

## Language Attitude of State High School Students 3 Waeapo, Buru Regency Towards The Use of Indonesian Language in The Millennial Era

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### ABSTRACT

*SMA Negeri 3 is a favorite school in Waeapo District, Buru Regency, Maluku. There are several ethnic groups in the school environment at SMA Negeri 3, including the indigenous tribes, namely the Buru tribe and immigrant tribes such as Ambon, Southeast Maluku (especially Kei), Ambalau, Islands Sula (especially Sanana), Butonese, Bugis, Makassarese, Javanese, Sundanese. He also uses various languages, including Ambonese Malay dialect, Butonese, Bugis, Makassarese, Javanese, and also Sundanese. The general objectives of this study are: 1) to identify the influence of language attitudes of students at SMA Negeri 3 Waeapo, Buru district on the use of Indonesian in the Millennial Era; 2) revealing the positive and negative effects of the Language Attitudes of Students of SMA Negeri 3 Waeapo, Buru Regency on the Use of Indonesian in the Millennial Era. The type of research used in this research is a descriptive qualitative field research which examines linguistic phenomena. The data and data sources in this study are primary data and secondary data. The location of this research is SMA Negeri 3 Waeapo. The method of data collection was done through non-participating observation. The data collection technique was carried out through the free-of-conversation listening technique, recording technique, and note-taking technique. The data that has been classified is then analyzed using qualitative descriptive analysis techniques. The results of the study are positive factors and there are negative factors from the use of the Ambonese Malay dialect. The positive factor is that students continue to use Ambonese Malay dialect which is a language loyalty and encourages people of a language to maintain their language, this is a language pride that encourages people to develop language and use it as a symbol of identity and community unity, as well as awareness of the existence of language norms that encourage people to use their language carefully and politely, so that students from the Javanese and Sundanese tribes are finally interested in using Ambonese Malay dialect. The negative factor is that the students who come from the Javanese tribe feel offended because they don't know the meaning of the Ambonese Malay dialect which is known to be rough according to the Javanese people who are known to be smooth in speech.*

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### 1. Introduction

Language attitude is important in relation to a language because language attitudes can sustain the life of a language. The point is that language is not static, but dynamic. The dynamics of language is caused by the dynamics of the language user community. The state and process of forming language attitudes is not far from the state and process of forming attitudes in general.

Language attitude is a relatively long-term belief system or cognition, partly about language, about language objects, which gives a person a tendency to react in a certain way that he likes (Chaer, 2012). Attitude in Indonesian is defined as actions and so on based on convictions or beliefs Entering the millennial era, language becomes more meaningful because it can be conveyed quickly to various regions(KBBI, 2016). (Nuryani, 2019). language is also a way for humans to be recognized for their existence. With various means, language can develop rapidly. This development is

not only felt in terms of distribution, but also in the selection of the language used. Along with the times and technological developments in this millennial era, the use of languages is also increasingly diverse, one of which is found in the use of foreign languages and regional languages.

The use of Indonesian today has decreased, in the sense that today's society uses a foreign language or English more often in their lives. Not only in ordinary people's lives, in the world of education like at SMA Negeri 3 Waeapo, the use of good and correct Indonesian has decreased slightly. Many students no longer use Indonesian properly and correctly when in the school environment, both in the school yard and in the classroom when the teaching and learning process takes place. They more often use the local language, namely the Ambonese Malay dialect.

In formal situations we are required to use good and correct Indonesian with the aim that students have a positive attitude towards Indonesian. (Rati, 2015), likewise in the school environment, especially in the classroom, good and correct Indonesian must be used. The problem that occurs is that students always use Ambonese Malay dialect without thinking that in the school environment there are many other ethnic groups. Using the Ambonese Malay dialect by students of SMA Negeri 3 Waeapo against the use of Indonesian can have fatal consequences.

SMA Negeri 3 Waeapo selected as a test site on the basis that school thismemiliki linguistic traditions very interesting to study. SMA Negeri 3 Waeapo is one of the secondary education institutions located in Waeapo District, precisely on Jalan Joyoboyo No. 04 Waekerta village. The oldest public high school in the Waeapo plains, Buru Regency, Maluku. This school was founded on July 18, 1995 under the name SMA LKMD Waekasar on the initiative of community leaders and village heads in the Waeapo area.

