SEMANTIC ANALYSIS OF MANTRA PAWANG HUJAN IN KOTA TEBINGTINGGI-NORTH SUMATERA

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ABSTRACT

This study aimed to analyze the types of meaning and the description of meanings/words/phonemes used in the Mantra Pawang Hujan. Geoffrey Leech Theory was applied in this study. A descriptive qualitative research was applied to analyze the data. Source of data was in the form of spoken form of Mantra Pawang Hujan from two local pawang. They were transcribed into the written form which consisted of word/phrase/sentence. Data were collected through observation, depth interview, and documentation. There were 23 word/phrase/sentence as data in Mantra Pawang Hujan 1, and 17 word/phrase/sentence in Mantra Pawang Hujan 2. After analyzing the data, it was found 6 types of meaning appeared in Mantra Pawang Hujan 1, namely; conotative meaning, social meaning, reflective meaning, thematic meaning, collocative meaning and affective meaning. Meanwhile there were 4 types of meaning found in Mantra Pawang Hujan 2, namely; conotative meaning, social meaning, conceptual meaning and affective meaning. The meaning of words/phrase/sentences communicated by the two pawang is not far from the actual meaning. Mostly, the expression used by pawang 2 is the real meaning, because the words/phrase/sentences are pray, praises or a compliment to the Almighty God and also based on Quran.

1. INTRODUCTION

Culture is a series of activities conducted by human beings as a form of copyrighted, flavored, and karsa that is useful to achieve the fulfillment of human life. According to Taum (Nurjamilah, 2015) diversity of Indonesian Customs and culture makes Indonesia a wealth of cultural and literary values as old literature. These cultural and literary values were created and inherited hereditarily by ancestors to society until modern times. Old literature divide into three large varieties namely folk poetry, folklore, and folk theater. folk poems include syair, poetry, gurindam, karmina and mantra (Taum, 2011 : 65). Mantra is literary experts generally agree that the early form of Indonesian poetry (Taum, 2011 : 50). Mantra is a mantra or spell that contains a collection of sayings and behaviors to move the rain from one to another place (Darmono 2005). Ther research interest in research mantra because mantra is one of the old poems that still use the community for a specific purpose such as mantra for treatment, mantra for safety, even mantra in a rain rejection as known as mantra pawang hujan.

In Indonesia, especially Riau in the district of Tualang Siak Regency still believes in rituals done by a pawang hujan that has since existed. Pawang Hujan is a profession or service that some people still use it for certain interests. Pawang Hujan in their daily life is the same as the other community as the head of the family, the breadwinners for the children and his wife. Pawang Hujan much performed by the Malay indigenous peoples, Javanese, and even from Minangkabau. The existence of this pawang hujan still contains mythological values even magical. Pawang Hujanable to help the community withstand and transfer the rain to other places such as moving to other areas may differ from the region or to the forest so that the event is not subjected by the rain. (Kurnia,2017)

Besides Riau Province, the Community of Kota Tebing Tinggi is one of the people in North Sumatra that still believes in the presence of Pawang hujan. Pawang hujan is used during certain events such as marriage, traditional events, ceremonies and others. the people do not know and do not understand what is said by the pawang hujan. the meaning is the mandate, the moral, the value, the lesson, and the significance of the substance. According to Riemer (2010:12), meaning is a part of the world that gives the explanation or meaning of the word.
In this context, a study of meaning is semantics as part of linguistics. According to linguist, Geoffrey Leech (1981:8), meaning can be learned as a linguistic phenomenon itself, not as something outside the language. The scope of linguistics which studies of meaning does not only consist of one field science (Geoffrey Leech (1981:8)). This semantics attempt to explicate the knowledge of any speaker of a language which allows the speaker to communicate facts, feelings, intentions and products of the imagination to other speakers and to understand what they communicate especially understanding the meaning of mantra pawang hujan.

