

THE EFFECT OF AMBON MALAY LANGUAGE TOWARD CIA-CIA LANGUAGE IN BATAUGA

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ABSTRAK

Tujuan dari penelitian ini adalah untuk mengetahui faktor-faktor penggunaan bahasa Melayu Ambon dan pengaruhnya terhadap bahasa Cia-cia khususnya remaja di desa Bola.

Rancangan penelitian ini adalah deskriptif kualitatif. Sumber data dalam penelitian ini adalah peneliti memilih 7 informan kualifikasi yaitu: (1) Mereka adalah orang Bola; (2) Mereka remaja; (3) Mereka tidak pernah keluar daerah atau berkeliaran; (4) Mereka sehat secara fisik dan mental; (5) Mereka berumur minimal 15 tahun; (6) Mereka memiliki pendidikan formal; dan (7) Mereka bisa berbahasa Indonesia.

Instrumen dalam penelitian ini adalah Observasi dan Wawancara. Analisis data dari penelitian ini adalah sebagai berikut (1) Mengumpulkan data melalui observation dan wawancara. (2) Mengidentifikasi data melalui observasi dan wawancara. (3) Klasifikasi data berdasarkan hasil observasi dan wawancara.

Hasil penelitian menunjukkan bahwa ada 2 faktor penggunaan bahasa Melayu Ambon di desa Bola adalah: (1) Faktor eksternal, terdiri dari lingkungan hidup dan lingkungan sekolah; (2) Faktor internal, terdiri dari lingkungan keluarga. Kehadiran Bahasa Ambon di desa Bola membuat sebagian bahasa Cia-cia bercampur remaja dan Bahasa Melayu Ambon saat diajak bicara. Selain itu, remaja pengungsi yang orang tuanya bisa menggunakan Bahasa Cia-cia dengan baik tidak bisa lagi menggunakan bahasa Cia-cia.

INTRODUCTION

The Cia-cia language is one of the languages classified in Austronesian, Malay polonesia and still related to language kinship with Muna-Buton. The Cia-cia language is spoken by the Cia-cia community, which is broadly divided into four subs regions: Laporu, Burangasi, Wabula, and Lapandewa. The four sub types each have their own characteristic.

There are several processes of language usage in this village that is the first process is a process where Community Bola village only use Cia-cia language in everyday life. They are not familiar with the Indonesian language because at that time, the people there are not familiar with the world of education.

The second is the process by which the people there begin to know and use the

Indonesian language. In this process, the people there began to recognize the world of education and some of them started school and began to use the Indonesian language in everyday life.

The third is the process of using Ambon Malay language. In this process, people in the village began to recognize Ambon Malay language. The use of Ambon Malay language in this village is due to the arrival of refugees from Ambon

Refugees who come from Ambon are actually also residents of Buton that used to wander in the country of Ambon to work. Because the Buton island is an area that most of the area is not a fertile area, then wander is one way Buton people to survive and it has become a tradition of Buton society since the first. Ambon

became the most popular destination for migrants from Buton. The prohibition of slaves in the 1870s led to a shortage of manpower in Maluku, which was later utilized by the Buton people at the time. After some time working in Ambon, Buton people began to interact socially with local communities including the Marriage between the Buton people and the Ambon people. From this social interaction, the Buton people adapt local customs both from dress and language. Migration from Buton to Maluku continued until the riots of Ambon in 1999. After the riot incident, Buton people in Ambon returned to their original state of Buton Island as refugees and settled there. One of the occupied areas is the Bola village.

The majority of refugees in Bola village are Cia-cia Buton tribesmen. But because it has long been observed, some of the refugee community could not speak Cia-cia language, especially the younger generation. One reason they do not speak Cia-cia language is because they were trained by their parents in Ambon and their parents who speak Cia-cia language well rarely use that language in their daily lives. They will only use Cia-cia language when they meet or speak with local people in the village of Bola and other refugees who can speak Cia-cia language. Therefore, refugee teenager use Ambon Malay language in communicating.

Because refugee youth could not use Cia-cia language, the use of Ambon Malay language is not only used by their fellow refugee teenager in communicating but they also use it when communicating with teenager from local community. This is result in local youth having to Indonesian language to communicate with refugee teenager. Because they often communicate with Ambon refugees who often use the language of Ambon Malay, local youth began to use the language of Ambon Malay

in communicating with refugee youth even they began to rarely use Indonesia language.

