

## THE MANIFESTATION OF COSMIC SOLIDARTY WITH FOREST AND PASTURE IN MANGGARAI LANGUAGE: AN ECOLINGUISTIC ANALYSIS

Alexander H. Kabelen <sup>a.1\*</sup>

Elisna Huan <sup>b.2</sup>

Filemon Fridolino Ngebos <sup>c.3</sup>

<sup>a,b</sup> Lecturer of Universitas Nusa Cendana, Kupang, Indonesia

<sup>c</sup> Lecturer of Wydia Mandira Catholic University Kupang, Indonesia

<sup>1</sup>[alexkabelen63@gmail.com](mailto:alexkabelen63@gmail.com)

<sup>2</sup>[elisna@staf.undana.ac.id](mailto:elisna@staf.undana.ac.id)

KEYWORDS	ABSTRACT
cosmic solidarity, forest, pasture, Manggarai language, ecolinguistics	This study addresses the manifestation of cosmic solidarity with forest and pasture in Manggarai language in view of ecolinguistic perspective, with special reference to the verbal expressions in ecological discourse, paying special attention to the forms and meanings of linguistic phenomena used in those verbal expressions as the frames of references. Along with its aim, the study is descriptive-qualitative in nature. The result of study reveals that the manifestation of cosmic solidarity with forest and pasture in Manggarai language is reflected in the following verbal expressions: (01) Neka poka puar boto mora usang "Don't cut down forest carelessly so that the rain doesn't disappear" and (02) Neka tapa satar boto mata kaka "Don't burn pasture so that animals don't die". The features of linguistic phenomena used in the verbal expressions 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 in the verbal expressions designate that the primary goals to be achieved are ecological piety, sustainable environment, and preventing harm to the natural world.
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### INTRODUCTION

Different societies speak different languages and the differences are mainly due to the differences of cultures they share because every culture has its own way in viewing and making sense of the world. This comes closest to the conception of Humboldt that the diversity of languages is not just concerned with the diversity of signs and sounds, but the diversity of cultures as every culture has its own ways in viewing and making sense of the world (Huan et al., 2024; Bustan, 2024; Bustan, 2025; Ni Wayan, et al., 2026). The conception is in line with the theory of linguistic relativity declaring that the varying cultural Concepts and categories inherent in different languages affect the cognitive classification of their experiences in the world in such a way that the speakers of different languages think and behave differently. As they perceive the world in terms of categories and distinctions in their native language, what is found in one language may not be found in another language duet to cultural differences ((Huan et al., 2024; Bustan, 2024; Bustan, 2025; Ni Wayan, et al., 2026). This implies that language and culture belonging to a society as members of a social group is closely related and the relationship is manifested in conceptualization as the frame work for them in viewing and making sense of the world. As culture as the worldview of a society finds its reflection in language they employ, language belongs to them is defined as the window of their world (Alshammari, 2018). As language serves as the reflection of its speakers' cognitions or minds, language in this light is defined as the window into their cognitions or minds (Rambut, 2021; Huan et al., 2024; Bustan, 2024; Bustan, 2025; Ni Wayan, et al., 2026).

This study explores the conceptualization of Manggarai society as members of Manggarai ethnic group residing in the western part of the island of Flores, the Province of East Nusa Tenggara in viewing and making sense of the world (Rambut, 2021; Huan et al., 2024; Bustan, 2024; Bustan, 2025; Ni Wayan, et al., 2026). The problem is so complex and pervasive that the study focuses on the conceptualization of Manggarai society on the manifestation of cosmic solidarity with forest and pasture in Manggarai language. As forest is of several types, the term refers to tropical rainforest, that is a dense, hot, and highly humid forest biome found near the equator, characterized by heavy year-round rainfall and dense vegetation with continuous upper canopy. Pasture refers to land covered with grass and other herbage, used or suitable for grazing livestock such as cows, sheep, and horses. The study is examined through the perspective of ecolinguistics, as reflected in the verbal expressions of ecological discourse in Manggarai language, paying special attention to the forms and meanings of linguistic phenomena used in the verbal expressions in question. The use of ecological perspective as the theoretical framework is the novelty dimension of this study compared with the previous studies.

The study is conducted for the basic reason that the forms and meanings of linguistic phenomena used in the verbal expressions of ecological discourse in Manggarai language are unique and specific in some respect to Manggarai culture as the parent culture in which Manggarai language is embedded. The meanings stated and implied in the physical forms of linguistic phenomena used in the verbal expressions designate the conceptualization of Manggarai society as members of Manggarai ethnic group regarding the manifestation of cosmic solidarity with forest and pasture as one of the basic principles in environmental etiquettes that should be maintained and protected. Another reason is that the verbal expressions of ecological discourse in Manggarai language that address the manifestation of cosmic solidarity with forest and pasture in Manggarai language is a local wisdom for the members of Manggarai society dealing with ecological piety, environmental sustainability, and preventive actions that harm the natural world appearing in the form of participation in forestation, wildlife protection, and sustainable resource management (Alexander, 2009; Rambut, 2021).

