

**DIGITIZATION OF THE FORM OF MALAY LANGUAGE DEFENSE OF RIAU  
KAMPAR THROUGH LEXICAL INNOVATION**

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**Abstract**

Variations that occur in language arise because of the cause that is very closely related to language changes observed in certain elements contained in the social variation and geographic variations in place, a certain time as time went on. The purpose of this study was to determine (1) the full lexical form, (2) lexical field that displays the full meaning, (3) the full lexical forms that experienced variations in Malay language in Kampar district. This study used a descriptive method with refer, interviewing, recording and recording. The results of this study based on its realization, full lexical innovation contained 29 glossed with 98 variants at the observation point is in District 8 Kampar, and terrain display lexical meaning that many full house and is about as much as 7 full with 23 lexical variants, as well as most forms of lexical variations are 4 variations with 2 full-lexical male kaka, ompo in Kampar Riau Malay.

**Keywords :** *Full Lexical Innovation, variants, shape full lexical.*

**1. INTRODUCTION**

Riau Kampar Malay is one of the variants of the Malay language that has lexical, phonological, and cultural peculiarities. This language is not only a means of communication, but also a forum for the values, traditions, and identity of the Kampar people. However, the current of globalization and the dominance of Indonesian and foreign languages threaten the sustainability of this regional language. The younger generation tends to be more fluent in national or global languages than their mother tongues. One of the efforts that can be made to maintain the existence of the Malay language of Riau Kampar is through **digitalization** and **lexical innovation**. Digitalization allows this language to be present in virtual spaces, while lexical innovations give it relevance in the midst of the development of the times. One of the strategic solutions to maintain it is **Android-based digitization**. The use of Android devices is very relevant considering that the penetration rate of smartphones in Kampar Regency continues to increase. Through digitization, Kampar Malay is not only documented, but also actively used through lexical innovations that adapt vocabulary to the times. This study will describe the preservation of language from the form of lexical innovation, geographical distribution and diffusion of Riau Malay language in the language speakers of the Riau community in Kampar Regency based on android. Kampar Regency is one of the districts in Riau where the majority of the population speaks Riau Malay in the Kampar Malay dialect.

The geographical condition of Kampar Regency is one of the districts in Riau Province.

Fishman (1972a: 97) says that *language maintenance* depends on the national ideology in society or depends at least on the ideology of the community that maintains their social context to counter the innovation that comes. In this case, some Kampar people in Kampar Regency, especially their parents, have a high ideology towards their regional language, namely by tempting to use their regional language even though the environment greatly affects it. This is marked by them still using Riau Malay in communicating both inside the house and outside the house when meeting people who are of the same tribe as them. Sometimes they also use Riau Malay at home or outside the home even though they know that their speaking partner is not of the same ethnicity as them. In this case, they have loyalty to their local language even though the environment greatly influences the use of their local language. They continue to use and maintain their regional language even though they are only a minority community in Kampar Regency. Furthermore, teenagers lack ideology towards their regional language. They tend to use Indonesian in communicating in their daily lives. Not only in daily life but also in the family realm, they also use Indonesian when communicating with their parents even though both of their parents are Malay. Teenagers tend to follow the changes that occur in the community. This is a threat to their regional languages. If they are unable to maintain their regional languages, their regional languages will shift and will be threatened with extinction due to innovation. Riau's Malay language often undergoes innovation. This language, in addition to exploring innovation from within, also absorbs elements of other languages, both regional and foreign languages, so that there are often synonymous vocabulary that comes from the Indonesian language itself and that is absorbed from other languages. Internal innovation can include lexical innovation. This innovation can spread from one word to another, from one isolated environment to another, from one social group of speakers to another social group of speakers, from one place to another. The Riau Malay language that has experienced innovations such as the words '*ayi*' 'air', '*aso*' 'rasa' in Riau Malay in Kampar Regency can be considered innovations in the local Riau Malay language. This innovation is an internal innovation because this innovation is an absorption of changes from the Riau Malay language itself, in this case '*ayi*' and '*aso*' have experienced the elimination of the phoneme /r/ sound because people in general cannot pronounce the phoneme /r/. The form '*deyen*' 'saya', which comes from '*den*', is an internal innovation in the Riau Malay language because this innovation occurs in the Riau Malay language system itself. Android-based digitalization with lexical innovation is a strategic step to maintain the Riau Kampar Malay language. Apps that combine interactive dictionaries, modern vocabulary, and multimedia content can make the language relevant in the digital age. With the support of the speaking community, the government, and technology developers, the Kampar Malay language can survive, develop, and be passed on to future generations in a more interesting and interactive way.

