

## Linguistic Diversity of the Malay Language of Riau Islands in Indonesia: Dialectometric Exploration of Phonological and Lexicon Forms

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### Abstract

*The aim of this research is to determine the diversity of phonological and lexicon forms in the use of Riau Islands Malay language dialect in Karimun, West Kundur and Moro areas. This research is dialectometry. The research data is in the form of Malay words sourced from informants in three districts. This research used two instruments. The data collection method used field pupuan method and listening method. The data analysis technique used the translational equivalent method. The conclusions of this study are 1) there is difference in the phonological distance of 5.6% between TP-1 and TP-2, 5.6% between TP-2 and TP-3, and difference in the phonological distance of 6.2% between TP-1 and TP-3. These phonological difference is divided into two parts, namely based on vowel difference and consonant difference. 2) In Malay TP-1, TP-2, and TP-3, it was found lexicons that had different onomasiological and semasiological symptoms.*

**Keywords:** linguistics, Malay language, Riau Islands, phonology, lexicon.

### 1. INTRODUCTION

Language is an important aspect that has become an inseparable part of people's social life. Language comes in various forms and is closely related to a population group (Vasanathan et al., 2023). Diekmann & Fröhlich (2020) further stated that language has played an extraordinary role globally because it is the key to increasing the mobility and connection of a group, both physically and virtually. Therefore, language often becomes an important goal and topic for learning or scientific studies (Keyel, 2021).

Apart from that, language in the social life of society cannot be separated from the function and role of language as a means of communication for one individual with other individuals in a group. Language can be said to be an innate human ability to represent ways of communication within the broadest range of groups (De Stefani & De Marco,

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2019). Language has a function for human interaction as a means of exchanging messages through special signals that can be used either face to face or not (Holler & Levinson, 2019). The language that functions as a means of communication as a result of agreement has unique diversity and cannot be compared between one group and another, especially in terms of sub-plot and dialect (Mishra & Mishra, 2020).

One example of this linguistic diversity can be found in community groups in Indonesia. Each community group in Indonesia has its own local language, so there are approximately 718 local languages in Indonesia that are still actively used in everyday life (Marfauzi, 2023). These languages are spread throughout Indonesia, with a total of 428 languages in Papua, 72 languages in East Nusa Tenggara, 62 languages in Sulawesi, and many more (Hakim, 2022). However, broadly speaking, each group still uses one language to communicate between groups, namely Indonesian which is based on the Malay language of the Riau Islands (Nurlelah et al., 2022).

The Malay language of the Riau Islands is one of local languages in Indonesia which has developed brilliantly over time and succeeded in becoming the forerunner of the birth of the unified language, Indonesian. This is because the Riau Islands Malay language has structure and melody that are considered good and have succeeded in becoming the most beautiful language like Italian in Europe (Ramli, 2016). Not only that, the Riau Islands Malay language has a wealth of diverse syllables because the process of acquiring this language is very varied (Aryananda & Alber, 2022). Variations in language acquisition in the Riau Islands Malay language also indirectly cause many differences in pronunciation or dialects to emerge in each province, city, district, sub-district and other areas in the Riau Islands (Firnando et al., 2022).

The Riau Islands areas studied in this research are Karimun District, West Kundur District, and Moro District. These three areas were chosen without no reason, but were based on several reasons. First, Karimun's geographic location, which is flanked by a trade traffic route from Philip Channel Singapore, Peninsular Malaysia, Indragiri Hilir Regency, Bengkalis Regency, Pelalawan Regency, to Batam City, of course makes this region rich in forms of communication and the use of language variants. Second, West Kundur District which has various tourist attractions such as the Keramat Layang Cemetery and Moro District which is a place for the development of the Dangkong dancing art means that these two places are still closely connected with local culture, including the use of distinctive local languages with various dialect differences.

Dialect referred to in language use is a grouping of languages with almost the same characteristics based on the geographical location of the speakers. The use of dialect is still strong with language use in remote areas and spread locally among certain community groups (Musurmankulova et al., 2021). Dialect is a dialect that is the basis for variations in accent, vocabulary, and phrase in the language of a community group (Imaizumi et al., 2021). Furthermore, dialect is also considered a variety of language which is influenced by geographic factors of the speaker (Dewi et al., 2017).

