CHAPTER 1

INTRODUCTION

A. The Background of The Study

Semiotics is the discipline that examines signs. A sign is something that for someone means something else, or represents something else from something itself, like a metaphor. According to Charles Sanders Peirce, the universe is filled with signs, or exclusively composed of signs. Everything that is meant can be in the form of ideas, thoughts, experiences or feelings, signs are not limited to objects. Sign takes the forms of words, images, gesture and objects. Language is the system of sign to communicate. The system of sign in language has arbitrary relation and meaning of a language object. Human uses the sign to communicate to other people who have the same feeling, idea, and desire.

Meaning is the result of tagging. Meaning is not an absolute and static concept that can be found in the message. Meaning is an active process. Semiotic experts use verbs such as creating, generating, or negotiating to refer to the process of meaning. The meaning is the result of dynamic interactions between signs, interpreters and objects. The meaning is historically placed and may change over time.

Having more than 300 tribes spread throughout Indonesia, making Indonesia as the most tribal country in the world. Each ethnic group has different customs and cultures, which until now are still maintained and respected in the

community. Marriage ceremonies are one example of a tradition that continues to be carried out today. Marriage with a series of events is one of the interesting events to be observed. In Javanese culture, there is known as 3M, *Metu* (born), *Manten* (married), and *Mati* (died). These three events are mystical and religious manifestations of Javanese culture. These three cultures are passage rites, which are ceremonies that a person experiences once in a lifetime (Turner, 1982: 24). The various ceremonies have to do with human efforts in explaining the puzzles that surround their environment. For example like, erratic seasons, pest attacks, or other unfavorable symptoms must be prevented by various forms of ceremonies which are manifestations of their idealism about the fertility of agricultural land and related to the fertility of men and women (Soedarsono, 1985: 2-3). This is a common symptom found in society that is still at the level of mystical thought.

The marriage ritual has to do with human effort in explaining the various puzzles that surround it, so it is believed to be an effort to prevent something beyond human power that has a negative impact on marriage. Among other things, worries occur if there is no harmony in terms of thinking between the two brides; source of fortune that is not profitable after marriage; divorce; and other unfavorable symptoms, therefore, rituals are carried out as an effort to prevent it.

The form of prayer is in addition to a series of words, and spells, also in the form of various objects and actions that have certain meanings. The marriage ritual is a practical effort to answer their anxieties about all the uncertainties of life related to the universe. All of that is a unity driven by the transcendent forces that they believe in and experience (Zaidah, 2016).

There are rules for marriage rituals that are carried out for several days. First, it consists of rituals before marriage in preparation; second, the implementation of marriage in which there is *Panggih* with all the sequences; and third, the ritual that ends marriage as a closing. The *Panggih* ceremony is held as a publication for the bride and groom that they are a legitimate couple husband and wife, even though it is essentially official after *Ijab Qabul* (Suwarna, 2006: 23).

The implementation of the *Panggih* ceremony through various stages, including the *Balang Gantal* ceremony (throwing betel nut tied with yarn), *Mecah Tigan* (breaking eggs), *Mijiki Samparan* (washing feet), *Sinduran* (wearing a shawl on a bride shoulder), *Jumenengan* (*Sungkeman* / respect), *Kacar-Kucur* (giving wealth), *Dhahar Kembul Walimahan* (eating together), *Kirab*, and so on. At each series of rituals performed there are unique objects that are used as important signs in traditional Javanese marriages. These signs have important meanings which will become an important guide for the bride and groom in starting their household life after marriage.

