

DENOTATIVE AND CONNOTATIVE MEANING IN PROVERBS USED IN THE DIALECT OF ROTE LANGUAGE

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ABSTRACT

Bini-bini merupakan peribahasa yang umumnya tidak digunakan oleh masyarakat Thie untuk menggunakannya karena istilahnya yang puitis, simbolis dan metaforis. Tidak semua masyarakat Thie menggunakan peribahasa ini. Berdasarkan wawancara dan observasi, *bini-bini* biasanya digunakan untuk memberikan nasihat. Tujuan penelitian ini adalah untuk mengetahui makna denotatif dan konotatif yang digunakan dalam dialek Thie bahasa Rote. Jenis penelitian yang digunakan adalah metode deskriptif kualitatif. Metode kualitatif adalah penelitian dimana menggunakan wawancara, dokumentasi, dan rekaman. Data diambil dari wawancara 5 orang tua adat di desa Oebatu. Hasil penelitian menunjukkan bahwa pada tahap tersebut ditemukan makna konotatif dan makna denotatif. Kata-kata yang bermakna konotasi dalam *bini-bini* antara lain: *tia- tia, ledoh, besi, fai, feo-feo, kambamatan, mbuku, memete, tete' ai, langgasi' u, ladan, lilo, and inabonggin*. Secara umum kata konotasi yang ditemukan dalam *bini-bini* untuk memberikan nasihat kepada pengantin berhubungan dengan hal-hal yang berguna bagi pengantin dan kehidupan pernikahan mereka di masa depan. Dan juga untuk hubungan mereka dengan keluarga besar. Sedangkan kata konotasi digunakan dalam *bini-bini* dalam memberikan saran kepada anggota keluarga dan terkait dengan hal-hal yang bermanfaat bagi kehidupan. Subyek penelitian adalah kepala adat. Hasil penelitian ini menunjukkan bahwa pepatah dialek Thie adalah untuk menasihati dan menghibur orang Thie yang mengalami kesedihan dan upacara pernikahan.

Kata kunci: Budaya, makna konotatif, makna denotatif, peribahasa dan tradisional.

ABSTRACT

Bini-bini is is proverb that is not commonly used by Thie speech community because of its poetic, symbolic and metaphorical term. Not all member of Thie speech community able to use these proverbs. Based on the interview and observation, *bini-bini* is usually used for giving advice. The purposes of this research is to know the denotative and connotative meaning used in Thie dialect of Rote language. The type of research used is descriptive qualitative method. Qualitative method is research where in doing research using interview, documentation, and recording. The data were taken from interview 5 oldest man of Oebatu village. There were 13 words that have both connotation and denotation meaning in *bini-bini*. They are: *tia-tia, ledoh, besi, fai, feo-feo, kambamatan, mbuku, memete, tete' ai, langgasi' u, ladan, lilo, and inabonggin*. In general the connotation words found in *bini-bini* when giving advice to the brides are related to things that useful the brides and their marriage life in the future. Also to their relationship with the family and whole relation. While the connotation words used in *bini-bini* in giving advice to the family member are related to things that useful for life. The subject of the study is traditional chief. The results of this study indicate that the proverb of Thie dialect is to advise and entertain Thie people experience sorrow and wedding ceremony.

Key words: *connotative meaning, culture, denotative meaning, proverbs and traditional.*

INTRODUCTION

Language is a tool of communication. It used by human for giving and exchanging information. In every aspect of human life, especially in human relationship, language is the most effective means of communication. The use of language is as system of mediation or symbolic, medium for communication is intended not only uncover their mental image. This implies that as a medium for communication, language is a very closely related to this culture.

Koentjaraningrat in Muin (2013) states that culture is the whole system of ideas, actions, and the work of humans in order lives of the people who made human beings belong to learn. Meanwhile, Ki Hajar Dewantara in Muin (2013), defines that culture is the human mind result of human struggle against two strong influence, the age and nature that is a testament to the triumph of life man to overcome the obstacles and hardships in life and livelihoods in order to reach salvation and happiness at the birth be orderly and peaceful.

According to Sapir (1921), language is a purely human and non-instinctive method of communicating ideas, emotions and desire by

means of voluntarily produced symbols. Language is a part of culture and a part of human behavior. It is often held that the function of language is to express thought and to communicate information. Language also fulfills many other tasks such as greeting people, conducting religious service, etc.

Proverb is one of the cultural diversity which is believed inherited from the ancestors. Every spoken language has proverbs and are related to such other forms of folk literature as riddles and fables that have created in oral tradition. According to the Oxford English Dictionary (2001) a proverb is a short pithy saying in common and recognized use; a concise sentence, often metaphorical or alliterative in form, which is held to express some truth ascertained by experience or observation and familiar to all. Meider (1985) has defined the proverb as a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation.

