

DYNAMICS OF LOCAL MELAYU LANGUAGE WISDOM AND SOCIAL CHANGES IN 3 PROVINCES: YALA, PATTANI, NARATHIWAT, AND SOUTHERN BORDER PROVINCES OF THAILAND

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ABSTRACT

This research investigates the development of the Local Melayu Language in three provinces: Yala, Pattani, and Narathiwat in the Southern Border Provinces of Thailand. It focuses on the dynamics of Local Melayu Language wisdom amidst social and cultural changes and explores methods for preserving and promoting this valuable linguistic heritage. The study employs interviews and participatory observations as data collection tools. The participants, chosen through purposive sampling, include 30 key informants such as local wisdom scholars, language experts, and villagers familiar with the language structure in these provinces. The collected data were analyzed and synthesized through interpretation and conclusions aligned with the research objectives. The findings reveal that the Local Melayu Language is closely linked with societal changes, including cultural, economic, political, and administrative factors. The study emphasizes the importance of preserving and revitalizing the Local Melayu Language, including its script, such as the Jawi script, to ensure its continued presence in the communities of Yala, Pattani, and Narathiwat. Language and script are regarded as the intellectual heritage of these communities. The family institution plays a crucial role in instilling the significance of the Local Melayu Language in children and addressing any stigma associated with its use. Additionally, societal attitudes towards speakers of the Local Melayu Language should be positive, promoting respect and recognition of the language's value. This research underscores the necessity of safeguarding the Local Melayu Language as an essential cultural asset in the Southern Border Provinces of Thailand.

KEYWORDS *dynamics, wisdom, local melayu language, 3 southern border provinces of thailand*



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INTRODUCTION

Eighty three percent of the population in the three southern border provinces, namely Pattani, Yala and Narathiwat speak Local Melayu Language and are Muslims. A survey of the language use situation of Thai Muslims in the three southern border provinces found that people in the three southern border provinces mainly use Local Melayu Language in their daily lives, are very proficient in their language, and have the most positive attitudes towards their Local Melayu Language (followed by Thai mixed with Malay, Central Thai, Malay, and Southern Thai)



Figure 1. Policies of the Thai State towards the Malay Muslim South (1978-2010) - Introduction - Institut de recherche sur l'Asie du Sud-Est contemporaine (openedition.org)

For Thai Muslims in the three southern border provinces, they call their own language Baso 'Nayu or *Bahasa 'Nayu* means Local Melayu Language (*Basa/Bahasa* means language) and call themselves "*Ore 'Nayu*" meaning Malay people (the word 'Nayu is a shortened form of the word Local Melayu Language). In general society, the Local Melayu Language is called "Jawi language", "Islamic language", "Khek language", "Local Melayu language" and "Pattani Melayu language". In fact, "Jawi" is not the name of a language, but it refers to the Arabic script that has been adapted to write Malay words. "Islam" is the name of a religion,

not a language. Often, Thai Buddhists call the Patani Melayu language "Khek language", which is not very pleasing to native speakers because for them, the word "Khek" has a connotation of contempt. The term "Local Melayu" only indicates that it is a dialect of the Melayu language. It has a broad meaning without indicating which area it is used in. As for the term "Pattani Melayu", it means a local Melayu language used in Pattani. If we look at the meaning of the word, "Pattani" refers to the territory of Pattani Province at present and does not include Yala, Narathiwat, and some districts of Songkhla Province. However, the Patani Melayu language here is a local Melayu language used in the area that was the territory of "Pattani City" in the past, which includes the areas of Pattani, Yala, and Narathiwat at present. Therefore, this local Melayu language should be called "Pattani Malay" to cover the meaning comprehensively and completely.



Figure 2. Policies of the Thai State towards the Malay Muslim South (1978-2010) - Introduction - Institut de recherche sur l'Asie du Sud-Est contemporaine (openedition.org)

In addition, linguistically, it can be considered that the Local Melayu Language dialect spoken in the suburban communities of Bangkok, such as Ban Khlong Nueng Kaew Nimit, Ban Suan Prik Thai, and Ban Bang Pho in Pathum Thani Province, and Ban Tha It in Nonthaburi Province, is a sub-dialect of the Patani Melayu language. This is because their ancestors were prisoners of war who were forcibly taken from the three southern border provinces. However, at present, their language is somewhat different from the Patani Melayu language, whether in terms of sound, meaning, and sentence structure, due to different linguistic evolutions.

