

## Kekerabatan Kata Sapaan Bahasa Melayu Patani dengan Bahasa Melayu Jambi

### The Relationship Between Patani Malay Greetings and Jambi Malay

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#### Abstract

This study aims to analyze the relationship between terms of address in Patani Malay and Jambi Malay in order to reveal similarities and differences as well as factors that influence the linguistic relationship between the two Malay languages. This is a qualitative study with a sociolinguistic approach. The focus of the study is the analysis of terms of address in Patani Malay (Yala) and Jambi Malay to examine their relationship and socio-cultural context. The research subjects are native speakers aged 40-70 years. Data collection for this study included: (1) participatory observation (natural interaction), (2) interviews (key informants), (3) document study (old manuscripts, dialect dictionaries), (4) instruments: semi-structured interview guide, observation sheet, written documents. The research sampling technique used purposive sampling (criteria: mastery of traditional greetings). Data were collected through literature study and participant observation, then analyzed based on vertical generation classification (upper [+3] to lower [-3]) and horizontal ([0]) as well as non-family contexts. Data analysis included data reduction, data presentation (comparative tables), triangulation of sources and experts, and interpretation (language migration theory and semantic change). Data validity included credibility, transferability, dependability, and confirmability. The results of the study show that both languages have parallel kinship address structures, especially in respect for the older generation (e.g., *datok* for grandfather) and the core kinship system, which reflects Malay cultural values.

#### Abstrak

Penelitian ini bertujuan untuk menganalisis kekerabatan antara kata sapaan dalam Bahasa Melayu Patani dan Bahasa Melayu Jambi guna mengungkap persamaan dan perbedaan serta faktor-faktor yang memengaruhi hubungan linguistik antara kedua bahasa Melayu. Jenis penelitian kualitatif dengan pendekatan sosiolinguistik. Fokus kajian analisis kata sapaan dalam bahasa Melayu Patani (Yala) dan Melayu Jambi untuk mengkaji hubungan kekerabatan dan konteks sosio-kultural. Subjek penelitian penutur asli berusia 40-70 tahun. Pengumpulan data penelitian ini yaitu: (1) observasi partisipatif (interaksi alami), (2) wawancara (informan kunci), (3) studi dokumen (naskah lama, kamus dialek), (4) instrumen: Panduan wawancara semi-terstruktur, lembar observasi, dokumen tertulis. Teknik sampling penelitian dengan purposive sampling (kriteria: penguasaan kosakata sapaan tradisional). Data dikumpulkan melalui studi literatur dan observasi partisipatif, kemudian dianalisis berdasarkan klasifikasi generasi vertikal (atas [+3] hingga bawah [-3]) dan horizontal ([0]) serta konteks non-keluarga. Analisis data meliputi reduksi data, penyajian data (tabel komparatif), triangulasi sumber dan ahli, dan interpretasi (teori migrasi bahasa dan perubahan semantik). Validitas data meliputi kredibilitas, transferabilitas, dependabilitas, dan konfirmabilitas. Hasil penelitian menunjukkan bahwa kedua bahasa memiliki struktur sapaan kekerabatan yang paralel, terutama dalam penghormatan generasi tua (contoh: *datok* untuk kakek) dan sistem kekeluargaan inti, yang mencerminkan nilai budaya Melayu.

## INTRODUCTION

Greetings are a linguistic aspect that not only reflects linguistic structure but also the social and cultural values of the community that uses them (Kridalaksana, 2013). In the context of the Malay language, terms of address have rich variations, including in the Patani Malay spoken in the Yala Province and the Jambi Malay in Indonesia. Although both originate from the same Austronesian language family, socio-historical developments and local cultural influences have shaped unique systems of address in each variant.

The use of terms of address is influenced by the relationship between the speaker and the addressee. The use of terms of address is greatly influenced by the level of familiarity and social hierarchy between the speaker and the addressee, so that the choice of vocabulary may differ depending on kinship, age, or status (Emeka-Nwobia, 2020; Mansor, et al., 2018; Utsumi, 2020). For example, the relationship can be a kinship relationship or a non-kinship relationship (Diani and Wulandari, 2024; Serafica, 2022). In relation to kinship, more formal greetings such as "cik" or "tuan" are used for respected people, while familiar greetings such as "awak" or "kau" are used in casual conversations between peers. Kinship refers to familial ties formed through two main channels, namely blood relations (biological descent) and marriage ties (legal relations through marriage) (Mohadi, 2023). According to, terms of address can be categorized into two types based on kinship, namely kinship terms and non-kinship terms. Kinship terms refer to the nuclear family (husband, wife, and children) and extended family (several nuclear families in one bond).

