



Morphological Reduplication of Mongondow Language in Local Content Learning

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ABSTRACT:

This study aims to describe the form and meaning of Mongondow language reduplication. This research method uses a descriptive-qualitative research method with primary and secondary data sources. Primary data was obtained through interviews with five informants who were taken from the Tutuyan area, in this case the village of Tombolikat. While secondary data obtained through the study of texts collected. The data collection procedure used in this study uses the see and speak method. Checking the validity of the data in this study used triangulation with sources, data from text studies and interview results. The data collection technique used was the Intralingual Equivalent Method and the Extralingual Equivalent Method. The results of this study found 4 types of reduplication consisting of (1) complete or complete reduplication with findings of complete reduplication of verbs, adjectives, nouns, pronouns, numerals, and adverbs. (2) Coda yield reduplication in basic words with findings of yield reduplication in verbs, nouns, numerals, and adverbs. (3) Reduplication of the initial syllable by finding the base form of the number word, (4) Reduplication of affixes by finding a verb with the affix *mo-*; *moN-*; *po-*, nouns, adjectives, numerals, and adverbs and affixes. (5) Inserted reduplication consists of *-um-*; *-im-*; *-in-*; combined in *+ um*, *inum*; *-inim-*. and (6) reduplication ending with *-don*; *-pa*; *-an*; *-ai*; and adverbs. (2) Coda yield reduplication in basic words with findings of yield reduplication in verbs, nouns, numerals, and adverbs. (3) Reduplication of the initial syllable by finding the base form of the number word, (4) Reduplication of affixes by finding a verb with the affix *mo-*; *moN-*; *po-*, nouns, adjectives, numerals, and adverbs and affixes. (5) Inserted reduplication consists of *-um-*; *-im-*; *-in-*; combined in *+ um*, *inum*; *-inim-*. and (6) reduplication ending with *-don*; *-pa*; *-an*; *-ai*; *moN-*; *po-*, nouns, adjectives, numerals, and adverbs and affixes. (5) Inserted reduplication consists of *-um-*; *-im-*; *-in-*; combined in *+ um*, *inum*; *-inim-*. and (6) reduplication ending with *-don*; *-pa*; *-an*; *-ai*; *moN-*; *po-*, nouns, adjectives, numerals, and adverbs and affixes. (5) Inserted reduplication consists of *-um-*; *-im-*; *-in-*; combined in *+ um*, *inum*; *-inim-*. and (6) reduplication ending with *-don*; *-pa*; *-an*; *-ai*;

KEYWORDS: Reduplication; Mongolian language

Introduction

Language is a communication tool in the form of a sound symbol system produced by human speech. Therefore, language is used by humans to communicate. Without language, humans cannot live because language is a means of conveying information. In communicating, everyone can use one or more languages. A society that uses more than one language is called a bilingual society. One country whose people are bilingual is Indonesia. This is said because the Indonesian people in general are people who master more than one language, namely Indonesian, foreign languages and regional languages.





Indonesia consists of various ethnic groups with their respective regional languages. One area that is part of the territory of Indonesia is North Sulawesi Province. This province has various regional languages including: Manado Malay, Tontemboan, Tolour, Tonsea, Tombulu, Bantik, Pasan, Talaud, Bolang Itang, and Mongondow.

Language can be studied from several aspects. One aspect of study that is quite important in language is reduplication or repetition of words. Samsuri (1985:66) emphasizes, that reduplication is a process that often occurs in the world's languages and has certain types. As well as Verhaar (1988:63) stated that reduplication is very common in languages in Southeast Asia, including Indonesia.

According to Mulyana (1982:17), that Indonesian and other languages in Indonesia are one group, has also become the basis for researching this issue. Furthermore, he said that the Austronesian language family has a reduplication system that is almost the same. This statement implies that both Bolaang Mongondow and Indonesian have similarities in the form of reduplication. This view is the basis for researching the problem of repetition in the Mongondow language.

Based on the results of initial observations, the researcher gets an overview of the reduplication of the Bolaang Mongondow language, for example: 1. tondok = fence (N) → tondo-tondok = fences (N) 2. pomasol = hoeing (V) → pomaso-masol = hoeing 3. anto?– many = moanto → moanto? = at most The examples above show a picture of reduplication in Bolaang Mongondow. In example (1) above, it shows that the reduplication of the root word produces an indefinite plural meaning. Then, in example (2), the reduplication produces the meaning of qualitative intensity and in example (3), the reduplication produces the most meaning. However, these examples and explanations do not represent the problem of reduplication in Mongondow in detail. It is for that reason that researchers are moved to raise the problem of reduplication.

According to Rintonga (Deviantu, 2017: 227-228) Language is a medium of communication between community members in the form of sound symbols produced by human speech organs. The definition of language includes two areas: First, the sound produced by the vocal organs and the meaning or meaning of the sound stream itself. Sound is a vibration that stimulates our hearing aids. Second, the meaning or intent, namely the contents of the sound flow that creates a response to what is heard. Jeans Aithison (2008: 21) language is a structured system of sound signals characterized by interdependent structure, creativity, placement, duality, and cultural diffusion. According to Rosita, et al (2006) learning regional languages from teachers with a multicultural approach is very important to increase students' interest in regional languages,

Haromain (2009: 43) defines local content as developing regional potential and part of an effort to improve the quality of education in schools. In addition, local content is also the preservation of regional languages based on culture and arts in the area where the school is located. In addition, according to the Ministry of Education and Culture regulation No. 79 of 2014, local content is taught with the aim of equipping students with the attitudes, knowledge, and skills needed to know and love the social, cultural, and spiritual natural environment in their area, then preserving and develop regional excellence and wisdom that is useful for oneself and the environment in the context of supporting national development. The position of local content according to Idi (2011: 289) the curriculum can have its own topic or be subject to study in an existing topic. As a separate topic, the position of local content has its own schedule. However, as technical learning material, local content is a complement to existing learning materials. Therefore, local content may or may not have its own time period. Of course, this subject can be provided as a stand-alone subject in regional languages, arts education, and skills education.

Bolaang Mongondow is an area that stands alone and governs itself and was a closed area until the end of the 19th century. The name of the village of Kunciikat is taken from the word tumolikak from the Mongondow language which means fast. Then the influence of Islam entered in the village of Tombolikak in 1912. In line with its development, the influence of Christianity in this village took place in 1930 with the presence of Zending and HIS. For the survival of the community, the Kunciikat community is generally farmers and fishermen. The language used from the past until now is the Mongondow language and this language is still being preserved.

Indonesian language learning is carried out thematically and integratively (integrated) with a focus on aspects of language skills. Learning Indonesian is carried out thematically, meaning that each language activity must be based on a certain theme. The implication is that operationally an Indonesian language learning presentation in a meeting must use a theme. For example, if a technology theme is chosen in a meeting, the discussion is about technology, so is the vocabulary, writing exercises, and so on.





In line with the description above, in the PGSD curriculum it is stated that learning should be more oriented towards the meaning of learning. In this case it is necessary to involve various materials. Furthermore, it is emphasized that there are three important elements in learning for understanding; 1) developing generic topics that can encourage children to deeply and passionately carry out connection making, 2) teaching emphasizes the formation of understanding and meaningfulness, and 3) assessment in context, which means testing is not part of , and 3) assessment in context, which means testing is not a separate part, but is integrated in learning and the tasks faced by children are holistic (Zuchdi, 1997). This leads to learning principles that deliberately bring intra and inter-field aspects of study closer,

Method

Research Methods This research will describe the reduplication of the Mongondow language which will be a contribution to the teaching of the local language in Bolaang Mongondow schools. To obtain data related to the problems above, researchers used a descriptive-qualitative research method. That is, in descriptive-qualitative research, the data collected is in the form of words, pictures, not numbers (Moleong, 1991:6).

Data obtained through primary and secondary data sources. Primary data was obtained through interviews with five informants who were taken from the Tutuyan area, in this case the village of Tombolikat. The reason is that most of the speakers in the village of Kunciikat are still actively using the Bolaang Mongondouw language. Secondary data was obtained through the study of texts that had been collected.

The data collection procedure used in this study consisted of listening and speaking methods. This method is used with the intention of obtaining data related to the problems in this study. At this stage the researcher directly observed the use of the Mongondow language in the village of Tombolikat at both formal and non-formal occasions. In addition, this method is used when researchers face to face or speak directly with informants. At this stage the researcher also uses basic techniques in the form of fishing rods because at a certain point or time the informant will run out of material to be used as data.

Checking the validity of the data is based on the criteria for the degree of trust (credibility) with the triangulation technique (Moleong, 2004). In this study, the triangulation used was triangulation with sources, data from text studies and interview results. Triangulation is a technique for checking the validity of data based on something outside the data for the purpose of checking or as a comparison with existing data (Moleong, 2004).

The data collection technique used The data analysis technique here will refer to the two methods offered by Mahsun (2005:117-122), namely the Intralingual Matching Method and the Extralingual Matching Method. The intralingual equivalent method is to compare elements in the language and then compare them with elements outside the language such as meaning, information, context, utterance and so on. The extralingual equivalent method here is to analyze extralingual elements. Extralingual here means things or elements outside of language. In this study, the researcher emphasized the phonetic sounds produced. The data is then compared with the phonetic sound to ascertain whether it is the sound [t] or [d], the sound [k] or [g], [c] or [j] and so on.

Results And Discussion

1. The Form and Meaning of Mongondow Language Reduplication

Based on the results of existing data analysis, the forms of Mongondow language reduplication are (1) complete or complete reduplication. (2) Reduplication of the coda yields to the base word. (3) Reduplication of initial syllables, and (4) Affixed reduplication.

Whole or Complete Reduplication

Complete or complete reduplication of the Mongondow language is found in the types of verbs, nouns, adjectives, pronouns, adverbs, and numerals.

Whole Reduplication	Verb	(1)	/garab/ 'throw' garab-garab 'throw-throw'.	[ba ko ontojan pira working on the tana?a wood] To make it look good, throw this wood around.
		(2)	/ meɑ?/ 'way' meɑ-meɑ? 'go for a walk'	[oaidanña tonga? meɑ-meɑ mako] His job is just traveling.
		(3)	/lobon/ 'plant' lobon -lobon 'plant-plant'	[aka iko meɑ? lobon-lobon komintan toigu tatua] If you go to plant corn.





