

Older Adult Listeners' Perception on the Language Used and Quality of the Programme at Wai FM Iban

MALIA TAIBI

NEILSON ILAN MERSAT

REMMY GEDAT

Universiti Malaysia Sarawak

ABSTRACT

Community radio is still relevant in today's world despite the rapid changes taking place in communication information technology. It is a faster platform for disseminating information apart from other traditional media, mobile phone and the Internet. In Sarawak, Wai FM Iban is popular among the Iban community especially those living in rural areas. This is because it is the fastest way for the local community to obtain information. This study aims to examine how older adult listeners of Wai FM Iban evaluate the language used by the broadcasters and the quality of radio programmes produced by the radio station. As listening to the radio has become a daily activity among Iban community, Wai FM Iban has a vital role to play in disseminating information to the Iban community throughout Sarawak. It plays a role to ensure proper and correct Iban language is used on air. This study employs a qualitative approach where focus group discussion is used for data collection. Findings show that older listeners of Wai FM Iban are concerned about the use of code-mixing and code-switching among broadcasters that would lead to the deterioration of the language. Findings also indicated that older adult listeners are concerned about the quality of language used and programmes produced by the radio station. As the custodian of Iban language, custom and tradition, they believed that the language used by the broadcasters will determine the quality of programmes produced by the radio station.

Keywords: *Community radio, Iban language, code-switching, code-mixing, customs and traditions.*

INTRODUCTION

The explosion of information communication technology (ICT) has affected how people choose and consume media in their daily life. Radio and television have been around for a long time and are still relevant and significant to the community as they provide audiences with easy access to information. The Internet, on the other hand, has become more popular among the masses because of its user-friendly feature and the speed it offers when looking for information. As noted by Jang and Park (2016), the changes in media technology landscape will bring changes to its content and will affect how the users behave. While watching television gives audience the satisfaction of listening and watching audio visual simultaneously, radio on the other hand, offers an extensive reach to its audience as it can penetrate to the most remote places compared to television.

Community radio is a good example of a participatory form of media. Additionally, radio has long become a favourite pastime among many people both in urban and rural areas. Radio offers a sociable platform for entertainment, daily doses of information updates and, at times providing good companionship for listeners when engaging with the broadcasters by participating in live discussion and game shows organised by the radio station. This

engagement provides emotional connection with the listeners especially when listening to radio is viewed as an escapism from their daily hectic schedule. Quality programmes produced by radio stations contribute to strengthening social cohesion among community. This is imperative when radio stations share issues that matter to them. Some of the impactful radio programmes are not only informing the listeners, but at times, it also connects them to related government agencies and private sectors with information that can empower them and transform their lives. The significant role of radio in keeping the society together is also acknowledged by Melkote and Steeves (1991) as they believed that the use of media can be a powerful tool for community integration. Center for International Media Assistance (2007) also recognised community radio for having the ability to mobilise groups and bring changes to societies as they shared information disseminated by the radio station and acted on it accordingly.

Radio still maintains its popularity among listeners despite the changing landscape in communication technology where people have more options when it comes to information seeking or looking for a platform for cheaper form of entertainment. Currently, there are six national radio stations, four state radio stations and 14 local stations operating in Malaysia (RTM official website). There are seven government-owned radio stations operating in Sarawak under Sarawak FM (Radio Television Malaysia) namely Red FM, Sibü FM, Wai FM, Miri FM, Bintulu FM, Sri Aman FM and Limbang FM. In addition, there are also private radio stations operating in Sarawak such as Cats FM, ERA Sarawak FM and Hitz FM. These private radio stations are popular among listeners offering several types of programmes and have its own loyal listeners. Despite so many radio stations to choose from, Wai FM Iban is still the top choice for Iban listeners and is popular among the Iban community too. Operating 18 hours a day, Wai FM Iban offers listeners with different programme segments such as *Penggerak Pagi* (6.00am – 9.00am), *Wai 9-12* (9.00am – 12.00 noon), *Ngela Tengahari* (12.00 noon – 3.00pm), *Rentak Ngalihari* (3.00pm – 6.00pm) *Sada Lemai* (6.00pm – 9.00pm) and *Perindang Malam* (9.00pm – 12.00 am).

