



## **THE FORMS AND MEANINGS OF THE *LELAK LOCE RENDA* FOLKSONG IN MANGGARAI LANGUAGE**

**Fransiskus Bustan**

**Lecturer of the Faculty of Teacher Training and Educational Sciences,  
Nusa Cendana University Kupang  
Florens Max Un Bria**

**Lecturer of Higher Education Pastoral, Great Diocese of Kupang Indonesia  
Filemon Fridolino Ngebos**

**Lecturer of the Faculty of Law, Wydya Mandira Catholic University Kupang  
Natalia Tanti Bustan Do**

**Student of the Faculty of Social and Political Sciences,  
Nusa Cendana University Kupang**

**Andreas Wanggar Semiu**

**Student of the Faculty of Teacher Training and Educational Sciences,  
Nusa Cendana University Kupang**

**Alsiana Tati Murni Husen**

**Student of the Faculty of Teacher Training and Educational Sciences,  
Nusa Cendana University Kupang**

**ABSTRACT:** *This study describes the relationship of Manggarai language, Manggarai culture, and conceptualization of Manggarai society as members of Manggarai ethnic group in viewing and making sense of the world, as reflected as reflected in the forms and meanings of linguistic phenomena in the text of the Lelak Loce Renda folksong in Manggarai language as the reflection of Manggarai culture as the identity marker of Manggarai society as members of Manggarai ethnic group. The study is descriptive-qualitative. The study is viewed from cultural linguistics as one of the new theoretical perspectives in cognitive linguistics which explores the relationship of language, culture, and conceptualization. The result of study shows that the forms and meanings of linguistic phenomena used in the text of the Lelak Loce Renda folksong are unique and specific to Manggarai culture as parent culture in which Manggarai language is embedded. The contents stored in the forms of linguistic phenomena in the text of the Lelak Loce Renda folksong serve a set of meanings which are interconnected to one another in designating the ways Manggarai society view and make sense of the world. The prominent meanings implied the forms of linguistic phenomena used in the text of the Lelak Loce Renda folksong are social, economic, religious, and educational meaning.*

**Keywords:** *forms, meanings, Lelak Loce Renda, Manggarai language*

## **INTRODUCTION**

Both language and culture belonging to a society as members of an ethnic group are closely related to each other because language in its use as the chief means of communication between and among the members of an ethnic group is the reflection of culture they share. The function of language as the reflection of culture shared by a society as members of an ethnic group is manifested in conceptualization ascribed in their cognitive map in viewing and making sense of the world (Palmer, 1996; Langacker, 1999; Ungerer and Schmid, 2006; Palmer and Sharifian, 2007; Sharifian, 2011). The conceptualization is reflected in the forms and meanings of linguistic phenomena they employ in such cultural texts as ritual speeche, folktale, folksong, and proverb (Bustan, 2005).

This study addresses the relationship of both Manggarai language and Manggarai culture belonging to Manggarai society as members of Manggarai ethnic group residing

in the region of Manggarai that lies in the western part of the island of Flores as one of the big islands in the province of East Nusa Tenggara, Indonesia (Hemo, 1987; Verheijen, 1991; Erb, 1999; Lawang, 1999; Bustan, 2005; Bustan, 2006; Bustan & Bire, 2017; Bustan & Liunokas, 2019; Bustan et al., 2020; Bustan & Kabelen, 2023; Gunas et al., 2023; Bustan et al., 2023; Bustan et al., 2024; Monteiro et al., 2024; Bustan & Ludji, 2024; Bustan, 2024). As the relationship is pervasive that the study focuses on the conceptualization of Manggarai society as members of Manggarai ethnic group in viewing and making sense of the world, involving both the factual world and the symbolic world. The conceptualization is reflected in the *Lelak Loce Renda* folksong in Manggarai language with special reference to the forms and meanings of linguistic phenomena used in that folksong. The study is conducted for the basic reason that the forms and meanings of linguistic phenomena used in the text of the *Lelak Loce Renda* folksong are unique and specific to Manggarai culture as the hosting culture in which Manggarai language is embedded.