Forms of address, both within and outside the family, come in a wide variety of forms and variations, reflecting the complexity of social and cultural relationships within a society. According to Duranti (1997) in *Linguistic Anthropology*, terms of address not only serve as markers of the relationship between the speaker and the addressee, but also reveal social hierarchies, levels of formality, and cultural values. Research by Braun (1988) in *Terms of Address: Problems of Patterns and Usage in Various Languages and Cultures* shows that variations in forms of address can be influenced by factors such as age, social status, and situational context, while Clyne, et al., (2009) emphasizes the role of language contact and migration in modifying systems of address. In the context of the Malay language, this case is clearly seen in the use of kinship forms of address such as *datok* or *nyai*, which have a different nuance of respect compared to nonkinship forms of address such as *encik* or *awak* (Omara, 2019). This diversity is not only a linguistic feature, but also evidence of the adaptation of language to evolving social dynamics (Wierzbicka, 1992).

From the discussion of the previous concepts and theories, it is clear that experts agree on the universal characteristics of terms of address, ranging from their usage situations, various forms, morphological structures, to their application in language practice. This study aims to analyze the relationship between terms of address in Patani Malay (BMP) and Jambi Malay (BMJ) in order to reveal the similarities and differences as well as the factors that influence the linguistic relationship between these two Malay variants. The urgency of this research is based on the lack of comparative studies, particularly regarding terms of address in both dialects, even though they share close historical and cultural roots as part of the Malay language family. Previous studies, such as Niko's (2020) study on the similarities between the Thai dialect and the Dayak language of Kalimantan and Basari and Rahman's (2023) study on the vocabulary of the Malay language specific to Pattani, Yala, Thailand, have not yet touched on the analysis of terms of address in the context of the Thai Malay language and the Jambi Malay language.

This gap indicates the need for further exploration to understand the linguistic dynamics that shape these two variants. This research complements and expands on previous findings by focusing on the aspect of terms of address. The novelty of this research lies in its

approach, which integrates geographical, historical, and language contact factors. The aim is to provide a more comprehensive understanding of Malay terms of address, which can contribute to the Austronesian linguistic treasure trove.

## RESEARCH METHOD

This research is qualitative, using a sociolinguistic approach in accordance with the concepts expressed by (Chaer and Agustina, 2004; Tarone, 2007), which is an approach that aims to analyze the use of language in various social and cultural contexts of society. The use of language in various social and cultural contexts of society in this study is the kinship between Patani Malay and Jambi Malay greetings. The research was conducted during January 2024. The first researcher conducted the study in Yala, Thailand (as a representation of Patani Malay), and the second researcher conducted the study in Jambi Province, Indonesia (as a representation of Jambi Malay). The selection of locations was based on the consideration that both regions are centers for the active use of Malay variants in everyday communication. The research targets were basic greetings and their derivatives in both language variants, while the research subjects included native speakers aged 40-70 years who were considered to have good linguistic competence and minimal influence from foreign languages. In addition, local linguists and cultural experts were also involved to strengthen data validation.

The research procedure was carried out in three main stages: (1) the preparation stage, which included literature study, instrument development, and permit processing; (2) the data collection stage, which included participatory observation, in-depth interviews, and documentation; and (3) the analysis stage, which involved data reduction, presentation, and conclusion drawing. Data was collected using purposive sampling techniques with informants who understood traditional greetings and their contexts of use. The research instruments consisted of (1) a semi-structured interview guide containing a list of open-ended questions about the form, meaning, and use of greetings; (2) an observation sheet to record the sociolinguistic context of the use of greetings; and (3) written documents such as old manuscripts, dialect dictionaries, or traditional records containing greetings.

The types of data collected included (1) primary data in the form of interview recordings, field notes, and authentic documents from informants, and (2) secondary data from literature related to ancient Malay vocabulary and previous studies. Data collection techniques were conducted through in-depth interviews with key informants to reveal variations in greetings and their cultural values, participatory observation in daily interactions to observe the natural use of greetings, and document studies to trace historical forms of greetings in traditional texts. The data analysis technique refers to the model of with steps including; data reduction to classify greeting words based on phonological, semantic, and sociolinguistic categories; data presentation to map similarities and differences between variants in comparative tables; verification to perform source triangulation (informants, literature, observation) and expert triangulation (verified by linguists and expert speakers); and interpretation to connect findings with theories of language migration, linguistic contact, and semantic change. To ensure data validity, credibility criteria (extended participation, persistent observation), transferability, dependability (audit trail), and confirmability (researcher neutrality) were used. The analysis was supplemented with basic lexicostatistical techniques to calculate the percentage of lexical kinship in the domain of greetings, as well as proto-form reconstruction to trace historical developments. The final results are presented in the form of a narrative description linking linguistic evidence with the socio-historical context of the two language communities.

