

The Migration of Non-Local Communities and Effects on Language Ecosystem in Baling, Kedah: Historical and Linguistic Evidence

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ABSTRACT

The migration of the Patani Malay community to Kedah is documented in the *Hikayat Patani* (Siti Hawa Salleh, 1992). According to some linguists, the migration has resulted in language contact, impacting dialect diversity in the northern part of Kedah, such as the district of Baling (Asmah, 1985; Umaiyyah, 1999). Since there were some claims about the differences, a site visit was conducted from March 12 to March 16, 2021, to glean data about the dialect of Baling to study and prove such claims. This research analyses and discusses the impact of the Patani Malay in Baling, Kedah. As a result, the discussion in this paper is divided into two perspectives, which are historical and linguistic. This study was carried out completely through fieldwork involving two informants from Kampung Batu 7, Baling. A qualitative approach was used in this study. In general, the survey discovered a mix of two subsystems of different languages, namely the Baling Malay (DMB) and the Patani Malay (DMP). The presence of unique processes such as segment coalescence, monophthongisation and aspiration have proven to us that Baling Malay has a distinctive feature that differentiates it from the standard dialect of Kedah Malay. In this circumstance, the researcher believed that the DMP influenced the original DMB, causing it to impact its linguistic system. What is more important to emphasize is, that these findings indirectly reject the general perspective on the composition of the Malay Peninsula dialect which can be seen that the existence of a dialect in a state is considered as a 'sub-dialect' to the dialect of that state.

Keywords: *dialectology, Baling Malay, Kedah Malay, Patani Malay.*

1. INTRODUCTION

In general, the Kedah Malay can be divided into several sub-dialects based on geographies, such as coastal Kedah sub-dialects, Perlis-Langkawi-Penang sub-dialects, and Northern Perak sub-dialects (Asmah, 2008). The Hulu Kedah dialect, also known as the North Kedah sub-dialect, is a variety of local dialects spoken in three major districts in the state of Kedah: Padang Terap, Sik, and Baling. Many researchers believe that the sub-dialects of Northern Kedah are influenced by the Patani Malay (Abdullah, 1966; Shuib, 1970; Abdul Karim, 1971; Umaiyyah, 1999; Asmah, 2008; Nur Faslin, 2015; Nur Syazwani & Syarifah Raihan, 2019). The claim is not baseless and well-founded. Geographically, the three districts appear to be close to or at the Thailand border. Some scholars believe that the dialect of the region, particularly Baling dialect, has similarities to the Raman Malay (Asmah, 1979). One thing we should think about is what factors cause the dialect in the Hulu Kedah area,

particularly Baling, to diverge from the dialect in Hilir Kedah? Perhaps a mass migration of the southern Thai community to the district taken place, resulting in the spread of language in the local dialect. This paper intends to discuss in detail about the historical events that took place in Baling Kedah that resulted to phenomenon what we call as linguistic change.

2. HISTORICAL BACKGROUND

Some scholars are trying to answer this question. Shuib (1970), for instance, believes that the occurrence of diverse dialect varieties in Baling, Kedah is attributable to migration factors of the Thai-Southern community to North Kedah. He also categories the Malay dialect spoken in Baling into three types; Patani, Kedah Malay, and Samsam. He elaborated:

“The Kedah Samsam¹ dialect is a hybrid, a crossover between the Kedah Malay dialect and Patani dialect. That is classified as a substratum language, but Malay is classified as a superstratum language. That is, the Kedah Samsam dialect speakers are not pure Malays; rather, they are Thais who moved, and as pure Thais, they maintained Thai as their first language. The dialect of Kedah Samsam can hence be categorised as Patani Malay dialect.”

Asmah (1979) supports Shuib Ismail's perspective with the following views:

“The border areas of Padang Besar to the north, heading toward the southeastern districts of Padang Terap, Sik, and Baling, showed segmental phonemes phonetic derivative, which is one of the features of southern Thai Malay dialect. The dialect spoken in the three districts is referred to as Kedah Samsam.”

