

THE STUDY OF VERB IN TONTEMBOAN LANGUAGE AT KAROMBOW – TALIKURAN VILLAGE

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ABSTRACT

Verb or Verba (latin: Verbum, 'word') is a class of words that express an action, existence, experience, or other dynamic understanding. The word type generally becomes a predicate in phrase or sentence. This research is meant to find the verb in the Folk Songs in Tontemboan Language at Karimbow Talikuran Village. In doing this research, the researcher found a fact that these Folk Songs in Tontemboan Language was rarely sung by people of Karimbow Talikuran Village. People in Karimbow Talikuran Village did not realized that the Folk Songs which is rarely sung has a good meaning, because in this research the researcher found many spiritual songs that were created as a form of respect and gratitude to Almighty God as the creator of the earth. In this research the researcher are more emphasis to the study the verb contained in the Folk Songs in Tontemboan Language at Karimbow Talikuran Village. And looking for the best way to preserve the Folk Songs in tOntemboan Language and culture at Karimbow Talikuran Village. The researcher used Qualitative Method in this research therefore the researcher is required collecting the data by interviews and documentation. The researcher using the method from Miles and Huberman as a research method. After collecting the data and information from government and villagers at Karimbow Talikuran Village researcher found the reason why the Folk Songs are rarely sung, because the villagers has been influenced by the modern language and feel the Folk Songs is ancient and no one teaches the Folk Songs to young people and the children. Finally, by knowing the Folk Songs and study the Verb in Folk Songs in Tontemboan Language, the people of Karimbow Village would continuously sing the Folk Songs in Tontemboan Language and preserve the culture.

Keywords: *Verb, Folk Songs, Karimbow Talikuran Village, Qualitative Methode.*

INTRODUCTION

Basic Consideration

Have you ever heard Tontemboan Language? Several people might hear it, but the others do not. Tontemboan Language is one of the traditional languages in North Sulawesi especially in Minahasa which is spoken by Tontemboan people. Minahasa is one of the tribes which dwell in the mountainous area in North Sulawesi. North Sulawesi is one provinces in Indonesia. It is located on the northern tip of the island of Sulawesi. The province's capital and large city is Manado, and its population is 2,265,937 according to the 2010 census.

Minahasa is divided into several tribes those are, Tonsea, Tonsawang, Tombulu, Tolour, and Tontemboan. Tontemboan comes from two words, Tou and Temboan. Tou means people, Temboan means high land. So, the meaning of Tontemboan is people who are dwelling in mountainous area. In addition Minahasa has many traditional dance such as Maengket dance, Kabasaran dance, Katrili dance and many more. Lately Tontemboan people especially the young cannot speak their traditional language. One way to preserve Tontemboan Language is to sing the traditional Folk Songs, the song which has verbs that has been found by the researcher. One of the folk Songs which is familiar is Ro'ong Karimbow which is telling about villagers but do not live in Karimbow, however, they long to living life of the village.

Generally, people of Karimbow Talikuran Village are farmers. They used to farm coconut, and cloves. Karimbow Talikuran is a village which is located in East Motoling, South Minahasa. People used Tontemboan Language but today the villagers in Karimbow Talikuran Village no longer use it. They speak Manado Malay, instead. Karimbow is also called Pakarimbowen which is meant Storm village, noticing the young people who cannot speak Tontemboan Language will treat this culture for the future.

Such situation drives the researcher to study Tontemboan Language. Through the study of the verbs of Folk Songs in Tontemboan Language.

1. LINGUISTIC

Linguistics is the study of language, and involves an analysis of language form, language meaning, and language in context. The earliest activities in the documentation and description of language has been attributed to the 4th century BCE Indian grammarian who wrote a formal description of the sanskrit language.

Linguistics traditionally analyze human language by observing an interplay between sound and meaning. Phonetics is the study of speech and non-speech sound, and level into their acoustic and articulatory properties. The study of language meaning, on the other hand, deals with how language encode relation between entities, properties, and other aspects of the word to convey, process, and assign meaning, as well as manage and resolve ambiguity.

