

Conceptualization of Manggarai Speech Community Regarding Solidity and Solidarity in Family Realm (A Cultural Linguistic Analysis)

Fransiskus Bustan¹, Alexander H. Kabelen², Elisna Huan³,
Hironimus Taolin⁴, Arni Djenita Ludji⁵, Nur Laili Nahdliyah⁶

^{1,2,3}Lecturer of the Faculty of Teacher Training and Educational Sciences, Nusa Cendana University Kupang,
Indonesia

^{4,5,6}Student of Linguistic Study Program of Postgraduate Program, Nusa Cendana University Kupang,
Indonesia

Abstract: This study aims to explore the conceptualization of Manggarai people as members of Manggarai speech community regarding solidity and solidarity in family realm viewed from cultural linguistics as one of the new theoretical perspectives in cognitive linguistics that examines the relationship between language, culture, and conceptualization. This study is descriptive-qualitative. The conceptualization of Manggarai speech community regarding solidity in family realm is reflected in the traditional expression of Manggarai language, *Muku ca pu'u neka woleng curup, teu ca ambo neka woleng lako* 'One bunch of bananas should not speak differently, one bunch of sugar cane should not walk differently' and *Ipung ca tiwu neka woleng wintuk, nakeng ca wae neka woleng tae* 'One pond of small fish should not act differently, one pond of meat should not speak differently'. The most prominent meanings of traditional expressions are unity and oneness. The meanings are not only united in words, but also empirically expressed actions. The conceptualization of togetherness regarding solidarity in family realm is reflected in the traditional expression of Manggarai language, *Duat gula cama rangka lama, we'e mane cama rangka ruek* 'Going to work in the farming land in the morning is as noisy as male monkeys, coming home from working in the farming land in the evening is as noisy as water birds'. This traditional expression is related to the conceptualization of Manggarai speech community regarding mutual cooperation known as *leles* in Manggarai language. As conceptualized in the cognitive map of Manggarai speech community, the traditional expression implies the meaning of togetherness which is not only united in words but also in actions.

Keywords: conceptualization, Manggarai speech community, solidity, solidarity

I. INTRODUCTION

Language plays a very important role in the totality of human life because without language, humans cannot live and survive in the world, both in the factual world and in the symbolic world. The meaningful role of language is revealed in its use as the most effective means of communication in the context of a society's life because, although the symbolic media they create and use to communicate are diverse, nothing can surpass the ability and elasticity of language in accommodating their basic needs human beings in the world, both in the factual world and in the symbolic world (Cassirer, 1987; Bustan, 2005). In accordance with the scope of the world, the language used in the context of a society's life is not an entity that stands alone, but is functionally and

meaningfully related to the culture they adhere to. However, the relationship between language and culture that lives and develops in a society is not causal-linear, but symbiotic-reciprocal because language is in culture and culture is in language, just as language is in society and society is in language. The manifestation of the relationship between language and culture that in a society is reflected in the conceptualization embedded in their cognitive map in viewing the world (Palmer, 1996; Foley, 1999; Palmer & Sharifian, 2007).

In addition to functioning as a reflection of culture, language is a window to the world of a society. In relation to the function of language as a reflection of culture and a window to the world of a society, according to Bustan (2005), the relationship between language and culture that lives and develops in a society can be witnessed in various interactional levels, both in macro interactional levels, as seen in the adage 'Language shows the nation', and in micro interactional levels, as seen in various types of such cultural texts as ritual speech, folk tales, folk songs, traditional expressions, and proverbs. The characteristics of the forms and meanings of linguistic phenomena used in the cultural texts are distinctive according to the context of situation and the socio-cultural context of speech community who are the subjects of the speakers of the language concerned. A community is identified as members of a speech community because, in addition to using the same language rules, they also use the same norms as the sources of reference in interpreting the meanings of the variety of languages they employ (Bustan, 2005).

Related to the context that underlies its use, the explicit and implicit meanings through the forms of phenomena used in cultural texts vary. Considering that language in its use as a means of communication functions as a means of bonding a sense of unity and oneness for those in the order of social life, in addition to being a tool for maintaining harmony in social relations, one of the explicit and implicit meanings that emerge through the characteristics of the forms of linguistic phenomena used in the cultural text is the conceptualization of solidity or compactness and solidarity or loyalty in the family realm, both in the realm of the nuclear family and in the realm of the extended family. Therefore, the conceptualization of solidity and solidarity in family realm is one of the interesting phenomena as the focus of study in analyzing the relationship of language and culture belonging to a people as members of a speech community.

