

# Pronoun Beta and Ose in Moluccas Malay

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## Pronoun Beta and Ose in Moluccas Malay

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**Abstract**--Moluccas Malay is generally spoken in Moluccas and North Moluccas Provinces. However, every place in those provinces has its own different vocabulary usage of the language like in Tanimbar Archipelago Regency. One of the differences can be seen by the usage of pronouns, especially the first person singular *beta* and the second person singular *ose*. In Tanimbar, *beta* is usually changed to *saya* and *sa*, while *ose* is usually changed to *kau*, *engko*, *itrana*, and *itwata*. In another place like Ambon, *ose* is sometimes changed to *ale*. In addition to regional differences, different situations also affect changes in the use of the two pronouns. This is analyzed by using the acronym SPEAKING in anthropological linguistics to be able to find out the speech situation such as place, time, speaker and addressee, purpose, act sequence of the speech, and others. Research data were collected using observation, interview, and documentation techniques which were then analyzed using data reduction, data display, and data conclusion. The results showed that the rules for using the pronouns *beta* and *ose* depend on different situations such as in the family when meeting new people, differences in age, gender, social groups.

**Keywords**--anthropolinguistics, different vocabulary, Moluccas Malay, pronoun beta ose.

### Introduction

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Language plays a very important role in the process of human life because language is a tool for communicating and interacting among humans. According

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to Kridalana (2013), language is a system of arbitrary sound symbols used by a group of people to work together, interact, and identify themselves. There are so many languages in this world that it is possible to have similarities and differences (Chaer, 2012). Each region has its own language, such as Moluccas Malay that is used in Moluccas area.

Although there are many languages in Moluccas, Moluccas Malay is still used as a *lingua franca*. The language is conveyed in the form of sentences formed by several words with certain grammar (Hurford et al., 2007). In terms of grammar, this research focuses on pronouns which according to Schramper (1923), are words used to replace nouns. The pronouns in question are focused on the first person singular, *beta* (means I), and the second person singular, *ose* (you), because people who are just learning this language sometimes don't use it correctly. In its use, this language can be used as the identity of a social group because language is the most important sign system in human society (Berger, 1990). The language used by certain groups forms a mindset that is influenced by their respective cultural backgrounds.

Describing a culture is the same as describing a language (Duranti, 1997). In addition to the term anthropolinguistics, the concept of cultural linguistics is used by Palmer (1996), who argues that cultural linguistics tends to contain a broad understanding in relation to language and culture. According to Hymes (in Bawa & Cika, 2004), anthropolinguistics can be analyzed based on the acronym SPEAKING. S (setting and scene) refers to the place, time, and situation of speech events, P (participants) refers to the people involved in the conversation, both speaker and addressee, E (ends) means the intention or purpose of the speech, A (acts) means what is being said and done, K (key) how to speak, I (instrumentalities) means the media used such as spoken or written language or codes, N (norms) is norms or rules when speaking, and G (genres) is a type of form delivery such as poetry, proverbs, narratives, or prayers. These eight points are used to analyze the rules of using the pronouns *beta* and *ose* in Moluccas Malay speaking community (Friederici, 1985; Pennebaker, 2011; Ishikawa, 2015).

Several previous studies related to Moluccas Malay have been carried out by several researchers, but research on pronouns specifically is still very limited. First, Collins (1980), examined Ambonese Malay and creolization theory. This study uses three linguistic criteria, namely comparative approach, creole syntactic similarity, and European-based creole characteristics. In conclusion, at that time, Ambonese Malay could not be declared as creole language. Second, Van Minde & Tjia (2002), examines the meaning and function of *su* and *sudah* in Ambonese Malay. In this study, *su* and *sudah* have been proven to contain perfective aspect. Third, Sitanala et al. (1977), examined the effect of migration on the development of regional culture in Moluccas. This study discusses most of the local culture in Moluccas while the language is discussed on page 85. Bahasa is generally spoken in villages which also have many dialects and different intonations. The native language of the villages is only spoken fully by the old people, while the young people can hardly speak it in their daily life. Fourth, Refo (2015), examines Kei culture in terms of marriage to death. In this study, the language used in Kei is discussed on page 17. Apart from Kei, the people of the villages there also speak Bahasa and Ambonese Malay. This is influenced by the

presence of immigrants from various regions and the need for smooth communication in schools, offices, markets, and other public places. Fifth, Wuritimur (2012), examines the Tanimbar culture. As the title suggests, this study discusses most of the Tanimbar culture, and the languages spoken there are discussed on pages 29 and 30. Apart from Bahasa and Moluccas Malay, several regional languages are also spoken there, such as Seira-Larat-Fordata, East Yamdena, Selwasa, and Selaru (Tang & John, 1999; Coxhead & Byrd, 2007; Wanpen et al., 2013).

