

# PROCEEDINGS

29TH INTERNATIONAL CONFERENCE ON  
LITERATURE AND HISKI 36TH ANNIVERSARY  
IN GORONTALO 2020

LITERATURE, TOURISM,  
AND MULTICULTURAL EDUCATION  
IN THE INDUSTRIAL ERA 4.0

Gorontalo State University  
17-18 November 2020

Editor:

Prof. Dr. Bani Sudardi, M.Hum.

Prof. Dr. Moh. Karmin Baruadi, M.Hum.

Dr. Sance A. Lamusu, M.Hum.

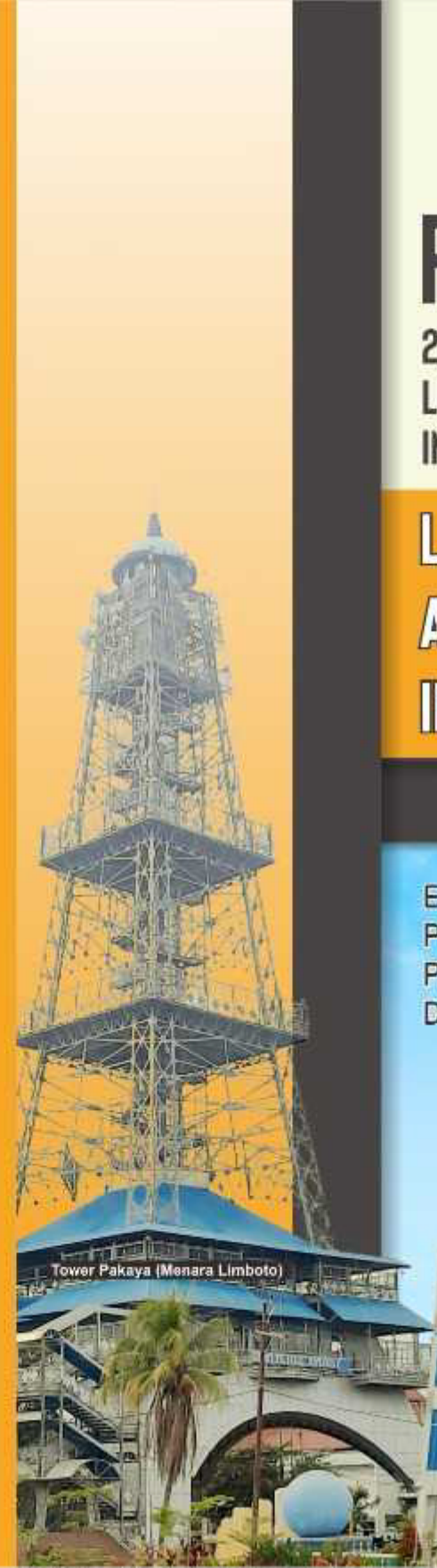
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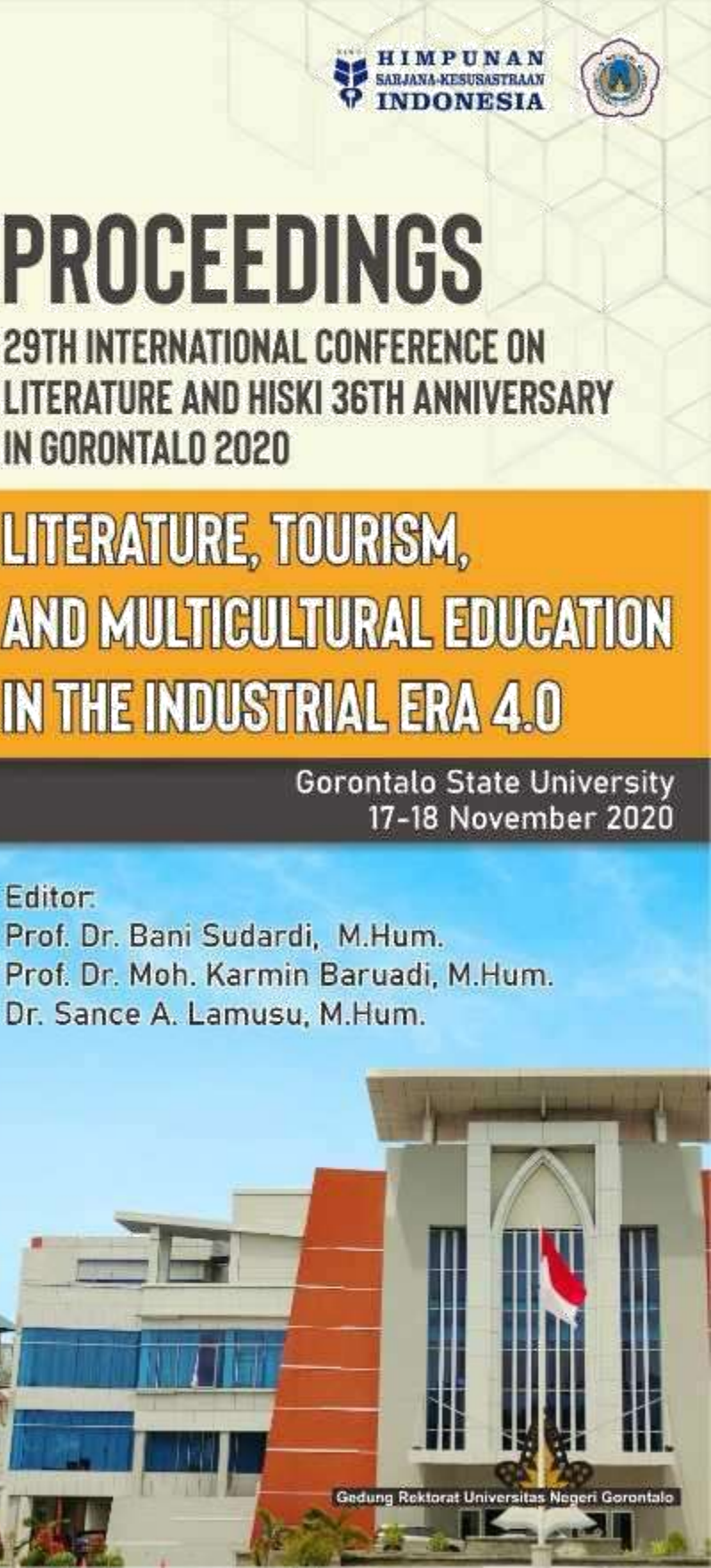
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(Literature, Tourism, and Multicultural Education in The Industrial Era

