approach, following how the researchers obtained data. According to (Sari et al., 2023), the ethnographic approach typically focuses on cultural studies within communities, which are constructed by researchers based on various field-acquired information. In the cultural context, it portrays the observed social behaviors of the community as they are, including language, as culture and language are inseparable. Research data, in turn, was obtained through direct experiences by the researcher, and language phenomena were gathered through observation and note-taking.

The researcher acted as a participant observer, interacting with users of different language and cultural backgrounds and navigating various field dynamics. Specifically, the researcher gathered data on Japanese and language phenomena in the Malayan Peninsula region (Singapore and Malaysia) over five days. The scope of language phenomena was specified to include both spoken and written data linked to the cultural contexts inherent to the native languages under study within the framework of intercultural communication. Two Japanese individuals and four Malaysians participated in providing spoken language data, while photographic documentation and note-taking were used for written data.

RESULT AND DISCUSSION

Malay Language Writing Data

Tak perlu beratur

Malay language writing *tak perlu beratur* which means in Indonesian is "tidak perlu antre". Actually, in Indonesian, "beratur" means a neat arrangement and can also mean a queue. Therefore, the meaning can be accepted, but the expression is rarely used in Indonesian daily language. It would be awkward when hearing *tak perlu beratur*, as if it is instructing to be disorderly in the context of Indonesian daily life.

Perniagaan terus rancak

Malay language writing *perniagaan terus rancak* in some regions of Indonesia that use Malay language would have no trouble understanding this expression, but in some areas that are not familiar with Malay language would have difficulty understanding "rancak" because it is rarely used in everyday Indonesian language.

Kempen beli barangan Malaysia

Malay language writing *kempen beli barangan Malaysia* written in Indonesian can be understood as a form of positive campaign expression to encourage the public to buy domestically produced products. However, in Indonesian, the term "kempen" (campaign) in the Malaysian language writing originates from the English word "campaign," and the suffix "-an" added to the word "barangan" makes this expression awkward when used in Indonesian.

Perkhidmatan tersedia 24/7

Malay language writing *perkhidmatan tersedia 24/7* is commonly understood, given that the term 24/7 denotes continuous availability (i.e., 24 hours a day, 7 days a week). However, the word "khidmat" in Indonesian can be interpreted as respect or politeness. In Indonesian, using "perkhidmatan tersedia 24/7" would sound awkward because it implies continuous service availability, which may not align with the nuanced meaning of "khidmat" in Indonesian.

Muat turun sekarang

Malay language writing *muat turun sekarang* translates in Indonesian as information to download an application from a portal to a device. However, in Indonesian, the words "muat" and "turun" specifically refer to the process of physically moving goods from one place to another, such as unloading merchandise from a delivery vehicle to a storage area. Therefore, in Indonesian, the phrase "muat turun" does not convey the meaning of downloading an application.

Laluan kereta awam

Malay language writing *haluan kereta awam* means the route or path for public transportation. In everyday Indonesian language, 'haluan' is rarely used to express the concept of a route. Furthermore, in Malaysian language, 'kereta' means car, whereas in Indonesian language, 'kereta' refers to public transportation with locomotives and carriages, making the phrase sound awkward.

Pandu lalu

Malay language writing *pandu lalu* in Indonesian means a service for customers to order and receive goods or food, drinks without having to leave their vehicle. The expression 'pandu lalu' is rarely used in everyday Indonesian language. The more familiar term is often 'drive-through'.

Sila jimatkan air

Malay language writing *sila jimatkan air* translates to "please save water" in Indonesian. In everyday Indonesian usage, "sila" is more commonly replaced with "silakan." Additionally, "jimat" in Indonesian refers to an object believed to have spiritual power, rather than the act of saving or conserving something like water. Therefore, the phrase "sila jimatkan air" in Indonesian would sound awkward and unclear in meaning.

Stesen rawatan kecemasan

Malay language writing *stesen rawatan kecemasan* in Indonesian is translated as "klinik pertolongan darurat." The word "stesen" comes from the English word "station," but spelled differently. In Indonesian, the term for "emergency department" or "emergency room" does not use the word "station." "Kecemasan" in Indonesian refers to a state of unease or anxiety due to unsettling issues affecting the mind and heart, more on the psychological aspect. Therefore, the expression "stesen rawatan kecemasan" sounds awkward in Indonesian.

