The Application of Code-switching, Code-mixing, and the need for Bilingual Pedagogy in Brunei Religious (Ugama) Schools: A Qualitative Study Involving Generation X and Millennial Teachers

Mas Ayu Mumin[1]

[1] Centre for Communication, Teaching and Learning, Universiti Teknologi Brunei, Brunei

Correspondence: Mas Ayu Mumin, Centre for Communication, Teaching and Learning, Universiti Teknologi Brunei, Tungku Link, BE1410, Brunei. E-mail: masayu.mumin@utb.edu.bn

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Abstract

Religious (Ugama) education is a compulsory form of education apart from the mainstream education Brunei Darussalam. The Ugama schools are of autonomous management under Jabatan Pengajian Islam (JPI), a department under Brunei Ministry of Education. The classes are often conducted in a separate specified school during the weekdays and the enforced medium of instruction is the Malay language as opposed to English for the mainstream education. This research is interested in the trending application of code-switching and code-mixing in lower and upper primary level as teaching and communicating strategies employed by the teachers. The study also aims to acquire the Millennial teachers' and Generation X teachers' perspectives on the increasing use of the English language in Malay-medium oriented schools and its possible effects to the religious curriculum. Using in-depth interview and classroom observations as research methods, this study not only found a 'normalized' view on code-switching and code-mixing in lower primary level and less in upper primary level, but also majority of Generation X participants' call for the need of formal training for English language. The Millennial participants, on the other hand, called for a move towards bilingual pedagogy for religious education to keep abreast with the mainstream education and so it could stop being viewed as secondary. The study also discovered the individual teachers' concern for the diminishing use of the Malay language to affect the significance of religion due to the impact of cultural globalization, specifically disseminated by the internet and pop culture media. Moreover, the study also found some probable evidence of students identify English as their mother tongue, instead of Malay.

Keywords: Bilingualism, Code-switching, Code-mixing, Generation X, Millennial

1. Introduction

Brunei has implemented the use of bilingual education since 1985 that aims to facilitate the English language use and preserve the purpose of Malay language (Jones, 2007; Ishamina & Deterding, 2017). In 2009, Brunei introduced the SPN21 (Sistem Pendidikan negara Abad 21), The National Education System for the 21st Century) that aims to prepare competent 21st century students (Ministry of Education, 2009). Under SPN21, it aims to promote student-centred classroom instead of the traditional teacher-centred classrooms.

Although the bilingual education came with some unsubstantiated concerns that would cause marginalization of the Malay language and Western culture supremacy (Jones, 2007), Brunei has possibly been recognized to possess the most successful bilingual education program in the ASEAN region (Kirkpatrick, 2010). However, not everyone practices the English language with ease regardless it being the designated medium of instruction as some students might have less chance of utilizing the language outside school (Jones, 1996).

Much of the research on bilingual education and code switching gave emphasis on mainstream education and yet many studies fail to credit or mention Brunei religious schools (referred to Ugama schools from this point) to contribute to the bilingualism studies in Brunei (Haji Othman, 2016). Much of research in Brunei focused on the mainstream education system and seem to regard these Ugama schools as secondary (Haji Othman, 2016). Hence, this study aims to look at Ugama schoolteachers' conceptualization on the use English language in the Ugama school classrooms that uses Malay language as the medium of instruction. This study could contribute to studies in bilingualism, code-switching, and code-mixing with a specific focus on Generation X and Millennial teachers.

This study will answer the research questions below:

1. How do Ugama schoolteachers conceptualize the increasing use of English language in the Malay-medium classroom by students?
2. How are classrooms in Ugama schools conducted in lower primary level and upper primary level between Generation X and Millennial teachers?
3. What were the challenges faced and pedagogical needs of Ugama schoolteachers within this era of globalization?

4. How was the teaching experience during the more recent (2nd wave) COVID-19 pandemic in Ugama schools?

2. Literature Review

2.1 Ugama School Background

According to Mohammad (2014a), institutionalized Ugama school system was set up in 1956. However, according to Abd Aziz (1977) the system was faced with many challenges such as shortage of teachers, weak administration as well as nonexistence of organized and regulated measure for the syllabus. Amidst these drawbacks, the Ugama school system developed steadily over the years and more parents were sending their children to school that it was regarded as a 'rite of passage' (Haji Othman, 2016, p.259).

