

**THE SIMILARITY AND DIFFERENCES IN VOCABULARY BETWEEN  
INDONESIA LANGUAGE AND PATTANI MALAY USED BY THAI STUDENTS  
STUDYING IN INDONESIA**

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**Abstract:** This study aims to find out the difference and the similarity vocabulary between Indonesia Language and Pattani Malay used by Thai students studying in Indonesia. This research method is descriptive qualitative. The source of research data is speech in the form of sentences or words spoken by Thai Students studying in Indonesia. This research data collection technique is a technique of listening to conversations, recordings, recordings, and interviews, most recently analyzing them. Data analysis techniques using contrastive analysis methods. The results of this study are three, first, the breadth of Indonesia Language is wider than Pattani Malay. Second, some words in Indonesian and Pattani Malay have the same meaning as the same voice and speech as vocabulary in both languages. Third, some Indonesian words and Pattani Malay language that have very different meanings although in terms of the same designation.

**Keywords:** *Indonesian, Pattani Malay language, broad of meaning, Thai students.*

**Abstrak:** Penelitian ini bertujuan untuk mengetahui perbedaan dan persamaan kosakata antara bahasa Indonesia dan dalam bahasa Melayu Pattani yang digunakan oleh mahasiswa Thailand yang belajar di Indonesia. Metode penelitian ini adalah deskriptif kualitatif. Sumber data penelitian adalah tuturan-tuturan dalam bentuk kalimat atau kata-kata yang diujarkan oleh Mahasiswa Thailand Yang belajar di Indonesia. Teknik pengumpulan data penelitian ini adalah teknik simak percakapan, mencatat, rekam, dan wawancara, terakhir menganalisisnya. Teknik analisis data menggunakan metode analisis kontrastif. Hasil penelitian ini ada tiga, pertama, bahasa Indonesia yang lebih luas dari pada bahasa Melayu Pattani. Kedua, beberapa kata dalam bahasa Indonesia dan bahasa Melayu Pattani yang memiliki arti yang sama seperti suara dan ucapan yang sama dengan kosakata dalam kedua bahasa tersebut. Ketiga, beberapa kata bahasa Indonesia dan bahasa Melayu Pattani yang memiliki arti yang sangat berbeda walaupun dalam segi sebutannya sama. *Kata kunci: bahasa Indonesia, bahasa melayu, keluasaan makna, mahasiswa Thailand.*

## **INTRODUCTION**

Language is a tool used for communication that is most important in everyday human life because language is a tool for communication between members of society. Language has different functions and every linguist has a different formula according to his explanation. Many linguists emphasize that the most important function is the function of interaction or communication. For humanity, language has always been a major role in communicating with fellow humans (Rahardi, 2009:6).

The Function of language to communicate, namely language as tools related to humans, that formed a community or social system. The system of sound symbols used by humans to cooperate or connect. Even language is not the only human means of communication. It is also introduced as a means of communication such as codes, cues, sounds, and various symbols. All this will mean when it has been translated into the Language of the man himself (Kridalaksana, 1993: 1 as cited in Nasucha et al., 2010).

One of the elements of Pattani Malay Language that contains differences as well as similarities with Indonesian elements is meaning. As for the Indonesian language and its meaning in Pattani Malay Language, here we need to researching together the extent of the differences, similarities, and breadth.

This study focuses on the different meanings of Indonesian words and Pattani Malay language used by Thai students with a view to determine the breadth of the meaning of words in Indonesian language and the meaning of words in Pattani Malay language that are used by Thai students, so that Thailand students do not misunderstand the vocabulary of Indonesian language.

Based on the reason, the researcher Focus on the breadth of meaning of Indonesian words and Malay words of Pattani Malay used by Thai Students to be the object of this research is because to avoid misinterpretation or understanding of this title, the researcher will explain the meaning of its meaning so that understanding and discussion can be directed in accordance with the objectives to be achieved.

## **LITERATURE REVIEW**

A language is a communication tool used by humans for communication and interaction. Through Bahasa also, the culture of a nation can be formed and developed to be passed on to future generations. Communication through this Language allows everyone

to adjust to the physical environment and social environment. This allows everyone to learn their own customs, customs, cultures, and backgrounds.

