



Manggarain Expressions of Environmental Preservation: A Study on Ecolinguistics



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Abstract

This paper explores the manggarain expressions that are used to explain the initiative of people in Manggarai to preserve the environment. This is a kind of code in which located the local wisdom to manage the surroundings as well as possible so that they will not disappear. It promotes some problems such as meanings and functions of the expressions in terms of preserving the environment. Then it is designed to describe the meanings and functions of the expressions which become the indicators of environmental development. These problems can be analyzed by the theoretical concept of ecolinguistics. It is viewed that language is the symbol verbal of communication, used to describe the problems of the environment. The vocabulary of languages in the world reflects the environment of its speaker. The two statements indicate what language employs to draw the environmental issues. It is summed up that language has a very important role to manage the environment. Data collections include the information or qualitative statements that given by the informant, gathered from the field. This information has been got through the interview and observation. The interview is a way to get the information.

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1 Introduction

Manggarai is one of the regencies in the East Nusa Tenggara Province located in the west of Flores Island. It has its language which is usually called the manggaraian language. It is known as one of the local languages in that area. Then, it is spoken by at least seven hundred thousand people, not included those who live outside of the regency. As stated previously the local language consists of four dialects, such as east dialects, middle dialects, west dialects, and S-H dialect of manggaraian language (Verheujen, 1991; Rambut, 2015). However, one of the manggaraian dialects that urgently discussed is the middle dialect.

Besides that, the language is living around the other Austronesians located in Flores Island such as Rongga, Rembong, Bajawa. As a result, the speaker of Manggarai is often influenced by the other speakers from the other districts in Flores Island. There is an example to indicate the intervention from Endeness which is located in the middle of Flores island, like in this sentence: *mboko de hau ta*. Word *mboko* comes from Endeness language.

On the other hand, the manggaraian language as a local language is coming to the society to bring some roles like as a tool of communication. It means that people of manggarai regency use it as a facility to transfer the idea, feeling to love each other, and wanting to help each other. Then, it also is used as a symbol of the identity of the people of Manggarai. Most people said that language in general is an expression of culture. From the expression as stated above, it can be concluded that it brings several functions, serving the needs of its speakers.

Moreover, Keraf (2004) said that a language brings some roles into society such as to express identity, as a tool of communication, as a tool to make integrity and social adaptation, and it is used to control social activity. So at least he promoted four functions of language. From this point of view, Manggaraian language as the focus of discussion has several functions. For instance, the manggaraian language is used to make the relationship among its speakers. It means that the language employs to make interaction among the speakers. If a people of Manggarai wants to say something to another one- he is also people from Manggarai of course, he is speaking Manggaraian language.

The manggaraian language can be used to express the identity of its speakers. A tool to express oneself, the language introduces everything in his mind and his heart at least to notify our condition. Things that motivate someone to express himself to attract the attention of other people around and wanting to release himself from all emotional pressure. In a conclusion, all the language functions stated above, can not be separated from each other. So that it is difficult to say where a function starts and where another is ending.

Cultural Linguistics points out that language is the plays of symbol verbal that used in communication and based on the imagery of its speaker (Pamler, 1996; Rambut, 2015). An important thing is the symbol verbals employ to reflect the environment of its speakers. They present the place where the speakers live, what the speaker does, and when the speakers begin and end all their activities. And addition, the symbol verbal well describes all the activities of the people every day.

The environment is the surroundings or conditions in which a person, animal or plant lives or operates (Kravchenko, 2016; Zhou, 2017; Alexander & Stibbe, 2014). On the other hand, the term of the environment is the natural world, as a whole or in a particular geographical area, especially as affected by human activities. The district of Manggarai is an area located in the west part of Flores Island which is usually known as a district of Manggarai. It is recognized that this area is surrounded by mountains, hills, and valleys. A long time ago, Most people choose the hilly areas to live in commonly *Beo* is the term local language (Manggarai) that can be translated as a village in English. In the past, the *beo* was built up in the top of the hilly area origin the hillside area. Usually, the settlement is habited by a group of people who comes from a single lineage. Several communities in Manggarai build up their *beo* or village in the flatland or lowland. Recently, the city for the government has been established in the lowland, for example, Ruteng city which is the capital city of Manggarai district.

Commonly, the livelihood of people in Manggarai is shifting cultivation. This way of life can support their needs for sustaining their life. The agricultural areas in Manggarai are more dominated by dry land than a wetland. The way they divided the land to cultivate for each people is called spider field. This system is very unique in the world. That is why the system is one of the tourism destinations that is a very interesting view and attracting a lot of tourists from Indonesia and abroad. In the dry land, farmers grow some commodities such as corn, rice, sweet potato, cassava, cucumber, sorghum, pumpkin.

