



METAPHORS IN JAVANESE MANTRA OF *KIYAI PRADAH* RITUAL CEREMONY

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Abstract

The objective of this study is to see the meaning of metaphors in traditional ceremony in Lodoyo named *Kiyai Pradah*. This study was ethnography that used qualitative approach. The focus of this study was metaphors identified from the Javanese mantras used for ritual ceremony of *Kiyai Pradah* in Lodoyo, Blitar. The metaphors were analyzed their literal symbols and their intended meaning based on the Javanese culture. Data were analyzed using category of methapors and interpreting the symbols into the intended meaning. This study concludes that metaphors used in Javanese mantras of *Kiyai Pradah* ritual consist of 20 kinds. The metaphors are categories into (1) complimentary metaphors, (2) predicative metaphors, and (3) sentential metaphors. The metaphors represent the Javanese teaching values that put respects and harmony among human beings, the ancestors, and God.

Keywords: methapor, intended meaning, literal meaning, mantra.

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1. INTRODUCTION

Studies in Javanese culture including ceremony, mantra, marriage and others show how Javanese culture gives peacefulness, harmony, and teaching values on real life. The values represent the richness and the beauty of Javanese culture. A study by Budiharso (1997; 2016) *Discourse Analysis in Javanese Mantra: Aji Seduluran* is important to note. This study shows how Javanese tradition as reflected from the Javanese belief in *Sedulur Papat Lima Pancer*, (four siblings and the fifth as the center) in the body of every human being should be appreciated. This study shows that the teachings on *Sedulur Papat* is actually a method to pray to God using traditional way, Javanese. The teaching shows peacefulness and harmony.

Sudjono (1995:21) mentions that Javanese teaching included the fruitful Javanese ethics. The Javanese ethics is identical with wisdom because according to the Javanese awareness of the motivation to act correctly of be morally correct is the feeling of responsibility and wisdom of consideration. Essentially, Javanese ethics indicates that a wise man will act suitably with his nature. Someone is “wise” when she or he come to feeling or “roso”.

In addition, Mindari (1999) has showed the role of tradition ceremony in Javanese marriage tradition. This study shows the ritual and the beauty of figurative language used in the Javanese marriage tradition. Masrokah (2001) conducts other study on Javanese culture. This study shows how symbols in Javanese tradition reflect the teaching values of Javanese harmony.

This study describes about metaphors of mantras used in the traditional ceremony of *Kiyai Pradah*. The focus the study includes kinds metaphors used in the Javanese mantras of ritual ceremony of *Kiyai Pradah* and intended meanings reflected from the metaphors of mantras used in the ritual ceremony of *Kiyai Pradah*.

The ritual named as *Jamasan Kiyai Pradah* (to Wash of Magical Heirloom named *Kiyai Pradah*). *Kiyai Pradah* is a kind of a gong the Javanese *gamelan* (Javanese musical instrument made from brass) that is believed as the heirloom that gives harmony for all society in Lodoyo Sub-district, Blitar the regency of East Java province. The ritual is conducted on *Mulud* (the third month of Islamic Calendar) and on *Syawal* (the first month of Islamic calendar) every year. In this tradition, the chief of tradition who maintains the *going* involves all society, the regent of Blitar and the heads of sub-regencies in Blitar. This ceremony, therefore, teaches how harmony and peacefulness should be achieved together for all society members.

In the ritual ceremony, the metaphors of figurative languages used in the process of ritual are focused. The metaphors reflect some teaching values that are useful for people attending the ceremony. Besides, the metaphors also show how all members in the society.

Javanese basically love peacefulness (*katentreman*). Since childhood a Javanese child must be taught to have *roso isin* (feeling shy), *rikuh* (worried about other's evaluation), and *sungkan* (respect) to other people. These feelings positively develop into desire to avoid conflicts or confrontations, feeling respectful to each other, self control and living harmoniously and peacefully with others (Mulder, 1996:38).