Language is a tool to communicate between two people, language is like ideas, emotions, and desires that can produce symbols. According to Verderber (1999, p. 52), Language is a body of words and systems to use in communicating for the community in its community.

Furthermore, according to Richards and Platt (1992, p. 196) said that the human communication system consisting of symbols, then Language is a human communication system that becomes something special to him. And the language used by humans is sometimes used in certain countries, sometimes the language is only used by some populations of a country (as cited in Putri, 2014).

According to Keraf (2004) Language is a communication system that uses phonetic symbols, which can be strengthened arbitrarily through concrete actions. It is something that can be perceived through the five senses, so language includes two aspects, namely the sound produced by the human vocal apparatus, and the meaning is the relationship between vowel sequences and objects. That is, the sound is a human vibrating hearing aid that simulates vibration, and its content is enclosed in a stream of sound that causes others to react or react.

In Semantic, the meaning of sense different from meaning. Sense is the connection that exists in the elements of language itself (especially the word) while meaning is the meaning of a word as a related element (Lyons, 1977: 204 as cited in Hildayani, 2019).

To argue that studying the meaning of a word is to understand the science related to the relationship of meaning that makes a word different from other words.

In the Meaning Ogden and Richards, 1972:186-187 (as cited in Prayana, 2019), there are no less than 22 limitations on meaning. For laypeople, not understanding the meaning of a particular word can be found in the dictionary the meaning of which is called lexical meaning. In everyday life, people have difficulty in applying the meaning contained in the dictionary, because the meaning of a word often shifts when in a sentence. In other words, every word sometimes has a broad meaning. That is why sometimes people are not satisfied with the meaning of the word written in the dictionary. It arises when people discover idioms, language styles, metaphors, proverbs, and expressions.

Saussure says the meaning or concept contained in linguistic signs. The linguistic sign is likened to identity with the word or lexeme, meaning that the meaning is the understanding or concept possessed by each word, so the linguistic sign itself is a concept owned by each morpheme, both called basically morpheme and morpheme affixes (Chaer, 2007: 287 as cited in Rahayu, 2017).

The Breadth of Meaning is inclined to the individual to report meaning from a variety of different sources. According to Ebersole (as cited in Rekert, Chamberlain and Halama, 2000) defines that in general individuals have meaning from a variety of sources, and only a few individuals have only a single source of meaning. So that the individual will experience the meaning of several different sources, the more sources of meaning he has.

The breadth of meaning is the expanded meaning or meaning contained in a word wider than expected. A similar meaning explains that the broad meaning of the meaning is expanded or the broader meaning of the central meaning (Djajasudarma, 1993: 8 and Kridalaksana 1993: 133 as cited in Bromanggara, 2016).

Indonesian existed since before independence which still uses Malay dialect or can be called Malay language. So that on October 28, 1928, in the progress of youth attended by various regional activists in Indonesia, Indonesia promised the Youth Pledge as the language of unity and national language, so the Malay language was changed to Bahasa Indonesia. Recognition of Indonesia as the language of unity in the form of the most important event in this struggle (Nasucha et al., 2010).

The Malay dialect is the resident in the Pattani area, the Malay dialect or what can be called the Pattani Malay language which was once the mother tongue dialect in the five areas of the previous Pattani sultanate. Malays are a minority nation in Thailand (Paitoon, 2005: 53 as cited in Jehwae, 2019).

According to Ruslan (2005: 5), What is meant by the Malay language in this study is the Malay dialect in Thailand. The Malay language is the largest dialect in Thailand and one of the dialects that developed in the archipelago. The Pattani Malay dialect is a language spoken by the Malay community four regions are living in Thailand, namely in the areas of Pattani, Narathiwat, Yala, and Songkhla. So the Malay dialect is the most important means of communication in daily activities as well as in certain ceremonies (Ruslan, 2005: 5 as cited in Jehwae, 2019).

