

Exploring the Meaning of Lexicons in Adak Congko Lokap, A traditional Ceremony in Manggarai, Western Part of Flores-NTT-Indonesia

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Abstract. This article mainly explores and describes lexicons found in *Adak Congko Lokap*, a traditional ceremony performed by Manggarai people in the western part of Flores, Indonesia. It is an ecolinguistics study focusing on the relation between language and environment. In addition, this study explores the form and meaning of the lexicons in Adak Congko Lokap. This study was qualitatively designed and the data used were words, phrases, and sentences that appeared in Adak Congko Lokap. The data was used to identify the form of the lexicons in Adak Congko Lokap and its meaning. Two techniques were used to collect the data, namely observation and interview. The results confirmed that the performance of Adak Congko Lokap is divided into three steps: Reke, Pantek Kaba, and Pa'un Kaba. The lexicons appear in Adak Congko Lokap are single words and compound words, which are then divided into nouns, verbs, and adjectives. Furthermore, those lingual expressions have four meanings denotative, connotative, social, and affective.

Keywords: Lexicon; meaning; *adak congko lokap*

1. Introduction

The existence of language plays a significant role in human life. It is central to human life, without which many important human activities would be absurd [1]. Normal person uses language to express their thoughts, feelings, opinions, etc. Language is not only ergonomics but also the energy of emotional connection because language itself is part of the language community [2]. Language, then is considered as a cultural source that expresses the story of human life [3]. Language and culture are two things that are closely related and influence each other.

The language that a group of people uses in real life, both at the level of macro-interactions and micro-interactions, such as in a particular speech event or speech act, is a reflection of the culture embraced by the citizens of the community group concerned [4]. This is based on the fact that language (a language) is one of the subordinate elements that directly constitute the cultural content of a community group. The realities of language use as an

element of the culture of a particular group community could be reflected in utterances in a traditional ceremony [5].

The traditional ceremony is one of the local wisdom which must be maintained. *Adak congko lokap* is a local wisdom in Indonesia performed by Manggaraian people in the western part of Flores Island, Indonesia. This ceremony is the final ceremony or ritual done in building *mbaru gendang*, the Manggaraian traditional house. The main purpose of this ceremony is to clean the house of dirtiness and ask blessings from ancestors and God so that the occupants of the house feel safe, and secure and have good fortune [6]. In running this ceremony, there are utterances uttered by the spoke's man. Those utterances are unique because they are uttered in a specific speech even, area, and situation. Lexicons that exist in *adak congko lokap* could not be found in other traditional ceremonies due to their specific form and category as well as their meaning.

Studies in lexicons related to traditional ceremonies in Indonesia had been conducted by [7], [8], [9], [10], and [11]. [7], [8], [9] focus the investigation on the lexicons in traditional wedding ceremonies. [7] focused their study on the lexicons of traditional ceremonies in Tapanuli, Medan. The theory of ecolinguistics was applied to investigate the phenomenon of the traditional wedding ceremony in Tapanuli. [8] investigated the lexicons in Sasak traditional wedding ceremonies from an anthropological point of view. [9] studied how lexicons in *ngidih* marriage mirror the cultural concept possessed by the North Bali community.

[10] and [11] focused their studies on lexicons related to traditional houses in Indonesia. [10] conducted a study on the symbolic meaning of lexicons found in the process of building traditional houses in Minahasa. In investigating the phenomenon Lumempouw et al. applied the theory of ethnosemantic and symbol to describe the meaning of lexicons. [11] studied the lexicons related to traditional houses in Lampung. The study was based on the ethnolinguistics theory. [12] investigated the ecolexicon and ecotext in ritual *congko lokap* speech. They mention the ecolexicons in ritual *congko lokap* are formed through the compounding process. Those ecolexicons reflects language functions such as instrumental, representative, personal, dan imaginative functions. Furthermore, they underline that the social praxis of ecolexicon in *congko lokap* reflect the biological, social, and idological dimensions.

