



## An Analysis of Figurative Languages Used in Lokamase Ceremony

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### ABSTRACT

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

**Keywords:** figurative language, simile, hyperbole, lokamase ceremony



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## 1. INTRODUCTION

### 1.1. Introduction

Language is one of the communication tool. It cannot be replaced by anything. We need communication with others because we are social being and also to fulfill the necessities of our

life. Language is formed by a rule of rules or certain patterns both in the field of sound system, word order and sentence structure. If rules or patterns are violated then communication can be disrupted. According to Chaer (2013) language is one system which by one rules or patterns certain in sound system surface. Whenever this rules or pattern breached, communication can be disturbed. Beside language as a means of communication, language also works in some parts of our life, for example language works in literature.

Language use in human life is very various. Language use in society has each characteristic, because like that kind of requirements to be among society that diverse. The difference develops conforming to various society requirements. One of language which uses in society is figurative language. In daily communication human being not always use language by means of literal, but also use figurative language to deliver aim (Keraf, 2009).

Figurative language is a literary tool used by writers to bring the reader into a fantasy. The figurative language helps the reader to get a clearer picture of what is going on. It can also be used to convince the reader of something, or to simply entertain the reader. Bennett & Royle (2004) say that a language of truth is a language which is pure coming from a trope. According Masruri & Zen (2011) figurative language means imitation; meanwhile language is a set of signals and the structures and can be studied by human being. Harya (2016) states that figurative language is Language that uses words or expressions with a meaning that is different from the literal interpretation. Sharndam and Sulaiman (2013) states that figurative language is employed in performing art as a medium of expressing thoughts, feeling 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 appear new imaginative that attract.

From the understanding according to the experts above, it can be concluded as follows: figurative language is a literary tool used to compare something with something else or try to show the similarities between the two things by using very informal words, not in the true sense of the word, and is used to give a sense of beauty and emphasize the importance of what is being conveyed.

This research specifically is going to describe the types of the figurative language used in Lokamase Ceremony and to analysis the contextual meaning of the figurative language. Lokamase is one of the ceremony of ethnic groups in East Nusa Tenggara Province in Sikka regency. Sikka consist of 5 ethnic groups that are Lio (Lio Sikka), Krowe Ethnic, 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 (Nuwa, 2020). Although there is assimilation in society, nevertheless Krowe ethnic traditions are still being carried out today. One of the ancestral traditions that are still carried out by the Lio Sikka Tribe is Lokamase which is held at the beginning of every planting season (Maria, 2018).

This ceremony is believed to be a bridge to convey a request for the fertility of plantation and agricultural land. Also as a thanksgiving ceremony to *Du'a Nggae Lulu Wula* (God the Ruler of the Universe) for the harvest obtained in the previous planting season. Lokamase is a traditional ritual that must be followed by every Lio tribal community and needs to be preserved because in various stages the ritual contains meaning about a new life and is also an invitation to the community to be able to live in harmony with nature.

### *1.2. Research questions*

There are two questions that can be identified based on phenomena above. The first, it describes what the types of figurative language. The second, it describes what the meaning of figurative language used in traditional ceremony of Lokamase.

### *1.3. Significance of the study*

This research enriches the literature about lokamase ceremony. People are able to take it as reference to know about lokamase ceremony, types of figurative language and meanings are used in lokamase traditional ceremony in Gera Village. Besides, by correctly understanding of lokamase ceremony, it is wished is able to care out it and apply it to the next generation.

## **2. METHOD**

### *2.1. Research Design*

The research took place in Gera village, Mego Sub-district, Sikka District. This area is one of place that also often performs traditional Lokamase ceremony and people majority used of Lio language. It is very interesting for researchers to study to describe types and meaning contextual of figurative language.

The type of the research is qualitative. Moleong (2018) says that qualitative research is research that intends to understand the phenomena about what is experienced by the research subjects for example behavior, perception, motivation, action and others holistically and by means of descriptions in the form of words and languages, at a special contexts that are natural and by utilizing various methods natural.

Qualitative research can provide information or explanations, so this research is descriptive research. According to Nazir (2013) 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.

## 2.2. Samples/Participants

According to Indrianto and Supono (2013), there are two sources of data, namely: primary data and secondary data. In this research consist of primary data and secondary data. Primary data is data collected directly by researcher obtained from first hand or data sources that are not written. Primary data is obtained from interviews/direct interviews with the subject of the research namely through interview with the leaders of Lokamase in the Gera Village. In secondary data obtained from books and other sources relevant to the study.

## 2.3. Instruments

Techniques or ways of collecting data are observation, interview and document. The study used non-participant observation because in the researcher is only an observer and does not participate in all kinds of activities conducted. According to Sugiono (2011). Non-participant observation is said to be non-participant if the observer does not take part in the life of the observer. In interview used informant namely traditional leader for obtain information about of Lokamase ceremony based on interview transcript. In document obtained data through books, namely information related to the Lokamase ceremony and taking pictures of the Lokamase ceremony process and interview with traditional leader used hand phone.

