

**COLLOQUIAL OF AMBON MALAY LANGUAGE
AT GALALA YOUNG MEN, SIRIMAU DISTRICT
(A SOCIOLINGUISTICS STUDY)**

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Abstract: Colloquial speech at young men in Galala always creates casual conversation, moreover in a young men society, Colloquial is used as a game to satirize or mock somebody and the words in the speech are created and defined by themselves. At Galala young men's Colloquial, Ambon Malay language is always exist to revive the situation of the conversation. The purpose of this research is to describe Colloquial of Ambon Malay language at Galala young men, Sirimau district, with the first benefit to student that is to increase the knowledge of Colloquial conversation, and the second benefit to the further researcher as preliminary study about the theory and Colloquial phenomenon and also as a reference to the further researcher. This article is begun with the explanation of relevant theoretical basis such as: Colloquial; statement form, question, command in Colloquial of Ambon Malay language at Galala young men; the function of the usage of Colloquial Ambon Malay language of Galala young men; Ambon Malay language; sociolinguistics; Colloquial; the condition of socioinguistic in Indonesia and is ended with socioinguistics study.

Keywords: Colloquial, Ambon Malay language, Sociolinguistics

**KOLOKIAL BAHASA MELAYU AMBON
PADA PEMUDA GALALA, KECAMATAN SIRIMAU
(STUDI SOSIOLINGUISTIK)**

Abstrak: Ucapan kolokial pada pemuda Galala selalu menghadirkan percakapan santai, ditambah lagi dalam pergaulan para muda-mudi, kolokial digunakan sebagai permainan untuk menyindir atau mengejek orang lain dan kata-katanya diciptakan dan diartikan sendiri. Pada kolokial pemuda Galala, bahasa Melayu Ambon selalu muncul untuk menyegarkan suasana percakapan. Tujuan dari penelitian ini yaitu untuk menggambarkan Kolokial bahasa Melayu Ambon pada pemuda Galala, Kecamatan Sirimau, dengan manfaat yang pertama kepada mahasiswa yaitu untuk memperkuat pengetahuan percakapan kolokial, yang kedua bagi peneliti lanjutan yaitu sebagai deskripsi awal mengenai teori dan fenomena kolokial dan juga merupakan referensi untuk peneliti lanjutan. Artikel ini dimulai dengan uraian sejumlah landasan teori yang relevan antara lain: kolokial; bentuk pernyataan, pertanyaan, perintah kolokial bahasa Melayu Ambon pada pemuda Galala; fungsi penggunaan kolokial bahasa Melayu Ambon pada pemuda Galala, bahasa Melayu

Ambon, sosiolinguistik, keadaan sosiolinguistik di Indonesia dan diakhiri dengan studi sosiolinguistik.

Kata-kata kunci: kolokial, bahasa Melayu Ambon, sosiolinguistik

Introduction

In every languages used, there is a phenomenon that is called Colloquial. In terms of usage, there is a casual language level. Maryono D (1995:28) states "*Kolokial adalah bahasa yang dipakai sehari-hari oleh masyarakat penutur bahasa di daerah tertentu. Kolokial dikenal juga sebagai bahasa sehari-hari, bahasa percakapan, atau vernakuler.*" (Colloquial is a daily language used by the native speaker in a certain area. Colloquial is also known as a daily language, a conversation language, or vernacular). Colloquial lives in a variety of spoken language, because the spoken language tends to be practical and break the grammar rules.

Chaer and Agustina (1995: 88) states that colloquial is the social language variation used in daily

conversation, it means the language used in speaking and not in writing. This statement is supported by Abdul Chaer (1995:88) who states "*Sebagai bahasa percakapan sehari-hari, kolokial tergolong di dalam ragam lisan, bukan tulis*". (As a language in daily conversation, Colloquial belonging to the spoken language, not written language). In a spoken form, the communication tends to be practical, even sometimes "break" the grammar rules. The aim of daily conversation language is just to express the speaker's intent. If interlocutor has understood the point of the talking, then the communication is succeed. Therefore, colloquial is valued as a lower language than the standard language.

