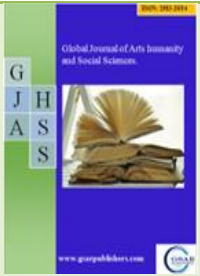
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THE EXISTENCE OF GOD AS RULER OF HEAVEN AND RULER OF EARTH IN DAWANESE LANGUAGE

BY

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Abstract

This study explores the relationship of both Dawanese language and Dawanese culture belonging to Dawanese society as members of Dawanese speech community with special reference to their cultural conceptualization regarding the existence of God as ruler of heaven and ruler of earth in Dawanese language. The study is viewed from the perspective of cultural linguistics as its theoretical framework. The study is descriptive-qualitative in nature. The results of study show that the existence of God as ruler of heaven and ruler of earth in Dawanese language is reflected in the verbal expressions of *Uis Neno* and *Uis Pah*. The verbal expression, *Uis Neno*, is the special name or attribute of God in Dawanese language designating his existence as the ruler of heaven, and the verbal expression, *Uis Pah*, is the special name or attribute of God in Dawanese language designating his existence as the ruler of earth. The verbal expressions are the cultural properties inherited from the ancestors of Dawanese speech community designating their system of belief before they come into contact with heavenly religions, especially Christian religion which is adhered to by most of today's Dawanese speech community.

KEYWORDS: God, ruler of heaven, ruler of earth, Dawanese language

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INTRODUCTION

It has been widely acknowledged that language serves an important role in making the life of a society as members of a speech community meaningful (Hymes, 1974; Gumperz, 1992). The important role of language can be seen in its function as the most effective means of communication used by a society as members of a speech community to express their thoughts or ideas, feelings, and experiences in the world. The world conveyed through language they employ includes both the factual world and the symbolic world which refers to the world in which the objects used as the referents of language used are imaginative in nature as the objects exist in the minds or cognitions of the speakers of that language (Berger & Luckman, 1967; Grice, 1987; Cassirer, 1987). This implies that language used by a society as members of a speech community is closely related to culture they share because culture as the worldview of a society finds its reflection in language they employ (Miller, 1968; Cassirer, 1987; Ochs, 1988; Kramsch, 2001; Bilal & Bada, 2005; Cakir, 2006; Alshammari,

2018). The relationship between both language and culture belonging to a society as members of a speech community can be seen in the features of linguistic phenomena they employ in cultural discourses as the sources of conceptualizations that reveal the ways they view and make sense of the world (Palmer, 1996; Duranti, 2001; Palmer & Sharifian, 2007). In terms of two poles of linguistic sign, the features of linguistic phenomena used in the cultural discourses are specific in their forms and meanings. The forms refer to the physical features of linguistic phenomena used and meanings refers to the concepts stored in the forms of linguistic phenomena used. Therefore, the forms can be defined as the sources of meanings (Foley, 1997; Keesing, 1981).

Bearing the matters stated above in minds, this study investigates the relationship of both Dawanese language and Dawanese culture belonging to Dawanese society as members of Dawanese speech community residing in the island of Timor as one of the big islands in the Province of East Nusa Tenggara, Indonesia (Maria et al, 2006; Bustan, 2007; Dima et al, 2013; Situmeang, 2013). As the



relationship is so complex in nature that the study focuses on the cultural conceptualization of Dawanese speech community regarding the existence of God as ruler of both heaven and earth in Dawanese language, as reflected in the forms and meanings of linguistic phenomena used in the verbal expressions of cultural discourses. The study is conducted for the basic reason that the forms and meanings of linguistic phenomena used in the verbal expressions of cultural discourses in Dawanese language are unique and specific to Dawanese culture as the parent culture or hosting culture in which Dawanese language is embedded. The meanings stored in the forms of linguistic phenomena used in the verbal expressions designate the cultural conceptualization ascribed in the cognitive map of Dawanese speech community regarding the existence of God as ruler of both heaven and earth. The cultural conceptualization regarding the existence of God as ruler of heaven and ruler of earth is one of the main teachings in the system of belief inherited from the ancestors of Dawanese speech community before they come into contact with heavenly religions, especially Christian religion which is adhered to by most of them today (Maria et al, 2006). Another reason is that there has no any study exploring the existence of God as supernatural power in Dawanese language in view of cultural linguistics as one of the new theoretical perspectives in cognitive linguistics which explores the relationship of language, culture, and conceptualization (Palmer, 1996; Palmer & Sharifian, 2007; Sharifian, 2011). The use of cultural linguistics as its theoretical framework is the novelty dimension of study compared to previous studies done regarding the existence of God in Dawanese language.

