



MALAY LANGUAGE AND CULTURE IN THE PERSPECTIVE OF INDONESIAN: ANALYSIS OF LANGUAGE AND CULTURAL DYNAMICS

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ABSTRACT

Malay language and culture have a very close relationship with Indonesian, considering the similarities in history, language structure, and cultural values. This study aims to analyze the dynamics of Malay language and culture from the perspective of Indonesian, as well as its implications for cultural identity and intercultural communication. Through qualitative analysis of literary texts, mass media, and social interactions, this study finds that Indonesian has been greatly influenced by Malay language and culture, especially in terms of vocabulary and sentence structure. However, there are also cultural dynamics that influence the use of language and cultural identity in both countries. This study contributes to a better understanding of the linguistic and cultural relations between Malay and Indonesian, as well as its implications for intercultural communication and cooperation in the Southeast Asian region.

Keywords: Malay; language; culture; Indonesian; dynamics

INTRODUCTION

Language and culture are closely related. Language reflects the values, norms, and identity of a culture. Malay, as the language that gave rise to Indonesian, also plays a role in shaping the cultural identity of the Malay community in Indonesia and other countries where Malay is spoken. Indonesian, as a unifying language, also plays a crucial role in uniting various ethnic groups in Indonesia and maintaining cultural diversity. Malay language and culture are closely related to Indonesian language and culture, given their similarities in history, linguistic structure, and cultural values. These two languages and cultures share many similarities and differences, reflecting the complexity of the history and development of Indonesian society. As one of the oldest and most influential languages and cultures in Southeast Asia, Malay language and culture have played a significant role in shaping Indonesian linguistic and cultural identity. This paper aims to analyze the dynamics of Malay language and culture from an Indonesian perspective, as well as their implications for cultural identity and intercultural communication.

Malay has become a *lingua franca* (Takari, 2013), a trading language used by traders at the ports of the time. Throughout the Malay Peninsula, a diverse mix of Malay dialects existed inland, from valley to valley and village to village, across much of Sumatra and along the coast of Borneo. Malay was spoken by traders. While waiting for supplies to be replenished, traders had to deal with Malay-speaking populations for supplies. This created a need for a way to communicate with them. Therefore, Malay was chosen and it was used as a *lingua franca* because it was simpler and more democratic. Afterward, Malay began to be widely used in literature.

The purpose of this study is to explain the dynamics of Malay language from an Indonesian perspective. Data were taken from literary works in the form of excerpts from Indonesian and Malay drama scripts, which are cultural manifestations of the countries of the same ethnic group. The author then describes synonymous words in Indonesian and Malay that have the potential to form colloquial Indonesian words. The author also analyzes the differences in the productivity of synonymous words in the two languages.

According to Owen's definition of language, as quoted in Stiawan (2006:1), language can be defined as a combination of symbols shared by a society and a rule-governed combination of these symbols. Language can be defined as a code or system accepted by society.

The relationship between Malay as the root of Indonesian can be seen in understanding the function of language as a means of communication for a group of people, as language can also be interpreted as a combination of symbols shared by a society.

Quoting from Narabahasa (Yudhistira, 2021), history proves that the use of the Malay language can be seen through the discovery of several inscriptions, namely inscriptions found in Kedukan Bukit (Palembang, 683 AD), Talang Tuwo (Palembang, 684 AD), Kota Kapur (West Bangka, 686 AD), and Karang Brahi (Jambi, 688 AD) written in Pranagari script with Old Malay. In addition to being used in trade transactions, Malay was also relied upon as a cultural language, especially during the Srivijaya Kingdom era, namely as the main language in Buddhist religious textbooks. The discovery of several inscriptions suggests that Malay, in its Old Malay form, was already used as a means of communication during the Srivijaya era (Burke, 2001).

Inscriptions written in Old Malay are also found in Central Java, namely the Gandasuli Inscription of 832 and in Bogor, the Bogor Inscription of 942. The discovery of these two inscriptions strengthens the hypothesis that Old Malay was not only spoken on the island of Sumatra, but also on the island of Java. During the Srivijaya Empire, Malay served several functions. Malay served as a lingua franca, or language of communication between ethnic groups in Indonesia. Malay was also the official language of the kingdom (Dulja, 2005). Furthermore, Malay served as a cultural language, namely the language of books containing rules of life and literary works.

