

## **Semiotic Analysis on Pasambahan Manjapuik Marapulai**

**Halimah Tussa'diah<sup>1</sup>, Ezi Pertiwi<sup>2</sup>**

*University of Muhammadiyah Sumatera Utara*

*Jl. Kapten Mukhtar Basri No 3 Medan – Sumatera Utara, Indonesia*

[halimmaht@umsu.ac.id](mailto:halimmaht@umsu.ac.id)

### **ABSTRACT**

This research dealt with Semiotic analysis on Pasambahan Manjapuik Marapulai. The objectives of research were to find out the types of semiotic and the meaning on Pasambahan Manjapuik Marapulai. This research used descriptive qualitative method, the data were taken from watching video of two ceremony weddings; Riri and Rifky in June 23<sup>rd</sup> 2015, and Mutia and Desri in August 25<sup>th</sup> 2015 in Pasaman Timur, West Sumatra. The findings of this research revealed that there were 3 types of semiotic elements in Pasambahan Manjapuik Marapulai, they were 6 icons, 14 indexes, 34 symbols and it was also found 25 denotative meaning and 31 connotative meaning.

**Keywords:** *Semiotic, Meaning, Pasambahan Manjapuik Marapulai.*

### **INTRODUCTION**

Indonesia is a rich country in ethnic and cultural diversity which characterizes a compound Indonesian ethnic. That uniqueness can be observed in many ways ; one of the ways is in the form language. As a tool, language also has the function of communication ( Nababan in Halimah Tussa'diah : 1993 : 38 ). One of the communication tools to convey message and purpose orally in Minangkabau wedding ceremonial is Pasambahan Manjapuik Marapulai. This uniqueness is proved in every sequence of events, but many people especially Minang generation do not know what it is. There are many signs and symbols applied or spoken which have meaning and are very important to success the function. This research analyzed types and symbolic meaning of signs containing in it. They are also the result of conventions of the local community not in literal meaning but in figurative meaning. In relation to meaning, the researcher intended to analyze the signs and symbols in semiotic context because they dealt with meaning.

### **Identification of the Study**

1. Many people especially Minang generation did not know the signs and symbolic meaning on Pasambahan Manjapuik Marapulai.
2. Many people did not know the purpose of Pasambahan Manjapuik Marapulai.

### **The Formulation of the Study**

1. What were the types of signs found in Pasambahan Manjapuik marapulai ?
2. What was the meaning of each utterance found in Psambahan Manjapuik Marapulai ?

## **The Objective of the Study**

1. To find out the types of sign on Pasambahan manjapuik Marapulai.
2. To describe the meaning on Pasambahan Manjapuik Marapulai.

## **Theoretical Framework**

### **1. Semiotics**

Semiotic is the study of sign involving the study not only of what people refer to as ‘signs’ in every speech, but of anything which stands for something else. In a semiotic sense, signs take the forms of words, images, sounds, gesture and objects. Kress (2003:41) says “Semiotics is the science of the sign, a fusion of form/signifier and meaning/signified”. Meanwhile, Irvine (2005) reports that all symbolic systems (such as script, image, and gesture) in a culture, function like a second order language or text, if it is about culture, signs of all kinds as a second order language, it can be investigated as a kind of semiotic deep structure, a grammar of meaning, a repertoire of codes, acquired by members of a culture in ways similar to, but distinct from, internalizing the grammar of one’s native language.

### **2. Icon, Index, Symbol**

This is the typology of the sign as distinguished by phenomenological category of its way of denoting the object (set forth in 1867 and many times in later years). This typology emphasizes the different ways in which the signs refers to its object- the icon by a quality of its own, the index by real connection to its object, and the symbol by a habit of rule for its interpretant. The modes may be compounded. An icon (also called and semblance) is a sign that denotes its object by virtue of a quality which is shared by them by which the icon has irrespectively of the object. Index is a sign that denotes its object by virtue of an actual connection involving them, one that he also calls a real relation in virtue of its being irrespectively of interpretation. A symbol is a sign that denotes its object solely by virtue of the fact that it will be interpreted to do. The symbol consists in a natural or conventional or logical rule, norm, or habit, a habit that lacks (or has shed) dependence on the symbolic sign’s having a resemblance or real connection to the denoted object. Thus a symbol denotes by virtue of its interpretant.