## HASIL PENELITIAN DAN PEMBAHASAN

This study identifies a number of greetings in Patani Malay and Jambi Malay that indicate linguistic kinship. Based on comparative analysis, it was found that these two Malay variants have lexical and phonological similarities, although there are some differences due to the influence of local languages and language change processes. The results of the research and discussion are presented below.

### Context and Situation of Greeting Word Usage

In Patani Malay and Jambi Malay, there are terms of address used by speakers to greet or call their conversation partners in various contexts and situations, namely family contexts and non-family contexts (PHILIP, et al., 2022). The family context is divided into two, namely family by blood (affinal) and family by marriage (consanguineal). The family context is grouped into upper vertical generations [+] and lower vertical generations [-]. The upper vertical generation includes: the generation of grandparents [+3]; the generation of parents [+2]; and the generation of parents [+1]. The lower vertical generation consists of the generation of children [-1]; the generation of grandchildren [-2]; and the generation of great-grandchildren [-3]. Between the upper vertical generation and the lower vertical generation is the horizontal generation (ego), which is the sibling generation [0]. The forms of address used in the family kinship sphere are those used in the family kinship sphere, for example, tok nek, ayoh, mok, long, lang, ngoh, pak cik, mak cik, abae, and kak. Conversely, the non-family context is the context of using terms of address towards the general public or the general community where there is no family relationship between the speaker and the addressee, whether it be a family relationship caused by blood ties or a family relationship caused by marriage (Menjamin, 2017).

**Table 1. Family Context Greetings Based on the Malay Yala Patani Generation**

No	[+3]	[+2]	[+1]	[0]	[-1]	[-2]	[-3]
	Tok	Ayoh	Abae	Nama Diri	Adik	Cucung	Cicit
	Atok	Yah	Bang	Long (Sulung)	Dik	Nam	Nama
	Tok Yah	Pak	Ku	Ngah (Tengah)	Usu		
	Tok	Pok	Kak	Ude/De	Su		
	Mae	Mbae	Kakak	(Ketiga/Tengah)	Nyo		
	Tok	Ma	Che		A-nyo		
	Neng	Mak	Pak Cik				
	Tok We	Ummi	Pok Cik				
			Ayoh Su				
			Pak Long				
			Mak Cik				
			Mbae Cik				
			Mae Su				
			Mak Long				

**Table 2. Family Context Terms of Address Based on Generations in Jambi Mala**

No	[+3]	[+2]	[+1]	[0]	[-1]	[-2]	[-3]
	Muyag	Nyai	Mak	Uwo	Anak	Cucung	Nama
	Nuyang	Nenek	Mak+nama	Uwo+nama	Bujang	Nama	
	Puyang	Nino	anak	Ngah	Kulup		
	Nunya	Ninu+nama	Amah	Ngah+nama	Supik		
		cucu	Umak	Ncu	Nama		
		Ntinu+nama	Induk	Ncu+nama			
		cucu	Induk+nama	Abang			
		Datuk	anak	Abang+julukan			
		Nakek	Ibu	Abang+nama			
		Nyanta	Umi	Kulup			
		Nyantana	Bapak	Supek			
		Nyantana+nama	Abak	Ayuk			
		cucu	Abak+nama	Ayuk+julukan			
		Nanggut	anak	Ayuk+nama			
		Nanggut+nama	Apak	Tino			
		cucu	Abah	Ginot			
		Nanggap	Ayah	Kakak			
		Nanggap+nama	Ayah+nama	Kakak+nama			
		cucu	anak	Adek			
			Abi	Adek+nama			
			Uwak	Nama diri			
			Bibik	Muk			
			Datung	Dang			
			Mamok	Ning			

In Jambi Malay society, family structures are divided into two main types, namely families based on blood relations (affinal) and families formed through marriage (consanguineal). This division is in line with the findings of several previous studies, such as (Puspaningrum and Saddhono, 2024; Rahima, 2021; Saputra and Amral, 2020). Furthermore, the classification of family context in the use of Jambi Malay greetings is also in line with the study (Akhyaruddin, et al., 2024), which divides it based on upper vertical generation and lower vertical generation. The upper vertical generation includes three levels, namely the ancestral generation (grandparents) [+3], the parents' generation [+2], and the parents' own generation [+1]. Meanwhile, the lower vertical generation also consists of three levels, namely the children's generation [-1], the grandchildren's generation [-2], and the great-grandchildren's generation [-3]. Between these two generations, there is the horizontal generation (*ego*) [0], which refers to the generation of siblings or parallel relatives.

