A Reflection of Kinship Between Indonesian and South Patani Malay Languages: Homophone and Homograph

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ABSTRACT

The study aims to identify and describe the kinship of the words between Indonesian and South Patani Malay languages. Indonesian and South Thai Patani are the languages in the large family of Austronesian. Vocabulary mastery was the skill one possessed in understanding DNA by using the set of words in a language to match the meaning. The similarities between the Indonesian and the South Patani Malay languages made the students from South Thai Patani mistakes in speech and writing. The study used a qualitative descriptive method that was used to analyze the homophone and homograph words in a conversation between Indonesia and South Patani students on writing notes and verbal technique by Padan method. The data are collected from text messages and screenshot pictures on the Rumah Nusantara online forum in the Messenger application regarding communication between native speakers and Patani Thailand students by listening and taking notes technique. Data analyses in this research based on means of words structures every word in a reflection of kinship homophone and homograph within the translational method by way of language-deciding devices have kinship or not. Data processing in this research utilizes switching conversation messages between both students (native speakers and foreign), who are Indonesian and South Patani students. The study has led to the discovery of language kinship by homophone and homograph words. The number of data found was 25 data out of 8 homophone words and 17 homograph words. In conclusion, both languages have a similar kinship of forebear lineage based on homophone and homograph words, which has been found in the phonetic and orthographic aspects scheme of the relationship in the linguistics family.

Keywords: Homophone, Homograph, Kinship, Semantics

INTRODUCTION

Language is an essential tool for communication and interaction, shaping cultural and social identities. Within the rich tapestry of languages, linguistic phenomena like homophones and homographs offer a unique window into the relationships between languages. Homophones are words that sound the same but have different meanings, such as "bisa" in the Indonesia languages, which means poison or can, depending on the context, and homographs are words that are spelled the same but differ in pronunciation or meaning, such as "apel" which means apple or rally highlights the complexities of language structure and evolution. In the context of Indonesian and South Thai Patani Malay, the study of such phenomena provides an opportunity to uncover shared linguistic roots and influences. For example, the word "mata," meaning eye in the Indonesian language, also carries the same meaning in South Patani Malay languages. This shared ancestry is evident in their structural similarities, including grammar, phonology, and core vocabulary. These connections suggest that both languages evolved from a single linguistic source, subsequently shaped by regional interactions, cultural exchanges, and historical influences, such as the spread of slam and trade in the Malay Archipelago. Their shared roots emphasize their close linguistic kinship within the Austronesian family. UNESCO strives to achieve more than just the preservation of endangered languages and traditions. That means its mission also encompasses fostering a global dialogue that embraces diversity as a foundational element of sustainable development. By promoting linguistic and cultural diversity, UNESCO seeks to create a world where every language and tradition is recognized as a vital component of humanity's collective heritage. This effort underscores the necessity of cultivating mutual respect and understanding among nations, recognizing that the survival and growth of cultures and languages are interconnected. Furthermore, this approach helps address inequalities, amplifies marginalized voices, and strengthens the shared values that underpin international collaboration. Ultimately, these initiatives not only safeguard cultural treasures but also promote inclusivity, fostering a more equitable and united global community.

Indonesia's strategic position encourages foreigners to learn about it for various purposes (Jazeri, 2021). The number of foreign students in Indonesia has increased dramatically since 2021. According to government institutions, 3.890 foreign students are studying in Indonesia. This growth in the number of international students highlights Indonesia's approval as a preferred educational destination. Many foreign students choose to study in Indonesia to contribute positively to the country's cultural diversity. Their presence is not only enriching for education experiences but also for creating a supportive international bonding, interagency cooperation, and global knowledge exchange. Indonesian language for foreign students is an

important key for their academic integration facilities and socialites in the fatherland.

There are over a thousand languages in the world, and the history of the Malay language is challenging to pinpoint in terms of its origins. Since the 7th century, Malay has been a significant language in the Nusantara region (Hassim, 2010). Its prominence began with the rise of the Sriwijaya Kingdom, which celebrated the Malay-Buddhist heritage and continued through the era of the Malay Malacca Empire, Johor-Riau, and Riau-Lingga kingdoms. The Malay language was influenced by various cultures, including Arabic, Persian, and other communities, which adopted it as a second language for communication and trade (Jahwae, 2016). According to linguistic encyclopedias, theologians like Nuruddin al-Raniri from Gujarat used the Malay language to spread religious teachings. Similarly, France Xavier utilized the Malay to disseminate Christian teachings during his time in the Maluku Islands (Samuel, 2023).

