PLANNING AND IMPLEMENTING PATANI MALAY IN BILINGUAL EDUCATION IN SOUTHERN THAILAND[1]

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Abstract

In this article, the authors discuss a mother tongue-based bilingual education (MTB BE) program designed to use Patani Malay (PM) or Thailand Melayu, as well as Thai, in the teaching and learning process at the preprimary and primary level, which is the level of compulsory education in Thailand. Many fear that the Thai education system is being used to destroy the local language and religious identity. In response to these fears, an attempt to use PM in bilingual education in southern border provinces of Thailand was proposed as a way to improve the situation. The PM speaking children are encouraged to retain their Malay identity at the local level and to add a Thai identity at the national level, as discussed in this paper.

Keywords: Patani Malay, language planning, bilingual education

ISO 696-3 language codes: ptn, tha

1. Preliminary Research

Apart from the fundamental use of the PM language in the daily lives of the people in the southernmost provinces of Thailand, information on further complexities encountered in effective language planning is discussed. The research that has already been conducted is reported in this paper.

    1) Language situation survey A language situation survey was carried out in 2007 among 1,255 PM speakers in Pattani, Yala and Narathiwat to provide a clear understanding of the language use, language ability and language attitudes of the speakers in the area, and to collect other information useful for language planning. The respondents were divided according to age, sex, occupation and education. The research result confirms that PM, which is the mother tongue (MT) of most of the people in the area, is the most widely used language in all domains of life except in religious contexts, where Central Melayu written in Jawi script is generally used. The people have confidence in their ability to use PM and prefer to use it over other languages. While PM is recognized as the most commonly used language in daily life, a mixed language (MX) combining PM and Thai ranks second, Thai or Standard Thai (TH) ranks third, other languages such as Arabic, Jehe Tai and English ranks fourth, followed by southern Thai and Standard Malay (SM). The survey shows that PM speakers use Thai more often than Standard Malay to which PM bears a linguistic affinity. They see the importance of Thai socially and economically in their lives as compared to SM. Apart from that, their ability and preference to use SM is lower than that of PM and Thai. The survey, therefore, confirms that PM is not as close (in practical terms) to the Standard Malay spoken in Malaysia as some people think it is.
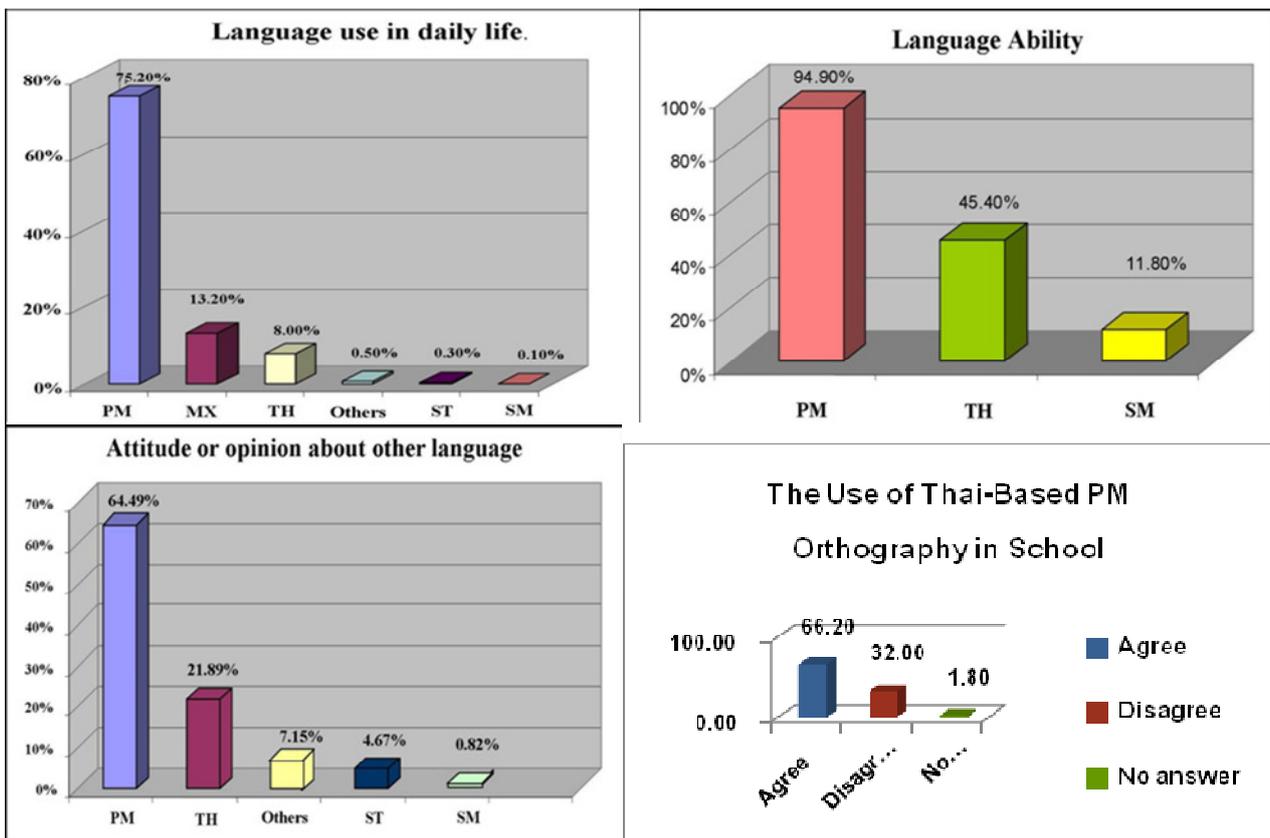

