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An Analysis Meanings of *Hapo Ana* (Thanksgiving for the Birth of a Child)
Ritual Speech in Raerobo Communities of Sabu Raijua Regency

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Abstrak

Tujuan dari penelitian ini adalah untuk mendeskripsikan makna yang terkandung dalam Tuturan Ritual Hapo Ana (syukuran kelahiran anak) pada masyarakat Desa Raerobo, Kecamatan Sabu Liae, Kabupaten Sabu Raijua. Masalah yang diangkat dalam penelitian ini adalah apa saja makna yang terkandung dalam Tuturan Ritual Hapo Ana (syukuran atas kelahiran anak) pada masyarakat Desa Raerobo, Kecamatan Sabu Liae, Kabupaten Sabu Raijua. Teori yang digunakan dalam penelitian ini adalah teori hermeneutika. Metode yang digunakan penulis dalam mengkaji makna dalam tuturan ritual "Hapo Ana" (ucapan syukur atas kelahiran anak) adalah metode deskriptif kualitatif. Hasil penelitian menunjukkan bahwa upacara ritual Hapo Ana (syukuran atas kelahiran anak) terdiri dari beberapa tahap, yaitu (1) *Atte ahhu* (memotong tali pusar); (2) *Ketoe nyabbu* (menggantungkan ari-ari); (3) *Pehune ngara* (memberi nama) dan (4) *Hapo Ana* "syukuran atas kelahiran anak".

Kata Kunci : tuturan ritual, hapo ana, Desa Raerobo

Abstract

The purpose of this study was to describe the meaning contained in the *Hapo Ana* (thanksgiving for the birth a child) Ritual Speech in the community of Raerobo Village, Sabu Liae Subdistrict, Sabu Raijua District. The problem raised in this research is what are the meanings contained in the *Hapo Ana* (thanksgiving for the birth a child) Ritual Speech in the Raerobo Village community, Sabu *Liae* Subdistrict, Sabu Raijua District. The theory used in this research is the theory of hermeneutics. The method used by the author in assessing the meaning in the ritual speech "*Hapo Ana*" (thanksgiving for the birth a child) is a qualitative descriptive method. The results showed that the *Hapo Ana* (thanksgiving for the birth a child) ritual ceremony consisted of several stages, namely (1) *Atte ahhu* (cutting the umbilical cord); (2) *Ketoe nyabbu* (hanging the placenta); (3) *Pehune ngara* (naming) and (4) *Hapo Ana* "thanksgiving for the birth a child" (thanksgiving for the birth a child).

Keywords: ritual speech, Hapo ana, Raerobo village

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INTRODUCTION

Cultures came from Sanskrit and it called *buddhayah*, which is the plural form of (buddhi or reason) are interpreted as things that related to the humans mind Culture is the way of life to develop and jointly owned by a group of people and inherited from generation to generation. Culture made up of many complex elements, including systems religion and politics, customs, language, tools, clothing, buildings and works of art. Traditional rituals, as well as culture is an integral part of the self human so many people tend to consider it genetically inherited. When someone tries to communicate with people in different cultures and adjust for the differences prove that culture is learned.

Culture and society have very close relationship, where everything something that exists in society and the environment is determined by culture owned by the community itself. Wrong a form of culture in society is custom. The customs handed down by our ancestors hereditary, and used as a reference for life every society as a form of culture typical. Custom comes from something sacred and associated with folk traditions hereditary and has value religious. In society, both in society complex or simple, there are a number interrelated cultural values establish a system that is used as a guide to the concepts strong motivating culture to people's lives.

The Sabu tribe or what is commonly called *Do Hawu* (Sabu nese) is a group of the people who believe they belong and from one ancestor named *Kika Ga*. Initially, The Sabu nese inhabit the island of Sabu and the islands Raijua which is located next to the Savu sea. Along with the development of many times methamphetamine people who migrate outside the island of methamphetamine. The majority of Sabu tribe is Christianity, but before Christianity entered the Sabu area, the Sabu people have their own beliefs or embrace a tribal religion. One of the usual ceremonies by

the community in Sabu is the *Hapo Ana* (thanks giving for the birth of a child) ceremony is interpreted as a ritual custom of welcoming a new born baby (Kaho, Robert Riwu 2005:45).

