

## Figurative Language Analysis Of *Lado* Ceremony In Kloangpopot Community In Doreng District Sikka Regency

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**Abstract:** *Lado* ceremony is a local cultural tradition carried out from generation to generation by the people of Kloangpopot community in Doreng district Sikka regency. This paper aims to determine how the process of the *lado* ceremony the types of figurative language and the meaning of figurative language used in the *lado* ceremony. *Lado* ceremony in Kloangpopot community is still implemented until now, where local people still believe in the *lado* ceremony as a way to fortify the rain during certain events, one of which in a wedding ceremony. The research method used in this Paper is a descriptive qualitative method, which uses data collection methods through observation and interview. The results showed that the *Lado* ceremony in the Kloangpopot community has several stages of the implementation process, starting from the preparation stage including ordering Pawang hujan services, preparing media tools and materials, then the core stage includes the implementation of the *Lado* ceremony carried out by the pawang hujan, then the closing stage of handing over souvenirs from the host to the pawang hujan as a form of gratitude for helping so that the host's event process runs smoothly without rain. In the *Lado* ceremony there are also types of figurative language and their respective meanings, namely personification simile and repetition, the dominant type of figurative language is personification.

**Keywords :** *Lado* Ceremony, Figurative Language, Irony, Hyperbola, Metaphor, Repetition, Litotes, Simile, Personification

**Abstrak:** Upacara Lado merupakan tradisi budaya lokal yang dilakukan secara turun temurun oleh masyarakat masyarakat Kloangpopot di Kecamatan Doreng Kabupaten Sikka. Tulisan ini bertujuan untuk mengetahui bagaimana proses upacara lado, jenis-jenis bahasa kiasan dan makna bahasa kiasan yang digunakan dalam upacara lado. Upacara lado di masyarakat Kloangpopot masih dilaksanakan hingga saat ini, dimana masyarakat setempat masih mempercayai upacara lado sebagai salah satu cara untuk membentengi hujan pada saat acara tertentu, salah satunya dalam upacara pernikahan. Metode penelitian yang digunakan dalam Makalah ini adalah metode deskriptif kualitatif, yaitu menggunakan metode pengumpulan data melalui observasi dan wawancara. Hasil penelitian menunjukkan bahwa Upacara Lado pada masyarakat Kloangpopot mempunyai beberapa tahapan proses pelaksanaannya, dimulai dari tahap persiapan meliputi pemesanan jasa Pawang hujan, penyiapan media alat dan bahan, kemudian tahap inti meliputi pelaksanaan Upacara Lado yang dilaksanakan oleh pawang hujan, kemudian tahap penutupan penyerahan cinderamata dari tuan rumah kepada pawang hujan sebagai wujud terima kasih telah membantu sehingga proses acara tuan rumah berjalan lancar tanpa hujan. Dalam upacara Lado juga terdapat jenis bahasa kiasan dan maknanya masing-masing yaitu simile personifikasi dan pengulangan, jenis bahasa kiasan yang dominan adalah personifikasi.

**Kata Kunci :** Upacara Lado, Bahasa Kiasan, Irony, Hyperbola, Metaphor, Repetition, Litotes, Simile, Personification

## **BACKGROUND**

Language can be said as a means of communication in human life. Most of the people need language as a tool of communication, interaction, and getting information from other people. Language can be used to express someone's feelings or emotions and express their ideas, their thoughts, and their imaginations, which can be speaking or writing (Erisa, 2017).references

Language and culture are closely bound because it is considered one of the most vital elements in any culture. Language is part of the culture, and language itself is the mirror of the culture. Al-Mansoob, Alrefae, and Patil (2019) have stated that a language is considered a means of communication that has its own specific cultural and linguistic features.

According to Leviredge (2010) the relationship between language and culture is deeply rooted. Language is used to maintain and convey culture and culture ties. Different ideas stem from different language use within one's culture and the whole aspects of these relationships start one's birth. It is obvious that language plays a paramount role in developing, elaborating and transmitting culture and enabling us to store meanings and experiences to facilitate communication. Each culture has its own peculiarities and throws special influences on language systems. Language is a key component of culture. Without language, culture would not be possible. On the other hand, language is influenced and shaped by culture, it reflects culture. Cultural differences are the most serious areas causing misunderstanding, unpleasantness and even conflict in cross-cultural communication.

Trudgil, P (2000) argues that, language is closely associated with social structure and culture value systems. And he also states that language as a social phenomenon is loosely tied up with the social structure and value system. By language, a culture will exist. We can know the culture of someone by their language or the way they speak to another.

