

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Language is very important in our life. Language is a tool used by human to communicate with each other. As a medium for communication, language is also used to express thoughts, ideas, and feelings. Even with language, we can know each other and be known by others.

Language is used both oral and written. The oral use of it can be seen in formal and informal meeting. Besides, it is also used as the traditional ceremony and church. While, the use in written can be seen in the bible, song lyric, and literature.

Language is inseparable from the social and cultural factors of the speaking community. The realization of a language is influenced by the socio-cultural factor of the speakers of the language. This means that language has an important role in human life. Not only that, language also plays a strong role in human culture.

On the other hand, “language is also a cultural instrument that is reliable and allows the human brain to do something” (Everett, 2012: 4-5). Along with that statement, Koentjaraningrat (1981) states that “language is the part of culture”. The two statements above refer to the importance of language and all its functions in life in the world. A concrete example, in a traditional ceremony. Language is

used to describe or explain the process commencing the ceremony until the traditional ceremony ends. Thus, all activities can run smoothly.

“Every language user lives and develops in a community environment that has different customs and procedures” (Alwi dkk, 2003). This difference is manifested in the use of language. The use of inappropriate language can lead to communication errors and make the interaction process not accordance with the purpose.

Timor Island is recognized as the places which has many local languages. Some of those local languages include Meto Language, Tetun Language, Sabu Language, Roti Language, Bunak Language, Helong Language, and Kemak Language. Among those languages that live in Timor Island, Meto Language is identified as the language which is widely spread and spoken in Timor Island.

Meto Language is an Austronesia language, a sub group of Malay Polynesia. A speaker of Meto Language is called *Atoin Meto*. The number of speakers in the Meto Language reaches 900.000 (Budiarto, 2009). The distribution of Meto Language includes Kodya Kupang, Kupanga Regency, TTS, TTU, Belu, Malaka, and Ambenu. Meto Language has ten dialects, namely Molo, Amanatun, Amanuban, Amarasi, Amfoang, Biboki, Miomafo, Manlea, Kupang, and Manulai (Tarno, dkk, 1992). This language is used as the language of instruction in everyday communicaton, both formal and informal.

Meto Language is one of the regional languages in the Timor Island. Meto Language is bound by the socio-cultural context behind it. As one of the ethnic language in East Nusa Tenggara region and as an ethnic marking language, Meto

Language also has a function as a traditional heir, especially in traditional ceremonies and traditional Natoni rituals.

Besides that, in its use Meto Language has two functions, including general function and special function. General function used for everyday communication with others. While the special function is used in traditional ceremony of Meto People. *Tapoin Fini* and *Pen Sufa* discourses are one of traditional ceremonies of Meto People that has been done a long time ago for agriculture. The language used in this traditional ceremony is called *Ritual Language*. In ritual language there are two forms, namely the form of metaphor and parallelism.

Traditional *Tapoin Fini* and *Pen Sufa* discourses are one of the activities that use ritual or traditional language. The language used in these two traditional ceremonies is believed by Meto People as a means of interacting with ancestors, which is inspired by Meto People as a reincarnation of the presence of God in this earth.

The parallelism in the traditional ceremonial *Tapoin Fini* and *Pen Sufa* are a verbal symbol. This verbal symbol is formed from human imagination for what is seen, felt, touched, and heard by them. Furthermore, all of that will be digested by the brain and become a human experience in the form of language.

Ritual parallelism which is a verbal symbol, contains various contents or meanings. The meaning of the expression used in ritual ceremonies is determined by traditional rituals and adapted to the context. Thus, it can be said that the expression of *Tapoin Fini* and *Pen Sufa* ritual parallelism do not only contain

meaning related to the customs and culture of Meto People but also various types of parallel form that have structure and lexical.

Based on the statements above, the writer is interested to make a study about parallelism, and comes with the title “A Study On Parallelism Used In *Tapoin Fini* and *Pen Sufa* Discourses Of Meto People In Naekake A Village”.

1.2 Statement of the Problem

Based on the background of the study, the writer formulates the problem statement in from of the following questions.

