

**SEMANTIC ANALYSIS OF *MANTRA PAWANG HUJAN*
IN KOTA TEBINGTINGGI-NORTH SUMATRA**

SKRIPSI

*Submitted in Partial Fulfillment of the Requirements
For the Degree of Sarjana Pendidikan (S.Pd)
English Education Program*

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**MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
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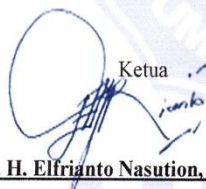


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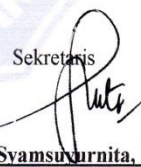
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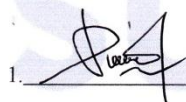
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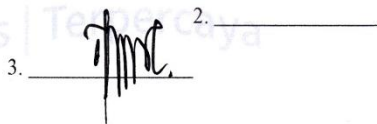
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ABSTRACT

Zusfahmi Alfaginda. 1602050028 “*Semantic Analysis of Mantra Pawang Hujan in Kota TebingTinggi-North Sumatra.*” Skripsi. English Education Program. Faculty of Teacher Training and Education. Universitas Muhammadiyah Sumatera Utara. Medan. 2020

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, mantrapawang hujan

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The researcher realizes that this study was still far from being perfect. So, the researcher expected suggestion and comments from all of readers or other researcher who want to learn about this study. May Allah SWT the most Almighty always bless all of us. Aamiin..

Medan, 24 September 2020
The Researcher

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CHAPTER I

INTRODUCTION

A. Background of The Study

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* 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). There 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 Hujanis* 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).

B. The Identification of the Problem

The problem of this study was formulated as follows :

1. 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
2. *Mantra Pawang Hujan* is still used by the people in Tebing Tinggias a guideline in acting and also connecting people with fellow human beings, as well as ceremonies can connect people with nature. The ceremony of *Mantra Pawang Hujan* is categorized as a local wisdom.
3. People of Tebing Tinggi still use the services of *pawang hujan* as a media to succeed large activities and small activities.

C. The Scope and Limitation

The scope of this study focuses on Semantics as a study of meaning and limited to the types of meaning based on Leech's theory; namely Conceptual Meaning, Connotative Meaning, Social Meaning, Affective Meaning, Reflected Meaning, Collocative Meaning, and Thematic Meaning.

D. The Formulation of the Problem

The problem of this study was formulated as follows:

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

E. The Objective of the Study

Based on the formulation of the problem, the objective of the study was formulated as follows:

1. To find out the types of meaning in *mantra pawang hujan*.
2. To figure out the description of meaning in *mantra pawang hujan*.

F. The Significance of Study

Hopefully the results of this study have benefits both theoretically and practically:

1. Theoretically

The result of this research is expected to be used as an insight and knowledge enhance for researchers to know the meaning of semantics contained in *mantra pawanghujan* in the society who want to analyze the *mantra* language using semantics and qualitative methods in peeling of the meaning of language content in the *mantra pawanghujan* and know the relation to people's life.

2. Practically

1. For the Education, result of the research can be used for reference learning especially study literature.
2. For the Society, result of the research can get knowledge about meaning of *mantra pawanghujan*.
3. For the Researcher, result of the research can be used for reference and as a material for similar research.

CHAPTER II

THE REVIEW OF LITERATURE

A. Theoretical Framework

Some theories are used to assess the meaning of *Mantra Pawang Hujan*: Definition of Semantics, History of Semantics, Semantic General Rule, Meaning, The 7th Types of Meaning (Conceptual Meaning, Connotative Meaning, Social Meaning, Affective Meaning, Reflected Meaning, Collocative Meaning, Thematic Meaning), Mantra and The Culture of *Mantra pawang hujan* in Kota Tebing Tinggi.

1. Definition of Semantics

Palmer in Aminudin (2001:2015) states that semantics which originally came from the Greek, contain meaning to signify or interpret. as a technical term, semantics contains the notions of "study of meaning" with supposition that meaning is part of language, so semantics is part of linguistics. as with sound and grammar, the meaning component in this case also occupies a certain level. If the sound components generally occupy the first level, order language at the second level, the meaning component occupies last level.

Semantics is a linguistic branch that discusses meaning. a clear example of Perian or "discover" semantic is lexicography, each lexicem given a perian meaning or meaning (Verhaar, 2006:13).

Semantics as another pronunciation of the term "La Semantique" engraved by M. Breal of France is a branch of 23 studies of the linguistic general. Therefore, semantics are one study and analysis of linguistic meanings (Parera, 2004:42).

Tarigan (1985:5) Semantics is studying the symbolism or signs stating meaning, the relationship of meaning to one another, and its influence on man and society. Therefore, semantics include the meaning of the word, its development and its changes

Djajasudarma in Bahroni (2013:39), a semantic in Bahasa Indonesia comes from English semantics, from the Greek *sema* (noun, nouns) meaning "sign". Or, from the verb/verb *semaino* = "marking". The term used by linguists to refer the part of linguistics that study of meaning.

Chaer (1995:2) reveals that the word semantic in Bahasa Indonesia (English: Semantics) comes from the Greek *sema* (noun) meaning to "mark" or "symbolise". What is meant by signs or symbols here as the equivalent of the word *sema* is a linguistic sign (French: *Signe linguistique*) as pointed out by Ferdinand de Saussure (1996), i.e. consisting of (1) the meaning of the components, which are tangible forms of language sounds and (2) components that are interpreted or meanings of the first component. Both of these components are signs or symbols; While the 24 marked or denoted is something that is outside the language commonly referred to as referent or the designated thing.

Semantic is a language liaison with the outside world, in accordance with the outside world, in accordance with the agreement of its wearers so that it can be understood, as human beings that we are not able to escape from the language as a means of communication and without the "meaning" of language that the form of speech will not mean at all.

2. The History of Semantics

Aristoteles, as a Greek thinker who lived in the period 384-322 BCE, was the first thinker to use the term "meaning" through the sense of the word that Aristotle said was "the smallest unit of meaning". In this regard, Aristotle has also revealed that the meaning of the word can be distinguished between the meanings present from the word itself autonomously, as well as the meaning of the word present due to grammatical relations according to Ullman in Aminuddin (2001:15). even Plato (429-347 BC) in Aminuddin (2001) reveals that the sounds of the language implicitly contain certain meaning. indeed, at that time the boundary between the etymology, the study of meaning, as well as the study of word meaning, is unclear.

In the year 1925, a German national, C. Chr. Reisig (in Aminuddin, 2001:16) presented a new concept of grammar which Reisig said includes three main elements, 25 namely (1) semasiology, knowledge of Signs, (2) syntax, study of Sentences, and (3) etymology, study of the origin of the word in connection during this period, the semantic term itself has not been used even though studies

have been implemented. Therefore, the period by Aminuddin is referred to as the first period of growth termed by the underground period.

