

Malay Language as Retention Values Society Local Wisdom Bengkalis

Hasnah Faizah, Isjoni, Juli Yani, and Irta Pusvita

Abstract— Riau Malay culture in Bengkalis is used by people of Bengkalis in defending the values of local wisdom contained in the culture of everyday life in the community. Today, the authenticity of the Riau Malay language in Bengkalis has begun to be difficult to sustain in the values local culture. This is because a lot of people marry outsiders Bengkalis or not derived from the Malay tribes, the Malay language can be influenced by other regional languages such as Javanese, Batak, Minang language. This study describes Innovation of Riau Malay language in Bengkalis that still retains the values of indigenous culture that still exists. This is significance in maintaining the values of local wisdom of Bengkalis culture. The method used is descriptive method. Lexical Innovations shaped variation that is to defend the values of local culture in Bengkalis community that contained in Malay language. Malay language .Bengkalis is fully visible lexical variety of elements phonology, morphology and meaning.

Index Terms— Lexical innovation, Riau Malay language, Bengkalis society, Local value.

I. INTRODUCTION

Language is a symbol system sounds arbitrary, which is used by social groups to work together, communicate and identification. Languages are human, meaning language as a means of verbal communication only possessed by humans.

Can we pay attention to detail and meticulous in the form of language and its meaning shows the differences between the disclosure, among speakers of one with the other speakers. Language differences that produce a wide-variety of languages or language variations. Variation was born out of necessity speakers will be their means of communication and social conditions, as well as specific factors that influence it, such as geographical location, social group, speaking situation or level of formality, and because of the time change. Each person has their own language variation, called idiolect. According Chaer (2010: 82), idiolect variation is pleased with the color of the voice, word choice, style, sentence structure and so on. If you are familiar with other people with the only sounds heard talking alone we can recognize.

Manuscript received August 9, 2014. (Write the date on which you submitted your paper for review.) This work was supported in part by the U.S. Department of Commerce under Grant BS123456 (sponsor and financial support acknowledgment goes here).

F. A. Author is with the National Institute of Standards and Technology, Boulder, CO 80305 USA (e-mail: author@boulder.nist.gov).

S. B. Author was with Rice University, Houston, TX 77005 USA. He is now with the Department of Physics, Colorado State University, Fort Collins, CO 80523 USA (e-mail: author@lamar.colostate.edu).

Each idiolect have small differences in the use of language, but does not run from a rough outline of the language. The speakers of a dialect, though each has idiolect but they also have the characteristic to indicate that they are in a dialect, for example Malay Urban Bengkalis. Malay used by indigenous people in the city of Bengkalis as a means of communication between the community, both in formal and informal situations. This can be ascertained from official events, the use of the Malay language is still used by the people of Bengkalis. It could be said also that there is no language to dominate a certain area in the city of Bengkalis. However, it is a lot of wear Malay.

Regarding the Malay language, there has been no official research where did the origin of the Malay language. Malay is closer to the Malay kingdom of Riau-Lingga or Minangkabau language, namely English royal Pagaruyung. Bisa conclude Malay language was in charge in the capital of Riau province. It can be seen from the position of the city itself, shrouded coast, the coastal home city of Bengkalis one example. Almost 90% of people KotaBengkalis use Malay.

Dialects that have similarities and differences in terms of lexical. Usually there is a tendency that, when the area adjacent dialects used relatively the same. However, in principle, every dialect have characteristics of each. Since every language has dialect, the dialect is used to distinguish it from other communities. Differences can be seen in terms of lexical, of the difference between the choice of words used by each region for the realization of a meaning.

Bengkalis town consists of several New Straits, Bengkalis, Pakning River, Duri, Batu Panjang, Tanjung Medang the Outskirts, Lubuk Young Usually there are differences in dialects used oelh people from each village. Not only that, the more unique anymore people from each village has its own dialect that distinguishes it from other villagers. In addition, inter-dialect speakers also do not fully understand each other. Therefore, researchers feel the need to examine the lexical variation of Malay in the city of Bengkalis as retention values of local wisdom Bengkalis.

