

Ideology and meaning in ritual lexicons: A dialectical eco-linguistic analysis of the *Teing Hang Woja* text in the Manggarai speech community

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ABSTRACT

Ritual language in Manggarai holds profound cultural-ecological significance, as it encodes collective values, environmental wisdom, and human-nature interdependence. Yet, despite eco-linguistic concerns over how language shapes and reflects ecological relationships, the lexicons of *Teing Hang Woja* have not previously been examined through this perspective. This study aims to describe the ideology and meaning of lexicons used in the ritual text of the *teing hang woja* in the speech Community of Manggarai, Flores Indonesia. This study also aims to describe the shift in the lexicons in the text as a result of changes in people's social activities. This is qualitative research with a phenomenological approach. Data were collected through interviews, participative observation, and Focus Group Discussion. Ten key informants were selected for interviews and FGD needs with several criteria. The results showed that the lexicons in the ritual text of *teing hang woja* contained the ideology of asking for an abundance of water, smoothness, and success of the agricultural process which were closely related to the socio-cultural conditions of the people as farmers. However, along with the social development of the community, the ideology contained in the text then expanded to other aspects such as the pleading for the success of the livestock business, education, and public health of the speakers. Meanwhile, the meaning contained in the text is more about stylistic meaning, affective meaning, social and reflective or spiritual meaning. The lexical analysis in *Teing Hang Woja* text not only provides insights into Manggarai's cultural ecology but also enriches eco-linguistic studies, emphasizing the importance of understanding language in efforts to safeguard ecological sustainability.



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I. INTRODUCTION

Language is signs and symbols that represent something spoken and written. Its main function is as a means of interaction or communication. In addition to these functions, language is a sign of a community group's collective identity, a means for thinking and expressing feelings (Mbete, 2015). Accordingly, a social relationship explains how social constraints come to control and manipulate language use. It causes the link between language and its social context (Derni, 2008).

Language functions when used to connect speakers with their environment, both with their social environment and with their natural environment. In this context, Haugen (1972) uses the term language environment metaphorically, namely the environment as a community of language users, as one of the language codes (Nash, 2016). In addition, through the use of language, people can calculate everything related to their lives, both predictions of past, present, and future (Nuzwaty, 2019). Language allows people to express their thoughts and feelings as an expression of the relationship between people and something other than themselves.

Manggarai People speaking the Pasat-Ruis dialect, use language to express their relationship with natural and spiritual elements. It's conducted through ritual activities. One of which is the "*Teing Hang Woja*" ritual. The phrase *teing hang woja* is formed from the morpheme *teing* means giving or feeding, *hang* means food and *woja* means rice. Lexically, *teing hang woja* means feeding. *Teing hang woja* is a ritual of thanksgiving for the harvest of rice and also a plea for the next agricultural process. The ritual aims to communicate feelings of gratitude for the success of the agricultural business that has been received as well as to make a plea for the next agricultural business. The Manggarai people believe in three dimensions of life which reflect their relationship with others, called intra-relation, inter-relation, and extra-relation (Bundsgaard & Steffensen, 2000). In conveying gratitude and supplication, Manggarai people use Manggarai language lexicons that show the beauty of the heart to be grateful and have close relationships with the subject for whom they are grateful.

Jismulatif & DahniOsyah (2019) stated that the lexicon or vocabulary of language is not only dependent. Language vocabulary is influenced by the physical environment of the language in which it is used. It is in the form of the power of society to build the life and thoughts of each individual, such as religion, belief, ethics, and political awareness (Li et al., 2020).

In the context of environmental sustainability threats, the ecological linguistics or eco-linguistic approach offers a unique perspective for understanding how language and culture shape human relationships with nature (Bang & Trampe, 2014). In various indigenous communities, the environment is seen as an integral part of life that must be preserved, conserved, and respected (Prastio et al., 2023). In Manggarai Pasat-Ruis dialect tradition, for instance, the ritual text *Teing Hang Woja* contains lexicons that not only reflect the community's ecological worldview but also embody linguistic practices that maintain

harmony between humans and nature. Thus, many scholars have conducted studies to understand how language is used by the community to express their relationships with nature and maintain and preserve local language against the emergence of the phenomenon of the local language lexicon erosion due to hegemony and technological developments.

Studies on linguistics from environmental perspectives have been carried out by some researchers (Crisp & Meleady, 2012; Farsiu, 2021; Fernández-Vázquez, 2021; Zhdanava et al., 2021; Kanwal, 2024). In Indonesia context, some studies on lexicon in eco-linguistics have been done. Warmadewa, et al., (2019) conducted a study of the flora lexicon in Balinese and found that the metaphorical meanings found in their research describe the similarity of characteristics, in the form of body shape, nature, and human condition. Similarly, Jismulatif & DahniOsyah (2019) analyzed the lexicons of Tunjuk Ajar language related to the environment in Riau Indonesia. The study showed that the lexicons of flora and fauna form the Tunjuk Ajar language practice in Melayu Riau society. The meanings are correlated with the cultural values and norms of the Riau society. It reflects the interrelationship between human beings and nature. Moreover, Nahak, et. al., (2019) conducted a study on eco-linguistics to investigate the ideology and the meaning of lexicons used in the text of Batar, in Mallaca society, East Nusa Tenggara-Indonesia. Yuniawan et al. (2024) conducted a study on Floral Lexicons in Javanese Proverbs. Umiyati (2020) studied the Existence of Natural Lexicons in 'Awig-Awig' Tenganan Pegriingsingan Bali.