## 2. THEORETICAL FOUNDATION

### 2.1 Android-Based Digitalization as a Defense Strategy

Android-based digitization utilizes mobile applications to document, learn, and

promote the Kampar Malay language. These apps can include:

1. Interactive Digital Dictionary
  - Provide a complete list of Kampar Malay vocabulary with meanings, word categories, sentence examples, and audio pronunciation.
  - Quick search and bookmarking features to make it easy for users.
2. Lexical Innovation Features
  - Provide a list of new vocabulary or adaptations of modern vocabulary, for example:
    - *komputeh* (komputer)
    - *internek* (internet)
    - *gambor sendiri* (swafoto)
  - Equipped with an explanation of the process of word formation (borrowing, new formation, revitalization, enrichment of meaning).
3. Educational Multimedia Content
  - Videos, songs, and folklore in Kampar Malay.
  - Interactive learning modules such as vocabulary quizzes, word puzzles, and conversation exercises.
4. Speaker Social Networks
  - Kampar Malay discussion forum and sharing room.
  - Weekly challenges, such as creating digital rhymes.

### **Language Defense Concept**

Language defense is the attitude of a person who is able to use his or her regional language or change the dialect in certain functions and domains (Sumarsono, 2004:200).

Language preservation occurs in language changes. In this case, the community is required to be able to maintain and maintain their regional language even though their language has changed. Language preservation is inseparable from innovation (Trudgil and Holmes in Sumarsono, 2004: 3). Innovation has variations from other languages that need to be maintained. Language also refers to the identity of a community. Through language, other people will know the identity of the community. This is because every community has a diversity of languages and is a characteristic of the society itself.

According to Kridalaksana, (2001:159) language preservation as shown by the results of studies conducted by language preservation experts is an effort to ensure that a language is still used and appreciated, especially as the identity of a group in the language community concerned (Kridalaksana, 2001:159). Jendra (2012:26) stated that language preservation is a situation when a community can maintain or continue the use of their language from generation to generation despite the conditions that can influence them to switch to another

language. Through the positive attitude of the language community to maintain its language, it will prevent language shifts that lead to language extinction. On the other hand, without the awareness of a society to maintain or preserve its language, it will accelerate the extinction of the language as.

Based on a number of limitations on language defense from several experts, a language defense formulation can be made. Language defense is a group of community members who use ordinary language that has been used from generation to generation in people's lives.

Language preservation can also be interpreted as a form of preventing language extinction even though it is influenced by the development of the times and technology. Language preservation can be pursued by using language that is already commonly used in daily communication and cultural development in the form of a social environment.

## **2.2 Language Defense Case**

### **2.3.1 The Case of Defending the Loloan Language in Bali**

Sumarsono (2004:147) describes the population of Loloan village, which numbers three thousand people, who do not speak Balinese, but use Loloan Malay, since the 18th century when their ancestors from Bugis and Pontianak arrived in that place. The factors that cause them to survive are:

- i. Their residential area is concentrated in one place that is geographically inseparable from the residential area of the Balinese community.
- ii. There is tolerance from the majority Balinese community to use the Loloan Malay language in interacting with the Loloan minority even though Balinese is sometimes used in this interaction.
- iii. Members of the Loloan community have an Islamic attitude that is not accommodating to the Balinese people, culture, and language. For the Loloan Malay community, the Balinese language is synonymous with Hinduism, so they do not want to use Balinese.
- iv. The existence of high loyalty from the Loloan Malay Community as a consequence of the status or status of this language which is a symbol of self-identity. For the Loloan Malay community, the Loloan Malay language is a symbol of self-identity so they always use this language. They have pride and loyalty to the Loloan Malay language.
- v. There is a continuation of the transfer of the Loloan Malay language from the previous generation to the next generation. Because of high loyalty, the older generation of the Loloan Malay community passed on the language to the next younger generation so that there was a continuation of the transfer of the mother tongue.