## FRAMEWORK

Language serves a pivotal role in the life of a society as members of a social group as, of so many different media of communication they employ to fulfill their basic needs as human beings, language is regarded as the most effective one. In addition to expressing their thoughts or ideas and feelings, language they employ is also used to convey their experiences in the world (Berger & Luckman, 1967; Miller, 1968; Keesing, 1981; Stross, 1981; Wallace, 1981; Grice, 1987; Cassirer, 1987; Suriasumantri, 2001; Whorf, 2001; Maslova, 2004; Malcom, 2007; Abdikalyk et al., 2016; Sihotang, 2018). In this regard, language serves as the reflection of culture they share (Sapir, 1949), as Brown (1994) propounds that culture is deeply ingrained part of the very fiber of our being as members of social group, but language is the most visible and available expression of culture (Kramch, 2001; Cakir, 2006; Bilal & Erdogan, 2005; Bustan et al., 2024; Monteiro et al., 2024; Bustan & Ludji, 2024).

The views imply that the use of language as the reflection of culture shared by a society as members of a social group makes their social lives as a whole meaningful. In line with the significance of language as the most visible and available expression of culture shared by a society as members of a social group, according to Kramsch (2001), language is a symbolic system that has the power to shape and create such cultural realities as norms, values, perceptions, and identities. The use of language as the most visible and available expression of culture shared by a society as members of a social group can be clearly seen in cultural texts which refer to the texts taking place in cultural domain (Gumperz, 1992; Hymes, 1974; Bustan, 2005).

The features of linguistic phenomena used in a cultural text are unique and specific in some respect to culture as the parent culture or hosting culture in which that language is embedded. In terms of two poles of linguistic sign, the unique and specific features of linguistic phenomena used in a cultural text are reflected in forms and meanings. The meanings stated and implied in the forms of linguistic phenomena used designate a set of conceptualizations ascribed in the cognitive map of its speakers as the sources of reference of their experiences regarding the ways they view and make sense of the world, involving both the factual world and the symbolic world (Foley, 1999; Bustan,

2005; Piliang, 2006). As culture is the worldview of a society as members of a social group, language they employ serves not only as the window of their world but also as the window into their cognitions or minds (Bernstein, 1972; Wallace, 1981; Palmer, 1996; Whorf, 2001; Bustan, 2005; Ungerer & Schmid, 2006; Palmer & Sharifian, 2007; Sharifian, 2011; Yu, 2007; Bustan et al., 2024; Monteiro et al., 2024; Bustan & Ludji, 2024).

The function of language as the reflection of culture is the main concern of study in cultural linguistics as one of the new theoretical perspectives in cognitive linguistics which explores the relationship of language, culture, and conceptualization (Palmer, 1996; Langacker, 1999; Ungerer and Schmid, 2006; Palmer and Sharifian, 2007; Sharifian, 2011). This is in line with the idea of Abdikalyk et al., (2016) that concept as a linguo-philosophical unit of linguistics is the main concern of study of cognitive linguistics. As concept can be defined differently, in the framework of cognitive linguistics, the term 'concept' refers to a semantic unit that has linguo-cultural features and characterizes the speakers of any chosen ethnoculture. As it reflects an ethnic mindset, a concept marks the ethnic language image and serves as the so-called brick to build 'the house of their being' along with their existence as members of a social group (Maslova, 2004; Langacker, 1999; Porat, 2022).

In the perspective of cultural linguistics, language used by a society as members of a social group is explored through the lens of culture they share to uncover conceptualization ascribed in their cognitive map as the source of reference for them in viewing and making sense of the world (Palmer, 1996; Bustan, 2005; Palmer & Sharifian, 2007; Sharifian, 2011). As mentioned earlier, the conceptualization is manifested in the forms and meanings of linguistic phenomena used in such cultural texts as ritual speech, folktale, folksong, and proverb. The forms refer to the physical features of linguistic phenomena used and the meanings refer to the contents stored in the forms of linguistic phenomena used which designate the way the speakers of that language view and make sense of the world (Bustan, 2005; Bustan et al., 2017; Foley, 1997; Monteiro et al., 2024; Bustan & Ludji, 2024).

