



# An Analysis of Lexical Differences Between Malay and Indonesian Languages in The Film 'Melur Untuk Firdaus'

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## Abstract

This study aims to analyze the lexical differences between Malay and Indonesian in the Malaysian film *Melur untuk Firdaus*. Although both languages are derived from the same Austronesian root, variations in word meanings, forms, and external influences especially from English often lead to misinterpretation in cross-cultural communication. This study adopts a descriptive qualitative method to identify and classify vocabulary that differs in meaning between the two languages and to identify Malay words influenced by English. Data were collected from 3 episodes out of 28 selected episodes using listening and note-taking techniques. Data analysis followed the interactive model of Miles, Huberman, and Saldana consisting of data reduction, data presentation, and conclusion drawing. The findings of the study revealed 34 Malay words, such as *Benda*, *Pasal*, and *Lepas*, that are lexically different from their Indonesian equivalents, which have the potential to cause misunderstanding. In addition, 12 English loanwords, including *Busy*, *Telephone*, and *Holiday*, were identified as part of code mixing, reflecting sociolinguistic and bilingual trends in Malaysian speech. These results highlight the dynamic development of language and underline the importance of understanding lexical differences to enhance shared linguistic and cultural understanding. Although limited in scope to only three episodes and lexical elements, this study provides useful insights for educators, students, and translators studying both languages.

**Keywords:** *film analysis; Indonesian; lexical differences; loanwords; Malay*

## **Introduction**

Language is a very important communication tool. Language helps humans convey thoughts, feelings, and culture. Languages around the world have various variations, each country has a national language based on the provisions of each country. Language is the most effective communication tool in conveying messages, thoughts, feelings, and goals to others and enabling cooperation between humans. The role of language is very dominant in various daily human activities (Apriyanto, 2020). Language is a communication system used by humans to convey ideas, thoughts, and information to others through sound, writing, and movement symbols (B. K. Sari et al., 2024).

Human language is unique compared to other forms of communication used by other species because it allows humans to produce an infinite range of utterances from a finite set of elements (Hauser et al., 2019.). One example is the Indonesian language, whose status and function were officially recognized in the Youth Pledge on October 28, 1928. Indonesian is declared as the unifying language for the entire Indonesian nation. Its role is further described in Article 36 of the 1945 Constitution, including its function as the official language of the country, the main language of instruction in education, a tool for national integration, and a vehicle for the development of science and culture (Mamonto, 2023).

Based on history, the name Indonesia existed before 1928, namely a national movement that used the name "Indonesia". Indonesian was chosen and developed from Riau Malay. Based on the congress in Medan in 1954, it was recognized that Indonesian developed and grew from Malay. Indonesian and Malaysian are languages that originate from Malay, the majority of Indonesian originates from Malay (Riau Malay language) (Mulyati, 2016, pp. 8-9). The basis used is the Riau Malay language (now the Riau Islands region) from the 19th century. This development and growth are caused by other languages, especially regional languages. Indonesian language comes from the Malay language used on the Malacca Peninsula, and some state that the Indonesian language comes from the High Malay language used in Riau and in Jakarta (Sukesti, 2015).

The Malay language is also used by Malaysian people in everyday life. Members of the Malay language family include Indonesian, Brunei Malay, Malaysian Malay, and Singaporean Malay. These four languages can also be said to be one Austronesian language group (Firmansyah et al., 2018). Malaysian Malay and Indonesian have many words that are similar in pronunciation, but often have different meanings in everyday use. This difference is influenced by the colonial background; Malaysian is influenced by English, while Indonesian is influenced by Dutch. Despite their differences, Malaysian Malay and Indonesian have many interesting lexical similarities to study. In linguistics, these variations are called dialects, which are regional forms of language that differ in pronunciation, vocabulary, and grammar. Dialects usually have common characteristics but do not represent all forms of speech in a language (N. P. Sari, 2018). Dialects have similarities and differences in terms of lexicon. However, in principle, each dialect

has its own distinctive features.