When language is expressed, we can express the same idea but in a different way when we convey it. We may make a direct informative statement of fact or we may use figurative language. According to Mahmood (2014), figurative language is a type of language that uses words or phrases that are different from literal meanings. Figurative language is used in any form of communication, such as in daily conversations, articles in newspapers, advertisements, novels, poems, and so forth. Figurative language may be said to occur whenever a speaker/writer for the sake of freshness or emphasis departs from the usual denotations of words. Figurative language is the same as Figures of speech; Figurative language is not a device to state what is demonstrably untrue. Indeed they often state the truth that more literal language cannot communicate; they call attention to such truths. Every use

of figurative language involves a risk of misinterpretation, though the risk is well worth taking.

Tirajoh (2013) also argues that the Figures of speech help to communicate the experience because they appeal to the reader's own experience. The Figure of speech gives depth and richness to the experiences. In the *Lado* ceremony there are so many words that they use to say something and the words have each meaning from the words. It's make the writer to know more deeply about the meaning of utterances that happen in *Lado* ceremony. Sikka Krowe language is one of the ethnic languages in East Maumere which is used by the Kloangpopot community to communicate within or in the area during the *Lado* ceremony

Many rituals that have become traditions and are still maintained by the Kloangpopot community to this day such as rituals : *Huler Wair* (guest reception), *Pleur nger maler sawe* (trade), *Lamit Hait Hebung Heweng* (troubled marriage), *Lado* (handler of rain). *Lado* ceremony is a ceremonial process to ward off rain. One of them is the Kloangpopot community, which also has various kinds of culture and custom. The custom way of Kloangpopot community includes into a system. The real national culture is rooted in territory culture, according to the principle archipelago concept so that there is an absolute defense against foreign cultures or unlucky situations from inside. As a Kloangpopot community, the writer wants to explain about the “*Lado*” ceremony, which is considered an important thing for the community in Kloangpopot.

According to the local community *Lado* ceremony is a ceremony name usually mentioned by people in the Kloangpopot community, which is still trusted to stop rain. The *Lado* ceremony is used not only during the rainy season but is used by people who have a celebration or an event organizer that uses an open area, so that when the event takes place it does not rain which can affect the number of quests present.

Based on the explanation above, the writer is interested in conducting research under the title “Figurative Language Analysis of *Lado* Ceremony in Kloangpopot Community” because the young people's now days don't know about the *Lado ceremony*. While, the *Lado* ceremony has value can be the way of life.

## **THEORETICAL STUDIES**

### **Language**

According to Chaer (2013) language is one system which by one rules or certain patterns in sound system surface. Whenever this rule or pattern is breached, communication can be disturbed. Besides language as a means of communication, language also works in

some parts of our life, for example language works in literature. The function of language includes communication, the expression of identity, play, imaginative expression, and emotional release. Language use in human life is very various. Language use in society has its own characteristics, because it is like that kind of requirement to be among a diverse society. The difference develops conforming to various societal requirements. One of the languages which uses in society is figurative language. In daily communication, humans do not always use language by literal means, but also use figurative language to deliver goals (Keraf, 2009).

Based on the definitions of language above, the writer know that a language is a means of communication. But, if the definition of a language is used in the study of language, we must involve the other means of communication that are not categorized as a language. If we regard a language as consisting of sounds, the fact shows that the other means of communication may use sounds as their medium. In short, a means of communication known as a language must have some characteristics that do not belong to other means of communication.

Forms of sentences of a language generally serve specific functions. The sentences are created, among others, on the basis of purposes. The purposes of creating sentences are (a) to inform something or someone to the audience; the sentences created are called statements (declarative sentences), (b) to question about something or someone; the resultant forms are interrogative sentences, (c) to ask or command someone to do something; the resultant forms are imperative sentences, and (d) to show a surprise to someone or something; the resultant forms are exclamatory sentences.

### **Figurative Language**

Figurative language is a literary tool used by writers to bring readers into fantasy. The figurative language helps the reader to get a clearer picture of what is going on. It can also be used to convince the reader of something, or to simply entertain the reader. Bennett & Royle (2004) say that a language of truth is a language which is pure coming from a trope. According to Masruri & Zen (2011) figurative language means imitation; meanwhile language is a set of signals and structures and can be studied by human beings. Harya (2016) states that figurative language is language that uses words or expressions with a meaning that is different from the literal interpretation. Sharndam and Sulaiman (2013) states that figurative language is employed in performing art as a medium of expressing thoughts, feelings and ideas implicitly rather than explicitly. Tarigan (2013) said that “figurative language is the use of beautiful words to give effect by comparing one thing with another

object that is more common”. Figurative language always appears new imaginative that attracts.