Programmes aired on Wai FM Iban are versatile and entertaining, yet informative. For instance, *Penggerak Pagi* which is on air from 6.00 am until 9.00 am is a morning talk show that contains news updates on local happenings in Sarawak, local and national news updates, and announcements of job openings or walk-in interviews, interspersed with a selection of songs by Iban, local and international artists. A special feature of this programme is that the producer allows the listeners to call in to the studio and share the news about the death of a family member. This segment which is also known as *berita keluarga* allows listeners to inform their relatives and friends who are staying all over Sarawak about the demise of loved ones. The opportunity provided by Wai FM Iban to its listeners to make family news announcements in its programme has made this radio station popular among the Iban community. This is because announcements of *berita keluarga* over the radio is the fastest way for them to disseminate the information to their relatives and friends who live in interior areas in Sarawak. This enables them to return to the longhouse in time for the rituals and funeral arrangement. Occasionally, *Penggerak Pagi* also acts as a discussion platform (also known as *Randau Kopi O*) between broadcaster and listeners as they discuss a selected topic of the day. The active engagement between broadcaster and listeners creates a good rapport between them which results in loyalty to the radio station.

Another interesting segment at Wai FM Iban is *Wai 9-12* which is aired from 9.00am until 12.00 noon. It is a talk show programme where special guests are invited to the programme to share his or her life experience, useful information and at times giving motivational talks to the listeners. Normally, the invited guest to the show is someone who is successful and shares his or her success stories that are inspirational to the listeners. At times, the broadcaster also shares useful tips and recipes with the listeners. The sharing of tips and recipes in this segment is specially targeted to female listeners, especially housewives as they are the one who would be listening to the radio during this time.

For *Ngela Tengahari*, which is aired from 12.00 noon until 3.00 pm, is a fully entertainment segment where the broadcaster will play a selection of popular songs to entertain the listeners. Listeners also can call in to the studio to share *berita keluarga* during the airing of this programme. Similar format is used in *Rentak Ngalihari* which is being aired from 3.00pm until 6.00pm. However, in this programme, the broadcaster will replay the recording of *berita keluarga* which has been broadcasted in *Penggerak Pagi* to enable listeners who missed the information earlier to be updated with the news. In addition, there is also a section on *Carta Sapa Juara* where a list of popular songs will be announced and played during the programme. This segment is also popular among listeners from different age groups.

In the evening, another programme entitled *Sada Lemai* is also a favourite among Iban listeners. Aired from 6.00pm to 9.00pm, *Sada Lemai* presents interesting content that comprises traditional *main asal*. *Main asal* features traditional cultural arts of the Iban community that describe every stage in the life of the Iban community and at times is also performed in ritual ceremonies. Among traditional cultural arts performed in *main asal* are *ramban*, *timbang*, and *pantun*. The aim of incorporating *main asal* in this programme is to educate the young generation of their rich cultural tradition and practices (Pauline, 2007). This programme is popular among older adult listeners as they grew up listening to these traditional songs. In contrast, *Perindang Malam* which is aired from 9.00pm until 12.00 am focuses on songs to entertain listeners who want to enjoy their evening by listening to a variety of songs played by the broadcaster.

Figures from the Department of Statistics Malaysia (2017) show that 28.59% of Sarawak population is comprising of the Ibans out of its 2.8 million total population. An interesting fact about the Iban community is that the language (dialect) is spoken differently according to locality. Iban in Kuching might speak a different Iban language than those from Sebuyau. Hence, it clearly shows that language is an identity marker of any ethnic group or community. So, it is not surprising that every ethnic group is proud of their own language especially among the elderly and in this case, the elderly Iban community in this study is extremely proud and protective of their language. A study by Ting and Ling (2013) shows the Iban language is widely spoken among the Iban community and other ethnic groups especially when interacting at the marketplace. The importance of Iban language as a medium to channel information targeting the Iban community especially in rural areas is evident with the allocation of 18 hours airtime daily by Wai FM Iban. This indicates that the language is widely spoken in Sarawak. In the context of this study, the older adult listeners spent a significant number of hours in a day listening to different programmes aired by Wai FM Iban. Inadvertently, they are exposed to the content of the programmes and familiar with the style

of presentation of each of the broadcasters at the radio station. At the same time, the Iban older adult listeners are aware of the practice among broadcasters of using code mixing and code switching when going on air. This situation creates concern among the elderly Iban listeners of the quality of language used by broadcasters, especially the young ones. Thus, this study plans to evaluate the language used by broadcasters at Wai FM and examine the listeners' expectation towards the programmes and its broadcasters in terms of the usage of Iban language.

