

## COMMAND OF TONTEMBOAN LANGUAGE USED BY PEOPLE IN SULUUN

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**Abstract:** This research is written as an attempt to find out the types and functions of commands of Tontemboan Language that used by people in Suluun. This research used qualitative method. The subject of this study is Tontemboan language that is used by its speakers who live in Suluun. This subject is the source of data from whom information about the command in Tontemboan language will be obtained. The data were collected by talked with native speakers, and the other references such as journals, books and internet sources which related and relevant to this research. The result of this study is command divided into two which is direct and indirect command. Mostly, the people in Suluun used direct command. Based on this research, it can be suggested that the readers are invited to preserve the local language. The local language is important to the next generation especially for the young generation in Suluun. There are many people have declined to use it or even ashamed. But then there are young people use the Tontemboan language daily. People must be motivated to use local language until the tourist become interested to studying the local language. Because the local language is the identity of each area in Indonesia.

**Keywords:** *Command, Direct Command, Indirect Command, Tontemboan Language*

### INTRODUCTION

Indonesia consists of thousand of islands which are inhabited by many different tribes who have their own language and culture. The language used by the tribes are commonly known as local language, which are absolutely indispensable in efforts to preserve national culture.

One of the local languages which are found in Minahasa, North Sulawesi is Tontemboan language. In its development, the Tontemboan language consists of two dialects namely Makala'i and Matana'i. The Makala'i dialect is used by some subdistricts, that is Langowan, Tompaso, Tareran, Amurang and parts of Tompasobaru. While, the Matana'i is used by difference subdistricts, that is Kawangkoan, Sonder and Suluun.

Nowadays, the number of the local language speakers seems to reduce drastically. The situation shows that this local language is rarely used in daily communication. This may result from tendency of the people to use other languages, such as Manado Malay and "Bahasa Indonesia". In non formal situation they tend to use their local language when they communicate with other Tontemboanese in the area, but in formal situation they use Indonesian language. This language is mostly spoken by adults.

Moreover, in this modern era parents in the regions are have lack of motivation towards their children to use the local language at home. If they do, it is very limited. The other reason of the decrease is the presence of mobilization in the communities, more people from different places have entered the regions and assimilated with the local people. All of the local language have function as a tool of communication and significant identifying features, is pointed out by Kridalaksana (1993: 22) : *"bahasa daerah adalah bahasa yang digunakan penduduk asli suatu daerah, biasanya dalam wilayah multilingual."*

As the best communication tool people use in every circumstance to interact with other, language fills in every part of our lives that gives words to our thoughts, voice to our ideas and expression to our feelings. We use language to give warning, request information, convey information, give advice, give orders, make threats, make bets, command, etc. We usually use language in every circumstance whether in society or in our daily live as a media for communication. While communicating, speaker and hearer must be active to do conversation interestingly.

When we do a conversation, we produce not only utterances containing words and grammatical structures, but we also perform actions via those utterances too. Actions that performed via utterances are generally called speech act. Speech act is a term describing the use of speech with a focus of the speaker's intentions and the possible or intended effects of the hearers.

Sometimes, when we perform action such as command, request, order, apology, beg, plead, etc., we use indirect speech acts. The use of indirect speech acts by the speakers sometimes makes the hearers have a wrong interpretation of what the speakers actually means. In other words, what is meant by the speakers is not actually present in what is said.

The hearer will interpret the utterance as a request for he or she to stay at home, despite the fact that literally the speaker is requesting he or she to leave home. Through the explanation above, the writer is interested to conduct a research about command in Tontemboan language.

## **RESEARCH METHOD**

### ***Research Design***

The research that was conducted is descriptive research. This research classified as qualitative. The data collected in this study are taken in form of words and expressions, not number. Lexy J Moleong (2016: 6) stated: *"Qualitative research is research that intends to understand the phenomenon of what is experienced by the research subject e.g. behavior, perception, motivation, action, etc., holistically, and in a way descriptive in the form of the words and language, in a special context that is natural and by utilizing various natural methods."*

### ***Data Collecting***

In order to have the data, it was collected by talked with native speakers, and the other references such as journals, books and internet sources which related and relevant to this research.