1. There are several reasons of researching the meanings in mantra pawang hujan. First, mantra pawang hujan uses the style of language. The style of language used by the mantra conveys certain messages such as values, moral behavior, and righteous behavior. The use of language styles in mantra pawang hujan results in the types of meanings that are often elusive to the reader because they are vague, important, and elusive (Hurford, Heasley, and Smith 2007:1). The second is the importance of mantra pawang hujan, to be well understood and still used by the people in Tebing Tinggi. The activities of ceremonies are large and small in addition to containing cultural values, functioning in human life must always be tied to the customs and culture that serve as a guideline in acting and also connecting people with fellow human beings, as well as ceremonies can connect people with nature. (Koentjaraningrat, 1985:32). The ceremony of Mantra Pawang Hujan is categorized as a local wisdom. Third, the author of the mantra pawang hujan uses a meaningful word for what the word shows in expressing ideas, thoughts, and feelings, so the people of Tebing Tinggi still use the services of pawang hujan as a media to succeed large activities and small activities. Therefore, the researcher interest to conduct a research about mantra pawang hujan which is the focus of this study based on semantics as a study of meaning. The solution of this research in order to the people can understand the meaning of the mantra which spoken by the pawang hujan. The aims of this study are to identify the types of meaning in mantra pawang hujan, and how the description of meaning in mantra pawang hujan by using Geoffrey Leech theory. The researcher uses Leech’s theory about the 7th type of meaning because he distinguishes the type of meaning with caution and more while other linguists restrict it in the use of logical or conceptual meanings only (Leech 1981:9).

Problem
What are the types of meaning in mantra pawang hujan?

Research Purposes
General Purpose
Finding the types of meaning in mantra pawang hujan

Special Purpose
1. What are the types of meaning in mantra pawang hujan?
2. How is the description of meaning in mantra pawang hujan?

2. METHODOLOGY

The research method used in this study was qualitative research method. The main objectives were described and explored, describe and explain (M. Djamadi Ghony, DKK 2017:29). This research was descriptive qualitative, according to Moleong (2013:11) in (Muna, 2018), "a descriptive method is used because the data to be collected are words, images, and not numbers". This method was very suitable because the researcher used Leech’s theory about the 7th type of meaning because he distinguishes the type of meaning with caution and more while other linguists restrict it in the use of logical or conceptual meanings only.

According to Moleong (2005:58) data collection techniques were a way or a strategy to get the data needed to answer questions. Data collection techniques were aimed at obtaining data in a manner that was in accordance with research so that researcher would obtain the complete data both orally and in writing.

In this study, researcher used several data collection techniques such as observation, interviews and documentation as follows:
1. Observation
Observation is a way of collecting data by involving social interaction relationship between researcher and two informant as Pawang Hujan in Kota Tebing Tinggi at Kelurahan Mekar Sentosa, Sumatera Utara. Observation were conducted by observing and recording all events. This way aims to know the truth or fact in the field (Moleong, 2010:125-126).

2. Depth Interview

Interview is data collection by asking oral questions to be answered orally as well. An interview is a form of communication between two people involving someone who wants to obtain information from another person by asking questions based on a specific purpose (Deddy, 2004:180). Interviews broadly divided into two namely structured interviews and unstructured interviews. A well-known interview is often referred as the standard interview term, whose order of questions has been predetermined with the answers options provided. Unstructured interviews are flexible, the order of the questions and the wording of each question can be changed at the time of the interview, tailored to the needs and conditions of the interview (Deddy, 2004:180-181). Interview used by the researcher to giving some meaning of Mantra Pawang Hujan. The interview in this study conduct with two pawang hujan, namely Kamarul and Sukiyo who lives in Kelurahan Mekar Sentosa, Tebing tinggi, Sumatera Utara.

3. Documentation

Documentation is a data collection technique that is not directly addressed to the subject of research, but rather as supporting data that is indispensable to researchers (Deddy, 2004:195). Documentation can be published documents or personal documents such as photos, videos, sound recording, diary and other notes. Documentation that conduct by researcher is any form of written or unwritten documentation that can be used to complement other data.

3. IMPLEMENTATION AND DISCUSSION

Research Location Description

The source of data was Mantra Pawang Hujan from two informants, a spoken form which taken from the utterances of two local Pawang Hujan, namely Kamarul and Sukiyo. The researcher did the depth interview with both of them. The data was collected by transcribing the utterances of mantra into the form of word/phrase/sentence.

Univariate Analysis Results

The data was analyzed based on the types of stylistics, there are General stylistics, Literary stylistics, Textualist stylistics, Interpretative stylistics and Expressive stylistics. The analysis was conducted to determine the types of stylistics analysis and the dominant type that is dominantly used the analysis can be seen from this data.