Susiati & Iye (2018) explain that the use of different dialects is grouped into three types starting from, 1) regional dialects which differentiate languages based on the location of a language region, 2) social dialects which differentiate languages based on certain groups, and 3) temporal dialects which differentiate language based on the life time of a linguist. Apart from that, Wiladati (2014) also explained that the differences in dialects in a language are often marked by differences in phonological levels, both vocal and consonant, and lexicon levels in terms of semantic field, reference, greeting, social life, and so on. The same thing was also conveyed in Harahap's (2014) study which stated that the differences in dialect are shown by phonological, morphological, lexical, syntactic and semantic elements, where phonological elements regarding sounds and lexical elements regarding words or vocabulary are the two elements that are more often studied in the dialect difference. Thus, dialects are used based on groups of usage which are

influenced by several differentiating elements, where the most visible elements are phonology (sounds) and lexicon (syllables).

A deeper explanation of dialects with differences in phonology and lexicon can be obtained from various previous studies. Like the study conducted by Afidah & Mardikantoro (2019) where the dialects used in border areas have many variations at the phonological and lexicon levels. In this research, 23 variations of vowel sounds were found at the phonological level and more than 15 differences in the semantic field in syllable groups as the lexicon level. Apart from that, this research also shows that there is a mapping of dialect differences in the form of phonology and lexicon based on the speaker's geography. However, the object of this research is the Javanese dialect on the Java-Sunda border, whereas in this research the object of research is the Malay language of the Riau Islands in the Karimun, West Kundur and Moro areas.

Apart from that, there is also research by Afria & Lijawahirinisa (2020) which explains that dialects in villages also have differences in phonology and lexicon. This research revealed that the Merangin dialect has variations in 39 vowel sound levels and 31 consonant sound levels. In terms of lexicon, the Merangin dialect has lexical variations reaching 142 word levels or syllables. Furthermore, Astuti (2022) conducted a study of phonological and lexicon variations in two dialects of the same language. The research obtained results that the two dialects had the same number of vowels and consonants, but had significantly different lexicon variations or semantic field. However, these two studies also cannot explain the linguistic variations in the form of phonology and lexicon that exist in the Riau Islands Malay dialect.

The study of variations in the Riau Islands Malay language in the Karimun, West Kundur and Moro areas is included in language study that need to be carried out to increase knowledge and information regarding language variations in Indonesia. Indirectly, studies regarding variations in language use, especially dialects, can be a solution to the scarcity of information on local languages such as Malay of Riau Islands for young people (Maharani & Candra, 2018). The study of local language variations is also considered a study that is able to explain the number of dialects in a language (Silap et al., 2022) as well as explain the role of local languages as cultural elements as well as the means of communication for each community group in Indonesia (Andre et al., 2022).

Based on the background description above, this research was conducted as a form of researchers' contribution to the study of linguistics in Indonesia. This research is also different from previous research because it focuses on a different area, so it can generate new knowledge regarding the use of language variations. Apart from that, this research also aims to determine the diversity of phonological and lexicon forms in the use of the Riau Islands Malay dialect in the Karimun, West Kundur and Moro areas.

## 2. METHODOLOGY

This research is dialectometric research. Quantitative data was calculated using the dialectometric calculation method and qualitative data was calculated by making direct observations on the field. This research focuses on the phonological form and lexicon of the Malay language in Karimun Regency, Riau Islands Province, especially in Karimun District, West Kundur District, and Moro District. Apart from that, this study also took into account the cognate words to determine the level of kinship in the Malay language of the three TPs.

The research data is in the form of Malay words in Karimun Regency of Riau Islands, spoken by informants in Pasir Panjang Village of Karimun District, Sawang Village of Kundur Barat District, and Selat Mie Village of Moro District, which are thought to contain phonology and lexicon sourced from 6 informants in the Riau Islands, 2

informants in Pasir Panjang Village of Karimun District, 2 informants in Sawang Village of Kundur Barat District, and 2 informants in Selat Mie Village of Moro District.

This research uses two instruments, namely, the researchers themselves as the main human instruments and a list of questions as a supporting instrument. The list of questions in this research is in the form of 200 basic Swadesh vocabulary which was developed into a list of 335 questions, which include (1) pronouns and greetings, (2) kinship system, (3) body parts, (4) house and its parts, (5) equipment household items, bedding and toiletries, (6) clothing and jewelry, (7) animals, plants and their parts and fruit, (8) food and drink, taste of food, (9) time, season, condition of nature, natural objects and directions, (10) things related to the sea and fishermen, (11) activities, (12) temperament, characteristics, human condition and taste, (13) numbers, folk games, colors and worship places, and (14) sentences.

The data collection method in this research used the field pupuan method ((a method where the researchers go to the field to conduct interviews directly to the informants) and simak (listening) method. The basic listening technique used in collecting data is the tapping technique. This research was carried out by tapping the use of Malay vocabulary in Karimun, West Kundur and Moro to match the informants' answers or statements with everyday language use. Meanwhile, the advanced techniques are simak libat cakap (listen, get involved and talk) technique, note-taking technique and recording technique. The simak libat cakap technique was used because the researchers were involved in a dialogue with the informants or participates in the conversation while listening to the informants' speech.

