

**AN ANALYSIS OF SEMIOTIC MEANING OF PAMALI  
IN THE JAVANESE TRIBE**

**SKRIPSI**

*Submitted in Partial Fulfillment of the Requirements  
For the Degree of Sarjana Pendidikan (S.Pd)  
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## ABSTRACT

**Azura. NPM. 1702050108. "An Analysis Of Semiotic Meaning Of *Pamali* In The Javanese Tribe" Skripsi: English Education Program. Faculty of Teacher Training and Education. University of Muhammadiyah North Sumatra. Medan. 2021.**

This study examines the meaning of the sign in prohibition or utterances of *Pamali* that exist in the Javanese community in Tinggi Raja Village, Tinggi Raja District, Asahan Regency. This study aims to determine the utterances of the prohibition of *Pamali* that are still valid and are still believed and are still carried out by the Javanese people in Tinggi Raja Village. The type of research used is qualitative research with descriptive method. Sources of data in this study obtained from direct interviews with informants who know and are still implementing *Pamali* this. Data were collected by observation, interview and documentation methods. Data analysis in this study uses data reduction techniques, data display and conclusions: drawing or verifying. The results of this study found the meaning of the sign in each prohibition utterance *Pamali* using Roland Barthes' semiotic theory which consists of denotative meaning or level one meaning in the form of true meaning, and connotative meaning or second level meaning which is the result form that becomes a sign, and which becomes a sign. myths in Javanese culture. *The Pamali* contained in this study amounted to 46 *Pamali* which were divided into *Pamali* carried out and *Pamali* not implemented.

**Keywords:** *Connotation, Denotation, Myth, Pamali, Semiotics*

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# CHAPTER I

## INTRODUCTION

### A. Background of the Study

Indonesia has various cultures. Each existing culture has its own diversity and uniqueness, for example in the form of literature and language. Literature and language in Indonesian culture can be recognized by various stories, both written and implied, which are spread among the people, for example folklore, legend, or myth and so on. The term myth has long been known, the existence of myths in Indonesia itself can be found in every region and tribe with their own uniqueness. One of the areas and tribes that is well-known for this is the Javanese tribe, where most of the people still believe and believe in the stories and culture left by their ancestors.

In the life of the Javanese people, there are many interesting and unique things that can be explored. Especially things related to superstitions and myths. Azizah and Alee (2014:5) argue that myth is a story, opinion, or assumption in a culture that is considered to have the truth about a case that once happened at a time whose truth is still a question mark. One type of myth that is still believed by the public to this day is a myth in the form of prohibition or taboo, which is better known as *Pamali*.

*Pamali* is a speech prohibiting action. Danadibrata (2009:489) in his dictionary explains that *Pamali* is a prohibition which if violated will bring harm. *Pamali* is often referred to as a myth or limited to the ancestral

heritage of ancient parents. Myth itself is a belief that is less clear and less logical. That's why if you look at this closely, there are still prohibitions that can be accepted by reason, there are also prohibitions that reason cannot accept.

In some explanations, the *Pamali* acts as taboo rules, especially the Javanese people who still adhere to the rules in the *Pamali*. Some prohibition utterances or *Pamali* still survive today because the forbidden utterances are in the form of advice that is in accordance with everyday experience. Prohibition or *Pamali* speech which in the local language of the Javanese tribe is better known as *ora ilok* is considered ancient and outdated regardless of the meaning contained in it and its historical background. Usually *Pamali* this was strongly believed by the ancients, who believed that there were taboos that must be obeyed to avoid calamity. In this modern era, *Pamali* or myths are generally still attached and believed by parents in rural areas or tribes who are still thick with culture, especially the Javanese tribe, even though these myths cannot be proven scientifically.

In this study, *Pamali* can be associated with semiotic analysis. Which is here this semiotic analysis explains that semiotics is a science that studies a sign in which there is a hidden meaning sign. The development of semiotics in its history was dominated by three experts, namely Ferdinand de Saussure, Charles Sanders Peirce and Roland Barthes. Ferdinand de Saussure is a linguist who sees semiotics as a science of signs that is peeled off through language. Charles Sanders Peirce is a philosopher who defines semiotics as logic. While Roland Barthes has a characteristic in interpreting semiotics, namely the term myth which refers to culture.



Based on the description of the background above, the writer is interested in exploring further the meaning contained in the utterances of prohibition or *Pamali* in Javanese society by using a semiotic study of Roland Barthes' theory entitled "An Analysis of Semiotic Meaning of *Pamali* in the Javanese Tribe".

## **B. Identification of the Problems**

According to the background of the problem described above, there are several problems that can be identified in this study, namely:

1. There are various prohibitions or *Pamali* utterances passed down by ancestors or parents that are still valid and are still believed to be able to keep away from things that bring harm to the Javanese people in Tinggi Raja Village, Tinggi Raja District, Asahan Regency.
2. *Pamali* contains a good meaning for life so that it makes the *Pamali* still valid and still trusted by the Javanese people in Tinggi Raja Village, Tinggi Raja District, Asahan Regency.

## **C. Scope and Limitation**

Based on the identification of the problem above, it is necessary to limit the research problem to avoid expanding the discussion. Therefore, this research is limited to the analysis of the semiotic meaning of *Pamali* in the Javanese tribe. Furthermore, this research focused on the Javanese tribe in Tinggi Raja Village, Tinggi Raja District, Asahan Regency. This is because the area is one of the areas in North Sumatra with the majority of Javanese tribes still believing and believing in the teachings of Javanese culture from generation to generation, including

believing and believing in myths. One of the myths that is still believed and believed and applied in everyday life is forbidden utterances or what is often referred to as *Pamali*.

#### **D. Formulation of the Problem**

Based on the limitation of the problem above, the formulation of the problem in this study, namely:

1. How are the utterances for the prohibition of *Pamali* found in the Javanese tribal community in Tinggi Raja Village, Tinggi Raja District, Asahan Regency?
2. How is the meaning of semiotics contained in the utterances of the prohibition of *Pamali* in Javanese society?

#### **E. Objective of the Study**

The objectives of this study are:

1. To describe the utterances of prohibition *Pamali* found in the Javanese tribal community in Tinggi Raja Village, Tinggi Raja District, Asahan Regency.
2. To describe the meaning of semiotics contained in the utterances of the prohibition of *Pamali* in the Javanese tribal community.

#### **F. Significances of the Study**

1. This research is expected to be able to provide additional information to readers who want to analyze one of the local wisdoms about myths and

*Pamali* in Javanese tribal communities.

2. Can be a guideline for the Javanese tribal community, especially in preserving the *Pamali* which is one of the local wisdoms.
3. This research is expected to be used as a reference, especially those related to semiotics.

## CHAPTER II

### REVIEW OF LITERATURE

#### A. Theoretical Framework

##### 1. Semiotics

The definition of semiotics can be understood through the notion of semiotics which comes from the word *semeion*, a Greek origin language which means *sign*. In a broader sense, semiotics is a systematic study of the production and interpretation of signs, how they work and what are their benefits to human life.

Tinarbuko (2011:11) explains that semiotics has 2 famous figures, namely, Ferdinand de Saussure (1857-1913) and Charles Sanders Peirce (1839-1914), both of whom developed the science of semiotics separately, both in place, or in scientific background.

Ferdinand de Saussure was a linguist from Europe, according to him, where there is a sign there is a system. A sign is a unity of two elements that cannot be separated, namely the element of form (signifiant) and element of concept (signifier).

Semiotics, according to Charles Sanders Peirce, a philosopher and logician from the United States, reveals that semiotics is a human reasoning that is always done through signs and classifies signs in images into three parts, namely icons, indexes and symbols.

In addition to the two experts above who popularized this semiotic study, there is one more expert who popularized this semiotic study who still follows

Ferdinand de Saussure's concept of semiotics, namely Roland Barthes. But the concept of signified and signifier by Ferdinand de Saussure was further developed into a denotative meaning which includes the things indicated by words, the relationship between the sign and the reference (the first sign system) and the connotative meaning is the suggestion of the symbol which is more than the meaning of the reference (second sign system).