LITERATURE REVIEW

It is commonplace nowadays to listen to radio broadcasters performing code switching and code mixing when presenting their programme on air. In a simpler form, code switching, and code mixing is a process where one uses two or more languages in the same conversation. Scholars gave ample definitions on code switching and code mixing. For instance, Hymes (1972) defines code switching as a common term for alternative use of two or more languages, varieties of a language or even speech styles while Myers-Scotton (1993) defines code switching as the use of two or more languages in the same conversation, usually within the same conversational turn, or even within the same sentence of that turn. This process happens when a speaker is shifting from language A to language B.

Various studies on code switching and code mixing have been conducted over the years ranging from code switching and code mixing in the teaching learning process (Ansar, 2017) to code switching and code mixing in radio station (Chairiah, Natsir & Yusuf, 2016); and the code switching and code-mixing taking place in writing postings in social media platform such as Facebook (Ahmad Bukhari, Anuar, Mohad Khazin, & Tengku Abdul Aziz, 2015). Most studies on code-switching are related to education activity, especially when teaching English. Ahmad and Jusoff's (2009) study on teachers' code-switching in classroom instructions for low English proficient learners found that learners perceived code-switching as a positive strategy due to the various functions it has. Somehow, their study found that teachers opted to do code switching as they believed it is an effective teaching strategy when teaching students with low English proficiency. At the same time, Ahmad and Jusoff (2009) also discovered that students were receptive to the usage of code-switching in the English lesson as it helps them to understand English better.

Another study by Nurhamidah and Supriyadi (2018) also demonstrated similar results. Their findings suggested that code-switching was beneficial to both students and teachers as it allows teachers to convey the material and for students to receive material and communicate in the classroom. From these studies, it can be concluded that code-switching and code mixing are effective in facilitating the teaching and learning process. For teachers, the usage of code-switching and code-mixing can assist them in teaching effectively while for students, it helps them in their understanding of the subject matter.

Similarly, code-switching and code-mixing has found its way into postings on social media platforms. It is interesting to note that code-switching and code-mixing does not only occur in verbal form, but also in written form. A study by Shafiee et al. (2019) on the influence of *bahasa rojak* (mixed language) in the new media on the national language found that using mixed language has become a trend among people when using social media. Concurring to this, Anuar, Paramasivam and Ismail (2020) also pointed out that the use of *bahasa rojak* or code-mixing through the insertion of Malay language and English in Facebook posting has

become a trend among Malaysians that developed into a great multilingual arena as they mixed the language together and at times, creating new words and terminology that only avid social media users will understand. This trend is deemed acceptable as the majority of youth are writing and sharing posts in their FB page using *bahasa rojak* and is considered as 'happening' or the 'in thing' that young people use on their social media.

For broadcasters, the decision to use code switching and code-mixing is because they want to add more excitement to their programme when on air. Regardless of the official language of the radio station, one will notice that broadcasters have the tendency to perform code-switching and code-mixing on air. This tendency can be construed in two different perspectives, namely to show the ability of the broadcasters in speaking multiple languages or the lack of competency among the broadcasters to converse in a standard language required by the radio station. Mabule (2015) noted that code-switching and code-mixing can be a powerful tool for communication. This is significantly true because by doing code-switching and code-mixing, the broadcaster can substitute his/her lack of knowledge in using appropriate terminology in explaining certain situations or information. At the same time, code-switching and code-mixing can make communication possible between different cultures and language groups because generally, people tend to do a lot of code-switching and code-mixing in their daily interaction with others.