### Research Method

This research was conducted for 2 years using qualitative methods in descriptive form which is the implementation of research on natural object conditions where the researcher is the key instrument (Sugiyono, 2006). The research data was collected and focused on the oral form as outlined in writing using a mobile phone from the population of this study, namely all Moluccas Malay used by speakers in Tanimbar Archipelago Regency. Researcher uses random sampling to collect data in any area, any situation, with anyone there because the possibility of getting new things is greater. Data collection techniques used are observation, interviews, and documentation (Sugiyono, 2006). Observation is paying attention and listening to the speech of Moluccas Malay carefully in a certain period of time and in certain situations so that researcher can sort out sentences that contain the pronouns *beta* and *ose*. The specific time and situation referred to, for example, when the speakers are on a picnic within 3 hours, of course they use Moluccas Malay at that time. Interviews with informants were conducted by researcher with the aim of obtaining more accurate data. The trick, the researcher conducts direct conversations with informants which by Mahsun (2005), is called the conversational engagement technique. This interview, about the use of *beta* and *ose*, is carried out like a normal conversation if someone wants to ask a question so that the speakers do not realize that they are being interviewed. For example, if someone uses the word *ose* for an older person, the researcher asks why the speaker did that. By interviews like this, the data obtained are absolutely pure as they are. Documentation is data collection using instruments such as mobile phones because it has a camera to record conversations in the form of video and writing stationery applications to write conversations that were not recorded. Data were analyzed using data analysis model by Miles and Huberman (in Sugiyono, 2006), such as data reduction to select important data, data display to show important data regularly to be analyzed, and data conclusion to conclude research results from the data obtained. The data analysis model was carried out based on several theories used to solve the problem in this study, namely the acronym SPEAKING in anthropological studies according to Hymes.

### Result

The rules of using pronoun *beta* and *ose* depend on difference situations such as the family, when meeting new people, age differences, gender, social groups such as Chinese, Javanese, Ambonese, Tanimbar people, and certain social groups such as political and educational groups. In addition, the pronoun *beta* is usually replaced by the first person plural, *katong* (we), while the pronoun *ose* is usually replaced by the second person plural, *kamong* (you). Each example is

described in a few sentences, preceded by Moluccas Malay then the literal and free translation (Petitto, 1987; Kuo, 1999; Hobbs, 1978; Sorace et al., 2009).

### The use of pronoun *beta* and *ose* in family

Pronoun *beta* and *ose* have honorific elements because they are rarely used in the family, especially to parents because they are considered impolite. The rule that is usually used when speakers talk to parents is that *beta* is occasionally not used in speech, while *ose* is not used in speech at all (example sentence number 1). However, these two pronouns are often used among relatives (example sentence number 2).

#### 1) **Bapa** putar Myan.

Father |play |Myan.

Father plays the movie Myan.

S (setting and scene): at home, at night, in a family situation.

P (participants) : two-year-old child (speaker) and his father.

E (ends) : watching a movie with a character named Myan.

A (acts) : after the command is given, the father plays the film.

K (key) : normal/relaxed way of speaking.

I (instrumentalities) : verbal.

N (norms) : politeness.

G (genres) : command.

#### 2) **Os** su ambil nota?

You |have |taken | receipt.

Have you taken the receipt?

S (setting and scene) : at home, during the day, in a family situation.

P (participants) : siblings, namely brother (speaker) and younger brother.

E (ends) : check receipt of purchasing certain goods.

A (acts) : after the question is said, the younger brother nods his head.

K (key) : normal/relaxed way of speaking.

I (instrumentalities) : verbal.

N (norms) : politeness.

G (genres) : question.

### The use of pronoun *beta* and *ose* when meeting new people

Pronoun *beta* and *ose* are rarely used when speakers meet new people because of the culture of being humble and polite by considering the specific social status or social position of the addressee before being greeted (example sentence number 1). Therefore, speakers will feel impolite if they use *beta* and *ose* directly to the addressee. In addition, the pronoun *ose* is usually replaced with a noun that is considered not rude and in accordance with one's social status (example sentence number 2). Humbleness culture also applies to people who have known each other for a long time because of difference in social status or have family relationship (example sentence number 3).

