

## Mongondow Pronoun: The Teaching of Indonesian Local Language in the Context of National Language

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### Abstract

One of the endangered local languages in Eastern region of Indonesia is Mongondow Language (Bahasa Mongondow). Despite its usage among local people of Mongondow, this language is in the threat of fading out due to the existence of Manado Malay and national language. Dealing with this challenge, the government launched a curriculum emphasizing upon the inclusion of local contents including language in the learning process. One of which is Mongondow pronoun that is significantly used for plural activities and continuous intensity. Within such context, this research paper aims at revealing the comparison of pronoun of Mongondow language to Indonesian national language in terms of form and function. It also discusses the contribution of the local language to the learning of national language in schools. This research is descriptively qualitative in nature. Data are taken from several regions in Mongondow which are considered being the place for the speakers of the language. The data are comparatively analyzed. The results show that it is true that the pronoun of Mongondow language take several forms, however they have its similarities to that of Indonesian national language in terms of forms, functions and meanings. These similarities define the benefits of using the local language to the learning of the national language in the regions of Mongondow.

**Keywords:** Pronoun; Mongondow; Local language; National language.



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### 1. Introduction

Not only Indonesian language as the national language and the official language in Indonesia serves as a means of communication, but the local languages existing in Indonesia also have the function as a means of communication. In general, it can be said that the local language plays an important role as a tool which enables people to communicate and strengthen the relationship among people living in different regions. In relation to the national language, the local language supports Indonesian language. Thus, local languages do not only signify the identity of an area but they also enrich the national language. In other words, a local language is quite essential for in supporting the development and the sustainability of national language (Badudu, 1992).

In rapid development in Indonesia nowadays, the roles of local language are still very important. (Keraf, 1987) suggests that local languages have following roles: a) enriching the Indonesian language, especially enriching vocabulary and word form; b) good understanding on the local language enables us to comprehend various important factors that determine the style and structure prevailing in Indonesian society; c) having good knowledge on some aspects of local languages leads to recognize local literature, common themes, as well as styles in language and literature.

Mongondow is one of the languages spoken by indigenous people who live throughout Bolaang Mongondow district. Bolaang Mongondow is a district located between Gorontalo and Minahasa. Due to the regional proliferation, Bolaang Mongondow is divided into five districts (Bolaang Mongondow, Central Bolaang Mongondow, North Bolaang Mongondow, East Bolaang Mongondow, South Bolaang Mongondow) and one municipal (Kotamobagu City).

Due to the recent condition of Mongondow as a mother tongue (BI), it can be inferred that its existence is very apprehensive because this language is less spoken compared to the Manado Malay as a second language (B2). People prefer to speak in Manado Malay for their daily communication than in Mongondow language.

To show serious concern on the endangered existence of Bolaang Mongondow language and other regional languages in Indonesia, the central government has issued a policy to incorporate the teaching of local language as the local content in the 2006 computer-based curriculum. This local content is one of educational programs in which its content and media must correlate to the social and cultural environment. It must also be suitable with the values of regional development which must be taught to the students (Ibrahim and Karyadi 1990: 5). It is expected that the local content enables the students of primary and secondary schools to master their local language as a part of their culture (Ibrahim, 1990).

Mongondow language is different from other regional languages. However, the typology of Mongondow language has similarities with the Indonesian language. In addition, the geneology of Mongolian language shows that both languages have the common origin characterized by the similarity of language pattern. (Burhan, 1980) supports the idea by stating that local languages and the Indonesian language have same patterns, both sound patterns, word structure and sentence structure. (Slametmuljana, 1982) also states the Indonesian language and other local languages in Indonesia have the same root of language.

. One of the interesting linguistic elements in Mongondow is pronoun. Due to its literal meaning, pronoun is used to replace people, things or pronouns such as me, you and him. Regarding this matter, (Wirajosoedarmo, 1985) explains that pronoun is a word that substitutes a thing or something that is considered a noun. On the other hand, researcher argues that pronoun is a word that replaces nouns or noun phrase. Pronoun is also to indicate all words which refer to objects or something which can be classify into nouns (Keraf, 1980). Based on the above statements, it can be concluded that pronoun is a word that replaces the noun or something that is considered objects. One type of pronoun is the personal pronoun.

Personal pronoun is associated primarily with a particular grammatical person - first, second and third person (Alwi, 2000). Personal pronouns point to the category of persona such as I, he, they and so on. (Wirajosoedarmo, 1985) explains that personal pronoun substitutes the person/objects previously mentioned. (Alwi, 2000) classify personal pronoun into three types,: (1) first-person pronouns; this type can be divided into two parts: singular first-person pronouns and plural first-person pronouns. The examples of singular first-person in Indonesia language are *saya, aku and daku*. (2) second-person pronouns which also consist of singular-second pronouns and plural-second pronouns. Singular-second pronouns in Indonesian language are *engkau, kamu, anda, dikau. kau-*, and *-mu* while plural-second pronoun in Indonesia language is *kalian*.