Problem

It is said that this paper focuses on the discussion about the Manggaraian expressions that connecting to the initiatives of making the environments unchanging or everlasting. Referring to this topic, the problem that can be promoted firstly is what do the local wisdom that contains in the manggarain language? Secondly, is what do the manggaraian expressions play the role in connecting to make our environment everlasting?

Objectives

Forest fire is an incident where the forest which is classified as a natural ecology has transformed caused by the massive burning activity of the forest. This kind of incident has both positive and negative impacts of forest fire is more dominant than the positive impact. Forest fire could happen because of the long dry season. This climate season also caused the water resources to dry up including the forest. It losses water due to the evapotranspiration process. Stems, twigs, and dry leaves that rub against each other could cause fire, then the fire will spread quickly.

Other factors like human carelessness on throwing cigarette carelessly or forgot to water the campfire. Sometimes forest fire also happens because of volcanic activity such as hit by lava flows or hot clouds from a volcanic eruption. Forest fire could happen intentionally. Some people intentionally burn the forest to open a new land or other vandalism actions. Fire forest in Manggarai is a serious problem faced by the government every year especially in the period of the dry season. It costs funds to cover this problem. However, the manggaraian language provides some expressions that contain the local wisdom which used to persuade, motivate, and most important to give warning to the people to keep the environment. Based on the statements, this paper is designed to describe several points as follows:

- 1) To inform some environmental problems in Manggarai like burning forest. It can cause serious impact on the living of human beings around;
- 2) To describe the expressions of Manggaraian language that contain the local wisdom to stop people not burning forest as well as cutting trees in the forest or shrubs;
- 3) To identify the functions of Manggaraian expressions in the term that is found in the agricultural discourse.

Significance

Disaster environment is caused by burning forests that can bring some dangerous impacts such as erosion in the rainy season than can cause the word flood. It means that the inability of rivers, lakes drainage, or other waterways to accommodate massive quantities of water, so the water overflows and enters the surrounding areas like the settlements of people and wetland on the edge of the river. Commonly, several communities in Manggarai set up their village near the river and their rice fields locate along the edge of the river. Therefore, this paper presents some ideas that contain local wisdom, warning, and solution, may be considered by stakeholders in Manggarai district:

- 1) The local government, particularly the regency of Manggarai may use this paper as an academic reference to make regulation concerning the development of culture;
- 2) The local organization agency like a group of the farmer in each of subdistrict in Manggarai set up programs to preserve the environment including the cultural environment.

2 Theory and Method

2.1 Theory

Ecolinguistics is a branch of linguistics that studies the relationship between language and environment. This theoretical statement is highlighted by Halliday (1990), he said that ecolinguistics can be defined as the branch of linguistics that study of linguistics roles in term of ecology and environment problems. So, the definition promoted by Halliday (2001) accentuates three points such as language plays some roles to describe problems of ecology and environment, language relates to the environment and behaviour of people and environment. One of the three important aspects that should become focus on in the late discussion is dealing with the language function and the meaning of the manggaraian expressions in terms of preserving the environment.

In the perspective of ecolinguistics, language ecology is the study of interactions between any given language and its environment in which environment means ‘the society that uses a language as one of its codes’ rather than the referential world (Einer Haugen, 1977; Fill, 2001). It can be seen that language is one of the communication means that is used by society to interact with the surroundings like animals, trees, flowers, etc. On the other hand, language employs to tell about everything around its speakers. So, the role of the language is very important to persuade people to behave as well as possible in the environment. And addition, language has a very important position in influencing people to preserve the environment because without healthy surroundings human beings can not survive themselves. So, the theoretical statements of Halliday and Haugen are becoming the main references in which basic theory to analyze the problem language function for describing the initiative of preserving the environmental damage.

2.1 Method

The function and the meaning of manggaraian expressions in terms of keeping the sustainability of environment that formulated in phenomena of ecology and environment can give the direction of how to get information in the field. This information could be row materials to be selected. Because the problems as stated above are based on the phenomena that happen in the field that is why the writer selects the qualitative approach. It can be seen as an appropriate approach to get accurate data from the field. The qualitative approach is a scientific method of observation to gather non-numerical data (Babbie, 2020). It is employed to focus on the human element of social and natural science. It is said that the qualitative research directs two methods such as interview and observation.