#### 1) *Lulus dari mana?*

Graduated |from |where.



Where did you graduate from?

S (setting and scene): in office, during the day, in a work situation.

P (participants) : senior worker (speakers) and new worker.

E (ends) : check educational background.

A (acts) : after the question is said, the new worker responds to it.

I (key) : polite way of speaking

I (instrumentalities): verbal.

N (norms) : politeness.

G (genres) : question.

2) ***Nyong tolong kasi naik karton itu di oto do.***

Young man |please |lift |carton |that |on |car |first.

Young man please lift the carton onto the car.

S (setting and scene): in market, in the afternoon, in normal market situation.

P (participants) : female buyer (speaker) and young man who do not know each other.

E (ends) : lighten the load of heavy groceries in carton.

A (acts) : after the request is made, the young man helps the buyer.

K (key) : normal/relaxed way of speaking.

I (instrumentalities): verbal.

N (norms) : politeness.

G (genres) : request.

3) ***Su ada cap kah?***

Have |been |stamp |(particle)

Has the stamp been made?

S (setting and scene): at the House of Representatives office, in the morning, in a work situation.

P (participants) : have known each other for a long time and have family relationship, between superior (speaker) and subordinate.

E (ends) : check the stamp to be used.

A (acts) : after the question is said, the subordinate responds and gives a stamp.

K (key) : normal/relaxed way of speaking.

I (instrumentalities): verbal.

N (norms) : politeness.

G (genres) : question.

### **The use of pronoun *beta* and *ose* for age difference**

Pronoun *beta* and *ose* are occasionally not used but are refined by replacing them with nouns that are adjusted to the age of the addressees if they are older or younger than the speaker (example sentences number 1 and 2). Speaker and addressee of the same age often use *beta* and *ose* (example sentence number 3).

1) ***Kaka tolong kukuran itu.***

Elder sister |please |grater |that.

Elder sister please give me that grater.

S (setting and scene): at home, in the afternoon, in a family situation.

P (participants) : sister (speaker) and elder sister-in-law.

E (ends) : use a grater to grate coconut.

A (acts) : after the request is said, the sister-in-law gives the grater.

- 1 (key) : normal/relaxed way of speaking.  
 I (instrumentalities): verbal.  
 N (norms) : politeness.  
 G (genres) : request.
- 2) **Ade nanti ambil transpor di meja sana.**  
 Younger brother |later |take | transportation |at |desk |there.  
 Younger brother, take the transportation fee later at the table there.  
 S (setting and scene): at Regent's office, during the day, in a meeting situation.  
 P (participants) : an older friend (speaker) and the younger one.  
 E (ends) : so that his friend gets the transportation fee.  
 A (acts) : after the information is said, the young friend responds.  
 1 (key) : normal/relaxed way of speaking quietly.  
 I (instrumentalities): verbal.  
 N (norms) : politeness.  
 G (genres) : notification.
- 3) **Os pi mana lai? Kirim di bet WA do.**  
 You |go |where |again? |Send |on |my |WA (Whatsapp) |first.  
 Where else are you going? Send the information to my WA first.  
 S (setting and scene): in a cafe, in the afternoon, in a relaxed situation.  
 P (participants) : friends of the same age, namely speaker and addressee.  
 E (ends) : requesting assistance proposal information.  
 A (acts) : after the command is spoken, the addressee responds.  
 K (key) : normal/relaxed way of speaking.  
 I (instrumentalities): verbal.  
 N (norms) : politeness.  
 G (genres) : command.

### The use of pronoun *beta* and *ose* for gender difference

Pronoun *beta* and *ose* are used according to gender based on culture that pronouns replaced with nouns such as animal names or other harsh words can only be spoken by fellow men, fellow women, from women to men (example sentences number 1, 2, and 3 ). Men are not allowed to convey it to women because of cultural rules so that *beta* and *ose* can only be replaced with other nouns according to the name or social status of the woman (example sentence number 4). If a man violates this rule, he must apologize by performing a traditional ceremony by bringing Sopi (a local alcoholic drink that is always used for all traditional ceremonies) and traditional goods such as traditional woven cloth.