The second period of semantic growth has been characterized by the presence of Michel Breal (1883), a French national, by his article titled "Les Lois Intellectuelles du Langage". At that time, although clearly Breal has mentioned the semantics as a new field in scholarly sciences, he is like Reisch, and it mentions semantics as a purely historical science. In other words, semantic studies at that time were more associated with elements outside of the language itself, such as the form of change of meaning, the background of changes in meaning, relationship of change of meaning with logic, psychology and other criteria. Breal's classic work in the semantic field at the end of the 19th century was *Essai de Semantique*.

The third growth period of growth studies on meaning was characterized by the emergence of the Swedish philologist, the Gustaf Stern, titled *Meaning and Change of meaning, with a special reference for the English Language* (1931). Stern, in the study, was registered to empirically study the meanings of one language, namely the Sanskrit language. Some twenty years before the presence of the Stern's work, in Java changed was published a lecture collection of a language teacher who strongly determines the direction of subsequent linguistic developments, namely the book *Cours de Linguistique Generale* (1916), by Ferdinand de Saussure.

There are two new concepts that Saussure features and is a revolution in the field of theory and the application of linguistic studies. These two concepts are (1) linguistics basically a linguistic study that focuses on the existence of the language at a certain time so that the studies conducted should use a synchronous approach or a descriptive study. While the study of the history and development of a language is a historical study that uses a diachronic approach, (2) The language is a gestalt or a totality supported by various elements, the elements with the other is interdependent in order to build its entirety. This second insight, on the other hand, is also the root of structural linguistic understanding.

The person who is earnestly trying to adapt Saussure's opinion in the semantic field is Trier's. One of the German theories is the theory of meaning field. With the examination of the Saussure theory in the field of semantics, the next development of semantic studies has a characteristic (1) Although semantics still discuss the problem of change in meaning, historical views have been left in a descriptive study, and (2) the structure in the vocabulary gained attention in the study so that in the Congress of the Linguists in Oslo (1957) as well as in Cambridge (1962), the problem of "structural semantics" is a problem that is warmly discussed (Ullmann, 2009:10).

3. Semantic General Rules

Here are some common rules to note regarding semantic study (Chaer, 1995) :

The relationship of a word/lexemes with the reference or the event is arbitrary. In other words, there is no mandatory relationship between the two.

Synchronically the meaning of a word/lexemes does not change, in a diachron there is a possibility of change. That is, in a limited period of time, the meaning of a word does not change, but in a relatively unlimited period of time there may be changes. However, it does not mean that every word changes its meaning.

Different forms will be different meanings. That is, if there are two words/lexemes different forms, although the difference is slight, but the meaning will certainly be different. Therefore, two words called synonyms must have similarities in common meaning not exactly one hundred percent.

Each language has its own semantic system that differs from other semantic systems. The semantic system is closely related to the cultural system of the language-user community, whereas the cultural system that backs up each language is not the same.

The meaning of each word/lexemes in a language is strongly influenced by the view of life and attitude of the community concerned.

4. Meaning

Keraf (1984:25) meaning is a facet that leads to reaction in the mind of the listener or reader because of the stimulation aspects that absorbed by sense. Meaning is the use significance of thing/words and it cannot be studied because it resides deep down in the mind of the speaker or the hearer. It is invisible or abstract. As it has been known that Semantics is the scientific study of meaning, the meaning of the word is not stable. It depends on particular point. It is not stable for the meanings depend on the speaker or hearer and context. According to Geoffrey Leech (1981:8), Meaning can be learned as a linguistic phenomenon itself, not as something outside the language.

5. The Types of Meaning

Leech (1976) divides the meanings into seven types. These seven meanings are conceptual meaning, connotative meaning, social meaning, affective meaning, reflected meaning, collocative meaning, and thematic meaning. The classification of 7 types of meanings according to Leech is better because the group is an overview or summary of the meaning. The 7th types of meanings are:

A. Conceptual Meaning

According to Leech (1985) proposed that conceptual meaning refers to communicative value of an expression based on what it refers to, above and beyond its purely conceptual content. For example, the sentence of this study which one of *mantra pawanghujan* mentioning “*asalnya berkemuliaan dan berkesudahan*”, it means to express the noble of nature by the God (Allah SWT).

Conceptual Meaning is the denotative or cognitive meaning of words or sentences. It is the logical sense of word or sentences itself. the same thing also found from other sources, conceptual meaning is the meaning that corresponds to the concept, meaning that corresponds to the reference, and meaning that is free of association or relationship (Hamdan2010).

Meanwhile, Leech (1981) gives the points of conceptual meaning being: logical, cognitive, or denotative content. Chaer, as quoted by Sartika2011, concluded that the conceptual meaning is a meaning that corresponds to its concept/reference and is not associated with certain associations. Therefore, the conceptual meaning is the same as the denotative meaning.

B. Connotative Meaning

Finch (2003) stated that connotation is kinds of value and attitudes invoked by a word apart from its core meaning and it is more open-ended than conceptual meaning. Leech (1991) Connotative meaning is the communicative value an expression has to do by virtue of what it refers to, over and above its by purely conceptual content. Though these meanings may not be strictly implied by relevant definitions, they show up in common or preferred usage regardless. This is not to be confused with what is historically referred to as connotation, which more closely describes rigid definitions of words.

For example, the word “Asyhadu” in this research, it means a statement of vows with a complex meaning because there are in contains several consequences that must be exercised by the pronunciation such as the pledge to be spoken,

known and acknowledged truthfulness. Additionally, connotative meaning is something more than a dictionary meaning that includes the alleged nature of reference due to a personal, social, or community standpoint. This meaning is relatively unstable from age, community, and personal experience. The function of this meaning is used to provide a real-world experience to associate with expression when someone hears or uses it.

C. Social Meaning

Social meaning is the meaning in which the word is used to establish relationships between people and to describe social roles. Social meaning is the language used by people in communication connected to the social state of the Speaker's culture. This is due to the fact that dialects emerge from varied background life. It does not resemble the tone, style or choice of words will be affected in their speech.

Finch (2003), social meaning can use language effectively and the ability to switch between levels of this formality when socially appropriate to do so.

Leech (1985) says that social significance refers to distinguishing between dimension and level of style in the same language. This means that it includes some aspects of language variation such as variations of social or regional dialects.