Figure 1: Language survey about language use, ability,
and attitude among the PM speakers in Southern Thailand

It is noticeable that the creole or mixed language of PM and Thai is becoming more commonly used in daily life, especially among people who live in urban areas and those who have regular contact with government agencies, educational institutions and the mass media. PM, the ethnic language, is therefore in decline. Some PM speakers use more Thai than PM, especially the younger population in urban areas. Some do not even speak their own PM language. This is a linguistic phenomenon that the elderly people in the community are not happy about. At the same time, the people there have been suffering from chronic underachievement in Thai - only oriented schools since the enforcement of compulsory education in 1919. The respondents to the survey also expressed their desire to see the local language (PM) used in education together with Thai to enable the students to more deeply understand the lessons being taught in school. It is obvious that there is a need for PM in education and the mass media in the area. Apart from that, 66% of the PM speakers agree that the use of Thai-based PM orthography (Figure 1) for their children will provide better learning in school. Those who disagree (32%) believe that Thai script cannot adequately represent PM.

2) Contrastive studies between PM and Standard Malay (SM) (or Bahasa Malaysia) and between PM and Thai are needed to find out how PM differs from Standard Malay and from Thai in terms of sound inventory and grammatical patterns, and to focus attention on how to navigate through the differences and similarities between PM and the other two languages.

The reason for selecting PM as the main focus of the study instead of SM can be justified. PM is different from SM in terms of both phonology and syntax. PM and SM have each evolved in their own direction. PM has received more influence from Thai, whereas Malaysia was under British colonization before Malaysian independence, and therefore SM has been influenced more by the English language. Accordingly, PM speakers have found it hard to understand SM except for those living near the border areas of Malaysia and those who were educated in Malaysia. Phonological variation between SM and PM can be seen in the following examples:

SM	PM	Meaning	
ayam	ayɛ	'chicken'	(/a - ɛ/)
makan	makɛ	'to eat'	(/a - ɛ/)
buaya	bɔyɔ	'crocodile'	(/ua - ɔ/)
suŋaj	suŋa	'canal'	(/aj - a:/)
hakim	hakeŋ	'judge'	(/m/ and /n - ŋ/)
oraŋ	oɣɛ	'person'	(/r - ɣ/)

The syllable structures of SM and PM are different. The majority of PM words have reduced the first syllable to disyllabic or monosyllabic forms using a long sound as the initial consonant to replace original prefixes or prepositions in SM, as shown in the following examples:

SM	PM	Meaning
tərsepaʔ	ssepaʔ	'accidentally stumble'
bərbulu	bbulu	'hairy'
tərkəjut	kkəjuʔ	'shock'
di dalam	ddalɛ:	'inside'
di mana	mmanɔ	'where'

Moreover, there are also differences in which PM uses Thai loan words, while Standard Malay tends to use English loan words.

The Phonological Comparison between Patani Malay (PM) and Thai (TH)

Even though PM and SM are historically related they are different from each other as mentioned before. PM and Thai belong to different language families. PM belongs to the Austronesian language family whereas Thai belongs to Tai-Kadai family. They are therefore different in many respects. The phonological differences are presented as follows:

Consonants

1.1 PM initial consonants (29)					1.2 Thai initial consonants (22)				
p	t	c	k	/	p	t	c	k	/
pʰ	tʰ	cʰ	kʰ		pʰ	tʰ	cʰ	kʰ	
b	d	ɟ	g		b	d			
f	s			h	f	s			h
			ɣ						
m	n	ɲ	ŋ		m	n	ɲ	ŋ	
mᵇ	nᵈ	ɲʲ	ŋᵍ						
	l					l			
	r					r			
w		j			w		j		

1.3 PM final consonants (3)					1.4 Thai final consonants (9)				
p					p	t		k	
				h	m	n		ŋ	
			ŋ		w		j		

Vowels

2.1 PM vowels						2.2 Thai vowels					
i		ɯ			u	ũ	i	iː	ɯ	ɯː	u	uː
e		o					e	eː	æ	æː	o	oː
ɛ	ɛ̃	a	ã	ɔ	ɔ̃		æ	æː	a	aː	ɔ	ɔː
2.3 PM Sequence Vowels							**2.4 Thai Diphthongs**					
a̤i	a̤e	a̤ɛ̃	a̤u	a̤o			ia	ɯa	ua			

Tones

PM has no tone whereas Thai has 5 contrastive tones.