4.0) Gorontalo State University, 17–18 November 2020

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## REPRESENTATION OF THE MORPHEME UTILIZATION OF GORONTALO LANGUAGE IN STUDENTS CHARACTER BUILDING THROUGH LOCAL CONTENT LEARNING

Asna Ntelu  
Salam

### ABSTRACT

Gorontalo language is one of the regional languages in Indonesia that needs to be preserved and maintained by the people of Gorontalo. This study's problems are (1) what are the types of morphemes in the Gorontalo language? (2) How is the use of morphemes of the Gorontalo language in students' character building through local content learning? The study aims to (a) describe the types of morphemes of the Gorontalo language; (b) describe the use of morphemes of the Gorontalo language in students' character building through local content learning. The results showed that (1) morphemes of the Gorontalo language consisted of: (a) basic morphemes and (b) bound morphemes; (2) morphemes of the Gorontalo language that can be used in the students' character building include: (a) verbal morphemes, (b) nominal morphemes, and (c) adjectival morphemes. The conclusions of this study are: (1) morphemes of the Gorontalo language, both basic morphemes, and bound morphemes, can form complex morphemes which can be used in students' character building, (2) morphemes of the Gorontalo language can be used for students' character building through local content learning.

**Keywords:** *representation, utilization, morphemes of the Gorontalo language, character building, local content.*

### INTRODUCTION

Language is one of the essential elements of human life activities. The importance of a language can be determined by the number of speakers, its widespread, and its role as a means of knowledge, literature, and cultural expressions considered valuable (Moeliono, 1992: 1). Humans use language as a communication tool to interact with each other. Without language, humans will have difficulty adjusting and developing themselves and will make themselves not feel part of a group. When adapting to a particular social environment, each person must choose the right language to use following the situation, conditions, and social environment at hand. Keraf (1980: 3) argues that in terms of the basis and motive for growth, language functions as a means of communication, self-expression, social integration and adaptation, and social control.

As a means of social adaptation, the language encourages each user to understand and use it in their social life. Apart from recognizing Indonesian as the national language, the Indonesian nation also recognizes the position of regional languages as a means of communication. The use of regional languages is clearly stated in the 1945 Constitution article 32, paragraph 2 that the State respects and maintains regional languages as national cultural assets. Through this article, the state provides rights and opportunities to the community to use, preserve, and develop its language as culture and adapt to the social environment. For example, when someone lives in Gorontalo, they must try to use the local language to be accepted by the community. The same opinion is also explained by Alwi (2000: 21) that regional languages are a means of communication for speakers who come from the same ethnic group. Thus, regional languages have a close relationship with Indonesian as a unifier of the nation.

One of the regional languages in Gorontalo Province is the Gorontalo language. Besides functioning as regional identity and identity, the Gorontalo language also functions as a means of communication between family members and interacting with the social environment. Gorontalo language, which has become an asset of our ancestral heritage, has different

characteristics from other regional languages. The characteristics referred to, among others, are having their morphemes and morphological processes. One example is the wa'u (Aku) and the waatiya (me) morphemes. Both morphemes have the same meaning, namely the singular first-person pronoun. However, the two morphemes are used in different contexts. The wa'u morpheme is used to talk to people of the same age, while the waatiya morpheme is used to talk to older people, people who are respected, or in more formal situations. The Gorontalo language also has affix morphemes that can change the grammatical meaning of a word and express differences in time or circumstances, such as something that has been done, is being done, or will be done.

From these explanations, it appears that the Gorontalo language can be a medium for students' character building. Through local content learning, the Gorontalo language is expected to contribute to building the character of the young generation of Gorontalo and even Indonesia to have noble character. Idi (1999: 188) stated that the purpose of local content is to utilize and use the school's potential to increase the knowledge and skills of students. Also, the values in regional languages can positively influence the daily habits of students. It is expected that these positive effects will be achieved through this study. This study seeks to represent the contribution of various morphemes of the Gorontalo language, both the basic morphemes and the morphological processes' results, to the students' character building. The results of this study are expected to provide input or become a reference for local content learning. Studies on regional languages are also carried out to preserve the nation's ancestral culture's values and keep it away from the influence of modernization. Of course, it is a big step towards preserving the Gorontalo language as a national cultural asset.

National culture, one of which is represented by regional languages, has various values that can build character following the national identity. The excellent character certainly shows good behavior and personality. The better the character of the younger generation, the better the character of the nation. Good character can also be interpreted as acceptable behavior, speech, language, actions, or deeds that others can accept and do not cause social friction. Therefore, character building is determined by the students' attitudes or actions and the use of the language, either official or regional languages. Thus, education needs to be integrated with the character to form a character-building concept. Character-oriented education intends to develop character, carry out character habituation, and apply the values that have been assigned to students (Kemendiknas, 2010: 4).

The development of the individual behavior of each student is different from one another. Each student's development is influenced by self-character from birth, self-image, and environment (Mappiare, 1982). The environmental influence referred to includes the language used in adapting to the environment. This influence will then build the students' character. A character can be implemented in the daily life of an individual. Something that is always done repeatedly will become a habit and form a living culture embedded in the subconscious mind (Syaifuddin and Fahyuni, 2019: 271). The effort to represent character building through regional languages is expected to be a solution to the fragile character of the younger generation today.

