

LIFE VALUES IN BIMANESE TRADITIONAL EXPRESSIONS

Dr. Sayit Abdul Karim, M.Pd.

LIFE VALUES IN BIMANESE TRADITIONAL EXPRESSIONS

Dr. Sayit Abdul Karim, M.Pd.



Cipta Media Nusantara
2023

LIFE VALUES IN BIMANESE TRADITIONAL EXPRESSIONS

Author : Dr. Sayit Abdul Karim, M.Pd.
Editor : Achmad Naufal Irsyadi, S.Hum., M.Li
Layout : Maharani Dewi, S, Hum.
Cover : Lukman H

Published and Printed By:

Cipta Media Nusantara (CMN), 2023

IKAPI No : 270/JTI/2021

Address : Jl. Jemurwonosari 1/39, Wonocolo, Surabaya

Email : contact@ciptapublishing.id

Web : www.ciptapublishing.id

ISBN : 978-623-8041-53-4

xii + 86 Pages, 15,5 cm x 23 cm

Firstly Published April 2023

© All Rights Reserved

Criminal Provisions Articles 112-119

Law Number 28 of 2014 concerning Copyright. Translating, photocopying or reproduction is strictly prohibited part or all of the contents of this book without written permission from the publisher

Foreword

The Regent of Dompu



Alhamdulillah rabbil alamin, all praises go to Allah SWT for his blessing and mercy in all our day-to-day activities. On behalf of the Regent of Dompu, I would like to express my gratitude and appreciation to the author for the publication of this book entitled “Life Values in Bimanese Traditional Expressions”.

The book that you are reading now is one of the valuable resources of Bimanese literary work. As the title suggests, this book explores the life values in Bimanese culture, especially the oral tradition that was created by our ancestors a long time ago and has been handed down from generation to generation within and among Dompu and Bima ethnic groups. The life values contained in Bimanese traditional expressions are comprehensively discussed and analyzed by the author. This is made possible not only because he is a researcher but also because he is a native speaker of the Bima language. You need to read this book and learn about the life values in the Bimanese oral tradition. Therefore, this book is highly recommended.

It is sad to admit that the Bimanese oral tradition seems to fade away at present. In my opinion, the efforts of maintaining and nurturing the local culture should be our top priority due to cultural extinction in modern life. In addition, public awareness of language death and cultural extinction must be presented to the attention of the Bima people, especially the young generation.

Bearing in mind the importance of maintaining and nurturing Bimanese culture, learning and preserving Bimanese culture is a must. I hope this book will be used as one of the references for further researchers who are interested in conducting similar issues of Bima language and culture. Finally, I encourage everyone to love, care, and have a sense of belonging to our culture, Bimanese culture.



Author's Preface

My primary aim in writing the book entitled “Life Values in Bimanese Traditional Expressions” is to introduce Bimanese culture, especially the oral tradition including but is not limited to the indigenous people of Bima; especially for Bimanese young generation, non-native speakers of Bima language, and to those who wish to delve further into the similar issue.

I am expecting that after reading this book, readers are embarking upon a new project on Bima language and culture from different perspectives to support the maintenance and nurture of Bima language and culture. Indeed, it is my little contribution as a researcher and a native speaker of Bima language in the efforts to maintain and nurture Bimanese culture, custom, and tradition and which in turn to strengthen the national culture of Indonesia.

This book is organized into nine (9) Chapters. The nature of language is outlined in the introductory Chapter I. Chapter II explains the roles and functions of language, then Chapter III, describes the relationship among language, communication, and culture.

Furthermore, Chapter IV raises the issue of regional language, and Chapter V describes Bima language and its culture. Meanwhile, the functions of Bima language are analyzed and discussed in Chapter VI, and life values in Bimanese traditional expressions are scrutinized in Chapter VII. In addition, Chapter VIII discusses the pedagogical implication of the aforementioned topics. Several important points are highlighted in Chapter IX as the last chapter of this

book. In addition, several other Bimanese traditional expression are listed in appendix 1 and the map of West Nusa Tenggara province is also attached in appendix 2.

Acknowledgments

In the name of Allah, the beneficent, the merciful, praise is due to Allah who has inspired me, so that I could accomplish writing this interesting book entitled 'Life Values in Bimanese Traditional Expression'. I, therefore, devoted all the glory is to Allah SWT.

I would like to express my deepest gratitude and appreciation to the Regent of Dompu, Mr. H. Kader Jaelani for his availability to give the foreword and strong opinion about the emergence of learning Bimanese literary work. I know he has been working very hard to preserve Bimanese culture, especially the oral tradition.

I must acknowledge that I found it hard to find the English equivalent of Bimanese traditional expression since they are culturally bound by Bimanese cultural context. I would never have been completed this book without the support and generosity of many parties, Therefore, I would like to express my deepest gratitude to Dr. Iswandhani Kaslan, M.A, Sayid Abdullah, and Kio Kodrat for providing special time to proofread the draft.

Next, I would like to extend my deepest appreciation to my fellow faculty member at Universitas Teknologi Yogyakarta (UTY); Dr. R.Y. Radjaban, M.Hum, for exchanging ideas, knowledge, and providing invaluable insights for the improvement of the draft. His expertise and scrutinizing eyes have helped me in many important ways.

I am fortunate to be surrounded by my lovely family and I would like to express my very special gratitude to all my family members; my late father, Habib Mahdi bin Muhsen Al Muhdhor

and my late mom, Hj. Nurayu binti Abdullah (truly *doa*, and may Allah SWT put them into Jannah), and my sisters and brothers, for their continual loving support and their true prayer.

My heartfelt thanks to زوجة dr. Sakinah binti Salim Bin Syeh Abubakar for being around during the best and worst of my times. I thank her for always being “*khair*” when she saw a large pile of books and papers on the floor and table, as well as for my long frequent absence. Indeed, they are wonderful people in my life who have provided the impetus to ignite a spark.

Anyway, none is perfect; this book has its shortcomings. They are mine alone, therefore, your suggestions would be greatly appreciated.

Yogyakarta, April 2023

The Author

SAK

Contents

Foreword The Regent of Dompu	iii
Author’s Preface	v
Acknowledgments	vii
Contents	ix
CHAPTER I THE NATURE OF LANGUAGE	1
CHAPTER II THE ROLES AND FUNCTIONS OF LANGUAGE	5
CHAPTER III THE RELATIONSHIP AMONG LANGUAGE, COMMUNICATION, AND CULTURE	9
CHAPTER IV REGIONAL LANGUAGES	17
CHAPTER V BIMA LANGUAGE AND ITS CULTURE ..	21
CHAPTER VI THE FUNCTIONS OF BIMA LANGUAGE	33
CHAPTER VII LIFE VALUES IN BIMANESE TRADITIONAL EXPRESSIONS	37
CHAPTER VIII PEDAGOGICAL IMPLICATION	51
CHAPTER IX CONCLUSION	53
REFERENCES	55
Indeks	66
About the Author	85

List of Appendix

1. List of Bimanese Traditional Expressions61
2. The Map of West Nusa Tenggara Province.....69

List of Table

1. Table 1. The Comparison of Bima language, Tagalog, and Malay22
2. Table 2. Letters of Alphabet-Aksara Mbojo24
3. Table 3. The Components of Female Personal Naming System of Bima and Dompu Ethnic Groups27
4. Table 4. The Components of Male Personal Naming System of Bima and Dompu Ethnic Groups28
5. Table 5. The Consonant Ellipsis in Bima Language29

In memory of my late parents:

Habib Mahdi bin Muhsen Al Muhdhor

Hj. Nurayu binti Abdullah,

*To whom I have learned about life values and with their
true love and blessing I could achieve this milestone*



CHAPTER I

THE NATURE OF LANGUAGE

It would be no exaggeration if I say that language is a special gift from Allah SWT, the Almighty God and it is ubiquitous and special only for mankind. In the sense ubiquitous, language exists everywhere on this earth and people use it as a means of communication for their daily activities in terms of with human relationships (*Hablum minannaas*) and their religious activities in terms of God relationship (*Hablum minnAllah*).

Language is specific to human beings and as such, it is not found in other species. The omnipresence of language makes it possible for us to possess the ability to communicate with each other. Human society cannot function without language because true social interaction must be carried out with the help of an effective means of communication. Among several communication systems, language system is the most effective and efficient because, with limited sound units and limited morphological items, the human beings can create a limitless number of sentences. Therefore, language has become a dispensible vehicle in social life.

Language is very universal. Language is the key to knowing the world. Human beings need to live together or to interact with each other. The interaction, as well as the socialization process, has to do with language. By using language people will be able to express their feelings, thoughts, desires, the principles of life, and needs. With language too, individuals live and conduct activities every day. Since language is a very important means of communication among us, then it is very hard for people to live



without language. Moreover, language is commonly considered unique but universal at the same time. Unique here means having the characteristics or properties not possessed by other languages, while universal means having the same traits that exist in all languages (Rabiah, 2012).

However, language is defined differently by those who see it from different viewpoints. Even among those who spent their time studying language, there are still different definitions of it. For instance, Finocchiaro (1964), defines language as a system of arbitrary vocal symbols which permit all people in a given culture, or other people who have learned the system of the culture, to communicate or to interact. Meanwhile, Keraf (1997), defines language is as a means of communication among members of a community in the form of a symbol of sound produced by the speech organ.

Generally, we classify language into three kinds of categories, namely spoken language, written language, and sign language. Among the three, spoken language is the most frequently used by the speech community.

Language, for humans, is the prime communication medium to convey or exchange emotions, believes, thoughts, views, or ideas. Different people who live in different societies or groups use distinctly separate languages for communication. Since language and human beings are the entity of society, then they are related to each other. Therefore, we can say that language is a part of the culture in a society.

It is acknowledged that there are several other means of communication used by humans other than spoken language. When they interact with each other they might use, for instance, gestures and symbols to convey their messages and thoughts. However, these systems of communication are considered to be extremely

difficult as they represent the intangible thoughts of speakers and interlocutors.

People around the world use specific language to communicate both verbally and non-verbally. Language and communication cannot be separated because they are intertwined. Language makes it possible for a speaker to develop his/her way of imparting his/her thoughts and emotions to other interlocutors.

Language, as described previously, is species-specific to human beings. It means that language is unique to our species because it is the only way to express our unparalleled ideas and customs within different cultures and societies. Generally, it is believed that language is primarily affected by personal, cultural, institutional, and organizational aims that represent a community's culture.

Compared to animal communication systems, the human language lies in its infinite productivity and creativity of producing utterances that are unrestricted in what they can utter in their communication activities. Only human beings enjoy the ability to utilize language and words to provide particular meanings. This is what distinguishes human communication from animal communication.



CHAPTER II

THE ROLES AND FUNCTIONS OF LANGUAGE

Language, in the traditional view, is seen as a tool to interact or tools to communicate, in a sense, means to convey ideas, believes, concepts, and thoughts between a speaker and an interlocutor in a communication activity. In most accounts, the primary purpose of language is to facilitate communication, in the sense of transmitting information from one person to another.

In its roles, language is not merely a means of communication, but more important is that language attributes special features of social existence. Without language, there never comes into existence social, political, economic, nor military organizations, literary work, code of etiquette, social and law norms, nor science.

We can communicate with other people only because they share with us a set of "agreed" ways of having. Language in this sense is the possession of a social group and the set of roles that permit its member to relate to each other, to interact with each other, to cooperate, to become a social institution.