Furthermore, historians such as Sohaimi (2010) did not miss the chance to address this issue. Sohaimi's publication includes the following excerpts that clearly state the history of the Peranakan Samsam:

“Aside from the war, close political relationships are another indication of the southern Thai community's migration to Kedah. As a result of the migration, there was a Thai community in North Kedah, which eventually led to the Samsam community, and they are distinguishable by their religious beliefs, specifically Islamic Samsam⁴ and Buddhist Samsam. This minority was able to blend into the local community's sociocultural over time. The idea is for them to be accepted and considered as parts of the local community.”

In other words, circumstances such as boundaries, politics, and mass migration of the Thai community to Kedah have indirectly threatened the consistency of the original Kedah dialect, resulting in the formation of a new dialect known as the Samsam dialect in the Hulu

Kedah area. To relate this issue to be discussed, we must look at it from a wider perspective, namely specific factors such as colonial factors, intermarriage, migration, and education.

2.1 Colonialism Factors

The history of the war between Kedah and Siam is a very complex chronology of events that would take a long time to detail one by one. As a result, only events deemed relevant will be referenced in this section. The question is, how relevant is it? Relevant in this context can be defined as a phenomenon or noteworthy event that occurs and it has an impact on the Kedah linguistic ecosystem.

Patani was once one of the provinces of southern Thailand. Patani is part of the Malay Archipelago, which encompasses a huge area of continental Southeast Asia. The Malay Archipelago includes the following countries: mainland Southeast Asia (Indochina), Indonesia, the Philippines, Malaysia, Brunei, Singapore, and Papua New Guinea. In terms of demographics, the Malay Archipelago's population is Austronesian (Malay), and their language is Malayo-Polynesian. Patani region consists of Patani, Yala, and Narathiwat, and it was known as the Malay Patani Kingdom between the 14th and 15th centuries. Since the 8th century, this region has served as a centre of East-West trade. Earlier, the Langkasuka kingdom is believed to have existed since the 2nd century. Patani province was under the sovereignty of the Srivijaya empire, which was based in Sumatra, between the 9th and 10th centuries, and the Malay Hindu kingdom began to emerge in Sumatra in the 7th century. Islam was earlier established in Patani than in Melaka. The Malays in southern Thailand were Muslims before the King of Malacca, Parameswara converted to Islam in 1403. Islam began to gain a foothold in Patani in the 11th century or even earlier. According to historical sources such as Ibu Batuttah and the Portuguese travel records, before the 11th century, there was already a Muslim community in Patani. It is believed that there are already traders from Pasai doing business there. Pasai was the first state to embrace Islam in the Malay Archipelago. According to *Hikayat Patani* (Siti Hawa Salleh 1992: 7), the first Patani King to accept Islam was Phya Tu Antara (Thai native), who was converted by a Pasai ulama named Sheikh Said and later the king known as Sultan Ismail Syah Zillullah Fil-'Alam. Through trade relations with Muslim merchants who traded in China, Islam flourished in the Patani region. For the record, the Malays have been in southern Thailand since the Malay Langkasuka kingdom actually,

¹ The Samsam minority community in Kedah is 16,377 people according to the report on the Kedah

and Perlis population census (Kobkua Suwannathat, 1994).

but they are concentrated in the Patani provinces of Patani, Yala, and Narathiwat.

In the regions of southern Thailand, the Malays are also referred to as Jawi, Malay-Muslims, and Patani Malays. In other words, the Patani was populated by the Malay Muslim community. Other than Pattani Province, ethnic Malay Muslims live in provinces across southern Thailand. However, when compared to the Patani region (Setul, Songkhla, Yala, Patani, and Narathiwat), other regions such as Satun, Songkla, and Chenak have a lesser population of Malays. In other words, the Malays have long inhabited regions in southern Thailand and they are part of the Malay world as asserted by Surin Pitsuwan (1982: 28):

“Culturally, the Malay-Muslims of Southern Thailand belong to the Malay world. Politically they are part of the Thai nation-state whose state religion is Buddhism. While the state is trying to cultivate a sense of belonging among these people, their traditional ties to their culture tend to keep them apart from the mainstream.”

