

## **Distribution and Development Malay In Thailand**

**Suraiya Chapakiya**

*Fakulti Pendidikan, Universiti Fatoni, Thailand.*

*Email: [suraiyachapakiya@ftu.ac.th](mailto:suraiyachapakiya@ftu.ac.th)/[suraiyakiya@gmail.com](mailto:suraiyakiya@gmail.com)*

### **ABSTRACT**

This paper discusses the deployment and development of the Malay language in Thailand. The purpose of this discussion is to identify the spread and development of the Malay language in Thailand. Penyebaran bahasa ialah symptoms expansion of language use exceeds the natural existing or known as diffusion bahasa iaitu language along with speakers dispersion and dispersion language is a country without penutur. Thailand related with the spread of Malay in mainland Asia Tenggara. Thailand also has a natural affinity between the Malay history iaitu hubungan between Kedah and Siam, and the relationship between Siam - Pattani and Narathiwat. Whereas the development of the Malay language in Thailand depends on the education system and the language of daily communication. Pendidikan seperti system for educational institutions, kindergartens, educational institutions cottage, private religious education institutions, institute a national education assessment (public organization) 2005 dan institusi tinggi. Adapun study the Malay language in daily communications in southern Thailand occur either formally or informally in a variety of activities such as the use of the Malay language as the language of daily, seminars Malay, the Malay in Yala, radio and television stations, the establishment of Dewan Bahasa dan Pustaka Melayu Thailand (DBPMT) and cooperation between government bodies or private Thailand with government bodies and the private sector either inside and outside negara. Yang important, Thailand Malay community needs the cooperation of the Malay race to develop and disseminate religion, language, literature and culture in general and southern Thailand in particular.

**Keywords:** Diffusion, development, Malay, Thai.

### **INTRODUCTION**

The existence of a language is due to the existence of speakers of that language, whether as a mother tongue or a first language, a second language or a foreign language. The question is how the spread and development of the Malay language in Thailand? Thus, to answer this question, the author as the people of Thailand and the Malay language as native speakers in Thailand will discuss briefly some extent to be shared in this paper.

According to Asmah Haji Omar (2019), the spread of language is a symptom of the expansion of language use beyond existing or natural areas known as language diffusion. He further stated that there are two types of language diffusion, namely the spread of language with speakers and the spread of language without speakers.

The spread of language along with the speakers is the first type, which has existed since hundreds or thousands of years ago or in the past with certain evidences in certain places. The spread of this type of Malay language can still be detected in the islands of Southeast Asia Pacific region. This can be evidenced by the Malay communities in Australia, Cocos (Keeling) Islands, Christmas Island, Mecca and Medina, Sri Lanka, and South Africa (Asmah Haji Omar, 2019: 26). According to him, the spread of the second type of language, does not create a first language community. However, it can be identified by the communities that speak in the language of the Malay language as a second or foreign language. Two examples of the spread of second type languages found in Malaysia such as English and Arabic.

Thailand is a country that is related to the spread of Malay in mainland Southeast Asia, than in the countries of Cambodia and Vietnam. Of the three countries Thailand, Cambodia and Vietnam,

Thailand is the widening spread of the Malay language that is quite old. In addition, Thailand also has a natural affinity between the history of the Malayan Malays, especially compared to countries Cambodia and Vietnam.

Relations with Thailand Malaya can be seen clearly in a world map that separates the two countries, from Perlis in the west to the east of Sabah in Malaysia and Satun and Pattani Thailand. This is true since the history of Anglo-Siamese Treaty of 1909, namely Siam deliver all the power and influence over the four Malay states (Perlis, Kedah, Kelantan and Terengganu) to the British. This agreement caused the states of Satun and Patani to fall completely into Siamese hands. Peninsular Malaysia (the Malay Peninsula) is synonymous with Malaya or Peninsular Malaysia. However, in the writings of scholars dealing with the history of Southeast Asia states of the Malay Peninsula with the mainland meant that starting from Thailand Kra Isthmus (Isthmus of Kra) in the north to Johor called Land's End in the south which includes Singapore. There is a large notice board in the area visit the isthmus that describes the meaning of the 'Peninsula', which refers to the expression 'the isthmus of the Malay Peninsula'.

The New Oxford Dictionary of English (2001) gives the meaning of Malay Peninsula in Asmah Haji Omar (2019: 45) as follows:

... A peninsula in SE Asia separating the Indian Ocean from the South China Sea: It extends approximately 1,100 km (700 miles) southwards from the isthmus of Kra and comprises the southern part of Thailand and the whole of Malaya (West Malaysia).

He stated that the Kra Strait is located at the neck of the peninsula which covers cities and ports which played an important role in the Srivijaya era as well as in the days before and after, such as Ligor, Trang and Kedah. In ancient times, there were two important bridges that were active in trade between India and China, namely the Kra and Ligor bridges. These two bridges have opened several roads to various directions such as Kra - Chumphon, Trang - Bandon, Trang - Ligor, Trang - Patalung and Trang - Senggora. The journey between India and China took place since the fifth century AD, that is, through the peninsula. Siam relationship with the Malay states on the state border with Siam simplified way shuttle by sultans and Kedah to Siam. The Sultan and the nobles from Kedah to Ligor by land with elephants, and from Ligor to Bangkok by ship.

### **Malay Relationship in the Age of Siam – Kedah**

In fact, the relationship between Kedah and Siam has started since before or at the beginning of the century. According to Muhammad Hassan bin Dato 'in the book *Al-Tarikh Salasilah Negeri Kedah* stated that during the reign of Seri Paduka Maharaja Derma, the King in Kota Bukit Meriam (now Kuala Muda district). Qalha (Ancient Kedah name) was attacked by Burma from the north (Tenangsari / Tenassirim) through Padang Jangam (now Padang Besar), who came to help Kedah fight Burma was the King of Ligor with his army, and Burma was defeated.

