

Social Cohesion Metaphor in Manggarai Language (A Cultural Linguistic Analysis)

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ABSTRACT

Kajian ini mengeksplorasi metafora kohesi sosial dalam bahasa Manggarai dengan mengacu pada bentuk dan makna fenomena kebahasaan yang digunakan. Kajian ini dilihat dari linguistik budaya dengan acuan khusus pada metafora sebagai bagian dari konseptualisasi budaya yang muncul pada tataran kognitif. Penelitian ini bersifat deskriptif. Hasil penelitian menunjukkan bahwa metafora kohesi sosial dalam bahasa Manggarai tercermin dalam bentuk dan makna dari fenomena kebahasaan yang digunakan dalam ekspresi verbal seperti, Muku ca pu'u neka woleng curup 'Satu rumpun pisang tidak berbicara berbeda, satu rumpun tongkat tidak berjalan berbeda' dan (2) Nai ca anggik, tuka ca lelang 'Hati terikat satu, perut terikat satu'. Bentuk dan makna fenomena kebahasaan yang digunakan secara spesifik pada budaya Manggarai mengungkapkan konseptualisasi masyarakat Manggarai tentang pentingnya menjaga kohesi sosial dalam konteks hidup bersama sebagai anggota wa'u sebagai klan silsilah patrilineal.

This study explores social cohesion metaphor in Manggarai language with special reference to the forms and meanings of the linguistic phenomena used. The study is viewed from cultural linguistics with special reference to metaphor as a part of cultural conceptualization emerging in cognitive level. The study is descriptive. The result of study shows that social cohesion metaphor in Manggarai language is reflected in the forms and meanings of the linguistic phenomena used in such verbal expression as, Muku ca pu'u neka woleng curup 'One clump of bananas doesn't talk differently, one clump of canes doesn't walk differently' and (2) Nai ca anggik, tuka ca lelang 'Hearts bound one, stomachs bound one'. The forms and meanings of the linguistic phenomena used are specific to Manggarai culture revealing conceptualization of Manggarai society on the significance of maintaining social cohesion in their contexts of living together as members of the wa'u as a patrilineal-genealogic clan.

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INTRODUCTION

It has been widely acknowledged that language is a chief means of communication used by a society as members of a social group to convey or express their thoughts or ideas, feelings, and experiences in the world involving the factual world and the symbolic world. Along with its use as chief means of human communication, it is a truism that language used by a society as members of a social group is closely related to culture they share manifested in their conceptualization in viewing

the world (Palmer and Sharifian, 2007). The relationship of language, culture, and conceptualization belonging to a society as members of a social group can be seen, for instance, in metaphor because the conception of human beings in thinking is almost always mediated through metaphor or metaphoric expression. In accordance with its contexts, the forms and meanings of the linguistic phenomena that a society as members of a social group employ in metaphor are specific to culture they share or adhere.

Bearing the matters stated above in minds, this study investigates the relationship of Manggarai language, Manggarai culture, and conceptualization of Manggarai society as members of Manggarai ethnic group residing in the region of Manggarai that occupies the western part of the island of Flores in the province of East Nusa Tenggara (Verheijen, 1991; Erb, 1999; Bustan, 2005; Bustan, et al, 2017; Bustan & Bire, 2018). As the relationship is so complex in nature that the study focuses on metaphor with special reference to social cohesion metaphor in Manggarai language, as reflected in the forms and meanings of the linguistic phenomena used in the metaphor.

We are interested in conducting the study for the reason that the forms and meanings of the linguistic phenomena used in social cohesion metaphor in Manggarai language are specific to Manggarai culture that, in terms of its function, reveals the conceptualization of Manggarai society on the significance of maintaining social cohesion in their contexts of living together as members of a social group, especially in their contexts of living together as members of *wa'u* as patrilineal genealogic clan (Verheijen, 1991; Erb, 1999; Bustan, 2005; Bustan, et al, 2017; Bustan & Bire, 2018). Another reason is that there has no any study investigating in more depth about social cohesion metaphor in Manggarai language paying special attention to the forms and meanings of the linguistic phenomena used in view of cultural linguistics, one of the new theoretical perspectives in cognitive linguistics exploring the relationship of language, culture, and conceptualization (Palmer, 1996; Palmer and Sharifian, 2007; Sibarani, 2004; Bustan, et al, 2017; Bustan & Bire, 2018).

METHOD

This study is descriptive as it describes social cohesion metaphor in Manggarai language with special reference to the forms and meanings of the linguistic phenomena used. The study was done on the basis of two kinds of data involving primary and secondary data. In line with these two kinds of data, the procedures of research implemented were field and library research.

