

ABSTRACT

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This study is about the Semiotic Interpretation of *Tingkeban* on Javanese Prenatal (Pre-Birth) Ceremony in Pematangsiantar. The aims of this study was to find out the kinds of sign in *Tingkeban* ceremony, how the signs realized in semiotic interpretation of *Tingkeban* ceremony, and the reason why the signs used in *Tingkeban* ceremony . This study used descriptive qualitative as a method on finding and analyzing the data of Semiotic Interpretation of *Tingkeban* ceremony. Peirce's theory of signs: Icon, Index, Symbol were used to classified the research data. As the results, the semiotic signs found in *tingkeban* ceremony were 4 icons that consist of *jajanan pasar*, *cengkir gading*, *bunga 7 macam*, and *kain mori putih*. Then, 1 index was *Pranata/moderator*, and 8 symbols were *tumpeng kuat*, *nasi kabuli*, *ayam panggang*, *polo pendem*, *dawet*, *rujak ceprot*, *labu kuning* and *cinde*. From those 13 signs have meaning, which are piety, hopefulness, wholeness, society, prosperity, fortune, fluency, gender, womb, fragrance, relationship, purity and mediator. Its meaning was analyzed based on the context, situation and language expression of someone's approval and prayer for the pregnant women and the family in *Tingkeban* ceremony. However, it is hoped that this study will become new understanding for the younger generation in Pematangsiantar, especially Javanese sons and daughters born in Sumatera (PUJAKESUMA) to figure out the meaning contained behind the signs in each objects of *tingkeban* ceremony.

Keywords : *Semiotic, Sign, Tingkeban ceremony.*