To show the Javanese culture that is full of harmony and peacefulness, we can see the tradition of worship in Javanese culture. Though Javanese's religion is Islam or Christian, the Javanese often practice Hinduism and Buddhism rituals in their lives. This means besides confessing a main religy and its rules, for example Islam, a Javanese also confesses a traditional belief for everyday ritual ceremony. They hold the faith for certain occurrence during their lives. They hold a *slametan* (a kind of prayer to expect blessing from God) through ritual ceremony in their whole of lives. Examples of ritual ceremony are wedding ceremony, *tingkeban* (a slametan for seven month of pregnancy), *slametan dino lair* (*slametan* to commemorate birth according to Javanese calendar), etc.

During the process of their life, Javanese are not separated from ceremonies. This is done from the generation to generation so that the culture rooted strongly in the life of the Javanese (Mindari, 1999). Wardaya (1985:5) states that during the glory of Javanese kingdoms, especially in Mataram (Surakarta and Yogyakarta), those ceremonies were considered sacred so that the ceremonies became obligatory for the Javanese. Javanese believed that if they did not do them, something unpleasant or even bad luck would happen later in their lives.

According to Wardaya (1985) Javanese ceremony consists of two kinds: ritualism and symbolism. The ceremony is normally chaired by a chief of traditional ceremony named as *jurukunci* or *pinisepuh* in Javanese language. Ritualism referees to reciting magical words or mantras and praying. In the rituals, Javanese deal with making offering (*sesajen*), burning incense, worshipping spirits, etc. symbolism refers to the practice of representing things by symbols or of investing things with a symbolic meaning or characters. Some examples of symbolism are *kembar mayang* (coconut flower) for ritual of Javanese wedding ceremony and *bubur abang-bubur putih* (red and with porridge made from rice) to commemorate magical human's sblings in Javanese tradition.

To some extent, symbolic ceremonies are considered traditional events that are not appropriate to the modern life and norms. Some people also leave the ceremonies because they think that the ceremonies are against religions. However, Budiharso (1997) and Mindari (1999) have carefully proved this belief inaccurate. To them, if studied objectively, those symbolic ceremonies are not against religions, since there is no aspect of worship to a certain spirit, but only to express the purpose and expectations of the doer.

Figurative languages have a broader context than metaphors. In other words, metaphors are a part of figurative languages. According to Abrams (1981:45) figurative language is a deviation from what speakers of a language apprehend as the ordinary or standard in order to achieve some special meaning of effect. Therefore, a figurative language does not have a meaning as it is literal. Figurative language has some characteristics. Peirrine (1982:64-65) states the characteristics of figurative language include: imaginary pleasure; a way of bringing additional imagery into verse, making the abstract into concrete, making poetry more sensuous; a way of adding emotional intensity to informative statements and something attitude with information; and a means of concentration, a way of saying much in brief compass.

As part of figurative languages, metaphors have two essential meanings (Abram, 1981:45): metaphors refer to the use of words or expressions to indicate something different from the literal meaning, and a word that has a standard of literal usage to denote one kind of thing, quality, or action. In other words, metaphors are symbolic expressions or analogy that say something general for specific, something specific for specific, and something specific for general (Wahab, 1995).

Metaphors can be divided into three kinds: (1) nominative metaphors, (2) predicative metaphors, and (3) sentential metaphors (Wahab, 1995:72). The nominative metaphors refer to metaphors used as a noun of a sentence. In English a noun functions as a subject and an object of a sentence. Therefore, nominative metaphors can be classified into two kinds (1) subjective metaphors and (2) complimentary metaphors. Subjective metaphors referee to the metaphors that are identified from a subject of a sentence. Complimentary metaphors refer to metaphors that are identified from the object or a complement of a sentence. For example,

- (1a) [Angin] lama tak singgah
[Wind] has not blow for so long time

The word WIND in the script (1) is the subject of the sentence. The WIND in the sentence has an intended meaning as someone who brings a message. In the sentence, the WIND functions as a nominative metaphor. Therefore, this is an example of a nominative metaphor. In addition, the complimentary metaphors refer to a metaphor that functions as a complement of a sentence. In the script (1b) below, an example of complimentary metaphor is given.

- (1b) Aku minta dibikinkan [jembatan cahaya]
Please build me [a bridge made of light]

The phrase A BRIDGE MADE OF LIGHT in the example (1b) above refers to the complement of the sentence. The phrase has an intended meaning “the right and peaceful way”. The phrase is a complement in this sentence, so that it is named as the complimentary metaphor.