2. Culture

Culture is the way of life a given society. It includes the way people think, act, interact with each other, and make decision; it also defines what individual eat, what they wear, what they think is right or wrong and much more. Culture is passed down from one generation to another. What individuals learn from their parents and those individuals they grew up with such as, teachers, uncles, aunts, and neighbors passed down to future generation.

John Done says "no man is an island entire of it, every man is a piece of the continent, a part of the main" (Devotions, XVIII). On the other hand, Rebow Jerome (1972 : 39) explains "Blue print" which guides the behavior of people in a community and is incubated in family life. It govern our behavior in groups, makes us sensitive of status, and

help us know what our responsibility is to the group. Different culture are the underlying structures which make round community and square. Croydon (1973:4) sates that culture is a system of in grated patterns, must of which remain below the threshold of consciousness, yet all if which govern human behavior just as surely as the manipulated stings of a puppet its motion.

3. **Language**

When people study language, people are approaching what some might call the 'human essence'

The distinctive qualities that are so far as people now, unique to man (Chomsky, 1968, 1972). The word language is used only to refer to human's way of communicating. Language plays such a prominent part in the daily lives of all of us that people should do our best to understand its first principle (Simeon Potter, 1968).

Language is deeply embedded in culture. Language is human speech spoken or written: without language men would like be animals Language is bases of man's uniqueness and the essence of his culture. Language is asset of habits. Like other habits, they are easy formed in early life and difficult to charge a letter. Language applies to the body of words, forms and pattern of sounds and structure making up the speech of a people, nation, or group of people. (World Book Dictionary 1978).

4. **Lyric**

The lyric poet addresses According to the expression, a lyric is one type of poem besides narrative, descriptive, epic, limerick, epitaph, and concrete. a lyric is a poem that expresses the thought and feelings of the poet resembling a song in form or style, Lyrics of poetry that is a direct and often song like expression of the poet's and feeling.

Lyric is the words of popular song and lyric of poetry is expressing the poet's intense personal emotion, usually in short poems divided into stanza (New Webster's Dictionary, 1992) Lyrics also is a poem that expresses the thought and feeling of the poet.

5. **Song**

Song is a short musical word set to a poetic with equal importance given to the music and to the words. It may be written for one or several voices and is generally performed with instrumental accompaniment. (Grolier Limited: 1992).

According to Landau (1999), "Song is a musical for voice". (p.700) in other words, song is a musical composition meant to be sung "sung is the act of singing." When it really composed, with beautiful words and music, the someone or a group of people use it by singing it.

6. **Type of Song**

Song can be divided into many different forms, depending on the criteria used. One division is between "Art Songs," "Pop Songs", "Religious Songs," and "Folk Songs."

a. *Art Song*

Art songs are songs for performance in their own right, usually with piano accompaniment, although they can also have other types of accompaniment such as an orchestra or string quartet, and are always notated of the romantic music era. The art song of the period in which they originally flowered is often a duet in which the vocalist and accompanist share in an interpretive importance. The pieces were most often written to be performed in a home, although today the works enjoy popularity as concert pieces.

b. *Pop Song*

Popular songs are songs which may be considered in between art songs and folk songs. They are usually accompanied in performance and recording by a band. They are not anonymous in origin and have known authors. They are often but not always notated or transcribed after recording and tend to be composed in collaboration more often than art songs. Popular songs are often a part of individuals and culture, but seldom have a national identity.

c. *Religious Songs*

Religious songs are the most powerful. Deeply felt and influential forces in human society. They had shaped people's relationship with each other, influencing family, and community, economic and political life. Religious belief and values motivate human action, and religious groups organized their collective religious expression. Religion is a significant aspect of social life and the social dimension is an important part of religion. Religion shows relationship with ultimate reality or "God." Source and origin, something bigger than the immediate, present self.

d. *Folk Songs*

Folk songs are songs of often anonymous origin that are transmitted non-orally. They are frequently a major aspect of national or cultural identity. Art songs often approach the status of folk songs when people forget who the authors was. Folk songs are also frequently transmitted non-orally especially in the modern era. Folk songs exist in almost every, if not every culture.