	(4)	/simpat/ 'sapu' simpa-sympat 'sapu-sapu'	[aka mo tau'au sympathies don bonok tatua] If you can, sweep up the trash.
Whole Noun Reduplication	(1)	/wood/ 'forest' timber-wood 'forests'	[mo anto? pa kayuon-kayuon kon lipu?] There are still many forests in the village.
	(2)	/buṅaṅ/ 'flowers' buṅaṅ - buṅaṅ 'flowers'	[tutu mopira koontoṅan buṅaṅ - buṅaṅ kon taman] Very well looks the flowers in the garden.
	(3)	/baloy/ 'house' balo-baloy 'houses'	[mo anto? baloy-baloy tutu mopira kon manado] There are many luxurious houses in Manado.
	(4)	/toigu/ 'corn' toigu-toigu 'corn-corn'	[loborṅ don toigu-toigu tatua] Just plant those corns.
Adjective Complete Reduplication	(1)	/dalam/ 'in' dalam-dalam 'in-in'	[parigi kon bulut dalam-dalam] The well in the mountains is deep
	(2)	/laṅgo/ 'long' laṅgo- laṅgo 'long'	[hair? moñia laṅgo?-laṅgo?] Their bamboo is long
	(3)	/mopurah/ 'red' mopurah-mopurah 'red-red'	[lambuṅ moṅo adi? mopurah-mopurah] The child's clothes are red
Complete Reduplication of Pronouns	(1)	/iko/ 'you' iko-iko 'you-you'	[iko-iko don ten tunduon momalui keñia] You-you are the ones who are appointed to replace him
	(2)	/sia/ 'he' vain 'he-she'	[dika is wasting her efforts ten ogean doit] Don't just give them money.
	(3)	/I? oi/ 'me' me?oi-me?oi 'me-me'	[I? oi-me?oi don ten mogaid kon goba?] I-I'm the only one working in the garden
	(4)	/iko/ 'you' iko-iko 'you-you'	/iko/ 'you' iko-iko 'you-you'
	(5)	/mosiah/ 'they' mosiah 'they-them'	[mosia-mosia nogutun kon tua] Those who live there
Whole Number Reduplication	(1)	/tolu/ 'three' tolu-tolu 'three-three'	[aka tumo?ot tolu-tolu] You have to go in three or three.
	(2)	/topili?/ 'a little' topili-topili? 'bit by bit'	[let the hatil? - capillaries? nokouli? dait] Even if it's a little, everyone will get it.
Complete Reduplication of Adverbs	(1)	/good/ 'new' good 'recent'	[great na?a sia nobui ko lipu] Recently he came back to the village

Reduplication of Koda Melt

Reduplication Yields to the verb	(1)	/gakod/ 'ikat' tako-gakod 'ikat-ikat'	[Tana?a po gako-gakod rope for cows] That rope is for tying cows.
	(2)	/sliced/ 'sliced' giri-giris 'sliced-sliced'	[sosilad tatua pojiri-jiris kon tea?] The knife is for slicing





			fish.
	(3)	/gut/ 'pull' ugut 'pull'	[gugut pa tatua's cow rope] Pull the cow rope.
	(4)	/create/ 'lift' create-lift 'lift-lift'	[make-for pa pindan elder] Lift up the plate.
	(5)	/simpat/ 'sapu' simpa-sympat 'sapu-sapu'	[simpa-sympat pa abu tatua] The kitchen sweeps.

Reduplication Yields to nouns	(1)	/baloy/ 'house' balo-baloy 'houses'	Balo-baloy tatua mojo gaga. The houses are beautiful
	(2)	/tondok/ 'fence' todok-tondok 'fences'	[tondo-tondok tatua the color of mopura] The fences are red.
	(3)	/bolad/ 'mat' bolad 'mat-mat'	[rolls pa elder balls] Roll up the mats
	(4)	/toga?/ toga-toga 'lights'? 'lights'	[toga-toga? ko manado mojo taraj] The lights in Manado are bright.
	(5)	/botoy/ 'paddle' botoy 'paddle'	[boto-botoy tatua nojo budo?.] The oars were white.

Reduplication Yields to adjectives	(1)	/ropot/ 'strong' ropo-ropot 'strong'	[mo sia taua mo ropo-ropot manoy] they are strong.
	(2)	/darag/ 'yellow' darag 'yellow-yellow'	[sia tatua no dara-darag] He is yellow-yellow.
	(3)	/lantud/ 'high' loud 'high'	[mosia tatua mojo loudly] They are tall.
	(4)	/takit/ 'it hurts' taki-takit 'it hurts'	[sia tatua mo taki-takit don] He is already sickly.

Reduplication Yields on numerals	(1)	/opat/ 'four' opa-opat 'four-four'	[mosia opa-opat dait nobali' guru] Four of them became teachers.
	(2)	/baroŋ/ 'a lot' baroŋ-baroŋ 'a lot of'	[aka mo bogoy must be baroŋ- baroŋ] If you give, you have to give a lot.
	(3)	/anto?/ 'many' anto-anto? 'many'	[mosia tatua mo anto-anto?] There are a lot of them.

Reduplication Yields on adverbs	(1)	/bio?/ 'shut up' bio-bio? 'quietly'	[aka tu mo'od baloy mosia bio-bio?] If they enter their house secretly.
	(2)	/ampal/ 'slowly' ampa-ampal 'slowly'	[aka mo tell the story pa] If you tell a story slowly
	(3)	/link/ 'hurry up' fold 'hurry up'	[intau mo lika-likat mea?] The man quickly left.
	(4)	/oŋgot/ 'long' oŋgo- oŋgot 'long'	[dika mea' oŋgot -oŋgot] Don't go too long.
	(5)	/dolom/ 'morning' dolo- dolom 'early morning'	[stupid iko menea? don kon goba?] It's still early in the morning when you go to the garden.

Reduplication of Initial Syllables

Reduplication of the initial syllables of the basic forms of numbers	(1)	/tobatu/ 'one' totobatu 'one-one'	[aka mo gama ko kombilyo totobatu?] If you want to take the mangoes one by one.
	(2)	/dewa/ 'two' dɛdɛwa 'two-two'	[aka tumo?ot baloy dɛdɛwa] If two enter the house



**Continuous Reduplication**

Reduplication begins with the base form of the verb	prefix mo-	(1)	/tarap/ 'look' motara-tarap 'look around'	[sia tatua motara-tarap mangoy] That person is looking at me.
		(2)	mais 'write' momai-mais 'write'	[o aidannya toña? momai-mais kon buk] All she does is write in books.
	prefix moN-	(3)	/gakod/ 'ikat' moñako-ñakod 'to bind'	oidañña toña? moñako-ñakot kon tondok It only works by tying sacks
		(4)	/dagum/ 'sewing' mondagum 'sewing'	[olat pa topili? I oi mondagu-chin lambuj tana?a] Wait a minute, I want to sew this dress.
		(5)	/pahis/ 'write' momahi-mahis 'write'	[olat pa topili? I'm oy momahi-mahis, how come buk tana?a] Wait a minute, I want to write this book.
	Prefix Po-	(6)	/garab/ 'throw' pogara-karya 'throw-throw'	[o your aidan toña? bi pogara-garab bango?] Your job is just throwing coconuts
		(7)	/radat/ 'rubbing' porada-radat 'rubbing'	[ki papa porada five] Daddy rubs his hands.
		(8)	/riyay/ 'moving' poriyai-riyai 'moving around'	[siolña poriya-riyay] His legs are moving.

Reduplication begins with a noun base form	(1)	/pasol/ 'hoe' pomaso-masol 'hoe-hoe'	[o aidañña toña? pomaso-masol kon goba?] All they do is dig in the garden.
	(2)	/simpat/ 'sweep' monimpa-nimpat 'sweep-sweep'	[o aidañña toña? bi monimpa-nimpat kobonu baloy] All they do is sweep around the house.
	(3)	/buñang/ 'flower' pobuñang -buñang 'flowery'	[love I'm blooming flowers ñ ko' this is you] My love flowers on you.

Reduplication of the base form of the adjective	(1)	/yayu?/ 'far' moyayu-yayu? 'stay away'	[dika moyayu-yayu? aka mea?] Don't stay away when you go.
	(2)	/ompa?/ 'short' moumpa-ompa? 'shortest'	Do you know Tatua Moumpa-Umpa? mañoy. That person is the shortest.
	(3)	/pandoy/ 'clever' mopando-pandoy 'smartest'	[intau tatua totok mopandoi-pandoi kon kalasña] That person is the smartest in class.
	(4)	/loben/ 'big' moloben-loben 'biggest'	[intau tatua totok moloben-





			loben kon baloyña] That person is the biggest in the house.
	(5)	/lunat/ 'beautiful' molunat-lunat 'most beautiful'	[bobay tatua molunat-lunat school konña] The girl is the most beautiful in her school.
Reduplication of the basic forms of numerals	(1)	/anto?/ 'many' moanto-anto? 'most widely'	[kon baloyña moanto-anto? intau] There are most people in his house

Inserted Reduplication

Reduplication of the base form of the verb	Insert -um-	(1)	/gotup/ 'erupted' gumotu-gotup 'already exploded'	[bulud tatua gumotu-gotup] The mountain was erupting.
		(2)	/laguy/ 'running' lumagu-laguy 'already running'	[adi? tatua lumaguy-laguy] The child was already running around.
		(3)	/radat/ 'rub' rumada-radat 'already rubbed'	[Mama? rumada-radat si?olña takin lana] Mother (already) rubbed her feet with oil.
	Insert -im-	(4)	/tindok/ 'stand up' timindok-tindok 'already stand-alone'	[intau tatua timindok-tindok ko baloy face] That person was already standing in front of the house.
		(5)	/kosiŋ/ 'laugh' kimosing-kosing 'already laughing'	[stupidly asking Tatua Kimosing-Kosing] Early in the morning the man was already laughing.
	Insert -in-	(6)	/lopot/ 'cut' ilopo-lopot 'chopped'	[bango' tatua ilopo-lopot nobali de?ewa] The coconut is cut into two.
		(7)	/losi/ 'split' linosi-losi 'split'	[kasubi tatua linosi-losi i papa] The sweet potato was split into pieces by papa
combined in + um, inum	(8)	/gakod/ 'tied' ginumakod-gakod 'already tied'	[intau tatua ginumakod-gakod sandiri] That person tied himself up.	
	(9)	/kuak/ 'scream' kinumuak-kuak 'already screaming'	[ki fikri is sick-kuak no ko? ontong kon ulag] Fikri is already screaming seeing the snake	





	Insert –inim-	(10)	/tindog/ 'stand up' tinimindog-tindog 'already (long) stand-alone'	[intau tatua tinimindog-tindog kon-muka baloy] That person is already standing in front of the house.
		(11)	/kuak/ 'scream' kinumuak-kuak 'has been screaming (long)'	[adi? tatua kinumuak-kuak nogini' ke mamaña] The child was already screaming for his mother.
Adjective base reduplication	Insert –um-	(1)	/loben/ 'big' lumoben-loben 'gets bigger'	[sio?olña full-blooded lumobe-loben] His legs are getting bigger.
		(2)	/limbuŋ/ 'round' lumimbu-limbuŋ 'getting rounder'	[biapong tatua pinomia lumimbu-limbuŋ] The buns are made round.
		(3)	/width/ 'width' wide-width 'gets wider'	[Pinomia elder school is wide-spread] The school is being made more and more spacious.

