



# THE ORIENTATIONAL METAPHOR OF TRADITIONAL MARRIAGE RITUAL OF MANGGARAI SPEECH COMMUNITY: THE PERSPECTIVE OF CULTURAL LINGUISTIC

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## Abstract\*

*This research article is conducted to find out the orientational metaphor expression used in traditional marriage discourse of Manggarai speech community. Moreover, this research article wants to find out the imagery of Manggarai speech community based on the orientational metaphor expression in traditional marriage ritual. Hence, this research article used the perspective of cultural linguistic as the main theory and the orientational metaphor and discourse scenario as the supporting theory. The three theories are used and combined by the qualitative research method. Based on the source of the data, it can be concluded that there are some orientational metaphor expression that appeared in traditional marriage discourse of Manggarai speech community. The orientational metaphors expressions have the idiomatic meaning which is sourced from the imagery of Manggarai speech community. On the other hand, this research article also found the imagery that was appearing from orientational metaphor expression. Furthermore, the imagery of Manggarai speech community based on traditional marriage discourse, such as the cultural, social, magical, ideological, mythical, and biological. This research article also find out the content of traditional marriage discourse of Manggarai speech community contains the requests, hopes, and prays of the families to God and Ancestors for the bride and bridegroom, and the new family.*

## 1. Introduction

It has generally known that traditional marriage ritual is one of the cultural aspects that have deep meaning in the traditional society. Hence, in this context, the traditional marriage is not just a legal and social bond, but also a ritual filled with symbolism and cultural values passed down from generation to generation. Thus, it can be said that the traditional marriage is carried out to legally marry the bride and groom according to the culture. On the other hand, one of the important elements in traditional marriage discourse is the use of language expression, which not only functions as a communication tool, but also as a means to convey deeper cultural messages. By and large, figures of speech play an important role in forming and enriching the meaning contained in the traditional marriage ritual procession because figure of speech is a linguistic

phenomenon in the form an expression or language play that exists within both language and culture (Erfiani et al, 2025: 322).

In general, the function of figures of speech in traditional marriage ritual is to describe the cultural values, traditions and philosophy of life contained in each stage of marriage. Moreover, the use of figures of speech in traditional marriage ritual such as metaphors, personification, or similes in traditional sayings, prayers, or marriage advice not only provides the beauty of language, but also strengthens people's understanding of the meaning and purpose of a traditional marriage ritual. Thus, it can be concluded that the research on figures of speech in traditional marriage discourse is very important to understand how language is not only functions communicatively because language has one primary function, namely as a medium of communication that serves to express thought, feelings, and desires (Harahap in Nasution et al, 2025: 1). On the other hand, language is also as a medium for strengthening cultural identity and enriching social experiences in a traditional marriage.

It has generally known that based on the title, this research is intended to find out the figure expression especially metaphor expression in traditional marriage ritual of Manggarai speech community. The researcher chooses orientational metaphor expression as the main case of this research. Why did the researcher analyze about the orientational metaphor expression? It was because there were some researches which were conducted about the kind of metaphor according to perspective of cultural linguistic proposed by Palmer. They are structural, ontological, and orientational metaphor (Erfiani & Neno, 2021: 252). However, the research in traditional marriage ritual of Manggarai speech community only concerned in structural and ontological metaphor. That is why this research focused on orientational metaphor in traditional marriage of Manggarai.

Based on explanation above, some previous researches of figure of speech especially of metaphor expression in traditional marriage ritual are (1). Erfiani (2024) entitled "Structural Metaphor in Traditional Marriage Discourse of Manggarai Speech Community-East Indonesia: Cultural Linguistic Perspective", (2). Erfiani et al (2023) entitled "Ontological Metaphor in Traditional Marriage Discourse of Manggarai Speech Community-East Indonesia: Cultural Linguistic Perspective", and (3). Erfiani et al (2023) "Metonymy in Traditional Marriage Discourse of Manggarai Speech Community: Cultural Linguistic Perspective". Those previous researches indirectly inspired the researcher in determining the topic, title, theory, and research methodology used in writing this research article.

