

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter describes about conclusion and suggestion of the study. Conclusion goes in line with the problem statements and objectives that have formulated in chapter I, the theory having been decided in chapter II, method and technique of data analysis having been applied in chapter III, and result of data analysis having been found in chapter IV. Suggestion is done based on significance of the study having been stated in chapter I, the result of data analysis in chapter V.

5.1 Conclusion

Going in line with the problem statement, the objectives of the study, and the result of the study, some conclusion are presented in the following.

5.1.1 Verbal Symbols of Word Pairs

Language is the play of verbal symbols that are based in imagery (Palmer, 1996: 3). Verbal symbols in the theory of cultural linguistics cover language grammatical, figurative language, and discourse scenario. In this research the researcher just focusing on language grammatical. Grammatical aspect includes phonology, morphology, syntax and semantics. The order of the word pairs in relational opposites are analyzed in grammatical aspect specifically in semantics. In this research the researcher found out the verbal symbols and cultural imagery of the

Lamaholot Language Speakers in form of the order of the word pair in relational opposites.

5.1.1.1 The Amount of Word Pairs in Lamaholot Language

Based on the research and the result of the data analysis there are seventeen chunks of word pairs in relational opposites in Lamaholot Language. The word pairs include (1) *eme – ba* ‘father and mother’, (2) *lake – wae* ‘husband and wife’ (3) *blaki – barawei* ‘man and woman’ (4) *na’a ne’e bine* ‘brother and sister’ (5) *oka – moa* ‘grandfather and grandmother’ (6) *eme – ene* ‘father and child’ (7) *ine – ene* ‘mother and child’ (8) *kaka – ari* ‘elder brother and younger brother’ (9) *kmemu – gbare* ‘young man and young woman’ (10) *kropo – kmone* ‘boy and girl’ (11) *wae – mame* ‘aunt and uncle’ (12) *lau – rae* ‘east and west’ (13) *teti – lali* ‘north and south’ (14) *timu – were* ‘east and west’ (15) *lei – lali* ‘north and south’ (16) *teti – lali* ‘on/above/over – beneath/under/below’ (17) *teti nai – lali nai* ‘upward and downward’.

Based on the data there are eleven word pairs in relational opposites operating on noun of kinship terms and six word pairs in relational opposites operating on adverb of direction.

5.1.1.2 The order of the Word Pairs in Lamaholot Language

The order of word pairs in relational opposites in Lamaholot Language is very stiff and they cannot be inversed at all. There are two kinds of word pairs in relational opposites in Lamaholot Language. First, the word pairs in relational opposites that operating on noun of kinship term is the word pairs that preceded by male – female (M- F), female – male (F – M), old – young (O – Y). Second, the word pairs in

relational opposites that operating on adverb of direction. This order is determined by the cultural imagery of the Lamaholot Language Speakers.

5.1.2 The Cultural Imagery of Lamaholot Language Speakers

The order of the verbal symbols of word pairs in relational opposites in Lamaholot Language is very stiff and it cannot be interchangeable. This order is based on the cultural imagery of the Lamaholot people about their world. The cultural imagery of Lamaholot Language Speakers can be predicted and interpreted.

The order of FEMALE – MALE in word pairs *eme – ba* 'mother – father', *oka – moa* 'grandmother – grandfather', bear the cultural imageries of respect, protection and appreciation of the female gender. Because of the some reasons:

1. Lamaholot people believe that heaven is under the sole of mother. She is like the Mary mother of God who has the womb. She bears a new life (baby/child)
2. A woman must be appreciated, protected, and respected because she sacrifices her whole life for her family like: how to keep the house, cooking, preparing the meals, taking care, she cannot sleep when her children are sick. She is like the hen that protects its children from the enemy. When the children are hungry so the first people called by them is mother. Without mother/woman at home life is so empty.
3. In marriage system, a girl is paid by the man with gold, ivory, and other things as a sign that a girl is so precious and prized. These reasons cause Lamaholot people feel that mother/woman is so precious and must be respected.

The order of MALE – FEMALE in word pairs *lake – wae* ‘husband – wife’ *blaki – barawei* ‘man – woman’, etc. bear the cultural imageries of respect and appreciation because of the following reasons:

1. The Lamaholot people consider that *lake* ‘husband’ is a head in a family.
2. He is a protector so he has to protect his family and find the food to fill the need of the family. So, he must be respected, appreciated.

The order of OLDER – YOUNGER in word pair *eme – ene* ‘father – child’, *ine – ene* ‘mother – child’ bear the cultural imagery of respect, appreciation and love because of some reasons in the following:

1. Lamaholot people call their God with ‘*Bapa Lera Wulan, Ema Tana Ekan*’ (Father of sun and moon, Mother of earth). So, they consider that God is their Father and Mother.
2. The Lamaholot people consider that father and mother or parents are the representation of God on the earth so they must be respected, loved, and appreciated by the children.

The order of ADVERB OF DIRECTION in word pairs *lau – rae* ‘east – west’, *teti – lali* ‘on/above/over – beneath/under/below’, etc, bear the cultural imagery of Lamaholot people that:

1. The place *lau* ‘east’ is prioritized to be the first because of the lamaholot people see that the sun rises in the east.
2. According to Lamaholot people ‘sun’ is the lighter of life. All creations in the world need the light of sun. Without sun the world is so dark.

3. Sunrise is the symbol of resurrection of Christ. In local religious Lamaholot people believe that *Lera Wulan* (sun and moon) is the Supreme Being of Lamaholot people. So, the Lamaholot people call their God with *Bapa Lera Wulan, Ema Tana Ekan* (Father of sun and moon, Mother of earth).
4. The place *teti* 'on/above/over' is prioritized to be the first because in society there are level of gender, social status and age.
5. The Lamaoholt people believe that *teti* 'on/above/over' (in the sky) there are a place where the Supreme Being lives. The Supreme Being that believed by them is *Lera Wulan*, God of Lamaholot people.

5.2 Suggestions

In line with the significance of the study and the result of the data analysis, a number of suggestions would be offer to many persons, both as a personal or institution in accordance with their role, responsibility, capacity, and capability.

1. The expert of linguistics and other related subjects are hoped to do continuing study or similar study to confirm and extend the linguistic evidence in Lamaholot Language or in other local languages.
2. Other researchers are suggested to conduct the same study to find out the lack of this study and make it better.
3. The Lamaholot Language Speakers are suggested to keep speaking Lamaholot Language and to attempt to know the cultural imageries of Lamaholot Language

Speakers that base the verbal symbols in terms of the grammatical structures of Lamaholot Language.

4. The cultural imagery of the Lamaholot people can be modified to be the values of live.

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