

# CHAPTER I

## INTRODUCTION

### **1.1 Background of the Study**

A successful communication, of course, requires a person's response and willingness to be responsive and able to give certain awards to someone's words, one of which is gratitude. Expressing gratitude in social life is very important for harmony in social relations. One of the advantages that everyone has in their social life is being grateful or grateful for everything they get in their daily lives. When we are grateful or grateful to others, we are taught to respect others as fellow noble creatures. Gratitude is useful for knitting harmony and also a sense of mutual need from the giver and the receiver.

Expressions of gratitude or gratitude from each person of course vary widely. This diversity is based on various reasons, one of which is an expression of gratitude for someone who saved us from getting lost in finding an address, for example. As for People who are grateful to people who are sorry to older people are different when they are grateful to people who are younger than them or the same age.

The thing that is the background of this title being raised is that the speakers of the Uab Meto in general and the speakers of the Uab Meto, in this case, the expression of thanks in particular in the village of Fafinesu A, sub-district of Insana Fafinesu, TTU Regency, although they often say it but do not know how to classify it in certain situations.

The non-public gratitude is today explored inside the social and economic research, in order to pick out what humans are grateful for, to whom and in what way. Such findings are getting used for improvement of the agencies' purchaser family members' guidelines, for business negotiations and clarification of the social phenomenon, including conflicts within the place of business or intimate relationships. Within the greater non-public context, the gratitude is a topic of research targeted on human individual resources. In keeping with the expand-and-construct concept of effective feelings, transpersonal gratitude is a useful resource, which helps coping abilities, particularly in hard conditions like trauma related to loss of the fabric property due to cataclysm, loss of the emotionally near individual, or getting seriously sick.

Feeling gratitude without its expression means that the subject is convinced that the object of gratitude has contributed to the improvement of their situation, but they inhibit a behavioral response for various reasons. Another variant is behavioral expression of gratitude, but without experiencing emotional response. For example, one thanks the other because of certain social conventions and not out of genuine willingness to give thanks for their help. The capability to experience gratitude has been identified by many writers as an important virtue or the secret of excellent lifestyles. On the other hand, throughout ages, showing ingratitude often resulted in severe social sanctions, exclusion from the community or marginalization. Nobody wanted to be called an ungrateful person, although the testimony of ingratitude was not only present in the belles-lettres but also in scientific literature (Emmons, 2007: 71).

Gratitude is commonly related to calmness, goodness, and pleasure. The fact that, there are individuals who locate experiencing gratitude extraordinarily hard. Being thankful approach placing oneself inside the position of the recipient of a gift or proper. Such state of affairs can result in numerous interpretations. One in all it is able to be seeing oneself as dependent on some other person or maybe incompetent. Bad emotions and bobbing up feelings of missing manipulate cause a lack of reciprocity for the received accurate. Moreover, gratitude interpreted in terms of a burdensome debt can even be converted into hatred closer to the benefactor. The reasons of such interpretations may be rooted in low self-esteem (Emmons, 2007: 76). This disposition combines with distorted self-perception's not being good enough to cope with the problem alone. In the very same situation, a person with higher self-esteem will recognize an act of sympathy and favorability of the benefactor. Additionally, it will be interpreted as a proof of the beneficiary's attractiveness. Emmons (2007: 80) underlines that gratitude is based on the assumption that the other person wants something good for us, that they made our problem their problem. Lower level may be related to a misinterpretation of the assist received, which leads to avoidance of situations wherein the beneficiary should have a threat of reimbursement. As an example, someone who has acquired help may additionally interpret that truth as a try to show that the benefactor has a stronger role than they do. In such case, there could be no compensation for the coolest or assist within the destiny, if the jobs of the benefactor and beneficiary were to be reversed. Such conditions can reason emotional pain and the fact of having acquired assist can be suppressed and forgotten. A person characterized with low self-esteem may find humor herself