When we talking about the effect of Ambon Malay language toward Cia-cia language in Batauga, we do not seperated of the language function. It means that is as a tool to self-expression, as a tool to communicate, as a tool to integrate and adapt socially in a particular environment or situation, and as a tool to exercise social control (Keraf: 1997).

Hymnes (1974) in Abdul Chaer (2012) says that a communication using language should pay attention to the eight elements, which are synchronized into speaking, namely:

- a. Setting and Scene, It is an element related to the place and time of the conversation. For example conversations that occur at canteen at break time is different from what happened with what happened in class when the lesson is in progress.
- b. Participants, which Refer to the parties involved in the speech, can be speakers and listeners, or sender and receiver. The social status of the participant greatly determines the variety of languages used, for example the child will use different language styles or styles when talking to his or her parents when compared to when he or she talks to his / her peers.
- c. Ends, which refers to the intent and purpose of the utterance. Events that occur in the courtroom intend to settle a case. But the participants in the speech event had a different purpose. The prosecutor wanted to prove the defendant's defendant, the defense tried to prove that the defendant was innocent, while the judge tried to make a fair decision.
- d. Act Sequences, which refers to the form and content of the conversation. Speech form with regard to the word used, and

how to use it. The Contents of the Contents relate to the relationship between what is said and the topic of the conversation. For example Shape and speech content in public lectures, in casual conversations, and in different parties.

- e. Key, which refers to the tone, manner, and spirit in which a message is delivered. For example someone can convey something with Glad, seriously, briefly, arrogantly, mockingly and so forth. Or it can be shown also with gestures and gestures
- f. Instrumentalities, which point to the conversation path whether oral or written.
- g. Norms, Refers to the norms or rules of interaction and also refers to the interpretation of speech from the other person. It relates to how to interrupt, how to ask questions, and so on
- h. Gender, which refers to the category or variety of languages used. For example Narration, poetry, proverbs, prayers, and so on.

The depth of the element becomes speaking, in other formulations it can be said in the language communicating that we must consider the factors of who the opponent or our speaking partner is, what or what topics, what path (oral or written), and the variety of languages used.

Here are some of the effect or impact of the use local language toward Indonesian language:

- a. Positive Impact
 - The Indonesia has a lot of vocabulary,
 - (2) As the richness of Indonesia culture,
 - (3) As the identity and characteristics of tribe and region
 - (4) Appear of intimacy in communication
- b. Negative Impact
 - 1) Language of the area that is difficult to understanding by the regions
 - 2) Western people who want to learn Indonesia language into trouble because too many vocabulary
 - 3) people have become less familiar in Indonesian using standard because it was used to use the local language
 - 4) Can appear miss understanding

In an open society, meaning that its members can accept the arrival of members of other societies, whether from one society, there will be so-called language contacts. The language of the receiving community will affect each other with the language of the coming community as Thomson said.

Thomson (2001 : 1) argues that language contact is an event of use of more than one language in the same place and time. The use of this language does not require speakers to speak fluently as bilingualism or multilingualism, but the occurrence of communication between different speakers was already categorized as a language contact event.

METHODOLOGY OF THE RESEARCH

This research is qualitative. It means that the Qualitative research is a particular tradition in social science that is fundamentally dependent on observations in humans both in its area and in its terminology. According to Jane Richie, Qualitative research is an attempt to present

the social world, in term of concept, behaviors, perceptions, and human issues being studied.

The approach of this research phenomenon can be obtained by describing and explore. So, the design used in this research is a descriptive qualitative design.

The design use because the researcher wants to describe the analyzed of the aim that cause Bola youth was more speak Ambon Malay then Indonesian language and Cia-cia language when speak with Ambon refugee teenagers.

The data source that use in this research is informants in Bola village. The data get from the informant in this research is informants have to fulfill the following requirement:

They are Bola people; (2) They are youth; (3) They are never out area or wander; (4) They are physically and mentally healthy, (5) They are minimal 15 years old, (6) They have formal education, (7) They can speak Indonesian

In collecting data the research used the following use the following data collection technique as follows:

1. Observation

Observation is technique of data collection is done through observation and recording of symptoms are investigated with the aim to describe

everything related to the object of research, the conclusion is collected in a report that is relevant and useful as learning or study material.

So, in this research, the researcher observed how much the total of youth Bola who never out area or wonder and how much the total of youth refugee from Ambon and how is the speech activities among youth Bola.

2. Interview

Interviews are conversations with a specific purpose. The conversation was conducted by two parties, the interviewer who asked the question and the interviewee who gave the answer to the question.