The data of the research was the written form of Mantra Pawang Hujan which was transcribed from the utterances of two pawang hujan. The first mantra from Pawang 1 consisted of 25 words/phrase/sentences, meanwhile the second mantra from Pawang 2 consisted of 17 words/phrase/sentences, as follows:

Mantra Pawang Hujan from Pawang 1
1. Bismillahirrahmanirrahim
2. Astagfirullahaladzim
3. Allahumma shalli 'ala Muhammad wa'aala aliihi wasallim.
4. Asyhadu kata ya tuhan
5. Allah kata ya Muhammad
6. Ilia kata ya hakikat
7. Allahu kata ya marifat
8. Asalnya tiada berkemulaian dan berkesudahan
9. Pohonnya itikad yang betul
10. Rumahnya atia mu'min
11. Kesempurnaannya tiada yang dipandang melainkan Allah dan Muhammad
12. Air yang merah kubangannya
13. Subhianallah Minumannya
14. Allah Allah Makanan nya
15. Bergerak Allah Bergerak Aku
16. Allah Bergerak dengan sendirinya
17. Melangkah Allah Melangkah aku
Mantra Pawang Hujan from Pawang 2

1. Bismillahirrahmanirrahim
   Dengan menyebut nama Allah yang maha pengasih lagi maha penyayang.

2. Astaghfirullahaladzim
   Abu memohon ampunan kepada Allah Yang Maha Agung

3. Allahumma shalli `ala Muhammad wa `ala alihi wasallim.
   Ta Allah, Impahkanlah shalawat dan salam kepada Muhammad dan keluarganya

