Utilising Arabic-origin Loanwords in Teaching Malay as a Foreign Language

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ABSTRACT

After Sanskrit, Arabic is the second-largest donor language to the Malay vocabulary. Through a vocabulary survey containing 40 Arabic-origin Malay loanwords, this study examines the utility of explicit presentation of Arabic-origin Malay loanwords and their etymologies in teaching Malay as a foreign language to Arabic speakers. The participants included 20 Arabic-speaking students at the University of Malaya, Kuala Lumpur, Malaysia. The participants averaged 24.4 correct answers and 17.6 newly learned vocabulary items. At 5% significance level, a clear significant difference was found in participants' scores before and after the presentation of the loanwords' Arabic etymologies ($p = .000$). This study concluded that the explicit presentation of Arabic-origin Malay loanwords containing one or more modified consonants or vowels and their etymologies benefits Arabic speakers who are learning Malay as a foreign language.

Keywords: Arabic, loanwords, Malay, cognates, etymology

ARABIC-SPEAKING STUDENTS AT MALAYSIAN UNIVERSITIES

According to the website of the Institute of International Education, Ministry of Higher Education of Malaysia, out of a total of 86,923 international students who have studied in Malaysia since 2010, Arabic-speaking students such as Yemenis, Libyans, Sudanese and Saudis form the fourth- (5,866, 6.7%), sixth- (3,930, 4.5%), seventh- (2,837, 3.3%) and eighth-largest groups (2,252, 2.6%), respectively. According to the records of the University of Malaya, Kuala Lumpur, Malaysia, Arabic-speaking Iraqi, Sudanese and Yemeni postgraduates at that university number 113 (5% of the student body), 70 (3%) and 57 (3%), respectively. Among undergraduates, Yemeni, Saudi and Sudanese undergraduates number 33 (4%), 18 (2%) and 17 (2%), respectively. The predominant educational language

at the majority of Malaysian universities is English; however, Malay—Malaysia's official language—is also widely spoken around the country. Furthermore, since 2013, international students at Malaysian universities have been required to attend basic Malay language courses and pass a final test as a requirement for completion of their studies. Since basic Malay proficiency is thus required for many international students, although they usually use English and have an infrequent need to communicate in Malay, it is important for both teachers and learners of Malay to consider effective methods for teaching and learning Malay as a foreign language.

ARABIC LOANWORDS IN MALAY

According to Crystal (1987, p. 317), Malay belongs to the Austronesian family of languages. Watson-Andaya and Andaya (1982, p. 14) state that seventh-century inscriptions in Old Malay had already borrowed many Sanskrit words owing to the growth in trade with India; this borrowing increased through contact with Buddhism and Hinduism. At the end of the 13th century, however, the leaders of the Pasai kingdom in Sumatra converted to Islam and prospered from trade with Muslim Indians (p. 53). In the early 15th century, the ruler of Malacca also accepted this faith (id.). The arrival of Islam in what is now Indonesia and Malaysia brought a subsequent influx of Arabic loanwords to the Malay language. Melebek and Moain (2006, p. 28; p. 29) report that from the beginning of the 14th century, Malay people had adopted the

Arabic alphabet for writing their language and had started to borrow Arabic and Persian words. Jones, Grijns and de Vries (2007), in an etymological dictionary of Indonesian and Malay, note that Arabic and Persian are the second- and third-largest donor languages to Indonesian and Malay vocabulary after Sanskrit. Many words used even in everyday communication originate from Arabic. For example, *masa* and *waktu*, both of which mean "time" in Malay, come from Sanskrit and Arabic, respectively (p. 195; p. 339). Malay words for days of the week also come from Arabic (p. 7; p. 136; p. 141; p. 258; p. 271; p. 280; p. 282). However, Malay has two terms for "Sunday"—*hari minggu* and *hari Ahad*, respectively. *Minggu* ("week; Sunday") comes from Portuguese *domingo* ("Sunday"), while *Ahad* comes from Arabic [aħad] ("one") (p. 7; p. 203). In addition, other time expressions such as *saat* ("second"), *jam* ("hour; clock"), *musim* ("season") and *abad* ("century") also come from Arabic (p. 3; p. 132; p. 213; p. 271). Therefore, knowledge of such useful Arabic loanwords can potentially facilitate Arabic speakers' learning of basic Malay for daily use. The present study aims to confirm the utility of introducing Arabic loanwords in teaching and learning Malay.

In this paper, Arabic words are transliterated in a slightly simplified International Phonetic Alphabet (IPA) as the Arabic alphabet is not sufficient for indicating the pronunciation of words. In particular, short vowels are usually not indicated in Arabic writing except in religious texts, children's books,

Arabic textbooks for foreign learners and dictionaries. The second reason is that many readers of this article may not read Arabic. Since the voiced pharyngeal fricative and the sign of pharyngelisation that follows a consonant appear garbled on some computers, they are simplified as ['] in this paper. The symbol of the glottal stop is simplified as [']. In addition, the symbol indicating a long vowel is simplified as [:]. Voiceless and voiced palato-alveolar fricatives are simplified as [š] and [ž].