A predicative metaphor is identified from the predicate of a sentence. This means that a predicative metaphor is a symbolic meaning obtained from a predicate of a sentence. In this regard, the subject and complement of the sentence do not have the metaphors. Therefore, a predicative metaphor is a metaphor that functions as a predicate of a sentence. In the script (2) below, example of a predicative metaphor is given.

- (2) Matamu [membakar] jiwaku
You eyes [burnt] my heart

In the above example, the symbolic meaning is identified from the word BURNT that function as a predicate of the sentence. The word BURNT in the above script is a predicative metaphor. The eyes are symbolized as fire that burns someone’s heart. It has an intended meaning that someone is falling in love and when the boy looks the eyes of the girl, he felt as if the girl’s eyes are fire. His heart is burnt.

The sentential metaphors refer to the metaphors that are used in all aspects of a sentence. In this case, the subject, predicate, and complement of a sentence have metaphorical meanings. In the script (3) below, an example of a sentential metaphor is given. The metaphor is quoted from a Javanese magazine *Panyebar Semangat*, March, 2001.

- (3) Tangisku mili kaya banyu kali
My tear drops as if water of a river flowed

All words in the script (3) show symbolic meanings. The so much tear falls fast as if the tear flows like water in the river. It represents a very deep sadness. To interpret a metaphor, there are two principles that can be used (Wahab, 1995). First, metaphor will always consist of symbolic meaning and the intended meaning. The symbolic meaning is called as signifier, whereas the intended meaning is named as signified. The symbolic meaning refers to the literal

use of the metaphor; and the intended meaning shows the actual message. Example (4) below shows the signifier and signified of a Javanese poet quoted from *Panyebar Semangat*.

- (4) [Pungkasane] sliramu ninggal aku adoh banget
[nglakoni] garis uripe dewe-dewe

The intended meaning of above poet shows the end of a love story. A couple loves each other but finally they must separate. The lovers are aware that they have to go for their own fate. Predications can be seen from the words in the brackets [finally] and [you fetched] and [I fetched].

Javanese mantras are full of metaphors and symbols. Therefore, to achieve the intended meaning in Javanese mantras, the metaphors and symbols in the mantras should be identified. Budiharso (1997) and Mindari (1999) have presented examples of analysis of symbols and metaphors in Javanese mantras. Below are samples of the mantra and a poet from a Javanese magazine *Panyebar Semangat*.

- (5) Kakang Kawah Adi Ari-ari
Kadangingsun papat kalimo pancer
Ninin Among Kaki Among
Ingkang ngemongi jiwa raga ningsun

My elder brother, Kawah; my younger brother Ari-ari
My four siblings and the fifth the center
The magical grandma and grandpa
Who protect my body and soul

All words and phrases in script (5) above are symbolic and have metaphorical meanings. To understand the intended meaning of the mantra, one must understand the symbols first. Then, based on the symbols, she should refer to the Javanese belief and Javanese culture.

The above mantra shows a ritual of commemorating a Javanese birth. According to Javanese, the birth commemoration comes in every 35 days. Javanese believe that a man has four magical siblings and one center that is his body. If man can has harmony among his siblings and his own body, he can have a prosperous life and lucky in his life. The four siblings are symbolized as the elder brother (*Kakang Kawah*), the younger brother (*Adi Ari-ari*), the magical grandma (Nini Among and grandpa (*Kaki Among*)).

In real life, according to Budiharso (1997) the four siblings are represented into four human desires; *sufiah*, *amarah*, *mutmainah* and *aluamah*. *Sufiah* refers to a will for prayer, white color, located in the East. *Amarah* refers to an anger desire, the red color in the South. *Mutmainah* indicates sexual desire, yellow color, in the West. *Aluamah* shows bold desire, black color, in the North. To have a life harmony, one must make the four desires balance.

