

CHAPTER 5

CONCLUSION AND SUGGESTIONS

In this chapter, the writer will outline the conclusions, limitations of the study, and useful suggestions.

1.1 Conclusion

Based on the results of the data analysis of meaning and function, as well as the types of metaphors of traditional expressions in the Bajawa language as messages from parents to their children above, the writers can concluded as follows;

1. The writer can concluded that the type of metaphor contained in traditional phrases in the Bajawa language which is dominant uses an ontological type of metaphor where this metaphor is a metaphor that sees events, emotional activities, and ideas as entities and substances. Ontological metaphors are metaphors that conceptualize thoughts, experiences, and processes—other abstract things—become something that has a physical nature. This means that the Bajawa people interpret life by looking at events, phenomena, and activities that occur around the social environment. These expressions also have a function in religion, cultural function, remindér, and social life function. Generally parents provided advice in the form of messages and prohibitions on behaving in social life and the surrounding environment.

2. In interpreting and interpreting Bajawa expressions in a literal sense, the writer finds a little difficulty, but with the help of informants and people who know better, the writer is finally able to interpret them. That not all traditional expression in Bajawa has a metaphorical meaning. There are also expressions including direct advice without the need for parables.

1.2 Limitation of The Study

The writer believes that the results of this research are far from perfect. There are still many mistakes and shortcomings that the writer is aware of. The writer believes that there are other methods that can be used to collect data and analyze data. Another most significant shortcoming in this study is the lack of samples due to some samples that are not in accordance with the target of the analysis.

1.3 Suggestions

The writer realizes that the results of this study may have many shortcomings. Based on this study, the writers found that in analyzing the form of metaphor, researchers must have a good imagination in interpreting these traditional expressions. This research is an important learning for the writer where the writer feels challenged in the process of analyzing.

Analyzing the metaphor using regional language as the object of the discussion is one thing that is very good, useful, and interesting to be examined, so researchers

suggest that the next researcher can examine the types of metaphors of their own language language or might be able to review with Bajawa, By using the results of this study as a basic foundation. The writer also suggests researching the metaphor not only on the expression of regional language phrases, but also on traditional songs or short stories in their respective regions.

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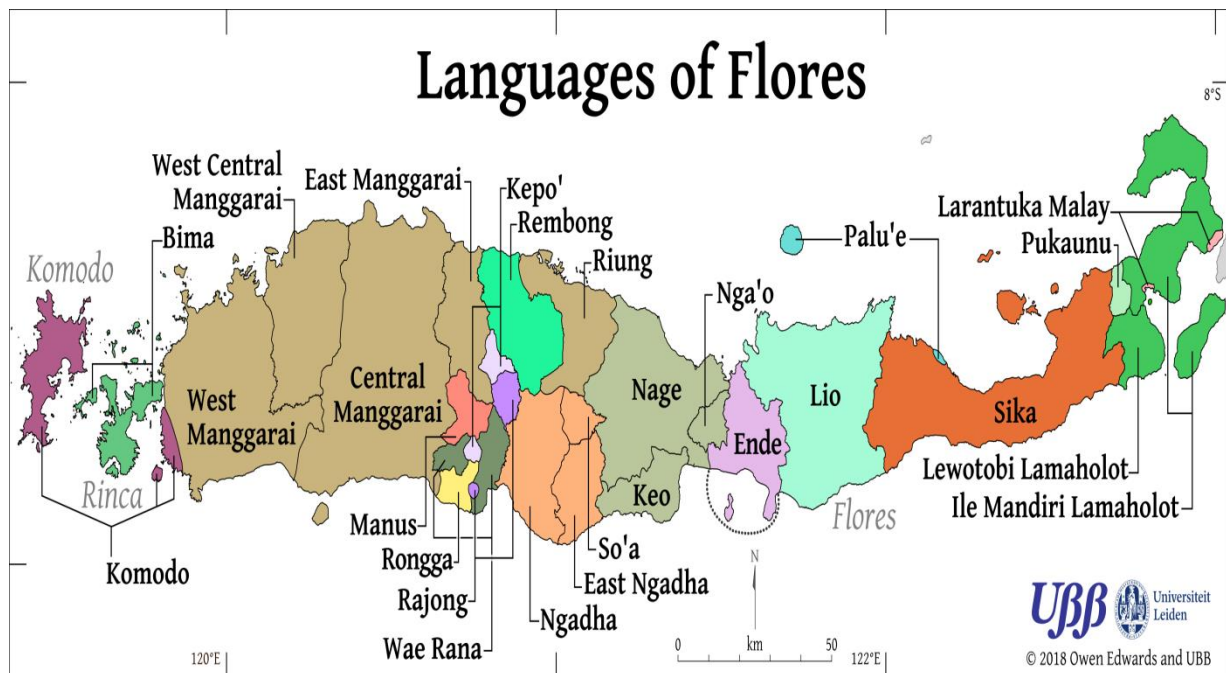
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APPENDICES