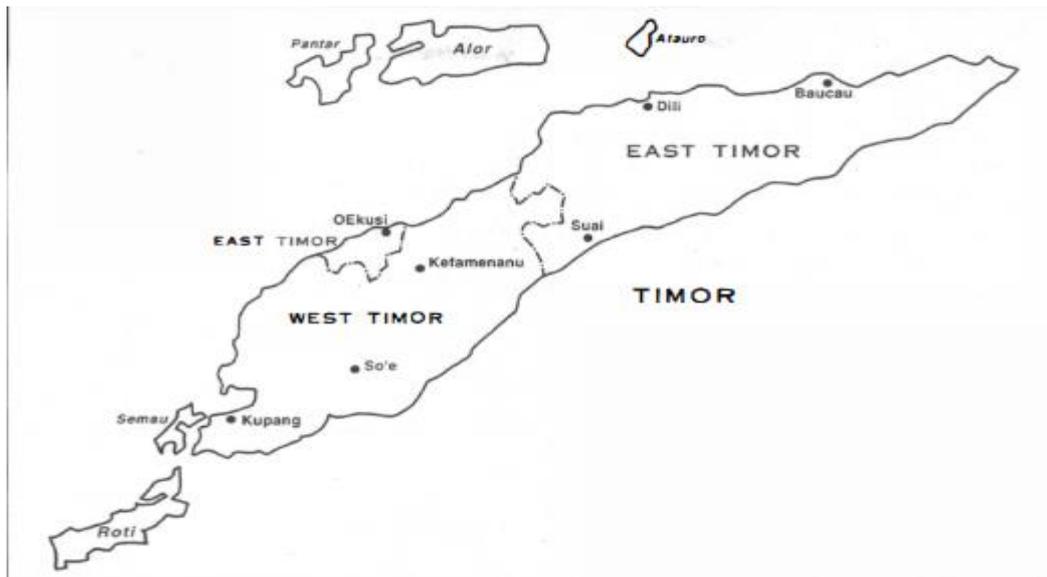
not worthy of getting any help and recognize the benevolence of the benefactor as an unknown, implicit motive which serves to highlight their imperfections. In consequence, it decreases the strength of gratitude and weakens the memory of the event itself. In turn, a person with a high level of self-esteem may assign him or herself higher merit and contribution in experiencing and getting some good (Emmons, 2007: 85).

Because of the fact that people function in the society, there is a number of situations in which gratitude is required. Its absence could be a sign or symptom of lack of adequate socialization (Emmons, 2007: 87). A low degree of socialization can be related to deficits in the individual's system of values, insufficient internalization of social norms, or inadequate use of social behavioral patterns (Szacka, 2008: 43) and low recognition of situational circumstances demanding gratitude response (Gruszecka, 2008b: 89). Thus, it can be hypothesized that the described phenomenon seems to be also associated with the level of emotional intelligence of the beneficiary. It is defined as a personal competence used to identify the emotions of others and skillfully manage one's own emotions. People with high emotional intelligence should be able to identify and appreciate the contribution of the benefactors and therefore be more likely to feel grateful. Moreover, they should also be more likely to behaviorally express gratitude in the form of reciprocity.

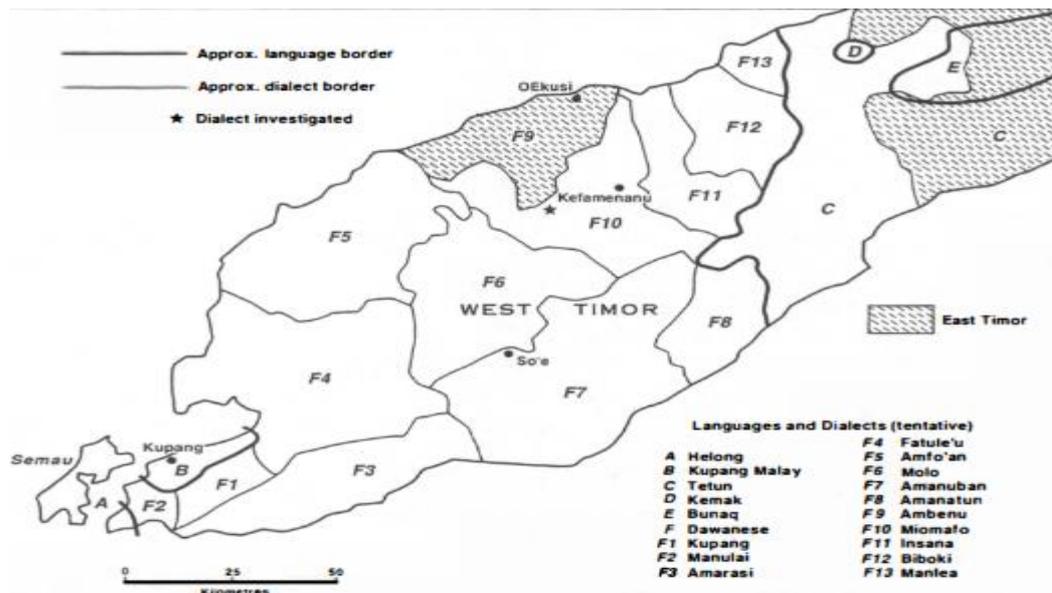
In a language, we have a term called a dialect. The time period dialect in sociolinguistics is used to describe the speech traits of a place a social. Furthermore, a language is determined by the culture of its society. Based on some of the differences in the language system above, as well as the various kinds