2. METHODS

This study was ethnography that used qualitative approach. The purpose of the study is to investigate the metaphors identified from the Javanese mantras used for ritual ceremony of *Kiyai Pradah* in Lodoyo, Blitar. The metaphors were analyzed their literal symbols and their intended meaning based on the Javanese culture. To obtain the data naturally, the researcher performed as a key-instrument (Bodgan and Bliken, 1992). There were two main research subjects involved in this study. The first subject was the chief of ritual and the second subject was the member of committee of the ritual. The chief of ritual was *Ki Supalil* a man about 75 years old. He has chaired the ritual for almost 29 years since 1972. In addition, the members of committee were 6 staffs of the Lodoyo village, the Lodoyo district, and the Blitar regency. The head of village, head of district and head of regencial office because selected the members of the committee. The second subjects were informants who gave more clarification to the whole process of procession. They also helped researcher show the process of ritual, prepare written information related to the ritual, check and recheck data, and discuss anything about ritual after the researcher had interviews with *Ki Supalil*. The main data of this study were Javanese spoken mantras obtained from the first subject. The chief of ritual gave permission to write six mantras, therefore, the main data of this study were the six mantras dictated by *Ki Supalil*, the chief of ritual of *Kiyai Pradah*. The supporting data of this study were information and facts that spoken mantras were collected from the chief of ritual.

3. FINDINGS

3.1 Metaphors in Javanese Mantra of *Kiyai Pradah* Ritual

The spoken mantras used in the ritual of *Kiyai Pradah* consist of six mantras. The mantras are divided into (1) one opening mantra or *suguh* and (2) five praying mantras. Opening mantra is a short introductory speech spoken in high level of Javanese. In addition, the praying consists of five mantras used to commemorate, express thanks, and respect to the ancestors and heroes in Lodoyo. All mantras are spoken in the high of Javanese. The mantras of the ritual of *Kiyai Pradah* are presented in scripts (6) to (11) below.

3.1.1 Opening Mantra

- (6) Saderengipun kawula muji syukur alkhamdulillah dumateng Allah SWT
dene menopo kulo lan panjenengan sesami taksih dipun paringi
kekuatan kawilujenagan, taksih saget pinaggihan wonten pendopo agung
Lodoyo Wetan.

Poro rawuh,
kulo namung sadermi ngaturaken kajat kinajatan saking
Bapak Bupati Ledoyo Wetan lan Bapak Muspida
inggih punika kajat kinajatan siramipun pusoko *Kiyai Pradah*.

Translation

First of all, let us praise God, the almighty
for his mercy and graceful that all of us are blessed with
safety and peacefulness so that we can meet again in
the great veranda of East Lodoyo today

Ladies and gentlemen,
I am merely a legation of the regent of east Lodoyo and his staffs
standing to express their will
to magically wash the sacred heirloom of Lodoyo named *Kiyai Pradah*.

Script (6) above is a speech of an introduction before the ritual is begin. It is a kind of opening speech spoken on Javanese. It does not use metaphors or words that have interpretable meaning and it is not a mantra in it self. Native speakers of Javanese can directly understand the meaning of the mantra. Therefore, the scripts is interpreted its meaning based on Javanese philosophy and Javanese culture. The intended meaning of the script refers to an acknowledgement of the chief of ceremony performed by the chief of ritual. He acknowledges that he is just a representative of the regent of Blitar to chair the ceremony. He has nothing powerful to do the ceremony, except God the almighty blesses. Therefore he asks guests and visitors to praise God for his mercy for they can meet in this ceremony to wash the heirloom of ledoyo *Kiyai Pradah*.

Scripts (7), (8), (9), (10), and (11) below refer to the praying mantras in the mantras, metaphors are used to represent various expressions. The following are the complete version of the mantras used for ritual ceremony of *Kiyai Pradah*.

3.1.2 Praying Mantras

- (7) Ngawantenaken sekul suci ulam sari
Seperlu nyaosi dhahar
Ngaweruhi Arwahipun Kanjeng Nabi Muhammad miwah
Para garwa putra sekabataipun sekawan
Abu Bakar, Umar, Usman Ali
pramilo dipun caosi dahar mugi-mugi gusti Allah
ngijabani ingkang dados tujuanipun.

Translation

We dedicate holy rice and the essence of meat
to serve a great meal to the soul of

The prophet Muhammad and his wives, his sons and daughters,
and his four disciples: Abu Bakar , Umar, Usman , Ali
We serve the delicate meal
May God bless the wills and wants of the regent of Blitar, has staffs,
And all people in Lodoyo.

