**LEXICAL DIFFERENCES IN GOROM LANGUAGE:**

**A SOCIODIALECTOLOGY STUDY**

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**Abstract**: The present study aims to describe and explain lexical differences in Gorom language on age and profession factors in East Seram Regency, Molucca Province, Indonesia, which employs sociodialectology approach. Data were gathered using the Identity method following linguistics characteristics identity technique. The instrument used was all 880 basic vocabulary of Gorom language. The sources for this study totaled 24 people. Furthermore, the data analysis was done using snowball sampling technique. The study indicated that the factor of age and profession in Gorom distinguished social dialects. In the findings, farmer and adult speakers share the same lexical forms. As seen from the age factor, both farmers and adults are at about the same age, making them easier to construct mutual understanding. On the other hand, civil workers and children use the same lexical forms. Children use the speech of civil workers as reference for the kind of prestigious speech; therefore, many of Gorom children dream of becoming civil workers. Yet, civil workers and children create some linguistic innovations, such as affixation to roots. This is to show solidarity among the community, and self-actualization of a wide-mannered socialization.

**Keywords**: lexical differences,Gorom language, sociodialectology.

**INTRODUCTION**

Gorom languages are spoken by Gorom people in Gorom Island, Manawoku Island, and Pulau Panjang Island. These three islands are known as the Gorom Islands. Administratively, Gorom Islands are spread out in three sub-districts, from a total of 16 sub-districts in East Seram, Moluccas Province-Indonesian. Three districts are Gorom Island, East Gorom, and Pulau Panjang District. The cultivation of speechhappened due to different areas of usage, social factors, and historical factors (Rumalean, 2017, p. 329-330). Meluzzi (2015) explains that dialect is more widely used in the family domain, and its use is informal. Thus, dialect in this study is another form of language used by the community and social groups in Gorom that share the same culture, density, and area of usage.

Dialectology is a linguistic branch that studies dialect. Other names which represent dialectology are geographic linguistics, regional linguistics, and geolinguistics. Dialectology has other sections of study, such as dialectal geography, regional dialects, social dialects, and temporal dialects (Abdussalam, 2015; Lauder, 2002, p.38).

This study addresses more on lexical differences in Gorom language, which employs sociodialectology approach. A sociodialectology study integrates sociology and dialectology. Such integration is vital in describing and explaining the lexical differences in Gorom language as seen from age and profession factors. The age factor consists of adults and children, while the profession factor encompasses farmers and civil workers. The lexical differences would be seen from the language use in social contacts occurring among Gorom people.

The aforementioned idea is in line with that of Yule, (2015, p.22—23) that there are two language essences in a social contact which comes into realization, namely language as a means of communication and language as cultural transmission. The realization of Gorom as the later essence, the cultural transmission, is of the sociology study field. As explained by Whitehead and Kurz (2008), sociology studies individuals through social structure, like farmers, fishermen, unemployed people, gang members, laborers, and marginalized community.

In Indonesia, a study on social dialect has been less preferred so far, most dialectologists prefer to study geographical dialects. From 1951 to 2001 there have been 219 studies on geographical dialects conducted in Indonesia (Lauder 2002). Thereby, some studies on social dialect which have been explored are, among others (1) Rumalean (2017) that addressed Lexicons on Relationship Greetings of Gorom Isogloss was published in the Proceedings of a National Seminar in Universitas Jember, East Java, Indonesia, (2) Taembo, (2016) focusing on social dialects of Indonesian, in Denpasar, Bali was published in an issue of Kandai journal. This study targeted on the use of both the original and borrowed phonemes in Indonesian, (3) Dewi, et al., (2016, p.1) studied Dialect African American English in her novel entitled The Adventures of Huclebrry Finn. Her study was published in the proceedings of an International Seminar of Paramasastra III, Universitas Sebelas Maret Surakarta, (4) Zulaeha (2000), focused on studying the Use of Javanese Social Dialect in Semarang Regency, Central Java, Indonesia, as seen from gender and education factors.

The lexical differences in Gorom based on social factors has so far been not studied by other parties. To this background, the focus of the present study is on lexical differences in Gorom language as seen from factors of profession and age. Therefore, the study aims to describe and explain any lexical differences found in Gorom language as seen from the age and profession factors in Gorom Island of East Gorom Sub-district, and Pulau Panjang Sub-district in East Seram Regency, Molucca Province, Indonesia.

**Studies on Lexical Differences**

There are two distinguishing characteristics of a meaning, namely lexical meaning and grammatical meaning (Bloomfield, 1995, p.254). The former, lexical meaning, is about meaning of words; thus some also define lexical meaning as dictionary meaning or actual meaning. Mean while, the latter is defined as a meaning extended following cultural and contextual development. The word ‘bunga’ in Indonesian, for instance, lexically means a plant that grows with petals, anthers, stamens, and grown as a decorative plant. However, due to the development of social situation, the meaning of the word ‘bunga’ experienced extension (grammatical meaning), into, for example, ‘bunga desa’, which means a woman who is considered excellent among her community in a village, not a flower that is grown in a village.