Most Arabic verbs contain roots consisting of three consonants. For instance, the root containing [k], [t] and [b] (in that order) encompasses a group of words related to the meaning "to write." The Malay word *kitab* ("holy book") comes from the Arabic word [kita:b] ("book"). The Arabic word [maktaba] ("library") also stems from the same three-consonant root (Cowan, 1994, p. 952). Table 1 exemplifies Arabic verb roots along with selections of words derived from them in both Arabic and Malay. For example, the Malay words *ilmu* ("knowledge; study") and *maklumat* ('information' in Malay) come from the Arabic words ['ilm] and [ma'lu:ma:t], which share the same three-consonant root (['], [l] and [m]) encoding the meaning "to know" (Jones, Grijns & de Vries, 2007, p. 119; p. 190). Similarly, *hukum* ("law") and *mahkamah* ("tribunal") come from Arabic words [ħukm] ("judgment, rule") and [maħkama] ("tribunal"), which share the root consonants [ħ], [k] and [m] ("to judge; to rule") (Cowan, 1994, p. 228; p. 229). Many Arabic-origin loanwords in

Malay still preserve semantic correlations with their original etymologies and pronunciation despite various phonetic changes. Therefore, pointing out phonetic similarities can be the core of an explicit presentation of Arabic-origin vocabulary in teaching Malay to Arabic speakers. Furthermore, even when Arabic-speaking learners encounter unknown Malay words, they can successfully guess the meanings of most Arabic-origin words.

HYPOTHESIS AND OBJECTIVES

The present study hypothesises that an explicit presentation of Arabic-origin words in Malay which include one or more simplified consonants or vowels, and their etymologies in Arabic can facilitate Arabic-speaking beginning students' learning of Malay as a foreign language. These learners may also be able to more effectively improve their Malay proficiency by focusing on Arabic-origin vocabulary in their learning of Malay in any context, including independent learning of vocabulary outside the classroom. Cowan (1994), an Arabic–English dictionary, was the primary reference for Arabic in the present study. Harper Collins (2005) and Hawkins (2011), English–Malay and Malay–English dictionaries, respectively, served as the primary references for Malay. The objective of the present study is to examine, through a vocabulary survey containing 40 Arabic-origin Malay loanwords, the utility of explicitly presenting Arabic-origin Malay words containing one or more modified consonants or vowels and their Arabic

TABLE 1
Examples of Arabic Verb Roots Used in Malay

Arabic verb roots and derived words ("translation")	Examples of Malay cognates
'-l-m ['alima] ("to know")	
['ilm] ("knowledge, learning")	ilmu ("knowledge, science")
['ali:m] ("knowing, learned")	alim ("pious")
['ala:ma] ("mark, sign, token")	alamat ("sign, signal, address")
[ma'lu:ma:t] ("information") (plural form of [ma'lu:ma])	maklumat ("information")
'-m-m ['amma] ("to be/become general, universal, common")	
['a:mm] ("public, general")	am ("general")
['awa:mm] (plural of ['a:mm])	awam ("public")
['umu:m] ("generality")	umum ("general")
'-r-f ['arafa] ("to know")	
['ari:f] ("wise") (archaic meaning)	arif ("wise, learned")
[i'tira:f] ("recognition")	iktiraf ("to recognize")
[ta'ri:f] ("definition, introduction")	takrif ("definition")
ħ-k-m [ħakama] ("to judge, rule")	
[ħukm] ("judgment, rule")	hukum ("law")
[ħaki:m] ("wise")	hakim ("judge")
[maħkama] ("tribunal")	mahkamah ("tribunal")
š-r-k [ša:raka] ("to share")	
[šarika] ("company")	syarikat ("company")
[muša:raka] ("participation")	masyarakat ("society")

(Sources of English translations: Cowan (1994) and Hawkins (2011))

etymologies in teaching Malay as a foreign language to Arabic speakers.

LITERATURE REVIEW

Characteristics of Arabic Loanwords in Malay

Jones, Grijns and de Vries (2007), an etymological dictionary of Indonesian and Malay, contains thousands of loanwords from Sanskrit, Arabic, Persian and other languages. Transliterated original words enable us to gain a better understanding of the phonetic changes that occur during the borrowing of words from Arabic to Indonesian and Malay. The principal differences in pronunciation between the original and loanword forms are as follows: the Arabic pharyngealised consonants [t'], [d'], [s'] and [ð'] are usually simplified as [t], [d], [s] and [z], respectively. Long vowels in the original words are shortened. The voiceless uvular stop [q] corresponds to [k] in Malay e.g. *kanun* ("secular laws") from Arabic [qa:nu:n] (p. 143).