Starting January 2013, The Compulsory Islamic Religious Education was implemented and enforced (Azlan, 2013). This specified that it is compulsory for Bruneian Muslim children starting the age of 7 to 15 are to attend Ugama schools for 7 years. This corresponds to Year 2 to Year 8 or Year 9.

In Brunei, mainstream school normally run in the morning and Ugama school in the afternoon. However, students that attend private schools also opted for morning Ugama schools as these mainstream education private schools also offer afternoon sessions, unlike government schools that only offers mainstream education in the morning. The Ugama syllabus in preschool started off with basic subjects such as Al-Quran, Amali (Practical), Tauhid (Divinity), Adab (Manners), Introduction to 'Jawi' (Arabic alphabet) and Arabic language. As the year progresses new subjects were added, and complexity were designed incrementally as the students mental and academic skills develops. These subjects taught in Ugama schools form basic foundation of Islamic studies (Tassim, 2014).

2.2 Brunei on Bilingualism, Code-switching and Code-mixing

Bilingualism and code-switching as well as code mixing has been a topic of interest by many Bruneian scholars. Being bilingual means to be fluent in two languages, and in this study, in Malay and in English. Haji Othman (2012) claimed that that there's an increasing number of Malay-speaking parents raising their children with Malay as their first language and English as their second. Perhaps, this ties in with Saxena (2006) who claimed that Bruneians frequently view those who are fluent in English as being modern, educated and westernized.

Nearly a decade ago Coluzzi (2012, p.128) stated that Standard Malay was "hardly ever used in Brunei and that it enjoy[ed] a lower status than English" in both Malaysia and Brunei, indicating how ASEAN national languages were perceived lower than English. English has become so valuable that the stature attached to it might have surpassed the values of ASEAN nations' national languages. (Subhan Zein, British Council 2022).

This could perhaps be exemplified by Sharbawi's (2021) latest study on Bruneian Generation Z. Her findings concluded that the Brunei youths were competent multilinguals and was most proficient in using the English language. Sharbawai (2021) also noticed that the English language gaining more acceptance and prestige, that Bruneian Generation Zs identified their ability to communicate in English as part of their Bruneian identity.

With regards to Schneider's 5 phase of Dynamic Model, Sharbawi & Deterding (2010;2013) believes Brunei is within Phase 3 (Nativization) although Mayyer Ling (2013) placed Brunei in Phase 4 (Endonormative Stabilization) where the requirements were partially met. This was because the acknowledged existence of 'Brunei English' (Deterding & Sharbawi, 2013) although the language itself has yet to generate its own dictionary. However, taking into account Sharbawi (2021) Phase 4 is not an unreasonable claim as English language has been tied in with the learner's identity.

With bilingualism, naturally, code switching and code-mixing occurs as tools of the bilinguals. Code switching refers to when a speaker alternate two or more languages with within the same conversation. The speaker could start a conversation in English and switches to French when finishing it, for example, *We had dinner at The Savoiur, nourriture délicieuse!.* Code-switching could be dominated by two languages or more. Code-mixing on the other hand, is when the speaker mixes various linguistic units such as morpheme, words or sentences onto another within the same sentence often dominated by one language. For instance, in an English-French example, *We had dîner au Savoir, C'était delicious!*

Code switching occurs due to array of reasons such as the use of religious terms or food, failure to identify a word in one language, easier to explain in another language, among others (Deterding & Sharbawi, 2013). In a study by Rozaimee (2016) of Bruneian undergraduates using Map tasks, confirms code-switching to be a norm with Bruneian undergraduates. Her study also found code-switching to be more common in Malay conversation compared to English. While some may speculate code-switching or code mixing could lead to communication breakdown, Ishamina & Deterding (2017) stated that such occurrence was rare as Bruneian undergraduates are quite proficient in English language usage. In the case of teachers being the focus of code-switching however, the results seemed reversed (Wood, Henry, Malai Ayla & Clynes 2011). In their study the found teachers who were teaching in English language as their medium of instruction code-switched to Malay language to explain the content better.