According to Liliweri (2002:8) culture is the view of the life of a group of people in the form of behaviors, beliefs, values, and symbols that they receive unconsciously, all of these are passed down through communication process from one generation to the next.

According to Hawkins (2012) says that culture is a complex includes knowledge, belief, art, morals, customs and abilities and other habits that humans have as part of society.

What is meant here is *Hapo Ana* (thanks giving for the birth of a child) is the one related to the legality of the child born. As in general in cycles human life, Savu society as well have the belief that being a Humans have started since in the womb to birth and then to death. Stages this process is passed with rituals. Same as other traditions outside of Savu. *Hapo Ana* (thanks giving for the birth of a child) is a rituals performed in connection with recognition of a birth process. Process a birth is believed to pass through a stage very critical both experienced by the mother and the child is born. For that it is necessary thanksgiving done for and above safety of the soul of the child and mother. Process the rituals performed include cutting the rope navel (placenta), baby naming, and announcement birth to relations or friends and etc. All stage of the ritual activity it symbolizes the coveted hope for the baby. An important part of this activity is the baby is protected from various disease. All these birth ritual ceremonies protections the baby from various the baby is legally a member of local society. (Septory, Simon. *et al*, 2004:22)

The *Hapo Ana* (thanks giving for the birth of a child) ritual is a traditional ritual that is performed when welcoming the birth of a

child in the family. literally *Hapo* means "to welcome" and "*Ana*" means child. In this *Hapo Ana* (thanks giving for the birth of a child) ritual story, basically a ritual is held for newborn babies (Ly, Petrus. (2019); Padjé, G. R. H. (2021)). The ritual is carried out after giving birth, all the families from the father's side and also from the mother's side gather to perform the ritual for the child, for the people of Raerobo Village, Sabu Liae District, Sabu Raijua Regency tradition *Hapo Ana* (thanks giving for the birth of a child) is a sacred event where the baby is offered with traditional prayers and introduced to the local and community. The purpose of the ritual is to ask the God for blessings and protection so that the baby is safe and healthy.

This ceremony must be carried out by the people of Sabu with believe that by doing this ceremony can be avoided from disaster. This traditional ceremony is related to exemplary authority and self-identity within the norm and community values as symbols in a traditional ceremony. This birth ceremony has a meaning of a traditional culture as a sign of gratitude for independence responsibility, solidarity, love and prayer. All there are the socio-cultural values that exist in *Hapo Ana* (thanks giving for the birth of a child) traditional ceremony. Based on the title of this writing, the problems of research are formulated as follows: (1) What are the meaning contained of *Hapo Ana* (thanks giving for the birth of a child) ritual speech in Raerobo Village of Sabu Raijua Regency? (2). What types of meaning used of *Hapo Ana* (thanks giving for the birth of a child) ritual speech in Raerobo Village of Sabu Raijua Regency? This research aims as follows to find out what meaning is contained in the of *Hapo Ana* (thanks giving for the birth of a child) ritual speech in Raerobo Village of Sabu Raijua Regency and to know the types of meanings used of *Hapo Ana* (thanks giving for

the birth of a child) ritual speech in Raerobo Village of Sabu Raijua Regency.

REVIEW OF RELATED LITERATURE

Language is used to communicate by people in the world so that the listener understands what the speaker means. The purpose of language is the listener understand the meaning of the speaker. The meaning of sentence can be learned by linguistics, because it the theory used to understand how language works. Linguistic deals with the meaning expressed by modulations of speaker's voice and processes by which hearers and readers relate new information to the information they already have. (Kreidler, Charles W. 1998:3). There are two theories explaining about meaning. They are pragmatics and semantics.

Semantic is the systematic of meaning, and linguistic semantic is the study of how languages organize and express meanings. (Kreidler, Charles W. 1998:3). Semantic is concerned with how the system language works. Sometimes in communication the hearer feels difficult to understand the meaning of the speaker. Semantics is the study of meaning. It is more usual within linguistics to interpret the term narrowly, concern on the study of the aspects of meaning which are encoded in linguistic expressions and are independent of their use on particular speech community. In other words, Semantics is the study of meaning abstracted away from those aspects that are derived from the intensions of speakers, their psychological states and those the socio-cultural aspects of the context in which their utterances are made.