On the other side, efforts to standardize the Malay language were evident during the 19th and early 20th centuries under King Ali Haji and his team in the Riau-Lingga kingdom. These efforts solidified Malay as a formal language. Following the 1st Indonesian Youth Congress on 2 May 1926, the Malay language was officially renamed Bahasa Indonesia during the historic Sumpah Pemuda event on 28 October 1928 (Samuel, 2023). This transformation underscores the long journey of Malay from a regional language to Indonesia's national language, symbolizing unity and national identity. The choice of Malay as the national language was influenced by its use in the Riau region, known for its clear pronunciation, standardized spelling, and grammar. Even before Indonesia's independence, the colonial Hindia-Belanda government recognized Malay as an academic and administrative language.

Despite its official status, the Indonesian language derived from Riau Malay is often used as a second language by many citizens of the Nusantara. For academic and official purposes, Riau Malay served as the foundation due to its established linguistic standards (Kridalaksana, 2011). Ten thousand years ago, the Malay language was a significant member of the Austronesian language family and played a key role in influencing and shaping connections with West Asian civilizations. Historical research suggests that Indonesian and Malay languages share a common linguistic heritage, referred to as Malay-Polynesian. This kinship places both languages within the Austronesian lineage, with the Malay-Polynesian branch forming the foundation of the Indonesian language. However, while the Indonesian and South Patani Thai Malay languages share similar structures and word meanings, they differ significantly in cultural influences, historical context, and linguistic developments (Collins, 1988). These differences are evident in the connotations and usage of words, particularly in slang and essential vocabulary. For example, certain words in the South Patani Thai Malay language have distinct meanings and cultural implications that differ

considerably from their counterparts in the Indonesian language (Jahwae, 2016).

The evolution of the Malay language has been shaped by external influences such as Hinduism, Islam, and European colonizers. Their arrival in Southeast Asia contributed to the transformation of the Malay language across three historical stages: Ancient Malay, Classical Malay, and Modern Malay. These stages highlight the language's classification as part of the archipelago's linguistic diversity, encompassing 200-300 regional languages. By the early 19th century, Modern Malay gave rise to a new language: the Indonesian language. The development of Indonesia was facilitated by the widespread use of Malay as a lingua franca in the archipelago's bustling harbors and trade networks. This linguistic evolution can be represented through a conceptual formula: BM+bd+ba, where BM represents Bahasa Melayu (Malay language), bd stands for bahasa daerah (local languages), and ba refers to Bahasa asing (foreign languages). The foundation of the Indonesian language remains rooted in Malay. Over time, it was enriched with elements from both local and foreign languages, reflecting the cultural and linguistic assimilation experienced across the Indonesian archipelago before independence. This blending of languages underscores the dynamic nature of linguistic evolution in Indonesia (Harziko, 2022).

Based on past research regarding similarity studies, Kameelah et al. (2022) describe the forms of synonymous and homonymous words and compare their forms and meanings in South Patani Malay and Indonesian. The research analyzes their use in conversations among Indonesian language education students from Patani, Thailand. Additionally, the study explores the implications of these linguistic features on communication and relationships between Indonesian and Patani students.

Based on previous studies, assumptions are commonly identified as contributions to the main discipline studies of linguistics. Communication has an important role in the ordinary matters of life. People are not avoiding any communication because human conversation processing makes relations for living as social creatures. Recently, the languages spoken at this time are the evaluation result and descendants from a language spoken by our ancestors in the past (Chaer, 2018). Kinship language is known as the family of languages to consider some groups of languages from the same genealogy language family. Historical comparative linguistics is one of the subdivisions of linguistics for exploring the language in the time context that happens within a given time. Historical comparative linguistics aims at the evolution of language from one period to another period and makes the comparison of two or more languages (Mahsun, 2016). The purpose of historical-comparative linguistics is to find the center of primitive language. Language has classification to find and reconstruct ancient languages from the language. The historical comparative study has two languages or more concretizations from expressing and meaning words to historical reflection as the same as heritage. The language of heredity comes from the same language proto and

has some similarities: (1) kinship of pronunciation (phonetics); (2) the same grammar (morphology); (30 the link between a word in a sentence (syntax). Finding relation from a couple of words if fill in one of the following conditions: (1) a pair of identical words are all identical phonemes; (2) a corresponding phoneme in a compound word; (3) a similar phonetics; and (4) another phonetics (Keraf, 1987). Overall, the characteristics of a classified language are determined by the origin or genealogy of the language they came before.

Semantics aims at linguistics study to focus on the meaning of language. Majoring semantic scope is the meaning of words, phrases, sentences, and the context of languages. Semantics function as a tool for understanding how words and the structure of language give means and how to understand and use the definitions of words between languages as oral communication tools (Chaer, 2018). Semantic has two important focuses: 1) referential and denotative semantics are an approach to the relationship between words and objects in the real world. For example, 'cat' words to introduce living creatures with certain traits in real life. 2) conceptual and connotative semantics are an approach that focuses on the relationship between words and concepts in the human brain. For example, 'house' words do not refer to the physical construction but bring the concept of warmth, comfort, and shelter. The meaning of words study in linguistics of semantics taxonomy is the sub-discipline to study the meaning of words, the parentage of words, and the evolution and transformation of words from languages historical. Meaning words are the way how to figure out or to devise the comprehension that happens to language symbols (Saussure in Chaer, 2018). In conclusion, semantics is the aim of the subdivision of linguistics to study the meaning and parentage of words to be understood by real people.