## ***Data Analysis***

In analyzing the data, the following steps proposed by Bogdan & Biklen in (Lexy J Moleong, 2010: 248) was chosen.

### *a. Unitization*

The first step is used in analyzing the data is unitization. In the process of unitization, the data will put into units for easy controlling.

### *b. Categorization*

After the data put into units, the next step is categorization. In the categorization, the data classified according to the types and functions of command in Tontemboan language.

### *c. Explanation*

The next step is data interpretation. In this case, data that have been put into units and categorized, then will be interpreted.

### *d. Conclusion*

The final step to analyze the data is make the conclusion. It is only conclusion for the data analysis.

## **DISCUSSION**

### ***UNITIZATION***

All the data have been collected were put into a list. The data are as below:

- Mangè telesai towaku' si amangmu!
- Lumelè'pe'wo wo mangè am Benang!
- Kemesanio' eng karaiku ampapa'an karaien woondo!
- Mangè telesai sera' am pasar!
- Tumooro!

- Kulitenio' pakasa eng kentang!
- Se' nienot, waya' mio'!
- Tu'tulenio' eng karai i kumawèng!
- Katoorao im bengi in ia'sa anaè tumekelo!
- Keleweno en janèla!
- Yindo mai handuk aku!
- Wu'asanio' em pakanan!
- Ra'ica toro pe'delen en sosoloan! Si tuarimu toloindè ing karirèimbangan.
- Pengalingan angè emo akua è matu'amu!
- Ra'ica toro kumawu' mai! Tarèpè kita awèan peta'upan!
- Yèra mangè am bitu eb tas/sompoi
- Kodakenai aku!
- Ra'ica toro paèmanen sia!
- Marèngèpè' ko, kuma'pa ra'io?
- Makaapuo en dano am bia'í.
- Ei, Mon. Eng kukusi' aico? Ambalèo aku intarèpè.

### ***CATEGORIZATION***

The data that have been put into unit, then those put into the table below which are categorized into two types direct and indirect commands.

<b>DIRECT COMMAND</b>	<b>INDIRECT COMMAND</b>
<ul style="list-style-type: none"> <li>• Mangè telesai towaku' si amangmu!</li> <li>• Lumelè'pe'wo wo mangè am Benang!</li> <li>• Kemesanio' eng karaiku ampapa'an karaien woondo!</li> <li>• Mangè telesai sera' am pasar!</li> <li>• Tumooro!</li> </ul>	<ul style="list-style-type: none"> <li>• Marèngèpè' ko, kuma'pa ra'io?</li> <li>• Makaapuo en dano am bi'ai.</li> <li>• Ei, Mon. eng kukusi' aico? Ambalèo aku intarèpè.</li> <li>• Ma cars pe' ko? Makaapuo em batreiku.</li> </ul>

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| <ul style="list-style-type: none"> <li>• Kulitenio' pakasa eng kentang!</li> <li>• Se' nienot, waya' mio'!</li> <li>• Èmaano eng podeng!</li> <li>• Katooraò im bengi in ia'sa anaè tumekelo!</li> <li>• Keleweno en janèla!</li> <li>• Yindo mai handuk aku!</li> <li>• Wu'asano' em pakanan!</li> <li>• Ra'ica toro pe'delen en sosoloan! Si tuarimu toloindè ing karirèimbengan.</li> <li>• Pengalingan angè em pakua è matu'amu!</li> <li>• Ra'ica toro kumawu' mai! Tarèpè kita awèan peta'upan!</li> <li>• Yèra mangè am bitu en tas</li> </ul> | <ul style="list-style-type: none"> <li>• Metayangan em waleku wo walena.</li> <li>• Ai cua i inang wean si wangker.</li> <li>• Utin keli</li> <li>• Ra'ica manam eng pakanen ambi'ai. Sumere o an walina!</li> <li>• Ta'intuo. Aicua I inang ku catoro urure sa kumesot.</li> </ul> |
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### ***EXPLANATION***

After categorizing the data that have been put in the table, then the situations and the functions would be seen in the explanation.