## METHOD

This study is a descriptive-qualitative as its main aim is to describe the relationship of both Manggarai language and Manggarai culture belonging to Manggarai society as members of Manggarai ethnic group, as reflected in the forms and meanings of linguistic phenomena they employ in the *Lelak Loce Renda* folksong in Manggarai language (Faisal, 1990; Muhadjir, 1995; Bungin, 2007; Afrizal, 2014; Sugyono, 2018; Yusuf, 2019; Moleong, 2021; Sugyono, 2022). To achieve the intended aim, the study was based on two sources of data that involve both primary data and secondary data. Based on the two kinds of data, the procedures of research carried out were field research and library research. The field research was carried out to obtain the primary data regarding the forms and meanings of linguistic phenomena used in the text of the *Lelak Loce Renda* folksong in Manggarai language as the mirror of Manggarai culture. The location of the field research was in the regency of Manggarai with the main location being in Pagal as the capital city of Cibal district that lies in the southern part of Manggarai region. The sources of the primary data were Manggarai society as members

of Manggarai ethnic group, especially those 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), Sudikan (2001), and Bungin (2007). The method of data collection was in-depth interview elaborated with the technique of recording, elicitation and note-taking (Bungin, 2007; Nusa Putra, 2011). The library research aimed to obtain the secondary data relevant to the main concern of study. The method of data collection was documentary study. The kinds of documents 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 analyzed qualitatively by using inductive method as the process of analysis was started or moved from the data to abstraction and concept/theory (Muhadjir, 1995). The concept/theory is a local-ideographic concept/theory as it describes the conceptualization of Manggarai society as members of Manggarai ethnic group in viewing and making sense of the world, as reflected in the forms and meanings of linguistic phenomena used in the text of the *Lelak Loce Renda* folksong in Manggarai language as the reflection of Manggarai culture. The concept/theory is specific as it only applies in Manggarai language as the reflection of Manggarai culture along with its function as the identity marker of Manggarai society as members of Manggarai ethnic group (Sudikan, 2001).

## RESULT AND DISCUSSION

### Result

The result of study reveals that there is a close relationship between both Manggarai language and Manggarai culture belonging to Manggarai society as members of Manggarai ethnic group. The relationship is manifested in conceptualization ascribed in their cognitive map as the source of reference for them in viewing and making sense of the world. The conceptualization is reflected in the forms and meanings of linguistic phenomena used in the text of the *Lelak Loce Renda* folksong in Manggarai language as the reflection of Manggarai culture as the identity marker of Manggarai society as members of Manggarai ethnic group (Erb, 1999; Lawang, 1999; Bustan, 2005; Bustan, 2006; Verheijen, 1991). The forms and meanings of linguistic phenomena used in the text of the *Lelak Loce Renda* folksong are unique and specific in some respect to Manggarai culture as the parent or hosting culture in which Manggarai language is embedded. The meanings stored in the forms of linguistic phenomena in question designate the conceptualization ascribed in the cognitive map of Manggarai society as members of Manggarai ethnic group regarding the ways the view and make sense of the world, involving both the factual world and the symbolic world. The prominent meanings stored in the forms of linguistic phenomena are social meaning, economic meaning, religious meanings, and educational meaning.

## Discussion

With special reference to the result of study provided above, this section discusses in more depth the forms and meanings of linguistic phenomena used in the text of the *Lelak Loce Renda* folksong in Manggarai language along with its function and significance as the reflection of Manggarai culture as the identity marker of Manggarai society as members of Manggarai ethnic. The forms and meanings of linguistic phenomena used in the text are analyzed on the basis of conceptualization ascribed in the cognitive map of Manggarai society as members of Manggarai ethnic group as the source of reference.

## Forms

The unique and specific forms of linguistic phenomena used in the *Lelak Loce Renda* folksong in Manggarai language as the reflection of Manggarai culture are reflected in the following text (original text in Manggarai language and its translated text in English).

