

The Features of Animal Metaphor as A Source of Learning Motivation to Achieve Success in Pursuing School Education

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ABSTRACT: This study aims to describe the features of animal metaphor as a source of learning motivation to achieve success in pursuing school education with special reference to Manggarai language. The study is viewed from cultural linguistics with special reference to metaphor as a cultural aspect of cognitive structure belonging to a society as members of a social group. The study is descriptive in nature. The procedures of research were field and library research. The data were analyzed qualitatively by inductive method. The results of study show that there are many verbal expressions in Manggarai language that can be used as the sources of motivation to achieve success in pursuing school education. The animal metaphor which is almost always used is as follows: **Lalong bakok du lako, lalong rombeng du kole** 'The white chock when you go, the colored cock when you come home'. The forms and meanings of linguistic phenomena used are specific to Manggarai culture as the parent culture in which Manggarai language is embedded. The meanings stored in the forms of linguistic phenomena designate the conceptualization of Manggarai society regarding their expectation that their children who are pursuing school education should achieve success. The success expected is indicated not only by getting graduation certificates but also by acquiring knowledge and life skills as the source of power for them to find better jobs in the future. As they have no knowledge and life skill when going to school for the first time, as reflected in the word (nominal phrase) **lalong bakok** 'white cock', it is expected that they acquire knowledge and life skills when coming home after pursuing school education, as reflected in the word (nominal phrase) **lalong rombeng** 'colored cock'.

Key words: animal metaphor, learning motivation, success, school education

I. INTRODUCTION

It is generally accepted that language is a chief means of communication used by a society as members of a social group to convey their thoughts or ideas, feelings, and experiences in the world (Sumarsono, 2010; Alshammari, 2018). The world conveyed through language they employ involves both the factual world and the symbolic world which refers to the world in which the objects as the referents of language used are imaginative in nature as the objects are conceptualized in their minds or cognitions (Cassirer, 1987; Grice, 1987; Berger & Luckman, 1967; Lakoff & Johnson, 1999; Suriasumantri, 2001; Palmer & Sharifian, 2007; Sharifian, 2007; Sharifian, 20011; Sihotang, 2018). As language and cognition are closely related, it is true to say then that language used by a society as members of a social group serves as the window into their minds or cognitions (Wallace, 1981; Stross, 1981; Langacker, 1999; Yu, 2007; Palmer & Farzard, 2007; Sharifian, 2007; Whorf, 2001; Ungerer & Schmid, 2006). At the same time, as culture is the worldview of a society as members of a social group, language they employ is also defined as the reflection of culture they share (Goodenough, 1964;

Geertz, 1973; Cassirer, 1987; Ochs, 1988; Brown, 1994; Suriasumantri, 2001; Kramsch, 2001; Bilal & Bada, 2005; Cakir, 2006; Tylor, 2010; Birx, 2011; Alshammari, 2018). Language in this regard serves as the source of conceptualization of their experiences in viewing and making sense of the world, as reflected in such aspects of cognitive structures as scheme, category, metaphor, and script (Palmer, 1996; Palmer & Sharifian, 2007; Sharifian, 2007; Sharifian, 2011; Bustan et al, 2017; Bustan et al, 2024).

Apart from other aspects of cognitive structures, the use of metaphor as an aspect of cognitive structure can be seen in various domains for the basic reason that the conception of human thinking is always represented through the use of metaphors or metaphorical expressions (Wahab, 1991; Cassirer, 1987; Palmer, 1996; Palmer & Farzard, 2007; Sharifian, 2011; Bustan et al, 2017). Bearing this in minds, this study explores the use of metaphors in educational domains along with the significances of metaphors as the sources of motivation that stimulate students to study hard in an attempt to achieve success in pursuing school education. As the metaphors used in educational domains are of various kinds, the study focuses on the features of animal metaphor as a source of learning motivation for students to achieve success in pursuing school education. The study refers to the students of Manggarai society as members of Manggarai ethnic group living or residing in the region of Manggarai that lies in the western part of the island of Flores in the province of East Nusa Tenggara in Indonesia (Verhijen, 1991; Erb, 1999; Lawang, 1999; Bustan, 2005; Bustan et al, 2017; Bustan & Liunokas, 2019; Bustan & Kabelen, 2023; Bustan et al, 2023; Bria et al, 2023; Gunas et al, 2023; Bustan et al, 2024). The study is conducted for the basic reason that the features of linguistic phenomena used in the animal metaphor are specific to Manggarai culture as the parent culture in which Manggarai language is embedded. The specific features are reflected in the forms and meanings designate the conceptualization of Manggarai society regarding the indicators of success that should be achieved by students in pursuing school education (Ogden & Richards, 1972; Palmer, 1996; Palmer & Sharifian, 2007; Sharifian, 2007; Sharifian, 2011).