The main characteristic of dialect is comparing the same utterances between one language and another and seeing their similarities (Dewi & Widayati, 2017). The variation of the language is seen based on regional characteristics called geographical dialects. The Malay dialect has the same variation spoken in the archipelago and the Malay peninsula until it developed in Asia, especially Indonesia (Indonesian), Malaysia (Malaysian Malay), and Brunei (Brunei Malay) (Ediwarman et al., 2023). Indonesian and Malay are two dialects derived from the Malay language. Similarities and differences in vocabulary and meaning are influenced by the development of civilization and the geographical location of each country (Agustianingsih, 2022).

Although Indonesian and Malay originate from the same root language, differences in lexical meanings frequently cause misunderstandings in communication. For example, the word "padam" in Indonesian means "mati lampu", while in Malay it means "hapus". Likewise, the word "senang" in Malay means "mudah", while in Indonesian it means "bahagia". These differences not only indicate linguistic aspects, but also reflect the cultural and historical influences that shape the identity of each nation. Lack of understanding of these differences can lead to errors in use and translation between languages. Therefore, it is important to understand the differences in lexical meaning to know the differences in the meaning of words between Indonesian and Malay. Lexical meaning is the meaning of a linguistic unit that can be identified without the unit being combined with other lingual units (Wijana, 2019, p. 28). Lexical meaning is also called dictionary meaning. Lexical meaning is the meaning of a word before undergoing a process of changing form (Waridah, 2017, p. 62). So lexical meaning is a meaning that is only formed from basic words but has meaning without being paired with other sentences or words.

One of the most prominent media that displays this lexical difference is film and television drama. Film and television drama, such as soap operas, are media that reflect everyday language and will be an important source for linguistic analysis. Thanks to technological advances, soap operas can now be accessed anytime through digital platforms. One of the popular Malaysian dramas in Indonesia is *Melur untuk Firdaus*. This drama is interesting to study because it shows the lexical differences between Malaysian Malay and Indonesian, and shows the influence of English in Malay vocabulary. Analysis of the language used can reveal the impact of the differences in meaning on the understanding of Indonesian audiences. (Pujasari & Widayati, 2023).

*Melur untuk Firdaus* is a Malaysian romantic drama series that follows the complicated and emotional journey of Melur and Firdaus, two individuals from

contrasting backgrounds who are brought together by an arranged marriage (Asyari et al., 2023). The plot explores themes of love, sacrifice, personal growth, and cultural expectations in Malaysian society. The film captures dialogue as an excellent source for linguistic analysis. The interactions between the characters showcase the richness of Malay vocabulary, idiomatic expressions, and contextual language use, providing valuable data for this study. The scope of this study is the analysis of lexical differences between Malay and Indonesian as represented in the film *Melur untuk Firdaus*, specifically focusing on dialogues 3 episodes. The study is limited to the lexical aspect, particularly vocabulary differences, and does not cover other linguistic elements such as phonological variations (pronunciation and stress), morphological structures (word formation), or syntactical differences (sentence structure).

The existence of relevant previous research as a reference for consideration in conducting this research in order to be more careful in researching so that plagiarism does not occur in writing scientific papers. There are five previous studies by; Ediwarman et al, (2023); Sholeh et al, (2022); Suraini (2018); Sarmin (2023); Fatmawati et al, (2023). The first previous study was conducted by. Ediwarman et al. (2023), which analyzed differences between Indonesian and Malay. The study found 23 vocabularies that exhibited both similarities and differences between the two languages. Among them, six vocabularies had the same form and meaning, three had similar forms and the same meaning, and fourteen had different forms but the same meaning. The data were obtained from the animated film *Pada Zaman Dahulu*, season five, which was released in 2020.