### Original Text in Manggarai Language

*Lelak loce renda  
toe emong neon lelon  
Senget pede dise ende  
agu waheng dise ame  
dempul wuku manga dumpun  
Lalong bakok du lakom  
lalong rombeng koe du kolek  
Mori ge Mori mese ge  
lelo ta  
Palong dara bakok  
we'e dara ndereng mosegm e  
Karong salang lakogm  
Boto weleng one kebe*

### Translated Text in English

Wanting to have a colorful mat  
Is not easy as it seems  
Listen to the mother's message  
and father's advice  
We have to break our nails to get results  
White rooster when you go  
colorful rooster when you come home  
My God God Almighty  
take a look  
Drain while blood  
come to the red blood our lives  
Lead the way to walk  
so as not to get lost on the slope

## Meanings



The contents stored in the forms of linguistic phenomena used in the text of the *Lelak Loce Renda* folksong in Manggarai language serve a set of meanings which are interconnected to one another. In accordance with the conceptualization of Manggarai society, however, the prominent meanings implied in the text of the *Lelak Loce Renda* folksong in Manggarai language are social meaning, economic meaning, religious meanings, and educational meaning.

### **Social Meaning**

The *Lelak Loce Renda* folksong shares social meaning as it functions as a medium of communication for Manggarai society as members of Manggarai ethnic group to express their thoughts, feelings, and experiences in the world, involving both the factual world and the symbolic world. The social meaning is indicated by the use of linguistic phenomena which are beautiful in their forms that invite sensory pleasures when the text of the *Lelak Loce Renda* folksong is sung and listened. The beautiful forms of linguistic phenomena are marked by the phonological parallelism appearing in the assonance rhyme that consists of symmetric and asymmetric structure. The symmetric structure of the assonance rhyme can be seen in the use of the same vocal phonemes: /e-e/ as in the pair of words: *pede - ende*; *we'e - ndereng*; *weleng - kebe*; and /u-u/ as in the pair of words: *wuku - dumpu*. The asymmetric structure of the assonance rhyme can be seen in the use of the different vocal phonemes: /e-a/ as in the pair of words: *lelak - renda*; /e-o/ as in the pair of words: *emong - lelo*; /a-e/ as in the pair of words: *waheng - ame*; and /a-o/ as in the pair of words, as in the pair of words: *lalong - bakok - lako, palong - bakok*.

### **Economic Meaning**

The *Lelak Loce Renda* folksong in Manggarai language describes the achievement of economic welfare is not easy as it seems. In other words, the achievement of economic welfare requires hardwork because life is a struggle that requires sacrifice of time, energy, and body. We have to work all day long from morning until afternoon even though their finger nails are broken and the skin of their back ar split and burnt due to the heat of sun. The economic meaning is reflected in the forms of linguistic phenomena used in the verbal expression, *dempul wuku manga dumpun*, which means that we have to break our nails working in the farming land from morning until afternoon to get results. The results of working hard in the farming are indicated by the availability of abundant corn and rice as the staple foods for Manggarai society and, as such, they can have three meals of a day.

### **Religious Meaning**

The *Lelak Loce Renda* folksong in Manggarai language describes the religiosity of Manggarai society regarding the meaningfulness of the lives as human beings who are greatly dependent on God's mercy and blessings. The religious meaning is reflected in the linguistic phenomena used in the following verbal expression: *Mori ge Mori mese ge lelo ta* which lexical means 'My God, God Almighty, take a look'. The verbal expression reveals the belief system embraced by Manggarai society on the existence of God as the Almighty as the source of mercy and blessings.

## Educational Meaning

As reflected in the linguistic phenomena used, the *Lelak Loce Renda* folksong provides information that the parents hope that their children will be like white roosters when they go to school and like colorful roosters when they return home after graduating. The information is reflected in the verbal expression, *Lalong bakok du lakom, lalong rombeng koe du kolek* which lexically means 'White rooster when you go, colorful rooster when you come home'. The changes in the color of the rooster's feathers from white to colorful illustrate the changes in behavior as the positive impact of school education due to having knowledge and life skills. This implies the conceptual meaning that the success in attending school in any level is indicated not only by obtaining diploma, but also by possessing knowledge and life skills for the benefit of life in the future. Getting a certificate is an indicator of completing school as a formal proof of completion, but not as a main guarantee for the success of life in the future.