On the other hand, the word ‘TIKUS’ is realized in 2 lexicons, such as, ‘t*i*kUs’, dan ‘t*e*kUs. The use of /i/ and /e/ as variations from this word which are later involved in the body of dialectology study (Kisyani, 2004). Indonesian recognizes the lexicons of *padi*, *gabah*, *beras*, and *nasi*. While in English, there is only one form of lexicon which refers to the same object, which is *rice*. The lexicon of plant (*ethnobotany*) in Bahasa Indonesia, *rumput, pohon, perdu, semak, padi,* and *bambu* (Suhandano, et al., 2004, p.229). According to the explanation of the examples, the term lexicon is used as a realization from lexical meaning. Moreover, to clarify lexical differences, the term lexicon is used. As an example, the lexeme ‘makan’ in Gorom language is realized through 3 lexicons namely *ga*, *makang*, and *makan*.

**METHOD**

**Data**

The data required for the study were 200 basic words in Gorom that are uttered by the data source. Such utterances should include lexical forms of Gorom. Those basic words should be those used daily and their meanings survive for a long time, such as eat, drink, walk, and sleep. Unlike those basic words, vocabulary of contemporary culture will not survive in a prolonged time, such as names for instant food brands.

**Data sources**

The data sources were native speakers of Gorom, totaling 24 people. Every observed area was represented by 4 people, each of whom delegated different social groups (4 x 6 = 24). They are grouped based on profession, such as farmers and civil workers, and age, such as adult and children.

The first data source was acquired by the village chief recommendation. The first source, then, proposed the second one, the second to the third, and this third source suggested the fourth source. If any of the data sources did not want to recommend the next source, the researcher on his own effort would find the next source by other figures in the community of the observed area. The same was done to other areas under study. Furthermore, as a source, the older person became the main data source, while the younger one became his co-source, and for this, a woman speaker was of priority. This was to anticipate any gender related vocabulary, where a man speaker would be less knowled geable.

The data sources were speakers of male or female, at the age of 7 to 65 years old, not a speech defect (not wearing braces), born and grown in Gorom and rarely leave the village or stay outside Gorom in a long time, speak both Gorom and Indonesian well and fluently, and safe and sound (Lauder, 1993).

**Data collection technique**

Data acquisition techniques related to research data sources (Izzati, at.all, 2019.p. 214). Data were collected through several techniques, such as 1) interview, 2) recording using an MP-4 by Simbada, 3) list of content for writing data regarding some information, like (a) resume of informants, and (b) filter of utterances from the data sources encompassing lexical forms, for this part, the Indonesian words have been previously prepared, so the sources could simply fill in their words in Gorom language.

**Research instruments**

The research instrument sought for in this study is basic vocabulary that includes lexical forms of Gorom. In total the basic vocabulary used for the instrument is 200 words as it is referred to (Swadesh, 1971; Ross, 2009), and as it is suited with the condition of Gorom.

**Observation areas**

There are six areas for observation, such as 1) Administrative village of Dada, Subdistrict of Gorom Island. Observation area 2 is Lalasa Village, Subdistrict of Pulau Panjang. Observation area 3 is Ondor Village Subdistrict of Gorom Island. Observation area 4 is Miran Village Subdistrict of East Gorom. Observation area 5 is Administrative Village of Wawasa, Subdistrict of Gorom Island. Observation area 6 is Amarwatu Village, Subdistrict of East Gorom. Meanwhile, every observation area is numbered using down vertical numbering model (Mahsun 2014, p.140). For a better view, the research sites can be seen in Figure 1, the map of Moluccas Province, Indonesia, and Figure 2 for the map of Gorom Island.