Those previous studies underline that studying lexicons related to culture is crucial to do in this current era. Studying the lexicon in a cultural context means maintaining and revitalizing the culture itself. In addition, studying language deals with studying linguistics, social and cultural phenomena in a social community. However, those previous studies ignored the lexicons meaning as it is significant in investigating lexicons. Lexicons in *adak congko lokap* have specific characteristic/s in terms of form and meaning in discovering the Manggarai people's perception of the world and nature around them. For that reason, this article investigates the steps of *adak congko lokap* performed by Manggaraian people in Flores-Indonesia, its lexicons form, category, and meaning.

2. Method

This research is descriptive qualitative based on the phenomenon that exists in society, especially in Manggarai, West Flores, Indonesia. [13] mention descriptive qualitative as an approach to examining experiences that aims at understanding the social reality of the society. Supporting [13], [14] mention that qualitative research aims at finding and understanding how humans in a social community examine and interpret meaning in their life experiences as well construct their world.

2.1 Informants

The informants of this research were chosen through a purposive sampling technique. The purposive sampling technique refers to the method where the informants are chosen for specific purposes to understand the phenomenon [15]. It is the technique where the informants are chosen based on specific considerations [16]. For this research, the informants were chosen based on the criteria that were adapted from [17] such as 1) the informant is a Manggaraian people, only Manggaraian people have a good understanding of Manggaraian culture; 2) the informant is 60 years old, with a mature age, informants have good emotional maturity, and 3) the informant is a *tu'a golo*. *Tu'a golo* is the head of the village and plays a role as the spoke's man in every traditional ceremony/ritual in Manggaraian context. Therefore, the informants of this research were five *tu'a golo* in five traditional villages in Manggarai.

2.2 Instrument(s)

Instrument refers to the tools used to collect the data. In qualitative research, the main instrument is the researcher himself. However, another instrument is still required to collect the data. Therefore, in this research, a list of questions was used as the supporting instrument. The questions were structured to lead to information related to *adak congko lokap* speech and its meaning.

2.3 Data collection procedures

Two procedures were used to collect the data, namely observation and interview. The observation was done by observing how *adak congko lokap* speech uttered by *tu'a golo*, the spoke's man. In doing the observation the researchers acted as the participant observer. It means the researchers got involved in the *adak congko lokap* but did not act or participate actively. Moreover, the researchers and the *tu'a golo* conducted the interview. It was a face-to-face interview, where the informants and the researchers met and did a question-and-answer session.

2.4 Data analysis

In analyzing the data, there were two conditions that considered by the researchers. First, considering the linguistic feature of the data. This was useful in determining the form of lexicons found in *adak congko lokap*. Second is considering the situation and context where the language is used. This was significant in determining the language meaning in *adak congko lokap*.

3. Results

3.1 Steps in Adak Congko Lokap

As the final ritual in building *mbaru gendang*, *adak congko lokap* is performed before the occupants live in the *mbaru gendang*. It is a feast of purification and cleaning the *mbaru gendang* from all the dirt so that become a place that is safe for humans. The feast is often called *ramé congko lokap* and is often enlivened with *caci*, a traditional game of Manggaraian people where the gamers are men. [6] mention some steps to be followed in *adak congko lokap* as presented in the following table.