### **Type of Figurative Language**

Frozt (2006). Classifies figurative language into seven types. The figurative language would be explained which related to this study and it will be used in analyzing the findings. The seven types of figurative language are below:

#### **1. Irony**

Irony is a word that says something other than what we actually mean. Irony is one type of figurative language that declares the opposite meaning and contradicts the fact.

Etymologically, the word 'irony' is derived from the Greek word 'eironia' meaning 'deception' or 'trick'. There is some argument about what qualities are as ironic, but all senses of irony revolve around the perceived notion of an incongruity between what is said and what is meant, or between an understanding or expectation of a reality and what actually happens.

For example:

- He still feels lonely in the crowded city
- In this prison we are happy, actually.

#### **2. Hyperbole**

Hyperbole is an expression of exaggeration which is used by a writer depicted as being better or worse, or larger or smaller than actually the case. It is a deliberate overstatement not intended to be taken literally. It is used as a means of emphasizing the truth of the statement. It tells more than the truth about the size, number, or degree of something without intending to deceive.

Etymologically, the word 'hyperbole' is derived from the Greek word. It is from two words: 'hyper' means 'over' and 'ballein' means 'to throw'. It may be used to evoke a strong feeling or to create a strong impression, but it is rarely meant to be taken literally.

For example:

- He loves her for thousand years
- He was so hungry; he ate that whole cornfield for lunch

#### **3. Metaphor**

Metaphor is a kind of figurative meaning which is an implicit comparison in which two different objects are compared by identifying or substituting one with another. Metaphor is the use of a word or phrase denoting a kind of idea or object in place of another word or phrase for the purpose of suggesting a likeness between the two.

For example A view of a geode crystal is like the mind probing the universe.

- The stages of love are stepping stones to death

#### 4. Repetition

Repetition is a figure of speech by which the same words or phrases are used repeatedly in successive clauses. Repetition is a word or phrase used multiple times in a text, for the purpose of emphasizing an emotion or idea. It might seem counterintuitive to repeat, repeat, repeat, but when wielded correctly, the repetition of words and phrases has powerful effects in literature. When a writer utilizes repetition, they're putting multiple iterations of a word or phrase in close proximity to each other. In other words, a word or phrase is repeated to provide clarity and emphasis, highlighting deeper meanings in the text. Repetition is an instance where a word or phrase is repeated to provide clarity and emphasis, highlighting deeper meanings in the text.

For example: Awake up my glory, awake up my lute and harp, and I will awake right early.

#### 5. Litotes

Litotes is a figure of speech in which, rather than making a certain statement directly, a speaker expresses it even more effectively, or achieves emphasis, by denying its opposite. By its nature, litotes are a form of understatement, always deliberate and with the intention of subtle emphasis. However, the interpretation of litotes can depend on context, including cultural context. In speech, it may also depend on intonation and emphasis. Using litotes appeals specifically to certain cultures including the northern Europeans and is popular with the British. It is a feature of Old English poetry and of the Icelandic sagas and is a means of much stoical restraint.

For example:

- This tea is not hot
- It's not bad

#### 6. Simile

Simile is a kind of figurative meaning comparing two essentially different things. Simile expresses a direct comparison between things, which have one or more points in common and is recognized by the use of the words 'like' and 'as'. The word simile comes from the same Latin word 'simile' which means 'like'. Simile is a figure of speech in which a comparison is expressed by the specific use of a word or phrase such as: like, as, than, seems or as if.

For example:

- Busy as a bee
- They fight like dogs and cats
- We ran as if to meet the star

#### 7. Personification

Personification consists of giving human characteristics to an object. Personification originally comes from the Latin word 'persona' meaning 'person', 'actor' or 'mask' used in the theater and 'fic' means to make. Personification is representation of inanimate objects or abstract ideas as living beings, as in fact. Personification gives human characteristics to inanimate objects, animals, or ideas. This can really affect the way the reader imagines things. This is used in children's books, poetry, and fictional literature.

For example:

- My teddy bear gives me a hug
- The radio stopped singing and stared at me
- The sky was full of dancing stars

#### **Lado Ceremony**

Each culture must have its own traditional values which are inherited from the ancestors. The values of tradition are passed down orally on habits, beliefs, thoughts, arts, dances from one generation to another or from ancestors to posterity. Traditions contain the values, norms, customs, and beliefs of a society's culture. Tradition plays an important role in the development of a nation so that it does not need to be further elaborated because tradition is a root of existing cultural development as well as a personality or characteristic of a nation (Murgiyanto, 2002).

A ceremony is an activity or a set of actions arranged by custom or law that is applicable in a society dealing with a variety of fixed events that normally take place in the community (KoenJaraningrat, 2010). Lado ceremony is a ceremony name usually mentioned by people in the Kloangpopot community, which is still trusted to be. Lado ceremony was performed long ago by the Kloangpopot society, Kloangpopot people have maintained their traditions and traditions to this day. Therefore The Lado ceremony became one of the foundations for their cultural preservation, for one of the Lado ceremonies was performed by the traditional leader and also by the Kloangpopot community.