II. FRAME WORK

There are various media of communication used by a society as members of a social group to meet their basic needs, but the most effective one is language. This is because, as mentioned earlier, language used by a society as members of a social group is aimed at expressing their thoughts, feelings, and experiences in the world that involves both the factual world and the symbolic world. As every language has its own ways in viewing and making sense of the world, it is a truism that the differences between languages are due cultural differences shared by the speakers of those languages (Keesing, 1981; Cassirer, 1987; Kaplan & Manners, 1999; Suriasumantri, 2001; Koentjaraningrat, 2004; Alshammari, 2018). Added to this, in terms of its scope, language used by a society as members of a social group as the reflection of their culture can also be defined as a source of motivation that stimulates them to act in an attempt to meet their basic needs as human beings in the contexts of living together along with their existence as members of a social group (Cassirer, 1987; Suriasumantri, 2001). The function of language as a source of motivation is manifested in metaphor because metaphor as an aspect of cognitive structure shared by a society as members of a social group is concerned with the way they think and know the world (Cassirer, 1987; Suriasumantri, 2001; Palmer, 1996; Palmer & Sharifian, 2007; Sharifian, 2007; Sharifian, 2011).

On the other side, Foley (1997) declares that metaphor is a kind of figurative language indicated by the change of one lexical item with another lexical item. It is said so because metaphor deals with the use of reference towards a group of things that has certain relation aimed at facilitating the difference of analogic relation with another group (Ogden & Richards, 1972). This comes closest to the conception of Badudu (1983) that metaphor is concerned with the use of word which does not share true meaning as it functions as an analogy which is identified on the basis of certain similarities. Along with its function, according to Alwi et al (2008), metaphor refers to the form of word or phrase used to say something which has similarity in quality with something compared. Metaphor in this sense is concerned with the use of verbal expression whose literal meaning refers implicitly to another meaning through comparison on the basis of similarity in feature, quality, and behavior. The conception implies that one of the prominent features or characteristics of metaphor is indicated by the

extension of meaning from denotative or canonic meaning to conotative or noncanonic meaning (Verhaar, 1999).

Based on the function of language as the reflection of culture, according to Duranti (2001), metaphor is the implementation of the system of knowledge shared by a society as members of a social group that functions as a guide and a frame of reference for them to understand the world (Schneider, 1976; Casson, 1981; Gumperz, 1992; Duranti, 2001; Wardaugh, 2011; Kovecses, 2009). This conception is in line with the fact that language in its use as a chief means of communication among members of a social group is full of metaphors in viewing one experience on the basis of another experience. Metaphor in this light is defined as a theory of society as members of a social group that contains their experiences on the world in accordance with phenomenological realities they face in their daily life (Grice, 1987). The basic reason is that, in addition to functioning as conceptual frame to understand the world, language they employ also serves as a linguistic device which enables them as human beings relate various domains of experiences and coherences between interrelated events (Kovecses, 2009). On the ground of those functions, it is worth noting that metaphor can be identified not only from the perspective of semantics as the transference of name, but also from the perspective of anthropology and philosophy (Cassirer, 1987; Hall, 1997; Suriasumantri, 2001; Birx, 2011). In the perspective of anthropology and philosophy, metaphor is defined as the basic character of relationship between both the human linguisticity and the world. Since human linguisticity is always metaphoric in nature, it is not surprising that all words and names are identified the results of human creation and not given by nature (Wahab, 1991; Bustan, et al, 2017). As language used by a society as members of a social group is the window into their minds or cognitions, as mentioned earlier, metaphor can also be defined as a part of their cultural conceptualization emerging in cognition level (Palmer & Sharifian, 2007; Sharifian, 2007; Sharifian, 2011; Bustan et al, 2017).