This study examines the relationship between Manggarai language and Manggarai culture as the identity marker of Manggarai people as members of Manggarai ethnic group who inhabit most of Manggarai region in the western part of Flores Island in the province of East Nusa Tenggara (Hemo, 1987; Verheijen, 1991; Bagul, 1997; Lawang, 1999; Bustan, 2005; Bustan, 2006). Manggarai people are identified as members of Manggarai ethnic group because they are bound by awareness of having the same cultural unity, in this case Manggarai culture, and which is often reinforced by awareness of having the same language unity, in this case Manggarai language. This concept emphasizes that the existence of Manggarai people as members of Manggarai ethnic group has a dual dimension because, viewed from the perspective of Manggarai culture, they are identified as members of Manggarai cultural community and, viewed from the perspective of Manggarai language, they are identified as members of Manggarai speech community.

As the relationship between Manggarai language and Manggarai culture is pervasive in nature, the focus of study is concerned with the conceptualization of Manggarai speech community regarding solidity and solidarity in family realm viewed from the perspective of cultural linguistics with special reference to the forms and meanings of linguistic phenomena used in the traditional expressions of Manggarai language. The researchers are interested in conducting this research because the conceptualization of Manggarai speech community regarding solidity and solidarity in family realm, as reflected in the forms and meanings of linguistic phenomena used in the traditional expressions of Manggarai language, have distinctive and specific characteristics in Manggarai culture as the parent culture in which Manggarai language is embedded. The distinctive features in the forms and meanings of linguistic phenomena used in the traditional expressions of Manggarai language as the reflection of Manggarai culture enrich the conceptualization of Manggarai speech community regarding

solidity and solidarity in family realm. The traditional expressions of Manggarai language reveal the conceptualization of Manggarai speech community regarding solidity and solidarity in family realm are still used today, but the essence of message contained therein tends to no longer be understood by most members of Manggarai speech community, especially educated young generation of Manggarai, so that the presence of the traditional expressions becomes a meaningless cultural text of past history or ancestral heritage in the present. Therefore, the cultural text needs to be documented through research in order to provide research result documents that can be used as additional reference for the members of Manggarai speech community in organizing their behavioral patterns to maintain solidity and solidarity in family realm according to the rules and norms inherited from their ancestors.

II. FRAMEWORK

The study is viewed from cultural linguistics, one of the new theoretical perspectives in cognitive linguistics that studies the relationship between language, culture, and conceptualization (Palmer & Sharifian, 2007; Palmer, 1996). Cultural linguistics is one of the new paradigms or models in cognitive linguistics that studies language through the prism or lens of culture with the aim of revealing the conceptualization embedded in the cognitive map of a people or a society as members of a speech community in viewing the world (Palmer & Sharifian, 2007; Palmer, 1996; Foley, 1999). This implies the meaning that the aim of cultural linguistics is to reveal the manifestation of the relationship between language and culture belonging to a speech community by referring specifically to the conceptualization embedded in their cognitive map in viewing the world.

The basic concepts as the focus of cultural linguistics studies are language, culture, and conceptualization. As the term 'language' can be defined differently, in the perspective of cultural linguistics, language is defined as a cultural activity and, as the same time, as an instrument for organizing other cultural domains. This shows that language is understood not only as a cultural practice but also as a cultural product owned by a speech community that describes their view of the world, both the factual world and the symbolic world. As with language, culture has various meanings (Sudikan, 2005). Therefore, in the perspective of cultural linguistics, culture refers to the source of conceptualization of a society's experience in viewing the world in which the manifestation is reflected in such cognitive structures as schemes, categories, metaphors, and scripts. The manifestation of such relationship is reflected in conceptualization as the fundamental thought process that underlies the formation of schemes, categories, metaphors and scripts as subordinate elements of cognitive structure (Palmer & Sharifian, 2007). This implies that there is a very close relationship between language and cognition or human thought so that language is defined as the window into their cognitions or minds in viewing the world.

The main approach used as a guideline in studying the relationship between language, culture, and conceptualization of a society as the main problem of cultural linguistics study is ethnographic approach. This is because the ethnographic approach examines a particular society or community group with the aim of understanding the culture they adhere to by referring to the language they use in various domains. Language in this light is understood as a cultural phenomenon because language is a reflection of culture and, because culture is a society's worldview, language is also understood as a window to their world (Bustan, 2005). In addition to the ethnographic approach, several other approaches used are the Boas school of linguistics, ethnosemantics, and ethnography of communication as the main areas of anthropological linguistics. The main purpose of using the approaches is to identify language differences as a reflection of cultural differences, in addition to knowing the cultural elements of cultural knowledge such as cognitive schemes and cultural schemes. In this approach, language is understood as a system of symbols used by a society to conceptualize various experiences they face according to the phenomenological reality in their daily lives (Palmer, 1996; Palmer & Sharifian, 2007).