In Manggarai context, the study of local language from eco-linguistic perspectives has also been found. Rambut (2021) studied the Manggaraian expressions of environmental preservation, Sanjaya & Rahardi (2021) studied the Metaphorical Eco-linguistic Study of Local Wisdom of Manggarai Traditional Wedding Ceremonies, and Iswandono et al. (2015) studied the integration of local culture into forest conservation of the Manggarai tribe in Ruteng Mountains. Based on these studies, it's found that the study that specifically focused on the lexicon of "*Teing Hang Woja*" text to reveal the ideology and meaning of the lexicons has yet to be done. Thus, this study tried to fill this gap by investigating the ideology and meaning of the lexicons used in the ritual text of *teing hang woja* in Manggarai speech community. This study focuses on lexical analysis within *Teing Hang Woja* text. Through a lexicon study, it can be observed how language meanings and ideologies of sustainability and respect for the environment are implicitly articulated. This approach further highlights the role of language as a vehicle for transmitting ecological values to future generations, as well as a form of resistance against environmental exploitation. Therefore, lexical analysis in *Teing Hang Woja* not only provides insights into Manggarai's cultural ecology but also enriches eco-linguistic studies, emphasizing the importance of understanding language in efforts to safeguard ecological sustainability.

Eco-linguistic can be interpreted in different ways. This is due to the various interpretations of the word "ecology" (Stibbe, 2010). However, one goal in conducting environmental language analysis is to bring the meaning or importance of ecosystems to the

minds of more than the human world (Zhdanava, Kaur, & Rajandran, 2021). In short, eco-linguistics criticizes language by applying a theoretical framework that examines how language is central to the creation of stories, assumptions, and ideologies, and how those stories affect more than the human world that relies on narrative analysis (Fill & Mühlhäusler, 2006). Eco-linguistics examines the linguistic system and its pragmatic applications from an ecological point of view, the balance between language and ecology (Yang & Wang, 2021).

This study uses a dialectical eco-linguistic approach. Eco-linguistic sees language as a part that forms and is at the same time is shaped by social praxis. Language is seen as a social product of human activities which at the same time also changes and influences human activities or social praxis (Fill & Mühlhäusler, 2006). According to the dialectical eco-linguistic view, there is a dialectical relationship between language and social praxis which refers to all actions, activities, and behavior of the community, both towards fellow community members and the surrounding natural environment. With this view, the social praxis in question includes three dimensions, namely ideological, sociological, and biological dimension (Li et al., 2020).

The dialectical relationship between language and social praxis then brings an implication on the correlation between the study of language and the study of social praxis. Thus language theory is also a theory of social praxis (Stibbe, 2010). For this reason, the study of eco-linguistic in dialectical theory is a study of the interrelationship of ideological dimensions, sociological dimensions, and biological dimensions in language (Poole, 2018). This is the core of dialectical theory, which later gave birth to four ecolinguistic study models, namely the dialogue model, the diexist model (triple model of reference), the semantic matrix model, and the core contradiction model (Bang & Døør, 1993). Based on these four eco-linguistic models, the researchers use a dialogue model in analyzing the meaning of the lexicons in the ritual text of *teing hang woja*, changes in the lexicons used in the text, and the ideology laid behind the text of Manggarai speech community in establishing a relationship between cultural and the natural environment. It's emphasized by Bundsgaard & Steffensen (2000) that text is always the starting point of linguistic analyses in dialogues. Dialogue in dialectical linguistic theory is the smallest unit of human communication. Dialogue is the smallest unit in text analysis. Interpretation of utterances, sentences, words, or morphemes can be done if the utterances are associated with the dialogical background (Steffensen & Fill, 2014). The dialogical relationship involves four constituents, namely the speaker, the speech partner, the object being referred to or the problem being discussed, and one other constituent who may not be in a dialogical situation but also determines the course of communication (Li et al., 2020).

The concept of ideology in linguistic studies has been extensively explored, particularly within the frameworks of critical discourse analysis and sociolinguistics. Ideology is often understood as a set of beliefs, values, and assumptions that shape individuals' perceptions and actions within a social context (Woolard, 1992). In linguistic terms, ideologies manifest

through language practices, influencing how language is used to maintain, resist, or challenge power structures (Munishi, 2018). Ideologies are socially shared and sustained through discourse, which serves as a primary medium for propagating the ideological views (Purwaningrum & Harmoko, 2023). This notion aligns with the idea that language is not a neutral conduit for communication but is deeply embedded in the social and political fabric of society, where it plays a critical role in both reflecting and shaping ideological positions (Janet, 2003; Purwaningrum & Harmoko, 2025).

The intersection of ideology and linguistic identity is a critical area of inquiry, particularly in multilingual and multicultural contexts. Linguistic identity is shaped by the ideologies that individuals and communities hold regarding language, which influences how they perceive themselves and others (Ali et al., 2018). For instance, (Knüsel & Schotsmans, 2022) argue that linguistic identities are constructed through ideological discourses that assign value to certain languages and language varieties. This can lead to the marginalization of speakers of less prestigious languages or dialects, who may internalize negative ideologies about their linguistic identity. Similarly, Creese & Blackledge (2015) explore how language ideologies in super-diverse urban settings influence the construction of hybrid linguistic identities, where individuals navigate multiple, often conflicting, ideological expectations. These studies highlight the complex relationship between ideology and linguistic identity, revealing how deeply embedded ideologies shape individuals' language practices and self-conceptions.

