ABSTRACT

"AN ANALYSIS OF LINGUISTIC FORMS, MEANINGS AND PROCESSES OF "*KILI UTA BUE*", A HARVEST THANKSGIVING RITUAL OF ENDE PEOPLE, FLORES"

This study analyzes the form, meaning, and process of the harvest thanksgiving ritual of *Kili Uta Bue,* an annual ritual performed by the Ende community. This ritual is a form of gratitude from the community for the harvest they have obtained and their hopes for the prosperity and fertility of nature. Through a descriptive qualitative approach, data were obtained through in-depth interviews with *mosalaki* (ritual leaders), ritual participants and local communities and supported by documentation, recordings and notes during the research process to ensure data validity and reliability. Data were analyzed using procedures, such as transcription and translation, selection and analysis. The research results show that this ritual has a distinctive form with the main symbol *uta bue*, a type of local vegetable that signifies fertility, simplicity, and connection with ancestors. The meaning contained is not only spiritual as a form of respect for ancestors, but also social showing solidarity, togetherness, and harmony between ethnic groups. The implementation process consists of several stages that involve active community participation and the use of ritual symbols such as *nggebhi*, *bhoro*, *kiko*, and *ae feo*, each of which has its own function and meaning. The role of women from direct lineage is an important element in maintaining the continuity of tradition, while taboos (*pire)* and ritual food exchanges reflect the values of purity and the bonds of brotherhood. This research helps to understand that *Kili Uta Bue* is not only a traditional ritual to celebrate the harvest, but also a way to learn about culture and strengthen a sense of togetherness in society. The findings are expected to contribute to the preservation of local culture and enrich studies in the fields of cultural anthropology and cultural linguistics.

Keywords: ***Kili Uta Bue* ritual, Harvest thanksgiving, Ritual form, Ritual meaning, Ritual process, Symbolism, Ende people, Cultural tradition.**

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CHAPTER I
INTRODUCTION

This chapter presents the relevance and feasibility of the research, which covers the background of the study, research questions, aims and benefits, limitations of the study, definitions of key terms, and organization of the writing.

1.1 Research Background

Culture is a system of symbols inherited and learned by members of a society. It encompasses the understandings, values, and meanings through which people interpret and make sense of their lives (Geertz, 1973). According to Geertz, culture is not biologically inherited, but is learned and transmitted through social interaction. As he states, “man is an animal suspended in webs of significance he himself has spun, and I take culture to be those webs” (Geertz, 1973, p. 5). This means that culture continues to develop over time through the social processes of meaning-making. Each element within a culture is interconnected, forming a system that influences the way humans live and interact. Indonesia, as a country rich in ethnic diversity, possesses an extraordinary wealth of cultural expressions. One notable form of this cultural richness is the variety of traditional rituals that are still preserved and practiced today.

Rituals are a series of actions or ceremonies carried out by a community in accordance with the traditions and cultural norms existing in that society. This is in accordance with Ibrahim (1988) ritual is defined as a set or series of act

originally involving religion or magic, established by tradition and stemming by from the daily life of the people. These rituals often reflect the beliefs, values, and norms considered important by a group of people. These ceremonies can be related to life events such as birth, marriage, death, harvest season, or other important moments, such as *wa'u ae ana* which is a ritual for cleansing a baby after birth, *Tu Ngawu* giving *belis* or dowry in Ende traditional marriage, and *pati ka embu mamo*, a ceremony of respect for ancestral spirits. Rituals serve as a way to preserve and pass on cultural heritage and strengthen the identity of the group. One of the traditional rituals that are popular among people in *Saga* viilge is *Kili Uta Bue* which is carried out by Ende Regency, East Nusa Tenggara. This ritual is carried out when the plants are three months old, as an expression of gratitude for the harvest and a prayer that the land will be fertile and the agricultural products will be abundant in the future, with the aim of strengthening the spiritual relationship between the community and nature and ancestors.