Esterberg (2002), in Sugiyono (2008:410), Interview is a meeting of two persons two exchange information and idea through question and response, resulting in communication and joint construction of meaning about a particular a topic.

FINDING AND DISCUSSION

A. Finding

To obtain the data, the researcher conducted interviews with several teenagers in the Boa village. Interview performed for less than two weeks is starting on 23 November in 6 December. Researcher conducted interview with teenagers with different hamlets namely Dusun Rano I, Dusun Rano II and Dusun Pantai Jodoh. The teenager who made the informants are teenagers who are at least 15 years old who are school in Madrasah Tsanawiyah (Junior High School) third grade and Madrasah Aliyah (Senior High School) first grade. The result of the interview as follows:

The Result of Interview of Local Teenager

Pertanyaan 1: *Di Desa Bola terdapat beberapa bahasa dua diantaranya adalah bahasa Cia-cia dan Bahasa Ambon. Apakah Anda bisa menggunakan kedua bahasa itu?*

Maja : *Cuma tau satu saja bahasa Cia-cia kalau bahasa Ambon kurang tau.*

Heni : *Setengah setengah. Bahasa Cia-cia setengah dan bahasa Ambon setengah.*

Wandi : *Iya, bisa.*

Sintia : *Bisa.*

Anton : *Bisa.*

Based on the statements above, it can be concluded that all of teenager local can use Ambon Malay Language although several teenagers just know it a little.

Pertanyaan 2: *Dari mana anda belajar bahasa Cia-cia dan bahasa Ambon?*

Maja : *Dari orang tua kalau bahasa Ambon dari teman.*

Heni : *Bahasa Cia-cia saya dengar dari orang-orang tua kalau bahasa Ambon saya dengar-dengar dari orang-orang Pantai Jodoh.*

Wandi : *Bahasa Cia-cia dari ibu kalau bahasa Ambon dari bapak.*

Sintia : *Dari orang tua.*

Anton : *Dari orang tua kalau bahasa Ambon barang biasanya disinikan menggunakan bahasa Ambon jadi ikut juga bahasa Ambon.*

Based on the statements above can be seen that the teenager in Bola village get Cia-cia Language from their parents while Ambon Malay Language from parents, neighbour and friends.

Pertanyaan 3: *Kapan Anda menggunakan bahasa Cia-cia dan bahasa Ambon?*

Maja : *Di rumah kalau bahasa Ambon di sekolah kadang juga di rumah teman.*

Heni : *Bahasa Cia-cia saat bicara dengan orang tua itu seperti nenek, kalau Bahasa Ambon jarang tapi pernah gunakan dengan teman-teman.*

Wandi : *Kalau bahasa Cia-cia sama teman-teman tapi diluar jam sekolah, Bahasa Ambon sama juga tapi dengan taman-teman yang berasal dari Ambon seperti Pantai Jodoh.*

Intia : *Kalau bahasa Cia-cia biasanya diluar sekolah seperti bertemu nenek-nenek, Bahasa Ambon kalau bertemu orang yang berasal dari daerah Ambon juga seperti Odeku.*

Anton : *Pas bicara dengan teman-teman kalau bahasa Ambon ketika di kampung*

Based on statements above, it can be showed that the teenagers use Ambon Malaya when met the people from Ambon and they use Ambon Malay Language in the several places like home, school and environment life.

Question 4: *Antara bahasa Cia-cia dan bahasa Ambon bahasa mana yang sering anda gunakan?*

Maja : *Bahasa Cia-cia karena lebih tahu itu.*

Heni : *Bahasa Cia-cia karena sekalian belajar bahasa daerah.*

Wandi : *Bahasa Ambon karena banyak teman yang dari Ambon.*

Sintia : *Bahasa Cia-cia karena lebih sering didengar.*

Anton : *Bahasa Ambon karena Bahasa Ambon mirip bahasa Indonesia.*

Based on the statements above can be seen that the teenager who often use Ambon Malay Language caused they have many friends form Ambon and they thought that Ambon Malay Language is easy like Indonesia Language.