Pattani Malay language is a language that was uttered by residents in southern Thailand. In general, the people of the Pattani region use the Malay dialect of Pattani. The dialect is a means of communication in daily association and in traditional ceremonies. Based on this, it can be said that Language is very important to use in daily activities as a means of communication and at the same time become a nation and state.

Formerly in Pattani as an independent and sovereign state-owned by the sultanate itself, the population of Islam and Malay language. Malay was used as the intermediary language of the Srivijaya Kingdom, namely as the official language of the great kingdoms and their colonies, including Sumatra, Java, the Malay Peninsula, Segenting Kera, and Sri Lanka (Pattani).

Currently, Malay is no longer the official language of the Pattani people, although it is still used by the community so that the Pattani people now use Malay as a means of communication because they do not understand the actual Malay grammar (Samaae, 2019).

In this research, there are some relevant studies. First, research by Christine (2014), found this study hides similarities and differences with the research that researchers will do. The similarity in this study is to analyze and describe the variation in the breadth of meaning, while the difference is that this study determines the words used by Thai students, there are Indonesian words whose meaning is wider than Pattani Malay language, but research Christine (2014), discusses the function of findings that combine the most important to be presented in T 2 manifested from KMI variations in the form of reduction and addition of elements of interpersonal meaning. In the entire clause, T2 increases the variation in the breadth of its meaning. And the influence of KMI variations and factors that cause KMI to match the meaning of the translation text.

The second, researched by Asruddin (2015), found this study hides similarities and differences with the research that researchers will do. The similarities in this study are both describing how the variety of meanings, while the difference is that this research focuses on the breadth of meaning in Pattani Malay language spoken by Thai Students, in the form of the same words but the meaning is wider than the Pattani Malay language. Meanwhile, Asruddin (2015), discussed the purpose of describing how the wide variation of interpersonal meanings in the text of Laskar Pelangi Bahasa Indonesia, English, and Malay Language. The difference of this research with the previous research above is focusing on the breadth of the meaning of the words in Indonesian language that are different from the

meaning of words in Pattani Malay language as well as the determines the breadth of meaning in Indonesian language that is different from the meaning of words in Pattani Malay language delivered by Thai Students.

## **RESEARCH METHODS**

In this study, the research method used is qualitative descriptive research. The data analyzed is not a quantitative method (numbers) but in the form of words. The qualitative method is a research method that is solely based on existing facts or phenomena that are empirically live on speakers so that it is produced or recorded in the form of data that is what it is (Sudaryanto, 1993: 62).

The subject of this study was a Thai student studying in Indonesia there were 10 people namely Anisah, Adeela, Aisyah, Baiyeenah, Maiyeenah, Siti Hawa, Nur-Aina, Khoreeyoh, Hayatee, and Latifah. So, the object of this research is a that aims to describe the meaning of words in Indonesia language that are different from the meaning of words in Pattani Malay language and determine the breadth of the meaning of words in Indonesian and meanings in Pattani Malay language achieved by Thai students. Whatever the data of this study were obtained from utterances in the form of words of differences in meaning, and words uttered by Thai Students.

The data used in this study are oral. The oral data is in the form of utterances in the form of sentences or words of differences in the meaning and breadth of the meanings of the words uttered by Thai students. While the data source of this research is information. The informants defined in this study were Thai students whose native speakers were Pattani Malay.

There were several places taken as research location based on the location of each Thai Students who studies in Indonesia. They were Jombang, Kediri, Tulungagung, Jember, Aceh, some places in East and West Java, and etc.

That research is the most important instrument for collecting data and interpreting data in qualitative research. Data collection techniques are one of the most important steps in research because the main purpose of this research is to get data (Chrisaningsih, 2007: 89 as cited in Nurlaela, 2018).

An interview is a technique of collecting data that is carried out directly and indirectly between the interviewer and the source. To improve the data, the information

obtained from the interview results in this study the researcher uses recordings well, and the researcher has evidence after conducting interviews with the informants or to the data source. The tools that assist researchers in collecting data are (1) taking note; serves to take notes of all conversations of Thai students. (2) tape recorder; serves to record all conversations of Thai students.