Based on the data listed in Table 2, there are variants of terms of address in the Jambi Malay language used to address family members from various generations. In detail, the upper vertical generation [+3] has 5 variants of terms of address, the [+2] generation has 15 variants, and the [+1] generation includes 24 variants. Meanwhile, the horizontal generation [0] has the most variants, namely 29 terms of address. The lower vertical generation [-1] has 6 variants, the [-2] generation has 3 variants, and the [-3] generation has only 1 variant of terms of address. The diversity of forms of address in the Jambi Malay family revealed in this study not only demonstrates the richness of the language but also how the community upholds values of respect and social hierarchy (Bilqis, 2023; Fithriani, 2015; GM and Kusmana, 2023).

Patani Malay and Jambi Malay share a number of similarities in the use of kinship terms, reflecting their similar linguistic and cultural roots. Terms such as *datok* (often shortened to

tok), nenek (nyai), ayah, ibu, and pakcik are used in both communities to address family members with the same level of familiarity and respect. For example, the term tok or datok is used to refer to a grandfather, while nyai refers to a grandmother, reflecting respect for older generations. Similarly, the terms ayah and ibu are used for parents, while pakcik is used for uncles, indicating a similar kinship structure in both Malay societies.

Furthermore, the similarity in these terms of address is not limited to immediate family relationships, but also extends to extended family and respected figures in society (Susilawati and Omar, 2017). The use of terms such as makcik (aunt) in both languages demonstrates the values of kinship and respect for elders. This similarity indicates that despite being geographically separated, Patani Malay and Jambi Malay have retained the same linguistic traditions, which most likely originate from the classical Malay heritage that remains preserved in both regions.

Despite originating from different regions, there are several interesting similarities:

No	Category	Patani Malay	Jambi Malay	Description
1	Ayah	Yah	Yah	Both use "Yah" as a shortened form of father.
2	Ibu	Mak	Mak	The term "Mak" for mother is very common in both regions.
3	Kakek	Tok, Atok	Datuk, Tok	"Tok" or "Atok" in Patani is equivalent to "Datuk" in Jambi. In some Jambi dialects, "Tok" is also used as an abbreviation for Datuk.
4	Nenek	Tok Mae, Tok Neng	Nenek, Nyai	Although the words are different, the use of the title "Tok" for grandmother in Patani is similar to the use of "Nyai" for respected elderly women in Jambi.
5	Panggilan Urutan Lahir	Long (sulung), Ngah (tengah), Su (bungsu)	Pak Long, Pak Ngah, Busu/Uncu	The concept of names based on birth order (eldest, middle, youngest) exists in both cultures. In Jambi, these names are usually preceded by "Pak-" or "Mak-".

Differences in Names: The most striking difference lies in the structure and richness of the variations in names:

No	Category	Malay Patani	Jambi Malay	Description
1	Kakak Laki-laki	Abae, Bang, Ku	Abang, Bang, Kak	In Jambi, "Kak" can be used for older brothers or sisters, depending on the context.
2	Kakak Perempuan	Kak, Che	Ayuk, Kak	In Jambi, "Ayuk" is a special term for an older sister, in addition to "Kak".
3	Adik Laki-laki/Perempuan	Adik, Di	Adik, Dik, Lub (laki-laki), Pik (perempuan)	Jambi has gender distinctions for the term for younger sibling ("Lub" for male, "Pik" for female).
4	Paman (Saudara Ayah/Ibu)	Pak Cik, Pok Cik, Pak Long, Ayoh Su	Pak Uwo (tertua), Pak Ngah (tengah), Pak Cik (bungsu), Maman	Jambi has a more structured system based on birth order: eldest (Pak Uwo), middle (Pak Ngah), and youngest (Pak Cik/Uncu).