### **3. Meaning**

The term meaning is simply derived from the word ‘mean’. It becomes the remarkable discussion in English language. There are three disciplines concerned with the systematic study of meaning: psychology, philosophy, and linguistics. Their particular interest and approaches are different, yet each borrows from and contributes to the others.

### **4. Types of Meaning**

Meaning is talked in widest sense. It can be divided into some types which have differences between each other. The types of meaning can be various. They depend on what side linguist’s point of view. In this research, the researcher focused only on two types of meaning; conceptual/denotative meaning and connotative meaning. Geoffrey Leach (1982:86) states that

there are seven varieties of meaning; conceptual/denotative meaning, connotative meaning, social meaning, affective meaning, reflected meaning, collective meaning and thematic meaning. Conceptual meaning is also called logical, cognitive or denotative meaning. It describes the word by making its own characteristic. Connotative Meaning is the meaning that is communicated by virtue of what languages refers to

### **5. Minang Wedding**

A Minangkabau Wedding involves the distinct cultural practices and customs of the Minangkabau people, indigenous to West Sumatra, Indonesia. The tradition of marriage according to Minangkabau culture event typically through a procession which is still upheld to be implemented and involves a large family of both the prospective bride, especially from the female's family.

### **6. Pasambahan Manjapuik Marapulai**

Pasambahan includes in one of the literature oral presentations as delivered orally using the phrases and sentences. In Pasambahan, it is also found meaning and values that reflects the situation, condition and character of Minangkabau society. Pasambahan conducts a dialogue between Alek (guest) and Pangka (host). It is the art of speaking. According to Djamaris (2001: 43-44), 'Pasambahan is notification with respect. It is considered a ceremonial customary to find consensus through consultation, reflects the values prevailing in society with polite language and the most important event according to Minangkabau traditional marriage.

## **METHOD**

This research was conducted by using descriptive qualitative design which was focused on the observation and document analysis on Pasambahan Manjapuik Marapulai of Minangnese wedding ceremony. The data were obtained from two wedding ceremonies; that was from the video of Riri and Rifki's wedding ceremony on June 23<sup>rd</sup>, 2015 and Mutia and Desri's wedding ceremony on 25<sup>th</sup> August, 2015 in Pasaman Timur, West Sumatra. The data were then analyzed based on the theory of Semiotic elements by Charles Sanders Peirce by using Miles and Huberman theory which consisted of data reduction, data display, data drawing, and verifying conclusion.

## **RESULT AND DISCUSSION**

This research dealt with semiotic in Minang wedding ; that was Pasambahan Manjapuik Marapulai. It had relation to semiotic; sign, symbol and icon, it means that semiotic is concerned with everything that can be taken as a symbol, or sign or icon. Pasambahan Manjapuik Marapulai ceremony was taken as the source of the data. The data were analyzed based on the types of semiotic elements; they were icon, index, symbol and meaning, meaning itself was focused only on denotative and connotative meaning found in Pasambahan Manjapuik Marapulai, as shown in the following description :

- I. Totally it was found 54 times of the use of semiotic elements on Pasambahan Manjapuik Marapulai; they were :

### **A. Icon**

**Icon was used 6 times on Pasambahan Manjapuik Marapulai ceremony, they were** :Acang-acang nagari limpapeh rumah gadang. Pikia kato-kato nan bak asa.Asa nan dari siriah pinang. Buah tangan di ibu bapak.Pemenan Niniak Mamak,ambun satitiak jatuh ka tanah ka tanah

nan Minang.Putih bak kapeh nan diancang, janiah bak awan nan tagantuang, Tali batali undang-undang. Cupak khusus adat bapakai.