Arabic loanwords are also combined with affixes proper to Malay. For example, the circumfixes *ke-* and *-an* serve to nominalise adjectives (Liaw, 2007, p. 12).

The Malay word *mahir* ("skilful"), which comes from the Arabic adjective [ma:hir] ("skilful"), also appears in the Malay noun *kemahiran* ("skill" or "ability"). (Note that the Arabic word for "skill" or "skilfulness" [maha:ra] (Cowan, 1994, p. 1089) is not used in Malay.) Similarly, Malay *adil* ("fair") and *keadilan* ("justice") both come from the Arabic word [ʻa:dil] ("fair"). In Arabic, [ʻada:la] and [ʻadl] are the noun forms of this adjective; both mean "justice" (Oxford University Press, 2011, p. 439), but neither is used in Malay. Similarly, the Malay word *sihat* meaning "fine" or "in good health," comes not from a related Arabic adjective but from the noun [sʻiħħa] ("health"). The productive use of the aforementioned Malay circumfixes enables this language to derive nouns from adjectives rather than borrowing related noun forms from Arabic. Because of this flexible derivation system, many Arabic-speaking learners find it challenging to understand and guess the meanings of Malay nouns derived from Arabic-origin adjectives. This is an example of negative language transfer between their first and target languages.

Many studies have been conducted on Arabic loanwords in Malay. For example, Campbell (1996) focuses on the distribution of *-at* and *-ah* endings in Malay loanwords from Arabic, analysing two source texts. Mohd Azidan bin Abdul Jabar (2004) focuses on differences between sounds in Arabic and their pronunciation by Malay-speaking learners of Arabic. Simplifications such as [sʻ] to [s] and [q] to [k] are almost identical with phonetic changes in Malay loanwords from Arabic. Ahmad and Jalaluddin (2012) investigate the phonology concerning Malay suffixes and prefixes. The Malay prefix *men(g)-*, which precedes proper Malay words as well as also loanwords, can encourage the phonetic simplification of loanwords. However, most of these studies have not been orientated towards identifying the most helpful vocabulary to introduce in teaching Malay as a foreign language.

Usefulness of Learners' First Language in Foreign Language Instruction

Ringbom (2007, p. 73) promotes the usefulness of cognates in teaching and learning foreign languages. He defines cognates as "historically related, formally similar words, whose meanings may be identical, similar, partly different or, occasionally, even wholly different." He also notes that the existence of cognates between two languages with little or no semantic similarity between their forms sometimes hinders learning (p. 75). Nation (2001, p. 351) insists that the use of learners' first languages in vocabulary tests efficiently informs them of word meanings and helps them answer questions. In a study on vocabulary teaching and learning in English as a second language, Gairns and Redman (1986, p. 48) note that similarities in prefixes and suffixes between English and a learner's first language facilitate comprehension of English vocabulary items with similar affixes. They also note that the number of similarities and differences between English and a learner's first language closely correlates to the amount

of time that may be necessary to learn English vocabulary and understand its word formation (p. 49). Swan (1997, p. 158) presents a contrastive list of semantically related words in English, French, Danish and Swedish. Listed English words are *tree*, *wood* (as material), *wood* (as small forest) and *forest*. The corresponding French words are *arbre* ("tree"), *bois* ("wood as material" or "small forest") and *forêt* ("forest"). In Danish, *træ* means "tree" and "wood" as material, and *skov* includes the meanings of "wood" as small forest and "forest." In Swedish, *träd* corresponds to "tree" and *trä* indicates "wood" as material. The Swedish word *skog* has a meaning almost identical to that of the Danish *skov*. Schmitt (2010, p. 73) notes that English-speaking learners of French and French-speaking learners of English may easily learn the vocabulary listed above because their languages share almost identical semantic divisions between the terms. Moreover, the English word *forest* and French word *forêt* ("forest") both originate from *forestis* ("outside") in Late Latin (Stevenson & Waite, 2011, p. 557). This formal similarity may also help English-speaking learners of French and French-speaking learners of English. Nation and Webb (2011, p. 62) also stress the effectiveness of showing relationships between words sharing the same etymology when they seem to clearly help learning. However, they emphasise facilitating memorisation rather than showing historical relationships between words. For instance, they cite *visible, envisage, revise, supervise, visual, vision* and *television* (p. 63)—all of which originate from *videre* ("to see") in Latin (Stevenson & Waite, 2011, p. 1616)— as potential etymologically-related entries in a learners' English dictionary. The preceding studies affirm the usefulness of considering learners' first languages when teaching languages, especially when spellings or affixes show clear similarities between L1 and L2.