Yule George (1996:114) states that semantics is the study of the meaning of words, phrases, and sentences. In semantics analysis, there is always an attempt to focus on what the words conventionally mean on a particular occasion. (Kreidler, Charles W. 1998:13) states that speakers of a language have an implicit knowledge about what is meaningful in their language, and it is easy to show this.

1.1 Concept of Meaning

The concept of meaning becomes very important aspect to discuss when

analyzing the nature of reading. Reading is a process of getting meaning of printed media produced by the writer. It focuses on the construction of general theory to the nature of language in terms of semantic, the theory of meaning. It is said that semantic component should meet three conditions as word meaning, sentence meaning, and the situation. This article deals with analyzing the theories meaning related to word, sentence, and ambiguity. It provides an intellectual frame of reference that can be used by investigators to approach how the students comprehend English texts by understanding the concept of meaning.

Understanding of meaning according to experts its are :

1. According to Pateda, Mansoer (2001:79) states that meaning terminology constitute word and confusing terminonlogy. That meaning always with on discourse says and also sentence.
2. According to Ullman (in Pateda, Mansoer (2001:82) states that meaning is subjective among meaning with understanding.
3. According to De Saussure Ferdinan (in book of Chaer, Abdul (1994:286) states that meaning understan as understanding or proprietary concept or available at a particular sign linguistic.

The difference and opinion equality about the meaning according to experts its are :

1. The difference of understanding of meaning according to experts above gets to be said that limitation about understanding of meaning is so difficult to at determinative because each user lingual to have ability and viewpoint that variably in understand a speech or word.
2. Equation of meaning according to experts above be same cast conversant itention, exolain that lingual implemented influence in perception using up or man behavior or also man group, explain and all the things that be pointed out.

3. From description upon can at concludes that meaning understanding continues a part that can not at divorces from semantic and always clings of whatever our one announce.

1.2 Types of Meaning

A piece of language conveys its dictionary meaning, connotations beyond the dictionary meaning, information about the social context of language use, speaker's feelings and attitudes rubbing off of one meaning on the another meaning of the same word when it has two meanings and meaning because of habit occurrence. Broadly speaking, meaning means the sum total of communicated through language. Words, Phrases and sentences have meanings which are studies in semantics.

The Seven types of meaning according to Leech are as follows :

2.4.1 Conceptual Meaning

Conceptual meaning is also called logical or cognitive meaning. It is the basic propositional meaning which corresponds to the primary dictionary definition. Such a meaning is stylistically neutral and objective as opposed to other kinds of associative meanings. Meanings are the essential or core meaning while other six types are the peripheral. It is peripheral in as sense that it is non-essential. They are stylistically marked and subjective kind of meanings. Leech gives primacy to conceptual meaning because it has sophisticated organization based on the principle of contrastiveness and hierarchical structure.

2.4.2 Connotative Meaning

Connotative meaning is the communicative value of an expression over and above its purely conceptual content. It is something that goes beyond mere referent of a word and hints at its attributes in the real world. It is something more than the dictionary meaning. Still further connotative meaning can embrace putative properties of a referent due to viewpoint adopted by individual, group, and society as a whole. So in the past woman was

supposed to have attributes like frail, prone to tears, emotional, irritable, inconstant, cowardly etc. as well as more positive qualities such as gentle, sensitive, compassionate, hardworking etc. Connotations vary age to age and society to society.

2.4.3 Social Meaning

The meaning conveyed by the piece of language about the social context of its use is called the social meaning. The decoding of a text is dependent on our knowledge of stylistics and other variations of language. We recognize some words or pronunciation as being dialectical i.e. as telling us something about the regional or social origin of the speaker. Social meaning is related to the situation in which an utterance is used. It is concerned with the social circumstances of the use of a linguistic expression. For example, some dialectic words inform us about the regional and social background of the speaker.

The social meaning can be that of Indian young close friends. Stylistic variation represents the social variation. This is because styles show the geographical region social class of the speaker. Style helps us to know about the period, field and status of the discourse. Some words are similar to others as far as their conceptual meaning is concerned. But they have different stylistic meaning. For example, steed, horse and nag are synonymous. They all mean a kind of animal i.e. Horse. But they differ in style and so have various social meaning. Steed is used in poetry horse is used in general, while nag is slang.