The main phonological differences between PM and Thai that may cause difficulties for PM speaking students are the Thai eight final consonants: *p, t, k, m, n, ŋ, w* and *j*, long vowels, the diphthongs iːa, ɯa, uːa, and the five phonemic tones: mid, low, falling, high and rising in Thai since PM has no tone and has only two final consonants ŋ and h. Since PM initial consonants and vowels are a more complex system, these are not problematic for the PM speaking students when learning Thai.

The Thai writing system is complicated. There are 44 consonant symbols which represent 21 initial consonant sounds, and among these consonants are 24 classified as *low class* consonants, 9 *middle class* consonants and 11 *high class* consonants. The classes are important for determining the tone on a syllable. Moreover, Thai language has 9 basic vowel monophthongs (9 short and 9 long vowels) and 3 diphthongs (which are vowels that are pronounced as a glide between the two monophthongs). By contrast, PM is non-tonal language. There are 27 initial consonants (21 sounds which are similar to Thai and 6 different sounds) and only 2 final consonants (-h, -ŋ). Moreover, PM has 15 basic vowel monophthongs and 9 diphthongs.

As for PM, appropriate lesson plans and instructional materials for teaching PM and Thai have been developed in a way that enables the students to learn effectively. The differences between PM and Thai are taught in a systematic way so that students develop a firm grasp of both languages. The culturally appropriate use of both languages is also included. For example, in Thai, a polite particle is added to the end of a sentence to indicate respect, a request, encouragement or other moods, as well as varying the level of formality. The particles indicating respect are *khráp* (for a man), and *khâ* (for a woman). In PM there are no particles for indicating respect, but intonation is used instead.

2. Planning to use PM in Education

Educational achievement scores in the southern provinces have always been among the lowest in Thailand, most likely because of the cultural and linguistic challenges posed by a Thai language-dominated curriculum. According to the Ministry of Education (MOE) National Testing Report of Grade 3 students (2008), the PM speaking students in Thailand's Deep South (Yala, Narathiwat and Patani) have the lowest scores in National Testing, with 35% Grade 3 students illiterate (OBEC survey report, 2008).

Faced with the dual challenges of learning new concepts and learning to read and write in Thai, a large number of PM speaking children are unable to adequately master either Thai or their school subjects. This leads to pervasive frustration with the educational system among students and parents, and contributes to a growing sense of alienation from mainstream Thai society within PM speaking communities in the south of Thailand.

The region is likewise confronting a serious language identity issue. PM, the mother tongue of children in the area, is not officially accepted for use in education. At the same time, ethnic language use and cultural identity are declining at a rapid rate, particularly in urban areas (especially among the younger generations), where creole is fast spreading. At this moment, not only is the PM speaking children's command of Thai often not good enough, but they are also losing proficiency in their ethnic language.

Over the last two decades, there has been an increasing interest globally to develop preschool and primary educational programs using local language (mother tongue) where children can firstly develop the skills of communication (oral skill as well as reading and writing), cognition and reasoning in the language which is familiar to them, then later facing those languages which are required for successful participation in and contribution to a multilingual society. Mullti/Bilingual education is, thus, a structured program of language learning and concept formations providing a sound foundation in the first language (mother tongue), adding second (e.g. national language) and third languages (e.g. English, Chinese), thus enabling the appropriate use of both/all languages for life-long learning (Malone 2005)

The PM - Thai bilingual education project seeks to address the challenges of the PM speaking students through the development and implementation of a mother tongue – based bilingual education (MTB BE) curriculum in three pilot schools in the southern provinces of Pattani, Yala and Narathiwat. The project initially employs the local form of Malay, PM, as the language of instruction in the classroom, with gradually transition to standard Thai thereby building children's competence and fluency in both languages. This process involves several complex sociolinguistic and applied linguistic challenges.

Questions about language issues needing to be addressed are as follows.

- Why use both Thai and PM in school instead of only Thai?
- Why PM and not SM?
- Which script should be used for PM orthography development: Thai-Based PM, Jawi (Arabic-Based Melayu) or Rumi (Roman – Based Melayu)?
- How should PM be integrated into the curriculum to establish a bridge to Thai and a strong conceptual foundation for other bodies of knowledge?

Planning to use PM as a language of Education

To facilitate the use of the PM in the formal school system, three main types of language planning - status planning, corpus planning and acquisition planning - have been adopted as a general framework according to the specific needs of Thailand's Deep South context.

