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CHAPTER I

INTRODUCTION

1.1 Background of the Study

Language is the most essential tool of communication. Without language people cannot communicate one another. According to Palmer (1996: 3), language is the play of verbal symbols that are based in imagery.

In this world, there are so many languages. It is because of pluralism of different cultures. The pluralism of the language occurs in international, national, and local languages. An international language is a language used by most people in different countries for instance English. A national language is the language of the country spoken by the people of that country, while a local language is the language spoken by a group of a people in a region. It is also called mother tongue. One of the local languages in Indonesia is Ngada language.

Study about figurative language will help us to know about figurative language from another culture like in Ngada. The Ngada language is spoken on the west-central part of the island of Flores, Indonesia, by an ethnic group also known as the Ngada people. The area in which Ngada is spoken is part of the Regency of Ngada which is part the province of the Southeast Islands.

The general assumption is that the Ngada language belongs to the Austronesian language family based at least on the geographical location between Ngada and other Austronesian languages. As for the relationship of Ngada with nearby languages, Verheijen (1977) suggests that Ngada belongs to the Ngada-Lio sub groups which is part of the Bima-Sumba group (following Jonker 1898).

Djawanai (1983:1) stated that Ngada language is spoken on the west central part of the island of Flores. Ngada language is called *"Sezu"* but for the language that we listen in traditional way is called "*Pata Dela*". Ngada language also has proverb used in traditional ceremony.

There are some important and interesting elements of the culture in Ngada Regency such as the folk song, dance, traditional ceremony like *Reba*, and traditional house. One of important elements above is folk song and the people of Ngada called it *Seu.*

Seu is a cover term for traditional songs and usually sung in groups. Men, women, and children may participate in singing, but normally, the older persons do the solos. The song is usually sung in evening when there is a feast in the village or a celebration of some sort within the household. There are some kinds of *seu,* one of them is *Seu Lalu Sebha. Seu Lalu Sebha* is song that sung during traditional marriage or in Bajawa language is called *Beretere or zeza,* this song sung during the closing ceremony by the older people or in Bajawa is called *Mosa*. The song is filled with important messages for the bride and has moral values and advice.

Based on the statement in background the writer would like to conduct a study under the title "***An Analysis on the Figurative Language in "Seu Lalu-Sebha (Folk Song) in Ngada Language".***

1.2 Statement of the Problem.

Based on the background stated above, the problems of this study are formulated in the following questions:

1. What kinds of figurative expressions are found in *Seu Lalu-Sebha*?

2. What are the meanings of the figurative expressions that are found in *Seu Lalu-Sebha*?

1.3 The Objective of the Study.

In line with the problem statements having been stated above, the objectives of this study are as follows:

1. To know the kinds of figurative expressions found in *Seu Lalu Sebha*.

2. To know the meaning of figurative expressions found in *Seu Lalu Sebha*.

1.4 Significance of the Study

Significance of the study is the benefit that can be gained from doing the study. The significance of this study can be divided into two: academic significance and practical significance. The significance in detail is as follows.

1.4.1 Academic Significance

Academic significance is the significance of the study that is practicable in the social life of the people, especially the people of Ngada Regency. Academic significances sound theoretical. Conducting the study is for the importance of adding linguistics theories. The significances are stated below.

1. The significance of this analysis is to enrich the study of language, to guide readers in studying figurative expression, and to be references for the next researcher in analyzing about figurative expression.

2. The result of this study can become the material for related literature review for the linguistic study in the future.

3. The result of this study will contribute the theoretical idea to enrich linguistic theory, specifically theory of Semantic.

1.4.2   Practical Significance

Practical significance is the one that is practicable in social life of the people, especially Bajawa people in Ngada Regency as stated below.

1. The result of study can become the scientific referent base of attempting to perpetuate the Ngada Language.

2. Conducting this study can increase the skills and knowledge of the writer on the figurative expression in Ngada traditional song.

3. Conducting this study can become good information for the Ngada people about Ngada Language, especially figurative expression.

4. The result of this study will become scientific information for cultural practice and social structure of Bajawa people.

1.5   Scope and Limitation of the Study

This writing focuses on the figurative language and the analysis of figurative language found in *Seu Lalu Sebha* in Ngada folk song, the songs are applied in Ngada language.

1.6   Definition of Terms.

To help the readers to be basically comprehended idea from this study, the writer would like to define some terms of this writing.

1. **Seu Lalu Sebha**

is the study of something by examining its parts in the relationship Honrby (1995: 38). In this writing, the writer is going to analyze about figurative expression of the "*Seu Lalu Sebha* song" in Ngada language.

2. **Figurative Language**

Figurative language is words or expressions that carry more than their literal meaning (Stanford 1996: 45). Figurative language contains some image. It includes metaphors, simile, personification, and many others. Such language can be used to breathe into others wise lifeless proves.

Figurative language is formed based on the comparison or similarity of human and other creatures. Comparison of something with other thing means trying to find the characteristics that refer to the similarity between two things (Keraf, 1995: 136).

Diction plays role in making a story or a painting interesting word choice and figure of speech are included in diction. Figurative language is used to rise up certain effect and to raise the intuition of aesthetic as well.

3. **Ngada Traditional Song *"Seu Lalu Sebha"***

Seu is a cover term for traditional songs and sung in groups. Men, women, and children may participate in singing, but normally, the older persons do the solos. The song is usually sung in the evening when there is a feast in the village or a celebration of some sort within the household. There are some kinds of *seu.* One of them is *Seu Lalu Sebha. Seu Lalu Sebha* is a song that is sung during traditional marriage. In Bajawa language it is called *Beretere or zeza.* This song is sung during

the closing ceremonial by the older people. It is called *mosa* in Bajawa. The song is filled with important messages for the bride and has moral values and advice.

4. Ngada Language

Ngada language is called ''sezu'' but for the language th.at we listen in traditional way is called ''pata dela''. Ngada language also has proverb used in traditional ceremony.

5. Cultural Imagery

Imagery or images are mental presentation that begins as conceptual analogs of immediate perceptual experience from the peripheral sensory organs (Palmer, 1996: 47). Cultural imagery in this study is the imagery of the Ngada people that bases the expressions of figurative language used in the *Seu lalu sebha* song in Ngada language.