### **1.1 Sociolinguistics**

The millennial generation in social media also influences the pattern of Indonesian language use among teenagers (Novita, et al., 2019). The use of language used by the millennial generation in social media also influences the pattern of language use among its users. The reduced awareness to use Indonesian will affect the decrease in the use of language in society, especially among teenagers. The use of non-standard language by public figures on social media is increasingly widespread, this makes teenagers often imitate this language mode in everyday life, even it is carried over to the school environment.

The use of Indonesian in the millennial generation is only 54%, while 46% of the millennial generation uses slang both at home and at school. (Aulia, 2019) in terms of age, it is said that the millennial generation is those who are currently in the 15-30 year age range. (Nanda, 2019), the language they use includes expressions, word pronunciations, and constructions that have been used for a long time. Phrases, word choices, and constructions are chosen by speakers of different generations with different frequencies. There are even some languages at the lexical and syntactic levels, which are felt differently by "modern" speakers with "old-fashioned" speakers.

Sociolinguistic studies are more qualitative. (Saleh & Mahmudah, 2006) sociolinguistics deals with the details of the actual use of language, such as a description of the patterns of use of certain languages or dialects by speakers, topics, setting of speech. Sociolinguistics views language as a social system and a communication system and part of a particular society and culture. While what is meant by the use of language is a form of social interaction that occurs in concrete situations. Based on some of the descriptions above, it can be concluded that sociolinguistics means the study of the language used in certain areas or certain dialects.

Sociolinguistics tends to focus on social groups and the linguistic variables used in those groups while trying to correlate these variables with traditional demographic units in the social sciences, namely age, gender, socio-economic class, regional grouping, status and so on. other. Even recently, attempts have been made to correlate linguistic forms and social functions in intra-group interactions at the micro level, as well as the correlation between language choice and social functions on a large scale at the macro level (Sumarsono, 2010).

### **1.2 Language Attitude**

Attitude is a mental position or feeling towards one's own language or the language of others (Kridalaksana, 2011). In Indonesian the word attitude can refer to body shape, an upright standing position, behavior or gestures, and actions or actions taken based on views (positions, beliefs, or opinions) as a reaction to the existence of a thing or event.

Language attitudes are divided into two types, namely (1) linguistic attitudes, and (2) non-linguistic attitudes, such as political attitudes, social attitudes, aesthetic attitudes, and religious attitudes (Chaer & Agustina, 2015). Both of these attitudes can involve beliefs or cognitions about language. Thus, according to Anderson, language attitudes are a relatively

long-term system of beliefs or cognitions. Partly about language, the object of language that gives a person a tendency to react in a certain way that he likes.

### **1.3 Language as a Communication Tool Communication**

Is a further consequence of self-expression. Communication will not be perfect if our self-expression is not accepted or understood by others. It is also through communication that we learn and inherit all that our ancestors had achieved, as well as what was achieved by our contemporaries. As a means of communication, language is a channel for formulating our intentions, which gives birth to our feelings, and enables us to create cooperation with fellow citizens. It regulates various kinds of social activities, plans and directs our future (Keraf, 2017).

Oral or non-standard communication that is very practical causes us not to be careful with language. As a result, we have difficulty when we will use written language or language that is more standard and regular. When we are required to speak for a more focused interest with a specific purpose, we tend to be rigid. We will speak haltingly or mix standard language with non-standard language or even, mix foreign language or terms into our description. In fact, language is very flexible, very manipulative. We can always manipulate language for certain interests and purposes. Just look at how clever people are in politics through language. We can always manipulate language for certain interests and purposes. In order to manipulate language, we must know the functions of language.

### **1.4 Language as a Tool for Integration and Social Adaptation**

Language besides being an element of culture, it also allows humans to take advantage of their experiences, learn and take part in those experiences, and learn to get to know other people. The members of society can only be efficiently united through language. Language as a means of communication, further enables everyone to feel attached to the social group he belongs to, and to be able to carry out all social activities by avoiding clashes as far as possible in order to obtain the highest efficiency. It allows the perfect integration (assimilation) for each individual with society.

