



**Mongondow Language Maintenance in Children in Dumoga 3 Village,
Dumoga East District Bolaang Mongondow District**

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Abstract: *The purpose of this research is to describe the maintenance of the Mongondow language in children in Dumoga 3 Village, Dumoga Timur District, Bolaang-Mongondow Regency and the factors that influence the maintenance of the Mongondow language in children. The method used in this research is a qualitative method. The data sources in this study were 5 children aged 12 and their parents who were still active in using the Mongondow language. The techniques used are Interview Techniques, Notes Techniques, Involved Free Listening Techniques (SBLC) and Proficiency Involved Listening Techniques of observation and interviews. The results showed that the use of the Mongondow language among children in Dumoga 3 Village still used the Mongondow language to communicate even though it had been interfered with by the Manado Malay dialect. There are 2 factors that affect the maintenance of the Mongondow language in children in Dumoga 3 Village, namely the factor of interracial marriage and the absence of the role of educational institutions. So, from the results of this study it can be concluded that the children in Dumoga 3 village still retain the existing regional language. From this research it is suggested for parents to continue to provide understanding to children about the importance of maintaining and preserving the local language and for educational institutions to be able to teach Mongondow language to children through local content subjects at school.*

Keywords: *Mongondow language maintenance, Dumoga.*

INTRODUCTION

Language is an integral part of social life. Indonesia as a bilingual society means the use of two or more languages by a speaker in interaction with other people alternately (Mackey in Chaer and Agustina 2010: 87). communicate within the scope of the family or within the scope of the surrounding community and Indonesian as the national language used in formal meetings.

The use of language is closely related to society because language is a tool for us to be able to communicate with other people in the sense that there is no language without society and no society without language. Language has a very important role in our lives. Related to that, Indonesia is an open society with the presence of other community members in a social environment that allows language contact to occur where the language of native peoples and immigrant communities will interact and influence each other, based on this phenomenon there is a high probability of emergence. shifting and maintenance of language in a society.

Retention is a decision to continue using a language collectively by a community that has used that language before (1984, Fasold). Indonesian society consists of 719 regional languages spread throughout Indonesia (Summer Institute of Linguistics, 2018). Of course this is something to be proud of as one of the cultural assets that we have and should be maintained. However, at the same

time, not a few people began to abandon the use of local languages in social life with the local community.

Dumoga 3 Village is a village with a majority of ethnic Bolaang Mongondow residents. The Bolaang Mongondow area is an area where there are several languages spoken by the people, including Mongondow and Manado Malay. In this context, the Mongondow language as the mother tongue should be preserved, developed and maintained as a legacy to be proud of and a symbol of the regional identity of Bolaang Mongondow. But unfortunately this language tends to be abandoned by its speakers in daily communication activities. Most of the people in Dumoga 3 Village use the Manado Malay dialect in communicating, usually the Mongondow language is used only in certain cases, for example in carrying out existing traditions in the form of traditional ceremonies which according to Iroth S. & Wote. SO (2022) traditional ceremonies are one of the traditions of traditional communities which are considered to have values that are still quite relevant to the needs of the local community. Therefore, this traditional ceremony still uses the Mongondow language as the main language in the process of carrying out activities.

Within the scope of the family in the community in Dumoga village 3 parents communicate with children using the Mongondow language, this is a manifestation of parents' awareness of the importance of teaching and getting used to using the Mongondow language. An example of a situation using the Mongondow language in the family sphere in communication. Parents (mothers) ask their children if they have eaten "Nonga'an don iko?" The child answers "Nonga'an don konina" or has eaten earlier.

This is what attracted the attention of researchers to conduct research on "Maintenance of Mongondow Language in Children in Dumoga 3 Village. The community in Dumoga 3 Village, Dumoga Timur District, Bolaang Mongondow Regency" which according to history is the oldest Mongondow language speaker in the region. Dumoga District and this must be maintained so that language extinction does not occur, this is an interesting thing to study about how the use of the Mongondow language among children in Dumoga 3 Village? And what factors influence the maintenance itself?

METHOD

The method used in this research is descriptive qualitative method. According to Sugiyono (2016: 9) qualitative descriptive method is a research method based on the philosophy of postpositivism used to research on natural object conditions (as opposed to experiments) where the researcher is the key instrument. Data collection techniques are carried out by triangulation (combined), data analysis is inductive/qualitative, and the results of qualitative research emphasize meaning rather than generalization.

This research was conducted in Dumoga 3 Village, Dumoga Timur District, Bolaang Mongondow Regency. Sources of data in this study are elementary school children aged 12 years, totaling 5 people and Mongondow speech recording data.

The technique used in this research is interview, record, Watch Cakap Free Involvement (SBLC) and Listen to Cakap's Involvement. Interview is a technique of collecting data by direct questioning and answering between research and informants.

The note-taking technique in this study was carried out when conducting interview techniques and observing techniques for informants, so the researcher recorded all the data obtained.