Early in the 18th century, the territories dominated by the Malays, such as Patani, were taken over by Thais based in Bangkok. Since the Thais defeated Burma at Ayutthaya in 1776, this condition has been escalating (Siti Hawa Salleh, 1992). Since then, the Thai government has focused its attention on the provinces of southern Thailand, eventually attacking the Patani Malay Kingdom to disrupt it. Many Malay Muslims have migrated into Malay states bordering southern Thailand, such as Kedah, Perlis, Perak, and Kelantan, because of Thai attacks and dominance. Consequently, a significant number of Patani people migrated to Perak, Perlis, Kelantan, and Kedah². Following that, the Patani people came and built settlements at Baling, Kubang Pasu, Padang Terap, and Sik. Zaharah (1979) voiced a similar viewpoint in her article on the population and migration of foreign populations to Kedah before independence. In contexts of language, culture, and location, Zaharah emphasised that the Thai-South community in Kedah had a close relationship with the local Malays:

“Another important minority group in the traditional population is the Thai-Southern community in Kedah known as the Samsam community.

It's Malay culture-oriented, but not Muslim. These communities are found in ten valleys in Kedah, especially those bordering Thailand. Thailand, this community inhabits many Thai states in Chenak, Reman, Tiba, Patani and Setul. The main focus areas of the Samsam community in Kedah can be found around the districts of Kubang Pasu, Padang Terap, Sik and Baling. If you look, it turns out that the areas mentioned are on the border between Kedah and Thailand.”

According to Zaharah, the Samsam community is a combination of Malays and Thais, extending from the Malays of southern Thailand and oriented toward Thai culture. In Kedah, the Peranakan Samsam Islam community is considered a minority group. Every year, the number of the community decreases as they attempt to integrate themselves into local, especially those residing in villages populated primarily by ethnic Malay. As a result, they must assimilate into the local community's language, religion, and culture. One of their strategies is to become fluent in the Malay language. Furthermore, Malay language proficiency is the first step in integrating themselves into the community to allow two-way communication between local communities. That was their original goal: to be accepted and treated as Malay locals. The integration process has altered the landscape of Kedah Malay dialect speakers in the area. In either case, combining two separate linguistic systems will eventually result in a hybrid language. Although the Malay language is regarded as a superstratum language, the Thai language was conceived as a substratum language, the effect of combining both languages would generate variances in the linguistic system, however, the difference is not significant.

It would be nice, if the study by Azman (1968) were examined first, to take a closer look at this language phenomenon. Azman believes that the Samsam is a Malay dialect similar to the Patani based on his research. The rationale is that as a result of the war, the migration of southern Thais to Kedah has influenced the local dialect. There was a *difcoalescence* between the two language systems, one of which was influenced by Thai. Asmah disagrees with Azman's point of view (1979). According to Asmah, the claim that the Peranakan Samsam³ language, also known as the Samsam language,

² Although Patani, Kelantan, and Terengganu share similar histories as tributaries of Thai, some unique influences are conspicuous in Kedah. One such influence is language.

³ The Samsam community can also be found in southern Thailand, including the districts of Trang,

Phang-nga, Songkhla, and Satun, according to Kobkua Suwant tothat (1994). This minority group in Thailand is known as the "Thai apostates," who revert to their original nature, namely the religion of Muhammad (Islam).

was wrong and even contradicted the current linguistic evidence. According to Asmah, the Samsam 'language,' as asserted by certain researchers previously, is nothing more than the Kedah Malay spoken with Thai accents⁴.