The Lado ceremony means a ceremonial process to ward off rain. the Lado ceremony is used not only during the rainy season but is used by people who have a celebration or an event organizer that uses an open area, so that when the event takes place it does not rain which can affect the number of guests present.

## Meaning

According to Tarigan (2009) there are several explanations definition of the meaning, one of which is a distinctive relationship that is not analyzed with things or objects, the second understanding of meaning among other words combined with a word in the dictionary, the third is the practical consequences of a thing in the dictionary, the third is the practical consequences of a thing in the future, the fourth is an activity that is projected into an object.

### 1. Denotative Meaning

Denotative meaning (often also called denotational meaning, conceptual meaning, or cognitive meaning because it is seen from another angle) is basically the same as the denotative meaning is usually explained as the meaning that corresponds to the results according to sight, smell, hearing, feeling, or cognition. according to sight, smell, hearing, feeling, or other experience. other experiences. So, this denotative meaning concerns factual information. objective information. Therefore, denotative meaning is often referred to as "true meaning" Chaer (2002). For example denotative meaning: Andy is being "hit" by Surya. The meaning of being hit means that Andy is being being hit hard by Surya's hand.

### 2. Connotative meaning

Connotative meaning is a type of meaning in which the stimulus and response contain emotional values. Connotative meaning occurs partly because the speaker wants to evoke feelings of agreement-disagreement, pleasure-displeasure and so on. on the part of the listener; on the other hand, the word chosen shows that the speaker also harbors the same feelings Keraf (2010). For example, Bojonegoro people will be surprised if someone says "Jancuk how are you cuk". What causes Bojonegoro people surprised, namely hearing the word "Jancuk". For Bojonegoro people the word jancuk means anger. So, the sentence connotes violence in speech for Bojonegoro people.

## Previous Studies

The first previous research overview was conducted by Tampubolon (2017) this article is under the title "Figurative Language in the Toba Batak *Saur Matua* Ceremony". The aim of this study is to describe the kinds of figures of speech and discover the existence of figures of speech that are conveyed by *Hula-hula*, *boru*, and *dongan tubu* in the Toba Batak *Saur Matua* ceremony. This research was conducted using qualitative descriptive. The data were the utterances of 23 gathered from *umpasa* that were delivered by *Hula-hula*, *boru*, and *dongan tubu* of 3 Toba Batak *Saur Matua* ceremonies in Rantau Prapat and Tarutung. The



data is analyzed by using the theory of descriptive analysis. From identifying the data that is needed for this research, classifying the data based on the theory of figures of speech and analyzing the data based on the theories that were used. The findings are that there were 7 out of 10 kinds of figures of speech that were found in the *umpasa* of Toba Batak *Saur Matua* ceremony. The most dominant figure of speech in the Toba Batak *Saur Matua* ceremony was a simile. Toba Batak people tend to deliver *umpasa* through simile which compared between two dissimilar things by using the comparative term (like, as) and described to the first qualities of the second of invest the first with connotations inherent in the other.

The second previous research overview was conducted by Yanto, Siga. (2023) this article is under the title “An Analysis of Figurative Languages Used in Lokamase Ceremony”. The objective of the study is to describe the types of the figurative language and to identify the contextual meaning of the figurative language found in Lokamase ceremony. This research is qualitative type. Observations, interviews and documents are used to collect data. The source data is taken from the leaders of Lokamase in Gera village. The data analysis conducted with data collection, data reduction, data display, and conclusion. The results of the research show that types of figurative language in Lokamase traditional ceremonies in Gera village are similes and hyperboles. Simile is stated by using words that show similarities such as like, same, as, and so on, while hyperbole is stated by using exaggeration in Lokamase ceremony. The simile figures of speech such as *boka ngere hi, bere ngere ae* which states the comparison of two different things and there is the word *ngere = as*. It means all in the family must: move, go along like a clump of bamboo, suffer and flow like water. Families must work together so that the business at work can be successful and heavy work becomes light, and also always be grateful so that our health is not disturbed. Hyperbole figures of speech such as *lau leka jela wiku wa, gha leka sire lipe lai lowo, lobo kai so'e gheta lewu liru*. It means the rice that is planted grows well, with large stems, strong roots and also the results are satisfactory. In our lives, of course we always expect what we do and get satisfactory results. Here, we have to struggle or have to work hard to get the results we want. A strong spirit is planted in oneself so that what is done or done is something that comes from within oneself.