This research article proposes the novelty dimension in researching about metaphor expression especially orientational metaphor in traditional marriage discourse of Manggarai speech community. On the other hand, based on the explanation on the previous paragraph, there are some researches about traditional marriage of Manggarai speech community such as: (1). Erfiani (2024): the research only find out about structural metaphor in traditional marriage of Manggarai speech community. The research only explained about the meaning of structural metaphor and the imagery of Manggarai speech community. That is the main different with this research. This research also finds out the content of traditional marriage discourse of Manggarai speech community. (2). Erfiani et al (2023): the research find out there are many ontological metaphor expression in traditional marriage discourse of Manggarai speech community. On the other hand, the research also finds out the imagery of Manggarai speech community through the ontological metaphor expression. The research also observed about the content of traditional marriage of Manggarai speech community.

However, the research did not find out about the orientational metaphor. That is why this research has the advantage than the previous research because this research also analyze about

the orientational metaphor expression. (3). Erfiani et al (2023): the research also find out about metonymy expression that appears in traditional marriage discourse of Manggarai speech community. The research also find out about the imagery of Manggarai speech community without analyzing about the content of traditional marriage discourse. This is the novelty dimension of this research article. This research analyzes three main parts about traditional marriage discourse of Manggarai speech community. First is analyzing about the orientational metaphor expression, second is analyzing about the imagery of Manggarai speech community, and third is analyzing about the content of traditional marriage discourse of Manggarai speech community.

Therefore, based on the all explanations, it can be said that there are many researches on figure of speech especially on metaphor but the researches which analyze metaphor in traditional marriage of Manggarai speech community are still very rarely. Thus, the result of this research is expected to give some contributions in linguistic aspect in explaining about the meaning of the orientational metaphor, the imagery, and the content of traditional marriage ritual of Manggarai speech community.

Based on the title of this research, there are two theories that are used in doing this research article. The first is the perspective of cultural linguistic as the main theory. The second is called the supporting theory, namely; metaphor and discourse scenario. It can be said that the perspective of cultural linguistic is the grounded theory of this research article. Moreover, this research article also used the theory of metaphor and discourse scenario as the supporting theory. These two theories of this research article are discussed in detail below.

*The perspective of cultural linguistic* is one of the branch of linguistic theory which intended to approach human language. This theory was proposed by Gary B. Palmer (1996). The perspective of cultural linguistic is the synthesis of cognitive linguistics with the Boasian linguistics, ethno semantics, and ethnography of speaking (Palmer, 1996: 5). In other words, the synthesis of the three linguistic traditions is termed cultural linguistics (Palmer, 1996: 5, 36).

Furthermore, Duranti stated that the perspective of cultural linguistic is a theory may be used to refer to the general area of research on the relationship between language and culture (Erfiani, 2023). Moreover, Sharifan (2017: 2) argued that cultural linguistics refers to a recently developed discipline with multidisciplinary origins that explores the relationship between language and cultural *conceptualizations*. *He explained more about* cultural linguistics engages with features of human languages that encode or instantiate culturally constructed conceptualizations encompassing the whole range of human experience (Sharifan, 2017: 2).

In general, it has generally known that there are two main cores in the perspective of cultural linguistic, namely verbal symbol and imagery. It can be said that the verbal symbol is related to the component of language itself, such as; word, phrase, sentence, discourse, etc. Otherwise, according to Palmer, imagery is what we see in our mind's eye, but it is also the taste of a mango, the feel of walking in a tropical downpour, the music of Mississippi Masala. Our imaginations dwell on experiences obtained through all the sensory modes, and then we talk (Erfiani & Erom 2025: 134).

Based on the explanation about imagery, it can be concluded that imagery or images are mental representation that begins as conceptual analogs of immediate perceptual experience from the peripheral sensory organs (Palmer, 1996: 47). Sensory organs include eyes, ears, nose, tongue, and skin. In other words, the perspective of cultural linguistic pays specific attention to imagery role in each language expression. It happens because all such language expressions are based in imagery. As Palmer's states that language is the play of verbal symbols that are based in imagery (Palmer, 1996: 3). Thus, there are some theoretical statement emphasized four important

things which relates with language entity, namely; verbal symbol, imagery, experience, and five senses.