Roland Barthes (Sobur, 2013:15) says the term semiotics is semiology, which studies how humanity interprets things. To signify means that objects not only carry information, in terms of which objects want to communicate, but also constitute a structured system of signs.

Ambarini and Umayana (2010:27) define semiotics in the history of semiotics, that is the science of signs that considers the phenomenon of social communication or society and culture. Hoed (2011:3) in his book entitled semiotics and socio-cultural dynamics says that the essence of semiotics is understanding the meanings formed in society about various cultural realities. Based on several definitions of semiotics from the experts above, it can be concluded that semiotics is a science to study a sign.

## **2. Roland Barthes Semiotics**

In this study the author uses Roland Barthes' semiotic theory because according to the author, Roland Barthes' theory is more critical than other semiotic theories. According to Roland Barthes, semiotics is about studying how humanity interprets things. Roland Barthes' semiotic theory is almost literally derived from the theory of language according to Ferdinand de Saussure.

Roland Barthes (Sobur, 2013:63) says that language is a sign system that reflects the assumptions of a particular society at a certain time. Roland Barthes uses the signified-signifier theory which was developed into a theory of metalanguage and connotations. If Ferdinand de Saussure only emphasized marking at the denotative level, then Roland Barthes perfected Ferdinand de Saussure's semiotics by developing a marking system at the connotative level.

Roland Barthes (Wibowo, 2013:16) raises the concept of connotation and denotation as the key to his analysis. Roland Barthes defines a sign as a system consisting of an expression or signifier in relation to the content or signified.

Roland Barthes continued Ferdinand de Saussure's theory of two-stage signification or what is better known from Roland Barthes's theory is the *Order of Signification*. Roland Barthes assumes that Ferdinand de Saussure's semiotic system is only a first-stage semiotic system and further stages of semiotic systems are still needed. The first order of signification is called denotation and the second order of signification is called connotation. The first stage of significance is the relationship between the signifier and the signified in a sign on external reality. Roland Barthes calls it denotation, which is the most tangible meaning of a sign. To show the significance of the second order of signification, Roland Barthes calls it the term connotation which describes the interaction that occurs when the sign meets the feelings or emotions of the reader and their cultural values. Simply put, the theoretical idea of Roland Barthes about the *Order of Signification* which includes denotation and connotation, denotation itself is the actual meaning according to the dictionary, while connotation is a double meaning born of cultural and personal experience.

Sobur (2013:262) in his book entitled semiotics of communication also describes denotation and connotation, denotation is what is depicted on an object, while connotation is how to describe it. Roland Barthes (Sobur, 2013:263) states that the meaning of denotation and connotation in semiotics has a very important role. The meaning of denotation is direct and can be referred to as a description of a signified. While the meaning of connotation explains how myths and ideologies operate in the text through signs.

Semiologically, myth is a distinctive system composed of a first-level semiological system, which means that in other words, signs in the linguistic system become markers for the mythical system. Myth according to Roland Barthes lies at the second level of marking, so after the sign, signifier and signified system is formed, the sign will become a new marker which then has a second signifier and forms a new sign. So, when a sign that has a connotative meaning then develops into a denotative meaning, the denotation will become a myth.

Map pins Roland Barthes semiotic concept can be described as follows:

Table 2.1 Roland Barthes' Semiotic Concept (Sobur, 2013:69)

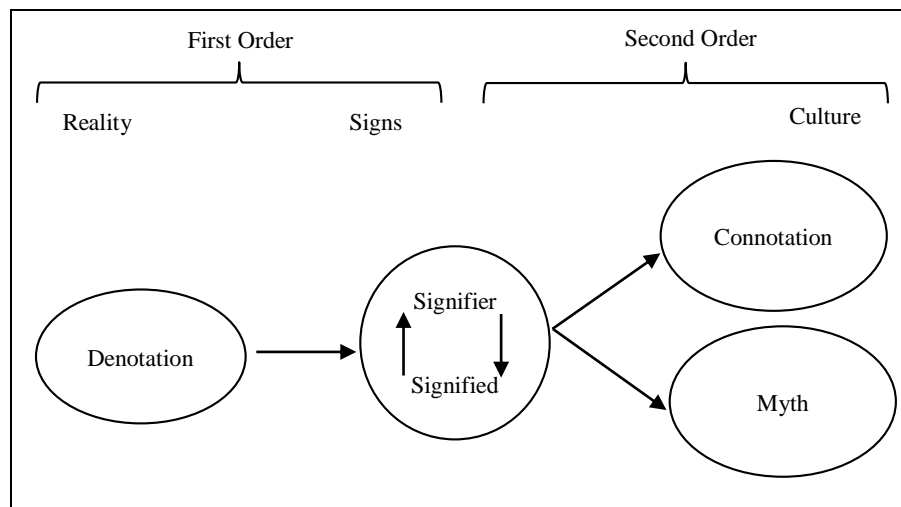
|          |   |                          |                          |
|----------|---|--------------------------|--------------------------|
| language | } | 1. Signifier             | 2. Signified             |
|          |   | 3. Denotative Sign       |                          |
| Myth     | } | 4. Connotative Signifier | 5. Connotative Signified |
|          |   | 6. Connotative Sign      |                          |



From the description of Roland Barthes' semiotic concept map above, it can be seen that the denotative sign (3) consists of a signifier (1) and a signified (2). At the same time, the denotative sign (3) is a connotative sign (4), the denotative sign produces an explicit and direct meaning, while the connotative sign (6) has an implicit openness of meaning, which means that the connotative sign has another interpretation of meaning or implied meaning. So, in this Roland Barthes concept, it is revealed that the connotative sign (6) does not only have an additional meaning, but also has both parts of the denotative sign (3) which underlies its existence.

Roland Barthes also made a systematic model in analyzing the meaning of signs. In Roland Barthes' semiotic concept known as order of signification, there are several components of meaning that are interconnected with one another, namely denotative meaning, connotative meaning, and myth. The order of signification that has been conceptualized by Roland Barthes consists of two stages, the first stage of signification is denotative meaning and the second order of signification consists of connotative and mythical meanings. Roland Barthes' systematic model in analyzing the meaning of signs can be seen in the table below.

Table 2.2 Order of Signification Roland Barthes in Alex Sobur (2004:127)



As can be seen in the table, Roland Barthes explains about the order of signification, signification in the first stage is the relationship between the signifier and the signified in a sign to external reality or can be referred to as denotation. Denotation is what the sign describes on an object. In the second order of signification, Roland Barthes calls it the term connotation which describes the interaction that occurs when the sign meets the feelings or emotions of the reader and the values of the culture.

### 3. Denotation dan Connotation

As previously explained, Roland Barthes developed semiotics into two levels of signification or better known as the *Order of Signification*, namely the level of connotation and denotation.

Denotation is a meaning contained in a word objectively. This is clarified by the opinion of Alwasilah (2011:169) which says that denotation refers to the meaning of the lexis that is commonly used or can be said to be the usual, objective meaning, not yet overshadowed by certain feelings, values, and tastes. It is said to be an objective object because this denotation has a general meaning.

This is further emphasized by the opinion of Chaer (2016:292) who asserts that the meaning of denotation is basically the same as the referential meaning because the meaning of denotation is usually given an explanation as a meaning that is in accordance with the results of observations according to sight, smell, hearing, feeling or other experiences.

If the meaning of denotation is a general meaning or refers to the original meaning, then the meaning of connotation according to Chaer (2016:292) is the meaning added to the meaning of the denotation that is related to the value of taste or a group of people who use the word. Then still according to Chaer (2016:293) who argues that the connotative meaning of a word can be different from one community group to another, according to the view of life and the norms of assessment of the community group.

In Roland Barthes' concept, the connotation is identical with the ideological operation which is referred to as a myth and serves to express and provide justification for dominant values that apply in a certain period.