## **B. Index**

**Index were 14 times used in Pasambahan Manjapuik Marapulai ceremony**, they were Kilek baliuang lah kaki, kilek camin ka muko,adat lak kami isi, limbago lah kami tuang. Karano lah tasuruah tasirayo kami dikampuang nan batuo, nagari nan bapangulu, di rumah nan batungui, adat sumando manyumando, laleh bakaik, jatuhah bajuluak, dating iyo bajapuik, adaik diisi limbago batuang. Ancak-ancak utang tumbuah jikok takalok kamaliangan. Kandak lai ka buliah, pint alai ka balaku, la sanang pulo ati kami Angku Datuak.Putiak bak kapeh awan nan tagantuang.Karano adaik ka Angku Datuak isi, limbago ka dituang, tantang pambaoan Angku Datuak,karano adaik ko iyo lah lamo,pusako ka lah using,lamo koknyo ragu, using kok nyo lupu, nak baliak balenggong di kami, di silang nan bapangka karajo nan bapokok. Arok juo ka balabo,cemehjuo kamarugi. Adolo nan takilek di mato, kok tadi, kok pinang Angku Datuak basusun, kini lah centang palenang, kok nasi tadi panuah kiniko alah kosong, kok samba tadi banyak kini ko agak bakurang.Nan sabondong lalu satampuah suruik sasuai jo janji nan dikarang sarato padan nan lah diukue iolah tibo kami disiko .Kok datanga lah basambuik kok tibo alah basonsong lah dibao naiak kateh rumah kok duduak lah bakambangkan lapiak alah kami balapehangah.Kok dirantang namuah panjang . Elok dipunta nak nyo singkek. Batanyo Ibara ikurang batukang alah dibarih makan pahek alah dirasuak manjariau.Kok makan iyolah sampai kanan kanyang .Kok minum iyolah tibo dinan sajuak. Manjapuik kato nan tingga.Tantangan rundiang a Banalah Sudah kito pacik taguah ganggam nan lah kokoh mangkono ambomandatangani sambah sambah nan baiak panitahan elok dianta pado Sutan.Kapai tampek batanyo,Kapulang tampek babarito.Adaik ataupun sarak.

## **C. Symbol was used 34 times on Pasambahan Manjapuik Marapulai, they were :**

Nan capek kaki nan ringan tangan.Acang-acang dalam nagari limpapeh rumah gadang.Ka aua ka dilapangan dihari nan sahari nan ko .Tagah dek sipat nan badiri di limbago nan iko kini Sambah manyambah.Pikia kato-kato nan bak asa.Asa nan dari siriah pinang. Buah tangan di ibu bapak. Pemenan Niniak Mamak.Partamo adaik kadipakai kaduo undang dipamenan katigo pusako dirungguahi ,kaampek limbago dituang.Ka diinjak Alun lai batang kadititih Ka dititih jajak kok ilang .Dititih batang kok lincia.

## **II. Meaning on Pasambahan Manjapuik Marapulai ceremony, they were : 24 denotative and 26 connotative:**

Mangkono ambo mandatangan sambah,Sambah nan baiak panitahan elok dianta pado Sutan (connotative ).Bride side : Sambah kadatuak Ninik Mamak saroto kito nan adok adang salam sakaji nan Tuangku ,salah sakaji Niniak Mamak dari ujuang lalu ka pangka malimpa jalan ka parbalaia (connotative).Groom side: Lah elok susunan nan bak sirieh, lah elok bareh nan bak sumpik. Jikok mamakai nan sapanjang adat, marangguih sapanjang pusako (connotative).Groom