In this study, the authors use several languages in accordance with the theory of expected goals, to understand the theories related to the dialect and culture will be examined Chaer opinion (2013), Ayatrohaedi (1983), Wahya (2005), Keraf (1993). The point is that the dialect is a form of language variation, both in the social environment as well as specific geographical environment (Wahya, 2005: 42). Ayatrohaedi (1983: 3-5) distinguish dialects into five types, namely: (1) The

phonetic differences, (2) a semantic difference, (3) the difference onomasiologis, (4) the difference semasiologis, and (5) the morphological differences.

The theory of cultural values of local wisdom in this study refers to the views of Robert M.Z Lawang (2014: 36). that value is an idea of what they want, deserve, precious and influencing the social behavior of people who have these values. according Hamidy, 2010: 118 meaning that the value is the price (in the sense of estimated costs) actually no definitive measure to determine the extent of the contents, rules, and quality. Value divided into four main parts, namely: Religious Values, Truth Values, Ethical Values (Ethics), and Aesthetic Value.

Chaer (2010: 30) states that the verbal language is a tool for communication. Previous (1994), he asserts that the language as "a symbol arbitrary sound used by a group of community members to interact and identify themselves". Language is not just a communication tool. Moreover, both linguistic experts have mentioned that in the use of language (language in use) is part of the message in communication. In the language of Brown and Yule, it is referred to as 'transactional' and 'interpersonal'. That is, there are customs and cultures use language as a medium / means of communicating.

According to anthropologist Edward T. Hall (1973) in Mulyana found culture is communication and communication is culture. In other words, "it is impossible to think about communication without thinking about the context and cultural significance" (Keraf, 1993: 13). It should be recognized that culture determines the way we communicate: topics of conversation, who may not speak or meet with whom, how and when, the body language, the concept of space, meaning all the time is highly dependent on culture. Ethics is basically concerned with the assessment of false or inappropriate behavior, which is useful not useful, and should apply or not to do.

Culture can be defined as something that is produced from the mind or thought. And when there are experts said that the language and thoughts have a reciprocal relationship can be understood that in mind here is intended as a cultural manifestation. Experts agree that language is a "tool" in communication, as a means of course there is that using the tool so that it can be utilized (for communication). In this case the user or users of human language is (apart study whether there is a language also used by animals), hereinafter referred to as the speaker. The person or people listening to the speakers or an opponent called the "opponent said" or "listener" or "interlocutors". In the interaction between the speakers and said here's opponents raised some behavior based on their thoughts so was born the traditional custom. Culture and customs will be different depending on who and where the language or the language it is.

In social interaction, we are not uncommon to find that what we say or we convey to the other person can not be understood properly. Failure to understand this message due to several factors, among others: different ages, different education, different knowledge, and others. In addition, cultural factors are

also related to language (Sham 2012: 169). The words "You" and "You" for example, is pronounced differently in different cultural contexts. The term "Father" in countries using the English language introduction is not likely to be used. Community English speakers will immediately use the title proper names or names of the person with whom the older though. It is natural for the community of English speakers is of course taboo when used by native speakers of Malay or Indonesian. In fact, it would be taboo if used in Acehnese society viscous famous customs in respect older people.

Language as a result of the culture or cultures containing the values of the community of native speakers. In the language of Bali, for example, there is the phrase reads *Da ngaden crew* could 'do not consider myself capable' contains the value of the doctrine that people do not feel able; which is roughly in line with the expression in the Java language, *rumongso biso, nanginging ora biso rumongso* 'feel able, but not able to feel what the other person'. In the Acehnese language was no expression of *Ubiet takalon geuhön tatijik* 'little we see, (but) the weight portable. Languages (expression), are a characteristic of the culture of each speakers are not anyway regardless of the context.