However, despite the assembly of enormous body of work over some two centuries, there still no certain definition of what folk music (folklore or the folk) is. Folk music may tend to have certain characteristics but it cannot clearly be differentiated in purely musical term. One meaning often given is that "old songs, with no known composers," another is that has been submitted to an evolutionary "process of oral transmission. The fashioning and re-fashioning of the music by the community that give it is folk characters.

7. *Verb*

A verb is one of the main parts of the sentence or question in English. The verb signals an action, an occurrence, or a state of being. Whether mental, physical, or mechanical, verb always express activity.

A verb from the latin verbum meaning word, is a word (part of speech) that is syntax conveys an action (bring, read, walk, run, learn), an occurrence (happen, become), or a state of being (be, exist, stand). In the usual description of English, the basic form, with or without the particle to, is the infinite. In many also agree with the person, gender

or number of some of its arguments, such as its subject, or object. Verbs have tenses: Present, to indicate that an action has been done; future, to indicate that an action will be done.

Verb (noun) is any member of class of words that function as the main elements of predicates, that typically express action, state, or a relation between two things, and that may be inflected for tense, aspect, voice, mood, and to show agreement with their subject or object. (www.dictionary.com)

RESEARCH METHODOLOGY

1. Research Design

Qualitative method is chosen because the data of research contain the descriptive official document people on world, field note of the subject. It focuses on the study of verbs in Tontemboan Language, Furthermore the researcher would collect the data by analyzing the folk songs in Tontemboan language and along the elders for get the deepest information.

2. Setting and Time Schedule

This research has been schedule two months. The setting of this research is at Karimbow Talikuaran Village located in South Minahasa North Sulawesi.

3. Kinds of Data Sources

To do this research, the researcher will use some kinds of data sources primary and secondary data: Primary data are data that will be taken from villagers or elder who can speak Tontemboan Language actively, Secondary data in supporting in this research such as data from the collect songs from the cassette

4. Technique of Data Collection

In collecting the data, the researcher will use some technique, those are:

1. *Observation: the researcher will observe the situation and condition of Karimbow Talokuran Village in South Minahasa.*
2. *Interview: the researcher will make a talk with the elders or villagers to get real information.*
3. *Documentation: the researcher will use some collected song in Tontemboan Language and take picture to support the data.*
4. *Data Analysis*

The researcher will use data analysis from Miles and Huberman (Sugiono,2006) which states that are step to analyze the data such as:

1. *Data reduction: The researcher reduces the data in order to give clear and easy description in data collection.*
2. *Data display: The researcher displays the data which are found.*
3. *Verification/conclusion: The researcher draws conclusion of all information that have found.*

RESULT AND DISCUSSION

1. Data Description of Karimbow Talikuran Village

Karimbow Village is divided into two parts, namely Karimbow and Karimbow Talikuran. The population of Karimbow is one thousand and four hundred people, and the population of Karimbow Talikuran is nine hundred and thirty six people. Karimbow is the place where the researcher was grew up. Therefore, when the researcher was a child, her parents used to communicate with Tontemboan Language. So, the researcher understood and could speak by using this language or which was mostly known by the villagers called "bahasa tanah". And also with the Folk Songs in Tontemboan Language, the researcher could sing those songs and understood about the meaning and the verb of the songs well.

2. Research Findings

The researcher interviewed some informants at Karimbow Talikuran Village. The informants are such as: Mrs. H. Runtunuwu, M.Umboh. There are the infomants that researcher needs to get answer the result question according to these questions:

3. Data Collected from the Interviewers

a. Who should teach the Folk Songs to the community in Karimbow Talikuran Village?

"Yang musti kase belajar lagu bahasa daerah pada masyarakat itu adalah dari orang tua atau tua-tua desa dan seharusnya di mulai dari keinginan yang tinggi dari masyarakat untuk tahu lagu daerah"

(Should already know and have been active in local language that teaches the uninitiated regional songs, so that they become equally understand). Informant H.R

b. Why children do not use Tontemboan Language communication in everyday?