Similarities this research and the previous research, the same research about analyzing of Figurative Language, the research method is the same and use descriptive qualitative methods. Although there are differences in object, the time and place of implementation, the results of the research can be used as a reference in this research.

## METHOD RESEARCH

This research is qualitative research because of the data gathered did not come from questionnaires but from interviews, direct observations and other pertinent legal documents. For this reason on this occasion writer in obtaining the most comprehensive data possible require deeper observation and analysis. According to Moleong (2017) qualitative research is one that aims to understand the phenomenon of what is experienced by research subjects such as behavior, perception, motivation, action and so forth holistically and way of description in words and language, in a special context of nature by tapping into various natural methods.

In this research procedure, it would describe in detail about the process of the *Lado* ceremony in the Kloangpopot community, the meaning of the figurative language found in the *Lado* ceremony in the Kloangpopot community and the dominant figurative language used in the *Lado* ceremony in the Kloangpopot community .

## RESULT AND DISCUSSION

### Research Findings

The writer conducted this research in Kloangpopot Village. It is one of 9 villages in Doreng District Sikka Regency. Kloangpopot initially the people lived scattered in several places, where they gathered and formed a single unit and were divided into tribes or clans. Each tribe is led by a tribal chief who has full power to regulate and is responsible for all matters related to the interests within the tribe itself.

The people in the Village have a traditional ceremony, namely the *Lado* Ceremony. Now days, they are still keeping it because of believing to the *Lado* ceremony is a ceremony able to handle rain.

### 1. Process of *Lado* Ceremony

Based on the data observation and interview result the writer found that, in the *Lado* ceremony there are three stages of the ceremonial process, namely :

#### a. Preparation Stage

The preparation stage is the beginning of how this tradition is carried out. At the preparatory stage that must be done namely:

1. The Host holds discussions with the extended family to determine who will be the *pawang hujan* (person who perform the *Lado* ceremony) to lead the tradition. *Pawang hujan* are chosen based on their level of popularity in an area.

2. After the party master determines the *pawang hujan*, then the party master comes to the *pawang hujan* house with the aim of asking for help to lead this tradition. There was a discussion between the party master and the *pawang hujan*. After discussing then the *pawang hujan* will agree. The party master came to the *pawang hujan* house with gifts for the *pawang hujan*, the party master bring a few packs of cigarettes to give to the *pawang hujan*.
3. After agreeing between the two parties, the *pawang hujan* came to the party master house.
4. Then the final preparation stage is the *pawang hujan* preparing the materials used in the *Lado* ceremony, it can also be the *pawang hujan* asking the party master to prepare it and prepare it completely without lacking anything. The materials needed to be prepared are:
  - a) One River Stone the size of a handful.
  - b) One or two of wet string from hibiscus or waru string.
  - c) One wet wood or can be replaced with bamboo
  - d) Firewood

**Picture 1.**

Booking of the *pawang hujan* service



(Source : Personal Documentation)

**b. Core Stage**

The *pawang hujan* collects the materials to be used then begins to perform the ceremony:

- a. The *pawang hujan* sticks a piece of wood into the ground
- b. After that the river stone is tied with a rope and hung on a piece of wood
- c. That is stuck in the ground and then lights a fire.
- d. The *pawang hujan* makes sure that all the ingredients have been installed and the buckets of the fire are lit then the *pawang hujan* recites the traditional poetry :

*“Ina nian tanah wawa, Ama lero wulan reta*

*Tana wawa di diri rena, Lero wulan reta ni'a gita*

*Tuke beli ami ganu tena inan, Tuba beli ami ganu jong jawa  
Lopa bikon lopa lion, Lopa kiling lopa kolok  
Nitu deri lepo, Noang gera woga , A'u neni ita naha dara inga  
Iana Ita u'a tena du wutung woteng loning ita susar ba  
Beli ami dara leron pitu guman walu iagu mole leron aun  
Deos Amapu  
Beli ami dara e ba'u blatan ia ma, Loning ami e susar mora deri  
Beli ami dara iana ami gua nora epan  
Beli ami ganu minggu ha, Iagu beli uran e ba'u''*

- e. As long as the traditional poetry is recited, the fire must remain in the fan to ensure the fire must continue to burn.
- f. The *pawang hujan* reading of this mantra is to ask for help addressed to God and ancestors through the media that has been prepared. After the traditional poetry has been recited, the *pawang hujan* can leave the ceremony site.

During the implementation of this ceremony there are several taboos that must be obeyed both for the *pawang hujan* and the party master:

1. It is not permissible to burn anything into the coals of fire.
2. No one came to interfere during the ceremony unless appointed or asked for help by the *pawang hujan* to fan the fire when the *pawang hujan* goes to the toilet.
3. People may sit or stand watching in the vicinity of the ceremony as long as they are not participating in the ceremonial process.

