

# The Features of Human Metaphor Regarding Social Solidarity In Family Realm in Manggarai Language

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**ABSTRACT:** This study describes the features of human metaphor regarding social solidarity in family realm in Manggarai language along with its function as the reflection of Manggarai culture as the identity marker of Manggarai society as members of Manggarai ethnic group. The study is viewed from cultural linguistics as a new theoretical perspective in cognitive linguistics exploring the relationship of language, culture, and conceptualization. The study is descriptive-qualitative. The results of study show that the cultural conceptualization of social solidarity in family realm ascribed in the cognitive map of Manggarai society as members of Manggarai ethnic group is reflected in the human metaphor of Manggarai language, *Nai ca anggit, tuka ca leleng* 'Hearts are one bond, stomachs are one bond'. The features in the forms and meanings of linguistic phenomena used in the human metaphor are unique and specific to Manggarai culture as the parent culture in which Manggarai language is embedded. The meanings stored in the forms of linguistic phenomena used are the parts of the local wisdoms inherited from the ancestors of Manggarai society as members of Manggarai ethnic group. The human metaphor functions as a control mechanism for Manggarai society as members of Manggarai ethnic group in organizing their ways of thinking as well as their patterns of behavior in the contexts of living together in the extended family realm of the *wa'u* as a patrilineal-genealogical clan aimed at keeping and maintaining the sense of social solidarity for good. In an attempt to achieve the intended aim, the sense of social solidarity should be manifested not only in words but also in deeds or actions

**Keywords:** human metaphor, social solidarity, family realm, Manggarai language

## I. INTRODUCTION

Language used by a society as members of an ethnic group is not a single entity as language they employ is closely related in some respect to culture they share. The relationship of both language and culture belonging to a society as members of an ethnic group is manifested in a set of cultural conceptualizations ascribed in their cognitive map that function as the frames of reference for them in viewing and making sense of the world. More specifically, the relationship of both language and culture belonging to a society as members of an ethnic group is reflected in the kinds of metaphor or metaphorical expression they employ when communicating or interacting with each another. The use of those kinds of metaphor can be seen their context of living together in a family realm, involving both in a nuclear family realm and in an extended family realm. The basic reason is that metaphor is a part of cultural conceptualization emerging in cognition level (Keesing, 1981; Foley, 1997; Palmer & Sharifian, 2007; Bustan et al, 2017).

Referring to the matters provided above in minds, this study investigates the cultural conceptualization of social solidarity in family realm ascribed in the cognitive map of Manggarai society as members of Manggarai ethnic group residing in the region of Manggarai that lies in the island of Flores as one of the big islands in the Province of East Nusa Tenggara, Indonesia (Bustan, 2005; Bustan, 2006; Bustan et al, 2017; Bustan et al, 2019; Bustan et al, 2020; Bustan & Kabelen, 2023a; Bustan et al, 2023b). As the object of study is so complex that the focus of attention is paid to the features of human metaphor regarding social solidarity in family realm in Manggarai language, as reflected in the forms and meanings of linguistic phenomena used in the human metaphor in question. The study is conducted for the basic reason that the features of linguistic phenomena used in the human metaphor of social solidarity in family realm are unique and specific to Manggarai culture as the parent culture in which Manggarai language is embedded. The unique and specific features of linguistic phenomena used in the human metaphor are reflected in their forms and meanings serving as the window into the cognitions or minds of Manggarai society as members of Manggarai ethnic group. The meanings stored in the forms of linguistic phenomena used in the human metaphor of social solidarity in family realm is one of the local wisdoms inherited from the ancestors of Manggarai society as members of Manggarai ethnic group. The local wisdom functions as the frame of reference for them in organizing their ways of thinking as well as their patterns of behavior in their family realm aimed at keeping and maintaining the sense of unity in their contexts of living together, especially in an extended family realm which is known as *wa'u* in Manggarai language which refers to a patrilineal-genealogic clan (Verheijen, 1991; Erb, 1999; Bustan, 2005; Bustan, 2006).

