

AN ANALYSIS OF FIGURATIVE LANGUAGE IN WOTIK WAWI WATEN CEREMONY AT KOPONG VILLAGE

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ABSTRACT

Figurative language is an interesting phenomenon to be studied and analyzed because it is one of the most arduous topics that literal language processing has to face and it is used in any form of communication. The aims of this study were to identify and analyze figurative language of wotik wawi waten ceremony. This research used descriptive qualitative research. The techniques of data collection used in this research were interview and study document. The result of this study shows that there are four types of figurative language found, they are simile, repetition, hyperbole, and symbol.

Keywords: wotik wawi waten, figurative language

INTRODUCTION

The introduction summarizes the background of the study, theoretical review and objective of the study. One of the languages which is used in society is figurative language. In daily communication, human beings do not always use language by means of literal, but also use figurative language to deliver a message. According to Francis in Masruri (2011), figurative language means imitation; meanwhile language is a set of signals and structures and can be studied by human beings. In other words, the figure of speech is a way of saying something and meaning something else in order to bring about an impressive effect. Besides that, Sharndam and Suleiman (2013) state 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 a use of beautiful words to give effect by comparing one thing with another object that is more common”. Figurative language always appears new and imaginative that attracts attention. Waridah (2013) says that figurative language is a language style that is created from the author’s feelings which can create a certain feeling in the hearts of the readers. It is used in daily conversations, newspapers, articles, advertisements, novels, poetry, etc. It is also called a language that goes beyond the usual meaning of language. It requires readers to use their imagination to know the author’s meaning.

According to Levredge (2010), the relationship between language and culture is deeply rooted. Language is one of the cultural elements that influence human

behavior in a community group. Cultural studies place language as an important element, such as knowledge systems, livelihoods, customs, arts, and systems of living equipment. Indonesia is an archipelago country with a diversity of cultures, ethnicities, races, religions and languages. Each province has its own language, ethnic, religious and history. East Nusa Tenggara Province is inhabited by fourteen ethnic groups with their own distinctive patterns and cultures. One of the ethnic groups in NTT is the Sikka ethnic group, which includes 5 ethnic groups that are Krowe ethnic, Lio, Tana Ai and Palue, and all of included to the ethnic Sikka people whereas immigrants who have settled in Sikka regency namely Tidung Bajo language. Although there is assimilation in society, nevertheless crowe ethnic traditions are still being carried out today. One of the forefather heritage traditions that are still carried out by the Krowe ethnic group is wotik wawi waten, which is a traditional wedding ritual. Wotik wawi waten is a traditional ritual that must be followed by every society in the Krowe ethnic and needs to be preserved because in various stages the ritual contains meaning about a new life in a household and also

regarding relationships with others that must be organized as well as possible.

1. *Tulung dalang (introducing step)*

Tulung dalang is a period of time for youths to learn about each other's attitude and ordinances. The grace period to get to know each other took about half a year. This means that if there are things that are not pleasing to them, they can disperse without risk. If each of them shows a favorable attitude, it will be continued with the second stage, namely *poto wua ta'a diri mipin* which betel nut asking for blessing.

2. *Poto wua ta'a diri mipin*

After passing through the selection stage, it is continued with the *poto wua ta'a diri mipin*, which means betel nut asking for blessing. When *poto wua ta'a diri mipin* only brought a chicken and betel nut wrapped in a handkerchief/cloth. Acceptance of the prospective husband only eats meals as usual (rice and dried fish). If there are good dreams from the woman's side, then proceed to the next stage. The dream word in the above expression is just symbolic language. In fact what can be said is that the parents will talk about the purpose of the arrival of the male family to the entire extended family of the girl. If approved, the propose marriage is accepted, otherwise their propose

marriage will be rejected. At this stage the prospective husband comes with the family namely, representative of father (ama ata lega gahar), betel nut bearing aunt (a'a ata li'u wua ta'a) sister (wine ata nerang manu), uncle (pu lame ata loka tung) and other family members who pull horses, bananas, chickens as well as delegates and a young man who is companion to a future husband. The male family is called me-pu and the female family is called ina ama. Ina ama family accepted the me-pu by killing a large pig named wawi dadi or wawi tali hu'at menong. After that the two families discussed the preparations for the traditional marriage (poto wua ta'a gete).