"False Friends" in Malay

There are several *false friends* (etymological cognates with differing meanings) that involve Arabic and loanwords in Malay. For example, the Arabic word [kullijja], which includes meanings of "totality," "college" and "school/faculty of a university," became the Malay word *kuliah* ("lecture") (Cowan, 1994, p. 978; Hawkins, 2011, p. 258). The Arabic word [sa:'a] ("hour; clock; watch") has a Malay cognate *saat* ("second as unit of time") (Cowan, 1994, p. 515; Hawkins, 2011, p. 404). It is desirable that this type of vocabulary be presented carefully to learners.

MATERIALS AND METHODS

Participants

The participants in this study were 20 Arabic-speaking postgraduate students at the University of Malaya, Kuala Lumpur, Malaysia. A majority of the participants were majoring in engineering or various fields in natural science. All of them were beginning Malay learners; however, four participants had already completed a Malay language course for beginners offered by the

University of Malaya. These four students had completed no other study of Malay in a language school or other institution and mostly communicated in Arabic and English. Hence, their vocabulary knowledge may be assumed to be nearly the same as that of the other participants. After the participants finished answering the check sheet on Page 1 of the questionnaire and answered multiple-choice questions on 40 Arabic loanwords on Page 2, each participant's numbers of correct answers and newly learned words were counted. The average scores of each of the two groups were analysed by a t-test to determine the usefulness of explicit presentation of Arabic-origin Malay words and their etymologies in teaching Malay as a foreign language. "Newly learned words" in this study refer to the words that were unrecognised on page 1 of the survey but were understood, enabling a correct answer to the corresponding multiple-choice questions after the participants had read the original Arabic forms presented beside each Malay word on Page 2 of the survey as shown in Table 3 of this article. No additional treatment was given.

Contents of the Questionnaire

The multiple-choice vocabulary survey in the present study covered 40 Arabic loanwords in Malay. With a few exceptions such as "obstacle" and "memorise," most of these words' corresponding English words i.e. the correct answers on Page 2 of the questionnaire, are among the vocabulary in the 3,000 most frequently used words according to the *Oxford Advanced Learner's*

Dictionary (Hornby, 2010). Therefore, the selection of words taught and tested here was appropriate for beginning students of Malay as a foreign language. The pronunciations of the 40 Malay words still conserve many features of the original Arabic forms; however, one or more consonants or vowels may have been changed to fit the Malay phonemic system. Phonetic changes are mainly observed in consonants in Malay loanwords because nine of the Arabic single consonants do not exist in Malay, whereas all short vowels in Arabic also exist in Malay. Therefore, this study mainly focuses on the influence of phonetic differences in consonants between original Arabic words and Malay loanwords. The questionnaire did not include certain Arabic loanwords frequently used in everyday communication such as *waktu* ("time," from Arabic [waqt]), *masalah* ("problem," from [mas'ala]) and *hadiah* ("gift," from [hadijja]) because these words have almost identical meanings and pronunciations in both languages, making it unnecessary to utilise the etymology for understanding. Moreover, several basic Arabic-origin Malay loanwords such as *umur* ("age," from ['umr]) and *musim* ("season," from [mawsim]) are often explicitly taught as Arabic loanwords in the Malay language course for international students at the University of Malaya. All the Malay words in the questionnaire contained one or more consonants or vowels that had undergone phonetic changes from their original forms in Arabic. For example, *kubur* ("grave"), which comes from Arabic [qubu:r] (also "grave"), includes [k], which

originates from [q] and a shorter [u] in the second syllable.

The vocabulary survey consisted of two pages. Page 1 was a simple check sheet for verification of the participants' vocabulary knowledge. It presented the 40 loanwords and yes/no columns. If the participants thought they knew the meaning of the Malay words, they checked "Yes" and wrote one or two primary meanings in a space designated for this purpose. If they encountered an unknown word, they simply checked "No." After completing Page 1, each respondent was shown, on the following page, the 40 words accompanied by their original spellings in Arabic. This page also included multiple-choice questions wherein the participants had to choose the most appropriate meaning of each Malay word from four options given. For example, the options on Page 2 for the Malay word *adat* ("custom") were "tool," "law," "history," and "custom." "Tool" was included as an option because the Arabic word

TABLE 2
Example from Page 1 of the Questionnaire

Do you know the meanings of the following Malay words? Please check "NO" or "YES." If yes, please write the main meaning of the words in the blank space in English or Arabic.	
adat (NO/YES)	( )
aral (NO/YES)	( )
eja (NO/YES)	( )
hajat (NO/YES)	( )
pakat (NO/YES)	( )
sabar (NO/YES)	( )
takrif (NO/YES)	( )
tekad (NO/YES)	( )
waris (NO/YES)	( )