It is interesting to note that there are a lot of studies on code-mixing and code-switching among radio broadcasters being conducted in Indonesia compared to Malaysia. Chairiah, Natsir and Yusuf (2016) discovered that code-mixing and code-switching taking place in the studio of a radio station were used for different functions namely metalinguistic function, followed by referential function, directive function, phatic function, expressive function, and finally poetic function as the least. For example, the metalinguistic function was used because the broadcasters switch to different code as he/she wants to impress the listeners. For referential function, broadcasters normally do code-mixing and code-switching because of the lack of knowledge of one language or lack of facility in that language on a certain subject. On the other hand, code-mixing and code-switching will have a directive function when broadcasters have the aim to include or exclude a person from a part of a conversation by using a familiar or foreign language to that person. Another study by Kasoema and Amri (2016) shows that broadcasters have the tendency to insert foreign words to inform or give attention to the listeners to continue listening to the programme. At the same time, broadcasters also have the inclination of inserting a phrase and inserting a clause or sentence in their presentation in order to make the listeners interested and give more attention.

In the context of Wai FM Iban, the community radio station is very popular among the Iban community in Sarawak. The fact that the radio station operates using Iban language shows the vitality of the language itself. Out of 2.789 million total populations in Sarawak, the Iban community makes up 28.6% or 797,600 people (Department of Statistics Malaysia, 2017). Thus, it is only obvious why Wai FM Iban is popular among the Iban community because of its function to inform, educate and entertain. Wai FM Iban provides an avenue for the Iban community to get the latest information and a cheaper form of entertainment. Prior to the establishment of Wai FM Iban, Radio Sarawak was established on 8 June 1954, when

the Sarawak Legislative Council decided to create a broadcasting service with technical assistance from the British Broadcasting Corporation (BBC).

According to Lim (2018), there were four broadcast programmes including Malay, Chinese, English and Iban programming which was initially broadcasted for just one hour from 7-8 pm daily. In the early days, the programmes were limited to news, information on agriculture and animal husbandry, Iban folklore and sung poems (*pantun* and *renong*) and epics (*ensera*). From Lim's study, it was evident that elements of culture and tradition were included in the content of radio programmes at Wai FM Iban. Thus, it is not surprising that Wai FM Iban is popular among the Iban community as the content of the programmes are very close to their heart. As mentioned by Willbricht (2019), community radio stations provide a main source of information and at the same time play a significant role in protecting the language and tradition of the community it represents.

However, the use of code-mixing and code-switching among broadcasters at Wai FM Iban is not well received by certain quarters of the Iban elderly listeners as they viewed this practice as contributing to the deterioration of Iban language. A limited literature on this topic makes it important to conduct a study on how Iban listeners of Wai FM Iban view the practice of code-mixing and code-switching among broadcasters that can affect the quality of programmes of the radio station.

METHODOLOGY

The study uses a qualitative methodology. The first focus group are discussions with 22 informants from Rumah Panjang Selepong in Sri Aman division conducted on 22 July 2020. Rumah Panjang Selepong is located approximately 158 km from Kota Samarahan. On 24 July 2020, another focus group discussion was conducted with 11 informants in Kampung Sampun in Asajaya. Majority of the respondents, who are government pensioners, farmers and housewives, are between the ages of 50 and 76 years. All the informants are avid listeners of Wai FM Iban. For these informants, listening to Wai FM Iban has become a regular ritual of their daily activity. 16 males and 17 female informants participated in the nearly one-and-a-half-hour group conversations.

During focus group discussion, the informants were questioned about the programme quality; how they felt about the usage of Iban language by the broadcasters and what they expected from the programme and broadcasters at Wai FM Iban. Both the in-depth interview and the focus group were transcribed. In order to detect recurrent themes that contribute to the study's conclusions, thematic analysis was performed.

RESULTS AND DISCUSSION

Radio has played a significant role in the lives of the study's informants. They are more dependent on radio since they must listen to it in order to get information because they live in remote locations. Since radio is their main connection to the outside world, listening to it every day has become essential for rural communities. Group discussion revealed that these villagers would bring along their transistor radio when they are working on their farm, indicating that they are unable to break their radio listening habit. Therefore, these rural residents can be considered as credible informants for this study as they are knowledgeable on the subject matter and can evaluate the language used by the broadcasters of Wai FM Iban.