- (8) Perlu Ngaweruhi Kanjeng Nabi Adam Ibu Howo
Bopo Kuoso, Ibu Bumi, Bumi Ing Daerah Lodoyo
Pramilo Dipun Caosi Kromat Mugi-Mugi Gusti Allah
Ngijabani Menopo Inkgang Dados Panuwunipun

Translation

In memory of the prophet Adam and Mother Eve
The Powerful Father, Mother the Land
The land of Lodoyo area
Devoting our respect, we praise
May God bless our prayer and will

- (9) Ngaweruhi leluhur ingkang cikal bakal ing daerah Lodoyo
pramilo dipun caosi kromat, mugi-mugi daerah Lodoyo
sagete ayem tentrem, sampuno wonten sambekolo
detik meniko tumunten mbenjang

Translation

In memory of the ancestors originating to build Lodoyo in the past
Devoting our respect, we praise
May God bless our prayer
Be peace in Lodoyo, be full of harmony
No disaster and threat occur
Form now on until the future forever.

- (10) Ngaweruhi pusoko ingkang jumeneng ing daerah Lodoyo
daerahe iso tenang, rakyate rukun bangunane sae,
sing tani subur makmur, sing dagang podo sugih rejekine
pemerintahe lancar lan adil tumindak.

Translation

In memory of the heirloom of Lodoyo
We praise to God
The land is peace and safe, the people are in harmony,
The development increase
The farmers are healthy the traders are prosperous
The government is fair and justice

- (11) Ngaweruhi rina wengi dinane pitu, pasarane limo
wukune telung puluh, sasine rolas
tahune wolu, windune papat
tetepipun kangge nyirami pusoko Kiyai Pradah
dawah ing dinten selasa pahing

Translation

In memory of the night and day
The seven-day and the five –day
The thirty *wuku* and the twelve month
The eight-year and the four *windu*
Exactly the time to wash the heirloom *Kiyai Pradah*
It is on Tuesday *Pahing*

Based on the above scripts of Javanese mantras used for ritual of *Kiyai Pradah*, the metaphors used in the five mantras are identified and the metaphors are presented in table 1. There are 20 metaphors identified from the five mantras. The literal meanings of each metaphors and the category of the metaphors are given in table 1 and 2.

As seen in the table 1 below, the classification of the metaphors is identified from five kinds of mantra. From the five mantras 20 metaphors are identified and from 20 metaphors 3 similar metaphors are repeated in three mantras.

Table 1 Metaphors Used In Javanese Mantras of *Kiyai Pradah* Ritual

Mantra	Metaphors	English translation	Symbolic meaning
7	Sekul suci Ulam sari Nyaosi daha Arawahipun Kanjeng Nabi Muhammad, Garwa Lan Putranipun Lan Sakabat 4 Abu Bakar, Usman, Umar Ali.	Holy rice Essence of meat Served holy meal The spiritf of Muhammad His wives his Kids And His 4 Disciples Abu Bakar, Umar, Usman Ali	Prosperity Harmony Sacred ritual Islamic Prophet Muhammad And His Family And The Main Four Followers
8	Kanjeng Nabi Adam Ibu howo Bopo kuoso Ibu bumi Dipun caosi dhahar	Prophet adam Mother eve The powerfull father The land mother Served sacred meal	The first man in the world The first woman God the almighty The earth or the land Sacred ritual
9	Leluhur Cikal bakar daerah Lodoyo Dipun caosi dhahar	The ancestor Persons originating to Build Lodoyo Serves a respect	The spirits Founding father of Lodoyo Sacred ritual
10	Pusoko ingkang jumeneng in daerah lodoyo	The heirloom of Lodoyo Meaning <i>Kiyai Pradah</i>	A gong named <i>Kiyai Pradah</i>
4.6	Dina pitu Pasarane limo Wukune telung puluh Sasine rolas Tahune wolu Windune papat Nyirami pusoko <i>Kiyai Pradah</i> Dawah dinten Selasa pahing	Seven-day calendar Five-day calendar The thirty –wuku The twelve- month The eight-year The four-windu To wash the heirloom <i>Kiyai Pradah</i> Done on Tuesday pahing	Sunday, Monday, etc Legi, pahing, pon, etc Sinta, pandep, wulir, etc Alip, Ehe, djimawal, etc Adi, kuntara, etc The gong of <i>Kiyai Pradah</i> Second day in the seven-day calendar and second day in the five- day calendar.