Semantics is divided into two parts; firstly, lexical semantics is to discuss adjective structure from lexicon nouns (verb, vocabulary, language subscription). Lexicon nouns are the meaning of the word that has a lexeme without any context and refer to the first meaning of the words in the dictionary. The meaning of words in lexicon nouns aims to the relationship between concept and object in real life, giving the essential understanding of words. Also, every word of language has its lexicon meaning in the dictionary or commonly comprehended environment by citizens (Aminuddin, 2016). In conclusion, lexicon nouns are referential meanings of words suitable in observation tools results or the genuine meaning in real life. Homophones are linguistic phenomena concurrently between similar pronunciations, however, different spelling and meanings. Homophones are the same as homonyms because language forms syllables. In conclusion, homophones are two or more similar structured syllables of words, but it has different spelling and meanings (Parera, 2016). Homophones often happen because of differences between spelling systems and languages. Languages have numerous homophones to use spelling systems for seeing the part of sound distortion. However, it does not reflect the different meanings of words

constantly. On the other hand, a homograph is a similarity between the pronunciation and spelling of words but a different meaning. Homographs are the same as homonyms because it has two kinds, firstly, homonyms are homophones. Secondly, a homonym is a homograph. This linguistic phenomenon occurs when two or more phrases (words) have similar spelling yet have different meanings. Understood pronouncing and spelling a word as an important context on homograph (Chaer, 2018) for having varying thoughts and creating uniqueness in the use of language. Homographs frequently give rise to confusion in understanding, especially for language students, and they do not reveal the primary context. It can be defined as two kinds of equal spelling and pronunciation in the context of the sentence or important situation to understand the meaning of words for adding complexity levels in communication. Because of the conversation and spelling must be presenting words as not to be misunderstood.

Indonesian language evolution is faster transforming, making several countries that have identical clusters of language think that the language they used had the same meaning of words (Muyassaroh, 2024). It can be said that two different languages, Indonesian and South Patani Malay language, had a connection with each other because the South Patani Malay languages gave birth to Indonesian languages. However, the dictionary respective of both languages has little differences in meaning, which makes the argument that the Indonesian language is different from the South Patani Malay language (Mulyadi, 2017). In conclusion, both languages have relationships mutually instead of differences, meaning in every part of languages.

METHOD

The method used in this research is a qualitative method for collecting descriptive data from writing notes or speaking. Accordingly, this research analyses the kinship between Bahasa Indonesia and South Patani Malay languages from homonym and homograph processing. The data were collected from text messages and screenshot images shared on the Rumah Nusantara forum within the Messenger application. These materials were carefully selected to represent authentic written communication among participants. The sampling process focused on identifying exchanges between native Indonesian speakers and students from South Patani, Thailand, ensuring that the data captured diverse linguistic interactions.

The selection criteria prioritized messages containing examples of homophones, homographs, and other linguistic features relevant to the study. To supplement this, the listening and note-taking method was employed during direct conversation between the participants, enabling the researchers to capture additional context and nuances in their communication. This comprehensive approach ensured the data's relevance and reliability for analyzing linguistic kinship. The analytical process for identifying homophones and homographs began with collecting linguistic data from text

messages and forum discussions. For instance, the word "jalan" is shared between Indonesian and South Patani Malay languages.

It serves as a homograph in both languages, maintaining the same spelling but differing in meaning depending on context. In the Indonesian language, the word "jalan" can mean street or walk. In contrast, in South Patani Thai Malay languages, it retains the meaning of walking but can also imply a way or a method in certain expressions. These words were grouped into homophones (same pronunciation, different meanings) and homographs (same spelling, different pronunciations or meanings) and validated by cross-referencing authoritative dictionaries and consulting native speakers to confirm their usage in sentences. The analysis also examined word frequency, contextual usage, and patterns of similarity or divergence to uncover linguistic relationships, ensuring a systematic and reliable exploration of the connections between Indonesian and South Patani Malay languages. Padan's method to study lingual identities unit by using a determinant that is outside the language, regardless of the language, and is not a part of the language (Sudaryanto, 2015). The translational identity method is a language or lingual device. The data used an Indonesian word that had the same spelling and sound as the South Patani Malay language.

FINDINGS AND DISCUSSION

Analyzing the data offers insights into how the South Patani Malay language differs semantically and functionally from the Indonesian language in daily communication.

1. Homophone

Homophones are words that sound the same but have different meanings, spellings, or both. Despite their identical pronunciation, they convey distinct concepts and are used in different contexts. Homophones often confuse written communication, as the correct choice depends on the intended meaning.