For example, the word "Pohon (tree)" in this research, it means demonstrate how human beings must have a tall, strong tree-like character. it is

used for a general meaning. The function of this meaning is used to deliver the stylistic meaning which appears in language

D. Affective Meaning

Affective Meaning is the meaning of words, sentences or words/phrase/sentences which relates to the personal feelings of the speaker or writer, including his / her attitudes to the listeners, or something he / she is talking about. This meaning is used to express personal feelings or attitudes to listeners.

Mwihaki (2004) said that affective meaning is more directly as a reflection of the speaker's personal attitude or feeling towards a listener or the target of the words/phrase/sentences. In addition, the tone of voices is very important to show the emotions because a listener will understand when we are angry, sad, bad, or happy through the intonation of a speaker (Leech 1985).

For example, the word "Atiamu'min" of this research in *mantra pawanghujan*, it means a heart that the God (Allah SWT) is always in human's heart or ummat. It is an expressing of *pawanghujan* who says the *mantra* with their feeling to the God (Allah SWT). The function of this meaning to express the emotion, feeling and attitude to a listener.

E. Reflected Meaning

Leech (2003 : 29) Reflected meaning is the meaning that appears in the case when the word has some conceptual meaning or polysemous, when one sense of word forms part of our response (or reaction) to another sense. Nordquist (2017) defined that reflected meaning is a phenomenon in which a word or phrase

is associated with more than one sense or meaning. It is also known as dyadic and transmission. Moreover, Finch (2003) pointed out that this meaning of a word can have more than one conceptual sense. Reflective meaning appears in the case of a double conceptual meaning or meaning that arises in a word due to a double concept of the word.

For example, the word "berjalan (walking)" of this research in *mantra pawanghujan*, it means showing that Allah SWT moving the human body. In this case, walking is not just like walking as in general, but it is walking in moving the entire human body which created by Allah SWT. The function of this meaning is used to deliver the new sense of a word that relates to another phenomenon in the same expression

F. Collocative Meaning

Mwihaki (2004) argued that collocative meaning as a unity of expression describes the unity of the wholes of expressions. Finch (2003) pointed out that collocative comes from the verb "collocate" which means "to go with" and it is one of the ways to know the meaning of a word (Leech 1985). Collocative meaning consists of the association a word acquires on account of the meaning of words which tend to occur in its environment.

For example, the word "Merah (red)" of this research in *mantra pawanghujan*. Merah (red color) is identical with certain objects such as clothes, hats, flowers, shoes and others, but in this context of collocative meaning, it means

show the time of the prophet which had the red land and water. It also means that the red color describe something that related with the same environment.

The function of this meaning to express the words with the same meaning, but it is not fit in a particular environment.

G. Thematic Meaning

Thematic meaning is a way communicated in the manner in which a speaker or author regulates the message, in terms of ordering, focus, and emphasis. Thematic meanings can also be expressed by way of stress and intonation to highlight information in one sentence section.

For example, there is 1 pray on the *mantra pawang hujan*. such as :

“YaAllah,demikebesaran,kemuliaan,keagungansertakesempurnaanengkau,akume mohontidaklahterjadihujan di (menyebutkannamasipenggunajasapawanghujan), Aamiin”

The *Mantra* aims to invoke the rain. these pray relate to thematic meanings in orderings, focus, and emphasis. so the goal of the pray can be reach to move the rain with the help by *pawanghujan*.

6. Mantra

Mantra is a form of general culture in this archipelago. *Mantra* always use verbal language and distinctive word selection. Its meaning can only be known through cultural and scientific readings in depth, based on the culture in which the *mantra* is still alive. *Mantra* has its own symbol that you need to understand as oral literature, or more precisely, oral traditions. HaronDaud (2001:21),*Mantra*is

all kinds of speech in the form of poetry or rhythmic language, which contains elements of magic and practiced by some people with a good purpose or vice versa. In addition, as an oral tradition, *Mantra* is closely related to the self-esteem and worldview community where the *mantra* exists.

(Nurjamilah, 2015), *Mantra* is part of oral literature and classified into spell poetry. *Mantra* has mystical nature, meaning it has certain rituals that must be obeyed by all its sacredness. Society only understands that *mantra* are only words that possess supernatural powers and have their own sacredness according to their function (Angelina, 2018). According to Richard, (in Waluyo, 1987:24) states the structure of poetry/*mantra* is divided into two namely inner structure and physical structure. The structure of the *mantra* itself consists of several elements and one among the elements of the *mantra* is the message. Meanwhile other elements such as rima, language style, concrete word, message, tone, and feeling (Fadli 2016).

7. The Culture of *Mantra Pawang Hujanin Kota Tebing Tinggi*

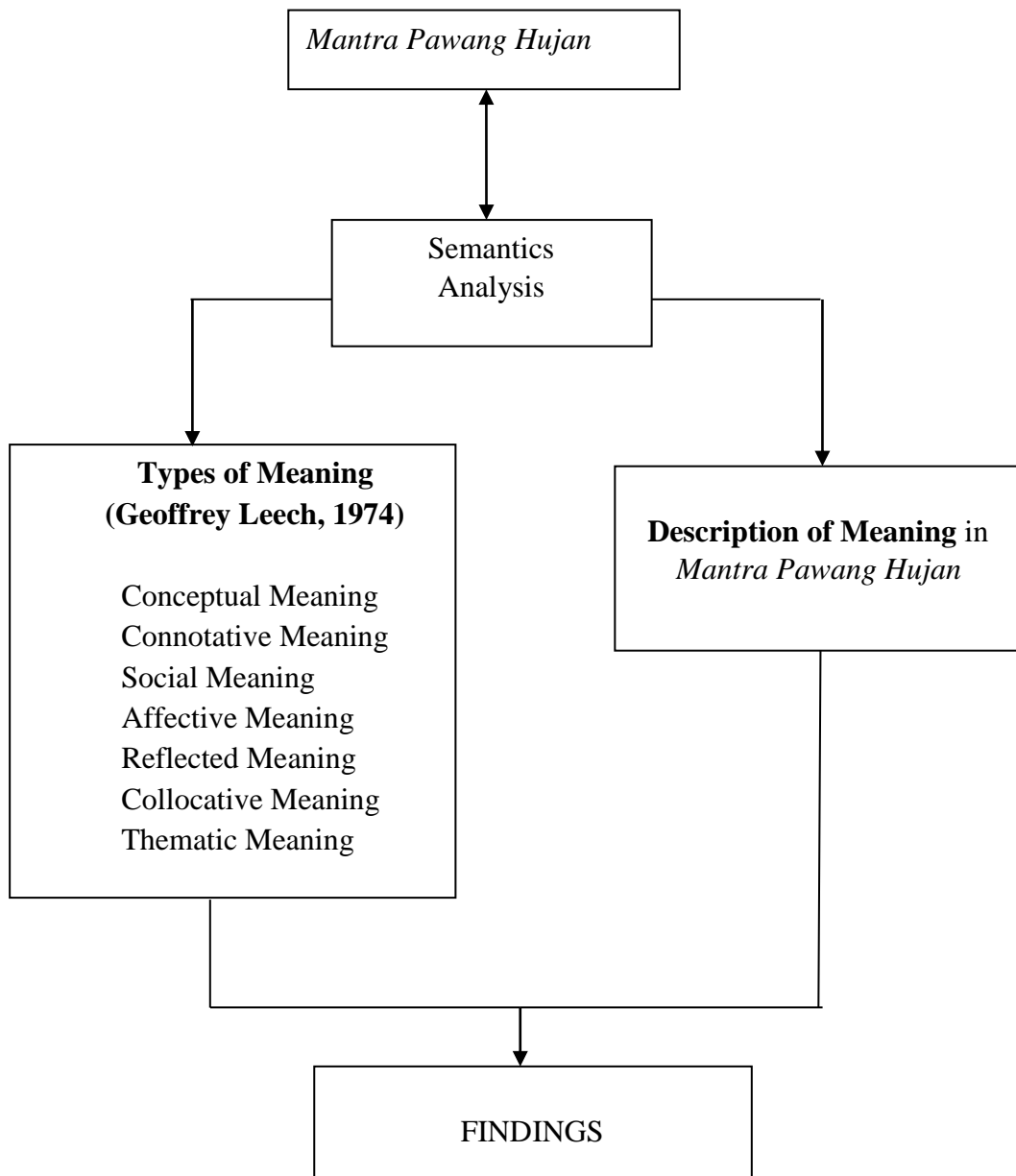
The Community of Indonesia, especially in Kota Tebing Tinggi at Kelurahan Mekar Sentosa, Sumatera Utara, which all things should be examined positively. There are some people who remain with the theological mindset. They believe with subtle, occult objects point that can not believe as common sense such 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)