#### **4. Myth**

Indonesia is very rich in myths that exist in society. One of the community groups that until now still has a belief in things that smell of mystery or myth is the Javanese community. The Javanese people strongly believe in the myths developed by their predecessors.

Myth comes from the Greek *muthos*, which literally means a story or something someone says. In the view of Roland Barthes (Sobur, 2013:71) myth is included in the communication system. Roland Barthes sees another aspect of

signification, namely "myth" which marks a society. Myth is a development of connotations that have existed and have been formed for a long time in society. Myth in this case means things that have been entrenched and believed by a society.

According to Van Peurson in Dick Hartoko (2000:34), myth is a story that provides certain guidelines and directions to a group of people. In line with the above opinion, Umayah, Sinaga & Ekwandari (2019:6) stated that myth itself gives direction to human behavior and is a kind of guide for human wisdom and myths are formed from archaic societies or ancient societies whose existence can make someone obey a rule.

From the several definitions of myth above, it can be concluded that myth is a belief that exists in society that is passed down from generation to generation in the form of stories.

The existence of myths that are still believed in this modern era is certain because many people still believe in and believe in the truth, even though the myth itself cannot be scientifically proven, is unclear, lacks rationale, and is processed in an inaccurate manner. Myths consist of various kinds according to the culture owned by the people in an area. One type of myth that is still believed by the community, especially the Javanese community until now, is a myth in the form of taboos or prohibitions, better known as *Pamali*.

## **5. *Pamali***

One of the Javanese myths that still exists today is a myth in the form of a prohibition or commonly referred to as the expression *Pamali*. Azizah and Alee

(2014:286) said that *Pamali* came from their parents or ancestors starting from the many cases that occurred due to violating them, the impact of which they had experienced themselves for violating the myth *Pamali*. Meanwhile, Falaqi (Annisa, 2019:124) said that *Pamali* is one of the cultural expressions to convey a message of prohibition against something.

Jamalie and Juhriansyah (2012:122) explained their explanation about *Pamali* that the limited knowledge possessed by parents in the past made their children often not listen to the prohibitions given, so that parents included threats so that their children could listen to the words.

Sri Wintala Achmad (2014:15) explained that Javanese *Pamali* warning from Javanese parents to their children, grandchildren, or other people that is expressed indirectly so that they don't do something that is taboo for Javanese people. One of example of the Javanese *Pamali* described by Sri Wintala Achmad on his book entitled "Pamali & Mitos Jawa" is "*Aja ngidoni sumur, mundhak suwing*" because the well is considered a source of life used to drink and take a bath, the Javanese in the past always compel to anyone whose lips will be cleft.

In this context, *Pamali* is seen as a communication system in which it has a message so that its meaning must be fully understood so that there is no misperception of this prohibition utterance. Although this prohibition or *Pamali* is considered irrelevant to the conditions in this modern era, most Javanese people, especially the elderly, still view *Pamali* as a sign from their ancestors that must be obeyed.

Until now, *Pamali* are still passed on to their generations in the hope that

they can comply for the safety of the life they will face. But of course the things that are expected to be inherited are experiencing obstacles because the perspective is already different from the perspective and mindset of the ancient Javanese people.

Because of the difference in perspective and mindset, not a few also among those who underestimate the existence of *Pamali* and consider *Pamali* an ancient and unreasonable thing. This assumption shows a negative attitude that does not support the oral tradition found in the Javanese tribal community. However, this assumption in reality still cannot eliminate the influences of the old parents who have been instilled since childhood.

## **6. Javanese Tribe**

According to Ismawati (2012:49) society is a unit of human life that interacts according to a certain system of customs that is sustainable and bound by a sense of shared identity and society is people who live together, which produces culture.

The Javanese tribe is one of the tribes in Indonesia and is one of the tribes that is spread almost evenly throughout the islands in Indonesia. So, the Javanese do not only live on the island of Java and although the Javanese people do not live on the island of Java, they still carry the culture and beliefs that they still preserve to this day.

One of the beliefs that are still believed and also exist in the daily life of the Javanese people are myths in the form of forbidden utterances or better known as *Pamali*.

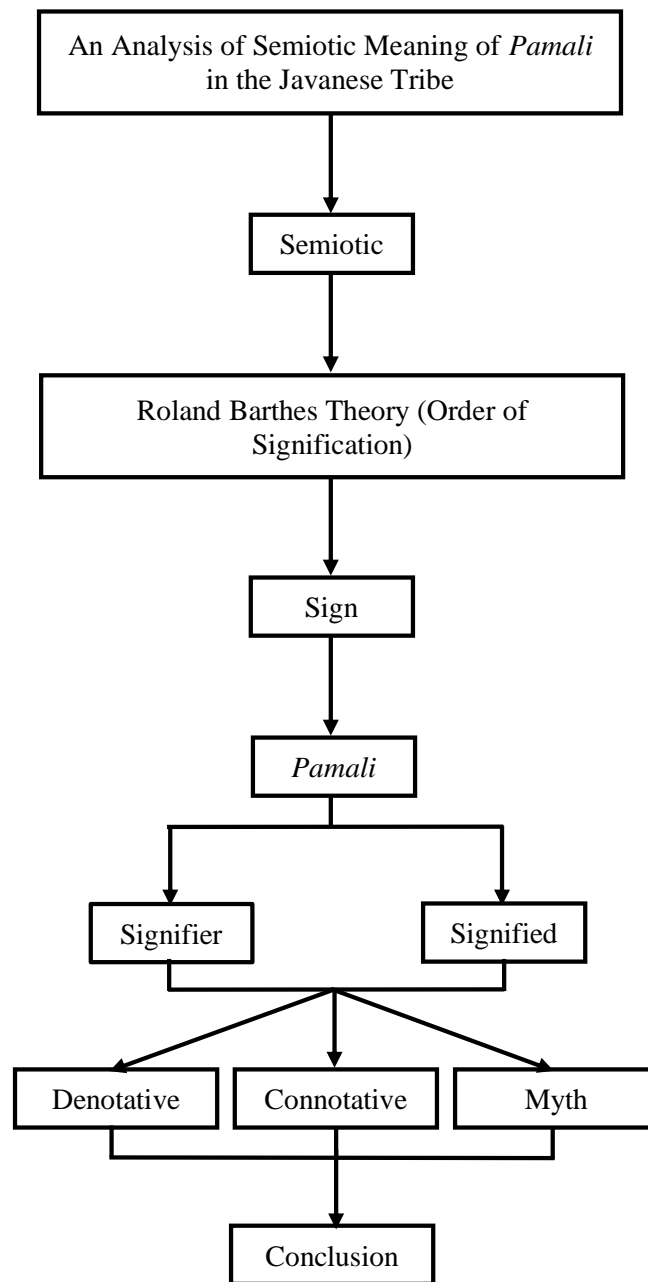
**B. Conceptual Framework**

Figure 2.1 Conceptual Framework



### C. Previous Relevant Studies

Research on *Pamali* has been done by many other researchers before, therefore research on *Pamali* is not the first to be studied. In writing a research proposal requires a supporting source, for that the author uses references from journals, books, and articles. Although there have been many studies with the same focus, namely *Pamali*, the object is definitely different.

Among several previous studies that had the same research focus but different objects, namely:

1. This second research is a thesis written by Sri Apiyanti in 2015 entitled " *Pamali* Dina Kakandungan Anu Aya di Desa Jayagiri Kacamatan Lembang Kabupaten Bandung Barat Pikeun Bahan Pangajaran Maca Artikel Budaya di SMA Kelas XII ". This study describes the function of *Pamali* in pregnancy and focuses on making *Pamali* a material for learning to read articles in high school class XII. Meanwhile, the research in this proposal focuses on analyzing the meaning of *Pamali* broader and general in Javanese society.
2. This third study is a research in the journal of educational research pedagogy written by Nano Nurdiansah in 2017 with the title "Budaya *Pamali* Sebagai Landasan Pembelajaran Lingkungan di Sekolah Dasar (Studi Kasus Pada Masyarakat Adat Kampung Naga Tasikmalaya) ". This research focuses on making culture the *Pamali* basis for learning environmental education in elementary schools. While the research on this proposal focuses on examining the meaning of semiotics *Pamali* in Javanese tribal communities.