Context 1: Similar writing and spelling, but different meanings.
A: "anak kunci rumah duk bawah kain sapuh kaki nah."
(The key houses are under the doormat)

The word in BMPTS [sapuh] 'sapuh' word has the same pronunciation as [sapu] 'sapu' word in BI but has a different spelling and meaning. Thus, [sapuh] 'sapuh' BMPTS word has the sense of doormat or rug instead of [sapu] 'sapu' BI word has the sense of sweeping brush. Both words share the same pronunciation but differ in spelling and meaning, illustrating a key phenomenon. This data highlights how homophones can vary significantly in semantic roles across languages or dialects. The distinction underscores the importance of context in understanding and interpreting such words.

Context 2: Similar writing and spelling, but different meanings.
B: "malam ni rapat jae wapo?"
(What time is the meeting tonight?)

The word in BMPTS, the [jae] 'jae' word, has the same pronunciation as the [jahe] 'jahe' word in BI but has a different spelling and meaning. Thus, [jae] 'jae' BMPTS word has the sense of a clock instead of [jahe] 'jahe' BI word has the sense of a plant rooted in fiber (ginger) as they share the same pronunciation but differ in spelling and meaning. This distinction illustrates how homophones can convey entirely different concepts depending on the language or dialect, emphasizing the diversity and complexity of linguistic systems.

Context 3: Similar meaning, different spelling and writing.
C: "Malu sakning, abae yo goyak bektuh."
(I'm so embarrassed by our father saying about that.)

The word in BMPTS [goyak], the 'goyak' word, has the same pronunciation as [goyah] 'goyah' word in BI. Thus, [goyak] 'goyak' BMPTS word has the sense of saying instead of [goyah] 'goyah' BI word has the sense of unstable or unsteady. Both share the same pronunciation but differ in both spelling and meaning. This contrast demonstrates the richness of linguistic diversity and the role of homophones in highlighting semantic variations across languages or dialects, emphasizing the significance of context in distinguishing meaning despite phonetic similarity.

Context 4: Similar spelling but different writing and meaning.
D: "Tolong, angketkan baju nak jemo luar."
(Please bring the clothes that are hanging outside.)

The word in BMPTS, [jemo] 'jemo' word has the same pronunciation as [jemu] 'jemu' word in BI. Thus, [jemo] 'jemo' BMPTS word has the sense of hanging outside instead of [jemu] 'jemu' BI word has the sense of being unwilling or bored as they are pronounced similarly but differ in spelling and meaning. This data underscores how homophones can carry entirely different meanings in different linguistic contexts, showcasing the diversity and complexity of language. It also emphasizes the importance of context in interpreting homophones accurately.

Context 5: Similar spelling, different meaning, and writing.
E: "Nak dengar soro lagu galau."
(I want to listen to the sound of mellow pieces of music.)

The word in BMPTS, [soro] 'soro' word has the same pronunciation as [sorog] 'sorog' word in BI. Thus, [soro] 'soro' BMPTS word has the sense of

sound instead of [sorog] 'sorog' BI word has the sense of long wood or poking fruit. They both share the same pronunciation but differ in spelling and meaning. This distinction highlights how homophones can represent entirely different concepts across languages or dialects, emphasizing the role of context in understanding linguistic diversity. Showcasing how phonetic similarity can mask significant semantic differences.

Context 6: Similar spelling but different writing and meanings.
F: *"Abae yo lalu dak buko sokmo, napok luwa dalae duk jemo."*
(Every time our father walked in front of the house, he could see the underwear hanging outside.)

The word in BMPTS, [sokmo] 'sokmo' word has the same pronunciation as [sukma] 'sukma' word in BI. Thus, [sokmo] 'sokmo' BMPT word has the sense of every time or whenever instead of [sukma] 'sukma' word in BI, has the sense of soul or life as they are pronounced similarly but differ in spelling and meaning. This contrast exemplifies how homophones can carry distinct meanings across languages or dialects, underscoring the importance of context in interpretation. And also highlighting the diversity and richness of the linguistic system.

Context 7: Similar writing and spelling, but different meanings.
G: *"Perut dah kukok wae."*
(My stomach keeps growling.)

The word in BMPTS, [kukok] 'kukok' word has the same pronunciation as [kokok] 'kokok' word in BI. Thus, [kukok] 'kukok' BMPTS word has the sense of starving instead of [kokok] 'kokok' BI word has the sense of the sound of cock crowing. They both share the same pronunciation but differ in spelling and meaning. This demonstrates how homophones can convey entirely different ideas in distinct languages or dialects, emphasizing the significance of context in understanding their meaning. Such linguistic variations showcase the richness and diversity of languages.

Context 8: Similar spelling and writing, but different meanings.
H: *"Nak pakai panci haluh dekat meja makae."*
(I want to use the little pan near the dining table.)