Considering that cultural linguistics aims to study language as a sign system through a cultural prism or lens, the aspects of interest as the targets of study are related to the two poles of linguistic signs including forms and

meanings. The forms refer to the physical features of language that are clearly visible at the surface levels that correspond to the signifiers and the meanings refer to the contents stored in the forms that correspond to the signifieds, as understood in the terms of Ferdinand de Saussure (Bustan, 2005). The two poles of linguistic signs are interrelated because form is a container of meaning and, as such, the analysis of meaning must be carried out simultaneously with the analysis of form.

III. METHOD

In accordance with the main problem as the object of focus and target of the study, this type of research is descriptive-qualitative which is based on the humanist-phenomenological paradigm as its philosophical foundation (Muhadjir, 1995; Bustan, 2005; Afrizal, 2014). Two types of data that are the reference sources in answering the problem and achieving the objectives of this study are oral data and written data. Based on the acquisition process, the types of data that are the reference sources are primary data and secondary data. Related to the data acquisition process, the research procedures applied were field and library research. Field research was conducted with the main objective of collecting primary data related to the conceptualization of Manggarai speech community regarding solidity and solidarity viewed from cultural linguistic perspective. The research location was the distribution area of Manggarai speech community with the main location being the city of Ruteng as the capital of Manggarai district. The city of Ruteng was chosen as the main location for the following reasons: (1) the population of the city of Ruteng is a blend of Manggarai residents as members of Manggarai speech community who come from all over Manggarai region; (2) several villages in several sub-districts in the city of Ruteng are centers of Manggarai culture; (3) there are several documentation and information centers regarding Manggarai language and Manggarai culture in the city of Ruteng; and (4) the researcher has built rapport with the members of Manggarai speech community who live in Ruteng city in previous research activities so that it is not difficult to communicate and interact with them in selecting the key informants. The data sources were the members of Manggarai speech community, especially those living in Ruteng city as the main location of the field research, represented by five people as the key informants. Referring to the views of Faisal (1990), Spradley (1997), Duranti (1997), and Sukidan (2005), the five key informants were selected based on the criteria that they are the members of Manggarai speech community living in Ruteng as the main location of the field research, have relatively broad and in-depth knowledge regarding solidity and solidarity in the family realm viewed from a linguistic cultural perspective, community figures, are male and at least 40 years old, and are in good physical and mental health. The data collection methods used were interview and focused-group discussion (Bungin 2007). Data collection techniques were recording, elicitation, and note-taking. Literature research was conducted with the aim of obtaining secondary data relevant to the conceptualization of Manggarai speech community regarding solidity and solidarity in the family realm. To achieve this goal, the data collection method used was documentary study in the form of searching for data available in various documents, both those available in printed form and those available in electronic form. The types of documentation used as references were general references (books) and specific references (research results, monographs, scientific articles, papers).

The data collected were analyzed qualitatively using an inductive method because the analysis moves from data to abstraction and concepts/theories, and coding techniques with several stages of activities carried out sequentially as follows: (1) obtaining as much data as possible in various variations following the following process: detailing, checking, conceptualizing, and categorizing data; (2) reorganizing data according to the categories created to be applied. towards propositions and analysis of existing category relationships; and (3) classification and examination of core categories through comparison of relationships with other categories to produce conclusions in the form of a general design concerning the conceptualization of Manggarai speech community regarding solidity and solidarity in the family realm viewed from a cultural linguistics perspective. The data analysis process took place from the initial data collection until the research report was completed. The results of the data analysis were negotiated and discussed continuously with key informants to obtain conformity with their conceptualization regarding solidity and solidarity in the family realm viewed from cultural linguistic

perspective, as reflected through the forms and meanings of linguistic phenomena used in the traditional expressions of Manggarai language (Sudikan, 2005).

IV. RESEARCH RESULTS AND DISCUSSION

The results of the study show that there is a very close relationship between the Manggarai language, Manggarai culture, and the conceptualization of Manggarai people as members of Manggarai speech community in viewing and understanding the world. The manifestation of this relationship can be seen in traditional expressions of Manggarai language as reflection of Manggarai culture functioning as source of conceptualization of experiences of Manggarai speech community regarding solidity and solidarity in family realm. The characteristics in the forms and meanings of linguistic phenomena used in the traditional expressions are distinctive and specific according to the context that underlies their use as a container of the conceptualization of Manggarai speech community regarding solidity and solidarity in family realm.