The field research was aimed at collecting the primary data in Manggarai region, especially in Pagal as the main location of the field research. The methods of data collection were observation and interview. The techniques of data collection were recording, elicitation, and note-taking. The sources of the primary data were Manggarai society as the native speakers of Manggarai language, especially those residing in Pagal as the main location of the field research. For the purpose of the study, they were represented by four key informants selected on the basis of ideal criteria proposed by Faisal (1990), Spradley (1997), Sudikan (2001), and Spradley (1997). The library research was aimed at collecting the secondary data. The method of collecting the required data was documentary study. The

technique of data collection was note-taking. The documents used as the sources of reference were general documents (books) and specific documents (articles, research report and so forth).

The collected data were then analyzed qualitatively by inductive method as the analysis was started from the data to abstraction and concept or theory of metaphor, the local theory in which its contents describe social cohesion metaphor in Manggarai language with special reference to the forms and meanings of the linguistic phenomena used the social cohesion metaphor concerned.

FINDINGS AND DISCUSSION

The result of study shows that there is a close relationship between Manggarai language, Manggarai culture, and conceptualization of Manggarai society as members of Manggarai ethnic group in viewing the world. The relationship is manifested in social cohesion metaphor in Manggarai language, as reflected in the forms and meanings of the linguistic phenomena used in the metaphor. Referring to the features of the linguistic phenomena used, the forms and meanings of social cohesion metaphor in Manggarai language are specific to Manggarai culture designating the conceptualization of Manggarai society as members of Manggarai ethnic group on the significance of maintaining social cohesion in their contexts of living together as the members of Manggarai ethnic group, especially in their contexts of living together as the members of the *wa'u* as a patrilineal genealogic clan. This is because their existence as members of the *wa'u* as a patrilineal genealogic clan, as its definition implies, is established on the basis of blood relationship ties because of the similarity of the same descendants traced according to the paternal lineage (Bustan, 2005). Even though there are many verbal expressions of Manggarai language appearing as social cohesion metaphors, the most frequently used by Manggarai society as members of Manggarai ethnic group in their contexts of living together, especially their contexts of living together as the members of the *wa'u* as a patrilineal genealogic clan, are as follows: (1) *Muku ca pu'u neka woleng curup, teu ca ambo neka woleng lako* 'One clump of bananas don't talk differently, one clump of canes don't walk differently' and (2) *Nai ca anggik, tuka ca leleng* 'Hearts bound one, stomachs bound one'.

Referring to the physical forms of the linguistic phenomena used in data (01), *Muku ca pu'u neka woleng curup, teu ca ambo neka woleng lako* 'One clump of bananas don't talk differently, one clump of canes don't walk differently', the verbal expression appears as a compound sentence made up of two independent clauses or complete sentences as its component parts. The two independent clauses or complete sentences as its component parts are (a) *Muku ca pu'u neka woleng curup* 'One clump of bananas don't talk differently' and (b) *Teu ca ambo neka woleng lako* 'One clump of canes don't walk differently'. The combination of the two independent clauses or complete sentences constructs an asyndeton structure because it is not linked by using the word (function word) *agu* 'and' or *ko* 'or' as the coordinating conjunction functioning as lexical cohesion device. The two independent clauses or complete sentences appear as negative sentences indicated by the use of negative marker *neka* 'not' to show negation. The negative marker distributes preceding the word (verb) *curup* 'talk' in

the verbal phrase *woleng curup* ‘talk differently’ in the independent clause or complete sentence (a) and the word (verb) *lako* ‘walk’ in the verbal phrase *woleng lako* ‘walk differently’ in the independent clause or complete sentence (b).

On the ground of the context of use in discourse, the verbal expression is a sentential metaphor appearing in the form of a compound sentence in which its meaning can be understood on the basis of its relation with sentence preceding or following it. As such, the meaning of the independent clause or complete sentence (a) *Muku ca pu’u neka woleng curup* ‘One clump of bananas don’t talk differently’ can be understood on the basis of its relation to the meaning of the independent clause or complete sentence (b) *Teu ca ambo neka woleng lako* ‘One clump of canes don’t walk differently’, or vice versa, the meaning of the independent clause or complete sentence (b) *Teu ca ambo neka woleng lako* ‘One clump of canes don’t walk differently’ can be understood on the basis of its relation to the meaning of the independent clause or complete sentence (a) *Muku ca pu’u neka woleng curup* ‘One clump of bananas don’t talk differently’.