#### **FRAME WORK**

Language serves an important role in the life of a society as members of an ethnic group because language they employ is aimed at conveying their thoughts or ideas, feelings, and experiences in the world. The world conveyed through their language involves not only the factual world but also the symbolic world which refers to the world in which the objects used as the referents of language used are imaginative in nature as the objects exist in their minds or cognitions (Berger & Luckman, 1967; Keesing, 1981; Grice, 1987; Cassirer, 1987). Referring to the scope of its use, it true to say then that language used by a society as members of an ethnic group is closely related to culture they share as the source of conceptualization for them in viewing and making sense of the world. This insight comes closest to the conception of Kramsch (2001) that culture as the worldview of a society finds its reflection in language they employ and, as such, the language they employ serves as the window of their world (Goodenough, 1964; Miller, 1968; Cassirer, 1987; Ochs, 1988; Bilal & Bada, 2005; Cakir, 2006; Alshammari, 2018). As language as the reflection of the minds or cognitions of its speakers, it is a truism that language used by a society as members of a social group or an ethnic group is the window into their cognitions or minds (Keesing, 1981; Palmer, 1996; Palmer & Sharifian, 2007; Yu, 2007).

The function of language used by a society as members of an ethnic group the window into their minds and cognitions is the main concern of study in cognitive linguistics, a branch of linguistics which explores the relationship of both language and cognition (Langacker, 1999). One of the perspectives of cognitive linguistics is cultural linguistics, one of the new theoretical perspectives in cognitive linguistics exploring the relationship of language, culture, and conceptualization (Palmer, 1996; Palmer & Sharifian, 2007). In the perspective cultural linguistics, language is defined as a cultural activity and, at the same time, as an instrument for organizing other cultural domains. This is because language used by a society as members of an ethnic group is shaped not only by their special and general innate potentials as human beings but also by their physical and sociocultural experiences in the contexts of living together (Palmer, 1996; Sharifian, 2007; Sharifian, 2011; Palmer & Sharifian, 2007). Language in this regard is defined not only as a linguistic phenomenon but also as a social and cultural phenomenon (Bustan, 2005; Foley, 1997).

Similar to language, as the definition of culture varies from school to school (Ochs, 1988; Sudikan, 2001), in the perspective of cultural linguistics, culture is defined as the source of conceptualization of experiences faced by a society as members of an ethnic group in the contexts of living together for years (Palmer & Sharifian, 2007;

Sharifian, 2011; Palmer, 1996; Wallace, 1981; Casson, 1981; Stross, 1981). Culture in this light serves as a cognitive map shared together by a society as members of an ethnic group (Bernstein, 1972; Foley, 1997; Goodenough, 1964; Whorf, 2001; Wallace, 1981; Schneider, 1976) that functions as a display illustrating how they organize their ways of thinking about items, behaviors, and beliefs in cultural domains. The relationship of both language and culture belonging to a society a members of an ethnic group is manifested in conceptualization which is referred to as fundamental cognitive processes which naturally lead to the development of schemas, categories, metaphors, and scripts (Palmer, 1996; Palmer & Sharifian, 2007; Sharifian, 2011).

Apart from schemas, categories, and scripts, metaphors as the main concerns of study in cultural linguistics deal with the ways a society as members of an ethnic group think and know the world (Palmer & Sharifian, 2007). In line with this view, Duranti (2001) propounds that metaphor is the implementation of the system of knowledge shared by a society as members of an ethnic group that functions as a guideline for them to understand the world (Casson, 1981). As language used by a society is full of metaphors in viewing one experience on the basis of another experience, metaphor is also defined as a theory of society that contains their experiences on the world. Metaphor in this regard serves not only as a conceptual frame to understand the world but also as a linguistic device to relate various domains of experiences and coherences between interrelated events. This implies that metaphor can be identified from semantic aspect as the transference of name as well as from the perspective of anthropology and philosophy. In the perspective of anthropology and philosophy, metaphor is the basic character of relationship between the human linguisticity and the world. It is worth noting that, as human linguisticity is always metaphoric in nature, it is a truism that all words and names are not given by nature but the results of human creation. Therefore, as mentioned earlier, metaphor is defined as a part of cultural conceptualization emerging in cognition level shared by a society as members of a social group in which the meanings stored in the forms of linguistic phenomena used metaphor designate their existence as members of an ethnic group (Keesing, 1981; Palmer & Sharifian, 2007; Bustan et al, 2017).