In determining whether code-switching is better for learning, this hard to conclude. A study by Abd Salam and Sharill (2014) in three mathematics classrooms in a Bruneian secondary school. The study concluded not much difference in preference for code switching or using English only in their medium of instruction. It rather demonstrated code-switching's function to help learners understand the lesson better and no evidence of superiority of medium of instruction in English or when using code-switching.

There was also an issue of educational divide where the 20th century saw a growth of private schools in Brunei (Jones, 2007). This could

further intensify the educational divide where students who could afford the best private schools has better opportunity to develop their English language proficiency (Deterding & Sharbawi, 2013). Wood et al (2011) corroborate this claim in his study between students who goes to schools close to capital cities versus students from rural governments schools. His study shows the latter to attain poorer results than their city counterparts as well as failure to demonstrate progress over the two years period. However, this study could perhaps need an update with the everchanging academic and linguistic landscape in Brunei.

Thus, from the review of the literature above, we could see much of the research interest were on mainstream education, that needs a dire update and very few on Ugama schools within the scope of bilingualism and code switching.

3. Methodology

This study is concerned with the teachers (participants) perspective on the seemingly increased use of English language in the Ugama schools where Malay was the official language of instruction. This study is an interpretive study that involves semi-structured interviews and classroom observations as research methods. Due to its interpretive nature, it is understood that meanings produced were contextual that the findings could or could not be generalized as interpretive studies are "temporary, time and place bound nature of knowledge" (Guba, 1990, p.77)

Table 1. Ugama School profiles used in this study

	AM Session	PM Session
S1	Operates as public Ugama school and caters mostly to private school students	Operates as public Ugama school and caters mostly to public school students
S2	Operates as public Ugama school and mostly international school students caters mostly to	Operates as public Ugama school and mostly international school students caters mostly to
S3	Operates as a mainstream primary education public school. No Ugama education in the morning.	Operates as an Ugama school that caters to morning session's students as well as other public schools' students

This study involved three religious schools specifically chosen for their profile and reputation that are issued with the codes S1, S2 and S3. S1 is an Ugama school located in a densely populated village, approximately 13 kilometers from the city, Bandar Seri Begawan. S1 caters for private school students in the morning and public-school students in the afternoon. S2 is an Ugama school located 8 kilometers away from the city, very close to Brunei's CBD area and is known to cater for students from an international school nearby and also operates in the morning and afternoon sessions. S3 is located in a housing area, 10 kilometers from the city, also close to the CBD and operates as a mainstream school in the morning and as an Ugama school in the afternoon.

The data collection was conducted for 5 months in total. Each session would start with a classroom observation of roughly 30 minutes a lesson, followed by a 30-40 minute individual interview with all the participants. Classroom observations were aimed to see teacher-student interaction as well as document code-switching discourse. Semi-structured interviews were chosen as interviews could uncover intense-seated feelings unlike with just mere observation (Wragg, 2002).

For each school, 10 teachers (5 from lower primary level and 5 from upper primary level) were selected to be interviewed in this study. These teachers were of either Generation X or Millennial. These two Generations were particularly vital in this study as they represent the current bulk of teachers (Bartz, Thompson & Rice, 2017) teaching Generation Z students. The selection of participants, however, was determined by the headteachers of each school based on convenience. This means, whoever was available on my day of visit, s/he was selected to be part of the study. Once all the participants have completed their turns, the headmasters would be interviewed to validate or refute certain claims by the participants, designed with care to ensure confidentiality and anonymity.

The findings were analyzed thematically using NVivo. Numerous analyses were conducted in order to answer the research questions. The data were analyzed according to schools, by case (millennial vs generation x), horizontally across participants and vertically within each participant. Commonalities of themes were documented as well as disparities as this study does not seek to generalize but provide in depth views and unique opinions.

4. Findings

4.1 Demographic of Participants

There were 30 main participants from the three Ugama schools and 3 supplementary headteachers from each school. These head teachers are labelled as 'supplementary' as they do not teach any classes and concentrates on administration of the school only, Ergo, their function was to confirm or offer their point of view regarding claims made by their teachers.

From Figure 1 and Table 2 below, the participants in this study is made up of 43% Millennial and 57% Generation X Ugama teachers. Table x, further show the breakdown of the participants in each school where it shows majority of lower primary teachers were Millennial and majority of the upper primary teachers were of Generation X. The headmasters themselves were all of Generation X.