B. Conceptual Framework

Semantic is study of meaning in language. Meaning is part of language while semantics is part of linguistics. this study concerned with semantics of *mantra pawanghujan* and describe the meaning of *Mantra Pawang Hujan* into the seven types of meaning based on Leech's theory, as follows:



Figures 2.1. Conceptual Framework

C. Relevance Study

The relevant study with the research that will be done as follows:

Frantika,Oktri. 2019. *a Semantic Analysis of Oral Tradition Tawa Tasapao : When Words Can Be Medicine*. She found linguistic meaning of language in *tawa tasapao* which is examples of oral tradition. From the analysis have been done by the writer under semantics study by types of meaning in *tawa tasapao* transcription including conceptual,thematic,and associative meaning. The research has an equation which equally uses the theory of Geoffrey Leech and to find the dominant type of meaning found in *tawa tasapao*,but this research also has differences where the object of study in the research is different. (<http://ejournal.unp.ac.id/index.php/ell/article/view/105754>)

Natsir,Muhammad. 2016. *Mantra for Disease Treatment (Physical) and Its Text Meaning In Tanjung Pura,Langkat,North Sumatera*. He found that mantra used for disease treatment assessed in terms of the opening spell,the content of spells,and cover spell. The research revealing its meaning that can only known through cultural and scientific readings in depth,based on the culture in which the spelling is alive. This study has similarity with my research which equally find out the meaning of mantra. but the different is the object of study in the research.(<https://www.eajournals.org/journals/european-journal-of-english-language-and-literature-studies-ejells/vol-4-issue-4-june-2016/mantra-disease-treatment-physical-text-meaning-tanjung-pura-langkat-north-sumatera/>)

Lynch,Julie.2019. *Mantra Meditation for Mental Health in The General Population: a Systematic Review*. The writer conclude that mantra meditation can improve mental health and negative affectivity in non-clinical populations. The mantra meditation considered a useful adjunct to workplace wellbeing initiatives or educational programs. The research has similarity of the object which its mantra,but the different is formulation problem of the research in characteristics ofmantra. <https://www.sciencedirect.com/science/article/pii/S1876382018304591>

CHAPTER III

METHOD OF RESEARCH

A. Research Design

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.

B. Source of Data

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.

C. Technique of Data Collection

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 *twopawanghujan*, 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.

D. 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).

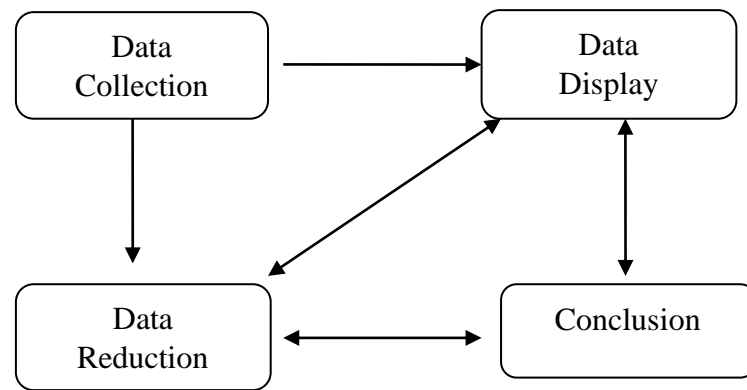
According to Mantja (in Harsono, 2008:169), the data reduction took place continuously, while the research has not been terminated. The product of data reduction is a summary of the field records, either from the initial record, expansion, or addition.

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).



Figures 3.1. Technique of Data Analysis by Miles dan Huberman

CHAPTER IV

DATA AND DATA ANALYSIS

A. 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 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’buduwaiyyākanasta’īn’*
9. *ihdinaṣ-ṣirāṭal-mustaqīm*
10. *ṣirāṭallazīna an’amta ‘alaihim gairil-magḍūbi ‘alaihim wa laq-dāllīn’*
11. *‘Qul huwallahu ahad’*
12. *‘Allahu somad’*
13. *‘lam yalid wa lam yūlad*
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*

B. Data Analysis

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 1

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>Kesempurnaanya 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 Makanan nya</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 tatharraku dzarratun illa bi idznillah</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 typeelaborated as follows:

The 1st words/phrase/sentences *Bismillahirrahmanirrahim* isa 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 *Astagfirullahaladzim*, 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, Iimpahkanlah 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 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.*

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 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 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 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 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*.

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*.