Dede Oetomo (Syria, 2012: 336) states that the language can also affect the group. This assumption is based on observations of the ethnic Chinese in Pasuruan to see the Chinese community said there everyday. He concluded that the Chinese people can be grouped into China Pure and Chinese Peranakan. It shows that language can reflect the identity of the group. The language can not be separated from the culture also evidenced by Blom and Gumperz (Rilley, 2009: 338). Based on his research in 1972 against a guyup in Norway that uses local dialects and varieties of regional Bokmål (one of two standard language Norwegian) proved that people who use the dialect was experiencing differences in the delivery of language as a medium of communication, especially when up on where and what communicative purpose they use the language. There are certain forms used by the speakers of the different dialects that in marking the inference (conclusion) indirectly to the communication, which hanyadapat understood by speakers of a dialect tersebut. Dalam relation to language and culture, there are several theories that arise, among others;

a. The theory of Wilhelm Von Humboldt

This theory was proposed by Wilhelm von Humboldt, a German scholar of the 19th century were very terkenal. Inti theory is humans as social beings communicate, act, and behave as presepinya. And the process was fused between language and perception. Von Humboldt emphasizing human dependence on bahasa. Demikian also to do with culture, is increasingly recognized and understood the language the better the identity.

According to Von Humboldt, the substance of the language made up most of the sounds and some thoughts that have not terbetuk. Sounds formed by *Lautform* and thoughts shaped by *Ideenform / Innereform*. Jadi, according to Von Humboldt, language is a synthesis of these two forms, namely the form of

sound (Luatform) and volitional (Ideenform) (Storey, 2009: 244).

b. Linguistic Relativity theory of Sapir and Whorf

Edward Sapir (1884-1939) was an American scholar who examined the relationship of language and berpikir. Sapir says that man lives in this world because of the mercy language that has become a tool of instruction in advanced masyarakatnya. Lebih Sapir said that culture is largely molded of behavior language communities (Sapir, 1921: 162). Therefore, Sapir states that language is a guide for a reality sosial. Bahasa also specify certain choices of interpretation in advance.

Benjamin Lee Whorf (1897-1941) a student of Sapir, after much researching the language of the Indians, like the language of the Aztecs in Mexico and the Hopi language, especially in California which he attributes to his experience when he first worked as a fire prevention expert at a refinery. Find a basis for rejecting the classical view of the relationship of language and thought.

Whorf states that language determines one's mind that sometimes can result in language seseorang. Setelah doing research on the Hopi language, Whorf formulates a hypothesis that is very well known that the theory of linguistic relativity or Whorf hypothesis or the hypothesis Sapir - Whorf. The core theory of relativity is the researchers are not guided by the same physical evidence to get a picture of life gambaran- the same, unless their linguistic backgrounds similar or analogous to one way. Different languages reviewing this nature in different ways, thereby creating a relativistic systems of different concepts also vary depending on the language itu. Tatabahasa a language is not only a tool but merely conveys the idea of an idea forming.

From the above it can be concluded that the relationship of language and culture there are two, namely: Subordinate which means the language studied part of the culture and language coordinates that means assessed as related entities of kebudayaan. Rekonstruksi: "culture is language, and language is a culture, you might think of language without thinking about the context and meaning of cultures".

Language has the systems and subsystems that are understood by all speakers of the language. However, it is because the speaker are in the same society, not a collection of heterogeneous society. According Chaer (2010: 80), because the speakers, despite being in a speech community, not a collection of homogeneous society, it is a form of language that the concrete becomes uniform. In other words, the language used vary in many respects, one of them in terms of lexical.

Occurrence or variations of language diversity is not only caused by the speakers are not homogeneous, but also because of the social interaction activities they are doing very beragam. Setiap activities require or encourage bahasa. Hal diversity can be seen in the diversity of language or variations occurring in the District Enok caused by the activities and different regions. Argues that this diversity is enhanced when the language used by speakers very much, and in a very wide

area (Chaer, 2010: 81).