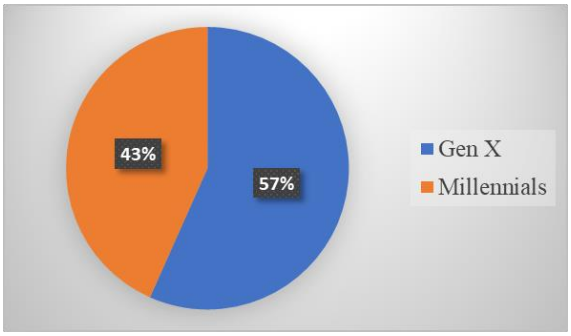

Figure 1. Classification in percentage between Generation X and Millennial participants

Table 2. Classification of participants according to generation, schools, and level of teaching

School	Generation X	Millennial
S1 Lower Primary	0	5
S1 Upper Primary	5	0
S2 Lower Primary	1	4
S2 Upper Primary	5	0
S3 Lower Primary	1	4
S3 Upper Primary	5	0

4.2 Teachers' Conceptualization on the Increased Use of English Language

Table 3. Participants conceptualization on increased use of English language in Ugama classrooms

Gen X Ugama Teachers	Millennial Ugama Teachers
Noticed the increase of usage	Found it to be a norm
Struggled with the use of English	Use code-switching and code mixing
Discourage the use of English unless necessary	Code-switching and code-mixing seen as a norm in religious curriculum pedagogy
Request the need for language training/bilingual pedagogy training	Does not see the need for language training but believe bilingual pedagogy is the way forward

The tabulated data (Table 3) shows vast differences in the perception of English language use between Generation X Ugama teachers and their Millennial counterparts. In the findings, majority of the Generation X Ugama teachers were aware of the rise of English language, code switching and code-mixing usage in their students' every exchange although they were not aware of the differences. However, these Generation X teachers were adamant that the use of the language should be limited unless required such as explaining a concept that has synonyms in English because the medium of instruction in Ugama schools is in Malay. The Generation X teachers were only able to converse in basic English and struggled in putting together long sentences or use complex vocabulary. Understanding the significance of bilingual education SPN21 has implemented and the presence of code switching and code mixing in the classroom, they believe that language English language and/or bilingual pedagogy training is necessary in order equip themselves with their 21st century learners.

Millennial teachers on the other hand understood that bilingualism, code mixing and code switching as a teaching/learning norm. Through the researcher's observations, these teachers gracefully code switch and code mix as they go along teaching, benefitting bilingual learners who seem to posses English as their first language. As most, if not all of the Millennial teachers were competent conversing in the English language (evident during interviews), they had no need for English language training as they believe they were "born bilingual" and all of the Millennial participants agree that it is high time that bilingual pedagogy should also be implemented in Ugama schools.

4.3 Classroom pedagogy between Generation X and Millennial teachers

As mentioned in the previous section, majority of Ugama teachers in lower primary were Millennial and majority of teachers in upper primary were Generation X. The reason of this structure was because, the headmasters understood the Generation X teachers' struggle to cope with the English language that is more common in the lower primary compared to the lower primary. A few Millennial teachers from each school also confided with consensus that the reason for such arrangements was because Generation X teachers were older and have less patience teaching young students. Although there were a few Generation X teachers in lower primary classroom they were all placed in with primary 3 students, and the latter seemed to have a better grasp of the Malay language than their juniors.

Furthermore, evident from the researcher's observations, Millennial teachers tend to code switch and code mix as well as translate words

to enhance their content as well as building rapport:

"…rukun islam…there is how many? Lima…yes five…kalau you say six, atu rukun iman..jangan confuse"

(Millennial Teacher F, S2)

"…sifat terpuji Nabi Muhammad ada empat. Can you tell me what they are?..very good..excellent!"