Language variations based on language users can be divided into:

- a. Regional dialects, namely variations of the language used in certain areas. Regional variations distinguish the language spoken in one place from that spoken in another, even though the variations originate from one language. So the Ambonese Malay dialect or Ambonese Malay dialect is known, the Jakarta dialect, or the Medan dialect Malay.
- b. Social dialects, namely dialects used by certain social groups or marking certain social stratum, for example women's dialect, youth dialect.
- c. Temporal dialect, which is the dialect used at a certain time, for example the Malay dialect of the Srivijaya era, the Malay dialect of Abdullah'
- d. Idiolect, which is the overall characteristics of a person's language. Even though we all speak Indonesian, we each have our own personal characteristics in our pronunciation, grammar, or preferences and wealth.

The Scientific Journal of Linguistics and Literature says that the Ambonese Malay dialect is very prestige or prestigious (Indrayani, 2017). People who live in the province of Ambon use Ambonese Malay dialect for their daily language. Because the Ambonese dialect Malay has a very prestige value so they no longer use their local language.

There are 49 regional languages in Maluku. However, these regional languages are already threatened with extinction, and there are even some regional languages in Maluku that are already extinct. On the island of Buru itself, there are 4 regional languages that have become extinct. The extinction of regional languages in Maluku proves that the Ambonese Malay dialect has a very prestige or prestigious value.

### **1.5 Ethnic / Ethnic**

In the classical sense, ethnic groups are seen as a cultural and territorial unit that is neatly arranged and can be described in an ethnographic map. Ethnic or often called an ethnic group is a collection of humans (human subgroups) united by an awareness of the similarity of a particular culture or subculture, or because of the similarity of race, religion, national origin, even certain roles and functions. Members of an ethnic group share a common history, language, value system, customs, and traditions.

## 2. Methodology

### 2.1 Approach and Type of Research This

Type of research uses a qualitative descriptive approach. Qualitative research is research that intends to understand the phenomenon of what is experienced by the research subject, such as behavior, how to describe it in the form of words and language, in a special natural context by utilizing various natural methods (Molleong, 2014). This qualitative approach was taken because in this study the target or object of research was limited so that the data taken could be extracted as much as possible and in this study it was not possible to widen the object of research.

The research is carried out directly in the field, the problem formulation is also found in the field, the possibility of the data changing according to the data in the field, so that a new theory will be found in the middle of the field. This research starts from inductive thinking, then thinking deductively, this research considers data as inspiration for theory. Qualitative research uses qualitative methods, namely observation, interviews, or document review.

Qualitative research is research that intends to understand the phenomenon of what is experienced by the research subject, for example, behavior, perception, action, etc., holistically and by way of description in the form of words and language, in a special natural context. and by utilizing various natural methods. Thus, the data in this study is to describe the phenomenon of Language Attitudes of Students at SMA Negeri 3 Waeapo, Buru Regency towards the Use of Indonesian in the Millennial Era.

#### Sources and Types of Data

Sources of data in this study, namely the speech of some students who are within the scope of SMA Negeri 3 Waeapo, Buru Regency. The type of data in this research is oral data in the form of speech by some students who are within the scope of SMA Negeri 3 Waeapo, Buru Regency, which affects the Language Attitude of Students at SMA Negeri 3 Waeapo, Buru Regency towards the use of Indonesian in the Millennial Era.

### 2.2 Methods and Techniques for Data

Provision The provision of data represents three activities; collect, select, and organize. The method of providing this data is named the method of viewing (Mahsun, 2005). The listening method is a method used to obtain data by listening to the use of language. The utterances that occurred in the school environment of SMA Negeri 3 Waeapo, Buru Regency when conversing both outside the classroom and inside the classroom which were used by some students as resource persons were observed, and listened to.

The utterances that were listened to and observed, were devoted to utterances containing the Ambonese Malay dialect as well as the factors that caused positive and negative factors to occur in the use of Indonesian, which were then marked, and documented to be inventoried as data in this study. The techniques used to complete the method of listening, among others.

#### a) Mechanical Listen Non Engaged Proficient

In this technique, the researchers only act as observers of language users by informants in this case the majority of students both outside and inside the classroom. The researcher is not directly involved in the speech event whose speech is being studied. The researcher only listened to the speeches that occurred to students who were in the school environment of SMA Negeri 3 Waeapo, Buru Regency. Researchers joined when some students were chatting while eating, drinking, also when students were playing and students were studying in class.

#### b) Recording

Technique This recording technique is an advanced technique of the free-of-conversation listening technique. All utterances in the form of conversations that occur in the learning process are recorded using a Tape Recorder. The conversation or speech is then transcribed in the form of text (written) for analysis.

