Mongondow Pronoun: The Teaching of Indonesian Local Language in the Context of National Language

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Abstract: One of the endangered local languages in Eastern region of Indonesia is Mongondow Language (Bahasa Mongondow). Despite its usage among local people of Mongondow, this language is in the threat of fading out due to the existence of Manado Malay and national language. Dealing with this challenge, the government launched a curriculum emphasizing upon the inclusion of local contents including language in the learning process. One of which is Mongondow pronoun that is significantly used for plural activities and continuous intensity. Within such context, this research paper aims at revealing the comparison of pronoun of Mongondow language to Indonesian national language in terms of form and function. It also discusses the contribution of the local language to the learning of national language in schools. This research is descriptively qualitative in nature. Data are taken from several regions in Mongondow which are considered being the place for the speakers of the language. The data are comparatively analyzed. The results show that it is true that the pronoun of Mongondow language take several forms, however they have its similarities to that of Indonesian national language in terms of forms, functions and meanings. These similarities define the benefits of using the local language to the learning of the national language in the regions of Mongondow.

Index Terms: Keywords Pronoun, Mongondow, Local Language, National Language.

1. INTRODUCTION

Not only Indonesian language as the national language and the official language in Indonesia serves as a means of communication, but the local languages existing in Indonesia also have the function as a means of communication. In general, it can be said that the local language plays an important role as a tool which enables people to communicate and strengthen the relationship among people living in different regions. In relation to the national language, the local language supports Indonesian language. Thus, local languages do not only signify the identity of an area but they also enrich the national language. In other words, a local language is quite essential for in supporting the development and the sustainability of national language (Badudu, 1992: 165).

In rapid development in Indonesia nowadays, the roles of local language are still very important. Keraf (1987: 20) suggests that local languages have following roles: a) enriching the Indonesian language, especially enriching vocabulary and word form; b) good understanding on the local language enables us to comprehend various important factors that determine the style and structure prevailing in Indonesian society; c) having good knowledge on some aspects of local languages leads to recognize local literature, common themes, as well as styles in language and literature. Mongondow is one of the languages spoken by indigenous people who live throughout Bolaang Mongondow district. Bolaang Mongondow is a district located between Gorontalo and Minahasa. Due to the regional proliferation, Bolaang Mongondow is divided into five districts (Bolaang Mongondow, Central Bolaang Mongondow, North Bolaang Mongondow, East Bolaang Mongondow, South Bolaang Mongondow) and one municipal (Kotamobagu City).

Due to the recent condition of Mongondow as a mother tongue (BI), it can be inferred that its existence is very apprehensive because this language is less spoken compared to the Manado Malay as a second language (B2). People prefer to speak in Manado Malay for their daily communication than in Mongondow language.

To show serious concern on the endangered existence of Bolaang Mongondow language and other regional languages in Indonesia, the central government has issued a policy to incorporate the teaching of local language as the local content in the 2006 computer-based curriculum. This local content is one of educational programs in which its content and media must correlate to the social and cultural environment. It must also be suitable with the values of regional development which must be taught to the students (Ibrahim and Karyadi 1990: 5). It is expected that the local content enables the students of primary and secondary schools to master their local language as a part of their culture (Ibrahim and Karyadi, 1990: 6).

Mongondow language is different from other regional languages. However, the typology of Mongondow language has similarities with the Indonesian language. In addition, the geneology of Mongolian language shows that both languages have the common origin characterized by the similarity of language pattern. Burhan's (1980: 68) supports the idea by stating that local languages and the Indonesian language have same patterns, both sound patterns, word...
structure and sentence structure. Slametmuljana (1982: 17) also states the Indonesian language and other local languages in Indonesia have the same root of language.

One of the interesting linguistic elements in Mongondow is pronoun. Due to its literal meaning, pronoun is used to replace people, things or pronouns such as me, you and him. Regarding this matter, Wirjosoedarmo (1985: 172) explains that pronoun is a word that substitutes a thing or something that is considered a noun. On the other hand, Kridalaksana (1986: 143) argues that pronoun is a word that replaces nouns or noun phrase. Pronoun is also to indicate all words which refer to objects or something which can be classify into nouns (Kerf, 1980: 66). Based on the above statements, it can be concluded that pronoun is a word that replaces the noun or something that is considered objects. One type of pronoun is the personal pronoun.