Eco-linguistics, an interdisciplinary field that explores the relationship between language and the environment, often engages with the concept of ideology to examine how language shapes and reflects environmental attitudes and practices. Ideology in eco-linguistics is understood as the set of beliefs and values that guide how societies perceive and interact with the natural world. Stibbe (2014) stated that environmental discourse is heavily influenced by dominant ideologies that either support or hinder ecological sustainability. For instance, the language used in discussions about climate change often reflects ideological stances, with some discourses emphasizing economic growth over environmental protection, thereby perpetuating unsustainable practices. Additionally, Fill & Mühlhäusler (2006) highlighted how eco-linguistics critiques these dominant ideologies by uncovering how language contributes to the marginalization of environmental concerns. By analyzing the ideological aspects of environmental discourse, eco-linguistics aims to promote more ecologically responsible language practices that align with sustainability goals. Stibbe (2014) also explores how alternative discourses, such as those found in Indigenous languages, offer eco-centric perspectives that challenge the dominant anthropocentric worldview. These efforts in eco-linguistics seek to reshape language in ways that support ecological integrity and sustainability (Bakó et al., 2021).

Language meaning is a central concern in linguistic theory, with various approaches offering distinct perspectives on how meaning is constructed and interpreted. One prominent approach is formal semantics, which analyzes meaning through logical structures and the relationships between language elements. According to (Irene heim, 2019), formal

semantics seeks to provide a systematic account of meaning by focusing on the syntax-semantics interface, where meaning is derived from the syntactic structure of sentences. In contrast, cognitive semantics, as discussed by Evans & Green (2019), emphasizes the role of human cognition in shaping language meaning. This approach states that meaning is grounded in mental representations and experiences. Language meaning tied to human perception and conceptualization. These theoretical frameworks highlight the complexity of language meaning, suggesting that it cannot be fully understood through a single perspective but requires a multifaceted approach that considers both the formal properties of language and the cognitive processes involved in meaning-making (Amoruso et al., 2013). Pragmatics is another crucial field that examines how context influences language meaning. Pragmatics investigates how meaning is shaped by the interactional context in which language is used (Leech, 1983; Duan, 2011; Gerstenberg, 2020).

The study of language meaning becomes even more complex in multilingual contexts, where speakers navigate multiple languages and cultural frameworks. In such settings, meaning is often shaped by the interplay between languages, leading to phenomena like code-switching, borrowing, and semantic shifts (Adoui, 2024). Vallejo (2018) introduced the concept of translanguaging. It refers to using the entire linguistic repertoire to make meaning, transcending the boundaries of individual languages. Understanding language meaning in these contexts requires an appreciation of the social and cultural factors that influence how speakers interpret and convey meaning across languages (Alzahrani, 2022).

Leech (1981) through his work on semantic theory introduced a model that categorizes meaning into several types. Each type reflects different aspects of how language conveys meaning (Kemmerer & Gonzalez-Castillo, 2010). His model provides a nuanced understanding of the multifaceted nature of meaning in language. Leech (1981) identifies seven types of meaning: 1) Conceptual (or denotative) meaning. This is the basic, dictionary meaning of a word, which refers to its core or denotative content. 2) Connotative Meaning: It's beyond its conceptual meaning. A word can carry additional, subjective associations and implications. These associations can vary based on cultural, emotional, or personal factors. 3) Social Meaning: It reflects the social context in which language is used, indicating social roles, relationships, and identities. 4) Affective Meaning: It relates to the emotional content conveyed by language. It reflects the speaker's feelings or attitudes towards the subject or the listener. 5) Reflected Meaning: This occurs when one sense of a word influences another sense of the same word due to the associative links between them. 6) Collocative Meaning: It arises from the typical combinations of words that tend to occur together. 7) Thematic Meaning: It involves the way information is organized and presented within a sentence or discourse (Yunira et al., 2020; Irene heim, 2019). It's also important to consider the interplay between denotation, connotation, and context when studying language meaning. It provides a comprehensive approach to understanding the complexity of linguistic communication (Allan, 2014).

II. METHOD

This is qualitative research with a phenomenological approach. The use of qualitative research aims to obtain facts and information about the ideo-socio-biological aspects of the Manggarai speech community. This approach was chosen to obtain the treasures of lexicon phenomena and knowledge about the environment, especially the agricultural environment in the context of Manggarai. This research was conducted in Manggarai Regency, Flores Island, East Nusa Tenggara Indonesia. The selection of Manggarai Regency as the research locus was based on several considerations including: 1) Manggarai is one of the regencies in East Nusa Tenggara with a fertile agricultural environment character. 2) Manggarai has a strong local language character with several dialects in it.

The data in this study are primary data in the form of lexicons used in the ritual text of "*teing hang woja*" gratitude for agricultural products in Manggarai the dialect of Pasat-Ruis. The data used in this study were oral data (which were then transcribed). To obtain valid and objective data, the study used interviews, observation, and the Focus Group discussion method to collect the data. The participants were selected using purposive sampling. Ten informants were selected for interview based on several criteria, including 1) The informants had adequate knowledge of lexicons in the text of *teing hang woja*. They were considered to have special skills and a wealth of language in the Manggarai speech community; 2) The informants were *tu'a gendang* 'elders' as the holders of traditional Manggarai rituals in the Pasat-Ruis dialect. 3) The informants were those who carried out farming activities daily. 4) Informants are those who have gained knowledge, understanding, and practical experience of agricultural activities in Manggarai speaking communities.