- 1) **Mari la angka barang-barang ini anjing.**  
 Let's |then |lift |stuff |this |dog.  
 Let's lift this stuff dog.  
 S (setting and scene): in the shop, in the morning, in a work situation.  
 P (participants) : friends of the same age as men, namely speaker and addressee.  
 E (ends) : lighten the load of lifting goods.  
 A (acts) : after the command is spoken, the addressee helps to lift things.  
 K (key) : normal/relaxed way of speaking.

- 1  
I (instrumentalities): verbal.  
N (norms) : politeness.  
G (genres) : command.
- 2) **Parampuan laknat susu su takaluar itu.**  
Woman | cursed | breast | already | out | that.  
Cursed woman your breast is not in its place.  
S (setting and scene): on campus, in the morning, in a lecture situation.  
P (participants) : friends of the same age as women, namely speaker and addressee.  
E (ends) : so that the addressee fixes her bra.  
A (acts) : after the statement is said, the addressee fixes her bra.  
1 (key) : normal/relaxed way of speaking.  
I (instrumentalities): verbal.  
N (norms) : politeness.  
G (genres) : statement.
- 3) **Babi satu ni baganggu talau banya.**  
Pig | one | this | annoy | too | much.  
This pig always annoys me.  
S (setting and scene): on campus, during the day, in a lecture situation.  
P (participants) : friends of the same age, namely speaker (female) and addressee (male).  
E (ends) : scold the addressee so that he stops annoying her.  
A (acts) : after anger is spoken, the speaker stops annoying her.  
1 (key) : high tone way of speaking  
I (instrumentalities): verbal.  
N (norms) : morality.  
G (genres) : statement.
- 4) **Tika ambe tisu tu do.**  
Tika | take | tissue | that | first.  
Tika please get me that tissue.  
S (setting and scene): in the shop, in the morning, in a work situation.  
P (participants) : friends of the same age, namely speaker (male) and addressee (female).  
E (ends) : make the work easier because the addressee is close to the tissue.  
A (acts) : after the command is spoken, the addressee takes and gives the tissue.  
K (key) : normal/relaxed way of speaking.  
I (instrumentalities): verbal.  
N (norms) : politeness.  
G (genres) : command.

### The use of pronoun *beta* and *ose* for different social groups

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In relation to social groups such as the Chinese, Javanese, Ambonese, Tanimbar people, and certain social groups such as political and educational groups, pronoun *beta* is occasionally not used while pronoun *ose* is used in various forms according to the social group of the speaker. The pronoun *ose* in Chinese social groups is often replaced by the nouns *ko* for men and *cici* for women (example sentences number 1 and 2). The pronoun *ose* in Javanese social groups is often



replaced by the nouns *mas* for men and *mba* for women (example sentences number 3 and 4). The pronoun *ose* in Ambonese social groups is often replaced with the nouns *abang*, *bang*, *bu* for men, *usi* for women, and *ale* for men and women (example sentences number 5 to 10). The pronoun *ose* in Tanimbar social groups is often replaced with two pronouns, namely *itrana* for male, *itwata* for female, and two nouns, namely *kida* (brother/sister), *dauk* (brother/sister-in-law) (example sentences number 11 to 14). The pronoun *ose* in social groups such as politics and education is often replaced with the nouns *sir*, *mam*, *brother*, and others according to the social status of the addressee (example sentences number 15, 16, and 17).

1) *Beli beras satu kilo Ko.*

Buy |rice |one |kilogram |Ko.

I want to buy one kilogram of rice, Ko.

S (setting and scene): in the shop, in the morning, in a buying and selling situation.

P (participants) : buyer (speaker) and seller (Ko).

E (ends) : buy 1 kg of rice.

A (acts) : after the statement is made, the seller takes 1 kg of rice.

1 (key) : normal/relaxed way of speaking.

I (instrumentalities): verbal.

N (norms) : politeness.

G (genres) : statement.

2) *Cici ada jual pulsa kah?*

Cici | there | selling | credit |(particle)

Does Cici sell mobile phone credit?

S (setting and scene): in the shop, in the morning, in a buying and selling situation.

P (participants) : buyer (speaker) and seller (Cici).

E (ends) : buy mobile phone credit.

A (acts) : after the question is said, the seller responds.

K (key) : normal/relaxed way of speaking.

I (instrumentalities): verbal.

N (norms) : politeness.

G (genres) : question.

3) *Mas kangkung dua ikat.*

Mas |water spinach |two |bunch.