The general characteristics of the Local Melayu Language are as follows:

- Most of the basic words in Patani Melayu are two-syllable words (Disyllabic words), similar to the basic words of other languages in the Austronesian language family. For example, as magae – 'eat', duwi – 'money', etc.

- Local Melayu Language is a language without tones, and stress is not an important characteristic of this language. Therefore, stressing any syllable of a word does not change the meaning of that word, for example, masae – ‘sour’, regardless of whether the stress is on the first or the second syllable, the meaning remains the same.
- Local Melayu Language has long consonants or the extension of the initial consonant of a word, which is a characteristic that changes the meaning of the word. This is a special characteristic of this language. Such characteristics arise from reducing the word form to have fewer syllables. Mostly, it is the reduction of prefixes. For example Tue Lo ‘eggs’, Bu Ngo ‘flower’, Malae ‘night’.
- Changing the tone of a sentence (Intonation) can change the meaning of a sentence. The tone of a sentence in Patani Malay affects the function of that sentence.
- The sound system in Patani Malay does not have consonant clusters. Whether at the beginning or end of a word

Jawi script in Thailand

(1)

متیوس

خبر یغ با یک هق توهن بری متیوس
رویت چارا حال عیسی المسیح

باب 1	بیلاغن توه نینیق هق عیسی المسیح
1	اینبله بیلاغن توه نینیق هق عیسی المسیح، هق تورهون
2	درفد ابراهیم هیفنگه سفی کا داود، تورهون لاکئی سفی کا عیسی .
3	ابراهیم توه ایه اسحاق . اسحاق توه ایه یعقوب . یعقوب توه ایه یهووا دغن ادیق ۳ دی . یهووا توه فون دغن بیئی دی تلمر جائی ایه دوا اورغ هق نام فیریس دغن زارا . فیریس توه فون ایه
4	حیصرون . حیصرون فون ایه ارم . ارم توه ایه فد امینادب .
5	امینادب توه فون ایه نحشون . نحشون ایه سلمون . سلمون توه دغن بیئی دی راحب جائی ایه بواص . بواص فون دغن بیئی دی نام روت جائی ایه عوبید . عوبید توه فون ایه جسی .
6	جسی توه فون ایه راج داود . راج داود توه فون ایه سلیمان ، هق مق دی توه ، یکس بیئی عورپوس توه .
7	لقس توه ، سلیمان ایه ریحوپولم . ریحوپولم فون ایه اییجس .
8	اییجس توه ایه اساف . اساف توه فون ایه جهوسفت . جهوسفت توه فون ایه جورم . جورم توه ایه عوزیا .
9	عوزیا فون ایه جوتم . جوتم توه ایه فد احاص . احاص توه ایه
10	حزکیا . حزکیا توه ایه مناسیه . مناسیه توه ایه فد امون .

Figure 3. Pattani Malay Jawi New Testament Bible : Free Download, Borrow, and Streaming : Internet Archive

For the history of the Local Melayu Language, the Melayu people have existed for more than 2,500 years before Christ (A.D.). They were a group of people who liked to travel along the coast. Then, around 1,500 years before Christ, they went into caves and had a permanent place to live. After that, they began to have self-governance. In the 1st century A.D., they began to be a strong and great state

named the Langkasuka Kingdom. At the beginning of the Langkasuka Kingdom, there was already Local Melayu Language as a spoken language. There was no written language of its own. Historians did not specify that the Langkasuka Kingdom had a written language. Later, in the 7th century A.D., the Srivijaya Kingdom flourished. The royal court of the Srivijaya Kingdom used the Sanskrit script to write Melayu and used it only in the royal court.

Then in the 9th century, Islam began to spread. The villagers were the first to convert to Islam. After that, in the 10th --11th centuries, people in the royal family or kings began to convert to Islam and began to use Arabic script to write Melayu. Therefore, at that time, Melayu had 2 written languages: Sanskrit and Arabic. For example, writing Melayu in Sanskrit script appears on ancient stone inscriptions.

For the use of Arabic script to write Melayu, some additional letters were invented to complete the pronunciation of Malayu and were called Jawi script. When Jawi script was used to write Malayu, it was found that it spread until it became popular. It was used in both government, royal court, and religious textbooks until the 18th century when Melayu was colonized by Western countries and Roman script, the letters A B C, began to be used to write Melayu. At present, Rumi (Roman) Melayu is used perfectly because it is used in government, education, literature, news, and electronic media.