Conceptualization of Solidity

The conceptualization of Manggarai speech community regarding solidity in family realm is reflected in several traditional expressions of Manggarai language as reflection of Manggarai culture. One of the traditional expressions of Manggarai language often used as a source of reference for Manggarai speech community in revealing their conceptualization regarding solidity in family realm is as follows: *Muku ca pu'u neka woleng curup, teu ca ambo neka woleng lako* 'Bananas in one bunch don't talk differently, sugar cane in one bunch don't walk differently'.

As seen in the physical features of linguistic phenomena used, the traditional expression appears in the form of a compound sentence made up of two independent clauses or perfect sentences as component parts. As in the data, the two independent clauses or perfect sentences as subordinate elements are as follows: (1) *Muku ca pu'u neka woleng curup* 'One bunch of bananas, don't talk differently' and (2) *Teu ca ambo neka woleng lako* 'One bunch of sugar cane, don't walk differently'. The relationship between the two independent clauses forms a compound sentence construction that is asyndeton because the relationship is not connected by the use of the word (function words) *agu* 'and' or *ko* 'or' as coordinating conjunction. However, the two independent clauses support each other and affirm each other meaningfully because, according to the conceptualization that is embedded and stated in the cognitive map or cultural knowledge of the Manggarai community as members of the Manggarai speech community, the traditional expression is a standard syntactic form in the Manggarai language that is commonly used in discourse texts on dry land agricultural culture in the Manggarai language as a reflection of Manggarai culture. This standard characteristic is further strengthened by the fact that the ordering pattern of the two independent clauses cannot be changed or exchanged by prioritizing the independent clause (2) or postponing the dependent clause (1). The distinctive feature or distinguishing characteristic of the syntactic structure describes the reasoning structure of Manggarai speech community in viewing and understanding the world.

The characteristics of the linguistic phenomena used in traditional expressions contain the beauty of form that invites sensual pleasure when listened to when the traditional expression is spoken and listened to. The dimension of the beauty of form that invites sensual pleasure when the traditional expression is spoken and listened to be marked by the use of resonant word pairs in the form of a phenomenon of playing with vowel phonemes. Judging from the series of types of phonemes used, the assonance consists of two structures which include symmetrical structured assonance and asymmetrical structured assonance.

Symmetrical structured assonance is marked by the phenomenon of playing with the same vowel phonemes, *u* – *u*, in the word pair (verb) *muku* 'banana' and the word (noun) *pu'u* 'lumpun' in conjunction with the word (verb)

curup 'talk' in the independent clause (1). Asymmetrical structured assonance is characterized by the phenomenon of playing with unequal vowel phonemes, *a – o*, in the pair of words (nouns) *ambo* 'cluster' and the word (verb) *lako* 'road' in the independent clause (2). The manifestation of the aesthetic dimension is further strengthened by the fact that the words used in the independent clause (1) and independent clause (2) both number six so that there is a balance and harmony of tempo in the narration when the traditional expression is spoken. The choice of words and the way of expressing aesthetic dimensions that contain beautiful forms and invite sensory pleasure when listened to is one aspect that characterizes the ritual piety of linguistic phenomena used in cultural texts in the social reality of Manggarai speech community.

According to the conceptualization in the cognitive map of Manggarai speech community, the traditional expression implies a set of meanings that are interrelated in one whole. According to the essence of the explicit and implicit message, the most prominent characteristic of meaning revealed through the traditional expression is the meaning of unity and oneness. This meaning is not only united in the form of speech or in the form of words, but also empirically stated in the form of physical actions or actions because the meaningfulness of words is measured empirically in actions (Bustan, 2005; Taneo et al., 2022).

In accordance with the essence of message, the meaning of unity and oneness in the form of speech is implied in the independent clause (1), *Muku ca pu'u neka woleng curup* 'One bunch of bananas, don't talk differently' and the meaning of unity and oneness in the form of actions or deeds implied in the independent clause (2), *Teu ca ambo neka woleng lako* 'One bunch of sugar cane, don't walk differently'. The meaning of togetherness is also related to the conceptualization of Manggarai speech community that as blood relatives or descendants who are bound in one unity of the *wa'u* as a patrilineal-genealogical clan that is unilocal, they should always be united in words and actions.