Theoretical framework

Ambon Malay Language

Ambon Malay Language is Malay language that is spoken in Ambon island, as well as in a daily conversation. The history of Malay language derived from the western part of Indonesia and it has been the language among ethnic group all over the nation for centuries. Before the portuguese stepped on their foot in Ternate (1512), Malay language had been existed in Maluku and had become the trade language.

Ambon Malay language is different from Ternate Malay language because long time ago the ethnic in

Ambon, which is, of course, influenced the development of Ambon Malay language was very different from the ethnic in Ternate. For example, Ambon Malay language is influenced by Makassar Malay language. And then in 16 century, the Portuguese colonized Maluku so that Ambon Malay language contains lots of Portuguese's words. At last, the Dutch entered Maluku, as we can see so many Ambon Malay language's words absorbed from the Dutch. In this era, Ambon Malay language was used as the language of instruction in schools,

churches, and also in the translation of some bibles.

After standard Indonesian language began to be taught in schools of Maluku, it started to affect Ambon Malay language. Consequently, a great number of words from standard Indonesian language are immersed in local Malay language. At first, the Dutch missionary translated the bible into Malay language and was brought to Ambon. Here, all society who can memorize the gospel was then baptized and was totally guided in

Malay language. This language is probably come from Malacca language, because at the time, there was a trading activity between Malacca and Maluku. The Malay language was just in form of the market language which then becomes the spoken language of the next generations, being a mother tongue for Ambon society, generally to Christian, particularly to Moslem. While most of Moslem society still has their own local language called "*bahasa tanah*".

Sociolinguistics

Sociolinguistics is the study about language and its use in a society. Hudson (1996: 1) states "Sociolinguistics is the study of language in relation to society".

Chaika (1982: 2) formulates sociolinguistics as the study of language used in society through interaction. It copes with what people intend and do to deliver their meaning in social interaction. It is supported by Trask (1999: 187) who explains sociolinguistics as the branch of linguistics which studies the relation between language and society. Additionally, he says that society is likely to create a number of language variations. Hence, sociolinguistics may be said as the study of language variation.

Furthermore, Marshall (2004: 15) states that sociolinguistics is mostly concerned with integrated models to account for the links between three fields; linguistic variation, social structure, and linguistic change.

The situation of Sociolinguistics in Indonesia

Indonesia is an archipelago country that has thousand of ethnic groups and each groups must have

Linguistic variation refers to the range of differences between the languages of the world. It is affected by the regional and the social aspects where the language is used. The second field is social structure- patterned social arrangements which structure the society as a whole and which distinguish them into some varying degree. The third field is linguistic change. It is a phenomenon whereby some branches of linguistics such as phonetics, phonology, morphology, grammar, semantics, and pragmatics change over time.

Based on the some proposed concepts of sociolinguistics, it can be concluded that sociolinguistics is the study of linguistic field that investigates some aspects in society, such as cultural norms, expectations, and situation (context) in which language is used, and the effects of language use in society.

their own language. In other word, the languages exist in Indonesia are thousands.

The language used in Indonesia can be divided into 3 classes, such as: Mother tongue (local language), Indonesian language, and foreign language. The existence of these three languages, causes Indonesian society to be bilingual, and even multilingual.

Language is principle in people communication. People can use it to express capacity and a lot of information. Mackey, cited in Suwito, (1983:39) defines that language contact is a contact between two languages or more which is giving influences and causing language change. Chaer and Agustina (2004:84) add that language contact occurs in a heterogeneous community, like in Indonesia. Hence, this language contact happened in a social context.

The language contact occurred in social context, such as in a situation where someone learns the second

language in his society. In this kind of situation, we are able to distinguish: the situation of learning the language, the process of acquiring the language, and the person who learn the language. There is a language contact in the situation of learning the language thus the process of acquiring the second language is called bilingualism. And the person who learn the second language is called bilingual. The presence of bilingual and multilingual in social interaction will cause language variation.

