

The Meanings Of Cultural Discourse Of The *Teing Hang* In The *Wuat Wa'i* Ritual In Manggarai Society (A Case Study In Golo Karot Village)

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ARTICLE INFO	ABSTRACT
Article history	This research, entitled " <i>The Meanings of Cultural Discourse of the Teing Hang in the Wat Wa'i Ritual in Manggarai Society (Case Study in Golo Karot Village)</i> ", aims to describe and explain the religious, social, economic, and educational meanings of the cultural discourse of the THWW ritual. This study discusses four questions regarding what are the religious, social, economic, and educational meanings of the THWW ritual in Golo Karot Village, Lembor district, West Manggarai Regency. Employing a qualitative-descriptive design, data were collected through in-depth interviews, elicitation, audio recordings, and note-taking to obtain detailed information. The findings reveal that the cultural discourse of THWW plays a crucial role in the worldview and daily life of the Golo Karot community. The religious meanings are reflected in the community's belief in God and the ancestors as supernatural powers. Social meanings foster togetherness, unity, and solidarity among family and community members. The economic meanings are depicted through financial contributions. The educational meanings highlight the hopes of families and the community for the child's success in education. The cultural discourse of the THWW ritual reflects the relationship between the Manggarai language, culture, and worldview, through religious, social, economic, and educational meanings that shape the community's beliefs.
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1. Introduction

In terms of sociological perspective, man is defined as an individual as well as a social being, which is equated with the term '*ens sociale*' in Latin language. In the context of living together as members of a social group, they are required to communicate or interact with the environment surrounding them in attempt to fulfill their basic needs as human beings such as the needs of foods, houses, and clothes (Cassirer, 1987). The media of communication used

by a society as members of a social group is language. The relationship between both language and culture belonging to a society as members of a social group is reflected in the features of language they use in cultural discourse, which is referred to as any kind of discourse taking place in cultural domains (Gumperz, 1972; Hymes, 1982; Sharifian, 2007; Bustan, 2008).

There are many texts of cultural discourse taking place in the cultural domains of Manggarai society. One of the texts of cultural discourse is known as *teing hang* which refers to a kind of cultural discourse spoken in the context of *wuat wa'i* ritual. Lexically, the term *teing hang* in Manggarai language is a verbal phrase made up of two words as its component parts, that the word (verb) *teing* “offer” and the word (noun) *hang* “food.” Based on the lexical meanings of those two words, the term *teing hang* in Manggarai language refers to a cultural discourse of offering foods for ancestors that are believed as the intermeditaries to God as the Supreme. Meanwhile, the term *wuat wa'i* in Manggarai language is a verbal phrase that consists of two words as its component parts, that is the word (verb) *wuat* “provide” and the word (noun) *wa'i* “foot.” Based on the lexical meanings of its words, the term *wuat wa'i* is referred to as a ritual in Manggarai society usually performed before their children leave home to continue their studies, especially at the higher level of education such as university (Hemang, 2022).

According to Bustan (2005), the traditions of Manggarai society like the *wuat wa'i* are interpreted as rituals because they involve ceremonial actions that contain a set of customs and sacred regulations inherited or passed down from their ancestors. The *teing hang* in the *wuat wa'i* ritual refers to the act of offering food for ancestors which are believed by Manggarai society as the sources of blessings for them, in addition to the belief of God as the Supreme God.

Based on the information presented in the background of the research, the study is guided by two main questions. The first is What are the religious meanings of the cultural discourse of the THWW ritual in Golo Karot Village, Lembor District, West Manggarai Regency?. The Second What are the social meanings of the cultural discourse of the THWW ritual in Golo Karot Village, Lembor District, West Manggarai Regency?. The Third What are the economic meanings of the cultural discourse of the THWW ritual in Golo Karot Village, Lembor District, West Manggarai Regency?. The fourth What are the educational meanings

of the cultural discourse of the THWW ritual in Golo Karot Village, Lembor District, West Manggarai Regency?