Malay has long been used as a lingua franca in the archipelago, even before the birth of Indonesian. The process of establishing Indonesian as a unifying language involved Riau Malay as its foundation. However, the language has subsequently evolved and adapted to various regional languages in Indonesia. Malay is considered to have a simpler system than other regional languages in Indonesia, such as Javanese or Sundanese, which have a hierarchy or hierarchy of language levels.

Despite sharing common roots, Malay in Indonesia and Malay in Malaysia and Brunei have experienced different developments, even being separated by political factors. In Indonesia, Malay, the basis of Indonesian, is considered a regional language, on a par with other regional languages. In Malaysia, Malay has been designated the national and unifying language, although debate continues regarding its effectiveness in uniting ethnically diverse communities.

Indonesian is not a naturally occurring language, but rather the result of a sociological and political agreement, namely the adoption of Malay as Indonesian. However, Indonesian originates from the Malay language spoken on the Malay Peninsula and the High Malay language used in Riau. High Malay used in Riau is considered a high-ranking language because it is used by the nobility. During its colonization of Indonesia,



the Dutch East Indies government made a policy that Malay be used as the medium of education in its colonies, especially Jakarta. Therefore, High Malay was used by the educated class. The youth, who were also educated, then held a youth congress on October 28, 1928, which produced a decision, one of which was "Upholding the language of unity, namely Indonesian." Therefore, their political language was Indonesian, which originated from High Malay because its speakers were educated.

METHOD

This research uses a qualitative method of studying cultural literature with a comparative historical linguistics approach. The data used in this study were obtained from relevant literature sources, such as books and scientific journals. Data analysis was conducted using comparative analysis techniques to compare and analyze the dynamics of Malay language and culture from an Indonesian perspective.

The qualitative method of studying cultural literature is a research approach that utilizes an in-depth study of various written sources, such as books, articles, and journals, to understand and analyze cultural phenomena reflected in literary works. Descriptive qualitative research uses a literature study as a data collection technique. Sarwono (2006) states that a literature study is the examination of data from various reference books and previous research results relevant to the research to obtain a theoretical basis for the problem being studied. Literature studies are also known as library research or library research. The limitations of this activity are limited to the production of articles, journals, and library collections, without the need for field research.

Neuman (2007) defines comparative history as a method that places historical time and intercultural variation at the center of research questions, data collection, and data analysis. Using this method requires a thorough knowledge of the history and cultural context surrounding the research question. Meanwhile, Babbie (2008) defines comparative and historical research as the investigation of societies or other social units over a specific period of time, comparing them with each other. Comparative historical analysis seeks to identify common patterns that recur and persist across different times and places (Babbie, 2008). Furthermore, it is explained that comparative historical analysis is used when the research focus is not confined to a specific point in time, and when comparisons across time periods are necessary to better understand developments and their influence on social forms.

Language plays a versatile role in everyday life, particularly in communication. Therefore, it is important to understand how languages develop and interact throughout history. Comparative Historical Linguistics is relevant in this context, as a branch of science that traces the history of language development and the kinship relationships among various languages. Using this approach, we can better understand the position of language, not only as a means of communication but also as an entity that reflects the history and complexity of kinship relationships between languages. Comparative Historical Linguistics is a branch of linguistics that focuses primarily on the study of the history of language development and kinship relationships. This branch's task includes establishing the facts and levels of closeness and kinship among related languages. Specifically, comparative historical linguistics attempts to group related languages based on similarities in their developmental history. In this context, languages within a particular group or language family are believed to have similar developmental histories. In other words, they can be traced back to the same source or have the same roots in linguistic evolution. Therefore, comparative historical linguistics acts as a tool for

identifying and understanding the historical patterns underlying the change and development of these languages. With this primary task, comparative historical linguistics conducts detailed studies of the historical relationships between specific language groups. This includes research into phonological, morphological, syntactic, and lexical shifts within a language group, as well as exploring kinship relationships and cultural influences that can be reflected through language.