In a variation or diversity of languages there are two pandangan. Pertama, variety or varieties were seen as a result of the diversity of language function itu. Jadi, variation or diversity of languages was the result of their social diversity and versatility of bahasa. Kedua, variations or the language diversity already exists to fulfill its function as a means of interaction in diverse community activities.

According Kawira (2009: 3), variations in language based on the use which is called wide or registers can be differentiated by sector (field), the way (mode), and style (style) speakers. According Chaer (2010: 82), the variation can be distinguished by speakers of the language and its use.

Furthermore, Hotman and Stork in Chaer (2010: 82) distinguish variations based on the criteria of (a) the geographical and social background of the speaker; (B) the medium used; and (c) the subject. Preston and Shiy in Chaer (2010: 82) dividing the variation of the language, especially for language banjar in District Enok based on (a) the speaker, (b) interaction, (c) code, and (d) realization. Halliday (in Pateda, 1987: 53) divided by their use of language variation (variance) and variations based on the user (dialect).

Chaer (2010: 82), suggests that the language variation with respect to the use or function called fungsiolek or registers are variations of the language concerning the language used for or what field. For example the field of journalism, the military, agriculture, commerce, education, and sebagainya. Variasi language in terms of the use of this most tanpak characteristics is in terms of vocabulary. Every field of activity usually has a special vocabulary that is not used in other fields. For example, the language in literary works usually suppress use of the word from the aesthetics so selected and appropriate vocabulary is used.

Variety of journalistic language also has certain characteristics, which are simple, communicative, and ringkas. Sederhana as to be understood easily; communicative because the journalist had to deliver the news properly; and quick as keterbatasan space (in print), and limited time (in electronic media). Intinya various languages referred to above, is the diversity of languages that show the difference in terms of who is using the language. In the view of sociolinguistics, the variety or variation of the language is widely available in community languages, to the dichotomy applied generating division into two dialects dialect social and geographical dialects / regional. Dialek grounded in social status / social class, occupation / profession, as well as the class of the speakers. In contrast, dialect geography by geography or region the speakers associated with the mapping elements between the linguistic regions as the object of study observation dialectology (Iskandar, 2013).

In connection with this penelitian, variations in language by native speakers become a major focus for one of the speakers is a variation variation based language called dialects what will be an object of study of this research.

Chaer (2010: 62), suggests that variation by means of

speakers who use the language, where do they live, what their social position in the community, what their gender and language when it is used. based on its use, meaning that the language used to what, in what areas, what pathways and tools, and how the situation.

The first variation is seen by its speakers is called idiolect language variations, namely variations in language that is individual. According to the concept of idiolect, everyone has a variation of the language or idiolect respectively. This idiolect variation with respect to color, voice, word choice, style, sentence structure, and so on.

Variations second language by its speakers are called dialects, namely variations in language of a group of speakers whose numbers relative, which are in one place, region or area tertentu. Dialek based on region or area of residence speakers, called dialect area, the regional dialect or dialects geografi. Pada speakers of a dialect, although they have each dialect, the common feature that marks dialect as well.

But politically, although two people said they could understand each other because both devices have the same verbal communication systems and subsystems, but both are considered as two different languages. Value contains the considerations that brought the ideas of an individual on the right things, good and desirable. Values have the nature of its contents and intensity. Said that the nature of its contents or the way the implementation of the final state of life is important. The nature of the intensity of explaining the importance of the hat.

According to Robert M.Z Lawang (2014: 36) says that the value is an idea of what they want, deserve, precious and influencing the social behavior of people who have these values. as well as normative teachings of Islam load which speaks of the good that should be human and keburukkan should inevitability. Humans live in a value system integrally. Starting from the value of the natural, socio-cultural, to the national values such as national insight, and kontitusuonal archipelago.

Unlike the case according Hamidy, 2010: 118 meaning that the value is the price (in the sense of estimated costs) actually no definitive measure to determine the extent of the contents, rules, and quality. Value divided into four main parts, namely: Religious Values, Truth Values, Ethical Values (Ethics), and Aesthetic Value.

