

CHAPTER 1

INTRODUCTION

This chapter contains four subchapters. They are the background of the study, research problems, objective of the study, and significance of the study theoretically, pedagogically, and practically. They explained in the full explanation below as presented below.

1.1 Background of the Study

Language has a very important role in life. Language is a communication tool that can unite one and another, in social life or in other important fields such as education, politics, economics, culture, and other fields. Language is also a form of expression as a means of communication in a certain situation in various activities. The use of language as a means of communication is when conveyed with different expressions (Noermanzah, 2019). Indonesia is a country that has the second-largest number of regional languages according to the Ethnologue Language of the World. Current data from the Language Développement and Cultivation Agency, Ministry of Education and Culture prove that Indonesia has 718 mother tongues or regional languages.

East Nusa Tenggara is the province with the third-largest number of regional languages in Indonesia after West Papua and Papua Provinces. In East

Nusa Tenggara, the number of regional languages that have been mapped in the Ministry of Education and Culture is 72 languages spread over 22 districts/cities. However, this does not rule out that there are still hundreds of regional languages in East Nusa Tenggara that have not been mapped or officially recorded at the Ministry of Education and Culture. One of which is Ngadha or the local language of Bajawa. Ngadha language or Bajawa language is the language used by the Ngadha tribe. The speakers are found on the island of Flores in the south-central part of the area between the speakers of Manggarai and Endé-Lio languages. This language belongs to the Austronesian language family.

Ngadha or Bajawa language has its own unique oral literature. The uniqueness is not only due to the form of the word and its content but also in the way it is used and its presentation (Angelanai et al., 1999). Ngadha oral literature is one of the regional literatures that live in among the thousands of regional literatures in the Indonesian archipelago. Ngadha oral literature lives and spreads among ethnic Ngadha, which inhabits part of the area in the Ngadha Second Level Region, which borders Nagekeo District to the east, District Riung on in the west, and Aesesa in the north. This ethnicity inhabits the Golewa District, Aimere District, district Bajawa, and Ngadha Bawa District in Bajawa (Angelanai et al., 1999)

Ngadha oral literature has a dual function. There is a function as entertainment and some serve as wise and sacred advice because Ngadha oral literature contains noble values passed down from ancestors from generation to

generation. That is why many parents in Bajawa used this traditional expression as a mbuttage for their children. Ngadha's oral literature uses figurative language which is usually used by speakers in conveying messages or advice imaginatively with the aim that listeners get a certain effect. And the type of figurative language that is commonly used is metaphor.

One example of traditional message expressions is;

“Moé jara rapa bha`i”

If interpreted in words, then as follows:

Moé as or like a

Jara horse

Rapa reins

Bha`i no or without

So, ***Moé jara rapa bha`i*** in literal meaning means 'like a horse without reins'

while the metaphorical meaning means something that is out of control.

This phrase is usually expressed by parents to remind their children to always remember where they come from and how they should behave. The complete sentence is like this "*mali miu la'a mala dé, mona ma'émoé jara rapa bha`i*" which means "if you go anywhere, don't be like a horse without a rein". Jara or the horse describes young people who have lived freely, while the word rapa or reins describes a bond. So the phrase "*moé jara rapa bha`i*" describes a horse that is not bound by reins so that the horse will live wild and come out of the stable unattended. This is what parents want to emphasize on their children to always be attached to their parents and the place where they live. Parents in ancient times

often advised their offspring by using this traditional expression with the connotation of comparison and habit, which can be seen from the habits in society that are displayed or referred to as good examples.

The comparison given can be seen from the phenomena of human life, objects, and living things living in this universe. This phenomenon will become a symbol of human character traits and behavior in life, this phenomenon creates traditional expressions that are packaged in a metaphorical form. The writer is interested and challenged by this research because it is something new. There are previous studies with the same focus, namely examining metaphorical forms or symbols in regional languages, such as *Metaphor Symbols in Javanese Traditional Expression As Manifestation of the Cultural Heritage in Javanese Community* (F.Kurwidaria, A.A Rahadini, and K.D Wijayanti) *Knowing The Perceive of Javanese People about Emotion through Their Metaphorical Concept* (Ema Rahardian). The first study focuses on understanding the aspects of metaphorical symbols in traditional Javanese expressions and finding the relationship between metaphorical symbols used in the meaning and to determine the factors that underlie the emergence of forms of expression in society. While the second study was conducted to discuss how the Javanese people view emotions through the lexicons used in metaphorical expressions.

The difference between the two studies and the research that will be carried out by the writer is the purpose and focus of the research, this research focuses on the use of metaphorical language styles encoded in traditional Bajawa expressions

conveyed by parents to their children as messages as well as the meaning and the function on the message. This is also the first research on the use of metaphorical language styles using the Bajawa language as a data source. And with the explanation above, this is what the writer is interested in making research on any traditional expressions that use the metaphor in it with the title “*The Metaphor of The Traditional Expression in Bajawa Language as The Message from Parents to Their Children*”

1.2 Research Problem

Based on the background of this study, the writer specified several problem topics in the research problem as follows:

1. What are the kinds of metaphors encoded in the traditional expression in Bajawa Language used as the message from parents to their children?
2. What are the functions of metaphors do the expressions belong to?
3. What is the dominant kind of metaphors do the expressions belong to?

1.3 Objectives of the Study

The Objective of the study is the aim of this research based on the problem statement that has been mentioned above that formulated as follows:

1. To identify and describe the metaphor encoded in traditional expressions in the Bajawa language as messages from parents to their children.

2. To identify and describe the meaning and function of the metaphor of traditional expressions in the Bajawa language as messages from parents to their children.
3. To identify and describe the dominant kind of metaphors are contained in traditional expressions in the Bajawa language as a message from parents to their children.

1.4 Significance of the Study

The significance of the study is actually the benefit of the study for human beings. There are two main significance of this study. It is significant both theoretically and practically.

1.4.1 Theoretical Significance

There is the theoretical significance of this study. Those are significant such as the following.

1. The results of this study can be an additional source related to language in interactions.
2. Can contribute to linguistic theory, particularly regional figurative language.
3. This study can be a reference for related studies for researchers who are interested in conducting the same research in the future.
4. This study can be a reference for adding knowledge about figurative language in the Bajawa language.

1.4.2 Practical Significance

This study is practically significant in the way that it will. There is the practical significance of this study. Those are significant as follows.

1. Increase the knowledge and language skills of the writer and to know how to do scientific research.
2. Add to the writer's insight about the Bajawa language, especially the figurative language contained in traditional messages or advice that contains metaphors.
3. Provide information about the uniqueness of the Bajawa language, especially about the figurative language contained in traditional messages or advice that contain metaphors in it.