Based on the results of analysis on the kind of metaphors presented in table 1, each metaphor is categorized into the metaphor category. Table 2 below indicates the metaphor category.

Table 2 Category of metaphors

Category	Metaphors	English translation
Complimentary	Sekul suci	Holy rice
Complimentary	Ulam sari	Essence of meat
Predicate	Nyaosi daha	Served holy meal
Complimentary	Arawahipun Kanjeng Nabi Muhammad, Garwa Lan Putranipun Lan Sakabat 4 Abu Bakar, Usman, Umar Ali.	The spiritf of Muhammad His wives his Kids And His 4 Diciples Abu Bakar, Umar, Usman Ali
Complimentary	Kanjeng Nabi Adam	Prophet Adam
Complimentary	Ibu howo	Mother eve
Complimentary	Bopo kuoso	The powerfull father
Complimentary	Dipun caosi kromat	The land mother
Sentential	Cikal bakal daerah lodoyo	Served sacred meal
Complimentary	Dipun caosi kromat	The ancestor
Complimentary		Persons originating to Build lodoyo
Sentential		Serves a respect
Sentential	Pusoko ingkang jumeneng ing daerah lodoyo	The heiloom of lodoyo, meaning <i>Kiyai Pradah</i>
Complimentary	Dina pitu	Seven calendar (Sunday , etc)
Complimentary	Pasarane limo	Five-day of Javanese calendar
Complimentary	Wukune telung puluh	The thirty wuku
Complimentary	Sasine rolas	The twelve-month
Complimentary	Tahune wolu	The eight-year
Complimentary	Windune papat	The four- windu
Sentential	Nyirami pusoko <i>Kiyai Pradah</i>	To wash the heirloom Kiyai....
Sentential	Dawah dinten Selasa pahing	Tuesday in s even day calendar and <i>Pahing</i> in the five day Javanese calendar

The above table 2 shows that the metaphors used in Javanese mantras of the ritual of *Kiyai Pradah* are classified into three categories. The categories are (1) complimentary metaphors, (2) predicative metaphors, and (3) sentential metaphors. The number of metaphors based on its category is (1) 14 complimentary metaphors (2) 1 predicative metaphors, and (3) 5 sentential metaphors.

3.1.3 Intended Meaning of the Metaphors

In the script (7), there are 4 literal metaphors, namely: (1) *sekul suci*, (2) *ulam sari*, (3) *nyaosi dahar*, (4) *Arwahipun Kanjeng Nabi Muhammad Miwah Garwa Lan Putranipun, Lan Sakabat Papat Abu Bakar, Umar, Usman, Ali*. The metaphors in mantra (7) symbolize respect to the sacred persons who have led to a true teaching of lives. The persons are the prophet Muhammad, his family members, and his 4 loyal disciples that continued his teaching after his death.

This mantra refers to the way of expressing high respect to the religious leader using certain media. The holy meal and the essence of meat are media that are considered sacred. Javanese believe that through a solemnly praying. God will accept the media, in short, the literal meaning of meaning of metaphors in mantra (7) symbolize the Javanese tradition and beliefs toward spirit and ancestors who have led to the true teaching about life, in addition, the intended meaning of mantra (7) reflect process of praying based on Javanese teaching value that put very high respect to the leaders of Islamic religion. Javanese believe that in any activity of live, the religious leaders must be commemorated through any certain praying using Javanese tradition media.

In the script (8) metaphors are symbolized through (1) *Kanjeng Nabi Adam*, (2) *Ibu Howo*, (3) *Bopo Kuoso*, (4) *Ibu Bumi*, and (5) *Dipun caosi kromat*, literally, the metaphors represent the first man created in the world Adam and his wife Eve. The creator of the man is God the almighty (*Bopo Kuoso*) and the place where the man is put is the land. All are sacred, so that they need to be respected (*dipun caosi kromat*). The intended meaning of the mantra is that Javanese people put high respect to the first person in the world. God has created the man so that grateful is also addressed to him. *Adam Howo*, *Ibu Bumi*, and *Bopo Kuoso* are Javanese words that are used identify the origin of human beings in Javanese culture.