Literature reviews shows that the concept that language is a tool to convey thought has had a long history. However, from sociolinguistic point of view, it is considered to be too narrow because language activity is basically “who speaks what language to whom, when, and to what end.” Therefore, sociolinguistics views that the function of language can be viewed from different angles, such as speakers, listeners, topics, codes, and conversation purposes. Furthermore, from a speaker's point of view, language



serves as a personal or private identity and is called an emotive function. It means that speakers express their standpoints on what they speak out. The speakers not only express emotions through language but also show emotion when delivering their speech. Therefore, the listeners can understand whether or not the speakers are in an angry, sad, or happy mood.

Language has certain functions according to the needs of a person, e.g. as a tool for self-expression, as a means to communicate, as a tool to organize and adapt to social integration in the environment or circumstances, and as a tool for social control (Keraf, 1997).

From the anthropological point of view, language is the vehicle of culture. The transmission of cultural features across time and space boundaries is not possible without the presence of language. Whether ethnic or national, the transmission from one generation to the next and the expansion from one place to other places is done through either local languages or the national language.

Through the humanities and social studies, language of instruction can also provide common socio-cultural and political experiences for the people. For instance, the activities such as reciting the poems, conducting discussions in the same language, reading novels, and short stories together. They share the same understanding with the presence of language.

These experiences will bring them from different ethno-linguistic and religious groups closer to each other. When they use or hear words, technical terms, or idiomatic expressions, they share the same meanings. A nation with diverse ethnic and linguistic groups can not hope to function well in its day-to-day affairs if people are not able to establish a relationship that is mutually agreed upon.

Language is always associated with forms, functions, and meanings. Therefore, the communication made by human beings through the medium of language is inseparable from the study of forms, functions, and meanings of speech such as; expressive, directive, representative, commissive, and declarative in speeches.

As mentioned previously, language has several other functions in forming and expressing thoughts, feelings, cognition, denotation, etc. Nevertheless, all those functions can be summed up in linguistic dualism; informative and emotive. In communication or the expression of thoughts, these two functions are bound to project themselves simultaneously or singularly (Halim, 1981).

When language exercises its informative functions, it means that it is used in expressing thoughts, and ideas, which are scientific, descriptive, referential, denotive, cognitive, etc. On the other hand, when language functions emotively, it relates to the feelings, emotions, affections, etc. Hence the people must share a common means of verbal communication which convey both the informative and emotive aspects of thoughts, feelings, and life's experiences. This sharing of verbals code provide the people with the feeling of oneness and a sense of belonging.

The science which studies the essence and the characteristics of language belongs to linguistics. It investigates the elements of language and the relationship among them to serve the functions of language as the instrument of interconnection among human beings. Nonetheless, the linguistics' view on language issue is perceived as still being limited to the needs of describing human language, although it is essential as the basis of further discussions or studies of language itself.

Since the recent two decades, linguists have realized more about the issues that the study of language is much more necessarily concerned with social dimensions which makes it more meaningful

and have constituted linguistic variations. It comes to be the clue signifying different social groups of language users, indicating the speech situations, and reflecting the purposes, topics, norms, and modes of language use. These all, eventually belong to the target of sociolinguistics studies.

In more detail, sociolinguistics investigates some issues of language such as; language in its sociocultural contexts, language factors, language characteristics, and language variations concerning the situations and sociocultural factors, social functions, and usages in the society.



CHAPTER III

THE RELATIONSHIP AMONG LANGUAGE, COMMUNICATION, AND CULTURE

Language is essential for human beings. It is said that language is a system of arbitrary, vocal symbols that permit all people in a given culture or other people who have learned the system of that culture to communicate or to interact (Finnochiaro, 1964). Therefore, without language people can not express their ideas, desires, and participate in social activities.

All living creatures have some means of conveying information to others of their group. Generally, experts divide communication as a system into two, namely; verbal communication and non-verbal communication. Communication is ultimately essential for human beings' survival. In expressing their messages, ideas, and thoughts, several people use vocal noises, other physical movements, or facial expressions.

Communication plays an important role in this modern society. We, as the occupants of the global society, have our varying classes, status, and ages, grades, which we want others to recognize in our social and linguistic intercourse. People communicate with each other using language as a medium of communication.

When we communicate, we share and consciously or unconsciously find ourselves among the objects, and movements. It is common sense to say that language which makes it possible to share and to express ideas. As has been described previously, the communication is said to be non-verbal communication. In other



words, non-verbal communication expresses meaning or feeling without words. Universal emotions, such as; happiness, fear, sadness are expressed in similar non-verbal ways. In this case, we will use gestures. Moreover, gestures refer to specific body movements that carry meaning. For instance, hands can form shapes that carry much meaning, such as expensive, come here, don't do that, and it's okay, can be expressed non-verbally using only hands.

While oral communication (verbally) is always about using language in a context (Levine, 1982). This context refers to situations, conditions, facts, and circumstances. In communication, language is primarily used to make meaning socially. The contexts play part in determining what we are going to say. Context covers the meaning of the situation. Context of the words may cover the whole sociocultural background of the speech community.

Language has its context. The context plays a very important part in determining things we say and the things we play a part in determining the context. The great importance of considering the context of communication is that it gives an appropriate interpretation of any spoken messages. Although the context tends to be taken for granted because it is often rather obvious, contextual cues do constitute critical aspects of communication systems, and it would be a serious mistake to overlook this resource or information.

Talking about the context of communication, it includes at least four dimensions. Koesdarini (1987) explains that the context of communication embraces four dimensions, as follows:

1. Physical context: It refers to the physical environment or place where the communication takes place which is influential to the context and form of ongoing communication.

2. Social context: It is the interrelatedness between the communicators' status and roles, and the background of culture and norms prevailing in the society or group where the communication takes place.
3. Psychological context: It is the aspects of situation and condition, such as whether the communication is friendly or not, formal or informal, serious or humorous. These all to a great extent would influence the communicative behavior at a certain time.
4. Context of time: What is the best time to talk about certain difficult problems.

One most important phenomenon of humans, in terms of exchanges in communication, is that we always know what is someone going to say next in his or her speech. Such a competence exists beyond our consciousness which enables us to guess anything other people are saying and he or she is possibly going to say at the time of speaking. It is that we guess it through its context of the situation.

The situations in which a lingual interaction or discourse occurs give the participant numerous clarity about meaning or message being exchanged and the meaning which is possibly going to be exchanged at the time of doing the discourse.

While the context of a situation is the direct environment in which the context or language that is being used is truly or functional (Halliday, 1985). It is said that context of the situation includes;

1. Participants: People of relative equal role position.
2. Participants' actions e.g. the things they do (verbal and non-verbal).

3. Other relevant features of situation i.e. things and the surrounding events having a connection with their actions or occurrence in which they are being in.
4. Effects of speech act e.g. the impact or changes produced by the participant's speech act within that situation.

According to Hasan (1985), there are three features of context or situation, namely;

1. Speech event: Things that occur, the participants' actions: What the participants are doing in which language is definitely an important element.
2. Participants: The persons taking part in the speech, their tempers, positions, and roles: the types of their role relationship, either role of speech they act out in the conversation or speech or role of whole relation sequences that stimulate them to take part in it.
3. Medium of speech: The part or thing that the participants expect language to act in the situation: symbolic organization of the text, the text or language position and its functions in context, its channels (spoken or written or both of them), and also its rhetorical methods i.e. the primary understanding that the text would attain, such as persuasive, descriptive, educative, and the like.

In the process of communication, every speaker adjusts the purpose which motivates him and the relationship between himself and the interlocutors. Certain ways of talking are appropriate for communicating with intimates, others ways for communicating with nonintimates. Certain ways of putting things will be understood to convey politeness, others to convey impatience or rudeness or anger. All our vast array of language use can be

classified into many different categories related to the situation and the purpose of communication.

Furthermore, concerning the functions of the communication, there are five general functions, they are as follows:

1. Personal: The speaker will be open to interpretation as polite, aggressive, in a hurry, pleased, according to how he speaks.
2. Directive: The speaker attempts to control or influence the listeners in some way.
3. Establishing relationship: The speaker establishes and maintains contact with the listener. This is often called phatic communication, and it is certainly a vital part of language use.
4. Referential: The speaker conveys information to the listener.
5. Enjoyment: The speaker uses language for its own sake in poetry, rhymes, songs.

Communication may be regarded as a combination of the acts, a series of elements with purposes and intentions. Communication is not merely an event: it is functional, purposive, and designed to bring about some effects on the environment of hearers and speakers. Communication is a series of speech acts that are used systematically to accomplish a particular purpose.

It is also said that communication is more than a simple flow and the impression received by the ones to whom it is addressed. It can be formal as information and informal as in the interaction among friends over coffee.

Communication has at least seven characteristics and these characteristics are the essence of communication. These are outlined as below:

1. Communication is a form of social interaction and it is ordinarily acquired and used in social interaction.
2. Communication involves a high degree of unpredictability and creativity in forms and messages.
3. Communication can be in the context of discourse and sociocultural which creates complications in the appropriate use of language and which gives clues for appropriate interpretation of pronunciation.
4. Communication continues under psychological conditions and other limited conditions, such as; a complications of memory, tiredness, and confusion.
5. Communication always has a purpose, such as to affirm social relations, to convince, or to promise something.
6. Communication displays authentic language otherwise of language neatly arranged used in a textbook.
7. The success or failure of the communication is based on the actual results.

Language, as a means of communication used by everyone in their daily communication, takes its very important position and cannot be separated from culture because language represents its nation and has a close relation to the attitude or behavior of groups of the speaker.

According to Rabiah (2012), the role of language as a tool to express culture can be seen from a number of perspectives such as; a) language is strongly influenced by culture and way of thinking of people living within; b) in communication, language used by people influence their culture and the other way around; c) using a parable, the culture, and language are like Siamese twins, the two things that cannot be separated from each other. In other words,

language and culture are like a coin; side one is language and the other side is culture.

According to Sukri (2008), language and culture are two things that are difficult to separate. Moreover, language can affect cultural attitudes, otherwise cultural attitudes can affect the development of a language. There is the phrase “Language shows the nation”. This phrase means that a person’s words will show how the person’s nature and character are.



CHAPTER IV

REGIONAL LANGUAGES

Regional languages usually serve as the communicative codes among friends, neighbors, or members of one's own family, which is informed and emotional, or for a topic that is regarded as traditional (Halim, 1981).

We can classify three types of regional languages in Indonesia, Halim (1981), in one of his books '*Bahasa dan Pembangunan Bangsa*', states that:

1. Small regional languages whose native speakers are but a few thousand people
2. Regional languages are dialects of Malay.
3. Major regional languages are spoken by a large number of native speakers.

The examples of the first type are Asmat, and Dani in Irian Jaya. Next, Melayu Banjar, Manado, and Kupang are examples of the second type of regional languages. Meanwhile, Sundanese, Javanese, Balinese, Buginese, and Acehnese are an examples of major regional languages.

With the addition of words and idioms and other linguistic elements from the various regional languages, Indonesian will surely become a much richer language. Moreover, the regional languages will be better tool to communicate not only for modern government affairs, sciences, and interethnic needs but also for regional culture as well. The difference between the national culture and regional culture very much lies in the difference

between language usually used to express or convey them in real-life situation. Thus, national culture is usually utilizes the Indonesian language, while regional cultures usually make use of regional languages to express their mind. It is a positive attitude toward language that are usually used as a means of communication.

In Indonesian context, the regional languages are very important sources to strengthen our national language, the Indonesian. Therefore, the regional languages should be frequently used along with the Indonesian among the societies in their daily activities. In such a way that the native speakers of the regional languages would be larger in the future.