3. The fourth research is a thesis entitled "Eksistensi Budaya *Pamali* Sebagai Upaya Bimbingan Keluarga Sakinah di Masyarakat Kampung Naga Tasikmalaya" written by Habib Maulana Malik H from the Surakarta State Islamic Institute in 2020. The difference between this study and previous research is that this research only focuses on guidance *Pamali* for the family and the existence of culture *Pamali* in modern times. While the research on this proposal is to analyze the meaning of *Pamali* in Javanese society which does not only focus on 1 *Pamali*.

## CHAPTER III

### METHODOLOGY

#### A. Research Design

In research, a method is needed so that the objectives to be achieved in research can be achieved properly and must use methods that are in accordance with the problems to be studied in order to find results that are as expected.

Usman & Akbar (2017:77) said that the method is a procedure or way to find out something that has systematic steps. Because the purpose of the research is to solve the problem, therefore the steps taken must be relevant to the problem being formulated.

The type of research used in this research is a descriptive qualitative method. The research method used has a descriptive end result or explanation obtained through a long process. This study examines the *Pamali* expression that is believed by the Javanese people, therefore the method used is a descriptive qualitative method.

It is said to be qualitative because this research deals with non-numerical data, then collects and analyzes narrative data. Djajasudarma (2010:14) explains that the qualitative approach involves oral data in the language obtained from informants or native speakers of the language under study.

According to Sugiyono (2015:9) qualitative research methods are often called naturalistic research methods because the research is carried out in

natural conditions, also called the ethnographic method, because at first this method was more widely used for research in the field of Cultural Anthropology.

## **B. Sources of Data**

According to Arikunto (2013:172) the data source is the subject from which the data is obtained. Sources of data in this study was obtained directly through interviews with informants in Tinggi Raja Village, Tinggi Raja District, Asahan Regency, namely in the form of utterances or utterances about *Pamali* from informants transcribed in text form. This research focused on the analysis of the forbidden utterances or *Pamali*.

## **C. Techniques of Collecting Data**

To obtain the data needed in this study, the researcher used data collection techniques, such as observation, interviews, and documentation techniques. The explanation of the three data collection techniques can be seen as follows:

### **1. Observation**

According to Arikunto (2013:272) observation includes activities to focus attention on an object by using all the senses. The first step in this data collection technique is to make observations. The intended observation is to observe the right parties to be observed.

### **2. Interview**

The second data collection technique is an interview. The interview technique according to Arikunto (2013:270) is an oral communication technique used to collect data through direct communication. In this

technique, question and answer session are conducted with the informant. Informants in this study selected using purposive random sampling technique. According to Lararenjana (2020), purposive random sampling is a sampling technique in which researchers rely on their own judgment when selecting population members to participate in research.

This interview was carefully recorded and transcribed into written form and after that the transcript was transliterated from Javanese to English. To facilitate the research, the following research format was used.

Table 3.1 Transliteration of *Pamali* from Javanese to English

| No. | <i>Pamali</i>     |         | I | NI |
|-----|-------------------|---------|---|----|
|     | Javanese Language | English |   |    |
|     |                   |         |   |    |

### 3. Documentation

Documentation in this study aims to collect data during interviews with informants in the form of pictures, writings and other data.

#### **D. Techniques of Analyzing Data**

Data analysis technique carried out first in this research is to collect data first, then identify any prohibition or utterances *Pamali* found in Javanese society, then translate them into Indonesian and English. This translation is considered important, translated into Indonesian to make it easier for researchers to understand and analyze the prohibition or utterances *Pamali* and translated into English because the research report in the form of this proposal will also be written in English.

Data analysis used in this study is a qualitative technique based on Miles & Huberman. Miles & Huberman's (Sugiyono, 2015:337), qualitative method is divided into 3 components, namely the stages of data reduction, data display and conclusions: drawing or verifying.

#### 1. Data Reduction

According to Miles & Huberman (Sugiyono, 2015:338), reduction is used because for the selection process, the focus is on simplification, abstraction, and transformation of rough data that emerges from field notes. Thus reducing data means summarizing, choosing the main things to focus research on the things that are important. The data obtained from the informants during the interview recorded carefully and in detail. The reduced data will provide a clearer picture of *Pamali* in Javanese society.

#### 2. Data Display

Miles & Huberman (Sugiyono, 2015:341) said that the presentation of data as a collection of structured information that provides the possibility of drawing conclusions and taking action. At the data display stage, or after carrying out the data reduction stage, the data *Pamali* is presented in a Roland Barthes semiotic map table (table 2.1) and the *Pamali* data used for analysis are *Pamali* which are still carried out by the Javanese people in the village.

After data reduction, the next step is display data which is presented in the Roland Barthes semiotic sign map table.

### 3. Conclusion: Drawing or Verifying

The third step which is the last stage in qualitative data analysis according to Miles & Huberman is drawing conclusion and verification. After the data reduction and data display stages are carried out, the last step is to draw conclusion from the data that has been reduced and the data that has been presented in the Roland Barthes semiotics table.

## CHAPTER IV

### DATA AND DATA ANALYSIS

#### A. DATA COLLECTION

This research was conducted in Tinggi Raja Village, Tinggi Raja District, Asahan Regency. This research was conducted on September 6, 2021 and the data obtained were 46 data obtained from 4 sources, namely, Paimin, Samini, Mahani and Yusmayani. This prohibition *Pamali* was written in Javanese and then transliterated into English. The data *Pamali* are presented in tabular form and analyzed using Roland Barthes' semiotic sign table.

#### B. DATA ANALYSIS

This data is analyzed based on the formulation of the existing problem, namely to find the prohibition or utterances of *Pamali* that are known and still carried out by the Javanese people in Tinggi Raja Village and the semiotic meaning of the signs contained in the *Pamali*.

##### 1. *Pamali* known to

*Pamali* known to the Javanese community in Tinggi Raja Village, Tinggi Raja District were found to be 46 *Pamali*. The following is a table of the formulas of *Pamali* that are known in Tinggi Raja Village. Among them *Pamali* for everyone or the general public, pregnant women, girls, young children, boys and for married people. Below is a summary of the *Pamali* known by the Javanese people in Tinggi Raja Village.