In this study, researchers interviewed Thai Students they are 10 people namely Anisah, Adeela, Aisyah, Baiyeenah, Maiyeenah, Siti Hawa, Nur-Aina, Khoreeyoh, Hayatee, and Latifah used the Pattani Malay language in communicating. Finally, the results of the interview were recorded immediately after interviewing so that they would not be forgotten or lost. As well as various data sources that the researchers noted, which data were grouped the most important and which ones were not important so that the data was valid.

Recording technique is a data collection technique used by recording the conversations of interviewees, the most common relationship with the problem studied. Considerations This recording technique is used with data studied in the form of oral data. This technique is done by planning, systematically or immediately. Then after recording the researcher identified data that differences in meaning and breadth of the meaning of Indonesian words with Pattani Malay language spoken by Thai students, I asked them to record a voice with a free topic after which I asked them to send the results to the researcher.

The listening technique is a technique that is done by listening to the use of language (Sudaryanto, 1993: 133). The data collection technique used is in the form of a listening technique, free to speak competently. And in this technique, the researcher is not involved in the conversation. The research only pays attention to the conversations of Thai Students, every word in the conversation is always considered, then the words that contain differences in meaning and breadth of meaning are noted.

Triangulation is the source used to test the credibility of the data by checking the data that has been obtained through several sources. Technique triangulation to test the credibility of the data is done by checking data with the same source with different techniques. Time triangulation can be done by checking through interviews, observation, and other techniques in different times or situations.

This study uses documentation or data triangulation. Data triangulation was used to test the validity of the data found. Researchers tested the validity of the data in the form of

words spoken by Thai students. Data that has been tested for validity will be analyzed using equivalent and contrastive techniques so that the data collected can be classified based on the principle of differences in the meaning of words spoken by Thai students.

Data analysis begins when collecting from interview results, listening, notes, photos, and so on. This data is very much with a lot of data for researcher to choose data that is very important or not important. This is done to focus on research.

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Furthermore, the final stage is the analysis by drawing conclusions and verification of the information. For researchers looking for meaning in the collected data, then concluded to answer the problem formulation in the study.

**a. Data reduction:** Data that has been collected in the data collection stage; needs to be processed again. Data processing aims to make the data simpler so that all the data that has been collected can be displayed in a well-organized way and then analyzed.

**b. Triangulation:** Researcher collect data that at the same time tests the credibility of the data, namely checking the validity of data that utilizes something else in comparing the results of the interview.

**c. Display:** Researcher present data by summarizing the data to make it easier to understand what is happening and plan the next work based on what has been experienced.

The research procedure is carried out in stages by underlining the words that contain different meanings and the breadth of meaning, and then identifying based on the form of categories, differences, and the breadth of meaning.

1. Description or orientation stage, at this stage, researchers describe what is seen, heard, and felt. The new researchers recorded a cursory account of the information is obtained.
2. Reduction stage. At this stage, researchers reduce all information obtained in the first stage to focus on a particular problem.



3. Selection stage. At this stage, the researchers outlined the focus that has been applied to be more detailed then conduct an in-depth analysis of the focus of the problem. The result is a theme constructed based on data obtained into new knowledge, hypothesis, even theory.

## FINDINGS AND DISCUSSIONS

### a. Table of the similarity of Indonesian language between Pattani Malay language.

No	Word	Meanings
1.	<i>Anak</i> (Children)	A small human, Small trees that grow on earth
2.	<i>Bual</i> (Brag)	talk or chat

#### (1). *Kata Anak* (Children)

In Indonesian and Pattani Malay, the word *anak* (child) means a small human being, a small animal and a mature tree that grows on earth. But Pattani Malay language refers more to humans who are still small or young and plants are still small. So, in both languages have similarities can be explained in the following sentence.

*Examples of Indonesian sentences*

*Dia tidak memiliki anak.*

*Examples of Pattani Malay sentences*

*Sulit / Payoh bagi anak ayea nok menetas dari kulit telur tuh.* (sulit bagi anak ayam untuk menetas dari kulit telur itu).

From the example above can prove that in both languages have similarities in reading and writing.