Referring to the fact that metaphoric symbol can't be understood its meaning without reference to its context of use in discourse, according to Wahab (1991), metaphor can be identified into several kinds, including nominal metaphor, predicative metaphor, and sentential metaphor. Both nominal metaphor and predicative metaphor can be understood their meanings by observing the contexts of sentences in which they are used. Sentential metaphor can be understood its meaning on the basis of its relation with sentences preceding or following it. Nominal metaphor appears in the form of noun or noun phrase, predicative metaphor appears in the form of the predicate of a sentence, and sentential metaphor appears in the form of complete sentence. Nominal metaphor can also be classified into human metaphor, plant metaphor, and animal metaphor. Human metaphor refers to the use of the organs of human body attached to nonhuman entities in physical environment that creates a new form as well as a new meaning as an extension of meaning from denotative meaning to conotative meaning. Plant metaphor refers to the kind of nominal metaphor marked by the use of plant or its parts such as branch, leaf, and so forth that creates a new form as well as a new meaning as an extension of meaning from denotative meaning to conotative meaning. Animal metaphor refers to the kind of nominal metaphor marked by the use of animals that creates a new form as well as a new meaning as an extension of meaning from denotative meaning to conotative meaning (Pateda, 2011; Bustan et al, 2017). In terms of the two poles of linguistic sign, therefore, the study of linguistic phenomena used in metaphor covers two related aspects that include form which refers to signifier or expression and meaning which refers to signified or content (Foley, 1997; Bustan, 2005; Bustan et al, 2017).

III. METHOD

This is a descriptive study as it describes the features of animal metaphor as a source of learning motivation to achieve success in pursuing school education with special reference for Manggarai students (Muhadjir, 1995; Afrizal, 2014). The procedures of research carried out were field and library research. The field research was aimed at collecting the primary data regarding the features of animal metaphor as a source of motivation to achieve success in pursuing school education for Manggarai students along with the conceptualization ascribed in the cognitive map of Manggarai society. The location of research was in the region of Manggarai with the main location was in Pagal village in the district of Cibal. The approach used to collect the data was

ethnography, especially dialogic ethnography elaborated with the use of emic perspective in collecting the required data regarding the conceptualization of Manggarai society on the features of animal metaphor as a source of motivation to achieve success in pursuing school education for Manggarai students (Bernstein, 1972; Hymes, 1974; Spradley, 1997; Duranti, 2001; Sudikan, 2001). The methods of data collection were observation and interview, that is in-depth interview, and the techniques of data collection were recording, elicitation, and note-taking. The sources of data were Manggarai society as the native speakers of Manggarai language, especially those residing in Pagal village as the main location of the field research. For the purpose of this study, however, they were represented by three persons as the key informants and they were selected on the basis of the ideal criteria provided by Faisal (1990), Spradley (1997), Sudikan (2001), and Afrizal (2014). The library research was aimed at collecting the secondary data relevant to the conceptions of animal metaphor as the main concern of the study. To achieve the intended aim, the method of data collection was documentary study. The documents used as the sources of data were of two kinds, including general references (books) and special references (articles). The collected data were then analyzed qualitatively by using inductive method as the process of analysis was started from the data to the abstraction and concept or theory of metaphor with special reference to the local theory of animal metaphor in Manggarai language. The process of data analysis was carried out from the beginning of research was done until the final report of result finished. The result of study was continuously negotiated with the key informants to cross-check with the conceptualisation ascribed in their cognitive map. The negotiation was also aimed at keeping the objectivity of the collected data regarding the features of animal metaphor as a source of learning motivation to achieve success in pursuing school education, especially for Manggarai students (Muhadjir, 1995; Afrizal, 2014).