Personal pronoun is associated primarily with a particular grammatical person - first, second and third person (Alwi et al., 2000: 249). According to Kridalaksana (1993: 179), personal pronouns point to the category of persona such as I, he, they and so on. Wirjosoedarmo (1985: 173) explains that personal pronoun substitutes the person/objects previously mentioned. Alwi and et al., (2000: 251) classify personal pronoun into three types: (1) first-person pronouns; this type can be divided into two parts: singular first-person pronouns and plural first-person pronouns. The examples of singular first-person in Indonesian language are saya, aku and daku. (2) second-person pronouns which also consist of singular-second pronouns and plural-second pronouns. Singular-second pronouns in Indonesian language are engkau, kamu, anda, diikau, kau-, and –mu while plural-second pronoun in Indonesian language is kalian.

In general, the main function of pronoun is to refer to subject and object in the sentence as having been explained by Alwi, et al (2000: 251 - 258). The types of pronouns are first-person pronouns, second-person pronouns and third-person pronouns. Personal pronouns have different meaning, so one must consider the types used in the sentence to determine the meaning because the types of personal pronouns intensifies the meaning of a sentence.

In regard to the relationship between the two language in term of personal pronouns, (Samsuri, 1985: 71) argues that the study of language comparison can be conducted in languages having the same root. It implies that personal pronouns of Mongondow and Indonesian languages share similar functions. The comparison of two different languages will result in a linguistics contrastive which will be useful in language teaching (Alwasilah 1993: 95). Broto (1992: 25) also underlines that teaching the comparison of patterns among languages in the students’ mother tongue can accelerate the mastery of language the students being learned. Due to the observation of the researchers, personal pronouns existing in bahasa daerah Mongondow (BDM) share similar type, function and meaning to personal pronouns in bahasa Indonesia (BI).

This study aims to: (1) describe the similarities and differences of personal pronouns in Mongondow language and Indonesian language in terms of form, function, and meaning (2) describe the teaching of personal pronouns existing in Mongondow language Bolaang Mongondow district, particularly in Dumoga Timur.

II. METHOD

This research is qualitative which follow these characteristics; (a) natural setting because the data sources are directly obtained by researchers from informants; (b) descriptive; (c) prioritizing the process than the product; (d) inductive (Bogdan, 1982). Thus, this study focuses on the comparison between the personal pronouns of Mongondow and Indonesian languages. The results obtained from the comparison can be applied in local language teaching. This research was in Dumoga subdistrict particularly in Pusun village which is located in Bolaang Mongondow District. In order to obtain accurate data, the researcher also gathers data in Torwakat and Siniyung village to get data about teaching pronouns persona in those areas.

Data collection techniques used in this study are interviews, recording and text study. Interviews are conducted to obtain data related to the problems in this study. In the interview, the researcher has prepared a list of questions, but this can be modified based on the conditions. The researcher carefully sorts down the informant’s explanation especially concerning personal pronoun in Mongondow language. In text studies, the researcher compile some text written in Mongondow primarily related to personal pronouns. Words obtained in interviews and written texts are combined to become the main words in the study. While the data related to the use of personal pronouns in bahasa Indonesia are taken from books and other readings. To obtain accurate and actual data in this study, the researcher uses primary data and secondary data. Primary data are taken from the utterance of Mongondow language spoken by people living in Bolaang Mongondow District particularly in Dumoga Timur sub-district.

Data analysis technique in this research is conducted as follows: first, data are collected by an interview, recording and text study before the researcher conducts data transcription. Second, the data are analyzed by dialectical interactive model as proposed by Miles and Huberman (1992). Based on the first principle, data analysis is performed when and after data are collected. The researcher relies on the data of the interviews with the informant which is obtained by using the text study.