It can be concluded from the explanation above that the situation of sociolinguistics in Indonesia, that is the existence of the three classes of language usage in Indonesia, such as Mother tongue, Indonesian language, and foreign language. From those three classes ensue the language contact.

The Result of the Study

Based on the study on Colloquial of Ambon Malay language at Galala young men, Sirimau district, it is found that the young men in Galala often use Ambon Malay language as their daily conversation. It is true that daily language is relaxed and stress-free. Colloquial that is marked by the vocabulary used, has encountered decrease according to the speech situation. Therefore, colloquial has lower value rather than the standard language. The fall of the level based on the situation has relation with practical purpose of informal communication in young men's daily life in a society. The real example of the decrease of the vocabulary in a colloquial is the process of "vulgarization", which means the syllable of many words is reduced so it

becomes incomplete words. Take a look at the following conversation:

-Chaken: "*kamong* tadi malam dimana?"
"Tadi malam Noke paleng *ancor eh*" (where were you last night? Noke was going very violent")

+Arson: "Beta di rumah *sah*. Noke *kanapa pot?*" (I just stay at home. What happened with Noke, bro?)

-Chaken: "Tadi malam dia *kaco deng dia maitua*, dia *valungku Untari sampe muka-muka bangka*." (He quarreled with his wife last night, he hit Untari until her face becamewollen.)

=Iton: "*Ana tuh mangkali dia su mengong kapa, pukul maitua sandiri sah sampe bagitu*." (He was probably crazy that he hit his own wife that way.)

+Arson: "*Sapa suruh mo mamancang kaweng tempo-tempo*" (Who force him to get married at young age?)

*Leo: “*La malam itu sapa yang pele dong dua?*” (So who separated them both?)

-Chaken: “*anana tahang jua mar sama sah. Noke tinggal marontak mau pukul Untari. Kalo seng dapa pukul Untari dia kas pica par piring- piring deng galas-galas dapor.*” (His friends did. But it’s useless. He kept trying to hit Untari. If he couldn’t hit her, he would break all the plates and glasses in the kitchen.”)

In the conversation above, there are words such as *sah* → *saja* (just/ only), *deng* → *dengan* (with), *kaco* → *kacau* (quarrel), *ancor* → *hancur* (violent), *su* → *sudah* (already), *kalo* → *kalau* (if), *sapa* → *siapa* (who). Even though the vocabularies got “Vulgarization”, the communication still run smoothly. And there are also “Vulgarization” words like: *la* → *lalu* (so), *pi* → *pergi* (go), *pung* → *punya* (have), *dar* → *dari* (from), *lai* → *lagi* (again), *seles* → *selesai* (finish), *pake* → *pakai* (use), *sampe* → *sampai* (until) in this research.

In this research, there are also daily conversation words which are created by the young men to make the situation of the conversation become more interesting and not to be understood by other social speakers. Even the words created are made to become popular that they are recognized by other regions until they then develop to be other regions’ daily conversation and the language grows widely. See the following dialogue:

Lia: “Malam-malam bagini katong pi makang bakso di mas kribo boleh.” (“It’s better if

we go eating meatball at Mas kribo at the moment”)

Itin: “*Isa onaaa,..mas kribo dong makanang lia badaki.*” (Oh no... the food there looks dirty”)

Lia: “hahaha... biar bagitu tapi kalo dapa traktir tetap se makang saja moh. *Skang orang oca*” (hahaha... even it’s so, but if someone treats you, you will still eat there, won’t you? Somebody is going to squeeze your throat.”)

(Dialog 01)

Robby : “*Pot, katong gas kota dolo..*” (“Bro, let’s go to the city!”)

Arson : “*Bilang anana la katong gas.*” (“Tell others and then go.”)