## CONCLUSION

There is a close relationship between both Manggarai language and Manggarai culture belonging to Manggarai society as members of Manggarai ethnic group and the relationship is manifested in conceptualization ascribed in their cognitive map as the source of reference for them in viewing and making sense of the world. The conceptualization is reflected in the forms and meanings of linguistic phenomena used in the text of the *Lelak Loce Renda* folksong in Manggarai language as the reflection of Manggarai culture as the identity marker of Manggarai society as members of Manggarai ethnic group. The forms and meanings of linguistic phenomena used are unique and specific in some respect to Manggarai culture as the parent or hosting culture in which Manggarai language is embedded. The prominent meanings stored in the forms of linguistic phenomena are social meaning, economic meaning, religious meanings, and educational meaning. The social meaning is indicated by the beautiful forms of linguistic phenomena that invite sensory pleasures when the text of the *Lelak Loce Renda* folksong is sung and listened. The economic meaning is concerned with the achievement of economic welfare which is not easy as it seems as it requires hardwork because life is a struggle that requires sacrifice of time, energy, and body. The religious meaning deals with the religiosity of Manggarai society regarding the meaningfulness of their lives as human beings greatly dependent on God's mercy and blessings. The educational meaning is related to the changes in behavior as the positive impact of school education due to having knowledge and life skills as the social capital of future life.

## REFERENCES

- Abdikalyk, S. K., Abitzhanova, A. Z., Otarbekova, K. Z., Kaidarova, K. G., and Seidullayeva, A. G. (2016). "Concept as the main research object of cognitive linguistics". *International Journal of Environmental & Science Education*. 2016, Vol. 11, No. 10, 3167-3178.
- Afrizal. (2014). *Metode Penelitian Kualitatif: Sebuah Upaya Mendukung Penggunaan Penelitian Kualitatif dalam Berbagai Disiplin Ilmu*. Jakarta: Raja Grafindo Persada.
- Alshammari, S. H. (2018). "The relationship between language, identity, and cultural differences". *Research on Humanities and Social Sciences*. Vol. 8, No. 4, 2018, 98-101.
- Bagul, D. A. (1997). *Kebudayaan Manggarai: Sebuah Khasanah Kebudayaan Nasional*. Surabaya: Ubhaya Press.
- Berger, P. L. and Luckman, T. (1967). *The Social Construction of Reality*. Hammondsworth, United Kingdom: Penguin
- Bernstein, B. (1972). *A Sociolinguistic Approach to Socialization with Some Reference to Educability: The Ethnography of Communication*. Edited by John Joseph Gumperz and Dell H. Hymes. New York: Holt, Rinehart, and Winston.
- Bilal, G., and Bada, E. (2005). "Culture in language learning and teaching". *The Reading Matrix*. Vol. 5, No. 1, April 2005.
- Birx, J. H. (2011). *21st Century Anthropology: A Reference Handbook*. Edited by James H. Birx. London: Sagepub.
- Boas, F. (1962). *Anthropology and Modern Life*. New York: The Norton Library. W. W. Norton & company.
- Brown, H. D. (1994). *Principles of Language Learning and Teaching*. New Jersey: Prentice Hall.
- Bungin, B. (2007). *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik dan Ilmu Sosial Lainnya*. Jakarta: Prenada Media.
- Bustan, F. (2005). "Wacana budaya *tudak* dalam ritual *penti* pada kelompok etnik Manggarai di Flores Barat: sebuah kajian linguistik kebudayaan". *Disertasi*. Denpasar: Program Doktor (S3) Linguistik Universitas Udayana.
- Bustan, F. (2006). *Etnografi Budaya Manggarai Selayang Pandang*. Kupang: Publikasi Khusus LSM Agricola Kupang.
- Bustan, F. (2009). "Peran *tu'a golo* sebagai pemimpin tertinggi dalam struktur sosial kelompok etnik Manggarai ditinjau dari perspektif linguistik kebudayaan". *Linguistika*. Vol. 16, No. 30, Maret 2009, 1-17.
- Bustan, F., Semiun, A., and Bire, J. (2017). *The Features of Anthropomorphic Metaphor in the Manggarai Language*. Balti: LAP LAMBERT Academic Publishing.
- Bustan, F. (2018). *Fitur Organisasi Sosial dalam Kebudayaan Manggarai di Flores*. Kupang: Lembaga Penelitian, Universitas Nusa Cendana.
- Bustan, F. (2018). *Guratan Makna Religius Ritual Penti dalam Kebudayaan Manggarai*. Kupang: Lembaga Penelitian Universitas Nusa Cendana.
- Bustan, F. (2024). *Pelangi Budaya Pertanian Lahan Kering Masyarakat Manggarai di Flores*. Yogyakarta: Jejak Pustaka.
- Bustan, F. and Semiun, A. (2019). *The Cultural Discourse of Baby Birth in Manggarai Speech Community*. Germany: LAP LAMBERT Academic Publishing.