Table 1. The Steps in *Adak Congko Lokap*

No	Steps	Description
1	<i>Reke</i>	<i>Reke</i> is an event where villagers agree with the <i>empo</i> (ancestors) that they will conduct <i>adak congko lokap</i> where certain animals (usually buffaloes) will be sacrificed.
2	<i>Pantek Kaba</i>	<p><i>Pantek kaba</i> is an event where the announcement of the availability of buffaloes for <i>congko lokap</i> is announced to the villagers. There are some rituals in <i>pantek kaba</i>, such as <i>wanta one boa</i>, <i>barong wae</i>, and <i>barong look</i>.</p> <p><i>Wanta one boa</i> is a ritual in which the <i>tu'a-tu'a</i> of the village go to the cemetery to pray to the ancestors by sacrificing a chicken and inviting them to join the villagers at the <i>mbaru gendang</i> to celebrate the <i>congko lokap</i> party.</p> <p><i>Barong wae</i> is a ritual in which the <i>tu'a-tu'a</i> come and visit the spring water for all villagers by bringing white chicken, raw eggs, betel nut, areca nut, and lime to be offered as sacrifices there.</p> <p><i>Barong lodok</i> is a ritual in which the <i>tu'a-tu'a</i> bring a chicken to the center of the garden; there they pray for success in their work and ask the guardian spirit of the garden to join the villagers in the <i>mbaru gendang</i> to celebrate <i>congko lokap</i>.</p>
3	<i>Pa'un Kaba</i>	<i>Pa'un kaba</i> is an event that begins with a <i>wa'u wa tana</i> event where representatives of all the <i>panga</i> dressed in special clothes, dance and sing from the <i>mbaru gendang</i> to the village courtyard; they dance and sing around the buffalo that is to be sacrificed; then there is the <i>kari</i> event which is a greeting to the spirits while asking for their blessing and support.

Regarding to the data in Table 1, there are three steps in celebrating the *adak congko lokap*. They are *reke*, *pantek kaba* and *pa'un kaba*. In ritual *pantek kaba*, there are three other ceremonies performed namely *wanta one boa*, *barong wae* and *barong lodok*. Each ritual is followed by the villagers and *tu'a*. In performing the *adak congko lokap*, the Manggaraian people sacrifice animals such as white chicken, pig and buffalo. Besides the animals, plants such as betel nut, areca nut, and lime are used as offering materials to the ancestors. The *tu'a* and villagers who follow the *adak congko lokap* were dressed in special clothes, where the men wear white shirt, traditional weaving of Manggaraia (*songke*) and *sapu* (a kind of headdress for man). The women wear *kebaya*, *songke* and *retu* or *bali belo* as their headdresses. During the *adak congko lokap*, traditional dance and song such as *caci*, *sanda* and *mbata* are performed by the villagers.

3.2 The Forms of Lexicons in *Adak Congko Lokap*

Based on the result of data analysis, there are 65 lexicons existed in *adak congko lokap*. Those lexicons are presented in the following table:

Table 2. Lexicons in *Adak Congko Lokap*

Lexicons	Form		Category		
	Single Word	Compound Word	Noun	Adjective	Verb
<i>congko lokap</i>		✓			
<i>Reke</i>	✓				✓
<i>anak rona</i>		✓	✓		
<i>anak wina</i>		✓	✓		
<i>ulu wae</i>		✓	✓		
<i>empo</i>	✓		✓		
<i>Mori agu ngaran</i>		✓	✓		
<i>compang bate dari wae bate tek</i>		✓	✓		
<i>manuk cako</i>		✓	✓		
<i>kaba</i>	✓		✓		
<i>kina</i>	✓		✓		
<i>pantek kaba</i>		✓			✓
<i>sanda</i>	✓		✓		
<i>wanta one boa</i>		✓	✓		
<i>barang wae</i>		✓			✓
<i>barang lodok</i>		✓			✓
<i>manuk lale</i>		✓	✓		
<i>reku wakar</i>		✓			✓
<i>tu'a</i>	✓		✓		
<i>manuk bakok</i>		✓	✓		
<i>ruha manuk</i>		✓	✓		
<i>kala</i>	✓		✓		
<i>Raci</i>	✓		✓		
<i>tahang</i>	✓		✓		
<i>compang</i>	✓		✓		
<i>manuk lalong</i>		✓	✓		
<i>Pa'un kaba</i>		✓			✓
<i>Wa'u wa tana</i>		✓			✓
<i>panga</i>	✓		✓		
<i>kari</i>	✓				✓
<i>Harat cola capu</i>		✓		✓	
<i>ngeteng</i>	✓			✓	
<i>Toto loke</i>		✓			✓
<i>Sae kaba</i>		✓			✓
Total	13	21	21	2	10

