

VARIANTS OF EMOTION LEXICONS, 'MARAH' (ANGRY) AND 'MALAS' (LAZY) IN LANGKAWI ISLAND: A GEO-LINGUISTIC ANALYSIS

Junaini Kasdan ^[1], *Harishon Radzi* ^[2], *Julaina Nopiah* ^[3]

[2] junaini@ukm.edu.my

[1], [2], Universiti Kebangsaan Malaysia (UKM), [3] International Islamic University Malaysia (IIUM).
Malaysia

Abstract: In general, research in geographical dialects in Malaysia has uncovered dialect distribution based on lexical and phonological differences, which has been the basis of today's geo-linguistic studies. This study investigated the emotion lexicon, 'marah' (angry) and 'malas' (lazy), in the dialect of Malay, Langkawi Island. Data were collected through fieldwork with 447 respondents of youth, adult, and senior citizens across social status or educational levels. The collected data were transcribed using phonetic symbols and coded with ArcGIS software for producing choropleth maps. The research aimed to identify the variants of emotion lexicons in their daily conversation. The study found 12 variants of 'angry' and 12 variants of 'lazy.' By comparing the difference and distribution of each lexicon variant, mapping was successfully conducted using the choropleth technique. The study has also successfully applied Geographic Information System (GIS) to describe geographical factors that influence the formation and distribution of emotion lexicon variants in Langkawi island, which proves their close relation with geographical aspects in Langkawi.

Keywords: emotion, Geographic Information System (GIS), geo-linguistics, dialect, language

INTRODUCTION

An emotion lexicon is a word that illustrates one's psychological situation or reaction. Emotion is often defined as strong expressions such as love, happiness, shyness, sadness, and fear. Regarding etymology, the word 'emotive' is originally a Latin word *emovere*, which means "emotion" (Jaafar, 2006). According to Pramanik (2005) and Mulyadi (2003), the emotion lexicon is divided into nine groups in the Indonesian language. They are fear, shyness, anger, love, hatred, joy, sadness, wonder, and boredom. Meanwhile, in English, there are only six: love, joy, sadness, anger, surprise, and fear. Most English dictionaries define emotion as the state of feelings, behavior, physiological change, and cognitions that occurs in a particular context. *Kamus Dewan Perdana* (2020) defines emotion as strong spiritual feelings, such as sadness, joy, fear, etc. While according to

Kamus Besar Bahasa Indonesia (2021), it is a strong expression of feelings dispersed in a short moment, a psychological and physiological situation and reaction, such as joy, sadness, mixed emotions, love, and bravery, which are essentially subjective. Thus, in practice, the expression of feelings, including utterance, may reflect the culture of a community because emotion is part of a language system and a system of culture with a diverse radius.

In Psychology, emotion is defined as one's internal language, closely related to responses (physical) from internal and external feelings of sensitivity (social association). Emotion is a movement in the mind expressed due to external influences and always receptive to everything that crosses. When the mind rises to show something that it feels, that is meant by emotion. Thus, the context usually related to emotion is the

solution to control. Enjoying the beauty of nature at island resorts is seen as a trend to channel out or reduce the emotion. Those who visit resort islands not only enjoy nature but also carry along related emotion lexicons. Therefore, the current research aims to study the emotion lexicon variations at the resort islands, particularly Langkawi Island, Malaysia.

Langkawi Island – previously known as Langga, Langu, Langura, Langapura, and Lada Island- is situated at 6° 10' - 6° 30' north latitude and 99° 35' east latitude, north of Peninsular Malaysia. The island, also famous as the *Pulau Lagenda* (Legendary Island) for its mysterious legendary tale and myth, is a part of the state of Kedah that shares its northern border with Thailand. It is located in the Andaman Sea, with 104 islands. Langkawi, with the size of 9,425 square kilometers, consists of six *mukim* or districts, namely Mukim Kuah, Mukim Padang Matsirat, Mukim Kedawang, Mukim Bohor, Mukim Ayer Hangat, and Mukim Ulu Melaka. The main population areas in Langkawi are Kuah, Padang Matsirat, and Padang Lalang. Its highest geographical point is Gunung Raya, at 881 m from sea level, located in Mukim Ulu Melaka. The natural irrigation system comprises seven rivers: Sungai Kuah, Sungai Menghulu, Sungai Kisap, Sungai Melaka, Sungai Ayer Hangat, Sungai Tok Puteri, and Sungai Kubang Badak. Surrounding it are the straits of Malacca, Chinchin, Panchur, and Peluru, with vibrant natural resources, particularly to the local fishermen, as the island is well protected from strong wind. Langkawi has 10 beaches - Pantai Chenang, Pantai Kok, Pantai Pasir Hitam, Pantai Pasir Tengkorak, Pantai Tengah, Pantai Syed Omar, Pantai Kuah, Pantai Teluk Yu, Pantai Datai, and Pantai Beringin.