The supporting theory of this research article is the theory of orientational metaphor. The orientational metaphor is defined as a physical metaphor that organizes an entire system of concepts by respecting each other's functions (Palmer, 1996: 104). For example; the spatial orientation of the words "up - down", which describes the feeling situation ("happy is up; Sad is down"). Thus, according to Lia, orientational metaphors are metaphors that are based on human physical and cultural experience and provide orientational concepts relating to space or place (Erfiani, 2021: 253). In addition, according to Lakoff and Johnson these three types of metaphors represent function within conceptual metaphors (Adawiyah dkk, 2025:4).

The phenomena of orientational metaphor always occurred in each language especially in Manggarai language. In this case, the phenomenon of orientational metaphor also occurred in tradition marriage discourse of Manggarai speech community. This statement is proven by the data which is collected by the researcher on the research field.

Furthermore, the other supporting theory is discourse scenario. Discourse is a form of social practice, which in fact can be in the form of speech, responses, or actions from the speech community towards their social environment (Fairclough, 1997: 63). Before applying the discourse theory on this research article, it applied the paradigm inquiry of discourse to analyze the data of this research article, namely; interpretivist discourse analysis. It is also called the paradigm functional discourse analysis (Suparwa et al, 2021: 8). According to Hikam, the interpretivist discourse analysis is a paradigm or point of view used by the researcher in interpreting a discourse by not separating the object (discourse) from the subject (discourse actor) (Eriyanto, 2006: 4). Based on the explanation, it can be concluded that this paradigm has similar perspective with discourse theory from Fairclough, especially from Palmer's discourse scenario theory. Palmer's theory does not separate the discourse and actor in analyzing the discourse because both aspects have the deep connection.

Discourse scenario consists of abstract imagery of speakers and listeners (Palmer, 1996: 170). Palmer explained that discourse scenario is the complex images of people speaking, listening, and replying or otherwise responding and reacting as they play roles in social scenes (Palmer, 1996: 170). In this case, this research article applied the theory of discourse from the perspective of cultural linguistic which is proposed by Palmer. This theory is appropriate in analyzing imagery of Manggarai speech community which appeared in the orientational metaphor expression of traditional marriage discourse.

Based on the explanations of the perspective of cultural linguistic, orientational metaphor expression, and discourse scenario theory, it can be stated that this research article used the three theories to analyze the three research problems. Firstly, this research article used the perspective of cultural linguistic to find out the meaning of the orientational metaphor expression that is used in traditional marriage discourse of Manggarai speech community. Secondly, this research article tried to investigate and analyze the imagery of Manggarai speech community from the orientational metaphor expression that is used in traditional marriage discourse of Manggarai speech community. Third, this research article intended to analyze the content of traditional marriage of Manggarai speech community. The three theories were combined with qualitative research method.

## **2. Research Methods**

By and large, this research article is intended to find out the orientasional metaphor expression that is appeared in traditional marriage of Manggarai Speech Community.

Furthermore, this research also uncovered the Manggarai Speech Community imagery and the content of traditional marriage. Thus, this research applied qualitative research method. It has generally known that Bogdan and Taylor argued the qualitative research method is a research procedure that produces descriptive data in form of written or spoken words from people and observable behavior (Erfiani, 2023: 7).

The research location of this research was Cibai District-Manggarai Regency- East Indonesia. Meanwhile, the local language that is spoken in Manggarai regency is Manggarai language. According to Verheijen, it is a language which spoken by the Manggarai Speech Community who live in the Manggarai regency area (Erfiani, 2024: 7). Therefore, in line with this, the Manggarai regency is chosen by the researcher as the research location of this research because there were many linguistic phenomena in Manggarai language. It can be proved by some previous studies in recent years.

This research article applied the types of the data into two, namely; primary and secondary data. On the other hand, the source of the data were obtained from the interviewees, traditional marriage ritual discourse of Manggarai Speech Community and written library. The primary data of this research article were gained from the interviewees. Thus, the interviewees are the native speakers of Manggarai Speech Community. Furthermore, this study employed a purposive sampling technique in determining the informants, based on the consideration that the selected informants possess sufficient knowledge and a deep understanding of the core issues being studied (Hasim & Nasir, 2023: 124). Therefore, it can be concluded that the data of this research article were in forms of oral. The oral data were obtained from oral speech from traditional elder of Manggarai Speech Community. In addition, the oral data were also obtained from the oral answers of interviewees to the written questions orally given to them.