The main theory used in this research is cultural linguistics, as one of new theoretical in cognitive linguistics that explores language, culture, and conceptualization processes that occur in the human mind. The main aim of cultural linguistics is to explore language used by a society as members of a speech community through the lens of culture they share to uncover conceptualization ascribed in their cognitive map as the frame of reference for them in viewing and making sense of the world. Cultural linguistics also aims to explore language from a cultural map of its speakers in viewing and understanding the world surrounding them (Foley, 1997; Palmer, 1996; Palmer & Sharifin, 2007; Sharifin, 2011; Goodenough, 1964; Malcolm, 2007; Bustan, 2025). Cultural linguistics not only sees language as a communication system, but also as a reflection of the way a particular society interprets and understands the surrounding reality.

2. Research Method

In this research the writer used a qualitative descriptive method to gain an in-depth understanding of the meanings of the cultural discourse of the *Teing Hang Wuat Wa'i* (THWW) ritual in Golo Karot Village. This method focused on understanding phenomena contextually through a process of questioning and gathering information directly from informants. The research was conducted over approximately one month with the researcher going directly to the field. Informants were selected using purposive sampling, consisting of traditional elders, community leaders, and community members involved in the ritual.

The data were collected through in-depth interviews, elicitation, audio recording, and note-taking. Audio recorders were very important for recording information from informants regarding the meanings of THWW. The researcher used a voice recording application on mobile phones, which was done for approximately 2-3 minutes for each informant. Audio recording was done so that the data would not be lost and would be easy to analyze again. The researcher also took notes of the information from informants used book.

After gathering the interview data, the researcher first converted the audio recordings into written text for greater clarity, followed by translating the data into English. Next, the data was categorized based on the meanings religious, social, economic, and educational. Data validity was maintained through triangulation of techniques and sources.

3. Research Findings and Discussion

Research Findings

The results of the study show that there is a close relationship between the Manggarai language, the Manggarai culture, and the conceptualization of Manggarai society in viewing and making sense of the world. The relationship is reflected in the cultural discourse of the THWW ritual conducted by the members of Manggarai society living in Golo Karot Village, Lembor District, West Manggarai Regency. The features or characteristics of the Manggarai language used in the cultural discourse of the THWW ritual are unique and specific to Manggarai culture as the parent culture in which the Manggarai language is embedded. The unique and specific features of the Manggarai language used in the cultural discourse of the THWW ritual are reflected in their forms and meanings.

The cultural discourse of the THWW ritual spoken by the members of Manggarai society residing in the Golo Karot Village, Lembor District, West Manggarai Regency holds a set of meanings that involve religious, social, economic, and educational meanings. In the verbal forms and also implied in the non-verbal forms taking place during the process of carrying out the cultural discourse of the THWW ritual, as performed by those living in the Golo Karot Village, Lembor District, West Manggarai Regency.

The meanings of the cultural discourse of the THWW ritual spoken by the members of Manggarai society living in Golo Karot Village, Lembor District, West Manggarai Regency are reflected in the following text. The text is presented in the form of original text in the Manggarai language, Indonesian language, and its translated text in English.

Original Text in the Manggarai Language

Denge di'a lemeu ende agu ema, nggitu koles sanggen meu empo ata titong agu sembeng ami ngasang anak dite nai sa anggit, tuka sa leleng. Ho'o de manuk lalong bakok one mai anak demeu, nggitu kole sangge taung ami ata lonto weki manga ranga one wie hoo, sanggen ase-kae wan koe etan tu'a, agu ngasang weta agu kesa. Tara manga ranga lonto weki dami wie hoo, kudut wuut wa'i ngasang anak dami, ai empo dite hoo kut lako lage tacik kudut ngo kulia. Ho'o manuk lalong bakok, kudut teing hang meu ngasang ende agu ema lawang ise empo. Ai meu ende agu ema agu empo, ho'o tegi dami porong titong empos, porong neka koe beti wekin, neka pongo wakarn, porong neka do'ong one golo, asi one bea, porong neka ngonde holes kut ngo kulia, porong ita koe liha ngasang toing di'a, porong neka lawang tau agu ata, rantang cumang ngasang da'at. Teing koe gerak agu titong kali agu wacing koe ngalis one nain, porong buku kali nukn, porong baca kali ngoeng, porong lalong bakok du ngon, lalong rombeng du kolen, porong haeng koe bate ndain, dumpu koe bate nuk lakod empo demeu. Ngong hitu meu ende agu ema agu empo, ngaji koe lemeu agu tegi gerak camping Mori Jiri agu Ngaran, porong teing salang pate ngoengn, kudut haeng bate ndain, kudut dumpu bate nukn. Hitu tegi dami toe reweng kaut lami, ho kin manuk lalong bakok kudut teing hang meu ende agu ema sanggen meu empo.