In addition to the traditional expressions above, one of the traditional expressions that functions as a reflection of Manggarai culture that is often used as a reference for Manggarai speech community regarding solidity is as follows: *Ipung ca tiwu neka woleng wintuk, nakeng ca wae neka woleng tae* 'Small fish in one pond does not differ in actions, meat in one pond does not differ in words'. The traditional expression appears in the form of a compound sentence that is formed from two independent clauses or perfect sentences as subordinate elements. The two independent clauses as subordinate elements are as follows: (1) *Ipung ca tiwu neka woleng wintuk* 'Small fish one pond does not differ in actions' and (2) *Nakeng ca wae neka woleng tae* 'Meat one pond does not differ in words'. The relationship between the two independent clauses forms an asyndeton construction as the relationship is not linked by using the word (function word) *agu* 'and' or *ko* 'or' as the coordinating conjunction.

Nevertheless, the two independent clauses support and affirm each other meaningfully because the traditional expression is a syntactic form in Manggarai language that is commonly used in discourse texts on dry land agriculture in Manggarai culture. The characteristic is further strengthened by the fact that the ordering pattern of the two independent clauses cannot be changed by prioritizing the independent clause (2) or postponing the dependent clause (1) as the syntactic structure describes the reasoning structure of Manggarai speech community in viewing the world.

The characteristics of linguistic phenomena used in traditional expressions contain the beauty of form that invites sensual pleasure when spoken and listened to. The dimension of the beauty of form that invites sensual pleasure when traditional expressions are spoken and listened to is marked by the use of resonant word pairs in the form of a phenomenon of vocal phoneme play. Judging from the series of types of phonemes used, the assonance has an asymmetric structure. The asymmetric structured assonance is marked by the use of dissimilar vocal phonemes, *i – u*, in the word pair (verb) *ipung* 'small fish' and the word (noun) *tiwu* 'pond' in conjunction with the word (verb) *wintuk* 'action' in the independent clause (1). Asymmetrical structured assonance is also marked by the use of dissimilar vowel phonemes, *a – e*, in the word (noun) *nakeng* 'meat' and the word (noun)

wae 'river' in conjunction with the word (verb) *tae* 'word' in the independent clause (2). The manifestation of the aesthetic dimension is further strengthened by the fact that the words used in the independent clause (1) and the independent clause (2) both number six so that there is a balance and harmony of tempo and rhythm when the traditional expression is spoken and listened to. The choice of words and the ways of expressing it with an aesthetic dimension that contains the beauty of form and invites sensory pleasure when spoken and listened to is one aspect that characterizes the ritual piety of linguistic phenomena used in cultural texts in the social reality of Manggarai speech community.

The traditional expression implies a set of interrelated meanings in one whole. According to the essence of message, the most prominent characteristic of meaning revealed through the traditional expression is the meaning of unity and oneness. This meaning is not only united in the form of speech or words, but also empirically stated in the physical actions (Bustan, 2005; Taneo et al., 2022). According to the essence of message, the meaning of unity and oneness in the form of actions is implied in the independent clause (1), *Ipung ca tiwu neka woleng wintuk* 'Small fish one pond does not have different words' and (2) *Nakeng ca wae neka woleng tae*. The meaning of togetherness is also related to the conceptualization of Manggarai speech community that as blood relatives or descendants who are bound in one unity of *wa'u* as a patrilineal-genealogical clan that is unilocal in nature, it is expected that they will always be in harmony in their actions and words, meaning that actions must go hand in hand with their words.

Conceptualization of Solidarity

The conceptualization of Manggarai speech community regarding solidarity in family realm is reflected in several traditional expressions of Manggarai language as reflection of Manggarai culture. The traditional expressions of Manggarai language often used by Manggarai speech community as the source of reference in revealing their conceptualization regarding solidarity in family realm, namely: *Duat gula cama rangka lama, we'e mane cama rangka ruek* 'Going to work in the farming land in the morning is as busy as a male monkey, coming home from work from the farming land in the evening is as busy as a water bird'. This traditional expression is related to the conceptualization that of Manggarai speech community regarding mutual cooperation known as *leles* in Manggarai language.

According to the textual form of linguistic phenomena used, the traditional expression appears in the form of a compound sentence made up of two independent clauses or complete sentences as subordinate elements. The two independent clauses as subordinate elements are as follows: (1) *Duat gula cama rangka lama* "Going to work in the farming land in the morning is as noisy as male monkeys" and (2) *We'e mane cama rangka ruek* "Going home from work in the farming land in the evening is as noisy as water birds". The two independent clauses appear in declarative sentences because they present information regarding the nature and application of mutual cooperation in the life of Manggarai people in the past when they lived as dry land farmers.