Language map

The Ngada language is one of the regional languages in the province of East Nusa Tenggara. Its speakers are on the island of Flores in the south-central part of the area between the speakers of the Manggarai and Endé-Lio languages. This language belongs to the Austronesian language family. The speakers are the Ngadha tribe which borders Nagekeo Regency in the east, Riung Regency in the west, and Aesesa Regency in the north. The Ngadhas inhabit Golewa District, Aimere District, Bajawa District and Ngada Bawa District in Bajawa.

Appendix 1 Research Instrument

After collecting primary data, the writer conducted interviews with informants to obtain secondary data. The following is a list of questions given to informants;

1. What is the traditional Bajawa expression?
2. In what ways is this expression usually used?
3. Is the traditional Bajawa only uttered in a special time?
4. In everyday life, do parents generally give messages and advice to their children using traditional expressions?
5. What are the traditional expressions that informant 1 and informant 2 know?
6. The following is primary data that has been collected, which of this list of customary expressions is included in everyday advice?
7. What is the meaning of this traditional expression? Asked according to the data that has been made.
8. In what context is this traditional expression usually expressed? Asked according to the data that has been made.
9. What is the function of this traditional expression? Asked according to the data that has been made.

After all the questions have been answered, the writer lists all the data that has been collected, and will research which data contains metaphors and which can be analyzed using the conceptual theory of metaphor from Lakoff and Johnson (2003)

Appendix 2 Sample of data.

1. Moé rongo dé kadhi kopo
2. Meku-meku ne doadélu, modhe-modhe ne soga woe.
3. Déwa zéta ulu, bitu zalé wa'i.
4. Toka sealu, Tina sealu.
5. Toka ma'édéke, mote ma'é Ngadho
6. Lai sekabi, tore sloge
7. Moé jara dé rati bha'i
8. Meko da tere tolo, dara seulu roro
9. Pui loka oja, pe'i tangi lewa, déwa dhoru dhega.
10. Moégo jara tengu dhego
11. Bugu kungu, uri logo
12. Su'u papa suru, sa'a papa laka
13. Muzi moé go wae tolo tale.
14. La'a sewolo paru dhozo
15. Moégo wea da lala dhape
16. Ma'é khadi eto, ma'é laga lelo
17. Moégo aze da pojo pongo
18. Boro buri manu
19. Ngo sama-sama moé go pui sepojo
20. Ulu wima'é mu, kasa wi ma'é bana.

17 ALAT KERAJINAN TANGAN TRADISIONAL

- | | | | |
|----------------|----------------|---------------|-----------------|
| 1. pate | 6. dhongi lelu | 11. aze dolo | 16. raru / raru |
| 2. teka | 7. bhogi taru | 12. para pita | 17. musu |
| 3. oga | 8. kide lelu | 13. taka | |
| 4. tuedhi tami | 9. jata lelu | 14. gapetua | |
| 5. ngami tenu | 10. hea mane | 15. seghuaze | |