The *Panggih* ceremony requires an event guide so that the series of events runs smoothly and completely. This guide is often called the MC (Master of Ceremony) which is usually called *Pranata Adicara*, pambiwara, and so on. *Pranata Adicara* as the master of ceremonies are required to be able to lead the wedding ceremony along with other events at the wedding reception in charge of delivering a series of event sequences also in charge of filling the void segments in the *Panggih* ceremony procession so that the atmosphere looks lively and dynamic. In Javanese traditional wedding ceremonies, the position of *Pranata*

Adicara is very meaningful to host the event. Current and whether or not the wedding celebration depends also on the nature or delivery of the ceremony in delivering the predetermined arrangement of events. *Pranatacara* in using language trying to adjust to the situation and conditions that are happening when the marriage takes place. There are various kinds of languages used by Javanese wedding ceremonies, one of them is *Panyandra* bridal. *Panyandra* was taught using Javanese '*Kromo Inggil'*. *Panyandra* bridal in *Pranatacara* utterance has characteristics. The use of poetic language and class is characteristic. This makes it unique in the use of the language.

As time has progressed, it cannot be denied that there has been a shift in tradition from time to time. In modern times, marriage remains a very important thing. However, the procedures for implementing it also began to change a little. For example, holding a wedding with a modern theme without using any wedding traditions, or a wedding made by mixing a traditional marriage with a modern wedding. Or traditional marriage is done by reducing some of the rituals of marriage for reasons too complicated. In addition, the cause of the rarely held traditional wedding ceremony due to lack of public understanding now about the meaning contained in traditional wedding events.

This *Panggih Manten* ceremony itself is still well defended by the people of Labuhan Batu, Pematang Seleng Village, the majority of whom are Javanese. But even though it is still well maintained, the people of Pematang Seleng Village have experienced a change in addressing the wedding ceremony that will be held, especially in the bridal event. This is in line with Suwarna's opinion that in current developments in society, the marriage ceremony procedures originating

from the *Keraton* have undergone changes (variations) according to the local community (2006: 17). *Pranata Adicara* services are now needed to bring the bride and groom event at the wedding ceremony. However, not all people understand the purpose that is being said or delivered by the *Pranata Adicara* in carrying out their duties. Likewise with the meaning of the sign contained in the objects used in the ritual of *Panggih Manten*.

The Javanese traditional wedding procession indeed seems complicated. This is because of the many signs that are used in it. This fact cannot be denied, because until now Javanese people are still happy to use signs in their lives. Therefore, the writer feels interested to study about the signs contained in Javanese traditional wedding ceremonies by interpreting the objects used in the *Panggih Manten* ceremony. The title of this research is, "Semiotic Interpretation of The Artifacts in The Javanese *Manten* Ceremony in Response to The Verbal Text."

B. The Problem of The Study

With reference to the background, the problems are formulated as the following.

1. What meaning are coded in the *Panggih Manten* ceremony?
2. How are the meaning realized in the *Panggih Manten* ceremony ?
3. Why are the meanings realized in the ways they are?

C. The Objective of The Study

In line with the problems, the objectives of the study are,

1. to categorize the meaning coded in the *Panggih Manten* ceremony.
2. to describe how the meaning are realized, and
3. to investigate reason for the realized of meaning in the *Panggih Manten* ceremony.

D. The Scope of The Study

In this study, the writer will limit the problem to be studied. The author will interpret the meaning of the signs of the objects contained in the *Panggih Manten* ceremony in Labuhan Batu, Pematang Seleng Village by analyzing the *Panyandra* text that was delivered by the *Pranatacara* or MC (Master of Ceremony) at the time the *Panggih* ceremony took place. And classify it using Peirce's semiotic theory. The writer will interview a *Pranatacara* (MC), about the meaning of the *Panggih* ceremony in Labuhan Batu, Pematang Seleng Village.

E. The Significance of The Study

Findings of this research are expected to be significant theoretically and practically.

1. Theoretically, this study can be a comparison material later for other researchers who examine the meaning of sign of Javanese traditional marriage in expressing a cultural identity of an ethnicity.
2. Practically, the findings of this research can be a contribution of thought, and expected to be useful for Javanese people, to understanding the meaning of sign found in traditional Javanese wedding ceremonies.