Data in the study were collected using interviews, observation, and Focus Group discussions. Interview data were recorded using a voice recorder, and the researchers asked nine questions to the participants as the main questions to obtain data. 1) The meaning of "teing hang woja" text; 2) the ideology laid behind "teing hang woja" text; 3) The time of applying "teing hang woja" ritual; 4) The person who speaks "teing ang woja" text; 5) Language used in "teing hang woja" text. 6) The shift of lexicons used in the "teing hang woja" text. 7) The meaning of lexicons and metaphors used in the text. Data collection using observations were carried out by observing directly the ritual activities of the *teing hang woja* ritual carried out by the Manggarai-speaking community in the Pasat-Ruis dialect. Direct observation aims to obtain more information about the agricultural lexicon used in the *teing hang woja* text by a spokesperson called *tua gendang*. Meanwhile, the methods of collecting data through focus group discussions (FGD) were carried out by collecting five informants at *Mbaru Gendang*, the center of the cultural events house. The FGD aims to obtain common perceptions and information about the agricultural lexicon used in the *teing hang woja* text as well as an effort for researchers to verify the data that has been collected through interviews and observations. The techniques of data collection were carried out by using (1) direct elicitation techniques, (2) recording techniques, and (3) elicitation checks (Creswell,

2007). This study used dialectical analysis model (Bundsgaard & Steffensen, 2000) which focuses on the ideology and meaning of the lexicons in the *teing hang woja* text used by Manggarai speaking community in establishing the relationship between cultural and the natural environment. Thus, the qualitative data were analyzed using the interactive model as proposed by (Miles et al., 2014), consisting of data collection, data reduction, data display, and conclusion.

III. RESULTS AND DISCUSSION

Teing Hang Woja

The Manggarai community is an agrarian society. Most of them work as rice and field farmers. It causes a harmonious relationship between the community and nature as a provider of agricultural activities. In Manggarai tradition, it's known the terms "*ine wa*" and "*ame eta*". Lexically, "*ine*" means mother, and "*wa*" means below (in the low position). "*Ine*" (mother) is a metaphorical meaning of the word "land" as a place for people to plant various types of crops. Soil is considered as the mother that provides a place to grow crops. "*Ame*" means father and "*eta*" means above (in the high position). "*Ame*" (father) is a metaphorical meaning of the word "sky" as a provider and giver of rain to water various types of plants. In addition, Manggarai people also believe in the existence of an invisible element "*ceki tana le watu*", namely the spirit of the ancestors who also contribute to the success of the agricultural process as an intermediary of the prayers to "*Jari agu Dedek*", *Mori Wowo*" God or the creator as a source of fortune and success in the agricultural process.

Realizing the existence and success of their agricultural business which cannot be separated from these several elements; *ine wa* (land), *ame eta* (sky), *Ceki tana le watu* (ancestral spirits), and *Jari agu Dedek* (God the creator), the Manggarai community in the Pasat-Ruis dialect held a ritual of "*teing hang woja*". The phrase of *teing hang woja* is formed from the morpheme *teing* means giving or feeding, *hang* means food and *woja* means rice. Lexically, *teing hang woja* means feeding. *Teing hang woja* is a ritual of thanksgiving for the harvest of rice and also a plea for the next agricultural process. This ritual aims to communicate feelings of gratitude for the success of the agricultural business that has been received as well as to make a plea for the next agricultural business.

The text of *teing hang woja* is usually used during a cultural event called "*teing hang woja*". The text is delivered orally by someone who culturally has the capacity and status as "*tu'a gendang*" (customary head) and has cultural and language skills in the Pasat-Ruis dialect Manggarai. The *teing hang woja* cultural event is held in a traditional house called "*Mbaru Gendang*". Based on the experience of agricultural activities of the Manggarai community in the Pasat-Ruis dialect, harvesting of agricultural products occurs around April-May, and is usually adjusted to the start of the rainy season and the length of the process of growing crops. Therefore, the implementation of *teing hang woja* as a ceremony of thanksgiving for agricultural products and asking for success for the following year's agricultural activities is carried out in July – September within one year.

The cultural rite of *teing hang woja* is carried out collectively by the Manggarai community in the Pasat-Ruis dialect. Witnessed by everyone present, the text of *teing hang woja* was delivered orally to other subjects believed to have contributed to the success of agricultural crops, namely *Mori Jari Dedek*, the God, and *Ceki tana le watu*, the spirit of the ancestors. Along with the delivery of the *teing hang woja* text, the spokesperson, *tua gendang* holds a chicken in both hands as a symbol and material for a thanksgiving offering.



Figure 1. Ritual Rite of *Teing Hang Woja* in Mbaru Gendang



Figure 2. Place of offering

The ideology of the ritual text of *teing hang woja*.

Based on the results of interviews, observation and FGD, some ideologies laid behind the text of "teing hang woja" as follows.

The ideology of hope for the abundance of water

Water is one of the most important elements in the human body. Water is the source of life for all living things, including the source of life for agriculture. In the Manggarai tradition, *wae* (water) is considered a source of energy for human life, livestock, and agriculture. In agriculture, the people of Manggarai use water to irrigate rice fields and water various types of crops. Manggarai people use lexicons related to water in the text of *teing hang woja* as a request for water stability for the community's agricultural business, as follows:

Porong Kembus wae tekku, agu mboas wae wo'ang
hope lots of buckets of water and the source of the water is swift
(May the water always flow swiftly and smoothly from the source).