2.4.4 Affective Meaning

Affective meaning refers to what is conveyed about the feeling and attitude of the speaker through use of language (attitude to listener as well as attitude to what he is saying). Affective meaning is often conveyed through conceptual, connotative content of the words used.

2.4.5 Reflected Meaning

Reflected meaning arises when a word has more than one conceptual meaning or multiple conceptual meanings. In such cases while responding to one sense of the word we partly respond to another sense of the word too. Leech says that in church service the comforter and the Holy Ghost refer to the third in Trinity. They are religious words. But unconsciously there is a response to their non-religious meanings too. Thus the comforter sounds warm and comforting while the Ghost sounds awesome or even dreadful. One sense of the word seems to rub off on another especially through relative frequency and familiarity (e.g. a ghost is more frequent and familiar in no religious sense). Reflected meaning is also found in taboo words. For examples are terms like erection, intercourse, ejaculation. The word intercourse immediately reminds us of its association with sex (sexual intercourse). The sexual association of the word drives away its innocent sense, i.e. communication. The taboo sense of the word is so dominant that its non-taboo sense almost dies out. In some cases, the speaker avoids the taboo words and uses their alternative word in order to avoid the unwanted reflected meaning.

2.4.6 Collocative Meaning

Collocative meaning is the meaning which a word acquires in the company of certain words. Words collocate or co-occur with certain words only e.g. Big business not large or great. Collocative meaning refers to associations of a word because of its usual or habitual co-occurrence with certain types of words. Collocative meanings need to be invoked only when other categories of meaning don't apply. Generalizations can be made in case of other meanings while collocative meaning is simply an idiosyncratic property of individual words.

2.4.7 Thematic Meaning

It refers to what is communicated by the way in which a

speaker or a writer organizes the message in terms of ordering focus and emphasis. Thus active is different from passive though its conceptual meaning is the same. Various parts of the sentence also can be used as subject, object or complement to show prominence. It is done through focus, theme (topic) or emotive emphasis. Thematic meaning helps us to understand the message and its implications properly. For example, the following statements in active and passive voice have same conceptual meaning but different communicative values.

PREVIOUS STUDY

The previous research are as follows;

Ly, Petrus, (2019). Gatra Nusantara; Jurnal Politik, Hukum, Sosial Budaya dan Pendidikan. Vol. 17, No. 2., p. 93-106. Makna Ritual Adat Hapo Ana (Syukuran Bayi Lahir) pada Masyarakat *Jingitiu* di Desa Peddaro Kecamatan Hawu Mehara Kabupaten Sabu Raijua.

The research was conducted in Peddaro village, Hawu Mehara sub-district, Sabu Raijua district. The data collection techniques used were observation and in-depth interviews with the general public and influential indigenous community leaders in the Peddaro village environment. The data obtained were collected then the data were processed and analyzed descriptively. The results showed that: (1) The Hapo Ana traditional ritual is one of the life cycle traditions carried out by the community in Peddaro Village. (2). For the people of Peddaro Village, Hawu Mehara Subdistrict, Sabu Raijua Regency, the implementation of the Hapo Ana ritual is intended to keep parents and children safe, and avoid the threat of disasters that might befall them, especially children (babies) who have just been born and also when they grow up, children are expected to grow and develop into children who can make parents and families

proud. So it can be concluded that the Hapo Ana traditional ritual in the Jingitiu community in Peddaro Village, Hawu Mehara District, Sabu Raijua Regency is a traditional ritual that must be carried out and has an important role and influence on the growth and development of the baby.

Padje. GRH., (2021) Jurnal Retorika, Volume 2 Nomor 2 Desember 2021 Pendidikan Bahasa dan Sastra Indonesia Universitas Flores. Makna Tuturan Ritual Hapo Ana pada Masyarakat Desa Matei Kecamatan Sabu Tengah, Kabupaten Sabu Raijua.