As metaphoric symbol can't be understood its meaning without reference to its context of use in discourse and in cultural discourse as well, according to Wahab (1990), metaphor can be classified into nominal metaphor, predicative metaphor, and sentential metaphor. Nominal metaphor and predicative metaphor can be understood their meanings by observing the contexts of sentences in which they are used. Sentential metaphor can also 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 nominal phrase, predicative metaphor appears in the form of predicate of a sentence, and sentential metaphor appears in the form of complete sentence. Based on the kinds of nouns serving as its component parts or immediate constituents, nominal metaphor can be further identified into human metaphor, animal metaphor, and plant metaphor (Wahab, 1990; Bustan et al, 2017). Human metaphor which is also known as anthropomorphic metaphor is a kind of nominal metaphor indicated by using the organs of human body. Animal metaphor is a kind of nominal metaphor indicated by using animal or organs of animal. Plant metaphor is kind of nominal metaphor indicated by using plant or the parts of plant (Wahab, 1990; Foley, 1997). The study of linguistic phenomena used in metaphors or metaphorical expressions cover two related aspects, including forms which refer to signifiers and meanings which refer to signifieds. The forms as the physical features of linguistic phenomena used can be clearly seen in the surface structures, while the meanings can be identified from the contents stored and implied in the forms of linguistic phenomena used (Gumpers, 1992; Bustan, 2005; Bustan et al, 2017; Foley, 1997).

## II. METHOD

This study is descriptive-qualitative as it is aimed at describing the features of human metaphor regarding social solidarity in family realm in Manggarai language (Faisal, 1990; Muhadjir, 1995; Afrizal, 2014; Sugyono, 2018; Yusuf, 2019; Moleong, 2021; Sugyono, 2022). The study was based on two sources of data, involving both primary data and secondary data. The procedures of research were field and library research. The field research

was aimed at obtaining the primary data dealing the cultural conceptualization ascribed in the cognitive map of Manggarai society as members of Manggarai ethnic group regarding human metaphor of social solidarity in family realm in Manggarai language. The location of the field research was in the regency of Manggarai with the main location being in Pagal as the capital city of Cibai district. The sources of the primary data were the members of Manggarai society as members of Manggarai ethnic group residing in Pagal represented by three key informants selected on the basis of the ideal criteria put forward by Faisal (1990), Spradley (1997), Duranti (2001), and Sudikan (2001). The method of data collection was interview which was then elaborated by using the technique of recording, elicitation, and note-taking (Nusa Putra, 2011). The library research was aimed at obtaining the secondary data relevant to the main problem of the study. The method of data collection was documentary study. The types of documents used as the sources of reference were general references such as books and specific references such as research results, scientific articles, and papers. The collected data were then analyzed qualitatively by using inductive method as the process of analysis moved from data to abstraction and concept/theory. The concept/ theory is local-ideographic in nature as it describes the features of human metaphor regarding social solidarity in family realm in Manggarai language with special reference to cultural conceptualization ascribed in the cognitive map of Manggarai society as members of Manggarai ethnic group.