#### c) Technique This note-taking

Recording technique is a continuation of the free listening and speaking technique and the recording technique. All recorded data was then recorded using manual writing instruments. Furthermore, the recorded data is typed using a computer or laptop.

### 2.3 Data Analysis Techniques.

Data analysis is an effort made to classify, classify data. Analyzing means to parse or separate data to be put together according to its type.[14] In the description, the steps applied are as follows:

a. Data Identification

All speeches in the form of conversations of some students who are in the school environment of SMA Negeri 3 Waeapo, Buru Regency contained in the recorded transcript are then identified.

b. Data Classification The

Previously identified data are classified based on the existing problems, namely the language attitude of the students of SMA Negeri 3 Waeapo.

c. Data Analysis The

Classified data is then analyzed by describing in detail the problems contained in the data that has been collected based on theories related to language attitudes, as the basis for analyzing guidelines. The data that has been classified is then analyzed by describing in detail the problems contained in the data that has been collected based on theories related to the language attitudes of students at SMA Negeri 3 Waeapo, Buru Regency towards the use of Indonesian in the millennial era, as a basis for analyzing guidelines.

The flow scheme of this research is based on sociolinguistic studies because it examines language attitudes among students in SMA Negeri 3 Waeapo, Waeapo District, Buru Regency. Based on the formulation of the problem, there are two things that will be indicators in this study, namely seeing the positive influence of language attitudes on students of SMA Negeri 3 Waeapo, Waeapo District, Buru Regency and the negative influence of language attitudes among students of SMA Negeri 3 Waeapo, Waeapo District, Buru Regency. By answering these two indicators, it will produce an *output*, namely the Language Attitude of Students of SMA Negeri 3 Waeapo, Buru Regency towards the Use of Indonesian in the Millennial Era.

### 3. Result

The results of this study are generally related to linguistic aspects that occur in conversations between students from Javanese, Buru, and Ambonese ethnic groups in SMA Negeri 3 Waeapo. The aspects that are the object of this study are how the influence of language attitudes between the Javanese, Buru, and Ambonese at SMA Negeri 3 Waeapo, considering the relationship between students of different Javanese, Buru, and Ambon ethnic groups is very good during the learning process. as well as outside the learning process but still within the scope of the school.

The results of this study revealed that the language attitude between Javanese, Buru, and Ambonese students at SMA Negeri 3 Waeapo was initially not very good considering that they communicated with each other using their respective regional languages. However, over time the Javanese, Buru, and Ambonese have been able to adjust because they are used to hearing the conversations of their friends who are from the Ambonese tribe and use the Ambonese Malay dialect.

Among the students in SMA Negeri 3 Waeapo, there are different ethnicities and languages. Among the languages of these various tribes, the Javanese are seen to be subtle in their use of the language. In daily conversation the Javanese are very concerned about the rules of language. According to the philosophy of the Javanese, who know best the good and the bad and the correct errors of the language rules used by a speaker, of course the speakers of the language concerned, because they are the ones who fully master the appreciation of the language that applies in social life. The knowledge and ability to know the language has become part of the identity and exists as linguistic intuition. This is what underlies why in everyday life the Javanese language is always more refined and pays attention to the rules that apply according to Javanese customs.

In terms of language, the Javanese actually also have four levels of rough and soft language, namely the first ngoko is the language used in everyday life, the second ngoko alus is a combination of ngoko and kromo inggil where this language is used for people who are considered more high degree both in terms of position, knowledge, age and social status, the third Kromo is a language that uses the Kromo inggil language which is usually used to talk to other people where the initial and final words do not need to be addressed, the four Kromo alus is a language that using a combination of krama and krama inggil and the words are much more subtle and polite and the beginning and end of the sentence

have been included in the ritual. According to (Sudaryanto, 1992: 5), different cultures have different habits and different habits have different perceptions.

Javanese and Ambonese, they are all immigrants from their respective regions. Their parents emigrated from their respective regions of origin due to different factors. There are those who move from their areas of origin due to transmigration, there are those who move from their areas of origin due to trade, and so on. While the Buru tribe is the original tribe of the inhabitants of the island of Buru commonly called Ali Furu.