Later, to commemorate the good deeds of the King of Ligor, the King of Qalha (Kedah) also sent a gift to Ligor, namely a golden flower tree and a silver flower tree to replace the weapons of warlords and warriors who perished in the war. As for, King Ligor returned the gift by sending agarwood, incense and hundreds of bushels of rice as well as ordering that King Qalha always send gold and silver flowers every three years to his grandchildren. At that time there was no Siam or Thailand as it is now. In those days, before Thailand this area was small kingdoms like Ligor, Sukhothai, and Ayuthaya. With the formation of the Siamese kingdom based in Bangkok, gold and silver flowers were sent to Bangkok via Ligor. The custom of sending gold and silver flowers eventually made Kedah a tributary (state under power) Siam. Next, when the states of Patani, Kelantan and Terengganu are under Siamese rule, then the tradition of sending gold and silver flowers also needs to be sent to Bangkok. In this regard, Siam recognizes the status of the state under its jurisdiction as a separate state even under its rule indirectly.

In this regard, the states of Setul, Kayang (Perlis) and Kubang Pasu also need to send gold and silver flowers separately to Bangkok. Meanwhile, before that only the state of Kedah sent gold and silver flowers to Siam. This is because the three states are districts within the state of Kedah. Thus, the states of Setul, Perlis and Kubang Pasu indirectly become independent states from the Kedah government, and can communicate with Siam directly without going through the Sultan of Kedah. Kedah was always called by the Siamese to assist in the war between the Siamese and other states. Among them, Siam called on Kedah to help Siam in the war with Burma in the 18th century. In the middle of the 19th century, Kedah on the orders of the Siamese to assist in resolving the rebellion with Patani. However, the Kedah forces commanded by the Sultan of Kedah to help the Siamese did not go to Patani, causing the Siamese to rage against the Sultan of Kedah because they thought he disobeyed the Siamese order. In fact, the Kedah team's disobedience to the Sultan was because they did not want to fight among other races and religions. Among the poems of Sultan Maulana, p. 210-216 as follows:

Kedah Petani sudah tertentu  
Takluk ke benua Siam itu  
Tatkala demikian perintah Ratu  
Kedah pun disuruh memukul ke situ.

Angkatan sekalian berhimpun di Senggora  
Angkatan Kedah pun disuruh sigera  
Naik memukul Petani angkara  
Jika lambat Kedah pun cedera.

Hemat Baginda yang Maha Mulia  
Tatkala demikian kehendak dia  
Hendak dibantah kurang upaya  
Diberilah angkatan menolah bahaya.

Dato' Maharaja dititahkan Sultan  
Jadi panglima membawa angkatan  
Serta pegawai memegang jabatan  
Dititahkan jangan berlambatan.

Habis berhimpun segala tentera  
Di Padang Terap berapakah dura  
Maharaja tiada berangkat sigera  
Berlambatan duduk mencari kira.

Although, the Sultan of Kedah ordered the Kedah army to leave for Petani but the army did not leave and was ignored until the end of the Siamese-Patani war. In 1240, Kedah was suddenly attacked by Siam and captured by Siam. Long story about Kedah-Siamese relations and rebellion. Finally, the unrest between Kedah - Siam ceased after the British - Siam Agreement in 1909. Siam surrendered Kedah to the British. From 1881 to 1909, Kedah always sent gold and silver flowers to Siam. Letters relationship between Kedah and Siam sent by the Sultan of Kedah is the Malay Jawi and Siam. At the end of the 19th century, many Malays residing in Bangkok. Based on the letters of Sultan Abdul Hamid, he is very sensitive to the Muslim Malays who are in Bangkok, whether from consensual or forced. He was very sympathetic and bought land to endow as a cemetery and mosque construction. This can be seen through the letter of intention waqf on 21 Rejab 1308H.

Relations in the Age of Siam Malay - Pattani and Narathiwat According to Siti Hawa (1992) in the book *Hikayat Patani*, initially the name Patani was Kota Mahligai. During the reign of King Phaya Tu Naqpa, he opened a new state after going hunting by the beach with his people. He was told that the hunting dog barked incessantly as he saw a beautiful white moth and disappeared on this beach. On the way to the place, he met the couple living there, and the couple told the king that they had served under the king's nenda in Kota Mahligai. In conjunction with the husband's name is Pak Tani, the king decided to open a new state under the name Pak Tani. Later, the name of Pak Tani's state changed to Patani. After Islam came to Patani, the name of this state was named Patani Dar al-Salam. In addition, Sheikh Faqih Ali copied by Sheikh Daud Al-Fatani (2012 edition) in *Tarikh Patani* states that after the king of the state won the war with Langkasuka in 750M. Later, the king of the state was presented by his people about a place that was very fertile and worthy of being the city of the king. The village head there is named Pak Tani. Finally, in conjunction with the name of the village head, the state was named Pak Tani and then Patani.

According to *Hikayat Patani* in Asmah Haji Omar (2019: 58), the fame of Patani is due to many boats from outside stopping in Patani to get resin. This is because Patani is famous for its main resin product. As for the Patani kings, they have family ties with the kings of Kelantan and Kedah. This is, after the female kings (King of Green, King of Blue, King of Purple, King of Yellow) ruled Patani for a century from the century 1584M-1686M. Since the four female kings did not leave an heir, then the state of Patani was ruled by the treasurer temporary. Later, the coronation of the children of the kings of Kelantan and Kedah as the King of Patani.

Although the people of Patani did not want to be colonized by other states, especially Siam (Thailand), but finally on 21 February 1902 Siam managed to conquer Patani completely, that is, during the reign of Sultan Tengku Abdul Kadir Kamaruddin (Phraya Pattani V) was the last Sultan of the Kingdom of Patani<sup>1</sup>.

In a nutshell, that's the relationship between the spread of the Malay language in Thailand. Next, I will discuss the relationship between the development of the Malay language in Thailand.