The 21st words/phrase/sentences is *La tatakarraku 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 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 *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 ibroohim, fil 'aalamiina 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>Bismillāhir-rahmānir-rahīm'</i>	<i>Dengan menyebut nama Allah yang Maha Pengasih lagi Maha Penyayang.</i>	Connotative Meaning
5.	<i>'Al-ḥamdu lillāhi rabbil-ālamīn'</i>	<i>Segala puji bagi Allah, Tuhan seru sekalian alam.</i>	Connotative Meaning
6.	<i>Ar-rahmānir-rahīm'</i>	<i>Yang Maha Pengasih lagi Maha Penyayang.</i>	Connotative Meaning
7.	<i>Mālikiyaumid-dīn'</i>	<i>Yang Menguasai hari pembalasan</i>	Connotative Meaning
8.	<i>Iyyākana 'buduwaiyyākanast a'īn'</i>	<i>Hanya kepada-Mulah hamba mengabdikan dan hanya kepada-Mulah hamba meminta pertolongan</i>	Affective Meaning
9.	<i>Ihdinaṣ-ṣirāṭal-mustaqīm</i>	<i>Tunjukkanlah kepada kami</i>	Social Meaning

		<i>jalan yang lurus</i>	
10.	<i>Sirāṭallazīna an'amta 'alaihim gairil-magḍūbi 'alaihim wa laḍ-ḍāllīn'</i>	<i>(yaitu) Jalan orang-orang yang telah Engkau beri nikmat kepadanya, bukan (jalan) mereka yang dimurkai, dan bukan (pula jalan) mereka yang sesat.</i>	Thematic Meaning
11.	<i>'Qul huwallahu ahad'</i>	<i>"Katakanlah (Muhammad), "Dialah Allah, Yang Maha Esa.</i>	Connotative Meaning
12.	<i>'Allahu somad'</i>	<i>Allah tempat meminta segala sesuatu."</i>	Connotative Meaning
13.	<i>'Lam yalid wa lam yulad</i>	<i>"(Allah) tidak beranak dan tidak pula diperanakkan."</i>	Conceptual Meaning
14.	<i>'Wa lam yakul lahu kufuwan ahad'</i>	<i>"Dan tidak ada sesuatu yang setara dengan Dia."</i>	Social Meaning
15.	<i>Yaa ardu bala ima ya alii</i>	<i>Memohon untuk dijauhkan dari bala (gangguan)</i>	Affective Meaning
16.	<i>Doa : Ya Allah,aku memohon kepadamu,berikan rahmat ku agar tidak terjadi hujan (Nama si pemakai jasa pawang hujan beserta tempatnya). Aamiin</i>	<i>Memohon dan Berdoa agar ritual dapat berjalan dengan lancar</i>	Affective Meaning
17.	<i>Yaa abatini raa aitu isajidin</i>	<i>Memohon agar tidak terjadi hujan dalam waktu yang ditentukan</i>	Affective 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 melimpahkan 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 'īn* ' 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 *Ihdinaṣ-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 *Sirāṭallaḏīna an'amta 'alaihim gairil-magḏūbi 'alaihimwalaḏ-ḏāllīn* '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 diperanakan.*".

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 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 *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.*

C. 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.

D. Research 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.

CHAPTER V

CONCLUSION AND SUGGESTION

A. 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.

B. 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 pawanghujan*. For the Researcher, result of the research can be used for reference and as a material for similar research.

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APPENDIX I

RAW DATA OF MANTRA PAWANG HUJAN BY PAWANG 1

1. *Bismillahirrahmanirrahim*

-Dengan menyebut nama Allah yang maha pengasih lagi maha penyayang.

2. *Astagfirullahaladzim*

-Aku memohon ampunan kepada Allah Yang Maha Agung

3. *Allahumma shalli 'ala Muhammad wa'ala alihi wasallim.*

-Ya Allah, Timpahkanlah shalawat dan salam kepada Muhammad dan keluarganya.

4. *Asyhadu kata ya tuhan*

-bersaksi bahwasannya Tuhan yang mengajarkan

5. *Allah kata ya Muhammad*

-Allah mengajarkan Muhammad

6. *Illa kata ya hakikat*

-kecuali atas dasar tasawuf

7. *Allahu kata ya marifat*

-pengenalan (memandang siapa yang mendatangkan)

8. *Asalnya tiada berkemuliaan dan berkesudahan*

-sifat Allah yang berkemuliaan dan berkesudahan

9. *Pohonnya itikad yang betul*

-menunjukkan itikad (kepercayaan, keyakinan) kita seperti pohon yang tinggi ,kuat.

10. *Rumahnya atia mu'min*

-Allah dihati manusia

11. *Kesempurnaanya tiada yang dipandang melainkan Allah dan Muhammad*

-kesempurnaan hanya milik Allah SWT dan Muhammad SAW

12. *air yang merah kubangannya*

-menceritakan zaman nabi yang memiliki tanah dan air merah

13. *Subhanallah Minumannya*

-minuman rohani

14.Allah Allah Makanan nya

-Makanan rohani

15.Bergerak Allah Bergerak Aku

-Allah yang menggerakkan manusia

16.Allah Bergerak dengan sendirinya

-Allah yang bergerak sendirinya

17.Melangkah Allah Melangkah aku

-mengikuti pergerakan Allah

18.Allah melangkah dengan sendirinya

-mengungkapkan bagaimana Allah melangkah

19.Berjalan Allah Berjalan Aku

-mengikuti arah Allah berjalan

20.Allah berjalan dengan sendirinya

-mengikuti jalan nya Allah

21.La tatharraku dzarratun illa bi idznillah

-tidak bergerak satu zarah pun melainkan atas izin Allah

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

-Jadilah,lalu jadilah ia.

APPENDIX II

RAW DATA OF MANTRA PAWANG HUJAN BY PAWANG 2

1. *Astaghfirullah, alladzi la ilaha illa huwal hayyul qayyumu wa atuubu ilaih.*

“Aku memohon ampun kepada Allah, Dzat yang tidak ada sesembahan kecuali Dia. Yang Maha hidup lagi Maha Berdiri Sendiri. Dan aku bertaubat kepada-Nya.”

2. *“Allahumma solli ‘alaa muhammad, wa ‘alaa aali muhammad, kamaa sollaita ‘alaa aali ibroohim, wa alaa aali ibroohim, fil ‘aalamiina innaka hamiidummajiid”.*

“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. *“Asyhadu an laa ilaaha illallaahu, wa asyhaduanna muhammadar rasuulullah”.*
“Aku bersaksi bahwa tidak ada Tuhan selain Allah. Dan aku bersaksi bahwa Nabi Muhammad adalah utusan Allah”.

4. *bismillāhir-rahmānir-rahīm’*

Artinya: Dengan menyebut nama Allah yang Maha Pengasih lagi Maha Penyayang.

5. *‘al-ḥamdu lillāhi rabbil-‘ālamīn’*

Artinya: Segala puji bagi Allah, Tuhan seru sekalian alam.

