

THE RARELY VOCABULARY USED IN BATU BELAH AREA

Azka Ananda Putri¹, Delviana Fitri², Ela Yuhada³, Samah⁴, Yola Rosa Lina⁵

English Language And Education Study Program, University Pahlawan Tuanku
Tambusai

e-mail: delvianafitri17@gmail.com

ABSTRAK

Artikel ini menyelidiki kosakata yang jarang digunakan di daerah Batu Belah melalui pendekatan metodologi observasi dan survei. Dengan mengamati interaksi linguistik dan melakukan survei terhadap penduduk lokal, penelitian ini bertujuan untuk mengidentifikasi dan menganalisis kata-kata dan frasa yang jarang digunakan dalam wacana sehari-hari di wilayah tersebut. Melalui analisis sistematis terhadap tanggapan survei dan data observasi, kami menyelidiki faktor sosio-kultural, sejarah, dan geografis yang berkontribusi terhadap pola penggunaan kelangkaan leksikal ini. Temuan ini tidak hanya memberikan wawasan mengenai lanskap linguistik Batubelah tetapi juga menawarkan pemahaman yang lebih mendalam mengenai pelestarian dan evolusi dialek daerah. Penelitian ini berkontribusi pada wacana yang lebih luas mengenai keragaman bahasa dan menyoroti hubungan rumit antara bahasa, budaya, dan identitas di wilayah Batu Belah.

Kata-kata kunci: bahasa Ocu, perubahan bahasa, sosiolinguistik

Abstract

This article investigates the infrequently used vocabulary in the Batu Belah area through a combined methodological approach of observation and survey. By observing linguistic interactions and administering surveys to local inhabitants, this study aims to identify and analyze words and phrases that are rarely employed in everyday discourse within the region. Through a systematic analysis of survey responses and observational data, we delve into the socio-cultural, historical, and geographical factors contributing to the usage patterns of these lexical rarities. The findings not only provide insights into the linguistic landscape of Batu Belah but also offer a deeper understanding of the preservation and evolution of regional dialects. This research contributes to the broader discourse on linguistic diversity and sheds

light on the intricate relationship between language, culture, and identity in the Batu Belah area.

Key words: Ocu language, language change, sociolinguistics

BACKGROUND

Bahasa Ocu is the indigenous language of the Kampar community, frequently used in social interactions. The majority of Kampar residents communicate using Bahasa Ocu. As a regional language, Bahasa Ocu also influences the development of Bahasa Indonesia. The presence of regional languages adds to the vocabulary of Bahasa Indonesia, thereby strengthening it. Additionally, according to Widiyanto (2018), regional languages are considered the cultural wealth of a society, serving as a symbol of independence in societal life.

One of the dialects of Malay Riau is Bahasa Ocu. Hence, Bahasa Ocu is also known as "Kampar dialect of Malay" in certain contexts. However, in this writing, the term "Bahasa Ocu" is predominantly used to refer to the regional language. Hamidy (1995) categorizes Malay dialects into six variations, including the Kampar dialect.

The role of Bahasa Ocu as the mother tongue of the Kampar community is gradually diminishing due to its coexistence with Bahasa Indonesia. Moreover, the influence of other regional languages like Bahasa Minangkabau complicates the distinction between Bahasa Ocu and Bahasa Minangkabau. For instance, words such as "ompek" in Bahasa Ocu and "ampek" in Bahasa Minangkabau both mean 'four'. Similarly, words like "inyo", "apo", and "tigo" are found in both Bahasa Ocu and Bahasa Minangkabau, with identical meanings of 'he/she', 'what', and 'three' respectively.

The changes and developments in regional languages are inevitable due to cultural acculturation, which precedes the migration of language speakers, resulting in dialectal changes, the creation of new words, and even syntactic alterations (Haryono, 2012). Dialect leveling is a process of assimilation, mixing, and merging specific dialects, often leading to language standardization (Bamigbola, 2021). Furthermore, Bamigbola (2021) adds that many dialects influenced by these changes may not be documented in writing or lack rich literature, making them ill-equipped to face the challenges of modern times.