4. Asyhadu katu ya tuhan
   Bersaksi bahwa Tuhan yang mengajarakan

5. Allah kataya Muhammad
   Allah mengajarkan Muhammad

6. Ilia kataya hakikat
   Kenalilah atas dasar dasar sesungguhnya

7. Allahu katu ya marifat
   Pengenalan (memandang siapa yang mendatangkan)

Table 1. Types of Meaning in Mantra Pawang Hujan by Pawang 1

<table>
<thead>
<tr>
<th>No</th>
<th>Words/Phrase/Sentences</th>
<th>Meaning</th>
<th>Types of Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Bismillahirrahmanirrahim</td>
<td>Dengan menyebut nama Allah yang maha pengasih lagi maha penyayang.</td>
<td>Connotative Meaning</td>
</tr>
<tr>
<td>2</td>
<td>Astaghfirullahaladzim</td>
<td>Abu memohon ampunan kepada Allah Yang Maha Agung</td>
<td>Connotative Meaning</td>
</tr>
<tr>
<td>3</td>
<td>Allahumma shalli <code>ala Muhammad wa </code>ala alihi wasallim.</td>
<td>Ta Allah, Impahkanlah shalawat dan salam kepada Muhammad dan keluarganya</td>
<td>Connotative Meaning</td>
</tr>
<tr>
<td>4</td>
<td>Asyhadu katu ya tuhan</td>
<td>Bersaksi bahwa Tuhan yang mengajarakan</td>
<td>Social Meaning</td>
</tr>
<tr>
<td>5</td>
<td>Allah kataya Muhammad</td>
<td>Allah mengajarkan Muhammad</td>
<td>Social Meaning</td>
</tr>
<tr>
<td>6</td>
<td>Ilia kataya hakikat</td>
<td>Kenalilah atas dasar dasar sesungguhnya</td>
<td>Reflected Meaning</td>
</tr>
<tr>
<td>7</td>
<td>Allahu katu ya marifat</td>
<td>Pengenalan (memandang siapa yang mendatangkan)</td>
<td>Thematic Meaning</td>
</tr>
<tr>
<td>No.</td>
<td>Asalnya tiada berkemulaian dan berkesudahan</td>
<td>Sifat Allah yang berkemuliaan dan berkesudahan</td>
<td>Connotative Meaning</td>
</tr>
<tr>
<td>-----</td>
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<td>--------------------------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>8.</td>
<td>Menunjukkan itikad (kepercayaan, keyakinan) kita seperti pohon yang tinggi kuat.</td>
<td>Allah dihati manusia</td>
<td>Reflected Meaning</td>
</tr>
<tr>
<td>9.</td>
<td>Kesempurnaannya tiada yang dipandang melainkan Allah dan Muhammad</td>
<td>Kesempurnaan hanya milik Allah SWT dan Muhammad SAW</td>
<td>Connotative Meaning</td>
</tr>
<tr>
<td>10.</td>
<td>Air yang merah kabangannya</td>
<td>Menceritakan zaman nabi yang memiliki tanah dan air merah</td>
<td>Social Meaning</td>
</tr>
<tr>
<td>11.</td>
<td>Subhanallah Minumananya</td>
<td>Minuman rohani</td>
<td>Collocative Meaning</td>
</tr>
<tr>
<td>12.</td>
<td>Allah Allah Makanan nya</td>
<td>Makanan rohani</td>
<td>Collocative Meaning</td>
</tr>
<tr>
<td>13.</td>
<td>Bergerak Allah Bergerak Aku</td>
<td>Allah yang menggerakkannya manusia</td>
<td>Thematic Meaning</td>
</tr>
<tr>
<td>14.</td>
<td>Allah Bergerak dengan sendirinya</td>
<td>Allah yang bergerak sendirinya</td>
<td>Thematic Meaning</td>
</tr>
<tr>
<td>15.</td>
<td>Melangkah Allah Melangkah aku</td>
<td>Mengikuti pergerakan Allah</td>
<td>Thematic Meaning</td>
</tr>
<tr>
<td>16.</td>
<td>Allah melangkah dengan sendirinya</td>
<td>Mengikuti jalan Allah</td>
<td>Thematic Meaning</td>
</tr>
<tr>
<td>17.</td>
<td>Berjalan Allah Berjalan aku</td>
<td>Mengikuti arah Allah berjalan</td>
<td>Thematic Meaning</td>
</tr>
<tr>
<td>18.</td>
<td>Allah berjalan dengan sendirinya</td>
<td>Mengikuti jalan nya Allah</td>
<td>Thematic Meaning</td>
</tr>
<tr>
<td>19.</td>
<td>La tataharraku dzarratun illa bi idznillah</td>
<td>Tidak bergerak satu zarah pun melainkan atas izin Allah</td>
<td>Social Meaning</td>
</tr>
<tr>
<td>20.</td>
<td>Doa : Ya Allah,demi kebesaran,kemuliaan, keagungan serta kesempurnaan engkau, aku memohon tidaklah terjadi hujan di (Nama si pemakai jasa pawang hujan beserta tempatnya) . Aamiin</td>
<td>Memohon dan Berdoa agar ritual dapat berjalan dengan lancar.</td>
<td>Affective Meaning</td>
</tr>
<tr>
<td>21.</td>
<td>Kun Fayakun</td>
<td>Jadilah,lalu jadilah ia</td>
<td>Social Meaning</td>
</tr>
</tbody>
</table>
Based on the semantics analysis in types of meaning in mantra pawang hujan by pawang 1, the description of each type elaborated as follows:

1. The 1st words/phrase/sentences Bismillahirrahmanirrahim is a type of Connotative Meaning, which the meaning shows from virtue what language refers to Allah SWT. by meaning dengan menyebut nama Allah yang maha pengasih lagi maha penyayang.

2. The 2nd words/phrase/sentences is Astagfirullahaladzim, this Connotative Meaning shows a virtue what language refers to Allah SWT. by meaning Aku memohon ampunan kepada Allah Yang Maha Agung.

3. The 3rd words/phrase/sentences is Allahumma shalli ‘ala Muhammad wa‘ala alithi wasallim, this Connotative Meaning also shows a virtue what language refers to Allah SWT. which the meaning is Ya Allah, Impahankan shalawat dan salam kepada Muhammad dan keluarganya.

4. The 4th words/phrase/sentences is Asyhadu kata ya tuhan that is a type of Social Meaning, this meaning shows as part in illocutionary force of an words/phrase/sentences, like promising, commanding, requesting which the meaning is Bersaksi bahwasannya Tuhan yang mengajarkan.

5. The 5th words/phrase/sentences is Allah kataya Muhammad that is a type of Social Meaning, this meaning also shows as part in illocutionary force of an words/phrase/sentences, like promising, commanding, requesting which the meaning is Allah mengajarkan Muhammad.