Samsuri (1987), states that language is an important key to understand people's characteristics. In addition, language in the group that is known as *Bahasa Ibu* (BI) or *Bahasa Daerah* (BD), is one of the identities or something that can be used to differentiate groups of people within the country. According to Alwasilah (1985), regional languages as native languages have several functions, namely, the symbol of regional pride, the symbol of regional identity, and as the tool of communication for the people in the regions

Concerning the functions of language as stated above, it is important to stocktake, make inventory, and preserve regional languages otherwise, we will lose our identity. The national culture will be good if the establishment and development of the culture in the region are good too.

As the article 32 of the constitution (*UUD 1945*) of the Republic of Indonesia, states: "The nation's culture is a culture which is established as a result of the culture cultivation from the Indonesian people. The old and original culture that exists as the pinnacle of culture in the regions throughout Indonesia is

considered as the nation's culture. The cultural efforts must lead to the advancement of the human civilization, culture, and unity, without ignoring other cultures which may support and enrich our nation's culture, as well as enhance the dignity of the Indonesian nation." (Alwasilah, 1985).



CHAPTER V

BIMA LANGUAGE AND ITS CULTURE

Indonesia has diversified cultural heritage. The ethnic diversity and the customs of each make Indonesia so diversified in its culture. Each of Indonesian ethnic groups has its own culture, tradition and mother language. Each of them may adhere to different religions with different rules. This combination makes Indonesia full of complex mixtures of traditions.

Indonesia, as a multicultural nation, possesses many tribes and languages which enrich its national culture. One of the tribes in Indonesia is Bima tribe, known as *Suku Mbojo* and the majority population is natively called *Dou Mbojo*, the indigenous who primarily inhabit the land in the eastern part of Sumbawa island of West Nusa Tenggara province.

This province borders with Java and Flores Seas in the north, Hindi Ocean in the south, Lombok Strait and Bali Province in the west, and Sape Strait and East Nusa Tenggara Province in the east. Geographically, Bima city is located in the eastern part of Sumbawa Island at a position of 118°41'00-118°48'00 East Longitude and 8°20'00-8°30'00 South Latitude.

Dou Mbojo refers to the name of the people who occupy the island, including in Bima regency, Bima city, and Dompu regency. Meanwhile, the local language spoken by the people in Bima regency is called *Nggahi Mbojo*, a local language natively spoken by approximately 9,000 speakers (Arafiq, 2020). Furthermore, Bima language is also spoken by Bimanese who live in other parts



of the island, such as in Sumbawa and Lombok, West Nusa Tenggara province.

Literature reviews show that Bima language belongs to the Austronesian language family group. It is closely related to language of Flores and Sumba (Reo, Pota, Manggarai) further to the east. In addition, Bima language is also identified as Hisperonesia (*Indonesia Barat*). As an Austronesian language, Bima language has relationship with other languages such as Tagalog in the Philippines, and Malay. Tabel 1 provides the comparison among those languages in its forms and meanings (word base).

Table 1. The comparison of Bima language, Tagalog, and Malay.

No	Bima Language	Tagalog	Malay
1	ilu	ilung	hidung
2	ni'u	niug	nyiur
3	turu	tu'ru	tunjuk
4	ica	isa	esa

Source: http://ariflewisape.blogspot.com/p/pengenalan-singkat-tentang-bahasa-bima_1162.html

Bima language is used in all aspects of Bimanese life, including the events of traditional interaction, religious life, rituals, and in the field of education (Alek, 2019). This language is mostly used by the residents who inhabit Bima district and Dompu district and belongs to Bima-Sumba language groups.

Review literatures show that Bima language was written in Arabic and Latin for a long period of time, aside from the other languages, such as Jawa Kuno and Sansekerta, used at the time. But

since the 18 -19 century most of the official manuscripts and the like were written in Malay language or Bahasa Melayu (Loir, 1985). At present, Bima language, like other local languages in Indonesia, has its writing system of the letter of alphabet-script or locally called *Aksara Mbojo*.

This script was initiated and established by Dr. Hajah Siti Maryam Salahuddin, known as '*Ruma Ina Ka 'u Mari*', one of the daughters of the last king of Bima, Sultan Muhammad Salahuddin. Literature reviews show that Bimanese script was firstly used in the fourteenth century for writing official letters and documents within the Kingdom of Bima. Since the embrace of Islam by the people in the seventeenth century, they start using the Malay language with the Arabic alphabets.

Furthermore, *Ruma Ina Ka 'u Mari*' and other local researchers initiated a project of Bima script when they obtained the old script (1850) from Zollinger and the old script (1978) from Rafless, in the National Library of Indonesia, in 1987. Their findings were disseminated in a book entitled "*Aksara Bima, Peradaban Lokal yang Sempat Hilang* "

(<https://aksaratube.blogspot.com/2018/01/aksara-bima.html>).

Bima script can be seen in Table 2 as follows:

Table 2. Letters of Alphabet-Aksara



MbojoSource:<https://www.facebook.com/tanaoaksarambojo/photos/pcb.679708295566140/679708075566162/>

Bima language is used by most of the people who occupy in Bima and Dompu regencies as a means of communication from generation to generation. This language is used as a means of communication in Bimanese society to interact, to pass their messages, feelings, desires, and also other needs. It is in line with Adawiyah (2021); Umar (2020), who state that Bima language is used as a means of communication in their daily activities within the families and communities from generation to generation in Bima and Dompu regencies in the island of Sumbawa.

Bima language is used in the life dynamics and the actualization of many traditions and beliefs by its users. This language is not simply displayed as a tool of communication, but Bima language is also established as the local identity for Bima tribe.

This language has been interesting to many experts and researchers because of its potential functions in daily life, as the native language. The study of Bimanese as other vernaculars, has been aimed at digging up the wealth of our national culture to be dedicated to nation-building and to be inherited to later generations. Besides, the realization of national culture will give us the spirits to actively participate in the development of our country. Such awareness too will strengthen Indonesia pride in their motherland which in turn build up a moral force to support the strength of Indonesia in the future.

Apart from functioning as a means of communication, as described previously, Bima language is also established as the local identity among the society (Hamjah, 2012). It is one of the local languages existing on Sumbawa Island which is very unique and interesting to be investigated.

In relation to the uniqueness of Bima language, Purnama (2019), states that Bima language has been an interesting topic for many researchers for its characteristics and uniqueness. Therefore, the studies of Bima language and its culture have been conducted by many researchers in the field of linguistics, language education, and anthropology.

Bimanese language and its cultures are very interesting to investigate. Bima language, for instance, as found by Hamidsyukrie *et al.*, (1993), has two different levels of speech styles in terms of grammar and vocabulary. However Bimanese society is not as highly stratified society as Javanese. On the one hand, Javanese as

reported by Greetz (1964), has three major styles which is recognized and named by the speakers of the language as Krama, Madya, and Ngaka.

Hanafi (2001), views that Bima language is a unique language and it is different from any other local languages in Indonesia. The uniqueness of *Nggahi Mbojo* as a local language can be found in the cases of greeting of personal names and naming system among the members of the community.

The uniqueness of *Nggahi Mbojo* can be seen in the ways of greeting local people, for instance, if you happen to visit Bima and Dompu regencies and being around with the local people, then you will hear local people address someone named Hasan, as *Hasa* or *Heso*, Karim as *Kari* or *Kero*, Wahab as *Waha* or *Weho*, Abdullah as *Dula* or *Dole*, Abidin as *Bidi* or *Bedo*. While for female names like Hadijah becomes *Dija* or *Doji*, Julaeha becomes *Leha* or *Lahu*, Maemunah becomes *Muna* or *Mene*.

Furthermore, there are four ways of determining the naming system among Bima ethnic groups, they are; first, for new baby born is given a name within a few weeks with terms *mone* for male and *siwe* for female prior to giving their proper names. Second, the naming system can be divided into three components, they are; patronym (in local language is called *ngara aseli*), teknonym (in local language is called *ngara ou kai*), and paidonym (in local language is called *ngara dilia kai*). Third, the title *haji* for male and *hajah* for female can be inserted in front of their names when they have made a pilgrimage to Mecca. Fourth, the naming system can be used in three titles, for instance in the commonest titles *la* (indicating the person is still a child-young boy), *siti* (indicating female), *guru* (firstly given to a religious person who teaches the *Al-Quran*, and can also be extended to school teachers).

Table 3 and 4 provide the lists of components of personal naming system, in the proper form (*ngara aseli*), the common form (*ngara ou kai*), and the respect form (*ngara lia kai*) for both females and males among Bima ethnic groups.

Table 3. The Components of Female Personal Naming System of Bima and Dompu Ethnic Groups.

No	PROPER FORM (<i>Ngara aseli</i>)	COMMON FORM (<i>Ngara ou kai</i>)	RESPECT FORM (<i>Ngara lia kai</i>)
1	Aminah	Mina	Mene
2	Amnah	Muna	Nau
3	Aisyah	Osi	Sei
4	Asiah	Sia	Sei
5	Attyah	Atiya	Tau
6	Bandi	<u>B</u> andi	<u>B</u> endo
7	Bunaya	Naya	Nayu
8	Cahaya	Cahaya	Hayu
9	Fatimah	Tima	Tomi
10	Faridah	Farida	Adu
11	Hadijah	Dija	Doji
12	Hafsah	Hawasa	Sau
13	Halimah	Lima	Lomi
14	Mariamah	Mariama	Rao
15	Nurayu	Nurayu	Rayu

Table 4. The Components of Male Personal Naming System of Bima and Dompu Ethnic Groups.

No	PROPER FORM (<i>Ngara aseli</i>)	COMMON FORM (<i>Ngara ou kai</i>)	RESPECT FORM (<i>Ngara lia kai</i>)
1	Abdullah	Dola	Dole
2	Abidin	Bidi	Bedo
3	Abdul Azis	Aji	Ejo
4	Abubakar	Biko	Beko
5	Abdul Gani	Gani	Geno
6	Abdul Hamid	Hami	Hima
7	Ahmad	Hama	Hima
8	Abdul Karim	Kari	Kero
9	Abdul Kadir	Kade	Kedo
10	Dayat	Daya	Deyo
11	Farid	Fari	Fero
12	Faruk	Faru	Fero
13	Hermaddin	Madi	Medo
14	Ibrahim	Barahi	Boa
15	Rafli	Rafali	Rafali
16	Ramli	Ramali	Leo
17	Usman	Sma	Moa

Those naming system in Bima language is called *ou dilia kai*, an addressing system of honorific to show a politeness and respect to the elderlies or charismatic figures in the community. According to Munawir, Syahdan, & Arifuddin (2018), the politeness is a behavioural rule defined and agreed by a particular society and

therefore makes the politeness become a condition agreed upon by social behaviour.

The honorific is used to greet and respect elderlies and it indicates high respect for the figures in the community (Mutlak, Arifuddin, & Kamaludin, 2019; Julaiha, 2016). According to Shalima & Nurnaningsih (2018), the changing of syllables in the respect name of Bimanese due to the phonological interference from Bima language to Indonesian language.

Another uniqueness of Bima language is the absence of final consonants in its verbs and nouns. Unlike other local languages in Indonesia, words in Bima language always end with a vowel. Therefore, the final consonant sounds are intentionally left out (ellipsis). Table 5 presents samples of the consonant ellipsis in words of Bima language.