### **Malay Language Development in Thailand**

In an atmosphere of Malay getting a slightly open in Thailand than ever. Therefore, this space and opportunity should be filled as best as possible. For important information related to the development of the Malay language in southern Thailand and its use is spreading. The spread of the Malay language is of course closely linked to the area of the environment and the ability to be among the speakers.

The area surrounding the Malay language became the catchment area covering almost the entire area in southern Thailand. Malay is also spoken by the Malay people of Thailand in several other areas such as Krabi, Trang, Ranong, Surat Thani and a number of other areas, but the number of speakers is quite small compared to the amount of the Malay community in the five southern border provinces of Thailand (provinces of Yala, Pattani, Narathiwat, Songkhla and Satun). Malaya relationship with Thailand can be clearly seen in the map that connects the southern border with Malaysia the following table:

<sup>1</sup> Information on the full name of the last king of Patani from Wikipedia The Free Encyclopedia on January 8, 2020 source

---

**Thailand**

**Malaysia**

---

Wang Prachan, Wilayah Satun  
Padang Besar, Wilayah Songkhla  
Ban Prakop, Wilayah Songkhla  
Sadao, Wilayah Songkhla  
Betong, Wilayah Yala

Wang Kelian, Perlis  
Padang Besar, Perlis  
Durian Burung, Kedah  
Bukit Kayu Hitam, Kedah  
Pengkalan Hulu (dulu dikenali sebagai  
Keroh), Perak

Ban Buketa, Wilayah Narathiwat (baru)  
Sungai Golok, Wilayah Narathiwat  
Tak Bai, Wilayah Narathiwat

Bukit Bunga, Kelantan  
Rantau Panjang, Kelantan  
Pengkalan Kubur, Kelantan

---

Issues related to the development of the Malay language in Thailand depends on education in particular and generally as a communication language or spoken language, known as the mother tongue. Now the Malay language can still be said to be alive in the Malay community in southern Thailand, and can be deemed to be able to change their future development. Bahasa Melayu Patani can survive if the community continues to use it and try to improve dissemination and awareness among the community itself. The use and maintenance of the Malay language in daily communications in southern Thailand can also support the development of culture and the disclosure of the identity of the Malays in Thailand. According to Asmah Haji Omar (2005), language or writing will survive if there is an effort to preserve it. This is because the wide spread of language reflects the cultural level of its speakers, and from there can also describe the civilization of a nation. Next, the author will discuss the Malay language in the education system in Thailand.

### **Malay Education System**

The use of the Malay language in the education system in southern Thailand, especially in the five southern border provinces consisting of a number of important institutions, such as educational institutions, kindergartens, educational institutions, boarding, secondary education institutions of private institutes of education evaluation of national (public organization) 2005 dan institusi higher education.

### **Kindergarten Education**

In southern Thailand teaching and learning of Malay language preschool starting in kindergarten, the school and early childhood education and basic education is a popular Malay whether Malay Jawi or Rumi. In fact, before the name of the kindergarten in southern Thailand was known as Taman Fardu Ain and some even called the Children's Education Center. Preschoolers in southern Thailand starting from the age of 6-12 years for teaching and learning the Malay language. Preschool or kindergarten learning in southern Thailand is only two days every weekend, on Saturdays and Sundays (Rahimah, 2002: 35). Kindergarten schools are under the auspices of each mosque in each village, either under the auspices of the Area Kindergarten Coordination Center South (Perkasa) or tidak. PERKASA is a body set up by the Malay community in the southern border provinces, and below herein are the head of the kindergarten for each region. PERKASA was officially established on February 24, 1997 to lead the Kindergarten education movement in the southern border region. co-curricular activities, developing religion and society as well as strengthening the unity of the people. The total number of kindergarten schools under the auspices of PERKASA is 2, 197 schools, 11,887 teachers and 204,135 students from all five provinces (Brochure of the Southern Thailand Kindergarten Coordination Center Foundation 2014).

With the cooperation of the Thai government has successfully produced a standard curriculum, namely the Standard Curriculum of Islamic Education (KSPI). The purpose of KSPI is to consolidate and coordinate the Kindergarten curriculum in the five southern border regions of Thailand under the Southern Thailand Kindergarten Coordination Center (PERKASA). In the law of Thailand (2542/1999) explained that KSPI aims to develop healthy and perfect human beings in terms of physical, psychological, moral, thinking and culture that is advanced and knowledgeable (KSPI: 2014). Consequently, KSPI approved by the Thai government as a religious primary school education institutions that use Malay Jawi and Rumi language on a par with the ASEAN countries.

### **Pondok Education**

The institution of pondok education is a basic education that began when Islam was established in southern Thailand, that is since the twelfth century. Educational institutions cottage is the most important religious development institutions, in addition to spreading the Malay Jawi script. Cottage institutions considered a bastion to defend the Malay culture in southern Thailand (Ahmad Omar: 2002). According to Ismail Hussin, Aziz Deraman and Abdul Rahman al-Ahmadi (1949) in Muhammad Lazim (2005) the term pondok has two meanings, first pondok as accommodation for students living in the pondok area and second, Islamic educational institutions in the traditional form, namely a place to study Islamic religion. According to ABNA (February 16, 2016), Bernama stated that almost 200 hut schools in southern Thailand, especially in Pattani province, are still actively maintaining Islamic religious education to continue the effort to produce scholars. producing religious students who appreciate the books of scholars from the holy land of Makkah, including the oldest hut, the Pondok Dala.

Muhammad Lazim (2005), states that the oldest hut in Southeast Asia is a hut erected in Patani. It is supported by Wan Mohd Saghir in Caregiver Magazine (1977) that lodge in Patani, the oldest cottage in the archipelago, while the cottage institutions in Aceh is known in the 14th century, and in Java in the 15th century. In the 19th century the most famous hut in Patani and in Southeast Asia was Pondok Bendang Daya founded by Tok Bendang Daya, his full name is Sheikh Abdul Qadir bin Mustafa al-Fatoni.