## **2.4 Successful Language Defense**

Holmes (1993:14) said three main factors for the success of language preservation:

- i. The number of people who recognize the language as their mother tongue Judging from the quantity, the large number of speakers of a language makes a language able to survive.

- ii. The number of media that support the language in society (schools, publications, radio). If mass media such as radio, television, newspapers, and literature use regional languages, it will support the preservation of a language.
- iii. An index that relates to the number of people admitted with a comparison of the total of supporting media.
- iv. The large number or quantity of speakers and media that support the use of a language greatly affect the preservation of a language.

Language Preservation Factors According to Miller (1972):

1. Prestige and Loyalty Factor

If a speaker is proud of his or her culture, including his or her language, then he or she will use their local language in the midst of a heterogeneous community.

2. Migration Factors and Regional Concentration

3. Migration Factors and Regional Concentration

4. Massa Media Publication Factors

Radio and television advertise products in regional languages rather than other languages to make them more familiar. This supports the successful preservation of language. If the number of media that supports the use of language is more, then it strongly supports the preservation of the language.

## **2.5 Definition and Variety of Dialects**

Dialect as a system or variation of language mirrors the following views. Weijnen et al. (Ayatrohaedi, 1983:1, 2002:1-2) argue that dialect is a linguistic system used by one society to distinguish it from other neighboring societies and uses different systems even though they are closely related. This is different from the opinion of Kridalaksana (1993:21) who limits language as an arbitrary system of sound symbols, which identify oneself. The two language limitations above are basically in line, language limitations are both reviewed from the perspective of a system that has a daily practical function in the user group, namely a means of communication. In the author's opinion, this limitation can also be used for dialects or variations if the dialect or language variation is seen as a system that has a function in the group of use because in essence the substance of the language and its variations are the same (see also Richards et al. 1987:154). In this case, variation is a dialect, both in its use in certain places and in certain social groups or at certain times.

Some dialects that originally originated from one language can have the status of a language due to political factors, for example, the language in Indonesia is called Indonesian, while the same language is in Malaysia. These two languages in their use in official situations are not much different, Indonesians and Malaysians tend to still be able to communicate because of the mutual understanding factor. However, in its use in unofficial situations is very different, Indonesians tend to have difficulty communicating with Malaysians, and vice versa. Therefore, what Chambers and Trudgill (1980:10-11) say about the concept of autonomy and heteronomy that is tried to be applied in languages and dialects can clarify the

problem of the status of language and dialects even though their views do not refer to linguistics. In certain situations, a dialect or language is autonomous, a system that does not depend on the other (autonomy). However, in other situations, a language or dialect is dependent on the other so that this system is no longer autonomous (heteronomy). The phenomenon of dialect continuum usually indicates this because the boundaries of the dialect or language no longer exist or are blurred. Usually it is non-linguistic factors (e.g. politics) that then give the status of the language or dialect.

#### **2.4 Full Lexical Innovation**

Full lexical innovation is an update in the lexicon level that is characterized by the emergence of a new lexicon form in a language or language variation, which is completely different from the original lexicon form. The symptoms of full lexical innovation include the domain of the phonetic part that is observed through the change of sounds in the new lexicon such as assimilation, assimilation, addition of sounds, elimination of sounds, metathesis, and weakening.

The theory of full lexical innovation in this study refers to the views of Mahsun (1995), and Wahya (2011). Full lexical innovation is an entire change in sound, word, or meaning, that starts from a specific geographical location and spreads to the surrounding region or starts from individuals and spreads through imitation to other members of the spoken community. Internal

lexical innovation is divided into two parts, namely full lexical innovation and partial lexical innovation or phonetic innovation. Lexical innovations are full of forms that want to be different from the form of existence, i.e. different from other structures or Pei's phonotactics in (Wahya, 2005:52).