Script (9) is used to respect to the ancestors and person who originated to build the land. The ancestors are believed to embody as Gods, or Goddess who spiritually maintain the land forever. Literally, the ancestors are called as *leluhur* and *cikal bakal*. In the general term *leluhur* and *cikal bakal* is called as *danyang* (spirit maintaining a certain area). They are all sacred and therefore they must be respected (*dipun caosi kromat*). They intended meaning of the mantra mentions that Javanese people will always give respect to the persons that originate, build and give lucky for other people as heroes. In Javanese culture, people put a very high respect to the ancestors until their death and the ancestors become a soul or spirit.

Script (10) is specifically referred to give respect to the heirloom of Lodoyo, that is *Kiyai Pradah*. Literally, this mantra mentions that *Kiyai Pradah* will magically provide peacefulness, harmony, security, and prosperity to all people in Lodoyo and Blitar. The intended meaning of this mantra states that as the blessing of God the almighty, people in Lodoyo and Blitar will receive blessing from God. It is a prayer in Javanese tradition that uses heirloom to strengthen a faith and belief. In other words, Javanese believe that a prayer will be more successful if it uses a heirloom. It is a Javanese teaching that making a harmony between human beings and spirits are important in daily lives.

Finally, scripts (11) mentions the time when the ceremony is conducted. The metaphors of mantra (4.6) are (1) *dina pitu* (2) *pasarane limo*, (3) *wukune telung pulung*, (4) *sasine rolas* (5) *tahune wolu*, (6) *windune papat*, and (7) *dinten selasa pahing*, literally this mantra mentions about the calendar system of Javanese tradition, in Javanese tradition horoscope is identified through the system of seven day, five day, 30 *wuku*, 12 month, 8 year and 4 *windu*. A day is always represented in a double status the seven day and the five day calendar.

The seven day calendar refers to Christ calendar, namely, Sunday, Monday Tuesday, Wednesday Thursday, Friday and Saturday. In the Javanese calendar that uses Hindu calendar, the seven day is equivalent to *Radine, Soma, Anggara, Buddha, Respati, Sukra, and Sanikara*. In the Javanese Islamic calendar the seven day is represented into *Akad, Isnén, Selasa Arba Kemis Jumungah, and Septu*. In addition the five-day calendar refers to *legi, pahing pon, wage and kliwon*. The names of the five-day in the Javanese calendar are not found in Islamic and Christ calendars.

Specifically, the five day Javanese calendar represents a direction of the four point of compass, and five the center (*kiblat papat ilmo pancér*). East (*legi*) south (*pahing*), west (*pon*), north (*wage*), and the center (*kliwon*). The point of compass also represents four human's desires the center, and its color. The desires are *sufiah* (*legi*, east, white color, meaning a desire of worship). *Amarah* (*pahing*, south, red color, meaning a desire of anger). *Aluamah* (*pon*), west the yellow color, meaning a desire of sex), *mutamainah* (*wage*, north, black color, meaning of desire of eating and drinking) and the center (*kliwon*, the center multicolor, meaning a desire to the magical power). The center refers to the human soul and spirit, the self confidence and the faith.

4. DISCUSSION

Based on the data analysis above, three points can be presented for discussion. First, the metaphors used in Javanese mantra the ritual ceremony of *Kiyai Pradah* consist of symbolic expressions that reflect harmony and peacefulness in the Javanese teaching value. Second, based on the linguistic aspects, the metaphors in Javanese mantras are used mostly as the complimentary metaphors that function as the object of a sentence. Third, besides using the values of modern lives, Javanese people still exist to use tradition-teaching values.

The metaphors used in Javanese mantras of *Kiyai Pradah* ritual consist of 20 kinds. In the area of Javanese teaching values, the metaphors represent the Javanese teaching values that put respects and harmony among human beings, the ancestors, and God. Intentionally, this means that metaphors reflect how Javanese people keep harmony, peacefulness, and balance attitudes for oneself and for the community.

Based on the linguistic aspects, most metaphors in the Javanese mantra for the ritual of *Kiyai Pradah* are used as the complement of the sentence. The complement refers to the object of a sentence. It means that the Javanese people tend to show politeness.