### Picture 2.

*Pawang hujan* performing the core stage of *Lado* ceremony



(Source: Personal Documentation)

### c. Closing Stage

After the ceremony is carried out by *pawang hujan*, the ceremony is complete. According to the results of the interviews with the *pawang hujan*, the ceremonies

carried out were always successful, the weather was sunny during the celebration. After the celebration was over, the party master came to the *pawang hujan*'s house to express his gratitude for being helped to run the celebration without any rain. The party master also provides a fair reward for the *pawang hujan* usually in the form of some money and staples such as rice, sugar and coffee, as for also giving one handlebar coffee for the *pawang hujan*. How much is given depends on the sincerity of the owner of the celebration.

## 2. Types of Figurative Language of Lado Ceremony in Kloangpopot Community.

Based on the result of interview with the informant and drawn from the *Lado* ceremony lyrics. The Types of figurative language found in the *Lado* ceremony are:

**Table 1.**  
Classification Types of figurative language used in the *Lado* ceremony

No.	Sentence	Meaning	Types of Figurative Language							
			i	h	m	r	l	s	p	
1.	Ina Nian Tanah Wawa, Ama Lero Wulan Reta	Mother of earth and father of sky								√
2.	Tana Wawa Di Diri Rena, Lero Wulan Reta Ni'a Gita.	The universe, the earth and everything in it as witnesses.								√
3.	Tuke beli ami ganu tena inan, tuba beli ami ganu jong Jawa	Help us not to be tossed about like a boat on the high seas or a ship in the middle of the ocean.						√		
4.	Nitu deri lepo, Noang gera woga	The sprits and ancestors who still dwell in our midst								√
5.	Lopa blikon lopa lion, Lopa kiling lopa kolok	Do not waver and do not be swayed.				√				

Notes:

**I** : Irony **H** : Hyperbola **M**: Metaphor **R** : Repetition **L**: Litotes **S** : Simile **P**: Personification

## 3. The Meaning of Figurative Language used in the *Lado* Ceremony in the Kloangpopot Community.

Based on the data above, the lyrics included to Figurative Language were found in *Lado* ceremony. The lyrics above distinguish each classification types of figurative language. The writer determines each type of figurative language found in *Lado* ceremony as follows:

### 1) Personification

Personification is a figure of speech or figure of speech that compares inanimate things to human characteristics. This figure of speech made it appear as if inanimate objects were alive and capable of living things. For example, the bullets rip open

Sonia's fragile body wind, convey my taste to her that the human nature cries because humans tune it out and it looks like sand whispering in the cool beach air the smell of cooking dances in the air.

In the lyric *Ina nian Tanah Wawa, Ama Lero Wulan Reta* included a personification. The use of figurative meaning in the lyric is indicated by the words "Mother of earth and father of sky". It means that comparing the earth and the sky as mother and father, as if creatures were alive.

In the lyric *Tana Wawa Di Diri Rena, Lero Wulan Reta Ni'a Gita* included a personification. The use of figurative meaning in the lyric is indicated by the words "The universe, the earth and everything in it as witnesses". It means that comparing the earth, the universe and its contents as witnesses, as if they were living things.

In the lyric *Nitu deri lepo, Noang Gera woga* included a personification. The use of figurative meaning in the lyric is indicated by the words "The spirits and ancestors who still dwell in our midst ". It means that Comparing the dead Sprits and Ancestors still live in our midst.

## 2) Simile

Similes and metaphors are both used to compare things differently. However, simile is indirect comparison and metaphor is direct comparison.

In the lyric *Tuke beli ami ganu tena inan, tuba beli ami ganu jong Jawa*. included a simile. The use of figurative meaning in the lyric is indicated by the word "Helps us not to be tossed about **like** a boat on the high seas or **like** a ship in the middle of the ocean". Its means that comparing Lord and the universe please support us always so that we will not be tossed about like a boat on the high seas or a ship in the middle of the ocean.

## 3) Repetition

Figure of speech of repetitions is the repetitions of literary words or phrases to amplify a meaning. Repetition in poetry or songs aims to create rhythm and it's a type of figure of speech that describes things by repeating words. Repetition of this word can be used repeatedly in a sentence the purpose of this word to restate the meaning and purpose of the sentence.

The example of tautoles advance and build a construction.

1. I'm you, you're me, me and you're the same
2. My love for you will never fade, your love for me will never fade, my love and your love forever and ever

3. My sister is a girl, your sister is a girl, My sister and your sister are both girls.
4. Heroes promise to keep fighting, fighting, and fighting for people's happiness

In the lyric *Lopa blikon, lopa lion, Lopa kiling, lopa kolok* included repetition. The use of figurative meaning in the lyric is indicated by word “**Do not waver and do not be swayed.**” It means that with the guidance of God and our ancestors, our lives will not be shaken and tossed about like a ship or boat on the high seas.