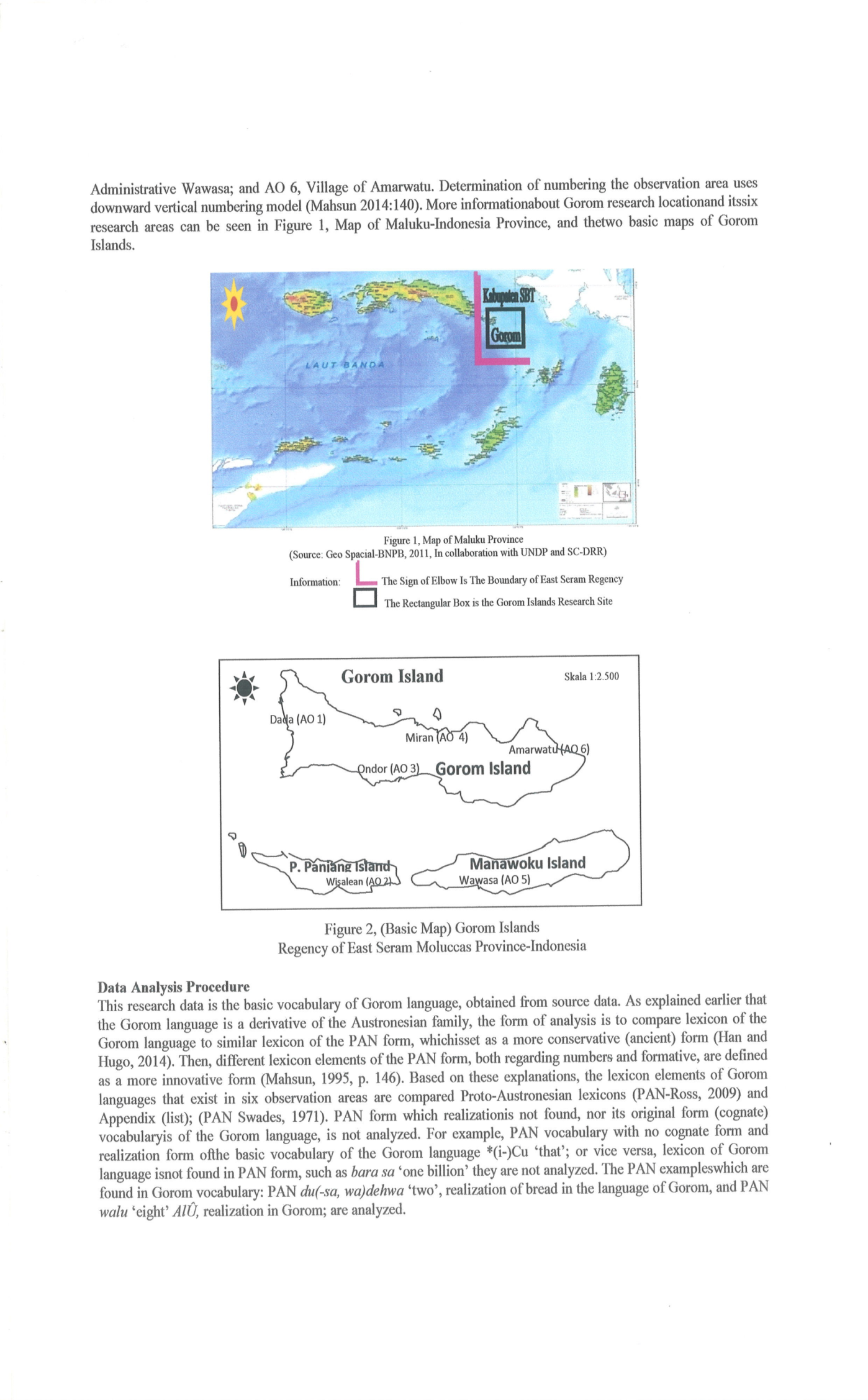


Figure 1 Map of Moluccas Province

(Source: Geo Spatial-BNPB, 2011, in cooperation with UNDP and SC-DRR)

Notes:  Right Angle Sign is Area Border for

East Seram Regency

 Square box is Gorom Archipelago

(Research Site)