2.2 Intermarriage Factors

Alternatively, intermarriage with the local population is also considered a way for Peranakan Samsam Muslims to assimilate⁵ into the local Malay community, in addition to mastering the local dialect. Zaharah (1979) supports this claim with the following writing:

"It's worth noting how Islam serves as one of the tools in the assimilation process. Marriages between the Samsam community and the local Malay community are common due to religious factors. Although the Samsam community is seen not to practice the Islamic way of life one hundred per cent, that is enough to qualify them to assimilate with the local community through marriage."

One thing to keep in mind is that the assimilation process will undoubtedly affect future generations. According to Zaharah, the results of the preceding generation's assimilation process have caused the next generation to lose the Thai language. This is possible because the Samsam identity combines elements from two cultures: Thai and Malay. As a result, ambiguity exists between the two cultural boundaries. The younger generation thinks that the identity of the Samsam they are carrying is a non-entity. As a result, they had to choose between the two, whether to keep their native Thai or Malay identity. Because of this identity issue, several generations have readily chosen to remain Malay. In short, marriage is acknowledged as a positive endeavour in the process of assimilation, although it does have consequences. Intermarriage is one of them, and it also has an impact on the local education system.

2.3 Education Factor

Patani people are quite familiar with the tradition of education by *pondok* (pesantren) or *talaqi*. It is believed that the *pondok*⁶ education system in Kedah draws inspiration and ideas from there (Sohaimi, 2010). Before

the establishment of the Kedah *pondok* school system, most parents took the initiative and sent their children to Patani to study. This led to the indirect absorption of the Patani Malay by students from Kedah. The spread of the Patani Malay does not stop there. When they returned from Patani, they established a new *pondok* school in the Baling district. As a result, dissemination occurs between the Kedah Malay and the Patani Malay, forming a distribution pattern of dialect and isogloss in Baling.

3. METHODOLOGY

The Baling Malay data evaluated in this study were limited to a single settlement, Kampung Batu 7. The community is located near the town of Baling. This village was chosen based on a process of randomly asking the communities there "which area has a stronger accent?" The majority of the responses indicate that Kampung Batu 7 is fitting for use as a starting point for the first research efforts on the Baling Malay dialect description.

The informants were not chosen randomly but were chosen using the NORM (non-mobile, rural, and male) method (Chambers & Trudgill, 1998). In Kampung Batu 7, two informants were interviewed, and both met NORM principles. The interviewing technique was implemented by researchers using narrative data instruments and word lists. The researcher used the narrative technique by allowing the informant to choose whatever topic they wished to talk about for the recording. This strategy is implemented to give the informant freedom and comfort when being interviewed. This study made use of a simple word register with 640 items. The obtained data were then analysed to identify the influence of DMP on the local dialect.

4. RESULT

Field studies in Kampung Batu 7 from March 12 to 16, 2021 uncovered a lot of crucial data about the Baling Malay. However, the researchers also utilize research data from earlier studies to support the findings. This includes data from Asmah (2008), Shahidi A. H. (2009), Norfazila and Rahim (2015).

4.1 The Influence Of Patani Malay

⁴ In the 1990s, Japanese researchers (Kuroda, 1991) conducted interviews in search of such Thai-speaking Muslim settlements. According to him, Thai-speaking Muslims communicate in the South Thai dialect on a daily basis but are illiterate in Thai.

⁵ According to Keiko Kuroda (2011), the Samsam began to become "committed Muslims" in the 1990s. There was a tendency for being known as 'Malay Muslim' rather than 'Samsam.' There was also

social pressure to stop non-Islamic customs and events. The Samsam village also gained wider interaction with Malay-speaking Muslim communities, to the point where they have become indistinguishable in recent years.

⁶ The *pondok* serves as the foundation of Islamic education. Kedah has produced a high number of Islamic intellectuals (ulama), and their books are still utilized in *pondok*, including Patani.

The term “Bahasa Kedah standard” refers to a formal version of the standard Kedah dialect. This variation is also the basis of the Kedah royal language. The Kedah sub-dialect deemed to reflect the standard Kedah language in this circumstance is the Kedah Persisir sub-dialect (Asmah, 1985).