In line with the traditional value, Javanese people believe that ancestors perform teaching values for the whole life. One of the traditional teaching values is ritual and giving respect to the soul of ancestors. In this regard, the ritual ceremony to wash *Kiyai Pradah*, the heirloom of

Lodoyo does not mean to put “God in the heirloom” or “to believe a heirloom as God”. It is a teaching to give respect and appreciate to the ancestors and leaders that have taught people right way of lives. The ritual of *Kiyai Pradah* has been done for 297 years, therefore, it is a valuable tradition that Javanese people should keep on and put a high appreciation on it.

Other aspect of the teaching values is used in the Daily lives when Javanese people try to find a lucky. For this purpose, Javanese people use a careful interpretation in determining a lucky day. They use a reference of the five-day calendar (*neptu dina*), the seven-day calendar, *wuku*, *windu*, and *year*. To determine a lucky day using Javanese tradition does not mean that anything will be achieved successfully. But, it means that Javanese people can find a solution of their daily problems using a tradition.

5. CONCLUSION

1) In general, this study concludes that metaphors used in Javanese mantras of *Kiyai Pradah* ritual consist of 20 kinds. The metaphors are categories into (1) complimentary metaphors, (2) predicative metaphors, and (3) sentential metaphors. The metaphors represent the Javanese teaching values that put respects and harmony among human beings, the ancestors, and God. The metaphors reflect how Javanese people keep harmony, peacefulness, and balance attitudes for oneself and for the community. Ritual ceremony to wash *Kiyai Pradah*, the heirloom of Lodoyo does not mean to put “God in the heirloom” or “to believe a heirloom as a God”. It is teaching to give and appreciate the ancestors and leaders that have taught people right way of lives. The ritual of *Kiyai Pradah* has been done for 297 years, therefore it is a valuable tradition that must be kept and highly appreciated.

2) Specifically, the metaphors serve literal and intended meaning. The literal metaphors included *sekul suci* (the holy meal), *ulam sari* (the essence of meat), *nyaosi dahar* (serving a delicate meal), and *arwahipun Kanjeng Nabi Muhammad, garwa lan putranipun, lan sakabat 4 Abu Bakar, Umar, Usman, Ali* (the soul of prophet Muhammad, his wives, his sons and daughters, and his 4 disciples Abu Bakar, Umar, Usman, Ali). Metaphors relating to spirit included *Nabi Adam* (Adam the prophet), *Ibu Homo* (Eve the mother), *Bopo Kuoso* (the powerful father in the sky), *Ibu Bumi* (the land the mother), *leluhur* (the ancestors), *cikal-bakal daerah Lodoyo* (persons originating to build Lodoyo), *pusoko ingkang jumeneng ing daerah Lodoyo* (a heirloom of Lodoyo village, *dina pitu* (seven-day calendar: Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday), (2) *pasarane limo* (five day Javanese calendar: *Legi, Pahing, Pon, Wage, Kliwon*), (3) *wukune telung puluh* (30-wuku), (4) *sasine rolas*(12-month), (5) *tahune wolu* (8-year), (6) *windune papat* (4-windu), and (7) *dinten Selasa Pahing* (the day of Tuesday Pahing).

Respectively, the intended meaning of each metaphor symbolizes respect to the sacred persons who have led to a true teaching of lives. It reflects process of praying based on Javanese teaching value that put very high respect to the leaders of Islamic religion. Metaphors *leluhur* and *cikal-bakal* are used to respect the ancestors and persons who

originated to build the land, a genuine respect to the ancestors until their death and the ancestors became a soul or spirit.

Metaphors *Kiyai Pradah* will magically provide peacefulness, harmony, security, and prosperity for all people in Lodoyo and Blitar. Javanese tradition teaches that making a harmony between human beings and scripts is important in daily lives. Finally, metaphors *dina pitu, pasarane limo, wukune telung puluh, sasine rolas, tahune wolu, windune papat*, and *dinten Selasa Pahing* represent a very careful system of thought in Javanese tradition. This means in doing important good wills, Javanese people combine logical and spiritual considerations to avoid, problems, and accidents.

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