Previously, Langkawi was an abandoned island with its population working as terraced peasants, fishermen, and terraced pepper planters. The people of Langkawi were originally of three generations: the Malays from Peninsular Malaysia, the Indonesians from Sumatera Island (Aceh), and the Siamese from the shores of Thailand (Hanapiah, 1990). Historically and geographically, Langkawi is a free-tax zone, thus making the study on the distribution of Malay dialects prominent, especially in terms of emotion. Prior studies

only provided impressionistic sketch maps for isogloss images and local dialect descriptions. A modern technique is required to depict a wide distribution of dialects, one of which is using a Geographical Information System (GIS). The study of dialects should consider geographic regions, other non-linguistic elements, and national and regional boundaries. Therefore, a new field of linguistics research known as geo-linguistics is developed by merging the study of dialects with geography.

Due to the assimilation of migrants with the local Langkawi population, a pattern of dialect distribution and isogloss is an exciting study area. With today's technology, research will significantly provide better dialect mapping. The current study benefits from applying GIS software for accuracy in the study. GIS is a system for capturing, storing, analyzing, and managing data and associated attributes spatially referenced to the Earth. It is called geographical information system, geographic information system, or geospatial information system (<https://www.manage.gov.in/studymaterial/gis.pdf>). The technology is used in the study to provide mapping to explain the diaspora of phonological aspects and the formation of isogloss. Apart from GIS, information on the geographical landscape structure has been integrated within the linguistic or geo-linguistic study as the focus of the study. For example, using GIS, Sultan et al. (2019) studied the distribution of the Perlis dialect and dialect boundary within the state of Perlis, the northern country of Malaysia.

Studies on Kedah-Langkawi Dialects and Emotion Lexicons

Research in emotions has been ventured into various disciplines, including psychology, anthropology, and epistemology. In anthropology, for instance, observation of emotion has been conducted to study culture based on social interaction, human feelings, and behaviors. In psychology, emotion is studied as an element that provides a background to human experience or a natural factor. Besides, epistemology considers emotion as an element associated with the human brain and thought. However, according to Muslich (2007), in linguistics, studies on

emotion are limited and yet to be explored further. Studies on emotion in the field of linguistics about Kedah dialects have been conducted by Omar (1993), Collins (1996), and Dahaman (1997). They focus on the distribution of dialects in general with no specific geographical areas.

Omar (1993) studies the dialects of Malay and Brunei from phonological and lexical aspects. One of her discussions describes the comparison between the Kedah dialect and the Patani dialect. A list of Kedah dialect vocabulary was used to compare with other subdialects, such as the coastal area of Kedah, North Kedah, and Perlis-Langkawi, as well as a comparison with Patani Baling and Patani Sik. The research proposes the phonological differences of the subdialects under study. It enables other studies on the subdialect category. The study also notes that the dialect regions are independent of the political boundaries of the current Malaysian states. Therefore, the mapping of regional dialects, moreover the ability to perceive new yet undescribed dialects, needs to be improved by an unconscious reliance on essentially arbitrary internal borders.

Dahaman (1997) establishes a list of dialect vocabulary of the whole state of Kedah and describes the phonological aspect in general. This study depicts that particular standards of Malay consonant phonemes are spoken with various sounds in the northern dialect system of Peninsular Malaysia. It is apparent in the lexical and sound systems. Dahaman (1997) also has a stronger propensity to collect lexical items that deviate from standard Malay.

Unlike the above studies, Sultan & Suhaimi (2012) focus on interrogative or question words in the Kedah dialect, which are considered unique and varied. The researcher found that the position of the question word in the Kedah language is not fixed, whether at the beginning or the end of a sentence. The essential feature of the question word [\pm in situ] in the Kedah language can change to [- in situ], [+ in situ], or [\pm in situ]. The finding is significant in describing descriptive grammar from the prescriptive one.

A more recent study that specifically focuses on the variants of the Malay dialect in Langkawi is conducted by Hamid (2017a, 2017b) on the difference in lexicon variants in the district of Mukim Ayer Hangat and Ulu Melaka. The study aims to evaluate and upgrade the phonological aspect, particularly in defining the total number of phoneme inventories of the Malay dialect in Langkawi. Thus, using the structural approach, the focus is given to phonetic and phonological aspects based on the descriptive methodology of the phonological system through vocal sounds with positions of either beginning, middle, or end. Eight phonemes are recorded in the study; they are /i/, /u/, /e/, /o/, /ə/, /ɛ/, /ɑ/, /ɔ/. In general, research carried out by previous studies is limited to listing differences in sounds. They do not cover specific language aspects, such as phonological and lexical variants.

Some studies on the Kedah-Langkawi dialect by Jalaluddin et al. (2017; 2019); and Sultan & Imran (2019) show a more advanced perspective. They observe variants and investigate their relationship and the geographical factors behind them. All forms of the shift are recorded and mapped using GIS. This study uses GIS software (ArcGIS) to establish a choropleth and isogloss of the Langkawi dialect. The study is recognized by Jalaluddin et al. (2017) as interesting, scientific, and credible research. Such innovation is significant and has an outstanding contribution to future studies in linguistics and other disciplines.