This research was conducted in the Matei Village community, Central Sabu Subdistrict, Sabu Raijua Regency. the problem raised in this study is what meaning is contained in the Ritual Speech of hapo ana in the Matei Village community, Central Sabu Subdistrict, Sabu Raijua Regency. The theory used in this research is Hermeneutics theory. the method used by the author in examining the meaning in this “hapo ana” ritual speech is a qualitative descriptive method. The results show that the hapo ana ritual ceremony consists of several stages, namely (1) Atte ahhu (cutting the umbilical cord); (2) Ketoe nyebbu (hanging the placenta); (3) Pehune ngara (naming) and (4) Hapo ana (welcoming the child). While the meanings contained in the hapo ana ritual speech in the Matei Village community, Central Sabu Subdistrict, Sabu Raijua Regency are as follows (a) Religious Meaning; (2) Togetherness Meaning; (3) Politeness Meaning; (4) Request Meaning; and (5) Compliance Meaning. From the two previous studies, Ly, Petrus (2019), and Padje, GRH (2021), the author sees that the research sites are both different from the author, including models in the application of research methods, and the theories used in the study

RESEARCH METHOD

This Research is a qualitative research method and used to research natural object conditions, *Moleong, Leksi J. (2000:5* This research also was a phenomenological, because it tried to understand the meaning of events, incidents that happening in the field and its connections to the people inside certain situations and they try to enter into the conceptual world of the subject studied in such a way, so they understand what and how a notion developed by those around events in life daily. After that, that's the goal is to uncover events real in the field through information obtained from individuals or groups, in writing or in writing orally by trying to defend integrity of the object under study which is used the procedures design as follows : research design, data sources, research instrument, research location, research subjects, data collection procedure, data collection technique, data analysis technique.

FINDING AND DISSCUSION

1. Finding

This chapter contains data found in the research field, namely data taken in Raerobo Village, Sabu Liae District, Sabu Raijua Regency.

Based on the result of author research, data was collected as follow:

Muri, ie mude ne ana do na de ta wie ne marai maderu muri mada

Tuhan, kiranya anak ini diberi panjang umur
God, may this child be given a long life

Nga mangngi do ae

Dan berkatnya terus melimpah

And the blessings continue to abound

Pa dara muri mada no

Di dalam kehidupannya

In his life

Nga dai hewari hine no do tanara rukolo do rihie ae

Dan kelak dia dapat mempunyai keturunan yang banyak

And later he can have many descendants

Puru hape la ana appu he hine

Turun-temurun sampai ke anak cucunya nanti

Passed down from generation to generation to their children and grandchildren

Mije pa dara muri mada ana appu no hine

Supaya di sepanjang kehidupan anak cucunya

So that throughout the lives of his children and grandchildren

Do tanara rukolo do rihie ae

Mendapatkan keturunan yang sangat banyak

Get lots of offspring

Helama muri mada pa raiwawa bule do apakerewe

Selama hidup didunia tidak ada malapetaka

As long as you live on earth there are no disasters

Pa dara ammu naiki ne

Di dalam keluarga anak ini

In the child's family

Nga dodo bule ne rukolo no do kebaki

Dan tidak ada lagi keturunannya yang mandul

And none of his offspring will be barren anymore

Tapulara ne rukolo no do taba ae

Melainkan keturunannya bertambah banyak

But his descendants increased in number

Mi womoto pa liru nga mi wolahalae pa dara dahi

Seperti bintang dilangit dan pasir dilaut

Like stars in the sky and sand in the sea.

2. Discussion

There are several types of meaning contained in the *Hapo Ana* (thanks giving for the birth of a child) ritual speech are :

a. Conceptual Meaning

Conceptual meaning refers to the abstract or symbolic significance of something, often beyond its literal definition. It pertains to the ideas, themes, or concepts associated with a particular word, phrase, symbol, or object. Unlike literal meaning, which deals with the straightforward definition or interpretation of words or symbols, conceptual meaning delves into the deeper layers of interpretation, exploring the broader implications, connotations, and associations that a term may evoke.

Nga mangngi do ae

The sentence above has a conceptual meaning that shows that in his life he will continue to be blessed by God

b. Connotative Meaning

Connotative meaning refers to the associations, emotions, values, and implications that are attached to a word, phrase, or symbol, beyond its explicit or literal definition. Unlike the denotative meaning, which represents the straightforward dictionary definition of a term, connotative meaning involves the subjective, cultural, and contextual interpretations that people attribute to words or symbols based on their experiences, beliefs, and societal norms.