## FRAMEWORK

As aforementioned, the study is viewed from the lens of ecolinguistics, or ecological linguistics, as a branch of linguistics which studies the relationship of language, human society, and physical environment such as forest and pasture. Ecolinguistics explores how language used by a society as members of a social group shapes their perception of nature, influences their behavior towards environment, and addresses such ecological crises as climate change and biodiversity loss. Ecolinguistics is a new paradigm of linguistic research which widens sociolinguistics to take into account not only the social context in which language is embedded, but also the ecological context of the living systems and physical environment that life depends on (Halliday, 2001; Stibbe, 2024; Alexander, 2009; Penz & Alwin, 2022; Pole, 2022; Steffenson, 2024).

Further, according to Halliday (2001) and Stibbe (2024), the International Ecolinguistics Association (IEA) characterizes ecolinguistics as a branch of linguistics exploring the role of language in the life-sustaining interactions of humans, other species, and the physical environment. The aims of twofold, that is to develop linguistic theories which see humans not only as part of society, but also as part of the larger ecosystems that life depends on as well as to show how linguistics can be used to address key ecological issues, from climate change and biodiversity loss to environmental justice (Alexander, 2009; Penz & Alwin, 2022; Pole, 2022; Steffenson, 2024). Along with those aims, according to Fill (1993), ecolinguistics is defined as a new branch of linguistics investigating the role of language in the development and possible solution of ecological and environmental problems. The basic principle that should be taken into account in regard to the intrinsic value of nature is that nature has value independent of human use and, as such, forests, rivers, and wildlife should be preserved not only for their utility but also for their intrinsic worth (Alexander, 2009). In an attempt to solve ecological and

environmental problems, the active participation of local community in forestation, wildlife protection, and sustainable resource management is paramount. Cosmic solidarity is an ethical and philosophical concept describing the profound, interconnected sense of oneness between humanity, nature, and the entire universe. It expands the traditional idea of solidarity which normally applies only to fellow humans – to recognize that all living and non-living elements of the cosmos share an intrinsic value and destiny. Cosmic solidarity emphasizes the interconnectedness of humans and natural world such as forests and pastures. Humans are not rulers of the earth, but rather fellow members of the biotic community in the sense that we share the same ecosystem and fate as forests, animals, and the planet as a whole (Fill, 1993; Alexander, 2009; Stibbe, 2024; Halliday, 2001; Penz & Alwin, 2022; Pole, 2022; Steffenson, 2024).

## METHOD

This is a descriptive-qualitative study as the aim is to describe the manifestation of cosmic solidarity with forest and pasture, as reflected in the verbal expressions of Manggarai language used in ecological discourse (Yusuf, 2019; Moleong, 2021; Sugyono, 2022). The study was based on primary data and secondary data. The procedures of research were field and library research. The field research was conducted to obtain the primary data. The location of field research was in Pagal, Cibal district, in Manggarai regency. The sources of primary data were the members of Manggarai ethnic group residing in Pagal represented by four key informants selected on the basis of the ideal criteria put forward by Faisal (1990), Spradley (1997), Duranti (2001), and Sudikan (2001). The main method of data collection was interview. The techniques of data collection were recording, elicitation, and note-taking. 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 documents used as the sources of reference were general references such as books and specific references such as research results and scientific articles. The collected data were then analyzed qualitatively by inductive method in the sense that the process of analysis moved from data to abstraction and concept/theory, that is a local-ideographic concept/theory describing the manifestation of cosmic solidarity with forest and pasture in Manggarai language as the reflection of Manggarai culture (Bernstein, 1972; Sudikan, 2001; Duranti, 2001; Spradley, 1997).

## RESULT AND DISCUSSION

### Result

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, among other things, in their conceptualization of regarding the manifestation of cosmic solidarity in Manggarai language. The conceptualization is in line with the significance of Manggarai language as the reflection of Manggarai culture as the identity marker of Manggarai society as members of Manggarai ethnic group. The result of study reveals that the local wisdom of cosmic solidarity is reflected in the verbal expressions of Manggarai language as in the following: (01) *Neka poka puar boto mora usang* “Don’t cut down forest carelessly so that the rain doesn’t disappear” and (02) *Neka tapa satar boto mata kaka* “Don’t burn pasture so that animals don’t die”. The features of linguistic phenomena used in the verbal expressions are unique and specific to Manggarai culture as the parent culture in which Manggarai language is embedded. In terms of the two poles of linguistic sign, the unique and specific features of linguistic phenomena are reflected in their forms and meanings. The meanings stated and implied in the forms of linguistic phenomena used in the linguistic expressions designate the conceptualization of Manggarai society as members of Manggarai ethnic group regarding the manifestation of cosmic which refers to the philosophical or spiritual realization that all living beings and the universe are deeply interconnected especially in regard to the conservation of forest and pasture. The focus is concerned with the