ArcGIS is a geographical information system (GIS) software that allows handling and analyzing geographic information by visualizing geographical statistics through layer-building maps like climate data or trade flows. The software works as a platform whereby geographical information can be linked, shared, and analyzed (Shaktawat, 2020). Meanwhile, using the color mapping symbology technique, a choropleth map is a thematic map used to represent statistical data. It displays enumeration units or divided geographical areas or regions that are colored, shaded, or patterned concerning the data variable. To show variations or patterns across the stated location, choropleth maps provide a way to visualize values over a

geographical area (Pedriquez, 2022).

According to Jaafar (2012), GIS software enables the application of unlimited potential for areas other than geography. Thus, the justification of GIS is applied in ensuring accuracy for the dialect distribution mapping has strongly encouraged the current study in geo-linguistics. In particular, it applies to observing the relationship between geographical areas and emotions, thus enabling the establishment of an isogloss map of Malay dialect distribution in Langkawi.

To the researchers' best knowledge, previous studies on emotion lexicons only describe the aspects of psycholinguistics. Mulyadi (2003) affirms that observations of emotion are mainly from the psycholinguistic perspective, whereas emotion concepts reflect the culture and language of society. Correspondingly, Mulyadi proposes a new perspective for emotion research in the sense of meaning and the context of the cultural norms of the Malay language using relevance theory by Sperber and Wilson (1986). Similar research was conducted by Subet (2017), who also manifests relevance theory to investigate expressions of emotion in Usman Awang's selected poems (1979). The study also involves respondents to identify connotative emotions, and it suggested that in the irony of the poems, there are connotative emotions felt by the readers through observation of meanings. For instance, '*salju hitam*' (black snow) should, linguistically, indicate that snow is white. The studies concluded that various related lexicons could be further explored and studied when emotion is seen from language and linguistic aspects.

In general, each study above has its strength, so the current research is conducted to integrate all three forms, which are dialect (linguistic aspect), emotion (psychological aspect), and geography (geographical aspect), for better discussion and explanation, specifically related to the geographical one. It aims to answer (i) whether emotions are related to the geographical environment; (ii) whether lexicon variants of a particular area can be proven to have a relation between emotion and geographical environment. Apart from a descriptive explanation, there should also be an observation. In this regard,

mapping with the application of GIS software contributes significantly to the credible and systematic study.

The current study is multidisciplinary. Application of GIS as a means of dialect investigation on the geographical background has brought innovation in linguistics. While conventional dialectology studies focus only on comparing lexicons and phonology, holistic discussions on the factors contributing to the distribution of dialects in an area are yet to receive due attention. Previous studies should be considered more in-depth (Omar, 1993; Mohd Yusof, 1986). Geo-linguistic studies integrate lexical and phonological aspects and combine non-linguistic information, such as space, history, migration, and borders. This approach of integrated disciplines has enabled a definite discussion of the distribution of a dialect.

A unique angle of geo-linguistic study is the ability to produce isogloss on dialect mapping using the computer-generated result of GIS software. Such map establishment specifically has the exact spotting of the selected geographical areas and villages under study. The determination of isogloss bordering is patterned by fieldwork data collected during the study. Various variants found during data collection were recorded, ensuring the geo-linguistic research was systematic and scientific. The Choropleth technique used in the study accurately shows the village spots where the dialect variants were found. This information is exact and interesting for discussion. This technique is used in the current study to describe the distribution of the emotion lexicon in Langkawi.

METHOD

The current study involves field works, where primary data were collected directly from 447 native speakers of Kedah Langkawi in the Malay dialect. The respondents were divided into three age cohorts, namely: youth (between 15 – 25 years), adult (between 26 – 49 years), and senior citizens (between 49 – 50 years and above), without taking into account their career or educational level to provide an accurate representation of the use and retention of dialects in the area.

All respondents selected could speak the Malay dialect and were originally from Langkawi. Nine villages were chosen for discussion. They were Kampung Padang Lalang, Kampung Bukit Kemboja, Kampung Nyiok Cabang, Kampung Bakau, Kampung Bendang Baru, Kampung Padang Matsirat, Kampung Bawah, Kampung Nyior Cabang, and Kampung Ulu Melaka. Also, it involved all six mukims or districts in Langkawi, which are Mukim Kuah, Mukim Padang Matsirat, Mukim Kedawang, Mukim Bohor, Mukim Ayer Hangat, and Mukim Ulu Melaka. These villages were selected based on spots identified from maps using *Global Positioning System* (GPS) and strengthened with the assistance of the village heads in identifying native speakers to ensure the correct respondents.

Next, all information was collected based on structured interviews conducted spontaneously. A structured interview is employed in this study to ensure that the same set of predefined questions are addressed to each respondent in the same order.

The respondents were required to pronounce a list of vocabulary provided, and the responses were recorded using phonetic symbols. A few categories were used to group the lexicon, including verbs, emotions, adjectives, pronouns, and nouns. The lexicons 'malas' (lazy), 'nangis' (cry), and 'suka' (happy) are categorized as emotion lexicons.

The collected data were transcribed before being imported into the GIS software. The data collection also included information about the villages and geographical areas.