The second study was conducted by Sholeh et al., (2022), which examined phonetic elements in the Malay language. The findings revealed that Malay and Indonesian share similarities in stress, tone, intonation, and duration in pronunciation. However, a notable difference is that nasal sounds are more pronounced in Malay. Additionally, phonological variations were observed, particularly in the transformation of the vowel 'a' into the vowel 'ə' in certain words that share the same structure and meaning. The data for this study were taken from the animated series *Upin & Ipin*, specifically from the episode *Tudung Saji Mengkuang*." The third study was conducted by Suraini (2018), which analyzed lexical differences between Indonesian and Malay. The findings categorized vocabulary into three groups: words with the same form and meaning, words with different forms but the same meaning (synonymy), and words with the same form but different meanings (homonymy).

Fourth research, Sarmin (2023), analyzed the forms and causes of code mixing between Malaysian Malay and Indonesian in the border area of Sebatik Island, North Kalimantan. This study found various forms of code mixing such as basic word forms, word repetition, phrases, and clauses. The causes include limited use of a code, popular word choices, speaker personality, interlocutor, topic of conversation, and humor. For the fifth research Fatmahwati et al., (2023), analyzed how national identity is formed through language in the Indonesia-Malaysia

border region, especially in the villages of Sebunga, Temajuk (Indonesia) and Telok Melano (Malaysia). The results of the study showed that cultural and linguistic interactions in the region blurred national boundaries. People use Iban/Bidayuh Malay as a means of communication and identity, and contextually can choose to identify themselves as Indonesian or Malaysian.

This study is based on two main theories in linguistics, namely lexical semantics and dialectology, which are the basis of analysis in examining the lexical differences between Malay and Indonesian. Lexical semantics is a branch of linguistic semantics that studies the meaning of words and systematic relationships between words. Murphy (2022) explains that lexical meaning is not only related to dictionary definitions but is also shaped by context, usage patterns, and cultural knowledge. This theory is important in understanding how the same word form can have different meanings in different language variations. Through this approach, researchers can analyze how certain vocabulary in Malay (Malaysia) has different meanings when compared to its equivalent in Indonesian.

Dialectology is the study of language variation that occurs due to geographical or social factors. Britain (2020) states that dialectology examines how language features including lexical choices vary due to regional contact, historical development, and social identity. With this approach, words such as *lewat*, *duduk*, or *lepas* can be studied not only in terms of their literal meaning, but also based on the sociolinguistic environment in which these words are used. By combining the perspectives of lexical semantics and dialectology, this research not only classifies vocabulary differences, but also reveals the linguistic and cultural factors that shape the construction of meaning in daily communication between the two varieties of language.

The gap in this research lies in the lack of studies that specifically analyze lexical differences between Malay and Indonesian in non-animated, contemporary drama films. While previous studies have focused on animated series such as *Pada Zaman Dahulu*, phonological analysis in *Upin & Ipin*, or sociolinguistic phenomena such as code mixing in border regions and national identity through language, there has been limited attention to how lexical variations appear in real, everyday conversations depicted in modern drama films. Therefore, this study seeks to fill that gap by conducting a lexical analysis of natural dialogues in the film *Melur untuk Firdaus*.

The problem in this study is that although Malay and Indonesian have the same roots, lexical differences between the two often lead to misunderstandings in interpretation, especially in the context of media such as films. The film *Melur untuk Firdaus* is a Malaysian production that uses various Malay vocabulary, some of which differ in meaning or form from their Indonesian equivalents. In addition,

the influence of English on Malay vocabulary in the film adds another layer of variation. These differences need to be studied to improve linguistic understanding between the two nations. Based on this background, the problems in this study are: (1) How are the lexical differences between Malay and Indonesian in the film "Melur untuk Firdaus"? (2) What English- influenced Malay vocabulary is found in the film "Melur untuk Firdaus"? Therefore, the objectives of this study are: (1) To analyze the lexical differences between Malay and Indonesian in the film "Melur untuk Firdaus", and (2) To identify English- influenced Malay vocabulary found in the film "Melur untuk Firdaus".

This study presents novelty by focusing on lexical differences in the film *Melur untuk Firdaus* which uses natural and real-life dialogue. Unlike previous studies that analyzed animated films or phonological aspects, this study highlights differences in vocabulary and meaning in the context of real conversations in the film. While other studies have examined code mixing and language identity in border areas, none have specifically explored lexical variation through film media like this study.