FRAMEWORK

Along with its main concern or interest, as mentioned earlier, this study is viewed from the perspective of cultural linguistics, one of the new theoretical perspectives in cognitive linguistics which explores the relationship of language, culture, and conceptualization. In the perspective of cultural linguistics, language used by a society as members of a speech community is explored through the lens of culture they share aimed uncovering cultural conceptualization ascribed in their cognitive map in viewing and making sense of the world (Palmer, 1996; Palmer & Sharifian, 2007; Sharifian, 2011). The study is carried out on the basis of premise that language is the window into the minds or cognitions of its speakers (Langacker, 1999; Yu, 2007). Cultural linguistics is an emerging paradigm of cognitive linguistics because it draws on the combined resource of anthropological linguistics and cognitive linguistics in providing an account of the communicative behavior of a society as members of a social group. As it combines the resource of anthropological linguistics and cognitive linguistics, cultural linguistics is identified as an interdisciplinary field of study (Palmer, 1996; Palmer & Sharifian, 2007; Sharifian, 2011; Malcolm, 2007).

As it is implied in its definition, the basic concepts of cultural linguistics are language, culture, and conceptualization. As language can be defined differently, in the perspective cultural linguistics, language refers to a cultural activity and, at the same time, as an instrument for organizing other cultural domains. The

reason is that language used by members of a speech community is shaped not only by their special and general innate potentials as human beings but also by physical and sociocultural experiences they face in the contexts of living together (Palmer, 1996; Palmer & Sharifian, 2007; Sharifian, 2007; Sharifian, 2011). Similar to language, as the definition and significance of culture vary from school to school (Ochs, 1988; Sudikan, 2001), in the perspective of cultural linguistics, culture is defined as the source of conceptualization of experiences faced by a society as members of a speech community in their contexts of living together (Palmer & Sharifian, 2007; Sharifian, 2011; Palmer, 1996; Wallace, 1981; Casson, 1981; Stross, 1981). This comes closest to the conception that culture is a cognitive map shared together by a society as members of a social group (Foley, 1997; Goodenough, 1964; Whorf, 2001; Wallace, 1981). Culture in this light serves as a display illustrating how they organize their ways of thinking about items, behaviors, and beliefs in cultural domains (Palmer & Sharifian, 2007; Sharifian, 2011).

As cultural concepts are embedded in language, the relationship of both language and culture belonging to a society is reflected in their conceptualization. Conceptualization is referred to as fundamental cognitive processes which naturally lead to the development of schemas, categories, metaphors, and scripts. The ways they conceptualize their experiences in cultural domains are known as cultural conceptualizations that contains cultural aspects such as beliefs, norms, customs, traditions, and values. As cultural conceptualization and language are two intrinsic aspects of cultural cognition, the cultural conceptualizations have conceptual existence and linguistic encoding. Along with its function as a central aspect of cultural cognition, language serves not only as a collective memory bank to store their past and present cultural conceptualizations but also as a fluid vehicle to retransmit their socioculturally embodied cultural conceptualizations. This is because language they employ is shaped by cultural conceptualizations that have prevailed at different stages in their story and the different stages can leave their traces in current linguistic practices. In addition to storing cultural conceptualizations, language also serves as one of the primary mechanisms to communicate and embody the cultural conceptualizations. The cultural conceptualizations distributed across the minds of a society as members of a social group representing their cognition at the cultural level are called linguistic imagery which is concerned with how they speak about the world that they themselves imagine (Palmer, 1996; Palmer & Sharifian, 2007; Scharifian, 2007; Sharifian, 2011).

Cultural linguistics is a meaning-based approach (Kovecses, 2009; Geertz, 1973; Schneider, 1976) and, as such, it requires thick description. This is because determining the meaning of language in its use as the mirror of culture belonging to a society as members of a social group requires attention to the identities and histories of participants and the previous history under interpretation as these are construed by the participants. Nevertheless, determining what is sufficient, pertinent, and meaningful is often a matter of perspective and social position held

by the participants in the sense that the determination of meaning must be interpretive, taking into account speakers' and listeners' own construal. The reason is clear and understandable that language needs communities to live in which they develop and change through their use that characteristically takes place in the social context of culture as the parent culture or hosting culture in which that language is embedded (Palmer & Sharifian, 2007; Gumperz, 1992; Spradley, 1997; Goodenough, 1964).

