

# CHAPTER ONE

## INTRODUCTION

### 1.1 Background of the Study

People of different cultures are provided with plenty of values or norms in the content of their language to establish an identity of their society, to reveal life continuity, and to transmit lessons of life to their following generations; therefore, they can strategically cope with the complexities of their sociocultural problems by means of these values and norms (Arimi, 2005). This relates to the fact that language and culture affect each other and can never be separated. Knowing the culture can be helped by knowing the language and knowing the language can also be helped by knowing the culture. This argument is strengthened by what Schiffman (1996) says in his book that language is an important means of the learning and acculturation of culture. Proverbs, as a part of every language and culture, carry the norms and values of cultures and reveal the wit and wisdom of their people.

According to Gorjian (2008:1) proverbs are popular expressions presenting "an idea of experience, knowledge, advice, morality, truth, virtue, genius, irony, etc." Samekto (2011) gives additional information that proverb is statement containing a message or moral which can be used to describe situation or make it significant. In short, it is a concrete saying that popularly known, which is expressing a truth, based on common sense or the practical experience of humanity. Furthermore, proverbs are similarly metaphorical. They are sayings or stories intended to assist learning, either formal learning or in informal learning, family or folk learning (Ehondor, 2017). This characterises proverbs as an acceptable form of

communication in and out of cultural contexts. Ajok, Hasan & Suleiman (2015) examine the use of proverbs in teaching English and the finding indicates that proverbs have served as timeless guidance in social interaction for people all over the world, and they can be a source for language learning. Yorio (1980) in (Ajok, Hasan & Suleiman 2015:26) stated that “proverbs can be useful as part of language learning tool that can enhance fluent and natural language production”. For this and other reasons, proverbs are interesting to study, since through them we can extract many ideas on how we think, how we conceptualize and categorize the world, and how we transmit traditional folk knowledge from generation to generation.

Discussing about proverbs, proverbs are vast in imagery, for example, food, color, cloths, parts of body and animal. Out of the human world, there is a colorful animal world which is closely linked with human life. As an instance, among art lovers in Sumedang Regency, artists there train horses to dance so from that *kuda renggong* dance was created. Besides, the names of animals must be contained in the proverbs of the two languages and are also complete with the concept of the meaning of the word by the speakers of each community. This is why animals become an important topic to be discussed in this research. As Song (2009) says that “the neighbor relationship between human and animals makes people to be very familiar with the habits of animals, and gradually, people begin to associate some characters on some animals with someone’s characters in human lives, and map them on the cognitions and expressions to other things, and the human glossary is one of important objects of the mapping of animal words”. It can be said that the domain of animal life in

proverbs is one of the most elaborate ones, which are used to understand the human domain (Lakoff & Johnson, 2003).

Basically, humans have an almost equal perception of an object. However, because of different custom, tradition, historical and cultural background, the introduction of something can be different, this also causes differences in the use of metaphors (Ningsih, 2018). As what (Fatemi et al, 2015) said in their research, in English proverb says “cats have nine lives”, meanwhile in Persian proverb says “cats have seven lives”. The concepts for the source language and target language are similar with regarding cats as die hard creatures but the numbers of their lives are different. Another example, regarding to the concept of animals, in Indonesia, “owl” has a negative connotation, people often connect “owls” with something terrible or death. The same also happen in English, but it is not always has negative meaning in English, sometimes “owl” is also become a symbol of wisdom. Such mismatches among different cultures or languages can lead to a kind of confusion, especially in working with more essential matters such as reading literature and scientific texts or articles. Thus, in this research the writer tries to analyze proverbs about animals, because animals play a very important role in many cultures (Hien 2018) including English culture and Indonesian culture.

Proverbs that use animals names are many, both in Indonesian proverbs and English proverbs. Along with the description above, this is then what encouraged the writer to conduct research on Indonesian proverbs and English proverbs with a focus on contrasting proverbs about animals. Contrastive analysis itself is the systematic

study of two or more languages with a view to identifying their structural differences and similarities. Nowadays, in this analysis, the researcher is challenged to analyze English and Indonesian proverbs that containing animals images and find out the differences and similarities occur among proverbs. Therefore, the researcher conducted research entitled “*A Contrastive Analysis of Indonesian and English Proverbs about Animals*” in order to describe how names of animals used in both Indonesian and English culture as reflected in their proverbs.

## **1.2 Research Question**

This research focuses on contrasting some animals proverbs in Indonesian and English proverbs. Which is formulated in the following research question:

What are the differences and similarities between Indonesian and English proverbs about animals?

## **1.3 Research Objective**

Referring to the research question, the objective of this research is:

To portray how Indonesian and British transfer values through proverbs about animals.

## **1.4 Uses of The Study**

In this part the uses of the study divided into two parts, they are:

### **1.4.1 Theoretical Uses**

Theoretically, this research can give knowledge about Contrastive Analysis as the approach to contrast proverbs about animals especially in two different cultures,

also give information about conceptual metaphor theory to understand proverbs and additional information related to the differences and similarities based on the proverbs especially in Indonesian and English language.

#### **1.4.2 Practical Uses**

The results of this study are expected can increase readers' awareness of the socio-cultural values contained in the proverbs about animals and also can be a reference for further analysis related to this research.

#### **1.5 Scope of the Study**

The writer makes certain limitation in order that this research goes precisely. In this research, the researcher focuses on proverbs listed in Oxford Dictionary of Proverbs, The Facts on File Dictionary of Proverbs, *7700 Peribahasa Indonesia* and *Kamus Peribahasa Indonesia*. Data in proverbs is limited to proverbs that use the words of animals only. The writer decides to take only ten highest names of animals occur in dictionaries of proverbs, ten names in English proverbs and ten names in Indonesian proverbs. Then a theory will be adopted to analyze these proverbs, that is Lakoff and Johnson's (1980) which deals with the theory of conceptual metaphor through which the themes and the target domains of proverbs can be manifested and clarified. Then find out the differences and similarities using procedure of contrastive analysis by Robert Lado (1957).