The uniqueness of the *Kili Uta Bue* ritual lies in the symbolism and cultural values contained in this ritual. The name "*Uta Bue*" refers to the bean leaves that were once easy to find and consumed by the ancestors of the Ende community. In the *Kili Uta Bue* ritual, this leaf is a symbol of fertility and eternity with ancestral land. The hope for fertile land and abundant harvests in the meaning of *Uta Bu* is a unique symbol that is not found in other traditional rituals. Besides that, this ritual has strong spiritual dimension as a form of respect for ancestors. Through various stages of the ritual, people express their gratitude and prayers to their ancestors, who are believed to still have a role in the lives of their descendants.

The *Kili Uta Bue* ritual also has deep social meaning. The implementation of this ritual involves community members, showing the value of solidarity and strong togetherness. Each individual has a role in this ritual, both in preparation and implementation, thereby strengthening social relations and creating a sense of belonging to the cultural heritage that is guarded together. The emotional expressions that appear in this ritual emphasize how close the relationships between community members are, reflecting the spirit of mutual cooperation and togetherness.

The uniqueness of the *Kili Uta Bue* ritual lies not only in its symbols and meaning, but also in its form of expression which is not found in many other traditional rituals. The combination of spirituality, social values and distinctive symbolism makes this ritual an important part of the cultural identity of the local community, as well as a means of strengthening identity and strengthening relationships between individuals in the community.

This research is important to understand the form, process and meaning of the *Kili Uta Bue* ritual. This study is also relevant to the opinion of Dahles (2013), who states that local culture is an important asset that must be maintained to strengthen national identity. Through this research, it is hoped that local communities, especially the younger generation, can better appreciate and preserve the traditions that are part of their ancestral heritage. This research aims to contribute to the preservation of local culture, as well as to enrich academic insights into customary traditions in Indonesia. The *Kili Uta Bue* ritual is not only

important for the people of Saga Village, but also has universal values that are relevant to the study of culture, anthropology, and wisdom-based tourism.

Referring to the description above, the research wants to study in more depth the form, meaning, and process of the *Kili Uta Bue* ritual with the title "**AN ANALYSIS OF LINGUISTIC FORMS, MEANINGS AND PROCESSES OF "*KILI UTA BUE*", A HARVEST THANKSGIVING RITUAL OF ENDE PEOPLE, FLORES**".

1.2 Research Questions

Based on the research background above, the writer formulates the problems of the research in the following**:**

1. What are the linguistic forms of *Kili Uta Bue* a harvest thanksgiving ritual?
2. What are the meanings of *Kili Uta Bue* a harvest thanksgiving ritual?
3. What are the stages of implementing the *Kili Uta Bue* ritual of Ende people?

1.3 Research Aims

The aims of the writer of conducting this research are:

1. To find out the forms behind the *Kili Uta Bue* ritual in Saga Village, Detusoko Sub district, Ende Regency.
2. To know the meanings of *Kili Uta Bue* ritual in Saga Village, Detusoko Sub district, Ende Regency.

3. To know the stages of implementing of the *Kili Uta Bue* ritual in Saga Village, Detusoko Sub district, Ende Regency.

1.4 Research Benefits

There are some benefits can be obtained from this research, as follows:

1.4.1 Theoretical Benefits

This research contributes to the development of knowledge and insight, especially in the world of education in the field of culture. Apart from that, this research also provides information about the *Kili Uta Bue* ritual as one of the cultural heritage found in Saga Village, Detusoko Sub district, Ende Regency.

1.4.2 Practical Benefits

1) For Writers

The study aims to provide a platform for researchers to apply their knowledge in community life, enrich insights, and contribute to the development of scientific knowledge.

2) Society and Government

The research is anticipated to offer information and serve as a reference for discussions on preserving the cultural heritage of the Lio Tribe, particularly their rich customs and traditions

3) For Readers

1) The results of this research are useful for developing readers' knowledge about the *Kili Uta Bue* ritual.

2) It is hoped that the results of this research can become a source of knowledge for the younger generation of Ende Regency, Detusoko District, especially in Saga Village, to find out the form, meaning and process of the *Killi Uta Bue* ritual and to consider what traditions need to be maintained.

1.5 Focus of Research

Based on the issues discussed above, particularly regarding the annual cultural ritual *Kili Uta Bue,* and the author confines this research to the cultural domain, specifically focusing on the forms, meaning, and processes of the *Kili Uta Bue* ritual.