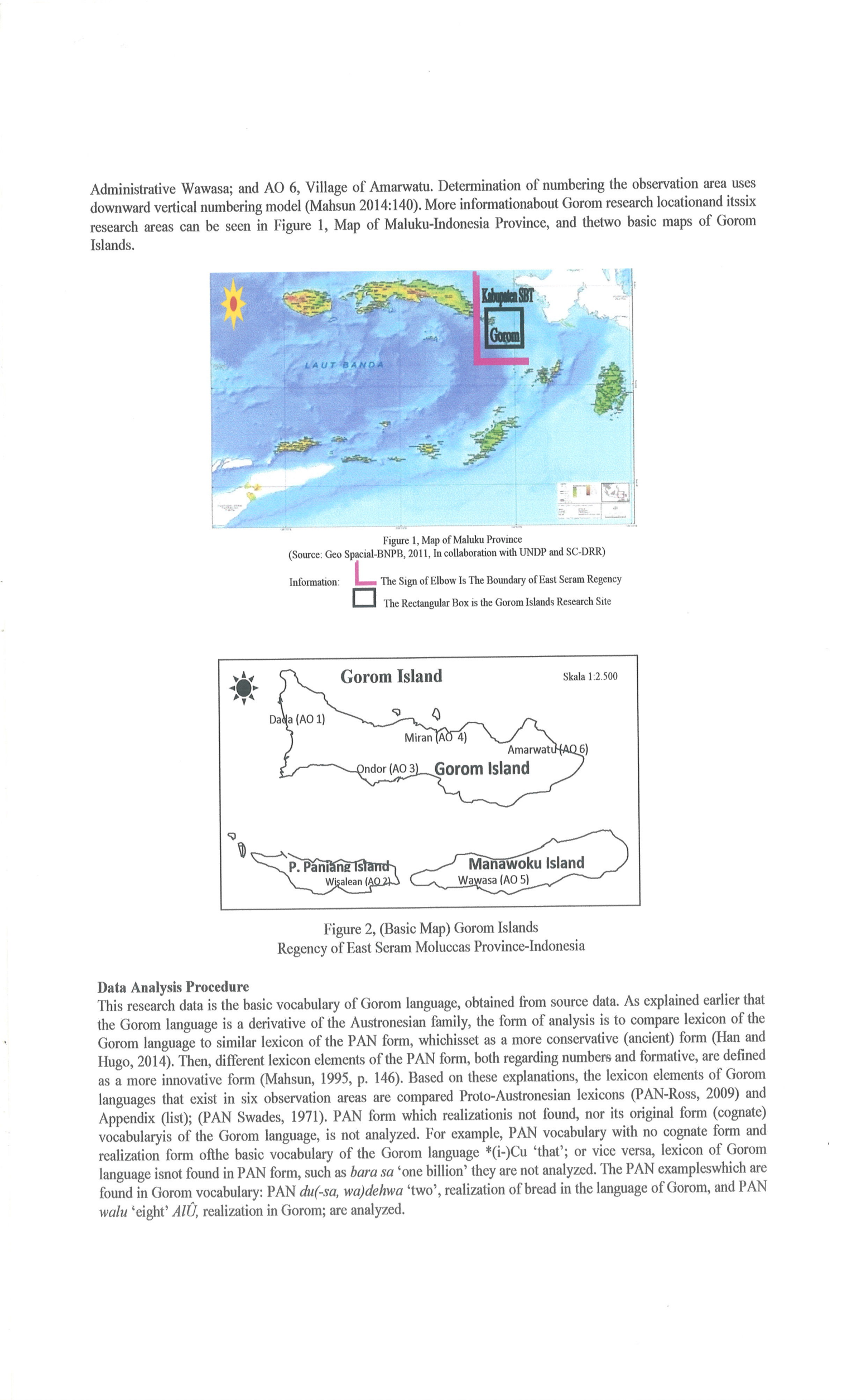
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Figure 2, (Basic Map) Gorom Archipelago

East Seram Regency Moluccas-Indonesia (Rumalean, at.al., 2018:371)

**Data analysis**

Data analysis was done qualitatively by using the Identity method (Sudaryanto, 2015). It was performed in a continuous manner since the planning of the study to the conclusion (snowball sampling). The validity of the data is tested through triangulation with the data and the source.

**RESULTS**

Based on the data analysis, 10 lexical forms were found that are realized through lexicon forms differently in 6 observation areas by the 4 social groups in Gorom. The following will describe the lexicons.

**Lexical Difference on Age and Profession Factors**

Gloss SEDIKIT‘little’is realized with 5 lexicons of Gorom, such as *o?asa*, o*t*ca, *we?an teyi*, *tutukinsa*, and *sadiki*. The farmers and adult speakers use 4 lexicons, namely *o?asa, otca*, and *sadiki.* The lexicon *o?asa* is used in the observation area 1 and 2. While the lexicon *otca* is spoken in the observation area 4, 5, and 6 the lexicon *sadiki* is mostly used in the observation area 3. On the other hand, the civil servant and child speakers commonly use 4 lexicons, such as *sadiki*, *we?an teyi*, *tutukin otca*, and *tutuyin sa*. For more details, the lexicon *sadiki* is used in the area 1 and 3, the lexicon *we?an teyi* is used in the observation area 2, the lexicon *tutukin otca* is used in the observation area 4, 6, and finally the lexicon *tutuyin sa* is used in the area 5.

The lexicon *o?asa* is used in the observation area 1 and 2 by the farmers and adult groups. This particular lexicon is cognate with the lexicon *otca* that is mostly used in the observation area 4, 5 and 6 by the group of civil workers and children. These two lexical forms have been through the prothetic process of the ‘addition of sound at the beginning of a word’. The lexicon *o?asa* consists of two elements, namely *o?a* + *sa* *o?sa*, so does the lexicon *otca*, which is consisted of the elements of *ot*+ *ca*  *otca*. The element *o?* and *ot* are the short form of the word \*ola ‘time’, that is added to the core element of *sa* and *ca,* which is a the act of modifying (shortening) from the form of Proto-Austronesia,\*/sa/ \*isa/ \*asa ‘satu’ (Swadesh, 1971; Ross, 2009).

Furthermore, the lexicon *tutuyin sa* is used in the observation area 5 by the group of civil workers and children, which is cognate with the lexicon *tutukinotca* used in the observation area 4 and 5 by the civil workers and children. This lexicon consists of two elements, such as *tutuyin* + *sa*. More, the lexicon *tutukin otca* is made of three elements, among others *tutukin* + *ot + ca*. The element *tutuyin*, and *tutukin* means ‘little, not long. In addition, the element *sa* and *ca* are two forms of modification (shortening) from the form of Proto-Austronesia\*/sa/ \*isa/ \*asa ‘satu’ (Swadesh, 1971; Ross, 2009).