6. *ar-rahmānir-rahīm’*

Artinya: Yang Maha Pengasih lagi Maha Penyayang.

7. *mālikiyaumid-dīn’*

Artinya: Yang Menguasai hari pembalasan.

8. *‘iyyākana ‘buduwaiyyākanasta ‘īn’*

Artinya: Hanya kepada-Mulah hamba mengabdikan dan hanya kepada-Mulah hamba meminta pertolongan.

9. *ihdinaş-şirāṭal-mustaḡīm*

Artinya: *Tunjukkanlah kepada kami jalan yang lurus*

10. *şirāṭallazīna an'amta 'alaihim gairil-magḡūbi 'alaihim wa laḡ-ḡāllīn'*

Artinya: *(yaitu) jalan orang-orang yang telah Engkau beri nikmat kepadanya, bukan (jalan) mereka yang dimurkai, dan bukan (pula jalan) mereka yang sesat.*

11. *'Qul huwallahu ahad'*

Artinya: *"Katakanlah (Muhammad), "Dialah Allah, Yang Maha Esa.*

12. *'Allahu somad'*

Artinya: *"Allah tempat meminta segala sesuatu."*

13. *'lam yalid wa lam yūlad*

Artinya: *"(Allah) tidak beranak dan tidak pula diperanakkan."*

14. *'wa lam yakul lahū kufuwan ahad'*

Artinya: *"Dan tidak ada sesuatu yang setara dengan Dia."*

15. *Yaa ardu bala ima ya alii*

-memohon untuk dijauhkan dari bala (gangguan)

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*

-memohon agar tidak terjadi hujan dalam waktu yang ditentukan si pemakai dengan media tali sebagai pengikatnya

APPENDIX III

INTERVIEW WITH PAWANG 1

Interviewer: Researcher

Interviewed: Bapak Kamarul

- A. Assalamualaikum sir, I'm Fahmi from UMSU who would like to ask about *mantra pawang hujan* and the meanings for my study research sir. I know you sir from my old friend who live around here.
- B. Waalaikumsalam, Fahmi, please take a seat. So what will you do for your research from the *mantra* ? what is the title? Could you explain?
- A. Well sir, let me explain, my title is Semantic Analysis of *Mantra Pawang Hujan* in Kota Tebing Tinggi-North Sumatra. This study, I will divide the *mantra* into 7th types of meaning according to Geoffrey Leech theory which is an expert of language, and also make the meaning of its *mantra*.
- B. Oh I see, you note the *mantra* first, the explanation after finished you note. let's start directly, Listen carefully, and note what I said. be intend and expressing *Bismillahirrahmanirrahim*, we always do this when starting every activities.
- A. Then, what else sir?
- B. Expressing *istighfar* or *Astagfirullahaladzim*, it means we have to ask Forgiveness of the Almighty of God. After that Expressing *Sholawat* for our prophet especially Muhammad SAW *Allahumma shalli 'ala Muhammad wa'ala alihi wasallim*, It means greetings to Muhammad SAW and his family.

- A.** Then sir?
- B.** Ok, After that we expressing *Asyhadu kata ya tuhan*, meaning that testify that it is the Allah who taught. The next words/phrase/sentences *Allah kata ya Muhammad*, it means that Allah taught Muhammad
- A.** The next sir?
- B.** Expressing the words/phrase/sentences *Allah kata ya Muhammad*, it means that Allah taught Muhammad. Then express *Illa kata ya hakikat*, the meaning is exception on the basis of Sufism. Sufism is a science to saintly the soul, sacred the morals, build the soul to obtain spiritual religion.
- A.** The next sir ?
- B.** Then express *Allahu kata ya marifat*, it means to show introduction who brought the rain. After that is *Asalnya tiada berkemulaian dan berkesudahan*. It means attitudes of Allah who begins and lasts.
- A.** After that sir?
- B.** Express *Pohonnya itikad yang betul*, it shows our faith (beliefs) like a tall, strong from a tree. So The next is *Rumahnya atia mu'min*, Allah in the hearts of human. After that *Kesempurnaanya tiada yang dipandang melainkan Allah dan Muhammad*. meaning that perfection belongs only to Allah SWT and Muhammad SAW. Then, *air yang merah kubangannya*, this meanings is the old time of the prophet who had land and red water. The next is *Subhanallah Minumannya* and *Allah Allah*

Makanan nya, this meaning is a drink and food which Allah has given us as blessings, so that it is called spirituality.

A. then sir?

B. Then, words/phrase/sentences *Bergerak Allah Bergerak Aku* and *Allah Bergerak dengan sendirinya*. this meaning is how the movement of Allah and how I move to follow the movement of Allah, so I see about that.

A. So you can see that, right? what about the next sir?

B. It is based on my feeling, there are 4 mantra that almost similar the meanings : *Melangkah Allah Melangkah aku*, *Allah melangkah dengan sendirinya*, *Berjalan Allah Berjalan Aku*, and *Allah berjalan dengan sendirinya*. It express how Allah steps, moves, and the direction of movement from Allah. so I also have to balance it.

A. It also ask and plead with god to be granted sir, is it right ?

B. Yes, after that is *La tataharraku dzarratun illa bi idznillah*, it means that all things in this world happens by Allah SWT. and as a *pawang hujan*, I have to beg and ask to unleash this ritual. Then , I do pray *Ya Allah, demi kebesaran, kemuliaan, keagungan serta kesempurnaan engkau, aku memohon tidaklah terjadi hujan di* (mention The name of the user of pawang hujan service and place) . Aamiin

A. Oh, then sir?

B. Finally, express *Kun Fayakun*, the meaning is be and will be, it shows to convey the mantra to be reach.

- A.** Is there anymore sir? Where did you learn and the science of this mantra?
- B.** No more Fahmi, ohya I learned this from the science of tarikat and ma'rifat when I was in islamic boarding school in Padang, Sumatera Barat. Then I delved it till now.
- A.** Well sir, Thank you very much for all the opportunities and answers you have given. May you always be healthy and I think I close this conversation. Assalamualaikum sir..
- B.** Waalaikumsalam Fahmi, I expect you will finish your study.

APPENDIX IV

INTERVIEW WITH PAWANG 2

Interviewer: Researcher

Interviewed: Bapak Sukiyo

A. Assalamualaikum sir, I'm Fahmi from UMSU who would like to ask about *mantra pawang hujan* and the meanings for my study research sir.

B. Waalaikumsalam, please come in.

A. Well sir, I would like to explain first. my title is Semantic Analysis of *Mantra Pawang Hujan* in Kota TebingTinggi-North Sumatra. This study, I will divide the *mantra* into 7th types of meaning according to Geoffrey Leech theory which is an expert of language, and also make the meaning of its *mantra*.