(Millennial Teacher C, S1)

"…fathonah is intelligence murid-murid..ertinya Nabi Muhammad SAW is an intelligent man"

(Millennial Teacher L, S3)

The Generation X teachers on the other hand, used Malay language exclusively. Throughout the researcher's observation, the teacher only spoke in English for common expressions such as "OK" and "No". This includes the Generation X teachers placed in primary 3. The Generation X teachers reasoned that it is crucial that upper primary students are competent with the Malay language for oral and written examination purposes where no translation will be given. They also added that Millennial teachers assigned to upper primary level were reminded to teach exclusively in Malay and code-switching or code-mixing were discouraged.

4.4 Teaching Challenges and Pedagogical Needs in the Globalization Era

There are several challenges faced by the participants in teaching Ugama schools. This study will only highlight the most common issues while more individualized concerns will be covered in Section 4.6 on page 9. These data were collected via an in-depth interview with each participant that ranged from 1-2 hours in duration.

Within the common challenges faced by the participants, perhaps, the most interesting element was that these challenges were rather external. This means that the challenges were not attributed within the four walls of the classroom but rather by outside elements. The central concerns that were accounted by 83% (25) participants were uncooperative parents, regardless lower or upper primary level. By 'uncooperative' here, the participants cited certain parents brazenly stated that teaching children Ugama curriculum cum the Malay language are a teacher's tasks. The participants also stated that many parents were hesitant to use more Malay language when communicating at home as these parents felt competence and proficiency in the English language is far more important to ensure a brighter future for their children. The participants believe that these parents view Ugama schools as ancillary to the mainstream school schools, hence priority is given to the latter:

"They would say to me, Ugama school qualification is needed to secure for government scholarships as well as for job application. This makes me sad to know these parents are thinking about worldly gains only and not the hereafter."

(Gen x Teacher H, S2)

The concerns by Generation X Teacher H above are not uncommon as certain participants believe that this due to how Ugama school has always been viewed and portrayed as secondary compared to the mainstream:

"Although His Majesty's titah (royal commandment) clearly stated that Ugama schools should be ranked the same in its importance with mainstream schools and made mandatory, JPI (Jabatan Pengajian Islam, Islamic Studies Department) failed to enhance the message to the Muslim parents. JPI should not just make Ugama schools mandatory in writing to satisfy the titah, but to take visible actions so these parents could see the immense value of Ugama education, and not to gain Year 6 certificate to satisfy job requirements only."

(Millennial Teacher E, S1)

The participants all feel that JPI need to play a more effective and visible role in restoring the importance of Ugama education and parents need to play their parts in facilitating the Islamic teachings and Malay language at home. 77% (23) participants stated their concern with their current student exposure to the era of globalization that could threaten the Islamic values and teachings:

"…like half of my students have Tik Tok accounts...God knows what they could be watching on those kind of apps…I do not mind if they use it for some entertainment, but it seems like these kind of things has become something that they could not live without! Gadgets are great, yes but not when misused and without parental control"

(Gen X Teacher J, S2)

4.5 Teaching Experience in the Second Wave of COVID-19

The findings for this theme will be divided into two categories. First category (C1) is for 6 participants teaching Pre-school and Year 1. The second category is for the remaining levels (C2). The reason for this is because participants teaching Pre-school and Year 1 Ugama students, face a more unique challenge compared to participants in the second category. The second wave COVID-19 that started in August 2021 drove all schools in Brunei to opt to online learning. This section is interested in experienced faced by the participants starting January 2022 until May 2022, when online learning finally ended and resume back to face-to-face mode.

The C1 students may or may not have any Ugama school experience. This is because the students are often enrolled from pre-school Ugama level, but some skipped straight onto Year 1 because of their age. Hence, the latter as well as the preschoolers will not have any Ugama education experience prior to online learning during the second wave of COVID-19. All 6 participants at some point of their

interviews express difficulties in communicating with their new intakes especially with students who could not communicate in Malay:

"Let's forget the usual problem with the infrastructure or poor internet yeah..regardless the excellent availability of these, my students could not utter a single comprehensible Malay sentence, what more an Arabic word. Furthermore, they do not always attend the online classes. They just work on the worksheets provided and send it to us…needless to say, when they came back in May, I had to start from zero!"

(Millennial Teacher A, S1)

"I only virtually meet once a week during the online classes. In May, when face to face learning began, I had to use a lot of Malay language in order to build a relationship and construct a friendly environment with them."