6. The 6th words/phrase/sentences is Illa kataya hakikat that is a type of Reflected Meaning. this meaning shows as communicated through association with another sense of the same expression which the meaning is Kecuali atas dasar tasawuf. then Tasawuf is an inner science.

7. The 7th words/phrase/sentences is Allahu kata ya marifat that is a type of Thematic Meaning. this meaning shows as communicated by the way in which the message organized in terms of order and emphasis which the meaning is Pengenalan (memandang siapa yang mendatangkan).

8. The 8th words/phrase/sentences is Asalnya tiada berkemulaian dan berkesudahan that is type of Connotative Meaning. This meaning shows a virtue what language refers to Allah SWT. which the meaning is Sifat Allah yang berkemulian dan berkesudahan.

9. The 9th words/phrase/sentences is Pohonnya itikad yang betul that is a type of Reflected Meaning. this meaning shows as communicated through association with another sense of the same expression which the meaning is Menunjukan itikad (kepercayaan, keyakinan) kita seperti pohon yang tinggi, kuat.

10. The 10th words/phrase/sentences is Rumahnya atia mu’min that is a type of Thematic Meaning. this meaning shows as communicated by the way in which the message organized in terms of order and emphasis which the meaning is Allah dihati manusia.

11. The 11th words/phrase/sentences is Kesempurnaanya tiada yang dipandang melainkan Allah dan Muhammad.that is type of Connotative Meaning, this meaning shows as communicated through association with another sense of the same expression which the meaning is Kesempurnaan hanya milik Allah SWT dan Muhammad SAW

12. The 12th words/phrase/sentences is Air yang merah kubangannya that is type of Social Meaning. this meaning shows as the social circumstances of language use and where the language is used, which the meaning is Menceritakan zaman nabi yang memiliki tanah dan air merah.

13. The 13th words/phrase/sentences is Subhanallah Minumannya that is type of Collocative Meaning. this meaning shows communicated through association with words which tend to occur in the environment of another word then the meaning is Minuman rohani.

14. The 14th words/phrase/sentences is Allah Allah Makanan nya that is type of Collocative Meaning. this meaning shows communicated through association with words which tend to occur in the environment of another word then the meaning is Makanan rohani.

15. The 15th words/phrase/sentences is Bergerak Allah Bergerak Aku that is a type of Thematic Meaning. this meaning shows as communicated by the way in which the message organized in terms of order and emphasis which the meaning is Allah yang menggerakkan manusia.

16. The 16th words/phrase/sentences is Bergerak Allah Bergerak dengan sendirinya that is a type of Thematic Meaning. this meaning shows as communicated by the way in which the message organized in terms of order and emphasis which the meaning is Allah yang bergerak sendirinya.
17. The 17th words/phrase/sentences is Melangkah Allah Melangkah aku that is a type of Thematic Meaning, this meaning shows as communicated by the way in which the message organized in terms of order and emphasis which the meaning is Mengikuti pergerakan Allah.

18. The 18th words/phrase/sentences is Allah melangkah dengan sendirinya that is a type of Thematic Meaning, this meaning shows as communicated by the way in which the message organized in terms of order and emphasis which the meaning is Mengungkapkan bagaimana Allah berjalan.

19. The 19th words/phrase/sentences is Berjalan Allah Berjalan aku that is a type of Thematic Meaning, this meaning shows as communicated by the way in which the message organized in terms of order and emphasis which the meaning is Mengikuti arah Allah berjalan.

20. The 20th words/phrase/sentences is Allah berjalan dengan sendirinya that is a type of Thematic Meaning, this meaning shows as communicated by the way in which the message organized in terms of order and emphasis which the meaning is Mengikuti arah Allah berjalan.

21. The 21st words/phrase/sentences is La tataharraku dzarratun illa bi idznillah that is type of Social Meaning, this meaning shows as the social circumstances of language use and where the language is used, which the meaning is Tidak bergerak satu zarah pun melainkan atas izin Allah.

22. The 22nd words/phrase/sentences is Doa: Ya Allah, demi kebesaran, kemuliaan, keagungan serta kesempurnaan engkau, aku memohon tidaklah terjadi hujan di (Nama si pemakai jasa pawang hujan beserta tempatnya). Aamiin. That is type of Affective Meaning. this meaning shows communicated of the feeling and attitudes of the speaker. It can be determined by tone of voice or factor of intonation, which the purpose is Memohon dan Berdoa agar ritual dapat berjalan dengan lancar.