Reduplication Ends

The basic form of the verb	-don ending	(1)	/litu/ 'sit down' litu-litudon 'sit down'	[litu-litudon kon blind?] Sit on the ground.
		(2)	/siug/ 'sleep' siug-siugdon 'sleep-sleep'	[siug-siugdon kon tu?otku] Take a nap in my room.
		(3)	/kaday/ 'hold on' kaday-kadaydon 'hold on'	[my five kaday-kadaydon] Hold my hand.
		(4)	/average?/ 'slaughter' average?don 'slay'	[average? don manuk-manuk-tatua] Slaughter the chickens.
		(5)	/make/ 'pick up' make-makedon 'lift-lift'	[make-don bajo-bajo? tatua] Pick up the coconuts.
	-pa ending	(6)	/gitog/ 'kucak' gito-gitokpa 'kucak-kucak'	[gito-gitokpa lambuŋ tatua bamobali' mo budo] I scratched the clothes so they turned white.
		(7)	/baku/ 'wrap' baku-bakutpa 'wrap it'	[Baku-bakutpa glassŋ ask tañiun] Wrap the peanuts.
		(8)	/luai/ 'get out' luai-luaipa 'get out'	[lua-luaipa moiko ambe koñion] Get out there
	-an ending	(9)	/lit/ 'to sit' litu-lital to 'seat'	[watch pakonion si litu-lituan bi' guraña nion] Get out of





				there because this is where the parents are sitting
		(10)	/tiug/ 'to sleep' tiu-tiugan 'to sleep'	[sia motiug kon tiu-tiugan tatua] He sleeps in that bed.
		(11)	itog 'main' itog-itogan 'playground'	[Tatua Ito-itogan i Budi] That is Budi's playground.
		(12)	/dumb/ 'cook' stupidly 'cooking place'	[duŋu-duŋu?an tatua pinonik baka] Rats ride on the cooking place.
	The ending -ai	(13)	/inap/ 'take' inalap-inalapai 'take-take (come here)'	[inalap-inalapa pindan elder] Take the plate.
		(14)	/radat/ 'rub' rada-radatai 'rub-rub'	[rada-radatai pa sianku takin lana blind] Rub my stomach with kerosene
		(15)	/ampay/ 'split' ampa-ampayai 'separated'	[ampa-ampayai pa tara dua aka morodomok] Separate the two of them who want to fight.

Adjective reduplication	base	(1)	/lower/ 'high' low 'raise'	[grandfather's groaning.] Raise the ladder up high.
		(2)	/ompa?/ 'short' ompa-ompa?ai 'short'	[ompa-ompa?ai tali elder] Short the rope.
		(3)	/raru?/ 'far' raru-raru?ai 'keep it away'	[raru-raru?ai pa we are in danger] Keep us away from danger.
		(4)	/ropot/ 'strong' ropo-ropotai 'strong'	[ropo-ropotai us on the way] Strengthen us on the way
		(5)	/ga'at/ 'less' ga?a-ga?or 'less'	[ga'a-ga'atai pa bogat tatua] Reduce the rice.

Conclusion

The results of this study can be concluded that the forms of Mongondow language reduplication in local content learning are (1) complete or complete reduplication, (2) reduplication of coda dissolution in basic words, (3) reduplication of initial syllables, and (4) reduplication of affixes. Furthermore, based on the results of the analysis of meaning reduplication, the Mongondow language has several: (1) states indefinite plurals, (2) states mutual meanings, (3) states collective and distributive meanings, (4) states orders or advice, (5) states the intensity that continues continuously, (6) states the means/place, (7) states the most, (8) states the more it becomes, (9) states the meaning of an action that is done happily or casually.

The strong influence of the existence of the Manado Malay language is present in every corner of the village, including Kunciikat, which greatly influences the existence of the Mongondow language. The preservation of the Mongondow language does not rule out the possibility of providing input or contributing to the improvement of Indonesian dictionaries which are rich in urban vocabularies which are absorbed from regional languages in Indonesia's homeland.

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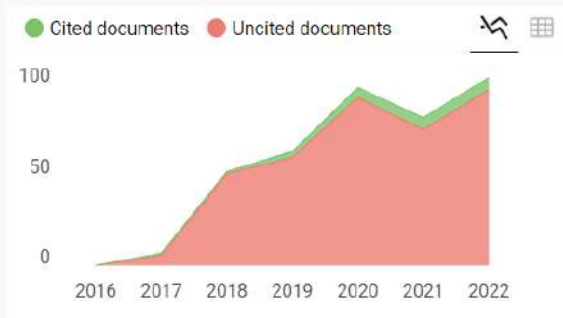
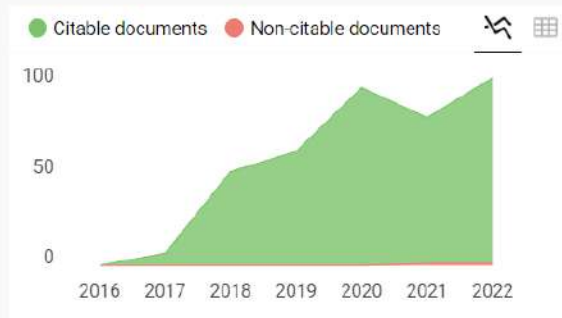
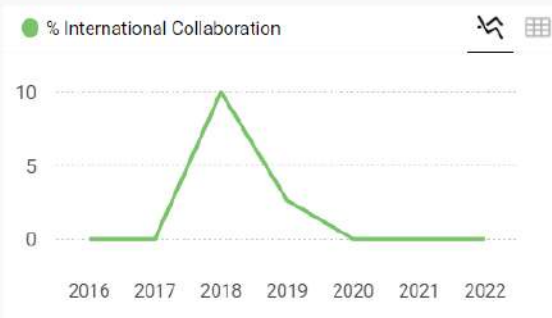
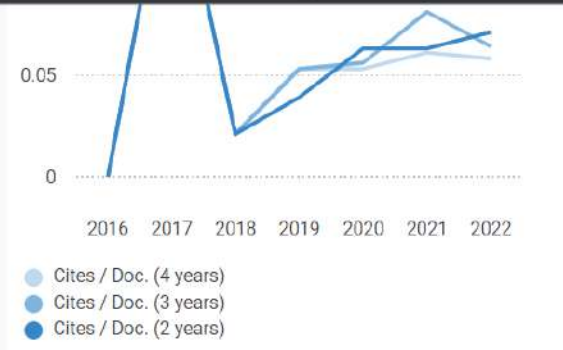
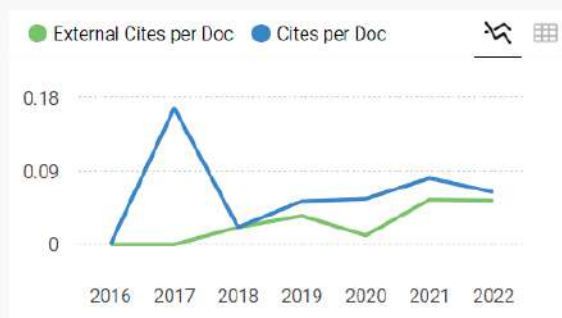
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Morphological Reduplication of Mongondow Language in Local Content Learning

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Morphological Reduplication of Mongondow Language in Local Content Learning

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3

ABSTRACT:

This study aims to describe the form and meaning of Mongondow language reduplication. This research method uses a descriptive-qualitative research method with primary and secondary data sources. Primary data was obtained through interviews with five informants who were taken from the Tutuyan area, in the village of Tombolikat. While secondary data obtained through the study texts collected. The data collection procedure used in this study uses the see and speak method. Checking the validity of the data in this study used triangulation with sources, data from text studies and interview results. The data collection technique used was the Intralingual Equivalent Method and the Extralingual Equivalent Method. The results of this study found 4 types of reduplication consisting of (1) complete or complete reduplication with findings of complete reduplication of verbs, adjectives, nouns, pronouns, numerals, and adverbs. (2) Coda yield reduplication in basic words with findings of yield reduplication in verbs, nouns, numerals, and adverbs. (3) Reduplication of the initial syllable by finding the base form of the number word, (4) Reduplication of affixes by finding a verb with the affix mo-; moN-; po-, nouns, adjectives, numerals, and adverbs and affixes. (5) Inserted reduplication consists of -um-; -im-; -in-; combined in + um, inum; -inim-. and (6) reduplication ending with -don; -pa; -an; -ai; and adverbs. (2) Coda yield reduplication in basic words with findings of yield reduplication in verbs, nouns, numerals, and adverbs. (3) Reduplication of the initial syllable by finding the base form of the number word, (4) Reduplication of affixes by finding a verb with the affix mo-; moN-; po-, nouns, adjectives, numerals, and adverbs and affixes. (5) Inserted reduplication consists of -um-; -im-; -in-; combined in + um, inum; -inim-. and (6) reduplication ending with -don; -pa; -an; -ai; and adverbs. (2) Coda yield reduplication in basic words with findings of yield reduplication in verbs, nouns, numerals, and adverbs. (3) Reduplication of the initial syllable by finding the base form of the number word, (4) Reduplication of affixes by finding a verb with the affix mo-; moN-; po-, nouns, adjectives, numerals, and adverbs and affixes. (5) Inserted reduplication consists of -um-; -im-; -in-; combined in + um, inum; -inim-. and (6) reduplication ending with -don; -pa; -an; -ai; moN-; po-, nouns, adjectives, numerals, and adverbs and affixes. (5) Inserted reduplication consists of -um-; -im-; -in-; combined in + um, inum; -inim-. and (6) reduplication ending with -don; -pa; -an; -ai;

KEYWORDS: Reduplication; Mongolian language

Introduction

Language is a communication tool in the form of a sound symbol system produced by human speech. Therefore, language is used by humans to communicate. Without language, humans cannot live because language is a means of conveying information. In communicating, everyone can use one or more languages. A society that uses more than one language is called a bilingual society. One country whose people are bilingual is Indonesia. This is said because the Indonesian people in general are people who master more than one language, namely Indonesian, foreign languages and regional languages.





