

Semiotic Analysis at Javanese Traditional Events in West Maredan, Tualang District, Siak Regency

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ABSTRACT

This study aims to determine the denotative meaning, connotative meaning, and symbolic meaning contained in Javanese traditional events in Maredan Barat, Tualang District, Siak Regency. The source of data in this study is a Javanese traditional event in Maredan Barat, Tualang District, Siak Regency which includes qualitative data such as writing words and sentences in the traditional event. The method in this study uses descriptive analysis. The method used in this research is ethnographic research method. Data collection techniques with observation, documentation, interviews, note-taking techniques, and recording techniques. The data obtained at the Javanese Traditional Event in Maredan Barat, Tualang District, Siak Regency amounted to 8 data and were analyzed based on the problems studied. Semiotics data analysis on Javanese Customary Events in West Maredan, Tualang District, Siak Regency is divided into (1) denotative meaning, (2) connotative meaning; and (3) symbolic meaning. The analysis of the three meanings was carried out in Javanese traditional ceremonies, namely: (1) Temu manten, (2) Throwing Betel, (3) Stepping on the Egg, (4) Carrying Manten, (5) Kacar-kucur, (6) Dulangan, and (7) Sungkeman.

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Introduction

In a society, traditional rituals or traditions are considered as one of the activities that have cultural content which is strengthened through cultural inheritance. The cultural value system is the highest and most abstract level of customs. Javanese culture was born and developed, initially located on the island of Java, which is an island that is more than 1,200 kilometers long and 500 kilometers wide when measured from the far end. It is located on the southern edge of the Indonesian archipelago. According to (Anugrah, 2016:320) the Javanese are one of the tribes that have a variety of customs and habits that are carried on by the community as an ancestral heritage which has been continuously preserved from generation to generation until today.

According to (Zannah, 2014:2) Javanese people are one of the ethnic groups who are very proud of their culture, although sometimes they don't really understand their culture. In the view of some people, Javanese culture is an ancient culture that is no longer relevant to the current situation. In fact, in the current era, guidelines and values are

urgently needed so that this nation becomes a nation that is wise and prudent, full of peace and very high tolerance between one tribe and another. For this reason, it is necessary to explore local wisdom in any form that contains very high cultural values.

Javanese culture is full of certain symbols, so that Javanese culture can be said to be a symbolic culture. Culture has a very large function for people's lives, because every community always has good habits or bad habits for them. A culture that has developed and prevails in a society is a behavior that can be viewed from the aspects of life faced by humans at one time with all their actions, behaviors, desires and hopes. In this sense symbols are very closely related to the life of the Javanese people, a life that expresses human behavior and habits through various traditional ceremonies.

The symbols used up to now contain cultural, ethical and moral values which are very important to explain to the next generation which is one of the cultural products that has very useful local wisdom, to be continuously understood and absorbed by the people. Etymologically, in this case custom comes from the Arabic word which means "custom", so custom can be defined as an act that is done repeatedly and then becomes a habit that people still respect, so that habit becomes a custom. Javanese customs, namely cultural behavior and rules that have been tried to be applied within the Javanese community, especially in Maredan Barat Village, Tualang District, Siak Regency.

In traditional Javanese weddings, there are several wedding ceremonies that are very unique and sacred. There are many stages that must be passed in a traditional Javanese wedding ceremony, starting from; *wedding meeting*, *betel throwing*, *egg treading*, *wedding carrying* and *pride*. Apart from that, there are also several Javanese traditional ceremonies that are still used in Maredan Barat Village, Tualang District, Siak Regency, namely; *sag*, *tingke ban*, *death* and *ceremony of a thousand (1000)*. Javanese traditional wedding is a meeting between the groom and the bride using a series of Javanese customs that have been used by a Javanese community.

According to (Berger, 2010:55) denotative meaning is direct, namely the special meaning contained in a sign and in essence can be referred to as a description of a signified. Denotation is the level of signification that explains the relationship between the signifier and the signified or between the sign and its reference to reality which produces a direct and definite meaning. According to (Alex Sobur, 2009) denotation, namely the relationship used in the first level of a word independently plays an important role in utterances. Then it can be seen an example of connotative meaning, namely, as follows:

Example:

Meaning of Denotation:

Gantal is like a betel leaf that is twisted or tied with a thread. The contents of the bag include jembe, apu or enjet, gambir, and black mbako. (Gantal is in the form of a betel leaf wrapped or tied with white thread. The content of the gantal is betel nut (jambe), chalk (apu, enjet), and black tobacco).