Karena anak-anak tidak diajarkan disekolah maupun dirumah ole orang tua, dan di masa sekarang anak-anak lebih suka memakai bahasa Indonesia atau bahasa Manado Melayu karena menurut anggapan mereka bahasa daerah so kuno.

(Because children are not taught a school or at home by parents, they prefer to use modern Language or Manado Malay, because according to the local language is ancient). Informant M.U

4. Collection of Folk Songs

- 1. Ampuruk*
- 2. Oh Katuari*
- 3. O Wailan Kasuruan*
- 4. Roong Karimbow*
- 5. O Ina ni Keke*

5. Analysis of the Folk Songs

After collecting the data, the researcher analyzed the verb of the Folk Songs in Tontemboan Language at Karimbow Talikuran Village. Here the result of Folk Songs

satad in each table which contain the lyric of Folk Songs in Tontemboan Language, translation in English and the Verb:

1. Ampuruk

Lyrics	Translation in English	Verb
<i>(In Tontemboan Language)</i>		
<i>Ampuruk ing kuntung pa rege-regegan</i>	<i>At the top of the mountain, every wind blows</i>	<i>Mengalei</i>
<i>Maka tembo-tembo mai i nataran Kasale'en kaaruyen wo kalelo tumembo mai ing kayobaan</i>	<i>From the top seen, lies a vast field exciting, fun and longing looking at nature from the top of</i>	<i>Imbaya</i>
<i>Kami mengalei e karia e katuari</i>	<i>mountain, we ask friends and family</i>	<i>Tumembo</i>
<i>Se cita imbaya ndoong un ta yasa</i>	<i>we are all in the village to day.</i>	<i>Eluren</i>
<i>Maesa a nate o memberanan</i>	<i>one heart (harmonious) and caring</i>	
<i>Eluren kayobaan yasa</i>	<i>for each other in governing the present world.</i>	

2. O Katuari

Lyric	Translation in English	Verb
<i>(in Tontemboan Language)</i>		
<i>O katuari su maru mange sa ro'na wo</i>	<i>oh excited brother</i>	<i>Linga</i>
<i>Linga nange e nuwu loor i inang</i>	<i>listen to it state call</i>	
<i>Tumena ang kalooran ta wo kalo i Marengomay Inang</i>	<i>to be happy together mother</i>	
<i>Mayo marengomay mayo anakku</i>	<i>come back my son</i>	<i>Ampungen</i>
<i>Tumane mayo marengomay</i>	<i>remember come back in our</i>	
<i>Am bale ta metuari</i>	<i>home</i>	
<i>Sa kamu wo i marengomay e mayo</i>	<i>If you come back and have</i>	
<i>Rumawir asi inang waya-waya ung</i>	<i>surrender, your</i>	
<i>Kasea'an ampungen no kaai ' inang</i>	<i>mistakes was given complete forgiveness</i>	

3. O Wailan Kasuruan

Lyric	Translation in English	Verb
<i>(in Tontemboan Language)</i>		
<i>O Wailan Kasuruan</i>	<i>O Almighty God, please show</i>	<i>Turu'an</i>
<i>Turu'an lalan rondor</i>		<i>the straight path</i>
<i>Kaengkolan</i>		
<i>Tio'o i wali'wali asi lalan</i>	<i>do not let us walk on the wrong</i>	
<i>Kawangkuren</i>		

<i>Kaengkolan</i>		<i>path</i>
<i>Pakamangen</i>		
<i>Sayang waya se kawangkuren</i>	<i>love those who hate us</i>	
<i>Ase cami im baya</i>		
<i>Pakamangen kami im baya</i>	<i>Bless and give us longevity</i>	
<i>Wo pakalawiren</i>		