Status Planning is concerned with the function and status of PM in society. Since PM is used primarily as a spoken language, it is pedagogically essential to promote its function and status in education alongside Thai, (the official / national language). The use of PM provides a strong foundation for students' cognitive skill development, so that the PM speaking children can be successful in school. Thus, it is a significant innovation for the formal school system in Thailand. As a result, measures for advocacy and raising awareness have to be planned carefully, even though the objective corresponds to the UN declaration for using students' mother language in school as an aspect of basic Human Rights.

The mother tongue-based bilingual education (MTB BE) provided in southern Thailand is supported by the Act for the Educational Policy for Special Areas in the Southernmost Provinces of Thailand (November 2009), which clearly states that bilingual education employing four skills (listening, speaking, reading and writing) will be utilized in the area based on the results of the research being conducted. It is also a matter of prestige for the speakers, that the language which has only been considered a form of oral communication to be spoken within the community has had its status raised to be the language of education used in the formal school system. This is an effective way to support PM and to preserve Thailand's language diversity.

The Corpus Planning leading to language development and standardization of PM is very important if PM is to qualify as a language of education. This issue concerns linguistic analysis of the PM language structure, developing a writing system for PM, compiling a PM dictionary, producing literature in PM (stories, folktales, poetry, proverbs), providing PM grammar, and expanding vocabulary such as by coining new vocabulary terms. A group of PM local scholars have formed a language committee for editing the literature in PM for students and for PM consultation in general.

The Three Scripts Issue in PM Orthography Development:

The language situation survey and other previous studies confirm that PM is essential in all forms of daily communication in southern Thailand. Since PM has existed only as a spoken language without a formal written language, its orthography needed to be developed for literacy purposes. In the region, there are three scripts used. The first script is the Jawi script, which is an Arabic-based script used for writing Central Melayu, (not PM, but widely used in religious texts and contexts) and also in important documents such as marriage registration documents, heritage documents including wedding cards, name signs and poster signs for important events on the street. People see the Jawi writing as part of their language heritage and identity. The second is the Rumi script, which is a Romanized script popular among scholarly groups. The third is a Thai-based script for PM, which is widely used in non-formal education and in PM lessons for teaching Thai government officials.

Despite the controversy about the scripts used for PM, the Thai-based PM writing system was selected to be used in education for pedagogical and political reasons. The Melayu written in Jawi is not practical as a medium of imstruction because, apart from the fact that there several versions of Jawi Melayu, not many people can use any one of them effectively. The children in the area normally learn Jawi in Tadikar School or the mosque school during the weekend. It will cause more problems if Jawi is used as the medium of instruction in school since it is not the students' mother tongue. It will not help develop students' cognitive skills. However, it can be brought into the curriculum as a cultural heritage in Melayu Studies in G3 after the

students have become literate in PM and Thai. In order to link the students' knowledge to Malaysia and Indonesia in ASEAN countries, Melayu written in Rumi script (Standard Malaysia) will be introduced in G6 after the students are familiar with the English alphabet from their English classes.

Regarding the Thai-based PM writing systems, there are several versions used by PM speakers. However, since PM will be used in education as a subject and as a medium of instruction, the PM writing system needs to be developed and standardized so that it can be used to teach four basic skills – listening, speaking, reading and writing - and will lead to wider application of the written language. The Thai-based writing system for Patani Malay has been developed and standardized based on academic standards, as well as native speaker acceptance and technical feasibility. This writing system allows the Patani Malay language to be used as a tool for Patani Malay dictionary compilation and also to produce literature such as stories, legends, poetry, folktales, proverbs, songs and games. In education, the Thai-based Patani Malay writing system will help develop students' cognitive skills and facilitate an easy transition to Thai. However, some people underestimate the use of the Thai-based Patani Malay writing system. They do not accept the importance of the mother tongue, which is the language the children understand best. They find it hard to accept the use of a local spoken language to promote the development of peace and prosperity. However, after the orthography development process and testing for its usability and applicability, it has been accepted by most people involved. The Thai-based Patani Malay writing system is now accepted by government agencies such as the Royal Institute of Thailand, where the reading and writing manual for the PM language has been published. The teaching of PM and its use as medium of instruction in school actively support the revitalization and maintenance of the local Melayu language. The process of PM language development is a matter of prestige. It illustrates a way to promote and preserve ethnic minority languages in larger Thai society.

Acquisition Planning

The Acquisition Planning is a 9-year participatory action research project to use PM-Thai in MTB BE in compulsory education (preprimary and primary from kindergarten 1 to grade 6) in 3 experimental schools in the southernmost provinces of Thailand (Pattani, Yala and Narathiwat) as supported by the educational policy for the special southernmost border area. The project includes curriculum and instructional material development, lesson planning and teacher training (PM teachers and Thai teachers). Monitoring and evaluation with facilitation wherever necessary are also provided along with networking with stakeholders (local, national, international) and formalizing national language policy that supports language diversity and multicultural society.