The relationship between the two independent clauses forms a compound sentence construction that is asyndeton as it is not connected with the use of word (function word) *agu* 'and' or *ko* 'or' as the coordinating conjunction. However, the two independent clauses support each other and affirm each other meaningfully because, according to the conceptualization embedded in the cognitive map of Manggarai speech community, the traditional expression is a standard syntactic form in Manggarai language that is commonly used in dry land agricultural texts in Manggarai culture. The characteristic is further strengthened by the fact that the ordering pattern of the two independent clauses cannot be changed by prioritizing the independent clause (2) or postponing the dependent clause (1). The uniqueness as distinguishing characteristic of the syntactic structure describes the reasoning structure of Manggarai speech community in their capacity as dry land farmers in viewing the world.

Related to the uniqueness that characterizes the textual forms of linguistic phenomena used, the traditional expression combines several types of figures of speech such as comparison, repetition, and opposition. The comparative figure of speech is marked by the use of the word (function word) *cama* 'like' in both independent clauses which are distributed before the word group (verbal phrase) *rangka lama* 'crowded male monkeys' in the independent clause (1) and is distributed before the word group (verbal phrase) *rangka riek* 'crowded water birds' in the independent clause (2). Repetition is characterized by the repetition of the word (function word) *cama* 'like' and the word (verb) *rangka* 'crowded' in the independent clause (1) and in the independent clause (2) which appear in the forms of paired words. Contradictory figures of speech are characterized by the use of words that are antonyms or have opposite meanings, including: (a) the word (verb) *duat* 'working in the farming land' in the verbal phrase *duat gula* 'going to work in the farming land in the morning' in the independent clause (1) which is antonymous with the word (verb) *we'e* 'come home from the farming land' in the verbal phrase *we'e mane* 'going home from working in the farming land in the afternoon' in the independent clause (2) and (b) the word (adverb of time) *gula* 'in the morning' in the verbal phrase *duat gula* 'going to work in the farming land in the morning' in the independent clause (1) which is antonymous with the word (adverb of time) *mane* 'in the afternoon' in the verbal phrase *we'e mane* 'coming home from working in the farming land in the afternoon' in the independent clause (2).

The characteristics of the linguistic phenomena used in traditional expressions contain the beauty of form that invites sensual pleasure when spoken and listened to. The dimension of the beauty of form that invites sensual pleasure when listened to, in addition to being marked by the use of several types of figures of speech, is also marked by the use of pairs of resonant words in the same vowel phonemes. Judging from the series of types of phonemes used, the assonance consists of two structures which include symmetrical structured assonance and asymmetrical structured assonance. Symmetrical structured assonance is marked by the use of the same vowel phonemes, *a – a*, in the pair of words (verbs) *rangka* 'crowded' and the word (noun) *lama* 'male monkeys' which is a conversion of the word (noun phrase) *kode lama* 'male monkeys' with the removal or elimination of the word (noun) *kode* 'monkey' in the independent clause (1). Asymmetrical structured assonance is characterized by the phenomenon of playing with unequal vowel phonemes, *u – a*, in the word pair (verb) *duat* 'going to work in the farming land' and the word (temporal marker or adverb of time) *gula* 'morning' in the independent clause (2). The manifestation of the aesthetic dimension is further strengthened by the fact that the words used in the independent clause (1) and the independent clause (2) both number four so that there is a balance and harmony of tempo in the narration when the traditional expression is spoken. The choice of words and the way of expressing aesthetic dimensions that contain beautiful forms and invite sensory pleasure when listened to is one aspect that characterizes the ritual piety of the linguistic phenomena used in cultural texts in the social reality of Manggarai speech community.

In accordance with the conceptualization of Manggarai speech community, the traditional expression implies a set of meanings that are interrelated. In accordance with the essence of the explicit and implied contents of the message in the form of echoes of intentions and signals of will which are mandated through the characteristic forms of linguistic phenomena used in the traditional expressions, the meaning revealed through the traditional expressions is the meaning of togetherness. The meaning of togetherness is not only united in words, but is also manifested empirically in deeds or actions (Bustan, 2005; Taneo et al., 2022). In accordance with the essence of the content of the message expressed and implied through the characteristics of the textual form of linguistic phenomena used in these traditional expressions, when they go to work in the farming land in the morning, they always walk together and, likewise, when they come home from the farming land in the afternoon, they always walk together so that the atmosphere is so busy and lively.