Indonesia consists of various ethnic groups with their respective regional languages. One area that is part of the territory of Indonesia is North Sulawesi Province. This province has various regional languages including: Manado Malay, Tontemboan, Tolour, Tonsea, Tombulu, Bantik, Pasan, Talaud, Bolang Itang, and Mongondow.

Language can be studied from several aspects. One aspect of study that is quite important in language is reduplication or repetition of words. Samsuri (1985:66) emphasizes, that reduplication is a process that often occurs in the world's languages and has certain types. As well as Verhaar (1988:63) stated that reduplication is very common in languages in Southeast Asia, including Indonesia.

According to Mulyana (1982:17), that Indonesian and other languages in Indonesia are one group, has also become the basis for researching this issue. Furthermore, he said that the Austronesian language family has a reduplication system that is almost the same. This statement implies that both Bolaang Mongondow and Indonesian have similarities in the form of reduplication. This view is the basis for researching the problem of repetition in the Mongondow language.

Based on the results of initial observations, the researcher gets an overview of the reduplication of the Bolaang Mongondow language, for example: 1. tondok = fence (N) → tondo-tondok = fences (N) 2. pomasol = hoeing (V) → pomaso-masol = hoeing 3. anto?– many = moanto → moanto? = at most The examples above show a picture of reduplication in Bolaang Mongondow. In example (1) above, it shows that the reduplication of the root word produces an indefinite plural meaning. Then, in example (2), the reduplication produces the meaning of qualitative intensity and in example (3), the reduplication produces the most meaning. However, these examples and explanations do not represent the problem of reduplication in Mongondow in detail. It is for that reason that researchers are moved to raise the problem of reduplication.

According to Rintonga (Deviantu, 2017: 227-228) Language is a medium of communication between community members in the form of sound symbols produced by human speech organs. The definition of language includes two areas: First, the sound produced by the vocal organs and the meaning or meaning of the sound stream itself. Sound is a vibration that stimulates our hearing aids. Second, the meaning or intent, namely the contents of the sound flow that creates a response to what is heard. Jeans Aithison (2008: 21) language is a structured system of sound signals characterized by interdependent structure, creativity, placement, duality, and cultural diffusion. According to Rosita, et al (2006) learning regional languages from teachers with a multicultural approach is very important to increase students' interest in regional languages,

Haromain (2009: 43) defines local content as developing regional potential and part of an effort to improve the quality of education in schools. In addition, local content is also the preservation of regional languages based on culture and arts in the area where the school is located. In addition, according to the Ministry of Education and Culture regulation No. 79 of 2014, local content is taught with the aim of equipping students with the attitudes, knowledge, and skill needed to know and love the social, cultural, and spiritual natural environment in their area, then preserving and develop regional excellence and wisdom that is useful for oneself and the environment in the context of supporting national development. The position of local content according to Idi (2011: 289) the curriculum can have its own topic or be subject to study in an existing topic. As a separate topic, the position of local content has its own schedule. However, as technical learning material, local content is a complement to existing learning materials. Therefore, local content may or may not have its own time period. Of course, this subject can be provided as a stand-alone subject in regional languages, arts education, and skills education.

Bolaang Mongondow is an area that stands alone and governs itself and was a closed area until the end of the 19th century. The name of the village of Kunciat is taken from the word tumolik from the Mongondow language which means fast. Then the influence of Islam entered in the village of Tombolik in 1912. In line with its development, the influence of Christianity in this village took place in 1930 with the presence of Zending and HIS. For the survival of the community, the Kunciat community is generally farmers and fishermen. The language used from the past until now is the Mongondow language and this language is still being preserved.

Indonesian language learning is carried out thematically and integratively (integrated) with a focus on aspects of language skills. Learning Indonesian is carried out thematically, meaning that each language activity must be based on a certain theme. The implication is that operationally an Indonesian language learning presentation in a meeting must use a theme. For example, if a technology theme is chosen in a meeting, the discussion is about technology, so is the vocabulary, writing exercises, and so on.





In line with the description⁸ above, in the PGSD curriculum it is stated that learning should be more oriented towards the meaning of learning. In this case it is necessary to involve various materials. Furthermore, it is emphasized that there are three important elements in learning for understanding: 1) developing generic topics that can encourage children to deeply and passionately carry out connection making, 2) teaching emphasizes the formation of understanding and meaningfulness, and 3) assessment in context, which means testing is not part of , and 3) assessment in context, which means testing is not a separate part, but is integrated in learning and the tasks faced by children are holistic (Zuchdi, 1997). This leads to learning principles that deliberately bring intra and inter-field aspects of study closer,

Method

Research Methods This research will describe the reduplication of the Mongondow language which will be a contribution to the teaching of the local language in Bolaang Mongondow schools. To obtain data related to the problems above, researchers used a descriptive-qualitative research method. That is, in descriptive-qualitative research, the data collected is in the form of words, pictures, not numbers (Moleong, 1991:6).

Data obtained through primary and secondary data sources. Primary data was obtained through interviews with five informants who were taken from the Tutuyan area, in this case the village of Tombolik. The reason is that most of the speakers in the village of Kuncikat are still actively using the Bolaang Mongondow language. Secondary data was obtained through the study of texts that had been collected.

The data collection procedure used in this study consisted of listening and speaking methods. This method is used with the intention of obtaining data related to the problems in this study. At this stage the researcher directly observed the use of the Mongondow language in the village of Tombolik at both formal and non-formal occasions. In addition, this method is used when researchers face to face or speak directly with informants. At this stage the researcher also uses basic technique⁷ in the form of fishing rods because at a certain point or time the informant will run out of material to be used as data.

Checking the validity of the data is based on the criteria for the degree of trust (credibility) with the triangulation technique (Moleong, 2004). In this study, the triangulation used was triangulation with sources, data from text studies and interview results. Triangulation is a technique for checking the validity of data based on something outside the data for the purpose of checking or as a comparison with existing data (Moleong, 2004).

The data collection technique³ used. The data analysis technique⁶ here will refer to the two methods offered by Mahsun (2005:117-122), namely the Intra-lingual Matching Method and the Extra-lingual Matching Method. The intra-lingual equivalent method is to compare elements in the language and then compare them with elements outside the language such as meaning, information, context, utterance and so on. The extra-lingual equivalent method here is to analyze extra-lingual elements. Extra-lingual here means things or elements outside of language. In this study, the researcher emphasized the phonetic sounds produced. The data is then compared with the phonetic sound to ascertain whether it is the sound [t] or [d], the sound [k] or [g], [c] or [j] and so on.

Results And Discussion

17 The Form and Meaning of Mongondow Language Reduplication

Based on the results of existing data analysis, the forms of Mongondow language reduplication are (1) complete or complete reduplication. (2) Reduplication of the coda yields to the base word. (3) Reduplication of initial syllables, and (4) Affixed reduplication.

Whole or Complete Reduplication

Complete or complete reduplication of the Mongondow language is found in the types of verbs, nouns, adjectives, pronouns, adverbs, and numerals.

Whole Reduplication	Verb	(1)	/garab/ 'throw' garab-garab 'throw-throw'.	[ba ko ontoŋan pira working on the tana?a wood] To make it look good, throw this wood around.
		(2)	/ meɑ?/ 'way' meɑ-meɑ? 'go for a walk'	[oaidanña tonga? meɑ-meɑ mako] His job is just traveling.
		(3)	/lobon/ 'plant' lobon -lobon 'plant-plant'	[aka iko meɑ? lobon-lobon komintan toigu tatua] If you go to plant corn.





	(4)	/sɨmpat/ 'sapu' simpɨ-sympat 'sapu-sapu'	[aka mo tau'au sympathies don bonok tatua] If you can, sweep up the trash.
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Whole Reduplication	Noun	(1)	/wood/ 'forest' timber-wood 'forests'	[mo anto? pa kayuon-kayuon kon lipu?] There are still many forests in the village.
		(2)	/buŋaŋ/ 'flowers' buŋaŋ - buŋaŋ 'flowers'	[tutu mopira koontonŋan buŋaŋ - buŋaŋ kon taman] Very well looks the flowers in the garden.
		(3)	/baloy/ 'house' balo-baloy 'houses'	[mo anto? baloy-baloy tutu mopira kon manado] There are many luxurious houses in Manado.
		(4)	/toigu/ 'corn' toigu-toigu 'corn-corn'	[lobonŋ don toigu-toigu tatua] Just plant those corns.