Gumperz (1982) reveals that within a region, multiple language variations can coexist, leading to code-switching and code-mixing in interactions. This phenomenon is observed in the Kampar region, where both migrant communities from Minangkabau and indigenous Malay communities reside. The usage of language variations in speech

communities is influenced by social, cultural, and situational factors (Kartomihardjo, 1981; Fasold, 1984; Hudson, 1996).

Batu Belah, situated in Kampar Regency, stands as a bastion of traditional customs and heritage. The village cherishes its cultural identity, with the local language being a cornerstone of its identity. The community takes pride in preserving their regional language, viewing it as an integral part of their cultural heritage. Consequently, the cultural fabric of Batubelah is intricately woven with the threads of its indigenous language.

However, despite the concerted efforts to maintain linguistic traditions, there are indications of linguistic changes occurring within the community. Some words that were once commonplace are now rarely used, particularly among the younger generation. This shift may stem from various factors such as modernization, increased exposure to mainstream languages, and changes in societal norms. Nonetheless, the significance of preserving these linguistic treasures remains paramount in safeguarding the cultural heritage of Batubelah.

The research on the rarely used vocabulary in the Batu Belah area is the first of its kind. Furthermore, this article focuses on a location that has received little research attention, namely Batu Belah. This uniqueness adds novelty to the study compared to previous research endeavors. Consequently, this research has the potential to contribute significantly to the field of sociolinguistics and other related disciplines.

This research is crucial given the linguistic changes occurring in the Batu Belah area, leading to the decreased usage of certain vocabulary among its residents, particularly due to the influence of modernization. With the advent of modernization, the Ocu language has undergone shifts, emphasizing the importance of language preservation. Moreover, Ernawati and Hermaliza (2019) suggest that the preservation of the Kampar dialect of Malay enriches the Indonesian language, supports the development of the national language, and documents the language to prevent its displacement or extinction.

Article Type

This article is an exploratory and analytical research article.

Figure 1. Table of data resulting from the meaning of various languages in the past and present

NO	RARE	REGULER	INDONESIA
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1	Guli-guli	Botol	Botol
2	Malintau/Niwu/Tompian	Manumbuok padi	Menumbuk padi
3	Kumbuo	Keranjang	Keranjang
4	Minyak gie	Minyak tanah	Minyak tanah
5	Sumbang	Cabue, lucu	Lucu
6	Takau	Tompek boe	Tempat beras
7	Balango	pewok	periuk
8	Take	Nimbo Ayu pakai katrol	Nimba air
9	Ogun-ogun	Duduok nyantai	Duduk santai
10	Sulue	Suluo	Obor
11	Sipunpokok	Tuan rumah	Tuan rumah
12	Piyau	Sompan	Perahu
13	Panyiluik	Pancilok	Pencuri
14	Mungkang	Bungkang	Mati
15	Ciluo	Curang	Curang
16	Basihambu	Bahambui	Berhamburan
17	Bawo	Bawah	Bawah
18	Pitona	Nuduo/fitnah	Fitnah
19	Pangampo	Ngolun isi padi	Mengeluarkan isi padi
20	Panenan	Mainan	Mainan
21	Baghandu	Malolokkan pajie	Kelon anak
22	Powe	Mamiwo	Memeras
23	Tapili	Toples	Toples

24	Saetu	Nola/komua	Zaman dulu
25	Maompuok	Manobang	Menebang
26	Guguo	Hoban/tukue	Pukul
27	Upio	Pambungkui dayi palopah pinang	Pambungkus
28	Pekek	Tompek manuai padi	Tempat menuai padi
29	Tande	Abis	habis
30	Couwo	Ancu	Hancur
31	Towuok	Ponek	Capek
32	Nungguok	Goguo/tabau	Tempat menangkap ikan
33	Cunsuong	Conduong	Condong
34	Mopak	Malola	Sering bepergian
35	Rowun	Jalan-jalan	Jalan-jalan
36	Ampo	Kosong	Kosong
37	Kaci	Umpamo	Seandainya
38	Kosan	San	Ternyata
39	Ceme'e	Pamocek	Pengejek
40	Pakanasi	Kanasi/sambal	Lauk-pauk
41	Gigiok	Tompek ayu dai bambu	Tempat air dari bambu
42	Bungkal bagauong	Panduto/pemboka	pembohong
43	Batobo	Jaso baladang	Jasa berladang
44	Basikoke	Kojo pagi potang	Kerja seharian
45	Buntie	Tompek boe	Tempat beras
46	Kalanggan/galanggan/po kan	Pasau	Pasar