The Ambonese ethnic group inhabits the islands of Ambon, Hitu and Saparua, Maluku Province. Actually they came from Seram Island as was the case with other ethnic groups who first inhabited the islands in Central Maluku. The Ambonese language itself is a development of the original language which was influenced by the Malay language. There are also those who call the Ambonese language Ambonese Malay or Nusalaut. The speakers of this language now number around 100,000 people, not including those in the Netherlands. Looking at the area of use, the Ambonese language is divided into dialects of Nusalaut, Saparua, Haruku, Hila, Asilulu, Hatu, Wakasih, and others. Now the Ambonese language is the language of instruction for people of different ethnic groups in the Maluku Province, especially in SMA Negeri 3 Waeapo, Buru Regency.

During the Dutch era, the city of Ambon was visited by various nationalities and ethnic groups, so that several terms indicating immigrant groups emerged, such as Tuni, Moni, Mahu, and Wahan. Tuni is a term to refer to the ethnic groups originating from the spooky island (Nunu Saku). Seram Island is often also called Nusa Ina, because most of the ethnic groups scattered in the Central Maluku archipelago are considered to have come from this island. Moni is a term to refer to ethnic groups from the area around the Pacific Ocean (Papuan and Melanesian). Mahu is used to refer to ethnic groups originating from western Indonesia, such as the Bugis, Makassar, Buton, Minangkabau, and Javanese. Meanwhile, Wahan is a term to refer to ethnic groups originating from the islands around Ambon, such as the people of Temate, Banda, and Buru. The data that the researchers obtained in the study "Speaking Attitudes of Students of SMA Negeri 3 Waeapo, Buru Regency towards the Use of Indonesian in the Millennial Era" were 25 conversations in the form of words, 20 conversations in the form of phrases, and 10 in the form of sentences. The data was obtained within one month, namely on July 30 to September 30, 2021.

The reason that can be explained is the influence of "Speaking Attitudes of Students at SMA Negeri 3 Waeapo, Buru Regency on the Use of Indonesian in the Millennial Era" because students who attend SMA Negeri 3 Waeapo come from various regions, however, the dominant language used in communication is Ambonese Malay dialect, because apart from they consider that Ambonese Malay dialect is very prestige, it is also a factor in the habit of using Ambonese Malay dialect when at home or in a relaxed atmosphere. The next factor is that there are positive factors and negative factors from the use of the Ambonese Malay dialect.

The positive factor is that students continue to use Ambonese Malay dialect which is a language loyalty and encourages people of a language to maintain their language, this is a language pride that encourages people to develop language and use it as a symbol of identity and community unity, as well as awareness of the existence of language norms that encourage people to use their language carefully and politely, so that students from the Javanese and Sundanese tribes are finally interested in using Ambonese Malay dialect. The negative factor is that the students who come from the Javanese tribe feel offended because they don't know the meaning of the Ambonese Malay dialect which is known to be rough according to the Javanese people who are known to be smooth in speech.

#### **4. Discussion**

Social interaction is an activity that finds two or more people, adapting to each other about the lives they have, so that in social interactions there is a need to have a sense of belonging or care in each of these interaction behaviors. Another important point that becomes a point in interaction is that when one person perceives another as an object, machine, or cause and effect of a phenomenon, there will be no social interaction. Good social interaction can create a good and harmonious relationship between the two. Good social interaction can be realized through an attitude of understanding each other, mutual respect and mutual respect, so that a cooperation can be generated in social relations between immigrant students from the Javanese tribe, and the indigenous tribes, namely the Buru and Ambon tribes. This collaboration leads to the achievement of a common goal.

In this section, the researcher will discuss the results of the research that the researchers obtained during one month in the study. The students of Javanese, Butonese, Bugis, Makassar, Buru and Ambonese ethnic groups at SMA Negeri 3 Waeapo consist of boys and girls. In daily communication in the school environment, these students use

Ambonese Malay dialect, without them realizing that there are some students who come from Javanese and Sundanese ethnic groups who do not understand Ambonese Malay dialect. This is what causes small conflicts between students who come from the Javanese, Buru, and Ambon tribes, but over time the students who come from the Javanese and can understand the Ambonese Malay dialect, so that conflicts between them can be resolved.

#### 4.1. Language Attitudes between the Javanese and the Ambonese at SMA Negeri 3 Waeapo

The separation between sub-headings and sub-sub headings should be numbered as well.