III. RESULT AND DISCUSSION

A. Personal Pronoun of Mongondow Language

1) Forms of Personal Pronoun of Mongondow Language

According to the research result, it finds several forms of personal pronoun of mongondow language which are explained in the following discussion:

a. Singular First Personal Pronoun

The form of aku’oi ‘saya’ (I)

(1) Aku’oi

momata kon Saya mencuci

pakaian

I wash clothes

jambung
(2) Aku’oi mondungu kon Saya memasak nasi I cook rice
(3) Aku’oi kon k’a’anon

Singular first personal pronoun, aku’oi in Mongondow language refers to ‘diri sendiri’ itself. In the sentences (1-2), and form of aku’oi is presented in the beginning, in the middle, and in the end of sentences. Form of aku’oi is used for formal situation either for the person who has high status or low status, as it is neutral. Based on the examples, we may conclude that similarity between Mongondow language and Indonesian language can be found in the singular first personal pronoun.

The form togiku ‘milik saya’ (my)
(3) Togiku baloi Milik saya rumah That is my house
(4) Kayat togiku Sayur milik saya I take my vegetable
(5) Ki’ine togi lambah Siapa pemilik Whose cloth is
tana’a’? togiku baju ini? Saya that? Mine
(6) Bafoi tatau ki’ine Rumah itu milik Whose house
titoi ? togi milik siapa? Saya is that? Mine

The form of aku’oi okali ‘saya laki-laki’ (I - man) dan aku’oi bobai” ‘saya perempuan’ (I – woman)

(7) Iko bobai ? aku’oi okali
‘Kamu perempuan? Saya laki-laki’
(Are you a woman? I am a man)
(8) Singai tana’a onu in aidanmu? aku’oi okali toga kon baloi
‘Hai ini apa saja kamu kerjakan? Saya laki-laki tinggal di rumah’
(Hi, is this what you do? I (man) live at a house)

The personal pronoun in the form of aku’oi okali in sentences (7-8) is used to refer ‘laki-laki’ (man) while the form of aku’oi bobai is to refer I (woman).

b. Plural First Personal Pronoun

The form of nami ‘kami’ (we)
(9) Nami na’a tumoru, dia mopira galagatnya ‘Kami marah, dia Berperilaku buruk’
(We are angry as he behaves badly)

In its usage, nami in sentence (9) is commonly used in Mongondow language. It is used for formal situations, and same as the use of pronoun ‘kami’ (we) in Indonesian.

The form of togi nami ‘milik kami’ (ours)
(10) Tobi nami boke’ Milik kami That big pig is
noloben tatau ours
(11) Tobi nami tamako Milik kami That sharp axe
no lani’ tu kapak tajam itu is ours

The form of togi nami in sentences (1-2) is presented in the beginning, in the middle, and in the end of sentences. The form of togi nami in this sentence is to refer ‘milik’ (possession). The form of nami’ is not only to refer ‘milik’ (possession) but also to express in an answer to questions (can be seen in sentences 10-11).

The form of nami okali ‘kami laki-laki’ (we – men) and
nami bobai ‘kami perempuan’ (we – women)

(12) Nami okali no moyak kon baço’ Kami laki-laki mencari kelapa We (men) are looking for coconuts
(13) Nami bobai dia’ Kami perempuan tidak tau memecuci’ We (women) do not know how to wash

The form of nami’okali ‘kami laki-laki’ (we – men) and
nami bobai ‘kami perempuan’ (we – women) are to express an answer to a question. Nami’okali in sentence (12) is to refer kami (we - men) ‘laki-laki’ who are doing activity; whereas, the form of nami bobai in sentence (13) is to refer kami (we – women) who are doing activity.

The form of kami’ ‘kita’ (we – plural)
(14) Kami’ no bu’i Kita sudah pulang kemarin We already arrived home yesterday
kölabang don
(15) Togiku nami bobai Kapan kita berangkat ke Jakarta When will we go
mobaya kon Jakarta

Plural first personal pronoun, kami’ in sentences (14-15) is used for specific or general purpose as well as formal and informal situations. Based on the previous examples, Mongondow and Indonesian language have similarity in the plural first personal pronouns.