RESULTS AND DISCUSSION

In previous research, Ramadhan, et al. (2023) in *Comparative Historical Linguistics in Comparative Reconstruction of Mandailing and Malay Languages* analyzed morpheme reconstruction, neutralization, reduplication, inflection, and reconstruction of morphemes in Mandailing, and compared them with Malay. Lukman (2024) in *Indonesian as a Cultural Product and Part of the Austronesian Languages: A Review of Comparative Historical Linguistics* explained the role of Indonesian in the context of the Austronesian language family, especially through a comparative historical linguistics approach by exploring the kinship relationship between Indonesian and its related languages, thus providing deeper insight into the history of the development of Indonesian. In this study, the author describes the dynamics of language in Malay from an Indonesian perspective. In this case, the author describes synonymous words that exist in Indonesian and also in Malay that have the potential to form colloquial words in Indonesian. The author also describes the differences in the productivity of synonymous words in the two languages. The data was taken from literary works in the form of excerpts from drama scripts in Indonesian and Malay, which are one form of culture from related countries.

The Influence of Malay Culture on Indonesian Culture

Malay became the lingua franca of the archipelago and even became the official language of Islamic kingdoms, such as Pasai and Aceh. Malay also served as the basis for the formation of Indonesian, the official language of the country. Various Malay art forms, such as dance, jepin, syair, pantun, kasidah, and hadrah, are often used in traditional ceremonies, welcoming guests, and weddings in various regions of Indonesia. Malay customs, based on Islamic law, influence customs in various regions, particularly in matters of etiquette, manners, and family values. Classical Malay literary works, such as hikayat, syair, pantun, and drama scripts, have had a significant influence on the development of Indonesian literature. Malay culture, with its values, has contributed to shaping Indonesia's cultural identity as a whole.

Language Dynamics

Etymologically, according to the big Indonesian dictionary (KBBI VI), *kereta* means a two or four wheeled vehicle (usually pulled by horses). Other meanings in the latest edition of the KBBI include train and motorcycle.



kereta



ke.re.ta /kêreta/

→ Tesaurus

Etimologi: [Informasi etimologi hanya tersedia bagi pengguna terdaftar dan hanya ketika fitur pengusulan diaktifkan]

1. *n* kendaraan yang beroda dua atau empat (biasanya ditarik oleh kuda)
2. *n* kereta api
3. *n* sepeda motor

Picture 1. The meaning of the word train in the sixth edition of the KBBI VI

The word *kereta* has several combinations with various meanings. *Kereta angin*, *kereta baja*, *kereta barang*, *kereta dorong*, *kereta kuda*, *kereta jenazah*, *kereta salju* and so on are word forms that are variations of the word *kereta*. This reinforces the meaning of *kereta* as a two or four wheeled vehicle.

Pranala (link): <https://kbbi.web.id/kereta>

kereta /ke-re-ta/ /kêreta/ *n* 1 kendaraan yang beroda (biasanya ditarik oleh kuda); 2 kereta api;

- **angin** sepeda;
- **baja** mobil berlapis baja;
- **barang** kereta yang khusus untuk mengangkut barang;
- **bogi** kereta kecil (biasanya beroda dua dan ditarik oleh seekor kuda);
- **dorong** kereta (gerobak, dan sebagainya) yang didorong untuk membawa sesuatu;
- **jenazah** kendaraan (mobil dan sebagainya) untuk membawa mayat;
- **gandeng** trailer;
- **kuda** kereta beroda dua yang ditarik oleh kuda;
- **lereng** sepeda;
- **makan** gerbong kereta api yang dipakai sebagai tempat makan (restoran);
- **mati** kereta jenazah;
- **mayat** kereta jenazah;
- **pelangkin** kereta yang bentuknya seperti tandu;
- **penumpang** kereta (gerbong) untuk mengangkut penumpang (orang);
- **pos** kereta yang membawa surat-surat pos;
- **saji** meja kecil, pendek, beroda, biasa digunakan sebagai tempat membawa makanan untuk didirkan kepada para tamu;
- **salju** kereta yang khusus dikendarai di atas salju;
- **sorong** kereta dorong;
- **troli** kereta untuk membawa barang-barang;

berkereta /ber-ke-re-ta/ *v* naik kereta; menumpang kereta; mengendarai kereta: *saya ~ sejauh 200 km*