The data validity testing used triangulation. The data analysis technique used the translational equivalent method. The equivalent method is realized in two techniques, namely basic technique and advanced technique. The basic technique used is the technique of selecting the determining elements in the form of Malay speech in Karimun Regency which contains differences in phonology and lexicon. The advanced technique used is the *hubung banding* (connect and compare) technique.

The data analysis procedure was carried out in the following steps, 1) transcription of data from recordings of community speech in Pasir Panjang Village (DPP) of Karimun District, Sawang Village (DS) of Kundur Barat District, and Selat Mie Village (DSM) of Moro District, 2) grouping or categorization of data in the form of community speech, 3) description of the phonology of the Malay language in Karimun Regency, based on the grouping of vowel differences and consonant differences, 4) description of the Malay language lexicon in Karimun Regency, based on the existence of onomasiological and semasiological differences, 5) carrying out dialectometric calculation, namely calculating the phonological distance and lexicon distance of the Malay language, 6) carry out descriptions regarding the phonological and lexicon distances of the Malay language in Karimun Regency from the calculation activities that have been carried out previously, to determine the status of the language at three observation points, 7) finally, carry out lexicostatistical calculation, namely calculation of cognate words in 200 basic swadesh vocabulary, to determine the level of kinship of the Malay language from each observation point.

### **3. RESULTS AND DISCUSSION**

Linguistic diversity in the Riau Islands Malay dialect in terms of both phonology and lexicon has various difference or variations in language. This can be seen in the results of the analysis which is based on geographical aspects of the three research areas studied. These three areas include Karimun District which is then written with the symbol TP-1, West Kundur District which is then written with the symbol TP-2, and Moro District which is then written with the symbol TP-3.

### 3.1 Phonological Form

Variations in the phonological form of the Malay language in TP-1, TP-2, and TP-3 can be seen through the phonological distance that have been analyzed as in the following image.

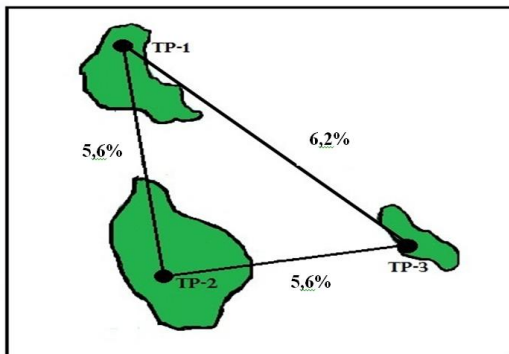


Figure 1. Dialectometry Map of Phonological Distances of Malay Language in the Research Areas

Based on the image, there is a difference in phonological distance of 5.6% between TP-1 and TP-2, 5.6% between TP-2 and TP-3, and a phonological distance of 6.2% between TP-1 and TP-3. This is one of the factors that produces differences in the phonological form of the Riau Islands Malay language in Indonesia. The phonological difference is divided into two parts, namely based on vowel difference and consonant difference.

Based on the data obtained, it was found 18 different vowel sounds in the Riau Archipelago Malay language used in three TPs, namely the difference in sounds [i]~[ε], [a]~[ø], [u]~[ə], [a]~[o], [ə]~[ø], [a]~[ə], [ə]~[a], [i]~[e], [a]~[u], [ε]~[o], [o]~[u], [u]~[o], [ø]~[u], [ø]~[ə], [ε]~[a], [ə]~[ɔ], [ə]~[o] and [ə-u]~[o-o]~[u-u].

Table 1. Difference in Vowel Sounds

No	Difference	TP-1	TP-2	TP-3	Gloss
1	[i]~[ε]	[adik]	[adɛk]	[adɛk]	‘adik’ (younger brother)
2	[a]~[ø]	[alɔŋ]	[alɔŋ]	[lɔŋ]	‘anak pertama’ (the first child)
3	[u]~[ə]	[durian]	[dɤyian]	[dɤrian]	‘durian’
4	[a]~[o]	[pantat]	[pontot]	[pontot]	‘pantat’ (butt)
5	[ə]~[ø]	[bəlɛdi]	[bɛldi]	[bɛldi]	‘ember’ (bucket)
6	[a]~[ə]	[nanas]	[nɛnas]	[nɛnas]	‘nanas’ (pineapple)
7	[ə]~[a]	[alam]	[udə]	[uda]	‘anak tengah’ (middle child)
8	[i]~[e]	[cicit]	[cicet]	[cicet]	‘anak dari cucu’ (children of grandchildren)