The form of kami’kitori ‘milik kita’ (ours)
(16) Kami’ kitori baloi tua Milik kita Whose house is ours
rumah itu kapak Itu kapak
(17) Kami’ kitori boluŋng tua Milik kita Whose axe is ours
rumah itu kapak

The form of kami’ kitori in sentences (16-17) refers possession which can be written in the beginning, in the middle, and in the end of sentences. These are the following examples.

(18) Ki ne togi baloi tatau ? Kami’ kitori Siapa pemilik rumah itu? Di rumah kita Whose house is that? That is our house
(19) lagapan tatau togi ine’ Kami kitori Burung itu milik siapa Milik kita Whose bird is that
(20) Kami’ okali mo ‘Kita (laki-laki) kami perempuan’ ‘kami perempuan’ (we are men) and
(20) Kami’ okali mo ‘Kita (laki-laki) We (men) are
kami bobai ‘kita perempuan’ (we are women)
tayak’ kon do’it earning money mencari uang’
The form of *kami* ołaki and *kami* bobai are only used to answer questions. The form of *kami* ołaki in sentences (20-21) is used to express ‘*kita laki-laki*’ (we as a subject for men) who is doing a task, while the form of *kami* bobai in sentence (22) is used to express ‘*kita perempuan*’ (we as a subject for women) who are doing tasks.

The form of *togi* nami ołaki ‘milik kita laki-laki’ (refers to something which belongs to men and *ktogi* nami bobai ‘milik kita perempuan’ (refers to something which belongs to women).

The singular second personal pronoun ‘*iko*’ in sentences (26-27) is used to address elderly to a young person who are really closed each other. *Iko* in sentence (28-29) is used to show higher social status while in sentences (30-33) is used to present the close relationship without considering age and social status. Based on those examples, it indicates that the similar form of singular second personal pronoun in both Mongondow and Indonesian language.

The form of *togimu* ‘milik kamu, milik anda, milik engkau’ (refers to something which belongs to you)

(34) *lambu*ludi *to*go*mu* no ingka*ku* Pakaiakan kamu Your clothes have been dried
(35) *Baljo* tana*’a* *to*go*mu* Kebun anda Your garden has
(36) *Goba’* *to*go*mu* bunal in Your garden has
(37) *Buk’* *to*go*mu* no berak*’* You have been torn

In its usage, singular second personal pronoun *togimu* in sentences (34-37) is to refer possession. *Togimu ołaki* refers to possession of something which belongs to men and *togimu bobai* refers to possession of something which belongs to women.

d. Plural Second Personal Pronoun

The form of *moiko* ‘engkau, anda, kamu’ (you).

(38) Moiko no Kalian You bring a
(39) Moiko to*’*onu Kalian papan Kalian kapan
(40) *Iko*’*om* moiko Kalian besok
datang datang
(41) Topi’*ma* Kalian pergi saja
(42) *Moiko* maya Kalian pergi sebentar
(43) Aka’*moiko* Kijakan bagus If you are doing
(44) *lambu* Pakaian milik well
moiko bata*’*don kalishasah
(45) *Moiko* olaki You clothes are
(46) *Moiko* olaki Pakaian milik
no jinum don Your clothes are
*tabi* well

Plural second personal pronoun ‘*moiko*’ in sentences (38-42) is intended to show a social manner for young people or those who have lower social status. The form of *moiko* can be used for a formal daily conversation.

The form of moiko *kiogi* ‘milik kalian’ (yours – plural)

(43) Aka’*moiko* Jika kalian bagus If you are doing
(44) *lambu* sekali well
moiko kiogi no buntad

The form of *moiko kiogi* in sentences (43-44) is to refer something which belongs to you (plural).

The form of *moiko ołaki* ‘kalian laki-laki’ (you – plural ‘men’) and *moiko bobai* ‘kalian perempuan’ (you – plural ‘women’).