Now, the hut institution has been given the facility to connect the Thai academic division with informal education at the lower secondary and upper secondary level as well as vocational study in various fields at the hut institution. In this case, the students of the hut have the opportunity to study religion only or study religion in addition to studying the academic part so that the students get the opportunity to connect to the bachelor's level and so on. Consequently, Malay Jawi is still maintained very well.

### **Private Religious School Education**

Private religious schools in Patani come from hut institutions as well. Then, in the year 2546 Buddhism / 2003 AD, the association of Islamic religious schools in the southern border region in collaboration with the Southern Border Region Administrative Center (SBPAC) and the Department of Integrated Education Branch 12 Yala held discussions to build the Islamic education curriculum in the southern border region.<sup>2</sup>

Religious school associations have selected representatives of each school to produce new curriculum and teaching and learning materials that are appropriate to the current progress of the new generation. Next, in 2551/2008 again the curriculum and teaching and learning materials of Islamic

<sup>2</sup> Information on the Islamic education curriculum is taken from the introduction by Nik Dir Waba, who is the head of the Integrated Education Department, 12 Yala Branch. (2003). Malay class 1 Mutawassitah. Islamic education curriculum in 2003.

education were renewed for the progress of the people of the south. Accordingly, the religious schools that use the handbook produced by the government, and some still use the old book, as well as some of the schools that produce the booklet Malay Jawi and Rumi himself by reforms in accordance with the current, for example Darussalam school in Narathiwat province.

National Institute Of Educational Assessment Thailand has now established a National Institute of Educational Assessment / National Institute Of Educational (Public Organization). The institute has several assessments such as O-NET, V-NET, I-NET, B-NET, N-NET, GAT / PAT and so on. For I-NET assessment consists of three levels, namely Ibtidaiyah level (sixth grade of primary school and sixth grade of kindergarten), Mutawassitah level (form three of lower secondary religious school) and Sanawiyah level (form six of upper secondary religious school). For religious major national primary schools, its students need to take the I-NET examination. While the national school has only one religious subject, then the students of this school do not have to take the I-NET examination. As for the kindergarten students who do not take the I-NET exam in primary school (national school is a religious subject) then they need to take the I-NET exam in kindergarten. The rating is an assessment of religious subjects such as education Quran, Hadith, Aqeedah, Fiqh, date, character, Arabic and Malay (Niets, 2018). So, the Malay language is one of the subjects evaluated in the assessment of education at the national level. This assessment is an assessment of education and skills through the process of examining academic and professional standards to use assessment results as part of grade comparisons and transferring grades from assessments in the same or different systems.

### **Higher Education Institutions Education**

Institutions of higher education also plays an important role in the spread of the Malay language in southern Thailand. Now there are several universities that offer programs Malay language at the level of Bachelor in southern Thailand in particular, such as the University Fatoni (FTU) in the provinces of Pattani, University Rajabhat Yala in Yala province, the University of Princes of Songkhla University Pattani in Pattani province, the University of Narathiwat Rachanakarin in Narathiwat province and Thaksin University in Songkhla province. In addition, there are a number of universities throughout Thailand that offers language lessons Asean or the language of the neighboring languages other than English, such as Walailak University in the area of Nakhorn Racasima, Chulalongkorn University in Bangkok, Thammasat University in Bangkok, Community College of Yala, Community College, Pattani, Community College Narathiwat and others. Overall, all the universities use the Malay language in addition to Thai language in the teaching and learning of languages other than English, except FTU yang use Malay as the medium of instruction in full (Idris Abdul Halim, 2012). For FTU, there are two important positions that is being developed Malay language and literature in Thailand, namely the Department of Malay Language Education and Educational Technology, Faculty of Education and the Department of English, Faculty of Arts and Social Sciences. Both of these positions using Standard Malay language as the language of instruction in all subjects. Interestingly, the Department of English at the FTU made up of two parts, namely the Malay and Indonesian parts. So far, there is no department which provides language Malay Indonesian parts, except FTU.

On 17 September 2013, a delegation of UPSI administrators of 23 people led by YBhg. Dato 'Sri Abi Musa Asa'ari Mohamed Nor Chairman of the Board of UPSI and YBhg. Prof. Dr. Zakaria Kasa, Vice Chancellor of UPSI participated in the seminar and officiated the Opening of the UPSI Chapter Thailand Alumni Movement Center at the Faculty of Education, Yala Islamic University (now FTU). This aims to facilitate the relationship between UPSI alumni in Thailand. Accordingly, the close ties between UPSI and FTU in particular, and the general state of Malaysia with Thailand in promoting the Malay language in the education system. In this regard, Indonesia is very helpful to

Thailand such as giving scholarships to Muhammadiyah scholarship programs, Scholarship Scholarships, Indonesian teacher trainers and others. Muhammadiyah University Scholarship Program as one of the largest Islamic organizations (mass organizations) in Indonesia engaged in socio-religious fields, including education and colleges to help Muslim students in Thailand. studies to tertiary level. Muhammadiyah University has accepted students from southern Thailand since 2009 until now. Selection of student candidates and delivery to Indonesia is under the coordination or coordination of Southern Border Provinces Administrative Center (SBPAC) Thailand and the Indonesian Consulate General in Songkhla - Thailand.

In this regard, Scholarship Scholarship is a scholarship program offered to foreign students whose country has diplomatic relations with Indonesia, including Thailand. Students who pass and succeed in the assessment or selection examination will receive scholarships to learn Indonesian language, arts, and culture. Scholarship recipients can choose a registered university and they will undergo this program for one year. This program is held by the Ministry of Education and Culture in collaboration with the Indonesian Ministry of Foreign Affairs every year. In addition, many trainee teachers or university students from Indonesia are sent to southern Thailand every year to guide teachers and students of kindergartens and private religious schools.