23. The 23rd words/phrase/sentences is Kun Fayakun that is type of Social Meaning, this meaning shows communicated of the feeling and attitudes of the speaker. It can be determined by tone of voice or factor of intonation, which the meaning is Jadilahlalu jadilah ia.

Table 2. Types of Meaning in Mantra Pawang Hujan by Pawang 2

<table>
<thead>
<tr>
<th>No</th>
<th>Words/phrase/sentences</th>
<th>Meaning</th>
<th>Types of Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>&quot;Allahumma solli 'alaah muhammad, wa 'ala aalii muhammad, kamaa sollawsa 'alaah aali ibroohim, wa aala aali ibroohim, fit 'aalamina innaka hamidummaajid&quot;.</td>
<td>&quot;Ya Allah,Limpahkanlah keberkahan kepada Muhammad dan kepada keluarga Muhammad, sebagaimana Engkau telah melimpahkan keberkahan kepada Ibrahim dan kepada kehargia Ibrahim. Di seluruh alam semesta, sesungguhnya Engkau adalah Maha Terpuji lagi Maha Agung.&quot;</td>
<td>Connotative Meaning</td>
</tr>
<tr>
<td>5.</td>
<td>‘Al-ḥamdu lilāhī rabbit-‘alamīn’</td>
<td>Segala puji bagi Allah, Tuhan seru sukanan alam.</td>
<td>Connotative Meaning</td>
</tr>
<tr>
<td>6.</td>
<td>As-rahmānir-rahiim’</td>
<td>Yang Maha Pengasih lagi Maha Penyayang.</td>
<td>Connotative Meaning</td>
</tr>
<tr>
<td>7.</td>
<td>Mālikīavyaum-dīn’</td>
<td>Yang Menguasai hari pembalasan</td>
<td>Connotative Meaning</td>
</tr>
<tr>
<td>No.</td>
<td>Arabic Phrase / Sentence</td>
<td>Meaning / Type of Meaning</td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>--------------------------</td>
<td>---------------------------</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>Iyyākana 'buduwaiyyākanasta‘n’</td>
<td>Hanya kepada-Mulah hamba mengabdi dan hanya kepada-Mulah hamba meminta pertolongan</td>
<td>Affective Meaning</td>
</tr>
<tr>
<td>9.</td>
<td>Bhdinas-sirāt-al-mustaqīm</td>
<td>Tunjukkanlah kepada kami jalan yang lurus</td>
<td>Social Meaning</td>
</tr>
<tr>
<td>10.</td>
<td>Sirāṭ allāzzīna ‘ālima ‘alāhim gairīl-magdfūbī ‘alāhim wā lad-‘āllīn’</td>
<td>(yaitu) Jalan orang-orang yang tidak Engkau beri nikmat kepadaannya, bukan (jalan) mereka yang dimurkai, dan bukan (pada jalan) mereka yang sesat.</td>
<td>Thematic Meaning</td>
</tr>
<tr>
<td>12.</td>
<td>‘Allahu samad’</td>
<td>‘Allah tempat meminta segala sesuatu.’</td>
<td>Connotative Meaning</td>
</tr>
<tr>
<td>13.</td>
<td>‘Lam yalid wa lam yalad’</td>
<td>‘(Allah) tidak beranak dan tidak pada dipersanakan.”</td>
<td>Conceptual Meaning</td>
</tr>
<tr>
<td>14.</td>
<td>‘Wa la yulku lahu kufuran aha‘d’</td>
<td>‘Dan tidak ada sesuatu yang setara dengan Dia.”</td>
<td>Social Meaning</td>
</tr>
<tr>
<td>15.</td>
<td>Yaa ardu bala ima ya alli</td>
<td>Memohon untuk disahkan dari bala (gangguan)</td>
<td>Affective Meaning</td>
</tr>
<tr>
<td>16.</td>
<td>Doa : Ya Allah, aku memohon kepadamu berikan rahmat ku agar tidak terjadi hujan (Nama si penakai jasa pasang hujan beserta tempatnya). Aamiin</td>
<td>Memohon dan Berdoa agar ritual dapat berjalan dengan lancar</td>
<td>Affective Meaning</td>
</tr>
<tr>
<td>17.</td>
<td>Yaa abatini raa atu isajidin</td>
<td>Memohon agar tidak terjadi hujan dalam waktu yang ditentukan</td>
<td>Affective Meaning</td>
</tr>
</tbody>
</table>