(45) *Moiko* olaki *Moiko* olaki
Kalian laki-laki Kalian laki-laki
Kalian laki-laki You (men) have
dunum don drunk water
(46) *Moiko* olaki *Moiko* olaki You (men) need to
to*’*i*’ molahi be careful when
(47) *Moiko* olaki memasak cooking

The singular second personal pronoun ‘*iko*’ in sentences (26-27) is used to address elderly to a young person who are really closed each other. *Iko* in sentence (28-29) is used to show higher social status while in sentences (30-33) is used to express a social manner for young people or those who have lower social status. The form of *iko* can be used for a formal daily conversation.

The form of *iko kiogi* ‘milik kalian’ (yours – plural)

(44) *lambu* Pakaian milik well
moiko kiogi no buntad

The form of moiko *kiogi* in sentences (43-44) is to refer something which belongs to you (plural).

The form of *moiko ołaki* ‘kalian laki-laki’ (you – plural ‘men’) and *moiko bobai* ‘kalian perempuan’ (you – plural ‘women’).

(46) *Moiko* olaki You (men) need to
*to*’*i*’ molahi be careful when
(47) *Moiko* olaki memasak cooking

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(44) *lambu* Pakaian milik well
moiko kiogi no buntad

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The form of *moiko ołaki* ‘kalian laki-laki’ (you – plural ‘men’) and *moiko bobai* ‘kalian perempuan’ (you – plural ‘women’).

(47) *Moiko* olaki You (men) need to
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The form of *iko kiogi* ‘milik kalian’ (yours – plural)

(48) *lambu* Pakaian milik well
moiko kiogi no buntad

The form of moiko *kiogi* in sentences (43-44) is to refer something which belongs to you (plural).

The form of *moiko ołaki* ‘kalian laki-laki’ (you – plural ‘men’) and *moiko bobai* ‘kalian perempuan’ (you – plural ‘women’).

(49) *Moiko* olaki You (men) need to
*to*’*i*’ molahi be careful when
(50) *Moiko* olaki memasak cooking
(47) **Moiko bobai dika luomoai dolom**

Kalian jangan keluar malam at night

The form of moiko olaki in sentences (45-46) is to refer men (plural) who are doing something. The form of moiko baobai in sentence (47) is to refer women who are doing something.

The form of moiko kitogi olaki ‘milik kalian laki-laki’ (your – men) dan moiko kitogi bobai ‘milik kalian perempuan’ (your – women)

(48) **Pitow moiko kitogi olaki diya lanit**

Parang milik kalian (laki-laki) tunggal’

Your (men) machetes is dull

(49) **Balad’ moiko kitogi bobai no gogura’at’**

Tikar milik kalian (perempuan) telah rusak

Your (women) floor mat is ripped

In its application, plural second personal pronoun ‘**moiko kitogi olaki**’ in sentence (48) refers to something which belongs to men (plural) and **moiko kitogi bobai** in sentence (49) refers to something which belongs to women.

The form of **moiko komintan** ‘anda sekalian, kamu sekalian’ (all of you – for a lot of people ‘plural’)

(50) **Moiko komintan ikolom mamanapo**

Anda sekalian besok datang cepat

All of you need to come earlier tomorrow

(51) **Moiko komintan paralu mogogai**

Kamu sekalian perlu beristirahat

All of you need to take a rest

(52) **Moiko komintan nokoul kon do’it**

Anda sekalian mendapat uang

All of you get money

Plural second personal pronoun of **moiko komintan** in sentences (50-52) refers to express respectful feeling to the others.

d. **Singular Third Personal Pronoun**

Form of *sia* ‘dia’ (he/she – no difference for woman or man)

(53) **Aku’oi bo sia maya kon pasar**

Saya dan dia pergi ke pasar

He/she and I are going to market

(54) **Sia no onggot don minaya**

Dia sudah lama pergi

He/she has gone for so long

(55) **Sia no monjo kon bujan**

Dia telah memotong bunga

He/she is cutting a flower

Singular third personal pronoun ‘*sia*’ in sentences (53-55) is commonly to refer a person who is being talked.