Denotative meaning refers to the actual meaning or basic meaning. So, in the example of the speech above there is a denotative meaning, namely betel leaf.

- Leaf has a denotative meaning which means the part of the plant that grows in strands on twigs (usually green) as a means of breathing and processing nutrients.
- Betel has a denotative meaning, which means a vine on another tree, the leaves taste a bit spicy, are usually chewed with areca nut, lime, gambier, as an addictive food, tooth booster and so on.

Connotation is the level of signification that explains the relationship between the signifier and the signified in which the meaning operates which is indirect and uncertain (meaning it is open to various possible interpretations). According to (Alex Sobur, 2009) connotation (*connotation, ever tone, evocatory*) is interpreted as "an aspect of the meaning of a word or a group of words based on feelings or thoughts that arise or are generated by the speaker (writer) and listener (reader)". Connotation is the term used by Barthes to show the significance of both things which describe the interaction that occurs when the sign meets the feelings or emotions of the reader and the values of his culture (Anugrah, 2016:320). Then it can be seen an example of connotative meaning, namely, as follows:

Example:

Connotation Meaning:

It looks like a betel leaf that is twisted or tied with a thread. The contents of the bag include jembe, apu or enjet, gambir, and black mbako. (This gantal is meant to be a betel leaf wrapped or tied with white thread. Inside the gantal there are areca flowers (jambe), lime (apu, enjet), and black tobacco which are used in traditional Javanese weddings during the wedding ceremony).

Connotative meaning refers to meaning that is not true or additional meaning. So, in the example of the speech above there is a connotative meaning, namely "betel leaf".

- Leaf has a connotative meaning which means the part of the plant that grows in strands on the branches, usually the leaves are green as a means of breathing and processing nutrients in plants.
- Betel has a connotative meaning, which means it is a vine on another tree, the leaves have a slightly spicy taste, they are usually chewed with areca nut, lime, gambier, as an addictive food, strengthen teeth and so on, the shape of the leaves has fused joints, some are green and some are red.

Symbolic meaning is a certain thing in an object or a thing that represents something to be conveyed and has an important meaning. According to (Alex Sobur, 2009) etymologically the symbol (*symbol*) comes from the Greek word "*sym-ballein*" which means throwing together something (object, deed) associated with an idea. The accuracy of the arrangement of linguistic symbols logically about how people define reality with how their beliefs relate to their actions. Reality can be created by someone by giving meaning to certain situations. Meanings are expressed by symbols such as words, religious objects and clothing. This symbolic meaning is the basis for action and interaction (Moeleong, 2009; 234). Then it can be seen an example of connotative meaning, namely, as follows:

Example:

Symbolic Meaning:

Betel leaf means that as a symbol of the event (*heavy duty*) which betel leaf has the shape of a unified segment or can be interpreted as a meeting of two different thoughts that will become one. This betel leaf is used at events *Temu manten* namely throwing betel.

Based on the phenomena that have been stated, the authors are interested in conducting research on "Semiotics Analysis in *Javanese Traditional Events* in West Maredan, Tualang District, Siak Regency". The author is also interested in conducting this research because in Maredan Barat, Tualang District, Siak Regency, some people still use the Javanese language, and Javanese traditions are very unique and have a lot of advice that can be preserved even though they don't live in Java. The author also wants to know the denotative meaning, connotative meaning and also symbolic meaning contained in several Javanese traditional events in the village of Maredan Barat, Tualang District, Siak Regency. To the author's knowledge, what the author is doing is further research.

The previous researcher, Ria Lestari.S, FKIP student at the Islamic University of Riau in 2016 with the title "Traditional Wedding Manten Meeting for the Javanese Community in Sumber Sari Village, Tapung Hulu District, Kampar Regency: A Semantic Study". The problems examined are denotative meanings, figurative meanings, and referential meanings contained in the traditional marriage ceremony meeting for the Javanese people of Sumber Sari Village, Tapung Hulu District, Kampar Regency.