The word in BMPTS [haluh], 'haluh', has the same pronunciation as [halu] 'halu' word in BI. In conclusion, [haluh] 'haluh' BMPTS word has the sense of little instead of [haku] 'halu' BI word has the sense of hallucination. They both share the same pronunciation but differ in spelling and meaning. This contrast highlights the way homophones can embody distinct concepts across languages or dialects, demonstrating the importance of context in

interpreting their meanings. Both words insights into homophones, emphasizing the linguistic diversity and complexity of word usage.

According to Gorys Keraf's theory of homophony (Keraf, 1987), the phenomenon observed in BMPTS (Bahasa Melayu Patani Thailand Selatan) and BI (Bahasa Indonesia) demonstrated similarities in pronunciation between words in the two languages despite differences in meaning and/or spelling. For example, the word [sapuh] in BMPTS means "to wash," while [sapu] in BI refers to a household cleaning tool or sweep; [jae] means "clock" in BMPTS, whereas [jahe] in bI refers to the ginger plant. The relation between the examples provided a linguistic phenomenon where two or more words share a similar pronunciation but differ in meaning, origin, and sometimes spelling. Homophony is a key aspect of semantic and phonological analysis, particularly in identifying how languages evolve and diverge across regions and cultures. However, despite divergent meanings, the pronunciation highlights how different linguistic communities, though historically connected, adapt and redefine vocabulary based on their unique cultural, functional, and environmental needs.

Following Keraf's framework further explains how homophony can reveal patterns of semantic drift, where words with shared phonetic roots develop distinct meanings due to regional or cultural influences. The data from BPMTS and BI underscore how language users attribute new meanings to similar-sounding words in ways that align with their daily experiences and local realities. This directly aligns with Keraf's argument that linguistic phenomena like homophony are crucial for understanding the dynamic interplay between language, culture, and communication. In conclusion, understanding these linguistic variations not only underscores the diversity within related languages but also provides insights into the interplay between phonology and semantics in linguistics evolution.

2. Homograph

Homographs are words with identical spelling but different meanings and sometimes pronunciations. Gorys Keraf's (1987) theory highlights the potential confusion they cause in communication. They emphasized that understanding the context in which a homograph is used is crucial for interpreting its intended meaning. These insights underscore the importance of context and precise word choice in language to prevent ambiguity and ensure effective communication.

Context 1: Similar spelling and writing, but different meanings.
A: "Nok guna mutu merah nah."
(I used a red motorcycle, ya…)

The word in BI [mutu], the 'mutu' word, has the sense of measurement for things, weight, or intelligence. Thus, [mutu] 'mutu' in BMPTS word has the meaning of motorcycle in BI. For example, in the BI sentence, "Produk

tersebut memiliki *mutu* yang tinggi." (The Product has a high quality) instead of in the BMPTS sentence, "Dia pergi ke pasar menggunakan mutu merah." (She is going to the market riding red motorcycle).

Context 2: Similar spelling, writing, and meanings.
B: "Kakak Emma bayar duit dapor."
(Sister Emma pays household money.)

The word in BI [kakak], the 'kakak' word, has the sense of a call to an older brother (sister or brother). Thus, [kakak] 'kakak' in BMPTS word has the meaning of a call to an older sister. For example, in the BI sentence, "Kakakku sedang memasak." (My older sister/brother is cooking) instead of in the BMPTS sentence, "Kakak sedae ambil jemoan" (My sister's getting the laundry).

Context 3: Similar spelling and writing, but different meanings.
C: "Pia nok makan jajan di atas meja silahkae."
(Who someone wants to eat the snacks on the table, it's okay.)

The word in BI [pia], the 'pia' word, has a sense of either food (Indonesian food chain). Thus, [pia] 'pia' in BMPTS word has the meaning of who. For example, in the BI sentence, "Aku membeli pia rasa kacang hijau" (I bought green beans) instead of in the BMPTS sentence, "Pia nak pesan makae?" (Who wants to order food?).

Context 4: Similar spelling, writing, and meanings.
D: "Uang dapor letak atas rak buku."
(The household money is on the book rack.)

The word in BI [rak], the 'rak' word, has a sense of place or container for organizing kinds of stuff. Thus, [rak] 'rak' in BMPTS word has the meaning of done, finished, or already. For example, in the BI sentence, "Tolong letakkan di rak buku itu." (Please, drop on the bookshelf) instead of in the BMPTS sentence, "Aku rak makae." (I've eaten).

Context 5: Similar spelling, writing, and meanings.
E: "Tolong amek jemuran katok kat luar."
(Please help to bring the underwear clothes outside.)

The word in BI [katok], the 'katok' word, has a sense of pants (short or long pants). Thus, [katok] 'katok' in BMPTS word has meaning of underwear. For

example, in the BI sentence, "Dia memakai katok berwarna hitam." (She/He is wearing short black pants) instead of in the BMPTS sentence, "Tolong ambil katok yang di jemo." (Can you bring my dry underwear, please).