This study is important because it contributes to the field of linguistics by highlighting the lexical differences between Malay and Indonesian, helping educators and learners understand potential meaning confusion to improve teaching strategies, and fostering cross-cultural awareness to strengthen communication between speakers of both languages. This study is titled "An Analysis of Lexical Differences Between Malay and Indonesian Languages in the Film 'Melur untuk Firdaus' " which is motivated by curiosity about how lexical differences are presented in the media and their impact on comprehension. The drama *Melur untuk Firdaus* was chosen because it presents natural language in various contexts, making it an ideal data source to identify and categorize lexical meaning differences. These differences have the potential to cause misunderstandings in communication between countries, so understanding this is expected to be a unifying factor that has a positive impact on brotherhood and cooperation between Indonesia and Malaysia.

## **Method**

This study uses a qualitative approach because it is appropriate to examine in depth the lexical differences between Malay and Indonesian in the dialogue of the film *Melur untuk Firdaus* (Yusuf, 2020, p. 329). The research design is descriptive qualitative with a focus on lexical studies in the context of real communication through film media. The subjects in this study were dialogues from 3 selected episodes out of 28 episodes in the film "Melur untuk Firdaus" Primary data in the form of transcripts of dialogues from the three episodes, while secondary data includes supporting references such as previous research, linguistic literature, the Malaysian Language and Literature Board Dictionary, and the Great Dictionary of the Indonesian Language (KBBI) (Sulung & Muspawi, 2024).

The data collection technique uses the listening method and note-taking

technique as explained by Mahsun (2019, pp. 91-93), namely by listening to the dialogue in the film and noting vocabulary that shows differences in meaning between Malay and Indonesian. Data analysis began with manual transcription of dialogues from three selected episodes to capture relevant vocabulary. Identified words that showed different meanings or functions in Malay and Indonesian were categorized and interpreted based on semantic and contextual factors. These findings were validated through triangulation: comparing several references (source triangulation), consulting with supervisors or colleagues (researcher triangulation), and applying lexical semantics and dialectology (theory triangulation). The analysis followed the interactive model of Miles, Huberman, and Saldana (2018), which includes three stages: data reduction, data presentation, drawing and verifying conclusions.

### Findings

#### ***Lexical Differences Between Malay and Indonesian word in the Film Melur untuk Firdaus***

This study analyzes the lexical differences between Malaysian Malay and Indonesian in the film *Melur untuk Firdaus*, using data from three selected episodes. This study highlights how similar words can have different meanings based on regional context. These lexical differences are in line with previous studies, which emphasize that many words that are the same between Indonesian and Malaysian Malay may have similar forms but different meanings due to contextual and cultural developments in each country (Erwina, 2022.). Such variations often cause confusion for speakers who are not familiar with the other dialect and highlight the importance of understanding the basic semantic differences between the two languages.

The following is a comparative vocabulary for Malaysian Malay and Indonesian that has been obtained from the film "*Melur untuk Firdaus*".

Table 1. Lexical Differences Between Malay and Indonesian word in the Film 'Melur untuk Firdaus'

No	Malay Word	Dialogue in Film (Malay)	Translation	Meaning in Indonesian
1	Macam Bila	Sampai bila kau nak macam ni?	Sampai kapan kamu mau seperti ini?	Seperti Kapan
2	Risau Kat	Bonda kat rumah risau	Ibu di rumah khawatir	Khawatir Di