There is one supporting element of agricultural activities used in the text above, namely the noun *wae* (water) which is located between the adjective *kembus* (smooth, a lot) and the verb *tekku* (to take/get water). The noun *wae* (water) also exists between the adjective *mboas* (smooth, a lot) and the verb *wo'ang*. Lexically, the text above has the same meaning, namely the hope of an abundance of water, both for drinking and for the needs of crops. Based on the context of use, these lexicons are usually used when the Manggarai-speaking community performs the ritual of *barong wae* (ritual of requesting an abundance of water) which is made at the spring. However, this ritual is a series of cultural events of harvest gratitude as a whole. This is the basis for the authors to take this text as material for analysis.

The same text is also commonly used by the people of Manggarai when experiencing water shortages. People come to water sources to carry out the *takung* ritual to make offerings to other elements that are believed to be the owners of the springs so that they are given abundant water that can be used to meet agricultural and human needs.

The ideology of hope for the smoothness and success of agricultural business

Requests for a smooth and successful of agricultural business are conveyed through the lexicons in the *teing hang woja* text. The smoothness of agriculture is related to the preparation of seeds and the planting process, and the success of agricultural businesses is related to the results to be achieved when the harvest season arrives.

Porong lobo tajuk latung, lobo lompawoja
Hope the wooden end has a corn point, the iron point is rice
(Hopefully, rice can be planted soon using sharpened wood or iron)

There are two nouns of agricultural tools in the lexicons above, namely the nouns *tajuk* and *lompawoja* which are used simultaneously with two nouns of agricultural crops, namely *latung* corn and *woja* rice. Lexically, *tajuk* and *lompawoja* mean a piece of wood or iron with one end pointed, used to make a small hole in the ground as a place to plant corn or rice. *Tajuk* and *lompawoja* are commonly used by the Manggarai people in Ruteng dialect. Meanwhile, Pasat-Ruis dialect recognizes the lexicon of *cu'a* which refers to the same meaning as *tajuk* and *lompawoja*. The noun *Latung* lexically means corn and *woja* means rice as the two main types of crops in Manggarai speech community. The use of two nouns side by side, namely *tajuk latung* and *lompawoja* in the above lexicons, apart from having the same vowel sounds as o and a in the noun *lompawoja* and *woja* and vowels a and u in the nouns *tajuk* and *latung*, also because the two crops are close to the life of Manggarai community as an ingredient to fulfill food needs. The text contains the ideology of hope that the planting of all types of plants can run smoothly, supported by the condition of fertile soil that has been watered with *wæ* rainwater that falls from the sky.

In addition to the hope for a smooth planting process, another ideology that appears in the ritual text of *teing hang woja* is the hope for the success of the agricultural business as shown in the following data.

Porong rangkang todot wanga, lerem wua mente agu rendut wua welu
hope porang grows big, fascinated by cashew seeds and lots of candlenuts
May the fruit of porang, cashew, and candlenut grow thick, abundant, dense, large
(May all types of plants planted thrive and bear fruit)

There are three agricultural nouns used in the text above, namely *wanga* (porang), *mente* (cashew), and *welu* (candlenut) which represent hopes for the success of all types of crops grown by farmers. Simultaneously, there are three adjectives used, namely the adjective *rangkang* (solid, large, big) which is paired with *wanga* (porang), *lerem* (enchanted) with the noun *mente* (cashew), and *rendut* (many and large) with the noun *welu* (candlenut). The three

nouns of crops were chosen and used in the text above because they have the same sound as adjectives and nouns and can cause certain feeling effects. The adjectives of *Rangkang* and *rendut* have the same lexical meaning, namely dense and large. While the adjective of *Ierem* lexically means fascinated. *Lerem* fascinated or amazed refers to the feeling as a result that is caused when a farmer as the owner of crops looks at or sees his crops that grow up a lot and bear heavy fruit, large or dense.

The ideology of hope for success in the livestock business.

Initially, the ritual of *teing hang woja* was an activity that involved ritual language to express gratitude for the harvests of various agricultural crops as well as a plea for the success of all subsequent agricultural businesses in the same year. Thus, the lexicons that appear in the text are those related to the agricultural environment. However, the core of the ritual of thanksgiving and supplication develops or changes in line with the development of the social life of the community. Currently, the core of thanksgiving and supplication in the ritual of harvesting thanksgiving is not limited to agricultural products, but extends to other aspects of people's lives which include thanksgiving and supplication for livestock products, human health and the success of education. The following shows only the lexicon data containing the ideology of hope for the success of the livestock business. These developments have led to the emergence of non-agrarian lexicons in the text of the *teing hang woja*, which is adapted to the aspect of life for which one is grateful. In the following, data and explanations related to non-agrarian lexicons are presented in the text of the *teing hang woja*.

Porong jahar manuk pening, has kina naang.
Hopefully the pet chicken is noisy, the pet pig is noisy
(May the chickens and pigs grow and multiply).

There are two non-agricultural lexicons in the above text, namely the noun lexicon *manuk* chicken and *kina* pig. *Manuk* and *kina* are two types of livestock that are usually kept by the speech community of Manggarai. *Manuk* chicken is a type of livestock that is used as material for offerings at small cultural events, *Kina* pig is commonly used as an offering at medium traditional ceremonies. While the materials for offerings at major cultural events is large livestock such as *kaba* buffalo, *japi* cow, or *jarang* horse. The size of small, medium and large cultural events can be seen in the number of participants who attended the event. Initially, *manuk* and *kina* were only used by the community as offerings in cultural ceremonies, but with developments, *manuk*, and *kina* became a means of making money that could meet the needs of people's lives. With its development, the lexicons of *manuk* and *kina* do not only refer to *manuk* chicken and *kina* pig laterally but also refer to all domesticated animals such as goats, dogs, and other domestic animals. The use of the two lexicons means a plea that all types of domesticated livestock develop so that they can be used to meet all the needs of the speaking community.