symbiotic relationship between humans and the larger universe or natural ecosystem. Its scope covers all sentient beings, ecological systems, earth, and the wider universe. The primary goal to be achieved is ecological piety, sustainability, and preventing harm to the natural world (Fill, 1993; Alexander, 2009; Rambut, 2021; Huan et al., 2024; Stibbe, 2024; Halliday, 2001; Penz & Alwin, 2022; Pole, 2022; Steffenson, 2024).

## Discussion

As seen in the physical features of linguistic phenomena in data (01), *Neka poka puar boto mora usang* “Don’t cut down forest carelessly so that the rain doesn’t disappear”, the verbal expression appears in a form of imperative-negative sentence as it provides a command or gives an instruction or order for Manggarai society as members of Manggarai ethnic group not to cut down forest carelessly (*neka poka puar*) so that the rain doesn’t disappear (*boto mora usang*). The negative markers used to show negation include the word (function word) *neka* ‘not’ which distributes preceding the word (verb) *poka* ‘cut carelessly’ and the word (function word) *boto* ‘in order not’ which distributes preceding the word (verb) *mora* ‘disappear’. Meanwhile, in terms of its component parts, the sentence appears in a form of compound-complex sentence made up two clauses, including (a) *Neka poka puar* “Don’t cut down forest carelessly” that serves as the main clause because it can stand alone as a complete sentence and (b) *boto mora usang* “so that the rain doesn’t disappear” serves as the subordinate clause or dependent clause because it can’t stand alone as a complete sentence in which its meaning depends on the meaning of the main clause in which it is hosted. The two clauses are closely related to each other in their meanings as the main clause (a) reveals the cause, while the subordinate clause (b) as the dependent clause reveals the effect. This is because if they cut down forest carelessly, the rain will disappear. The primary goal to be achieved through the meanings implied in the forms of linguistic phenomena in the verbal expression is concerned with ecological piety, environment sustainability, and preventing harm to the natural world especially forest as the source of rain (Fill, 1993; Alexander, 2009; Stibbe, 2024; Halliday, 2001; Penz & Alwin, 2022; Pole, 2022; Steffenson, 2024).

As seen in the physical features of linguistic phenomena in data (02), *Neka tapa satar boto mata kaka* “Don’t burn pasture so that animals don’t die”, the verbal expression appears in a form of imperative-negative sentence as it provides a command or gives an instruction or order for Manggarai society as members of Manggarai ethnic group not to burn pasture (*neka tapa satar*) so that animals don’t die (*boto mata kaka*). The forms of negative markers used include the word (function word) *neka* ‘not’ which distributes preceding the word (verb) *tapa* ‘burn’ and the word (function word) *boto* ‘in order not’ which distributes preceding the word (verb) *mata* ‘die’. Meanwhile, in terms of its component parts, the sentence appears in a form of compound-complex sentence made up two clauses: (a) *Neka tapa satar* “Don’t burn pastures” as the main clause as it can stand alone as a complete sentence and (b) *boto mata kaka* “so that animals don’t die” as the subordinate clause or dependent clause as it can’t stand alone as a complete sentence. The two clauses are closely related to each other as the main clause (a) reveals the cause, while the subordinate clause as the dependent clause (b) reveals the effect because if they burn pastures, the animals die. This implies the meaning that the animals will die if burning pasture. The primary goal to be achieved through the meanings stated and implied in the forms of linguistic phenomena used in the verbal expression of ecological discourse in Manggarai language is ecological piety, sustainability, and preventing harm to the natural world as the habitat of animals (Fill, 1993; Alexander, 2009; Stibbe, 2024; Halliday, 2001; Penz & Alwin, 2022; Pole, 2022; Steffenson, 2024).

## CONCLUSION

The relationship of Manggarai language and Manggarai culture belonging to Manggarai society as members of Manggarai ethnic group is manifested in their conceptualization on the local wisdom of cosmic solidarity in Manggarai language, as reflected in the verbal expression of *Neka poka puar boto mora usang* "Don't cut down forest carelessly so that the rain doesn't disappear" and the verbal expression of *Neka tapa satar boto mata kaka* "Don't burn pasture so that animals don't die". The features of linguistic phenomena used are unique and specific to Manggarai culture as the parent culture in which Manggarai language is embedded. The unique and specific features can be seen in their forms and meanings which reveal the conceptualization of Manggarai society as members of Manggarai ethnic on the local wisdom of cosmic solidarity with forest and pasture as one of the basic principles of environmental etiquettes.

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