In the study, the discussion will focus on six villages (one village in a district or mukim); they are Kampung Padang Lalang (Mukim Ayer Hangat), Kampung Bohor Cantik (Mukim Padang Matsirat), Kampung Ulu Melaka (Mukim Ulu Melaka), Kampung Bakau (Mukim Kuah), Kampung Kemboja (Mukim Bohor), and Kampung Temoyong (Mukim Kedawang). To specify the discussion, this article only describes the emotion lexicons of 'marah' and 'malas'. These emotion lexicons are selected as they are related to the role of Langkawi Island as a tourist attraction that offers its therapeutic beauty of nature. It

agrees with Rashid's (2013) view that a touring experience is related to one's interaction with the infrastructure of tour destinations, which also affects emotion.

The research involved observational data collection to describe and explain in detail. This method was applied based on research by Hashimah (2006) that proposed a scientific approach to integrating a suitable approach for data analysis in a specific manner. Therefore, data collection and analysis planning were carefully conducted to produce the best result. The data collected were used as an input into Excel. The overlay choropleth technique was applied when the data had been imported into the ArcGIS software to produce the choropleth map.

The study did not involve quantitative data or apply a deep statistical analysis.

FINDINGS AND DISCUSSION

Lexical Variant 'marah' (angry)

Marah (angry) is referred to a displeased feeling (for being cheated, despised, and others), a feeling of irritation, annoyance, cross, and resentment (*Kamus Dewan Perdana*, 2020). According to Sarwono (2000), 'marah' is an emotion of annoyance. Anger is defined as a change in oneself and an emotion carried by a strong feeling of revenge to recede resentment (*Kamus Lengkap Psikologi*, 1993). According to Purwanto and Mulyono (2006), anger is triggered by an individual's internal and external feelings. Therefore, it can generally be induced by physical factors, such as fatigue, lack of acid in the brain, drug influence, illness, hormonal changes, and biological factors, such as low self-esteem, arrogance, and ego. Anger is also often described in association with high blood pressure.

Eaker et al. (2004) mentioned that anger can increase atrial fibrillation, influencing a heartbeat rate. Atrial fibrillation can trigger hypertension/high blood pressure, where two spaces in the heart cannot pump blood, thus causing a stroke. Therefore, anger should be reduced by relaxing activities, for instance, enjoying nature by visiting the beach, waterfall, etc. In this matter, Langkawi, as a tourist attraction, is considered a suitable

location for therapy and nature for the intended group.

Table 1. List of lexicon variants of 'marah'

Lexical	DISTRICT					
	Ayer Hangat	Ulu Melaka	Bohor	Kuah	Pdg. Matsirat	Kedawang
L1	masəh	masəh	masəh	masəh	masəh	masəh
L2	masəh	masəh	masəh	masəh	-	masəh
L3	mayəh	-	mayəh	-	-	-
L4	gəsam	gəsam	gəsam	gəsam	gəsam	-
L5	təmpit	təmpit	-	-	-	-
L6	kəŋ	kəŋ	-	-	-	-
L7	məŋəbai	məŋəbai	-	-	-	-
L8	təjəʔ	-	təjəʔ	-	-	-
L9	fəŋəj	-	fəŋəj	-	-	-
L10	fəŋe	-	fəŋe	-	-	-
L11	dəyəkəh	-	dəyəkəh	-	-	-
L12	əŋin	əŋin	-	-	əŋin	-

Based on the data obtained, the study has successfully recorded 12 lexicon variants of 'marah' throughout Langkawi. These variants show the existence of various variants in six districts in Langkawi. Of the 12 variants, ten are categorized as geographical dialectal and two as social dialectal variants. In general, the study found that the L1 that is widely used in the northern part of Peninsular Malaysia (Perlis and Kedah) and the east coast of the Peninsular (Kelantan, Terengganu, and Pahang) is also used in all research locations in Langkawi. It indicates that such a lexicon is an original dialect of Langkawi. The hypothesis is further strengthened by Jalaluddin et al. (2017), who proposed that Padang Matsirat, Bohor, and Kuah are population areas of the Malays in Langkawi.

The study also recorded L2, which has the consonant 'r' shift characteristic, but the lexicon is only dominant in areas of Ayer Hangat, Ulu Melaka, Bohor, and Kedawang. Based on their geographical locations, all four regions are in the medieval of Langkawi Island (from the north to the south). The study also found that variant tends to be uttered by the younger generation as the lexical is almost similar to the original sound. It occurs because the lexicon is a standard Malay language used as a medium of instruction at all education levels in Malaysia, particularly to the younger generation.

The shift characteristic of consonant 'r' can also be observed in the lexicon *jerkah*, which means a rough utterance with a hard voice (to intimidate), *tengking* (scold), *herdik*

(chide)' (prpm.dbpgov.my). Such behaviour is usually related to emotion *sangat marah* (furious)', and most of the time uttered by people in several northern parts of Peninsular Malaysia. However, L11 is only spoken in Mukim Ulu Melaka. This pattern of dialect distribution is quite different from that of L4, which occurs in the northern area of Ayer Hangat, Ulu Melaka, Bohor, and Kuah. L4 is also an original dialect in Langkawi marked with the consonant shift of 'r.'