(Millennial Teacher M, S3)

For participants teaching C2 students, they conveyed equal disappointment teaching online during the second COVID wave. The participants again cited uncooperative parents and ineffective interaction as disappointing. However, these participants did not report major language barrier as experienced by teachers teaching C1:

"…there were some bits here and there where the students code switch but they were [communicating] more in Malay..maybe it's because they are in Year 2 now so they have gotten the hang on things."

(Gen X Teacher H, S2)

4.6 Other Significant Issues

This section reports other less common issues shared by the participants. Although it was expressed by different participants towards the closing interviews, I believe these issues should be brought forward as they seem to contain important implication regarding the use of English language in Ugama school classrooms.

Perhaps one of the most important concerns was voiced by Millennial Teacher L of S3. According to her, she feared the diminished use of the Malay language that could contribute to the demise or relevance of the language itself. She believes that parents of Generation z and Generation Alpha students puts English language on a pedestal and associate the language as the key to their children's academic and life success, while undermining the demands of Islamic teaching that requires balance in both in the world and the hereafter.

However, Millennial Teacher C of S1 and Generation X Teacher J of S2, had different point of views. They both believed that Brunei is in the era of globalization and the current students are all digital natives. Thus, they believed that it would be unfair to deny them suitable pedagogy that could include the use of bilingualism in the Ugama classroom:

"It's hard to find a students who is not bilingual or more proficient in the English language nowadays… so why not change [the pedagogy] so we can grow together with our students? It would be very shallow to think that their Islamic values would weaken just because we use English as part of our teaching methods,"

(Millennial Teacher C, S1)

Hence, these participants believe that Brunei's Ministry of Education should start recognizing the need to 'upgrade' Ugama school's standard to be at par with mainstream education and one way it could be done, according to the participants, was to adopt bilingualism as a medium of instruction. Understanding that this demand was not something that could be done overnight, Generation X Teacher J said that it could be done slowly by providing current teacher with English language courses or teaching courses on bilingual teaching, while incorporating bilingual teaching as a course for future Ugama teachers.

"We should not be behind when the world is clearly accelerating in front our eye, bringing our children along for the ride. Rather, we should we at the same level with them so nobody can say Ugama schools are always lagging behind the mainstream education"

(Gen x Teacher J, S2)

4.7 Other Observations by the Researcher

As general observation on the participants, it seemed like all the participants expressed a sense of demoralization with the current Ugama school system. They believe that even JPI treated them as secondary and would deny them chances of pursuing further studies. The participants also expressed feeling 'burdened' by the ever-changing complexity of syllabus, written examinations, and increased passing marks, where according to majority of the participants, were decided at JPI level without consulting the teachers themselves. The participants were expected to implement without any question nor hesitation. Another concern specifically mentioned by many of the Millennial participants was regardless the feelings of powerlessness to conduct their own lessons as they were often scrutinized and offer unsolicited suggestions from their senior, Generation X participants. Many of the participants were reluctant to use their words nor be on record as they were afraid of any repercussion that the participants mostly used non-verbal language to communicate such issues. Hence, the researcher decided to include this as part of her own observations with the participants' agreement to ensure anonymity.

Another observation is that all the classes from pre school level to Year 6 were all conducted in a teacher-centred manner. These participants seemed to transform into their alter ego of a stern teacher persona once the lesson starts except for a few. The researcher was not sure if this was to impress the researcher with a display of classroom control or it was a portrayal as an 'expected' way of teaching in Ugama classrooms. Additionally, the participants only use of technology in these classrooms were PowerPoint slides and nothing else.

Lastly, although the main focus in this study were the participants, the researcher could not help but observe the students' interaction with the teacher outside the classroom as well as with their peers. Basically, students were code-switching with their peers all the time with the exception of preschool and Year 1 students in S1 and S2 where English was mostly spoken. In S3, the students spoke mostly in Malay with some code-switching in English.

5. Discussion

From the findings above, it is evident that majority of the participants shared the same point of view in various issues. The study could also confirm that code switching was regarded a norm in Brunei (McLellan, 2010; Sharbawi & Deterding, 2013) even in Ugama schools as used by the participants. The participants in this study used a variety of code switching and code-mixing techniques in order to achieve their teaching goals apart from building rapport with their students. Hence, this could also verify Rozaimee's (2016) claim that code switching more commonly occurs in Malay conversations.