Local language is a language that is normally spoken in various local areas. It is a language that people in that area still speak and use a lot. Some words in the standard language have been discontinued, but the local language still maintains traditions very well. In studying the local language, it is possible to study the local area in terms of residence, lifestyle, beliefs, customs, traditions, and culture because language is a part of culture. Local language can preserve original words better than standard language. Because there will be fewer linguistic and cultural changes. In addition, studying locally is also beneficial in studying literature. Because old literature uses ancient languages, which are many local languages, such as Sukhothai literature, Ayutthaya period, and early Rattanakosin period. If we do not understand the local language used, we will not be able to interpret it and it will be difficult to study that literature. Therefore, we should study all local languages to have extensive knowledge. In addition, it is said that local languages are the languages of national groups living in different areas, such as the Thai language. Local languages are the languages of Thai people who live scattered throughout the country. The local language of any group of people is the most important language for that group of people because it is a language that has been used to communicate together since birth. This can be considered from the native speakers and those who have a role in the language. Therefore, it is the local language of the first group of people. Local languages living in that area are languages that must be used to communicate in daily life. They are languages that have been used since birth. They have been learned, memorized, passed down, and accepted in improving and changing. They are important languages as part of the way of life. Therefore, local languages are most important to the group of people who are native speakers of that language.

1. Local language is a part of culture that should be studied because studying the local language will help us understand the social conditions and

culture of the group of people in one way. Local wisdom in various aspects such as lullabies, fairy tales, riddles, personal names, plant and animal names, names of objects, names of food and drinks, prayers in rituals, and various local literature all require language as a means of communication.

2. Local language is the historical foundation of the group of people. We can say that a group of villagers who have used the same language in their daily lives for many generations must have a shared history, such as the Thai people of Tak Bai and the Malaysian people of Thai descent in Tumpat District, Kelantan, Malaysia, who currently speak the Tak Bai local Thai language in their daily lives must have a shared history of the group of people in the past. They must have been related for hundreds of years, showing that we can use the local language as historical evidence of the group of people.
3. Local language is the source of local literature. The results of the survey of local literature that has been passed down orally or as stories passed down by word of mouth (oral tradition) and literature that has been recorded in writing, such as palm leaf literature, palm leaf literature, and stone inscriptions, found that there is a huge amount. These types of literature are of various types, such as religious literature, beliefs, melodramatic tales, legends, etc. All of these types of literature reflect the wisdom of the local people in each area very well. And importantly, they are literature that uses local dialects as a medium of communication. So, if there were no local dialects, how could these local literatures have come about?

Therefore, local languages are important because they are the local languages of the ethnic groups that their ancestors created and passed on to their descendants through linguistic cultures that are the historical foundation and the source of local literature. The biggest factor threatening the languages of the ethnic groups in the Mekong Basin is the spread of major languages, such as national and official languages, especially compulsory education that supports or enforces the use of major languages. While ethnic children have the necessity and right to learn national and official languages, teachers or parents themselves try to limit the use of ethnic languages, both directly and indirectly, causing children to question the value of their birth and upbringing. As a result, ethnic languages are not used in schools or even at home, and cannot be passed on to the next generation. In addition, major languages are spreading through TV, radio, newspapers, and other forms of communication, as well as pop culture in movies and music. In addition, the opening of the ASEAN Community (AEC) in 2015 by ASEAN countries agreed to use English as a means of communication, making it difficult to focus on the importance of the value of ethnic languages. Conflicts and civil wars, natural disasters, epidemics, and (forced) migration from large-scale developments such as dam construction are threatening ethnic languages. The Moken-speaking people, who are indigenous to southern Burma and Thailand, and were already economically and socially disadvantaged, were hit by the earthquake and tsunami in December 2004, especially those living along the coast. In addition to losing their

boats and houses to the tsunami, they also faced a crisis (Skehan, 2012). The Ugong-speaking people, a Sino-Tibetan language in the western part of Thailand, were forced to relocate because of the construction of dams by the Electricity Generating Authority of Thailand (EGAT). As a result, the cohesiveness of the local communities has weakened, creating obstacles to preserving their language and identity (Bradley David, 1989). The languages of ethnic groups are full of knowledge and wisdom accumulated through the traditions, lifestyles, and survival nature of people from generation to generation. As one researcher said, people are born with the right to speak their language and culture (McCarty Teresa L., 2007). This means that the loss of a language means the loss of knowledge, and there is also the danger of being denied the cultural rights of that group of people. We are not only facing a crisis in terms of biological diversity but also a crisis in terms of linguistic diversity.