5	Bibi (Saudara Ayah/Ibu)	Mak Cik, Mbae Cik, Mak Long, Mae Su	Mak Uwo, Mak Ngah, Mak Cik, Bik	Just like uncles, the names for aunts in Jambi are also differentiated based on birth order.
6	Panggilan untuk Lajang	Tidak disebutkan dalam data Patani	Bujang (laki-laki), Upik/Kunek (perempuan), Kulup (anak laki-laki)	Jambi has specific vocabulary for referring to or calling people who are not yet married.

Based on the table compiled earlier and comparative data:

1. Influence of Birth Order System: Malay Jambi has a more complex and structured system of calling based on birth order (eldest, middle, youngest) compared to the Patani data you provided. In Jambi, calls such as Pak Uwo (eldest), Pak Ngah (middle), and Pak Cik/Uncu (youngest) indicate a clear position in the family.
2. Gender Division in the Younger Generation: Jambi distinguishes between names for younger brothers (Lub) and younger sisters (Pik), while the Patani data only mentions the general names Adik/Dik.
3. Special Terms for Unmarried People: Jambi has specific terms such as Bujang (unmarried adult male) and Upik/Kunek (unmarried adult female), which are not mentioned in the Patani data.
4. Variations in Parent Terms: Although both use "Mak" for mother and "Yah" for father, Jambi has more variations such as Abak, Apak, Abah, Bapak, Pak for father, and Umak, Emak, Ibu, Bi for mother.

Broadly speaking, both languages originate from the same Malay language family, so there are basic similarities such as the terms Yah (father), Mak (mother), and the use of terms based on birth order, such as Long/Ngah/Su. However, Jambi Malay shows a more differentiated and complex system of terms of address, particularly in terms of (1) more detailed distinctions based on birth order, (2) gender distinctions for terms of address for younger siblings, and (3) the existence of specific terms of address for unmarried individuals.

Comparative Analysis of the Kinship Address Systems of the Patani Malay and Jambi Malay the kinship naming systems in Patani Malay and Jambi Malay societies show the same cultural roots as part of the Malay group, but both have different characteristics in terms of complexity, structure, and vocabulary richness. A fundamental similarity can be seen in the use of core terms for parents, such as "Yah" for father and "Mak" for mother, which indicates that both societies originate from a similar linguistic tradition. In addition, both cultures recognize a system of terms based on birth order, such as "Long" for the eldest child and "Ngah" for the middle child, which indicates a shared awareness of the importance of hierarchy within the family. Among the older generation, the use of "Tok" or "Atok" for grandfather in Patani also has equivalents in Jambi with the terms "Datuk" or "Tok" as abbreviations

Despite these basic similarities, the Malay people of Jambi have a much more complex and differentiated system of titles compared to the Malay people of Patani. In terms of titles for uncles and aunts, for example, the people of Jambi have a very detailed classification based on birth order, such as "Pak Uwo" for the eldest sibling, "Pak Ngah" for the middle sibling, and "Pak Cik" or "Uncu" for the youngest sibling. This system reflects a more hierarchical social structure and the need to indicate a person's position more precisely within the extended family. Meanwhile, data from Patani shows simpler terms such as "Pak Cik" for uncle and "Mak Cik" for aunt, without strict differentiation based on birth order, although there is also recognition of "Pak Long" for the eldest sibling.

Another significant difference is seen in the terms used for younger generations. The Malay community in Jambi has clear gender distinctions for addressing younger siblings, with "Lub" specifically for younger brothers and "Pik" for younger sisters. In fact, Jambi also has specific vocabulary for referring to unmarried adults, such as "Bujang" for single men and "Upik" or "Kunek" for single women. This shows that the system of terms of address in Jambi not only serves to indicate kinship, but also social status and age. In contrast, data from Patani tends to use general terms such as "Adik" or "Di" without explicit gender distinctions.

From a linguistic anthropology perspective, these differences can be explained by the historical and sociocultural factors of each region. The Malay people of Jambi, located in Sumatra and interacting with various other Malay kingdoms such as Srivijaya and Malacca, may have developed a more complex system of titles as a result of a more established social stratification. Meanwhile, the Patani Malay, as a Malay community in southern Thailand, may have been influenced by Thai culture, which tends to be simpler in terms of kinship terms, or perhaps the available data does not capture the full complexity of the naming system that still exists in Patani society. Both the Patani Malay and the Jambi Malay maintain Malay kinship values through their naming systems.