The use of the lexicon in *Porong jahar manuk pening, has kina naang* is commensurate with the following lexicons:

Porong holol pel olot agu holi pel musit
Hopefully a group through the front and a group through the back
(May the cattle thrive and multiply).

Two lexicons that refer to the same meaning are *holol* and *holi*. Both lexicons *holol* and *holi* have the same connotative meaning, namely a herd of buffalo or cows or horses. The lexicons *holol* and *holi* are the hope for the abundance of farm such as buffalo, horses, and cows.

Based on the results of data analysis, the ideologies found in the *Teing Hang Woja* text, include the ideology of hope for the abundance of water, the ideology of hope for the smoothness and success of agricultural business, and the ideology of hope for success in the livestock business.

The ideology of hope for water abundance reflects a deep connection between the community's cultural practices and their environment. Water, or *wae* in the local lexicon, is not merely a physical necessity but a symbol of life and prosperity, integral to the survival of humans, livestock, and agricultural practices. This eco-linguistic relationship emphasizes the community's dependence on the water as a life-sustaining force (Prastio et al., 2023), which is echoed in their cultural expressions, particularly in the ritualistic language used in *teing hang woja*. The use of specific water-related lexicons in *teing hang woja* demonstrates how the Manggarai people invoke the natural element of water as a critical resource. These lexicons are employed not just to refer to water but to embody the community's collective hope for agricultural success and stability. This linguistic expression aligns with eco-linguistic perspectives that view language as a medium through which environmental ideologies and values are articulated (Fill & Mühlhäusler, 2006). Furthermore, this ideology of hope is intertwined with the broader cultural and spiritual beliefs of the Manggarai people. The invocation of water in ritualistic contexts underlines the spiritual significance attributed to natural resources, illustrating a worldview where nature and culture are inextricably linked (Stibbe, 2014). The community's linguistic practices serves to reinforce the idea that the sustainability of agricultural practices depends on the harmonious relationship between humans and nature (Fill & Mühlhäusler, 2006). This idea supports the eco-linguistic argument as stated by Nash (2016) that language shapes our understanding and interaction with the environment. Language promotes ideologies that can either support or weaken ecological sustainability.

The ideology of hope for the smoothness and success of agricultural business in the Manggarai tradition reflects the community's deep-seated cultural and environmental values. This ideology is conveyed through the specific lexicons found in the *teing hang woja* text, which serve as linguistic expressions of the community's aspirations for a harmonious and fruitful agricultural cycle. These lexicons reveal a cultural narrative where the success of

agriculture is not only a matter of human effort but also of favorable environmental conditions, spiritual blessings, and communal well-being (Yuniawan et al., 2024). Moreover, the lexicons used in the text reflect an underlying belief that a successful harvest is the result of a well-coordinated planting process, supported by optimal environmental conditions. This linguistic expression of hope highlights the interconnectedness between human activities and the natural environment. It's in line with the idea stated by Stibbe (2014) that one role of language is to shape environmental ideologies and practices. In this study, language reflects the community's belief that the success of farming depends on a balanced relationship between humans and the environment (Stibbe, 2010; Farsiu, 2021).

The study also found that the ritual of *teing hang woja* has historically been centered on expressing gratitude for agricultural harvests and seeking blessings for future agricultural activity. However, the scope of this ritual has evolved following the social and economic change of the community. Today, the ritual's focus has expanded to include supplications and expressions of gratitude for various aspects of life, including the success of the livestock business and education. This shift reflects the dynamic nature of cultural practices and how they adapt to the changing needs and priorities of a community (Crisp & Meleady, 2012; Kanwal, 2024). The lexicons of livestock in the *teing hang woja* ritual signifies a broadening of the community's understanding of sustenance and prosperity. The linguistic evolution in this study underscores the adaptability of cultural practices in response to socio-economic changes (Ziyatbay, 2024; Aminudin et al., 2024).

This ideology also highlights the role of rituals in maintaining cultural continuity while allowing for adaptation (Crisp & Meleady, 2012). This adaptability ensures that the ritual remains relevant and meaningful to the community (Asatiani et al., 2021). To this extent, language is important in rituals text adaptation. It aims to meet the needs of a community. It also ensures that the rituals continue to support and reflect the community's ecological and economic realities (Ziyatbay, 2024).

The meaning of the text of *Teing Hang Woja*.

In determining the meanings of the lexicons in the *teing hang woja* text, the researchers used several meanings of language as proposed by Leech (1969), consisting of conceptual meaning, connotative meaning, social and affective meaning, reflective and collocative meaning and associative meaning and thematic meaning. Thus, based on the results of data analyses, it's found some meaning of the *teing hang woja* texts. These meanings are identified based on the lexicons in the text, macro social and environmental elements that influence the lexicon and structure of the text.

Stylistic Meaning

Stylistic meaning refers to the use of language to convey something about social conditions. It deals with the use of language to establish and regulate social relations. It's also used to maintain social roles (Leech, 1969). Language that people used in communication is related to the social circumstances of the speaker's culture. In the text of

teing hang woja, stylistic meaning is related to the community belief about the relationship between *ine wa* land and *ame eta* sky with people's lives. This belief can be seen in the lexicon used in the monologue and also dialogue in the ritual text of *teing hang woja*, as follows.