IV. RESULTS AND DISCUSSION

Results

The results of study show that there are many verbal expressions of Manggarai language appearing in the forms of animal metaphor as the frames of reference for Manggarai society in viewing and making sense the world. Nevertheless, the kind of animal metaphor which is almost always used by Manggarai society as a source of learning motivation to stimulate their children to achieve the success in pursuing school education is as follows: *Lalong bakok du lako, lalong rombeng du kole* 'The white cock when you go, the colored cock when you come home'. The word (noun) *lalong* 'cock' used in the verbal expression is the conversion of the word (noun) *manuk lalong* 'cock'. Both *lalong bakok* and *lalong rombeng* are nominal phrases appearing as animal metaphors, as reflected in the nominal phrase (animal metaphor) *lalong bakok* 'white cock' which refers to cock with white leathers and in the nominal phrase (animal metaphor) *lalong rombeng* 'colored cock' which refers to cock with colored leathers. The forms and meanings of linguistic phenomena used in the two animal metaphors are specific to Manggarai culture as the parent culture in which Manggarai language is embedded. The meanings stored in the forms of linguistic phenomena used in the animal metaphors designate the conceptualization of Manggarai society regarding their expectation that their children should achieve success in pursuing school education. The success is indicated not only by getting certificate but also by acquiring knowledge and skill as the sources of power for them to find better jobs in the future. As they have no knowledge and life skills when going to school for the first time, as reflected in the word (nominal phrase) *lalong bakok* 'white cock', it is expected that they should acquire knowledge and life skills when coming home after finishing their school education, as reflected in the word (nominal phrase) *lalong rombeng* 'colored cock'.

Discussion

As seen in the physical features of linguistic phenomena used, the verbal expression is an imperative sentence in the request type as it gives request for the children of Manggarai society who are going to pursue school education to learn hard in order to achieve success in pursuing school education. The success that should be achieved in pursuing school education is indicated not only by getting graduation certificates but also by acquiring knowledge and life skills as the sources of power that enable them to compete in job markets and to

find better jobs in the future. The acquisition of knowledge and life skills as the indicator of achieving success in pursuing school education is reflected in the word (nominal phrase) *lalong rombeng* ‘colored cock’ which refers to the cock with colored feathers as the metaphorical expression of having knowledge and life skills.

While in terms of its content, the verbal expression appears in the form of a compound sentence made up two independent clauses or complete sentences as its component parts. The two independent clauses as its component parts are as follows: (01) *Lalong bakok du lako* ‘The white chock when you go’ and (02) *Lalong rombeng du kole* ‘The colored cock when you come home’. The linguistic phenomena used in the two independent clauses are closely related in their forms and meanings. The meanings stored in the forms of linguistic phenomena used in the independent clause (01) reveal the condition of having no knowledge and life skills when they go to school for the first time. The condition of having no knowledge and life skills is analogous to *lalong bakok* ‘white cock’ which refers to the cock with white feathers. In contrast, the meanings stored in the forms of linguistic phenomena used in the independent clause (02) reveal the condition of acquiring knowledge and life skills when they come home after pursuing school education. The condition of acquiring knowledge and life skills is analogous to *lalong rombeng* ‘colored cock’ which refers to the cock with colored feathers. Thus the forms of linguistic phenomena used in the two independent clauses are related antonymously in their meanings. The word (adjective) *bakok* used in the independent clause (01) and the word (adjective) *rombeng* used in the independent clause (02) are antonymously related in meanings. The word (verb) *lako* ‘go’ used in the independent clause (01) and the word (verb) *kole* ‘come home’ used in the independent clause (02) are antonymously related in their meanings.

The independent clause (01), *Lalong bakok du lako* ‘The white chock when you go’, is made up of two groups of words as its component parts. The two groups of words as its component parts are *lalong bakok* as a nominal phrase that functions as the SUBJECT (S) and *du lako* as an adverbial phrase that functions as the PREDICATE (P). The nominal phrase *lalong bakok* ‘white cock’ which refers to cock with white leathers is made up two words as its component parts. The two words as its component parts are the word (noun) *lalong* ‘cock’ as the core word that functions as the HEAD (H) and the word (adjective) *bakok* ‘white’ which refers to white leathers as the attribute that functions as its MODIFIER (M). The word (noun) *lalong* ‘cock’ is modified by the word (adjective) *bakok* ‘white’ or, vice versa, the word (adjective) *bakok* ‘white’ modifies the word (noun) *lalong* ‘cock’. As mentioned earlier, the word (noun) *lalong* ‘cock’ is the conversion of the word (noun) *manuk lalong* which refers to cock in contrast to *manuk kina* which refers to hen. As it is an animal metaphor, the word (nominal phrase) *lalong bakok* ‘white chock’ which refers to cock with white leathers as its denotative meaning extends to connotative meaning which refers to the condition of a student having no knowledge and life skill when they go to school for the first time.