The Result of Interview of Refugee Teenager

Pertanyaan 1: *Di Desa Bola terdapat beberapa bahasa dua diantaranya adalah bahasa Cia-cia dan Bahasa Ambon. Apakah Anda bisa menggunakan kedua bahasa itu?*

Wawan : *Ya...kalau bahasa Ambon sering saya gunakan kalau bahasa Cia-cia sedikit.*

Tina : *Bahasa Cia-cia kurang kalau bahasa Ambon sudah biasa.*

Ratna : *Bahasa Ambon bisa tapi kalau bahasa Cia-cia sedikit-sedikit.*

Tini : *Bahasa Cia-cia tidak hanya bisa mengerti sedikit kalau bahasa Ambon bisa, Alhamdulillah lancar.*

Hendra : *Iya bisa.*

Based on the statements above can be seen that the teenager reefuge can use Ambon Malay Language well while Cia-cia language is not. They just know it a little.

Pertanyaan 2: *Dari mana anda belajar bahasa Cia-cia dan bahasa Ambon?*

Wawan : *Belajar bahasa Cia-cia dari teman sekelas dan seleting kalau bahasa Ambon memang kita dari kecil sudah berbahasa itu.*

Tina : *Dari teman kadang juga dari keluarga kalau bahasa Ambon itu sudah bahasa sehari-hari.*

Ratna : *Bahasa Cia-cia dari orang tua tapi itu jarang kalau bahasa Ambon memang dari lahir sudah dengar bahasa itu.*

Tini : *Kalau bahasa Ambon dari orang tua karena sering didengar juga kalau bahasa Cia-cia tidak juga karena orang tua jarang pake bahasa Cia-cia.*

Hendra : *Bahasa Cia-cia Ya dari sekitar sini aja kalau bahasa Ambon karena orang tua lahir di Ambon jadi kita tau juga.*

Based on the statements above can be seen that the teenager reefuge know or learning Ambon Malay language from parents and they from child have used it while Cia-cia anguage they heard from their parents, friends, and environment life (neighbor)

Pertanyaan 3: *Kapan anda menggunakan bahasa Cia-cia dan bahasa Ambon?*

Wawan : *Saya gunakan bahasa Cia-cia pada saat kumpul dengan teman-teman dan terkadang kalau teman-teman sudah menggunakan bahasa Cia-cia*

kita juga berbahasa Cia-cialah. Bahasa Ambon juga saya gunakan ketika saya juga kumpul dengan teman-teman terutama teman-teman dari Pantai Jodoh.

Tina : *Biasanya sama nenek kalau bahasa Ambon sama teman-teman yang khusus Ambon saja.*

Ratna : *Saya kalau bahasa Cia-cia jarang gunakan tapi kalau bahasa Ambon di rumah kadang juga di sekolah.*

Tini : *Kalau menggunakan bahasa Ambon kadang di sekolah, di rumah kalau bahasa Cia-cia jarang.*

Hendra : *Kalau ada yang menggunakan bahasa Cia-cia saya juga akan menggunakannya. Kalau bahasa Ambon yah itu sering karena kan disini pengungsi juga jadi mereka menggunakan bahasa Ambon.*

Based on the statements above can be seen that the teenager refugee use Ambon Malay language with their friends and they use Ambon Malay language at home and school.

Question 4: *Antara bahasa Cia-cia dan bahasa Ambon bahasa mana yang sering anda gunakan?*

Wawan : *Bahasa yang sering saya gunakan adalah bahasa Ambon karena saya jarang sekali pergi ke Rano. Saya kalau bahasa Cia-cia kecuali di sekolah bersama teman-teman.*

Tina : *Bahasa Ambon karena bahasa Ambon sudah dari dulu ya dari kecil sudah dipelajari.*

Ratna : *Bahasa Ambon.*

Tini : *Bahasa Ambon.*

Hendra : *Kalau saya sering pake bahasa Ambon.*

Based on the statements above, the teenager refugee more use Ambon Malay language then Cia-cia language because from the child they have use it.

B. Discussion

After conducting interviews with several teenagers in Bola Village namely teenagers from local residents and refugee teens, Researchers found several reasons or factors that underlie the use of Ambon Language in Bola village. Researchers have conducted an analysis of the results of interview the researcher found that there are two factors behind the use of Ambon Malay language in the Bola village that is external factors and internal factors. Which is the external factor caused by Ambon refugees around environment the Bola village and Internal factors caused by the family environment and the language.

1. External Factors

External factors that background the use of Ambon language among teenagers in the village of Bola is the influence of the environment ie the environment of residence and school environment.

a) Living Environment

The influential environment in this case is the environment of Ambon refugees. The presence of Ambon refugees in Bola village greatly influences the use of Ambon Malay language because basically the environment is a place where one can meet and interact with one another and that of course happens to local residents and Ambon refugees.