#### **Direct Command**

- **Situation:** The father tells his son to go buy a cigarette.  
***Mangè telesai towaku' si amangmu!***  
(Buy cigarette for dad!)
- **Situation:** A daughter want to go with her sister to go to Manado, but her mother told her to take a shower before their going to Manado.

Indri: *Inang, mio' am Benang aku mewali-wali wo si caka'.*

(Indri: Mom, I will go to Manado with older sister.)

Inang: *Èn. Taan lumelèò rèèn ko?*

(Okay. But, have you take a shower?)

Indri: *Ra'ipè.*

(Not yet.)

*Inang: Lumelè'pe'wo wo mangè am Benang!*

(Take a shower first, before you going to Manado.)

- **Situation: A husband tells his wife to wash his dirty clothes because he will wear it for work tomorrow.**

*Kemesanio' eng karaiku ampapa'an karaien woondo!*

(Wash my dirty clothes! I will wear it tomorrow.)

- **Situation: A mother tells her daughter to go to the traditional market to buy fish.**

*Mangè telesai sera' am pasar!*

(Go buy fish at the traditional market!)

- **Situation: Edgard is still asleep but his mother wake him up, because it is time to go school**

*Tumooro Edgard! Mange an sicola!*

(Wake up Edgard, go to school!)

- **Situation: A family preparing their son's wedding and there are people whom help the family to cook.**

- *Kulitenio' pakasa eng kentang!*

(Peel the potatoes!)

- *Se' nienot, waya' mio'!*

(Share the invitation!)

- *Èmaano eng podeng!*

(Make the pudding!)

- **Situation: It is already night and Nesa still open the window wide. Then her mother tells her to close the window.**

*Keleweno en janèla!*

(Close the window!)

- **Situation:** An older sister wants to take a shower and has already in the bathroom, but she forgot to bring the towel. Then she asks her sister to bring her the towel.

***Yindo mai handuk aku!***

(Bring me the towel!)

- **Situation:** The father is going to eat but there are no clean dishes in the shelf. So, he tells his daughter to wash the dishes.

***Wu'asanio' em pakanan!***

(Wash the dishes!)

- **Situation:** The children want to sleep. And their father told to older brother do not turn the light off (in the bedroom).

***Ra'ica toro pe'delen en sosoloan! Si tuarimu toloindè ing karirèimbengan.***

(Do not turn off the light! Your brother is scared of dark.)

- **Situation:** The parents do not allow their son goes to the exhibition. But he forced to go. On his way he had an accident and turn back home. When they see him, they are shock and advised him directly.

***Pengalingan angè em pakua è matu'amu!***

(Listen to what your parents say!)

- **Situation:** Anya goes to the store and meet her friend. And she reminds her friend for the meeting later.

***Ra'ica toro kumawu' mai! Tarèpè kita awèan peta'upan!***

(Do not be late! We have the meeting later!)

- **Situation:** The family is cleaning the room and the mother told his daughter to move the bag.

***Yèra mangè am bitu en tas!***

(Move the bag!)

- **Situation:** It is midnight and Efraim still playing a game. Then mother tells him to stop play the game and sleep.

***Katoorao im bengi in ia'sa anaè tumekelo!***

(It is midnight, go to sleep!)



## Indirect Command

- **Situation:** A daughter not return home and her mother called her daughter. (On the phone)

Inang: Èi! Am bisa ko?

(Mother: Hallo! Where are you?)

Nike: A mol.

(Nike: In the mall.)

Inang: *Marèngpè' ko, kuma'pa ra'io?*

(Do you still remember going back home or not?)