The description of the atmosphere of the crowds and excitement when they go to work in the farming land in the morning (*duat gula*) is comparatively analogous to the crowds and excitement of male monkeys (*cama rangka lama*) in the morning when welcoming the rising morning sun, as indicated by the independent clause (1). The

depiction of the atmosphere of the crowds and excitement when they come home from working in the farming land and when they return to their homes in the afternoon (*we'e mane*) is comparatively analogous to the crowds of water birds (*cama rangka ruek*) when they fly back to their nests in the afternoon approaching evening, as indicated by the independent clause (2). The comparative analogy of collective behavior is marked by the use of the word (functional word) *cama* 'same' which is distributed in the middle position between the word group (verbal phrase), *duat gula* 'go to work in the farming land in the morning', and the word group (adverbial phrase), *rangka lama* 'the crowds and excitement of male monkeys' in independent clause (1) and between the verbal phrase, *we'e mane* 'return to their homes in the afternoon', and the verbal phrase, *rangka ruek* 'the crowds and excitement of water birds', in independent clause (2) (Bustan, 2005; Bustan, 2006; Bustan et al., 2020).

The meaning of togetherness is also related to the conceptualization of Manggarai speech community that as blood relatives or descendants bound in one unity of the *wa'u* as a patrilineal-genealogical clan that is unilocal, it is expected that they will always be in agreement in words and deeds in the sense that words and deeds must be done simultaneously. The manifestation of hope for willingness in words is united and manifested in the planning of mutual cooperation, as revealed through the traditional Manggarai language expression, *Bantang cama, reje leles* 'Joint deliberation, mutual cooperation deliberation'. This traditional expression implies the meaning that the process and mechanism of implementing mutual cooperation in the life of Manggarai speech community in the past were always based on the results of deliberation and mutual consensus. The manifestation of their hope for willingness in actions is manifested empirically in the implementation of agricultural land work. The essence of mutual cooperation is that they work together and help each other selflessly when they work on agricultural land to achieve household economic prosperity marked, among other things, by the availability of abundant corn and rice as staple foods throughout the year (Bustan, 2005; Bustan, 2006).

In addition to the meaning of togetherness, the form of linguistic phenomena used in traditional expressions imply the meaning of hard work, as indicated by the verbal phrase, *duat gula* in the independent clause (1) in conjunction with the verbal phrase *we'e mane* in the independent clause (2). The linguistic phenomena used in the verbal phrases indicate that they work in the farming land all day long, starting in the morning when the sun begins to rise on the eastern horizon (*du parn mata leso*) until the evening towards evening when the sun is to set on the western horizon (*du kolepn sale mata leso*). According to the customs that have been in place traditionally since their ancestors, they only rest for a while in the hut (*sekan*) or under the shade of shady trees (*mbau haju*) (Bustan et al., 2020). The conceptualization of Manggarai speech community regarding hard work is also reflected in the traditional expression of Manggarai language, *Dempul wuku, tela toni*. This traditional expression implies the meanings that they work hard in the farming land all day until their fingernails become blunt (*dempul wuku*) and the skin on their backs splits (*tela toni*) from the scorching heat of the sun (Bustan, 2005; Bustan, 2006).

V. CONCLUSION

The conceptualization of Manggarai speech community regarding solidarity in family realm is reflected in the traditional expression of Manggarai language, *Muku. ca pu'u neka woleng curup, teu ca ambo neka woleng lako* 'One bunch of bananas should not speak differently, one bunch of sugar cane should not walk differently' and *Ipung ca tiwu neka woleng wintuk, nakeng ca wae neka woleng tae* 'One pond of small fish should not act differently, one pond of meat should not speak differently'. The most prominent meaning revealed through the traditional expressions is the meaning of unity and oneness. This meaning is not only united in words, but also in deeds or actions. The conceptualization of Manggarai speech community regarding solidarity in the family realm is reflected in the traditional expression of Manggarai language, *Duat gula cama rangka lama, we'e mane cama rangka ruek* 'Going to work in the farming land in the morning is as noisy as male monkeys, coming home from work from the farming land in the evening is as noisy as water birds'. This traditional expression is related to the conceptualization of Manggarai speech community regarding mutual cooperation known as *leles* in Manggarai language. Based on the conceptualization of Manggarai speech community, the traditional

expression implies a set of meanings. The most prominent meaning is togetherness which is not only united in words but also empirically stated in actions.