On March 26, 2017, the former General Chairman of PP Muhammadiyah Prof. Dr. Din Syamsuddin has received the Honorary Causa Doctor award from FTU, Thailand. He received the award because he was considered meritorious in the field of Islamic thought and Islamic civilization. He stated in Dakta.com that "The Islamic world must recapture success in the field of science as it has achieved in the Middle Ages. He added, "... serious, systematic, and strategic efforts are needed in the development of science and technology, through efforts to improve the quality of Islamic education at both the secondary and tertiary levels."

According to Prof. Prof. Dr. Ismail Lutfi Japakiya Rector FTU dalam interview with the Anadolu Agency Indonesia on Consultation High Level Muslim Scholars World of Wasatiyyah Islam (HLC-WSW) at Novotel Bogor, Indonesia on May 2, 2018 states that "... to defend the Malay identity, our campus opening degree Malay ... ". He further explained "... we want scholarships for S2 and S3 because S1 is already a lot there...". He also admitted that the Malay language is rarely used by the Patani Muslim community. Because generally people are used to using Thai. It is undeniable that although there are people who try to defend the Malay language. However, the community mostly fluent Thai more than Malay.

### **The use of English in Thailand**

In daily communication, the Malay language was used as a means of communication that involves family members, friends in the village, the leader of the people, business to business and vice versa. Use in this form is more informal. Patani Malay language or dialect known to the Malays of Patani (DMP) is intact and stands out among first and second generation. They inherited the use of DMP from previous family members and continued to use it in daily communication while using Thai (BT). Total statistics show that 80-85 percent of the population here speaks in DMP (Ruslan: 2005). Thus, it's no wonder Patani Malay language usage more widespread in the southern regions of Thailand compared to the use of BT.

The use of DMP also apply in dealings with the government, especially involving individuals with Malay Malay officer. Communication in this official form can be seen at the Southern Border Regional Administrative Center (ศอ.บต.), Regional Administrative Center (อบจ.), Mukim Administrative Center (อบต.), Islamic Religious Councils in five provinces (Yala, Pattani, Narathiwat, Songkhla and Satun), hospitals and educational institutions who have the use of the Malay language. However, they also use BT, as BT is the official language of the government

involving all matters. BT remains the language of formal and informal communication among employees and officers are Malays not Malay. Through the establishment of these centers lead the community the opportunity to serve as leader of the local people. Thus, the Malay language can be an advantage in addition to BT in official relations in the office.

The use of the Malay language can also be observed quite prominent in local elections, politicians are among the Malays while campaigning among voters of the Malays use the Malay language, whether standard Malay language on signboards candidate, banners and so on and DMP in political talks. Now, efforts to improve the names of the village, the place names, company names and other submitted by the Center for Southern Border Provinces Administration to the Malay community to use three languages in order of first, Thai, both Malay (Jawi ) and the third English. As a result, the government does not prevent the use of Malay in Thailand to put names on billboards, banners and company names in languages other than English.

And boasts an exciting development for the community as well as academics Malays in southern Thailand nowadays is an open atmosphere for the implementation of various activities, especially related to Malay language seminar in Thailand. This development started well when FTU in collaboration with Universiti Pendidikan Sultan Idris (UPSI), Malaysia successfully held the International Seminar on Upholding the Malay language ASEANpertama on 21 to 24 October 2012, the Park View Resort Patani fully financed by the Southern Border Provinces Administrative Center of Thailand (Southern Border Provinces Administrative Center (SBPAC)). The first seminar attracted 600 academics, teachers and leaders of the local Malay language involved. Among the parties involved in holding the seminar this time are SBPAC, UPSI (Malaysia), Prince of Songkhla University Pattani Campus, Thaksin Songkhla University, Rajabhat Yala University, Princess of Narathiwat Rajanakarin University and FTU.

By holding seminars at this time, all parties especially the Thai government is hoping to be able to apply the language and culture in the curriculum and the educational system as well as the daily appreciation in ASEAN countries, especially in southern Thailand. In fact, it is possible to set up regional cooperation bodies that are composed of each representative in the field of language and culture in ASEAN countries. And may set up a committee to establish the Board of Dewan Bahasa dan Pustaka Melayu Thailand that works in developing, coordinating and producing mass media to uphold the Malay language and culture in Thailand. The Thai government has given full cooperation in addition to the openness of Dr. Minister Nalinee Thaweessin at the Thai Prime Minister's Department was present to officiate the seminar. The first seminar was successfully realize the establishment of Dewan Bahasa dan Pustaka Melayu Thailand. The second seminar was held with the International tajukSeminar Upholding Bahasa Melayu / Indonesia-ASEAN Meeting 2at 25 to 27 October 2014 at CS Hotel Thailand with the participation of 300 participants from all ASEAN countries. Results of the 2nd seminar successfully established cooperation network Malay Thai Ranked Higher Education "JKBM-learning" (16 universities that have departments or Malay language lessons from all over Thailand). Seminar International Seminar titled third time Upholding Bahasa Melayu / Indonesia The 3rd ASEAN has gained support from the Ministry of Higher Education Malaysia, Thailand and UPSI. The seminar was held on 25-26 May 2016. One important result of the resolution of this seminar is to establish a network of cooperation Malay ASEAN.Seterusnya Education Council, on 24-25 November 2018 by the International tajukSeminar Upholding Bahasa Melayu / Indonesia ASEAN Meeting -4 with the theme "Language Bridges Peace and Peace in a Plural Society" held at FTU Thailand in collaboration with Dewan Bahasa dan Pustaka (DBP), Malaysia and Muhammadiyah University of Surakarta (UMS), Indonesia successfully produced this fourth seminar officiated by YB Dr. Maszlee bin Malik Former Minister of Education Malaysia. He also witnessed the signing of the second MoU between FTU and DBP Malaysia on 24 November 2019 between Prof. Prof. Dr. Ismail Lutfi Japakiya Rector of FTU with

Dato 'Muhammad Hatta bin Shaharom Chairman of the Board of Governors of DBP Malaysia. Among the results of this resolution is to set up a Chair of Malay Studies in Thailand.