According to Ratna, 2013: 38, theoretically meaning as the real value of integrated consciousness and human experience to our fellow human beings with beliefs can dipertanggungjawabkan socio-cultural terms (horizontal) and vertikal presented to the Creator. Additionally terms of value, among others:

1. Value is the sense of something
2. Values are meaning something
3. The value can be a level of intelligence or ability of something
4. The value is the value of something
5. The value also refers to the weight of something
6. Value is the price of something

7. The value is the nature of things.

It can be concluded is a precious value, quality, showing quality and useful for humans. Something that is worth it meant something valuable or useful for human life. The value system has concepts that are considered good and very important in life that has a very strong influence in decision-making, act, and behave. Values that grows and develops in people's lives is at once a reflection reference to the life of a community. Therefore, people tried to pass on the culture that developed in his group on to future generations.

II. RESEARCH OBJECTIVIES

. This research is in the fields of linguistics, especially preservation values lokal. Mengingat this wisdom, this study tried to express language to defend the values of local wisdom, especially the Malay language in Bengkalis Society.

Based on research problems that have been described above, the purpose of this study are: (1) analyze and describe forms of Malay as the retention of the values of local wisdom Bengkalis. (2) to analyze and describe the forms Terrain pemertahan meaning of Malay as the values of local wisdom Bengkalis.

III. RESEARCH QUESTIONS

Based on the above background can be formulated research problem as follows: (1) What are forms of variation Malay as the retention values of local wisdom Bengkalis ?, (2) What forms of Medan meaning of Malay as pemertahan value- the value of local wisdom Bengkalis?. Based on research problems that have been described above, the purpose of this study are: (1) analyze and describe forms of Malay as the retention of the values of local wisdom Bengkalis. (2) to analyze and describe the forms Terrain pemertahan meaning of Malay as the values of local wisdom Bengkalis.

IV. RESEARCH METHODOLOGY

The method used in this research is descriptive qualitative method. Descriptive method can be interpreted as a troubleshooting procedure investigated by describing or depicting the state of the subject or object of research at the present time based on the facts that appear or as it is. Said descriptive study and interpret data with respect to the facts, variables and phenomena that occur as the research proceeds and presents what it is. A qualitative approach means trying to understand the language of social phenomena being studied (Mahsun 2005: 235). The term is defined as an effort to understand the meaning of a phenomenon under investigation in accordance with the understanding of the subject. Qualitative research trying to construct reality and understand its meaning. Thus, very attentive to qualitative research processes, events, and authenticity. Qualitative research is very involved in the interaction with the reality examined.

The data were obtained from the informant research Riau Malay community in accordance with the provisions of Kampar regency. Pinpointing the source of the data is done by considering the quality of the data that is expected according to

the research objectives, the data source is an informant. Determination of informants is done by considering the proposed criteria Ayatrohaedi (1983: 4-48), Chambers (1980: 33-35), and Djajasudarman (2010: 21-26).

Methods and techniques of data collection in the opinion (Sudaryanto, 1988: 2) that the data collected using the oral direct field observation method or methods refer to. The techniques used were interviews, recording and recording. Interviews were conducted using a guide list of frequently asked. At the time of interview done anyway recording and recording. Interviews conducted by using directional conversation, ask directly, asking indirect, fishing answers, questions and answers multiple (Ayatrohaedi, 1983: 50-51). Methods and techniques of data analysis is the method match with circuit techniques appeal to equate (Mahsun, 2005: 113). Its application is carried out as follows. To determine the full lexical internal innovation in the Malay language in the field, one variant, both form and meaning, as compared with the other variants, both at the same point of observation and the observation point is different in one area isolects. Then the entity variant of the comparison results identified that the internal structure when compared with the other variants were identified as the underlying form. The data obtained in the field compared to other Riau Malay language.