## Discussions

### 1. Process of Lado ceremony

Situmorang (2004) concluded that the definition of a ritual ceremony an activity carried out by a group of people related to spiritual beliefs and beliefs with a specific purpose. Such as the *Lado* ceremony carried out by the kloangpopot community. According to Koentjaraningrat (2010), a ritual ceremony or ceremony is a system of activities or a series of actions organized by customs or laws that apply in society related to various kinds of events that usually occur in the community concerned. The stages that must be carried out in the ritual are the preparation stage of the ritual, the main stage, and the final stage (Maskam, 2022).

#### 1) Preparation Stage

In his research Hasibuan (2021) said that the implementation of the rain handler ritual starts with the booking of the rain handler a month before the event, where the service user can ask the rain handler whether or not he is willing to accept the offer as a rain handler at the wedding. **Booking of the *pawang hujan* takes place at the *pawang hujan* own residence.** The same thing with this research, the party master holds discussions with the extended family to determine which the *pawang hujan* will be asked for help to lead the tradition. After the party master has chosen the *pawang hujan*, **then party master comes to the house of the *pawang hujan* with the aim of asking for help in leading this tradition** . There was a discussion between the party master and the *pawang hujan*. The party master gives an estimate of the month that will be used to hold the celebration, then the *pawang hujan* calculates the auspicious days that are in that month.

#### 2) Core stages

Before the procession of the rain handler ritual takes place. There are several media materials and tools prepared by service users and rain handlers as necessary requirements so that the event runs smoothly without having to be constrained by rain

(Hasibuan, 2021). The Writer found similarities after the media or tools and materials needed by the *pawang hujan* are prepared, the *pawang hujan* begins to perform the ceremony. Step by step he went through without lacking anything. The *pawang hujan* sticks a piece of wood into the ground and asks nature and the ancestral spirits to approve his wish to stop the rain from falling during the event. Stones that are tied with ropes and hung on wood that are plugged in mean that stones can receive heat from the embers of fire, lift and carry heat up into the sky so that the cloudy sky becomes bright, the stone used must also be river stone, this is because of the nature of river stone. it is hard and strong so that it does not crack even when hung over hot coals. Only 2 types of rope are used in an alkaline state, namely rope from (bark of hibiscus tree) or rope from (bark of hibiscus flowers) 2 types of rope are strong and able to with stand heat so that during the ceremony the rope does not break. Then the *pawang hujan* looked up into the sky and asked the Almighty to grant his wish so that during the event it did not rain.

### 3) Closing stage

After the celebration was over, the owner of the celebration came to the rain handler's house to express his gratitude for being helped to run the celebration without any rain. The owner of the celebration also provides a fair reward for the rain handler (Nirmala & Sukarman, 2002). After the ceremony is finished, the *pawang hujan* does not have any further ceremonies. The *pawang hujan* returned to his house and the party master continued the event that was being held without fear or doubt that it would rain during the event. Based on the writer interview with the *pawang hujan*, he has never failed to perform this *Lado* ceremony, namely when the event takes place when the weather is sunny until the time requested when asking God and ancestors. Then after the event was over the party master came to the *pawang hujan's* house with the intention of saying thank you for being helped so that the event ran smoothly and it didn't rain. The party master brings souvenirs such as money, a pack of cigarettes or groceries at his first glance.

## 2. Types of Figurative Language of Lado Ceremony in Kloangpopot Community.

### 1) Personification

According to Tarigan (2013), Personification or Imaging is a figure of speech that attains human or human traits to inanimate objects and abstract ideas. From a number of collected data are found some words which denote the use of types of figurative language in *Lado* Ceremony. Here's some served.



**Data 1: *Tana wawa diri rena***

The data above is categorized as a figurative figure of personification because using words that describe something as if it were alive. , the meaning of the above sentence is that the ground is listening to *Rena's* self who means listening. According to Devito (2013) Listening may be interpreted as an active process of receiving stimulus in the ear (aural). Listening is an act not merely unconscious but deliberate. This sentence supposes as if the ground were something lifeless could have ears that could hear like a living thing.

**Data 2: *Lero Wulan Reta Ni'a gita***

The data above is categorized as a figurative language of personification because using words that describe something as if it were alive. , the meaning of the above sentence is that the sun and the moon are watching. *Ni'a* means that see, see is to use your eyes to look up or notice (Jogi, 2009). The eye is the orbital cavity of the eye. The sun and the moon are objects that have no eyes to see. This sentence is, in effect, saying that the moon and the sun have eyes that can see things like living things.