Likewise the independent clause (01), as seen in the physical features of phenomena used, the independent clause (02) is also made up of two groups of words as its component parts. The two groups of words as its component parts are *lalong rombeng* as nominal phrase that functions as the SUBJECT (S) and *du lako* as an adverbial clause that functions as the PREDICATE (P). The nominal phrase, *lalong bakok* ‘white cock’, is made up two words as its component parts. The two words as its component parts are the word (noun) *lalong* ‘cock’ as the core word that functions as the HEAD (H) and the word (adjective) *rombeng* ‘colored’ as the attribute that functions as its MODIFIER (M). The word (noun) *lalong* ‘cock’ is modified by the word (adjective) *rombeng* ‘colored’ or, vice versa, the word (adjective) *rombeng* ‘colored’ modifies the word (noun) *lalong* ‘cock’. The word (nominal phrase) *lalong rombeng* extends its meaning from denotative meaning which refers to cock with colored leathers to connotative meaning which refers to the condition of having knowledge and life skills when they come home after pursuing school education.

Other than those specific features, the relationship of the two independent clauses forms an asyndeton construction as it is not linked by using the coordinating *agu* ‘and’ or *ko* ‘or’ as lexical-cohesive device. The

coordination conjunction is intentionally omitted for the purpose of keeping and maintaining the harmony of tempo and rhythm when spoken so that one feels sensory pleasure when listened to. The harmony of tempo and rhythm when spoken and listened to be increasingly felt as the number of words in both independent clauses is the same as four words. At the same time, the beautiful forms of linguistic phenomena used in both independent clauses are also marked by the phonological parallelisms with asymmetric structures in the forms of unequal vowel phoneme pairs, as in the following: /a-o/ in the word (adjective) *bakok* and in the word (verb) *lako* 'go' and /o-e/ in the word (adjective) *rombeng* 'colored' and the word (verb) *kole* 'come home'. The beautiful forms of linguistic phenomena are used to emphasize the meaningfulness of the verbal expression as an imperative sentence of the request type.

The meanings stored in the forms of linguistic phenomena used serve as a source of learning motivation that stimulates Manggarai students to study hard in order to achieve success in pursuing school education. The success that should be achieved in pursuing school education is indicated not only by getting graduation certificates but also by acquiring knowledge and life skills. The basic reason is that having knowledge and life skills acquired after pursuing school education is the guarantee that enables them to compete in job markets and to find better jobs in the future that can improve their social and economic welfare. The meanings stored in the forms of linguistic phenomena used in the animal metaphor are the local wisdom of Manggarai society that should be maintained. This is because the meanings are mainly concerned with the values of working hard to achieve success in pursuing school education for Manggarai students which is indicated by getting graduation certificates but also by acquiring knowledge and life skills.

V. CONCLUSION

The animal metaphor which is almost always used as a source of learning motivation for Manggarai students to achieve success in pursuing school education is as follows: *Lalong bakok du lako, lalong rombeng du kole* 'The white chock when you go, the colored cock when you come home'. The meanings stored in the forms of linguistic phenomena used designate the expectation of Manggarai society that their children should study hard when pursuing school education to achieve success. The success expected is indicated not only by getting graduation certificates but also by acquiring knowledge and life skills which is analogous with the change of the leathers of a cock from white leathers to colored leathers. Having knowledge and life skills is the source of power that enables them to compete in job markets and to find better jobs in the future that can improve their social and economic welfare. Therefore, the animal metaphor should be maintained as the meanings stored in the forms of linguistic phenomena imply a set of local wisdoms belonging to Manggarai society concerning with the values of working hard to achieve success in pursuing school education indicated by acquiring knowledge and life skills as the source of power that makes their existences of social beings meaningful because of having better jobs. The values are in line with the conception of an *adagium* in Latin, *Non scholae sed vitae discimus*, meaning that we pursue school education is not only aimed at getting graduation certificates, but also aimed at acquiring knowledge and life skills for the improvements of our social and economic life in the future.

Note:

Authors declare no conflict of interest whatsoever.

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