In general, the main function of pronoun is to refer to subject and object in the sentence as having been explained by (Alwi, 2000). The types of pronouns are first-person pronouns, second-person pronouns and third-person pronouns. Personal pronouns have different meaning, so one must consider the types used in the sentence to determine the meaning because the types of personal pronouns intensifies the meaning of a sentence.

In regard to the relationship between the two language in term of personal pronouns, (Samsuri, 1985) argues that the study of language comparison can be conducted in languages having the same root. It implies that personal pronouns of Mongondow and Indonesian languages share similar functions. The comparison of two different languages will result in a linguistics contrastive which will be useful in language teaching (Alwasilah, 1993). (Broto, 1992) also underlines that teaching the comparison of patterns among languages in the students' mother tongue can accelerate the mastery of language the students being learned. Due to the observation of the researchers, personal pronouns existing in *bahasa daerah Mongondow (BDM)* share similar type, function and meaning to personal pronouns in *bahasa Indonesia (BI)*.

This study aims to: (1) describe the similarities and differences of personal pronouns in Mongondow language and Indonesian language in terms of form, function, and meaning (2) describe the teaching of personal pronouns existing in Mongondow language Bolaang Mongondow district, particularly in Dumoga Timur.

## 2. Method

This research is qualitative which follow these characteristics; (a) natural setting because the data sources are directly obtained by researchers from informants; (b) descriptive; (c) prioritizing the process than the product; (d) inductive. Thus, this study focuses on the comparison between the personal pronouns of Mongondow and Indonesian languages. The results obtained from the comparison can be applied in local language teaching. This research was in Dumoga subdistrict particularly in Pusian village which is located in Bolaang Mongondow District. In order to obtain accurate data, the researcher also gathers data in Torwakat and Siniyung village to get data about teaching pronouns persona in those areas.

Data collection techniques used in this study are interviews, recording and text study. Interviews are conducted to obtain data related to the problems in this study. In the interview, the researcher has prepared a list of questions, but this can be modified based on the conditions. The researcher carefully jots down the informant's explanation especially concerning personal pronoun in Mongondow language. In text studies, the researcher compile some text written in Mongondow primarily related to personal pronouns. Words obtained in interviews and written texts are combined to become the main words in the study. While the data related to the use of personal pronouns in bahasa Indonesia are taken from books and other readings. To obtain accurate and actual data in this study, the researcher uses primary data and secondary data. Primary data are taken from the utterance of Mongondow language spoken by people living in Bolaang Mongondow District particularly in Dumoga Timur sub-district.

Data analysis technique in this research is conducted as follows: first, data are collected by an interview, recording and text study before the researcher conducts data transcription. Second, the data are analyzed by dialectical interactive model as proposed by Miles (1992). Based on the first principle, data analysis is performed when and after data are collected. The researcher relies on the data of the interviews with the informant which is obtained by using the text study.

## 3. Result and Discussion

### A. Personal Pronoun of Mongondow Language

#### 1. Forms of Personal Pronoun of Mongondow Language

According to the research result, it finds several forms of personal pronoun of mongondow language which are explained in the following discussion:

### a. Singular First Personal Pronoun

The form of **aku<sup>2</sup>oi** 'saya' (I)

(1)	<i>Aku<sup>2</sup>oi momata kon lambung</i>	<i>Saya mencuci pakaian</i>	I wash clothes
(2)	<i>Aku<sup>2</sup>oi mondungu kon ka'anon</i>	<i>Saya memasak nasi</i>	I cook rice

Singular first personal pronoun, **aku<sup>2</sup>oi** in Mongondow language refers to '*diri sendiri*' itself. In the sentences (1-2), and form of **aku<sup>2</sup>oi** is presented in the beginning, in the middle, and in the end of sentences. Form of **aku<sup>2</sup>oi** is used for formal situation either for the person who has high status or low status, as it is neutral. Based on the examples, we may conclude that similarity between Mongondow language and Indonesian language can be found in the singular first personal pronoun.

The form **togiku** 'milik saya' (my)

(3)	<i>Togiku baloi tatua</i>	<i>Milik saya rumah itu</i>	That is my house
(4)	<i>Kuyat togiku ginama</i>	<i>Sayur milik saya diambil</i>	I take my vegetable

The form of **togiku** in Mongondow language refers to possession. In sentences (3-4), **togiku** can be found in the beginning, in the middle, and in the end of sentences. Take a look the following examples.

(5)	<i>Ki<sup>2</sup>ine togi lambung tana'a? togiku</i>	<i>Siapa pemilik baju ini? Saya</i>	Whose cloth is that? Mine
(6)	<i>Baloi tatua ki<sup>2</sup>ine kitogi ? togiku</i>	<i>Rumah itu milik siapa? Saya</i>	Whose house is that? Mine

The form of **aku<sup>2</sup>oi olaki** 'saya laki-laki' (I - man) dan **aku<sup>2</sup>oi bobai** 'saya perempuan' (I - woman)

(7) *Iko bobai ? aku<sup>2</sup>oi olaki*

'Kamu perempuan? Saya laki-laki'

(Are you a woman? I am a man)

(8) *Singai tana'a onu in aidanmu ? aku<sup>2</sup>oi olaki toya kon baloi*

'Hai ini apa saja kamu kerjakan ? Saya laki-laki tinggal di rumah'

(Hi, is this what you do? I (man) live at a house)

The personal pronoun in the form of **aku<sup>2</sup>oi olaki** in sentences (7-8) is used to refer 'laki-laki' (man) while the form of **aku<sup>2</sup>oi bobai** is to refer I (woman).