The presentation of each lexicon's form and category is presented in the

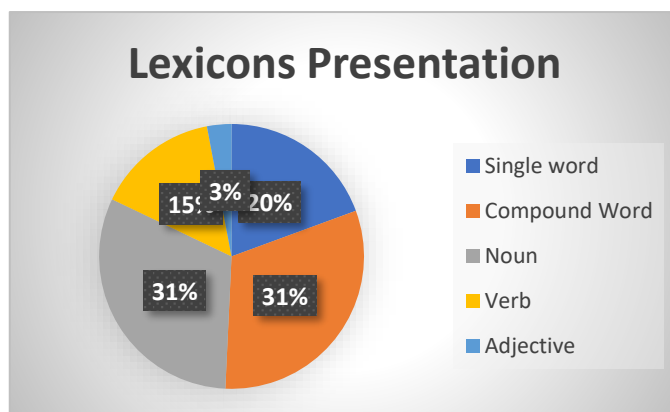


Figure 1. Lexicons Presentation in Adak Congko Lokap

Table 2 and Figure 1 underline that the form of lexicons in adak congko lokap is divided into two types single words and compound words. Single words are words produced through the morphological process namely zero derivation [18]. Compound words are words that are produced through the morphological process of combining two or more words [18]. Among these two lexicon forms, the number of compound words is higher than single words. Data in Table 2 and Figure 1 confirm that there are 21 lexicons out of 65 lexicons or 31% of compound words that appear in the adak congko lokap. However, there are 13 single words (20%) out of 65 lexicons that exist in adak congko lokap.

Moreover, lexicons in adak congko lokap are categorized into nouns, verbs, and adjectives. Among those three categories, the noun is the highest one where 21 lexicons, or 30% of lexicons are identified as nouns. It is then followed by a verb with 10 lexicons (15%). The lowest one is an adjective with two lexicons or 3%.

3. 3 The Meaning of Lexicons in *Adak Congko Lokap*

Lexicons in *Adak congko lokap* have special meaning for Manggarai people. The meaning of the lexicons appears from the way they are used in the utterance of *adak congko lokap*. The following table mirrors the meaning of lexicons in *adak congko lokap*.

Table 3. Lexicons Meaning in *Adak Congko Lokap*

Denotative	Connotative	Social	Affective
<i>Tuak</i>	<i>Kaba</i>	<i>Nai ca anggiti</i>	<i>Reke</i>
<i>Raci</i>	<i>Manuk bakok</i>	<i>Tuka ca lelung</i>	<i>Wanta one boa</i>
<i>Tahang</i>	<i>Ela/kina</i>	<i>Loce neki</i>	<i>Barong wae</i>
<i>Tu'a</i>	<i>Anak rona</i>	<i>Kari</i>	<i>Barong lodok</i>
<i>Kala</i>			

Table 3 emphasizes that lexicons' meaning in *adak congko lokap* consist of denotative, connotative, social, and affective meaning. The denotative meaning of lexicon in *adak congko lokap* connects to the real meaning of the lexicon based on the meaning given by the dictionary. Lexicons such as *tuak*, *raci*, *tahang*, and *tu'a* are examples of lexicons that have denotative meanings. *Tuak* is the traditional wine of the Manggaraian people which is made through the process of filtering the juice of the *enau* fruit. *Raci* is the fruit of the areca palm. *Tahang* is a product produced from a mixture of calcium oxide and water. It has a strong alkaline pH and is odorless. In Manggaraian culture, *tahang* is consumed together with *raci* and *kala*. Lexicon *tu'a* refers to the old man who is the leader of the village and always plays a special role in performing Manggaraian culture.