Based on these views, it becomes necessary to employ this study to reveal the representation of the use of regional languages in students' character building. It can be realized by answering a substantial problem in this study, which is how to use the morpheme of the Gorontalo language in building the students' character through local content learning.

## **DISCUSSION**

Local language learning has begun to be intensified by the government to be included in the school learning curriculum. The realization is by making regional languages as subject matter in local content (mulok) learning in schools. Local languages are expected to be

preserved and used to build students' character through local content learning. It is intended so that the younger generation's character will follow the cultural values of the ancestors inherited from the Gorontalo language.

Through the local content learning of the Gorontalo language, students are expected to determine the morphemes under a particular conversation context. Gorontalo language, which has many morphemes with equivalent meanings, can be used to learn for students in choosing the right language use in the right situation. The following are some Gorontalo language morphemes that can be used as a medium for students' character building.

## 1. Verbal Morphemes

This morpheme denotes words related to both material and mental activity. Muslich (1990: 112) suggests that verbs are "all words that express an action or behavior," such as to bath, to sleep, or to type. If two verbs have the same meaning, they are taught to choose verbs whose meanings are more subtle and polite. Consider the following example.

a. *monga, morijiki, molamelo, momota'o, momonia, moluango* = to eat

- 1) *Ja mongaapo ti papa?* (Dad, do you not want to eat?)
- 2) *Ja morijikipo ti papa?* (Dad, do you not want to eat?)
- 3) *Ja molamelopo ti papa?* (Dad, do you not want to eat?)
- 4) *Ja moluangopo ti papa?* (Dad, do you not want to eat?)
- 5) *Ja momota'o po ti papa?* (Dad, do you not want to eat?)
- 6) *Ja momonia po ti papa?* (Dad, do you not want to eat?)

The five examples have the same meaning, "to eat," but the context of their usage is different. When someone is talking to someone older or has a higher social status, the correct sentence is 'Ja morijikipo ti Pak?' (You do not want to eat, Sir?) or 'Ja molamelopo ti pak?' (You do not want to eat, Sir?) The use of these two sentences is considered very polite to older interlocutors. The two sentences will be more polite if added with the word 'toduwolo' so that the two sentences become:

- 1) *Toduwolo morijiki Pak!* (Please eat, Sir!)
- 2) *Toduwolo molamelo Pak!* (Please eat, Sir!)

It is different from using the word [monga] in the sentence 'Ja monga po ti papa?' (Daddy, do you not want to eat?) This sentence is considered impolite if spoken to an older person, such as a father or mother. In this context, the more polite word is [morijiki] as in the sentence 'Ja morijiki po ti papa?' (Daddy, do you not want to eat?) or 'Toduwolo morijiki, Pak!' (Please eat, Sir!) or 'Toduwolo molamelo, Pak!' (Please eat, Sir!).

Based on this sentence's example, it is clear that the basic morpheme [monga] (to eat) has different politeness values when used in specific contexts, such as when talking to parents or elders.

b. *Molo'ia, molatabu* = to talk

Contoh kalimat:

*Ti kaka Amiri mo'owali mobisala* (Kak Amir talks a lot)

*Ti kaka Amiri mo'owali molatabu* (Kak Amir talks a lot)

The word [mobisala] has the same meaning as [molo'ia] and [molatabu], which is 'to talk.' If the word [molatabu] is used in the context of a sentence like the previous example, the meaning value of the word becomes rude or impolite. It is different when the word used is [mobisala]. Even if the word [molatabu] is pronounced to an interlocutor who is the same age or younger, it will still sound harsh or impolite. The word [molatabu] is usually pronounced when angry, like a mother who is irritated when her child talks too much. The sentence that will appear is 'Po'owali polatabu yi'o' meaning 'keep talking.'