W*e?an teyi* is used in the observation area 2 by the group of civil workers and children, which is constructed by elements of *we?an* + *teyi*  *we?an teyi*. The element *we?an* means ‘a lot’, while the element *teyi* means ‘not’. As seen from the word, the element *we?an* is numeral, and the element *teyi* is an adjective which defines quantity.

The lexicon *sadiki* is spoken in the observation area 1 by the civil workers and children, while in the observation area 3, every social group observed is found using this lexicon. The lexicon *sadiki* in Gorom is taken from the Ambonese Malayan, which is adopted from the Indonesian *sedikit*, through the innovation on phoneme /-e/ /a/ to the root. The prefix of s*e-*from Indonesian to Ambonese Malayan is shifted to s*a*-, as in ‘s*e*kumpul’‘s*a*kumpul’, ‘s*e*kota’‘*sa*kota’, ‘s*e*mua’‘s*a*mua’. More, the dental phoneme /t/ at the final syllable which is preceded with the velar consonant /k/, is omitted, like in the word ‘sakit’‘s*aki’*, ‘sikat’‘*sika’*, ‘siku**t’**‘*siku’*; thus the lexicon ‘s*e*dikit’‘s*a*diki’ (Takaria and Piters, 1998).

Gloss DINI HARI‘early days’ is realized in three lexicons of Gorom such as *nagamari*, *nasosa marar,* and *amper siya*. Firstly, the lexicon *nagamarani* and *nasosa marar* are mostly used by the the groups of farmers and adults withing the area 1, 2, 3, 4, and 6 while in the observation area 5 the lexicon *nasosa marar* is more commonly used*.* Further, the lexicon *ampir siyang* is used by the group of civil workers in the area 1, 2, 3, and 6. Meanwhile, the lexicon *nagamari* is used in the observation area 4, and *nasosa marar* is mostly spoken in the observation area 5. Moreover, the lexicon *ampir siyang* is used commonly by children who live in the observation area 1, 3, and 4. The lexicon *nagamarani,* on the other hand, is used in the area 2 and 6.

The lexicon *ampir siya* is made of the elements of *ampir* + *siyang*. This is a form of borrowing from the Ambonese Malayan (Takaria and Piters, 1998). The word *ampir*/ *amper* in the Ambonese Malayan is originated from the word *hampir* in Indonesian. This is then innovated by Elicitation: afesis/aferesis “delition of sound at the beginning of a word (Yulianto, 2012, p.63). The word *hamper*, therefore is innovated and becomes *ampir*/*amper* in Gorom. On the other hand, the word *siyang* also adopts the Indonesian word completely without innovation. Furthermore, the word *ampir* is an adjective, which means ‘nearly, almost, a little while, close’, and *siyang* is an adverb, meaning morning, the sunshine strikes, approaching the shift of the night and day, at 00.01—02.00.

Gloss SINGLET‘singlet’ is realized through four lexicons in Gorom, such as *kowusa*, *kowus kutaa*, *ladan bolomina*, and *silet*. Both *kowusa* and *ladan bolomina* are used by farmers and adults. While the lexicon *kowusa* is used in the observation area DP 1, 2, 3, 4 and 6, *ladan bolomina* is spoken mostly in the observation area 5. In this finding the civil workers and children use two lexicons, *kowus kutaa* and *silet*. The lexicon *kowus kutaa* is used in the observation area 1, 2, 4, 5, 6, and the lexicon *silet* is spoken in the observation area 3.

Furthermore, the lexicon *kowusa* adopts the Indonesian word and is cognate with the form *kowus kutaa*. It consists of two elements namely *kowus* + *kutaa*. Kowus “kaus” is commonly known as short sleeved clothes or T-shirt. But long sleeved ones are also available as variations, without hooks nor collars. It has round neck, but some have v-neck as variations (Republik Nakal, 2016). *Kutaa* is from the word *kuta* ‘woman’s underwear that covers breasts. Therefore, *kowus kutaa* means shirt worn by men for covering the upper parts of their body.

The lexicon *ladan bolomina* is a word of Gorom, which is made of several elements, such as [*ladan*-] + [*bo*-] + [*lomin*-] *+* [*-a*]. Firstly, the element *ladan* as base word for *‘clothes’*. Then, the lexicon *bolomin* is actually made of two elements; *bo* + *lomin*. The element *bo*as the prefix means ‘in’, and the element *lomin* as a base word means ‘inside, full’. The element [-*a*], on the other hand, is a suffix which is to confirm. Secondly, the lexicon *silet* adopts an English word, that means a piece of shirt that is worn to cover the inside and upper part of body.

Gloss PENJABAT‘officials’is realized in two lexicons; *warnemena* and *pejabata*. The latter, *pejabata,* is mostly used by farmers, civil workers, and adults in all observation areas. Further, the farmers and adults in the observation area 4 are found to use two lexicons, *warnemena*and *pejabat*. Meanwhile, the farmers and adult speakers in the observation area DP 4, 5, and 6 use the lexicon *warnemena*. On the other hand, children in all observation areas use *pejabata* to mean officials.