Furthermore, lexicons *kaba*, *manuk bakok*, *ela/kina*, and *anak rona* belong to connotative meanings. They have connotative meaning because there are entities tied to them based on the cultural context of Manggaraian people especially in performing *adak congko lokap*. For instance, the lexicon *kaba* (buffalo). Denotatively, *Kaba* is a wild animal that looks like a large cow with horns that curve upwards. However, lexicon *kaba* in the cultural context of Manggaraian people does not only refer to a kind of wild animal. *Kaba* in the Manggaraian cultural context means strength, high value, and obedience. As an animal, *kaba* is used by Manggaraian people to ease their work such as plowing fields and lifting weights due to its strength. For that reason, *kaba* in *adak congko lokap* symbolizes the strength and hard-working of the Manggaraian people [19]. *Kaba* is also determined as an expensive animal. In *adak congko lokap* context, *kaba* is used as a sacrificial animal to *Mori kraeng* (God) and *empo* (ancestors). The use of *kaba* as a sacrificial animal in *adak congko lokap* means that *Mori kraeng* (God) and *empo* (ancestors) are highly valued figures that must be respected and honoured. *Kaba* also symbolizes obedience. *Kaba* is an obedient animal, does not rebel, and walks as they are led. It means that Manggaraian people are people who obey *Mori Kraeng* (God) and *empo* (ancestors).

Manuk bakok (white rooster) is another lexicon found in *adak congko lokap*. *Manuk bakok* is used as a sacrificial animal in *reke*. The use of *manuk bakok* symbolizes the sincerity of the Manggaraian people to their God and ancestors [19]. It symbolizes the sacred intention of the Manggaraian people to carry out the *adak congko lokap*. *Kina/ela* (sow) symbolizes that the *adak congko lokap* has been completely and legally performed. *Anak rona* is also found as a lexicon in *adak congko lokap* which has a connotative meaning. *Anak rona* refers to the bride's family. *Anak rona* has high status and is believed to be a life-giver because they give their daughter (the bride) to the *anak wina* (the groom's family). The daughter will give birth to babies to the family *anak wina*. For that reason, *anak rona* is respected and honored by Manggaraian people because they give life to *anak wina* [6], [19].

Furthermore, the social meaning of lexicons is portrayed through the use of lexicons *loce neki*, *nai ca anggik*, *tuka ca leleng*, and *kari*. Those lexicons mirror the social circumstance of the Manggaraian people. *Loce neki*, *nai ca anggik*, and *tuka ca leleng* are kinds of lexicons known as metaphors. It refers to things that have different meanings from their real meaning [20]. This is an extension of the usage of the word beyond its main meaning to define situations that share similarities with the term "primary reference" [21]. In Manggaraian culture, *loce neki*, *nai ca anggik*, and *tuka ca leleng* are metaphors that mean togetherness. Those metaphors reflect the social life of the Manggaraian people who are upholding unity and integrity, cooperation, and brotherhood. Lexicon *kari* also shows the social circumstances of the Manggaraian people. Manggaraian people are kind and friendly like other Indonesian citizens. They always greet people especially guests through *reis*. *Reis* is done to greet guests who come to visit. Not only guests but *Mori Kraeng* (God) and *empo* (ancestors) are also welcomed by the Manggaraian people to join the ceremony by doing *kari*. *Kari*, then, is defined as a greeting done by the

Manggaraian people to welcome *Mori Kraeng* and *empo* to join the ceremony together with the villagers.

Another meaning of lexicon in *adak congko lokap* is affective. Affective meaning deals with the meaning as the reaction of hearers after listening to the speaker [22]. *Reke* means promise. The *reke* is done by Manggaraian people to their *empo* (ancestors) as a promise that they will do *congko lokap* by scarifying *kaba* (buffalo). *Reke* affects the Manggaraian people to keep the promise and the ancestor will wait for the day when the ceremony takes place. *Wanta one boa*, *barong wae*, and *barong lodok* also have affective meanings. These three rituals are done to invite *empo* to attend the *adak congko lokap*. After getting the invitation, the *empo* will come on the day to join the ceremony

4. Discussion

Adak congko lokap performed by Manggaraian people in building *mbaru gendang* is rich in lexicons. Those lexicons exist in each step of *adak congko lokap*. They are the reflection of Manggaraian culture. Those lexicons introduce the Manggaraian culture, concept, and way of life to the world. Lexicons in *adak congko lokap* abstractly mirror and set reality concepts developed from Manggaraian people's historical experience, due to their presence under certain conditions, the work, social and cultural life of Manggaraian people [12], [23]. It happens because lexicons used in *adak congko lokap* are the result of life experienced by Manggaraian people [12]. The close relationship between language and culture is strongly reflected in the *adak congko lokap*. Language and culture are two things that are connected. Through language, a culture can be studied and interpreted.