No	Difference	TP-1	TP-2	TP-3	Gloss
9	[a]~[u]	-	[ləpak]	[ləpuk]	'memukul' (hit)
10	[ɛ]~[o]	[məɾɛpɛt]	[məɾopɛt]	[məɾopɛt]	'cerewet' (talkative)
11	[o]~[u]	[lori]	[lori]	[luri]	'truk' (truck)
12	[u]~[o]	[iduŋ]	[idoŋ]	[idoŋ]	'hidung' (nose)
13	[ø]~[u]	[pak su]	[pak usu]	[pak ucu]	'adik dari ayah/ibu' (father's/mother's younger brother)
14	[ø]~[ə]	[bərba <sub>y</sub> ]	[bərba <sub>y</sub> ]	[bərəba <sub>y</sub> ]	'udang kecil' (small shrimp)
15	[ɛ]~[a]	-	[ecək-ecək]	[ecak-ecak]	'berpura-pura' (pretend)
16	[ə]~[ɔ]	[kəpalə]	[kəpalɔ]	[kəpalə]	'kepala' (head)
17	[ə]~[o]	[duə]	[duo]	[duə]	'dua' (two)
18	[ə-u]~[o-ɔ]~[u-u]	[məɾəŋut]	[məɾoŋɔt]	[məruŋut]	'cemberut' (scowl)

From the table above, it can be seen that there are differences in vowel sounds in several glosses used in the three TPs. The differences in phonological form in vowel speech in the Malay language of the Riau Islands include, 1) the vowel sound [i] is substituted into the vowel sound [ɛ] in the closed ultimate position at the last syllable, 2) the vowel sound [a] is substituted into [ø] or zero in closed penultimate position at the beginning of the syllable, 3) the vowel sound [u] is substituted into the vowel sound [ə] in the open penultimate position at the beginning of the syllable, 4) the vowel sound [a] is substituted into the vowel sound [o] in the closed penultimate position at the beginning of the syllable, 5) the vowel sound [ə] is substituted into [ø] or zero in the closed penultimate position at the beginning of the syllable, 6) the vowel sound [a] is substituted into [ə] in the open penultimate position at the beginning of the syllable, 7) the vowel sound [ə] is substituted into [a] in the open ultimate position at the end of the syllable, 8) the vowel sound [i] is substituted into the vowel sound [e] in the closed ultimate position at the end of the syllable, 9) the vowel sound [a] is substituted into the vowel sound [u] in closed ultimate position at the end of the syllable, 10) the vowel sound [ɛ] is substituted into the vowel sound [o] in the open penultimate position of the second syllable, 11) the vowel sound [o] is substituted into the vowel sound [u] in the open penultimate position at the beginning of the syllable, 12) the vowel sound [u] is substituted into the vowel sound [o] in the closed ultimate position at the end of the syllable, 13) the sound [ø] or zero is substituted into the vowel sound [u] in the open penultimate position at the beginning of the syllable, 14) the sound [ø] or zero is substituted into the vowel sound [ə] in the open

penultimate position of the second syllable, 15) the vowel sound [ɛ] is substituted into the vowel sound [a] in the closed ultimate position at the end of the syllable, 16) the vowel sound [ə] is substituted into the vowel [ɔ] in the open ultimate position at the end of the syllable, 17) the vowel sound [ə] is substituted into the vowel sound [o] in the open ultimate position at the end of the syllable, and 18) the difference in the vowel sounds [ə-u]~[o-ɔ]~[u-u] occurs in the closed ultimate position at the end of the syllable as well as the open penultimate of the second syllable.

Apart from differences in vowel sounds, differences were also found consonant sound in the Malay language of the Riau Islands, there are 16, including the sound difference [k]~[h], [h]~[k], [h]~[m], [s]~[c], [ɣ]~[r], [b]~[ø], [h]~[ø], [j]~[s], [r]~[ø], [ø]~[k], [ø]~[ʔ], [ø]~[r], [m]~[r], [r]~[ɣ], [r]~[ø]~[ʔ], and [r]~[ɣ]~[ø].