<b>No</b>	<b>Malay Word</b>	<b>Dialogue in Film (Malay)</b>	<b>Translation</b>	<b>Meaning in Indonesian</b>
3	Duduk	Rasanya, Umi tu stres duduk rumah dengan Walid	Sepertinya, Umi stres tinggal di rumah dengan Walid	Tinggal
4	Benda	Selagi dia pikir benda tu, selagi itulah dia akan stres	Selama dia memikirkan hal itu, dia akan stres seperti ini	Hal
5	Masa Pendek	7 tahun bukan masa yang pendek.	7 tahun bukan waktu yang singkat.	Waktu Singkat
6	Pasal Nak	Aku nak tanya pasal Dee.	Aku mau tanya tentang Dee.	Tentang Mau/ingin
7	Susah	Apa yang susah?	Apa yang sulit?	Sulit
8	Semula	Aku akan dapatkan semula.	Aku akan mendapatkannya kembali.	Kembali
9	Silap	Kalau tak silap, 4 tahun....	Kalau tidak salah, 4 tahun....	Salah
10	Belanja	Hari ni aku belanja lunch.	Hari ini aku traktir makan siang.	Membeli
11	Kelakar	Awak tak rasa benda tu kelakar?	Kamu tidak merasa itu lucu?	Lucu
12	Seronok	Ayah seronok tengok melur happy.	Ayah senang melihat Melur bahagia.	Senang
13	Tahniah	Tahniah incik Firdaus...	Selamat Tuan Firdaus...	Selamat
14	Kongsi	Jangan satu hadiah kongsi ramai-ramai.	Jangan satu hadiah dipakai banyak orang.	Berbagi
15	Tandas	Mak cik saya nak numpang tandas boleh?	Tante, saya numpang kamar mandi boleh?	Toilet
16	Bagi	Bagi lah dekat aku.	Beri saja padaku.	Memberi
17	Bertuah	Mesti bertuah Firdaus dapat anak bunda.	Beruntung sekali Firdaus dapat anak bunda.	Beruntung
18	Merajuk	Tak angkat ni. Merajuk ke?	Tidak dijawab nih. Ngambek ya?	Ngambek



No	Malay Word	Dialogue in Film (Malay)	Translation	Meaning in Indonesian
19	Lawa	Jangan menyesal kalau gambar kita tak lawa.	Jangan menyesal kalau foto kita tidak bagus.	Bagus
20	Lewat	Maaf terlewat.	Maaf terlambat.	Terlambat
21	Senyap-senyap	Awak nak kahwin senyap-senyap belakang i?	Kamu mau menikah diam-diam di belakangku?	Diam-diam
22	Pelik	Takkan nama isteri tak tahu? Peliknya.	Masa nama istri tidak tahu? Aneh.	Aneh
23	Borang	Saya nak tengok borang nikah ni.	Saya ingin lihat formulir nikah ini.	Formulir
24	Selesa Janji	Janji Fir selesa.	Yang penting Fir nyaman.	Nyaman Yang penting
25	Lepas	4 tahun lepas.	4 tahun yang lalu.	Lalu
26	Kira	Mana boleh kau yang kira?	Kamu tidak boleh yang menghitung.	Menghitung
27	Kena	Kau kena kalahkan aku dulu.	Kamu harus kalahkan aku dulu.	Harus
28	Kalang-kabut	Kahwin mana boleh kalang-kabut macam tu.	Pernikahan tidak boleh terburu-buru seperti itu.	Tergesa-gesa
29	Budak-budak	Macam budak-budak kau tahu tak?	Seperti anak-anak kamu tahu tidak?	Anak-anak
30	Tak Payah	Tak payahlah pegang-pegang.	Tidak usah pegangan.	Tidak perlu
31	Gurau Je	Mana ada, gurau-gurau manja je.	Tidak, hanya bercanda saja.	Bercanda Saja
32	Jom	Jom, cepat minum, cepat balik.	Ayo, cepat minum, cepat pulang.	Ayo
33	Halau	Kau halau aku pula.	Kamu malah mengusir aku.	Mengusir
34	Menyampah	Aku memang menyampah dengan	Aku benar-benar muak padamu.	Muak

No	Malay Word	Dialogue in Film (Malay)	Translation	Meaning in Indonesian
		kau.		