Other lexicons that are interesting to discuss are variant L9 which means *garang* (fierce), and variant L10 which means *bengis* (ruffianly) in Mukim Ulu Melaka (Kamus Dewan Perdana, 2020). Based on its geographical location, Ulu Melaka is situated in the middle of Langkawi Island; thus, L9 and L10 should be regarded as the original dialect of the area. However, L9 and L10 are also uttered by speakers of the Kedah and Perlis population, particularly in the population area of Siamese Malay. Based on syllabic structure, both lexicons might be absorbed from Patani Malay or Satun Malay dialect. Moreover, the middle area of Langkawi is the population of Siamese Malay.

Ulu Melaka in Langkawi has historical stories behind it, mainly related to the old Siam government. Thus, L9 and L10 are dominant in this area. Apart from the historical factor, its strategic location, which is in the middle part of the island, is also a factor that makes the Siamese population in Langkawi possible, so L9 and L10 bring about influence in this population. This phenomenon happens due to the bordering factor that allows the Siamese to enter Langkawi, beginning with the highland in Kedawang. It is a common practice that migrated communities would choose the foothills as their population area, and Ulu Melaka can be regarded as rural, a safe place for the new community. The hypothesis is further supported by Jalaluddin et al. (2017), who suggested that people in Langkawi speak in 3 dialects - Langkawi Malay, Satun Malay, and Patani Malay. Ayer Hangat and Ulu Melaka areas are dominant Satun Malay dialects, and their population is evident in the middle part of Langkawi island, beginning with Kampung Padang Lalang (Mukim Ayer Hangat) to Kampung Temoyong.

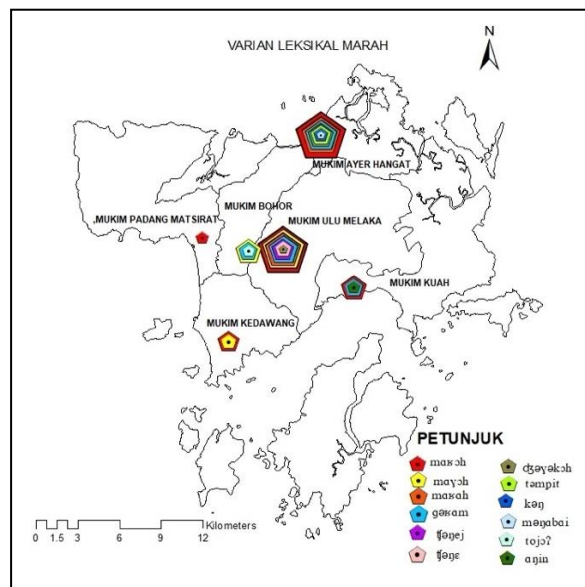
The statement by Jalaluddin et al. (2017) is also related to other variants of the emotion ‘anger’ in Langkawi. The variants are L5, L6, L7, and L12. These variants are not originally from the Malay dialect, and they can be found in Kampung Padang Lalang in Mukim Ayer Hangat. L6 is an absorbed lexical from the Thai language, which means ‘hardheaded’ or ‘unwilling to be defeated.’ It also means ‘hot’ in Thai. ‘Hot’ refers to emotion, which leads to ‘anger.’ The information by the respondents can predict that L5, which means loud shout or war cry, might have originated from the Siamese language. The lexicon refers to the expression of strong displeasure.

Based on information from the local population, this district is also believed to be initiated by Siamese Malays circa 200 years ago. The medium of language used by the people at the time was the Thai language. And to date, some older generations still use Thai to communicate. The center of activity is based at Pekan Kampung Padang Lalang. Other than that, there are several stratified villages as the main village to Mukim Ayer Hangat. These villages are Kampung Ayer Hangat, Kampung Bukit Puteri, Kampung Ewa, Kampung Huma, Kampung Kilim, Kampung Kubang Badak, and Kampung Pasir Hitam.

According to Jalaluddin (2015) and Jalaluddin et al. (2016), dialect distribution in certain areas is much related to shape and space. A similar view was highlighted in the study by Ab Hamid (2014) that geographical factor contributes to forming various lexicon variants. The finding proves that a community living by the shore as an activity center, where community members interact, shows first-person, second-person, and third-person lexicon variants. Similarly, the current study found various lexicon variants at the research locations, and the result is much related to the landscape and activities of the area under investigation. Jalaluddin (2015) also described an area's lowlands and plains as a community's primary means of communication. It makes the area a community center, thus contributing to dialect distribution.

While Mukim Ayer Hangat and Mukim Ulu Melaka vary with the distribution of various dialectal variants, a different scenario

is seen in Mukim Kuah, a district administrative center for Langkawi. It is parallel to a view by Kamaruddin et al. (2011) that the Siamese community migrated to Tanah Melayu (Malaysia as it was formerly known) to settle in rural areas. One of the factors of their migration to rural Langkawi is that they found it safe from the Thai military during those days.