## 2.4. Data analysis

The processes of analyzing the data used the steps in collecting qualitative study. It consists of collecting, reduction, display, and drawing conclusion data (Sugiono, 2011).

# 3. FINDINGS AND DISCUSSION

## 3.1. Findings

### 1. Types of Figurative Language in Lokamase

There are two types of figurative language, namely:

#### 1) Simile

Lio Language	English
<i>To'o lei poo mbana lei mbeja,</i>	Wake up together, walk together
	Fall like reeds flowing like water

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<i>Boka ngere hi bere ngere</i>	
<i>ae</i>	Ladies and gentlemen, all brothers
<i>Ine ame aji ka'e lei sawe</i>	and sisters
	Let's gather at the location
<i>Mai umu gha lokamase</i>	Do you want to feed your ancestors?
<i>Tau pati ka ata mata name</i>	So that what we work on can be
<i>Mo'o kema tau mbale sape</i>	successful
<i>Mo'o tebo keta lo ngga</i>	So that the body is cold, the soul is
<i>Tebo ji'e lo pawe</i>	fresh
	Good mental healthy body

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Lio Language	English
<i>Bewa sampe ghale nggela</i>	Long to nggela
<i>Woe gha leka one</i>	Play here in the house
<i>Beu lau begu</i>	Far away in the ocean
<i>We'e gha leke dhende</i>	Close here in bile
<i>Butu beta lau mesi meta</i>	The rope broke on the high seas
<i>Kau di gepa aku di gepa</i>	You hold me too
<i>Kena mbi'a lau mesi mila</i>	Cracked shells in the dark sea
<i>Kau di pita aku di pita</i>	You are looking for me too
<i>Babo mamao ame lio laka</i>	Ancestors
<i>Kami rina no ate pawe</i>	We ask with all our hearts
<i>Jaga sai supu bugu kami</i>	Take care of our plants
<i>Mo'o kami kema dau</i>	So that we will work on results
<i>mbale sape</i>	
<i>Tebo keta lo ngga, tebo ji'e</i>	Cool body, cool soul, healthy body,
<i>lo pawe</i>	good soul
<i>Ngga ngere ae lau, keta</i>	Cool as in the sea, cold as in the
<i>ngere keli ghele</i>	mountains

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Lio Language	English
<i>Nitu kaju, nitu watu</i>	Wood ghost, stone ghost
<i>Dhangga ma'e sai to'o</i>	Don't sit, you have stood up

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<i>Neji ma'e sai mbana</i>	Don't leave, have set off
<i>Laka kami mo kema bo'o</i>	Help us so that we succeed
<i>tutu ae</i>	
<i>Tedo tembu wesa wela,</i>	Planted will grow, sow will seed
<i>Gaga bo'o kewi ae</i>	Yield crops, flowing like water

## 2) Hyperbole

Lio language	English
<i>Lau leka jela wiku wa</i>	There in the twinkling lightning
<i>Gha leka sire lipe lai lowo</i>	Here the fireflies follow the river
<i>Mo'o pare gha keda pepa le'a lo</i>	So that the rice here is fertile
<i>Kamu kai role gale wena tana</i>	
<i>Lobo kai so'e geta lewu liru</i>	Roots creeping under the ground The shoots rotate above the rainbow

Lio Language	English
<i>Hungu dubu</i>	The protruding fingernail
<i>Lima bita</i>	Dirty hands
<i>Jawa dupa ria bewa</i>	Big and long stem corn
<i>Pare wole ria bewa</i>	Big and long stem rice
<i>Mo'o kami kema tau mbale sape</i>	So that we work with satisfactory results
<i>Tau dagu naja miu babo mamo</i>	Do you want to be grateful to your ancestors
<i>Jaga sai tana, watu raka dunia limba.</i>	Keep the stone ground all the time

Lio Language	English
<i>Kidhe kau ngesu kau</i>	Imitate you your dimple
<i>Waju kita papa nagu</i>	Grow us together
<i>Kidhe kau kidhe aku</i>	Imitate you imitate me
<i>Se'a kita papa sesa</i>	Filter us together

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<i>Ngesu li lenggo lowo</i>	The dimple reaches the river
<i>Tumbu pare ngomba</i>	Grow rice dregs
<i>Api nu lemba liru</i>	Fire smoke reaches the sky
<i>Tunu rusa noko</i>	Grilled skinny goat

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### 3.2. Discussion

Simile is an explicit comparison that states something is the same as something else by using words that show similarities, namely: like, same, as, like and so on (Tampubolon et al, 2017).

The simile figure of speech from the data above is *boka ngere hi, bere ngere ae* which states the comparison of two different things and there is the word *ngere* = as. It means all in the family must: move, go along like a clump of bamboo, suffer and flow like water. families must work together so that the business at work can be successful and heavy work becomes light, and also always be grateful so that our health is not disturbed.