#### (2). *Kata Bual* (Brag)

In Indonesian and Pattani Malay, the word *bual* (brag) means to talk and chat but Indonesian refers more to nonsense; claptrap (vanity) in both languages have the following similarities are examples of Indonesian sentences and Pattani Malay sentences.

*Examples of Indonesian sentences*

*Orang-orang yang membual tentang IQ nya adalah pecundang.*

*Example of Pattani Malay sentence*

*Mungkin dio pikhea kito hanyo bual sajo. (mungkin dia pikir kita hanya berbual saja).*

The above sentence, it is clear that the meaning of the sentence in Indonesian with the sentence in Malay Pattani, there is a point of similarity and also the point of the breadth of meaning.

**b. Table of the Differences in the meaning of words between Indonesian and Pattani Malay.**

No	Word	Meanings in Indonesian	Meanings in Pattani Malay
1.	<i>Kata Bingung</i> (Confused)	(1). lost sense (do not know what to do). Feeling nervous or unclear	(1). Not smart (2). Don't know
2.	<i>Kata Bilang</i> (Say)	(1). Count, say or speak (2). tell	(1). Summing (2). Dividing (3). Reduce

*(1). Kata Bingung (Confused)*

In Indonesian, the word *bingung* (confused) is lost sense (do not know what to do) or 'feel less clear. The meaning for users of Pattani Malay language is to show the nature of 'stupid' not 'smart' in what is done, the word *bingung* (confused) in Pattani Malay is used with the word do not understand or not clear, the word confused only for people who are not smart and stupid only.

Well, for Indonesian language users show the meaning of loss of reason (do not know what to do) nervousness, or 'feel less clear', 'less understand', therefore between the two speakers there is a difference in the same word and the same writing.

In order to distinguish between Indonesian and Pattani Malay language spoken by Thai students, not to be *bingung* (confused) between the two language users, it is commonly explained in the context of Indonesian sentences and Pattani Malay language.

*Example: Sentences in Indonesian*

1. *San pergi ke perpustakaan san bingung mau membaca buku yang mana, karena ada bermacam-macam buku di sana.*
2. *Kemarin aldi belajar bahasa Indonesia, dosen memberikan tugas tapi aldi bingung materi apa yang diberikan oleh dosennya.*

*Example: Sentences in Pattani Malay*

1. *Maring aldi belaja bahaso Indonesia, dan dosen wi tugah tapi aldi dok faham apo hok dosen wi tugah tuh. (kemarin aldi belajar bahasa Indonesia, dan dosen memberikan tugas tapi aldi tidak mengerti apa yang diberikan oleh dosennya).*
2. *Kakku belaja bahaso Inggris; hasil belajanyo sangat rendah karena dok cerdas dale jawabannyo. (Kakaku belajar bahasa Inggris; hasil belajar sangat rendah karena kebingungan (tidak cerdas) dalam jawabannya).*

(2). *Kata Bilang (Say)*

In Indonesian Language, the word *bilang* (said) is 'count: several times' 'calculation' said'; 'say'; 'tell'; and 'counsel'. In the context of Indonesian society, the word says to convey a matter that informs or advises the person who wants to be conveyed. While the word *bilang* (said) spoken by Thai students has a difference in meaning with Indonesian. Any word used by Thai students is 'sum', divide and subtract. This word exists when summing or calculating things that are counted.

So, it is clear that the words spoken by Thai students there are points of difference in meaning, namely; 'sum', reduce', for Indonesian users the word says it has the meaning of saying'; and 'tell'. This is between Indonesian and Pattani Malay users.

*Example: Sentences in Indonesian*

1. *Setiap minggu kamu selalu bilang akan mengalahkanku.*
2. *Jonh bilang dia tidak ingin belajar bahasa Perancis.*

*Example: Sentences in Pattani Malay*

1. *Fadil pero 20 eko lembu setiap hari yo bilang karena tako' lembunyo hile. (fadil memelihara 20 ekor sapi setiap hari dia bilang karena khawatir sapinya hilang).*

2. *Nurul adalah ore hok sangat kayo, setiap bule dio bilang duitnyo untuk taruh duit ke bank. (nurul ialah orang yang sanagat kaya, setiap bulan dia bilang uangnya untuk ditransfer ke bank).*

The example sentence above explains that the words used by Thai students with the words used by the Indonesian people are very different. Because the word said for Users of Malay Pattani means 'calculation' or 'sum', but for Indonesian language users have the meaning of 'say' or 'tell' and so on, the same words of the same writing but have different meanings.