47	Saban aghi	Tiok ayi	Setiap hari
48	Pegi	Sumu	Sumur air
49	Lokau	Ale periuk	Alas periuk
50	Manakiok	Motong	Menyadap karet
51	Gano	Somak	Hutan belantara
52	Tampuong	Sayak	Tempurung
53	Silowaw	Serawa	Celana
54	Tasilenjuik	Tagalinciu	Tergelincir
55	Babiak	Basa	Basah
56	Cinaku	Imau	Harimau
57	Basitujik	Basitongkou	Berdebat
58	Basijobek	Mambagi ato	Membagi rata
59	Basilongkang	Basitogang	Bersitegang
60	Katidiong	Kranjang balanjo	Keranjang belanja

METHOD

Theoretically, this research adopts a sociolinguistic approach, while methodologically, it utilizes a qualitative approach. The sociolinguistic approach pertains to investigating the relationship between language and society, aiming to understand language structure and its communicative functions (Wardhaugh, 2006). On the other hand, the qualitative method involves presenting the direct nature of the relationship between the researcher and respondents, emphasizing the quality (characteristics of experienced data) in accordance with descriptive and naturalistic understandings (Djajasudarma, 2010).

Observation is the technique employed in this research. According to Hasanah (2017), observation is a systematic process of observing human activities and the physical environment where these activities take place continuously in a natural activity locus to generate facts. After obtaining data, several stages of analysis are conducted, including (1) identification stage, (2) transcription of data into written form, (3) data categorization, and (4) analysis based on the context of the research.

Meanwhile, data obtained from surveys are used to identify the factors contributing to language preservation.

RESULTS AND DISCUSSION

Batu Belah Village, located in Kampar Regency, Riau Province, possesses a profound historical background and cultural legacy. By examining and investigating similar pronunciations found in the ancient languages of the region, one can gain profound insights into a culturally rich society that is sometimes overlooked.

The regional languages of Batu Belah Village may incorporate words or phrases with multiple meanings or connotations, reflecting the cultural values and local wisdom of its community. By delving further into these linguistic parallels, one can uncover how traditional worldviews and values are embedded within everyday language.

Furthermore, it is crucial to comprehend the historical context and natural environment surrounding Batu Belah Village. Certain words may reference natural phenomena or aspects of daily life, carrying deeper symbolic or spiritual significance. This search for meaning sheds light on the intimate relationship between humans and nature in the lives of the Batu Belah people.

The local culture of Batu Belah Village may also exhibit the influence of diverse cultures that have interacted with the region throughout the centuries. Similar references in ancient languages could unveil remnants of Malay, Minangkabau, or even Chinese cultural influences that once thrived in this area.

Additionally, in the daily lives of the villagers, there may exist practices or traditions associated with similar pronunciations found in ancient languages. For instance, ancient words are still employed in traditional ceremonies or religious rituals, carrying special symbolic or spiritual meanings.

Such research can enhance our understanding of how regional languages continually evolve and adapt to changing times. Although many archaic words or phrases may have fallen out of everyday conversation, these investigations contribute to unraveling the origins and evolution of local languages.

To conclude, the exploration and tracing of similar pronunciations with diverse meanings in ancient languages within Batu Belah Village, Kampar Regency, Riau Province, represent a significant endeavor in comprehending the cultural heritage and linguistic richness of the local community. This research not only uncovers traces of forgotten history and culture but also provides a deeper understanding of the local identity and wisdom that perseveres within the Batu Belah village community.

Table 3. Picture at the time of research in Air Tiris, Kampar Regency



CONCLUSION

This research shows that changes in the OCU language can be seen from the daily social interactions of the local community. Factors that influence the change in OCU language in community interaction in the Batu Belah Village area are factors of native speakers, globalization, migration, lack of intensity using regional languages and the last factor is economic factors.

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