Table 4.1 The Data for *Pamali* Known

| Code | <i>Pamali</i>  |
|------|--|
| P1   | <i>Pamali</i> known to <i>njagong neng nduwor bantal mengko wudunen</i><br><i>Pamali</i> sitting on a pillow can cause ulchers   |
| P2   | <i>Pamali</i> known to <i>tangi keawanan mengko ora intok rejeki</i><br><i>Pamali</i> wakes up late and won't get sustenance   |
| P3   | <i>Pamali</i> known to <i>ngetok i kuku bengi bengi mengko cepet mati</i><br><i>Pamali</i> cuts her nails at night she will die early                                      |
| P4   | <i>Pamali</i> known to <i>singsot wengi-wengi iso ngundang setan</i><br><i>Pamali</i> whistles at night can invite the devil   |
| P5   | <i>Pamali</i> known to <i>mangan karo ngadek mengko ususe dawa</i><br><i>Pamali</i> eats while standing up later her intestines will be long                               |
| P6   | <i>Pamali</i> known to <i>ngidoni sumur mengko suwing lambene</i><br><i>Pamali</i> spit on the well later her lip is cleft   |
| P7   | <i>Pamali</i> known to <i>mangan karo ngguyu mengko iso loroni</i><br><i>Pamali</i> eats while laughing later can be sickly  |
| P8   | <i>Pamali</i> known to <i>neku bantal iso intok jodohe keset kerjo</i><br><i>Pamali</i> bends pillows can get husbands work slaves   |
| P9   | <i>Pamali</i> known to <i>dolanan beras mengko tangane kithing</i><br><i>Pamali</i> plays with rice later her hands curl   |
| P10  | <i>Pamali</i> known to <i>mangan karo turu mengko ngeloroni</i><br><i>Pamali</i> eats while sleeping later sickly  |
| P11  | <i>Pamali</i> known to <i>mbuka payong neng njero omah mengko ibuke mati</i><br><i>Pamali</i> opens an umbrella in the house later her mother dies                         |
| P12  | <i>Pamali</i> known to <i>nyugokne geni nggawe sikil</i><br><i>Pamali</i> puts wood into the stove using feet  |
| P13  | <i>Pamali</i> known to <i>nyapu bengi-bengi mengko ngguwang rezki</i><br><i>Pamali</i> sweeps the night later throwing away fortune  |
| P14  | <i>Pamali</i> known to <i>turu nduwur mejo, mengko koyo mayit</i><br><i>Pamali</i> sleep on the table, later like a corpse   |
| P15  | <i>Pamali</i> known to <i>turu mengkurep, mengko pangling seng momong</i><br><i>Pamali</i> sleep on your stomach later the angels don't recognize                          |
| P16  | <i>Pamali</i> known to <i>mangan karo ngecap koyok jaran</i><br><i>Pamali</i> eating while tasting like a horse  |
| P17  | <i>Pamali</i> known to <i>ngumbe karo ngadek koyok kewan</i><br><i>Pamali</i> drinking while standing like an animal   |
| P18  | <i>Pamali</i> known to <i>ngoyo sembarangan mengko digarai roh alus</i><br><i>Pamali</i> urinating carelessly later disturbed by spirits                                   |
| P19  | <i>Pamali</i> known to <i>nuding kuburan mengko jrijini pritol</i><br><i>Pamali</i> pointed to the grave later her finger was broken                                       |
| P20  | <i>Pamali</i> known to <i>njaet bengi-bengi mengko bakal mlarat</i><br><i>Pamali</i> sewing tonight will be poor   |
| P21  | <i>Pamali</i> known to <i>njaet isuk-isuk mengko rejekine ndisikan dijikok tonggoe</i><br><i>Pamali</i> sews early in the morning her sustenance is taken by her neighbors |
| P22  | <i>Pamali</i> known to <i>mangan karo ndodok mengko wetenge iso loro</i><br><i>Pamali</i> eat while squatting, your stomach will hurt                                      |
| P23  | <i>Pamali</i> known to <i>turu sonten mengko digarai roh alus</i><br><i>Pamali</i> sleep in the afternoon disturbed by ghosts  |
| P24  | <i>Pamali</i> known to <i>adus bengi-bengi mengko digarai roh alus</i>   |

|     |   |
|-----|---|
|     | <i>Pamali takes a bath at night will be disturbed by spirits</i>  |
| P25 | <i>Pamali known to songgowang mengko apes<br/>Pamali rests on her chin later it will be unlucky</i>   |
| P26 | <i>Pamali known to arek wedok njagong neng ngarep lawang mengko<br/>angel intok jodoh<br/>Pamali daughter sitting in front doors later found it difficult to match</i>  |
| P27 | <i>Pamali known to arek wedok njagong karo jigang<br/>Pamali girls sat leg lift</i>   |
| P28 | <i>Pamali known to arek wedok mangan swiwi mengko angel intok<br/>jodohe<br/>Pamali daughter eats chicken wings later difficult to match</i>  |
| P29 | <i>Pamali known to arek wedok mangan karo nyonggo piring, mengko<br/>ditampik joko<br/>Pamali girl eating while supporting plate, later denied bachelor</i>   |
| P30 | <i>Pamali known to arek wedok nyicipi panganan mengko dicicipi<br/>wong lanang<br/>Pamali girls taste the food, then the boys will taste it</i>   |
| P31 | <i>Pamali known to arek wedok cukor ales mengko iso ndelok setan<br/>Pamali girls shaving eyebrows later can see the devil</i>  |
| P32 | <i>Pamali known to arek wedok mangan karo ngumbe neng pereng opo<br/>cangker sompel mengko intok jodohe cacat<br/>Pamali girls eat and drink on plates or cups that break a little later<br/>they will get a disabled mate</i>  |
| P33 | <i>Pamali known to arek wedok mangan brutu mengko bakal diremehke<br/>ambek calon bojone<br/>Pamali daughter eating chicken butt later will be humiliated by her<br/>future husband</i>   |
| P34 | <i>Pamali known to arek wedok seng isek intok ngguwang jampelan<br/>sembrono, kudu diresiki getihe men orak disedot wewe gombel getihe<br/>Pamali daughter who is still menstruating throws sanitary pads<br/>carelessly, her blood must be cleaned so as not to suck wewe<br/>gombel's blood</i> |
| P35 | <i>Pamali known to arek wedok nyapu ora resik mengko intok bojo<br/>jambangan<br/>Pamali daughter sweeping not clean later will get a husband with<br/>beard</i>  |
| P36 | <i>Pamali known to arek wedok mangan neng pinggan cilik mengko<br/>rezkine saitik<br/>Pamali daughter eats in a small plates later the sustenance is a little</i>   |
| P37 | <i>Pamali known to wong meteng mateni kewan, mengko anake iso<br/>cacat<br/>Pamali pregnant people kill animals later his son was disabled</i>  |
| P38 | <i>Pamali known to wong meteng mangan pedes mengko bayine<br/>belekan<br/>Pamali pregnant people eat spicy food later her eyes hurt</i>   |
| P39 | <i>Pamali known to wong meteng nggulong andok neng gulu mengko<br/>bayine kelipet neng ari-arine<br/>Pamali pregnant people roll a towel around their neck later the baby<br/>will be folded in the placenta</i>  |
| P40 | <i>Pamali known to wong meteng metu waktune maghrib mengko enek<br/>setan seng mbuntuti<br/>Pamali pregnant people when it's maghrib time later, there will be a</i>  |

|     |   |
|-----|---|
|     | demon following   |
| P41 | <i>Pamali</i> known to <i>wong meteng mangan terong, mengko, bayine iso ireng</i><br><i>Pamali</i> pregnant people eat eggplant, their babies can be black  |
| P42 | <i>Pamali</i> known to <i>wong meteng njagong neng ngarep lawang mengko, angel ngelairke</i><br><i>Pamali</i> pregnant people sitting in front of the door, it will be difficult to give birth                            |
| P43 | <i>Pamali</i> known to <i>nduwe bayi ora diler bayine, mengko bayine kuneng</i><br><i>Pamali</i> has a baby not drying her baby, later the baby will be yellow  |
| P44 | <i>Pamali</i> known to <i>arek cilik metu waktune maghrib iso didelekke setan</i><br><i>Pamali</i> a child when it's time for maghrib, Satan can hide it.   |
| P45 | <i>Pamali</i> known to <i>nganggo klambi anak lanange gawe lap mengko, nek uwes nduwe bojo ora disegeni</i><br><i>Pamali</i> using his son's used clothes to wipe later, if you already have a wife it is not appreciated |
| P46 | <i>Pamali</i> known to <i>wong seng atek rabi metu-metu, mengko iso celoko opo digowo setan</i><br><i>Pamali</i> people who want to marry go out, later they can be harmed or brought by the devil                        |

## 2. *Pamali* carried out by

*Pamali* that are still valid and are still believed and are still being implemented are usually in the form of *Pamali* which is considered as the formation of values in behavior and for health.

Below is the *Pamali* data that is still being carried out by the Javanese tribal community in the Tinggi Raja Village which is given the IP code (Implemented *Pamali*).