The theory used by Ria Lestari.S is a semantic theory written by Mansoer Pateda, Abdul Chaer, Sarwiji Suwandi, Aminuddin, Henry Guntur Tarigan, and Fatimah T. Djajasudarma. The conclusion is that in "The Gathering of Manten Traditional Weddings for the Javanese Community in Sumber Sari Village, Tapung Hulu District, Kampar Regency: A Semantic Study", the researcher found 12 phrases of denotative meaning, 12 phrases of figurative meaning, 16 words that had referential meaning. Meanwhile, the difference between this study and previous researchers is that the author examines "Semiotics Analysis on *Javanese Traditional Events* in West Maredan, Tualang District, Siak Regency". Meanwhile, Ria Lestari.S researched "The Gathering of Manten Traditional Weddings for the Javanese Community in Sumber Sari Village, Tapung Hulu District, Kampar Regency: A Semantic Study". So, the researcher examines semiotic theory, while Ria Lestari.S examines semantic theory.

Research methods

This type of research is qualitative research type with ethnographic research methods. According to Noor (2011: 37) ethnography is a description and interpretation of a culture or social group system. Researchers tested these groups and studied behavior patterns, habits, and ways of life. Ethnography is the process and results of a study. Communication ethnography is a study of the role of language in the communication behavior of a society, namely the way in which language is used with its various cultures (Kuswarno, 2011; Ibrahim, 1992) in books (Anshori, 2017:35). This method also aims to

provide an overview of a community or group, based on data taken by researchers, as well as existing problems and words conveyed. The research data was collected through several stages, namely: *first level*, the stage of recording the groom's meeting procession in Maredan Barat Village, Tualang District, Siak Regency, by recording the speech delivered by the informant about the groom's meeting procession.

The second stage, recorded data is transcribed from Javanese into Indonesian. Data analysis techniques used by researchers in this study through the stages of observation, interviews and documentation.

Results and Discussion

Based on the results of the research described above, the authors analyze semiotics in 3 meanings, namely denotative meaning, connotative meaning, and symbolic meaning. This study analyzes Javanese traditional ceremonies including: (1) Gathering *manten*, (2) Throwing *Sirih*, (3) Stomping Eggs, (4) Carrying *Manten*, (5) *Kacar-kucur*, (6) *Dulangan*, and (7) *Sungkeman*.

1) Temu Manten

a. Data 1

(1) Meaning of denotation

In this wedding ceremony, up to two grooms are accompanied by close relatives who are on the right and left or behind.

At this *manten* meeting, the groom comes accompanied by close relatives who are on the right and left as well as behind.

(2) Connotation Meaning

The existence of the groom's close relatives means that family is the main aspect that supports a man's life until he is in the current phase. Where the family is always present in the groom's life, including being present in this important process.

(3) Symbolic Meaning

- *Sonsong Gober* The meaning of "gober umbrella" or golden yellow umbrella is as a symbol of the groom's meeting, namely as a sign that the family is the first place to look after and protect the bride and groom until they can get to the wedding stage.
- *King banana* is a symbol of fertility. It is hoped that the couple who will get married will soon be given offspring.



Figure 4.1 The Groom Comes Accompanied By Close Relatives

2) Betel Throw

a. Data 2

(1) Connotation Meaning

The bride and groom both approach and throw the ball, 4 times for the male groom and 3 times for the female bride. In order to be correct in the calculation, both the male and the female throw the ball, the male groom throws the ball first. Jaler throws are aimed at the forehead, chest, and knees. Throwing the woman's gantal is aimed at the bride's chest and knees. gantal lebeting Jawi language has the meaning of sedah which is rolled with the accompaniment of fruits, and is answered by two threads of lawe. lintingan gantal is made as many as 6 pieces of Jawi tradition, the bride and groom alone have the right to throw gantal 3 times.

The bride and groom come close to each other and throw the weights, 4 times for the groom and 3 times for the bride. In order to be accurate in the count of throwing each other (men and women), the groom first throws a dumbbell. Men's throws are aimed at the forehead, chest, and knees. The women's shuttlecock is directed at the bride's chest and knees. Gantal in Javanese means betel that is rolled with one side of areca nut, and tied with lawe thread. Lintingan gantal is made as many as 6 pieces in Javanese custom, each bridegroom has the right to throw gantal 3 times.