**It means: Go home now!**

- **Situation:** A mother want to drink but the water in the kettle has run out.

*Makaapuo en dano am bi'ai.*

(The water is run out here!)

**It means: Refill the water!**

- **Situation:** Indri has arrived home but the door is lock while the key held by Nesa and she is hangout with her friends. Then Indri called her (On the phone)

Indri: *Èi Nesa. Eng kukusi' a ico? Am balèo aku intarèpè'.*

(Indri: Hallo! Nesa. Are you held the key? I have arrived home.)

Nesa: Oo èn.

(Okay.)

**It means: Bring the key!**

- **Situation:** A sister using her older sister charger while her older sister phone has run out of battery. And she asks her sister to unplug her phone.

Caka': *Ma cars pe' ko? Makaapuo em batreiku.*

(Older Sister: Do you still charge your phone? My phone has run out of the battery.)

**It means: Give me the charger!**

- **Situation:** After school before going home, there is tumbler left behind the classroom. Efraim's friend tell him to bring it to his friend house, but he did not want.

*Metayangan em waleku wo walena.*

(Our house is far apart.)

**It means: He does not want to bring it!**

- **Situation:** A father gives his daughter a small doll, but it is not the same as what she thought.

*Ai cua i inang wean si wangker.*

(Mom says will give me a big doll.)

**It means: She does not like the gift!**

- **Situation:** The teens are sitting at the outside of the cottage while the weather is cool. And they feel cold.

*Utin keli*

(It is too cold.)

**It means: Move over there!**

- **Situation:** The friends are going to eat at the restaurant, but the price is expensive.

*Ra'ica manam eng pakanen ambi'ai. Sumere o an walina!*

(The food in this place is not tasty. Let us see in another place)

**It means: The food is expensive!**

- **Situation:** Nike are going to her friend's house but on her way it is raining. When she arrived there her friend tells to wear her mother clothes, but she does not want.

*Ta'intuo. Aicua i inang ku catoro urure sa kumesot.*

(It is okay. My mother told me do not take too long if I go out.)

**It means: She does not want to wear it.**

## **CONCLUSION**

Based on the data analysis above, the functions of direct and indirect command have the same intent and purposes, which is to give command

to the hearer. The differences from both of those commands lies in the place it used and who used it, which are the data was found in informal situation or in the society (one of the examples for this explanation that is happened at home, daily life).

Also, there is difference and similarity between the two languages used as the subject of the research. The difference between those language is, in English when someone asks "Where are you going?" the answer is **go** (used according to the past, present or future form) and it is not immediately known the position of the place to go. Whereas in Tontemboan language when someone asks "Where are you going?" the answer will use a specific position of the place. In Tontemboan language there are the directions that include:

- Mico (East)
- Mako (West)
- Mongè (North)
- Mèko (South)
- Up/Uphill (Mangè)
- Down/Downhill (Mio')

The similarity between those two languages is in affixes. Both of them have four types of tenses, simple present tense, present continuous tense, past continuous tense and simple past tense.

## **CONCLUSIONS**

From the analysis of the study, it can be generally concluded that the commands in Tontemboan Language Used by People in Suluun are used for the following purposes:

Command of Tontemboan Language, divided into two types, namely Direct Command and Indirect Command. Direct Command is used because the speakers want the hearer to know or understand what the speaker

wants for the hearer clearly and the speaker must not explain again what they want. While, Indirect Command given by using another command of which the command to execute explicit argument. Indirect command has a surface meaning that the form and function are not directly related.

The function of direct command and indirect command, command is the act of commanding; the authority or the right to command. In generally, the function of the direct command and indirect command has the same intent and purposes. The difference from both of those commands lies in the place it used and who uses it.

The sentence used in direct command, is the command directly to the purposes, while the indirect command using a command that is almost like interrogative sentence or request sentence. There is difference and similarity between English language and Tontemboan language. The difference is about the directions used and the similarity is about the structure.

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