Entering the ASEAN Community will result in economic changes. and language wisdom Thailand will change according to the flow of the population in the region. who come in to do business more, therefore, to maintain the identity of Thai dialects It is necessary that must help each other develop and carry on the heritage of wisdom by relying on people who have experience, skills, knowledge, and spiritual wisdom in the dialects. transfer such knowledge to the new generation interested in learning and continuing the wisdom of Thai dialects leads to further study and Experiment with practice until knowledge, and expertise, and pass on local wisdom to the next generation. The area of 3 provinces, Yala, Pattani, and Narathiwat is a province in the lower south of Thailand, adjacent to Malaysia. It is a province where the population has been engaged in agriculture for a long time. Until now, what is proud of the 3 provinces, Yala, Pattani, and Narathiwat is the wisdom of dialects in 3 provinces, Yala, Pattani, and Narathiwat. In addition, 3 provinces, Yala, Pattani, and Narathiwat are areas to support the expansion of Melayu while in Thailand. as well as being a trade gateway to Indochina, causing development, therefore, the economic impact factor must be taken into account. The wisdom of the dialects of the people of 3 provinces, Yala, Pattani, and Narathiwat. It is imperative to help each other develop and carry on the intellectual heritage. that has been accumulated for a long time for the new generation, which is to maintain the identity, culture, and traditions inherited from their ancestors to remain in pairs in Thai society forever It is a process of promoting learning and to be in line with the 20-year National Development Plan. Educational situations in the three southern border provinces Facing a continuous crisis amid the long-standing unrest Data from the National Statistical Office and UNICEF in 2019 indicated that the reading and calculation skills of children and youth in the southern border provinces were below the average of Thai children in the whole country. This will affect learning at a higher level. Language is therefore one of the heart issues that is a condition of conflict. that has erupted into violence over the years Several Melayu Muslims consider the school to be the place where the government uses it. to swallow their culture and that seems to be the reason that Why are hundreds of public schools burning. However, the teaching and learning are adjusted by the context of the southern border areas where their specific religions and cultures are different from the central part. However, the main obstacle that makes it difficult

for local children to access basic education programs is the language used in the textbook or the standard Thai language. This is different from the 'mother tongue' that children use to communicate in their daily lives in their communities.

RESEARCH METHOD

Research objectives

1. To study the development of the Melayu language in 3 provinces: Yala, Pattani, Narathiwat
2. To study the dynamics of Melayu language wisdom and social and cultural changes
3. To study methods for preserving and promoting valuable Melayu language wisdom for daily life

Research instruments

This research is applied research that combines qualitative methods. Qualitative research consists of documentary research by interviewing ethnic linguistic groups to study the dynamics of changes in the Malay language in 3 provinces: Yala, Pattani, and Narathiwat to analyse and complete the content. The steps are as follows:

1. Research and collect data related to the local language, such as books, textbooks, documents, and related research reports, including literature on palm leaf manuscripts, palm leaf literature, and Melayu folk literature in 3 provinces: Yala, Pattani, Narathiwat
2. Population and sample
The target group includes local wisdom scholars, language experts, or villagers who understand the structure of the language living in the area of 3 provinces, Yala, Pattani, and Narathiwat, which was obtained by purposive sampling, totalling 30 people. The research instrument used in this research was an interview form that was created for data collection.

Data collection

Data collection is divided into 2 types as follows:

1. Data collection from various related documents and literature, such as the concept of development, local language wisdom in the 3 provinces of Yala, Pattani, Narathiwat, basic information of Yala, Pattani, Narathiwat provinces, documents related to local language wisdom, etc. by studying documents related to the research topic.
2. Data collection from the field area

Preparation stage

Preparing research questions is the most important stage in the field data collection. The main questions include personal information, questions related to the villagers' way of life, and questions related to wisdom. Prepare equipment for the field visit, such as a voice recorder, and a video recorder.