Tabel 2. Differences in Consonant Sounds

No	Difference	TP-1	TP-2	TP-3	Gloss
1	[k]~[h]	[andak]	[andak]	[andah]	'anak ke-5' (5th child)
2	[h]~[k]	[gəroboh]	[gərobok]	-	'lemari makan' (food cupboard)
3	[h]~[m]	[tujah]	[tujam]	-	'menikam' 'stab'
4	[c]~[s]	[ucu]	[usu]	-	'anak terakhir' (youngest child)
5	[ɣ]~[r]	-	[ɣanta <sub>y</sub> ]	[ranta <sub>y</sub> ]	'kalung' (necklace)
6	[b]~[ø]	[besok]	[esok]	[esok]	'besok' (tomorrow)
7	[h]~[ø]	[hati]	[ati]	[ati]	'hati' (heart)
8	[j]~[s]	[jolok]	[jolok]	[solok]	'mengambil dengan tongkat' (take with a stick)
9	[r]~[ø]	[leher]	[lehe]	[batang lehe]	'leher' (leher)
10	[ø]~[k]	[rice]	[nasik]	[nasik]	'nasi' (rice)
11	[ø]~[ʔ]	-	[lio]	[lioʔ]	'ludah' (saliva)
12	[ø]~[r]	[laŋsi]	[laŋsi]	[laŋsir]	'kain penutup jendela' (window covering cloth)
13	[m]~[r]	[pəmənɪs]	-	[pərənɪs]	'pemarah'

No	Difference	TP-1	TP-2	TP-3	Gloss
					(angry person)
14	[r]~[ɣ]	[anak sədarə]	[anak sədayə]	[anak sədarə]	‘anak dari saudara kandung’ (sibling's child)
15	[r]~[∅]~[ʔ]	[bəsar]	[bəsa]	[bəsaʔ]	‘besar’ (big)
16	[r]~[ɣ]~[∅]	[hair]	[ɣambot]	[ambut]	‘rambut’ (hair)

From the table above, it can be seen that there is difference in the consonant sounds in some of the glosses used in the three TPs. The differences in phonological form in consonant speech in Riau Islands Malay include, 1) the consonant sound [k] is substituted into the consonant sound [h] in the closed ultimate position at the end of the syllable, 2) the consonant sound [h] is substituted into the consonant sound [k] in the closed ultimate position at the end of the syllable, 3) the consonant sound [h] is substituted into the consonant sound [m] in the closed ultimate position at the end of the syllable, 4) the consonant sound [c] is substituted into the consonant sound [s] in the open ultimate position at the end syllable, 5) consonant sound [ɣ] is substituted into consonant sound [r] in the closed penultimate position at the beginning of the syllable, 6) consonant sound [b] is substituted into [∅] or zero in the open penultimate position at the beginning of the syllable, 7) consonant sound [h] is substituted into [∅] or zero in the open penultimate position at the beginning of the syllable, 8) the consonant sound [j] is substituted into the consonant sound [s] in the open penultimate position at the beginning of the syllable, 9) the consonant sound [r] is substituted into [∅] or zero in the open ultimate position at the end of the syllable, 10) the consonant sound [∅] or zero is substituted into the consonant sound [k] in the closed ultimate position at the end of the syllable, 11) the consonant sound [∅] or zero is substituted into the consonant sound [ʔ] in the closed ultimate position at the end of the syllable, 12) the sound [∅] or zero is substituted into the consonant sound [r] in the closed ultimate position at the end of the syllable, 13) the consonant sound [m] is substituted into the consonant sound [r] in the open penultimate position at the second syllable, 14) consonant sound [r] is substituted into consonant sound [ɣ] in the closed ultimate position at the end of the syllable, 15) difference in sound [r]~[∅]~[ʔ] occurs in the open and closed ultimate positions at the end of the syllable, and 16) the consonant sound [r] is substituted into the consonant sounds [ɣ] and [∅] in the penultimate position at the beginning of the syllable.

### 3.2 Lexicon Form

Based on the differences, lexicon study is divided into two, namely onomasiological difference and semasiological difference. From the results of data analysis, it is known that in Malay of TP-1, TP-2, and TP-3, lexicons that experience differences in onomasiological and semasiological symptoms were also found. The following is a presentation of the results of data analysis found in TP-1, TP-2, and TP-3

#### 3.2.1 Onomasiological

Onomasiology is the mention of different names based on one concept given in several different places. It means there are differences in the lexicon for the same gloss in different places. Onomasiological symptoms found in Malay in TP-1, TP-2 and TP-3 can be seen in the semantic field (1) kinship system, (2) pronouns and greetings, and (3) time, season, natural conditions, and direction.



From the results of the data analysis that has been carried out on the semantic field of kinship system, there are 9 glosses that contain onomasiological differences. These nine glosses include the following.