Context 6: Similar spelling and writing, but different meanings.
F: "Aku tak napak buku atas meja."
(I don't see the book on the table.)

The word in BI [napak] 'napak' word has sense of compound word from [tapak] 'tapak' is meaning footmark. Thus, [napak] 'napak' in BMPTS word has meaning of visible. For example, in the BI sentence, "Kaki telanjangnya napak di tanah basah." (His/Her bare feet wet on the ground) instead of in BMPTS sentence, "Dia napak cantik." (She is look beautiful).

Context 7: Similar spelling and writing, but different meanings.
G: "Esok piyo wak luak."
(Tomorrow, I will make something outside.)

The word in BI [wak], the 'wak' word, has a sense of uak or wak (for call aunty from father or mother). Thus, [wak] 'wak' in BMPTS word has the meaning of make in BI. For example, in the BI sentence, "Wak, ambilkan bajuku." (Aunty, please bring my clothes) instead of in the BMPTS sentence, "Aku wak nasi goreng." (I make fried rice).

Context 8: Similar spelling, writing, and meanings
H: "Ayo mari hata."
(Let's deliver it.)

The word in BI [mari], 'mari' word, has a sense of invitation (Let's go or c'mon). Thus, [mari] 'mari' in BMPTS word has the meaning of come or arrive in BI. For example, in the BI sentence, "Mari merakit kayu ini bersama-sama." (Let's create this wood together) instead of in BMPTS word, "Teman saya dari luar kota mari ke rumah kemarin sore." (My friend from another city arrived at my home yesterday afternoon).

Context 9: Similar spelling and writing, but different meanings.
I: "Api rumah padam, token habis."
(The electricity is off, and the token is gone.)

The word in BI [api], the 'api' word, has a sense of fire. Thus, [api] 'api' in BMPTS word has the meaning of electric. For example, in the BI sentence, "Jefri menyalakan api di tungku tanah liat untuk memasak." (Jefri light a fire in the clay stove for cooking) instead of in BMPTS sentence, "Api rumah sedang padam, jadi tidak bisa menyetrika baju." (The electricity in my house is out, so I can't to ironing clothes).

Context 10: Similar spelling and writing, but different meanings.
J: "Rok tengok pameran sebab luar ujan."
(I don't want to see the show because it's raining outside.)

The word in BI [rok], the 'rok' word, has a sense of skirt. Thus, [rok] 'rok' in BMPTS word has the meaning of no in BI. For example, in the BI sentence, "Aku memakai bawahan rok berwarna coklat" (I wear a brown skirt) instead of in the BMPTS sentence, "Dia rok mau ke pasar, tetapi ke supermarket." (He/She is not going to the market, but to go to the supermarket).

Context 11: Similar spelling and writing, but different meanings.
K: "Nak pergi beli makae kata tidak ujan."
(I want to go to buy food if it's not raining.)

The word in BI [kata], the 'kata' word, has a sense of the word. Thus, [kata] 'kata' in BMPTS word has the meaning of if in BI. For example, in the BI sentence, "Adikku mengucapkan kata pertamanya." (My brother said his first word) instead of in the BMPTS sentence, "Kita akan pergi ke rumah nenek kata tidak hujae." (We aren't going to grandmother home if it's not raining).

Context 12: Similar spelling, writing, and meanings.
L: "Buang serta bakar sampah."
(Throw and burn the trash.)

The word in BI [serta], the 'serta' word, has a sense of follow. Thus, [serta] 'serta' in BMPTS word has the meaning of and in BI. For example, in the BI sentence, "Kakakku ikut serta dalam lomba tujuh belas agustus." (My sister joined the seventeen August competition) instead of in the BMPTS sentence, "Nana serta Ika mengikuti lomba menyanyi." (Nana and Ika joined singing competition).

Context 13: Similar spelling, writing, and meanings.
M: "Tengok film di laptop."
(Watching the movie on my laptop.)

The word in BI [tengok], the 'tengok' word, has a sense of visiting someone who gets sick. Thus, [tengok] 'tengok' in BMPTS word has the meaning of seeing in BI. For example, in the BI sentence, "Hari ini Dina menengok Nina yang sedang sakit." (Today, Dina visiting Nina because she gets sick) instead of in the BMPTS sentence, "Lia nak tengok depan rumah." (Lia want to be seeing the behind home).

Context 14: Similar spelling and writing, but different meanings.
N: "Nak kira jumlah uang dapor."
(I want to calculate household money.)

The word in BI [kira], the 'kira' word, has a sense of opinion, speculation, or thought. Thus, [kira] 'kira' in BMPTS word has the meaning of calculation in BI. For example, in the BI sentence, "Aku kira Dika tidak jadi datang." (I thought he wasn't coming) instead of in the BMPTS sentence, "Lia kira jumlah apel di atas meja." (Lia counted the number of apples on the table).