- c. *Botulo, toduwolo* = Please come in

Example:

*Botulo pak Guru* (Please come in, Sir)

*Toduwolo Pak Guru* (Please come in, Sir)

The word [botulo] has an impolite meaning when addressed to someone who is older or has a high social status. This sentence will sound more polite by adding the word [toduwolo], which means 'please.'

- d. *motuluhi, mominto'o* = to sleep

Example:

*Inka, ma potuluhupo yi'o botiye mahui da'a uito.* (Inka, go to sleep, y it is late at night.)

*Inka, ma pominto'olo yi'o botiye mahui da'a uito.* (Inka, go to sleep; it is late at night.)

The word [potuluhupo] has the same meaning as [pominto'olo], which is 'to sleep.' If the word [pominto'olo] is used in the context of a sentence like the previous example, it means rude or impolite. Even though it is addressed to someone of the same age or lower social status, the word even sounds impolite. The word [pominto'olo] is usually pronounced when angry, like a mother who is annoyed seeing her child keep playing on her cellphone late at night. The sentence that will appear is 'Inka, ma pominto'olo yi'o botiye mahui da'a uito.' meaning (Inka, go to sleep, it is late). Another example is when a teacher is annoyed with students who do not do homework over and over again. The angry sentence that will appear is 'Andi, bo hemominto'o yi'o to bele botiye tugas dialuwo ma'o u hekarajamu.', meaning (Andi, you just lie at home, you do not finish any homework).

- e. *molihu, molombingo, momulangato* = to take a bath

Example:

1) *Andi, wanu molihu dila po'ohihewo* 'Andi, do not take a bath too long.'

2) *Andi, wanu molombingo dila po'ohihewo* 'Andi, do not take a bath too long.'

3) *Andi, wanu momulangato dila po'ohihewo* 'Andi, do not take a bath too long.'

The word [molihu] has the same meaning as [molombingo] and [momulangato], which is 'to take a bath.' However, its use needs to be adjusted to the context of the speech. Of the three examples, sentences no (1) and sentence no (2) can be used in communication. From the aspect of politeness, sentence no (2), which uses the word [molombingo], has the highest politeness value. Meanwhile, [momulangato] had the lowest politeness value even if it was spoken to an interlocutor who was the same age or younger.

## 2. Nominal Morpheme

Kridalaksana (1986: 66) argues that nouns are categories that syntactically do not have the potential to (a) combine with the particle 'not' and (b) be preceded by the particle 'from.' One of the types of morphemes that fall under the category of nouns is personal pronouns, either to refer to someone or to greet. If there are two pronouns with the same meaning, students are taught to choose a word that has a more refined and polite meaning, as in the following example.

- a. [wa'u] 'I' dan [watiya] 'I'

Contoh:

*Wa'u mona'o de sikola* (I am going to school)

*Watiya mona'o de sikola* (I am going to school)

- b. [yi'o] 'you' dan *ti* .... = ti (the word refers to a person)

Example:

*Yi'o malokaraja tugas li Ibu Ani?* (Have you finished the assignment from Bu Ani?)



*Ti Ima malokaraja tugas li Ibu Ani?* (Have you finished the assignment from Bu Ani, Ima?)

- c. [ami] ‘we’ dan [amiyatiya] ‘we’

Example:

*Ami mona’o ode tihi* (We are going to the mosque)

*Amiyatiya mona’o ode tihi* (We are going to the mosque)

As with the morphemes previously described, morphemes related to personal pronouns must be adapted to the context of the speech. Morpheme [wau], when used in the context of a conversation with someone older or has a higher social position, will have an impolite meaning. As in Indonesian, the use of the word “Aku” (I) when talking to someone older or has a higher social status will have an impolite meaning. The more polite pronouns used in this context are [watiya] or “Saya” (I) in Indonesian.