Mas! I want to buy two bunches of water spinach.

S (setting and scene): in market, in the morning, in a buying and selling situation.

P (participants) : buyer (speaker) and seller (Mas).

E (ends) : buy water spinach.

A (acts) : after the request is made, the seller takes the water spinach.

1 (key) : normal/relaxed way of speaking.

I (instrumentalities): verbal.

N (norms) : politeness.

G (genres) : request.

4) *Mba jamu barapa satu gelas?*

Mba |herbal medicine |how much |one |glass.

Mba, how much does a glass of herbal medicine cost?

S (setting and scene): in market, in the afternoon, in a buying and selling situation.

P (participants) : buyer (speaker) and seller (Mba).

E (ends) : check the price of herbal medicine per glass.

A (acts) : after the question is said, the seller responds.

K (key) : normal/relaxed way of speaking.

I (instrumentalities): verbal.

N (norms) : politeness.

G (genres) : question.

5) **Abang** *bagi-bagi hasil panen itu lah.*

Brother |share |yield |harvest |that |(emphasis)

Brother, you must share that yields.

S (setting and scene): in field, in the afternoon, in a relaxed situation.

P (participants) : friends, namely speaker and addressee (male).

E (ends) : get vegetables from yields for free.

A (acts) : after the request is said, the addressee gives vegetables.

1 (key) : normal/relaxed way of speaking.

I (instrumentalities): verbal.

N (norms) : politeness.

G (genres) : request.

6) **Bang** *mau lepas motor itu barapa?*

Bro |want |let go |motorbike |that |how much.

Bro, how much does your motorbike cost?

S (setting and scene): in motorbike shop, during the day, in a relaxed situation.

P (participants) : friends, namely speaker and addressee (male).

E (ends) : check the selling price of the addressee 's used motorbike.

A (acts) : after the question is said, the addressee responds.

1 (key) : normal/relaxed way of speaking.

I (instrumentalities): verbal.

N (norms) : politeness.

G (genres) : question.

7) **Bu** *tolong kasi turun beras itu do.*

Bro |please |put down |rice |that| first.

Bro, please put the rice down.

S (setting and scene): in the shop, in the morning, in a buying and selling situation.

P (participants) : rice distributor (speakers) and employee (male).

E (ends) : lighten the burden of unloading several sacks of rice from the truck.

A (acts) : after the request is made, the employee unloads the rice.

K (key) : normal/relaxed way of speaking.

I (instrumentalities): verbal.

N (norms) : politeness.

G (genres) : request.

8) **Usi** *potong dua puluh saja.*

Mam |cut |twenty |only.

Mam, cut the chicken into twenty pieces only.

S (setting and scene): in the shop, in the morning, in a buying and selling situation.

- P (participants) : buyer (speaker) and seller (women).  
 E (ends) : buy a chicken that is cut into twenty pieces by the seller.  
 A (acts) : after the order is given, the seller cuts the chicken.  
 1 (key) : normal/relaxed way of speaking.  
 I (instrumentalities): verbal.  
 N (norms) : politeness.  
 G (genres) : command.
- 9) **Ale bajalang tu s'mangat sadiki.**  
 You | walk | that | spirit | a little.  
 You have to walk with more enthusiasm.  
 S (setting and scene): at home, in the afternoon, in a relaxed situation.  
 P (participants) : neighbors, namely speaker and addressee (male).  
 E (ends) : to encourage the addressee in the form of a joke.  
 A (acts) : after the statement is said, the addressee smiles.  
 K (key) : normal/relaxed way of speaking.  
 I (instrumentalities): verbal.  
 N (norms) : politeness.  
 G (genres) : statement.
- 10) **Ale pu rok memang.**  
 You | have | skirt | indeed.  
 Your skirt is very short.  
 S (setting and scene): on campus, in the morning, in a relaxed situation.  
 P (participants) : lecturer (speaker) and student (female).  
 E (ends) : admonish the student not to wear short skirt above knee.  
 A (acts) : after the gentle reprimand, the addressee apologizes.  
 K (key) : serious way of speaking.  
 I (instrumentalities): verbal.  
 N (norms) : politeness.  
 G (genres) : statement.
- 11) **Itrana tolong buka jendela kah.**  
 You | please | open | window | (emphasis)  
 You please open the window.  
 S (setting and scene): in the office, in the morning, in a work situation.  
 P (participants) : fellow workers, namely speaker and addressee (male).  
 E (ends) : reduce the heat of the office by fresh air from the window.  
 A (acts) : after the request is said, the addressee opens the window.  
 1 (key) : normal/relaxed way of speaking.  
 I (instrumentalities): verbal.  
 N (norms) : politeness.  
 G (genres) : request.
- 12) **Bet titip ini di itwata rabu-rabu e.**  
 I | entrust | this | in | you | a moment | (emphasis)  
 I entrust this to you for a moment.  
 S (setting and scene): at the airport, in the morning, in a relaxed situation.  
 P (participants) : friends, namely speaker and addressee (women).  
 E (ends) : leave the bag so the speaker can go to the toilet.  
 A (acts) : after the request is said, the addressee responds.  
 1 (key) : normal/relaxed way of speaking.  
 I (instrumentalities): verbal.  
 N (norms) : politeness.