The study of linguistic characteristics in the Baling district has shown several substantial and unusual differences between this sub-dialect and the standard Kedah dialect. The question will be raised as to what is meant by the researchers’ claim that the Baling Malay is distinct from other dialects. The researchers hypothesises that the dialect reflects the influence of the Patani Malay in the linguistic system.

In terms of geography and population, the feasibility of DMP influence in the Baling Malay is evaluated. Because of the proximity of the Baling district to Thailand, as well as the historical factor (migration), it is not surprising that DMP influences the local dialect linguistic system. Furthermore, numerous villages in the Baling district have been permanent settlements of the ‘Patani people’ for hundreds of years (Umaiyah, 2001). Local Malays have close relations with those in southern Thailand, resulting in cultural integration. This is at least clear from the aspiration signs that exist.

4.1.1 Aspiration

The presence of the aspiration element in the Baling Malay is an intriguing feature. This feature is unusual on the Peninsula, which makes it fascinating. However, this trait is difficult to detect since it is frequently confused with consonant phonemes. Aspiration⁷ is defined as blowing and exhalation in the Linguistic Dictionary (1997: 90, 182). The term offered is fairly broad, referring to the clear sound of air, especially during the production of the plosive consonants /p/, /t/, and /k/. When the consonants /p/ and /t/ are uttered as [p^h], [t^h], [c^h], and [k^h], aspiration is said to occur. Check out the following example below:

⁷ Aspiration is also a feature of secondary articulation in speech. In this case, the primary articulation target is given an additional feature (by the addition of another secondary articulation) that is glottal friction in nature, namely [h]. The sign [h]

Table 1. Data comparison of BMS and DMB

Bahasa Melayu Standard (BMS)	Dialek Melayu Baling (DMB)
/itu/	[t ^h u]
/pahit/	[p ^h et]
/cium/	[c ^h om]
/tahu/	[t ^h :u]
/pauh/	[p ^h oh]
/kain/	[k ^h en]

The lack of examples makes it difficult to examine and draw comprehensive conclusions. However, if we examine the previous research about it, we can see that this discussion is not rare, for example, according to Shuib Ismail (1971: 11), the existence of features that range in Baling, particularly feature aspirations, is due to the migration of the Malay people from southern Thailand. This point of view could be correct. This is because Paitoon (2020) supports Shuib’s point of view. Paitoon strongly stated that, a Patani Malay dialect, features four consonant aspirations: /p^h/, /t^h/, /k^h/, and /c^h/. Yet, according to Ruslan Uthai (2011), there is no evidence of aspiration in the Patani Malay dialect except the consonant /c/ is expressed as [c^h]. So, if Ruslan’s findings are taken into account, Shuib and Paitoon’s findings are incorrect. Nevertheless, the signs of aspiration revealed in the Baling Malay dialect are sufficient to demonstrate that DMP has a linguistic effect on the Baling linguistic ecosystem.

4.1.2 Segment Coalescence

Another feature that demonstrates DMP’s influence in DMB is the process of coalescence of multiple segments. In DMB, the consonant /r/ undergoes coalescence if the end character has the sequences /ar/, /ur/, and /ir/. The sequences /ur/, /ar/, and /ir/ are changed with [o], [e] and [ε] respectively (some mukim speak with the sound [e]). This feature is similar to the one outlined in the DMP. Consider the following example:

represents aspiration. This secondary articulation feature is prevalent in many languages around the world, including English and Thai.