Translated Text in the Indonesian Language

Dengarkanlah hai ibu dan ayah, serta semua leluhur yang membimbing dan membimbangi kami anak-anakmu. Inilah ayam jantan putih dari anak kalian, serta kami semua yang hadir pada malam hari ini mulai dari yang terkecil hingga yang tertua. Alasan kami duduk bersama pada malam hari ini, karena kami ingin memberikan bekal bagi anak kami, karena cucu kalian ini akan pergi ketanah rantaunya untuk menempuh pendidikannya. Ini ayam Jantan putih untuk memberi makan kalian ibu, ayah serta leluhur. permintaan kami untuk kalian ibu, ayah dan leluhur, tolong tuntun cucu kalian Supaya tidak sakit badannya, supaya tidak rapuh jiwanya, supaya tidak berhenti ditengah jalan, supaya tidak malas pergi kuliah, dapat didikan baik, supaya tidak bertengkar dengan orang lain, dan tidak ketemu hal buruk. Berilah terang dan tuntun serta lapangkanlah hatinya supaya dia selalu ingat akan membaca buku, pergi seperti ayam Jantan putih yang membawa ketulusan dan kesucian, pulang juga membawa ketulusan yang sama, keberhasilan dan kesuksesan. Semoga semua kemauan dan keinginannya dapat tercapai. Wahai ibu, ayah dan leluhur doa dan mintalah terang kepada tuhan sangat pencipta untuk cucu kalian ini, Supaya diberi jalan dan kemudahan atas segala kemauan, keinginannya dan cita-citanya tercapai. Itulah semua permintaan kami, bukan sekadar kata inilah ayam jantan putih untuk memberi makan kalian ibu, ayah dan kalian semua leluhur.

Translated Text in English

Listen carefully, mothers and fathers, as well as all our ancestors, who guide and lead us. This is the white rooster and to gather all members of the family, from the youngest to the oldest, including sisters and brothers-in-law. The reason we gather together at this house to prepare provisions for the child, because she will leave home to pursue her education. This is the white rooster held to feed you, our mother, father, and ancestors. Our request to you, mothers and fathers, and ancestors, is to may guide your grandchild, may she not get sickness, may her spirit does not weaken, may she do not stop at the hill, do not stop at the cliff, may she does not become lazy about going to college, may the child always be safe, not cause harm to others, and always find kindness wherever they go. Give him light and guidance, and open his heart, so that he always remembers to read books, so that a white rooster when she goes, and a multicolored rooster when he returns. May all her desires and aspirations be fulfilled. This is our prayer, so mother, father, and ancestors, please pray, all of you to ask guidance from God the Creator and Ruler of the universe, for your grandchild, may all his desires and aspirations be fulfilled. So that's all our request, this is the chicken to feed you, mother, father, and ancestors.

Discussion

Based on the results of the study conducted, it is found out that the THWW implies a set of meanings which include religious meanings, social meanings, economic meanings, and educational meanings.

Religious Meanings

The religious meanings of the cultural of the THWW ritual are stated and implied in the following fragment, which is presented in the form of original text in the Manggarai language and its bound translated text and free translated text in English.