There were some competing opinions when it came to judging the command of the Iban language employed by the broadcasters at Wai FM Iban, according to the two focus group sessions with informants from Rumah Panjang Selepong and Kampung Sampun. Compared to the informants at Kampung Sampun, those at Rumah Panjang Selepong indicated greater anxiety about the broadcasters' knowledge of the Iban language. The practice of switching and blending codes between the Iban language and other languages when they go on the air was the main cause of concern. When broadcasters switch between the two, the informants can tell the difference with ease. Majority of them concurred that, in comparison to the older broadcasters, the new ones frequently use code switching and code mixing. As mentioned by one of the informants at Rumah Panjang Selepong:

"Aku asai enda nyamai ninga deejay bejaku ba radio bechampur jako Iban, Melayu kadang-kadang Inggeris maya ba radio. Sida patut bejaku Iban enggau engkeman laban enti jaku nyau udah bechampur, nya nandaka sida enda landik bejaku Iban. Tok sida ke biak, sida enda baka Thomas Laka."

Translation: "I find it very distracting listening to the broadcasters mixing Iban, Malay and sometimes English when they come on air. They should speak a proper Iban language because when they mix the language, it shows that they are not fluent and competent in Iban language. This must be the young ones as they are not as good as Thomas Laka." – **Informant A, 77, pensioner**

Majority of the informants in Kampung Sampun were less concerned about the quality of Iban language used by the broadcasters because they thought it did not matter what language was being used, as long as they could understand the content of the programme. One of the sources mentioned the following:

"Jaku Iban Sri aman lain ari jaku Iban ba Asajaya. Baka chara nyebut leka jaku enda sama tang reti iya sama. Aku enda entu peduli ke bala deejay ke bechampur jaku enggau bahasa Melayu laban dikena sida nerangka ka infomasyon. Asal meh aku nemu utai ke padah iya, nya udah chukup."

Translation: "Iban in Sri Aman speaks a different Iban language than those in Asajaya. The pronunciation of certain Iban words might be different but the meaning is still the same. So, I don't really mind if the broadcasters used some Malay words when they explain certain information. As long as I understand, it is okay." – **Informant B, 62, pensioner**

While informants at Kampung Sampun indicated that they acquire diverse Iban dialects via listening to the radio, informants at Rumah Panjang Selepong were specific about the pronunciation of Iban terms by broadcasters at Wai FM Iban. The elderly does not accept illegibility when broadcasters read the news or make announcements on the radio since it shows a lack of competence and fluency in the language. According to one of the Rumah Panjang Selepong informants:

“Nuan ulih nemu deeja nya landik dalam bejaku Iban tauka enda lebu nuan ninga sida macha berita. Kadang-kadang leka jaku disebut enggau bunyi ti salah. Sida alu deka macha berita nya enggau jampat lebih sida enda nemu bakani chara nyebut leka jaku nya enggau engkeman.”

Translation: “You can tell that the broadcaster is not good in his/her Iban language when you listen to them reading the news. Sometimes, the word is not pronounced correctly. They have the tendency to read the news quickly when they don't know how to pronounce certain words.” - **Informant C, 63, housewife**

Despite the contrasting opinion, it clearly showed radio is still an important source of information for rural listeners. Based on the comments given by the informants from two villages, elderly listeners can be critical about the language used by the broadcasters because they looked up to the broadcaster as the credible source of information. For informants at Rumah Panjang Selepong, they viewed Iban language as an identity marker of the community and should be used correctly especially in the government-run radio station. In addition, the majority of the informants from Rumah Panjang Selepong are government pensioners and are familiar with the standard Iban language used in the government sector. Thus, they also believed that it is the responsibility of the radio station to promote the proper use of the Iban language in order to preserve the language. In contrast, Stephen, Osup and Bakar (2017) found that the habit of using words or terms from other languages, compared to one's own mother tongue occurs because respondents are familiar with the terms from other languages. At the same time, the terms from other languages are commonly used in their daily interaction, thus resulting in code-mixing and code-switching during conversation. Interestingly, they also found that most respondents resorted to mixing and switching the language during conversation either to overcome terminology problems or to overcome the problem of translating words in the mother tongue that are too long. This habit causes the use of the word in speech to become a practice. However, Stephen, Osup and Bakar (2017) did not see this in the negative light as they believed that if the communication process went smoothly because of code-mixing and code switching, it means that the communicators understood the messages being communicated.