Field visit steps

Collect opinions from local wisdom scholars, language experts, or villagers who understand the structure of the language as agreed by the appointment. The interview method is by requesting permission to record audio, record images. The

interview method will use a preliminary method to ask questions according to the prepared questions, including personal information, main questions about the research, general information about the villagers' way of life, local wisdom in language, and preparation for entering the ASEAN Economic Community, etc.

RESULT AND DISCUSSION

1. The Local Melayu Language is a language that society Widely used in the 3 provinces of Yala, Pattani, Narathiwat
2. Language changes according to social conditions, culture, economy, politics and governance, and the environment
3. Local Melayu Language scripts have begun to be preserved and restored by the government system to be popular and preserved, such as Melayu script and Jawi script.

Language and script are the intellectual treasures of the community. They are at risk of being lost or facing threats. Therefore, the family institution is the first thing that should instil in children the importance of local languages and instil in children not to be ashamed and dare to speak local languages in society or the family. The second institution is people in society who should not despise or see people who speak local languages as strange. We should even respect them because local languages are valuable and worth preserving.

Table 1. The analysis of the dynamics of Local Melayu Language wisdom and social changes in the three provinces of Yala, Pattani and Narathiwat

Time / Influence	Old Era/History	Period of change (Dynamics)	Current
Language	Passed down through oral tradition, including the Melayu script and the Jawi script.	Quran, literature and texts books.	Communication, religious practice in Islam and songs.
Culture	Islamic religious leaders, Melayu scholars, and villagers flourished, causing the Dharma script used to memorize religious and academic stories to spread, along with literature and	Literature, books, nursery rhymes, folk performances and Aesop's fables.	Popular use of social networks for quick contact in Communication and difficulty in typing letters causes those words to become so short that they become a language of disaster,

	architecture, such as textbooks for Melayu, the Krue Se Mosque, the Pattani Central Mosque, and the 300-year-old mosque.		conjugating letters and sounds.
Society	Local Melayu is commonly spoken in communication and learning, and books are kept in mosques and schools.	The common language (Thai) has become an integral part of communication and education, and has been separated from the mosque.	Children and teenagers do not dare to speak Melayu, they feel ashamed, it is out of date and it is not taught in government schools.

Discussion of Results

From the data obtained, there is an interesting important point: using only Thai and Melayu as a medium of instruction, as has been practiced, has consistently resulted in the educational results of youth in the 3 southern border provinces being higher than the national standard. All schools in the 3 southern border provinces of Thailand, Yala, Pattani, and Narathiwat, are participating in the Bilingual Education Project.

Language is a part of expressing the identity of Melayu Muslims in the southern border provinces. Most people in the area speak Malay as their mother tongue. However, in the past, the children of the villagers were not allowed to speak Malay in government schools, not to mention learning this language through the government school system. Teachers in the area said that in the past, anyone who spoke Malay in school would be deducted one baht each time.

Language and script are the intellectual heritage of the community. They are at risk of being lost or facing threats. Therefore, the family institution is the first thing that should in still in children the importance of local languages and in still in children the courage to speak Malay in society or the family. The second institution is people in society. They should not despise or see Malay speakers as strange. We should instead respect them because Malay is valuable and worth preserving. The interviewees provided suggestions for conservation. and the guidelines for the revival of the Malay language are as follows:

Guidelines for the conservation of the Malay language are as follows:

1. Local languages should be introduced into the school system to suit each area to promote local languages in terms of teaching and learning by using local wisdom, language, gestures, idioms, or even local cultures, which will help in still in children the ability to learn, recognize the existence, value, and importance of local languages.

2. Knowledge and understanding of local languages should be instilled from childhood by using local languages in teaching and learning.
3. Children should be instilled with the courage to express themselves by speaking local languages.
4. Local languages should be promoted and supported by technology.
5. There should be campaigns and promotion of the widespread use of local languages.