The lexicon *warnemena* is made of the word *warnemen* as a base noun, which means ‘position’. This lexicon has been through a morphological process in its base form [*warnemen-*] + [-a] as suffix, that adds a meaning of ‘one, something’. In this case, the duty mandated to a person within a period of time is the position for a governmental executief chief (Village Chief).

The lexicon of *BAMBU KECIL “*small bamboo*”* is realized in three lexicons of Gorom, namely *lura, yimaka*, and *bambu kacil*. *lura* is used by every social group observed in this study in almost every observation area, such as 1, 2, 4, 5, and 6. Meanwhile, *yimaka* is used by farmers and adults in the observation area 3. Finally, the lexicon *bambu kacil* is used mostly by civil workers and children in the area 3.

Another lexicon, *METEOR*/ *SHOOTING STAR* “meteor” is realized in three lexicons of Gorom, such as *tilara natewat, binta jatu*, and *arumbawura*. The first lexicon, *tilara natewat* is used by farmers and adult speakers in the observation area 1, 2, 5, and 6 while the lexicon *binta jatu* is used in the observation area 3. Another lexicon, *arumbawura* is mostly spoken in the observation area 4 by every social group under study *tilara natewat,* on the other hand, is used in the observation area 5 by all social groups. *binta jatu* is used in the area 3 by all groups, as well.

The lexicon *tilara natewat* may be an originally Gorom lexicon, since none of the known related (family connection) languages which is cognate with this lexicon. The lexicon itself is consisted of two elements, such as *tilara* and *natewat*. The first element, actually, is also made of two elements, [*tilar-*] + [*a*-]. The element [*tilar*-] means ‘star’, while the element [a-] is a suffix which means ‘something, thing’referring to the root. Therefore, *tilara* means a star. The latter element, *natewat*, is a word of Gorom that means ‘falls, sticking into the ground’. Thus, the meaning of *tilara natewat* is a ‘meteor which falls and sticks into a part of the earth, and causes a bright light as it is through the earth’s atmosphere”. The light looks like a star, so *tilar* ‘star’ it isnamed.

Gloss TANJUNG‘cape’is realized in two lexicons of Gorom, namely *suwaro?,* and *tanjua*. The former is mostly spoken by the group of farmers and adults in the observation area 1, 2, 4, 5, and 6. While in the area 3 *tanjua* is more commonly used. The group of civil workers and children tend to use the lexicon *tanjua* in the observation area 1 and 3, and the lexicon *suwaro?* in the observation area 2, 4, 5,and 6.

The former lexicon *suwaro,?*is a lexicon of Gorom because it is not cognate with other languages. This lexicon is a singular form in Gorom.

Meanwhile, the lexicon *tanjua* adopts an Indonesian word ‘tanjung’, which is then through paragogein supplying [-a] suffix in Gorom, which means ‘something, one’. The pattern of the word *tanjua,* therefore, is [tanju-] + [-a] *tanjua* ‘a cape, cape’. Following this explanation, borrowed nouns in Gorom that are ended with suffixes /a/, /ra/, /o/, /ro/ and /i/, as in *botal botala* ‘bottle’, *suwar suwara, suwaro?* ‘cape’. Unless they are added with suffixes, their meanings will change or will not be acceptable in Gorom. For example, the word *suwar* has two different meanings, ‘cape, and push’, therefore to distinguish the two meanings, adding suffix /a or o/ or /i/ is necessary, thus it becomes *suwara*/ *suwaro*? ‘cape’, and *suwari?* ‘push him’.

Gloss BERDAHAK‘phlegm’ is realized in three lexicon forms in Gorom, such as *naguwa?, na?alahar* and *berdahak*. The group of farmers uses three lexicons *naguwa?*, *naguwak*, and *na?alahar*. The former is mostly spoken in the observation area 1, 2, 4, and 6 while the lexicon *naguwak* is used usually in the area 3.

On the other hand the group of civil workers use three lexicons as well, namely *naguwa?*, *na?alahr*, and *berdahak*. In this group of speakers, the first lexicon *naguwa?*, is mostly used in the observation area 1, 2, 4, and 6, while the lexicon *berdahak* is used in the area 3, and the other lexicon, *na?alahar,*  is commonly used in the observation area 5.

Similar to the farmers, the group of adults uses the same lexicons as the farmers, *naguwa?, naguwak*, and *na?alar*. The lexicon *naguwa?* is used in the observation area 1, 2, 4, and 6 while *naguwak* is mostly spoken in the observation area 3, and the lexicon *na?alahar* is used in the area 5.

On the other hand, the children speakers commonly use the same lexicons as those of the civil workers, such as*naguwa?*, *berdahak*, and *na?alahr*. The lexicon *naguwa?* is used in the observation area 1, 2, 4, and 6 *berdahak* is used in the observation area 3, and the lexicon *na?alahar* is used in the observation area 5.