- G (genres) : request.
- 13) **Kida** *pu syukuran seng stom-stom lai.*  
 Brother | have | celebration | not | tell | again.  
 Your celebration was not announced.  
 S (setting and scene): at restaurant, during the day, in a relaxed situation.  
 P (participants) : friends, namely speaker and addressee.  
 E (ends) : just a joke to start a conversation about the celebration of laying the first stone for a new house.  
 A (acts) : after the statement is said, the addressee responds.  
 1 (key) : normal/relaxed way of speaking.  
 I (instrumentalities): verbal.  
 N (norms) : politeness.  
 G (genres) : statement.
- 14) **Sa pinjam dauk** *pu motor rabu-rabu do.*  
 I | borrow | brother-in-law | have | motorbike | for a moment | first.  
 I want to borrow your motorbike for a moment.  
 S (setting and scene): on campus, in the morning, in a relaxed situation.  
 P (participants) : fellow students, namely speaker and addressee.  
 E (ends) : take the alma mater coat left at the boarding house.  
 A (acts) : after the request is made, the addressee gives the key.  
 K (key) : normal/relaxed way of speaking.  
 I (instrumentalities): verbal.  
 N (norms) : politeness.  
 G (genres) : request.
- 15) **Pak** *Wakil kaya semakin berani kah.*  
 Sir | Vice | seem | increasingly | brave | (emphasis)  
 Sir Vice seems to be getting bolder.  
 S (setting and scene): in a restaurant, at night, in a relaxed situation.  
 P (participants) : speaker and addressee (The 2<sup>nd</sup> Vice Chairman of The House of Representatives).  
 E (ends) : just a joke to start a conversation about the performance of the Regent.  
 A (acts) : after the statement is said, the addressee responds.  
 1 (key) : normal/relaxed way of speaking.  
 I (instrumentalities): verbal.  
 N (norms) : politeness.  
 G (genres) : statement.
- 16) **Ibu** *jangan marah kalo nantinya penelitian ini gagal.*  
 Mam | don't | angry | if | later | project | this | fail.  
 Mam, do not be angry if later this project fails.  
 S (setting and scene): in a cafe, at night, in a relaxed situation.  
 P (participants) : fellow lecturers, speaker (member) and addressee (chairman).  
 E (ends) : gives a warning about the consequences that occur if the use of fund is wrong.  
 A (acts) : after the statement is said, the addressee responds.  
 1 (key) : serious way of speaking.  
 I (instrumentalities): verbal.  
 N (norms) : politeness.  
 G (genres) : statement.

17) **Katong** minta dengan sangat **saudara** bisa mempertimbangkan penggusuran lahan itu.

We |ask |very |really |brother |can |consider |eviction |land |that.

We sincerely ask that you consider the eviction of that land.

S (setting and scene): at government office, during the day, in a meeting situation.

P (participants) : speaker (community representatives) and addressee (local government).

E (ends) : give consideration of forest damage due to eviction.

A (acts) : after the statement is said, the addressee responds.

K (key) : serious way of speaking.

I (instrumentalities): verbal.

N (norms) : politeness.

G (genres) : statement.

**Substitutes for pronoun *beta* and *ose*, namely *katong* and *kamong***

The first person singular **beta** is sometimes replaced with the first person plural **katong** (we) while the second person singular **ose** is sometimes replaced with the second person plural **kamong** (you). This happens because of the habit of living in togetherness and close family relationships that affect the changes in the two pronouns in everyday speech that are representative of everyone in doing something.