(2) Meaning Denotation

This has the meaning of the groom's hope that the woman will soon be able to develop and have a strong mind (broken mind). Usually women have feelings that are stronger than thoughts. This is proven if there is a problem a woman cries faster than thinking about a solution, cry first then how to solve it. In contrast to men who sometimes go too far, act first and then think about the consequences with feelings (feelings). Therefore it is natural that the first woman throws a hang on the groom's chest in the hope of evoking feelings of affection. All actions are felt, not just thought. The knee throw means that the bride expects protection (stakeholder).

(3) Symbolic Meaning:

Betel leaves"betel leaf" means that as a symbol of the event (*heavy duty*)which betel leaf has the shape of a unified segment or can be interpreted as a meeting of two

different thoughts that will become one. This betel leaf is used at events *Temu manten* namely throwing betel.



Figure 4.2 Betel Throwing Ceremony

3) Step on the Egg

a. Data 3

(1) Connotation Meaning

Injak tigan or ngidak tigan is with the right leg, the groom steps on the village's tigan which is usually placed on top of a tray strewn with jasmine flowers, rose petals, kenanga, and pandan slices. my three feet were worn without shoes.

Step on the egg or step on three namely using his right foot, the groom steps on village eggs which are usually placed on a tray strewn with jasmine flowers, rose petals, ylang, and sliced pandan leaves. The egg was trampled barefoot.

(2) Meaning Denotation

The meaning of breaking an egg means that the man is entitled to the chastity of his wife.

(3) Symbolic Meaning

Frying pan which means "egg" means first, the egg is a kind of hope to get offspring. Second, it is a symbol of a tightly closed family and must be maintained. Third, eggs are also a symbol of a woman's purity.



Figure 4.3 Egg Stepping Procession

b. Data 4

(1) Meaning Denotation

After the wedding ceremony, the bride-to-be cleans the two men's legs with water, then wipes until the legs are clean with a towel. Then, the woman organized a prayer in the congregation, which was greeted with two outstretched hands to encourage the congregation to stand.

After the egg is stepped on, the bride then cleans her husband's feet with water from a setaman flower, then wipes the feet clean using a towel. Then, the wife arranges a prayer for the husband, who is greeted with an outstretched hand to help the wife stand up.

(2) Connotation Meaning

The procession of washing the feet reflects the devotion and loyalty of a wife to her husband. This is also a prayer to create a happy family that is far from obstacles, trouble, and danger.

(3) Symbolic Meaning

- *Toya* "Water" is intended as a symbol of purity to wash away all bad things from the groom.
- Setaman flowers, this can consist of red roses, ylang flowers, jasmine flowers and other flowers. The rose is a symbol which means beauty, the ylang flower is a symbol of elegance, while the jasmine flower symbolizes purity. Thus, the setaman flower is a symbol which means beauty which in the future the bride and groom are expected to always be harmonious in managing their household.



Figure 4.4 The bride washes the groom's feet



Figure 4.5 Setaman Flowers

5. Carry manten

a. Data 5

(1) Meaning Denotation

Before entering the aisle, the bride and groom walk in a row with the bride on the left and the groom on the right, both covered in sindur. Sinjang sindur or a type of batik sinjang that covers the couple twice.

Before entering the aisle, the two brides will walk side by side with the position of the bride on the left and the groom on the right covered in cloth. *sindur*. Cloths *sindur* or a kind of batik cloth that covers the two couples.

(2) Connotation Meaning

This procession means the hope to unite to continue the descent.

(3) Symbolic Meaning

Sinjang batik "batik fabric or sinduran" means as a symbol of uniting the two brides in a bond.



Figure 4.6 The Procession of Carrying the Manten

4) Scattered

a. Data 6

(1) Meaning Denotation

The groom pours money, rice and grains to his wife, which is known as the ritual of Kacar Kucur. The course of this Kacar Kucur ceremony is that the groom pours the contents of the keba into the woman's lap and is received with a sindur cloth. Arranged in such a way that the contents of the keba are not used up at all and none of the items are scattered. Keba or woven mat bags containing yellow rice, peanuts, soybeans, coins and telon flowers such as roses, jasmine and memories for the bride.