The form of **sia kitogi** ‘milik dia, miliknya’ (his/hers)

(56) **Sia kitogi buta no ¡open tua**

Milik dia tanah besar itu

That large land is his/hers

(57) **kitogi pitow nobagu tua**

Milik dia parang baru itu

That new machete is his/hers

(58) **Goba’ na’a sia kitoginya**

Kebun ini adalah miliknya

This garden is his/hers

Singular third personal pronoun ‘*sia kitogi*’ in sentences (56-58) is to refer possession of something. This form is placed in the beginning, in the middle, and in the end of sentences.

The form of **sia olaki** ‘dia laki-laki’ (he - man) and **sia bobai** ‘dia perempuan’ (she – woman)

(59) **Sia olaki**

Dia penembak burang

He shoots the bird

(60) **Sia olaki no tauli kon manuk’**

Dia yang membeli ayam

He who is buying chicken

(61) **Nojonu sin sia olaki dia namangan’**

Mengapa dia tidak datang

Why he is not coming

The form of **sia olaki** in sentences (59-61) is to refer men who is doing activity.

The form of **kitogi sia olaki** ‘milik dia laki-laki’ (his – plural) and **kitogi sia bobai** ‘milik dia perempuan’ (her – plural)

(62) **Buk’ togi sia olaki tamo’ mahal’**

Buku milik dia harganya mahal

His book is expensive

(63) **Pitow togi sia olaki tamo lanit’**

Parang milik dia tajam sekali

His machetes is very sharp

Pronoun ‘**togi sia olaki**’ refers to something belongs to men and **togi sia bobai** in sentences (62-64) refers to something belongs to women

e. **Plural Third Personal Pronoun**

The form of **mosia** ‘mereka’ means they.

(65) **Mosia minaya kon pasar**

Mereka pergi bersama ke kantor

They go to office together

(66) **Buk tana’a mosia kitogi**

Buku ini milik mereka

This book is theirs

Mosia in sentences (65-66) does not change although it changes the position.

The form of **mosia kitogi** ‘milik mereka’ means their (refer to something which belongs to them)

(67) **Balo mosia kitogi binoŋkar**

Runah milik mereka dibongkar

Their house is demolished

(68) **Daladan mosia kitogi diap a pinotompi**

Jalan milik mereka a belum diperbaiki

Their road has not been renovated

(69) **Natu’ mosia kitogi pinotolai**

Tulur milik mereka adijual

Their egg is sold

This personal pronoun which is in the form of an object sentences (67-69) refers to possession.

The word **mosia olaki** ‘mereka laki-laki’ means they (men) and **mosia bobai** ‘mereka perempuan’ means they (women)
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Based on the data analysis, personal pronoun of this language places these following functions:

a. Function as a Subject
The form of aku'oi ‘saya’ means I
(75) Aku'oi dia minaya kon goba Saya tidak pergi ke kebun
(I do not go to the garden)

The form of kami ‘kita’ means we
(76) Kami’ ikolom momaya kon manadow Kami besok berangkat ke Manado
(We are going to Manado tomorrow)

The form of ngoi ‘kalian’ means you
(77) Ngoi dia minaya kon goba Kalian tidak pergi ke kebun
(You are running out of rice)

The form of moiko ‘kalian’ means you (plural)
(78) Moiko ikolom maya kantor Kalian besok ke kantor
(You may go to the office)

The form of sia ‘diah’ means he/she
(80) Sia titua no gutan kon baloiu Dia tinggal dirumahku
(He/she lives in my house)

The form of mosa ‘merek’ means they
(81) Mosa komintan kolabung notakiti Merek semua kemarin sakit
(They were sick yesterday)

It finds out that the function of personal pronouns, as a subject in sentences of Mongondow language is similar to Indonesian.

b. Function as an Object
The form of aku'oi ‘saya’ means me
(82) Sia nobogoi aku’oi doit Dia memberi saya uang
(He gives me money)

The form of kami ‘kita’ means us
(83) Guraŋa tautu noku’u kon kami Orang tua ini memanggil kita
(This parents call us)

The form of ngoi ‘engkau, anda, kamu’ means you
(84) sia tautu nopo gogog’at takin ngoi Dia itu yang merusak bersamamu
(He/she who destroys something with you)