### b. Plural First Personal Pronoun

The form of **nami** 'kami' (we)

(9) *Nami na'a tumoru, dia mopira galagatnya* 'Kami marah, dia Berperilaku buruk'

(We are angry as he behaves badly)

In its usage, **nami** in sentence (9) is commonly used in Mongondow language. It is used for formal situations, and same as the use of pronoun 'kami' (we) in Indonesian.

The form of **togi nami** 'milik kami' (ours)

(10)	<i>Togi nami boke<sup>2</sup> nologen tatua</i>	<i>Milik kami babi besar itu</i>	That big pig is ours
(11)	<i>Togi nami tamako no lanit tu</i>	<i>Milik kami kapak tajam itu</i>	That sharp axe is ours

The form of **togi nami** in sentences (1-2) is presented in the beginning, in the middle, and in the end of sentences. The form of **togi nami** in this sentence is to refer 'milik' (possession). The form of **nami<sup>2</sup>** is not only to refer 'milik' (possession) but also to express in an answer to questions (can be seen in sentences 10-11).

The form of **nami olaki** 'kami laki-laki' (we - men) and **nami bobai** 'kami perempuan' (we - women)

(12)	<i>Nami olaki mo tayak kon bayo<sup>2</sup></i>	<i>Kami laki-laki mencari kelapa</i>	We (men) are looking for coconuts
(13)	<i>Nami bobai dia<sup>2</sup> mo ta'au momata<sup>2</sup></i>	<i>Kami perempuan tidak tau mencuci</i>	We (women) do not know how to wash

The form of **nami<sup>2</sup>olaki** 'kami laki-laki' (we - men) and **nami bobai** 'kami perempuan' (we - women) are to express an answer to a question. **Nami<sup>2</sup> olaki** in sentence (12) is to refer **kami** (we - men) 'laki-laki' who are doing activity; whereas, the form of **nami bobai** in sentence (13) is to refer **kami** (we - women) who are doing activity.

The form of **kami<sup>2</sup>** 'kita' (we -plural)

(14)	<i>Kami<sup>2</sup> no bu'i kolabung don</i>	<i>Kita sudah pulang kemarin</i>	We already arrived home yesterday
(15)	<i>To'onu kami<sup>2</sup> mobaya kon Jakarta</i>	<i>Kapan kita berangkat ke Jakarta</i>	When will we go

Plural first personal pronoun, **kami<sup>2</sup>** in sentences (14-15) is used for specific or general purpose as well as formal and informal situations. Based on the previous examples, Mongondow and Indonesian language have similarity in the plural first personal pronouns.

The form of **kami<sup>2</sup> kitogi** 'milik kita' (ours)

(16) <i>Kami<sup>?</sup> kitogi baloi tua</i>	<i>Milik kita rumah itu</i>	That house is ours
(17) <i>Kami<sup>?</sup> kitogi bojiung tua</i>	<i>Milik kita kapak itu</i>	That axe is ours

The form of **kami<sup>?</sup> kitogi** in sentences (16-17) refers possession which can be written in the beginning, in the middle, and in the end of sentences. These are the following examples.

- (18) *Ki ine togi baloi tatua ? Kami<sup>?</sup> kitogi*  
*Siapa pemilik rumah itu? Di rumah kita*  
 Whose house is that? That is our house
- (19) *lagapan tatua togi ine ?*  
*Kami kitogi*  
*Burung itu milik siapa Milik kita*  
 Whose bird is that

The form of **kami<sup>?</sup> kitogi** aims either to show something which belongs to someone or to answer questions in sentences (1-2).

The form of **kami<sup>?</sup> olaki** 'kita laki-laki' (we are men) and **kami<sup>?</sup> bobai** 'kita perempuan' (we are women)

(20) <i>Kami<sup>?</sup> olaki mo tayak<sup>?</sup> kon do<sup>?</sup>it</i>	'Kita (laki-laki) mencari uang'	We (men) are earning money
(21) <i>Kon goba I ine kami<sup>?</sup> olaki mo marat</i>	'Di kebun siapa kita laki-laki memotong rumput'	In whose garden, we (men) are doing lawn
(22) <i>Kami<sup>?</sup> bobai momata<sup>?</sup> kon lambun</i>	'Kita (perempuan) mencuci pakaian'	We (women) wash clothes

The form of **kami<sup>?</sup> olaki** and **kami<sup>?</sup> bobai** are only used to answer questions. The form of **kami olaki** in sentences (20-21) is used to express that 'kita laki-laki' (we as a subject for men) who is doing a task, while the form of **kami bobai** in sentence (22) is used to express 'kita perempuan' (we as a subject for women) who are doing tasks.