Adjective Reduplication	Complete	(1)	/dalom/ 'in' dalom-dalom 'in-in'	[parigi kon bulut dalom-dalom] The well in the mountains is deep
		(2)	/laŋgo/ 'long' laŋgo- laŋgo 'long'	[hair? moña laŋgo?-laŋgo?] Their bamboo is long
		(3)	/mopurah/ 'red' mopurah-mopurah 'red-red'	[lambuŋ moŋo adi? mopurah-mopurah] The child's clothes are red

Complete Reduplication of Pronouns	(1)	/iko/ 'you' iko-iko 'you-you'	[iko-iko don ten tunduon momalui keña] You-you are the ones who are appointed to replace him
	(2)	/sia/ 'he' vain 'he-she'	[dika is wasting her efforts ten ogean doit] Don't just give them money.
	(3)	/I? oi/ 'me' me?oi-me?oi 'me-me'	[I? oi-me?oi don ten mogaid kon goba?] I-I'm the only one working in the garden
	(4)	/iko/ 'you' iko-iko 'you-you'	/iko/ 'you' iko-iko 'you-you'
	(5)	/mosiah/ 'they' mosiah 'they-them'	[mosia-mosia nogutun kon tua] Those who live there

Whole Reduplication	Number	(1)	/tolu/ 'three' tolu-tolu 'three-three'	[aka tumo?ot tolu-tolu] You have to go in three or three.
		(2)	/topili?/ 'a little' topili-topili? 'bit by bit'	[let the hatil? - capillaries? nokouli? dait] Even if it's a little, everyone will get it.

Complete Reduplication of Adverbs	(1)	/good/ 'new' good 'recent'	[great na?a sia nobui ko lipu] Recently he came back to the village
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Reduplication of Koda Melt

Reduplication Yields to the verb	(1)	/gakod/ 'ikat' tako-gakod 'ikat-ikat'	[Tana?a po gako-gakod rope for cows] That rope is for tying cows.
	(2)	/sliced/ 'sliced' giri-giris 'sliced-sliced'	[sosilad tatua poŋiri-ŋiris kon tea?] The knife is for slicing





			fish.
	(3)	/gut/ 'pull' ugut 'pull'	[gugut pa tatua's cow rope] Pull the cow rope.
	(4)	/create/ 'lift' create-lift 'lift-lift'	[make-for pa pindan elder] Lift up the plate.
	(5)	/simpat/ 'sapu' simpa-sympat 'sapu-sapu'	[simpa-sympat pa abu tatua] The kitchen sweeps.

Reduplication Yields to nouns	(1)	/baloy/ 'house' balo-baloy 'houses'	Balo-baloy tatua moño gaga. The houses are beautiful
	(2)	/tondok/ 'fence' todok-tondok 'fences'	[tondo-tondok tatua the color of mopura] The fences are red.
	(3)	/bolad/ 'mat' bolad 'mat-mat'	[rolls pa elder balls] Roll up the mats
	(4)	/toga?/ toga-toga 'lights'? 'lights'	[toga-toga? ko manado moño taraj] The lights in Manado are bright.
	(5)	/botoy/ 'paddle' botoy 'paddle'	[boto-botoy tatua moño budo?.] The oars were white.

Reduplication Yields to adjectives	(1)	/ropot/ 'strong' ropo-ropot 'strong'	[mo sia taua mo ropo-ropot manoy] they are strong.
	(2)	/darag/ 'yellow' darag 'yellow-yellow'	[sia tatua no dara-darag] He is yellow-yellow.
	(3)	/lantud/ 'high' loud 'high'	[mosia tatua moño loudly] They are tall.
	(4)	/takit/ 'it hurts' taki-takit 'it hurts'	[sia tatua mo taki-takit don] He is already sickly.

Reduplication Yields on numerals	(1)	/opat/ 'four' opa-opat 'four-four'	[mosia opa-opat dait nobali' guru] Four of them became teachers.
	(2)	/baron/ 'a lot' baron-baron 'a lot of'	[aka mo bogoy must be baron- baron] If you give, you have to give a lot.
	(3)	/anto?/ 'many' anto-anto? 'many'	[mosia tatua mo anto-anto?] There are a lot of them.

Reduplication Yields on adverbs	(1)	/bio?/ 'shut up' bio-bio? 'quietly'	[aka tu mo'od baloy mosia bio-bio?] If they enter their house secretly.
	(2)	/ampal/ 'slowly' ampa-ampal 'slowly'	[aka mo tell the story pa] If you tell a story slowly
	(3)	/link/ 'hurry up' fold 'hurry up'	[intau mo lika-likat mea?] The man quickly left.
	(4)	/ongot/ 'long' ongo- ongot 'long'	[dika mea' ongot -ongot] Don't go too long.
	(5)	/dolom/ 'morning' dolo- dolom 'early morning'	[stupid iko menea? don kon goba?] It's still early in the morning when you go to the garden.

Reduplication of Initial Syllables

Reduplication of the initial syllables of the basic forms of numbers	(1)	/tobatu/ 'one' tobatu 'one-one'	[aka mo gama ko kombiloy tobatu?] If you want to take the mangoes one by one.
	(2)	/dewa/ 'two' dedewa 'two-two'	[aka tumo?ot baloy dedewa] If two enter the house





Continuous Reduplication

Reduplication begins with the base form of the verb	prefix mo-	(1)	/tarap/ 'look' motara-tarap 'look around'	[sia tatua motara-tarap mangoy] That person is looking at me.
		(2)	mais 'write' momai-mais 'write'	[o aidannya toja? momai-mais kon buk] All she does is write in books.
	prefix moN-	(3)	/gakod/ 'ikat' moŋako-ŋakod 'to bind'	oidanña toja? moŋako-ŋakot kon tondok It only works by tying sacks
		(4)	/dagum/ 'sewing' mondagum 'sewing'	[olat pa topili] I oi mondagu-chin lambun tana?a] Wait a minute, I want to sew this dress.
		(5)	/pahis/ 'write' momahi-mahis 'write'	[olat pa topili? I'm oy momahi-mahis, how come buk tana? a] Wait a minute, I want to write this book.
	Prefix Po-	(6)	/garab/ 'throw' pogara-karya 'throw-throw'	[o your aidan toja? bi pogara-garab bango?] Your job is just throwing coconuts
		(7)	/radat/ 'rubbing' porada-radat 'rubbing'	[ki papa porada five] Daddy rubs his hands.
		(8)	/riyay/ 'moving' poriyai-riyai 'moving around'	[siolña poriya-riyai] His legs are moving.

Reduplication begins with a noun base form	(1)	/pasol/ 'hoe' pomaso-masol 'hoe-hoe'	[o aidanña toja? pomaso-masol kon goba?] All they do is dig in the garden.
	(2)	/simpat/ 'sweep' monimpa-nimpat 'sweep-sweep'	[o aidanña toja? bi monimpa-nimpat kobonu baloy] All they do is sweep around the house.
	(3)	/bunjang/ 'flower' pobunjan -bunjan 'flowery'	[love I'm blooming flowers ŋ ko' this is you] My love flowers on you.

Reduplication of the base form of the adjective	(1)	/yayu?/ 'far' moyayu-yayu? 'stay away'	[dika moyayu-yayu? aka mea?] Don't stay away when you go.
	(2)	/ompa?/ 'short' moumpa-ompa? 'shortest'	Do you know Tatua Moumpa-Umpa? maŋoy. That person is the shortest.
	(3)	/pandoy/ 'clever' mopando-pandoy 'smartest'	[intau tatua totok mopandoi-pandoi kon kalasña] That person is the smartest in class.
	(4)	/loben/ 'big' moloben-loben 'biggest'	[intau tatua totok moloben-





			loben kon baloyña] That person is the biggest in the house.
	(5)	/lunat/ 'beautiful' molunat-lunat 'most beautiful'	[bobay tatua molunat-lunat school konña] The girl is the most beautiful in her school.
Reduplication of the basic forms of numerals	(1)	/anto?/ 'many' moanto-anto? 'most widely'	[kon baloyña moanto-anto? intau] There are most people in his house

Inserted Reduplication

Reduplication of the base form of the verb	Insert -um-	(1)	/gotup/ 'erupted' gumotu-gotup 'already exploded'	[bulud tatua gumotu-gotup] The mountain was erupting.
		(2)	/laguy/ 'running' lumagu-laguy 'already running'	[adi? tatua lumaguy-laguy] The child was already running around.
		(3)	/radat/ 'rub' rumada-radat 'already rubbed'	[Mama? rumada-radat si?olña takin lana] Mother (already) rubbed her feet with oil.
	Insert -im-	(4)	/tindok/ 'stand up' timindok-tindok 'already stand-alone'	[intau tatua timindok-tindok ko baloy face] That person was already standing in front of the house.
		(5)	/kosin/ 'laugh' kimosing-kosing 'already laughing'	[stupidly asking Tatua Kimosing-Kosing] Early in the morning the man was already laughing.
	Insert -in-	(6)	/lopot/ 'cut' ilopo-lopot 'chopped'	[bango' tatua ilopo-lopot nobali de?ewa] The coconut is cut into two.
		(7)	/losi/ 'split' linosi-losi 'split'	[kasubi tatua linosi-losi i papa] The sweet potato was split into pieces by papa
combined in + um, inum	(8)	/gakod/ 'tied' ginumakod-gakod 'already tied'	[intau tatua ginumakod-gakod sandiri] That person tied himself up.	
	(9)	/kuak/ 'scream' kinumuak-kuak 'already screaming'	[ki fikri is sick-kuak no ko? ontong kon ulag] Fikri is already screaming seeing the snake	





	Insert -inim-	(10)	/tindog/ 'stand up' tinimindog-tindog 'already (long) stand-alone'	[intau tatua tinimindog-tindog kon-muka baloy] That person is already standing in front of the house.
		(11)	/kuak/ 'scream' kinumuak-kuak 'has been screaming (long)'	[adi? tatua kinumuak-kuak nogini' ke mamaña] The child was already screaming for his mother.
Adjective base reduplication	Insert -um-	(1)	/loben/ 'big' lumoben-loben 'gets bigger'	[sio?olña full-blooded lumobe-loben] His legs are getting bigger.
		(2)	/limbuŋ/ 'round' lumimbu-limbuŋ 'getting rounder'	[biapong tatua pi nomia lumimbu-limbuŋ] The buns are made round.
		(3)	/width/ 'width' wide-width 'gets wider'	[Pinomia elder school is wide-spread] The school is being made more and more spacious.