Context 15: Similar spelling and writing, but different meanings.
O: "Nak pegi tapi kat luak ujan."
(I want to go out, but it's raining outside.)

The word in BI [luak], the 'luak' word, has a sense of badger (an animal). Thus, [luak] 'luar' in BMPTS word has meaning or outer or external. For example, in the BI sentence, "Hewan luak menghasilkan kopi luak yang sangat lezat." (Badger make excellent coffe-bean) instead of in the BPMTS sentence, "Dika pergi ke luak untuk mengambil paket." (Dika is going to the outside for taking a package).

Context 16: Similar spelling and writing, but different meanings.
P: "Dio gari ikan kat luak."
(She's seeing a fish outside.)

The word in BI [gari], the 'gari' word, has a sense of handcuffs. Thus, [gari] 'gari' in BMPTS word has the meaning of visible. For example, in the BI sentence, "Pencuri itu langsung di gari oleh polisi." (The thief was directly handcuffed by the police) instead of in the BMPTS sentence, "Rumah itu gari tak ada orae." (The house doesn't look anywhere).

Context 17: Similar writing, but different spelling and meanings.

Q: "Tak mau makan tekek ayam."
(I don't want to eat neck chicken.)

The word in the BI [tekek]'tekek' word has sense of choke. Thus, [tekek] 'tekek' in BMPTS word has meaning of throttle or neck. For example, in the BI sentence, "Ketika dia berbicara, nada suaranya terdengar tegang dan penuh emosi, seolah-olah dia ingin tekek saya dengan kata-kata yang tajam." (When he spoke, his tone sounded tense and emosional, as if he wanted to slit my neck with his powerful words) instead of in the BMPTS sentence, "Ani makan tekek ayam goreng." (Ani ate a fried chicked neck).

Explanation:
BMPTS   : Bahasa Melayu Patani Thailand (South Patani Malay language)
BI   : Bahasa Indonesia (Indonesian Language)

From out about shows the table's data, there is evidence that the words inside Indonesian and South Patani Malay languages point out the significance of homonyms and homographs between the above languages. The homonym words refer to words that have the same pronunciation but different meanings. Meanwhile, the homograph words are identified from syllables of the word but have different meanings. The research has drawn attention to the existence of homonyms and homograph words, complexity, and the similarity of these languages. Both phenomena give deep understanding with the example sentences that have been described by researchers to allocate the concrete illustration about of how does the homonym and homograph word can work in Indonesian and South Patani Malay languages context.

According to Keraf's (Keraf, 1987). Homonymy occurs when words in different languages or dialects share similar forms, whether in pronunciation, spelling, or both. Nevertheless, exhibit distinct meanings based on their cultural and contextual usage. This phenomenon is further influenced by semantic shift, where the meaning of a word evolves over time or across regions, reflecting the unique needs and environment of its speakers.

1. **Homonymy and Shared Forms**

   The data demonstrates numerous examples of homonymy, where BMPTS and BI share words with identical or similar spellings and pronunciations, such as [mutu], [kakak], and [pia]. However, their meanings diverge significantly, as seen in [mutu], meaning "motorcycle" in the South Patani Malay language but "quality" in the Indonesian language. This reflects how languages adapt shared linguistic elements to suit different communicative purposes.

2. **Cultural and Contextual Influence on Meaning**

   Keraf's theory emphasizes the role of culture in shaping linguistic meaning. For example, [api] in the Indonesian language refers to "fire," a fundamental natural element, while in the South Patani Malay language, it means "electricity," reflecting the technological integration in modern daily life. Similarly, [wak] in the Indonesian language is a familial term, "aunty," while in the Malay South Thailand language, it signifies "make," highlighting differences in functional usage across communities.

3. **Semantic Shift and Language Evolution**

   The evolution of meanings, as outlined in Keraf's theory, is evident in words like [rak] and [napak]. In the Indonesian language, [rak] refers to a shelf or container, but in the South Patani Malay language, it signifies "done" or "already." This semantic shift may result from metaphorical usage or regional idiomatic expressions that gradually become standardized in the dialect. Similarly, [napak], meaning "footprint" in the Indonesian language, transforms into "visible" in the South Patani Malay language, showcasing a broader conceptual adaptation.

4. **Regional Linguistic Identity**

   The highlights that linguistic variation serves as a marker of regional identity. Words like [tekek] in the South Patani Malay language, which refers to "neck,' contrast with the Indonesian language meaning of "choke." Such differences not only illustrate semantic evolution but also reinforce the unique identity and communicative practices of the South Patani Malay language-speaking community.

5. **Impact of Polysemy**

   Certain words in the data, such as [kira] and [luak], show polysemy, where a single word takes on multiple meanings in different linguistic contexts. The [kira] word in the South Patani Malay language means "calculation," while in the Indonesian language, it signifies "thought" or "opinion." Similarly, the [luak] word refers to an "outer" or

"external area" in the South Patani Malay language but denotes an animal (badger) that is producing coffee beans in the Indonesian language. Besides, Keraf's framework explains this as a natural outcome of languages adapting shared vocabulary to fulfill diverse semantic roles.