Regarding the result above, lexicons that exist in *adak congko lokap* are defined as linguistics, social and cultural phenomena. As a linguistics phenomenon, lexicons in *adak congko lokap* have their form and category. This issue is underlined clearly by the result which confirms that lexicons in *adak congko lokap* have two forms namely single words and compound words. It is in line with study conducted by [24]. [24] mention that lexicons *mbaru gendang* are divided into single and complex form. The single words are produced through the morphological process which is known as zero derivation. It means that those single words do not have any morphological process such as affixations [18].

However, the compound words found in *adak congko lokap* are the result of combining two different words. Those two different words have different meanings before and after the combination [12]. For instance, lexicons *anak rona* dan *anak wina*. *Anak rona* (boy) is the combination of the word *anak* (child) and *rona* (boy). When these two words are combined, they mean to the bride's family (her parents, brothers, and uncles). The same issue also goes for the word *anak wina* (girl). *Anak wina* (girl) is the combination of the word *anak* (child) and *wina* (girl). When these two words are combined, they mean to the groom's family. For the linguistics category, lexicons in *adak congko lokap* are categorized as nouns, verbs, and adjectives [12], [24].

As a social phenomenon, lexicons in *adak congko lokap* reflect the social life or social circumstances of the Manggaraian people. Lexicons in *adak congko lokap* are perceived as the product of the social environment of the Manggaraian people. They also mirror and strengthen social norms, and values as well as the cultural concept of the Manggaraian people. For instance, the way people choose and use the lexicons in *adak congko lokap* indicates their social status, education level, and cultural background. Because language is a social and cultural phenomenon, lexicons meaning in *adak congko lokap* cannot be only derived denotatively, but also connotatively, socially, and affectively. It is because denotative meaning is unable to reveal the social and cultural life of the Manggaraian people.

Take for example lexicon *loce neki*. Denotatively, this lexicon means 'one mat or a mat'. This denotative meaning does not have any sense as it fails to express the social condition of the Manggaraian people. For that reason, the social meaning of the lexicon proposed by [22] is used to explore the lexicon meaning. *Loce neki* in the social context of Manggaraian people deals with the condition where Manggaraian people always work together and are united in completing the ritual or other daily routines.

As a cultural phenomenon, lexicons in *adak congko lokap* reflect the cultural concept of the Manggaraian people. For example, lexicons *mori kraeng* and *empo* reveal the cultural concept of the Manggarai people in which they believe in the existence of superpowers like *empo* (ancestors) and *mori kraeng* (God). The cultural concept of Manggaraian people teaches them that their life is guided and protected by *empo* and *Mori kraeng*. For that reason, in running the *adak congko lokap*, the Manggaraian must do *wanta one boa*, *barong lodok*, and *barong wae* to invite their *empo* to join the ritual.

5. Conclusion

Based on the result and discussion above, this study concludes that the ritual steps of *adak congko lokap* consist of *reke*, *pantek kaba* (which consists of *wanta one boa*, *barong lodok*, and *barong wae*). Sixty-five lexicons were found in *adak congko lokap*. They are distributed in the whole steps of *adak congko lokap*. The connotative meaning of lexicons in *adak congko lokap* is strength, high value, and sincerity. The social meaning of lexicons in *adak congko lokap* means togetherness, unity, and obedience. The cultural meaning of lexicons in *adak congko lokap* refers to a system of belief in the existence of supreme power and authority such as *anak rona*, *empo*, and *mori kraeng* as the giver of life.

Acknowledgments. We would like to thank all the informants who have given valuable answer during the interviewing process.

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