Reduplication Ends

The basic form of the verb	-don ending	(1)	/litu/ 'sit down' litu-litudon 'sit down'	[litu-litudon kon blind?] Sit on the ground.
		(2)	/siug/ 'sleep' siug-siugdon 'sleep-sleep'	[siug-siugdon kon tu?otku] Take a nap in my room.
		(3)	/kaday/ 'hold on' kaday-kadaydon 'hold on'	[my five kaday-kadaydon] Hold my hand.
		(4)	/average?/ 'slaughter' average?don 'slay'	[average? don manuk-manuk-tatua] Slaughter the chickens.
		(5)	/make/ 'pick up' make-makedon 'lift-lift'	[make-don baŋo-baŋo? tatua] Pick up the coconuts.
	-pa ending	(6)	/gitog/ 'kucak' gito-gitokpa 'kucak-kucak'	[gito-gitokpa lambuŋ tatua bamobali' mo budo] I scratched the clothes so they turned white.
		(7)	/bakut/ 'wrap' baku-bakutpa 'wrap it'	[Baku-bakutpa glassŋ ask tañun] Wrap the peanuts.
		(8)	/luai/ 'get out' luai-luaipa 'get out'	[lua-luaipa moiko ambe koñion] Get out there
		-an ending	(9)	/lit/ 'to sit' litu-lituan 'to seat'





				there because this is where the parents are sitting
		(10)	/tiug/ 'to sleep' tiu-tiugan 'to sleep'	[sia motiug kon tiu-tiugan tatua] He sleeps in that bed.
		(11)	itog 'main' itog-itogan 'playground'	[Tatua Ito-itogan i Budi] That is Budi's playground.
		(12)	/dumb/ 'cook' stupidly 'cooking place'	[duju-duju?an tatua pinonik baka] Rats ride on the cooking place.
	The ending -ai	(13)	/inalap/ 'take' inalap-inalapai 'take-take (come here)'	[inalap-inalapa pindan elder] Take the plate.
		(14)	/radat/ 'rub' rada-radatai 'rub-rub'	[rada-radatai pa sianku takin lana blind] Rub my stomach with kerosene
		(15)	/ampay/ 'split' ampa-ampayai 'separated'	[ampa-ampayai pa tara dua aka morodomok] Separate the two of them who want to fight.

Adjective reduplication	base	(1)	/lower/ 'high' low 'raise'	[grandfather's groaning.] Raise the ladder up high.
		(2)	/ompa?/ 'short' ompa-ompa?ai 'short'	[ompa-ompa?ai tali elder] Short the rope.
		(3)	/raru?/ 'far' raru-raru?ai 'keep it away'	[raru-raru?ai pa we are in danger] Keep us away from danger.
		(4)	/ropot/ 'strong' ropo-ropotai 'strong'	[ropo-ropotai us on the way] Strengthen us on the way
		(5)	/ga'at/ 'less' ga?a-ga?or 'less'	[ga'a-ga'atai pa bogat tatua] Reduce the rice.

3

Conclusion

The results of this study can be concluded that the forms of Mongondow language reduplication in local content learning are (1) complete or complete reduplication, (2) reduplication of coda distribution in basic words, (3) reduplication of initial syllables, and (4) reduplication of affixes. Furthermore, based on the results of the analysis of meaning reduplication, the Mongondow language has several: (1) states indefinite plurals, (2) states mutual meanings, (3) states collective and distributive meanings, (4) states orders or advice, (5) states the intensity that continues continuously, (6) states the means/place, (7) states the most, (8) states the more it becomes, (9) states the meaning of an action that is done happily or casually.

The strong influence of the existence of the Manado Malay language is present in every corner of the village, including Kunciikat, which greatly influences the existence of the Mongondow language. The preservation of the Mongondow language does not rule out the possibility of providing input or contributing to the improvement of Indonesian dictionaries which are rich in urban vocabularies which are absorbed from regional languages in Indonesia's homeland.

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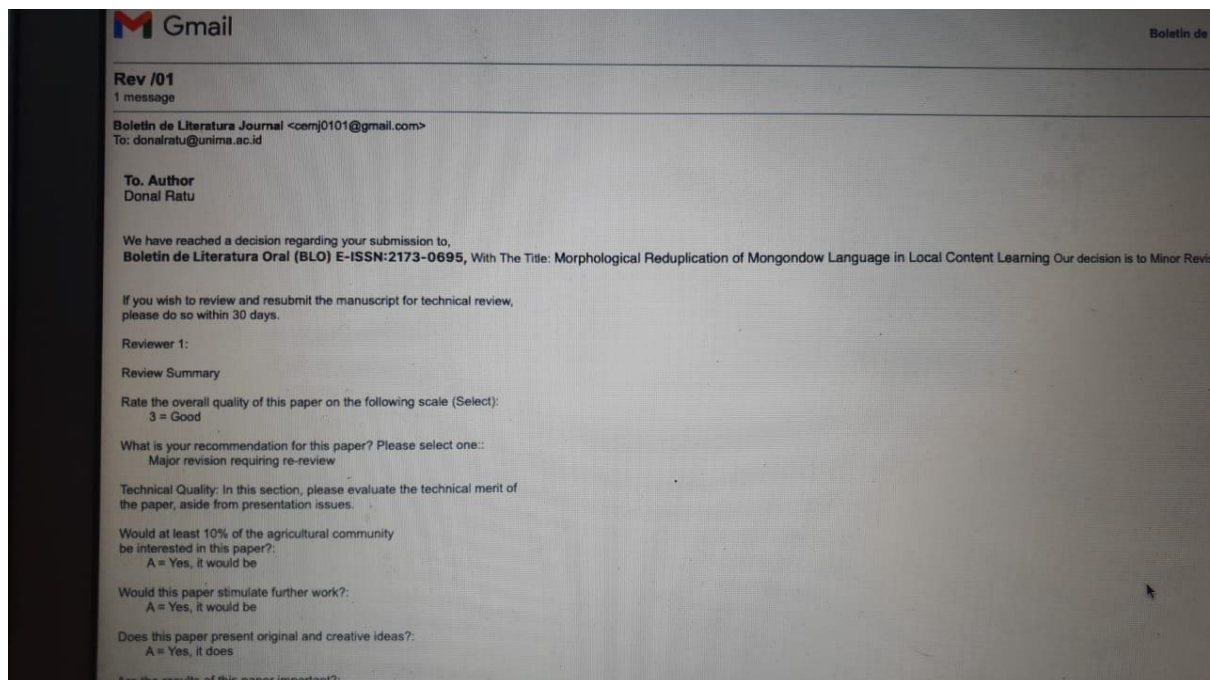
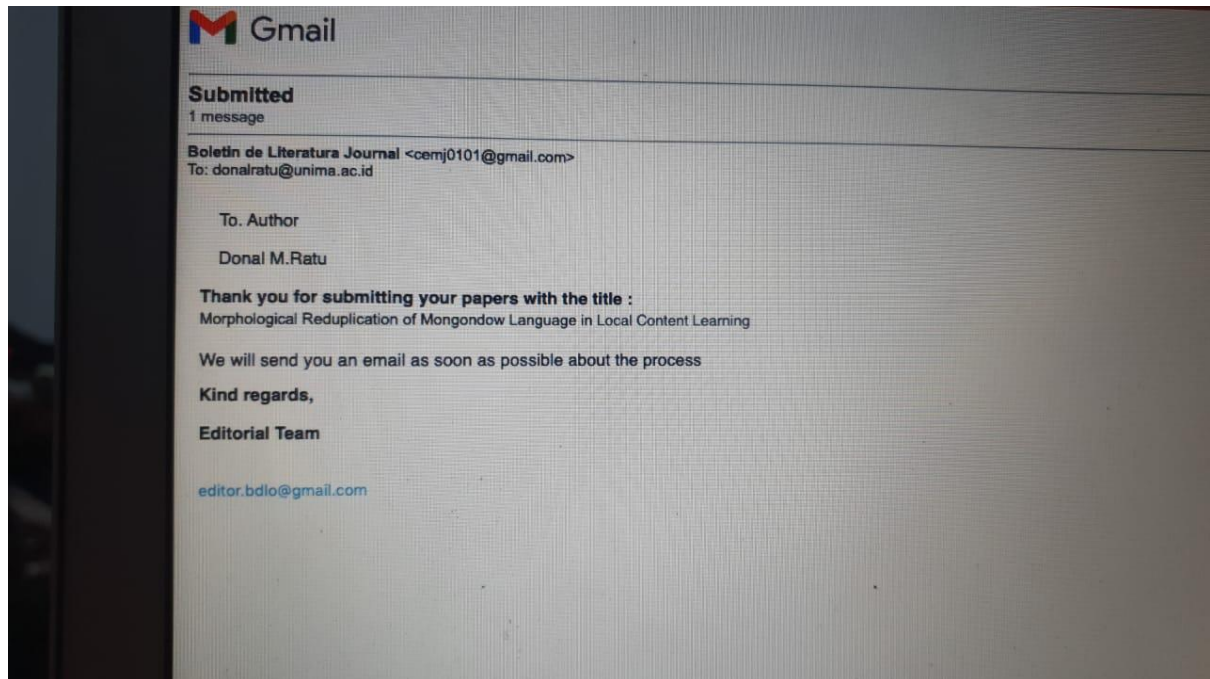
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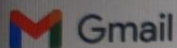
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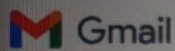
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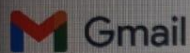
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Prefix In Mongondow Language

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ABSTRACT

The goal of this research is to explain the word formation, prefix, of the Mongondow language. The method used in this study is a taxonomic descriptive method, namely exposure by classifying language elements according to hierarchical relationships. The results of the research show word formation patterns are done by adding prefixes, infixes, suffixes, confixes, and clitics. In this pattern of word formation, a morphophonemic process occurs, resulting in new forms like phoneme modifications or deletions. Reduplication and compounding procedures can also result in word formation patterns. As a result of forming words with these patterns a new class of words is formed. The focus of this research is to reveal the prefix in Mongondow Language. The result show there are Prefix {moN-}, {mo-}, {no-}, {poN-}, {ko-}, {mopo-}, {nopo-}, {popo-}, {moko-}, {noko-}, {poko-}, {mogi-}, {nogi-}, {pogi-}, {mojiN-}, {pongiN-}, {moki-}, {poki-}, {moliN-}, {noliN-}, {moi-}, {noi-}, {monoN-}, {nonoN-}, {mopoko-}, {nopoko-}, {mopopo-}, {mopoko}, {poro-}, {pinoro-}, {pinoro-}, {pino-}, {pinopo-}, {poR-}, {toR}, {kinoR-} and those prefixes depict process with root morphemes functions and form specific categorical word class

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INTRODUCTION

One of the North Sulawesi regions with its own local language is Bolaang Mongondow Regency. There were reportedly 400,000 Bolaang Mongondow speakers in the area of Bolaang Mongondow, Kotamobagu City, East Bolaang Mongondow, and South Bolaang Mongondow in 2011. In places where

Mongondow speakers predominate, the language is actively utilized in interpersonal communication and serves as local content when local languages are taught in schools. This socio-cultural group's language serves as a defining quality that sets it apart from other social groupings in North Sulawesi.