Data Communication between the Javanese and the Tribe of Ambon at SMA Negeri 3 Waeapo in the form of words in Ambonese dialect Malay:

When the break time is exactly at 11.00 the students of SMA Negeri 3 Waeapo are enjoying have lunch. While enjoying lunch the students were talking. They talked about the food and drinks they would buy, as well as the pocket money they brought from home. The following is data on communication between Javanese, Buru, and Ambonese students at SMA Negeri 3 Waeapo:

Data (1)

Context : Invites to eat

Place : School yard

Participants : Four students

Conversation

Student1 : Tamang-taman e katong pi makag anyway.

Our friends just go to eat

Student 2 : Beta tara bring kepeng today e

I didn't bring money today

Student 3 : Sio kasiang, so ose seng eats.

Oh poor, then don't you eat?

Student 4 : Just keep quiet because you don't understand their conversation.

Data (1) occurs when students just come out of the classroom. The students converse using Ambonese Malay dialect. Some students invite their friends to go to lunch because they haven't eaten since the morning and immediately receive the lesson material from their teacher. Tamang-taman e katong pi makag jua which means in Indonesian our friends go out to eat. His friend replied that the one who was invited to go to lunch did not bring money by saying, beta tara bring this kepeng today e which means in Indonesian today I did not bring money. The conversation was not understood by the students who came from the Javanese tribe because according to him (students who came from the Javanese tribe) their language was too fast.

Data (2)

Context : A person invites his friends to play at his house after coming home from school

Place : Classroom

Participants : Two people

Conversation

Student1 : Tamang comes home sakola playing at beta ruma e

*Friends after college play at my house Yes*

Student 2 : What's wrong in ose pung ruma?

*What's really going on in your boarding house*

Student 1 : Beta mama has mamasa sayor rabung

*I cook bamboo shoots*

In data (2), a female student conveys her wish to her friend that she invites her friend to come to her house because her mother cooks bamboo shoots or young bamboo. Tamang goes home, sakola maing di beta ruma e, which means in Indonesian, friends after school come to play at my house. And answered by the theme, what's wrong with Ose Pung Ruma means what's really going on in your house. Their conversation used Ambonese Malay dialect, while the Javanese students who listened to the conversation were just dumbfounded because they didn't understand the conversation that was conveyed by their friend because their conversation was using Ambonese Malay dialect.

Data (3)

Context : A student tells his friend to shift his seat

Place : A food stall

Participant : Two people

Conversation

Student1 : Wow sorong sadiki, beta zinc can without

*Move a little, I can't get a place*

Student 2 : What you say I don't understand

*What you are saying I don't understand*

Student 1 : Ose para

*You are really too much The*

Conversation in data (3) was carried out by one of the students to his friend who is from the Javanese tribe. The conversation took place at lunch. One of the students asked his friend to move a little because he couldn't get a seat at lunch. However, the student who came from the Javanese tribe did not budge because he did not understand what his friend asked him to do. One of the students said woeee sorong sadiki, beta zinc dapa tampa, it means that in Indonesian my friend shifted a little I didn't get a seat. However, because he did not understand his friend's speech, who used the Ambonese Malay dialect, the friend who was asked to shift did not move from his seat and by answering what you said, I did not understand. The conversation uses Ambonese Malay dialect and is in the form of the word tampa which means place.

#### **4.2. Communication Data between the Javanese and the Moluccans at SMA Negeri 3 Waeapo in the form of Ambonese dialect Malay**

Because it has become a habit to communicate using the local language when at home, even when they are at school they should use the official Indonesian language, but they still use the official language. just use their local language. This is as seen in the communication data between Javanese and Maluku ethnic students at SMA Negeri 3 Waeapo in the form of Phrases:

Data (4).

Context : A student asks for a hand sanitizer

Place : Classroom

Participant : Two people

Conversation

Student 1 : Beta asks for sepung handsanitizer do, bet seng bring it

*I ask you to have the hand sanitizer, I did not bring*

Student 2 : Kowe say opo, I understand



*what you are say I do not understand*

Student 1 : Ose para

*You are really too*

Based on the data (4), there has been a conversation between two students who are classmates. The two of them were conversing in the classroom as the lesson was about to begin. In the conversation, it was seen that student 1 asked for hand sanitizer to student 2 because he forgot to bring it by saying "beta ask for sepung handsanitizer do, bet seng bring it, meaning in Indonesian I ask you to have the hand sanitizer, because I didn't bring it. The student who came from the Javanese tribe answered in Javanese "what are you talking about, I understand, what do you mean in Indonesian, I don't understand. Then the student from Ambon answered again "ose para" which means you really are too much, it means from the conversation that the student from Ambon feels a bit annoyed with the student from Java because he has lived in Maluku but still can't understand the Ambonese Malay dialect .