Table 4.2 The Data for *Pamali* carried out

| Code | <i>Pamali</i>  |
|------|--|
| IP1  | <i>Pamali</i> known to <i>njagong neng nduwor bantal mengko wudunen</i><br><i>Pamali</i> sitting on a pillow can cause ulchers |
| IP2  | <i>Pamali</i> known to <i>tangi keawanan mengko ora intok rejeki</i><br><i>Pamali</i> wakes up late and won't get sustenance   |
| IP3  | <i>Pamali</i> known to <i>singsot wengi-wengi iso ngundang setan</i><br><i>Pamali</i> whistles at night can invite the devil   |

|      |  |
|------|--|
| IP4  | <i>Pamali</i> known to <i>mangan karo ngguyu mengko iso loroni</i><br><i>Pamali</i> eats while laughing later can be sickly  |
| IP5  | <i>Pamali</i> known to <i>mangan karo turu mengko ngeloroni</i><br><i>Pamali</i> eats while sleeping later sickly  |
| IP6  | <i>Pamali</i> known to <i>nyapu bengi-bengi mengko ngguwang rezki</i><br><i>Pamali</i> sweeps the night later, throwing away fortune   |
| IP7  | <i>Pamali</i> known to <i>turu nduwur mejo, mengko koyo mayit</i><br><i>Pamali</i> sleep on the table, later like a corpse   |
| IP8  | <i>Pamali</i> known to <i>mangan karo ngecap koyok jaran</i><br><i>Pamali</i> eating while tasting like a horse  |
| IP9  | <i>Pamali</i> known to <i>ngumbe karo ngadek koyok kewan</i><br><i>Pamali</i> drinking while standing like an animal   |
| IP10 | <i>Pamali</i> known to <i>turu sonten mengko digarai roh alus</i><br><i>Pamali</i> sleeps in the afternoon disturbed by ghosts   |
| IP11 | <i>Pamali</i> known to <i>songgowang mengko apes</i><br><i>Pamali</i> rests on her chin later it will be unlucky   |
| IP12 | <i>Pamali</i> known to <i>arek wedok njagong neng ngarep lawang mengko angel intok jodoh</i><br><i>Pamali</i> daughter sitting in front doors later found it difficult to match              |
| IP13 | <i>Pamali</i> known to <i>arek wedok nyapu ora resik mengko intok bojo jambangen</i><br><i>Pamali</i> daughter sweeping not clean later will get a husband with beard                        |
| IP14 | <i>Pamali</i> known to <i>arek wedok mangan neng pinggan cilik mengko rezkine saitik</i><br><i>Pamali</i> daughter eats in a small plates later the sustenance is a little                   |
| IP15 | <i>Pamali</i> known to <i>wong meteng metu waktune maghrib mengko enek setan seng mbuntuti</i><br><i>Pamali</i> pregnant people when it's maghrib time later there will be a demon following |
| IP16 | <i>Pamali</i> known to <i>wong meteng njagong neng ngarep lawang mengko angel ngelairke</i><br><i>Pamali</i> pregnant people sitting in front of the door it will be difficult to give birth |
| IP17 | <i>Pamali</i> known to <i>nduwe bayi ora diler bayine, mengko bayine kuneng</i><br><i>Pamali</i> has a baby not drying her baby, later the baby will be yellow                               |
| IP18 | <i>Pamali</i> known to <i>arek cilik metu waktune maghrib iso didelekke setan</i><br><i>Pamali</i> a child when it's time for maghrib, Satan can hide it.                                    |

Note:

IP = Implemented *Pamali*

### **3. *Pamali* which is not implemented**

*Pamali*, which is known but not implemented by the Javanese community in Tinggi Raja Village, is generally due to different concepts of space and time and in the form of beliefs in spirits and objects or are often associated with supernatural things. Therefore, *Pamali* is no longer implemented.


### **4. The meaning of semiotics contained in *Pamali* the Javanese**

At this stage, the analysis is carried out on the semiotic signs in the formula in *Pamali in accordance* with Roland Barthes' theory which discusses the meaning of denotation, connotation, and myth. The analysis is carried out by looking for semiotic signs that are the object of study in each *Pamali* because *Pamali* has variations and signs. After the sign is found, it will be analyzed based on Roland Barthes' semiotic model. The formula *Pamali* to be analyzed amounted to 18 data *Pamali*, as arranged in table 4.2 of the data *Pamali* carried out. Data IP1-IP11 *Pamali* for all people or the general public relating to health, sustenance, and manners, IP12-IP14 relating to *Pamali* for girls, IP15-IP16 relating to *Pamali* for pregnant women, IP17-IP18 relating to *Pamali* for young children which is still valid and is still believed and implemented by the Javanese tribal community in Tinggi Raja Village.

The following is the meaning of semiotics contained in *Pamali* which is still valid, still believed and implemented by the Javanese people in Tinggi Raja Village, Tinggi Raja District, Asahan Regency.

## Data 1

Table 4.3 The Data for Analysis of Implemented *Pamali* 1

|  |   |  |   |
|--|---|--|---|
| IP1  | <i>Pamali</i> known to <i>lungguh neng nduwor bantal mengko udunan</i><br><i>Pamali</i> sitting on a pillow can cause ulcers  |  |   |
| 1. Signifier<br>Sit, pillow, ulcers  | 2. Signified<br>Sit, put the body or the location of the body resting with the buttocks.<br>Pillows, headboard<br>Ulcers, swollen nodules on the skin that are filled with pus and have eyes. | -  |   |
| 3. Denotative Sign<br> |   |  |   |
| 4. Connotative Signifier<br>Sit, pillow, ulcers  |   | 5. Connotative Signified<br>A pillow is a headboard so sitting on a pillow will look impolite, but a pillow is a headboard when sleeping.<br>The head is the highest and honorable part but on the other hand sitting on a pillow can also cause ulcers. |   |
| 6. Connotative Sign<br>It's forbidden to sit on the pillow later it will cause ulcers                    |   |  | - |

In the analysis example above, 'sit', 'pillow' and 'ulcers' become denotative signifiers, namely the first order of signification. While the denotative signified of sitting is placing the body or the location of the body resting on the buttocks and


the pillow is the base of the head, while ulcers are swollen nodules on the skin that contain pus and have eyes. The denotative sign in the first order of signification will become a connotative marker in the second order of signification for the three signs. While the connotative signifier for the three signs is a pillow which is a headboard so sitting on a pillow will look impolite, but a pillow is a headboard when sleeping. The head is the highest and honorable part but on the other hand sitting on a pillow can also cause ulcers.

The next connotative sign is that it is forbidden to sit on a pillow later it can cause ulcers. Sitting on a pillow will cause ulcers, so parents forbid their children to sit on the pillow. This is because in the past there were only pillows for the head and in the past there were only pillows made of cotton and it took a long time to do it. Therefore, parents in ancient times forbade their children to sit on pillows so that the pillow for the headboard that was done for a long time did not get damaged quickly.

From the analysis of the meaning of semiotics *Pamali* using Roland Barthes' theory above, there are meanings that contain messages in it that sitting on a pillow is a bad thing to look at and disrespectful because the pillow is a place to put the head instead of the buttocks. Medically sitting on a pillow can cause ulcers and sometimes the pillows that are made to sit are not kept clean.

## Data 2

Table 4.4 The Data for Analysis of Implemented *Pamali 2*

|  |  |  |   |
|--|--|--|---|
| IP2  | <i>Pamali</i> known to <i>tangi keawanan mengko ora intok rejeki</i><br><i>Pamali</i> wake up late later you won't get sustenance  |  |   |
| 1. Signifier<br>Wake up, late, sustenance  | 2. Signified<br>Get up, get up or stand up from sitting or sleeping.<br>Late, late or too late.<br>Sustenance, everything that is used to maintain and care for everything that is given by God. |  | - |
| 3. Denotative Sign   |  |  |   |
|  |  |  |   |
| 4. Connotative Signifier<br>Wake up, late, sustenance                              |  | 5. Connotative Signified<br>Not getting sustenance when someone wakes up late will have a bad impact on health and will quickly feel tired because the brain's performance is less stable. |   |
| 6. Connotative Sign<br><i>Pamali</i> wake up late later you won't get sustenance   |  |  | - |

From *Pamali*'s data above, there are 3 signs, namely, 'wake up', 'late', 'sustenance' as denotative markers in the first level. While the denotative sign, 'wake up', rise or stand from sitting or sleeping. 'Late', too late or too late. 'Sustenance', everything that is used to maintain and care for everything that is given by God.