Picture 2. Combination of the word train in the sixth edition of KBBI and its meaning

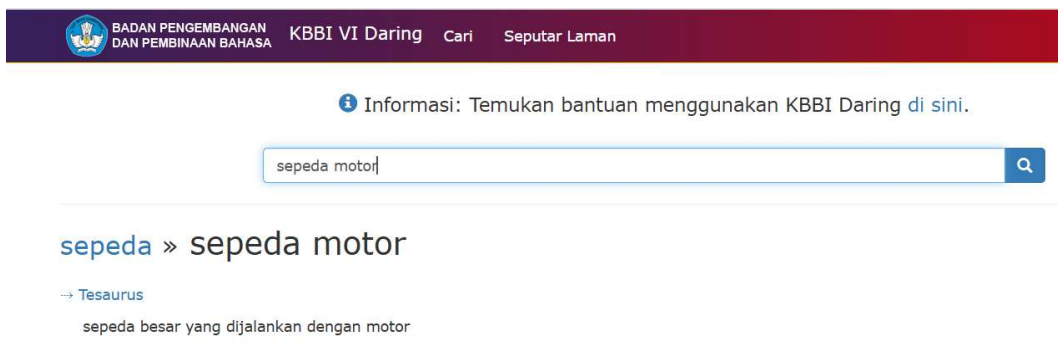
The word *motor* in the Big Indonesian Dictionary (KBBI) means a machine that provides propulsion, such as a water engine, a diesel engine, and so on. *Motor* is also a colloquial word meaning *motorcycle*. In Indonesian, the word *motor* has a non-standard meaning, but it is productively used in everyday conversation. Indonesians commonly use the colloquial word *motor* to refer to a motorcycle.



The screenshot shows the KBBI VI Daring website interface. At the top, there is a navigation bar with the logo of the Badan Pengembangan dan Pembinaan Bahasa, the text 'KBBI VI Daring', and links for 'Cari' and 'Seputar Laman'. Below the navigation bar, there is a search bar containing the word 'motor'. To the right of the search bar is a magnifying glass icon. Below the search bar, there is a section titled 'mo.tor' with a sub-section '→ Tesaurus'. The tesaurus section contains three numbered items: 1. *n* mesin yang menjadi tenaga penggerak: *pompa air itu digerakkan oleh -- listrik*; 2. *n cak* sepeda motor; 3. *n cak ki* orang yang memegang peranan penting atas jalannya organisasi dan sebagainya: *dialah yang menjadi -- perkumpulan itu*.

Picture 3. The meaning of the word motor in the sixth edition of the KBBI VI

Motor in the KBBI means a large bicycle that is powered by a motor or engine. In Indonesian, the term *motor* is used as a non-standard form of *sepeda motor*. In this case, language errors often occur among native Indonesian speakers because the word *motor* is much more productive than the word *sepeda motor*, and is often mistaken for a standard word and is used in the mass media. Indonesian speakers often use the word *motor* for *sepeda motor* to provide efficiency in pronunciation of the word.



The screenshot shows the KBBI VI Daring website interface. At the top, there is a navigation bar with the logo of the Badan Pengembangan dan Pembinaan Bahasa, the text 'KBBI VI Daring', and links for 'Cari' and 'Seputar Laman'. Below the navigation bar, there is a search bar containing the words 'sepeda motor'. To the right of the search bar is a magnifying glass icon. Below the search bar, there is a section titled 'sepeda » sepeda motor' with a sub-section '→ Tesaurus'. The tesaurus section contains one item: *sepeda besar yang dijalankan dengan motor*.

Picture 4. The meaning of the word motorbike in the sixth edition of the KBBI

The following is a fragment of one of the popular Malay language drama scripts, namely the drama "Aku Anak Derhaka". In this drama script, there is the use of the word *kereta* in Malay, which means car.