Pa dara ammu naiki ne

If you look at the sentence above, *ammu* is the home for the child's life. However, if you interpret all the existing words, it becomes a different word, namely in family life.

c. Social Meaning

Social meaning refers to the significance that words, phrases, symbols, or actions carry within a specific social context. It encompasses the shared understandings, norms, values, and conventions that a society or social group associates with language and

behavior. Social meaning is shaped by cultural, historical, and situational factors and influences how individuals interpret and respond to communication within their social environment.

Tapulara ne rukolo no do taba ae

The social meaning contained in this sentence is because one day their family will have many offspring.

d. Affective Meaning

Affective meaning refers to the emotional or subjective associations that words, symbols, gestures, or actions evoke in individuals. Unlike denotative meaning, which deals with the explicit definition of a term, or connotative meaning, which encompasses the cultural or contextual associations of a term, affective meaning focuses specifically on the emotional responses and feelings that are triggered by language or behavior.

Puru hape la ana appu he hine

The sentence above contains an effective meaning that refers to the child's descendants, because all of their descendants will be passed down from generation to generation to their children and grandchildren.

e. Reflected Meaning

Reflected meaning refers to the indirect or implied significance of a word, phrase, or action that arises from its association with other concepts or contexts. It involves the secondary meanings that emerge from the relationship between different elements within a communication or cultural setting. Reflected meaning often arises from the way language or behavior is used and interpreted within a specific context, rather than from its explicit definition or intended message.

Nga dodo bule ne rukolo no do kebaki

The meaning above is the meaning reflected in the child's life, because in his offspring there will be no infertile ones.

f. Collocative Meaning

Collocative meaning refers to the associations or relationships that certain words have with other words based on their frequent co-occurrence in language. It is concerned with the patterns of word combinations or collocations that are commonly found in natural language use. These collocations often develop through habitual usage and become established as conventional pairings within a language.

Mi womoto pa liru nga mi wolahalae pa dara dahi

The sentence above has a collocative meaning, namely that in the child's life, he will have as many descendants as the stars in the sky and like the sand in the sea.

g. Thematic Meaning

Thematic meaning refers to the central or overarching ideas, subjects, or messages conveyed through a piece of communication, such as a text, artwork, or performance. It pertains to the underlying themes or motifs that provide coherence and significance to the content, shaping the overall meaning and interpretation of the work.

Helama muri mada pa raiwawa bule do apakerewe

The thematic meaning contained in this sentence is because one day, as long as he lives in this world, his life will not be hit by any danger.

1. Conclusions

Based on the results of this research, the writer make conclusions that can find in *Hapo Ana* (thanks giving for the birth of a child) ritual are: several stages in carrying out the ritual, namely, after the child is born they cut the umbilical cord, and after that they cut the umbilical cord, the child's father goes to hang the placenta. after that they gave the child a name. After that, three days later they perform a ritual or thanksgiving for the baby.

Based on the second research problem, in the *Hapo Ana* (thaks giving for the birth of a child) ritual speech, there are several

meanings that can be found in the *Hapo Ana* (thanks giving for the birth of child) ritual, are : Conceptual Meaning, Connotative Meaning, Social Meaning, Affective Meaning, Reflected Meaning, Collocative Meaning, Thematic Meaning

2. Suggestion

Based on the above research problems, the writer would like to provide some suggestion, namely :

1. The writer hopes that this research can increase the reader's knowledge about the meaning in the *hapo ana* ritual speech in Raerobo village Sabu Liae subdistrict, Sabu Raijua regency.
2. The writer hopes that this research make the reader feel interest in knowing more about the types meaning in the *hapo ana* ritual speech in Raerobo village, Sabu Liae subdistrict, Sabu Raijua regency and then the writer hopes this research can be a reference for the further research.
3. The people of Raerobo Village must also have certain attitudes and thoughts to maintain the Hapo Ana ritual speech, because until now the Hapo Ana ritual speech is still carried out when a child is born for anyone in the community whose child wants to be given thanksgiving "Hapo Ana" (thankg giving for the birth of a child)

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