Denotative signs will be connotative markers in the second level of meaning for signs, wake up, late, and sustenance. While the connotation sign is that waking up too late can waste time, on the other hand when someone wakes up late it will have a bad impact on health and will quickly feel tired because the brain's performance is less stable.

Furthermore, the meaning of connotation which will become a myth, namely Pamali waking up late will not get sustenance. Waking up is getting up from sitting or sleeping while oversleeping is too late or too late so that it will waste time to do activities in the morning. Fresh air in the morning has good oxygen quality because this low level of pollution will maximize brain function, improve blood circulation, and increase immunity. The meaning of this connotation and myth contains a moral message in it, namely, teaching to be productive from the morning and not wasting time doing activities.

### Data 3

Table 4.5 The Data for Analysis of Implemented *Pamali* 3

|   |   |  |  |
|---|---|--|--|
| IP3   | <p><i>Pamali</i> known to <i>singsot wengi-wengi iso ngundang setan</i><br/> <i>Pamali</i> whistles at night can invite the devil</p>   |  |  |
| 1. Signifier<br>Whistling, night, devil                                     | 2. Signified<br>Whistling, an imitation of the sound of a flute emitted from the human mouth. Evening, the time after sunset to sunrise. Satan, a creature whose work interferes with humans. |  |  |
| 3. Denotative Sign  |   |  |  |
| 4. Connotative Signifier<br>Whistling, night, devil                         |   | 5. Connotative Signified<br>Night is the time for people to rest, while whistling at night can disturb other people's rest time from the whistling sound. It is associated with the word <i>satan</i> to frighten him so he doesn't whistle. |  |
| 6. Connotative Sign<br><i>Pamali</i> whistles at night can invite the devil |   |  |  |

In the analysis map above, there are denotative markers with level one meaning, namely, 'whistle', 'night', and 'devil'. Meanwhile, the denotative sign is 'whistle', an


imitation of the sound of a flute emitted from the human mouth. 'Night', the time after sunset to sunrise. 'Devil', a creature whose work interferes with humans.

Denotative signs will be connotative markers in the second level of meaning for signs, whistling, night, and demons. While the connotation sign is that night is the time for people to rest, whistling at night can disturb other people's rest time from the whistling sound. It is associated with the word satan to frighten him so he doesn't whistle.

Furthermore, the meaning of the connotations that will become a myth, namely *Pamali* whistling at night can invite demons. Whistling is an imitation of the sound of a flute emitted from the human mouth. While the devil is a creature whose work interferes with humans. These are interconnected, because the word satan is interpreted as a nuisance. Therefore, *Pamali* has a meaning, namely whistling at night will disturb people who are resting. The meaning of these connotations and myths contains a moral message in it, namely, teaching people to behave politely and respect each other.

## Data 4

Table 4.6 The Data for Analysis of Implemented *Pamali 4*

|  |   |  |
|--|---|--|
| IP4  | <p><i>Pamali</i> known to <i>mangan karo ngguyu mengko iso loroni</i><br/> <i>Pamali</i> eats while laughing later can be sickly</p>  |  |
| 1. Signifier<br>Eat, laugh, sickly   | 2. Signified<br>Eating, putting food in the mouth and chewing and swallowing it.<br>Laughing, causing a sense of joy, pleasure, amusement with a sense of rattling.<br>Pain, uncomfortable body condition or in certain body parts due to suffering from something. | -  |
| 3. Denotative Sign<br> |   |  |
| 4. Connotative Signifier<br>Eat, laugh, sickly   |   | 5. Connotative Signified<br>Eating is an activity that is carried out at any time by swallowing or chewing in silence or not making a sound and full of concentration so that the swallowed food can be channeled properly into the body. While laughing is when something is funny, with the mouth open and making a sound. When you eat while laughing, the food you put in your mouth will automatically come out and you will choke. |
| 6. Connotative Sign<br><i>Pamali</i> eats while laughing later can be sickly                             |   | -  |


From data *Pamali's* above, there are 3 signs, namely, 'eating', 'laughing', and 'sickly' being denotative markers in the first level. While the denotative sign, 'eating', is putting food into the mouth and chewing and swallowing it. 'Laughing', causes a sense of joy, pleasure, amusement with a sense of rattling. 'Sickly', an uncomfortable state of the body or in certain body parts due to suffering from something.

Denotative signs will be connotative markers in the second level of meaning for signs, eating, laughing, and sick. While the marker connotation is eating which is an activity that is carried out at any time by swallowing or chewing in silence or not making a sound and full of concentration so that the swallowed food can be channeled properly into the body. While laughing is when something is funny, with the mouth open and making a sound. When you eat while laughing, the food you put in your mouth will automatically come out and you will choke.

Furthermore, the meaning of the connotations that will become a myth, namely *Pamali* eating while laughing can later become sickly. Eating is an activity that is carried out at any time by swallowing or chewing in silence or not making a sound. While laughing is to cause a feeling of joy and make a sound. This is interconnected, because when eating while laughing, the food that is put in the mouth will automatically come out and then choke. Choking causes blockage of the airways around the throat, so that the flow of air to the lungs will be blocked and blood flow to the brain and other organs is cut off. Therefore, *Pamali* has the meaning that eating while laughing will cause pain. The meaning of this connotation and myth contains a moral message in it, namely, teaching etiquette when eating, namely being calm and polite when eating.

## Data 5

Table 4.7 The Data for Analysis of Implemented *Pamali* 5

|  |  |  |
|--|--|--|
| IP5  | <p><i>Pamali</i> known to <i>mangan karo turu mengko ngeloroni</i><br/> <i>Pamali</i> eats while sleeping later sickly</p>   |  |
| <p>1. Signifier<br/> Eat, sleep, sick</p>  | <p>2. Signified<br/> Eating, putting food in the mouth and chewing and swallowing it.<br/> Sleep, rest the body and consciousness in a lying position.<br/> Sick, uncomfortable body condition or in certain body parts due to suffering from something.</p> | -  |
| <p>3. Denotative Sign</p>  |  |  |
| <p>4. Connotative Signifier<br/> Eat, sleep, sick</p>  |  | <p>5. Connotative Signified<br/> Eating is an activity that is carried out at any time by swallowing or chewing in silence or not making a sound and full of concentration so that the swallowed food can be channeled properly into the body. Meanwhile, when sleeping, rest the body in a lying position. When eating while sleeping, it can cause spilled food, choking and laziness.</p> |
| <p>6. Connotative Sign<br/> <i>Pamali</i> eats while sleeping later sickly</p>                               |  | -  |


From the analysis above, there are 3 signs that become markers denotative at level one, namely, 'eat', 'sleep', and 'sick'. While the denotative sign, 'eat', is putting food into the mouth and chewing and swallowing it. 'Sleep', resting the body and consciousness in a lying position. 'Pain', an uncomfortable state of the body or in certain body parts due to suffering from something.

Denotative signs in the first level of meaning will also be connotative markers in the second level of meaning for eating, sleeping, and sick signs. While the connotative sign is related denotatively, eating is an activity that is carried out at any time by swallowing or chewing in silence or not making a sound and full of concentration so that the swallowed food can be channeled properly into the body. Meanwhile, when sleeping, rest the body in a lying position. When eating while sleeping, it can cause spilled food, choking and laziness.

Furthermore, eating while sleeping can cause stomach acid to easily rise and choke. The meaning of this connotation and myth contains a moral message in it, namely, teaching etiquette when eating, namely sitting quietly and politely while eating.