Due to their neighboring Ambon refugee community, local people will often interact with Ambon refugee communities so that they will often hear the use of Ambon Malay language. Because often hear the use of Ambon Malay language, local teenagers over time can use the Ambon language as Heni said as follow:

“Bahasa Cia-cia saya dengar dari orang orang tua kalau bahasan Ambon saya dengar-dengar dari orang-orang Pantai Jodoh”

From Heni's statement, it show that the use of Ambon Malay Language by adolescents in Bola village is due to the frequency of hearing the use of Ambon Malay language used by the Pantai Jodoh who are Ambon refugees. Because often heard the use of Ambon language some teenagers began to use the Ambon language in their daily life as Anton said as follow:

“Dari orang tua kalau bahasa Ambon barang biasanya disinikan menggunakan bahasa Ambon jadi ikut juga bahasa Ambon”.

From parents while Ambon language because here use Ambon Language. So follow also Ambon Language.

From the statement Anton above, it show that the use of Ambon Malay language because only follow-up using the Ambon Malay language because in the environment where he lived using Ambon Malay language in everyday life.

In addition, the use of Ambon Malay language is also due to association. The association here means that there is a friendship between local people and Ambon refugees as Maja said that she knew Ambon Malay language from her friends as well as with Wandu who said that the *“Bahasa Ambon karena banyak teman yang dari Ambon”*.

From Wandu's statement above show that the use of Ambon Malay language is also cause of association which is because many of his friends from Ambon, so Wandu must use

Ambon language in order to interact with his friends from Ambon refugees.

b) School Environment

School is one of the means that has been provided by the government so that a student can study and develop themselves. In the Bola village itself has been available several schools both from the school level kindergarten to high school. As well as a place to study, the school is also a place of interaction of students from various places with different characteristics either from tribe, race, religion or language.

Bola village itself there are three languages that are often used in everyday life is Cia-cia language which is often used by local people and Ambon Malay language used by Ambon refugee population. Because in Bola village only have one kindergarten, one elementary school, one high school (Mts) and one senior high school (Aliyah) then of course the villagers from all three humlets will send their children to the same school. And because they are in the same school, it is undeniable that the children will interact with each other and that is where the contact language will occur.

Usually the students not only use the Indonesian language in the school environment, the students also use their language everyday such as Ambon Malay language as Ratna and Tini said.

Ratna : *Saya kalau bahasa Cia-cia jarang gunakan tapi kalau bahasa Ambon di rumah kadang juga di sekolah.*

Tini : *Kalau menggunakan bahasa Ambon kadang di sekolah, di rumah kalau bahasa Cia-cia jarang.*

From the statement of Ratna and Tini above showed that they use Ambon Malay language not only at home, but they also use Ambon Malay language in school.

Due to the use of Ambon Malay language in the school, some students from the local population began to use the Ambon Malay language as well as Maja said:

“Di rumah kalau bahasa Ambon di sekolah kadang juga di rumah teman”

From the statements above show that the use of Ambon Malay language is not only at home but also at school.

2. Internal Factors

a) Family Environment

Internal factors influencing the use of Ambon Malay language in desa Bola are a factor of the family environment. The family is the main place a child acquires a language. In desa Bola itself, there are some people who use two languages in the family environment that is Cia-cia language and Ambon language. The use of two languages is due to marriage between local residents and Ambon refugees. This resulted in the child of the family having to obtain two languages as said by Sintia and Wandu who said

Wandu : *Bahasa Cia-cia dari ibu kalau bahasa Ambon dari bapak.*

Sintia : *Dari orang tua.*

From the statements above can be seen that Wandu and Sintia learned Ambon Malay language and Cia-cia language from their parents ie Cia-cia language from Mother and Ambon Malay from father. It causes them to experience language contact. Given the language's contact, the child will

experience bilingual so sometimes unconsciously mixing the language as Sintia said as follow:

“Iya kadang-kadang suka campur bahasa Cia-cia dengan bahasa Ambon”

Based on statement above show that because use two language (bilingual) in daily life, it can be impact to child's language.