3. Implementation of the (Patani Malay–Thai Mother Tongue-Based Bilingual Education) in Southern Thailand

Background Information

The fact that Patani Malay speaking children do not receive instruction in their mother tongue in the early years of primary school has created a language barrier for children who know little Thai (the official language). Since they have to struggle with being taught solely in Thai, they cannot participate confidently in active learning. The Mother Tongue-Based Bilingual Education program helps Patani Malay children make better progress in their early education and provides a strong and culturally appropriate foundation for their future schooling.

Since 2007, the Resource Center for Language Documentation, Revitalization and Maintenance of Endangered Languages, Mahidol University, supported by the Thailand Research Fund (TRF) and UNICEF, has been implementing and monitoring an action participatory research on Patani Malay – Thai Mother Tongue-Based Bilingual Education in three primary schools in southernmost provinces of Pattani, Yala and Narathiwat. The objective of the program is implementation of Mother Tongue-Based Bilingual Education using Patani Malay and Thai in selected preprimary and primary schools.

In implementing the Patani Malay - Thai MTB BE program, the nine activities adapted from Susan Malone (2003) have been utilized.
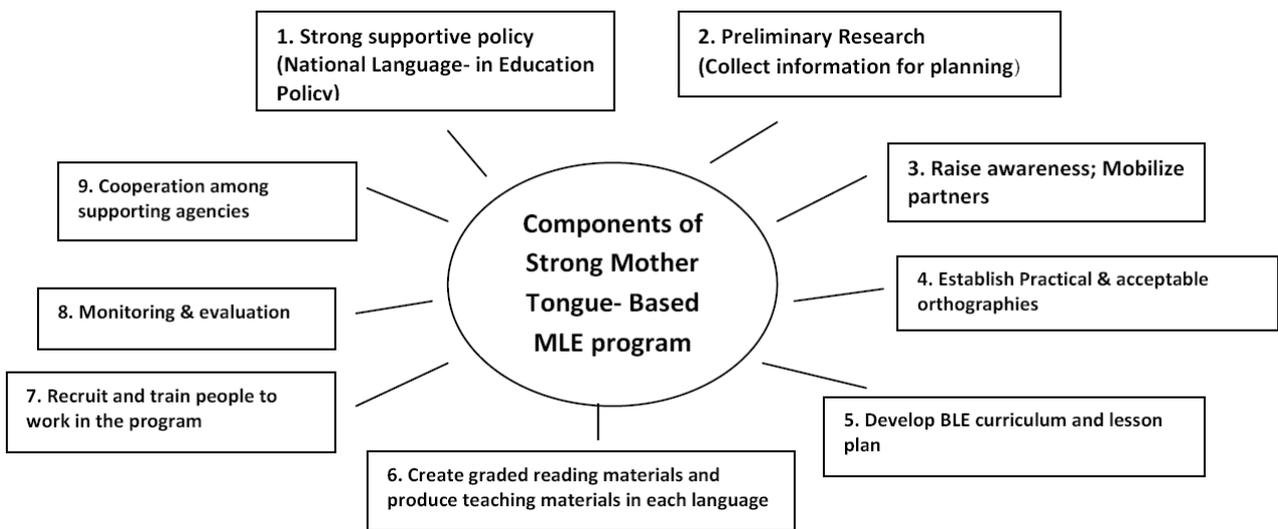
Figure 1: 9 activities of the program (adapted from Susan Malone, 2003)

As indicated in the program activities, community participation – through local scholars, religious leaders, community leaders, parents, villagers, artists, handicraft makers, performers, and designers – is imperative to the success of this program.

Curriculum Development

The program addresses the question: *How can the local language and culture best be integrated into the MTB-BE curriculum?* The question focuses specifically on Patani Malay in the southernmost provinces of Thailand. The Patani Malay-Thai MTB BE program works with local educators – Thai and Malay – to develop a bilingual education curriculum that begins with the children's own language and culture, knowledge and experience and enables them to achieve government standards for each grade while acquiring standard Thai as a second language. To facilitate skills-building for classroom teachers, the Project includes pre-service and in-service teacher training, instructional material development, and creative, child-centered teaching methods.

In implementing the Patani Malay-Thai MTB BE program, the child-centered approach that starts with the known to help the child understand the unknown is followed as shown in the bridging model (Figure 2).
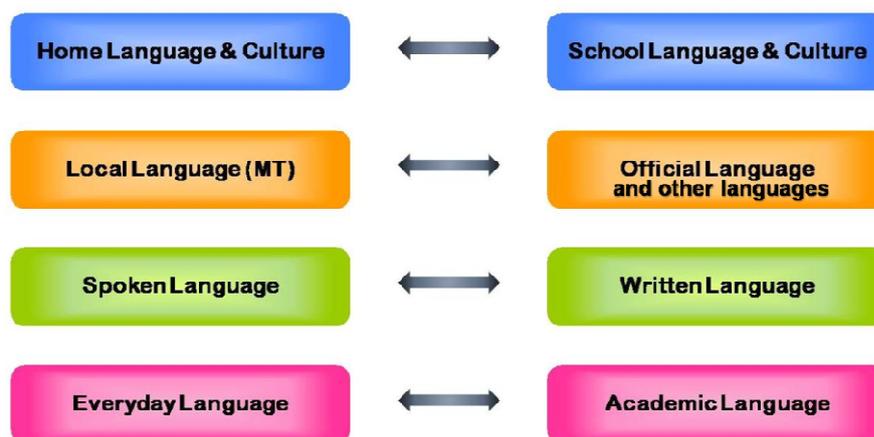