Original Text in the Manggarai Language

Denge di'a lemeu ende agu ema, nggitu koles sanggen meu empo ata titong agu sembeng ami ngasang anak dite nais sa anggit tuka sa leleng, ho'o manuukl along bakok, kudut teing

hang meu ngasang ende agu ema lawang ise empo. Ngong hitu meu ende agu ema agu empo, ho'o tegi dami porong titong empos, porong neka koe beti wekin, neka pongo wakarn, ngaji koe lemeu agu tegi gerak camping Mori Jiri agu Ngaran porong teing salang pate ngoengn, kudut haeng bate ndain, kudut dumpu bate nukn.

Bound Translated Text in English

Listen good by mother and father, same with all of you ancestors and god creator that guide and protect us name child your heart one tie stomach, this is chicken male white for give food you name father and mother and also you ancestors. It you mother and father and ancestors, this ask ushope you guide your grandchildren. Hope don't small sick herbody, do not bind her soul. Soit you father and mother, pray small you and ask bright to god.

Free Translated Text in English

Listen carefully, mothers and fathers, as well as all our ancestors, who guide and lead us. This is the white rooster held to feed you, our mother, father, and ancestors. Our request to you, mothers and fathers, and ancestors, is to may guide your grandchild, may she not get sick, may her spirit not weaken. So mother, father, and ancestors, please pray, all of you to ask guidance from God the Creator and Ruler of the universe, for your grandchild, may all his desires and aspirations be fulfilled.

The religious meanings of cultural discourse of the THWW ritual. The cultural discourse of the *Teing Hang Wuat Wa'i* (THWW) ritual reflects the Golo Karot community's religious worldview, particularly their belief in God and ancestors as supernatural powers. God, conceptualized as *Mori Jiri agu Ngaran* ("God the Creator and Ruler of the universe"), is perceived as the supreme source of life and authority. This belief is manifested through the nominal phrase consisting of *Mori* (God), *Jiri* (Creator), and *Ngaran* (Ruler), which encapsulates the divine role in the totality of human existence.

In addition to belief in God, the THWW discourse also encodes the cultural conceptualization of ancestors (*empo*) as intermediaries who convey prayers to the Supreme Being. Ancestors are expected to guide and protect child, particularly during pursue school education. This expectation is expressed through imperative verbal forms such as *Denge di'a lemeu ende agu ema, nggitu koles sanggen meu empo ata titong agu sembeng ami* ("Listen, mothers, fathers, and all ancestors who guide us"), indicating a ritual request for protection. Further, the hortative expression *empo ho'o tegi dami porong titong empos, porong neka koe beti wekin, neka pongo wakarn* ("May you guide your grandchild, may she not get sick, may her spirit not weaken") reflects appeals for guide, physical health and psychological well-being for chile during go far away to pursue education.

The requests directed to the ancestors that appear in the form *Ngaji koe lemeu agu tegi gerak kamping Mori Jiri agu Ngaran* (“Pray and ask guidance from God the Creator and Ruler of the universe”), which ancestors as mediators between humans and God.

Social Meanings

The social meanings of the cultural of the THWW ritual are stated and implied in the following fragment, which is presented in the form of original text in the Manggarai language and its bound translated text and free translated text in English.

Original Text in the Manggarai Language

Nggitu kole sanged taung ami ata lonto weki manga ranga one wie ho, sanggen ase-ka'e wan koe etan tu'a agu ngasang weta agu kesa, tara manga ranga lonto weki dami wie ho, kudut wuat wa'i ngasang anak dami hia Rina, ai empo dite hi Rina ho kut lako lage tacik kudut ngo kulia.

Bound Translated Text in English

So go all finished we person sit down body there face in night this, all younger older downsmall up and name sister and brother-in-law, because there face sit down body our night this, for provisions foot name rina our she Rina, because grandchild your she rina this want go crossing island for go study.

Free Translated Text in English

We are all members of the family, from the youngest to the oldest, including sisters and brothers-in-law. The reason we gather together at this house to prepare provisions for the child named Rina, because she will leave home to pursue her education.