4. *Ro'ong Karimbow*

<i>Lyric</i>	<i>Translation in English</i>	<i>Verb</i>
<i>(in Tontemboan Language)</i>		
<i>Ro'ong Kaimbow mande andu'uk</i>	<i>Even though Karimbow is far away</i>	<i>Palelonku</i>
<i>Mand andu'uk, mande andu'uk</i>	<i>Although in a far, so far away</i>	
<i>Mento palelonku.</i>	<i>I cannot stop missing it</i>	<i>Lelon</i>
<i>Ro'ong Karimbow palelonku</i>	<i>I miss Karimbow Village</i>	
<i>Palelon ku ke' anate</i>	<i>I always remember in my heart</i>	<i>Palelon</i>
<i>Mande mento'o ro'ong walina</i>	<i>Even if I stayed in another village</i>	
<i>Mento ke' kero'ongku</i>	<i>I really loved my village</i>	
<i>Ro'ong nami mande an du'uk</i>	<i>Village of us although far away</i>	
<i>Mento ke palelonku</i>	<i>I always missed it</i>	

5. *O Ina ni Keke*

<i>Lyric</i>	<i>Translation in English</i>	<i>Verb</i>
<i>(In Tontemboan Language)</i>		
<i>O ina ni keke mange wisa ko</i>	<i>O nice girl, where are going?</i>	<i>Mange</i>
<i>Mange aki wenang tumeles wale ko</i>	<i>I'm going to Manado to buy</i>	<i>Tumeles</i>
<i>O ina nikeke mange wisa ko</i>	<i>a house for me</i>	<i>Weane</i>
<i>Mange aki wenang tumeles wale ko</i>		<i>Makiwe</i>
<i>Weane-weane, weane toyo'</i>	<i>Give me please, just a little bit</i>	
<i>Daimo siapa ko tare maki we'e</i>	<i>I don't have anything, just asking</i>	

6. *Discussion*

It has been found after researching that society of Karimbow Talikuran village seldom sang the Folk Songs in Tontemboan Language. In particular, the children and teenagers. That was evident because of the influence of the pop songs or modern songs and Manado Malay songs which were more popular., pleasantly heard and easily understood than singing the Folk Songs in Tontemboan Language that were old fashioned. This phenomenon was absolutely clear that the Folk song in Tontemboan Karimbow Talikuran Village were gradually forgotten. The villagers of Karimbow Talikuran Village do not realize that the Folk Songs in Tontemboan Language were not only as entertaining songs but also they could contain the messages, morals, advice, aducation and verb for society, especially for their children and goung generation to preserve the culture in Karimbow Talikuran Village in general.

In Analyzing the verb of Folk Songs in Tontemboan Language at Karimbow Talikuarn Village, the researcher found out that every Folk Song contain a Verb. They are as follows:

1. *In the song of Ampuruk, the verbs are mengaley and imbaya.*
2. *In the Oh Katuari, the verbs are linga, marengomay, and ampungen.*
3. *In the O Wailan Kasuruan, the verbs are Turuan, Kaengkolan, Kawangkuren, Pakamangen.*
4. *In the Ro'ong Karimbow the verbs are palelonku, lelon, and palelon.*
5. *In the O Ina nikeke the verbs are mange, tumeles, weane, makiwe.*

CONCLUSION AND SUGESTION

Conclusion

After analyzing the verb of Folk Songs in Tontemboan Language at Talikuran Village, the researcher might draw conclusion as follow:

1. *In the song of Ampuruk, the verbs are mengaley and imbaya.*
2. *In the Oh Katuari, the verbs are linga, marengomay, and ampungen.*
3. *In the O Wailan Kasuruan, the verbs are Turuan, Kaengkolan, Kawangkuren, Pakamangen.*
4. *In the Ro'ong Karimbow the verbs are palelonku, lelon, and palelon.*
5. *In the O Ina nikeke the verbs are mange, tumeles, weane, makiwe.*

Sugestion

1. *The researcher suggests the government to maintain and preserving the Folk Songs in Tontemboan Language from the influence of Manado Malay songs and pop songs.*
2. *The researcher suggests the government to continuing the abandoned culture in Karimbow Talikuran Village*
3. *The researcher suggests the villagers to keep on singing the Folk Songs in both formal and informal events, pioneered by the village head.*

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