The research instruments of this article were divided into the main and supporting instruments. Thus, the researcher was the main instrument of this article. Otherwise, the supporting instrument of this article was interview and observation items. The two supporting instruments were used to figure out the meaning of the orientational metaphor expression, imagery and the content of traditional marriage of Manggarai Speech Community.

The technique of data collection of this research article was observation participation, interview, note taking, and documentation study. Furthermore, the technique of data analysis of this research article was adopted from Miles and Huberman (Wahyuni dkk, 2025: 150). They were the data reduction, presentation, and verification. On the other hand, according to Sudaryanto, the data of this research article are presented using formal method is intended to present the result of the research in form of symbols or signs. Otherwise, the informal method is intended to present all forms of speech in the form of numbers and description of words, phrases, group phrases, clauses, units of text, and text (Erom, 2019: 8).

### 3. Discussions

In general, on this chapter elaborates the meaning of the orientational metaphor expressions used in traditional marriage of Manggarai Speech Community. On the other hand, this research article is also intended to figure out the imagery and the content that appeared in the traditional marriage discourse of Manggarai Speech Community. Thus, the data composition of this research article is written down on the table 1. The first line is the data in form of the orientational metaphor. The second line is the glossed data. The third line is the gloss data which is translated into literal English. The fourth line is grammatical, idiomatic and/or metaphorical translation into English. The fifth line is the explanation of orientational metaphorical meaning. Therefore, the all data of this research article can be seen in the table 1 below.

**Table 1. The Orientational Metaphor in the Traditional Marriage Of Manggarai Speech Community**

**M-1 *Wan panga ngis = Étan muwang ulu***

<i>Wan</i>	<i>Panga</i>	<i>Ngis</i>	<i>Étan</i>	<i>Muwang</i>	<i>Ulu</i>
Under	Branch	Tooth	Over	Hoar	Head

**‘Babies on the bottom and gray people on top’**

**‘(The spirit of old people and young people)’**

The expression of M-1 is a two-dyad parallelism expression which means anti-thesis for contrast. This is proven by the phrase *wan panga ngis* being antithetical to the phrase *étan muwang ulu*. The expression of M-1 is classified in the type of figure of speech of orientational metaphor because the souls of young children are considered as lower/small *wan* 'lower' society and the spirits of parents are considered as upper/large *étan* 'upper' society based on the age when they die.

**M-2 *Nggere olon tombo = nggere lén kéng = nggere sinan kinda***

<i>Nggere</i>	<i>olon</i>	<i>tombo</i>	<i>Nggere</i>	<i>Lén</i>	<i>Kéng</i>
To	Front	Talk	To	South	Exclaim

<i>Nggere</i>	<i>Sinan</i>	<i>Kinda</i>
To	Across	Exclaim

**‘Speak to the front, call to the south, and call to the other side’**

**‘(Convey all request to God)’**

The expression of M-2 is a three-dyad parallelism expression which means synthesis for expansion and is a synonym for affirmation or strengthening. The phrase *nggere olo* is synthesized with the phrases *nggere lé* and *nggere sina*. The word *tombo* is synonymous with the words *kéng* and *kinda*. The expression of M-2 is categorized in the orientational metaphor because the place of God and Ancestors is indicated by the words *olo* 'in front', *lé* 'in the south', and *sina* 'across' which are not the same as the place of humans.

**The Content of Traditional Marriage of Manggarai Speech Community**

It has generally known that the content of traditional marriage of Manggarai Speech Community contains the requests of the families to God and Ancestors for the bride and bridegroom, and the new family. Most of the requests are in form of Parallelism Expression of orientational metaphor. By and large, the discourse of traditional marriage of Manggarai Speech Community implies the fact that the Manggarai Speech Community believe in the existence of God and the life of human being after death. God has almighty power and the spirit of the dead persons or ancestors live together with God. Although not the same as the power of God, the living people after death or ancestors also have big power. The biggest gift of death is having power. Based on the two kinds of beliefs, the Manggarai Speech Community deliver requests to God and Ancestors. They are presented below.