The main approach of cultural linguistics is ethnography approach as the study is aimed at describing the culture shared by the members of a speech community on the basis of the fact that language they employ as the window into their minds or cognitions. To achieve the intended aim, the approach used in dialogic ethnography combined with emic perspective (Bernstein, 1972; Hymes, 1974; Spradley, 1997; Sudikan, 2001; Duranti, 2001). Other than ethnography approach, cultural linguistics is also tied three approaches which are central to anthropological linguistics, including Boasian linguistics, ethnosemantics, and the ethnography of communication. As the three approaches are synthesized in cultural linguistics (Palmer & Sharifian, 2007), cultural linguistics is regarded identical with anthropological linguistics in some respect. The reason is that the relationship of both language and culture belonging to a people as members of a speech community as the main concern of study in anthropological linguistics (Foley, 1997). As both language and culture are inextricably intertwined (Kramsch, 2001; Schneider, 1976), for the sake of analysis, the relationship can be viewed from three related perspectives, that is language as an element of culture, language as an index of culture, and language as a symbol of culture. Apart from the function of language as an element as well as an index of culture, the function of language of a symbol of culture shows that the differences between languages are due cultural differences shared by the speakers of those languages (Foley, 1997; Alshammari, 2018). As mentioned above, the function of language as a symbol of culture shared by a society as members of a speech community can be seen in the features of linguistic phenomena used in cultural discourses which refer to discourses taking place in cultural domains (Geertz, 1973; Gumperz, 1992; Keesing, 1981; Kovecses, 2009).

METHOD

Along with its focus of attention, this study is descriptive-qualitative as it is aimed at describing the cultural conceptualization of Dawanese speech community regarding the existence of God as ruler of heaven and earth, as reflected in the forms and meanings of linguistic phenomena used in the texts of cultural discourses in Dawanese language (Faisal, 1990; Muhadjir, 1995; Afrizal, 2014; Sugyono, 2018; Yusuf, 2019; Moleong, 2021; Sugyono, 2022). In an attempt to achieve the intended aim, the study was based on two sources of data, involving both primary data and secondary data. Referring to the process of acquiring the two kinds of data, the procedures of research were field and library research. The field research was aimed at obtaining the primary data dealing the cultural conceptualization of Dawanese speech community on the existence of God as ruler of heaven and earth.

The location of the field research was in the regency of South Central Timor with the main location being in Soe town as the capital city of South Central Timor regency. The sources of the primary data were the members of Dawanese speech community residing in Soe town represented by three key informants and they were selected on the basis of the ideal criteria put forward by Faisal (1990), Spradley (1997), Duranti (2001), and Sudikan (2001). The methods of data collection were interviews which were then elaborated by using such techniques as recording, elicitation, and note-taking (Bungin 2007; Nusa Putra, 2011). The library research was done to obtain the secondary data relevant to the main problem of the study with regard to the conceptualization of Dawanese speech community on the existence of God as supernatural power. The method of data collection was documentary study in the form of tracing the data available in various media including printed and electronic media. The types of documents used as the sources of reference were general references such as books and specific references such as research results, scientific articles, and papers. The collected data were then analyzed qualitatively by using the inductive method because the analysis moved from data to abstraction and concept/theory, that is local-ideographic theory as it describes the conceptualization of Dawanese speech community regarding the existence of God as supernatural power. The results of data analysis made by researchers were negotiated and discussed continuously with the key informants to obtain conformity with the cultural conceptualization ascribed in their cognitive map regarding the existence of God as ruler of heaven and earth in Dawanese language.

RESULTS AND DISCUSSION

Results

The results of study reveal that there is a close relationship between both Dawanese language and Dawanese culture belonging to Dawanese society as members of Dawanese speech community. The relationship is manifested in their cultural conceptualization regarding the existence of God as ruler of heaven and earth, as reflected in the verbal expressions of Dawanese language, *Uis Neno* and *Uis Pah*, which are always used by the members of Dawanese speech community in the texts of cultural discourses. The verbal expressions are the special names or attributes used by the members of Dawanese speech community to convey their cultural conceptualization regarding the existence God as (1) ruler of heaven and (2) ruler of earth. The forms and meanings of linguistic phenomena used in the verbal expressions are specific to Dawanese culture as the parent culture or hosting culture in which Dawanese language is embedded. The meanings stored in the forms of linguistic phenomena used in the verbal expressions are the cultural properties inherited from the ancestors of Dawanese speech community designating their system of belief or local religion before they come into contact with heavenly religions, especially Christian religion which is adhered to by most of them today.