Robby : “*Mantap, beta su bilang dong tadi sabantar katong sakota.*” (“Alright, I’ve told them that we will go around the city.”)

Arson : “*Ok. Cari se orang joki skali.*” (“Ok. Go find your rider then.”)

(Dialog 2)

In the conversation above, there are words created and defined by the young men who did the conversation. For example in the (Dialog 1) at the words *Isa onaaa* and *Skang orang oca*. *Isa* is from the word *istaga* → *astaga* is used to show a shocked expression. And *ona* is from the word *nona* means lady. So, the word *isa ona* is kind of Colloquial speech created to show how someone feel surprised at something. While *Skang orang oca*, which means Somebody is going to squeeze your throat, is not really an action to choke. It’s just a kidding and it’s

used to make the conversation sounds vivid. Thus, what Lia means in the first conversation is to persuade her friend to go eating meatball at Mas Kribo.

Whereas in the **(Dialog 2)** there are *pot*, *gas*, *joki*, and *sakota*. The word *pot* in Merriam Webster Dictionary is a container (such as a clay or plastic pot) in which plants are grown. But in this case, this word is used as a greeting to friends of the same age or to the close friends. So is the word *gas*. *Gas* in Merriam Webster

Dictionary is a substance (such as oxygen or hydrogen) that is like air and has no fixed shape. However the word *gas* here refers to walking or going to a place. As for the word *joki*, *joki* means someone who rides horses in races. But at Galala young men's colloquial, the word *joki* is defined as a motorcycle rider. As well as the word *sakota*, here *sakota* as an acronym for *satu kota* (a city) which means go around the city with motorcycle.

Statement Form of Colloquial of Ambon Malay Language at Galala Young Men

Statement sentences are sentences that demand a linguistic or nonlinguistic response called *attention-signal*. These statement sentences which usually build the largest part of the discourse. The Statement Form of Colloquial Ambon Malay Language at Galala Young Men, Sirimau district is produced through persuading, begging, scolding, denying, sneering, and greeting. See the following conversation:

- Lia : “Malam-malam bagini katong pi makang bakso di mas kribo boleh.”
(“It’s better if we go eating meatball at Mas kribo at the moment”)
- Itin : “*Isa onaaa,..mas kribo dong makanang lia badaki.*” (Oh no... the food there looks dirty”)

- Lia : “hahaha... biar bagitu tapi kalo dapa traktir tetap se makang saja moh. *Skang orang oca*” (hahaha... even it’s so, but if someone treats you, you will still eat there, won’t you? Somebody is going to squeeze your throat.”)

(Dialog 01)

The meaning of the conversation above is Lia was inviting or persuading Itin to eat Meatball at Mas Kribo. But in the dialog Itin stated that the food there looked dirty. Lia then laughed at what was said by Itin, and told that even the food was dirty, Itin would still eat there if someone treated her. The discourse ended with a joke from Lia by saying *Skang orang oca* (“Somebody is going to squeeze yourthroat.”)

Question Form of Colloquial of Ambon Malay Language at Galala Young Men

Question sentence is the sentence formed to hook the response/ answer. Question Form of Colloquial

Ambon Malay Language at Galala Young Men is produced through curiosity, affirmation, and testing.

See the following discourse:

Chaken : “kamong dua carita apa *dar* tadi, la dia su kamana tuh?”

(“ What were you talking about?, and where was he no?”)

Arson: “*Seng*. Carita dia waktu ka Bali.”

(“No..., just talked about him when he was in Bali”)

Chaken : “*Wanga*, se dapa *bercak* dar tadi tuh bodo, pi Bali *tida*?” (OMG, he deceived you, you fool. He had never gone to Bali”)

There are two question words in the conversation above, *What* and *Where*. The meaning of the dialog is Chaken asked Arson what he (as a third person) talked about, and where he went. There is a feeling of curiosity from Chaken that is want to know what they talked about. When Arson answered “No..., just talked about him when he was in Bali” then Chaken told that you were deceived (*bercak*) because he had never gone to Bali.