Sekolah rendah agama

Malay language writing *sekolah rendah agama* in Indonesian is *sekolah dasar*, the first level of education in the national compulsory education program. *Sekolah rendah agama* is not used in daily Indonesian language, as its use would imply a derogatory meaning, suggesting that the institution has religious values that are not good.

Malay Language Oral Data

Mula-mula tak seperti ni, gedung lama beza dengan sekarang

The expression *mula-mula tak seperti ni, gedung lama beza dengan sekarang* means that initially, the building described by the native Malaysian speaker has changed its form, unlike the present state. This statement was made by someone known to the researcher. Despite efforts to use language understandable to the Indonesian native researcher, differences in vocabulary persist, making it sound awkward to native Indonesian speakers.

Johor bandar kota mahal

The expression *Johor bandar kota mahal* translates to "Johor city is expensive," describing Johor as having a high cost of living. This was mentioned by someone known to the researcher. Despite efforts to use language understandable to the Indonesian native researcher, there are still differences in vocabulary, such as "bandar kota," which means "large city" in Indonesian. Therefore, it may sound awkward to Indonesian natives.

Sejauh ini belum jumpa, jika saya ada terjumpa saya beritahu sensei

The expression *sejauh ini belum jumpa, jika saya ada terjumpa saya beritahu sensei* is an expression to provide necessary information to a researcher. This expression is then uttered by someone known to the researcher. Despite efforts to use language understandable to a native Indonesian researcher, there are still vocabulary and sentence structure differences compared to Indonesian. Therefore, it may sound awkward to native

Indonesian speakers.

Sensei jangan serik datang ke sini lagi ya

The expression *sensei jangan serik datang ke sini lagi* signifies the speaker's hope that in future opportunities, the researcher will return to meet them again without feeling discouraged or disappointed. This expression is spoken by someone known to the researcher. Despite efforts to use language understandable to the researcher, who is a native Indonesian speaker, there are still differences in vocabulary such as "serik," which the researcher couldn't understand. Therefore, it sounds awkward to native Indonesian speakers.

Lain kali ambil masa waktu lama melancong ke Penang

The expression *Lain kali ambil masa waktu lama melancong ke Penang* means that on another occasion, leisurely visit Penang when you have the opportunity. This expression was spoken by a native Malay speaker newly acquainted by the researcher. Although just acquainted, this person was willing to engage in casual conversation and was very friendly; shared race and cultural closeness had already transformed the person, not like now. Then, it was uttered by someone known to the researcher. Despite efforts to use language understandable to the researcher, who is a native speaker of Indonesian, there are still differences in vocabulary, making it sound awkward to native Indonesian speakers.

Japanese Language Writing Data

トイレ (*toire*), it is term for toilet.

ラウンジ (*raunji*), it is term for waiting room or lounge.

飲用水 (*inyoosui*), it is term for potable water.

規定外サイズ (*kiteigai saizu*), it is term for goods whose sizes do not comply with regulations.

バス市内行 (*basu shinai gyō*), it is term for city travel using a bus

発着便案内 (*hacchakubin annai*), it is term for schedule of departure and arrival times for flights

車両乗降場 (*Sharyō jūkōjō*), it is term for pick-up/drop-off point.

Japanese language signage encountered by the author on information boards at Changi International Airport, Singapore. Other directions are provided in English, Mandarin, Indian languages, and Malay. These four languages are appropriate for informational signage at an international airport, given that the population of the Malay Peninsula, especially Singapore and Malaysia, includes Indian, Chinese, and Malay ethnicities, with English as the lingua franca. Japanese characters at the airport indicate a significant influx of Japanese visitors to the region, as Japanese is typically used predominantly within Japan. Unlike Singapore or Malaysia, where English and Malay are at least official languages, Japanese has no official status outside Japan. Japanese signage at Changi suggests a considerable contribution from the Japanese to Singapore. Singapore's effort to display Japanese signage is seen as a form of appreciation for Japanese visitors. Most

Japanese people only speak Japanese and avoid using other languages such as English.