The case of Generation X teachers being adamant on the use of Malay language only in class seemed to echo a study by Saxena (2009) where the teachers also insisted that the students are to use English language only in the classroom although they are conscious that the students were speaking in English to their peers in class. This could perhaps show teachers' attempt to ensure their students adhere to the stated medium of instruction in order to be proficient in the language.

As the study indicated, many preschool students and Year 1 students were not competent learning via the Malay language. Perhaps, thanks to the convergence of technology in this era of globalization that required a share linguistic medium of communication, which is English. As digital natives, these preschoolers and Year 1 students possess the English language as their mother tongue and Malay as their second language. This coincides with Haji Othman & McLellan's (2014) prediction on the growing number of English as their first language. The data also seemed to conform to Sharbawi (2021) where Generation Z could regard proficiency in the English language as part of their Bruneian identity and English as their first language.

With regards to claims on 'uncooperative' parents and that parents seems to view Ugama education as secondary is also perhaps also an effect of globalization. With the expansion of Artificial Intelligence (AI), 'smart' technology and Internet of Things (IoT), to name a few, also influenced advances in teaching and learning to meet the demands of globalization. Apart from online teaching, teachers are expected to utilize technology in their lessons and be conversant with the latest topics as the Generation Z students are now synonymous with social media. Hence, as parents are perhaps more aware of the 21st century learner demands such creativity and innovation, critical thinking and problem solving, collaborative skills and lastly, communication skills or better known as the 4Cs (Silva, 2008; Panitz & Panitz, 2015), they realize these elements were not apparent in Ugama school education ergo focusing more on the mainstream education. Furthermore, in terms of teaching with technology, Ugama schools seems to be not keeping abreast with current affairs unlike in mainstream education where it is expected.

In relation to learner's experience above, as mentioned the classes were mostly teacher centred. This certainly did not align with the aims of SPN21 that aimed for a student-centred classroom for the 21st century learner as outlined by Brunei Ministry of Education. While the teacher may believe that they were doing a good job, it might be different from the learner's perspective. Litttlejohn, Boye & Gardiner (2022) stated that teacher often regard the classroom as a 'pedagogic event' whilst learners view the classroom as 'a social event'. Therefore, retaining learner's focus on learning objective could be rather challenging and this calls the need for teachers to involve their learners so they can all be on the same page.

Millennial teachers are often equipped with a plethora of human capital to schools (Friedman, 2015). This could mean a different teaching approach compared to their seniors, Generation X. However, it seemed that the Millennial participants in this study were 'trapped' teaching in their predecessor's era not only in terms of infrastructure, but also in terms of pedagogy. Headmasters need to realize the value these Millennial teachers bring to the schools and should utilize them to their full potential in order to maximize learning as Generation X are nearing retirement (Bartz, Thomson & Rice, 2017). This could be done by giving Millennial teachers opportunities to give input, raise questions as well as by making meaningful suggestions (Bartz, Thomson & Rice, 2017) that could lead to a better morale as Generation X often find their work more meaningful than the Millennial teachers, where the latter needed a balance between work and life goals (Akar, 2020). Without such harmony, it could lead to absence of Community of Practice that could help support the emotional well-being as well as strengthen a teacher's identity as a member of the workplace (Mumin, 2020).

6. Conclusions

In conclusion, code switching and code mixing maintained to be apart of Brunei education whether it is of mainstream education or Ugama schools. This study also found the difference between Generation X teachers' and Millennial teachers' approach in teaching Generation Z in Ugama schools where the latter often use code switching and code mixing more than Generation X teachers due to competency issues. The participants also believes that Brunei Ministry of Education as well as JPI need to start taking actions due to the increase of students coming into Ugama schools with bare minimum Malay and suggested for a bilingual education approach for Ugama schools in this time of globalization, so they progress together with the mainstream education and no longer regraded as unimportant or secondary. Theis study also demonstrate some evidence that Generation Z students are on the cusp of replacing Malay as Brunei's first language, however this needs more research in order to validate. This study could not be generalized to all Brunei schools due to the unrepresentative number of participants (sample) as its aim was more on the qualitative nature although the commonalities in the findings were tempting to do so.

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