Imperative Form of Colloquial of Ambon Malay Language at Galala Young Men

Imperative Form of Colloquial Ambon Malay Language at Galala Young Men is produced through request, affirmation, invitation, expectation, coercion, rejection, prohibition, complaint, approval, warning, notice, and begging. Take a look at the following conversation:

Robby : “*Pot*, katong *gas* kota *dolo*..”

(“Bro, let’s go to the city!”)

Arson: “Bilang *anana* la katong *gas*..”

(“Tell others and then go.”)

Robby : “Mantap, beta *su* bilang *dong* tadi sabantar katong *sakota*..”

(“Alright, I’ve already told them that we will go around the city.”)

Arson: “Ok. Cari se orang *joki* skali.”

(“Ok. Go find your rider then.”)

The meaning of the conversation before is Robby persuaded Arson to go around the city by motorcycle. Arson then asked Robby to tell other friends and go find their riders. In the dialog between Robby and Arson there are imperative sentence that is created through invitation, approval, and begging. There are colloquial in the conversation such as *gas* which means go to a certain place, *anana* which means friends, *sakota* which means a city, *su* and *la* which have been abbreviated from the words *sudah* and *lalu* (already and then), *dong* which means they/them, *joki* which means motorcycle rider.

Function Of The Use Of Colloquial Ambon Malay Language At Galala Young Men, Sirimau District

In general, the function of language is as a communication tool, even it can be seen as the main function of the language. As a means of communication, language is the channel of formulation of our

intentions, arises our feelings, and enables us to create cooperation with our fellow citizens, as well as in teenager intercommunication, youth, and neighborhood community.

- a. Give information

Through language, every human being can give and take information that relates to what their needs are. There is also the function in the use of Colloquial Ambon Malay Language At Galala Young Men in the following example:

Noke : “Itin, Rolan cari se dar tadi tuh.”

Itin : “*Epska?* Bilang dia mati aja.”

(Dialog 1)

Sinta : “*Kamong basoso* apa disitu? Rapat-rapat *kamari* ada *tampa* luas banya nih.”

Lia : “Ini kaka, *dong takotang dapa* suruh berdoa nih.”

(Dialog 2)

In **(Dialog 1)**, Noke gave information to Itin that Rolan was looking for her. But, Itin replied *Epska?* Which means “is it important?”. In **(Dialog 2)**, Sinta told Lia that there was still a vacant place there. In the conversation there are colloquial of Ambon Malay language such as *basoso* which means crowded, *kamari* which means come here, *tampa* which means place, and *takotang* which means scared.

b. As a way to express anything to others

Through language we are able to express our anger, annoyance, we are also capable to deliver some praises, ridicule through language. These things can also be found in the

c. Influence others

usage of colloquial of Ambon Malay language. Example:

Noke : “Hui *Emus, tar* bisa lepas *lai!*”

Kelvin : “Ahh.., om Noke tuh yang sadiki *antek par* tanta Untary.”

(Dialog 1)

Chaken : “Se biking apa lama-lama di dalam situ, *bagara* capat sadiki.

Pung *lelet* jua.”

Arson : “*Palang-palang. Skang* beta *bakaringat* jua gara-gara mau capat-capat.”

(Dialog 2)

In **(Dialog 1)**, Noke mocked Kelvin by saying “*Emus, tar* bisa lepas *lai!*” which means Noke mocked Kelvin who is always sticky with his girlfriend. Where Kelvin is, there must be his girlfriend as well. Colloquial of Ambon Malay language that exist in the dialog are *emus* which means a man who always follows his girlfriend’s will, *tar* which means no(t), *lai* which means again, *par* which means for, and *antek* which means a husband who is afraid of his wife.

In **(Dialog 2)**, Chaken delivered anger and annoyance expression to Arson because he was too slow and asked him to be quick. Colloquial of Ambon Malay language that exist in the dialog are *bagara* which means move, *pung* which means have, *lelet* which means slow, *palang-palang* which means easy, *skang* which means later, and *bakaringat* which means sweating.