Figure 2: Bridging Model

The curriculum development in the Patani Malay-Thai MTB BE program is based on the Ministry of Education Competency Standards with an additional focus on three types of development: 1) Language development, 2) Concept development, and 3) Socio-cultural development.

For concept development, the curriculum and lesson plans have been designed to help the Patani Malay speaking students achieve grade-level competency in all subjects and proceed successfully through the education system.

For language development, a step-by-step model is followed. This model starts with the first language (Patani Malay) and gradually bridges to the second language (Thai), developing the four skills of listening, speaking, reading, and writing in a sequential order. This method will build a strong foundation in their language and a good bridge to other languages as shown in the following diagram (Figure 3):
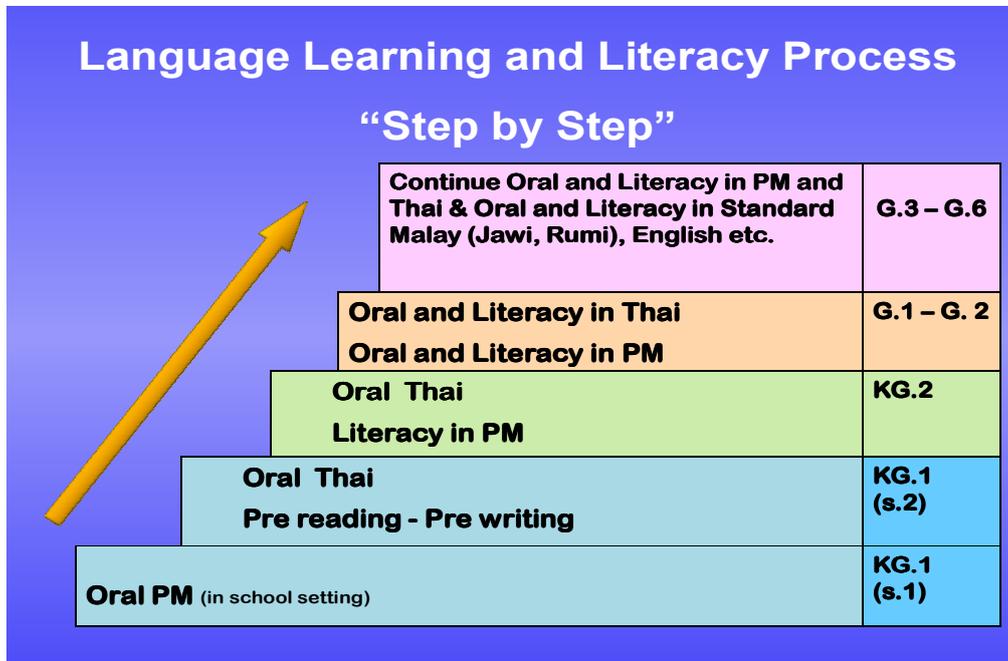

Figure 3: Language skills development (Adapted from Susan Malone 2006)

In Kindergarten 1 semester 1 the children start to learn (or deepen their knowledge of) oral PM and in semester 2 oral Thai and pre-reading and pre-writing will be introduced. In Kindergarten 2 they start to learn literacy in PM, and continue to build fluency in oral PM and in Thai. In Grade 1 they will make a transition into oral and written Thai. They will continue to build fluency in oral and literacy in Thai through primary school, while also continuing to build competency in PM through Malay Studies. Eventually their Malay Studies will include literacy in Jawi Melayu and standard Malay in Rumi script.