1.6 Definition of Key Terms

It is necessary to define some terms used in the title of this research to avoid misunderstanding on the parts of readers. Those terms are as follow:

1. Analysis

   Analysis is the activity of focusing, abstracting, and organizing data systematically and rationally to provide material for answering problems (Suryana, 2015).

2. Linguistic Forms

   Linguistic form is the syntactic structure of a sentence, which interacts with both the phonological and semantic components of grammar (Chomsky,1965).

3. Meaning

According to Saussure (1916), meaning arises from the relationship between the signifier (sound/visual form) and the signified (the concept it represents). Meaning is relational, defined by the differences between signs within the language system.

4. Process

Process is a series of symbolic actions that serve to transform individuals or groups in the face of changes in status or life phases, such as birth, marriage, or death (Turner, 1969).

5. *Kili Uta Bue*

Kili Uta Bue is a traditional ritual performed when the plants are three months old. This ritual is similar to a ceremony involving the consumption of legumes. The *Kili Uta Bue* traditional ritual also serves as a reminder of successive generations of ancestors, extending to descendants and grandchildren.

6. A harvest thanksgiving ritual

A harvest thanksgiving ritual is a ceremony or tradition carried out by the community as a form of gratitude to God, ancestors, or natural spirits for an abundant harvest.

1.7 Organization of Writing

This writing is divided into five chapters. Chapter one is the introduction. It is includes the research background, research questions, research aims, research

benefits, focus of research, definition of key terms, and organization of the writing. Chapter two is review of literature that includes a theoretical framework and previous studies related to the topic of this research. Chapter three is the research methodology. It includes the research design, research location, type and source of data, research instrument, data collection methods and techniques and data analysis procedure. Chapter four is research finding and discussion; it presents the analysis of the result and the last chapter is conclusion and suggestion based on the analysis and discussion of the research findings.

CHAPTER II

REVIEW OF LITERATURE

In this chapter, the writer presents a review of related literature based on some basic concepts related to problems that will be investigated in this research, they are follows:

2.1 Concept of Cultural Linguistics Theory

According to Palmer (1996), cultural linguistics is a new perspective in cognitive linguistics that studies the relationship between language, culture, and the way humans conceptualize the world. This view is also supported by Farzard (2007:1). This concept emphasizes that language, as the main means of communication in social groups, does not stand alone, but is closely related to the culture of a society. This relationship is reflected in their perspective on the world, which is revealed through the expression of thoughts, feelings and experiences through folktales, traditional expressions and son on.

Bustan (2017) also argues that the language used by a community cannot be separated from the culture they adhere to, because the two are interconnected and influence each other. Language reflects culture, because language represents culture in the thoughts of its speakers, while culture also reflects language. Therefore, cultural linguistics can be understood as a study that examines the relationship between language and cultural conceptualization. In other words, language and culture are closely related, where language is a symbol of a culture.

Language, culture, and conceptualization have a close relationship in the way a society communicates. For example, the *Ende Lio* community often gathers in traditional ceremonies to discuss various matters, including important agreements, using the *Ende Lio* language a medium of communication. Culture itself is related to the way members of a social group live and view the world, which is influenced by the values that become a reference in regulating verbal and nonverbal behavior. These values form their framework for thinking about objects, actions, beliefs, and events in a particular cultural context.

In addition, the relationship between language and culture is also apparent in conceptualization, which is a cognitive process that involves the formation of schemas, categories, metaphors, and scripts. Cultural conceptualizati on is the way members of a social group understand their experiences based on the norms, traditions, beliefs, customs, and values that prevail in their community. This process is not objective to the outside world because it is influenced by social interactions which involve continuous adjustments to concepts, both across time, space and generations.

Language not only functions as a means of communication to convey cultural concepts, but also language becomes a medium for realizing and bringing these concepts to life in the practice of everyday life (Palmer and Sharifian, 2007). As an illustration, in certain community wedding traditions, families from both parties usually meet to discuss and reach an agreement regarding the dowry. This process not only reflects cultural aspects but also involves the use of language as a primary tool for negotiating cultural values and achieving mutual understanding.

Based on the theories, rituals reflect the close relationship between language, culture and conceptualization. In rituals, language functions as both a communication tool and a medium for cultural continuity. Therefore, rituals not just traditions but dynamic spaces where language and culture interact, reinforcing a community's identity and worldview.