- Bustan, F. and Liunokas, Y. (2019). "The forms and meanings of verbal expressions on the existence of God as a supernatural power in Manggarai language (a cultural linguistic analysis)". *International Journal of Innovation, Creativity and Change*. [www.ijicc.net](http://www.ijicc.net). Volume 5, Issue 3, 2019. Special Edition: Science, Applied Science, Teaching and Education
- Bustan, F., Semiun, A., and Bire, J. (2017). *The Features of Anthropomorphic Metaphors in the Manggarai Language*. Balti: LAMBERT ACADEMIC PUBLISHING.
- Bustan, F., Mahur, A., and Kabelen, A. H. (2020). "Karakteristik dan dinamika sistem pertanian lahan kering dalam kebudayaan Manggarai". *Jurnal Lazuardi* 3 (1), 344-367, 2020.
- Bustan, F. and Kabelen, A. H. (2023). "The cultural conceptualization of Manggarai ethnic group regarding economic welfare in the field of animal husbandry". *SPARKLE: Journal of Language, Education, and Culture*, 2 (1), 1-8.
- Bustan, F., Bire, J., Tans, F., Gana, F., and Jehamat, L. (2023). "Konseptualisasi guyub tutur Manggarai sebagai pengemban budaya pertanian lahan kering tentang hukum tabur-tuai". *Putra Bahasa*. Denpasar: Udayana University Press.
- Bustan, F., Bria Un, F. M., and Sumitri, N. W. (2024). "The nature and solution of conflict in a patrilineal genealogic clan of Manggarai society". *Global Journal of Arts Humanity and Social Sciences*. Volume - 4. Issue -1. Jan 2024. .
- Bustan, F. and Ludji, A. D., (2024). "The features of human metaphor regarding social solidarity in family realm in Manggarai language". *International Journal of Arts and Social Sciences*. Volume 7 Issue 5, May 2024.
- Cakir, I. (2006). "Developing cultural awareness in foreign language teaching". *Turkish Online Journal of Distance Education – TODJE*. July, 2006, Volume: 7 Number: 3
- Cassirer, E. (1987). *Manusia dan Kebudayaan: Sebuah Esai tentang Manusia*. Diterjemahkan oleh Alois A. Nugroho. Jakarta: Gramedia.
- Casson, R. W. (1981). *Language, Culture, and Cognition: Anthropological Perspectives*. New York: Macmillan.
- Duranti, A. (2001). *Linguistic Anthropology: A Reader*. Massachusetts: Blackwell Publishers.
- Erb, M. (1999). *The Manggaraians: A Guide to Traditional Lifestyles*. Singapore: Times Editions.
- Faisal, S. (1990). *Penelitian Kualitatif: Dasar-dasar dan Aplikasi*. Malang: Yayasan Asih Asah Asuh (YA3).
- Fairclough, N. (2003). *Language and Power: Relasi Bahasa, Kekuasaan dan Ideologi*. Diterjemahkan oleh Indah Rohmani-Komunitas Ambarawa. Malang: Boyan Publishing.
- Foley, W. A. (1997). *Anthropological Linguistics: An Introduction*. Oxford: Blackwell.
- Geertz, C. (1973). *The Interpretation of Culture: Selected Essays*. New York: Basic Books
- Goodenough, W. H. (1964). "Cultural anthropology and linguistics. In *Language in Culture and Society: A Reader in Linguistics and Anthropology*. New York: Harper & Row.
- Grice, G. W. (1987). *The Linguistic Construction of Reality*. London: Croom Helm.
- Gumperz, J. (1992). "Contextualization of language". In *The Contextualization of Language*. Amsterdam: Benyamins.