1. What are types of parallelism that exists in the *Tapoin Fini* and *Pen Sufa* of Meto People in Naekake A Village ?
2. What is the meaning contained in the form of the parallelism in *Tapoin Fini* and *Pen Sufa* discourses of Meto People in Naekake A Village ?

1.3 Objectives of the Study

Based on the problem stated above, the objectives of this study is stated in the following.

1. To find out the types of parallelism that exists in the *Tapoin Fini* and *Pen Sufa* discourses of Meto People in Naekake A Village.
2. To identify and describe the meaning contained in the form of the parallelism in *Tapoin Fini* and *Pen Sufa* discourses of Meto People in Naekake A Village.

1.4 Significance of the Study

This study has some significances for the academic and practical. They are explained in the following.

1. Academic Significance

The result of this study can add the stock of linguistics theory, especially about theory of parallelism in *Tapoin Fini* and *Pen Sufa* discourses of Meto People in Naekake A Village. It becomes a scientific reference for the coming linguistics researcher, especially the local language researchers. And also, it can give information about local culture especially local culture linguistics. This significance goes in line with the vision and mission of the teacher training and educational science faculty.

2. Practical Significance

It provides the linguistics knowledge and skill in how to conduct and report a linguistic research, especially the parallelism of ritual language in *Tapoin Fini* and *Pen Sufa* discourses of Meto People in Naekake A Village. The result of this study can increase the skills and knowledge of the writer in Meto Language, especially in its parallelism of ritual language. This study also gives good information about the parallelism in *Tapoin Fini* and *Pen Sufa* discourses of Meto People in Naekake A Village to the Meto Language speakers.

1.5 Scope and Limitation

This study belongs to linguistics. Linguistics is divided into two major parts, namely: Microlinguistics and Macrolinguistics. Microlinguistics only intends to uncover linguistics features of phonology, morphology, syntax, and semantics of a language. Whereas, macrolinguistics contains linguistics features of psycholinguistics, sociolinguistics, philosophical linguistics, antropological linguistics, stylistics, language teaching, mathematical and statistical linguistics, ecolinguistics, and cultural linguistics. In this research, the writer only limits herself on macrolinguistics, especially on cultural linguistics where she wants to seek the Parallelism of Ritual Language in *Tapoin Fini* and *Pen Sufa* Discourses of Meto People in Naekake A Village.

1.6 Definition of Terms

In this part, the writer classified some key words related to the topic of the study in order to assist the readers in understanding the meaning of the terns used in this study. They are explained in detail below.

1. Parallelism

“Parallelism is the correspondence of one verse or line with another” (Lowth, 1778: 6). Parallelism in this study are such commonly applied phrases used by those getting involved in “*Tapoin Fini* and *Pen Sufa*” to express their intended meaning that are different from its literal meaning.

2. *Tapoin Fini* Discourse

Tapoin Fini is an agrarian tradition of Meto People in the Naekake A Village. *Tapoin Fini* comes from the word *Tapoin* which means *To Take Out* and *Fini* which means *Seed*. So, it can be said that *Tapoin Fini* is a tradition or traditional ceremony for the distribution of seeds stored in the traditional house by the traditional leader (*tua adat*) to each of the heads of families who inhabit the traditional house.

3. *Pen Sufa* Discourse

Similar to the *Tapoin Fini* traditional ceremony, *Pen Sufa* is also an agricultural tradition of the Meto People in Naekake A Village. This tradition is carried out as an expression of gratitude to *Uis Neno* (God) and *Amnaestin* (Ancestors) for their crops. This tradition is usually carried out in a place called *Oe Kanaf* (Pemali Water).

4. Meto People

Meto People is the one of regional people in East Nusa Tenggara. Usually also called *Atoin Meto* (Dry Land People). They spread to Kupang City, Kupang Regency, TTS, TTU, Malaka, the border between Belu and TTU, and Ambenu (Timor Leste Region).

5. Naekake A Village

Naekake A Village is a village that is located in Mutis Subdistrict of TTU Regency, East Nusa Tenggara Province.

