

Semantic Analysis Of *Mantra Pawang Hujan* In Kota Tebing tinggi-North Sumatra

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Abstract

This study aimed to analyze the types of meaning and the description of meaning words/phrase/sentences 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; connotative 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; connotative 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.

Keywords : *semantics, types of meaning, mantra pawang hujan*

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 hereditary 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*'s 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). This researcher 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 Hujan* able 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* in the meaning. 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 behaviour. 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 is interested 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 Culture of Mantra Pawang Hujan in Kota Tebing Tinggi

The Community of Indonesia, especially in Kota Tebing Tinggi at Kelurahan Mekar Sentosa, Sumatera Utara, which all things should be examined positively. There are some people who remain with the theological mindset. They believe with subtle, occult objects point that can not believe as common sense such ritual of *mantra pawang hujan* by the *pawang hujan* which people still use the services of *pawang hujan* as a media to succeed large activities and small activities.

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 basis of a ritual implies that on the other hand, ritual activity differs from ordinary activity, whether or not the religious or the kidsion, ritual activity differs from the technical activity in the presence or absence of ceremonial properties. (Muhaimin AG, 2001:113)

2. METHOD OF RESEARCH

The research method used in this study was qualitative research method. The main objectives were described and explored, describe and explain (M. Djunaidi 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 discover and explanation given about the relationship between the language of *mantra pawang hujan* by the seven types of meaning in semantic analysis based on Geoffrey Leech Theory.

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. The data collection techniques in this study were:

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 *pawing 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.

Technique for Analysis the Data

The steps in conduct the data analysis are as follows:

To present the data for easy in understanding, the data of the analysis used in this research is the Analysis Interactive Model by Miles and Huberman, which divides the steps in data analysis activities with several parts of data collection, data reduction, data display, and conclusions or verification (conclutions).

1. Data Collection

In the first model analysis are conducted data collection of interviews results, observation results, and various documents based on categorization in accordance with research issues which then develop the data retrieval through subsequent data search.

2. Data Reduction

Data Reduction is a form of analysis that sharpen, classifications, directs, removes unnecessary data and organizes the data in such a way that the final conclusion can be withdrawn and verified (Miles and Huberman, 2007:16).

According to Mantja (in Harsono, 2008:169), the data reduction took place continuously, while the research has not been terminated. The product of data reduction is a summary of the field records, either from the initial record, expansion, or addition.

3. Data Display

Data Display is a series of information organization that allows research conclusions to be conducted of the intended data to find meaningful patterns and provide the possibility and giving action (Miles and Huberman, 2007:84). According to Sutopo (in Harsono, 2008:169) stated that the data feeds are narrative sentences, drawings/schemes, networks and tables as the narrative. The data display of this study carried out in the form of table.

4. Conclusion

Conclusion is part of a complete configuration activity (Miles and Huberman, 2007:18). Conclusion also verified during the ongoing research. The conclusion was withdrawn since researchers infiltrated records, patterns, statements, configurations, causal directives, and various propositions (Harsono, 2008:169).

3. RESULT AND FINDINGS

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.

Findings

Based on the analysis of the study, the findings of study were:

1. For the first mantra by Kamarul as Pawang 1, there were six types of meaning that existed in his mantra, namely: Connotative Meaning, Social Meaning, Affective Meaning, Reflected Meaning, Collocative Meaning, Thematic Meaning. while the second mantra by Sukiyo as Pawang 2, there were only 4 types of meaning in his mantra, namely: Conceptual Meaning, Connotative Meaning, Social Meaning, Affective Meaning.
2. The Meaning of Semantic type of the first mantra by Kamarul as Pawang 1, mostly used languages in knowledge of Tarekat, Makrifat, and Tasawuf by Islam. while The Meaning of Semantic type of the second mantra by Sukiyo as Pawang 2 mostly used in verses based on Quran. The expressions used by Pawang 1 and Pawang 2 is regarded as the real meaning, because all words/ phrase/ sentences are in the form of pray, praises and compliment to the Almighty God and also based on Quran.