Setelah 15 minit, Sam sampai di hadapan pagar sekolah. Lieya kemudiannya tergesa-gesa masuk ke dalam *kereta* kerana kuatir ditangkap oleh pengetua sekolah. Mereka kemudiannya melalui simpang keluar dari kawasan sekolah itu. Di situlah Pak Samat menyembunyikan diri bersama *kereta* untuk mengawasi anaknya itu. Pak Samat segera mengecam kembali *kereta* yang dipandu Sam itu sama dengan *kereta* yang membawa anaknya pulang. Dalam masa itu juga Pak Samat dapat melihat anaknya di cermin tingkap *kereta*. Lalu Pak Samat mengekori kenderaan itu dari belakang.



Sampai sahaja di sebuah kelab, Lieya dan Sam keluar dari *kereta* berjalan menuju ke pintu depan kelab tersebut. Pak Samat bergegas keluar dari *kereta* lalu berlari dan menyeberang jalan tanpa melihat *kereta* yang lalu lalang. Tiba-tiba, Pak Samat dilanggar oleh sebuah *kereta* Waja. Lieya yang pada ketika itu telah terdengar bunyi pelanggaran segera melihat. Lieya sangat terkejut melihat bapanya terbaring di tengah jalan raya dengan banyak lumuran darah di kepala. Sam telah menelefon ambulans dengan segera. Lieya sangat menyesal dan dia juga tahu bapanya telah mengekori mereka. Namun, penyelesaian itu tidak berguna lagi kerana bapa Lieya telah meninggal dunia akibat kehilangan banyak darah.

From the excerpts from the Malay drama scripts above, we can see that several words are synonymous in both Malay and Indonesian. However, their usage in Malay differs from that in Indonesian. An example of vocabulary whose usage differs between the two languages is the word *kereta*, which in Malay means bicycle, motorcycle, or even car. However, in Indonesian, *kereta* refers to a long, rail-based vehicle, such as a train, electric train, or even the MRT or LRT.

The following is a snippet of the word *kereta* in an old Indonesian drama script that uses the word *kereta*, namely "Kereta Api Maut" (Death Train) by Ahmad Toha. This script tells the story of the torture of Indonesians who were held captive by the Dutch on a train by being held in a crowded, airless carriage. Part of the setting of this drama is inside the carriage. This shows that the meaning of *kereta* in Indonesian can form combinations of words, such as *kereta listrik*, *kereta barang*, and *kereta bandara*. However, in pronunciation, all word combinations that mean a long vehicle that runs on rails are called *kereta*.

LIHAN :

Tidak Pak! Kita sudah berdjnjanji memegang teguh martabat kita dan martabat leluhur kita jang telah membentuk wujud kepribadian kita. Adjakan Si Kelap segera terdengar berupa aba² jang bersemangat.

RASJIDIN :

Siaaap! Mari kita tinggalkan tempat ini! Dan kalau sampai besok kita melihat dunia, maka kita akan terus berdjjuang untuk nusa dan bangsa! Kisah *kereta api* maut telah lampau, tetapi kita tetap menuntut sampai tertjapai Indonesia MERDEKA!!" (Toha, 1961:45)

As another example, the following is a literary work in the form of an excerpt from an Indonesian drama script entitled Kereta Kencana by W. S. Rendra, which uses the word *kereta* in its dialogue. This work is a translation of the script entitled "Les Chaises" by Eueene Ionesco.

KAKEK

Tengah malam nanti, apabila angin mendayu dan bulan luput dari mata. Akan datang sebuah *kereta* kencana untuk menyambut kita berdua. Waktu itu aku sedang mencari-cari buku harianku di kamar perpustakaan, lalu kudengar suara itu isinya kurang lebih begitu, tetapi aku tak tahu bagaimana persisnya.

NENEK

Aku tahu, aku juga mendengarnya. Engkau dua orang tua yang selalu bergandengan tangan dan bercinta, sementara siang dan malam berkejaran dua abad lamanya.