### **3. RESEARCH METHODS**

The method used in this study is a descriptive-qualitative method. The descriptive method can be interpreted as a problem-solving procedure that is investigated by describing or describing the current state of the subject or object of research based on the facts that appear or as they are. Descriptive research describes and interprets data related to facts, variables, and phenomena that occur during the research and presents it as it is. A qualitative approach means trying to understand the socio-linguistic phenomenon that is being researched (Mahsun 2005:235). The term understanding is interpreted as an effort to find the meaning of a phenomenon that is researched in accordance with the understanding of the subjects. Qualitative research seeks to construct reality and understand its meaning. Thus, qualitative research pays great attention to processes, events, and authenticity. Qualitative research is heavily involved in interacting with the reality it is researching.

The data in this study was obtained from research informants of the Riau Malay community in Kampar Regency in accordance with the provisions. The determination of data sources is carried out by considering the expected quality of data in accordance with the purpose of the research, the data source is the informant. The determination of informants was carried out by considering the criteria proposed by Ayatrohaedi (1983: 4-48), Chambers (1980: 33-35), and

Djajasudarman (2010: 21-26).

Data collection methods and techniques according to the opinion (Sudaryanto, 1988:2) that oral data is collected using direct observation methods in the field or listening methods. The techniques used are interviews, recording and recording. The interview was conducted using a questionnaire guide. During the interview, recording and recording were also carried out. Interviews are conducted using directed communication techniques, direct questions, indirect questions, provoking answers, questions and multiple answers (Ayatrohaedi, 1983:50-51). Targeted conversations are carried out by inviting the informant to talk about something, and generally start with a very general thing. If the atmosphere of the conversation is pleasant, the conversation is then directed to the things to be researched. Direct questions are used to ask questions about real things, such as parts and bodies of houses. Indirect questioning is used to cover the shortcomings in the direct questioning technique. Indirect questioning techniques, for example, are used to ask abstract concepts and activities or work. Provoking answers are used to convince the answers given by informants. With this technique, it is hoped that the answers given by the informant will be put forward again. Multiple questions and answers are used to convince the informant's answers, just like provoking answers. With the multiple-question technique, research can ask the same question for one thing. This technique is used, among other things, to express synonymous forms or different lexicons with the same concept. Data recording is carried out using phonetic recording techniques, namely data is written using phonetic writing. The recording was carried out using direct recording techniques, not wiretapping. The data obtained is recorded on *different* 'files'.

The data analysis method and technique used is a matching method with the equalization comparison technique (Mahsun, 2005:113). The implementation is carried out as follows. To determine the full lexical internal innovation in Riau Malay in the field, one variant, both form and meaning, compared to other variants, both at the same observation point and at different observation points in an isolated area. Then the entity of the variant of the comparison result is identified its internal structure after being compared with other variants identified as the origin form. The data obtained in the field is compared with other Riau Malay languages. If from the results of the comparison differences are found, the different forms are considered elements of Riau Malay language innovation in Kampar Regency. The element of innovation can be a local element, it can also be an element of influence or absorption from other languages.

#### **4.RESULTS AND DISCUSSION**

##### **4.1 Language Preservation as a Form of Lexical Innovation**

In accordance with the focus of the research, out of 64 glos with 201 innovative variants, in this section lexical innovations in Riau Malay in Kampar Regency are presented, which includes (a) the internal form of full lexical innovation has 29 glos by displaying 98 innovative variants of the full lexical type, namely lexical innovations that can be observed in variants that show completely new words. The determination of this innovative variant as a full lexical innovation is based on the discovery of variants whose form is completely different from the original form at the observation point of the Riau Malay language. The