TABLE 3
Examples of Questions on Page 2 of the Questionnaire

Please check the most appropriate meaning of the following words. The origins of the Malay words are written in parentheses.			
adat (عادة)	1. tool	2. law	3. history	4. custom
aral (عرض)	1. problem	2. issue	3. obstacle	4. enemy
eja (هجاء)	1. to note	2. to spell	3. to record	4. to describe
hajat (حاجة)	1. ambition	2. intention	3. poverty	4. motivation
pakat (موافقة)	1. agreement	2. alliance	3. similarity	4. closeness
sabar (صبر)	1. humble	2. patient	3. prudent	4. calm
takrif (تعريف)	1. definition	2. recognition	3. learned	4. intelligent
tekad (اعتقاد)	1. opinion	2. determination	3. idea	4. will
waris (وريث)	1. maintenance	2. conservator	3. heir	4. protection

['a:da] ("tool") that exists in Arabic has a pronunciation similar to ['a:da] ("custom"). Even if the participants positively identified and defined a word on Page 1, that answer was not considered correct if they chose an incorrect answer on Page 2. The original Arabic form of each Malay word is shown alongside to facilitate the participants' understanding of the meanings of the Malay words. The questionnaire does not provide any instruction on phonetic and semantic changes between Arabic and Malay; however, the explicit presentation of these original Arabic words may be a sufficiently effective teaching method.

Details of the Questioned Vocabulary

Consonants. A number of the consonants in these 40 words changed from their original forms in Malay. The Arabic consonants [ðʿ] and [dʿ], for example, changed to [l] in several Malay words. Cognate pairs of Arabic and Malay words reflecting this change in this study are Arabic [ðʿa:hir] ("distinct") and Malay *lahir* ("born, birth"), [ħafiðʿa] ("to protect" or "to memorise") and *hafaz*/*hafal* ("to memorise"), [ridʿa:ʾ] ("satisfaction") and *rela* ("willing"), and ['ardʿ] ("breadth," "width" or "presentation") and *aral* ("obstacle"). Less frequently, [dʿ] changed to [dž], as in the change from Arabic [dʿami:n] ("responsible" or "liable") to Malay *jamin* ("guarantee"). The voiced pharyngeal fricative ['] in Arabic corresponds to [k] in Malay, and usually occurs at the end of a syllable. Relevant words in this study are [daʿwa:] ("claim, lawsuit") in Arabic and *dakwa* ("accusation") in

Malay and Indonesian, [džamʿ] ("gathering, collection") and *jamak* ("plural"), [iʿla:n] ("announcement" or "advertisement") and *iklan* ("advertisement"), [maʿna:] ("meaning") and *makna* ("meaning"), [niʿma] ("grace") and *nikmat* ("pleasure"), [raʿijja] ("subjects" or "citizens") and *rakyat* ("citizens") and [taʿri:f] ("definition") and *takrif* ("definition").

The voiceless uvular stop [q] in Arabic usually corresponds to [k] in Malay. Examples are [ba:qi:] ("remainder") and *baki* ("remainder"), [qawm] ("people") and *kaum* ("race"), [quwwa] ("power, strength") and *kuat* ("strong"), [qubu:r] ("graves" or "tombs") and *kubur* ("grave") and [la:ʾiq] ("suitable") and *layak* ("fit").

The dental non-sibilant fricatives [θ] and [ð] usually correspond to [s] and [z], respectively. Relevant words in the study include [θaldž] ("snow") and *salji* ("snow"), [wari:θ] ("heir") and waris ("heir"), [iðn] ("permission") and *izin* ("permission") and [mubaððir] ("wastrel") and *bazir* ("to waste").

The voiceless labiodental fricative [f] becomes [p] in several Malay words such as [fardʿ] ("duty") and *perlu* ("necessary"), [fudʿu:li:] ("inquisitive" or "curious") and *peduli* ("to care") and [muwa:faqa] ("agreement") and *pakat* ("agreement").

Arabic [m] sometimes became [ŋ] as in Arabic [mumkin] ("possible") and Malay *mungkin* ("maybe"), and Arabic [š] became [s] as seen in [šadžara] ("trees") and *sejarah* ("history"). In addition to changes in sound, some consonants in original Arabic words are deleted. The

voiced pharyngeal fricative ['] in Arabic ['a:da] ("custom" or "habit") was lost, resulting in Malay *adat* ("custom"); Arabic [hidža:'] ("spelling") became Malay *eja* ("to spell"). Simplification of double consonants is seen in Malay *kuat* ("strong") from Arabic [quwwa] ("power" or "strength"), *kuliah* ("lecture") from [kullijja] ("college" or "school/faculty of a university") and *tamat* ("to finish") from [tamma] ("to be complete").