- Gunas, T., Bustan, F., Menggo, S., and Jem, H. Y. (2023). "Politeness in *Tiba Meka* ritual in Manggarai language and culture, Eastern Indonesia". *Interdisciplinary Journal of Sociality Studies*. Vol. 3 (2023), 61-71.
- Hall, S. (1997). *Representation: Cultural Representations and Signifying Practices*. London: Sage.
- Hemo, D. (1987). *Sejarah Daerah Manggarai Provinsi Nusa Tenggara Timur*. Kupang: Kantor Wilayah Depdikbud Provinsi Nusa Tenggara Timur
- Hymes, D. (1974). *Foundations in Sociolinguistics: An Ethnographic Approach*. Philadelphia: University of Pennsylvania Press.
- Kaplan, D. dan Manners, A. A. (1999). *Teori Budaya*. Diterjemahkan oleh L. Simatupang. Yogyakarta: Pusat Pelajar.
- Keesing, R. M. (1981). "Theories of culture." In *Language, Culture, and Cognition: Anthropological Perspectives*. Edited by Ronald W. Casson. New York: Macmilan.
- Kovecses, Z. (2009). "Metaphorical meaning making: discourse, language, and culture". *Quardens de Filologia*. Estudis Linguistics. Vol. XIV (2009) 135-151.
- Kramsch, K. (2001). *Language and Culture*. Oxford: Oxford University Press.
- Langacker, R. (1999). "Assessing the cognitive linguistic enterprise". In *Cognitive Linguistics: Foundation, Scope, and Methodology*. Edited by Janssen and G. Redeker. Berlin/New York: Mouton de Gruyter.
- Lawang, M. E. (1999). *Konflik Tanah di Manggarai: Pendekatan Sosiologik*. Jakarta: Universitas Indonesia Press.
- Malcolm, G. I. (2007). "Cultural linguistics and bidialectal education". In *Applied Cultural Linguistics*. Edited by Farzard Sharifian and Gary B. Palmer. Amsterdam: John Benjamin.
- Maslova, V. A. (2004). *Cognitive Linguistics*. Minsk: Tetra Systems.
- Miller, G. A. (1979). "Images and models, similes, and metaphors". In *Metaphor and Thought*. Cambridge: Cambridge University Press.
- Miller, R. L. (1968). *The Linguistic Relativity Principle and Humboldtian Ethnolinguistics: A History and Appraisal*. Paris: The Hague
- Moleong, L. J. (2021). *Metodologi Penelitian Kualitatif*. Edisi Revisi. Bandung: Rosda.
- Monteiro, A. E., Je'eMaly, E. I. D., and Bustan, F. (2024). "The features of animal metaphor as a source of learning motivation to achieve success in pursuing school education". *International Journal of Arts and Social Sciences*. Volume 7 Issue 3, March 2024.
- Muhadjir, N. (1995). *Metodologi Penelitian Kualitatif: Telaah Positivistik, Rasionalistik, Fenomenologik, Realisme Metaphisik*. Yogyakarta: Rake Sarasin.
- Nusa Putra. (2011). *Penelitian Kualitatif: Proses dan Aplikasi*. Jakarta: Indeks.
- Ochs, E. (1988). *Culture and Language Development: Language Acquisition and Language Socialization in a Samoan Village*. Cambridge: Cambridge University Press.
- Palmer, G. B. (1996). *Towards a Theory of Cultural Linguistics*. Austin: The University of Texas Press.
- Palmer, G. B. and Sharifian, F. (2007). "Applied cultural linguistics: an emerging paradigm." In *Applied Cultural Linguistics*. Edited by Farzad Sharifian and Gary B. Palmer. Amsterdam: John Benjamin.
- Piliang, Y. A. (2006). *Dunia yang Dilipat: Tamasya Melampui Batas-batas Kebudayaan*. Yogyakarta: Jalasutera.