Japanese Language Oral Data

You must check your mail, メールで書かれている

The expression You must check your mail, メールで書かれている (*meeru de kakareteiru*) It means you should check your email. The email contains the information you need, as stated by a middle-aged Japanese native traveler whom the researcher recently met. The Japanese native helped the researcher, who was confused about finding the accommodation key, mentioning that the information should be in the email. What caught the researcher's attention was that the Japanese person spoke a mix of English and Japanese; he switched to Japanese once they knew the researcher could communicate in Japanese. However, the willingness of the Japanese native to help and communicate with a newly met stranger contrasts with the typical Japanese characteristic of privacy and being reserved towards strangers, as discussed in (Sanjaya et al., 2023) research.

僕新潟から

The expression 僕新潟から (*boku Niigata kara*) Meaning, I come from Niigata," said a middle-aged native Japanese male traveler, newly met by the researcher. The native Japanese introduced himself after getting acquainted with the researcher. What caught the researcher's attention was that the Japanese person used the word "Boku," an informal, first-person pronoun for males in Japanese. This created an impression of familiarity and openness, somewhat different from the stereotype of many Japanese people.

有名な雪祭りがあって、ほら見て

The expression 有名な雪祭りがあって、ほら見て (*yuumei na yuki matsuri ga atte, hora mite*) The meaning is that there is a famous snow festival in Niigata; you should see it, as shown on social media. After the native Japanese speaker showed their social media, they asked the researcher to follow their social media account. What caught the researcher's attention was the use of informal language by an older Japanese male traveler, which made the researcher feel comfortable using informal language. Furthermore, the request from the native Japanese speaker to follow their social media account is unusual behavior for most Japanese people.

00です、よろしくおねがいします

The expression 00です、よろしくおねがいします (*00 desu, yoroshiku onegaishimasu*) The phrase roughly translates to: "is a term spoken upon first meeting someone. It means 'nice to meet you'. A young Japanese native female traveler speaks this; the native is someone newly acquainted with the researcher. The Japanese native introduces herself after meeting the researcher. She initially used formal language because the researcher used formal language first. However, after that, the Japanese native switches to informal Japanese, allowing the researcher to use informal Japanese freely. This is very interesting because formal language is typically maintained in new acquaintanceship situations, usually during the initial introduction phase, but this time, it did not happen.

なぜ日本で働かないのもったいない

The expression なぜ日本で働かないのもったいない (*naze nihon de hatarakanaino mottainai*) Meaning, why don't you work in Japan? What a pity. A young female native

Japanese traveler speaks this the researcher has just met. The native Japanese person questions why the researcher, who can communicate in Japanese, is not working in Japan. The language used is informal, allowing the researcher to respond in kind. Interestingly, informal language is used despite just meeting, and the message relates to personal matters, blurring the concept of 'honne tatemae' (the Japanese concept of stating versus true feelings).

CONCLUSION AND RECOMMENDATION

The research results cover three aspects: phenomena of written and spoken languages in Malaysia, Japan, and Indonesia. Regarding the writing system, Indonesian and Malay both use the Latin alphabet, but vocabulary differences can lead to misunderstandings between speakers of these languages. Similarly, in spoken language, there is also a misunderstanding of expressions that can cause miscommunication, although Indonesians and Malaysians share many similarities in terms of characteristics.

On the other hand, the written form of Japanese indicates the prevalence of Japanese speakers in regions using Japanese characters. Since Japanese is an official language only in Japan and due to its unique characters, learners of Japanese must study these characters. In spoken Japanese, phenomena include using mixed English and Japanese, informal language with new acquaintances, and conversations concerning privacy at the initial introduction stage.

For future research, it would be beneficial to further explore the findings of this study. It should be investigated whether being a native Japanese speaker is a key factor in being open-minded and proficient in English as a traveler. This assumption needs rigorous validation in subsequent studies. Additionally, the relatively brief data collection leaves many aspects unexplored, but the validation of these assumptions will provide a solid foundation for future research.