of expressions of gratitude stated above, the authors are interested in conducting a study of the expression of gratitude in Uab Meto spoken by the people of Fafinesu A village, Insana Fafinesu sub-district, and TTU regency

Linguistic map of NTT Province



Map 1. The Timor Area



Map 2. Languages and Dialects of West Timor

The Dawanese (Timor- Uab Meto) language is spoken in Kupang Regency, Ambenu Regency, North Central Timor Regency, and South Central Timor Regency. Speakers of the Dawan language differ in what language they speak. In the villages of Camplong, Oenoni, and Teunbaun, the Dawan (Timor) language is referred to as the Timor Dawan language; in the villages of Bipolo, Hauteas, Abani, and Oepliki it is called the Timor Naikono language; in the villages of Tetaf and Manufui it is called Timorese; in the villages of Sallu and Manunain it is referred to as the language of the Council; in the villages of Netpala, Nenas, Bijeli, Nobi-Nobi, Lotas, and Lilo are referred to as Dawan languages. Regional communities within the scope of East Nusa Tenggara Province who speak the Dawan (Timor) language, spoken in Kupang Regency, North Central Timor Regency and Ambenu, and South Central Timor Regency.

The Dawan (Timor) language consists of nine dialects, namely (1) the Kupang Timur dialect, (2) the Amarasi dialect, (3) the Fatule'u dialect (4) the Insana- Biboki- Pasebe dialect, (5) the South Central Timor dialect, ( 6) Amanatun dialect, (7) West Miomafo dialect, (8) Mallo Netpala dialect, and (9) Mallo Nenas dialect.

The East Kupang dialect consists of two sub-dialects, namely Camplong and Bipolo. The Amarasi dialect consists of two sub-dialects, namely Oenoni and Teunbaun. The Insana-Biboki-Pasebe dialect consists of three sub-dialects, namely Insana, Biboki, and Pasebe. The South Central Timorese dialect consists of two sub-dialects, namely Bijeli and Aban-Amanuban. The Amanatun dialect consists of three sub-dialects, namely Lotas, Manufui, and Lilo.

## **1.2 Research Problems**

Based on the background of this study, the writer specified the topic in some problem statements, as formulated in the following questions.

1. What are types of expressions of gratitude of Uab Meto spoken by people in Insana Fafinesu of TTU regency?
2. What are the functions and the social factors of gratitude expression of Uab Meto spoken by people in Insana Fafinesu of TTU regency?

## **1.3 Objective of the Study**

This study has some objectives. The objectives go in line with the problem statements stated above. They are stated in the following:

1. To identify and describe types of gratitude expression of Uab Meto spoken by people in Insana Fafinesu of TTU Regency.
2. To identify and describe the functions and social factors of gratitude of Uab Meto spoken by people in Insana Fafinesu of TTU Regency.

## **1.4 Significance of the Study**

There are two general significance of the study. They are academic significance as theoretical in the linguistic world and practical significance as practical in daily life (Pierry, in Erom, 2012: 4).

#### **1.4.1 Academic Benefit**

There are academics significances of this study. Such significances are as follows.

1. The result of this study can become scientific information for the sake of enriching literature on the related study in the future.
2. The result of this study can become a scientific reference for the related study review for the coming researcher, especially the local language researches.
3. The result of this study can become an additional source of reference for the maintenance and development of the response using expressing gratitude in Insana Fafinesu dialect.

#### **1.4.2 Practical Benefits**

The practical significances that might be expected to be achieved from the result of this study are as follows.

1. To provide the linguistic knowledge and skill of the writer on how to conduct and do a research in scientific study.
2. To increase the skill and knowledge of the writer in UabMeto especially in the gratitude expression in Insana Fafinesu dialect.
3. To provide good information about the expression of gratitude, for Insana Fafinesu speakers.
4. To provide information on local cultural linguistics for English Department Students that goes in line with the vision and mission of FKIP of UNWIRA.