Based on the semantics analysis in types of meaning in mantra pawang hujan by pawang 2, the description of each type elaborated as follows:

1. The 1st words/phrase/sentences is Astaghfirulllah, alladzi la ila ha ila huwal hayyul qayyumu wa atuubu ilaih.that is type of Connotative Meaning. this meaning shows a virtue what language refers to Allah SWT. By meaning“Aku memohon ampun kepada Allah, Dzat yang tidak ada sesembahan kecuali Dia. Yang Maha hidup lagi Maha Berdiri Sendiri. Dan aku bertubat kepada-Nya.”

2. The 2nd words/phrase/sentences is Allahumma solli ‘alaa muhammad, wa ‘alaa aali muhammad, kamaa sollai ta ‘alaa aali ibroohim, wa alaa aali ibroohim, fil ‘alamima innaka hamidummajjilid’. that is type of Connotative Meaning. This meaning shows a virtue what language refers to Muhammad SAW, by meaning“Ya Allah, Limpahkanlah keberkahan kepada Muhammad dan kepada keluarga Muhammad, sebagaimana Engkau telah melimpahkan keberkahan kepada Ibrahim dan kepada keluarga Ibrahim. Di seluruh alam semesta, sesungguhnya Engkau adalah Maha Terpuji lagi Maha Agung.”

3. The 3rd words/phrase/sentences is Asyhadu an laa ila ha illalla huwa al hay yul qay yum darax alaihim gairil magdfu bi alaihim wada lad a'lilin’ that is type of Connotative Meaning. This meaning shows a virtue what language refers to Allah SWT. By meaning“Aku bersaksi bahwa tidak ada Tuhan selain Allah. Dan aku bersaksi bahwa Nabi Muhammad adalah utusan Allah”.

4. The 4th words/phrase/sentences is Bismillahir-rahmanir-razi’ that is type of Connotative Meaning. this meaning shows a virtue what language refers to Allah SWT. By meaning Dengan menyebut nama Allah yang Maha Pengasih lagi Maha Penyayang.

5. The 5th words/phrase/sentences is ‘Al-'amdu lillahi rabbil-'alamin’that is type of Connotative Meaning. this meaning shows a virtue what language refers to Allah SWT. By meaning Segala puji bagi Allah, Tuhan seru sekalian amal.

6. The 6th words/phrase/sentences is Ar-rahmanir-razi’ that is type of Connotative Meaning. this meaning shows a virtue what language refers to Allah SWT. By meaning Yang Maha Pengasih lagi Maha Penyayang.

7. The 7th words/phrase/sentences is Mālikyaumid-dīn’t that is type of Connotative Meaning. this meaning shows a virtue what language refers to Allah SWT. By meaning Yang Menguasai hari pembalasan.

8. The 8th words/phrase/sentences is ‘Iyyākana ‘buduwaiyyākanasta‘n’ that is type of Affective Meaning. this meaning shows communicated of the feeling and attitudes of the speaker. It can be determined by tone of voice or factor of intonation, which the meaning is Hanya kepada-Mulah hamba meminta pertolongan.

9. The 9th words/phrase/sentences is Bhdinas-sirāt-al-mustaqīm that is type of Social Meaning. this meaning shows communicated of the feeling and attitudes of the speaker. It can be determined by tone of voice or factor of intonation, which the meaning is Tunjukkanlah kepada kami jalan yang lurus.
10. The 10th words/phrase/sentences is Sirāṭallāţahna an’anta ‘alaihim gairil-maqdūbi ‘alaihimwalad-dāllin’ that is type of Thematic Meaning. this meaning shows as communicated by the way in which the message organized in terms of order and emphasis which the meaning is Jalan orang-orang yang telah Engkau beri nikmat kepadannya, bukan (jalan) mereka yang dimurkai, dan bukan (pula jalan) mereka yang sesat.

11. The 11th words/phrase/sentences is ‘Qul huwallahu ahad’ that is type of Connotative Meaning, this meaning shows a virtue what language refers to Allah SWT. by meaning “Katakanlah (Muhammad), “Dialah Allah, Yang Maha Esa.”