Discussion

With special reference to the results of study provided above, this section discusses in more depth the forms and meanings of



linguistic phenomena used in the verbal expression of *Uis Neno* and that of *Uis Pah* in Dawanese language as the special names or attributes to convey the cultural conceptualization of Dawanese speech community regarding the existence God as ruler of heaven and ruler of earth.

Verbal Expression: *Uis Neno*

As seen in its surface structure, *Uis Neno* is a verbal expression in Dawanese language appearing as a nominal phrase made up two words as its component parts or immediate constituents. The two words serving as its component parts or immediate constituents are the word (noun) *uis* 'ruler' as the main or core word that functions as the HEAD (H) and the word (noun) *neno* 'day' that functions as its MODIFIER (M). The word (noun) *uis* 'ruler' is modified by the word (noun) *neno* 'day' or, vice versa, the word (noun) *neno* 'day' modifies the word (noun) *uis* 'ruler'. Along with lexical meanings of the two words (nouns) as its component parts or immediate constituents, the lexical meaning of the verbal expression, *Uis Neno*, in Dawanese language is a ruler of day. The word (noun) *neno* 'day' is represented by sun and, as such, the term *Uis Neno* in Dawanese language designates the existence of God as the ruler of sun or the God of sun. Based on the cultural conceptualization ascribed in the cognitive map of Dawanese speech community, there is no supernatural power other than *Uis Neno* as the God of sun. The territory of *Uis Neno* as the God of sun expands from the sunrise in the east and the sunset in the west. In addition, it is also conceptualized in the cognitive map of Dawanese speech community that *Uis Neno* as the God of sun is a source of energy that gives brightness and warmth to their lives as humans through an outpouring of love. The outpouring of love from *Uis Neno* as the God of sun is so great that it causes them to feel the joy of lives as humans. The verbal expression is one of cultural properties inherited from the ancestors of Dawanese speech community that becomes one of the teachings in their system of belief before they come into contact with heavenly religions, especially Christian religion which is adhered to by most of them today.

Verbal Expression: *Uis Pah*

As seen in its surface structure, *Uis Pah* is a verbal expression used in Dawanese language appearing in the form of a nominal phrase made up two words as its component parts or immediate constituents. The two words serving as its component parts or immediate constituents are the word (noun) *uis* 'ruler' as the main or core word that functions as the HEAD (H) and the word (noun) *pah* 'earth' that functions as its MODIFIER (M). The word (noun) *uis* 'ruler' is modified by the word (noun) *pah* 'earth' or, vice versa, the word (noun) *pah* 'earth' modifies the word (noun) *uis* 'ruler'. Along with lexical meanings of the words (nouns) serving as its component parts or immediate constituents, the lexical meaning of verbal expression, *Uis Pah*, in Dawanese language is 'the ruler of earth'. Based on the cultural conceptualization ascribed in the cognitive map of Dawanese speech community, as reflected in the meanings stored in the forms of linguistic phenomena used in the verbal expression, there is no supernatural power other than *Uis Pah* as the God of Earth. In addition, it is also conceptualized in the cognitive map of Dawanese speech

community that *Uis Pah* as the God of Earth is a source of fertility and prosperity for them as humans. Similar to the verbal of *Uis Neno* mentioned above, the verbal expression of *Uis Pah* is one of the cultural properties inherited from the ancestors of Dawanese speech community that becomes one of the teachings in their system of belief before they come into contact with heavenly religions, especially Christian religion which is adhered to by most of them today.

CONCLUSION

There is a close relationship between both Dawanese language and Dawanese culture belonging to Dawanese society as members of Dawanese speech community. The relationship is manifested in the cultural conceptualization of Dawanese speech community regarding the existence of God as supernatural power. The cultural conceptualization is reflected in the verbal expressions of Dawanese language, *Uis Neno* and *Uis Pah*, as the special names or attributes used by the members of Dawanese speech community in the cultural discourses of Dawanese language designating the existence God as the ruler of heaven and the ruler of earth. The verbal expression, *Uis Neno*, in Dawanese language designates the cultural conceptualization of Dawanese speech community regarding the existence of God as the ruler of heaven. The verbal expression, *Uis Pah*, in Dawanese language designates the cultural conceptualization of Dawanese speech community regarding the existence of God as the ruler of earth. The verbal expressions are the cultural properties inherited from the ancestors of Dawanese speech community designating their system of belief before they come into contact with heavenly religions, especially Christian religion which is adhered to by most of them today.

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