Table 3. Onomasiological Lexicon in Kinship System

No	Gloss	TP-1	TP-2	TP-3
1	Ayah (Father)	[bapak]	[bapak]	[abah]
2	Anak laki-laki/perempuan ketiga (Third child)	[udə]	[alaŋ]	[anjaŋ]
3	Anak laki-laki/perempuan keempat Fourth child	[acik]	[otəh]	[utəh]
4	Anak laki-laki/perempuan kelima (Fifth child)	[andak]	[andak]	[andah]
5	Anak laki-laki/perempuan tengah (Middle child)	[alam]	[udə]	[uda]
6	Anak laki-laki/perempuan terakhir (Last-born child)	[ucu]	[usu]	[etək]
7	Anak dari saudara ayah/ibu (Child of father's/mother's sibling)	[səpupu]	[səpupu]	[kəmun]
8	Ibu dari ayah/ibu (Mother of mother/father)	[mak tuə]	[tok]	[mak we]
9	Tetangga (Neighbor)	[tətaŋgə]	[jiran]	[jiran]

Onomasiological symptoms in the semantic field of the kinship system are found in the gloss 'ayah (father)' which is marked with the lexicon [bapak] for TP-1 and TP-2 and the lexicon [abah] for TP-3, the gloss 'anak dari saudara ayah/ibu (child of mother/father's sibling)' which is marked with the lexicon [səpupu] for TP-1 and TP-2 while [kəmun] for TP-3, the greeting gloss for 'ibu dari ayah/ibu (mother of father/mother)' is marked with the lexicon [mak tuə] for TP-1, [tok] for TP-2 and [mak we] for TP-3, the 'tetangga (neighbor)' gloss marked with the lexicon [tətaŋgə] for TP-1 and [jiran] for TP-2 and TP-3, and the third, fourth, fifth, seventh and child glosses finally with different names.

In semantic field of pronoun and greeting, there are 5 glosses which contains onomasiological difference at three points of observation, the 5 glosses are as follows.

Table 4. Onomasiological Lexicon on Pronoun and Greeting

No	Gloss	TP-1	TP-2	TP-3
1	Kamu (You)	[əŋka <sub>w</sub> ]	[mikə]	[dika <sub>w</sub> ]
2	Dia (S/he)	[dika <sub>w</sub> ]	[diə]	[diə]
3	Panggilan untuk anak laki-laki dan anak perempuan (remaja) (Call for boys and girls (teenagers))	[anak bujaŋ] / [anak gadis]	[budak]	[budak jantan] / [budak bətinə]
4	Sebutan untuk laki-laki (A term for men)	[laki]	[jantan]	[jantan]
5	Sebutan untuk perempuan (A term for women)	[pəmpuan]	[bətinə]	[bətinə]

Onomasiological symptom in the semantic field of pronoun and greeting are found in the gloss 'kamu (you)' which is marked by three different lexicons in each TP. In TP-1 the gloss 'kamu' is called the lexicon [əŋka<sub>w</sub>], in TP-2 it is called [mikə] and in TP-3 it is called [dika<sub>w</sub>]. Apart from that, there is also the gloss 'dia (s/he)' which is marked with two different lexicons in each TP, the greeting gloss for 'remaja (teenager)' is marked with the lexicon [bujāŋ/gadis] for TP-1, [budak] for TP-2 and [budak jantan/bətinə] for TP-3, gloss 'sebutan untuk laki-laki

(term for men)' is marked with the lexicon [laki] in TP-1, and [jantan] for TP-2 and TP-3, and gloss 'sebutan untuk perempuan (term for women)' marked with the lexicon [pəmpuan] for TP-1 and [bətinə] for TP-2 and TP-3.

In the semantic field of time, season, natural conditions and direction, there are 10 glosses that contain onomasiological difference, the 10 glosses are as follows.

Table 5. Onomasiological Lexicon on Time, Season, State of Nature, and Direction

No	Gloss	TP-1	TP-2	TP-3
1	Guntur (Thunder)	[pəte]	[guroh]	[gunto]
2	Dua hari yang lalu (Two days ago)	[duə ari ləpas]	[duə ari ləpas]	[ari etə]
3	Angin (Wind)	[aŋin]	[aŋen]	[ribut]
4	Kabut asap (Smog)	[kabut]	[kabot]	[jərəbu]
5	Kering (Dry)	[kəriŋ]	[kəyeŋ]	[kəban]
6	Kilat	[kilat]	[lightning]	[pəte]

No	Gloss	TP-1	TP-2	TP-3
	(Lightning)			
7	Percikan air hujan (Rain water splash)	[təmpias]	[təmpias]	[rənjis]
8	Belok kiri/kanan (Turn left/right)	[pusiŋ kiri/kanan]	[puseŋ kiyi/kanan]	[puta kiri/kanan]
9	Sore (Afternoon)	[sore]	[pətaŋ]	[pətaŋ]
10	Kemarin siang (Yesterday afternoon)	[ari etə]	[səmalam]	[səmalam]