Denge lite ine wa agu ame eta
Hear you mother below father above
(Listen to us, father and mother)
Hoo hami lonto torok, weki neki ranga manga
Here we are sitting with the body together, the face is there
(Here we gather together and plead)
Kut tegi kamping ite
want to beg you
(We want to beg you)

In the lexicons of text *teing hang woja*, it can be seen that the stylistic meaning is related to the belief of the social community about the existence of land and sky and its component. The land is believed to be the mother where crops grow as well as the one that makes the plants thrive, and the sky is believed to be the father who provides rainwater to water the community's crops.

The stylistic meaning in the text of *teing hang woja* is also influenced by the geographical conditions of Manggarai, which mostly consist of mountains. Mountains with a high position have a negative connotation as a barrier to getting something, for example, a village that is geographically located at a lower position than the mountains is difficult to get sunlight because it is blocked by the mountain. Likewise, lowlands have a negative connotation as a place that has many natural holes for water infiltration which at any time can cause people to fall into it. This geographical condition causes the emergence of lexicons in the monologue text of *teing hang woja* as shown in the following data:

Porong tema dopo ne golo tombo kamping mori wowo,
Hopefully, it doesn't reach the mountain talking to the Creator God

Porong tema dungket one bea elang kamping mori dewa
Hopefully not mired in the lowlands talking to God the Creator
(May all prayers and hopes not be hindered by anything, but be heard and accepted by God the creator).

The data above shows the hope that their prayers will be heard and accepted by God the Creator.

Affective Meanings

Affective meaning is the meaning of language and is seen as a reflection of the speaker's personal feelings towards those who are listening to what is being said or prayed (Yunira et al., 2020). In the ritual of *teing hang woja*, the tua gendang (tribal head) acts as a spokesperson who conveys prayers and pleas in the form of a monologue to the ancestral *ceki tana le watu* who is believed to be the intermediary for the speaker's plea to *Mori Jari*

Dedek, Mori Wowo, Mori Dewa God creator who provides the abundance of water and the success of all the endeavors of the community. In conducting a *teing hang woja* monologue, Tu'a Gendang as spokesperson uses high and low voice tones alternately in certain parts of the text. The use of a high tone of voice expresses deep appreciation for another element of "*Mori Jari Dedek*" God the Creator who is invisible but is believed to be in front of the spokesperson and other participants. The use of a high tone is also an expression of high expectations for the fulfillment of a plea. Meanwhile, a low and polite tone of voice shows the sincerity of the heart to surrender and beg. In addition, a low tone of voice also shows a feeling of emptiness. There is a hope to achieve what is prayed for.

Social meaning

The language of Manggarai-speaking community, Pasat-Ruis dialect, is the result of the creation of social praxis which has the meaning of togetherness, solidarity, and humanity. Togetherness in Manggarai culture is a force that can solve a job or problem. Lexicons that represent togetherness are used differently according to the context of community activities. In this togetherness, there is a social interaction that involves language as a means of communication and a unifying instrument between the people. Togetherness is also seen in the harmonious relationship between the community and the natural environment and other elements that help shape the culture and mindset of the Manggarai speaking community, namely the spirits of the ancestors and God the Creator. The meaning of social and togetherness can be seen in the following data:

Hoo hami lonto torok, weki neki ranga manga
Here we are sitting with the body together, the face is there
(Here we gather together)

The data above shows that the pleas and prayers come from all people present in the ritual procession, even the prayers are delivered by one spokesperson. In addition, the data mean that the speaking community has the same hope that prayers and hopes will be answered.

Affective or Spiritual Meaning

The lexicons in the text of *teing hang woja* carry out the spiritual meaning. It's seen in some lexicons that represent the relationship between human beings and something invisible either the ancestor or God as living creator. Spiritual meaning is something abstract and is an important element in a culture (Nahak et al., 2019). The lexicons of spiritual meaning are seen below:

tombo kamping mori wowo,
talk to God the Creator
elang kamping mori dewa
talk to God the Creator
(supplication to God the creator)

The data of lexicons used in text of *teing hang woja* above shows spiritual meaning that represents human relationship with their creator and source of living that is *Mori Jari Dedek*, *Mori Wowo*, *Mori Dewa*, God the Creator. The plea for a smooth start in farming and success at harvest shows the position of the Manggarai people as subjects who depend on nature and the power of God over all their agricultural process. The use of these lexicons shows the belief that *Mori Wowo*, *Mori Dewa*, the creator God, has the power to give what is asked for. *Mori Wowo*, *Mori Dewa* the creator God is the highest being who can overcome the problems of human life that is transcendent but close to the speaking community through their beliefs.

Based on the results of data analysis, several meanings found in the *teing hang woja* text include stylistic meaning, affective meaning, social meaning, and reflective or spiritual meaning. The meaning is deeply intertwined with the cultural and environmental context of the Manggarai people.

Leech (1969) stated that stylistic meaning is the use of language to convey something about social conditions, establish and regulate social relations. In the *teing hang woja* text, the stylistic meaning is not merely a tool for communication but a reflection of the community's beliefs, values, and interactions with their natural surroundings. It represents the Manggarai community's worldview, particularly their understanding of the relationship between land as the nurturing mother and sky as the providing father, and how these elements influence their lives and agricultural practices. This personification of natural elements reflects a deeply rooted belief in the interdependence of land and sky in sustaining life. This duality is a common theme in many indigenous cultures, where the environment is not only a physical space but also a spiritual entity that governs the well-being of the community (Stibbe, 2014).

