

CHAPTER I

INTRODUCTION

1.1. Background of The Study

Human being is a social creature since he or she lives in a community, so he or she needs communication. Language is used as a medium of communication in social life. So, if we want to talk with other people in society, we use language because almost all human activities deal with language.

Nowdays, the aspect of the human social life among the societies tends to affect one another. Consequently, the dominant use of language will gradually reduce the number of user because people tend to use the dominant languages for an efficient communication.

All human societies have languages. Everyone is talking about language these days, but there is little agreement on how it works. As we all know that until now language is still very important to social life. Language is a tool of communication that individuals have at their disposal. Language is extremely useful and meaningful in the totality of human life because without language the world will be dumb. Human beings use language to express their feelings, idea, emotion, thought, etc.

There are many languages in the world spoken by people in different areas and scopes such as International language, Bahasa Indonesia as a national language for Indonesiann people, and so on. Indonesia has various local languages. Local language is spoken by the people or community around an area. Indonesia is an archipelago. There are many islands in Indonesia. It makes this

country has various local languages from the west, Sabang (Aceh) to the east Merauke (Papua). They have their variety of local languages. The local languages in Indonesian include: Aceh language, Batak language, Minang language, etc.

East Nusa Tenggara is one of the provinces in Indonesia. It has many local languages. Among them include Lamaholot language, Sikka language, Ende language, Manggarai language, Nagekeo language, Dawan language, etc. (Eufrasia, 2013: 2).

In the Eastern part of island of Flores, in particular Adonara Regency, there is a special language used in the discourse of *Koda Kirin Daha Kebarek*. This discourse is a complexity of the traditional rite of applying for a girl. The discourse is full of metaphorical expressions.

In the ceremony of *Koda Kirin Daha Kebarek*, there are some utterances in the regional language produced by the leader of that ceremony which are meaningful. As the participants of this ceremony, people in the village need to understand the meanings of those utterances deeply to get their way of life better and to drive their daily lives well.

When it is seen technically in the perspective of semantics' term, the utterances can be classified in metaphor and idioms. Therefore, the writer wants to analyze those utterances so that the meanings contained in those utterances can be understood well.

Based on the facts above, the writer carries out the study entitled “**A Study on Prediscourse of *Koda Kirin Daha Kebarek* Practiced in Eastern Adonara of East Flores Regency**”.

1.2. Problem Statement

The topic of the study is specified into two problems. The problems are formulated in form of questions. They are stated in the following.

1. What are the verbal symbols of Prediscourse of *Koda Kirin Daha Kebarek* Practiced in Eastern Adonara of East Flores Regency?
2. What is the cultural imagery of Adonara people of East Flores Regency that base the presence of prediscourse of *Koda Kirin Daha Kebarek* practiced in Eastern Adonara of East Flores Regency?

1.3. Objective of the Study

In line with the statement, the objectives of the study are formulated in detail in the following.

1. To find out kinds the verbal symbols of Prediscourse of *Koda Kirin Daha Kebarek* Practiced in Eastern Adonara of East Flores Regency.
2. To find out the cultural imagery of Adonara people of East Flores Regency that base the presence of prediscourse of *Koda Kirin Daha Kebarek* practiced in Eastern Adonara of East Flores Regency.

1.4. Significance of the Study

In general, this study has some significance: practical significance and academic significance. The details of the two are explained in the following.

1.4.1. Practical Significance

Practical significance is the one that is practicable in social life of the people, especially Adonara people in Eastern Adonara of East Flores Regency.

1. Conducting this study can motivate the writer in how to conduct a research and to report it in a form of scientific writing.
2. Conducting this study can increase the skills and knowledge of the writer on the prediscourse of *Koda Kirin Daha Kebarek* practiced in Eastern Adonara of East Flores Regency.
3. Conducting this study can become good information for the Adonara people about the prediscourse of *Koda Kirin Daha Kebarek* practiced in Eastern Adonara of East Flores Regency.