3. *Poto wua ta'a gete*

This stage can be known as the engagement process. The man family brings and hands over betel nut (wua ta'a) to the family of the woman as a symbol the bond between the two prospective brides. At the poto wua ta'a there is a ritual, namely the process of implementing wotik wawi waten which is the culmination of the custom marriage process.

According to Mr. Aloysisus traditional leader from kopong village says that the process of carrying out the poto wua ta'a gete consists of the following stages:

a) *Epa pare hoban* (offering)

This stage is a ritual offering given to ancestral spirit carried out by the ina ama (female family) by asking for reinforcement from the me pu (male family) to be able to continue the next ritual. The party who gives offerings to ancestral spirits, namely ina ama (female family) and those who have the rightful is the father's uncle.

b) *Ole robak wawi* (pig-stabbing stick)

This stage is a form of validation from the me pu (male family) to the ina ama (female family) in the pig stabbing ceremony. The pig was stabbed by the (female family) i.e. brother or sister of father. The wotik (feeding) ritual uses wawi waten (pig liver) which is stabbed. At the stage of the wawi waten ceremony (feeding of pig liver) the me pu (male family) must bring dowry in the form of money. The blood of the pig that has been stabbed is smeared on the forehead of the prospective husband and wife as a symbol inauguration or customary marriage. Furthermore is the inspection of wawi waten (pig liver) there are wounds or special signs which it is strongly believed that if this happens then there will be disturbances that hinder the household of the bride and groom such as gahu rou (sickness), maten potat (death) and so on.

c) *Wotik wawi waten* (pig liver feeding)

Wotik wawi waten (pig liver feeding) is a marriage ritual led by a traditional leader who has the ability to perform traditional rituals. The bride and groom during this ceremony are accompanied by a'a gete (eldest aunt). Before the ritual begins, it is preceded by the handing over of a sarong or cloth by the bride's a'a gete to the wine gete (eldest sister) of the groom, accompanied by "ara benu" ('full rice') which is closed with "logon kuku raka" ('slices of meat to cover the rice like a spider's web'). This gift was rewarded by wine gete with some money. This is followed by the wotik wawi Waten ceremony (pig liver feeding) to the bride and groom as a symbol of the inauguration of a traditional marriage accompanied by prayers and traditional messages or advice by traditional elders who are leaders of rituals that are rich in human values. In addition to giving advice, the traditional leader also plays a role in bribing pork liver for the two prospective brides.

RESEARCH METHODS

This research is qualitative descriptive research. According to Nazir (2011) descriptive research is a method in examining the status of a group of humans, object, condition, system of thinking, or

events on present time. The research objective used to describe or explain accurately, systematically the facts in a phenomenon researched. The data collected by interview and study document. The data analyzed through 4 steps, namely (1) data collection, (2) data condensation, (3) data display, and (4) conclusion drawing / verification.

FINDINGS AND DISCUSSION

After having analyzed the *wotik wawi waten* ceremony several findings as follows:

a. Simile

Simile is an explicit comparison that is stating something that is the same as something else by using words that show the similarity, namely: like, same, as, like and so on. The following sentences are included in simile type figurative language:

Data 1

Abong wi'in sai ganu jago

Take care of each other *like rooster*

Ganu jago abong wohon

Like a loyal guard rooster

The means that as a husband, you must be faithful in taking care of your wife and children like a rooster takes care of its hen and chicks.