Informants from two distinct areas also shared their varied viewpoints about listeners' expectations of Wai FM programming and its broadcasters. As they are quite critical when expressing their opinions about the Ibans' language and culture, Rumah Panjang Selepong's informants might be seen as strong guardians of the Iban language. Majority of the informants at Rumah Panjang Selepong anticipated that the radio stations would create more programming about Iban traditions and customs. Additionally, they anticipate high-quality programme content that will educate and entertain listeners. In the same vein, respondents expected the broadcasters to conduct adequate study on a particular topic pertaining to culture and tradition before going on air. As mentioned by these two informants:

“Aku rindu mendingka Wai FM laban program baka Peningat Tuai, Mujap Enggau Bunyau, Ramban, Sugi Pengap, Jerita Tuai enggau Main Asal. Semua tu bekait enggau adat sereta penemu Iban. Semua tu sigi amat tau dibantai

lalu didinga orang Iban ngambika sida nemu pengaya enggau pengelandik bansa Iban.”

Translation: “I like listening to Wai FM Iban because of the programmes like *Pengingat Tuai, Mujap Enggau Bunyau, Ramban, Sugi Pengap, Jerita Tuai* and *Main Asal*. It’s all about the Iban custom and tradition. It needs to be re-told to listeners so that the Iban community will be reminded of their background and the richness of Iban ritual, custom and tradition.” – **Informant D, 70, pensioner**

“Semua program sigi rindang didinga, taja aku semina bisi penemu ke enda dalam senentang program, tang agi manah didinga lebih agi maya deejay bejaku senentang main asal kitai Iban. Nyadi, deejay sigi perlu ngaga pansik dulu sebedau bejaku ke perkara ba radio laban peninga ke udah tuai baka aku nemu nyema sida bisi salah sebut.”

Translation: All the programmes are enjoyable to listen to. Even though I have some prior knowledge on the topic of the programmes, it is still nice to listen to broadcasters talking about the custom and tradition of the Ibans. So, broadcasters need to do their research first before presenting their programme because most older listeners like me will know if they make mistakes.” – **Informant E, 69, pensioner**

From the comments above, it clearly shows how important it is for radio broadcasters to know about the Iban custom and tradition before they go on air. As most of the listeners of their programme are the elderly, they have prior knowledge about the Iban custom and tradition. Any mistake in content can be easily detected by listeners. This is because the knowledge has been passed down from one generation to another. As noted by Tugang et al. (2018), the Iban community places great importance on culture and most of the important activities that they do in their daily life will be accompanied with rituals which are part of their cultural tradition. Hence, it is important that producers and broadcasters conduct research on the subject matter to avoid making factual mistakes in the content of their programmes.

Interestingly, research also reveals that the majority of informants think that only older people listen to Wai FM Iban and that young people do not listen to radio. Despite this, they still want the radio station to broadcast programmes that fully represent the depth of Iban heritage and customs. The majority of the population at these two research sites are in their 50s and older, which may explain why this sentiment is present. As mentioned earlier, most of the informants are government pensioners and they have decided to return to their respective villages upon retirement while the young adults in the villages have moved to other towns or cities for work. One of the key elements of Iban history and custom is the act of migrating, or *bejalai*. The act of migration or *bejalai* is one of the dominant features of Iban history and tradition. The act of *bejalai* requires young men to travel outside of his hometown in search of experience and looking for jobs before returning home to marry and settle down (Wong & Anwar, 2003).

However, upon checking the programme listings of Wai FM Iban, the radio station caters for all groups of listeners when they prepare the content of their programmes. Programmes like *Carta Kenyalang* which airs on Saturday afternoon (1.00pm -2.00pm) is a

musical talent programme where listeners who have singing talents can participate in the programme. This programme can unearth singing talents among listeners and is popular among middle aged to elderly listeners of Wai FM Iban. Alternatively, programme like *Good Morning Teacher* is also popular among listeners that teach the English language. This programme helps to improve the command of the English language among young listeners. Another programme entitled *Dini Alai Nuan Diatu* is also popular among the Ibans as it provides a platform for the community to track their long-lost relatives and friends. That is why radio becomes an integral part of the Iban community as they can gain information, reconnect with family, friends and at the same time preserve their traditional culture.