Wahai...wahai.... Dengarlah aku memanggilmu, datanglah berdua sebagai dua ekor burung dara. Akan kukirimkan *kereta* kencana untuk menjemput kau berdua. Bila bulan telah luput dari mata angin. Musim gugur menampari pepohonan dan daun-daunan yang berpusing.

Wahai...wahai..... di tengah malam di hari ini akan kukirimkan *kereta* kencana. Kereta kencana sepuluh kuda satu warna.

NENEK (Terpaku).

Dengan hormat, saya minta..... (mulai menangis) Dengan hormat, Sayang! Dengan hormat, Manisku. Oh! Kita tak boleh menangis. Bulan akan luput dari mata, *kereta* kencana akan tiba, kita tak boleh menangis. Kita punya kebudayaan, kita tak boleh menangis.

Kami ucapkan selamat datang. Saya tidak akan berpidato dengan panjang lebar, dan sukar karena banyak anak-anak berada di tengah kita. Maka dari itu pembicaraan kita akan bersifat sepanjang umur saja. Sebentar lagi bulan akan luput dari mata, angin menderu dan jam menunjukkan tengah malam lalu datanglah *kereta* kencana itu. Saya berterima kasih bahwa para hadirin telah suka datang untuk mengucapkan kata perpisahan.

Kunjungan baginda berarti kehormatan bagi kami, lebih dari itu, suatu karunia. Ya, ya, hamba sudah menduga arti kedatangan baginda ya seperti juga yang lain, memang hamba mengerti, kami telah menanti. Demikianlah..., bila bulan telah pudar bila angin mendayu. Ya, bulan tengah malam pukul dua belas. Ya, hamba percaya *kereta* itu pasti bagus, suatu kemulyaan. Tidak, kami tidak lagi berkisah, cahaya telah datang permohonan terakhir.

The drama excerpt above shows that the meaning of *kereta* in Indonesian can also form word combinations, such as *kereta kencana*, *kereta bayi*, and *kereta kuda*, all of which mean two or four wheeled vehicles. Several examples of drama excerpts above also show that in Indonesian, there are word combinations, which in practice can turn into colloquial or non-standard words if one of the elements is removed for pronunciation efficiency, for example, *ketreta api* becomes *kerata* and *sepeda motor* becomes *motor*.

Examples of Linguistic Dynamics of Synonymous Words in Popular Malay Literary Works in Indonesia

From the previous explanation, we can see that the words *kereta* and *motor*, which are colloquial words in Indonesian, have different meanings in Malay. In addition to colloquial words, there are also several other dynamics in Malay from an Indonesian perspective, namely the productivity of synonymous words. The following is an excerpt from a popular Malay drama script in Indonesia, the drama "Lancang Kuning." There are words that are productively used in Malay conversation, but not productively used in Indonesian. One such word is the word *pula*. In fact, this word *pula* has a slightly different meaning in Malay, despite being found in dictionaries in both languages.



- Mak Inang : Eh.. eh.. Cepat benar nak balik. Tak tunggu minum air?
Panglima Umar : Terima kasihlah, Mak Inang. Lain kali sajalah.
Panglima Hasan : Eh, Umar tak minum kempunan *pula*. Air sejuk saja jadilah (memandang Zubaidah).
- Panglima Umar : Kail tebentuk umpan tak ikut. Bimbang hati menduga ikan di air. Takut *pula* umpan tak disentuh.
Zubaidah : Ikan ini jinak di kolam yang tenang. Yang hanya memakan seekor umpan. Kalau umpan telah temakan, seribu tahun menjadi kenangan.
- Teratai : Mana tuanku? Tak ada nampak *pula*, Kak.
Panglima Hasan : (tertawa) Aku sebagai wakil Datuk Laksamana memanggil mu.
Teratai : (menolak) apa kau buat sini? Pergi balek!
- Panglima Hasan : Eee... Umar, jangan *pula* kau nak menyalahkan aku. Zubaidah menjadi korban ialah titah Datuk Laksamana.
Panglima Umar : Kau yang berutang kenapa Datuk Laksamana *pula* yang kau suruh membayarnya? Aku datang untuk menagih utang. Cabut kerismu, supaya dapat kita membuat kira.