The stylistic meaning in the *teing hang woja* text is also influenced by the geographical features of Manggarai, particularly its mountainous terrain which are often associated with negative connotations, representing challenges in daily life. Similarly, the lowlands are viewed with a degree of wariness due to their propensity for natural water infiltration, symbolizing hidden dangers. These geographical elements are not just physical realities but carry significant stylistic meaning within the cultural narratives of the Manggarai people. Thus, the language used in *teing hang woja* reflects these perceptions, embedding a sense of caution and respect for the natural world in the community's linguistic expressions (Döring & Ratter, 2018). This connection between language and geography is a key area of focus in eco-linguistics, which examines how environmental features influence linguistic expressions and, in turn, how these expressions shape human-environment interactions (Li et al., 2020).

Affective meaning is related to the speaker's personal feelings or attitudes. In a way that is comparable to social meaning, it's indirectly related to conceptual representation (Yunira et al., 2020). In this study, the *teing hang woja* ritual in Manggarai culture is not just a linguistic event but a rich tapestry of affective expressions that convey the community's deep emotional and spiritual connection to their beliefs and deities. In this context, affective meaning is closely tied to the use of vocal tones by the *tribal head* during the ritual. The alternation between high and low tones in the monologue is not random but deliberate,

each tone carries specific emotional weight and communicative purpose. The study finding is in line with affective prosody, where pitch and intensity in speech convey the speaker's emotional state and the importance of the message being delivered (Juslin, 2013). Bachorowski & Owren (2009) stated that vocal expressions, besides reflecting the community's spiritual beliefs, also reinforcing their cultural identity and cohesion. It also illustrates the profound connection between language, emotion, and social practice in the Manggarai tradition (Anderson et al., 2012).

The social meaning embedded in the *teing hang woja* ritual of the Manggarai-speaking community reflects the cultural values of togetherness, solidarity, and humanity. Togetherness, as a core value in Manggarai culture, is a driving force behind social interactions and problem-solving. The lexicons that symbolize this togetherness are contextually applied, varying according to the specific community activities in which they are used (Erk, 2012). This use of language as a unifying instrument highlights its role in fostering social bonds and facilitating harmonious relationships within the community (Li et al., 2020). The concept of togetherness in Manggarai culture extends beyond human interactions to include the community's relationship with the natural environment and the spiritual realm. The language used in the ritual reflects this interconnectedness, with lexicons that convey a deep respect for both the tangible and intangible elements that sustain the community's way of life (Stibbe, 2014).

Social meaning in this context is also evident in the way language functions as a means of maintaining and reinforcing cultural values (Braçaj, 2014). Furthermore, the social meaning conveyed in the *teing hang woja* ritual underscores the role of language in shaping the community's collective consciousness. The ritual reinforces social bonds and also helps to construct and maintain a sense of identity that is rooted in the values of togetherness and solidarity (Steffensen & Fill, 2014).

Besides carrying affective, stylistic, and social meaning, the *teing hang woja* text of the Manggarai-speaking community is also deeply imbued with spiritual meaning. The spiritual meaning reflects the community's intimate relationship with their creator, *Mori Jari Dedek*, *Mori Wowo*, *Mori Dewa*, who is revered as the God of creation and the ultimate source of life. Leech (1981) called it a reflective meaning. Reflective or spiritual meaning is something abstract and is an important element in a culture (Nahak, et. al., 2019). In this study, the lexicons used are not merely linguistic expressions but are deeply symbolic, representing the Manggarai people's reliance on divine intervention and guidance in their agricultural practices and overall livelihood.

The spiritual meaning conveyed through these lexicons highlights the Manggarai people's worldview, where human existence is intertwined with the forces of nature and the divine. The plea for a smooth start in farming and a successful harvest, as expressed in the *teing hang woja* ritual, signifies the community's recognition of their dependence on the natural environment and the divine will. The ritual serves as a means of aligning their actions with the divine will, seeking blessings for favorable conditions and bountiful yields (Daud et al.,

2021). Reflective or spiritual meaning also reflects the community's belief, and understanding of their relationship with environment (Braçaj, 2014). In this study, the Manggarai people see themselves as subjects who deeply depend on nature and the will of the divine. This spiritual perspective reinforces the community's respect for the environment and their belief in the interconnectedness of all life forms, governed by the divine will (Steffensen & Fill, 2014) Thus, the *teing hang woja* ritual is seen as a vital link between the Manggarai community and the divine, affirming their spiritual identity and their place within the cosmic order (Bang & Trampe, 2014).

IV. CONCLUSION

Based on the discussion above, it can be concluded that the lexicons in the text of *teing hang woja* in the Manggarai speech community are influenced by various ideologies that underlie the social life of the community. These ideologies are reflected in the daily activities of an agrarian society. Various lexicons appear to show relationship between humans and the natural environment and other elements that are not visible. These lexicons are used by the community to convey pleas and hopes for various agricultural businesses. Along with the social development of the community, the ideology in the lexicons of *teing hang woja* text is not limited to expressions of gratitude and pleas for the success of agricultural work but also extends to all types of work of the Manggarai community such as farm, health and education for their children. Moreover, the language meanings inferred from text *consist of* stylistic meaning, affective meaning, social and reflective or spiritual meaning. The lexical analysis in *Teing Hang Woja* text not only provides insights into Manggarai's cultural ecology but also enriches eco-linguistic studies. This study emphasizes the importance of understanding language to safeguard ecological sustainability.

Although the study has answered the research questions, there are some limitations to be addressed in future research; 1) This study only focuses on agricultural lexicons that appear on each phrase which has the same sound. The researchers did not do a complete transcription of the entire text used in the *teing hang woja* event. 2) This research is limited to one "*gendang*" area, namely a speech community of the Manggarai people with the same cultural ties.

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