**Malay Vocabularies Influenced by English in the Film**

The analysis of *Melur untuk Firdaus* also revealed several English-influenced Malay vocabularies, which are commonly used in everyday conversations in the film. These words were adopted either directly or with slight phonological adjustments, indicating the impact of English on contemporary Malay, especially in urban media and communication. This phenomenon is consistent with the findings of Destianingsih et al.,( 2019), who observed that English loanwords have become part of the daily lexicon in the Malay Teluk Buntal subdialect, especially among younger speakers in coastal areas of Malaysia. The integration of such vocabulary reflects both sociolinguistic trends and increasing exposure to English through media and education.

The following table presents a list of English-influenced words identified from the three episodes.

Table 2. Malay Vocabularies Influenced by English in the Film (Borrowed from English)

No	Malay (Mixed) Word	Dialogue in Film	Meaning in Context	Equivalent in Indonesian
1	Ready	"Dee tak pernah ready jadi isteri."	Dee tidak pernah siap menjadi istri.	Siap
2	Something	"Kenapa orang fikir aku dengan Haris ada something."	Kenapa orang mengira aku dan Haris ada hubungan spesial.	Sesuatu (dalam konteks: hubungan)
3	Listen	"Sayang, listen!"	Sayang, dengarkan!	Dengar
4	Explain, Serious	"Explain kat dia orang yang awak serious dengan I."	Jelaskan ke mereka bahwa kamu sungguh-sungguh denganku.	Jelaskan, Sungguh-sungguh
5	Busy	"I'm busy."	Saya sibuk.	Sibuk
6	Office	"Banyak kerja tadi kat	Banyak pekerjaan tadi	Kantor

No	Malay (Mixed) Word	Dialogue in Film	Meaning in Context	Equivalent in Indonesian
		office."	di kantor.	
7	Meeting	"Dari pukul 2 pagi tadi, I meeting."	Dari jam 2 pagi tadi, aku rapat.	Rapat/pertemuan
8	Hungry	"I lapar sayang, I'm so hungry."	Aku lapar sayang, aku sangat lapar.	Lapar
9	Holiday	"Kita pergi holiday nak?"	Kita pergi liburan, ya?	Liburan
10	Maybe	"Maybe tengah cari calon."	Mungkin sedang mencari calon.	Mungkin
11	Easy	"Easy kan teknologi sekarang."	Mudah kan teknologi sekarang.	Mudah
12	Lunch	"Hari ini aku belanja lunch."	Hari ini aku traktir makan siang.	Makan siang

## Discussion

### *Lexical Differences Between Malay and Indonesian in the Film Melur untuk Firdaus*

Based on the results of the dialogue analysis in the film *Melur untuk Firdaus*, 34 vocabularies were found in Malay (Malaysia) which have the same form as Indonesian, but the meaning or context of use is different, and words were also found that are rarely or even not used in Indonesian as in the first table. These lexical differences have the potential to cause ambiguity of meaning for Indonesian speakers who are not familiar with the Malaysian Malay dialect. These findings are described descriptively as follows:

The word "*Macam*" in Malaysian Malay means *seperti*, while in Indonesian it tends to be used in informal sentences as *kayak*. The word "*Bila*" is used to ask when (kapan). In Indonesian, *bila* means *jika or kalau* (if), typically used in formal or written contexts, while daily conversation usually prefers *kalau* or *jika*. The word "*Kat*" is an informal term meaning *di or pada* (at/in/on). In Indonesian, *kat* does not exist as a standalone word with this meaning; instead, prepositions like *di* or *pada* are used without abbreviation. The word "*Risau*" in Malaysia means *cemas or khawatir*, while in Indonesia it means *gelisah or pikiran kacau*. "*Duduk*" in Malaysia means to *tinggal or menetap*, unlike in Indonesia where it means *duduk secara fisik*. The word "*Benda*" in Malaysia refers to *hal or sesuatu* in general, while