Map 2: Choropleth of the distribution of variant ‘marah’ (angry)

Lexical Variant ‘Malas’ (Lazy)

Laziness refers to more interest in doing anything, such as work and others (*Kamus Dewan Perdana*, 2020). According to the social website <https://smsgroup.weebly.com>, it is a mental illness that can cause something terrible and is a waste. The feeling of laziness causes one to fail in his performance for not carrying out his duties well. It can also be defined as reluctance to do anything, including declining a task, being disciplined, working carelessly, delaying, and dodging responsibilities. Laziness also causes one to be unproductive, often in lethargy and lack of spirit and idea.

In the current study context, 12 lexical variants of the word ‘malas’ (lazy) are identified in all six districts studied. The variants are coded L1 to L12. A large number of variants must be related to the surroundings or environment of the speakers. Medical expertise has no remedy for laziness except through therapy. Data collected also show that geographical dialect variants of

lexical ‘*malas*’ (lazy) are more than social dialect variants.

Table 2. List of lexicon variants of ‘*malas*’

Lexical	District					
	Ayer Hangat	Ulu Melaka	Bohor	Kuah	Pdg. Matsirat	Kedawang
L1	səgən	səgən	səgən	səgən	səgən	səgən
L2	pəpəgən	pəpəgən	pəpəgən	pəpəgən	-	-
L3	məpəgən	məpəgən	-	-	-	-
L4	məlas	məlas	-	-	-	-
L5	məlah	məlah	-	-	-	-
L6	mələh	mələh	-	-	-	-
L7	mələç	mələç	-	-	-	-
L8	bəwə? pəpəkə?	bəwə? pəpəkə?	-	-	-	-
L9	bəls?	-	bəls?	-	-	-
L10	bəls? liat	-	bəls? liat	-	-	-
L11	pələts?	pələts?	-	-	-	-
L12	kikwan	kikwan	-	-	-	-

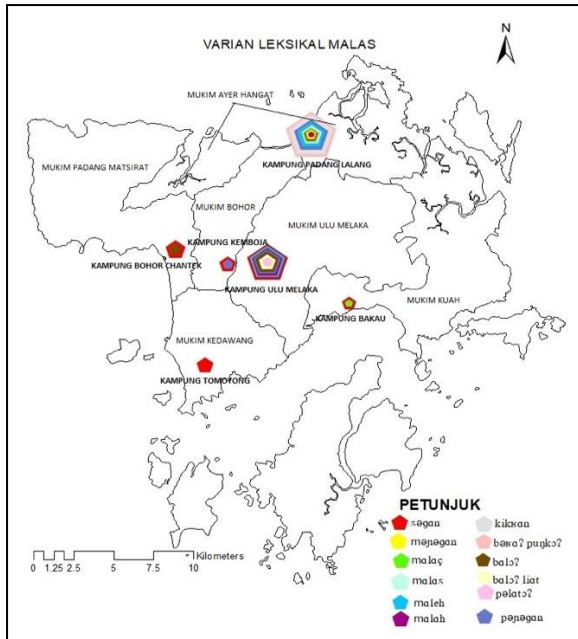
From the analysis, L1 is a lexical variant used in all districts of Langkawi, which proves that the variant is an original Malay dialect variant in Langkawi. The variant is also widely used north of Peninsular Malaysia (Perlis and Kedah). Another variant is coded L2, with the inflection ‘pe(N)-’. However, based on the respondents’ results in Mukim Kuah, Padang Matsirat, and Kedawang, the lexicon with inflection refers to ‘a lazy person’. It is because in the Malay language inflection, ‘pe-’ usually refers to the doer or a person and a Malay native speaker. It is similar to the point of view by Jalaluddin et al. (2017) that the Langkawi Malay dialect has dispersed in Padang Matsirat, Kuah, and Kedawang.

Next, in the district of Ayer Hangat and Ulu Melaka, the variant ‘*malas*’ is recorded based on the level or degree of laziness. The three levels are low, mediocre, and high. Variants L1 to L7 refers to the regular category of laziness; L8 is mediocre; L9 is categorized as very lazy, and L10 is the laziest. In this area, there is also variant L12 which was recorded from the Thai language due to the migration of the Siamese from Thai, particularly Patani and Satun (Setui). For variant L4, laziness is a form in the standard Malay language, and the other variants closest to L4 are L5, L6, and L7. In this context, there occurs a shift of vowels and consonants. The conditions also generally occur in the Malay dialect. Apart from having the meaning of laziness at a very low level, these variants receive influence from the northern dialect used in Kedah, Perlis, and Satun (Setui). In

fact, according to Ruslan (2012), the lexical /malah/ is a variant said to originate from the Patani dialect in Thailand. When someone is lazier, the people of Ayer Hangat utter the lexicon, which means heavy bottom. The heavy bottom is someone with an unproportionate body shape, especially when it is heavier on the bottom side, and has difficulty moving actively; he will be seen as ‘*malas*’ (lazy). According to Utai (2011), /malah/ is a variant believed to originate from the Patani dialect of Thailand.