For more details, the lexicons *naguwa?*/*naguwak*, and *na?alahar* can be originally from Gorom language, since it is found that they are not cognate with other Proto languages. The lexicon *naguwa?*/*naguwak*are made of two elements; [na-] + [-guwa (-?, k)]. Meanwhile, the element [na-] is a prefix which means ‘doing something’. The element *guwa*(-*?*,*k*) is a root, that means throwing phlegm out of the mouth. Therefore, *naguwa?a*/*naguwak* is to throw out/try to through out phlegm.

The lexicon *na?alahar*, on the other hand, is constructed by two elements, such as, [na-] + [-?alahar]. The element [na-] is a prefix that means ‘doing something’, while the element [-?alahar] is a root that means ‘mucus’ from the mouth. Therefore, *na?alahar* means discharging or trying to discharge mucus out of the body (throat). Finally, *berdahak* is a lexicon adopting the Indonesian word, which is made of two elements, [ber-] as a prefix, and [-dahak] as its root.

Gloss BEGITU‘so’ is realized in 5 lexicon forms in Gorom, such as ie *sontoyira, sontora, pira, huntura,* and *bagitu*. Within the group of farmers, 4 lexicons are more commonly used, such as *sontoyira*, *sontora*, *huntura*, and *pira*. The lexicon *sontoyira* is used in the observation area 1 and 3. The lexicon *pira* is used in the observation area 2, *sontora* is spoken more in the observation area 4 and 6*,*while the lexicon *huntura* is used most in the area 5.

The group of civil workers use all the 5 lexicons, *sontoyira*, *sontora*, *pira*, *huntura,* and *bagitu*. For this group of speakers, the lexicon *sontoyira* is used in the observation area 1*,* the lexicon *sontora* is used in the observation area 4 and 6*, pira*is spoken in the area 2*,* the lexicon *huntura* is used in the observation area 5*,* and *bagitu* is used in the observation area 3.

The adult speakers use 4 lexicons, namely *sontoyira, sontora, pira,* and *huntura*. The lexicon *sontoyira* is used in the observation area 1 and 3. Meanwhile, the lexicon *sontora* is used in the observation area 4 and 6, the lexicon *pira* is used in the area 2, and the lexicon *huntura* is used in the observation area 5.

Similar to the group of civil workers, children speakers use all the five lexicons, such as *huntura, pira, bagitu*, *sontora*, and *suntura*. The lexicon *huntura* is used by this group in the observation area 1, *pira* is used in the observation area 2, the lexicon *bagitu* is used in the area 3, the lexicon *sontora* is used more commonly in the observation area 4 and 6, and the lexicon *suntura* is used in the observation area 5.

Furthermore, both *sontoyira* and *sontora* are made of two elements, namely [sonto-] and [-yira/ra]. The element *sonto* is a root that carries meaning ‘example’, and the element [-yira/ra] is a suffix which means ‘that’. The word *sotoyira*/ *sontora* therefore means ‘like that, something like that, like the example’. The word *sonto* has been innovated through assimilation and vowel attenuation. The assimilation process is done by changing the phoneme /c/ /s/, while the vowel attenuation is realized by eliminating the sound /h/. Thus, the Indonesian word *c*onto*h*is changed into*sonto*in Gorom. Such innovation can also be found in other forms, like centralthat is pronounced *sentral*, centimeter dibaca *sentimeter*. Yet, not every Indonesian word which is initiated with phoneme /c/ is innovated and changed to /s/, as in the word cuma-cuma which is constantly pronounced cuma-cuma, and carathat is read cara.

The lexicon *huntura*is made of elements of [huntu-] + [-ra]. The element *huntu-*is a root which means ‘like that, something like it, as exemplified’. The element *ra-*, on the other hand, is a suffix, which means ‘that’. The lexicon *pira*is also made of two elements; [pi-] + [-ra] as a suffix. As a root, *pi*means ‘something like that, like it’. The suffix [-ra] means ‘that’. Therefore, the form *pira*if translated following its structure will mean seperti ituor begitu itu, however, since the word *itu* in seperti *itu*/ beg*itu* the same as ituin suffix [-ra], their meanings are combined. The process of changing sound in language is named asimilasi (Yulianto and Totong, 1998, p.69).

The lexicon *bagitu* ‘like that’ adopts the Ambonese Malayan, that is also from the Indonesian word ‘begitu’. This phenomenon has been through the innovation process to the coda, which in this case is /-e/ that becomes /-a/, therefore \*b***e***gitu *b****a***gitu. Some other forms of Ambonese Malayan words are \*b***e***lum b***a***long, \*b***e***sar *b****a***sar, \*k***e***cil k***a***cil, \*k***e***marin k***a***maring.

Gloss *BEGINI* ‘like this’ is realized in five lexicons in Gorom, namely *sontoyire, sontore, hunture, pire,* and *bagini*. The group of farmers and adults usually use three of the lexicons, such as *sontoyire, sontore,* and *pire*.