### **Strong Socio-Cultural Reflections in Society**

The use of nickname variants in the greeting system is not merely a practical communication tool, but also reflects deep socio-cultural bonds within the community. Nicknames that appear simple, such as *ning*, *mak ning*, or *tuk ning*, actually contain values of collectivity and respect for social hierarchy that are deeply rooted. This pattern of addressing shows how society maintains linguistic traditions as a way to strengthen shared identity, while also affirming the position of individuals within the community structure. In this context, language not only functions as a medium of interaction, but also as a mirror of kinship and emotional closeness forged between generations (Aman, et al., 2019; Souralová, 2020).

Informal greetings used between family members or close friends, for example, not only facilitate communication but also serve as markers of familiarity and family ties. According to Ali (2022; Rajagukguk, et al., (2022) In societies that still uphold tradition, language serves as a means to preserve shared memories and strengthen a sense of togetherness. This is in line with the opinion of that language is not only used for everyday communication, but also as a vessel that stores the values, history, and collective experiences of a community. Thus, the nickname system in greetings is not merely a linguistic convention, but also a vehicle for preserving the values of togetherness and respect that form the foundation of social cohesion.

In addition, language also plays a role in cementing group solidarity (Martono, et al., 2022). When a community consistently uses specific vocabulary or terms in social interactions, such as nicknames based on birth order, it creates a sense of belonging and shared identity among its speakers. This solidarity is reflected in how community members recognize each other through distinctive forms of address that may not be understood by outsiders. Thus, traditional language becomes a kind of "cultural code" that is only fully meaningful to those involved in the community, while also serving as a symbolic barrier that reinforces group identity amid the tide of modernization.

The findings of this study are expected to form the basis for documenting kinship terms in Patani Malay and Jambi Malay as an effort to save linguistic wealth that is threatened with extinction due to globalization. Furthermore, the results of the study can be integrated into regional language learning materials, both in schools and communities, to raise awareness among the younger generation of the importance of preserving the traditional greeting system. Through this research, the government and cultural institutions can use these findings

to design language revitalization programs, especially for the Patani Malay community, which is a minority and vulnerable to language shift. Preserving kinship terms can strengthen the Malay cultural identity in both regions, as the system of terms reflects distinctive social values and hierarchies.

## CONCLUSION

This study reveals that Patani Malay and Jambi Malay have very similar kinship address systems, particularly in terms of generational hierarchy (vertical and horizontal) and values of respect for the immediate and extended family. The similarity in forms of address such as *datok* (grandfather), *nyai* (grandmother), *ayah* (father), and *ibu* (mother) demonstrates the resilience of classical Malay linguistic traditions despite the geographical separation of these two communities. However, there are minor lexical and phonological differences influenced by local languages (Thai for Patani Malay and Minangkabau for Jambi Malay). Meanwhile, non-family contexts in both languages also show similarities in the use of general forms of address, albeit with certain variations according to the social norms of each region. These findings reinforce the theory that the Malay kinship system has a core pattern that is maintained despite cultural adaptations.

The implication of this research is that it makes an important contribution to the field of Austronesian linguistics, particularly in understanding the terms of address in Patani Malay and Jambi Malay. The results can serve as a basis for further study on lexical migration or semantic change in the Malay diaspora community. The similarity in the greeting system reflects the strength of the Malay identity that persists outside its core region. This can be used as educational material for the preservation of the Malay language and culture in Thailand and Indonesia. Understanding this greeting system can help avoid intercultural misunderstandings, especially in interactions between Patani Malay and Jambi Malay speakers, while strengthening relations between Malay communities in Southeast Asia. Policy: The findings of this study can be taken into consideration by the government or cultural institutions in designing language revitalization programs, especially for minority Malay communities such as those in Thailand. This study also opens up opportunities for further research, such as analyzing the socio-historical factors that influence differences in forms of address or the impact of globalization on traditional kinship systems.

## CONFLICT OF INTEREST

The entire research and article writing process was conducted independently and without influence from any party, ensuring that this research has no conflict of interest.

## STATEMENT OF CONTRIBUTION

This research was made possible thanks to the close collaboration between the first author from Thailand and the second author from the University of Jambi, Indonesia. The first author contributed to data collection and initial analysis from the perspective of Patani Malay, particularly the dialect used in the Pattani region. Meanwhile, the second author was responsible for data collection and analysis from the perspective of Jambi Malay. The comparative analysis, formulation of the theoretical framework, and drafting and finalization of this article were carried out jointly by both authors.

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