The first expression shows us that living in a family must be fostered by cohesiveness and must merge into one. A peaceful and harmonious family where in a family that is always together in joy and sorrow. This is obtained, namely by living in brotherhood with others. The basis of this brotherly life is love. In the family, if there is no love between family members then family life will not get along, always fighting and not harmonious. The family will be happy if every member of the family loves each other. we also don't forget to be grateful to our ancestors who have died, because their intervention is also what we do can be successful.

The second is meant by simile figurative language is: *ngga nggere ae lau, keta ngere keli ghele*. from this sentence is a comparison of two different things and there is the word *ngere* = as. It means that a landlord calls all community leaders to gather near the lokamase monument to take part in the lokamase traditional ceremony. Here all who follow the ceremony must wear the traditional clothes of the area.

In daily social life we must need other people. Must cooperate with each other and maintain the norms that apply in an area. Rules that are made to be obeyed together, in order to create a society that lives in harmony and peace.

The simile figure of speech is: *Ngga nggere ae lau, keta ngere keli ghele*, because in this sentence there is the word *ngere* = as. It means that in our daily life our ancestors are guarded by our ancestors even though we do not see them and they are always with us. Like the verse above, namely: *bewa sampe ghale nggela, woe gha leka one, we'e gha leke dhende, butu beta lau mesi*

*meta*, this verse has the same meaning, namely that even though our ancestors are far away, their spirits are with us (Gisela, 2020).

In our daily life of course we have to work together, we need each other. We also don't forget our ancestors who have died, of course they also always protect us and also take care of our plants. So that what we do can be successful and our health is also maintained, don't forget to be grateful to our ancestors and also to god almighty, because everything in this world is a gift from God.

The meant of *gaga bo'o kewi ae*, there is the word *kewi* = like which indicates that this sentence is a simile figure of speech. Literally translated as follows; *tedo tembu*, *wesa wela* = planted will grow, sown will germinate. *Gaga bo'o kewi ae* = income that overflows and flows like water so it means; work, planting and sowing will reap abundant fruit like flowing water (Gisela, 2020).

This teaches us that everything we do we will receive. As the saying goes, whoever sows he will reap. So to get the results we want, we need to struggle and have to work hard.

## 2. Hyperbole

Hyperbole is figurative language by using exaggeration (Yaito & Termjai, 2021). Hyperbole figure of speech from the data above are: *lau leka jela wiku wa, gha leka sire lipe lai lowo, lobo kai so'e gheta lewu liru*. It means the rice that is planted grows well, with large stems, strong roots and also the results are satisfactory. In our lives every day of course we always expect from what we do and get satisfactory results. Here we have to struggle or have to work hard to get the results we want. A strong spirit is planted in oneself so that what is done or done is something that comes from within oneself.

Hyperbole of *Gha leka vata bewa tene tiwu, Bere sai no'o ae, Legu sai no'o bata, Lau leka lia ria lubu bewa*, describes something excessive. It means every year a bountiful harvest and flows like water. Rice and corn plants are not diseased, and are not eaten by animals. The message that is taken is that we must be grateful for the work we get that goes smoothly and there are no obstacles that hinder our work or struggle

The figure speech of *jawa dupa ria bewa, pare wole ria bewa, jaga sai tana watu raka dunia limba*, is exaggerating something. Literally means; *hungu dubu* = dull fingernails. *Lima bita* = muddy hands. So if these two words are combined, it will mean that our hands are required to be active in working to earn abundant income. We need to work hard without complaining and



despair, without being prestige with our respective jobs. To get satisfactory results we need struggle and full of patience in doing something.

Hyperbole figure of speech from *ngesu li lenggo lowo, api nu lemba liru*, gives an exaggerated impression. It means the crops (rice and corn) are grown together and also filtered together, and also the copious yields must make an event to be grateful to the ancestors for the results taken from the soil. The message is not to forget to be grateful for the results obtained. We also don't forget our ancestors who have died and we must give thanks to our ancestors who have died of course they also protect us and also protect plants from animals and diseases.

## 4. CONCLUSIONS

### 4.1. Conclusion

The use of language style in Lokamase traditional ceremonial poetry in Gera Village includes is simile and hyperbole. It concludes that the overall meaning contained in the lyrics of the Lokamase ceremony for the people whom majority as farmers. It is a custom and carried out as a form of submitting a request for the fertility of plantation and agricultural land. Also as a thanksgiving ceremony to *Du'a Ngga'e Lulu wula* (God of the Universe) for the harvests obtained in the previous planting season. In the other words, it concludes that the overall meaning contained in the Lokamase is about giving thanks for the harvest and also as a request for the fertility of plantation and agricultural land.

### 4.2. Suggestions

The writer wishes to the next researcher to improve this research from other approaches like morphology, syntax or the other linguistics aspect. So it makes the reader enriches the literature about lokamase ceremony in Gera village of Sikka regency.

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