Vowels. In Malay, multiple consonants rarely appear in syllable codas. Arabic loanwords thus include epenthetic vowels to break up such consonant sequences. The following vocabulary items included in the study contain an additional [a]: Arabic [as'l] ("origin") became Malay *asal* ("origin"), ['aql] ("mind, intelligence") became *akal* ("intelligence"), [s'abr] ("patience") became *sabar* ("patient"), and [šarħ] ("explanation") became *syarah* ("to lecture"). In addition, some long vowels in Arabic were simplified and shortened in Malay: Arabic [ħa:dža] ("need") became Malay *hajat* ("intention"), [dži:ra:n] ("neighbor") became *jiran* ("neighbor"), and [s'aħħa] ("to be correct") became *sah* ("valid").

Other types of changes. In some Arabic loanwords in Malay, one or more syllables have been dropped. Examples include Malay *bazir* ("to waste") from Arabic [mubaððir] ("wastrel"), *pakat* ("agreement") from [muwa:faqa] ("agreement") and *tekad* ("determination") from [i'tiqa:d] ("firm belief"). In addition, another type of change can be found in the Malay word *matlamat*

("target"), a compound consisting of the native Malay word *mata* ("eye") and the Arabic loanword *alamat* ("address" or "sign"), which originated from ['ala:ma] ("sign").

RESULTS AND DISCUSSION

The average number of correct answers was 24.4 out of 40 and that of newly learned words was 17.6. In addition, the total number of correct answers was 488 and that of newly learned words was 352. Table 4 shows the numbers of correct answers and newly learned words among the Arabic-speaking participants. In the table, the participants are labeled A1 through A20. Correlations between the test scores on pages 1 and 2 of the exercise (before and after the participants were given the Arabic cognates to the Malay vocabulary) were statistically analysed, and a clear significant difference was found (at the 5% significance level) between performances before and after the presentation of the Arabic etymologies ($p = .000$). The t-value was 13.528. After answering the questionnaire, most participants stated that Malay loanwords from Arabic were quite unfamiliar to them, except certain everyday words such as *sihat* ("in good health") and *khabar* ("news"). They also mentioned that memorising Malay vocabulary without explicit presentation of the original Arabic etymologies was quite difficult.

The principal advantage of explicit presentation of the original Arabic forms of Malay loanwords is that it alerts students to the transformations that certain sounds have

commonly undergone in being borrowed into Malay e.g. the Malay consonants [k] originating from Arabic [q] and ['], [s] originating from [s'] and [θ], [z] originating from [ð], [t] originating from [t'], [h] originating from [ħ] and [p] originating from [f]. Malay words that include these modified sounds may be more difficult for Arabic speakers to recognise in comparison to Malay words that sound more similar to their original Arabic forms, such as *mahir* ("skilful") originating from the Arabic adjective [ma:hir] ("skilful"). Moreover, epenthetic vowels that do not occur in the original words, such as the [a] inserted to the second syllable of the Malay word *sabar* from [s'abr], can be more easily recognised by Arabic speakers who have been informed of the original words.

Table 6 shows the 15 Malay words most often recognised in this study. All of the 20 participants chose the most appropriate answers for *asal* ("origin"), *sabar* ("patient"), *kuat* ("strong"), *jiran* ("neighbor"), *makna* ("meaning") and *takrif* ("definition"). The first two words contain an [a] that does not occur in the original Arabic [as'l] and [s'abr]; however, this did not hinder the participants' understanding. All participants chose the correct meaning of *jiran* ("neighbour"). It appeared easy for them to guess the meaning of this word originating from [dži:ra:n] because the Malay form mostly preserves the original sounds, only shortening the vowels. Likewise, the addition of the [k] sound (originally pronounced ['] in Arabic) in *makna* ("meaning") and *takrif* ("definition")

TABLE 4
Numbers of Correct Answers (Top Row) and Newly Learned Words (Bottom Row) Among Arabic-Speaking Participants

A1	A2	A3	A4	A5	A6	A7	A8	A9	A10
23	28	25	20	21	25	25	30	26	23
19	18	18	18	17	16	18	30	17	11

A11	A12	A13	A14	A15	A16	A17	A18	A19	A20
23	27	26	19	22	22	28	26	22	27
5	25	19	5	13	18	26	15	20	23

TABLE 5
Result of the t-Test Between Numbers of Words Known Before the Test and Numbers of Correct Answers on Page 2

	Total Numbers of Words Known before the Presentation of Arabic Words on Page 2	Total Number of Correct Answers on Page 2
	136	488
p-value	0.000*	
Df	18	
t-value	13.528	

did not impede their comprehension either. Nineteen participants correctly understood the meaning of *salji* ("snow"). The difference between [s] in Malay and [θ] in Arabic confused only one participant. Moreover, 19 respondents correctly chose the meaning of *kubur* ("grave"). *Pakat* ("agreement") received 18 correct responses, although no respondent was able to guess its meaning before the presentation of its etymology [muwaːfaqa] ("agreement"). With 17 respondents choosing correct answers for *adat* ("custom"), it was the 11th most recognised word. The voiced pharyngeal fricative ['] in the Arabic word ['aːda]—the original Arabic form of *adat*—was deleted in Malay, but its loss did not considerably affect the participants' understanding. Also, 17 participants chose the correct meaning of *izin* ("permission"), whose meaning is retained from the original Arabic [iðn].