The PM -Thai MTB BE program consists of two main parts. The first part focuses on language teaching (as mentioned before). This involves teaching both the Thai language and PM language as subjects, which is the foundation for PM Studies in higher levels (grade 3), and also English. The second part involves teaching subjects according to the Ministry of Education Competency Standards. For this, the PM language is used as the language of instruction in Kindergarten 1 and Kindergarten 2. In Grade 1 and Grade 2, the children learn concepts of various subjects in PM and learn Thai academic terms for each concept. In Grade 3 through Grade 6 both PM and Thai will be languages of instruction using Thai textbooks, accompanied by exercise/activity books in PM as shown in the progression plan below:

Apart from that, this program emphasizes meaning as well as accuracy in all learning activities for all subjects in all grades. It also emphasizes higher level thinking proposed in Bloom's Taxonomy (1956) in all subjects and all grades.
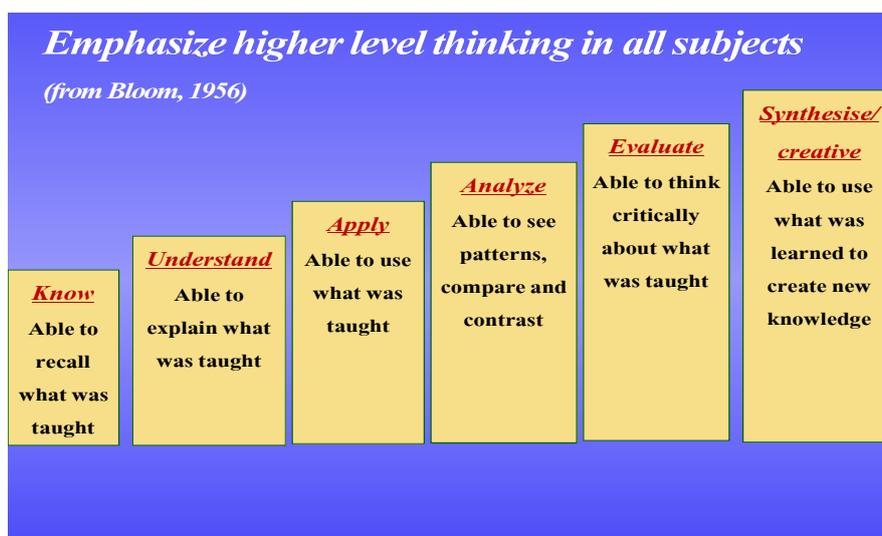
Figure 4: Bloom's Taxonomy (Adapted from Bloom 1956)

For socio-cultural development, the program honors students' home culture and social background and recognizes them as a resource for the nation as a whole. It also teaches them about their rights and responsibilities as citizens of the larger society. The teaching and learning activities and materials used reflect the values and goals of their parents and the community. For example, the children should be able to Salam (Muslim way of greeting) to their parents and others as well as to be able to *wai* (Thai way of greeting). And to best take advantage of their situation, the children should be able to speak, read and write well in both Patani Malay and Thai. Moreover, the children should be able to keep their identity at the local level and also have a sense of Thai identity at the national level. Through this cultural bridging, they can live with dignity in the wider Thai society to foster true and lasting national reconciliation.

Lesson Planning, Teaching Methods and Instructional Material Development and Teacher Training
The development of lesson planning, teaching methods and instructional materials occurs locally, through workshops involving parents, teachers, local language experts, religious leaders, and technical advisors. This is a way to ensure that the learning activities in the lesson plan and the content of instructional materials reflect the religious and cultural values of the community, while also meeting Ministry of Education requirements.

A large number of instructional materials have been produced. The development of the instruction materials takes many forms, along with specific teaching methods such as big pictures (featuring cultural scenes), listening stories and picture stories, to stimulate discussion. Other materials include Patani Malay primers and Patani Malay-Thai transitional primers for accuracy in reading and writing, big books for shared reading experiences, small books for small group and individual reading, songs (many composed specifically for the project) and games. All of the instructional materials have unique characteristics and will be used to build a strong foundation using PM for cognitive development, creativity, imagination and self–confidence.

The instructional methods and materials designed to be used throughout the various stages of language development are;

- *Listening - Speaking PM*: to develop cognitive skills, intelligence, creativity and self-confidence in early childhood: picture stories, big picture (featuring cultural scenes), matching material, listening stories, songs and local plays.
- *Reading - writing PM*: alphabet charts, primers, big books and small books
- *Listening – speaking Thai*: TPR (Total Physical Response) of various kinds and levels (TPR object, body, picture, travel, location, story)
- *Reading-writing Thai* (transition): Thai primers, diglot books and Thai graded reading books.

Instructional materials are used with teaching methods according to the appropriate stage of development. In this program, we have been utilizing 22 patterns of teaching methods that were divided into three components of skill development:

1. *Listening-speaking development*
2. *Reading and writing development*
3. *Conceptual development*

Skill Development		Focus on Conceptual Development
Focus on Listening-Speaking	**Focus on Reading – Writing**	
1. Picture Story 2. Big Picture 3. Matching Material 4. Listening Story 5. Song 6. Local Play and Game 7. Thai TPR	8. Pre reading – Pre writing 9. PM Primer 10. Big Book 11. Small Book	12. Experience Story 13. Listening Story and Role Play 14. Relay Story 15. Student Picture Story 16. Student Report 17. Sorting and Arranging 18. Field Trip 19. Listening and Singing a Song 20. Sound Identification 21. Local Poem 22. Culture Corner
Total 22		

Figure 5: Skill development foci and corresponding teaching methods

Assessment of the community reaction to the PM MTB BE
Preliminary evaluations of the project have been very positive, satisfying all of the stakeholders. According to the pre-test and post-test analyses, the Thai language skills of kindergarten 1 and kindergarten 2 show a dramatic improvement (more than 45% on average) among children in the experimental school.