In addition, things affect the use of Ambon Malay language in the Bola village due to lack of attention of parents, especially Ambon refugees who are speakers of Cia-cia language who never teach the language of the Region (Cia-cia) to their children. Their children grew up using the Ambon Malay language which was the language obtained when they first migrated as Tini said:

“Kalau bahasa Ambon dari orang tua karena sering didengar juga kalau bahasa Cia-cia tidak juga karena orang tua jarang pake bahasa Cia-cia”

From the statement of Tini above, can be seen that the parent who know Cia-cia language well rarely use it in daily life. They more use Ambon Malay language then Cia-cia language. because that the childs are rare hear Cia-cia language and it make the childs never know about that language from the parents. The teenager refugee know Cia-cia language better than their environment as they hear from their friends as Hendra and Wawan said:

Wawan : *Belajar bahasa Cia-cia dari teman sekelas dan seleting kalau bahasa Ambon memang kita dari kecil sudah berbahasa itu.*

Hendra : *Bahasa Cia-cia Ya dari sekitar sini aja kalau bahasa Ambon karena orang tua lahir di Ambon jadi kita tau juga.*

From the statements above, can be seen that the teenager refugee know or learned Cia-cia language is not from their parents but from the environment life like neighbour and friends.

Under such conditions, the villagers of Bola Village will be easily attacked by the name of their special language shift for the Ambon refugee community. Ambon refugees are not using Cia-cia language in their lives. They are more using Ambon Malay language which is the language obtained when wandered first. This is in accordance with the opinion of Chaer and Agustina who argue that the language shift is about the language usage by a speaker or group of speakers that can occur as a result of the movement from one society to another.

While for local communities, especially adolescents often use two languages in their daily lives will easily experience mixed code because of frequent contact language. This is in accordance with the opinion of Wardaugh (1986: 103) mentioned that the code mixing of accurate conversations between the singular utterance and the occurrence of it occurs in a relaxed situation and sometimes occurs due to language limitations. The influence of the use of Ambon Malay language by the Bola village teenager determines the preservation of the mother tongue or the local language in the village of Bola.

From the above problems, Teenagers in Bola Village still have a positive attitude towards their local language. Local teenagers still use their own local language although some teenagers are more likely to use Ambon than Cia-cia in daily life. It can be seen by several statements of the teenagers local who still use Ciacia Language.

Maja : Bahasa Cia-cia karena lebih tahu itu.

Heni : Bahasa Cia-cia karena sekalian belajar bahasa daerah.

Sintia : Bahasa Cia-cia karena lebih sering didengar.

Based on the statements of the teenagers above, it can be concluded that the teenagers still use Cia-cia language in their daily life even they use it for they can study or know their local language.

In addition, adolescents from Ambon refugees also rarely and even some cannot use the local language, but they realize that the local language is very important and needs to be

preserved because the local language is a hereditary language has been used by their ancestors first. It can be seen from several statements of them.

Wawan : Saya rasa perlu dilestarikan karena memang itu bahasa daerah.

Tina : Perlu, karena itu merupakan suatu lambang daerah.

Hendra : Perlu karena itu suatu bahasa daerah sehingga bisa dijadikan suatu budaya.

From the statements above can be seen that the Ambon refugee teenager who can not use Cia-cia language well still have positive attitude to preserve Cia-cia language.

CONCLUSION

Based on result of observation and interview can be concluded that the using of Ambon Malay language in Bola village escaped of Ambon refugee. The presence of refugee Ambon in Bola village which use Ambon Malay language in their daily lives Influence of a part of Bola people especially the teenagers.

Based on the problem statement in this research, the researcher concludes that there are influences Ambon Malay language toward Cia-cia language in Bola Village.

1) The interference between Cia-cia and Ambon Malay language. This is because of marriage between local people and refugees. Because of this marriage, in a family, will use two language languages namely Cia-cia and Ambon Malay language.

2) A part of teenagers in the Bola village often more use the Ambon Malay language then the local language. This is due to a friendship between local teenagers and refugee teenagers. With this relationship, local teenagers often use Ambon Malay language in their daily lives.

3) Ambon refugee teenagers whose parents are native speakers of Cia-cia language cannot speak Cia-cia language because they were raised by their parents by using the Ambon Malay language which is the language they obtain when they migrate While their parents who can use Cia-cia language will only use Cia-cia language when meeting with local people who can use Cia-cia language.

SUGGESTION

Based on the above conclusions, the researcher gives some suggestions such as:

1. To Teenager

a. For the teenager in Bola village expected to always have positive language to their Local Language

- for the Local Language is not extinct.
- b. When speak expected to pay attention the rival speak for not happen the mixing of language.
2. To Parents
- a. For parents expected to always introduce Local Language to their child for they can know and always use it in daily live.
 - b. Always use good Language when speak with the child for the child is not confuse in communicate.

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