Humans have many purposes through their use of language and one of the purposes is to influence others so that his/her will can be followed by others. The use of Colloquial of Ambon Malay language at Young men in Galala is also used to influence others. Example:

- Lia : “Malam-malam bagini katong pi makang bakso di mas kribo boleh.”
 Itin : “*Isa onaaa,..mas kribo dong makanang lia badaki.*”
 Lia : “hahaha... biar begitu tapi kalo dapa traktir tetap se makang saja moh.*Skangorang oca*”

In the dialog above, Lia was trying to influence Itin by asking her to go to Mas Kribo to eat meatball.

- Icing : “Se muka paleng *bagaru kawan e...mandi-mandi lai boleh.*”
 Robby : “ahahaa, iya beta.”

While in the conversation above, Icing quiped Robby intentionally by saying” “*Se muka paleng bagaru kawan e...mandi-mandi lai boleh.*” Robby replied by saying”*iya beta.*” The meaning is Icing tried to influence Robby to take a bath straightaway because from his lazy face he didn’t seem to have a bath.

Conclusion

Based on the result of research on the use of Colloquial of Ambon Malay language at Young men in Galala, Sirimau district, we can conclude several things: (1) Young men in Galala often use Colloquial of Ambon Malay language in their daily conversation. Young men in Galala use Colloquial of Ambon Malay language

But Robby tried to influence Icing as well by saying “*iya beta.*”, which means Icing talked to remind Robby but he didn’t reflect at himself who has not bathed yet too.

- d. Strengthen friendly relations
 Youth circle is a circle that always shows their existence through hanging out, having many friends and best friends. To strengthen the friendship, they usually help each other, encourage each other, and even mock each other and do anything to always be together in a togetherness. The following is the use of Colloquial of Ambon Malay language at Young men in Galala to support their friendship.

- Robby : “*Pot, katong gas kota dolo..*”
 Arson : “*Bilang anana la katong gas.*”
 Robby : “*Mantap, beta su bilang dong tadi sabantar katong sakota.*”
 Arson : “*Ok. Cari se orang joki skali.*”

As can be seen from the conversation above, Robby persuaded his friend to go around the city by motorcycle, in order to establish good relation of their friendship through their togetherness.

in form of statement, question and imperative sentence so that the conversation become interesting and easy to understand by interlocutor; (2) In communication, there are many words that their syllables are reduced so they become incomplete words; (3) Colloquial produces new vocabulary created by the young men to make the situ-

ation of the conversation become more interesting and can be understood only by their interlocutor. Even the words created with different meanings are designed to be popular so that they become familiar by other social speakers hence the language becomes widespread; (4) Colloquial only occurs in the variety of spoken language, with a variety of non-standard. Colloquial is done by the speakers with the same dialect, geographic, social, and the quality of the talking in colloquial is relaxed, easy, where there has been a closeness and understanding between both speakers in comprehending their language regardless of linguistic rules.

Based on the conclusion above, there are some suggestions that can be proposed. They are: (1) To all young men in Galala who often use Colloquial of Ambon Malay language so that they can communicate daily conversation not only by using stress-free colloquial speech where both speakers have understood each other

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in understanding the language (colloquial) thus they no longer use good language. (2) In communication, colloquial has various meaning, everything related to speech, whether it relates to its meaning, purpose, or information is very dependent on the context behind the speech/ communication. Therefore, based on the research result, the researcher wants the speaker as well as the interlocutor to fully understand the context of a conversation so that there will be no mistake in the conversation; (3) For linguistic researchers and teachers, the researcher suggests that the result of this research can be a reference for communicative language learning, especially about sociolinguistic and colloquial, because sociolinguistic learning need to be developed and introduced more deeply for students with the composition of language learning materials based on colloquial approach in the context of daily intercourse for various purposes.