V. RESULTS AND DISCUSSION

Forms Variations

As stated earlier, based on the data obtained, the internal innovation Malay Riau City bengkalis, consisting of that shape innovation. Innovation forms can be divided into subtypes full lexical innovation, and innovation phonetic. This section will be clarified in advance of the full innovation.

Determination of the full lexical innovation based on the results of this study of 36 glosses 160 describes an innovative variant berjeniskan full lexical, that lexical innovation which can be observed in variants that show a new word altogether. Determination of innovative variants as full lexical innovation is based on the discovery of a variant that looks completely different from the original word in the form of an observation point in the city of Malay Riau's Bengkalis and variants will explain what cultural traditions were still dipertahan people in Bengkalis until now. The innovative variant is the father 'bah', bapa? 'father'. 'Sister' Lon, ka?luŋ, 'utə, Yun aka?', calls the boys' Daro ', anti?', buda? 'ARO'. Completely.

- Preservation Cultural Traditions Society Bengkalis terms of Kinship.

Based on lexical data 370 becomes full with 160 variations of 35 glosses. Of full lexical form can be seen lexical explained that there are cultural traditions and sustained by the people of Bengkalis in terms of kinship there are 7 glosses. It seems clear the cultural traditions of people of Bengkalis in terms of kinship using greeting accordance tradition following: Daddy "bah" brother "Lon" brother "Aban" Grandpa "battery", "datu?", Sister mother oldest "ma? Lun", calls the boy "atan", call girls "daro".

- Retention Bengkalis Community Cultural Traditions in terms of Community Life.

Based on the above table it can be seen that of the 370 data into 35 glosses full lexical data only with 160 variants inofotif. Of full lexical form can be seen lexical explained that there are cultural traditions and sustained by the people of Bengkalis in terms of people's lives ada10 glossed. It seems clear the cultural traditions of people of Bengkalis in terms of public life there are various activities tradition can still be maintained by the people of Bengkalis, such as: Plumbers circumcision "Tukan circumcision" Work devotion "goton Royon", place rice "team" Shopping Cart "basket" , Parit "payit", tile "gəntəŋ," Sacks "jute", fish cork "the Luwan" The fish "ambun" Tang "Ragom".

- Retention Bengkalis Community Cultural Traditions in Term of Food.

Based on the above table it can be seen that of the 370 data into 35 glosses full lexical data only with 160 variants inofotif. Of full lexical form can be seen lexical explained that there are cultural traditions and sustained by the people of Bengkalis in terms of food there are five glosses. It seems clear the cultural traditions of people of Bengkalis in terms of public life there are various activities tradition can still be maintained by the people of Bengkalis, such as: Porridge green beans "bobou", Ponging meat "goulash white", cakes steamed "APAM", Cake burn "kuə bako "Porridge black" black Bubub ".

- Forms of Lexical Innovation Phonetic

Based on the above procedure are found internal innovation covering 119 glossed with 332 variations menampilkantentuk phonology, or sound. This research study covers innovation of form and meaning. Based on the embodiment, the shape of innovation consists of a full lexical innovation, innovation phonetic. Based on the above procedure are found internal innovation covering 40 glossed with 129 variations featuring internal innovation. This internal innovation consists of innovative form and meaning. Based forms of innovation in terms of form field lexical meaning can be seen the values of tradition that is still maintained in culture Bengkalis City community through activities and musical instruments that are still present in people of Bengkalis.

field visits niai meaning of the form of activity-maintained traditional values in society Bengkalis is a 'community service' goton Royon, who are on the three observation points are in the village of Lubuk Ghaham, Darul Aman, Sungai Pakning. Furthermore, 'celebration' kəduri, contained in Desa Darul Aman and Resam layers. Furthermore, 'tahlilan' tahlil 'contained in the four observation points like in the Village Coconut Pah, Darul Aman, Sungai Pakning, and Resam layers. Furthermore, from the field of meaning instruments that still maintained the values of tradition is the 'drum' gondaŋ, which are on the three observation points like in the Village Coconut Pah, Pakning River and Resam layers.