Lexicon /balɔŋ/ (bullock) and /balɔŋ lijat/ (hard bullock) refer to quite lazy and very lazy, respectively. According to Dain (1986), the variants are commonly used in the Perak dialect. The Malay word ‘*balok*’ (from English bullock) refers to a timber log, while ‘*liat*’ (rubbery-hard) means something soft and unbreakable (such as rubber) that can bend but will not break (Kamus Dewan Perdana, 2020). Like a timber log, it means hard, heavy, and rubbery; therefore, it is not easy to shape and thus refers to someone lazy and difficult to change. Both variants are also uttered by the northern speakers (Kedah, Perlis, Penang, and north of Perak), though the word is not originally of Langkawi. It is because the word is not used in Kuah and Padang Matsirat, where the Langkawi Malay dialect is used.

Next, the study also recorded that the lexical in the district of Ayer Hangat is also found in Chuping in the state of Perlis, a settlement of the Siamese community, but the variant is pronounced slightly differently. The findings show that this variant is only used by adults to old citizens rather than among the young. According to Kamus Dewan Perdana (2020), /pələtut/ refers to ‘*pemalas*’ (a lazy bump). This variant is considered the highest degree of laziness compared to other variants.



Map 3: Choropleth of the distribution of variant 'malas' (lazy)

Influence of Tourism on Lexicon Variants

The high use of different Malay dialects in Langkawi has significance to study. The fact that there are a lot of variants for 'marah' and 'malas,' for instance, shows the variety of dialects in the area, such as the Langkawi Malay dialect, Melayu Langkawi, Melayu Patani, Melayu Satun, and standard language in the areas under study. The factors contributing to the variants are borders and geographical landscape, apart from spatial aspects and migration. The geo-linguistic research also discusses factors such as landscape, history migration, and bordering (Teerarojanarat & Tingsabadh, 2011; Onishi, 2010; Jalaluddin, 2015). Thus, these factors are also described in the current study. This article also discusses the existence of emotion lexicon variation concerning Langkawi as a tourism attraction. It is consistent with the findings of research by Rashid (2013) that interactions with tourism elements may have their own implication, including emotional impact, tour satisfaction, and linguistic variety. The term linguistic variety refers to regional, social, or contextual differences in how a particular language is used. Every aspect of language, including phonemes, morphemes, grammatical structures, and meanings, is adaptable.

From the lexical distribution in Langkawi, this study shows that the variant

for lexical 'malas' and 'marah' are high in the districts of Ayer Hangat and Ulu Melaka. The name Ayer Hangat is in conjunction with a hot spring in the area, which still exists today. Interestingly, this is the only saltwater hot spring in Malaysia. It has become very popular in Malaysia and abroad. According to LADA (<https://www.lada.gov.my>) there are four such hot springs worldwide. The other three are in Canada, the United States, and Greece. The hot spring is believed to provide hydrotherapy treatment, and mud from the hot spring can be used for cosmetic purposes. Water from the hot spring is said to be therapeutic for treating the weary mind and others. Tourists visit places with the idea of leaving behind weary thoughts and emotions reflected in their language during their visit.

Interaction between the visitors and the locals eventually creates a meeting point in terms of language which can be observed in the emotion variant 'marah,' which is high in the district of Air Hangat as the lexical also has a splendor in tourism activities. However, no such occurrence is found in Kuah and Padang Matsirat because both area do not offer tourism products. The district of Kuah, the administrative center of Langkawi, is better known for free zone trade and a shopping paradise; thus is not a suitable place for the search of mind and peace.

Other than the hot springs, the district of Ayer Hangat is also situated close to sites that offer tranquil natural beauty in the surrounding, for instance, Tanjung Rhu, Kilim Geopark, and others. According to CNN (<https://www.tempatmenarik.my/>), Chenang beach and Tanjung Rhu beach in Langkawi are among 100 beautiful beaches in the world, and they are convenient for relaxing the mind and soul. In terms of location, the settlement closest to the beach at Tanjung Rhu is a village called Kampung Padang Lalang in the district of Ayer Hangat. At this location, emotion variants 'marah' and 'malas' have been recorded to have occurred the highest. During the visits, tourists bring along their lexical to express themselves. Therefore, another lexical recorded is 'tempit,' uttered by the locals from Siamese pronounced in the manner of the local tongue.

On the contrary, no encouraging factor

of lexical distribution in the district of Ayer Hangat can be observed in the district of Padang Matsirat. This area has historical elements and has always been associated with ancient history (Ramli, 2016). It is not suitable for those who travel for peace of mind. Visitors mostly only pass by to briefly visit several historical grounds, such as Beras Terbakar (literally: Burnt Rice), before continuing their journey to other places. Thus, only local dialects can be found here, and no variant is observed from the data.