Apart from the word *pula*, there are also several words that are more productive in Malay even though they have meaning in Indonesian, for example the word *macam*. In Indonesian, the word kind is synonymous with the word *seperti*. However, the use of the word *seperti* in Indonesian is more productive than the word *macam*. Meanwhile, in Malay, the word *macam* is more productive than the word *seperti*. For example, the use of the word *macam* in the following Malay drama script "Lancang Kuning".

- Mak Inang : Nampaknya sehari suntuk kau termenung, *macam* orang yang menanggung beban yang berat.
Zubaidah : Memang berat beban yang saya tanggung, Makcik.

A similar trend is evident in the use of the word *cakap*, a synonym for *bicara*. *cakap* is more common than *bicara* in Malay. Conversely, *bicara* is more common than *cakap* in Indonesian. This is despite both words being found in both Malay and Indonesian vocabulary. The following is an example of dialogue using the word *cakap* in the Malay drama script, "Lancang Kuning."

- Panglima Umar : He... eh, Zubaidah. Tak usahlah *becakap* begitu. Abang pergi bukannya lama, hanya ke Lingga saja.

Another example of linguistic dynamics in synonymous vocabulary in Malay and Indonesian can be seen in the use of the word *jumpa* which is a synonym for the word *temu*. The use of the word *jumpa* or *berjumpa* in Malay is more productive than the word *temu* or *bertemu*. Meanwhile, the word *temu* or *bertemu* in Indonesian is more productive in use than the word *jumpa* or *berjumpa*. In fact, the words *jumpa* and *temu* both exist in the Malay and Indonesian vocabulary. The following is an example of dialogue that uses the word *jumpa* in the Malay drama script, "Lancang Kuning".

- Zubaidah : (Duduk bersedih). Saya rasa sebagai satu beban sebelum saya dapat berjumpa orang yang berbudi telah menyelamatkan saya.
- Mak Inang : Ooh, Panglima Umar yang kau maksudkan. Tadi aku juga *berjumpa* dia. Dia menanyakan kabar kau.
- Zubaidah : Alangkah baiknya kalau Makcik ajak dia ke mari. Dapat Zubaidah berterima kasih atas jasa-jasanya yang baik itu.
- Mak Inang : Itu yang kau susahkan ? (tertawa). Nantilah kalau aku *berjumpa* dengannya akan aku katakan.
- Zubaidah : Datuk Laksamana nak *berjumpa*? Apa gerangan hajatnya?
- Pengawal : Hamba tak tahu, Cik Puan.

From the several examples of drama script fragments above, it can be seen that there are several words that are synonymous in Malay and Indonesian, but have different productivity between the two languages. Some of these vocabulary words include *pula* which is synonymous with *juga*, *macam* which is synonymous with *seperti*, *cakap* which is synonymous with *bicara*, and *jumpa* which is synonymous with *temu*.

Table 1. Productivity of synonymous words in Malay and Indonesian

| Vocabulary Synonyms | Word Productivity in Indonesian | Word Productivity in Indonesian |
|----------------------|---------------------------------|---------------------------------|
| pula, juga, pun | juga/pun | pula/pun |
| macam, seperti, bak | seperti | macam/bak |
| cakap, bicara, omong | bicara/omong | Cakap |
| jumpa, temu, sua | temu | jumpa/sua |

The table above shows that many words in Indonesian and Malay are similar, even synonymous. However, the productivity of these words differs between the two languages. This is also reflected in excerpts from several popular drama scripts in Malay and Indonesian, both traditional and nationalistic, as well as translated.

CONCLUSION

Indonesian and Malay have a complex and dynamic relationship. Malay serves as the foundation for Indonesian. However, the two have developed separately and have distinct roles within the cultural and political contexts of each country. Several linguistic dynamics occur, such as the use of word combinations and colloquialisms, as well as the production of synonymous words in Malay and Indonesian. An example of this linguistic dynamic is found in one literary work that embodies Malay and Indonesian culture: a drama script in Malay and Indonesian. In this case, Malay and Indonesian both play important roles in shaping cultural identity and strengthening unity in their respective contexts.



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