### III. RESULTS AND DISCUSSION

#### Results

The results of study show that there is a close relationship between Manggarai language, Manggarai culture, and conceptualization of Manggarai society as members of Manggarai ethnic group in viewing and making sense of the world. The relationship is manifested in the cultural conceptualization ascribed in the cognitive map of Manggarai society as members of Manggarai ethnic group regarding social solidarity in a family realm in Manggarai language. The cultural conceptualization is reflected in the features of human metaphors in Manggarai language in which the forms and meanings of linguistic phenomena used are unique and specific to Manggarai culture as the parent culture in which Manggarai language is embedded. Based on the results of data selection, it is found out that one of the kinds of human metaphors in Manggarai language which is almost always used by Manggarai society as members of Manggarai ethnic group as the frame of reference for them in keeping and maintaining social solidarity in family realm, especially in the extended family realm of the *wa'u* as a patrilineal-genealogic clan is as follows: *Nai ca anggik, tuka ca leleng* 'Hearts are one bond, stomachs are one bond'. The meanings stored in the forms of linguistic phenomena used in the human metaphor are the parts of local wisdoms inherited from the ancestors of Manggarai society as members of Manggarai ethnic group that function as the control mechanism for them in organizing their ways of thinking as well as their patterns of behavior in their contexts of living together as the members of the *wa'u* as a patrilineal-genealogic clan.

#### Discussion

As seen in the physical features of linguistic phenomena used, the human metaphor of *Nai ca anggik, tuka ca leleng* 'Hearts are one bond, stomachs are one bond' in Manggarai language appears in the form of a sentential metaphor. While in terms of its component parts, the sentence is a compound sentence made up of two independent clauses or complete sentences. The two independent clauses serving as its component parts are as follows: (a) *Nai ca anggik* 'Hearts are one bond' and (b) *Tuka ca leleng* 'Stomachs are one bond'. The relationship of the two independent clauses as its component parts forms an asyndeton construction as it is not linked by using the coordinating conjunction *agu* 'and' or *ko* 'or' as lexical-cohesive device. As conceptualized in the cognitive map of Manggarai society as members of Manggarai ethnic group, the coordinating conjunction is intentionally omitted for the basic reason that the human metaphor is a fixed form of language used in the text of cultural discourse in Manggarai language inherited from their ancestors. In line with this, the coordinating conjunction is intentionally omitted in order to keep and maintain the harmony of tempo and rhythm when the human metaphor is spoken to as the number of words in the two independent clauses as its component parts is the same as three words.

As a metaphoric symbol can't be understood its meaning without reference to the context of its use in discourse, the metaphorical expression is identified as a nominal metaphor of human metaphor type. It is identified as a human metaphor because of using the word (noun) *nai* 'heart' as the organ of human body that functions as the subject of the independent clause (a) and the word (noun) *tuka* 'stomach' as the organ of human body that functions as the subject of the independent clause (b). In line with the context of use in the sentence, the verbs functioning as the predicates of the two independent clauses are predicative metaphors. The verb *anggit* 'bond' in the verbal phase of *ca anggit* 'one bond' is the predicate of the independent clause (a) and the verb *leleng* 'bond' in the verbal phase of *ca leleng* 'one bond' is the predicate of the independent clause (b). The verbal phrase of *ca anggit* as the predicate of the independent clause (a) is made up two words as its immediate constituents. The two words as its immediate constituents are the word (verb) *anggit* as the core word functioning as the HEAD (H) and the word (numeral) *ca* 'one' as its MODIFIER (M). The verbal phrase *ca leleng* 'one bond' as the predicate of the independent clause (b) is made up two words as its immediate constituents. The two words as immediate constituents are the word (verb) *anggit* 'bond' as the core word functioning as the HEAD (H) and the word (numeral) *ca* 'one' as its MODIFIER (M).