The form of **togi<sup>?</sup> nami olaki** 'milik kita laki-laki' (refers to something which belongs to men) and **ktogi nami bobai** 'milik kita perempuan' (refers to something which belongs to women)

(23) <i>Toga<sup>?</sup> togi nami olaki tumo<sup>?</sup> loben</i>	<i>Papan kita (laki-laki) sangat besar</i>	Our board (men) is very wide
(24) <i>Toga<sup>?</sup> togi nami<sup>?</sup> olaki tumo<sup>?</sup> taran</i>	<i>Lampu kita (laki-laki) sangat terang</i>	Our lamp (men) is very bright
(25) <i>Toga<sup>?</sup> togi nami<sup>?</sup> bobai tumo<sup>?</sup> taran</i>	<i>Lampu kita (perempuan) sangat terang</i>	Our lamp (woman) is very bright

The form of **togi nami olaki** in sentences (23-24) is used to show 'milik kita laki-laki' (refers to something which belongs to men) while the form of **togi nami bobai** in sentence (25) is used to show 'milik kita perempuan' (refers to something which belongs to women).

### c. Singular Second Personal Pronoun

The form of **iko** 'engkau, anda, kamu' (you).

(26) <i>Iko no nika don</i>	<i>Engkau sudah menikah</i>	You are married
(27) <i>Iko dia dumudui kon inde<sup>?</sup>mu</i>	<i>Anda tidak ikut dengan ibumu</i>	You do not join your mother
(28) <i>koina iko nonkon onda<sup>?</sup></i>	<i>Tadi kamu darimana?</i>	Where have you been?
(29) <i>Iko diapa no talui bogat</i>	<i>Engkau belum membeli beras</i>	You have not bought rice
(30) <i>Iko no nompia tua tumo hebat</i>	<i>Kamu memperbaiki itu sangat bagus</i>	You repair it well
(31) <i>Iko maya kon onda<sup>?</sup></i>	<i>Engkau pergi ke mana?</i>	Where will you go?
(32) <i>Iko limitu<sup>?</sup> kon na<sup>?</sup>a</i>	<i>anda duduk di sini</i>	You sit down here
(33) <i>Iko tumo ongot no inggu</i>	<i>Kamu lama sekali mandi</i>	You take a long bath

The singular second personal pronoun '**iko**' in sentences (26-27) is used to address elderly to a young person who are really closed each other. **Iko** in sentence (28-29) is used to show higher social status while in sentences (30-33) is used to present the close relationship without considering age and social status. Based on those examples, it indicates that the similar form of singular second personal pronoun in both Mongondow and Indonesian language.

The form of **togimu** 'milik kamu, milik anda, milik engkau' (refers to something which belongs to you)

(34) <i>lambun togimu no ingkag</i>	<i>Pakaian kamu telah kering</i>	Your clothes have been dried
(35) <i>Baloi tana<sup>?</sup>a togimu</i>	<i>Rumah ini milik engkau</i>	This house is yours
(36) <i>Goba<sup>?</sup> togimu bunat in bonok<sup>?</sup></i>	<i>Kebun anda banyak rumput</i>	Your garden has lots of grass

(37) <i>Buk<sup>?</sup> togimu no berak<sup>?</sup> don</i>	Buku kamu telah robek	Your book has been torn
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In its usage, singular second personal pronoun *togimu* in sentences (34-37) is to refer possession. *Togimu olaki* refers to possession of something which belongs to men and *togimu bobai* refers to possession of something which belongs to women.

#### d. Plural Second Personal Pronoun

Form of *moiko* 'kalian' means you (plural)

(38) <i>Moiko no diya<sup>?</sup> kon pindan</i>	<i>Kalian membawa piring</i>	You bring a plate
(39) <i>Moiko to<sup>?</sup>onu nama<sup>?</sup>noi</i>	<i>Kalian kapan datang lagi</i>	When you will come back
(40) <i>Iko<sup>?</sup>lom moiko mama<sup>?</sup>noi</i>	<i>Kalian besok datang</i>	You will come tomorrow
(41) <i>Topi<sup>?</sup>mai moiko baya<sup>?</sup>don</i>	<i>Sebentar kalian pergi saja</i>	You just go away
(42) <i>Moiko maya topi<sup>?</sup>mai</i>	<i>Kalian pergi sebentar</i>	You may go for a while

Plural second personal pronoun '*moiko*' in sentences (38-42) is intended to show a social manner for young people or those who have lower social status. The form of *moiko* can be used for a formal daily conversation.

The form of *moiko kitogi* 'milik kalian' (yours – plural)

(43) <i>Aka<sup>?</sup> moiko kitogi no pira</i>	<i>Jika kalian bagus sekali</i>	If you are doing well
(44) <i>lambu<sup>?</sup> moiko kitogi no buntad</i>	<i>Pakaian milik kalian basah</i>	Your clothes are wet

The form of *mo iko kitogi* in sentences (43-44) is to refer something which belongs to you (plural).