The lexicon *sontoyire* is used by farmers and adults in the observation area 1, 3, the lexicon *pira*is used in the area 2, while the lexicon *sontore* is found in the area 4 and 6, and the lexicon *sunture*is spoken in the observation area 5.The group of civil workers and children tend to use four lexicons, such as *sontore, pire, hunture,* and *bagini*. The lexicon *sontore*is mostly used in the observation area 4 and 6*, pire*is usually used in the area 2*,* the lexicon *hunture* is used in the observation area 1*,* and *bagini* is spoken mostly in the observation area 3.

Both *sontoyire* and *sontore*are constructed by two elements, such as [sonto-] and [-yire/re]. The first element, *sonto,*is a root meaning ‘example’, and the last element [-yire/re] is a suffix which holds a meaning ‘this’. Therefore, the lexicon *sontoyire*/ *sontore*means ‘like this, something like this, as exemplified’. The root *sonto* is a form that has been through assimilation and phoneme attenuation processes. The assimilation process is done by changing the sound of /c/ /s/, while the phoneme attenuated is the sound of /h/. Therefore, the word *c*onto*h*from Indonesian is made into *sonto* in Gorom. Such innovation can also be found in other words, like centralas read *sentral*, centimeter which is read *sentimeter*. However, not every phoneme /c/ in Indonesian is innovated to /s/, like in cuma-cumathat is still read cuma-cuma, and carathat is read as it is.Innovations are made for vocabulary that are not originally Indonesian.

Furthermore, the lexicon *hunture*is of two elements, namely [huntu-] + [-re]. The former, *huntu-*, is a root that means ‘like this, as it is, as exemplified’, while the element *re-*is a suffix that means ‘this’. The lexicon *pire,* on the other hand, is made of the root [pi-] + [-re] as its suffix. *Pi*means ‘as this, and like this’.The suffix [-re] means ‘this’. Therefore, if *pire* is translated as it is structured, it will mean seperti ini or begini ini. However, the meaning of this or ini in the form seperti *ini*/ beg*ini* is the same as that of the suffix [-re], so the meaning is combined. The process of changing the language sounds is assimilation (Yulianto and Totong, 1998, p.69).

**DISCUSSION**

The data analysis results in description and explanation that the social group of farmers commonly uses different forms of lexicon from the group of civil workers. Moreover, as seen from the age factor, adults tend to use different forms of lexicon from those used by the group of children. In other words, the group of farmers and adults share the same forms of lexicon, while the group of civil workers share the same forms of lexicon with the group of children. This may happen because the group of adult speakers are at about the same age as the group of farmers, compared to the group of children. On the other hand, children of Gorom mostly aspire to be civil workers, not farmers. Therefore, they tend to imitate the language of civil workers in and make speakers of civil workers as idols. Civil workers may be preferred because they have higher social status than farmers.

In line with the previous idea, the use of lexical forms in Gorom can be seen from the social factors and social classes. Social factors include farmers, civil workers, adult speakers and child speakers, labors, and marginalized people. Meanwhile, the social classes include policy functionaries in a tribal council like a king, village organization (village chief), imams, preachers, and chief of hamlet (lowest position in the tribal council). The social groups that have been investigated based on the social factors have been found using different forms of lexicon. Meanwhile, the social groups that are observed based on their social classes have not shown the use of different forms of lexicon. The different use of lexical forms is a variation or dialect, not a different language because every member of the community still can build mutual understanding (*mutual intelligibility*). Sharma, and Rampton, (2015) explains that social status uses ***lec*** (social registers) in a particular language, marks out its social group. Therefore, one of the features of social groups in Gorom is their social dialect.

The language variation as used by social groups has also been previously proven by Labov in 1962, through the use of the accent /r/. Labov has investigated three different supermarkets by classifying the respondents of workers and buyers based on their social status; low-intermediate, intermediate, and upper-intermediate. Labov has constructed a dialect map in New York City which indicates that the accent /r/ is used by speakers from lower class (laborers) limited to only formal occasions. This is to show that they are also educated to some extent. The intermediate and upper intermediate classes, on the other hand use the accent /r/ in every situation (Labov, 2006, p.40—41).

**CONCLUSION**

The lexical forms in Gorom are used differently by different social groups in Gorom. The social groups that use different lexicons in Gorom are those categorized by social factors, such as farmers, civil workers, adults, and children. Yet, the social groups that are based on the social classes use similar lexicon forms.

The group of farmers and adults use the identical lexicons. More, the group of civil workers is paired with children speakers using the same lexicon forms. The similar lexicons spoken by the social groups happen as a manifestation of solidarity within the group which is equal in age and thought. As seen from the age factor, for example, the group of farmers and adults are at about the same age, which is around 40 to 60 years old. Meanwhile, the group of civil workers and children are at the minimal age of 20 to 60 years old. The minimal age of civil workers is, therefore, close to the age of children.

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