Table 2. Vowel coalescence /-ar/, /-ur/ and /-ir/

Bahasa Melayu Standard (BMS)	Dialek Melayu Baling (DMB)
/bakar/	[bakə]
/akar/	[akə]
/ipar/	[ipə]
/bayar/	[bayə]
/hilir/	[ilə], [ile]
/hanyir/	[həpə], [həpə]
/mahir/	[mahe], [mahe]
/hancur/	[a:co]
/jubur/	[jubə]
/kapur/	[kapə]

In addition to the consonant /r/, the consonant /l/ also undergo coalescence at the end of the word. The coalescence of the consonant /l/ occurs in the same word end code as the consonant /r/ discussed above. In DMB, the consonant /l/ undergoes coalescence if the consonant /l/ in the final code of the word has a vowel sequence such as /u/, /a/ and /i/. In this case, the coalescence of /ul/, /al/ and /il/ will be [o], [ə] and [ə], respectively. Examples of data for the /l/ consonant coalescence process in DMB can be seen in the following table:

Table 3. Vowel coalescence /al/, /ul/ and /il/

Bahasa Melayu Standard (BMS)	Dialek Hulu Kedah (DHK)
/kail/	[kaə]
/panggil/	[paŋgə]
/katil/	[katə]
/bakul/	[bako]
/pukul/	[puko], [katəʔ]
/tukul/	[tuko]
/kapal/	[kapə]
/tebal/	[təbə]
/kebal/	[kəbə]

In addition to the coalescence phenomena discussed in the preceding paragraph, the influence of DMP can also be seen in the coalescence of the vowel /ai/. What is obvious is that DMB does not allow the presence of double vowels in syllable structures. As a result, the vowel /ai/ in the rhyming position of the BMS's initial

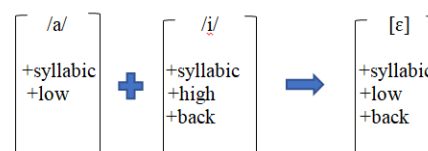
and final syllables will coalesce when absorbed into the DMB. Examples of data found include:

Table 4: Vowel coalescence /ai/ becomes [ə]

Bahasa Melayu Standard (BMS)	Dialek Melayu Baling (DMB)
/kail/	[kaə]
/sungai/	[suŋə]
/serai/	[səyə]
/petai/	[pətə]
/ramai/	[ɾame]
/naik/	[nəʔ]
/lain/	[ləŋ]
/sampai/	[sappe]

(Source: Quoted and modified from Mohd Tarmizi Hasrah & Khairulanwar Abdul Ghani, 2021)

When analysed, it is discovered that the coalescence of the vowel /ai/ happens only in words with two syllables. The vowel /ai/ is combined with the low vowel [ə]. The coalescence phenomenon is essentially limited to two connected segments at a combined rhyme node. The features of the two segments are fused and joined to create a new segment, and the vocal coalescence process can be observed as follows:



The coalescence of this segment occurs at the syllable rhyme position. The combination of features between the vowel pairs leads to the formation of a new segment consisting of low vowels [ə].

4.1.3 Monothongisation

Among the elements that highlight DMP's influence in DMB are monophthongisation features. Based on field data, it appears that these two dialects share the signs of innovation, which can be used to support the claim that DMB is a linguistic system reflection of DMP. In this situation, the original diphthongs, BMP *aw and *ay, are just abbreviated to [ə] and [ə]. Take a closer look at the example displayed below:

Table 5. Monophthongisation of *aw and *ay at the end of a word

Malayik Purba (MP)	Dialek Melayu Baling (DMB)	Dialek Melayu Patani (DMP)
*pisaw	[piɔ]	[piɔ]
*pətay	[pəte]	[pəte]
*səray	[səye]	[səye]
*pulaw	[pulɔ]	[pulɔ]

(Source: Quoted and modified from Waemaji Paramal, 1991; Mohd Tarmizi Hasrah & Khairulanwar Abdul Ghani, 2021)

Based on the example, the form of the proto diphthong *aw changes or diversifies together to /ɔ/ in DMB⁸. In these two dialects, the protoform *ay also goes through the monophonic to /ɛ/. Streamlining the original diphthong is a pretty common process in the Malay Peninsula dialect, notably on the east coast in Kelantan and Terengganu, where the original diphthong BMP underwent consolidation to [a], but this phenomenon is also subject to the area. The same is true for DMP. Patani Hulu's dialect varies from Patani Hilir's dialect (Waemaji Paramal, 1991; Ajid, 2008⁹). Thus, it's no surprise that DMP has several variations.