1. Speaking to the participants about the aim of preparing and slaughtering pig and goat
2. The assertion of bridegroom and the bride falling in love
3. Agreement on the bride price between the parents of bride and the bridegroom
4. Agreement on the date/day between the parents of bride and the bridegroom

5. Asking the blessing of Ancestors and God on marriage ritual
6. The strength and eternity of family life of the bride and bridegroom
7. Living in peace and working together in a family
8. Asking for good health
9. Asking for prosperity
10. Asking to have many children
11. Asking for living in peace with surroundings

### **The Imagery of Manggarai Speech Community that Expressed in the Orientasional Metaphor**

According to Palmer, Imagery or images are mental representation that begins as conceptual analogs of immediate perceptual experience from the peripheral sensory organs. Sensory organs include eyes, ears, nose, tongue, and skin (Erfiani, 2023: 103). Therefore, this research article figure out the imagery that appeared in traditional marriage discourse of Manggarai speech community.

It has generally known that imagery has been actually appeared on the orientasional metaphor expressions in traditional marriage of Manggarai Speech Community. They are the cultural, social, magical, ideological, mythical, and biological imagery. It can be concluded that those imageries that is find out in traditional marriage of Manggarai Speech Community prove that;

1. Manggarai Speech Community believe that the God has power to control, protect, guidance, and curse their life in the world. Thus, Manggarai Speech Community have to ask, permit, or pray to the God, including ask or permit for marriage.
2. Manggarai Speech Community believe that the ancestors have power to protect, guidance, or even to curse the Manggarai Speech Community. Therefore, that is they also ask, permit, and pray to their ancestors in traditional marriage ritual ceremony.
3. Manggarai Speech Community believe that ancestors are still alive like living human being. Manggarai people believe their ancestors have five senses that are still working. Their eyes still can watch life of Manggarai people, their ears still can listen to the prayers, their noses still can smell the foods and drinks, their tongues can taste foods and drinks, and their skins still can touch the Manggarai people.

### **4. Novelties**

In general, this research article is conducted to find out the interrelation of language and culture. Thus, this article applied the perspective of cultural linguistic. It has generally known that this theory uncovered two important concepts, namely; symbol verbal and imagery. In line with this, the symbol verbal is the language which is used in the ritual of traditional marriage of Manggarai community. In this research article, the symbol verbal which is to find out is the orientational metaphor. In addition, this study also tries to uncover the imageries that appear in the traditional marriage ritual of Manggarai speech community.

Based on the explanation of the finding and discussion, it can be concluded that there are some novelties dimension of this research article. They are the existence of concrete information or guidelines of traditional marriage ritual of Manggarai speech community. Therefore, the result of this research article is conducted to obtain the information of orientational metaphor used in the traditional marriage ritual and culture imagery of Manggarai speech community.

By and large, the novelties dimension of this research article are found by several factors, namely; (1) Recent years, the research of ritual language in traditional marriage discourse of

Manggarai speech community is still little done by some linguists, (2) the researches on focusing toward metaphor expressions is referred from the literary theory even though those researches used the perspective of cultural linguistic theory as the grounded theory, (3) in real fact, the research article which applied the perspective of cultural linguistic as the main theory were not applied about culture imagery in detail.

## 5. Conclusion

There are some conclusions that found by the researcher in conducting this research article. Those conclusions are presented below.

1. There are two orientational metaphor expressions that is found in traditional marriage discourse of Manggarai speech community. Those expressions have the idiomatic meaning based on the imagery of Manggarai speech community.
2. The content of traditional marriage discourse of Manggarai speech community contains the requests of the families to God and Ancestors for the bride and bridegroom, and the new family. The request are speaking to the participants about the aim of preparing and slaughtering pig and goat, the Assertion of Bridegroom and the Bride Falling in Love, agreement on the bride price between the parents of bride and the bridegroom, agreement on the date/day between the parents of bride and the bridegroom, asking the blessing of Ancestors and God on marriage ritual, the strength and eternity of family life of the bride and bridegroom, living in peace and working together in a family, asking good health, asking prosperity, asking to have many children, and asking living in peace with surroundings.

The imagery that appeared in traditional marriage discourse of Manggarai speech community is the cultural, social, magical, ideological, mythical, and biological imagery.

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