innovative variant is *kaka? jantan, acu, uwo* 'kakak laki-laki', *bujan, siawan* 'panggilan anak laki-laki', *tuo? tuo, mama?, apa? godan, to? uwuo* 'paman paling tua', *wirit, tahlilan, bodua* 'tahlilan', *salan, lalan?, periasi*, 'langit-langit rumah', *lantai kose?, lantai batu*, 'lantai yang terbuat dari semen', *takaghe, tim, toha*, 'karung tempat beras', *pankin, lipan, kero, ghoi* 'tempat tidur', *ka?kus, jamban* 'toilet', *Jomba? batali, kumbuo, katidion, katendan, kenton* 'keranjang belanja', *capa nasi, combuon, tombuan* 'tempat nasi', *bu?o ayie, ana? ution, ana? akan, bu?o ayu* 'anak ikan', *jalo, puke?, ciduo?, jayon* 'jaring ikan kecil', *kampiye, tanquo?, sonkou, ajuwi?* 'tempat ikan', *ompo?, kolio* 'gulai sampode', *kutu ayu, jamur, panau* 'kutu air', *ni?nie, cencon, cote* 'cerewet', *dogie, dojal, nakal* 'jahil', *si?ngi?, laho?, lobo* 'tamak', *ghoi?ai, oi?ai-oi?ai, tio? mayan, ujan itio?- itio?* 'gerimis', *jempol, bu jayi, jayi gaja* 'ibu jari', *bakela, makan mosamo, batobo* 'makan bersama', *dukuon, katupa?, calemon, katepo?* 'gendang', *wakden, aden, ambo, den* 'saya', *i?no, uwan, naan* 'mereka', *kesiten, kokien, kakin, kasitan* 'ke sana', *tatiagho?, tatan?kui?, tatun?kui?* 'telungkup', *maobuwi ayi, manjan ayi, manjan ayu an?gie?, manjoghan ayu, mamosa? ayu* 'memasak air', *cikpocon, kapocon, satiadan* 'kesemutan'.

#### 4.2 Defense of the Meaning of Lexical Innovation

Based on the results of the analysis of this research data, the most common meaning field found in Riau Malay in Kampar Regency is the meaning field of houses and its surroundings, for more details can be seen in the table below: It is clear that the field of meaning that displays the most full lexical in Riau Malay in Kampar Regency is the field of meaning of house and its surroundings which displays a full lexical as many as 6 full lexicals with 23 variants seperti 'langit-langit rumah' *salan, lalan?, periasi*, 'lantai yang terbuat dari semen' *lantai kose?, lantai batu*, 'tempat beras' *takaghe, tim, toha*, 'tempat tidur' *pankin, lipan, kero, ghoi*, 'toilet' *ka?kus, jamban*, 'keranjang belanja' *Jomba? batali, kumbuo, katidion, katendan, kenton*, 'tempat nasi' *capa nasi, combuon, tombuan*.

### 5. CONCLUSION

Based on the research objectives and analysis results, it can be concluded that the preservation of the language in Riau Malay in Kampar Regency which has experienced a full lexical innovation form in Kampar Regency is contained in 29 glos with 98 variants. And the defense of the form of the meaning field that displays the most full lexical is the form of the meaning field of the house and surroundings which displays the full lexical as many as 6 full lexicals with 23 variants and the most common lexical variations, namely *male kaka?*, 'elder brother-man, *ompo?* 'Gulai Sampode', with 4 variations and 2 full lexicals. This shows that language preservation is a form of full lexical innovation relatively found in Riau Malay in Kampar Regency. The observation point gave rise to an innovative variant of the type of full lexical innovation of the Riau Malay language in Kampar Regency with different numbers. There are observation points that give rise to one innovative variant, and there are also two innovative variants. Observation points generally only display one innovative variant. The observation point that gave rise to two innovative variants was observation point 8, namely in Kampar District. Safety point 8 in Kampar District is the most innovative observation point in relation to full lexical type innovation, observation point 8 in Kampar District gives rise to

eleven variants of full lexical innovation, namely, *siawan*, *to? uwuo*, *wirit*, *jamban*, *cambuon*, *kolio*, *jamur*, *cote*, *oñai-oñai*, *tatuñkui?*, dan *manjoghañ ayu*.

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