**c. Table of the breadth of the meaning of Indonesia words whose meaning is wider than Pattani Malay.**

No	Word	Meanings in broader Indonesian	Meanings in Pattani Malay
1.	<i>Anak</i> (Children)	(1). human being who is still a baby (2). Small trees that grow on earth	(1). Slaves  (2). Small children and plants that are smaller or smaller than others
2.	<i>Bisa</i> (Can)	(1). Able to do something, as much as can be done  (2). Wherever possible	(1). poison

*(1). kata Anak* (Children)

In Indonesian Language, the word *anak* (child) means 'second descendant'; 'a child'; 'small trees that grow on the earth or large clumps of plants. While the word *anok or budak* (child) spoken by Thai students has the same meaning as the meaning in Indonesian according to the Great Dictionary of The Indonesian Language, referring to small children and plants that are smaller or smaller than others. But the narrowness of meaning, the word for Pattani Malay users is used when asking who they are children. (pointing out the question) and when the child is small only.

For users of Malay Pattani is used only for children who are "small and when asking for someone who wants to know their parents who and what is the name of their parents'. Thus, between Pattani Malay language users and Indonesian language users, there are similar meanings and mentions, but that becomes a narrowness of meaning in the word in Pattani Malay language.

In order to get an idea between the use in Indonesian and the use in Pattani Malay, there are several examples of sentences written, so as not to confuse the two language users.

*Examples of sentences in Indonesian*

1. *Lutfi bukan anaknya pak Hamdan melainkan cucunya.*
2. *anak laki-laki itu berumur lima tahun.*
3. *Setiap hari anak ayam selalu mengikuti ibunya untuk mencari makan.*

*Examples of sentences in Pattani Malay*

1. *Kau anak piyo dan siapa namo ayoh dan mekmu. (kamu anak siapa dan siapa nama ayah dan ibumu).*
2. *Cek gu ngoyak wi tahu kata budok tuh omor yo 14 tahun, sudah nakal (karu') (guru memberi tahu bahwa anak itu umur dia 14 tahun, sudah nakal).*
3. *Budok-budok zamea sekare gi sekolah, tapi dok masuk ke kelah, mereka selalu kumpul untuk merokok saloh satu penyebabnya adalah tengok ayohnyo merokok). (Remaja zaman sekarang pergi sekolah, tapi tidak masuk ke kelas, mereka selalu kumpul untuk merokok salah satu penyebabnya adalah melihat ayahnya merokok).*

Some examples of the above sentences can prove that, the word child for Users Pattani Malay with Indonesian language users there is a narrow meaning and broad meaning. The broader meaning is in Indonesian refers to the meaning of 'small children and plants or small parts of others'. A narrower meaning is the Malay meaning of Pattani using the word child only when small and when asking, other than that the word slave is used. The word *anak* (child) was replaced with the word slave when he was a teenager in his twenties, as exemplified in the sentence above.

(2). *Kata Bisa (Can)*

In Indonesian Language, the word *bisa* (can) be meaning 'able' or 'the power of what is done in something done', such as; a man who knows what he can do and

who can solve problems or can walk smoothly for his work. While the word *bisa* (can) be understood by Thai students as 'poison' or wild animals such as snakes can cause injury, rot, or death of something alive.

For the word can be spoken by Thai students, and spoken by Indonesian language users, so as not to confuse between Indonesian and Malay Pattani language, can be explained in the following sentence.