As mentioned earlier, in general, the meanings stored in the forms of linguistic phenomena used in the human metaphor of *Nai ca anggit, tuka ca leleng* 'Hearts are one bond, stomachs are one bond' in Manggarai language designate the cultural conceptualization ascribed in the cognitive map of Manggarai society as members of Manggarai ethnic group regarding social solidarity in family realm, especially the extended family of the *wa'u* as a patrilineal-genealogic clan in the social structure of Manggarai culture. This implies that the social solidarity expressed in the forms and meanings of linguistic phenomena used in the human metaphor is manifested in their contexts of living together as the members of the *wa'u* as a patrilineal-genealogic clan. Being the members of the *wa'u* as a patrilineal-genealogic clan, they should always reveal a sense of unity in their words, as seen in their patterns of verbal behavior, and in their deeds or actions, as seen in their patterns of nonverbal behavior, aimed at keeping and maintaining social solidarity. The sense of unity in their words and deeds or actions should also be manifested in the process of making decisions for the sake of the *wa'u* as a patrilineal-genealogic clan as a whole. As the members of the *wa'u* as a patrilineal-genealogic clan, they should always try in such a way that there have no differences in their thoughts or ideas or, in other words, their ways of thinking should be always the same. This is because it is conceptualized in the cognitive map of Manggarai society as members of Manggarai ethnic group that their existence as the members of the *wa'u* as a patrilineal-genealogic clan is likened as the organs of one human body. In addition to having the same thoughts or ideas in the process of making decisions, they should also be committed to implementing the decisions taken. The aim is to avoid internal social conflicts that might occur between and among them as the members of the *wa'u* as a patrilineal-genealogic clan.

The meanings stored in the forms of linguistic phenomena used in the human metaphor of Manggarai language regarding social solidarity in family realm are the parts of local wisdom inherited from the ancestors of Manggarai society as members of Manggarai ethnic group in regard to the local knowledge of democracy. The use of the word (noun) *nai* in the nominal phrase of *nai ca anggit* is not only seen as an internal organ of human body. Based on the cultural conceptualization ascribed in the cognitive map of Manggarai society as members of Manggarai ethnic group, the word (noun) *nai* 'heart' used in the nominal phrase of *nai ca anggit* is a form of human metaphor that symbolizes the source of feelings that functions to organize their emotions, morals, and ethics that involve both the ethics of being and the ethics of doing aimed at keeping and maintaining social solidarity in their contexts of living together as the members of the *wa'u* as a patrilineal-genealogic clan. The word (noun) *tuka* 'stomach' used in the nominal phrase of *tuka ca leleng* is not only seen as an internal organ of human body but also as a human metaphorical expression that symbolizes the source of wisdoms that guides their ways of thinking to be always ready to accept something good or bad.



The human metaphor should be preserved and maintained as it functions as one of the frames of reference for them in organizing their patterns of verbal and nonverbal behavior in family realm, especially in their context of living together as the members of the *wa'u* as a patrilineal-genealogic clan as the extended family in the social structure of Manggarai society as members of Manggarai ethnic group. Along with their existence as the members of the *wa'u* as a patrilineal-genealogic clan, the basic principle that should be always kept in their minds and taken into account in their patterns of verbal and nonverbal behavior is that 'united they stand, divided they fall'. To what extent the human metaphor is meaningful in the today's social life of the *wa'u* as a patrilineal-genealogic clan as a whole depends on their good will to implement it as expected because actions speak louder than words in the sense that the words are meaningless if they don't put into actions.

#### IV. CONCLUSION

The human metaphor expression of Manggarai language regarding social solidarity in family realm which is almost always used by Manggarai society as members of Manggarai ethnic group, especially in their context of living together as the members of the *wa'u* as a patrilineal-genealogic clan, is as follows: *Nai ca anggit, tuka ca leleng*. The forms and meanings of linguistic phenomena used are unique and specific to Manggarai culture as the parent or hosting culture in which Manggarai language is embedded. The meanings stored and implied in the forms of linguistic phenomena used in the human metaphor are the parts of the local wisdoms inherited from the ancestors of Manggarai society as members of Manggarai ethnic group. Along with its meanings, the human metaphor function as one of the control mechanisms for Manggarai society as members of Manggarai ethnic group in organizing their patterns of verbal behavior and nonverbal behavior aimed at keeping and maintaining the sense of social solidarity the family realm of the *wa'u* as a patrilineal-genealogic clan. Therefore, the human metaphor should be maintained by Manggarai society as members of Manggarai ethnic group as it makes the life of the *wa'u* as a patrilineal-genealogic clan meaningful for good. The meaningfulness of the human metaphor is mainly manifested not only in words but also deeds or actions.

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