VI. CONCLUSION

Riau Malay language city Bengkalis Experiencing full lexical innovation contained 35 glossed with 160 variations. From the

above data that there is a full lexical form memeparkan cultural traditions that are still maintained in terms of kinship 7 glosses, glosses 10 life terms, in terms of food 5 glosses contained in Bengkalis City community.

Riau Malay language city Bengkalis experiencing phonetic innovations contained 119 glossed with 332 variants; with the presence of 10 lexical terms of the pronunciation of phonemes that still maintain the tradition of culture Bengkalis mengucapkan phoneme r with gh and removal of phonemes r, such Merantau "məRantau," East "timo", Eko "eco", Neck "ləhə" Story "Carito "Air" ae ".

Riau Malay language city Bengkalis Medan meaning that mengalami innovation contained 40 glossed with 129 variants; with the presence of four lexical capable of sustaining cultural traditions Bengkalis community who like to work together, and traditions berbauk with religion as well as a musical instrument that is still contained in the City Bengkalis like to cooperate "bəkəja same", a celebration of "intent", tahlilan "Ratib" harp "ghondaŋ".

- [19] Sudaryanto.2011. Metode Linguistik Bagian Kedua Metode dan Aneka Teknik Pengumpulan Data. Yogyakarta: Gadjah Mada University Press.

REFERENCES

- [1] Aswandi Syahri. 2007. Kota Kara dan Situs-Situs Sejarah Bintan Lama. Dinas Pariwisata dan Kebudayaan Provinsi Kepulauan Riau.
- [2] Chaer, Abdul dan Leonie Agustina.2010. Sociolinguistik: Perkenalan Awal. Jakarta: Rineka Cipta.
- [3] Fernandez, Inyo Yos (koord). 2007. Sosiodialektologi Diakronis. Laporan Praktik Studi Lapangan Mahasiswa S2 UGM Yogyakarta.
- [4] __.2009. Linguistik Umum. Jakarta: Rineka Cipta.
- [5] Hamidy, UU. 2010. Kebudayaan Sebagai Amanah Tuhan. Pekanbaru:UIR Pres.
- [6] Hasan Junus. 2002. Sejarah Kota Bengkalis Sebuah Tinjauan Paling Dasar Serta Beberapa Makalah. Pemda Kota Bengkalis.
- [7] Iskandar, Soehendra. "Dialektologi dalam Linguistik". Makalah. <http://www.pikiran-rakyat.com>. Diakses 2 Oktober 2013.
- [8] Kawira, Lita Pamela. 2009. Bilingualisme dan Variasi Bahasa (Bahasa Prokem di Jakarta). Depok Jakarta: Fakultas Sastra Universitas Indonesia.
- [9] Keraf, Gorys. 1993. Linguistik Bandingan Historis. Jakarta: Gramedia Pustaka Utama.
- [10] Mulyana, Deddy. 2011. Komunikasi Lintas Budaya. PT Remaja Rosdakarya: Bandung.
- [11] Moleong, Lexy. 2005. Metode Penelitian Kualitatif. Bandung: PT. Remaja Rosdakarya.
- [12] Mahsun. 2005. Dialektologi Diakronis. Yogyakarta: Gadjah Mada University Press.
- [13] Nyoman Kutha Ratna. 2013. Estetika Sastra dan Budaya. Denpasar: Pustaka Pelajar.
- [14] Nothofer, Bernd. 2007. "Cita-Cita Penelitian Dialek" dalam Dewan Bahasa 31,2.
- [15] Robert M.Z Lawang. 2014. Tata Krama Lingkungan Masyarakat. Jakarta: Bumi Aksara.
- [16] Riley, Philip. 2009. Language, Culture and Identity. London: Continuum.
- [17] Syam, Nina.W. 2012. Psikologi Sosial Sebagai Akar Komunikasi Budaya. PT Remaja Rosdakarya: Bandung.
- [18] Storey, John. 2009. Cultural Studies dan Kajian Budaya. Jalasutra: Yogyakarta.