The form of moiko ‘kalian’ means you (plural)
(85) Guraŋa tumo tabi kon moiko Ibu mengasihi kalian
(A mother loves you)

The form of sia ‘diah’ means him/her
(86) Chindy moibog sia Chindy mencintainya
(Chindy loves him)

The form of mosa ‘merek’ means them
(87) Adi tua sina’an mosa Anak itu ditinggalkan mereka
(That child is left by them)

3) The Meaning of Personal Pronoun of Mongondow Language

In the process of constructing personal pronouns in sentences, it results several meaning as...
follows:
1. Defined as singular personal pronoun
(98) Aku′oi ḡomua ḣkolom dolo dolo ante Saya keluar besok pagi-pagi sekali (I will go early tomorrow morning)
2. Defined as plural first personal pronoun
Ḥkolom nami′i mopote′ot bogot kon baloj
Besoq kami memasukan beras (Tomorrow we will put rice inside)
3. Defined as singular personal pronoun (men)
Aku′oi olaki molatul iambuŋ kon pasar Saya membeli pakaian di pasar
(I buy clothes at the market)
4. Defined as singular first personal pronoun (woman)
Aku′oi bobai minaya kon baloj Saya mau pergi ke rumah
(I will go home)
5. Defined as plural first personal pronoun (men)
Nami′i olaki topi′mai mo duŋu ka′an on Kami mau menanak nasi
(You are going to cook rice)
6. Defined as plural first personal pronoun (women)
Nami′i bobai moigu kon tobig no patu′ Kami sedang mandi air panas
(You are taking a hot bath)
7. Defined as singular second personal pronoun
Iko nonkong onda koina′ Engkau dariman tadi
(Where have you been)
8. Defined as plural second personal pronoun
Moiko minaya momaso′ Kalian pergi mencangkul
(You are digging with a hoe)
9. Defined as singular second personal pronoun (man)
Moiko olaki nonjaan don ka′an on Kalian sudah makan nasi
(You have eaten rice)
10. Defined as singular second personal pronoun (woman)
Moiko bobai nogyun kon onda Kalian tinggal di sini
(You live here)
11. Defined as singular third personal pronoun
Koina dolodolo sian na tālui kon sapatu′ Tadi pagi dia membeli sepatu
(I just bought shoes this morning)
12. Defined as plural third personal pronoun
Mosia moduŋu kon ka′an on Mereka menanak nasi
(They cook rice)
13. Defined as singular third personal pronoun (man)
Sia alaki salalu momakoe kon colana no laŋgo Dia selalu memakai celana panjang
(He always wears trousers)
14. Defined as singular third personal pronoun (woman)
Sia bobai minaya kon baloj intu ibanya′ Dia perempuan pergi ke rumah lain
(She always goes to the other house)
15. Defined as plural third personal pronoun (men)
Mosia olaki minaya nonoŋko kon tagin Mereka pergi memotong buah pisang
(They are slicing banana)
16. Defined as plural third personal pronoun (women)
Mosia bobai noutalui buk Mereka membeli baku
(They buy a book)

B. Teaching Pronouns of Mongondow Language at School

As a local language taught in the area of Mongondow native speakers, teachers should comprehend and master the details of pronouns in Mongondow and Indonesian since they have some similarities particularly in pronoun form and caharaer. From the research data, it presents that pronouns in Mongondow are similar to Indonesian by their form, function, and meaning. Therefore, these similarities can be used to teach personal pronouns of Mongondow language at school of Bolaang Mongondow particularly in East Dumogo. Through the same style and characters, teachers can be easier to explain lesson of personal pronoun in Mongondow language which has been as a local subject at school. To teach about personal pronoun or personal reference, teachers can use constructive method by these following stages.

1) Introduction Stage

Teachers make students learn a schema of personal pronouns of Mongondow language. First, they can introduce them and give after defined them in Indonesian.