4. DISCUSSION

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 23 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'ala alihi wasallim.*
4. *Asyhadu kata ya tuhan*
5. *Allah kata ya Muhammad*
6. *Illa 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. *Kesempurnaanya tiada yang dipandang melainkan Allah dan Muhammad*
12. *Air yang merah kubangannya*
13. *Subhanallah Minumannya*
14. *Allah Allah Makanan nya*
15. *Bergerak Allah Bergerak Aku*
16. *Allah Bergerak dengan sendirinya*
17. *Melangkah Allah Melangkah aku*
18. *Allah melangkah dengan sendirinya*
19. *Berjalan Allah Berjalan Aku*
20. *Allah berjalan dengan sendirinya*
21. *La tataharraku dzarratun illa bi idznillah*
22. *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*
23. *Kun Fayakun*

Mantra Pawang Hujan from Pawang 2

1. *Astaghfirullah, alladzi la ilaha illa huwal hayyul qayyumu wa atuubu ilaih.*
2. *"Allahumma solli 'alaa muhammad, wa 'alaa aali muhammad, kamaa sollaita 'alaa aali ibroohim, wa alaa aali ibroohim, fil 'aalamiina innaka hamiidummajiid"*
3. *"Asyhadu an laa ilaaha illallaahu, wa asyhaduanna muhammadar rasuulullah".*
4. *bismillāhir-rahmānir-rahīm'*
5. *'al-ḥamdu lillāhi rabbil-'ālamīn'*
6. *ar-rahmānir-rahīm'*
7. *mālikiyaumid-dīn'*
8. *'iyyākana' budu waiyyā kanasta'in'*
9. *ihdinaṣ-ṣirāṭal-mustaqīm*
10. *ṣirāṭallaḏīna an'amta 'alaihim gairil-magḏūbi 'alaihim wa laḍ-ḍāllīn'*
11. *'Qul huwallahu ahad'*
12. *'Allahu somad'*
13. *'lam yalid wa lam yuḷad*
14. *wa lam yakul laḥu kufuwan ahad'*
15. *Yaa ardu bala ima ya alii*
16. *Doa: Ya Allah,aku memohon kepadamu,berikan rahmat ku agar tidak terjadi hujan (Nama si pemakai jasa pawang hujan beserta tempatnya). Aamiin*
17. *Yaa abatini raa aitu isajidin*

After collecting the data, there were classified into seven types of meaning based on Leech's Theory namely: Conceptual Meaning, Connotative Meaning, Social Meaning, Affective Meaning, Reflected Meaning, Collocative Meaning, Thematic Meaning. The first data was analyzed below:

Table 4.1 Types of Meaning in Mantra Pawang Hujan by Pawang I

No	Words/Phrase/Sentences	Meaning	Types of Meaning
1.	<i>Bismillahirrahmanirrahim</i>	<i>Dengan menyebut nama Allah yang maha pengasih lagi maha penyayang.</i>	Connotative Meaning
2.	<i>Astagfirullahaladzim</i>	<i>Aku memohon ampunan kepada Allah Yang Maha Agung</i>	Connotative Meaning
3.	<i>Allahumma shalli 'ala Muhammad wa'ala alihi wasallim.</i>	<i>Ya Allah, Impahkanlah shalawat dan salam kepada Muhammad dan keluarganya</i>	Connotative Meaning
4.	<i>Asyhadu kata ya tuhan</i>	<i>Bersaksi bahwasannya Tuhan yang mengajarkan</i>	Social Meaning
5.	<i>Allah kataya Muhammad</i>	<i>Allah mengajarkan Muhammad</i>	Social Meaning
6.	<i>Illa kataya hakikat</i>	<i>Kecuali atas dasar tasawuf</i>	Reflected Meaning
7.	<i>Allahu kata ya marifat</i>	<i>Pengenalan (memandang siapa yang mendatangkan)</i>	Thematic Meaning
8.	<i>Asalnya tiada berkemulaian dan berkesudahan</i>	<i>Sifat Allah yang berkemuliaan dan berkesudahan</i>	Connotative Meaning
9.	<i>Pohonnya itikad yang betul</i>	<i>Menunjukkan itikad (kepercayaan, keyakinan) kita seperti pohon yang tinggi, kuat.</i>	Reflected Meaning
10.	<i>Rumahnya atia mu'min</i>	<i>Allah dihati manusia</i>	Thematic Meaning
11.	<i>Kesempurnanya tiada yang dipandang melainkan Allah dan Muhammad</i>	<i>Kesempurnaan hanya milik Allah SWT dan Muhammad SAW</i>	Connotative Meaning
12.	<i>Air yang merah kubangannya</i>	<i>Menceritakan zaman nabi yang memiliki tanah dan air merah</i>	Social Meaning
13.	<i>Subhanallah Minumannya</i>	<i>Minuman rohani</i>	Collocative Meaning
14.	<i>Allah Allah Makanannya</i>	<i>Makanan rohani</i>	Collocative Meaning
15.	<i>Bergerak Allah Bergerak Aku</i>	<i>Allah yang menggerakkan manusia</i>	Thematic Meaning
16.	<i>Allah Bergerak dengan</i>	<i>Allah yang bergerak</i>	Thematic Meaning