Another example in point b, the word [yi’o] ‘you’ is not completely rude in referring to someone. However, there is a more polite word to use in the same context in the Gorontalo language. Like the previous example sentence, ‘Yi’o mayilonga?’ (Have you eaten?) And ‘Ti kaka mayilonga?’ (Have you eaten?) In the Gorontalo language, the morpheme [ti] refers to someone older, more respected, and female. The use of the morpheme [ti] before the mention of a name (ti mama, ti papa, ti kaka, or ti ibu guru.) indicates that the person referred to is respected, thus giving a more polite impression. Therefore, it is better and more polite to replace the morpheme [yi’o] with the morpheme [ti] before the person’s name.

The third morpheme, [ami] and [amiyatiya], also has the same meaning, namely “we.” However, these two words have different values of politeness when used in different contexts. When talking to elders or respected people, the word [amiyatiya] has a higher politeness value than the word [ami]. For example, ‘Ami mona’o ode tihi’ (We are going to the mosque), and ‘Amiyatiya monao ode tihi’ (We are going to the mosque).

### 3. Adjectival Morpheme

This morpheme denotes words related to adjectives. Chaer (1990: 15) suggests that semantically adjectives are words that state or explain a noun’s state. Besides, morphologically, adjectives can be repeated accompanied by the affix ‘se-nya,’ while syntactically, they are words that can be followed by the word ‘sekali’ (very) in the form of a phrase that occupies a predicate function. If there are two adjectives with the same meaning, students are taught to choose the one whose meaning is more subtle and polite, as in the following example.

- a. *Mohimbulowa dan mongakaliya* = lie

Examples:

*Ti kaka ti mohimbulowa da’a* (You lied so much, Brother)

*Ti kaka ti mongakaliya da’a* (You lied so much, Brother)

- b. *Daadaata ngango dan daadaata silita* = talk too much

Examples:

*Daadaata ngango li ta Sita wanu pohileyala tuulungi* (Ms. Sita talks too much when asked for help).

*Daadaata silita li ta Sita wanu pohileyala tuulungi* (Ms. Sita talks too much when asked for help).

- c. *Bantila dan landingalo* = lazy

examples:

*Ti Aina boito bantila da’a* (You are so lazy, Aina).

*Ti Aina boito landingala da’a* (You are so lazy, Aina).

This adjective morpheme also shows the characteristics of the Gorontalo language. Some of these adjective morphemes have the same meaning but differ in politeness values when used in specific contexts. Examples can be seen in the sentences ‘Ti kaka ti mohimbulowa da’a’ (You lied so much, Brother) and ‘Ti kaka ti mongakaliya da’a’ (You lied so much, Brother). Both sentences use the word “lie” in the Gorontalo language in different forms, namely [mohimbulowa] and [mongakaliya]. In the first sentence, the word [mohimbulowa] is inappropriate and impolite when spoken to an elder or respected person. A different thing happens in the second sentence, where the word [mongakaliya] is more polite and subtle in the same context as the previous sentence.

Another example can be seen in the following morphemes, namely the words [daadaata ngango] and [daadaata silita], which mean “talk too much.” The use of [daadaata ngango] in the sentence ‘Daadaata ngango li ta Sita wanu pohileyala tuulungi’ (Ms. Sita talks too much when asked for help) is inappropriate to say. The morpheme ‘ngango’ in the Gorontalo language means ‘mouth,’ which has a rough connotation because it means “many mouths.” Meanwhile, the morpheme ‘silita’ in the Gorontalo language means “story,” which has a more polite connotation because it means “many stories.” Based on this description, it is clear that [daadaata silita] is more polite to use in a conversation than [daadaata ngango].

The use of words that have the same meaning also occurs in the next example, namely the morpheme [bantila] and [landingalo], which both mean “lazy.” When someone wants to use the Gorontalo language in a context that refers to the nature of “lazy,” it is better to choose the morpheme [landingalo] rather than [bantila]. The reason is apparent because the first morpheme sounds more polite than the second, as seen in the sentences ‘Ti Aina ti landingala da’a’ (You are so lazy, Aina) and ‘Ti Aina ti bantila da’a’ (You are so lazy, Aina).

d. *Wuto’o dan pikilangi* = mind

Example:

*Masowa ma’o towuto’o silita boito* (Put the story in mind)

*Masowa ma’o to pikilangi silita boito* (Put the story in mind).