Firstly interview in qualitative research is a conversation where questions are asked to elicit information. In research, the interview is a method that is used to collect information The interviewer (researcher) provides some questions to the interviewee which is usually called information (Satori, 2009). The questions are of course dealing with the roles of local languages in terms of preserving the environment. Then, the second way of collecting data is observation. The researchers conduct the observation when the local people are talking about the issues of the environment. They listen and record the conversation, then taking notes. The notes are selected to see the accurate information.

3 Results and Discussions

Manggaraian district is a fertile area in the west of Flores, East Nusa Tenggara Province. Because It is surrounded by many mountains, hills, and valleys. Most hilly areas are cultivated to be farming. These areas are called dry land in which local people usually grow special commodities like corn, dry land rice, cucumber, sweet potato, pumpkin, and sorghum. Whilst the lowlands are cultivated to a rice field in which farmers grow rice. Mostly these areas can be irrigated so that all farmers grow rice once in three months.

There is a tradition of farmers when they open new garden. Before they open a new garden, first they should conduct a ceremony. Soon after that, they cut trees, grass, and shrubs. At the ceremony, the traditional leader speaks to all the people around the place as follows:

“sanggen taung weki on loto ho’o, wan ata koe etan ata tu’a. senget cama laing pede dise empo tae dise ame. “ neka poka puar !, Neka poka pong, neka rekok lebo agu neka puil ngoel, neka tapa satar neka wakak betong asa, neka oke tuwa one mata wae rantang mata tuna. Po’ong haju ara one mata wae, lego tuna one mata wae, ongko roho”

All of us hear listen to me. I want to say something that ordered by our ancestors: first, our ancestor forbids us to do the following things: don’t cut the forest, don’t cut the jungle, don’t burn the shrubs, don’t break the old bamboo three, don’t throw stupefying drug into the water resource to save eel. Then, our ancestors request us to do the following jobs: plant the fig tree around the water area, take care.

It is shown that all these sentences are constructed in form of the imperatives. This kind of sentence can be defined as an expression that requests the person we are speaking to do or not to do something. Based on the intonation, the

imperative sentence can be divided into commands, requests, invitations, and warning. An imperative sentence gives a command, direction, or request. Moreover, Hall (1993) said that an imperative sentence is used to express a command or request. The statements as stated above are strengthened by the theoretical statement of Azar (2003) who said that an imperative sentence is used to give the command, make the polite request and give directions.

It can be seen that the use of imperative sentences is wide and varied. This sentence is also called the sentence order or request. An imperative sentence is a sentence that aims to give orders to others to do something. In oral form, sentence intonation is characterized by the high command. Also, Steffensen & Fill (2014) and Luardini et al. (2019) stated that an imperative sentence is a sentence that is set up to provoke the response in the form of the action. From the definitions above, it can be summarized that imperative is used in many different ways, for example, to give orders, to make offers suggestion, to give direction and instruction, warning, and request and then imperative sentence can be used in several utterances. It also can be used for giving the order, giving direction, making the suggestion, express command, a request, warning, and prohibition.

The discourse of agriculture above that built up in the imperative sentences draw the activities of agriculture. These are reminded as information that contains messages from the ancestors of the manggaraian people. These can be used as data in which located information about the meanings and the roles of the manggaraian expressions connecting to the initiatives of everlasting environment. So, this paper focuses on two important things to be discussed such as the meaning and the functions of manggaraian expressions in terms of the work to everlast the environment.

3.1 The meaning manggaraian expressions

It is shown in the previous section that the manggaraian expressions in the agricultural discourse, appear in imperative forms. It has been mentioned above that an imperative sentence is an expression that is used to request or order someone to do it no to something. Based on the statement, the imperative expressions in the agricultural discourse appear as a ritual text in which exist the command, request people to do or not to do something. Moreover, the expressions of the discourse formulated in imperative sentences have some means or purposes. In terms of ecolinguistics, Sapir views that language is used to reflect the environment of its speakers (Fill, 2001). It means that every part of the speech for instance verb, noun reflects the environment where the speakers live. Referring to Sapir's idea, the imperative expressions in the agricultural discourse draw the settlements of people in Manggarai and drawing the activities such as opening the new land or garden. However, the expressions are used for specific purposes. It is found that the expressions are constructed in imperative sentences. It can be interpreted that these sentences contain several meanings. The purposes related to the environment. The following sentences are used to be the data to explore the meaning or purpose.