Unlike the above places, Ulu Melaka is also known as a historical tourist spot with no beautiful or fascinating sceneries. Yet, this district receives significant visitors as it has a unique legendary Tomb of Mahsuri. Mahsuri is a legend in Langkawi. He became legendary when the island was said to experience a mishap, and the innocent Mahsuri received a death sentence (Rosfazila & Abdul Razif, 2017). Langkawi was told to become tragic and unprosperous for seven generations due to uncontrolled persecution, envy, and anger. It also happened to the unjust sentencing of Mahsuri, a prince who symbolized purity and innocence. History did not indicate a specific time frame of the Mahsuri legend, and no written record was found, but the tale was passed by word of mouth. A source mentioned the tale occurred between 1778–1798 during the reign of Sultan Abdullah Mukarram Shah. Another source quoted that the legend happened between 1804 – 45 during the reign of Sultan Tajuddin Halim Shah II. This area's legend, development, and administration have attracted tourists to visit Ulu Melaka, who came with language and expressions, causing a language melting pot and assimilation. Thus, the area highly recorded emotion lexically compared to other districts and regions.

The variety of emotion lexicon '*marah*' and '*malas*' in the Ayer Hangat and Ulu Melaka districts is also influenced by economic activities, particularly *pasar malam* (night market). Most sellers at the market in Ayer Hangat are Siamese Malays who have settled in Langkawi. At the market, the sellers come from various places and backgrounds. What is the relation of emotion with the night market? In the research context, it was found that emotion lexicons, particularly '*malas*,' are very much related to an increase in the desire for

food. Malay expressions denote the association of emotion '*malas*' with '*makan*' (eat). The expressions are '*pucuk leban gading gajah, bekerja segan makan gagah,*' and '*selera bagai taji, tulang bagai kanji*', which are related to the meaning 'lazy to work but with a high appetite'.

The common simple language is used during the trading and interaction process among customers, sellers, and local people. Language users from outside will try to use the local dialect to seek sympathy from the local sellers for a bargain in their purchase. Likewise, sellers also try to use other languages or dialects of the customers to attract their interest to increase sales, thus creating a new lexicon in the area.

CONCLUSION

Dialectology has become a fascinating study when researchers can relate and associate dialect distribution in terms of phonology and lexicons and non-linguistic elements, such as migration, history, geographical landscape, and activities surrounding the area. Research in dialectology with the application of GIS software has elevated the study to be multidisciplinary for the integration of technology into linguistics and geography. It has brought along an obviously new and accurate interpretation of the distribution of dialect patterns. The research maintains a fieldwork approach, interviews with respondents, application of NORM (*non-mobile, rural, and male*), and stresses the distribution of lexical variants. The study is also parallel to the advanced technology to ensure knowledge production and extension. To conclude, with a multidisciplinary approach, the study has shifted linguistic research to another paradigm at par with research in medical studies, climate change, food technology, and engineering that benefit GIS to highlight knowledge in their disciplines.

Acknowledgment

Our gratitude goes to Universiti Kebangsaan Malaysia for granting research funds for this project (TD-2015-004 – The Sustainability of Malay Civilization in Langkawi and Satun).

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Appendix

*Table 1: Lexical Distribution of /Marah/ in Langkawi

	Lexical	DISTRICT					
		Ayer Hangat	Ulu Melaka	Bohor	Kuah	Pdg. Matsirat	Kedawang
L1	maꞤh	maꞤh	maꞤh	maꞤh	maꞤh	maꞤh	maꞤh
L2	maꞤah	maꞤah	maꞤah	maꞤah	-	-	maꞤah
L3	maꞤh	-	maꞤh	-	-	-	-
L4	gəꞤam	gəꞤam	gəꞤam	gəꞤam	gəꞤam	-	-
L5	təmpit	təmpit	-	-	-	-	-
L6	kəꞤ	kəꞤ	-	-	-	-	-
L7	məꞤabai	məꞤabai	-	-	-	-	-
L8	təꞤ?	-	-	təꞤ?	-	-	-
L9	təꞤəꞤ	-	təꞤəꞤ	-	-	-	-
L10	təꞤe	-	təꞤe	-	-	-	-
L11	ꞤəꞤəꞤh	-	ꞤəꞤəꞤh	-	-	-	-
L12	aꞤin	aꞤin	-	-	aꞤin	-	-

**Table 2 Distribution of lexical /malas/ in Langkawi

	Lexical	District					
		Ayer Hangat	Ulu Melaka	Bohor	Kuah	Pdg. Matsirat	Kedawang
L1	səgan	səgan	səgan	səgan	səgan	səgan	səgan
L2	pəpəgan	pəpəgan	pəpəgan	pəpəgan	-	-	-
L3	məpəgan	məpəgan	-	-	-	-	-
L4	malas	malas	-	-	-	-	-
L5	malah	malah	malah	-	-	-	-
L6	maleh	maleh	maleh	-	-	-	-
L7	malaç	malaç	-	-	-	-	-
L8	bəka? puŋka?	bəka? puŋka?	-	-	-	-	-
L9	balɔ?	-	balɔ?	-	-	-	-
L10	balɔ? liat	-	balɔ? liat	-	-	-	-
L11	pəlatɔ?	pəlatɔ?	-	-	-	-	-
L12	kikɛan	kikɛan	-	-	-	-	-