

# **CHAPTER I**

## **INTRODUCTION**

In this study, the writer would like to present the background of the study, the problem statements, the objectives of the study, the significance of the study, the scope and limitation, and the definition of terms.

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

Bunaq language is occupying an area of central Timor. It is one of the Papua-New Guinean language families used by the people who are living in north part of Belu regency, namely Lamaknen and South Lamaknen Sub-districts-East Nusa Tenggara Province and west and south parts of East Timor country. It is surrounded by Austronesia languages from all sides such as Kemak to the north, Mambai to the east and Tetun to the south. The other Papuan languages family of Timor are Fataluku, Makasai, and Makalero, Suai which are located in a contiguous costal area and on the island's eastern tip namely Maliana, Bobonaro, Fohoren, Zumalain, Lebos, and Taroman in East Timor country (Schapper, 2016: 6). Bunaq language has grammatical system with unique phonemes and interesting meanings to learn.

There are a number of linguistic studies of Bunaq language which have been conducted in many years. Some books had been written about Bunaq. In 1959 Louis Berthe from French National Scientific Research Center, wrote about the Bunaq's legend and myths which is telling about the origin of the Bunaq tribe in

Timor, and he wrote about morphology-syntax of Bunaq-Timor central (Berthe, 1972: 245-245).

There are two books (first and second book) about oral literature of folktales in Bunaq language called "*Zapal-Dongeng dari Bunaq Lamaknen*" written by Antoinette Schapper from Cologne University and Royal Netherlands Institute of Linguistics and Anthropology. "*Zapal- Dongeng dari Lamaknen*" contains stories in it that have meaningful language for teaching daily manner for the young generation. It was told by the elderly in oral tradition in night time forum, before sleep.

The book with the title "*Nurani Orang Bunaq-Spiritual Capital dalam Pembangunan*" written by Bele Antonius (2011: 16) contains some information and descriptive studies about Bunaq's lifestyle in Henes and Lakmaras villages and the relationships with God, nature and other creatures.

In the book with a title "*Hina Gileen-Basis Hamonisasi Pemukiman Suku Bunaq*" written by Amandus Jong Tallo, he contributes some information about Bunaq language, traditional and cultural settlements, humans in the formation of social relations, and native wealth and theories about the history of the island of Timor and all the tribes with ancestors as forming tribes and spiritual spatial that unites with nature, customary institutions and regulators in life space.

As a native speaker, the writer is inspired to do a study on Bunaq language focusing on emotion expressions in Bunaq language in Lamaknen sub-district. The reason that the writer would like to do this study on this topic is as long as the writer reads the books and the articles about Bunaq language, the emotion expressions in Bunaq language are not specifically mentioned in it.

There are some articles about Bunaq language such as **“Towards a Language History of East Timor”** written by John Hajek from University of Melbourne (Hajek: 2000: 213-227), **“Land and Gender in Matrilineal Timor Leste”** written by Vanda Narciso from Universidade Nacional Timor Lorosa’e, (Narciso,2010 3-17), **“Crossing the Border: Historical and Linguistic Divides Among the Bunaq in Central Timor”** written by Antoinette Schapper, (Schapper,2010:1-26) **“Meaning of Belu Traditional Culture for Multiculturalism: Philosophy Perspective”** written by Endang Retnowati, (Retnowati, 2017: 175-186), **“Mapping the Mother Tongue in Timor Leste Who Spoke “what” and “where” in 2010?,** written by Catharina Williams-van Klinken, (Klinken, 2015: 1-13). All these articles describe about overview of the indigenous language situation before Portuguese colonization in year 1500s-1975, Indonesian occupation in 1975-1999, and post-referendum independence in 1999 until now in East Timor, global culture and politics of multiculturalism, matrilineal, gender and land in East Timor and West Timor. Emotion Expressions are not mentioned specifically about emotion expressions in them (the articles). While in Bunaq’s lifestyle and traditions there are many emotion expressions in daily life, ritual and folk songs which have various meaning for teaching and learning process for the Bunaq people.

Nowadays, most of young people of Bunaq do not know about the meaning of the ritual words and folk songs even they are in that area because they do not use them any more in daily life and most young people study in other places where Indonesian language is used as a communication language.

Therefore, in this study the writer would like to study and describe more about emotion expressions for the purpose of avoiding Bunaq from extinction with the title:

**“Emotion Expressions in Bunaq Languge Spoken in Lamaknen Sub-District, Belu Regency”**. As well, it is to preserve cultural heritage of Bunaq and of Belu in general.

### **1.2 Problem Statements**

Based on the background, above, this study is conducted in order to answer the following questions:

1. What is the linguistic structure of emotion expressions in Bunaq language in Lamaknen sub-district, Belu regency?
2. What are the meanings of emotion expressions expressed in Bunaq language?