The proverb exists also in *Thies* peech community which is located in *Rote Ndao* regency. The proverb is known as *bini-bini*. The word *bini* is a poetic, symbolic, and

metaphorical language. Fox (1940) mentions that all poetic compositions are referred to,

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in *Rotenese*, as *bini*. Furthermore, he explained that *bini* can be used on all ceremonial occasions of the life cycle as well as on occasions of formal interaction, such as the greeting or fare welling of guests, making requests to superiors, installing officials or the negotiation of bride-wealth.

Although the *bini-bini* still exist in *Thie* speech community until now, but its uses is restricted. Not all member of *this* speech community know how to utter *bini-bini* because its poetic language used. The poetic

denotative and connotative meaning in *bini-bini*, a proverbs used in Thie dialect of Rote language in Oebatu village using the method of observations, interview, documentation. The instrument used was a Samsung camera having the capability to take pictures to the data conversation. According to Hutchby Woofitt (1999), the types of the data in a conversation analysis are the take pictures interaction to be transcribed.

Data Analysis Techniques

The transcription of form oral form of writing was analyzed in accordance with

language used is considered old and difficult to be understood since it contains symbolic,

poetic, and metaphorical language. Thereby, this research aims to know connotative meaning and denotative meaning in proverbs used in Thie dialect of Rote language.

METHODOLOGY

Research Designs

The method used in this research is descriptive qualitative method. This method is a type of research that is not accompanied by premises figures but words. The qualitative sense itself has so many meanings as revealed by some of the following experts.

Procedures of Collecting Data

The data of this study were the the scope of research problems, the transcription was translated into English, grouping data is the grouping of the data that with interrelated the denotative and connotative meaning in *bini-bini*, a proverbs used in Thie dialect of Rote language. Describe the data based on the analysis of linguistic data description of the text in the denotative and connotative meaning in *bini-bini*, a proverbs used in Thie dialect of Rote language.and Summing up.

FINDING

Bini-bini is not commonly used by *Thie* speech community because of its poetic, symbolic and metaphorical term. Not all member of *Thie* speech community able to use these proverbs. Based on the interview

However, there is a connotative meaning for this word in this proverb as

“abundance” “*leo ndana tabei nita kamba matan*” Like *ndana* not yet see buffalo eye.

On the proverb above, there is word *ndana* which have similar denotative meaning as “Ndana”. However, there is a connotative meaning for this word in this proverb as “once upon a time Ndana people do not understand what is buffalo.

7. “*leo mbuku manamori beuk*”
Like mushroom grow new

On the proverb above, there is word *mbuku* which have similar denotative meaning as “mushroom”.

However, there is a connotative meaning for this word in this proverb as “when the rain descent the mushroom will much grow”.

8. “*rae sao na*”

memete ma titino malandei”

Want married so see
and careful

previous. On the proverb above, there is word *memete* and *titino* which have similar denotative meaning as “see”. However, there is connotative meaning for this word in this proverb as “careful”

9. “*ti’u tete’eai telu na sele telu reu*”

Broken stick three
so planted three
again

On the proverb above, there is word *tete’eai* which have similar denotative meaning as “stick”. However, there is connotative meaning for this word in this proverb as “stick symbolize energy”

10. “*boso dale langga si’u tua hule*”

Does not interior
forehead old
require.

On the proverb above, there is word *langgasi’u* which have similar

denotative meaning as “head”. However, there is connotative meaning for this word in this proverb as "foreheads symbolize cleverness”.

11. “*ladan nai kokolan ma lolen nai dede’an*”

Nice in speak
and beautiful language

On the proverb above, there is word *ladan* and *lolen* which have similar denotative meaning as “nice and beautiful”. However, there is connotative meaning for this word in this proverb as “because when we speak with someone we must respectful”.

12. “*lilo mbilas nai dae dale*”

Gold red in land

interior On the proverb above, there is word *lilo* which have similar denotative meaning as “gold”. However, there is connotative meaning for this word in this proverb as “do not surrendered we must try.

13. “*o lili dede’a Rote na o lili O inabonggin*”

You forget language
Rote so you forget You
mother.

On the proverb above, there is word *inabonggin* which have similar denotative meaning as “mother”. However, there is connotative meaning for this word in this proverb as “we do not forget our mother because mother is everything”.

CONCLUSION AND SUGESTION

The local people believe that *bini-bini* given from native speaker for their lives. Maintain and do not forget about cultural wisdom and even have to pass on to the next generation, cultural custom remains on guard and preserved. Based on the answers from the research-related research problems, there are several suggestions that can be put forward by researchers related to the results of this research are Traditional leaders, tribal chiefs and anyone involved in the *binibinito* continue to maintain, preserve, and maintain a culture that *bini-bini* not extinct, preserved and maintained all time, the government needs to support the *bini-bini* in order maintain the existing culture within the Unitary Republic of Indonesia and for researchers

In the hope of this research, can help researchers to know the *bini-bini* properly and correctly.

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