2.2 Theory of Meaning

Meaning is a fundamental concept in language and communication, reflecting the relationship between signs, symbols, and the reality they represent. The theory of meaning discusses how a sign, word, or symbol acquires meaning in various contexts.

1. Linguistics and semiotics Meaning

   In linguistics, meaning is understood as the relationship between words and the concepts they represent in a language system. Saussure (1916) explains that linguistic signs consist of a signifier (sound or written form) and a signified (the concept referred to), with an arbitrary relationship. Meanwhile, in semiotics, meaning is studied as part of a broader sign system. Peirce (1958) divides signs into three: (1) icons, namely signs that resemble their objects. (2) An Index is a sign that has a causal relationship with its object. (3) A symbol is a sign whose meaning is based on social agreement. Therefore, in linguistics and semiotics, meaning depends on the structure of language and the sign systems used in communication.

2. Symbolism Meaning

Symbolism refers to how symbols convey deeper or abstract meanings beyond their literal meaning. Symbols are culturally and contextually bound, often carrying historical, religious, or emotional meanings. Turner (1967) examined symbols in ritual, emphasizing their role in social cohesion and transformation. In a cultural context, symbols shape meaning through collective human experience and shared interpretations. Cultural symbols such as national flags, traditional dress, religious icons, and artistic expressions serve as identifiers of communal heritage and identity, reinforcing societal values and historical narratives.

3. Conceptual Meaning

Leech (1981) conceptual meaning is a basic meaning that is logical and systematic, determined by semantic rules and language structure. This meaning functions as the core of a word or phrase and allows clear and unambiguous communication.

4. Social Meaning

Labov (1972) states that social meaning in language arises from linguistic variations that reflect social factors such as class, age, and economic background. Labov examines how differences in pronunciation, grammar, and vocabulary are used to mark one's social identity and how certain social groups adopt or change language patterns to conform to cultural norms and desired social status.

5. Religious Meaning

Ricoeur (1978) religious meaning is not only literal, but also symbolic and profound, which can be understood through hermeneutics (the science of interpretation). Ricoeur argues that religious texts, such as scriptures, have meanings that continue to develop according to human experience and understanding. Ricoeur emphasizes that symbols in religious texts function to connect humans with transcendent meanings, which go beyond ordinary rational understanding.

6. Political Meaning

Fairclough (1992) states that political meaning does not only appear in the form of formal discourse such as speeches or state policies, but also in everyday cultural practices, including rituals. In this context, customary rituals function as a medium through which power and ideology are expressed, negotiated, and maintained. Clifford Geertz (1973) also emphasized that traditional ceremonies constitute "political theater" in which cultural symbols are used to publicly and systematically display power and social structures. In traditional rituals, spiritual leadership by traditional figures, including the order in which the processions are carried out, are not merely beliefs but also representations of the socio-political structure of the community.

7. Economic Meaning

Polanyi (1944) explained that economic activities in traditional societies are embedded in social and cultural systems, so that traditional rituals often function as a means of redistributing resources and strengthening social networks. For example, offerings, sacrifices, or gifts in rituals are not only a form of spiritual respect, but also a mechanism for managing shared wealth and solidarity among community members. Traditional rituals have economic significance because they play a role in regulating the distribution of agricultural products, strengthening social relations, and maintaining local economic balance through a system of exchange and mutual cooperation. As stated by Mauss (1925) in his concept of the gift, giving in traditional rituals becomes a form of symbolic economy that influences power relations and solidarity in the community.

8. Cultural Meaning

Geertz (1973), cultural meaning is formed through a system of symbols used by society to interpret the world and build collective identity. Geertz argues that culture is a “network of meaning” held by individuals in a group, where symbols such as language, rituals, and art function as communication tools that reflect social values and norms. In other words, meaning in culture comes not only from words, but also from actions, traditions, and symbols that are passed down from generation to generation.

2.3 Theory of Linguistic Form

Linguistic form is a basic concept in linguistics that refers to the external form of language such as sounds, words, phrases, or sentences that are used to convey meaning. According to Saussure (1916), language is a system of signs consisting of signifier (form) and signified (meaning). The relationship between the two is arbitrary, meaning that the linguistic form has no natural relationship to the meaning it represents. Therefore, linguistic form can be understood as the physical aspect of language that functions as a container for the meaning contained within it.