The context of meaning from lexicon definition is a basic ingredient that has undergone grammatical changes to words inside grammatical sub-systems. The lexicon and morpheme in this kinship research point out that the meaning of words from language complexity and pronunciation can bring out the ambiguity in that understanding meaning. The homophone has a word context from the same pronunciation with a different meaning. On the other hand, the homograph has a different meaning instead of a similar meaning of the word, which makes it more complex because it is subject to the sentence context. The referential study is two syllables with the same referent and doubles accordingly to double the pronunciation of synonym words (Jazeri, 2016). Contextual research describes that if the context of two syllables has the same meaning, it is called a synonym. Otherwise, if two syllables have different meanings, then these syllables are not synonyms. The different words are used not for the meaning of the synonym but for another factor. Homonyms are utterances (words, phrases, or sentences) of similar form with another idiom but have different meanings between the above of these idioms. In conclusion, it has the same utterance but different meanings of words. These linguistic phenomena illustrate the adaptability and evolution of language influenced by cultural, functional, and environmental contexts. The research highlights how shared linguistic forms in related languages or dialects can diverge to reflect the unique identities and communicative needs of their respective communities, emphasizing the dynamic interplay between language and culture.

The results of 25 data from homonyms and homographs of words show that languages frequently represent an error in understanding the seemingly similar meaning of the word. The similarity of syllables and pronunciation can interpret the meaning of a word situation as needing the deepest complexity of understanding in a sentence. In addition to this, the lexical semantics understanding in homophones and homographs can become very important to clear and effective communication for using a similar word while having a different meaning of the word. Homophones and homographs are two basic concepts in linguistic study that discuss the shape and meaning of words. Despite this, two equally sounding terms have important different meanings or words for explaining linguistic context. The homophone for the first component of two or more words has an identic syllable. However, the meanings of words are different. The real homophone and homonym are the same because the linguistic form is a syllable. A homograph is a second concept that refers to double or more words that have the same spelling but a different meaning, perhaps. In the homograph, the

word can be pronounced in the same or different way. The homograph existence makes additional challenge in understanding what the syllable is, especially if the word has a different pronunciation. The Indonesian language does not have many homophone words, none less not homograph too. However, a language comparison between Indonesian and South Patani Malay languages finding more than ten words from Indonesian languages has similar homographs to the South Patani Malay language. Thus, Indonesian and South Patani Malay languages have homographs and homonym words because these languages refer to two varieties of homophones: (a) homonyms as homophones and (b) homonyms as homographs.

The study of lexical semantics, particularly homophones and homographs, draws on several linguistic theories to explain the relationship between word forms, meanings, and context. The referential theory (Gorys Keraf, 1987) posits that two expressions are synonymous if they share the same referent, while the contextual theory states that words or syllables are synonymous only when they convey identical meanings in a specific context. If their meanings differ, they are not considered synonyms. Furthermore, the usage theory emphasizes that variations in word choice often arise from stylistic or contextual preferences rather than differences in meaning, highlighting the critical role of linguistic context in interpreting homophones and homographs. Homophones have identical pronunciations but different meanings. Whenever homographs share the same spelling but may differ in pronunciation or meaning, they present unique challenges in communication. These phenomena often create ambiguity that requires careful consideration of sentence context to ensure clarity. Comparative studies of Indonesian and South Patani Malay languages reveal significant overlaps in homographs and homonyms to demonstrate linguistic similarities and differences between the two languages. These findings highlight the importance of understanding homophones and homographs for effective communication and cross-linguistic analysis. In conclusion, the interplay of referential, contextual, and usage theories provides a comprehensive framework for analyzing the complexities of synonyms, homonyms, homophones, and homographs to underscore the importance of context and grammar in language comprehension. These linguistic phenomena underscore the importance of context and grammatical structures in understanding and effectively using languages.

CONCLUSION

In conclusion, the kinship research of the meaning of a word in Indonesian and South Patani Malay languages has found uniformity between both languages that indicated a close relationship between the two languages. This research identifies 25 data of words that have lexical semantics similarity, especially of words with homophone and homograph characters. The similarity between the two languages of Indonesian and South Patani Malay

occurred in the phenomenon of homonyms and homographs in some words or clauses. Both language contexts illustrate similar syllables and pronunciation in some words that created a common kinship of linguistics between the two languages. Homophones and homographs are included in the important equation because these were not restricted to the phonetic and orthographic aspects but illustrated the relationship in linguistics family, culture, history, heritage, and evolution of two languages (Indonesian and South Patani Malay languages). In addition to this, the two languages played an important part in forming the language identity of the local people affected by the use of the language.

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