Table 5. The Consonant Ellipsis in Bima Language

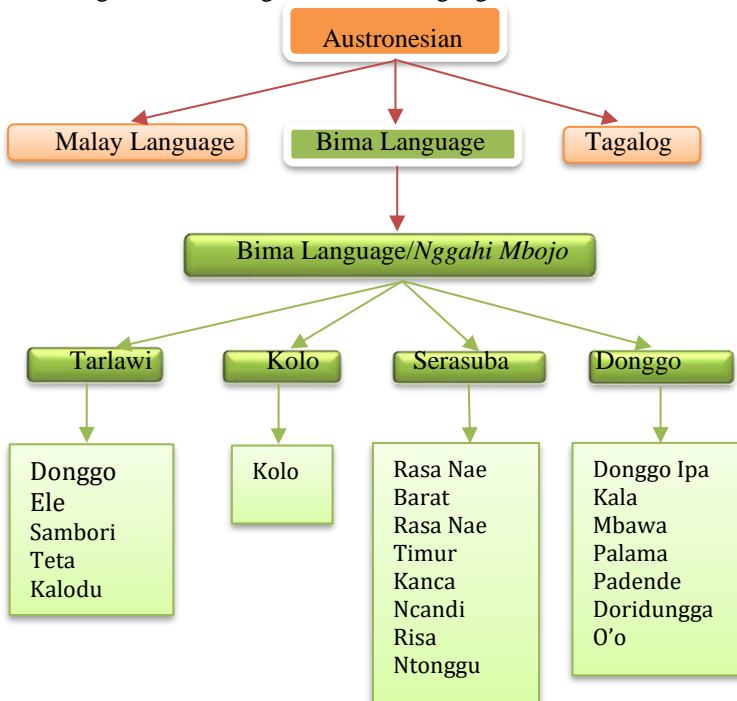
No	Indonesian Language	Bima Language	Consonant Ellipsis
1	gelas	gela	/s/
2	lempar	lempa	/r/
3	garis	gari	/s/
4	tarik	tari	/k/
5	sabun	sabu	/n/
6	racun	racu	/n/
7	ember	embe	/r/
8	komputer	kompute	/r/
9	odol	odo	/l/
10	songkok	songko	/k/

Bima language, a means of communication is used differently by people who inhabit different areas within the regencies. The differences can be in the forms of dialects and pronunciation. In addition, the different dialects pronunciation are due to the location or position of the area in which the language is used. For instance, Ismail *et al.*, (1985), state that there are some dialects or varieties spoken by the people and are called Donggo, Kolo, and Tarlawi languages.

Those languages are spoken by certain people in certain areas in Bima regencies. Therefore, the languages are spoken by only small number of people. They generally understand Bimanese language. But those who understand Bima language do not always understand the Donggo, Kolo, and Tarlawi languages. Such facts support what Sahidu (1978), tells us that each language in Sumbawa island has also its dialects. He goes on to say that, the Sumbawa language has Samawa, Samawa Rotok, Samawa Taliwang dialects as well as Bimanese language has Karumbu, Donggo, Sangiang dialects.

According to Tajib (1995), Bima dialect is divided into two main groups, namely the old Bima language and the new Bima language. The first group of old Bima dialects comprises of Donggo, Tarlawi, and Kolo dialects. They are considered as the original mother tongue of Bimanese. Meanwhile, the new Bima language is largely spoken by Bima ethnic in Bima and Dompu regencies. Literature shows that Bima language belongs to the Austronesian language family group and is also considered as Hisperonesia (*Indonesia Barat*). Therefore, it is related to the Malay language and Tagalog in Phillipines. Figure 1 presents the origin of Bima language and its dialects among Bimanese ethnic groups.

Figure 1. The Origin of Bima Language and Its Dialect



Literature reviews show that a member of Sultan Bima family, a long time ago, was married to a beautiful girl from Goa (Sulawesi). The celebration was not only like a party in general, but it became an important event for Bima people; as it showed the values of Bimanese culture. As we can see that the Sulawesi culture seems to influence Bimanese culture at present (Yaningsih *et al.*, 1984).

According to Umar (2020), Bima language and Bima culture are regional languages and cultures that are handed down from generation to generation by the people of Bima from the past to the present time which are practised in daily life in Bima and Dompu regencies.

Bima culture has existed for hundreds of years and continued to be maintained by Bima tribe. The use of verbal communication in social interaction, which takes place in social life is inseparable from the influence of social norms and culture of the language users.

Bima culture is a product that originates and becomes established in the society; and then is shared through social interaction as a continuous process to build the character and identity of the society at the end.

Bima tribe is rich in culture and traditions which are handed down from one generation to the next generation until the present time. *Rimpu Tembe*, *Patu Cambe*, *Ndiri Biola*, *Mpa'a Kantau*, *Hadarah* are only a few examples of Bimanese culture and oral traditions which are performed by Bima and Dompu ethnic groups. Furthermore, Bimanese oral tradition in the form of traditional expressions convey specific life values such as educational values, religious values, moral values, and social values which cannot be found in other local languages.



CHAPTER VI

THE FUNCTIONS OF BIMA LANGUAGE

Like the other local languages in Indonesia, Bima language also has its functions. Alwasilah (1985), states that language functions as the symbol of regional pride, the symbol of regional identity, and as means of communication in the life of the people. Meanwhile, Nababan (1984), states that the function of language is basically for communication, a device which bring people into relationship with their environment.

Bima language or *Nggahi Mbojo* is the first language or the native language in Bima and Dompu regencies on the island of Sumbawa, West Nusa Tenggara province. The main function of Bima language is as a means of communication among the people in the society. Furthermore, Bima language is used to express their desires, feelings, needs, and also their points of view.

Bima language is also used as the source of unity among the people in these regions. When they communicate to those who come from the same region or ethnicity, they tend to use their language (*Nggahi Mbojo*) whenever and wherever they are. It is a reflection that they are in unity and proud of belonging Bima language.

Bimanese speech community has such norms, and the vocabulary they employ seems to be stratified. Each stratum plays its role as it is "agreed". In terms of syntactical view point, Bimanese has several choices of sentences to convey a single meaning. As stated previously, the function of Bimanese language in Bima region is a means of communication. But the language is



also used to express their messages, advice, and desires, it is usually in the form of spoken language (verbal expressions), in terms of traditional expressions.

Concerning the traditional expressions, Yaningsih *et al.*, (1984), in their book entitled “*Ungkapan Tradisional Yang Berkaitan Dengan Sila-Sila Dalam Pancasila Daerah Nusa Tenggara Barat*” state that a traditional expression is one form of spoken culture in the form of fixed sentences, phrases, which become familiar and will be obeyed by the people in a society from generation to generation.

Meanwhile, Ayatrohaedi (1984), states that a traditional expression is a group of words or phrases which is used to convey meaning and the expression has been familiar in the society among its users. Furthermore, he states that the definition above can be categorized into three definitions. They are as follows:

1. The group of expressions or sentences that has a single meaning.
2. The group of fixed sentences or expressions. Therefore, it cannot be changed.
3. The group of expressions or sentences that comes from generation in the society and will never change the meaning and the patterns.

As it is commonly acknowledged, each region in Indonesia has its oral tradition in the form of traditional expressions. In Bima region, the oral tradition plays a very important role. Besides that, the fundamental functions of the oral tradition are, as a means of conveying messages, desires, ways of life, points of view of what should and not should be done.

In Bima and Dompu regencies, the oral tradition are usually used by the elderly to the younger ones to give or to express their

messages, advice, and points of view. They are also used by fathers to advise their sons, daughters, and mothers to children to always behave well when they move away to other villages or islands.

As stated previously, the traditional expression basically encourage someone to always behave well. It means that the traditional expressions will guide or lead us to have good behavior and keep us in a harmonious life. Moreover, it convey some values that can bring a positive contribution to someone's life.

The statement above is in line with Yaningsih's point of view (1984), that the traditional expressions contain some life values such as; educational values, religious values, moral values, and social values.

The term of traditional expressions and idiomatic expressions are nearly similar. One characteristic of the traditional expression is the use of similes or metaphors. It is usually in the forms of flora, fauna and the related condition of their environment.

Furthermore, we can see some examples of Bimanese traditional expressions that are related to the characteristics of fish, for instance, "*Aina kani ilmu Sanggilo*". In free translation, it means "do not use the snakehead (Latin: *Ophiocephalus*) way of life". In this case, Bimanese use the term "*Sanggilo*", a kind of fish which is of terribly dangerous, in local language is known as "*uta Sanggilo*". What do Bimanese want to address by using this figurative language?

The expression tells us that life habit of the fish is really bad, no mercy, no mutual understanding, but harm others badly. Moreover, the fish usually destroys and even kills its own family and is frightened by other species which live in the same pond. Therefore, Bimanese relate *Sanggilo's* characters with someones' characters who are always annoying for others.

Instead of saying do not annoy each other, please live in a harmonious life, Bimanese would say the expression using the term *Sanggilo* which is connected with human characters. The expression teaches us about life values, exactly of social values, encouraging us to live in a pleasant harmony, to love each other, and to have the pleasant feeling of being united with other people in friendship and understanding each other.

Another example of Bimanese traditional expression which is related to the characteristics of an animal is “*Bune janga ma mabu ana*”. In literal translation, it means “like chicken welcoming their relatives”. In this case, they use the term “*janga*” (chicken) to relate to someone’s characters. As we know that chicken is very friendly to their relatives. When their relative is far away from them, they will look for and call for them happily.

This expression teaches us indirectly to act friendly while communicating, interacting in our society. Besides, we are encouraged to welcome everyone who comes to our home happily. Therefore, never discriminate against them and the people will have a good impression on our truly great hospitality. Such expression is usually used by parents to their children when advising them to be friendly in their society.



CHAPTER VII

LIFE VALUES IN BIMANESE TRADITIONAL EXPRESSIONS

As stated in the previous chapters, the main function of *Nggahi Mbojo* (Bima language) in Bima and Dompu regencies is as a means of communication among members in the society. Apart from that function, *Nggahi Mbojo* is also used to express their messages, advice, ways of life, and points of view.

Bimanese oral tradition in the form of traditional expressions basically convey life values. They are usually in the form of spoken language or verbal expressions, in terms of traditional expressions. Moreover, it functions as a means of conveying advice for people about what should be and not to be done to build a harmonious life.

Bimanese traditional expressions contain religious teaching, fairytales, fables, ancient stories as well. The followings are several life values that can be found in Bimanese tradition expressions. They are: educational values, religious values, moral values, and social values.

A. Educational Values

In Bimanese society, people are encouraged to work hard and be optimistic in their life. This value is expressed through Bimanese traditional expression that is “*Tuki peke, sepapu sanggeremu*” in free translation means “every man is the architect of his own fortune”. Everybody is responsible for his or her own success or



failure in life. Therefore, we must struggle in our life with self-reliance and try to always solve the problem optimistically.

In this expression, our great grandparents use the term “*peke*” or “*bone*” and “*sanggere*” is “*rib*”. The use of the terms *peke* and *sanggere* here are due to when we work hard or handle the heavy jobs, our bones and ribs are the two body parts that mostly support the activities. So this expression teaches us to work hard and to be optimistic in life. Besides, it reminds us not to get frustrate when we fail.

This expression is usually said by a father to his sons or daughters when they are growing up, being teenagers or adults to advise them to work very hard, if they want to be successful in life. When the parents advise their children they would like to say idiomatically, as follows:

Ama: “*Anae... nahu ntoi nare, wati ndadi ndake laloku, samenana na ma wara ntau ra wara ndaike rancoki ro ra pa’i kaiku. Mu ne’e si mori sena bune ake, Tuki peke, sepapu sanggere mu*”.