in Indonesian it refers to *benda fisik*. The word "Masa" in Malay can mean time or function as emphasis in interrogative sentences, while in Indonesia it only means time. "Pendek" can mean short not only in physical length but also in duration. in dialogue, pendek refers to a short period of time (singkat). Meanwhile, in Indonesian, pendek usually describes physical characteristics like height (e.g., orang pendek) rather than time duration. "Pasal" means *tentang* or *berkenaan dengan* in Malaysia, while in Indonesia it is used to refer to *pasal hukum*. Next, "Susah" in Malaysia means *sulit*, just like in Indonesia, but its use is wider in Malaysia. "Semula" means *kembali* in Malaysia, while in Indonesia it is used in the context of *dari awal*. The word "Silap" means *salah* in Malaysia, while in Indonesian it is rarely used and is better known in its formal sense. "Belanja" in Malaysia means *traktir*, unlike in Indonesia where it means *membeli*. "Kelakar" in Malaysia means *lucu*, while in Indonesia it means *aneh* or *nyeleneh*. "Tahniah" is a greeting of *selamat* in Malaysia, while in Indonesia the word *selamat* is used.

The word "Kongsi" means *berbagi* in Malaysia, but in Indonesia it means *perusahaan patungan* and is rarely used in conversation. "Tandas" in Malaysia means *toilet*, while in Indonesia the term *kamar mandi* or *WC* is used. The word "bagi" in Malaysia can mean *untuk* or *memberi*, while in Indonesia it only means *memberi*. "Bertuah" means *beruntung* in Malaysia, while in Indonesia it means *penuh semangat*. "Merajuk" in Malaysia means 'marah', while in Indonesia this word is not commonly used. "Lawa" means *bagus/baik* in Malaysia, but in Indonesia this word is rarely used and is not common. "Lewat" in Malaysia can mean *late*, just like in Indonesia, but in Indonesian, this word can also refer to movement, such as passing a place, so its usage is more varied. "Senyap-senyap" in Malaysia means *diam-diam*, while in Indonesia the term *tidak bersuara* is used. "Pelik" in Malaysia means *aneh*, and in Indonesia too, but its use is less common. "Borang" in Malaysia means *formulir* (a document to fill out), while in Indonesia the word *borang* is not commonly used instead, people use *formulir* or just *form*. The word "Nak" is a common informal contraction of *hendak* (want/intend). In Indonesian, *nak* is not used in daily speech; *mau* or *ingin* are used instead. "Selesa" means *nyaman* in Malaysia, while in Indonesia its use is uncommon and the word "nyaman" is better known. "Janji" can mean promise, but it is often used more broadly to imply the important thing is or as long as, as in dialogue. In Indonesian, *janji* strictly retains the meaning of promise without carrying the sense of condition or priority.

The word "Lepas" in Malaysia means *sesudah* or *selesai*, while in Indonesia it means *terlepas* or *tidak lagi melekat*, such as when something slips off or is released. "Kira" in Malaysia, besides meaning *menghitung*, can also mean *berpikir* or *beranggapan*. "Kena" in Malaysia means *wajib* or *harus*, while in Indonesia *mengalami* or *mendapat akibat dari sesuatu*, is not a necessity as in Malaysian Malay. The word "Kalang Kabut" in Malaysian Malay means *terburu-buru* or refers to a chaotic or panicked situation, but in Indonesian, it often emphasizes a feeling of being overwhelmed or in disarray. "Budak-budak" in Malaysia means *anak-anak*,

but in Indonesia “*budak-budak*” has a negative connotation as *pelayan*. “*Tak payah*” in Malaysia means *tidak perlu*, while in Indonesia it means can escape and is rarely used. “*Gurau*” means *bercanda* in Malaysia, while in Indonesia this form is not commonly used. The word “*je*” is a casual, colloquial contraction of *sahaja* or *hanya* (only/just). In Indonesian, *je* is not used; instead, *saja* or *hanya* are used to express only. “*Jom*” means *ayo* in Malaysia and is not known in Indonesian. “*Halau*” in Malaysia means *mengusir*, the same as in Indonesia, but its use is more common in Malaysia. “*Menyampah*” means *muak* or *jijik* in Malaysia, while in Indonesia it is not commonly used. Finally, the word “*seronok*” in Malaysia means *senang* or *menyenangkan*, while in Indonesia this word is not known in everyday conversation.