International Seminar on Upholding Bahasa Melayu first also managed to produce some progress in spreading the Malay language in southern Thailand. Progress is defined as the establishment of radio and television broadcasts Malay language. In conjunction with the new year, 2013, Secretary-General of the Southern Border Provinces Administrative Center (ศอ.บต.) has established radio and television broadcasts Malay Malay language as a new year gift to the people of the south. Melayuselama language television broadcasts and radio broadcasts two hours through 88.75 MHz FM stations 24 hours a day. The purpose of this establishment is to provide an opportunity to understand the communication between the people and the government, to disseminate and develop knowledge. According to Police Colonial Thawee Sodsong, in his opening speech radio and television Malay in southern Thailand (2013) states, "In conjunction with the ASEAN, the Malay language is the cultural treasure of ASEAN, the Malay language is not the language conflict in Thailand, even the Malay language is Malay culture and language peace". Malay language radio stations now under the auspices of the government only Radio stations Thailand Yala to represent the three provinces of Yala, Narathiwat and Pattani, namely a 24-hour radio broadcast and live event via facebook. In addition, there are Sendiri Berhad (วิทยุ ชุมชน) Community Stations of more than 20 radio stations in southern Thailand such as Ifzan Radio station (SBPAC) in Yala province, OK Station Radio station in Palas Pattani, Taawun Bangpu Radio station in Bangpu Pattani, Israf Radio station Raman in Raman Yala, Bannangsta Radio station in Bannangsta Yala, Jamik Yala mosque radio station and others. NBT television broadcast while Chanel 11, belongs to the Government of Thailand (สถานีวิทยุ แห่ง ประเทศไทย กรม ประชา สัม พัน) that uses the language of instruction is Patani Malay dialect, with 24 hours per day. In effect, the community can deliver and receive information easily and entertained with songs Melayu (Malay Kingdom, Malaysia, Indonesia Indonesia and others), to know about the local daily news and so on. In addition, Indonesia's Day activities in Yala is also an annual activity Yala Provincial Municipal Council related to the Malay culture in southern Thailand. Hari Raya Yala is a Malay party activities organized by the Municipality of Yala for three days and three nights. The festival was held for the first time on 15-17 February 2014 at Sanam Chang Pheghak Kindergarten which means 'White Elephant Field', the second time on 13-15 February 2015, the third time on 12-14 February 2016, the fourth time on 10- 12 February 2017, the fifth time on 9-11 February 2018 and this year is the sixth time it was held on 12-14 February 2019. This festival was held at the same location which is Sanam Chang Pheghak.

The festival not only for the community, but open to all nations to celebrate the culture and can see and share relevant knowledge of Malay culture. The Malay Day activities include competitions in Yala skills academies, such as the call to prayer contests, speech, reading Quran, anasyid, talked with three languages namely Thai, Malay and English, and answer the problem of religion. In addition, the exhibitions available at the festival, such as Halal Center exhibitions, traditional food, architecture in the three southern border provinces, pictures of the way of life of the southern Thai people in the past and others. In addition, a variety of Malay clothing sales, either from within the country and abroad, local food sales amounted to 100 types of food, and lectures. From the above, it can be concluded that the Kingdom of the religion of Islam, the Malay language and culture still blended like substance with a nail. That is, inevitably people in Patani Malays can not be separated for all three of these things.

On October 12, 2013, at the CS Pattani Hotel, organized by the SBPAC Southern Border Provinces Administrative Center or the Southern Border Provinces Administrative Center by police Tawee Sodsong Colonial Secretary General SBPAC successfully held the Opening Ceremony of Dewan Bahasa dan Pustaka Melayu Thailand (DBPMT). The ceremony was officiated by the

Honorable Mr. Caturong Chaisaeng, the former Minister of Education of Thailand. The ceremony was attended by Prof. Datuk Dr. Awang Sariyan Director General of Dewan Bahasa dan Pustaka Malaysia, Dr. Sugiyono Head of Indonesian Language Development and Construction Agency, Hajah Aminah Binti Haji Momin Director of Dewan Bahasa dan Pustaka Brunei Darussalam, Prof. Prof. Dr. Paitoon M. Chiyana was the keynote speaker from Nanyang Technological University of Singapore, Prof Madia Datuk Dr. Zainal Abidin Borhan Deputy Director of GAPENA Malaysia and Mr. Hamiding Sanor as the Chairman of the DBPMT Board and committee members. The Honorable Mr. Caturong Chaisaeng Former Minister of Education of Thailand (2013), in his inaugural speech DBPMT stated that the Thai Government has a clear policy to work with all parties and all organizations under the Thai government, whether in daily life, religious aspects, language and culture to build and develop equitably in order to develop and create a peaceful and peaceful country ”.

DBPMT is an institution whose role of language and literature in the development of Malay language and literature in South Thailand in particular, and throughout Thailand umumnya. Dengan establishment, DBPMT several activities have been carried out such as magazine publishing script Council, signed the MoU with Malaysia's Dewan Bahasa dan Pustaka (DBP) , held a speech contest in Malay stage next five regions managed to win the third stage of the International Competition Bahasa Melayu (PABM 2014) in Malaysia and others. In addition, Universiti Pendidikan Sultan Idris (UPSI) is an important institution which also cooperated with DBPMT as provide support and training workshops Malay speech to students from southern Thailand. Consequently, DBPMT strive to build and enrich the Malay language in all fields, including literature, culture, publishing of books and magazines, radio and TV as well as working to improve the system of spelling and writing Malay Jawi and Rumi properly in order to become the core capability as a standard language in terms of knowledge, education, society and relations in allied societies and throughout ASEAN. DBPMT is the hope of the Malay community in southern Thailand to assist them in building a Malay Jawi and Rumi, as well as activities related to the Malay language. The community considers DBPMT as a center for links between pre-school, primary, secondary, and higher education institutions cottage, whether government or private schools. However, now DBPMT is relatively quiet due to the Southern Border Region Administrative Center and the government has undergone political changes. However, the DBPMT committee did not remain silent, they continued to move slowly despite the narrowness. May the prayers of all parties and the cooperation of all parties, whether in the countries of the Malay archipelago is indispensable.