Father: “*My son, I used to live in a very simple life, until I saved and accumulated a great amount of wealth from my long great efforts. You must work very hard if you want to be a rich person. [free translation]*

This expression is similar to an English proverb “an idle youth, a needy age”. It means that people who do not work hard when they are young will have nothing set aside for when they are old. So it is obvious that this expression conveys life values, especially educational values where each person must struggle in their life optimistically to get a successful and happy life.

Another expression that has the same purpose of suggesting to be optimistic in life is “*Ruku ampo wara diraka, lampa ampo wara dimalempi*” in free translation it means that, “an empty suck cannot stand upright”. Move and walk to change everything into a better condition, so that you can get something more.

The great grandparents express or use the terms “*ruku and lampa*” (verbs) mean to move, to walk, or to change the condition of one’s life. It means that we must struggle in our life by working hard or changing our life into a better condition so that we can get something that we dream of. This expression sounds to remind a person who is lazy but wants to have a luxurious life. For instance, a young man who wants to be rich in his life, but does nothing to earn megabucks.

This expression has a similar meaning to an English proverb “no sweet without sweat, no gain without pain, no joy without annoy” which means no reward without working hard. Happiness is always accompanied by some sorrow or trouble. Therefore, we must work hard to get what we want.

Through this expression, the great grandparents remind us to work hard, to change our fate, and not to be a burden of someone’s life or depend upon other people all the time. This expression is aimed at giving the educational values. Instead of saying “do not be lazy, please work hard”, they just express it idiomatically through “*Ruku ampo wara diraka, lampa ampo wara dimalempi*”.

This expression is created to describe the behavior of people who want to get luxurious life without putting high effort to change their life condition. This expression is usually used by parents to advise their children who are jobless and never try to find one. It is also used by leaders to motivate their subordinates to work very hard.

Next Bimanese traditional expression which has a similar meaning to the above expression is “*Ma lampasi wara di malempi, ma kehasi wara di kohi*”. In free translation “all things are easy to industry, all things are difficult to sloth”. In other words, anything can be achieved by those who are prepared to work hard. If you walk, there will be help, and if you dig something, you will get something in return. It means that if you try to get help, then there will be most likely a help and if you plant a tree, then there will be something to harvest in the future.

In this expression, the great grandparents use the words “*lampa*” (to walk), and “*keha*” (to dig up the earth or to plant some trees), like vegetables, fruits, and the like. This means that we must be able to work and to do something beneficial in our life. This expression is expressed to describe the behavior of lazy people. Moreover, this expression can be also expressed to advise and remind the newly married couple to work very hard and save some bucks for their future life.

Another life value has also been glanced through Bimanese traditional expression of “*Dodopu tando ro tambari kontu*”. In free translation it means “to realize your life condition or capability to get something within your ability.” The expression suggests us act and perform something within our capacity only and never go beyond our limits. This expression is addressed to those who are showing off their knowledge and those who underestimate other people’s knowledge and skills.

Another similar expression is “*raba dou si di loa eda, raba ndai wati di loa eda, and nggahi di lenga ponda ndai na ma lengi*”. In free translation it means “someone's weakness can be known easily, but ours is hard to find.” These expression sounds to remind us not to be arrogant even though we have a lot of knowledge or know much about things. This expression has the same meaning as

an Indonesian wise word “*Di atas langit masih ada langit*”. We should act naturally and be low profile.

The importance of well-planned activities or projects we have is glanced through Bimanese traditional expression “*Paki ponggo sarinci tobe pingga*”, in free translation “a bird in the hand is worth two in the bush”. Something you have for certain now is of more value than something better you may get, especially if you risk losing what you have in order to get it.

In this expression, the ancestors use simile “*ponggo*” (axe), referring to the benefit or good thing. Meanwhile, “*tobe pingga*” (broken plate) refers to the bad thing as we cannot use broken plates.

The expression is aimed at comparing two things, the benefit and loss. This expression has the same meaning as an English proverb “a half a loaf is better than no bread” which means, we must be grateful for what we get, even if it is less than what we desire. So, it is better to have something small than hoping for something big which you might not achieve.

This expression sounds to remind us to be happy with what we can get, even though it is not as much as we want. So we should maintain or improve what we have already gained than expect something that is not known or not certain.

This expression is usually used by parents to advise their children who want to be richer and richer. It is also used by preachers (*ustadz*) to remind or suggest their fellows or villagers to always thank God's rewards while preaching for instance in the *masjid*, or when they have religious meetings (*majlas*).

Another Bimanese traditional expression is “*Ncao huni labo afu*”. In free translation “something immediately or spontaneously happens”. This expression tries to educate us to obey someone's

suggestions, ideas, and points of view. This expression is addressed to those who never listen to other people's advice, but to do something dangerous or carelessly. His recklessness troubles him immediately and right away. Therefore, when someone is in such situation, people would say:

“Ede kanta kaire ni, bune poda ncao huni labo afu, langsung iu ba nggomi”

As human beings, we need other people to communicate and interact with. In Bimanese society, when one promise something to some else, the person must keep her/his promise. The following expression is addressed to educate the people of the value, *“Rungka sake tahopu nono aru”* in free translation “a man's word is as good as his bond”, meaning that honorable people do not break their promises. It is better to swallow the wood stick than to change or break a promise. A similar expression is expressed through *“Rungka sake tahopu nono racu”* in free translation it is better to drink poison than to break a promise.

In this expression, the ancestors use the terms *“aru”* (wood stick) and *“racu”* (poison) to illustrate how terrible if someone does not keep a promise. To them, it is better to die than to break the promise.

This expression is usually expressed by someone who would like to make a commitment with someone else, for instance in business partnership. At the beginning of the project, they would make a strong commitment and promise each other not to be a traitor. The partnership should be based on mutual respect, trust, and understanding. Therefore, once they have made a commitment, then they must be consistent with it.

Another expression is *“Weli sahe ade diwu”*. In free translation “all buffaloes are grey in the dark”. In deed, people have no

distinguishing features and their appearance. The great grandparents use the term “sahe” because a buffalo is a large cattle that can be found everywhere in Bima and Dompu regencies. Generally, when the weather is very hot, a flock of buffaloes comes to river or puddle of water. So, when they are in the river, we cannot see their whole body clearly, whether or not a buffalo is fat or thin, just because half of its body is in the water.

This expression is used in relation to the behavior of someone who believes in something that someone says or writes for granted without figuring it out or thinking it over whether or not the statement is true. The expression is usually expressed by parents to educate their sons, daughters, and other relatives to be very careful in deciding or making important decisions. Besides, it is also expressed by the parents to remind their family to be cautious when they get involved in business and in finding their couple for marriage, and so forth.

The characteristics of Bimanese who are never satisfied with their life conditions is expressed through “*Aina ca-u ntanda ca ese*”. In free translation, “cut your coat according to your cloth”. Match your actions to your resources, and do not try to live beyond your means. Never expect things that seem hard to get. This expression tries to educate us indirectly not to compare our life conditions with other people who earn more than us.

A similar purpose can be seen in the expression of “*Dodopu tando ro tambari kontu*” in free translation, to realize your life condition or capability to get something within your ability. The expression is addressed to someone who is never satisfied with her/his achievement and always compares to other people’s lifetime achievement. This expression is often expressed by parents to advise their children, teachers to students, friends to friends to remind each other towards the life achievement.

Other Bimanese traditional expressions are “*Aina wi’i weki*” and “*Aina imbi weki*”. These two expressions are used to educate us not to be boastful when we have something more than other people. In the broader sense, the expressions of “*Aina wi’i weki* and *Aina imbi weki*” can be use to remind those who are in high positions in an office, and those who have known many things and have many materials not to show them off. This expression is usually expressed by parents to educate their children not to be boastful, although they are on the top. Therefore, we should always be low profile whenever and wherever we are.

B. Religious Values

The activities of Bimanese in business are also glanced through the expression of “*Arujiki jimba wati loa raka ba mbe-e*”. The terms *jimba* (lamb) and *mbe’e* (goat) are used in this expression to show the two types of animals which have some similarities but still gain their own fortune. In free translation, “a lamb’s fortune can not be swapped by a goat.” So they have their own fortune or luck.

This expression reminds us not to be worried, for instance about the profit and loss when doing a business because we have our own fortune and God has already decided who gain what. The important thing is that you have to convince yourself about our efforts. So Bimanese believe that everything has been arranged by God accordingly.

This situation can be illustrated with the two sellers who are selling the same merchandise in the same location, but one is always afraid of losing his customers and worry about the customers will move to other stores. The aforementioned expression also can be used to advise drivers, conductors, and bus ticket agents when they have less passengers, not to be worried

about theirs. If it is yours then it will always be yours and so forth, nothing to be worried about.

The value conveyed by the above expression is that to educate us about the religious values where we are encouraged to always thank God for everything that has already been given and we should do the best in everything we do and let God does the rest.

The next expression is “*Malanta laba mpa di cua dula labo*”. In free translation ‘nothing to bring along when we die, we just wear white clothes (*malanta laba*) and nothing else’. This expression is created for those who have money-oriented only in their life, never satisfied with what they have achieved, no charity, but stingy.

This expression is usually expressed by parents to children to advise them about how important the social life is and always help needy people. Therefore, to remind someone of the bad behavior, Bimanese say it idiomatically:

“*Edera ipi ndede lalo fou dunia, malanta laba mpa dicua dula labo*”.

C. Moral Values

Another Bimanese traditional expression is “*Maja kai nggahi mataho*” in free translation, ‘be ashamed to break good advice’. In other words, when someone advises us to always behave well, then we should be a shame to break it. So we must keep it in our mind.

This expression reminds us not to breach the life norms in society. This expression is usually used by parents to advice their children to be ashamed of breaking the responsibility given. So this expression teaches us about moral values; to behave well by acting in a way that has society's approval.

The next expression is “*Simi di oi matendo*” the term *simi* here is to dive and *di oi matendo* is in the shallow water. In free translation, ‘to dive in the shallow water’. In this expression, Bimanese used the aforementioned terms to relate with someone’s character who is trying to hide his/her mistakes but other people will find it easily. In deed, we cannot dive perfectly in shallow water because some parts of our body are still can be seen easily by other people. This expression conveys the moral value that it is better, to tell the truth than to tell lie. So, honesty is the best policy.

Another moral value has also glanced through Bimanese traditional expression is “*Di saninu dodo ba dou mamboto*” in free translation, ‘to be a public figure’. In this expression, they used the term “*saninu*” (mirror) and “*dou mamboto*” (public) to relate someone’s position to be a good model by many people in society. This expression conveys moral value, where we are encouraged to behave as well as possible when we communicate and interact with other people in the community so that we will be taken as role models.

This expression is usually used by Bimanese to advise their relatives, especially parents to their sons and daughters to always behave well. It is also expressed by school teachers to educate their students about moral values in each school meeting. Besides, this expression is also used by religious figures to advise the newly married couple in a marriage ceremony.

Another Bimanese traditional expression is “*Maja labo dahu*” in free translation, *maja* means being ashamed of and *dahu* means being feared for. This expression educates us to fear for God only and not for humans. *Maja* means ashamed. It means that we are ashamed of our bad behavior and attitude.

This expression reminds us to obey God's doctrines by doing whatever God says and leaving whatever God forbids. Moreover,

we also believe that things will happen with God's will. Indeed, God knows what we do and what we think at all times.