The form of *moiko olaki* 'kalian laki-laki' (you – plural 'men') and *moiko bobai* 'kalian perempuan' (you – plural 'women')

(45) <i>Moiko olaki no n<sup>?</sup>inum don tubig<sup>?</sup></i>	<i>Kalian laki-laki sudah minum air</i>	You (men) have drunk water
(46) <i>Moiko olaki topiapa<sup>?</sup> mo du<sup>?</sup>nu<sup>?</sup></i>	<i>Kalian laki-laki hati-hati memasak</i>	You (men) need to be careful when cooking
(47) <i>Moiko bobai dika l<sup>?</sup>umoai do<sup>?</sup>lom</i>	<i>Kalian jangan keluar malam</i>	You cannot go out at night

The form of *moiko olaki* in sentences (45-46) is to refer men (plural) who are doing something. The form of *moiko baobai* in sentence (47) is to refer women who are doing something.

The form of *moiko kitogi olaki* 'milik kalian laki-laki' (your – men) dan *moiko kitogi bobai* 'milik kalian perempuan' (your – women)

(48) <i>Pitow moiko kitogi olaki diya lanit</i>	<i>Parang milik kalian (laki-laki) tumpul<sup>?</sup></i>	Your (men) machetes is dull
(49) <i>Bolad<sup>?</sup> moiko kitogi bobai no gogura<sup>?</sup>at<sup>?</sup></i>	<i>Tikar milik kalian (perempuan) telah rusak</i>	Your (women) floor mat is ripped

In its application, plural second personal pronoun '*moiko kitogi olaki*' in sentence (48) refers to something which belongs to men (plural) and *moiko kitogi bobai* in sentence (49) refers to something which belongs to women.

The form of *moiko komintan* 'anda sekalian, kamu sekalian' (all of you – for a lot of people 'plural')

(50) <i>Moiko komintan iko<sup>?</sup>lom mama<sup>?</sup>noi</i>	<i>Anda sekalian besok datang cepat</i>	All of you need to come earlier tomorrow
(51) <i>Moiko komintan paralu mogogai</i>	<i>Kamu sekalian perlu beristirahat</i>	All of you need to take a rest
(52) <i>Moiko komintan nokou<sup>?</sup>l kon do<sup>?</sup>it</i>	<i>Anda sekalian mendapat uang</i>	All of you get money

Plural second personal pronoun of *moiko komintan* in sentences (50-52) refers to express respectful feeling to the others.



#### d. Singular Third Personal Pronoun

Form of *sia* 'dia' (he/she – no difference for woman or man)

(53)	<i>Aku'oi bo sia maya kon pasar</i>	<i>Saya dan dia pergi ke pasar</i>	He/she and I are going to market
(54)	<i>Sia no ongot don minaya</i>	<i>Dia sudah lama pergi</i>	He/she has gone for so long
(55)	<i>Sia no monko kon bujan</i>	<i>Dia telah memotong bunga</i>	He/she is cutting a flower

Singular third personal pronoun '*sia*' in sentences (53-55) is commonly to refer a person who is being talked. The form of *sia kitogi* 'milik dia, miliknya' (his/hers)

(56)	<i>Sia kitogi buta' no loben tua</i>	<i>Milik dia tanah besar itu</i>	That large land is his/hers
(57)	<i>kitogi pitow nobagu tua</i>	<i>Milik dia parang baru itu</i>	That new machetes is his/hers
(58)	<i>Goba' na'a sia kitoginya</i>	<i>Kebun ini adalah miliknya</i>	This garden is his/hers

Singular third personal pronoun '*sia kitogi*' in sentences (56-58) is to refer possession of something. This form is placed in the beginning, in the middle, and in the end of sentences.

The form of *sia olaki* 'dia laki-laki' (he - man) and *sia bobai* 'dia perempuan' (she – woman)

(59)	<i>Sia olaki mo'olutam kon yagapan</i>	<i>Dia penembak burung</i>	He shoots the bird
(60)	<i>Sia olaki no talui kon manuk<sup>2</sup></i>	<i>Dia yang membeli ayam</i>	He who is buying chicken
(61)	<i>No'ponu sin sia olaki dia namanjo</i>	<i>Mengapa dia tidak datang</i>	Why he is not coming

The form of '*sia olaki*' in sentences (59-61) is to refer men who is doing activity.

The form of *kitogi sia olaki* 'milik dia laki-laki' (his – plural) and *kitogi sia bobai* 'milik dia perempuan' (her – plural)

(62)	<i>Buk<sup>2</sup> togi sia olaki tumo' maha!</i>	<i>Buku milik dia harganya mahal</i>	His book is expensive
(63)	<i>Pitow togi sia olaki tumo' lanitli'</i>	<i>Parang milik dia tajam sekali</i>	His machetes is very sharp
(64)	<i>Tosi'lad togi sia bobai no gogura<sup>2</sup>at</i>		

Pronoun '*togi sia olaki*' refers to something belongs to men and *togi sia bobai* in sentences (62-64) refers to something belongs to women

#### e. Plural Third Personal Pronoun

The form of *mosia* 'mereka' means they.