Dewan Bahasa dan Pustaka (DBP) Malaysia has contributed a number of important issues relating to the development of Malay language and literature since 1995, ie since Datuk A. Aziz Deraman as Director General DBP her and Malaysians always help the Malays of southern Thailand, especially in the five provinces ( Yala, Pattani, Narathiwat, Songkhla and Satun) such as providing guidance to Yala Islamic University (Fatoni University) and educational institutions in southern Thailand.

Then, when Prof. Datuk Dr. Awang Sariyan Director General of DBP Malaysia in 2012, he assisted DBPMT in cooperating in the establishment of DBPMT. He also enter MASTERA DBPMT as a member in 2014 and as an observer country Majlis Bahasa Brunei-Indonesia-Malaysia in 2014. In collaboration with DBP is DBPMT successfully organized several activities in the development of Malay language and literature as follows:

1. Member countries of the Southeast Asian Literary Council (MASTERA) (2014- present), annual SAKAT seminar activities, annual executive conference, annual MASTERA conference and annual comparative literature lecture series.
2. National observers Brunei Indonesia Malaysia Language Council (Majlis Bahasa Brunei-Indonesia-Malaysia) (2014 - present), the annual meeting of the Secretariat's activities, the annual

session of the Majlis Bahasa Brunei-Indonesia-Malaysia, Majlis Bahasa Brunei-Indonesia-Malaysia annual seminars, and workshops and academic Malay translation yearly.

3. To foster DBPMT with the International Council of Malay (MABM) 2014 conference activities MABM 2014.
4. Organize teacher courses, practical training of the students and the community of southern Thailand, whether in collaboration with DBP FTU East region, the Northern Territory DBP, DBP Kuala Lumpur, FTU and in other appropriate places in Thailand.
5. Hold a language pilgrimage tour to southern Thailand.

## CONCLUSION

Overall, based on some statements about the spread and development of the Malay language in Thailand has a good future if the countries of the Malay archipelago concerned to develop the Malay language in Thailand. This is the Thai government did not prevent the spread of religion, language, literature and culture in Thailand. The problem is, our Malay community in Thailand is part of the family Malays, Malay culture, Malay and Muslim. However, we were left with Thailand. However, we need help to maintain and promote religious, language, literature and culture in Thailand. Therefore, we, on behalf of the Malays in Thailand say thank you to everyone and everything, but we need guidance and further cooperation of the Malay states, especially Indonesia, Malaysia, Brunei and Singapore to the development and advancement of religion, language, literature and culture to the Malays of Patani in Thailand, such as conducting joint studies, joint activities and others.

## REFERENCES

- Abdul Halim Ali & Norsaliza Mohd Shuhaini, (2014). Pengupayaan Jaringan Pendidikan Bahasa Melayu di Selatan Thailand` Prosiding` Semianr Memartabatkan Bahasa Melayu Asean Kedua, 25-27 Oktober 2014, CS Hotel Patani, Thailand.
- Abdul Aziz Mahmood. Masa Depan Bahasa Melayu di Selatan. Kertas Kerja yang dibentangkan di *Seminar Antarabangsa Memartabatkan Bahasa Melayu di ASEAN*. Anjuran Universiti Islam Yala dan Pusat Pentadbiran Wilayah Sempadan Selatan pada 13-14 Oktober 2012. Park View Resort Pattani.
- Abdul Muhamin Saleah dan rakan-rakan. (2015). *Buku Panduan Model Pengajaran dan Pembelajaran Bahasa Melayu Tulisan Jawi Kelas 1*. Pattani: PERKASA.
- Abdurrahman Ismail Addiwani. (2011). *Tokoh Ulama Silam Fatoni*. Pattani: Press Fatoni.
- Ahmad Omar Chapakia. (2002). *Politik dan Perjuangan Masyarakat Islam di Selatan Thailand*. Bangi: Universiti Kebangsaan Malaysia.
- Asmah Haji Omar. (2019). Bahasa Melayu di Daratan Asia Tenggara Pendekatan Sejarah dan Geolinguistik. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Asmah Haji Omar. (2008). *Ensiklopedia bahasa Melayu*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Asmah Haji Omar. (2005). *Alam dan Penyebaran Bahasa Melayu*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Awang Sariyan. (2011). Anugerah Tokoh Pejuang Bahasa Melayu Antarabangsa. *Dewan Bahasa*. Disember. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Berita Harian. Rabu. 15 Ogos 2007. *Kesinambungan dan Pemantapan Bahasa di Asia Tenggara*.
- Dakta.com. Din Syamsudin Terima Gelar Doktor Kehormatan dari University of Fatoni. (26 Mac 2017). <http://dakta.com/news/8562/din-syamsudin-terima-gelar-doktor-kehormatan-dari-university-of-fatoni>
- Darwis Harahap. (1992). *Sejarah Pertumbuhan Bahasa Melayu*. Pulau Pinang: Penerbit Universiti Sains Malaysia.