18 HUBUNGAN KEKELUARGAAN

- | | | | |
|----------------|--------------|--------------|----------------------------------|
| 1. woe ili | 6. takatuda | 11. kaerazi | 16. doa moga |
| 2. anawoe | 7. ura nunga | 12. azi doa | 17. beo ngia |
| 3. ana sae | 8. tua eja | 13. wetinara | 18. ngoe |
| 4. ana kaerazi | 9. tua ipa | 14. ana bua | 19. ura ana |
| 5. way laki | 10. ebumogo | 15. aei ana | 20. bai papa pai / bau papa webu |

19 TANAMAN TRADISIONAL

- | | | | | | |
|-------------|-----------|-----------|----------|-------------|-----------|
| 1. Pare | 6. keo | 11. nio | 16. ejo | 21. sunga | 26. danga |
| 2. hae | 7. lelu | 12. bheto | 17. tewu | 22. taqalai | 27. feo |
| 3. wete | 8. taru | 13. guru | 18. tua | 23. kune | 28. padu |
| 4. ghedo | 9. dhoo | 14. ila | 19. bako | 24. Lea | 29. koro |
| 5. hae lewa | 10. leota | 15. uwi | 20. somu | 25. seku | 30. besi |

20 TAITAPAN PERKAWINAN ADAT

- | | | | | |
|--------------------|------------------|---------|---------------|----------------|
| 1. papa ghiri | 6. idi nio manu | 11. woo | 16. padu | 21. tamsu |
| 2. idi suru nora | 7. tege tua manu | | 17. uze | 22. lebha |
| 3. geu sapu tangan | 8. zaza | | 18. maky | 23. pui tua |
| 4. idi maki | 9. pegi nida | | 19. waru jawa | 24. rewu |
| 5. tana | 10. bajanqaza | | 20. ngu zu | 25. sasi |
| | | | 21. nomu | 26. wako menge |
| | | | 22. mesi | |


21 NASIHAT-NASIHAT PERKAWINAN ADAT

1. miu bodha moe go wea da lala dhape = tidale boleh cerai
2. bili-bili butu guru = ambil sama rang / sama level / strata sosial
3. jaga nee go zoo bue miu, dua sia-sia, nuka sia-sia = hati-hati / jaga diri baik-baik
4. mae kachi eto, mae laga lelo = harus buat prosedur adat.
5. lopo zeleroro modhe wado ze le ulu = cecek alm rumah, cepat dan pasti alm rumah
6. bodha nee kopomanu, nee gae ngana = harus ada pelihara ayam dan babi = sumber aset ekonomi
7. si zi sai mena dhiri, mae mizo mimi, sia sai dhiri kia, mae mizo nipa = hrs ada kebun AT yg luas = brani utk
8. lama ngada de obata, pangi da ngeqhe = selalu perhatikan rumah yg bocor perwas usha
9. toka seadu, resi seadu = hemat / ada perhitungan
10. bopo bodha nee dhoo, piö bodha nee dasipo = harus ada modal dan dukungan.
11. kau ana faki, bodha da wigili nua, karo gili seo = harus jadi pelindung keluarga
12. miu mori zua bodha moe go aze da pagipongo = bersata hati dan pikiran
13. kau ana haki masa, keso uli anakoda = jadi pengemudi.
14. miu mori zua da pegi kage, suli ngli = pengganti orang tua / penurus
15. miu bodha meko da tere tolo, kara seluroro = beristirahat kehidupan jadi contoh keluarga / telah en yg baik
16. Beo gha nee ulu eko, gesagha nee ulu wena = sudah jelas / di katahhi sonua
17. Iki zaza ribi mae kama hai mi, hu mi modhe mae kama ge kobe = kama ge kobe = kama ge kobe