### **Malay Vocabularies Influenced by English in the Film**

In the film *Melur untuk Firdaus*, 12 English vocabulary words were found appearing in the characters’ speech, which often replaced existing Malay vocabulary. This phenomenon mostly illustrates code mixing, where speakers switch between Malay and English in one speech, especially in informal or casual contexts. For instance, the word “*Ready*” is used instead of *sedia*. Although *sedia* is the standard Malay term, “*Ready*” reflects the influence of casual speech patterns, particularly among youth, and is considered a case of code-mixing, not a formal loanword. Similarly, “*Something*” is used where *sesuatu* would be expected. This substitution suggests the speaker’s preference for English terms to convey a modern or relaxed tone, a common feature of spoken interactions shaped by bilingual environments.

The word “*Listen*” replaces *dengar* in some scenes, used to grab attention, likely due to influence from English-language media and pop culture. This usage clearly illustrates code-mixing. The word “*Explain*” appears in contexts where *jelaskan* or *terangkan* would be appropriate in Malay. Its use indicates a blending of languages for expressiveness or emphasis, rather than the adoption of a new term. Interestingly, “*Serious*” presents a slightly different case. Although the spelling aligns with English, the term *serius* has already been accepted as a loanword in Malay and included in official dictionaries. Thus, its use in the film might reflect either code-mixing or simply the natural usage of a borrowed word, depending on pronunciation and sentence structure. The term “*Busy*” is another example of code-mixing, used instead of *sibuk*. This mirrors a common trend among young Malaysians who fluidly alternate between languages. Similarly, “*Office*” is used instead of *pejabat*. While the word *ofis* is somewhat established in everyday usage and possibly a semi-loanword, its English form in the film suggests active code-mixing. The word “*Meeting*” replaces *mesyuarat*. Although *meeting* is commonly used in professional settings across Malaysia, in the context of casual dialogue, its

presence still demonstrates code-mixing.

Another example is “Hungry”, which substitutes *lapar*. This spontaneous switch reveals a tendency for bilingual speakers to insert English terms during informal conversation. “Holiday” is used in place of *cuti* or *hari libur*, reflecting the strong influence of English in modern communication, especially when expressing leisure-related topics. The word “Maybe” appears where  *mungkin* would normally be used. Its usage in casual speech exemplifies code-mixing aimed at sounding light or nonchalant. “Easy”, used instead of *mudah* or *senang*, similarly indicates a preference for English vocabulary in relaxed social settings, a habit common among bilingual speakers. Finally, “Lunch” is used to refer to *makan tengah hari*. While *lunch* is sometimes used in corporate or urban Malaysian settings, its appearance in the film, especially within informal dialogue, still leans toward code-mixing rather than official adoption. Collectively, these examples highlight how English continues to shape the spoken Malay of many Malaysians, not through formal borrowing, but via code-mixing practices that reflect evolving language use in multilingual contexts.

## Conclusion

This study analyzes the lexical phenomena in the film *Melur untuk Firdaus*, found 34 Malay words that have different meanings or functions from their Indonesian equivalents. These differences, although often subtle, can lead to misinterpretation between speakers of the two languages. In addition, this study identified 12 English words used in code mixing, reflecting the influence of bilingualism and sociolinguistic trends among Malaysian youth. These findings highlight how lexical variation is shaped not only by linguistic structures but also by cultural and contextual factors. However, this study is limited to three episodes from one film and only focuses on lexical differences. Further research can analyze broader data, including other linguistic aspects such as syntax or pragmatics. Future research may also explore how lexical use varies by age, region, or education. These insights are valuable for learners, translators, and educators in navigating the relationship between Malay and Indonesian.

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*Sukiyah, Jaftiyatur Rohaniyah, Dinar Vincy Yunitaka Bahrudin*  
*An Analysis of Lexical Differences Between Malay and Indonesian Languages in The Film*  
*'Melur Untuk Firdaus'*

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