The social meanings of the cultural discourse of the THWW ritual are related to the relationship between family and community that builds a sense of togetherness, unity, and solidarity. In the cultural conceptualization of the Golo Karot community, the THWW ritual is not only a traditional ceremony of offering foods for the ancestors with specific purposes, but also a moment to unite all family and community members as a whole. That reflected in the verbal expression, *manga ranga one wie ho, sanggen ase-ka'e wan koe etan tu'a agu ngasang weta agu kesa*, which means “gathering all members of the family, from the youngest to the oldest, including sisters and brothers-in-law”.

The expression conveys a sense of togetherness, unity, and solidarity among all family members and community members, from the youngest to the oldest. While the form of support for child to pursue school education is reflected in the verbal expression, “*tara manga ranga lonto weki dami wie ho'o, kudut wuat wa'i ngasang anak dami hia rina ai empo dite kudut lako lage tacik kudut ngo kulia*”, which means “the reason we gather

together at this house to prepare provisions for the child named Rina, because she will leave home to pursue her school education."

In addition, togetherness, unity, and solidarity are also manifested in the form of material provisions in the context of rituals for a child who will travel far to pursue education, namely the provision of money. The money is given by the family and community to the child in case of sudden needs or requirements during the journey or away from home.

The aspect of solidarity is also visibly manifested in the communal preparations leading up to the ritual, such as cooking and arranging dishes for the ceremony and in a communal meal held at the end of the ritual. Because it is a moment when all ritual participants sit in a circle known as *lonto leok* in the Manggarai language, regardless of social status, to eat the food that has been provided.

Economic Meanings

The economic meanings are not clearly stated in the verbal forms of language used in the cultural discourse of the THWW ritual, but on the situational context of the *wuat wa'i* ritual. The economic meanings are reflected in the collection of a certain amount of money from each participant, the amount of money depends on their social status, economic ability, or relationship to the family.

The amount of money contributed by family members who are related by blood or marriage is usually more than the others. This is because, as conceptualized in cognitive in manggarai society and those living in the Golo Karot village as well, child attending or pursuing school education are regarded as representatives or ambassadors of the family as a whole.

The financial contributions also hold symbolic meanings that represent the family's prayers, expectation, and hopes for the success of activeing child's goals in attending or pursuing school education, especial in the level of higer education which requires and need a lot of money to pay the school fee and the cos of living.

Educational Meanings

The educational meanings of cultural discourse of the THWW ritual are related to the expectations of the parents and the members of family as a whole that the child should be always in good health during the process of pursuing school education.

The expectation is reflected in the verbal expression, *Porong lalong bakok du ngon, lalong rombeng du kolen*, that contextually means, 'It is expected that white roster when she goes, colourful roster when she comes back home'. The verbal expression appears in the form of imperative sentence of request type that contains the request of the parents and the members of extended family as whole to the ancestors to always guide child during the process of attending or pursuing the school education.

The achievement of success is indicated by the change of child patterns of behavior due to having knowledge and life skills achieved during the process of attending or pursuing the school education is metaphorically analogized with the change in the roster's feather from white to colourful. The white feather of roster metaphorically analogizes the condition of having no knowledge and life skills when child go for the first time and the colourful feather of roster metaphorically analogizes the condition of having knowledge and life skills when comes back home after finishing the study.

The verbal expression also motivates child to study hard because to achieve success as expected is not easy because, from the very beginning, child should face many problems and difficulties.

4. Conclusion

Based on the analysis of interview data, this study concludes that the cultural discourse of the THWW ritual reflects a close relationship between the Manggarai language, culture, and worldview. The linguistic features used in the ritual are unique to Manggarai culture and reveal how the community conceptualizes and makes sense of the world. The discourse encompasses four interrelated meanings: religious, social, economic, and educational. Religious meanings reflect beliefs in God as the supreme creator (*Mori Jiri agu Ngaran*) and in ancestors as intermediaries of prayers. Social meanings emphasize togetherness, unity, and solidarity manifested through communal participation and shared meals. Economic meanings are expressed through the collection of money from the participants based on social and kinship relations, representing the cooperative spirit (*dodo* or *leles*). Educational meanings highlight collective expectations for children's success in pursuing education as a shared family responsibility.

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