	<i>sendirinya</i>	<i>sendirinya</i>	
17.	<i>Melangkah Allah Melangkah aku</i>	<i>Mengikuti pergerakan Allah</i>	Thematic Meaning
18.	<i>Allah melangkah dengan sendirinya</i>	<i>Mengungkapkan bagaimana Allah melangkah</i>	Thematic Meaning
19.	<i>Berjalan Allah Berjalan aku</i>	<i>Mengikuti arah Allah berjalan</i>	Thematic Meaning
20.	<i>Allah berjalan dengan sendirinya</i>	<i>Mengikuti jalan nya Allah</i>	Thematic Meaning
21.	<i>La tataharraku dzarratun illa bi idzmillah</i>	<i>Tidak bergerak satu zarah pun melainkan atas izin Allah</i>	Social Meaning
22.	<i>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</i>	<i>Memohon dan Berdoa agar ritual dapat berjalan dengan lancar.</i>	Affective Meaning
23.	<i>Kun Fayakun</i>	<i>Jadilah, lalu jadilah ia</i>	Social Meaning

Based on the semantics analysis in types of meaning in *mantra pawang hujan* by pawang 1, the description of each type elaborated as follows:

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*.

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

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

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*.

The 5th words/ phrase/ sentences is *Allah kata ya 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*.

The 6th words/ phrase/ sentences is *Illa kata ya 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 a inner science.

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)*.

The 8th words/ phrase/ sentences is *Asalnya tiada berkemuliaan 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 berkemuliaan dan berkesudahan*.

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 *Menunjukkan itikad (kepercayaan, keyakinan) kita seperti pohon yang tinggi, kuat*.

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*.

The 11th words/ phrase/ sentences is *Kesempurnaanya tiada yang dipandang melainkan Allah dan Muhammad*.that is type of Connotative Meaning.this meaning shows a virtue what language refers to Allah SWT.and Muhammad SAW by meaning *Kesempurnaan hanya milik Allah SWT dan Muhammad SAW*

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*.

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*.

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*.

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*.

The 16th words/ phrase/ sentences is *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*.

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*.

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 melangkah*.

The 19th words/ phrase/ sentences *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*.

The 20th words/ phrase/ sentences *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*.

The 21st words/ phrase/ sentences *La tataraku 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*.

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*.

The 23rd words/ phrase/ sentences *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 *Jadilah lalu jadilah ia*.