Neka poka pong! Don't cut trees in the forest'

The sentence is imperative to give a warning. It is usually found in the ritual of opening new land. In this statement, there is a message from the ancestor that people who live in the area in order they should preserve the forest. It contains the local wisdom. It can be concluded that the imperative sentence as stated explains the forbidden people to destroy the environment.

Neka tapa satar! 'Don't burn land!

This statement is an imperative sentence. It is used to stop people not burn the land and is usually found in the meeting with the local government in the village. The local government instructs the people to look for water resources. For this reason, people do not burn the shrub which is covered around the area of the water resource. The statement commands the people. It is also recommended to all people must obey the regulation. If they break the regulation, they must be punished and fined. So, the statement has two meanings, like strong command and forbidden. These two meanings are local wisdom inherited from ancestors. Nowadays people in Manggarai consider the statement as a guideline for their life.

Neka poka puar! Don't cut trees in the shrubs!

The imperative sentence express the ideas, purpose, and wish from speaker to listener. It is a short sentence and ended by the sign of exclamation (!). It is also a wise message that given by the ancestors of the people in Manggarai. The purpose of the sentence is to forbid all the people in Manggarai to stop cutting trees and grass in the shrubs.

Neka rekok lebor ! Don't break toppings!

The word toppings in the above sentence are all the young plants that are growing in the yard, in the garden, and even in the forest or the shrubs. It is spoken out by the local leader to all the people in the village. It is usually found in the meeting with the field worker from the government. The local leader always reminds the people not to damage the young trees around them.

The last sentence is one of the positive expressions in the discourse of agriculture. In the following, there is an example of the positive statements. *Lego tuna one mata wae!* Take care of the water resource! This sentence is usually found in the meeting between the communities in the village and the field workers from the government. Mostly it is spoken out by the local leader. He said that our ancestors ordered to take care of eel in the water resource. They believe that the eel protects the water. So that it's always provided on the earth. So, this statement is spoken out to request the people to make the environment better. It can be concluded that the sentences as stated above indicate the negative and positive imperative expressions. They are found in the ritual ceremony of opening the new land and meeting with field workers of the government. The purposes of the statements are to forbid the people to stop cutting trees around and making the environment better.

3.2 The functions of the manggaraian expressions

Language is an instrument that is employed to communicate the idea and to draw the condition of the environment. Beide that it is also used to describe the activities of human beings. The environments consist of everything in the world such as men, plants, air, water, animals, etc. The statements are supported by the idea of Hallyday (1990). He said that language is used to explain the environment of its speaker. Moreover, language, from the ecolinguistic perspective, reflects the environment of its speakers (Fill, 2001). Referring to the statements, it can be seen that the language uses in the community brings some roles such as communicating ideas, conditions, activities which always happen in the world.

However, the language of Manggarai of course has the same roles in the manggaraian community, for instance as a tool of communication among its speakers. On the other hand, the language of manggarai is an expression that is used to construct a discourse, for example, agricultural discourse. In the discourse, some expressions describing the environment, for example, *Neka rekok lebor!* Don't break toppings! and *Lego tuna one mata wae!* Take care of eel un the water resource! The research shows that the expression has two functions that are forbidden people not damage the environment and keep the environment better. So the expressions found in the discourse of agriculture contain the functions, namely forbidden people to burn, cut trees in the forest shrubs and request people to preserve all the human beings and things in order everything can live to linger in the world.

4 Conclusion

The expressions of the manggaraian language are massage of their ancestors. They believe that the massages are considered as local wisdom. That is why people of manggarai keep them as the guideline of life. The expressions found in the agricultural discourse as mentioned above are constructed in the imperative form. Then they consist of two meanings namely to forbid people not cutting, burning, and breaking trees in the forest. The second meaning is to request people to keep everything around the world as well as possible. On the other hand, the imperative expressions of the manggaraian language are used to order people to protect the environment and persuade people to save everything around them to keep the environment as well as possible. By means, human beings, animals, and other things can survive themselves and they can live independently.

Recommendation

This paper may recommend some important points that deal with the way people keep the culture and the environment. The suggestion is addressed to those who must be responsible for preserving the culture and environment. First, the local government should initiative to set up programs for preserving the culture and environment. In this case, the instances like the department of education, the department of agriculture, and the department of the environment must collaborate to set up and implement the programs. The second is the linguists. It is also suggested to them that they may collaborate with the environmentalists to make research design with the theme of preservations of the culture and environment.

Conflict of interest statement

The author declared that he has no competing interests.

Statement of authorship

The author has a responsibility for the conception and design of the study. The author has approved the final article.

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