In an on-site evaluation conducted by the Thailand Research Fund (one of the donors), parents were asked to grade the project: they gave it 99.9% approval. Parental comments included the following;

o "In the past my child could not read, but now he can read and write without difficulty."
o "The children ask lots of questions, and are always trying to read signs."
o "My daughter loves to read at home and write by herself."
o "My older children [who were not in the MTB BE program] do not read or write as well as my younger child [in the program].
o This kind of learning is good. The children know how to use Melayu and Thai.

Teachers gave the project grades ranging from 80-90%, noting that, while the students in the project exhibited much more creativity, confidence, and enthusiasm than students in traditional monolingual Thai classes, the MTB BE approach is be very demanding of the teachers.

4. Conclusion
This paper has shown how PM is integrated into the MTB BE curriculum. The results are highly satisfactory. The students have been successful in learning and are well prepared to advance to higher grades. This project, therefore, corresponds to *The United Nations Declaration on the Rights of Indigenous Peoples, Article 14 Section 3* which states that *"States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language".*

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Appendix: Phonological Differences between Patani Malay (PM) and Thai

Phonological inventories of PM and Thai

Consonants

1.1 PM initial consonants (29)					1.2 Thai initial consonants (22)				
p	t	c	k	ʔ	p	t	c	k	ʔ
pʰ	tʰ	cʰ	kʰ		pʰ	tʰ	cʰ	kʰ	
b	d	ɟ	g		b	d			
f	s			h	f	s			h
			ɣ						
m	n	ɲ	ŋ		m	n	ɲ	ŋ	
mᵇ	nᵈ	ɲʲ	ŋᵍ						
	l					l			
	r					r			
w		j			w		j		

1.3 PM final consonants (3)					1.4 Thai final consonants (9)			
p					p	t		k
				h				
			ŋ		m	n		ŋ
					w		j	

Vowels

2.1 PM vowels						2.2 Thai vowels					
i		ɯ		u	ũ	i	iː	ɯ	ɯː	u	uː
e		o				e	eː	æ	æː	o	oː
ɛ	ɛ̃	a	ã	ɔ	ɔ̃	æ	æː	a	aː	ɔ	ɔː
2.3 PM Sequence Vowels						**2.4 Thai Diphthongs**					
a-i a-e a-ɛ̃ a-u a-o						ia ɯa ua					

Tones

PM has no tone whereas Thai has 5 contrastive tones.

Consonants and vowels that are the same in both Patani Malay and Thai.

1.1 Initial Consonants					
p	/paku /	'nail'	m	/matɔ/	'eyes'
t	/tali/	'rope'	n	/namɔ/	'name'
c	/cumiŋ/	'sheet glass'	ŋ	/ŋaɟi/	'study'
k	/kayɔ/	'richness'	f	/fiŋ/	'film'
ʔ	/ʔayɛ/	'chicken'	s	/sakeʔ/	painful ''
pʰ	/pʰaʔ/	'party'	h	/hutɛ/	'forest'
tʰ	/tʰoratʰaʔ/	'television'	l	/ladɔ/	'chili'
cʰ	/cʰɛ/	'grandfather'	r	/roti/	'bread'
kʰ	/kʰeʔ/	'cake'	y	/yateŋ/	'orphan'
b	/baɟu/	'shirt'	w	/wa/	'kite'
d	/duwɔ/	'two'			
1.2 Final Consonants					
-ŋ	/tuloŋ /	'help'			

Consonants and vowels in Patani Malay that are different from that in Thai.

1. Consonants that exist in PM but not in Thai are ɟ, g, ɲ, mᵇ, nᵈ, ɲ ʲ, ŋᵍ, z and ɣ
2. Vowels that exist in PM but not in Thai are nasal vowels: ɛ̃, ã, ũ and ɔ̃
3. There are 8 final consonants in Thai; -p, -t, -k, -m, -n, -ŋ, -h, -w and -j but there are only 2 in PM (-ŋ, and -h). The final –h do not exist in Thai. Only final -ŋ exists in both Thai and PM. There are 7 final consonants that do not exist in PM. They are -p, -t, -k, -m, -n, -w and -j. Apart from that, there is no initial cluster in PM.
4. Vowels that do not exist in PM but do in Thai are the long vowels: iː, eː, ɛː, ɯː, əː and oː.
5. PM has no diphthong such as ia, ɯa and ua in Thai but has sequence vowels such as ai, ae, aɛ̃, au and ao.
6. PM has no tone distinction whereas Thai has 5 contrastive tones.