12. The 12th words/phrase/sentences is ‘Allahu somad’ that is type of Connotative Meaning. this meaning shows a virtue what language refers to Allah SWT. by meaning Allah tempat meminta segala sesuatu.

13. The 13th words/phrase/sentences is ‘Lam yalid wa lam ylad’ that is type of Conceptual Meaning . this meaning shows logical meaning in similar organization on the syntactic and phonological levels of language by meaning “(Allah) tidak beranak dan tidak pula diperanakkan.”.

14. The 14th words/phrase/sentences is ‘Wa lam yakal lahul kuftunan ahad’ that is type of Social Meaning. this meaning shows communicated of the feeling and attitudes of the speaker. It can be determined by tone of voice or factor of intonation, which the meaning is “Dan tidak ada sesuatu yang setara dengan Dia.”

15. The 15th words/phrase/sentences is ‘Yaa ardu bala ima ya ali’ that is type of Affective Meaning. this meaning shows communicated of the feeling and attitudes of the speaker. It can be determined by tone of voice or factor of intonation, which the meaning is “Dan tidak ada sesuatu yang setara dengan Dia.”

16. The 16th words/phrase/sentences is ‘Doa: Ya Allah, aku memohon kepadamu, berikan rahmat ku agar tidak terjadi hujan (Nama si pemakai jasa pawang hujan beserta tempatnya). Aamiin..That is type of Affective Meaning, this meaning shows communicated of the feeling and attitudes of the speaker. It can be determined by tone of voice or factor of intonation, which the meaning is Memohon agar tidak terjadi hujan dalam waktu yang ditentukan.

17. The 17th words/phrase/sentences is ‘Yaa abatini ra’u aitu isajidin’ that is type of Affective Meaning. this meaning shows communicated of the feeling and attitudes of the speaker. It can be determined by tone of voice or factor of intonation, which the meaning is Memohon agar tidak terjadi hujan dalam waktu yang ditentukan.

Univariate Results Discussion

Based on the description of each type of meaning in mantra pawang hujan by Pawang 1, there were 6 type of meaning used, namely: Connotative Meaning, Social Meaning, Reflected Meaning, Thematic Meaning, Collocative Meaning, and Affective Meaning. The most type of meaning used is Thematic Meaning. Mantra pawang hujan by Pawang 1 mostly used languages in knowledge of Tarekat, Makrifat, and Tasawuf by Islam.

Based on the description of each type of meaning in mantra pawang hujan by Pawang 2, there were 4 type of meaning used, namely: Connotative Meaning, Conceptual Meaning, Affective Meaning, and Social Meaning. The most type of meaning used is Connotative Meaning. Mantra pawang hujan by Pawang 2 mostly used in verses based on Quran.

4. CONCLUSION

In this study, the analysis of the data used these seven types of meanings in semantics namely (1) Conceptual Meaning; (2) Connotative Meaning; (3) Social Meaning; (4) Affective Meaning; (5) Reflected Meaning; (6) Collocative Meaning; (7) Thematic Meaning proposed by Leech (1974). After collecting the data from transcribing the utterances of mantra pawang hujan from two local pawang, there were 23 words/phrase/sentences of mantra pawang hujan by pawang 1 and 17 words/phrase/sentences of mantra pawang hujan by pawang 2. The meaning of words/phrase/sentences communicated by the two pawang hujan is not far from the actual meaning. Mostly, the expression used by the two of them is regarded as the real meaning, because all the words/phrase/sentences are in the form of pray, praises and compliment to the Almighty God and also based on Quran. It shows the reason that the people of Tebing Tinggi still use mantra pawang hujan as a guideline in acting and also connecting people with fellow human beings.

5. SUGGESTION

This study is expected to be used as an insight and knowledge enhance for other researchers specifically in the meaning of semantics which contained in mantra pawang hujan in the society. Likewise, this study expected will be useful to who wants to analyze the mantra language using semantics in the scope of linguistics. In practically, the researcher expected for the education, the result of the research can be used for reference in learning especially study literature. For the Society, result of the research can get knowledge about meaning of mantra pawang hujan. For the Researcher, result of the research can be used for reference and as a material for similar research.
6. REFERENCES


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