B. Oh I have a mantra in form of verse based on the Quran. I can only give it.

A. Ok sir, could you explain the mantra?

B. Well, there are 5 verses that I use to do this ritual namely Istighfar,Sholawat nabi,Dua Kalimat Syahadat,Al-Fatihah dan Al Ikhlas. Those are the terms and for the meanings, you can search by the internet. After express all the verses, I also express *Yaa ardu bala ima ya alii*,it means a verse that can disturb reinforcements or disturbances which attempt to disrupt the event. Then, I pray *Ya Allah,aku memohon kepadamu,berikan rahmat ku agar tidak terjadi hujan* (mention The

name of the user of pawang hujan service and place). Aamiin, The last is I express *Yaa abatini raa aitu isajidin*, it means I begging to Allah SW In order to not rain within the user's based on specified time.

- A.** Could you have another *mantra* beside of that sir?
- B.** No, I usually pray based on Quran and Al-Islam by pleading with Allah SWT., I also do not run from the Quran and Al-Islam as our guide to life.
- A.** Where did you learn and the science of this mantra sir ?
- B.** I learned by my grandfather that has from his ancestors. And I was only given by him to pray by verses in Quran.
- A.** Well sir, Thank you very much for all the opportunities and answers you have given. May you always be healthy and I think I close this conversation. Assalamualaikum sir
- B.** Waalaikumsalam, you can ask me if there's anything less obvious.

APPENDIX V

THE PROFILE OF INFORMANTS

Pawang Hujan I

Name : Kamarul

Place of Birth : Tebing Tinggi, 15 October 1981

Address : Jl. Gunung Arjuna, Kelurahan Mekar Sentosa, Tebing Tinggi

Ethnic : Minangnese

Pawang Hujan II

Name : Sukiyo

Place of Birth : Jl. Gunung Selamat, 12 July 1975

Address : Jl. Gunung Selamat, Kelurahan Mekar Sentosa, Tebing Tinggi

Ethnic : Javanese

Pawang Hujan I



Pawang Hujan II





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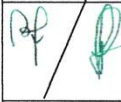
Yth : Bapak/Ibu Ketua & Sekretaris
Program Studi Pendidikan Bahasa Inggris
FKIP UMSU

Perihal : **PERMOHONAN PERSETUJUAN JUDUL SKRIPSI**

Dengan hormat, yang bertanda tangan di bawah ini :

Nama : Zusfahmi Alfaginda
NPM : 1602050028
ProgramStudi : Pendidikan Bahasa Inggris

IPK = 3,47

Persetujuan Ketua/Sek Prodi	Judul yang diajukan	Disyahkan Oleh Dekan Fakultas
	Semantic Analysis of <i>Mantra Pawang Hujan</i> in Kota Tebing Tinggi-North Sumatera	
	Semantic Analysis : a Study of sign in Murni Teguh Memorial Hospital	
	The Semantic Analysis of Slang in Online Transportation Facebook	

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Medan, 6 April 2020

Hormat Pemohon,



Zusfahmi Alfaginda

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- Untuk Dekan/Fakultas
- Untuk Ketua/Sekretaris Prodi



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Kepada Yth : Bapak/Ibu Ketua & Sekretaris
Program Studi Pendidikan Bahasa Inggris
FKIP UMSU

Assalamu'alaikum Wr. Wb.

Nama : Zusfahmi Alfaginda
NPM : 1602050028
Program Studi : Pendidikan Bahasa Inggris

Mengajukan permohonan persetujuan proyek proposal/risalah/makalah/skripsi sebagai tercantum di bawah ini dengan judul sebagai berikut :

Semantic Analysis of *Mantra Pawang Hujan* in Kota Tebing Tinggi-North Sumatera

Sekaligus saya mengusulkan/menunjuk Bapak/Ibu sebagai :

Dosen Pembimbing : Dr. Hj. Dewi Kesuma Nst, M.Hum
Sebagai Dosen Pembimbing proposal/risalah/makalah/skripsi saya

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Medan, 6 April 2020
Hormat Pemohon,

Zusfahmi Alfaginda

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- Untuk Mahasiswa yang bersangkutan



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Nomor : 592/II.3/UMSU-02/F/2020
 Lamp : ---
 Hal : Pengesahan Proyek Proposal
 Dan Dosen Pembimbing

Assalamu'alaikum Wr. Wb.

Dekan Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara menetapkan proyek/risalah/makalah/skripsi dan dosen pembimbing bagi mahasiswa yang tersebut dibawah ini :

Nama : Zufahmi Alfaginda
 NPM : 1602050028
 Program Studi : Pendidikan Bahasa Inggris
 Judul Penelitian : Semantic Analysis of Mantra Pawang Hujan in Kota Tebing Tinggi-North Sumatera

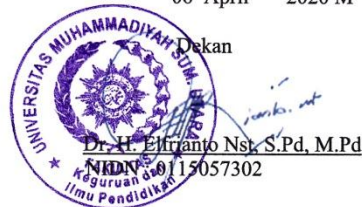
Pembimbing : Dr. Hj. Dewi Kesuma Nst, M.Hum

Dengan demikian mahasiswa tersebut diatas diizinkan menulis proposal/risalah/makalah/skripsi dengan ketentuan sebagai berikut :

1. Penulis berpedoman kepada ketentuan yang telah ditetapkan oleh Dekan
2. Proyek proposal/risalah/makalah/skripsi dinyatakan BATAL apabila tidak selesai pada waktu yang telah ditentukan.
3. Masa Kadaluausa tanggal : 6 April 2021

Wa'alaikumssalam Warahmatullahi Wabarakatuh.

Dikeluarkan pada Tanggal
 Medan, 11 Sya'ban 1441 H
 06 April 2020 M



Dibuat Rangkap 3 :
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

PENGESAHAN PROPOSAL

Panitia Proposal Penelitian Fakultas Keguruan dan Ilmu Pendidikan
Universitas Muhammadiyah Sumatera Utara Strata – I bagi :

Nama : Zufahmi Alfaginda
NPM : 1602050028
Program Studi : Pendidikan Bahasa Inggris
JudulSkripsi : Semantic Analysis of *Mantra Pawang Hujan* in Kota Tebing
Tinggi-North Sumatra

Dengan diterimanya proposal ini, maka mahasiswa tersebut dapat dizinkan
untuk melaksanakan riset di lapangan.