- Porat, A. (2022). *Bahasa: Rumah Kita Bersama*. Jakarta: Gramedia Pustaka Utama.
- Sapir, E. (1949). *Selected Writings in Language, Culture, and Personality*. D. Mandelbaum (ed.). Berkeley CA: University of California Press.
- Schneider, D. (1976). "Notes toward a theory of culture". In *Meaning in Anthropology*. Edited by Keith H. Basso and Henry A. Selby. Albuquerque: University of New Mexico Press.
- Sharifian, F. (2007). "L1 cultural conceptualization in L2 learning: the case of Persian-speaking learners of English". In *Applied Cultural Linguistics*. Edited by Farzad Sharifian and Gary B. Palmer. Amsterdam: John Benjamin.
- Sharifian, F. (2011). *Cultural Conceptualizations and Language*. Amsterdam: John Benjamins.
- Sihotang, K. (2018). *Filsafat Manusia: Jendela Mengungkap Humanisme*. Yogyakarta: Kanisius.
- Spradley, J. P. (1997). *Metode Etnografi*. Diterjemahkan oleh Misbah Zulfa Elizabeth. Yogyakarta: Tiara Wacana Yogya.
- Stross, B. (1981). "Language, culture and cognition". In *Language, Culture, and Cognition: Anthropological Perspectives*. Edited by Ronald W. Casson. New York: Macmillan.
- Sudikan, S. Y. (2001). *Metode Penelitian Kebudayaan*. Surabaya: Unesa Unipress bekerjasama dengan Citra Wacana.
- Sugyono. (2018). *Metode Penelitian Kuantitatif, Kualitatif, dan Kombinasi (Mixed Methods)*. Bandung: Alfabeta.
- Sugyono. (2022). *Metode Penelitian Kualitatif*. Bandung: Alfabeta.
- Suriasumantri, J. S. (2001). *Filsafat Ilmu: Sebuah Pengantar Populer*. Jakarta: Pustaka Sinar Harapan.
- Tylor, E. B. (2010). *Primitive Culture: Researches into the Development of Mythology, Philosophy, Religion, Art, and Custom*. Volume 2. Cambridge: Cambridge University Press.
- Ungerer, F. and Schmid. (2006). *An Introduction to Cognitive Linguistics*. Oxfordshire: Routledge.
- Verheijen, A. J. (1991). *Manggarai dan Wujud Tertinggi*. Diterjemahkan oleh Alex Beding dan Marsel Beding. Jakarta: LIPI-RUL.
- Wallace, A. F. C. (1981). "Culture and cognition". In *Language, Culture, and Cognition: Anthropological Perspectives*. Edited by Ronald W. Casson. New York: Macmillan.
- Wardhaugh, R. (2011). *An Introduction to Sociolinguistics*. New Jersey: Wiley-Blackwell.
- Whorf, B. L. (2001). "The relationship of habitual thought and behavior to language". In *Linguistic Anthropology: A Reader*. Edited by Alessandro Duranti. Massachusetts: Blackwell Publishers.
- Wierzbicka, A. (1991). *Cross-cultural Pragmatics: The Semantics of Human Interaction*. New York: Moulton de Gruyter.
- Yu, N. (2007). "The Chinese conceptualization of the heart and its cultural context: implications for second language learning". In *Applied Cultural Linguistics*. Edited by Farzad Sharifian and Gary B. Palmer. Amsterdam: John Benjamin.
- Yusuf, A. M. (2019). *Metode Penelitian Kuantitatif, Kualitatif, dan Penelitian Gabungan*. Jakarta: Kencana.