As for their conversation, they were in the form of Malay dialect, Ambonese, and phrases in Javanese. They both stick with their respective regional languages because the student who comes from the Javanese tribe has not lived in Maluku for too long so he doesn't really understand Ambonese Malay dialect.

Data (5)

Context : The head of the level asks for the weekly tuition fee

Place : Classroom

Participants : One class

Conversation

Student 1 : Tamang gathers kepeng par

*Dues on Mondays Monday fee Friends collect money for*

Student 2 : Beta balong no kepeng

*I don't have any money*

Student 3 : If that's the case, go on a visit, kepeng.

*don't forget to bring your Then don't forget to bring money tomorrow.*

In data (5), it happened when a class president asked students to collect monday tuition money. The class leader then said "taman kumpul kepeng par dues Monday jua" which means in Indonesian "friends collect money for Monday's tuition." The class leader told his colleagues to collect monday dues. Then student 2 answered "beta balong no kepeng" which means in Indonesian "I don't have money yet". Student 3 then answered "If that's the case, don't forget to bring your kepeng" in Indonesian, so don't forget to bring money tomorrow. The conversation was spoken by the class leader to his friends using Ambonese Malay dialect in the form of phrases.

The language used by both the class leader and other students is Ambonese Malay dialect, and this kind of language attitude sometimes irritates fellow ethnic groups because the language they use cannot be known by other ethnic groups. However, because they are used to listening to the Ambonese Malay dialect, over time those from the Javanese tribe also understand it. The class president was a little annoyed with his friends who were stubborn to collect dues even though they always had money to buy snacks.

Data (6)

Context : The head of the level asks for the weekly fee

Place : Classroom

Participants : One class

Conversation

Student 1 : It has been a week Kepeng Balong Takumpul lai

*It's been a week the money has not been collected*

Student 2 : Come on, Brother Katong Pung ortu Balong Harvest

*Oops, big brother Our old age has not been harvested.*

The Conversation in data (6) is in the form of a phrase from the Ambonese Malay dialect spoken by the class leader by saying "it has been one week kepeng balong takumpul lai" which means in Indonesian it has been one week the money has not been collected as well. In the communication, the class leader who came from the Ambonese tribe told his friends that this had been the case since the head of the class asked his classmates to collect weekly tuition fees, but the weekly tuition fees had not yet been collected.

The reason the students gave was "katong pung ortu balloon harvest" which means in Indonesian, that our parents haven't harvested yet so they haven't collected the weekly dues that are collected every Monday. The class leader is a little annoyed with his friends who are stubborn to collect dues even though they always have money to buy snacks.

Data (7)

Context : Theasks for weekly tuition.

Place : Classroom

Participant : One class

Conversation

Studentd :Headmaster: Sakaran what week are you?

*What week is it now?*

Student 2 : Don't know, forgot to

*tell Don't know, forgot a friend*

Student 1 : Don't pretend you forgot

The Conversation in the data (7) happened when the class had not yet started. During the conversation, the class president asked how many weeks it had been since he asked to collect the weekly dues. The class leader reminded his friends that until this week, all of the weekly fees had not been collected. The head of the level collects the weekly dues subtly to his friends by asking that "sakarang su Minggu ka barapa" which means how many weeks it is now because until now the weekly dues have not been collected.

Then his friend said he didn't know, forgot to park, then the class president replied back while speaking in a rude tone by saying "jang kamong make yourself forget" which means in Indonesian, you don't pretend to forget. The communication is in the form of a phrase from the Ambonese Malay dialect which is marked by saying "jang kamong biking" you forget which means in Indonesian, you don't pretend to forget.

### **4.3. Communication Data between Javanese and Moluccans at SMA Negeri 3 Waeapo in the form of sentences in Ambonese Malay dialect**

The following is research data in the form of sentences that occur in communication between students in SMA Negeri 3 Waeapo. The conversations they had were as follows:

Data (8)

Context : Conversation about PTS (Middle Semester Assessment)

Place : Classroom

Participants : Two

Conversation

students1 : Katong sakola seng tarasa e kang su maso PTS

*We don't feel like going to school now enter PTS.*

Student 2 : That's kak suda, zinc tarasa lai katong su exam tanga

semester

*That's it, it doesn't feel like we have the midterm exam.*

The Conversation in the data (7) is used by one student with another student, however. They talked about the midterm exams they were about to take. The communication is in the form of sentences in Malay dialect. The conversation was spoken by student 1 by saying "katong sakola seng tarasa e kakang su maso PTS" which means that in Indonesian, we don't feel like we are in school now that we have entered the Mid-Semester Assessment (PTS).