- Hamiding Sanor. (2015). Perkembangan bahasa Melayu sebagai bahasa ilmu Pengetahuan di Thailand. *Dalam*. Kongres Bahasa Melayu. Batam, Indonesia: Penulis Kongres Bahasa Melayu.
- Hamiding Sanor. (2015). Sastera Kitab Sebagai Warisan Tradisi Intelektual MMuslim Serantau. *Dalam*. Siri Kuliah Kesusasteraan Bandingan MASTERA XVIII. Brunei Darussalam, Indonesia, Singapura, Malaysia dan Thailand: Dewan Bahasa dan Pustaka.
- Idris Mohd. Radzi dan Abdul Halim Ali. 2012. Pendidikan bahasa Melayu di selatan Thailand: Ke manakah arahnya?. *Prosiding*. Memartabatkan Bahasa Melayu di Asean, 13-14 Oktober 2012: 251-263.
- Kamaruddin Isayah. (2010). Penggunaan Sistem Tulisan Jawi Dalam Bahasa Melayu Patani: Pemuliharaan Bahasa Melayu Di Selatan Thailand. *Dalam* Jurnal Bahasa. Bil 1 Jun: 98-118.
- Kamus Bahasa Melayu Nusantara Edisi Kedua*. (2011). Berakas: Dewan Bahasa dan Pustaka.
- Kamus Dewan Edisi Keempat*. (2007). Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Mohd. Tarmizi Hasrah. (2013). Syekh Ahmad al-Fathani & Ferdinand de Saussure. *Dalam* Dewan Bahasa. April 2013: 40-42.
- Mohd. Lazim Lawee. (2005). *Sejarah dan Perkembangan Agama Anutan Masyarakat Melayu Patani*. Yala: Pusat Kebudayaan Islam Kuliah Islam Yala.
- Muhammad Yani Dahami. (2014). *Jawi Bacaan Saya Cepat dan Mudah Membaca dengan Kaedah Cepegangnya (C, P, G, NG, NY)*. Yala: Selatan Press Yala.
- National Institute Of Educational (Public Organization) (NIETS). (20 April 2018). <https://www.niets.or.th/th/catalog/view/243>
- NIETS. (2018). I-NET. 20 November 2019. <https://www.niets.or.th/th/catalog/view/243>
- Nik Dir Waba. (2003). *Bahasa Melayu Kelas 1 Mutawassitah. Kurikulum Pengajian Islam Tahun 2003*. Yala: Jabatan Pendidikan Bersepadu Cawangan 12 Yala.
- Paitoon M. Chaiyanara. (2001). *Ancangan Pengajian Melayu di Malaysia, Singapura dan Selatan Thai*.
- Perasmian Pusat Gerakan Alumni UPSI Chapter Thailand. (2013). *Majalah Risalah Universiti Islam Yala*. Universiti Islam Yala. (Bil.15, Jil 48, 2013).
- Pongsri Lekawatana. (1999). “Peranan Bahasa Dalam Perpaduan Negara dan Identiti Individu” Kertas Kerja dalam Perancangan Bahasa di Asia Tenggara. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Prachakhom Wicai/penyelidikan Masyarakat.(2005). *Dwi-bahasa (Melayu - Thailand) Untuk Golongan Belia Empat Wilayah Sempadan Selatan*.[http://rescom.trf.or.th/display/keydefault.aspx?id\\_colum=2851](http://rescom.trf.or.th/display/keydefault.aspx?id_colum=2851)
- Rattiya Saleh. (1987). *Kan Aan Lek Kan Khian Phasa Melayu Duai Akson Jawi/Bacaan dan Tulisan Bahasa Melayu dengan Tulisan Jawi*. Bangkok: Syarikat Khled Thai Sdn. Bhd.
- Ruslan Uthai. (2005). *Ciri-Ciri Istimewa Dialek Melayu Patani Satu Tinjauan*. Patani. Universiti Songkhla Nakaran.
- Siti Hajar Abdul Aziz. (2009). *Siri pendidikan guru bahasa Melayu II*. Selangor: Oxford Fajar Sdn. Bhd.
- Suraiya Chapakiya. Penyebaran dan Pemasaran Bahasa Melayu di Thailand. *Dalam* Prosiding Seminar Antarabangsa Asia Tenggara (SAKAT 2014). Dewan Bahasa dan Pustaka Brunei Darussalam pada 17-18 September 2014.
- Suraiya Chapakiya. Pertandingan Pidato Bahasa Melayu Pertama di Selatan Thailand. *Dalam* Dewan Bahasa keluaran April 2014.
- Suraiya Chapakiya. Memartabatkan Bahasa Melayu di Selatan Thailand. *Dalam* Dewan Bahasa keluaran Februari 2013

- Suraiya Chapakiya. Suara Kita. *Dalam Dewan Bahasa* keluaran April 2013.
- Suraiya Chapakiya. Bahasa Melayu Bersinar di Bumi Thailand. *Dalam Dewan Bahasa* keluaran November 2013.
- Suraiya Chapakiya. (2013). *Analisis Kontrastif Antara Kaedah Bacaan Fonetik Bahasa Thai Dengan Bahasa Melayu*. Diskripsi MA. Pulau Pinang: Universiti Sains Malaysia.
- Suraiya Chapakiya. (2011). *Pengaruh Leksikal Bahasa Thai Dalam Dialek Melayu Patani: Kajian Penduduk Kepala Jambatan Seteng*. Skripsi BA. Pattani: Universiti Islam Yala.
- Syed Zainal Ariff Syed Jamaluddin dan Islyas Mahyudin. Pengaruh Bahasa Thai Dalam Bahasa Melayu Patani. Kertas Kerja yang dibentangkan di *Seminar Kebangsaan Kacukan Bahasa dan Bahasa Kacukan: Proses, Produk, dan Daya Hidup*. Anjuran Pusat Pengajian Ilmu Kemanusiaan pada 17 September 2005. Universiti Sains Malaysia.
- Wae Majid Paramal dan rakan-rakan. (2015). *Pai Che Suan Rachakan Lek Pai Prachasamphan Phasa Melayu Akson Jawi/ Papan Nama Jabatan Kerajaan Dan Papan Tanda Bahasa Melayu Jawi*. Pattani: pattani inpro service.
- Zainal Abidin Ahmad (Za'ba). (2000). *Pelita bahasa Melayu penggal I – III*. Kuala Lumpur: Dewan Bahasa dan Pustaka.