As for *mungkin* ("maybe"), [m] in the original word [mumkin] changed to [ŋ], a change that negatively affected only three participants. The Malay word *tamat* was likewise correctly identified by 17 participants, although it contains a [t] that does not occur in its Arabic cognate [tamma] and its consonant [m] is no longer doubled as in the original Arabic.

Table 7 shows the 10 least recognised words. The meanings of *lahir* ("born" or "birth") and *sejarah* ("history") were correctly identified by only one participant. The [l] sounds in the Malay words *aral* ("obstacle"), *lahir* ("born" or "birth"), *peduli* ("to care") and *rela* ("willing"), which were originally [ð'] or [d'] in Arabic, may have been the principal impediment to the participants' correctly guessing the meanings. For *sejarah* ("history"), most participants chose "trees" as the definition

TABLE 6
Fifteen Most Recognised Malay Words

Malay	Etymologies	Number of Correct Answers
asal ("origin")	[as'l] ("origin")	20
jiran ("neighbour")	[džiːraːn] ("neighbour")	20
kuat ("strong")	[quwwa] ("power")	20
makna ("meaning")	[ma'naː] ("meaning")	20
sabar ("patient")	[s'abr] ("patient")	20
takrif ("definition")	[ta'riːf] ("definition")	20
bazir ("wasteful")	[mubaðður] ("wastrel")	19
kubur ("grave")	[qubuːr] ("graves; tombs")	19
salji ("snow")	[θaldž] ("snow")	19
pakat ("agreement")	[muwaːfaqa] ("agreement")	18
adat ("custom")	['aːda] ("custom; habit")	17
izin ("permission")	[iðn] ("permission")	17
mungkin ("maybe")	[mumkin] ("possible")	17
seluar ("trousers")	[sirwaːl] ("trousers")	17
tamat ("finish")	[tamma] ("to be complete")	17

on Page 2 of the survey because this was the word's original meaning in Arabic. Similarly, they chose "faculty" or "college" as the definition for *kuliah* ("lecture") because of its shared etymology with Arabic [kullijja] ("college" or "school/faculty of a university"). Most participants who did not correctly identify the meaning of *syarah* ("to lecture") chose the option of "to teach," possibly because its etymology [šarħ] means "explanation" and has the same spelling as the verb [šaraħa] ("to explain") (in Arabic, the short vowel [a] is not written in most written texts). In addition, the Malay spelling *sy* representing [š] caused phonetic confusion with the combination [sj] among most participants. This spelling was influenced by the Dutch spelling *sj* (pronounced [š]), formerly employed in Indonesian, and abolished after the spelling unification of Malay and Indonesian in 1972 (Jones, Grijns & de Vries, 2007, p. xi). Before they were provided with the original Arabic spelling of *syarah* on Page 2, three

Arabic speakers guessed "car" ([sajja:ra] in Arabic) (Cowan, 1994, p. 522).

In addition, most participants who selected an incorrect answer for *nikmat* ("pleasure") chose "gracious" or "graceful" because of the shared etymology with Arabic [niʿma] ("grace"). Sixteen of the 20 participants could not correctly identify the meaning of *tekad* ("determination") even after the original spelling in Arabic was shown on Page 2. Most of them chose the option "opinion" because Arabic [iʿtiqa:d] denotes the meanings "firm belief, faith, confidence, or conviction" (Cowan, 1994, p. 735).

Table 8 presents the results from the remaining words in the questionnaire. Sixteen participants selected the correct meanings of *iklan* ("advertisement") and *jamak* ("plural"), although the [k] sounds did not exist in the original Arabic words but were derived from [ʿ] in Arabic. Moreover, 15 participants selected the correct meaning of *kaum* ("race"). Although the [k] sounds