Cakap Free Involvement Listening Technique (SBLC) At this stage the researcher only acts as an observer of the use of language by the informants. He is not involved in the events of the narrative whose language is being studied. The researcher was not involved in the conversation, he only listened to the ongoing conversation process.

This research uses techniques Watch Libat Cakap at this stage the researcher makes observations and collects data by being directly involved in the conversation and listening to the ongoing conversation. In this stage the researcher is directly involved in the dialogue.

RESEARCH RESULTS AND DISCUSSION

a. Mongondow Language Usage

Based on research data obtained from interviews and conversations between researchers and children and parents in Dumoga 3 Village, in communicating they still use the Mongondow language which interferes with the Manado Malay dialect. The use of the Mongondow language by these children is driven by the awareness of parents in teaching and getting used to the use of the local language in daily communication. This is in accordance with Fishman's opinion (in Chaer 2004: 5) which says that sociolinguistic studies are more qualitative in nature. So, sociolinguistics is more related to the details of the actual use of language, such as descriptions of certain patterns of language or dialect use by speakers, topics, and background of conversation.

b. Factors Affecting the Shift and Maintaining of the Mongondow Language in Children in Dumoga 3 Village, Dumoga Timur District, Bolaang Mongondow Regency

From the results of the research conducted, there are several factors that influence the maintenance of the Mongondow language, especially for children in Dumoga 3 village, including:

a. Intertribal or Anaretnik Marriage

The inter-faith or ethnic marriage factor is very influential in the effort to maintain the Mongondow language for children in Dumoga 3 village, we know that the family is the first to introduce the language to the child, therefore, parents should introduce the Mongondow language when they are children in efforts to maintain the local language. -children so that until they are old they still use the Mongondow language in communicating however If a husband and wife in a family come from different ethnicities, there are difficulties encountered in using both languages, it can be difficult in choosing which regional language to choose to communicate every day, and this will affect the language mastered by children.

Matter This is in accordance with the results of research conducted if the husband and wife are both from Bolaang Mongondow, then language maintenance can still be carried out. However, if the husband and wife come from different ethnicities, for example, the husband is from Minahasa and the wife is Bolaang Mongondow, then it will be difficult to maintain the Mongondow language because both do not understand each other's language.

b. The absence of the Role of Educational Institutions

Educational institutions have a very important role in efforts to maintain the existing language, but within the scope of education in the village of Dumoga 3, especially in the scope of Elementary Schools (SD), the teachers no longer use the Mongondow language to communicate, there are no more attempts to introduce or teach the local language which is usually through Local Content subjects. This is of course very influential in the use of the Mongondow language by existing children.

DISCUSSION

Conversational data found in children's environments proves that children still use Mongondow in communicating, this is evidenced by the data of the first conversation between Yunita Kondag as the first speaker, Marvela Kondag as the second speaker, Vira Modeong as the third speaker and Karmenita Towoliu as fourth speaker. The topic of the conversation discussed Homework (PR). Then in the second conversation data between Cliv Pontoh as the first speaker and Sefanya Ginoga as the second speaker with the topic of talking home from school, when they communicate the first and second speakers communicate using Mongondow language even though they have interfered with the Manado Malay dialect.

Furthermore, conversation data in the family environment shows that in the family environment in Dumoga 3 Village they still use the Mongondow language in communicating with existing family members. This can be proven by data from the second conversation conducted by Yunita Kondag as the first speaker and Helmy Mokoagow as the second speaker with the topic of conversation using

the Mongondow language. In this conversation the first and second speakers used Mongondow and the first speaker stated that when communicating with children at home they still use Mongondow.

Data for the third conversation with conversation participants Yunita Kondag as the first speaker and Ms. Marlike Kondag as the second speaker which discussed the factors that influence the retention of the Mongondow language in children in Dumoga 3 village, in the conversation the first speaker and the second speaker used the Mongondow language.

The results of this study are also in line with research conducted by Kartika Pusung (2020) which discusses the Maintenance of the Mongondow Language in the Community in Bilalang Village with the results that the community still maintains the use of the Mongondow language in daily communication even though it has been interfered with by the Manado Malay Dialect. And inversely proportional to research conducted by Otay Brenda, Pesik Nikolas, Pangemanan Nontje(2020) with the title "Maintenance of Tontemboan Language in Youth Circles in Mokobang Village, Modinding District, South Minahasa Regency", the results of research where existing youth no longer use local languages in communicating every day.

Through this research, it is necessary to carry out further research to collect data from children and youth to see whether there is still language maintenance in this group of people.

CONCLUSION

Based on the results of the study, the researchers concluded:

1. The use of the Mogondow language for children in Dumoga 3 Village, East Dumoga District, Bolaang-Mongondow Regency still uses the existing language in communicating even though it has been interfered with by the Manado Malay dialect. With this, it can be said that the children in Dumoga 3 Village still maintain their local language.
2. Factors that can affect the maintenance of the Mongondow language are the influence of interethnic marriages and the absence of the role of educational institutions in the maintenance of existing regional languages.

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