This expression is usually used by their parents to advise his family who would like to migrate into other places. For instance, someone moves to another city for further study. The following is an illustration of how to use the traditional expression in a special context. Please observe the following conversation between a father and his son:

Ama : *Hasan anae, nggomi malaora di rasa dou, wati wara pasaka mawancuku na'e di mbei ba nami matua selain **maja labo dahu** pu di ra sa dou. Maja kaipu ruku ra rawi mu mancara labo dahupu di Ruma.*

Hasan : *Oi ta amae, samena na ra nggahi ra eli ita mada ma su'u ra patuh wea na.*

Father : My son, Hasan, you will be moving to another place very soon. I have nothing to give you but to remind you to be ashamed of doing wrong things and fear of God's.
[free translation]

Hasan : Yes my dad, I will do whatever you instructed and your advice is meant a lot to me.

The message of the expression is similar to an English proverb "look before you leap". It means that think before you act, especially before you do something that could have serious or disastrous consequences. Moreover, it is also used by teachers to advise their students who would like to continue studying out of town, usually used as a parting shot (*kata perpisahan*). Besides, it is also expressed by religious teachers to address moral values in a ritual ceremony.

The activities of Bimanese in social life is also glanced through "*Karicupu ma taho, kangeripu ma iha*", in free translation, 'if it is

something good and has a beneficial effect for everyone, then you must do it right away, but if it is not, you should postpone it'. This expression is usually expressed by parents to advise their family to have positive and worthwhile for them.

D. Social Values

In Bimanese society, people are fond of helping each other for instance, when they open new road access, a road leading from or to a particular place in the village, they tend to assist each other. This life value is glanced through "*Kese tahopu dua, dua tahopu tolu*", in free translation, 'two people are better than one person, three people are better than two people'.

This expression teaches us indirectly how important to have mutual assistance among us. We, as a human beings cannot live alone, and we need other people to communicate and interact with. This expression is addressed to those who are selfish, only think about their's. Besides, they do not want to socialize with their society and assume that they can do something alone without other people's hands. This expression is usually used by fathers to advise their children and other relatives to help each other and to have mutual cooperation.

Another Bimanese traditional expression is "*Wa usi ra sama ta cua liwa simi*". In free translation, 'we are directly responsible for anything that happens and be ready for the consequences for a particular action that is bad or inconvenient results'. Therefore, once we have done something, then we should accept the results for better or worse. This expression is addressed to someone who has made a commitment with someone else but he breaks his own commitment.

The above expression is often expressed by Bimanese to advise someone who does not want to take responsibility for his/her mutual agreements just because the results are not as his expected or harmful to him. To advise the people towards such performance, our great grandparents educate us indirectly through the expression of “*Wa usi ra sama ta cua liwa simi*”.



CHAPTER VIII

PEDAGOGICAL IMPLICATION

The discussion of Bimanese oral tradition in the form traditional expressions has pedagogical implications in the field of education. The life values namely; educational, religious, moral, and social values contained by those Bimanese traditional expressions can be utilized by school teachers, educators, and stakeholders as one of the teaching resources for students in the primary, secondary, and tertiary level of education in Bima and Dompu regencies as the local content.

Studying the nature of Bimanese oral tradition through traditional expressions enables teachers to provide types of expressions that can be used to educate their students to behave and act by the ethical and social norms which are governed by the indigenous people's way of life which was handed down from generation to generation.

Bimanese oral tradition may be used as language input and tool for learning English and/or the Indonesian language. Teachers may explore more about language components through Bimanese traditional expressions. Moreover, teachers may introduce the linguistics features and language components.

They can teach vocabulary at the primary school level, for instance teaching nouns and verbs e.g. noun; *ponggo*, *pingga*, and *aru*. Meanwhile, they can introduce the verbs, for instance, *lampa*, *nono*, *simi*, and *tuki* contain by the traditional expressions. Besides, students at the primary school level can also learn about numbers, for intance, "*kese tahopu dua, dua tahopu tolu*". In addition,



students can learn about the name of the animal through the expression of "*Arujiki jimba wati loa raka ba mbe-e*" Furthermore, students in the secondary level can learn about adverb of place through the expression of "*weli sahe ade diwu*".

This way implicitly helps and encourages students to learn the target language interestingly. The learners will understand either good or bad characters in their life and might help them to act and behave in their day-to-day activities.

Furthermore, it provides language educators with different ways of teaching target languages. Some aspects of Bimanese traditional expressions are interesting and worth students' attention because they would make the learning process entertaining and valuable. Indeed, Bimanese oral tradition in the form of traditional expressions would accentuate the tremendous positive impact on students to promote their language acquisition.



CHAPTER IX

CONCLUSION

The author has comprehensively discussed and delineated the findings on the Bimanese traditional expressions in the previous chapters. Several necessary points to be highlighted are as follows:

First, Bimanese oral tradition in the form of traditional expression is a form of spoken language which is usually in the form of fixed sentences and phrases. It conveys and teaches life values and became familiar and obeyed by the people in Bima and Dompu regencies from generation to generation.

Second, the fundamental function of Bimanese traditional expressions is as a means of communication among the indigenous people of Bima (Bima and Dompu ethnic groups) to convey messages, advice, point of view, and teach people about life values that should be done and not to be done to have harmonious relations among the society.

Third, the specific characteristics of Bimanese traditional expression are using the simile and metaphors with flora, fauna, animal characters, and its surrounding and then related to the human's behavior.

Finally, Bimanese traditional expression is rich in moral teaching, life values, and norms. Some of the life values that may be acknowledged here are educational values, religious values, moral values, and social values. The aforementioned Bimanese traditional expressions are just a few samples that can be discussed here. However, there are still many more Bimanese traditional expressions, and other oral traditions that are not included in the



current discussion and have not been scrutinized comprehensively. Therefore, the author suggest other researchers to cunduct similar study on the issue of Bimanese language and culture.

References

- Adawiyah, R. (2021). Action Verbs with Notions of Hitting in Bima Language: The Study of Natural Semantics Metalanguage. *The International Journal of Language and Cultural-TIJOLAC*, 3 (1), 56-65. DOI: <https://doi.org/10.5281/zenodo.4925435>.
- Alek. (2019). The Cultural Significance in Greeting Practices in Belo Dialect of Bima Language. *Register Journal*, 12 (2), 175-195. DOI: <https://doi.org/10.18326/rgt.v12i2.175-195>
- Alwasilah, K. (1985). *Sosiologi Bahasa*. Bandung: Angkasa.
- Arafiq. (2020). The Syntax of Personal Pronouns in the Bima Language. *International Linguistics Research*, 3 (2), 14-21. DOI: <https://doi.org/10.30560/ilr.v3n2p13>.
- Chaer, A, & Agustina, L. (2004). *Sosiolinguistik: Perkenalan Awal*. Jakarta: Rineka Cipta.
- Chambert L, H. (1985). *Ceritera Asal Bangsa Jin dan Dewa-dewa*. Naskah dan Dukumen Nusantara. Penerbit Angkasa Bandung.
- Finocchiaro, M. (1974). *English as a Second Language from Theory to Practice*. New Edition. New York. Regents Publishing Company, Inc.

- Geertz, H., & C.Geertz. (1964). Teknonymy in Bali: Parenthood, Age-grading and Genealogical Amnesia. *Journal of the Royal Anthropological Institute*.
<https://www.jstor.org/stable/2844376>
- Keraf. G. (1997). *Komposisi*. Ende-Flores: Nusa Indah
- Halliday, MAK. (1985). *Language as Social Semiotic: The Social Interpretation of Language and Meaning*.
- Halim, A. (1981). *Bahasa dan Pembangunan Bangsa*. Pusat Pembinaan dan Pengembangan Bahasa. Depdikbud: Jakarta.
- Hamjah. (2012). *Error Analysis in Mother Tounge (Bima Language) Interference in Writing Skill: (A Case Study in the Third Semester of STKIP Taman Siswa Bima in Academic Year 2011-2012)*. Unpublished Final Paper, Universitas Muhammadiyah Surakarta.
- Hanafi, N. (2001). *Perilaku Diftong pada Sapa Diri Berbahasa Bima*. Universitas Mataram, Laporan Penelitian.
- Ismail, M. (1985). *Kamus Bima-Indonesia*. Jakarta. Pusat Pembinaan dan Pengembangan Bahasa, Depdikbud.
- Koesdarini, S. (1987). *Komunikasi Interpersonal dalam berbagai Aspek Ilmu Komunikasi*, Riyono Pratikto (ed). Bandung: Remaja Karya.
- Levine D. (1982). *Beyond Language*. Intercultural Dommunication For English As a Second Language. Prentice Hall Regents.
- Munawir., Sahdan., & Arifuddin. (2018). The Use of Roi and I'a in Bima Language at District of Sape, Bima: A

Sociopragmatics Study. *International Journal of Social Science and Humanities*, 2 (2), 40-53.

DOI: <http://dx.doi.org/10.29332/ijssh.v2n2.120>.

Nababan. (1980). *Pengantar Sociolinguistik*. Bandung: Angkasa.

Purnama. (2019). A Descriptive Study of Phonetics and Phoneme in Nggahi Mbojo Language in Bima, West Nusa Tenggara. Proceeding: *The 3rd Indonesian International Conference in Linguistics, Language Teaching, Literature and Culture*, 1 (1), 177-185.

<http://openjournal.unpam.ac.id/index.php/Proceedings/article/view/4327>.

Rabiah. (2012). Language as a Tool for Communication and Cultural Reality Discloser. *Proceeding of 1st International Conference on Media, Communication, and Culture "Rethinking Multiculturalism: Media in Multicultural Society"*. Universitas Muhammadiyah Yogyakarta.

Sahidu, A. K. (1978). *Kamus Bahasa Bima-Indonesia*. Mataram. Perpustakaan Daerah NTB.

Samsuri. (1987). *Analisa Bahasa*. Jakarta: PN Balai Pustaka.

Syukrie, H, *et al.*, (1994). *Sistem Sapaan dalam Bahasa Bima*, Mataram: Laporan Penelitian. FKIP Universitas Mataram.

Tajib, A. (1995). *Sejarah Bima Dana Mbojo*. Raba-Bima. PT Harapan Masa (PGRI).

Umar. (2020). *Lexicon Ngaha in Bimanese Language a Morphology Perspective and Semantic Analysis*.

<https://www.researchgate.net/publication/34159>

1214_Lexicon_Ngaha_in_Bimanese_Language_a_Morphology_Perspective_and_Semantic_Analysis

Yaningsih, S, *et al.*, (1984). *Ungkapan Tradisional yang Berkaitan dengan Sila-sila dalam Pancasila*. Daerah NTB. Depdikbud NTB.