The native speakers of a language have a significant impact on the local culture. Mother tongue, sometimes referred to as regional language, represents the identity of a community, family, and surroundings. As Todd stated (in Alwasilah. 1993:27), "the mother tongue is related with feelings, warmth, familiarity, and spontaneity." local language speakers can also foster a warm familiarity. Preservation of culture is very important, as stated in the 1945 Constitution concerning the maintenance and preservation of language. The 1945 Constitution mandates that "areas that have languages that are properly cared for by their people will also be respected and cared for by the state, these languages are also part of the living Indonesian culture."

In relation to the development and development of the Indonesian language, it is also necessary to pay attention to the linguistic aspects of the regional languages. In this situation, it is essential to do research, particularly morphological study, to conserve and codify regional languages. Actually, a number of parties have examined the morphological component and have written about their findings. These investigations, however, have not been able to properly address inquiries like: Why can the prefix /mo-/ be included, for example to the root /gogai/, while the prefix /mong/- cannot? Actually the word /mogogai/ is acceptable, while the word mongogai is not acceptable. Why can't the prefix {no-}, for example, be added to the root /tari/ while the prefix /mo-/ can?

In fact, the form of notary is not acceptable, while the form /momonyary/ is acceptable. Why can the join affix /mopo-an/ be added, for example to the root /tahang/, but not to the root /langgok?/ Actually, the word /mopotahangan/ is acceptable while the word /mopolanggokan/ is not. The limitations of the research results regarding the morphological process cannot answer the questions as stated above because the results of the analysis carried out only come down to describing the physically visible regularities (speech data), have not yet reached the description of internal characteristics, namely the components of each root or base on which a word is formed. The problem of this research is how are the patterns of word formation and the process of word formation.

THEORITICAL BACKGROUND

Morfology

Morphology is the study of morphemes and their rules for word formation. A morpheme is a minimal unit that contains meaning contained in a word or part of a word (Nida, 1970:1). Hockett (1965:123) says "morpheme is the smallest element in language that has meaning". Saussure (1961.1973) used the term morpheme as a minimal sign.

The notion of morphology is inseparable from the process of forming a word, both in free form and in bound form because of affixation or because of the context of the sentence.

/lepas/ (release)

/dilepas/ (released)

/dilepaskan/ (released)

/melepas/ (release)

/melepaskan/ (release)

/lepaskan/ (release)

/penglepasan/ (release)

/terlepas/ (apart)

/lepas pantai/ (off shore)

/Pulpenku pegang baik-baik, Jangan dilepas/ (Hold my pen carefully, don't let go).

In this case, morphological problems can be seen based on three things, i.e (1) forms, (2) word forms and changes in word forms, and (3) meanings that arise as a result of these changes. A word, when viewed from the structure of the object, the actual morpheme is at the lowest level and the word is at the highest level. Actually, after morphemes there are still smaller units, namely phonemes. But this unit is not a part of morphology, but a part of phonology. Likewise, after the word there is still a larger unit, namely the phrase. However, it is not also a part of morphology but a study of syntax.

Hockett (1958: 123) says: "morphemes are the smallest with meaning elements in the utterances of a language". With this limitation, it can be seen that the -er element in the worker form and the inside- element in the released form are morphemes. But does the form in- have meaning?

Starting from this definition, it can be said that the di- form is a morpheme because this form always repeats itself and creates contrast between each other. It can be said that di- and detached in the detached forms are morphemes respectively because after di- there is no smaller form anymore. Similarly, after the loose form there are no smaller forms. Thus it can be said that the loose form consists of the loose form.

Morphological analysis models/techniques

In morphological studies there are several models or techniques used in analyzing morphological units. Among them a. Immediate Constituent Analysis Techniques; b. Model words and paradigms (Word and Paradigm Model); c. Model nomenclature (Name and Arrangement Model); and D. Process model (Name and Process Model).

a). The technique of immediate component analysis basically shows that each linguistic unit (not the root) is composed of two direct components that form the linguistic unit. For example, the employment pattern consists of the direct elements of education and work, the meal pattern consists of the direct elements of eating and dressing, and the meeting pattern consists of the direct elements of meetings and role conflicts. When performing analysis using this technique, attention should be paid to the importance of form. For example, the direct elements of the dress form are the prefixes ber- and dress. why? Dress form means "to put on clothes". Next, the direct elements of clothing are wear and the suffix -an.

b). The Paradigm Model is the oldest morphological analysis model in the history of linguistics. In this model, the basic units are words and the elements of words are morphemes. For example, in this model the word reader appears with other words that contain similar shapes.

Pembaca (reader)

membaca (read)

bacaan (reading)

pembacaan (reading)

c). layout model. In the nomenclature model, grammatical factors, particularly morphemes, are presented, and the connection among those factors is shown. The phrase reader, for example, takes place from the affix morpheme pe- and the morpheme examine; and the phrase analyzing takes place from the examine morpheme and the suffix morpheme -an.

d). process model. In the process model each complex shape is perceived as the result of a process involving her two components: base and process. For example, word-yomi reads the base and prefixes with the prefix pe-, word-yomi reads the base and prefixes with the prefix pe-an. For word readability, the process is a two-step process. First the base for reading is given the prefix ter- , then the ke-an for confirmation.

What about the occurrence of student and teacher forms. In this case the student form is not formed from the teaching base and the prefix pe-; and the teaching form is also not derived from the base teach and the prefix pe-. If this happens, it doesn't look different between the two (students and teachers). The form of students and teachers is indeed formed from the same basis, namely the basis of teaching. However, the formation process is different. The form of the learner is formed through the form of learning; while the form of the teacher is formed through the form of teaching. Even from a semantic point of view, it is clear that students are people who learn, and teachers are people who teach. Check out the following chart:

Study student

study teacher

Prefix

Prefixes as affixes are positioned at the beginning of the basic form. Prefixes can also be called prefixes or affixes that are in front of words. According to Abdul Chaer, A prefix is a base form preceded by an affix. According to Verhaar, a prefix is an affix added to the left of the base form. Some attachment operations using prefixes do not change the language level, while others change the part of speech. (Ananda, 2019). It is also supported by Yase that said that In Indonesian, there are various types of affixes, one of which is a prefix, which is an affix that is placed in front of the basic form. (2019).

RESEARCH METHOD

The method used in this study is a taxonomic descriptive method, namely exposure by classifying language elements according to hierarchical relationships. With the process model, as described above, we can understand the difference between the formation process and the meaning of the learner's and teacher's forms. If the student form is formed through the verb learn and its grammatical meaning is

'one who learns'; while the teaching form is formed through the verb teach and its grammatical meaning is 'one who teaches'.

Here we see that the grammatical meaning of a form "reflects" its base form (or from which it is derived). If, student means 'one who learns', teacher means 'one who teaches', then reader means 'one who reads' and writer means 'one who writes'. Likewise, the form of petrification means to become (hard) like a stone, yellow means 'to turn yellow', and the form of sambal means 'to make chili sauce'; Another example is cycling meaning 'riding a bicycle', tie meaning 'wearing a tie', and debating meaning 'to debate'.

The next problem is how do we know that the form of cycling means 'riding a bicycle', the form of tie means 'wearing a tie', and the form of arguing means 'debating'. In this case it seems that what causes the form cycling to mean 'riding a bicycle', and tie meaning 'wearing a tie', and debating meaning 'to debate' are the components of meaning that the basic form has. The form of cycling means 'riding a bicycle' because the root of bicycle has a meaning component. /+ vehicle/; the form of tie means 'wearing a tie' because the root of tie has a meaning component /+ clothing/, and the form of debating means 'to debate' because the root of debate has a component meaning /+ activity/.

The grammatical meaning contained in the affixation process (as well as the process of reduplication and composition, is highly dependent on the meaning component of the basic form. This opinion differs from that of Kridalaksana (1989), who relies on Ferdinand de Saussure's concept that all linguistic signs (*signe linguistique*), including affixes, also have a meaning. So, according to Kridalaksana, there are 19 prefixes. /me-/ with their respective meanings, there are 21 prefixes /ber-/ with their respective meanings. Or in other words, there are 19 forms of prefix /me-/ which are homonymous and there are 21 prefixes ber- which are homonymous.

In the future, this process model or approach will be used in analyzing the processes of word formation through attachment, duplication, and composition, and the determination of its grammatical meaning is associated with the components of meaning which are its basic form.

Morpheme identification

Language unit is a composite of form and meaning. Therefore, to determine whether a form is a morpheme or not is based on the criteria of that form and

meaning. The following things can be guided to determine the morpheme and not the morpheme.

1) Two or more forms that have the same meaning are a morpheme. For example, the word month in the following three sentences is the same morpheme.

Example : Bulan depan dia akan menikah. (Next month he will get married).

2) Two forms that are the same or more if they have different meanings are two different morphemes. For example the word flower in the following two sentences are two different morphemes.

Example: Bank Indonesia memberi bunga 5 persen per tahun. (Bank Indonesia pays 5 percent interest per year.)

3) Two different forms, but have the same meaning, are two different morphemes. For example, the word father and the word father in the following two sentences are two different morphemes.

Example: Ayah pergi ke Medan. (Father went to Medan)

4) Forms that are similar (slightly different) but have the same meaning are the same morpheme, as long as the difference in form can be explained phonologically. For examples: me-, mem-, men-, meny-, meng-, and mence- in the following words is a similar morpheme.