TABLE 7
Ten Least Recognised Malay Words

Malay	Etymologies	Number of Correct Answers
lahir ("born; birth")	[ðʿa:hir] ("distinct")	1
sejarah ("history")	[šadžara] ("trees")	1
dakwa ("accusation")	[daʿwa:] ("claim; lawsuit")	2
kuliah ("lecture")	[kullijja] ("college; school/faculty of a university")	2
rela ("willing")	[ridʿa:ʾ] ("satisfaction")	2
peduli ("to care")	[fudʿu:li:] ("inquisitive; curious")	3
syarah ("to lecture")	[šarħ] ("explanation")	4
tekad ("determination")	[iʿtiqa:d] ("firm belief")	4
nikmat ("pleasure")	[niʿma] ("grace")	5
aral ("obstacle")	[ʿardʿ] ("breadth; width; presentation")	6

in these three words were originally [q], this change did not significantly confuse the participants. Fourteen respondents chose the correct meaning of *waris* ("heir") from [wariːθ]. It might have been confusing for the participants that [θ] in Arabic had been changed to [s] in Malay. The Malay word *eja* ("to spell") had lost the original Arabic [h]; however, 12 participants nevertheless understood its correct meaning upon seeing the original Arabic spelling on Page 2 of the survey. *Rakyat* ("citizens") contains a [k] originating from [ʻ] in Arabic, as do the abovementioned Malay words *iklan* and *jamak*. Its etymology [raʻijja] includes meanings of "subjects" and "citizens," and its polysemy might have hindered the recognition of the correct meaning of *rakyat*.

For *hafal* or *hafaz* ("to memorise"), the options "to keep" and "to protect" appeared to confuse the participants because the original Arabic form also denotes these meanings. The Malay word *matlamat* meaning "target" elicited correct responses from only nine participants. This word may have been especially difficult because it is a compound containing the Malay word *mata* ("eye") and the Arabic word [ʻalaːma] ("sign"). Most respondents who incorrectly defined *sah* ("valid") selected "healthy" because its original Arabic form shares the same three-consonant root ([sʻ], [ħ] and [ħ]) with the word [sʻiħħa] ("health"). It appears that original Arabic words usually have far broader meanings than the corresponding Malay loanwords, and that these differences

TABLE 8
Other Words in the Questionnaire

Malay	Etymologies	Number of Correct Answers
iklan ("advertisement")	[iʻlaːn] ("announcement; advertisement")	16
jamak ("plural")	[džamʻ] ("gathering; collection")	16
layak ("fit")	[laːʼiq] ("suitable")	16
kaum ("race")	[qawm] ("people")	15
baki ("remainder")	[baːqiː] ("remainder")	14
waris ("heir")	[wariːθ] ("heir")	14
eja ("spell")	[hidžaːʼ] ("spelling")	12
rakyat ("citizens")	[raʻijja] ("subjects; citizens")	12
hafal (*hafaz*) ("to memorise")	[ħafiðʻa] ("to protect; to memorise")	11
jamin ("guarantee")	[dʻamiːn] ("responsible; liable")	11
akal ("intelligence")	[ʻaql] ("mind; intelligence")	10
matlamat ("target")	Malay *mata* ("eye") and Arabic [ʻalaːma] ("sign")	9
sah ("valid")	[sʻaħħa] ("to be correct")	8
hajat ("intention")	[ħaːdža] ("need")	7
perlu ("necessary")	[fardʻ] ("duty")	7

in meaning can hinder Arabic-speaking learners of Malay. The [l] Malay word *perlu* ("necessary"), which was originally [dʻ] in Arabic, might have prevented the participants from correctly guessing the word's meanings as well as those of *aral* ("obstacle"), *peduli* ("to care") and *rela* ("willing"), as listed in Table 7.

CONCLUSION

The present study used a multiple-choice vocabulary survey containing 40 Arabic loanwords in Malay to examine the usefulness of the explicit presentation of Arabic-origin Malay loanwords and their etymologies in the teaching of Malay as a foreign language to Arabic-speaking beginning students. The participants averaged 24.4 correct answers and 17.6 newly learned vocabulary items. At the 5% significance level, a clear significant difference was found between the participants' scores before and after they were given the original Arabic words ($p = .000$). From these results, the present study concludes that the introduction of Arabic-origin Malay loanwords and their etymologies can facilitate Malay teaching and learning for Arabic speakers learning Malay as a foreign language. The results of this study suggest that Malay words such as *lahir* ("born; birth") from [ðʻa:hir] ("distinct"), *sejarah* ("history") from [šadžara] ("trees") and *kuliah* ("lecture") from [kullijja] ("college; school/faculty of a university") should ideally be taught without etymological explanation or should be presented as Arabic loanwords with very different meanings from their original forms.

On the other hand, the results also indicate the usefulness of the explicit presentation of etymologies for Malay words with meanings similar to those of the original Arabic words but slightly different phonetic forms, such as *pakat* ("agreement") from [muwa:faqa] ("agreement"), *adat* ("custom") from [ʻa:da] ("custom; habit"), *seluar* ("trousers") from [sirwa:l] ("trousers") and *iklan* ("advertisement") from [iʻla:n] ("announcement; advertisement"), because the recognition of such similarities can promote faster vocabulary learning.

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