On the basis of the context of sentence in which it is used, the component parts of the verbal expression appear as nominal metaphor and predicative metaphors. The nominal metaphors are reflected in the use of nominal phrase *muku ca pu’u* ‘one clump of bananas’ in the independent clause or complete sentence (a) and nominal phrase *ceu ca ambo* ‘one clump of canes’ the independent clause (b). The use the word (noun) *muku* ‘bananas’ as the core word and the word (noun) *teu* ‘canes’ as the core word shows that the two nominal phrases appear as plant metaphors. The predicative metaphors are marked by the use of the word (verb) *curup* ‘talk’ in the verbal phrase *neka woleng curup* ‘not talk differently’ functioning as the predicate in the independent clause or complete sentence (a) and the word (verb) *lako* ‘walk’ in the verbal phrase *neka woleng lako* ‘not walk differently’ as the predicate in the independent clause or complete sentence (b).

Along with the contents or meanings stored in the forms of the linguistic phenomena used, the verbal expression implies some advices for Manggarai society as the members of Manggarai ethnic group that they must always maintain social cohesion in their contexts of living together, especially in their contexts of living together as the members of the *wa’u* as a patrilineal-genealogic clan. The meanings are reflected in the nominal phrase *muku ca pu’u* ‘one clump of bananas’ in the independent clause or complete sentence (a) and in the nominal phrase *teu ca ambo* ‘one clump of canes’ in the independent clause or complete sentence (b).

In relation to the use of the word (function word) *neka* ‘not’ as the form of negative marker in the verbal expression implies that, as the members of the *wa’u* as a patrilineal-genealogic clan, they are two main prohibitions that they should take into account and put under consideration when communicating and interacting with one another. The first is that they are prohibited from being different in words, as reflected in the independent clause or complete sentence (a), *Muku ca pu’u neka woleng curup* ‘One clump of bananas don’t talk differently’. The second is that they are prohibited from being different in words, as reflected in the independent clause or complete sentence (b), *Teu ca*

ambo neka woleng lako ‘One clump of canes don’t walk differently’. In other words, as the members of the *wa’u* as a patrilineal-genealogic clan, their words and deeds must always be the same and go hand in hand in an attempt to maintain social cohesion in their contexts of living together in one side and to avoid social conflict in extended family realm on the other.

As can be seen in the physical forms of linguistic phenomena used in data (02), *Nai ca anggiti, tuka ca leleng* ‘Hearts bound one, stomachs bound one’, the verbal expression appears as a compound sentence made up of two independent clauses or complete sentences as its component parts. The two independent clauses or complete sentences as its component parts are (a) *Nai ca anggiti* ‘Hearts bound one’ and (b) *Tuka ca leleng* ‘Stomachs bound one’. The combination of these two independent clauses or complete sentences constructs an asyndeton structure as it is not linked by the word (function word) *agu* ‘and’ or *ko* ‘or’ as the coordinating conjunction.

Based on the context of use in discourse, the verbal expression is a sentential metaphor appearing in the form of a compound sentence in which its meaning can be understood on the basis of its relation with sentence preceding or following it. The meaning of the independent clause or complete sentence (a) *Nai ca anggiti* ‘Hearts bound one’ can be understood on the basis of its relation to the meaning of the independent clause or complete sentence (b) *Tuka ca leleng* ‘Stomachs bound one’, or vice versa, the meaning of the independent clause or complete sentence (a) *Nai ca anggiti* ‘Hearts bound one’. In relation to the context of sentence, the component parts of the verbal expression appear as nominal metaphors, as reflected in the use of noun *nai* ‘hearts’ in the independent clause or complete sentence (a) and *tuka* ‘stomachs’ in the independent clause (b). The use of the word (noun) *nai* ‘hearts’ and the word (noun) *tuka* ‘stomachs’ shows that the two nominal metaphors are anthropomorphic metaphors marked by the use of the organs of human body.

In terms of its meanings, the verbal expression implies some advices for Manggarai society as the members of Manggarai ethnic group that, in their contexts of living together as the members of a social group, especially in their contexts of living together as the members of the *wa’u* as a patrilineal-genealogic clan, they must always maintain a sense of unity. If they are involved in social conflicts, they should solve the social conflicts in order to maintain social cohesion because they are brothers coming from the same descents, the same blood line, and the same origin structure.

CONCLUSION

There is a close relationship between Manggarai language, Manggarai culture, and conceptualization of Manggarai society as members of Manggarai ethnic group, as reflected in the forms and meanings of the linguistic phenomena used in the verbal expressions of Manggarai appearing as social cohesion metaphors, as can be seen in the verbal expression *Muku ca pu’u neka woleng curup* ‘One clump of bananas don’t talk differently, one clump of canes don’t walk differently’ and the verbal expression *Nai ca anggiti, tuka ca leleng* ‘Hearts bound one, stomachs bound one’. The forms and meanings of the linguistic phenomena used reveal that the verbal expressions are social

cohesion metaphor in Manggarai serving and functioning as one of the local wisdoms shared by Manggarai society as the members of Manggarai ethnic group inherited from their ancestors that must be preserved.

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