The communication is done intentionally. Because they are used to the Ambonese Malay dialect when they are at home, so that even in the school environment they converse using Ambonese Malay dialect because they are used to communicating using that language when they are at home, besides Ambonese Malay dialect they consider prestige or more prestigious than Javanese or Buru. The conversation is in the form of sentences in Ambonese Malay dialect.

Data (9)

Context : Conversation about PTS (Middle Semester Assessment)

Place : Classroom

Participant : Three people

Conversation

Student1 : Ose seng did you hear that today is Katong exam day?

*You didn't listen if we took the exam today*

Student 2 : Brother

*speaks slowly Brother speaks slowly a little*

Student 3 : Ose has lived in Maluku from dolo lae balong mangarti lai

*You have lived in Maluku for a long time and don't understand*

The conversation in data (10) is in the form of sentences from the Ambonese dialect Malay. The sentence was uttered by student 1 who was quoted from data (9) by saying "ose seng, have you heard that today is katong exam day, which means in Indonesian, you don't hear that today we have an exam. Then the student who came from the Javanese tribe answered "sister spoke slowly, which means in Indonesian, namely "sister speaks slowly" because he did not understand what his friend had said.

In this communication, students from the Javanese tribe felt offended because the language from their friend who was conveyed was rude to him. However, the student who came from the Ambonese tribe was still able to defend himself by saying "ose su lives in Maluku from dolo balong mangarti lai which means that in Indonesian you have lived in Maluku for a long time, you don't understand either. In the conversation, the student who came from the Javanese tribe was offended by the language used by his friend, which seemed very rude.

It is this attitude of language that sometimes makes his fellow colleagues offended because the language they use cannot be understood by other tribes. However, this did not last too long because over time the Javanese tribes were also able to understand their language because they were used to listening to Ambonese Malay dialect.

Data (10)

Context : Conversation about PTS (Middle Semester Assessment)

Place : Classroom

Participant : One class

Conversation

Student1 : Villagers who assignments and others submitting

*have completed Who have finished your assignments.*

Student 2 : Katong Who is this gathered in? Who are we collect it meeting

with?

Student 3 : Gather at the head of the class and bring it to the teacher's desk. Just at the class president so he will bring it to the teacher's desk later.

The conversation in data (10) occurred in the classroom when students finished their midterm exams. Their class leader is from the Ambonese tribe. The class leader asked his friends who had finished their assignments to collect them on the table, however, some of his friends did not understand whose desk was meant, so the other students asked as quoted below.

The conversation in the data (10) uses Ambonese Malay dialect in the form of a sentence, namely "kamong pung assignments that have been completed, which means that those of you who have finished doing their assignments, please collect them. Because some did not understand the explanation from the head of the level, therefore the students who came from the Javanese tribe asked again by saying "katong gather in greeting, which means we collect this assignment to whom. This is as seen in the communication data between Javanese and Ambonese students that occurred at SMA Negeri 3 Waeapo in the form of sentences from the Ambonese Malay dialect. They do this because they are used to listening and speaking Ambonese Malay dialect.

## 5. Conclusion

At first the Javanese felt offended when their friends used the Ambonese Malay dialect which seemed harsh according to the hearing of the Javanese students, however, because they were used to listening to their friends always speak in Ambonese Malay dialect, therefore, The students who came from the Javanese tribe were able to accept and understand well the language spoken by their friends.

The relationship at the beginning of school was not good but, over time, their relationship is now getting better. That is the positive influence of the Javanese and Ambonese language attitudes. The next positive influence is that the Ambonese Malay dialect will not become extinct even though the times are growing in the millennial era as it is today. The negative effect is that students who should use the official Indonesian language in the classroom during the learning process and in the school environment, however, these students still use Ambonese Malay dialect because they are used to speaking Ambonese Malay dialect and they think that Malay The Ambonese dialect has more prestige than other languages.

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