

CHAPTER I

INTRODUCTION

1.1 Background

Human 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 a society, we use language because almost all human activities deal with language.

Nowadays, the aspect of human social life among 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.

There are many definitions of language. Wardaugh (in Mesthrie, et al. 2000: 1) states that language is a system of arbitrary vocal symbols used for human communications. This definition stresses that the basic building blocks of language are spoken words which combine sound with meanings. The symbols are arbitrary in the sense that the link between the sound and the meaning system varies from language to language. There is no necessary connection between the form of a word and its meaning.

Many languages in the world have their own characteristics. It is based on the rule of their language. There are some characteristics of languages. Firstly, language operates in a regular systematic fashion. Secondly, language is basically oral of symbols representing meaning as they are related to real life situation and expression. Thirdly, language is a social function and that without any society it would probably not exist (Raja in Tefa, 2007: 1).

Based on the natural function of language, Hall (1986: 158) states that language is the institution whereby human communicate and interact with each other by means of oral – auditory arbitrary symbols. This indicates that language is purely human institution and the term institution makes explicit the view that a language which is used by a particular society is part of the society's culture. Only human being speaks language. Language is used as a means of communication and interaction in social life. Language is a habit. As a habit it must be used continuously and regularly in human life. Finally, language is speech, and listened.

There are many languages in the world spoken by people in different areas and scopes such as English as International language, Bahasa Indonesia as a

national language for Indonesian people, and so on. Indonesia has various local languages. Local language is spoken by the people or community of an area. Indonesia is an archipelago. There are many islands in Indonesia. It makes this country to have various local languages from Sabang (Aceh) in the west to Merauke (Papua) in the east. Such languages are, e.g. Aceh Language, Batak Language, Minang Language, etc.

East Nusa Tenggara is one of the provinces in Indonesia. It has many local languages. Among them are Dawan Language, Tetun Language, Manggarai Language, Nagekeo Language, Sikka Language, Ende Language, Lamaholot Language, etc.

Belu Regency is located in middle part of Timor Island. There are four languages existing in Belu Regency, namely Tetun, Bunak, Kemak, and Dawan.

As any other local languages or dialects in Indonesia and other parts of the world, Tetun Language has its own relational opposites of words pairs system which has its own meaning. Here are some examples, *ina-ama* ‘mother/father’ *fen-laen* ‘wife/husband’, *ferik-katuas* ‘grandmother/grandfather’, and *feto-mane* ‘woman/man’. It is clear that the forms of relational opposites of word pairs in Tetun Language are existing.

Based on word pairs in relational opposites in Tetun Language above which is existing, the writer is therefore really interested in conducting a study investigating the meaning of words pairs in Tetun Language, in order that she may understand and discover the real meaning of its word-pair. Because of this, she is inspired to have a title of her study as **Word Pairs in Relational Opposites in Fehan Dialect of Tetun Language: Cultural Linguistic Perspectives.**

1.2 Statement of the Problems

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

1. What are the word pairs in relational opposites of Tetun Language?
2. What is the order of the word pairs in relational opposites in Tetun Language?
3. What is the cultural imagery of the Tetun Language speaker that bases those word pairs in Tetun language?

1.3 Objective of the Study

In line with the problem statement the objectives of the study are formulated in detail in the following:

1. To describe and explain the word pairs in relational opposites in Tetun language.
2. To describe and explain the order of the word pairs in relational opposites in Tetun language.
3. To describe and explain the cultural imagery of the Tetun Language speakers that bases the word pairs in Tetun Language.

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 practical in social life of the people, especially Belu people in Belu 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 kinds of word pairs in relational opposites in Tetun Language.
3. Conducting this study can become good information for the Belu people about the meaning of word pairs in relational opposites in Tetun language.

1.4.2 Academic Significance

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

1. The finding of this study can add the stock of linguistic theory that is applied in studying language.
2. The finding of this can strengthen the trust to cultural linguistic theory in studying languages.
3. The finding of this study can become the related source for the next coming studies, especially those applying the theory of cultural linguistics.
4. The finding of this study can become a scientific reference and source that bases the attempt of perpetuating local language, especially Tetun Language in Belu Regency.

1.5 Scope of Limitation

This study belongs to linguistics that is divided into two: microlinguistics and macrolinguistics. This study analyzes the word pairs in relational opposites. The discussion of the word pair belongs to microlinguistics, especially semantics. One of the materials in semantics is lexical semantics which among other things talks about the word pair in relational opposites.

Tetun Language is spoken in many parts of Timor Island, especially in Belu Regency and Malaka Regency. For the region is wide, the language variation of Tetun characterized by region occurs. It is called regional dialectology (Masthrie, 2000: 45). So, Tetun Language has many dialects spoken in many places. One of the dialects is Fehan Dialect of Kamanasa village. The focus is on the form and the meaning of each word pairs in Tetun Language spoken in Kamanasa village and the cultural imagery of the speakers of Tetun Language.

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 word pairs in relational opposites, Tetun

Language, cultural linguistics perspectives, and cultural imagery. It is worth noticing here that it is only the brief and general definitions that are presented here. The deeper and specific explanation will be presented especially in Chapter II, the subchapter of concepts or theory.

1.6.1 Cultural Linguistic Perspective

Cultural linguistic perspective is perspective highlighted from the theory cultural linguistic. It intends to uncover the cultural imagery of the Belu people through the language they speak, that is Tetun.

1.6.2. 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 imagery of the Belu people that bases the expression of the word pairs in relational opposites in Tetun Language used in the speech.

The discussion about the cultural linguistics in detail is presented in Chapter II, talking about the concept or theory.