- melihat (see)

- mengecat (dye)

5) The form that occurs only with a lone pair is also a morpheme. For example, the form rent in the old construction, and the form soaked in the construction wet are also morphemes. Another example, form : bugar pada segar bugar (fit on fresh fit).

6) Forms that appear repeatedly in larger units if they have the same meaning are also the same morpheme. For example, the reading form of the following words is the same morpheme.

Membaca (read)

Pembaca (reader)

7) Forms that appear repeatedly in larger units of language (clauses, sentences) when the meanings are polysemically different are also the same morpheme. For example the head words in the following sentences have different meanings polysemy, but are still the same morpheme.

Example Ibunya menjadi kepala sekolah di sana. (His mother was the principal of the school there).

Alomorf dan morf

Morphemes are actually abstract objects because they exist in concepts. Meanwhile, what is concrete in Language is heteromorphic, it is nothing but the realization of its morphemes. Therefore, as a realization of this morpheme, this variant exists/exists. For example, the morpheme {kuda} is realized with the lexical element equine, and the morpheme {-kan} is realized with the suffix -kan as found in straightening or reading out.

In general, a morpheme has only one allomorph. However, there are also morphemes which Realized in several variant forms. For example, the morpheme {ber-} has three variants of her: ber-, be-, and be. The morpheme {me-} has 6 isomorphic variants. Besides the terms morpheme and allomorph, there is also the term morph. What is that morph? In the study of morphology, morph means a form whose status is unknown, whether as a morpheme or as an allomorph. So, actually the physical form of a morph is the same as the physical form of an allomorph. Meanwhile, morphemes are "abstractions" of existing allomorphs or allomorphs. The method used in this study is a taxonomic descriptive method, namely exposure by classifying language elements according to hierarchical relationships. The technique of providing data used in this research is by tapping technique, listening technique involving proficient, recording technique and note-taking technique. Sudaryanto (1993) and the authors also complete the data using three informants. The population in this study is the Mongondow speaking community in the Bolaang Mongondow district, South Bolaang Mongondow Regency, East Bolaang Mongondow Regency and Kotamobagu Municipality. The research sample is in the Bolaang Mongondow district.

The data analysis techniques used by researchers in this study are names and process models. In this model, each complex shape is perceived as the result of a process involving her two components: base and process. The meaning of a shape reflects (or derives from) its base shape. Analyze the process of word formation by attachment, doubling, and composition. Following this process approach, the determination of its grammatical meaning is associated with the components of meaning which are its basic form, (Chaer, 2008, Kridalaksana 2008).

DISCUSSION

Mongondow word formation patterns can be distinguished into prefixes, infixes, surfixes, and confixes. Mongondow prefix patterns are described below:

- 1) Prefix {moN-} Word formation patterns have a function. This prefix {noN-} in word formation has the function of (a) forming verbs from precatégorial verb base morphemes and (b) forming verbs from noun base forms.
- 2) Prefix {mo-} in word formation functions to mark the form (word) of the adjective. This {mo-} prefix does not change the meaning of the underlying concept. Therefore, the prefix {mo-} is referred to as an adjective marker: {mo-} is an adjective marker without causing nasalization. The prefix {mo-} in the process of word formation also functions to express an adjective in the present state, {mo-} as a marker for the present word.
- 3) The prefix {no-} in the word formation process has the same function as the prefix {mo-} as an adjective marker. The prefix /no-/ is an adjective marker in the past tense.
- 4) The prefix {poN-} in word formation functions to form imperative verbs from precatégorial verb base morphemes.
- 5) The prefix {ko-} in the word formation process has the function of forming number words (amount) from basic numeral morphemes. This prefix in the process of word formation functions to form numerals from the basic morphemes of nouns and verbs.
- 6) The prefix {mopo-} in The process of word formation has functions : (a) forming a transitive verb from pre-categorial base morphemes of verbs and adjectives and (b) in terms of tense, the prefix {mopo-} marks the present tense. That is, the change or action referred to in the new word is currently or is in progress.
- 7) The prefix {nopo-} in the word formation process has the same function as the prefix {mopo-}. This prefix forms transitive verbs from pre-categorial basic morphemes of verbs and adjectives.
- 8) In the process of forming words with basic morphemes, the prefix {popo-} functions to form transitive verbs from precatégorial base morphemes of verbs and adjectives.
- 9) In the process of forming words with root morphemes, the prefix {moko-} functions to form verbs from verb and adjective precatégorial basic morphemes.
- 10) In this process of forming words with root morphemes, the prefix {noko-} has the function of forming verbs from precatégorial basic morphemes of verbs and adjectives.
- 11) The prefix {poko-} in the formation of new words with root morphemes functions to form imperative verbs from precatégorial basic morphemes of verbs and adjectives.

- 12) The prefix {mogi-} in the process of forming a new word with a root morpheme has the function of forming a verb from the basic form of a noun.
- 13) The prefix {nogi-} in the word formation process with root morphemes functions to form verbs from noun base morphemes
- 14) The prefix {pogi-} in the process of word formation with root morphemes functions to form imperative verbs from noun base morpheme/m.
- 15) The prefix {mojiN-} in the process of forming new words with root morphemes functions to form verbs from noun base morphemes. This prefix in forming words with root morphemes has the function of forming verbs from noun base morphemes.
- 6) The prefix {pongiN-} in forming new words has the function of forming imperative verbs from noun base morphemes.
- 17) In forming words with basic morphemes, the prefix /moki-/ has the function of forming verbs from noun base morphemes and precatatorial verbs.
- 18) The prefix /noki-/ in forming words with basic morphemes, this /noki-/ prefix has the function of forming verbs from noun base morphemes and precatatorial verbs.
- 19) The prefix /poki-/ in forming words with basic morphemes functions to form imperative passive verbs from noun base morphemes and precatatorial verbs.
- 20) The prefix {moliN-} in the word formation process with basic morphemes functions to form adjectives from precatatorial adjective base morphemes.
- 21) The prefix /noliN-/ in the word formation process with basic morphemes functions to form adjectives from precatatorial adjective base morphemes.
- 22) The prefix {moi-} in the process of forming words with root morphemes functions to form verbs from precatatorial base morphemes of verbs.
- 23) The prefix {noi-} in the process of word formation with morphemes will function to form verbs from precatatorial verb base morphemes.
- 24) The prefix {monoN-} in the process of forming new words with root morphemes functions to form verbs from the basic forms of nouns, precatatorial verbs, and adjectives.
- 25) The prefix {nonoN-} in the formation of new words with root morphemes functions to form verbs from the basic forms of nouns, precatatorial verbs, and adjectives.
- 26) The prefix {mopoko-} in the word formation process with root morphemes functions to form verbs from precatatorial adjective base morphemes.

- 27) The prefix {nopoko-} in the word formation process with root morphemes functions to form verbs from precatégorial adjective base morphemes.
- 28) The prefix {mopopo-} in forming words with root morphemes functions to form verbs from precatégorial base morphemes of verbs.
- 29) The prefix {mopoko-} in the word formation process with root morphemes functions to form verbs from precatégorial adjective base morphemes.
- 30) The prefix {poro-} in the word formation process with root morphemes functions to form imperative verbs from precatégorial base morphemes of verbs and numbers.
- 31) Prefix {pinoro-} in the process of forming words with morphemes. Roots function to form passive verbs from precatégorial basic morphemes of verbs.
- 32) The prefix {pinoro-} marks the past tense in this case /-in-/ has a dual function
- 33) The prefix {pino-} in forming words with root morphemes functions to form verbs from precatégorial base morphemes of verbs.
- 34) The prefix {pinopo-} in the word formation process with root morphemes has the function of forming imperative passive verbs from precatégorial basic morphemes of verbs and adjectives.
- 35) The prefix {poR-} in the word formation process with root morphemes functions to form nouns from the precatégorial basic forms of verbs and adjectives.
- 36) The prefix {toR-} in the word formation process with root morphemes functions to form numbers (groups) of number root morphemes.
- 37) The prefix {kinoR-} in the word formation process with root morphemes functions to form adjectives from precatégorial adjective root morphemes.

Conclusion

Based on the results and discussion it can be concluded as follows.

1. The pattern of word formation is the addition of word formation, namely prefixes. In this pattern of word formation, a morphophonemic process occurs, giving rise to new forms such as omissions or phoneme changes. In addition, word formation patterns can also occur through reduplication and compounding processes. As a result of forming words with these patterns a new class of words is formed.
2. The formation of the word occurs in various ways with various patterns, so that apart from giving rise to new forms, by means of affixation, reduplication and compounding It also exhibits very strong active properties. For attachment and replication, the process of formation is very clear. This is indicated by prefixes which have word class components, after going through a morphophonemic process a

new form forms a grammatical meaning. New grammatical paperwork and meanings may be traced the usage of a method approach, so they may be clean to understand.

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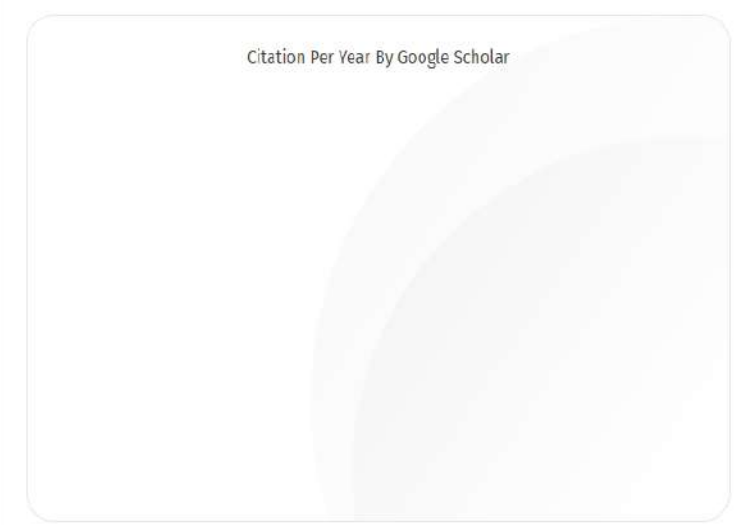
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