(24) UNGKAPAN-UNGKAPAN TRADISIONAL

1. Ebu po nusi pera = nasihat dan teladan teluhur.
2. Dewa zeta, nitu zale = penguasa alam raya.
3. wini mae ini lemamae sena = jangan tertanjur basa dgn bahasa Kotan
4. Parobha nee nau maru = nasihat siang malam.
5. seboge be nu me, sekepo benani neido = sama-sama rasai puak / serong
6. da waki banono dhin, da lina pia kisa = jauhkan hal-hal yg negatif
7. mosa ulu lali eko = pembimbing / pengatur / pelindung
8. tulu mutaynunga lema = penyambung lidah
9. ledha cludha, naja dhogo = masalah / persoalan didalam rumah /
10. Pibhunu, pagu fara = penjaga / pemawal rumah adat
11. belu mekuru, tana tigi = prosedur adat sebelum beretere Okta pale
12. Lobo tozo tara dhaga = keluarga karena hubungan pertawinan
13. mae moe go ngana da gale gaa = jangan senang / bangga kerna ada / sukses / dapat
14. Pakenee ate kusa nee tika = punya kebijaksanaan khusus
15. Sadho inerie, leba gha surulaki = sukses / tercapai cita-cita
16. Dhepo da beo, tedu da bepu = turut teladan orang yg tahu
17. Polu bhonga jiongu, pagha bhanga ghasa = sudah besarkan / dewasa kan
18. Mae go haro tulu ngate = menuntut terkenal keluarga sendiri
19. Tuka tuda ura nunga = turunan darah lurus.
20. boi papa poi, kau papa ghebu = kakak adik kandung
21. buni pekar, logo bei = duduk bicara secara sah.
22. ka nani inu teme = gembira bersama-sama.
23. loka tua mata api = tempat resmi
24. Pia ngia naa ngala = promotor.
25. too tepa lae, reju cludha lapu = serba salah / susah
26. mae moe go lako kadhi wawo pepa = tidak sopan.
27. Pena da olo renga tagu da olo sadu = sudah lebih dahulu wae
28. Po zeta boro uzi zale buri = menentang pemytatannya sendiri
29. ka liku inu were = tidak menghargai keluarga sendiri
30. Dhadhi gha nee ana bani, mesagha nee ana beza = anak yg cocok sifat keturunannya
31. Dhori te goetho, dheke te dete = kasar / putus asa
32. kabe tenger gheu heko = menahan marah atas kesakitan yang dibuat
33. Le feo folo nee tengi jawa = aman-aman saja / berdama
34. mae moe go kaba meni wae lala = penonton / tidak aktif bersama
35. moe go meo ngingi manu, geru da iongi bheka = pengganggu
36. Pengi tei neno beo = yang tahu persis.
37. ka toka inu sobhe = selera acara makan / penutup
38. belce beke ate tenge mae mu wini nizu = hrs yakin diri jangan berpangut oleh orang lain
39. seli tolo isi, seluda be manwaki = cicak kebijaksanaan tersendiri / khissus
40. leu to wana pami = tinbal balik

Appendix 3 Consent Form

**FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
PROGRAM STUDI PENDIDIKAN BAHASA INGGRIS
UNIVERSITAS KATOLIK WIDYA MANDIRA**
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Nomor : 671/WM.FKIP.BING/Ij/2021 Kupang, 13 Desember 2021
Lampiran : Proposal
Perihal : **Ijin Penelitian**

Kepada : Yth
Bapak Dekan FKIP Unwira
Di-
Tempat

Dengan hormat,
Bersama ini kami mohon kepada Bapak Dekan FKIP Unwira agar dapat menyurati:
Untuk penelitian mahasiswa Program Studi Pendidikan Bahasa Inggris dalam
rangka menyelesaikan skripsi:


Nama : Maria Yosella Mbupu
No Regis : 121 17 032
Semester : IX

Dalam rangka penulisan skripsi dengan judul : THE METAPHOR IN
THE TRADITIONAL EXPRESSIONS IN BAJAWA
LANGUAGE AS THE MESSAGE FROM PARENTS
TO THEIR CHILDREN.

Lokasi Penelitian: _____

Demikian Permohonan kami, atas perhatian dan kesediaan bapak dihaturkan
lumpah terima kasih

Ketua Program Studi
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Pembusan

1. Mahasiswa bersangkutan
2. Arsip