According to Chomsky (1957), through the Generative Grammar theory, he emphasizes that every sentence has two levels of structure, namely deep structure which represents conceptual meaning and surface structure which represents the actual form of speech. Linguistic form relates to surface structure, namely the concrete form of language as spoken or written. Therefore, analyzing linguistic forms allows researchers to understand how meaning is realized through the formal patterns of language.

Based on these two views, linguistic form can be understood as the external form of language which is systematic, arbitrary, and functions as a container for representing meaning. This theory serves as an important foundation for linguistic research, particularly in analyzing language structure at the phonological, morphological, syntactic, and semantic levels. By examining linguistic forms, researchers can uncover how sign systems and grammatical structures are used to express ideas, experiences, and cultural values contained within a speech utterance.

2.4 Concept of Implementation Theory

Turner (1966: 3), the theory of implementation in the context of traditional rituals involves an understanding of how the ritual is planned, prepared, and carried out by the community involved. Some aspects of the theory of performance in traditional rituals include:

1) Traditions and Norms:

Traditional rituals often reflect the norms and traditions existing in a society. In the *Kili Uta Bue* ritual, the performers or *mosalaki* pay attention to how this traditional ritual will be directed.

2) Community Participation:

Communities play a crucial role in the execution of traditional rituals. This theory can examine the level of participation, involvement, and roles of the community in each stage of the ritual. For instance, in the *Kili Uta Bue* traditional ritual, it is required for a daughter in the family to carry the basket as part of her role.

3) Symbolism:

Analyzing the symbolism in cultural rituals, including the meaning of specific symbols and how these symbols are interpreted by participants and the community. In the *Kili Uta Bue* ritual, for instance, the use of the *Uta Bue* symbolizes the continuous lineage from ancestors to descendants. The long bean or *Kili Uta Bue* represents the lineage that will persist, mirroring the arrangement of long bean seeds.

Based on the theories of implementation in traditional rituals, the *Kili Uta Bue* ritual reflects key aspects such as traditions and norms, community participation, and symbolism. The ritual is guided by established societal norms, with *Mosalaki* overseeing its direction. Community involvement is crucial, as seen in the role of a daughter carrying the basket. Additionally, symbolism plays a significant role, with "*Uta Bue"* representing the continuity of lineage. These elements highlight how rituals function as a medium for cultural expression and heritage preservation.

2.5 Previous Related Research

There have been several studies conducted by researchers on cultural analysis in the context of rituals. The aim is to enhance participants' understanding and engagement, particularly in comprehending the meanings and values embedded in these rituals. Here are some researchers and the results of their reports:

1. Nahak & Konradus (2021) The Rational Choice of Implementing *Hamis Batar* Rituals by the Community of Rabasahain Village.

   This research discusses about the *Hamis Batar* ritual in the Rabasahain community. This ritual is a thanksgiving ceremony for the main harvest, as a form of gratitude to the Almighty for the harvest received. Although the Hamis Batar and Kili Uta Bue Rituals both express gratitude for the harvest, but *Kili Uta Bue* Uniquely emphasizes the symbolism of unbroken lineage and respect for ancestors, which differentiates it from other harvest focused ceremonies.

2. *Kai Awu* Ritual in Traditional Farming Management in Lanadokura, South Kurulimbu Village, East Ndona District, Ende Regency (Ina et al., 2022)

This research describes the form and meaning of the *Kai Awu* ritual in the farming traditions of the Lanadokura community. This ritual is related to traditional agricultural practices and has deep cultural values. While *Kili Uta Bue* Ritual focuses more on the continuity of bloodlines and social relations. Although different, these two rituals complement each other, because contain deep cultural values, strengthen bounds between individuals and maintaining baleens between humans and nature.

From the research findings above, the researchers explain how traditional rituals in a region unfold. For instance, community participation in cultural rituals such as traditional ceremonies or festivals can provide a direct experience that deepens their understanding of cultural values and history. For example, involving the community in traditional wedding ceremonies or New Year celebrations can serve as a meaningful avenue for learning about cherished cultural heritage.