Example:
aku′oi ‘saya’ I
togiku ‘milik saya’ my
toginya ‘milik dia’ her
nami′ ‘kami’ we
togi nami′ ‘milik kami’ ours
iko ‘engkau’ you (singular)
togi iko ‘milik engkau’ your (singular)
moiko ‘kalian’ you (plural)
togi moiko ‘milik kalian’ your (plural)
sia ‘dia’ he/she
togi sia ‘milik dia’ his
mosia ‘mereka’ they
togi mosia ‘milik mereka’ theirs

2) Identification Stage

After explaining some examples, teachers have students learn to identify personal pronouns of Mongondow. Teachers need to plan learning activities which are oriented to students. Besides, they become facilitators and mediators. They do not need to explain kinds of pronouns, and let the students discover. Therefore, Indonesian personal pronouns...
can be taught to the students. Having this understanding, students can categorize personal pronouns of this language. The similarities between Indonesian and Mongondow language should be explained into such as the following elements.

1. Singular first personal pronoun
2. Plural first personal pronoun
3. Singular second personal pronoun
4. Plural second personal pronoun
5. Singular third personal pronoun
6. Plural third personal pronoun

If students’ opinion is not correct, teachers may revise and make a correction. By learning its forms, students can comprehend the personal pronouns in Mongondow.

3) Exercise stage

In this stage, students train them selves to use personal pronouns in sentences. Teaching method is very essential in this stage. Students can have a game section like scramble to study this materials in order to avoid students bored. Scramble is an agile game to reach highest score or position. Scramble derived from English word means an act, a competition, and a fight. It is to name a word game which involves the player to arrange jumbled letters into a proper word. This learning model can make students comfortable since it is in the format of a game, for example: word scramble, sentence scramble, and paragraph scramble. These are very suitable to teach personal pronouns. It is the following activity which can be used to teach students in class. In word scramble, students will arrange words or personal pronouns of which the letters are jumbled like in the following example:

- amin = nami ‘kami’ (we)
- ais = sia ‘dia’ (he)
- ku’ia kiola = aku’oi olaki ‘saya laki-laki’ (I – male)
- iktog = togiku ‘milik saya’ (mine)

It continues in wider like sentence scramble. Teachers show simple sentences containing personal pronouns, yet they are arranged by jumbled words. It would require students to arrange the jumbled words in a good order like these following examples:

- nolaben - togi nami – tatuo boke’
- mo tayak -nami olaki - kon bayo”
- no loben- togi nami olaki- buta”

Those three sentences are randomly arranged; therefore, students compete to arrange those sentences into proper order then they should translate them into Indonesian.

4) Follow-up Stage

It requires students to perform a simple conversation in the front of the class. Students will work in pairs to make a simple dialogue and put personal pronouns in each sentence. This learning model can strengthen students to comprehend the teaching materials in order not only to memorize but also to understand the context.

The research finds out that there is similarity of Mongondow and Indonesian language. They have genetic relationship. Their congregation is signed by the similar certain pattern. According to Burhan (1980: 68), local language and Indonesian have same pattern both in the sound pattern and word - sentence structure. It discovers that personal pronouns in Mongondow has six forms: (1) singular first personal pronoun, (2) plural first personal pronoun, (3) singular second personal pronoun, (4) plural second personal pronoun, (5) singular third personal pronoun, and (6) plural third personal pronoun. It is also in line with the findings stated by Alwi, et al (2000: 251).

Teaching personal pronouns in this language can be an attempt to maintain, develop, and preserve this endangered language. Therefore, teachers take an important and strategic role to teach students in order to build interaction with the others using this language.

IV. CONCLUSION

Based on the previous discussion, it can conclude that personal pronouns of Mongondow and Indonesian are similar. It discovers the similarities by form, function, and meaning. Both languages have same forms of first, second, and third personal pronoun. Personal pronoun can be placed as a noun like in a subject, an object, and it can show possession in Mongondow language. They also have predicate in each sentence.

The way teachers organize a class is an important variable which can determine the success of learning personal pronoun. The teachers’ ability to manage a class can be a main variable in effective learning. Definitely, their capability to make lesson plan is related to their ability to choose proper method, model or learning strategy. Besides, they comprehend and master material characteristics.

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