REFERENCE

- Agius, S. J. (2013). Qualitative research: its value and applicability. *The Psychiatrist*, 37(6), 204–206. <https://doi.org/10.1192/pb.bp.113.042770>
- Al-Delawi, A. S., Raewf, M., & S.Jameel, A. (2023). The Voluntary Disclosure of Human Capital and Its Impact on the Market Value of Companies. *Journal of Intercultural Communication*, 24–32. <https://doi.org/10.36923/jicc.v23i1.53>
- Alfarabi, A., Venus, A., Syafirah, N. A., & Salam, N. E. (2019). REKONSTRUKSI STEREOTIP NEGATIF ETNIK MELAYU. *Jurnal Manajemen Komunikasi*, 3(2), 131. <https://doi.org/10.24198/jmk.v3i2.20505>
- Alkharusi, M. J., & Segumpan, R. G. (2024). I wish that I could have friends: The Intercultural Friendship Experience of Omani Students at US Universities. *Journal of Intercultural Communication*, 28–42. <https://doi.org/10.36923/jicc.v24i1.274>
- Andriyani, A. A. A. D., Djatmika, D., Sumarlam, S., & Rahayu, E. T. (2019). Pengaruh Lintas Budaya Tingkat Tegur Hormat Keigo melalui Media Sosial antara Driver Guide dan Wisatawan Jepang di Bali. *MOZAIK HUMANIORA*, 19(1), 1–17. <https://doi.org/10.20473/mozaik.v19i1.11976>
- ATHANASOPOULOU, A., VOGEL, I., & PINCUS, N. (2021). Prosodic prominence in a stressless language: An acoustic investigation of Indonesian. *Journal of Linguistics*, 57(4), 695–735. <https://doi.org/10.1017/S0022226721000141>
- Brunner, M.-L. (2021). *Understanding Intercultural Communication*. Springer Berlin Heidelberg. <https://doi.org/10.1007/978-3-662-64556-7>

- Gut, U., & Pillai, S. (2014). PROSODIC MARKING OF INFORMATION STRUCTURE BY MALAYSIAN SPEAKERS OF ENGLISH. *Studies in Second Language Acquisition*, 36(2), 283–302. <https://doi.org/10.1017/S0272263113000739>
- Idrus, H., & Ridhuan Tony Lim Abdullah, M. (2023). A Study on Intercultural Communication between Japanese Employers Based in Malaysia and the Malaysian Employees. *KnE Social Sciences*. <https://doi.org/10.18502/kss.v8i20.14603>
- Islam, M. R., Wahab, H. Abd., Burmester, C. F., & Chowdhury, S. R. (2019). *Cultural Globalization: A Critical Analysis of Identity Crises in the Developing Economies* (pp. 369–385). https://doi.org/10.1007/978-3-030-14370-1_16
- Miyashita, H. (2011). The evolving concept of data privacy in Japanese law. *International Data Privacy Law*, 1(4), 229–238. <https://doi.org/10.1093/idpl/ipr019>
- Nasionalita, K. (2014). RELEVANSI TEORI AGENDA SETTING DALAM DUNIA TANPA BATAS. *Jurnal Ilmiah Komunikasi Makna*, 5(2), 156. <https://doi.org/10.30659/jikm.5.2.156-164>
- Sanjaya, S., Putri, M. A., & Machawan, A. E. R. (2023). Gender Based Conversation Topics of Japanese Native Speakers on Contact Situations with Japanese Learners of Indonesia: First-Time Meeting Encounter. *Chi'e: Journal of Japanese Learning and Teaching*, 11(2), 148–157. <https://doi.org/10.15294/chie.v11i2.72284>
- Sari, M. P., Wijaya, A. K., Hidayatullah, B., Sirodj, R. A., & Afgani, M. W. (2023). Penggunaan Metode Etnografi dalam Penelitian Sosial. *Jurnal Pendidikan Sains Dan Komputer*, 3(01), 84–90. <https://doi.org/10.47709/jpsk.v3i01.1956>
- Setyawati, Y., Septiani, Q., Ningrum, R. A., & Hidayah, R. (2021). IMBAS NEGATIF GLOBALISASI TERHADAP PENDIDIKAN DI INDONESIA. *Jurnal Kewarganegaraan*, 5(2), 306–315. <https://doi.org/10.31316/jk.v5i2.1530>
- TANAKA, T. (1977). DEVELOPMENT OF LETTER RECOGNITION III. *The Japanese Journal of Psychology*, 48(1), 49–53. <https://doi.org/10.4992/jjpsy.48.49>
- Wetzel, P. J. (1994). Contemporary Japanese attitudes toward honorifics (*keigo*). *Language Variation and Change*, 6(2), 113–147. <https://doi.org/10.1017/S0954394500001617>
- Yong, J. Y. (2001). Malay/Indonesian speakers. In *Learner English* (pp. 279–295). Cambridge University Press. <https://doi.org/10.1017/CBO9780511667121.020>