Diketahui oleh :

Diketahui/Disetujui oleh
Ketua Program Studi

Pembimbing

Mandra Saragih, S.Pd, M.Hum

Dr. Hj. Dewi Kesuma Nst, M.Hum



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BERITA ACARA BIMBINGAN PROPOSAL

Nama : Zufahmi Alfaginda
NPM : 1602050028
Program Studi : Pendidikan Bahasa Inggris
: Semantic Analysis of *mantra pawang hujan* in Kota Tebing
JudulSkripsi : Tinggi-North Sumatera

Tanggal	Deskripsi Hasil Bimbingan Proposal	TandaTangan
9 Mei 2020	<ul style="list-style-type: none">- No Preface- State the exact problem in Tebing Tinggi- State the theory of Mantra from expert and recent previous research- Revise conceptual framework- Revise chapter III all- Revise references into alphabetical order	
11 Mei 2020	<ul style="list-style-type: none">- Technique of data collection- Technique of data analysis	
13 Mei 2020	Revision completed	

Diketahui/Disetujui
Ketua Prodi

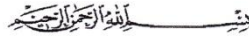
Medan, 14 Mei 2020
DosenPembimbing

Mandra Saragih,S.Pd,M.Hum

Dr. Hj. Dewi Kesuma Nst ,SS, M.Hum



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LEMBAR PENGESAHAN HASIL SEMINAR PROPOSAL

Proposal yang sudah diseminari oleh mahasiswa di bawah ini:

Nama Mahasiswa : Zusfahmi Alfaginda
NPM : 1602050028
Prog. Studi : Pendidikan Bahasa Inggris
Judul Proposal : Semantic Analysis of *Mantra Pawang Hujan* in Kota Tebing Tinggi-North Sumatera

Pada hari Selasa tanggal 18 bulan Mei tahun 2020 sudah layak menjadi proposal skripsi.

Disetujui oleh: Medan, 18 Mei 2020

Dosen Pembahas

Dosen Pembimbing

Dr. Bambang Panca Syaputra, S.Pd, M.Hum

Dr. Hj. Dewi Kesuma Nasution, M.Hum

Diketahui oleh
Ketua Program Studi,


Mandra Saragih, S.Pd., M.Hum.



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Nama : Zusfahmi Alfaginda
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ProgramStudi : Pendidikan Bahasa Inggris

IPK = 3,47

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Medan, 6 April 2020

Hormat Pemohon,

Zusfahmi Alfaginda

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Bila menandatangani surat ini agar disebutkan nomor dan tanggalnya

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Kesbangpol dan Linmas Kota Tebing
Tinggi _____
Di
Tempat


Assalamu'alaikum Warahmatullahi Wabarakatuh.

Wa ba'du, semoga kita semua sehat wal'afiat dalam melaksanakan kegiatan aktifitas sehari-hari, sehubungan dengan semester akhir bagi mahasiswa wajib melakukan penelitian/riset untuk pembuatan skripsi sebagai salah satu syarat penyelesaian Sarjana Pendidikan, maka kami mohon kepada Bapak/Ibu memberikan izin kepada mahasiswa untuk melakukan penelitian/riset di tempat yang Bapak/Ibu Pimpin. Adapun data mahasiswa kami tersebut sebagai berikut :

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NPM : 1602050028
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : Semantic Analysis of Mantra Pawang Hujan in Kota Tebing Tinggi-North Sumatera.

Demikianlah hal ini kami sampaikan, atas perhatian dan kesediaan serta kerjasama yang baik dari Bapak/Ibu kami ucapkan terima kasih.

Akhirnya selamat sejahteralah kita semuanya, Amin.
Wassalamu'alikum Warahmatullahi Barakatuh

Dekan

Dr. H. Elfrianto S.Pd., M.Pd.
NIDN : 0115057302

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- Peringgal

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Telepon ☎ 0621 – 325515 No. Fax. 0621 – 325342

R E K O M E N D A S I

Nomor : 070/ 668 /BKBPPM/2020

1. Schubungan dengan Surat Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara Nomor : 990/II.3/UMSU-02/F/2020, hal Mohon Izin Riset atas :

Nama : ZUSFAHMI ALFAGINDA
Judul Penelitian : “SEMANTIC ANALYSIS OF MANTRA PAWANG HUJAN IN KOTA TEBING TINGGI-NORTH SUMATERA”
Waktu Penelitian : 15 September 2020 s/d 1 Oktober 2020
Lokasi Penelitian : Kota Tebing Tinggi
Penanggung Jawab : Dr. H. Elfrianto, S.Pd., M.Pd.
Dekan Fakultas Keguruan dan Ilmu Pendidikan

2. Menindaklanjuti maksud surat tersebut, bahwa pihak kami tidak keberatan atas penelitian dimaksud, sepanjang memenuhi ketentuan sebagai berikut :
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 - Melapor Kepada Posko Covid-19 di Kota Tebing Tinggi;
 - Menjaga Keamanan dan ketertiban Masyarakat, baik secara langsung maupun tidak langsung;
 - Tidak dibenarkan mengadakan penelitian diluar judul yang diajukan;
 - Tidak dibenarkan membuat pertanyaan dan pernyataan yang dapat menyinggung perasaan dan menimbulkan Konflik Sosial;
 - Melaporkan segala hasil penelitian kepada Pemko Tebing Tinggi Cq. Kepala Badan Kesbang Pol dan Linmas Kota Tebing Tinggi paling lambat 7 (tujuh) hari setelah selesai penelitian;
 - Rekomendasi ini dinyatakan tidak berlaku jika ketentuan diatas tidak diindahkan dan atau berakhirnya masa kegiatan penelitian;
3. Demikian Rekomendasi ini dibuat untuk dipergunakan sebagaimana mestinya.

Dikeluarkan di : Tebing Tinggi
Pada tanggal : 16 September 2020

**KEPALA BADAN KESBANG POL DAN LINMAS
KOTA TEBING TINGGI**


ZUBIR HUSNI HARAHAH, SH
PEMBINA UTAMA MUDA
NIP. 19641225 198602 1 003

Tembusan :

- Yth. Walikota Tebing Tinggi (sebagai Laporan)
- Dekan Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara

CURRICULUM VITAE

Name : Zufahmi Alfaginda

Address : Dusun III Jl. Gotong Royong no.3 Sei Rotan

Telephone : 085835089135

Place Date of Brith : Medan, July 16, 1998

Name of Parents : Zusrida dan Mahyarni

Gender : Male

Nationally : Indonesia

Religion : Islam

Marital Status : Single

Email : zufahmi@gmail.com

Hobbies : Photography and Music

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The year of 2010 : Elementary School of SD PAB 29 Medan

The year of 2013 : Junior High School of SMP Negeri 1 Labuhan Deli

The year of 2016 : Senior High Scool of SMKN 1 Percut Sei Tuan Medan

The year of 2020 : University of Muhammadiyah Sumatera Utara