Onomasiological phenomena in the semantic field of time, season, natural condition and direction was found in 10 glosses. Of the 10 glosses in the semantic field of time, season, natural conditions and direction, there is only one gloss which is marked by three different lexicons. The gloss is the gloss 'guntur (thunder)'. The gloss 'guntur' is characterized by three different lexicons in each TP, namely [pəte] for TP-1, [guroh] for TP-2 and [gunto] for TP-3. Furthermore, there are 9 glosses characterized by two different lexicons. Of the three TPs used in this research, there are two TPs that have the same mention of the lexicon in the gloss. Given the similarities in the two TPs, gloss is only characterized by two lexicons from three different TPs. The lexicon similarities in the two TPs are divided into 2, namely the lexicon similarities that occur in TP-1 and TP-2 and the similarities that occur in TP-2 and TP-3 as shown in the table above.

### 3.2.2 Semasiology

Semasiology is a symbol or use of the same name for different concepts in several different places. This means that semasiology is the opposite of onomasiology, namely the mention or naming of the same lexicon in different places and has different meanings. Semasiological symptoms found in TP-1, TP-2, and TP-3 are found in the semantic field (1) kinship system, (2) pronouns and greetings, and (3) time, season, natural conditions, and direction.

In the semantic field of kinship system, semasiological symptom is found in the lexicon [tok] which is used to mark two different glosses, namely the gloss 'kakek (father of father/mother)' or commonly called grandfather in TP-2 and TP-3 and the gloss 'nenek (mother of father /mother)' or grandmother in TP-2.

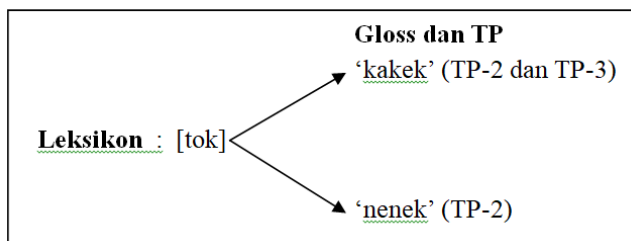


Figure 2. Semasiological Lexicon on Kinship System

From the data above, it is found that the lexicon [tok] is used to mean two different glosses in TP-2 and TP-3. The first gloss concerns the kinship system of 'kakek' or grandfather. The second gloss concerns the kinship system of 'nenek (mother of father/mother)'. In TP-2 and TP-3 lexicon [tok] is used to mean the gloss 'kakek' or grandfather, while in TP-2 lexicon [tok] is used to mean the gloss of 'nenek' or grandmother. From this data we can also see that in TP-2 there is a similarity in the

mention of the lexicon for two different glosses. In other words, in TP-2 there is a similarity in the lexicon [tok] to express two glosses at once, namely the gloss 'kakek' and the gloss 'nenek'. Thus, the TP-2 area does not differentiate gender in the mention of the gloss 'kakek' and 'nenek'. This is clearly different from TP-1 and TP-3 which differentiate the mention of the gloss of grandfather and grandmother.

In the semantic field of pronoun and greeting, there is a semasiological phenomenon found in the code or lexicon [dika<sub>w</sub>]. From the results of data analysis, it is known that the lexicon [dika<sub>w</sub>] is used to mark two different glosses, namely the lexicon [dika<sub>w</sub>] for the gloss 'kamu (you)' in TP-3, and the lexicon [dika<sub>w</sub>] for the gloss 'dia (s/he)' in TP-1.

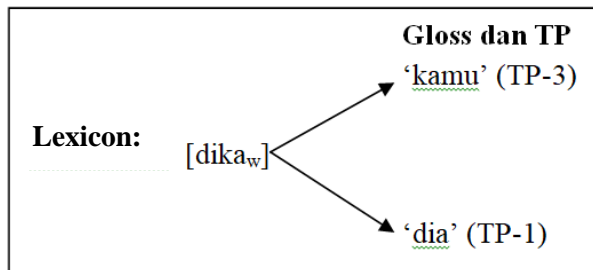


Figure 3. Semasiological Lexicon on Pronoun and Greeting

From the picture above, it can be seen that the lexicon [dika<sub>w</sub>] in the Riau Islands Malay language has two different glosses at two points of observation. In the TP-3 lexicon [dika<sub>w</sub>] is usually used as a pronoun and greeting of the gloss 'kamu (you)'. Different from TP-3, the lexicon [dika<sub>w</sub>] in TP-1 is used to express pronouns and greetings of the gloss 'dia (s/he)'. It can be seen that at these two observation points there is similarity in the lexicon, but they have different meanings. From the similarity of lexicon in different glosses, the data above can be classified as difference in lexicon caused by semasiological phenomena, namely phenomena where the same lexicon has different meanings.