Guidelines for the revival of the Malay language are as follows:

1. Let's help campaign and encourage today's teenagers to see that local languages are important and valuable, are beautiful languages, are cultural and human heritages that we all must help take care of and maintain, so that local languages will continue to exist, starting with the family institution because some children speak local languages only at home or in their families, but when they go outside to live in urban society, large societies, they will speak the central language, until eventually they will forget and neglect the local language because they are used to speaking the central language. Only a few accents will remain.
2. The Ministry of Education should urgently have a policy to include local language curricula for use in teaching in schools, starting from instilling them in young children from kindergarten, primary school, and secondary school, to the university level. When they grow up, they will be able to think for themselves and know how to take care of and behave, so that our local language will not disappear without value and meaning.
3. Academics should seriously study the local language to use it in society urgently because local language is a part of culture that should be studied very much. Studying the local language will help us understand the social conditions and culture of the group of people in one way. Local wisdom in various aspects such as lullabies, fairy tales, riddles, names of people, names of plants and animals, names of objects, names of food and drinks, prayers in rituals, and various local literatures all require language as a means of communication.

Although Isan script has been registered as a cultural heritage, if it is not widely used, the benefits will not be fully realized. Therefore, all relevant agencies should increase the role of local Isan scripts, namely Thai Noi script and Isan Tham script, so that they are universally accepted, such as by including them in primary school students' textbooks. And secondary school as compulsory subjects. Just like that, the Thai Noi and Isan Dhamma languages will continue to exist and be sustainable. The main components of Malay identity are quite different from the majority of Thai people. Thai identity is formed with Thai ethnicity, Buddhism, and the monarchy as the centre (McCargo, 2012). From recent fieldwork, the author found that local Malays generally define their identity based on two elements: religion and language. First, most Malay informants consistently claimed that Islam is the most basic element of their identity. They particularly emphasized Islamic dress and appearance. This is understandable since the largest Malay population in

the southern border provinces is Sunni Muslim. As Muhammad, a local journalist and one of the author's informants, said, "Religion is the condition of conflict that poses the least threat and is most accepted by the state" when compared to the other two conditions of conflict, namely, "land and Malay ethnicity". All informants intentionally refrained from mentioning "ethnicity" in defining themselves but instead emphasized that the local Jawi language is an important indicator of Malay identity in the southern border provinces. The suppression of Malay identity has been remarkably diminished in recent years, despite Thailand's military-led government under General Prayut Chan-o-cha at the national level, where the military exercises ultimate control over policies in the southern border provinces. But should we be surprised that Malay identity has flourished under military rule? First, religious freedom is guaranteed in the latest constitution, which Prayut himself pushed for. Second, Prayut has declared "multiculturalism" as a policy to resolve the conflict in the southern border provinces, as he recognizes that the current conditions are more conducive to religious freedom. As one respondent asserted, "[When] the state opens up more space," locals can "express" their Malay identity "freely." The use of the Jawi language and dressing in accordance with Islamic teachings are not only "no longer prohibited by the government," but are also promoted. "This has made Malay identity even more pronounced and stronger in the past 4-5 years."

CONCLUSION

The research on "Dynamics of Melayu Language Wisdom and Social Changes in 3 Provinces: Yala, Pattani, Narathiwat, Southern Border Provinces of Thailand" has the following research objectives: to study the development of local languages in 3 provinces: Yala, Pattani, Narathiwat, Southern Border Provinces of Thailand; to study the dynamics of local language wisdom and social and cultural changes; and to analyse the influences of society, culture, and English on local languages. The data collection tools were interviews and observations. Data collection was conducted by interviews and participatory observations. The key informants consisted of local wisdom scholars, language experts, or villagers who understand the structure of the language living in the areas of 3 provinces: Yala, Pattani, Narathiwat, and Southern Border Provinces of Thailand. They were selected by purposive sampling, totalling 30 people. The interview results were analysed and synthesized by interpreting and drawing conclusions that were consistent with the objectives.

The expression and promotion of Melayu identity occurred in practice under the government led by the military. Local Melayu emphasized that Melayu identity has two components: Islam and the Jawi language. These two components flourished even more when the government gave them the opportunity. The Malay youth movement has emerged as an influential force in promoting Melayu identity through various platforms. On the one hand, the Tadika school, a traditional education system, remains an important platform for strengthening Islamic beliefs and culture, including the Jawi language. On the other hand, online platforms and social media have become effective communication channels. Young Melayu often use this channel to promote their Islamic practices and the use of the Jawi language.

However, evidence indicates that the government still controls, restricts, and monitors expressions of identity, such as the use of the term “Pattani people.” In addition, the government sometimes makes mistakes and misunderstands local culture and language. This issue is part of the erosion of the relationship between the government and the local Melayu.

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