The first data showed that “Take care of each other “*like rooster*”. The sentence implied in the *like rooster* is addressed to the husband who is the head of the family who has to look after, protect his wife and children *like a rooster takes care hen and chicks*

Data 2

Lu’at rema rua

Tomorrow or the day after tomorrow

Ra’ik nora hulir ha upung

If you mistake and already

hala e’on demen

wrong or right

Ia di naha tutur glepu wi’in doi doi

Even then must Speak softly, slowly, and peacefully

Ganu hepun glepu wawa papan unen

Like the sound of mosquitoes behind the shell

Harang blebo wi’in mawe mawe

Rebuke gently and lovingly

Ganu hewon blebo reta tua wutun

Like the sound of beetle on the top of palm tree

The poem above means that if there is a problem or misunderstanding in the family, it must be resolved properly in a polite and friendly manner, so that no one hears and sees.

In the second data "*Speak softly and quietly full of peace, like the sound of a*

mosquito behind a shell". The meaning implied in the italicized sentence is that in married life if there is a problem in the family it must be resolved properly, a smooth voice which is likened to the sound of a mosquito behind a shell.

Data 3

Dena la’in gapu gahu,

Make her husband closely attached

dena men muli mut

Get a warm child of love

La’in ba’it ganu plea ganu klegang

Make your husband *like a poisonous plant*

Men belar ganu roho ganu tolen

A thick child looks like a forest sweet

The above message was conveyed by the traditional leader to strengthen their household, so that it becomes a harmonious and loving family.

The third data "make your husband like a poisonous tube". Tuba is a type of plant used to trap fish. Implicitly means that as a wife, she must obey her husband in fulfilling daily life, be responsible, and care for her husband so that he feels at home and comfortable so that a harmonious family can be created.

Data 4

Du’e guman naha huk

Night sleep must remember

Huk tubuk naha ganu ri’i

Remembered stabbing like a reeds

Deri leron naha near

Be in the daytime must be imagined *Near*

bepa naha ganu bogin

Blooming like bush grass

The poem is addressed to the bride, who must hold fast to the advice given and uphold the dignity of the family so that she is dubbed an honorable woman.

The fourth data “Night sleep must remember, remembered stabbing like a reeds, be in the daytime must be imagined, blooming like bush grass”. In general, the italicized sentence means that the message conveyed by the traditional leader must be remembered and upheld and realized in married life.

b. Repetition

Repetition is repeating sound, words, or a whole of word or part of sentence that considered important to give emphasizing in a suitable context.

Sentences that show repetition can be seen in the following table:

Data 1

Mora da’a blupur meti ti’o

Bring it up to the old buttressed stick

Sape gahar godo korak

Until crawling on a shell

Da’a blewut gu belung

Until it is rotten with time

Sape kokak gu loar

Until it breaks with the body

This sentence means that the bride and groom must love each other until they are old until death do them part.

The first data confirms that the message conveyed by the traditional leader is very meaningful in building a new life. The sentences “Bring it up to the old buttressed stick, *until* crawling on a shell, *until* it is rotten with time, *until* it breaks with the body” means that the bride and groom must live together until they are old until death do them part.

Data 2

Gou lopa gawi ata duen

Seek don’t cross the line

Bata lopa poar hoat

Take don’t jump over the fence

Lopa higu ata ubun tobong

Don’t pick butts

Lopa bupu ata wuan mitan

Don’t pick the forbidden fruit

The sentence on the side means that in life you should not take other people’s property without their knowledge.

In the second data, it is contained in the sentence “*don't pick butts, don't pick the forbidden fruit*, the repetition of this sentence can be seen in the underlined sentence. The sentence emphasizes that the

message conveyed is always remembered, so that in married life it is not permissible to take other people's goods without the knowledge of the owner.

Data 3

Lopa lohor human lema human

Do not go in and out unauthorized

Lopa ma guman mai guman

Do not go home at night

Lopa hilo uman gebi robong

Don't peek over the wall

Lopa tipang human kle bleler

Don't look through the door

The sentence gives a message to the bride and groom, namely prohibition.