(65)	<i>Mosia minaya kon pasar</i>	<i>Mereka pergi bersama ke kantor</i>	They go to office together
(65)	<i>Mosia minaya kongoba</i>	<i>Mereka pergi kebun</i>	They go farming
(66)	<i>Buk tana'a mosia kitogi</i>	<i>Buku ini milik mereka</i>	This book is theirs

*Mosia* in sentences (65-66) does not change although it changes the position.

The form of *mosia kitogi* 'milik mereka' means their (refer to something which belongs to them)

(67)	<i>Baloi mosia kitogi binonkar</i>	<i>Rumah milik mereka dibongkar</i>	Their house is demolished
(68)	<i>Da'an mosia kitogi diapa pinotompia</i>	<i>Jalan milik mereka belum diperbaiki</i>	Their road has not been renovated
(69)	<i>Natu' mosia kitogi pinotalui</i>	<i>Telur milik mereka dijual</i>	Their egg is sold

This personal pronoun which is in the form of an object sentences (67-69) refers to possession.

The word *mosia olaki* 'mereka laki-laki' means they (men) and *mosia bobai* 'mereka perempuan' means they (women)

(70)	<i>Mosia olaki no gaid parahu</i>	<i>Mereka membuat perahu</i>	They (men) make a boat
(71)	<i>Mosia olaki minaya mo gaid'</i>	<i>Mereka pergi bekerja</i>	They (men) go to work
(72)	<i>Mosia bobai dia no pira</i>	<i>Mereka tidak bagus</i>	They (women) are not fine

The form of *olaki* in the previous sentences refers to 'mereka laki-laki' - they (men) who are doing something. The form of *mosia bobai* in the sentence refers to 'mereka perempuan' – they (women) who are doing something.

The form of *togi mosia olaki* 'milik mereka laki-laki' refers to their (men) and *togi mosia bobai* 'milik mereka perempuan' refers to their (women).

(73)	<i>Kakaya'an na'a togi mosia olaki</i>	<i>Kekayaan milik mereka</i>	Their property
(74)	<i>Bu'ok togi mosia bobai lango</i>	<i>Rambut mereka panjang</i>	Their hair is long

The form of *togi mosia olaki* refers to 'milik laki-laki' – their (men) and the form of *togi mosia bobai* refers to 'milik perempuan' – their (women).

## 2. The Function of Personal Pronouns in Mongondow Language

Based on the data analysis, personal pronoun of this language places these following functions:

### a. Function as a Subject

The form of *aku'oi* 'saya' means I

(75) *Aku'oi* dia minaya kon goba

*Saya tidak pergi ke kebun*  
(I do not go to the garden)

The form of *nami* 'kami' means we

(76) *Nami* iko lom momaya kon manadow

*Kami besok berangkat ke Manado*  
(We are going to Manado tomorrow)

The form of *kami* 'kita' means we

(77) *Kami* kinodaitan bogat

*Kita kehabisan beras*  
(We are running out of rice)

The form of *iko* 'engkau, anda, kamu' means you

(78) *Iko* diapa no nika

*Engkau belum menikah*  
(You are not married)

The form of *moiko* 'kalian' means you (plural)

(79) *Moiko* iko lom maya kantor

*Kalian besok ke kantor*  
(You may go to the office)

The form of *sia* 'dia' means he/she

(80) *Sia* tatua no gutun kon baloiku

*Dia tinggal dirumahku*  
(He/she lives in my house)

The form of *mosia* 'mereka' means they

(81) *Mosia* komintan kolabung notakit

*Mereka semua kemarin sakit*  
(They were sick yesterday)

It finds out that the function of personal pronouns, as a subject in sentences of Mongondow language is similar to Indonesian.

### b. Function as an Object

The form of *aku'oi* 'saya' means me

(82) *Sia* nobugoi *aku'oi* doit

*Dia memberi saya uang*  
(He gives me money)

The form of *kami* 'kita' means us

(83) *Guraja* tatua noku'u kon *kami*

*Orang tua ini memanggil kita*  
(This parents call us)

The form of *iko* 'engkau, anda, kamu' means you (singular)

(84) *sia* tatua nopogogura'at takin *iko*

*Dia itu yang merusak bersamamu*  
(He/she who destroys something with you)

The form of *moiko* 'kalian' means you (plural)

(85) *Guraja* tumo tabi kon *moiko*

*Ibu mengasihi kalian*  
(A mother loves you (plural))

The form of *sia* 'dia' means him/her

(86) *Chindy* moibog *sia*

*Chindy mencintainya*  
(Chindy loves him)

The form of *mosia* 'mereka' means them

(87) *Adi* tua sina'a'an *mosia*

*Anak itu ditinggalkan mereka*  
(That child is left by them)

### c. Function as Possession

The form of *ku'onku* 'milik saya' means my

(88) *Buk* *ku'onku* no berak

*Buku saya telah robek*  
(My book is ripped)