The morpheme [wuto’o] has the same meaning as [pikilangi], which is “mind.” As with the previous examples, these morphemes have different degrees of politeness when used in specific contexts. The morpheme [wuto’o] has a less polite connotation than the morpheme [pikilangi].

e. *Hale dan tabiati* = attitude/nature/character

Example:

*Piohu lo halem* (Your attitude is excellent)

*Piohu lo tabiatimu* (Your attitude is excellent)

The next morpheme that can be used as a reference for the students’ character building in choosing the right diction is the morpheme [hale] and [tabiati], which have the same meaning, “attitude/nature/character.” As with the previous examples, these morphemes have different degrees of politeness when used in specific contexts. The morpheme [tabiati] sounds more subtle than [hale]. Therefore, it is crucial to choose the right diction according to the context of the conversation and the interlocutor, especially when talking to older or more respected people.

Based on the descriptions and examples that have been previously described, it is clear that the Gorontalo language as an ancestral heritage asset has different characteristics. Also, there are many other morphemes in the Gorontalo language which have the same meaning but different values of politeness. Through these examples, students are taught to choose the right diction according to the context. This ability will gradually build the students’ character to understand the importance of the politeness value in using language. This understanding can



build the students' character to meet the expectations of the nation and cultural values. Students will be able to determine the appropriateness of diction to use in daily communication. As stated by Musfiroh (2008: 27) that character building is a rule or norm that applies in the surrounding environment as a role model and must be obeyed.

By optimizing the Gorontalo language in character building through local content learning, a national education mandate will be achieved. Various problems related to the character of the younger generation, which is a significant task of this country, can be resolved through changes starting from the foundations of the nation, which is local languages. Significant changes must start from small changes with big impacts. Therefore, through this study and its application, the first ideal condition that will be achieved is that regional languages (especially the Gorontalo language) can be represented to build the students' character through local content learning in schools. The second ideal condition is that the Gorontalo language can be well preserved and directed from an early age. Third, the cultural values passed on through local languages can be applied. Fourth, the Gorontalo regional identity can be strengthened and positively impact the existence of the Indonesian nation in the future.

## CONCLUSION

As a means of social adaptation, the language encourages every speaker to understand and use it in their social life. Apart from recognizing Indonesian as the national language, the Indonesian nation also recognizes the position of regional languages as a means of communication. One of the regional languages in Gorontalo Province is the Gorontalo language. Besides functioning as regional identity and identity, the Gorontalo language also functions as a means of communication between family members and interacting with the social environment. Gorontalo language, which has become an asset of our ancestral heritage, has different characteristics from other regional languages. The characteristics referred to, among others, are having their morphemes and morphological processes.

National culture, one of which is represented by regional languages, has various values that can build character following the national identity. The excellent character certainly shows good behavior and personality. The better the character of the younger generation, the better the character of the nation. Good character can also be interpreted as acceptable behavior, speech, language, actions, or deeds that others can accept and do not cause social friction. Therefore, character building is determined by the students' attitudes or actions and the use of the language, either official or regional languages.

These conditions will then form students' competence to adapt to their environment and become acceptable individuals in their social environment. Khan (2010: 4) argues that character building is based on empowering the potential of each individual. Based on previous descriptions and examples, it is clear that the Gorontalo language as an ancestral heritage asset has different characteristics. Many morphemes or words have the same meaning but have different values of politeness. Through this study, students are taught to determine appropriate language use in various contexts. This ability will gradually allow students to understand the importance of politeness value in language. This understanding then builds each individual's potential to meet the expectations of the nation and cultural values. Students will be able to determine the appropriateness of diction spoken in daily communication.

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