*Example: Sentences in Indonesian*

1. *Aku pasti bisa mengalahkan dia di perlombaan kali ini.*
2. *Saya bisa keliling dunia dalam waktu sebulan.*

*Example: Sentences in Pattani Malay*

1. *Binatae lia biasonyo memiliki biso seperti ula, kalajengking, labo-labo, ikae buntal dan lainnya. (binatang liar biasanya memiliki bisa seperti ular, kalajengking, laba-laba, ikan buntal dan lainnya).*
2. *Bahaya kalajengking terletak pado bisanyo. (bahaya kalajengking terletak pada bisanya).*
3. *Biso ula biso menyebabkan luka dan kematie. (bisa ular bisa menyebabkan luka dan kematian).*

Thus, the word can be in Indonesian the meaning is wider than the meaning in Malay Pattani, because in Indonesian it refers to the meaning of 'able' or 'power', but in Malay Pattani refers to the meaning of 'poison', therefore the word can be in Malay Pattani is narrower than the word can be in Indonesian.

Ferdinand de Saussure (as cited in Chaer, 1994), he found that equations mean balance or correspond to the topic of this speaker, meaning by the similarity between vocabulary in Indonesian with vocabulary in Pattani Malay. When compared to other people's researchers. On the other hand, the differences and similarities of vocabulary Indonesian and Pattani Malay language are many users, most of whom are Pattani Malays. This will make Thai students accustomed to vocabulary Indonesian and expected to understand more about the meaning of Indonesian vocabulary Samaae, M.S. (2019).

Similar findings are also in line with the findings Duerawee (2019), which say that differences and vocabulary similarities in both languages (Indonesian-Pattani Malay) are very beneficial for Thai students studying in Indonesia. Because

they can be creative in using the right words. And it is very important to know and the elements of meaning in the language and meaning of Indonesian in Pattani Malay.

In light of these findings, it is advisable for Thai students to learn about Indonesian more deeply because so as not to misinterpret or misunderstand the meaning of Indonesian and often communicate with Indonesians to better understand the meaning of Indonesian.

## CONCLUSION

The data or words in this study prove that, these words contain different meanings for Indonesian language users and Pattani Malay language users. There are 10 words found to have different meanings between Indonesian and Pattani Malay. such as words *bilang* (said), *bingung* (confused), *bosan* (bored), *jemput* (pick up), *kira-kira* (approximately), *nakal* (naughty), *pusing* (dizzy), *sikat* (brush), *sulit* (difficult), and *waktu* (time). The word is the same in writing and speaking, but the meaning is different.

There's no such thing as the same meaning. Thus, the meaning of the word in Indonesian is said to be different from the Pattani Malay language when used or the dictionary description of the meaning is different. Indonesian words whose meanings are wider than Pattani Malay language there are eight words that found to some words such as the word *anak* (child), *bisa* (can), *bual* (brag), *buruk* (bad), *celaka* (woe), *kepala* (head), *pukul* (hit), and *rapat* (meeting). Some words do not have the same meaning, but the meaning is wider than the Pattani Malay. The Pattani Malay word contains only one meaning, not all meanings. therefore, it is said that Indonesian language is wider than Pattani Malay language.

Similarity of meaning in Indonesian language and meaning in Pattani Malay language in the form of writing or reading there are 13 words such as word *anak* (children), *bual* (brag), *buruk* (bad), *celaka* (woe), *kepala* (head), *rapat* (meeting), *angin* (wind), *buku* (book), *ingat* (remember), *kasar* (rude), *kereta* (train), *suka* (likes), and *surat* (letter). So, there are a number of broader Indonesian words and there are also some broader Pattani Malay language words so it depends on the vocabulary to be a sentence.

By explaining the differences in the meaning of Thai students so more understand about the meaning of Indonesian vocabulary and no misinterpretation or understanding anymore.

### **SUGGESTION**

The researcher is advised to for those interested in learning differences in meaning can use the method of reducing the meaning of using Pattani Malay language to narrow the word Indonesia or contain narrow meanings in Indonesian but contains a broad meaning in Pattani Malay.

For further researchers is who are interested in researching the differences meaning is expected to study more sources or references related to the breadth of meaning in Indonesian and Pattani Malay language so that the results of the study can be better and more complete.

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