side: Kapai tampek batanyo, Kapulang tampek babarito (denotative). Bride side: Adaik ataupun sarak (denotative). Bride side: Nan capek kaki nan ringan tangan (connotative). Groom side: Acang-acang dalam nagari Limpapeh rumah gadang (connotative). Groom side: Ka aua ka dilapangan dihari nan sahari nan ko. Tagah dek sipat nan badiri di limbago nan iko kini Sambah manyambah (connotative). Bride side: Banalah Sudah kito pacik, Taguah ganggam nan lah kokoh. Mangkono ambo mandatangan sambah, Sambah nan baiak panitahan elok dianta pado Sutan (connotative). Bride side: Sambah kadatuak Ninik Mamak saroto kito nan adok adang salam sakaji nan Tuangku, salah sakaji Niniak Mamak dari ujuang lalu ka pangka malimpa jalan ka parbalaia (connotative). Groom side: Lah elok susunan nan bak sirieh, lah elok bareh nan bak sumpik. Jikok mamakai nan sapanjang adat, marangguh sapanjang pusako (connotative). Groom side: Kapai tampek batanyo, Kapulang tampek babarito (denotative). Bride side: Adaik ataupun sarak (denotative). Bride side: Nan capek kaki nan ringan tangan (connotative). Groom side: Acang-acang dalam nagari Limpapeh rumah gadang (connotative). Groom side: Kaaua ka dilapangan dihari nan sahari nan ko. Tagah dek sipat nan badiri di limbago nan iko kini Sambah manyambah (connotative). Bride side: Adaik basandi sarak, sarak basandi kitabullah (denotative). Groom side: Pikia kato-kato nan bak asa. Asa nan dari siriah pinang. Buah tangan di ibu bapak. Pemenan Niniak Mamak (connotative). Groom side: Partamo adaik kadipakai, kaduo undang dipamenan, katigo pusako dirungguahi, kaampeh limbago dituangi (connotative). Bride side: Ka diinjak Alun lai batang kadititih Ka dititih jajak kok ilang. Dititih batang kok lincia (connotative). Bride side: Diambiak banajo baiyo (connotative). Bride side: Palegaan tibo di ambo (denotative). Groom side: Pintak balaku kandak buliah, Alhamdulillah ka jawek nyo. (denotative). Bride side: Basanda ka banta gadang (connotative). Groom side: Ereng jo gendeng (denotative). Groom side: Dipandang arah ka lautan aia no batulak mudiak, Awan no babondong-bondong ilia (connotative). Bride side: Kapai tampek batanyo, Kapulang tampek babarito (connotative). Bride side: Kilek baliuang lah kaki, kilek camin ka muko, adat lah kami isi, limbago lah kami tuang (connotative). Bride side: Si tawa jo si dingin (connotative). Groom side: Karano lah tasuruah tasirayo kami dikampuang nan batuo, nagari nan bapangulu, di rumah nan batunggu, adat sumando manyumando, lareh bakaik, jatua bajuluak, datang iyo bajapuik, adaik diisi limbago batuang. (denotative). Groom side: Padan baukua batapati, Janji bakara dimuliakan, Janji bakara dimuliakan. (connotative). Bride side: Niniak nan jo Mamak baliu banamokayo pintak tiok buliah, kandak tiok bala (denotative). Bride side: Nan jauah nak maayunan langkah (connotative). Groom side: Ambun satitiak jatua ka tanah, Ka tanah nan Minang (connotative). Bride side: Kandak lai ka buliah, pinta lai ka balaku, lah sanang pulo ati kami Angku Datuak (denotative).

Groom side: Putih bak kapeh nan diancang, janiah bak awan nan tagantuang (connotative). Groom side: Karano adaik ka Angku Datuak isi, limbago ka dituang, tantang pambaoan Angku Datuak, karano adaik ko iyo lah lamo, pusako ko lah usang, lamo koknyo ragu, usang kok nyo lupo, nak baliak balenggong di kami, di silang nan bapangka karajo nan bapokok (denotative). Bride side: Tadi ado nan takilek di ati nan takilan di mato namonyo Angku Datuak ah, kok kete (denotative). Bride side: Sia kolah gala, ka urang Sumando kami tu, nak kami imbaukan di pasa nan rami, nak kami imbaukan di lorong nan gadang. (denotative). Groom side: Parundingan antara kito jo angku, iyolah nak mencari bulek nan sagiliang, pipih nan satapiak. Tantangan nan ka manjawab kato nan ka manyam-buik gayuang (connotative). Bride side: Arok juo ka balabo, cameh juo kamarugi (denotative). Groom side: Sabalun kandak dibari pintak dipalakukan, tantangan mamintak suko jo rela, tantangan hidangan nan ka tangah, kok indak di barih makan paek, kok indak dikuak makan tabang, kok indak elok susun bak sinah. Kok indak elok barek bak sumpik, kok ladonyo kurang padeh, garamnyo kok kurang. Mintak dibarikan maaf kami jo lera (denotative). Bride side: Parundingan antara kito jo angku, iyolah nak mencari bulek nan sagiliang, pipih nan satapiak. Tantangan nan ka manjawab kato nan ka manyam-buik gayuang (connotative). Bride side: Ketek