1) **Katong** sayang tapi dong pu orang tua sendiri seng sayang jadi.

Kami |sayang |tapi |mereka |punya |orang |tua |sendiri |tidak |sayang |(penegas)

We |love |but |they |have |people |old |own |don't |love |(emphasis)

We love them but their own parents do not.

S (setting and scene): at home, in the afternoon, in a family situation.

P (participants) : child (speaker) and parent (father).

E (ends) : make her father aware that the speaker's sibling and her husband do not pay attention to their own children (the speaker's nephew).

A (acts) : after the statement is said, the speaker's father responds.

K (key) : normal/relaxed way of speaking.

I (instrumentalities): verbal.

N (norms) : politeness.

G (genres) : statement.

2) **Kamong** orang kaya lai jadi.

You |people |rich |again |(emphasis).

You are rich people indeed.

S (setting and scene): on campus, during the day, in a relaxed situation.

P (participants) : fellow students, namely speaker and addressee.

E (ends) : joked about the difference in the price of the food ordered.

A (acts) : after the statement is said, the addressee responds.

K (key) : normal/relaxed way of speaking.

I (instrumentalities): verbal.

N (norms) : politeness.

G (genres) : statement.



## Conclusion

The rules of pronoun *beta* and *ose* in society as speakers of the Moluccas Malay which are analyzed and discussed based on the acronym SPEAKING in anthropological studies can be concluded as follows.

- First, pronoun *beta* and *ose* have honorific elements because they are rarely used in the family, especially to parents because they are considered impolite. The rule that is usually used when speakers talk to parents is that *beta* is occasionally not used in speech, while *ose* is not used in speech at all. However, these two pronouns are often used among brothers and sisters.
- Second, pronoun *beta* and *ose* are rarely used when speakers meet new people because the culture is humble and polite by considering the social status or certain social positions of the addressee before being greeted. Therefore, speakers will feel impolite if they use *beta* and *ose* directly to the addressee. In addition, the pronoun *ose* is usually replaced with a noun that is considered not rude and in accordance with one's social status. Humbleness culture also applies to people who have known each other for a long time because of different social status or have family relationships.
- Third, pronoun *beta* and *ose* are sometimes not used but are refined by replacing them with nouns that are adjusted to the age of the speaker if they are older or younger than the speaker. Speakers and addressees of the same age often use pronoun *beta* and *ose*.
- Fourth, pronoun *beta* and *ose* are used according to gender based on the culture that pronouns that are replaced with nouns such as animal names or other harsh words can only be done by fellow men, fellow women, and from women to men. Men are not allowed to convey it to women because of cultural rules so that *beta* and *ose* can only be replaced with other nouns according to the name or social status of the woman. If a man violates this rule, he must apologize by performing a traditional ceremony by bringing Sopi (local alcoholic drink that is always used for all traditional ceremonies) and traditional goods such as traditional woven cloth (Saidbakhramovna et al., 2023; Karamoy et al., 2021; Suryati & Jirnaya, 2016).
- Fifth, in relation to social groups such as Chinese, Javanese, Ambonese, Tanimbar people, and certain social groups such as political and educational groups, the pronoun *beta* is occasionally not used while the pronoun *ose* is used in various forms according to the social group of the speaker.
  - The pronoun *ose* in Chinese social groups is often replaced with the noun *ko* for man and *cici* for woman.
  - The pronoun *ose* in Javanese social groups is often replaced by the noun *mas* for man and *mba* for woman.
  - The pronoun *ose* in Ambonese social groups is often replaced with the nouns *abang*, *bang*, *bu* for men, *usi* for women, and *ale* for men and women.
  - The pronoun *ose* in Tanimbar social group is often replaced with two pronouns, namely *itrana* for male, *itwata* for female, and two nouns, namely *kida* (brother), *dauk* (in-law) for male and female.

- The pronoun *ose* in social groups such as politics and education is often replaced with the noun *sir*, *mam*, *brother*, and others according to the social status of the addressee. <sup>2</sup>
- Sixth, the first person singular *beta* is sometimes replaced with the first person plural *katong* (we) while the second person singular *ose* is sometimes replaced with the second person plural *kamong* (you). This happens because of the habit of living in togetherness and close family relationships that affect the changes in the two pronouns in everyday speech that are representative of everyone in doing something (Suryasa et al., 2019; Rietveld & Hormelen, 2019; Udayana, 2016).

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