The form of *ku'on nami* 'milik kami' means our

- (89) *Manuk<sup>?</sup> ku<sup>?</sup>on nami sinaŋo intau* Ayam kami dicuri  
(Our chicken is stolen)  
The form of kami<sup>?</sup> *togi nami<sup>?</sup>* ‘*milik kita*’ means our
- (90) *Lambuŋ tatua kitogi nami<sup>?</sup>* Pakaian kita telah dicucikan  
(Our clothes are washed)  
The form of *togimu* ‘*milik engkau, milik anda, milik kamu*’ means your (singular)
- (91) *itog togimi no buŋi* Mainan milik anda hilang  
(Your toy is lost)
- (92) *Uŋku togimu sinaŋo koina singai* Anjing kamu dicuri tadi siang  
(Your dog was stolen this afternoon)  
The form of *togi moiko* ‘*milik kalian*’ means your (plural)
- (94) *Buta na<sup>?</sup>a togi moiko* Tanah ini milik kalian  
(This is your land)
- (95) *lagapan tua togi moiko*  
The form of *togi sia* ‘*milik dia*’ means her or his
- (96) *Toga tatua togi sia* Lampu itu milik dia  
(This is her lamp)  
The form of *togi mosia* ‘*milik mereka*’ means their
- (97) *Uŋku togi mosia tuma buŋi* Anjing milik mereka hilang  
(Their dog was lost)

### 3. The Meaning of Personal Pronoun of Mongondow Language

In the process of constructing personal pronouns in sentences, it results several meaning as follows:

1. Defined as singular personal pronoun  
(98) *Aku<sup>?</sup>oi lumuai ikoŋom doŋodoŋom ante* Saya keluar besok pagi-pagi sekali  
(I will go early tomorrow morning)
2. Defined as plural first personal pronoun  
(106) *ŋkolom nami<sup>?</sup> mopotu<sup>?</sup>ot bogat kon baŋoi* Besok kami memasukan beras  
(Tomorrow we will put rice inside)
3. Defined as singular personal pronoun (men)  
(107) *Aku<sup>?</sup>oi olaŋi motaŋui lambuŋ kon pasar* Saya membeli pakaian di pasar  
(I buy clothes at the market)
4. Defined as singular first personal pronoun (woman)  
(108) *Aku<sup>?</sup>oi bobai minaya kon baŋoi* Saya mau pergi ke rumah  
(I will go home)
5. Defined as plural first personal pronoun (men)  
(109) *Nami<sup>?</sup> olaŋi topi<sup>?</sup>mai mo duŋu ka<sup>?</sup>anon* Kami mau menanam nasi  
(You are going to cook rice)
6. Defined as plural first personal pronoun (women)  
(110) *Nami<sup>?</sup> bobai moigu kon tobig no patu<sup>?</sup>* Kami sedang mandi air panas  
(You are taking a hot bath)
7. Defined as singular second personal pronoun  
(111) *Iko noŋkon onda koinai<sup>?</sup>* Engkau dariman tadi  
(Where have you been)
8. Defined as plural second personal pronoun  
(112) *Moiko minaya momaso<sup>?</sup>* Kalian pergi mencangkul  
(You are digging with a hoe)
9. Defined as singular second personal pronoun (man)  
(113) *Moiko olaŋi noŋaan don ka<sup>?</sup>anon* Kalian sudah makan nasi  
(You have eaten rice)
10. Defined as singular second personal pronoun (woman)  
(114) *Moiko bobai nogutun kon onda* Kalian tinggal di sini  
(You live here)
11. Defined as singular third personal pronoun  
(115) *Koina doŋodoŋom sia no taŋui kon sapatu<sup>?</sup>* Tadi pagi dia membeli sepatu  
(I just bought shoes this morning)
12. Defined as plural third personal pronoun  
(116) *Mosia moduŋu kon ka<sup>?</sup>anon* Mereka menanam nasi  
(They cook rice)
13. Defined as singular third personal pronoun (man)  
(117) *Sia olaŋi saŋalu momake<sup>?</sup> kon coŋana no laŋgo* Dia selalu memakai celana panjang  
(He always wears trousers)
14. Defined as singular third personal pronoun (woman)  
(118) *Sia bobai minaya kon baŋoi intau ibanya<sup>?</sup>* Dia perempuan pergi ke rumah lain



(She always goes to the other house)

15. Defined as plural third personal pronoun (men)

(119) *Mosia olaki minaya nomonko kon tagin Mereka pergi memotong buah pisang*  
(They are slicing banana)

16. Defined as plural third personal pronoun (women)

(120) *Mosia bobai notaui buk Mereka membeli buku*  
(They buy a book)**B. Teaching Pronouns of Mongondow Language at School**

Comprehensive learning process at class cannot run without managing learning system. The way teachers teach students at class can be an important variable to determine the success of learning. It obviously concludes that the teacher's ability to manage class is the main variable for effective learning. Definitely, the capability of teacher to organize class is related to the ability to choose and use certain method and teaching strategy or model. Besides, teachers should comprehend characteristics of teaching materials, and they should master them. It can be a base to conduct language learning especially pronouns in Mongondow Language.