1.4.2. Academic Significance

Academic significance is the one that sounds theoretical. Conducting this study is for the importance of linguistic theory, especially the theory of cultural linguistics. Academic significance in detail follows.

1. The finding of this study can add the stock of linguistic theory that is applied in studying a language.
2. The finding of this study can strengthen the trust of the linguists to the applicability of the theory of cultural linguistics in studying a language.
3. The finding of this study can become a scientific reference for the related studies for the next coming researches in linguistics in general and in cultural linguistics in particular.
4. The finding of this study can become a scientific reference and source that bases the attempt of perpetuating local language, especially Adonara Dialect of Lamholot Language.

1.5. Scope and Limitation

This study belongs to linguistics. Linguistics, in general, comprises microlinguistics and macrolinguistics. The first covers phonology, morphology, syntax, and semantics. The second consists of cultural linguistics, sociolinguistics, stylistic, psycholinguistics, philosophical linguistics, anthropological linguistics, language teaching, mathematical and statistical linguistics, and ecolinguistics.

This study focuses on the discourse scenario and metaphors appearing in the prediscourse of *Koda Kirin Daha Kebarek* practiced in Eastern Adonara of East Flores Regency and the cultural imagery of the people of East Adonara of East Flores Regency that base the scenario and metaphors appearing in the prediscourse of *Koda Kirin Daha Kebarek*.

1.6. Definition of the Terms

To help the readers in understanding this study some terms dealing with the topic are defined. Those terms include discourse scenario, metaphor, prediscourse, *Koda Kirin Daha Kebarek*, Adonara Dialect, cultural linguistic perspective, and cultural imagery. Only the brief and general definitions are presented here. The specific ones will be presented in Chapter II, in the subchapter of concepts.

1. Discourse Scenario

Discourse scenarios integrate a variety schema types, including but not limited to schema of (1) participants, (2) speech acts, (3) sequencing (4) perspective, and (5) ideation. Discourse scenario in this study is the schema in the prediscourse of *Koda Kirin Daha Kebarek* practiced in Eastern Adonara of East Flores Regency.

2. Metaphor

Metaphor is a word or phrase used to describe something else, in a way that is different from its normal use in order to show that two things have the same qualities and to make the description more powerful (Hornby, 2011: 6). For example, *He was a lion in the fight*. In this sentence *He* is compared with a *lion*. It means that *He* fight with hot-tempered.

3. Discourse

Discourse is a continuous piece of spoken or written language (Hornby, 1989: 342). Discourse in this study is a piece of spoken Adonara dialect that is used in the discourse of *Koda Kirin Daha Kebarek* that has much metaphorical expression.

4. Daha Kebarek

Daha kebarek is a complexity of the traditional rite of applying for a girl. Lamaholot Culture especially in Adonara, a girl (*Ina Bine*) is a special figure. This feature makes a girl as a "sacred of the manifestation" or "a valuable". Therefore, an act of "*daha kebarek*" also must be held in a traditional rite. Custom rite of *Daha Kebarek* will be happen in a series of stages.

5. Cultural Linguistic Perspective

Cultural linguistic perspective is a perspective that investigates the verbal symbols of linguistics and the cultural imagery of the speakers that bases the presence of verbal symbols. The verbal symbol in this study is the discourse scenarios and metaphors appearing in the prediscourse of *Koda Kirin Daha Kebarek* that is based in cultural imagery of the speakers of Lamaholot Language in Easten Adonara of East Flores Regency.

6. Cultural Imagery

Imagery or images are mental representation that begins as conceptual analogs of immediate perceptual experience from the peripheral sensory organs (Palmer, 1996: 47). Cultural imagery in this study is the imagery of the Adonara people that bases the expressions of discourse scenarios and the metaphors appearing in the discourse of *Koda Kirin Daha Kebarek* practiced in Eastern Adonara of East Flores Regency.