The third type of data which includes figurative language repetition is “do not go in and out unauthorized, do not go home at night, do not peek over the wall, and do not look through the door. Based on the results of the analysis, the authors found the type of figurative language repetition in the sentence do not, the sentence was repeated to emphasize that the message conveyed contained a prohibition.

c. Hyperbole

Hyperbole is figurative language by using exaggeration, the function is to emphasize.

Data 1

Ia na tilu riwun lopa diri rena

So that a thousand ears not hear

Mata ngasung lopa ileng ita

A million eyes did not have time to see

Ra'ik tilu riwun diri rena

When thousand ears could hear

Ata to lora miu wi ho'ot

People laugh at full cynical

To togo nora wa'in

Laughing with stomping of feet

Ra'ik mata bngasung ileng ita

A Million eyes had seen

Ata ae lora miu wi klepak

Shouted at people full of ridicule

The verse above means that if there is a problem in the family, it must be resolved properly in a polite and friendly manner, so that no one hears and sees.

This language can make attention to the readers and it is an exaggeration of object or incident in the life. The hyperbole language style is found in the sentence when *thousand ears* could hear and laughing with stomping of feet a *million eyes* had seen. In the sentence of *thousand ears* and *million eyes*, it is likened to two, three or several people who hear or see people will tell the problem by word of mouth.

d. Symbol

A thing (could be an object, person, situation, or action) which is stand for something else more abstract.

Data 1

Ami bati ba'a nora wawi api

The pork has been slaughtered

Au dadi du'a gi'it deri lepo

You become the mother of the tribe

Ami perang prangan ba'a nora ara prangan

Blessed rice has been cooked served

Au dadi mo'an plangan woga

Be thou father of guard of the family

It means that with the customary marriage oath, the bride and groom must be loyal and uphold the tribe.

Data 2

Gea sai wawi api, ara prangan

Eat *pork liver* and blessed rice

Jaji wain nora lai'in

Be bound by the promise of husband and wife

Minu sai tua gahu supa

Take a sip of the vow strengthening *toddy*

Dena supa lihan nora lalan

The marriage vow ends on eternal days

The two brides are given blessing rice and *toddy* oath as a symbol of a bond that is not separated until the end of life. The meaning of the above verse shows that their household has been legally recognized

and accepted by the family and society to live freely as a whole new family. The recognition of the family and the community also means that they will live as a harmonious family, physically and mentally healthy and always pay attention to the surrounding community.

Above data, which show as symbolic language styles, namely *pork*, rice, *pork liver and toddy* which means confirmation, namely through a traditional marriage oath, the bride and groom should not be separated until the end of their lives because both have promised to stay together which was confirmed in the *wotik wawi waten* ceremony.

Based on the results of an interview with the traditional leader, it was stated that in the *wotik wawi waten* ceremony the animal killed was a pig, because pigs are believed to be cold-blooded animals that are eternal and fertility which contains a message to the bride and groom to have the spirit to work hard to finance their household life. *Wawi waten* or *pork liver* is a tool used as a sign of strengthening the unity of the heart and love between the bride and groom. Cooked *pork liver* is fed to the bride and groom accompanied by traditional speeches in the form of advice, prayers and hopes for the life of the bride

and groom's family. Toddy provides a symbol as a means to unite the bride and groom

CONCLUSION

This study was concerned in figurative language in *wotik wawi waten* ceremony ceremony. The conclusions were taken as the followings:

- 1) There are four types of figurative language found, they are simile, repetition, hyperbole, and symbol.
- 2) The meaning contained of *wawi waten* ceremony is to organize a new life in a household that is based on peacefulness, harmonious, and love between the two families and with others. The endless love so that in their family or household it is always accompanied by safety, physical and spiritual health that must be realized in the family

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