Table 4.2. Types of Meaning in Mantra Pawang Hujan by Pawang 2

No	Words/phrase/sentences	Meaning	Types of Meaning
1.	<i>Astaghfirullah, alladzi la ilaha illa huwal hayyul qayyumu wa atuubu ilaih.</i>	<i>"Aku memohon ampun kepada Allah, Dzat yang tidak ada sesembahan kecuali Dia. Yang Maha hidup lagi Maha Berdiri Sendiri. Dan aku bertaubat kepada-Nya."</i>	Connotative Meaning
2.	<i>"Allahumma solli 'alaa muhammad, wa 'alaa aali muhammad, kamaa sollaita 'alaa aali ibroohim, wa alaa aali innaka hamiidummajiid".</i>	<i>"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."</i>	Connotative Meaning
3.	<i>Asyhadu an laa ilaaha illallaahu, wa asyhaduanna muhammadar rasuulullah".</i>	<i>"Aku bersaksi bahwa tidak ada Tuhan selain Allah. Dan aku bersaksi bahwa Nabi Muhammad adalah utusan Allah".</i>	Conceptual Meaning
4.	<i>Bismillāhīr-rahmānīr-rahīm'</i>	<i>Dengan menyebut nama Allah yang Maha Pengasih lagi Maha Penyayang.</i>	Connotative Meaning
5.	<i>'Al-ḥamdu lillāhī rabbil-'alamīn'</i>	<i>Segala puji bagi Allah, Tuhan seru sekalian alam.</i>	Connotative Meaning
6.	<i>Ar-rahmānīr-rahīm'</i>	<i>Yang Maha Pengasih lagi Maha Penyayang.</i>	Connotative Meaning
7.	<i>Malikiyaumid-dīn'</i>	<i>Yang Menguasai hari pembalasan</i>	Connotative Meaning
8.	<i>Ḥyākana 'buduwaḥyākanaast a'īm'</i>	<i>Hanya kepada-Mulah hamba mengabdikan dan hanya kepada-Mulah hamba meminta pertolongan</i>	Affective Meaning
9.	<i>Ihdīnaṣ-ṣirāṭal-mustaqīm</i>	<i>Tunjukkanlah kepada kami</i>	Social Meaning

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

The 1st words/ phrase/ sentences is *Astaghfirullah, alladzi la ilaha illa 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 bertaubat kepada-Nya."

The 2nd words/ phrase/ sentences is *Allahumma solli 'alaa muhammad, wa 'alaa aali muhammad, kamaa sollaita 'alaa aali ibroohim, wa alaa aali ibroohim, fil 'aalamiina innaka hamiidummajiid*". 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 limpahkan keberkahan kepada Ibrahim dan kepada keluarga Ibrahim. Di seluruh alam semesta, sesungguhnya Engkau adalah Maha Terpuji lagi Maha Agung."

The 3rd words/ phrase/ sentences is *Asyhadu an laa ilaaha illallaahu, wa asyhaduanna muhammadar rasuulullah*". that is type of Conceptual Meaning. this meaning shows logical meaning in similar organization on the syntactic and phonological levels of language by meaning Aku bersaksi bahwa tidak ada Tuhan selain Allah. Dan aku bersaksi bahwa Nabi Muhammad adalah utusan Allah".

The 4th words/ phrase/ sentences is *Bismillāhir-rahmānir-rahīm*' 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.

The 5th words/ phrase/ sentences is *'Al-ḥamdu lillāhi rabbil-'ālamīn*' 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 alam.

The 6th words/ phrase/ sentences is *Ar-rahmānir-rahīm*' 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.

The 7th words/phrase/sentences is *Mālikiyaumid-dīn*' that is type of Connotative Meaning. this meaning shows a virtue what language refers to Allah SWT. by meaning *Yang Menguasai hari pembalasan*.

The 8th words/ phrase/ sentences is *Iyyākana' buduwaiyyākanasta'in*' 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-Mu lah hamba mengabdikan dan hanya kepada-Mulah hamba meminta pertolongan*.

The 9th words/ phrase/ sentences is *Idhinaṣ-ṣirāṭal-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*.

The 10th words/ phrase/ sentences is *Sirāṭallažīna an'amta 'alaihim gairil-magḍubi 'alaihimwalaḍ-ḍāllīn*' 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 kepadanya, bukan (jalan) mereka yang dimurkai, dan bukan (pula jalan) mereka yang sesat*.

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.

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."

The 13th words/ phrase/ sentences is 'Lam yalid wa lam yulad 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."

The 14th words/ phrase/ sentences is 'Wa lam yakul lahu kufuwan 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."

The 15th words/ phrase/ sentences is Yaa ardu bala ima ya aliithat 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 untuk dijauhkan dari bala (gangguan).

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 purpose is Memohon dan Berdoa agar ritual dapat berjalan dengan lancar.

The 17th words/ phrase/ sentences is Yaa abatini raa 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.

5. CONCLUSION

In this study,the analysis of the data used the 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.

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