### **1.3 Objective of the Study**

Based on the questions in the problem statement above, the objectives of the study are as follows:

1. To identify and describe the linguistic structure of emotion expressions in Bunaq language.
2. To find out the meaning are expressed in linguistic expressions of emotion in Bunaq language

#### 1.4 Significance of the Study

This research has significance for the young learners of Bunaq language, for the speakers of Bunaq language, and the writer as follows:

1. For the young learners of Bunaq language.
  - a. This study is useful for young learner of Bunaq language, to improve their knowledge particularly about linguistic structure of emotion expressions in Bunaq language especially in Lamaknen and South Lamaknen sub-districts.
  - b. To know the meanings are expressed in linguistics emotion expressions in Bunaq language.

2. For the speakers of Bunaq language

This study is beneficial for the speakers of Bunaq language to know and aware of the need to preserve the language, especially to the young generations of Bunaq speakers.

3. For the writer.

- a. This study gives the writer valuable inputs to know more about linguistic structure of emotion expressions, and the meanings that expressed in linguistic structure of emotion expressions in Bunaq language
- b. This study gives opportunity for the writer to fulfill the final parts of study which is making the thesis about ‘Emotion Expressions in Bunaq Language Spoken in Lamaknen-Belu Regency’ before finish her study in university.

### 1.5 Scope and Limitation

In order to make the readers not be confused in understanding about the linguistic structure of emotion expressions in Bunaq language the writer would like to write the scope and limitation of the study as follows.

The title of this study is **“Emotion Expressions in Bunaq Language Spoken in Lamaknen-Belu Regency”**. This study belongs to linguistics and in this study the writer will describe and discuss the linguistic structure of emotion expressions in Bunaq language, starting from linguistic as general and the branches of the linguistics; micro linguistics and macro linguistics. There are two branches of linguistics; micro-linguistic that covers phonology, morphology, syntax, and semantic and macro-linguistic that covers psycholinguistics, sociolinguistics, philosophical linguistics, anthropological linguistics, stylistics, language teaching, mathematical and statistical linguistics, ecolinguistics and cultural linguistics.

The writer will write about the grammatical descriptions in Bunaq language connected with this topic such as phonemes of Bunag language which is connected with phonological system in Bunaq language and the structure of sentences which are connected with morphological system in Bunaq language to make the reader understands the grammar of Bunaq language. In explanations about emotion expressions, the writer will not describe all, but limit her study on linguistic structure of emotion expressions connected with semantic as a branch of micro linguistics because it will talk about the meaning which are expressed in emotion expressions used in Bunaq people’s life.

## 1.6 Definition of Terms

In order to help the readers to understand the study of the linguistic structure of emotion expressions in Bunaq language spoken in Belu regency, the writer gives some definitions of terms dealing with this topic such as; definition of language, definition of linguistic, definition of linguistic structure, definition of emotion expressions, definition of Bunaq language and Belu regency as follows:

### 1. Language.

According to Collins English Dictionary; language means a system of communication which consists of a set of sounds and written symbols which are used by people of a particular country or region for talking or writing.

Other definition of language according to Cambridge Dictionary is a system of communication consisting of sounds, words, and grammar, or the system of communication used by people in a particular country or type of work.

### 2. Linguistic.

Linguistic is a scientific study of language (Aitchson, 1972:6 in Errom 2017:1). Descriptive linguistic is the scientific study of structure and development of language in general or particular languages (McIntosh 2013:902 in Errom, 2017:1).

Linguistic in this writing refers to the way to know the structure of linguistic of emotion expressions, especially in Bunaq language.

### 3. Linguistic structure

Linguistic structure is a noun. Linguistic structure is usually synchronic approach to language study in which a language is analyzed as an independent network of formal systems, each of which is composed of elements that are

defined in terms of their contrasts with other elements in system (Preyer, 2000:11).

#### 4. Expressions of Emotion

Expression is a noun, when someone say, what they think of or show how they feel using words or actions. In other word, expression is the look on someone's face, showing what they feel or think (Gillard, 2003-428).

Emotions are feelings we experience under various names or the designation we give to certain feelings, influences how we think about the feeling, and how we act (Translated from, Albi, 1986:11). In this study the writer would like to describe about the expression of emotion in Bunaq language. Emotion expressions in Bunaq language are based on the situations that happen suddenly in daily life and the events or special occasions.

#### 5. Bunaq Language.

Bunaq language is one of the non-Austronesia languages on New Guinea language family in the central mountainous of Timor that is spoken by the people of Lamaknen, in Belu regency. (Schapper, 2010).

#### 6. Belu Regency.

Belu regency is one of the regencies in East Nusa Tenggara province of Indonesia established in December 20<sup>th</sup>, 1958. It is a place where Bunaq people are staying. **(See the map of Belu regency bellows)-Picture: 1**

# Peta Belu

