

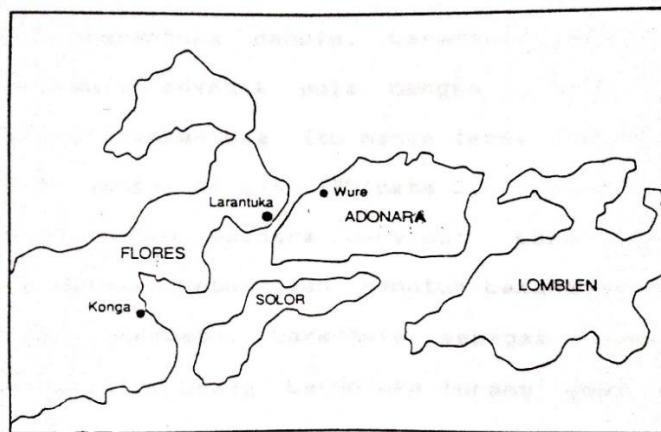
CHAPTER I

INTRODUCTION

1.1 Background

Malay is spoken in a variety of ways in the coastal regions of the Malay Peninsula and in Kalimantan, in the southern and southeastern regions of Sumatra, and in almost all trade centers in the Indonesian archipelago, including in the eastern Indonesian archipelago (Sulawesi, Maluku, Irian Jaya, Bali and Nusa Tenggara). Malay language is one of the Malay language variations found in Eastern Indonesia.

The Larantuka Malay is used in Larantuka since the arrival of the Portuguese along with Malacca people from Malay peninsula in the mid-17th century (Muskens;1974 and Pinto Da França;1985). It has a long tradition as the language of communication between ethnic groups in the city of Larantuka (the main city, the administrative center of the second level of East Flores), in the village of Konga (\pm 35 km to the west of the city of Larantuka), and in the village of Wure in the north western part of Adonara Island.



Source : (Steinhauer : 1985)

In another part of the book Da França (1985; 54) says "On the bordering island of Adonara there is Wure, one of the three 'Malay Kampongs', that is to say, the refugees from Malacca and Makassar". Before Indonesian was taught as a national language (that is, before Indonesian independence), Larantuka Malay was a prestige language, an important language for job seekers, an introductory language in primary schools, and a language for the spread of Catholicism in the city of Larantuka and its surroundings (cf. Kumanireng ; 1983). People who can speak Larantuka Malay are (at least 'considered') urban people.

It should be explained here (Kumanireng ; 1993), that the city of Larantuka in a new structure is different from the city of Larantuka which was before. Larantuka was synonymous with 'Serani', meaning Christian or Catholic. Lamaholot speakers in Adonara refer Larantuka as 'Serani', while some Lamaholot speakers on the east Flores mainland, refer Larantuka as 'Java'. Larantuka people who speak Malay, who are famous for their close kinship, call Larantuka as 'Nagi' which means their country or hometown. The Larantuka Malay language is also called the 'Nagi' language, and the residents of Larantuka are called the 'Nagi people'. Villages with native speakers of the Larantuka Malay language are Pantebesa (Pantai Besar), Larantuka, Pohon Sirih, Belela, Lohayong, Lokea, Postu, Lewerang, Kampubaru (Kampung baru), Lebao, and the city, as well as Weru.

Larantuka Malay is now rarely used, especially by young people due to the influence of modern technology today. The writer is worried that one day this language disappears. In reality, native speakers of Larantuka Malay always use reduplication to express their thoughts or intentions as a way to save long sentences. The writer is interested in investigating a part of morphology in

Larantuka Malay that is reduplication. Reduplication occurs in all word classes with different types. The reduplication process in Larantuka Malay is very productive (very widely used). The reduplication process discussed in this paper is distinguished from repetition.

Kumanireng (1983) had written about 'Diglossia in Larantuka Malay, but not specifically discussed reduplication. Kumanireng also wrote a dissertation in 1993 about the structure of words and phrases broadly, but did not discuss specifically about reduplication. Steinhauer also has written about Larantuka Malay but has not specifically discussed in detail about reduplication. Monteiro et al (1985), who have written about morphology and syntax of Larantuka Malay, but did not discuss about the reduplication. So reduplication is the repetition of a syllable or letter to form a word on tense (Hornby : 1958)

1.2 Problem Statements

Based on the background of the study and the reason for choosing the topic, this study tries to answer the following problems:

1. What are the forms or types of reduplication in Larantuka Malay?
2. What are the meanings of the reduplication in Larantuka Malay ?

1.3 Objectives of the Study

Based on the formulation of the problems above, the objectives of this study are stated below:

1. To describe various forms or types of reduplication in Larantuka Malay.
2. To describe the meanings of reduplication in Larantuka Malay.

1.4 Significance of the Study

Conducting this study gives some significances to certain points. Such significances are as following :

First, That the younger generation or young people of today, especially the indigenous people of East Flores can maintain the Larantuka Malay. Second that Larantuka Malay is not extinct. And third, investigating local language, including Larantuka Malay is a real implication and application of the vision and mission of the Teacher training and Educational sciences faculty.