REFERENCES

- [1] Afrizal. (2014). *Metode Penelitian Kualitatif: Sebuah Upaya Mendukung Pemakaian Penelitian Kualitatif dalam Berbagai Disiplin Ilmu*. Jakarta: Raja Grafindo Persada.
- [2] Bagul, D. A. (1997). *Kebudayaan Manggarai: Sebuah Khasanah Kebudayaan Nasional*. Surabaya: Ubhaya Press.
- [3] Bungin, B. (2007). *Penelitian Kualitatif, Komunikasi, Ekonomi, Kebijakan Publik, dan Ilmu Sosial Lainnya*. Jakarta: Kencana.
- [4] Bustan, F. (2005). "Wacana budaya *tudak* dalam ritual *penti* pada kelompok etnik Manggarai di Flores Barat: analisis linguistik budaya". *Disertasi*. Denpasar: Program Pascasarjana Udayana.
- [5] Bustan, F. (2006). *Etnografi Budaya Manggarai Selayang Pandang*. Kupang: Publikasi Khusus LSM Agricola.
- [6] Bustan, F. (2018). *Fitur Organisasi Sosial dalam Kebudayaan Manggarai di Flores*. Kupang: Lembaga Penelitian, Universitas Nusa Cendana.
- [7] Bustan, F. and Semiun, A. (2019). *The Cultural Discourse of Baby Birth in Manggarai Speech Community*. Germany: LAP LAMBERT ACADEMIC PUBLISHING.
- [8] Bustan, F., Semiun, A., Sarong, Y. S. "The conceptualization of Manggarai speech community on household economic welfare". *Academic Journal of Educational Sciences* 3 (2), 45-51, 2019.
- [9] Bustan, F., Mahur, A., Kabelen, A. H. "Karakteristik dan dinamika sistem pertanian lahan kering dalam kebudayaan Manggarai". *Jurnal Lazuardi* 3 (1), 344 – 367, 2020.
- [10] Cassirer, E. (1987). *Manusia dan Kebudayaan: Sebuah Esai tentang Manusia*. Diterjemahkan oleh Alois A. Nugroho. Jakarta: Gramedia.
- [11] Duranti, A. (1997). *Linguistic Anthropology*. Cambridge: Cambridge University Press.
- [12] Faisal, S. (1990). *Penelitian Kualitatif: Dasar-dasar dan Aplikasi*. Malang: Yayasan Asih Asah Asuh (YA3).
- [13] Fuller, J. M., Wardaugh, R. (2014). *An Introduction to Sociolinguistics*. Oxford: Willey Blackwell.
- [14] Foley, W. A. (1997). *Anthropological Linguistics: An Introduction*. Oxford: Blackwell.
- [15] Goodenough, W. H. (1981). *Culture, Language, and Society*. USA: Benjamin Cummings.
- [16] Hemo, D. (1987). *Sejarah Daerah Manggarai Provinsi Nusa Tenggara Timur*. Kupang: Kantor Wilayah Depdikbud Provinsi Nusa Tenggara Timur
- [17] Jiang, W. (2000). "The relationship between language and culture". *ELT Journal*, 54 (4), 328-334.
- [18] Kramsch, C. (1998). *Language and Culture*. Oxford: Oxford University Press.
- [19] Lawang, M. Z. R. (1999). *Konflik Tanah di Manggarai: Pendekatan Sosiologik*. Jakarta: Penerbit Universitas Indonesia.
- [20] Palmer, G. B. (1996). *Toward a Theory of Cultural Linguistics*. Austin, USA: The University of Texas Press.
- [21] Palmer, G. B., Sharifian, F. (2007). "Applied cultural linguistics: an emerging paradigm." *Applied Cultural Linguistics*. Amsterdam/Philadephia: John Benjamins.
- [22] Sharifian, F. (2011). *Cultural Conceptualizations and Language*. Amsterdam: John Benjamins.
- [23] Spradley, J. P. (1997). *Metode Etnografi*. Diterjemahkan oleh M. Z. Elizabeth. Yogyakarta: Tiara Wacana Yoga.
- [24] Sudikan, S. Y. (2005). *Metode Penelitian Kebudayaan*. Surabaya: Unesa Unipress bekerjasama dengan Citra Wacana.
- [25] Sugyono. (2018). *Metode Penelitian Kuantitatif, Kualitatif dan Kombinasi (Mixed Methods)*. Cetakan ke-10. Bandung: Alfabeta.
- [26] Sugyono. (2022). *Metode Penelitian Kualitatif*. Cetakan Kelima. Bandung: Alfabeta.
- [27] Taneo, M., Bustan, F., Basri, K. "Makna pesta sekolah dalam masyarakat Manggarai di Flores". *Haumeni Journal of Education* 2 (1), 27-35, 2022.
- [28] Verheijen, J. A. (1991). *Manggarai dan Wujud Tertinggi*. Jakarta: LIPI-RU