Appendix 1. List of Bimanese Traditional Expressions

No	Bimanese Traditional Expressions	Free Translation
1	Tuki peke sepapu sanggeremu	Every man is the architect of his own fortune. (Everybody is responsible for his or her own success or failure in life)
2	Ruku ampo wara diraka, lampa ampo wara dimalempi	An empty sack cannot stand upright. (Move and walk to change everything into a better condition, so that you can get something more)
3	Malampasi wara dimalempi, Makehasi wara dikohi	All things are easy to industry, all things difficult to sloth. (Anything can be achieved by those who are prepared to work hard)
4	Dodopu tando ro tambari kontu	To realize your life condition or capability to get something within your ability
5	Raba dousi diloa eda, raba ndai wati loa dieda. Nggahi di lenga ponda ndai na ma lengi	Someone's weakness can be known easily, but ours is hard to find

6	Paki ponggo sarinci tobe pingga	A bird in the hand is worth two in the bush. (Something you have for certain now is of more value than something better you may get, especially if you risk losing what you have in order to get it)
7	Ncao huni labo afu	Something immediately or spontaneously happens
	Rungka sake tahopu nono aru Rungka sake tahopu nono racu	A man's word is as good as his bond. (Honorable people do not break their promise) It's better to swallow the wood stick than to change or break a promise It's better to drink poison than to break a promise
9	Weli sahe ade diwu	All buffaloes are grey in the dark. (People have no distinguishing features and their appearance)
10	Aina ca-u ntanda ca ese	Cut your coat according to your cloth. (Match your actions to your resources, and do not try to live beyond your means)

11	Aina kamaru mada ro kamidi ade, linggapu sadumpu nepipu rui bada	Every tub must stand on its own bottom. (People should be self-sufficient and not dependent on others). Don't be lazy person, work hard and put more efforts to change your life condition)
12	Aina kani ilmu bi'a O'o, ma ese dihanta, ma awa ditonda	Don't use way of peeling the bamboo, the top part will be held but the bottom part will be trampled down
13	Aina kani ilmu sanggilo	Don't use the snakehead fishway of life.
14	Eda mbuda ringa mpinga	See something like a blind man, and hear something like a dumb man
15	Edera nggahi dilenga, ponda ndai Ma lengi	The best place for criticism is in front of your mirror. (Before you criticize others, you should first take a close look at your self)
16	Nggahi Rawi Pahu	Do like what you have said
17	Imbi ana sama la'o dou mambuda sabae, imbi dou sama la'o dou mambuda balibae	Blood is thicker than water. (Bonds of loyalty and affection between members of the same family are much stronger than any other relationship)

18	Mandukusi sawa aina di mpoka kaina wobo, mbala kaina dana	If you kill a snake, never break your stick and destroy the ground
19	Mpore wati, tahopu mpeke wara	Fat is not real, but thin is real
20	Na to'i si angi hintipu aina, na Na'e si angi co'opu aina	When the wind is so strong let the string go slowly, but if it is so slow take it tightly
21	Nu'u wadu si namimi, nu'u wolo si nakarente	Stone will sink, and cotton will float
22	Samenena ra parenta kai, su-u kai Pu tuta, lemba kai pu lipi.	Whatever you command us, we will perform it seriously
23	Malanta laba mpa dicua dula labo	Equality begins in the grave. (Nothing to bring a long when the time we die)
24	Ila na made, wati si ou ba made	Nothing is certain but death. (Death will come to everybody, but everything else in life is unpredictable.
25	Daula ku nemba guru, kentoku Nemba ruma	Know your teacher first, then your God
26	Maja kai nggahi mataho	Be ashamed to break a good advices
27	Simi di oi matendo	To dive in shallow water

28	Disaninu dodoba dou mamboto	To be a good role model in the society
29	Dahu labo maja	Being ashamed of performing bad behaviour
30	Karicupu ma taho, kangeripu ma iha	Do something beneficial right away and try to procrastinate the bad one later
31	Matiri nggahi karangga, mabisa Nggahi paresa	Always speak well and apply your wisdom where possible
32	Nggomi ampode mu sepe sampa, Nahu ipa baera	You may still borrow the boat but I'll be waiting on the other side
33	Mu kado ti ngawa na kanggodo, Mu kinda ti ngawa na kangginda, Mu wongge ku woja na tambongge	You may shake it or pull it but it won't be destroyed
34	Kese tahopu dua, dua tahopu tolu	Three and two people are better than one person
35	Wa-u sira sama ta cua liwa simi	Be conscious of the consequences for what we have done
36	Bune jange ma mabu ana	Be friendly to your family and friends
37	Edara nahhu, sura dou labo dana	To me only the public and this country are important

38	Hi'i sanggi'i, peke satako	Where there is meat there is bone
39	Likipu lako ndaimu	Do unto others as you would have them do unto you. (Treat other people as you would wish them to treat you)
40	Mbolo ra dampa ma katantuna rawi	The mutual agreement can solve problems
41	Wati loa dicengga mada me'e mpa mada bura	We can't distinguish the black eye ball and the white one

Appendix 2. The Map of West Nusa Tenggara Province



Source: <http://www.indonesiacommerce.com/portal/indonesia-tourism/west-nusa-tenggara/map.html>

Indeks

A

Ability vii, 13, 15, 26, 52, 55, 71,

Able 13, 18, 52

Accounts 17

Acehnese 29

Acknowledged 14, 46

Across 18

Activities iii, 13, 15, 18, 21, 30, 36, 50, 53, 56, 59, 64

Adjust 24

Affairs 18, 29

Affected 15

Ages 21

Agreed 17, 18, 40, 41, 45

Among iii, v, ix, 13, 14, 19, 21, 26, 29, 30, 34, 37, 38, 39, 42, 45,
46, 49, 60, 65

Ancestors iii, 53, 54

Angry 18

Animal 15, 48, 56, 64, 65

Anthropological 56

Arbitrary 14, 21

Asmat 17

Attributes 17

B

Bad 47, 53, 57, 58, 60, 64, 75

Badly 47

Balinese 29

Basically 17, 45, 47, 49

Become 13, 17, 29, 38, 41, 44, 46

Behave 47, 57, 58, 63, 64

Behavior 23, 26, 47, 51, 52, 55, 57, 58, 65

Being 63

Believe 14, 15, 17, 55, 56, 59

Belonging iv, 19, 45

Benefit 53

Besides 25, 34, 36, 38, 43, 46, 47, 48, 51

Beyond 56

Big 53

Bima , iii, iv, v, xi, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 37, 43, 51, 53, 55, 56, 57

Bimanese iii, iv, v, vii, x, 21, 22, 23, 24, 25, 29, 30, 31, 32, 33, 35, 36, 37, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 51, 52, 53, 58, 59

Boastful 56

Body 22, 50, 55, 58

Book iii, iv, v, vi, vii, viii, 29, 35, 46

Boundaries 18

Breach 57

Bring 18, 25, 45, 47, 57, 74

Broken 53

Buginesses 29

Burden 51

C

Carried 13

Case 56

Categories 14, 25

Celebration 43

Century 35

Certain 18, 23, 24, 42, 53, 72, 74

Changing 41, 51

Channels 24

Characteristics 14, 19, 20, 26, 30, 37, 47, 48, 55, 65

Choice 45

Circumstances 18, 22

Classify 14, 29

Clue 20, 26

Code 17, 19, 29

Cognition 19

Coin 27

Commonly 14, 46

Communication v, ix, 13, 14, 15, 17, 19, 21, 22, 23, 24, 25, 26,
27, 30, 36, 37, 42, 43, 45, 49, 65, 69

Community 14, 15, 22, 38, 40, 41, 45, 58

Compared 15

Concept 17

Concepts 17

Concerning 18, 34

Conducting iv, 18

Consciously 21

Consequences 59, 60, 75

Consider 14, 17, 22, 31, 42

Consonants 41

Constitute 20, 22

Contexts 20, 22

Control 18, 25

Conversation 17, 24, 59

Convey 14, 17, 19, 24, 25, 30, 44, 45, 46, 47, 49, 50, 58, 65

Cooperate 17

Creativity 15, 26

Creatures 21

Cues 22

Culture 57

D

Daily 13, 26, 30, 36, 37, 43

Dani 17

Declarative 19

Define 14, 40

Definition 14, 46

Degree 26

Denotation 19

Depend 51

Described 15, 21, 37

Desires 13, 21, 36, 45, 46

Detail 20

Develop 15

Different v, 14, 15, 17, 18, 20, 25, 33, 37, 38, 42, 64

Difficult 15, 23, 27, 52, 71

Dignity 31

Dimension 19, 22

Disastrous 59

Discriminate 48

Distinctly 14

Distinguishes 15

Dive 18, 58, 74

Divide 21, 38, 42

Documents 35

Dompu iii, iv, vii, ix, xi, 21, 22, 24, 26, 30, 31, 32, 33, 34, 37, 43,
51, 53, 69

Dualism 19

Dynamics 37

E

Economic 17

Education 69

Educative 24

Effective 13

Elderlies 40, 41

Embraces 22

Emotion 14, 15, 18, 19, 22, 29

Emotive 18, 19

Encourage iv, 47, 48, 49, 57, 58, 64

Enjoy 15

Entity 14

Environment 18, 22, 23, 25, 45, 47

Essence 19, 26

Establish 18, 30, 35, 37, 44

Ethnic xi, 27, 28

Ethnolinguistic 18

Etiquette 17

Even 14, 24, 25, 47, 52, 53

Everywhere 13, 55

Example 29, 44, 47, 48

Exchange 69

Exist 13, 14, 23, 30

Expansion 18

Experiences 18, 19

Experts 21, 37

Express iii, vii, 13, 15, 18, 21, 27, 30, 45, 46, 49, 51,

Expression v, vi, vii, ix, x, 18, 19, 21, 44, 46, 47, 48, 49, 50, 51,
52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 63, 64, 65, 71

F

Facial 21

Facts 22, 42

Fate 51

Features 17, 18, 24, 55, 63, 72

Feelings 13, 19, 36, 45

Few 29, 38, 44, 65

Figurative 47

Flow 25

Fortune 49, 56, 71

Frequently 14, 30

Function v, ix, 13, 17, 18, 19, 20, 24, 25, 30, 37, 45, 46, 49, 65

G

General 25, 43

Gestures 14, 22

Giving 38, 51

Global 21

Grades 21

Granted 22, 55

Great 22, 23, 48, 50, 51, 52, 55, 61

Greeting 38

Groups iii, xi, 14, 18, 20, 26, 30, 33, 34, 38, 39, 40, 42, 44

Guide 47

H

Hands 22, 60

Happily 48

Heritage 33

Hide 58

High 26, 41, 51, 56

Honorable 54, 72

Honorific 40, 41

Hoping 53

Hospitality 48

How 25, 27, 54, 57, 59, 60

Human 13, 14, 15, 19, 21, 23, 31, 48, 54, 58, 60, 65

Hurry 25

I

Ideas vii, 14, 15, 17, 19, 21, 54

Identity 18, 30, 37, 44, 45

Impatience 24

Important v, vii, 13, 17, 21, 22, 23, 24, 26, 30, 43, 46, 55, 56, 57, 60, 75

Individuals 13

Infinite 15

Influence 23, 25, 27, 43, 44

Inseparable 19, 43

Instance 14, 18, 22, 37, 38, 42, 47, 51, 53, 54, 56, 59, 60, 63

Institution 17

Instruction 18

Intangible 15

Integration 18

Interaction 13, 23, 26, 34, 43, 44

Intercourse 21

Interlocutor 15, 17, 24

Intertwined 15

Irian jaya 29

J

Javanese 29, 37

K

Kills 47

King 35

Kingdom 35

Knowing 13

Knowledge vii, 52

Kupang 29

L

Language iii, iv, v, ix, xi, 13, 14, 15, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 30, 33, 34, 35, 36, 37, 38, 40, 41, 42, 43, 44, 45, 46, 47, 49, 63, 64, 65, 66