As a local language taught in the area of Mongondow native speakers, teachers should comprehend and master the details of pronouns in Mongondow and Indonesian since they have some similarities particularly in pronoun form and character. From the research data, it presents that pronouns in Mongondow are similar to Indonesian by their form, function, and meaning. Therefore, these similarities can be used to teach personal pronouns of Mongondow language at school of Bolaang Mongondow particularly in East Dumogo. Through the same style and characters, teachers can be easier to explain lesson of personal pronoun in Mongondow language which has been as a local subject at school. To teach about personal pronoun or personal reference, teachers can use constructive method by these following stages.

**a) Introduction Stage**

Teachers make students learn a schema of personal pronouns of Mongondow language. First, they can introduce them and give after defined them in Indonesian.

Example :

<i>aku'oi</i>	'saya'	I
<i>togiku</i>	'milik saya'	my
<i>toginya</i>	'milik dia'	her
<i>nami'</i>	'kami'	we
<i>togi nami'</i>	'milik kami'	ours
<i>iko</i>	'engkau'	you (singular)
<i>togi iko</i>	'milik engkau'	your (singular)
<i>moiko</i>	'kalian'	you (plural)
<i>togi moiko</i>	'milik kalian'	your (plural)
<i>sia</i>	'dia'	he/she
<i>togi sia</i>	'milik dia'	his
<i>mosia</i>	'mereka'	they
<i>togi mosia</i>	'milik mereka'	theirs

**b) Identification Stage**

After explaining some examples, teachers have students learn to identify personal pronouns of Mongondow. Teachers need to plan learning activities which are oriented to students. Besides, they become facilitators and mediators. They do not need to explain kinds of pronouns, and let the students discover. Therefore, Indonesian personal pronouns can be taught to the students. Having this understanding, students can categorize personal pronouns of this language. The similarities between Indonesian and Mongondow language should be explained into such as the following elements.

1. Singular first personal pronoun
2. Plural first personal pronoun
3. Singular second personal pronoun
4. Plural second personal pronoun
5. Singular third personal pronoun
6. Plural third personal pronoun

If students' opinion is not correct, teachers may revise and make a correction. By learning its forms, students can comprehend the personal pronouns in Mongondow.

**c) Exercise stage**

In this stage, students train themselves to use personal pronouns in sentences. Teaching method is very essential in this stage. Students can have a game section like scramble to study this materials in order to avoid students bored. Scramble is an agile game to reach highest score or position. Scramble derived from English word means an act, a competition, and a fight. It is to name a word game which involves the player to arrange jumbled letters into a proper word. This learning model can make students comfortable since it is in the format of a game, for example: word scramble, sentence scramble, and paragraph scramble. These are very suitable to teach personal pronouns. It is the following activity which can be used to teach students in class. In word scramble, students will arrange words or personal pronouns of which the letters are jumbled like in the following example:

<i>amin</i>	= <i>nami</i>	<i>'kami'</i>	(we)
<i>ais</i>	= <i>sia</i>	<i>'dia'</i>	(he)
<i>ku'oi kiola</i>	= <i>aku'oi olaki</i>	<i>'saya laki-laki</i>	(I – male)
<i>ikutog</i>	= <i>togiku</i>	<i>'milik saya'</i>	(mine)

It continues in wider like sentence scramble. Teachers show simple sentences containing personal pronouns, yet they are arranged by jumbled words. It would require students to arrange the jumbled words in a good order like these following examples:

*nolaben - togi nami – tatu boke?*

*mo tayak -nami olaki - kon bago?*

*no loben- togi nami olaki- buta?*

Those three sentences are randomly arranged; therefore, students compete to arrange those sentences into proper order then they should translate them into Indonesian.

#### d) Follow-up Stage

It requires students to perform a simple conversation in the front of the class. Students will work in pairs to make a simple dialogue and put personal pronouns in each sentence. This learning model can strengthen students to comprehend the teaching materials in order not only to memorize but also to understand the context.

The research finds out that there is similarity of Mongondow and Indonesian language. They have genetic relationship. Their congregation is signed by the similar certain pattern. According to Burhan (1980), local language and Indonesian have same pattern both in the sound pattern and word - sentence structure. It discovers that personal pronouns in Mongondow has six forms: (1) singular first personal pronoun, (2) plural first personal pronoun, (3) singular second personal pronoun, (4) plural second personal pronoun, (5) singular third personal pronoun, and (6) plural third personal pronoun. It is also in line with the findings stated by Alwi (2000)

Teaching personal pronouns in this language can be an attempt to maintain, develop, and preserve this endangered language. Therefore, teachers take an important and strategic role to teach students in order to build interaction with the others using this language.

## 4. Conclusion

Based on the previous discussion, it can conclude that personal pronouns of Mongondow and Indonesian are similar. It discovers the similarities by form, function, and meaning. Both languages have same forms of first, second, and third personal pronoun. Personal pronoun can be placed as a noun like in a subject, an object, and it can show possession in Mongondow language. They also have predicate in each sentence.

The way teachers organize a class is an important variable which can determine the success of learning personal pronoun. The teachers' ability to manage a class can be a main variable in effective learning. Definitely, their capability to make lesson plan is related to their ability to choose proper method, model or learning strategy. Besides, they comprehend and master material characteristics.

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