The necessity of preserving the traditional culture alive has been brought up often by informants from the two research sites during focus group discussions. This is significant since the majority of the informants felt that the Iban identity needed to be maintained for future generations. They thought that by creating high-calibre radio programmes about Iban culture and tradition, they could accomplish this goal. They also held the opinion that Wai FM Iban's younger broadcasters should be chosen among people who have a strong grasp of the Iban language, both orally and in writing. Speaking Iban correctly and properly is regarded as a manifestation of Iban identity. Similar study on Bidayuh language also concurs as the ability to speak Bidayuh was seen as a reflection of their identity as a Bidayuh (Campbell, Abang, Deli, Raslie, Melini, & Stian, 2010). Thus, the findings of this study clearly showed that speaking in correct Iban language is seen as part of the Iban's identity which needs to be upheld by the Iban community.

CONCLUSION

In the Iban community, culture and tradition are important aspects of their lives as they reflect their identity. A lot of research on the Iban material culture and rituals have been carried out and documented for future generations. However, when it comes to oral tradition, more needs to be done in order to ensure that this type of knowledge can be preserved as well. The effort of preserving the Iban language has been implemented such as the compilation of Iban dictionary and the introduction of Iban language as a subject or a programme offered at primary school, secondary schools and tertiary education. The local newspapers in Sarawak are supportive in promoting the use of Iban language in their printed and online news platform. Most of the local newspapers have special pages dedicated to Iban news to ensure the Iban community can read the news in their mother tongue language. For instance, Utusan Borneo has a segment on Iban News entitled *Berita Iban*, Utusan Sarawak called their Iban news segment as *Sada Iban* and Suara Sarawak has its own Iban news segment called *Ruai*. Apart from Wai FM Iban, another private radio station in Kuching i.e. Cats FM is also doing their part in promoting the use of Iban in their programme entitled *Rentai Ruai*, broadcasting Monday to Friday from 1.00pm to 4.00pm. Compared to print media that published Iban news in standard Iban language, the challenge of code-switching and code-mixing cannot be avoided in radio stations. The exposure to other languages apart from one's mother tongue, can affect how broadcasters present their programmes on air. Code-switching and code-mixing potentially can obstruct the use of local language or national language. However, it also has its own advantage which can help to improve the listeners' understanding especially when broadcasters explain the content of the programme by using more than one language. More studies should be conducted in understanding the trend of

code-switching and code-mixing among Malaysian broadcasters so that they can continue to empower radio programmes with good content and at the same time contributing to the correct usage of language, regardless either in Malay, Iban or English language as well.

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BIODATA

Malia Taibi is a senior lecturer with the Strategic Communication Programme at the Faculty of Language and Communication, Universiti Malaysia Sarawak (UNIMAS). She graduated from Universiti Teknologi Mara (UiTM) Shah Alam with a Bachelor of Mass Communication (Journalism) and earned MA in Communication and Media Studies from Coventry University, United Kingdom. Her research interests are on media studies, youth and culture. Email: tmalia@unimas.my

Neilson Ilan Mersat is a Professor of Political Science and the Dean of the Faculty of Social Sciences and Humanities, at Universiti Malaysia Sarawak. He received his PhD. from the Australian National University in 2005. His master's and bachelor's degrees in political science are both from Universiti Kebangsaan Malaysia. His research interests are on Malaysian politics and public policy. Email: mnilan@unimas.my

Remmy Gedat is a senior lecturer in Linguistics at the Faculty of Language and Communication, Universiti Malaysia Sarawak. She received her Bachelor's Degree in Social Sciences (Communication Studies) from Universiti Malaysia Sarawak. Her master's and doctorate degrees in Linguistics are both from Universiti Kebangsaan Malaysia. Her research interests are on the phonology of the Iban language, lexicography, and linguistic anthropology with a focus on Sarawak indigenous languages. Email: gremmy@unimas.my

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