Law norms 17

Leaders 51

Least 22, 26

Levels 37

Limited v, 13, 19, 26

Literary iii, vii, 17

Live 13, 14, 33, 47, 48, 50, 55, 60, 72

Local iii, 18, 33, 35, 37, 38, 41, 44, 45, 47, 63

M

Major 29, 38

Manado 29

Mankind 13

Manuscripts 35

Medium 14, 19, 21, 24

Melayu banjar 29

Members vii, 14, 29, 38, 49, 73

Mentioned v, 19

Metaphors 47

Mistake 22,

Mistakes 58

Modern iii, 21, 29

Modes 20

Mood 18

Morphological 13

Motivate 51

Motivates 24

Movements 21, 22

Mutually 18

N

Narrow 17

National v, 18, 29, 30, 33, 35, 37

Native iii, v, 29, 30, 37, 45

Naturally 53

Needs 13, 18, 19, 29, 36, 45

Noises 21

Non-Verbally 15, 22

Number 13, 27, 29, 42, 63

O

Obeded 46, 65

Obvious 22, 50

Occupants 21

Omnipresence 13

Oral iii, v, vii, 22, 44, 46, 49, 63, 64, 65

Ordinarily 26

Organ 14

P

Paidonym 38

Particular 15, 25, 40, 60

Partnership 54

Patronym 38

People iii, v, viii, 13, 14, 15, 17, 18, 19, 21, 23, 27, 29, 30, 33, 35, 36, 38, 42, 43, 45, 46, 48, 49, 50, 51, 52, 54, 55, 56, 57, 58, 60, 61, 63, 65, 72, 73, 75, 76

Perfectly 58
Period 34
Permit 14, 17, 21
Personal xi, 13, 15,18, 25, 38, 39, 40
Persuasive 24
Phenomenon 23
Phrase 27
Pilgrimage 38
Pinnacle 30
Places 18, 59
Plates 53
Pleasant 48
Poems 18
Poison 54, 72
Polite 25
Political 17, 18
Position 23, 24, 26, 33, 42, 58
Possession 17
Possible iii, 13, 15, 18, 21, 58, 75
Preachers 53
Previously 15, 19, 21, 37, 45, 47
Pride 30, 37, 45
Primarily 15, 22, 33
Prime 14

Private 18
Problem 50
Process 13, 24, 44, 64
Productivity 15
Project v, 19, 35, 54
Promises 54
Pronunciation 26, 42
Provide 15, 18, 19, 39, 63

R

Reciting 18
Recognize 21
Relationships 13
Remind 51, 52, 53, 55, 56, 57, 59
Representative 19
Resource iii, 22
Reviews 17, 34, 35, 43
Richer 29, 53
Roles v, ix, 17, 23, 24
Rudeness 24

S

Sad iii, 18
Sake 25, 54, 72

Science 17, 19
Seems iii, 43, 45
Sense iv, 13, 17, 19, 21, 56
Sentences 13, 45, 46, 65
Separate 14, 15, 27
Serves 18
Set 17, 50
Shows 17, 27, 42
Sign 14, 20
Similes 47
Simultaneously 19
Socialization 13
Society 13, 14, 20, 21, 23, 36, 37, 40, 44, 45, 46, 48, 49, 54, 57, 58, 60, 65, 69, 75
Sociolinguistic 17
Solve 50, 76
Speakers v, 15, 17, 18, 25, 29, 30, 33, 38
Special vii, 13, 17, 59
Specific 13, 15, 22, 44, 65
Speech 14, 18, 19, 20, 22, 23, 24, 25, 37, 45
Spirits 37
Standpoints 18
Status 21, 23
Stingy 57

Stratified 37
Strengthen v, 30, 37
Studying 14, 59, 63
Styles 37, 38
Subordinates 51
Sumbawa 21, 22, 24, 25, 30, 33, 69
Summed 19
Sundanese 29
Swallow 54, 72
Syllables 41
Symbol 14, 30, 45
Syntactical 45
System xi, 13, 14, 21, 35, 38, 39, 40

T

Teachers 38, 55, 58, 59, 63
Teknonym 38
Tends 22
Things 22, 23, 24, 27, 52, 53, 55, 56, 59, 71
Thoughts 13, 14, 15, 17, 19, 21
Together 13, 18
Tools 17
Topics v, 17, 20
Toward 30

Traitor 54

Traits 14

Translation 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 71

Transmitting 17

Tree 52

U

Ubiquitous 13

Ultimately 21

Underestimate 52

Unique 14, 15, 37, 38

Unity 31, 45

Universal 13, 14, 22

Unparalleled 15

Unrestricted 15

Upright 51, 71

Usages 20

Utilize 15

V

Values iii, v, vii, 37, 44, 45, 48

Variations 20

Varieties 42
Vehicle 13, 18
Verbally 15, 22
Vernaculars 37
Very vii, 13, 22, 26, 29, 30, 37, 46, 48, 50, 51, 52, 55, 59
Viewpoints 14
Vocabulary 37, 45, 63
Vocal 14, 21

W

Walk 51, 52, 71
Want 21, 47, 50, 51, 53, 60, 61
Was iii, 34, 35, 43, 63
Ways vii, 17, 22, 24, 38, 46, 49, 64
Weakness 52, 71
Wealth 37, 50
Wear 57
Well viii, 13, 18, 29, 31, 42, 47, 49, 57, 58, 75
Were 35
West vi, x, 33, 34, 45, 69, 77
When viii, 14, 17, 18, 19, 21, 35, 38, 45, 47, 48, 50, 53, 54, 55, 56, 57, 58, 60, 74
Which v, 14, 19, 21, 22, 23, 24, 26, 29, 30, 31, 33, 37, 38, 42, 43, 44, 45, 46, 47, 48, 51, 52, 53, 56, 63, 65

Whom xii, 17, 25,

Will iv, 13, 18, 22, 24, 25, 27, 29, 30, 37, 38, 46, 47, 48, 50, 52,
56, 57, 58, 59, 64, 73, 74

Wise 53

With xii, 13, 14, 17, 18, 19, 21, 24, 25, 29, 30, 33, 34, 35, 36, 38,
41, 45, 47, 48, 50, 53, 54, 55, 56, 57, 58, 59, 60, 64, 65, 67

Within iii, 15, 24, 27, 30, 35, 36, 38, 42, 52, 55, 71

Without vii, 13, 14, 17, 18, 21, 22, 31, 51, 55, 60

Words 15, 18, 22, 27, 29, 41, 46, 52, 57

Work iii, vii, 17, 49, 50, 51, 52, 71, 73

World 13, 15

Worry 56

Would iii, vii, viii, 13, 22, 23, 24, 30, 48, 50, 54, 59, 64, 76

Writing v, vii, 35, 68

Written 14, 24, 34, 35

Y

You iii, 38, 50, 51, 52, 53, 56, 59, 60, 71, 72, 73, 74, 75, 76

Young iii, v, 50, 51

About the Author



Sayit Abdul Karim was born in Kempo, Dompu, West Nusa Tenggara province. He completed his undergraduate program from English Department, Institute of Teacher Training and Education (IKIP) Mataram. He received his Master's from Universitas Negeri Semarang, and Doctoral from Universitas Negeri Malang, East Java.

He used to work for PT Newmont Nusa Tenggara (PTNNT), a subsidiary of USA Nevada-based Newmont Mining Corporation, in Batu Hijau-Sumbawa as a technical translator. In June 2006, he moved to the United States of America and worked for the Global Hospitality Exchange. During that time, he travelled to several places throughout the States including Washington DC, Maryland, Virginia, Baltimore, Atlanta, and New York to increase both knowledge and experience.

At the present, he is a faculty member at the English Language Education Study Program, Universitas Teknologi Yogyakarta (UTY), Indonesia. He was a visiting scholar at the Auckland University of Technology (AUT), New Zealand. His research interests mainly focus on TEFL, Teacher Professional Development, Sociolinguistics, and English for Specific Purposes. He can be contacted via his email: sayit.a.k@uty.ac.id.

Books published:

1) Learning to Communicate in Bahasa Indonesia: A Complete Indonesian Textbook for Non-Native Learners of Indonesian, 2013. Penerbit Fastindo Semarang, (ISBN: 978-602-17130-1-3).

2) Intensive Course for General English Program, 2012. Penerbit Anek Ilmu Semarang, (ISBN: 978-979-070-401-5).

3) Manajemen & Pelaksanaan Pengajaran Mikro (Microteaching), 2022. Penerbit Cipta Media Nusantara, (ISBN: 978-623-564-799-9).

Bookchapter published:

1) Budaya Jawa: Bahan Ajar Pendukung BIPA Bermuatan Lokal Daerah Istimewa Yogyakarta, 2021. Penerbit Balai Bahasa DIY, (ISBN: 978-623-567-737-8)

2) Linguistik Terapan Seri I, Bahasa dan Pembelajarannya, Daerah Istimewa Yogyakarta, 2015. Penerbit Samudra Biru, (ISBN: 978-602-927-666-4)

Other publications can be accessed through the following links:

Scopus Author ID: 57217059908/

<https://www.scopus.com/authid/detail.uri?authorId=57217059908>

Web of Science (WoS) Researcher ID: CAH-3114-2022 /

<https://publons.com/wos-op/researcher/CAH-3114-2022/>

Sinta Author ID: 6738411 /

<https://sinta.kemdikbud.go.id/authors/profile/6738411>

ORCID ID: 0000-0001-7165-3111 / <https://orcid.org/0000-0001-7165-3111>

Research Gate: <https://www.researchgate.net/profile/Sayit-Karim>

Google Scholar:

https://scholar.google.co.id/citations?user=RIVo7_cAAAAJ&hl=id

Publons ID: 5261116 / <https://publons.com/wos-op/researcher/5261116/sayit-abdul-karim/>

Garuda ID: 2415863

<https://garuda.kemdikbud.go.id/author/view/2415863>

LIFE VALUES IN BIMANESE TRADITIONAL EXPRESSIONS

This reference book aim to introduce Bimanese culture, especially the oral tradition in the form of traditional expressions, including but is not limited to the indigenous people of Bima; especially for Bimanese young generation, non-native speakers of Bima language, and to those who wish to delve further into the similar issue. It explores the life values in Bimanese culture, especially the oral tradition that was created and handed down by their ancestors from generation to generation among Dompu and Bima ethnic groups. This book was written as an effort to maintain and nurture the local culture, as well as to raise public awareness of language death and cultural extinction.

One of the tribes in Indonesia is Bima tribe, known as *Suku Mbojo* and the majority population is natively called *Dou Mbojo*, the indigenous who primarily inhabit the land in the eastern part of Sumbawa island of West Nusa Tenggara province. Meanwhile, the local language spoken by the people in Bima and Dompu regencies is called *Nggahi Mbojo*, a local language natively spoken by Dompu and Bima ethnic groups on the island of Sumbawa.

Bima tribe is rich in culture and traditions which are handed down from one generation to the next generation. *Rimpu Tembe*, *Patu Cambe*, *Ndiri Biola*, *Mpa'a Kantau*, *Hadarah* are only a few examples of Bimanese culture and oral traditions which are performed by Bima and Dompu ethnic groups. The main function of *Nggahi Mbojo* (Bima language) in Bima and Dompu regencies is as a means of communication among members in the society. Apart from that function, *Nggahi Mbojo* is also used to express their messages, advice, ways of life, and points of view.

Language is always associated with forms, functions, and meanings. Therefore, the communication made by human beings through the medium of language is inseparable from the study of forms, functions, and meanings of speech such as; expressive, directive, representative, and declarative in speeches. Bimanese traditional expression convey specific life values such as educational values, religious values, moral values, and social values.



www.ciptapublishing.id



contact@ciptapublishing.id



[ciptapublishing](https://www.instagram.com/ciptapublishing)

Social-Culture

ISBN 978-623-8041-53-4



9 786238 041534

Harga P. Jawa 85.000.00