



MODERN APPROACHES TO ANALYZING LEXICAL SIMILARITIES BETWEEN UZBEK AND INDONESIAN LANGUAGES

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ABSTRACT

The present scientific article focuses on investigating modern approaches to the analysis of lexical similarities between the Uzbek and Indonesian languages. The study explores lexical, semantic, phonetic, and morphological aspects, identifying similarities that have emerged under historical, cultural, and social influences, despite the two languages belonging to different linguistic families. Modern comparative linguistics methods, including corpus analysis, semantic classification, and etymological comparison, are employed. The findings offer valuable insights into the interrelations between Uzbek and Indonesian, emphasize lexical comparative processes, and deepen the understanding of cultural exchanges. Furthermore, this research contributes to language learning, pedagogy, and the advancement of multilingual competence.

Keywords: Uzbek language, Indonesian language, lexical similarity, comparative linguistics, semantics, phonetics, morphology, lexical borrowing, typology, etymology, cultural influence, historical development, linguistic structure, cross-linguistic study, language contact.

ANNOTATSIYA

Ushbu ilmiy maqola o'zbek va indonez tillaridagi leksik o'xshashliklarni zamonaviy yondashuvlar, innovatsion metodlar va raqamli texnologiyalar yordamida tahlil qilishga qaratilgan. Tadqiqot leksik, semantik, fonetik va morfologik jihatlarni o'rganib, ikki tilning turli tillar oilalariga mansub bo'lishiga qaramay, tarixiy, madaniy va ijtimoiy omillar ta'sirida yuzaga kelgan o'xshashliklarni aniqlashni maqsad qiladi. Tadqiqot jarayonida korpus tahlili, semantik tasniflash, etimologik taqqoslash kabi zamonaviy qiyosiy tilshunoslik usullari va ta'lim sohasida qo'llaniladigan innovatsion texnologiyalar keng qo'llaniladi. Olingan natijalar o'zbek va indonez tillari o'rtasidagi leksik bog'liqlik, qiyosiy jarayonlar, madaniy almashinuv va til o'rganishdagi innovatsion yondashuvlarni yanada chuqurroq tushunishga yordam beradi.



Tayanch so'zlar : O'zbek tili, Indonez tili, leksik o'xshashlik, qiyosiy tilshunoslik, semantika, fonetika, morfologiya, leksik qarz olish, tipologiya, etimologiya, madaniy ta'sir, tarixiy rivojlanish, til tuzilishi, kross-lingvistik tadqiqot, til kontakti.

АННОТАЦИЯ

Данная научная работа посвящена изучению современных подходов к анализу лексического сходства узбекского и индонезийского языков. Исследование охватывает лексические, семантические, фонетические и морфологические аспекты, выявляя сходства, возникшие под влиянием исторических, культурных и социальных факторов, несмотря на принадлежность языков к разным языковым семьям. Применяются методы современной сравнительной лингвистики, включая корпусный анализ, семантическую классификацию и этимологическое сравнение. Полученные результаты позволяют лучше понять взаимосвязь узбекского и индонезийского языков, процессы лексического сравнения и культурного обмена, развитию языкового обучения, педагогики и многоязычности.

Ключевые слова: Узбекский язык, индонезийский язык, лексическое сходство, сравнительная лингвистика, семантика, фонетика, морфология, заимствования, типология, этимология, культурное влияние, историческое развитие, структура языка, кросс-лингвистическое исследование, языковой контакт.

Introduction

The study of lexical similarities between languages has become a central focus in modern comparative linguistics, particularly since the mid-20th century. Uzbek and Indonesian, despite belonging to entirely different linguistic families—Turkic and Austronesian, respectively—demonstrate notable lexical parallels. These parallels have often emerged as a result of historical interactions, trade routes, cultural exchanges, and social developments over centuries. For instance, between the 13th and 16th centuries, the Silk Road facilitated extensive commercial and cultural contact between Central Asia and maritime Southeast Asia, leading to the exchange of ideas, religious concepts, and vocabulary. Moreover, the spread of Islam from the 14th century onwards introduced a significant number of Arabic and Persian loanwords into both Uzbek and Indonesian, particularly in the domains of religion, education, and administration.





