ALAM DAN BUDAYA DALAM BAHASA KIASAN BAHASA SEMAI

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(Telah dibentungkan di Seminar Pemselidikan 2011 Zon Timur di IPG Kampas Sultan -Misan, Besut, Terengganu pada 10-12 Mei 2011)

Kayam ins dilaksamakan antuk meneliti aspek bahasa kiasan yang terdapat dalam bahasa musuanakat Orang Asli suku kanan Semat. Kayan ini menggamakan kardah temu bual terhadap lima orang responden dengan ulasamya dibuat berlandapkan penyemakan terhadap kerangka linguistik kognitif yang dikemakakan oleh Lakoff dan Johnson (1980). Hasil kajian ini mendapati bahasa kebanyakan bahasa kicasan yang terdapat dalam penggamaan bahasa marsarakat Orang Asli suku kaum Semai adalah berasankan alam dan buhaya dalam raang lingkap kehidapan dan pemikiran seharian maryarakat tersebat. Kajian ini penting untuk memberi pemahanan kepada maryarakat tentang semi berbahasa dalam bahasa serumpun, menapatkan jurang senial dalam kalangan maryarakat dan sebagai landasan untuk kajian-kajian lanjan mengenai bahasa bahasa natif atau bahasa sahasa yang serdapat di menapat ini.

Kista kunci: bahana kianan, alam dan budana, bahasa nakuan

Bahasa digunakan oleh penutumya umuk menyampaikan gagasan, buah fikiran dan perasaannya dalam berbagai bugai situasi dan tujuan komunikatif. Penggunaan bahasa dengan pelbagai strategi ini telah menampakkan bermacam-macam nilai sosial dan kebudayaan yang diamalkan dalam sesuatu masyarakat bahasa itu. Dengan ini (Bush, 1973; Clore, Ottony, & Foss, 1987; Davitz, 1969; Johnson-Laird & Oufley, 1989; Ortony, Clore, & Collins, 1988; Ortony, Clore, & Foss, 1987, dan Fussel, 2002; dalam Bahren Umar Siregar, 2010) menyatakan bahawa semua bahasa di dunia ini mempunyai berbagai strategi verbal untuk menyampaikan buah fikiran dan siripa yang menutumya. Oleh itu, corak dan bentuk sesuatu bahasa itu bergantung kepada sisapa yang menuturkannya dan dalam suasana mana bahasa itu digunakan (Nik Safiah Karim, 1992).

Salah satu sistem lambang yang digunakan oleh masyanakat penetur untuk menyampaikan buah fikiran mereka ialah melalui bahasa kiasan. Bahasa kiasan adalah bahasa yang makuanya tidak seratus peratus dibawa oleh makna perkataan-perkataan yang mendirikannya, yakni jiku perkataan-perkataan itu ditakrifkan satu persatu mengikat makna kamusnya. Dengan itu dalam bahasa kiasan, sesuatu perkataan, frasa atau ayat mempunyai maksad yang berlainan daripada makna harfiah perkataan-perkataan yang mendirikannya (Asmah Hj. Omar., 2005). Bahasa kiasan terhapat dalam semua bahasa di dunia termasuk bahasa etnik yang kebanyakannya menggunakan unsur alam dan budaya sebagai teras amaloginya. Unsur alam dikaitkan

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Table of Contents Alam Dan Budaya Dalam Bahasa Kiasan Bahasa Semai Laman Utama

- 1. Understanding the eBook Alam Dan Budaya Dalam Bahasa Kiasan Bahasa Semai Laman Utama
 - o The Rise of Digital Reading Alam Dan Budaya Dalam Bahasa Kiasan Bahasa Semai Laman Utama
 - Advantages of eBooks Over Traditional Books
- 2. Identifying Alam Dan Budaya Dalam Bahasa Kiasan Bahasa Semai Laman Utama
 - Exploring Different Genres
 - o Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
- 3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - o Features to Look for in an Alam Dan Budaya Dalam Bahasa Kiasan Bahasa Semai Laman Utama
 - User-Friendly Interface
- 4. Exploring eBook Recommendations from Alam Dan Budaya Dalam Bahasa Kiasan Bahasa Semai Laman Utama
 - Personalized Recommendations
 - o Alam Dan Budaya Dalam Bahasa Kiasan Bahasa Semai Laman Utama User Reviews and Ratings
 - o Alam Dan Budaya Dalam Bahasa Kiasan Bahasa Semai Laman Utama and Bestseller Lists

- 5. Accessing Alam Dan Budaya Dalam Bahasa Kiasan Bahasa Semai Laman Utama Free and Paid eBooks
 - o Alam Dan Budaya Dalam Bahasa Kiasan Bahasa Semai Laman Utama Public Domain eBooks
 - o Alam Dan Budaya Dalam Bahasa Kiasan Bahasa Semai Laman Utama eBook Subscription Services
 - o Alam Dan Budaya Dalam Bahasa Kiasan Bahasa Semai Laman Utama Budget-Friendly Options
- 6. Navigating Alam Dan Budaya Dalam Bahasa Kiasan Bahasa Semai Laman Utama eBook Formats
 - o ePub, PDF, MOBI, and More
 - Alam Dan Budaya Dalam Bahasa Kiasan Bahasa Semai Laman Utama Compatibility with Devices
 - o Alam Dan Budaya Dalam Bahasa Kiasan Bahasa Semai Laman Utama Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - o Adjustable Fonts and Text Sizes of Alam Dan Budaya Dalam Bahasa Kiasan Bahasa Semai Laman Utama
 - Highlighting and Note-Taking Alam Dan Budaya Dalam Bahasa Kiasan Bahasa Semai Laman Utama
 - o Interactive Elements Alam Dan Budaya Dalam Bahasa Kiasan Bahasa Semai Laman Utama
- 8. Staying Engaged with Alam Dan Budaya Dalam Bahasa Kiasan Bahasa Semai Laman Utama
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - o Following Authors and Publishers Alam Dan Budaya Dalam Bahasa Kiasan Bahasa Semai Laman Utama
- 9. Balancing eBooks and Physical Books Alam Dan Budaya Dalam Bahasa Kiasan Bahasa Semai Laman Utama
 - Benefits of a Digital Library
 - o Creating a Diverse Reading Collection Alam Dan Budaya Dalam Bahasa Kiasan Bahasa Semai Laman Utama
- 10. Overcoming Reading Challenges
 - o Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Alam Dan Budaya Dalam Bahasa Kiasan Bahasa Semai Laman Utama
 - o Setting Reading Goals Alam Dan Budaya Dalam Bahasa Kiasan Bahasa Semai Laman Utama
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Alam Dan Budaya Dalam Bahasa Kiasan Bahasa Semai Laman Utama
 - Fact-Checking eBook Content of Alam Dan Budaya Dalam Bahasa Kiasan Bahasa Semai Laman Utama
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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