5. DISCUSSION

Previous research on linguistic phenomena in Baling has been equivocal and can sometimes be described as perplexing. When the results of the Baling Malay dialect studies are examined, it shows that numerous assumptions have no basis in actuality. Many researchers, for example¹⁰, argue that the dialect of Baling Kedah dialects is very similar to the standard¹¹ Kedah dialect. These early findings, however, have implicitly refuted that opinion including the current understanding of

classification. In this study, we regard previous researchers' prior classification as perplexing and confusing. Most researchers accept DMB as a Kedah sub-dialect, but the claim is not supported by substantial empirical evidence¹².

What can we conclude that the more detailed and refined culture of one particular race is, the more comprehensive its language is used, and thus the more detailed its linguistic system is applied in everyday communication. Likewise, the Baling Malay dialect linguistic system. The presence of the vowel [ɐ] in the DMB linguistic system is noteworthy and interesting. Similarly with the discovery of the phoneme [ɣ] as the realization of BMP *ɣ in the initial position and between vowels and in the final position before the silence. These features contrasted with dialects in Kedah, Perlis, Pulau Pinang, and parts of Perak, which have the phoneme [ɛ] in the penultimate and [ʔ] in the final, this finding is unique and intriguing.

These data also prove to us that DMB not only has a primary cardinal vowel system but also a secondary cardinal vowel system. As a result, each language segment, whether font, word, phrase, or sentence, retains its unique function and value in the DMB language system.

As mentioned in the findings paragraph, DMB also demonstrates the process of multiple segment coalescence, monophthongisation, and the presence of aspiration elements. These three aspects are all evidence of DMP and DMB's linguistic connectedness. The existence of an aspirational aspect underlines the practically certain existence of connections and interrelationships between the two cultures. In this circumstance, the researcher believed that the DMP influenced the original DMB, causing it to impact its linguistic system.

6. CONCLUSION

example. These data support the existence of a linguistic relationship between DMP and DMB.

¹⁰ Asmah (1985) and Nur Faslin (2015) are among the researchers who claim that the Baling Malay dialect is a branch of the standard Kedah Malay dialect.

¹¹ The dialects of Kedah, Penang, Perlis, and Perak are classified based on state political borders.

¹² In 1995 (later reissued in 1999) Collins voiced out about the existence of a canonical list of Malay dialects, which is a list of commonly accepted without any critical evaluation of theoretical and empirical aspects of the underlying.

⁸ Changes in the original diphthong, as shown in the Baling Malay dialect, correspond to the Hulu Pahang Malay dialect. According to Mohd Tarmizi et al. (2014) and Mohd Tarmizi (2018), the Hulu Kechau variation, notably in Kampung Sentang, has lexical existence such as [kəʔəbɔ] 'buffalo' and [suŋɛ] 'river'. Diphthongs in this sample are similar to the originally shortened diphthong Baling Malay dialect.

⁹ Ajid (2008) claimed in his study that the dialects of Malay Kelantan, Terengganu, and Patani have a close relationship, given the fact that the observed features defined by Ajid, Baling Malay dialect also demonstrated the same linguistic system. Signs of monophthongization and segment coalescence, for

Over the years, we have assumed that Baling Malay dialect is one of the varieties or sub-dialects of the Kedah Malay dialect. Even though the truth is not as presumed. But what is sure, DMB has a distinctive feature that differentiates it from the standard dialect of Kedah Malay. These include coalescence, monophthongisation of the segment and the existence of aspiration elements. All of these features seemed to necessitate a review of current dialect clusters. If this assertion is correct, what dialect group does the Baling Malay dialect belong to? In future studies, this opportunity will be examined.

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