banamo itu ibu dengan bapak, gadang diagiah gala, itu utang nagari nan bapangulu, kampuang nan basuku(denotative).Bride side: Arok juo ka balabo, cameh juo kamarugi(denotative).Bride side: Adolo nan takilek di mato, kok tadi, kok pinang Angku Datuak basusun, kini lah centang palenang, kok nasi tadi panuah kiniko alah kosong, kok samba tadi banyak kini ko agak bakurang (denotative).Groom side: BundoKandung amban puro limpapaeh rumah nan gadang sarato nan mudo-mudo nan capek kakiringan tangan parik paga dalam nagari (denotative).Bride side: Nan sabondong lalu satampuah suruik – sasuai jo janji nan dikarang sarato padan nan lah diukue iolah tibo kami disiko .Kok datanga lah basambuik kok tibo alah basonsong lah dibao naiak kateh rumah kok duduak lah bakambangkan lapiak alah kami balapehangah(denotative). Bride side: Kok dirantang namuah panjang . Elok dipunta nak nyo singkek. Batanyo kami kasi pangka (denotative). Groom side: Ibara ikurang batukang alah dibarih makan pahek alahdirasuakmanjariau( denotative). Bride side: Tantangan rundiang alek nan tibo indaklah raso ka diulang(denotative).Bride side: Maaf dimintak sapuluah jari karano lah rasah angku tagak mananti maklum lah bajalan indak sadang salangkah jalan babelok bakeh lalu(denotative).Bride Side: Kok makan iyolah sampai kanan kanyang .Kok minum iyolah tibo dinan sajuak. Manjapuik kato nan tingga (denotative).Groom side: Tali batali undang-undang (connotative).Bride Side: Cupak khusus adat bapakai (connotative). Groom side: Ancak-ancak utang tumbuah ,Jikok takalok kamaliangan(connotative). The results and discussion contain your interpretation of the research findings and the explanation of the implications of these findings. Its main function is to answer the problems listed in the preliminary

## CONCLUSION

After analyzing all the data obtained on Pasambahan Manjapuik Marapulai it is found that :

1. There are 3 types of semiotics elements found on Pasambahan Manjapuik Marapulai : they are 6 icons, 14 indexes, 36 symbols.
2. The meaning found on Pasambahan Manjapuik Marapulai is 25 denotative and 31 connotative meaning.

## REFERENCES

- Tussa'diah, H. (1993). HUBUNGAN ANTARA PENGAJARAN BAHASA INGGRIS DAN PENGAJARAN SASTERA INGGRIS. In N. P.W.J, *SOSIOLINGUISTIK: Suatu Pengantar* (p. 3). Jakarta: Gramedia Pustaka Utama.
- Djamaris,Edwar. 2002. Pengantar Sastra rakyat Minangkabau. Jakarta: Yayasan Obor Indonesia
- Kress,G.(2010) *Multimodality- A Social Semiotic Approach to Contemporary Communication*. New York :Routledge ,p10.
- Retreived from: <http://www.wikipedia.com.Saussure,F.De> .1983. Signifier and signified concept, Accessed 2016/11/20 20.30 pm
- [http://wikipedia.org/Minangkabau\\_marriage](http://wikipedia.org/Minangkabau_marriage) accesed 2016/11/26 20.45