In the semantic field of time, season, natural conditions and direction, there are semasiological phenomena found, namely in the lexicon [ari etə] and lexicon [pətə] which are each used to mark two different glosses in different places. The two lexicons are as follows.

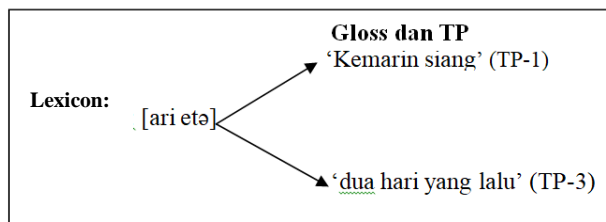


Figure 4. Semasiological Lexicon in Time

First, semasiological phenomena in the semantic field of time, the same lexicon is found to express two different glosses. The gloss is the gloss 'kemarin siang (yesterday afternoon)' for TP-1 and the gloss 'dua hari yang lalu (two days ago)' for TP-3. These two glosses are both called lexicon [ari etə] by the people in TP-1 and TP-3. However, the similarity in naming the lexicon has a different meaning. In TP-1 the lexicon [ari etə] is interpreted with the gloss 'kemarin siang (yesterday afternoon)', while TP-3 uses the lexicon [ari etə] to interpret the gloss 'dua hari yang lalu (two days ago)' in the semantic field of time.

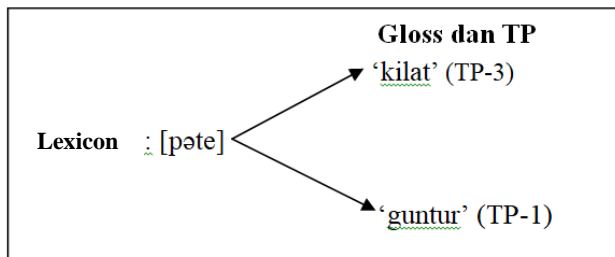


Figure 5. Semasiological Lexicon on the Condition of Nature

Second, semasiological phenomena in the semantic field of natural conditions, the same lexicon is found to express two different glosses. The gloss is the gloss 'kilat (lightning)' for the TP-3 and the gloss 'guntur (thunder)' for the TP-1. These two glosses are both called the lexicon [pəte] by the people in TP-3 and TP-1. However, the similarity in naming the lexicon has a different meaning. In TP-3 the lexicon [pəte] is interpreted with the gloss 'kilat (lightning)', while TP-3 uses the lexicon [pəte] to mean the gloss 'guntur (thunder)'.

The results obtained in terms of variations in phonological and lexicon forms in the Riau Islands Malay language are in line with the research results of Afria & Lijawahirinisa (2020) and Astuti (2022). Afria & Lijawahirinisa (2020) through their research explained that variations in a language are shown by differences in phonological form through the level of vowel and consonant sounds as well as differences in the lexicon in certain regions. On the other hand, research by Astuti (2022) which examined the use of two dialects in one language also showed that regional dialects often cause differences in the lexicon or semantic field in the vocabulary even though they are still the same language. However, these two studies have not studied the differences in onomasiological and semasiological phenomena which influence variations at the lexicon level, so in this study onomasiological and semasiological phenomena are the components to be considered in studying differences in the Riau Islands Malay language lexicon to provide something new to the development of linguistics.

#### 4. CONCLUSION

The conclusions of this study are 1) there is a phonological difference of 5.6% between TP-1 and TP-2, 5.6% between TP-2 and TP-3, and a phonological difference of 6.2% between TP -1 and TP-3. The phonological difference is divided into two parts, namely based on vowel difference and consonant difference. There are 18 different vowel sounds and 16 consonant sounds in the Riau Islands Malay language used in the three TPs. 2) In Malay of TP-1, TP-2, and TP-3, lexicons that had different onomasiological and semasiological symptoms were found. There was difference in the lexicon for the same gloss in different places. Onomasiological symptoms found in Malay in TP-1, TP-2 and TP-3 can be seen in the semantic field (1) kinship system, (2) pronoun and greeting, and (3) time, season, natural condition, and direction. In the semantic field of kinship system, there are 9 glosses that contain onomasiological differences. In the semantic field of pronoun and greeting, there are 5 glosses. In the semantic field of time, season, natural condition and direction, there are 10 glosses that contain onomasiological difference.

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