Understanding these lexical similarities is crucial not only for linguistic theory but also for practical applications in language teaching, lexicography, and multilingual education. Scholars have highlighted that Indonesian borrowed heavily from Arabic, Sanskrit, and Malay, while Uzbek incorporated Arabic and Persian terms during the Timurid and Shaybanid periods. These historical layers create a rich field for comparative study, revealing how lexical adaptation occurs in response to social, cultural, and religious influences. Semantic classification and etymological comparison provide deeper insight into how words have shifted in meaning, been borrowed, or evolved independently in each language. For example, the word *ilm* (knowledge) in Uzbek and *ilmu* in Indonesian both originate from Arabic but have undergone phonological adaptation to align with each language's sound system. Furthermore, cultural exchanges, such as literature, religious texts, and administrative terminology, have contributed to the development of similar lexical items despite the structural differences between the two languages. Ultimately, the findings provide a clearer understanding of the linguistic, cultural, and educational implications of lexical similarities between Uzbek and Indonesian. Recognizing these parallels can enhance language teaching strategies, improve dictionary compilation, and facilitate multilingual competence in learners. Moreover, the integration of innovative digital technologies in linguistic research demonstrates the potential for a more precise and data-driven approach to comparative linguistics, offering new opportunities for studying language contact, lexical evolution, and cross-cultural communication.

Main Body

1. Lexical and Semantic Similarities

Lexical similarities between Uzbek and Indonesian often stem from historical and cultural interactions, as well as shared influences from Arabic, Persian, and Malay. Words related to religion, education, and literature provide clear examples.





Similar Uzbek and Indonesian words

Uzbek	Indonesian
kitob	kitab
maktab	maktab
vaqt	waktu
dunyo	dunia
daftar	daftar
sabab	sebab



Picture 1. Similarities between languages

As shown in Picture 1, the table highlights several Uzbek and Indonesian words that share very similar written forms. These examples illustrate how historical and linguistic contacts have produced overlapping vocabulary across the two languages. These similarities are not merely borrowings; they reflect shared semantic fields and similar contexts of use. For instance, the Uzbek word *kitob* (book) corresponds to *kitab* in Indonesian, both derived from Arabic. Similarly, *ilm* (knowledge) in Uzbek parallels *ilmu* in Indonesian. Everyday vocabulary also shows convergence: Uzbek *maktab* (school) and Indonesian *sekolah* (modern school) share the same meaning, while historical or religious educational institutions in Indonesia may also be referred to as *maktab*, similar to the Uzbek usage. Likewise, Uzbek *adab* (morality, literature) aligns with Indonesian *adab* (manners, etiquette). These correspondences illustrate how historical trade, religious dissemination, and cultural exchanges created a common lexical layer between these geographically distant languages. Furthermore, semantic similarities extend beyond borrowed words. Both languages



use reduplication to indicate emphasis or plurality. For example, in Uzbek, katta-katta means “very large,” while in Indonesian, buku-buku means “books” in the plural form. Although Uzbek and Indonesian belong to different language families, such patterns demonstrate a convergent evolution in lexical usage and semantic expression.

2. Phonetic and Morphological Correspondences

Phonetic adaptation and morphological patterns further highlight similarities and differences between Uzbek and Indonesian. Borrowed words often undergo phonetic changes to fit the phonological rules of each language. For example, Arabic ilm becomes ilmu in Indonesian with the addition of a final vowel for syllable structure, while in Uzbek it remains ilm. Similarly, kitab in Arabic becomes kitob in Uzbek and kitab in Indonesian, reflecting different phonotactic adaptations.

Morphologically, both languages employ reduplication, though in slightly different ways. Uzbek uses repetition for emphasis or intensity: tez-tez (frequently), katta-katta (very large). Indonesian uses reduplication primarily for plurality and generalization: anak-anak (children), buku-buku (books). Despite these differences, the presence of reduplication in both languages illustrates a shared functional strategy in word formation. Additionally, cultural and historical influences have shaped lexical adoption. Words related to religion, governance, and education, such as masjid (mosque), madrasah (school), and qalam (pen), appear in both languages with minor phonetic modifications, highlighting how shared historical contexts produce cross-linguistic correspondences.

Conclusion

In conclusion, the study of lexical similarities between Uzbek and Indonesian languages reveals deep historical, cultural, and linguistic connections. Shared vocabulary, particularly words borrowed from Arabic, Persian, and Malay, reflects centuries of trade, scholarship, and cultural exchange, highlighting the intricate interactions between these regions. Modern approaches such as corpus linguistics, computational analysis, and comparative lexicography allow for systematic identification of cognates, loanwords, and semantic parallels, providing a clearer understanding of language evolution. Overall, these lexical correspondences illustrate not only similarities in words but also patterns of phonetic adaptation, morphological integration, and semantic nuance. Recognizing these connections enhances our comprehension of language development, cultural heritage, and cross-cultural communication, offering practical applications in language teaching,



translation, and linguistic research. To sum up, analyzing Uzbek and Indonesian vocabulary demonstrates that language is both a reflection of history and a bridge between diverse cultures, emphasizing the shared human experience of communication and adaptation.

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