(2) Connotation Meaning

'Kacar kucur' is an important part of the panggih ceremony. This symbolizes that the groom will be responsible for providing for and supporting the bride. This can be seen from the contents of the bag given to the wife, namely coins, rice and beans. Or this can be interpreted as a husband whose job is to earn a living for the family and as a symbol of handing over the results of his hard work to his wife.

(3) Symbolic Meaning

Be careful "woven mat bag" is meant as a symbol of the birth source given by the groom to the bride during the marriage relationship.



Figure 4.7 Cacar Curur Procession

5) Bowl

a. Data 7

(1) Meaning Denotation

The bride and groom are married three times.

The bride and groom feed each other three times.

(2) Connotation Meaning

This is a symbol that they will help each other until old age. Domestic life requires cooperation until later they close each other's ages. Therefore the 'dulangan' ritual is carried out as a symbol of this. The two bride and groom will always work together for the sake of the longevity of the marriage relationship.

(3) Symbolic Meaning

Sekel "nasi" is meant as a symbol of both partners helping each other during the household chores.



Figure 4.8 Dulangan Procession

6) Sungkeman

a. Data 8

(1) Meaning Denotation

In this procession, the bride and groom bow twice and the parents bow twice to pray for blessings and forgiveness for all mistakes and mistakes. the second time the bride and groom pray and bless the two parents to become a happy family.

In this procession, the bride and groom bow down to their parents to ask for blessings and apologize for any mistakes and mistakes. The bride and groom ask for prayers and blessings from their parents to become a happy family.

(2) Connotation Meaning

This procession has the meaning as an expression of gratitude from the bride and groom to their parents who have raised them to the level of marriage.

(3) Symbolic Meaning

Lengah "chair" meaning as a symbol of the place or position of parents must be high in the eyes of their children, so that the child must give respect to both parents.



Figure 4.9 The Sungkeman Procession

4.2 Discussion

Based on the research that the authors have done, it can be shown that the ceremony of meeting the manten in Javanese customs is still being carried out in the community in the village of West Maredan, Tualang District, Siak Regency. When compared to other villages, Maredan Barat village is still categorized as a village that adheres to its customs. This manten meeting has not experienced any changes or narrowings even though there are several stages that must be passed.

Customs or often referred to as adat, are a value system of a social institution that grows and develops in society. Some Javanese people hold traditional ceremonies in order to fulfill their spiritual needs so that they remember the Creator. Especially in rural communities, customs are still upheld by their historical value. Until now there are still many village people who adhere to customs when going to work or have a celebration. Customs that are still highly valued by the Javanese people, for example the customs of

marriage, circumcision, birth, death and others. The procession that is still often found in Javanese traditional marriages is the Temu Manten ceremony.

Temu Manten or Panggih in Javanese means "meet". The meaning of "meeting" here is the meeting of two pairs of bride and groom (male and female) at the woman's house, to carry out a traditional wedding procession. In this ceremony there are religious or religious values in each procession of the ceremony, all of which aim to benefit the two families of the bride and groom and shape a bright future for the bride and groom. The Javanese Traditional Gathering procession in Maredan has a very deep meaning for both the bride and groom and their families. According to Javanese belief, after carrying out the Temu Manten wedding procession, the bride and groom's households will get along well. However, currently there are fewer ordinary people who still use this procession, because the event organizers don't want to bother with all the conditions that exist to carry out this procession. However, there are still many people who advocate holding the Temu Manten ceremony and do not abandon traditions that must be preserved, especially for people who are outside Java.

Conclusion

Based on the research results, the data obtained at the Javanese Traditional Event in West Maredan, Tualang District, Siak Regency totaled 8 data and were analyzed based on the problems studied. Semiotic data analysis on Javanese traditional events in Maredan Barat, Tualang District, Siak Regency is distinguished by (1) denotative meaning, (2) connotative meaning; and (3) symbolic meaning. The analysis of the three meanings is carried out in Javanese traditional ceremonies, namely: (1) Gathering manten, (2) Throwing Sirih, (3) Stomping Eggs, (4) Carrying Manten, (5) Kacar-kucur, (6) Dulangan, and (7) Sungkeman.

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