**Data 3: *Nitu deri lepo Noang gera woga***

The data above is categorized as a figurative language of personification because using words that describe something as if it were alive, the meaning of the above sentence is that the spirits and ancestors still sit and stand in our midst. **Lepo woga** means home or human habitation. Home is the organizer of life and livelihood for everyone (Sembiring, 2016). Meanwhile, the spirits and ancestors have died and have parted ways with humans.

**2) Simile**

Simile is a figure of speech that makes a comparison, showing similarities between two different things. Unlike a metaphor, a simile draws resemblance with the help of the words "like" or "as"

**Data 1: *Tuke beli ami ganu tena inan, Tuba beli ami ganu jong Jawa***

The data above is categorized as a figurative figure of simile because using words that show similarities between two different things, the meaning of the above sentence is that ask God and the Ancestors to sustain our lives so that we don't toss and turn like a boat on the high seas or a ship in the middle of the ocean. According to Sutiyar (2004) which states that a ship is a vehicle for transporting passengers or goods at sea or rivers and so on.

**2) Repetition**

The majas of repetition is a form of speech expressing the same repetition of words, phrases, or clause to amplify the meaning of the sentence or the discourse. In repetitions, the repetition of whole words or other forms repeated has the same meaning of the word. According to Zaimar (2002), reclamation is included in the hierarchy of affirmation. Repetitions are the repetition of words or phrases, clauses, even sentences.

**Data 1: *Lopa blikon, lopa lion, Lopa kiling, lopa kolok.***

The data above is categorized as a figurative figure of personification by using words that describe another form of a sentence that has the same meaning. **Lopa blikon and Lopa lion**, these sentences are different but have the same meaning. Despite the storms of life we remain strong and sturdy.

### 3. The Meaning of Figurative Language used in the Lado ceremony in the Kloangpopot community.

#### 1) Personification

According to Tarigan (2013), Personification or Imaging is a figure of speech that attains human or human traits to inanimate objects and abstract ideas.

**Data 1 namely:**

a. Sentence: *Tana wawa diri rena, Lero Wulan Reta Ni'a gita*

(The earth and everything in it as witnesses)

b. Meaning: Interpreted as the universe and the universe is listening, the sun and the moon are looking, which means that the Kloangpopot people believe that the universe can see all our good and bad human action.

**Data 2 namely:**

a. Sentence : *Nitu teri lepo Noang gera woga*

(The spirits and ancestors who still dwell in our midst.)

b. Meaning : Interpreted which means that the Kloangpopot people believe that the spirits and ancestors who still dwell in our midst.

#### 2) Simile

A simile (SIM-uh-lee) is a type of figurative language that describes something by comparing it to something else with the words like or as.

**Data 1 namely :**

a. Sentence: *Tuke beli ami ganu tena inan, Tuba beli ami ganu jong Jawa* (Help us not to be tossed about like a boat on the high seas or a ship in the middle of the ocean.)

- b. Meaning : which means that the Kloangpopot community believes that God and the Spirits Help us not to be tossed about like a boat on the high seas or a ship in the middle of the ocean.

### 3) Repetition

The majas of repetition is a form of speech expressing the same repetition of words, phrases, or clause to amplify the meaning of the sentence or the discourse. In repetitions, the repetition of whole words or other forms repeated has the same meaning of the word (Zaimar, 2002).

#### Data 1 namely :

- a. sentence: *Lopa blikon, lopa lion, Lopa kiling, lopa kolok.*

(Do not waver and do not be swayed)

- b. Meaning: The rain handler request to God and the ancestors during the Lado ceremony, so that we are always protected so that we are not shaken or tossed by the storms of life.

## CONCLUSION AND SUGGESTIONS

### Conclusion

Based on the data gained the writer can conclude, the writer found there are three stages of process of *Lado* ceremony in Kloangpopot community they are : preperation stage, core stage and closing stage. Three types of figurative language used in *Lado* ceremony are personification, repetition, and simile and the meaning of figurative language used in *Lado* ceremony in Kloangpopot community. The dominant types of figurative language used in *Lado* ceremony is Personification.

### Suggestions

Based on the findings and discussions above the writer presents some suggestions as the application of research result for English students as the teacher candidate, readers and the next researcher. These are the suggestions:

1. For the English students and the next researcher, the writer suggests that they have learn about types of meaning on figurative language and they can do research using figurative language in other ceremony.
2. For the readers, the writer suggests that they can improve their understanding about figurative language because it can be beneficial.
3. Young generation of Kloangpopot community have to take care of local language as one the wealth of their culture that must be preserved.

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