## Data 6

Table 4.8 The Data for Analysis of Implemented *Pamali* 6

|  |  |   |
|--|--|---|
| IP6  | <p><i>Pamali</i> known to <i>nyapu bengi-bengi mengko ngguwang rezki</i><br/> <i>Pamali</i> sweeps the night later throwing away fortune</p>   |   |
| 1. Signifier<br>Sweeping, night, sustenance  | 2. Signified<br>Sweeping, cleaning with a broom.<br>Evening, the time after sunset to sunrise.<br>Sustenance, everything that is used to maintain and care for everything that is given by God.                                |   |
| <p>3. Denotative Sign</p>  |  | - |
| 4. Connotative Signifier<br>Sweeping, night, sustenance  | 5. Connotative Signified<br>Sweeping is something that must be done with careful eye and clear vision. While at night there is usually a lack of lighting, this can cause certain items that are not visible to be swept away. |   |
| 6. Connotative Sign<br><i>Pamali</i> sweeps the night later throwing away fortune                            |  | - |

From data *Pamali's* above, there are 3 signs, namely, 'sweeping', 'night', and 'sustenance' as denotative markers in the first level. While the denotative marker,




'sweeping', cleans with a broom. 'Night', the time after sunset to sunrise. 'Sustenance', everything that is used to maintain and care for everything that is given by God.

The denotative sign will be a connotative marker in the second level of meaning for sign, sweep, night, and sustenance. While the connotation marker is sweeping is something that must be done with eye accuracy and clear vision. While at night there is usually a lack of lighting, this can cause certain items that are not visible to be swept away.

Furthermore, in ancient times people only used chandeliers to get light. Therefore, prohibition was created in Pamali because when sweeping at night, one cannot clearly see which parts are still dirty and it is feared that important items that cannot be seen are swept away. The meaning of these connotations and myths contains a moral message in it, namely, it teaches to be careful and more careful so that no important items are wasted.

## Data 7

Table 4.9 The Data for Analysis of Implemented *Pamali* 7

|  |   |  |  |
|--|---|--|--|
| IP7  | <i>Pamali</i> known to <i>turu nduwur mejo, mengko koyo mayit</i><br><i>Pamali</i> sleep on the table, later like a corpse  |  |  |
| 1. Signifier<br>Sleep, table, corpse   | 2. Signified<br>Sleep, rest the body in a lying position and rest his consciousness.<br>Tables, home furnishings that have a flat plane and support legs.<br>Corpses, human bodies that have died on a bed. |  |  |
| 3. Denotative Sign<br> |   |  |  |
| 4. Connotative Signifier<br>Sleep, table, corpse   |   | 5. Connotative Signified<br>Sleep is resting the body in a lying position. On the other hand, sleeping on a table is not good for others to see because the table is a place to put things not to sleep on so it looks impolite. |  |
| 6. Connotative Sign<br><i>Pamali</i> sleep on the table, later like a corpse                             |   |  |  |


In the analysis map above, there are denotative markers with a level one meaning, namely, 'sleep', 'table', and 'corpse'. While the denotative sign, 'sleep', rests the body in a lying position and rests his consciousness. 'Table', home furnishings that have a flat area and support legs. 'Corpse', the human body that has died on the bed.

Denotative signs will be connotative markers in the second level of meaning for signs, sleep, tables, and corpses. While the sign of the connotation is sleep, resting the body in a lying position. On the other hand, sleeping on a table is not good for other people to see because the table is a place to put things not to sleep on so it looks impolite.

Furthermore, the meaning of the connotations that will become a myth, namely *Pamali* sleeping on the table, will be like a corpse. *pamali* has the meaning that sleeping on the table will look impolite. The meaning of these connotations and myths contains a moral message in it, namely, teaching people to behave politely and get used to using something according to its function.

## Data 8

Table 4.10 The Data for Analysis of Implemented *Pamali* 8

|  |  |   |  |
|--|--|---|--|
| IP8  | <i>Pamali</i> known to <i>mangan karo ngecap- ngecap koyok jaran</i><br><i>Pamali</i> eating while tasting like a horse  |   |  |
| 1. Signifier<br>Eat, taste, horse  | 2. Signified<br>Eating, putting food in the mouth and chewing and swallowing it.<br>Taste, closing your mouth until you hear the sound of soy sauce or stamps like when you eat.<br>Horses, one-hoofed mammals that people usually keep as vehicles. |   |  |
| 3. Denotative Sign<br> |  |   |  |
| 4. Connotative Signifier<br>Eat, taste, horse  |  | 5. Connotative Signified<br>Eating is an activity that is carried out at any time by swallowing or chewing in silence or not making a sound and full of concentration so that the swallowed food can be channeled properly into the body. While the horse while eating tasted its food and made a loud sound. |  |
| 6. Connotative Sign<br><i>Pamali</i> eating while tasting like a horse                                   |  |   |  |


From the analysis above, there are 3 signs that become denotative markers at level one, namely, 'eat', 'taste', and 'horse'. While the denotative sign, 'eating', is putting food into the mouth and chewing and swallowing it. 'Taste', closing the mouth until you hear the sound of soy sauce or stamps like when eating. 'Horse', a one-hoofed mammal that people usually keep as a vehicle.

Denotative signs in the first level of meaning will also be connotative markers in the second level of meaning for eating, taste, and horse signs. While the connotative sign is related denotatively, eating is an activity that is carried out at any time by swallowing or chewing in silence or not making a sound and full of concentration so that the swallowed food can be channeled properly into the body. The horse while eating tasted its food and made a loud sound.

Furthermore, horses are animated animals or creatures that are able to move and are able to react but do not have reason, which means they have no moral and ethical understanding because they were created only with lust, while humans have reason. The meaning of these connotations and myths contains a moral message in it, namely, teaching manners when eating, one of which is eating neatly and not making noise. Taste while eating is not a polite gesture and does not reflect that humans have reason.

## Data 9

Table 4.11 The Data for Analysis of Implemented *Pamali* 9

|  |   |  |  |
|--|---|--|--|
| IP9  | <i>Pamali</i> known to <i>ngumbe karo ngadek koyok kewan</i><br><i>Pamali</i> drinking while standing like an animal  |  |  |
| 1. Signifier<br>Drink, stand, animal   | 2. Signified<br>Drink, put water in your mouth and gulp it down.<br>Stand up straight up on your feet, don't sit or lie down.<br>Animals, animals or living creatures that are able to move and are able to react but do not have reason. |  |  |
| 3. Denotative Sign<br><br> |   |  |  |
| 4. Connotative Signifier<br>Drink, stand, animal   |   | 5. Connotative Signified<br>Drinking is an activity that is carried out at any time by drinking it in silence or not making a sound and full of concentration so that the water that is drunk can be channeled properly into the body. |  |
| 6. Connotative Sign<br><i>Pamali</i> drinking while standing like an animal                                  |   |  |  |

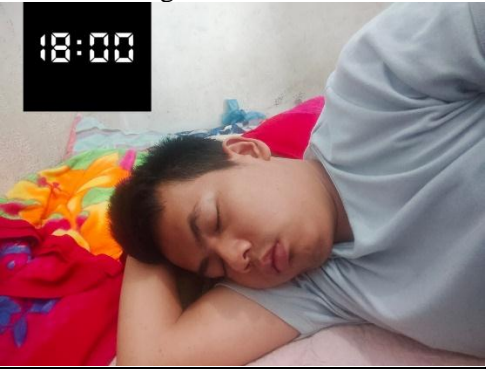
From the analysis above, there are 3 signs that become denotative markers at level one, namely, 'drinking', 'standing', and 'animal'. While the denotative sign, 'drink', puts water into the mouth and gulps it down. 'Stand', upright, resting on the feet, not sitting or lying down. 'Animals', animals or animate creatures that are able to move and are able to react but do not have reason.

A denotative sign in the first level of meaning will also become a connotative sign in the second level of meaning for drinking, standing and animal signs. While the connotative sign is related denotatively, drinking is an activity that is carried out at any time by drinking it in silence or not making a sound and full of concentration so that the water that is drunk can be channeled properly into the body. Meanwhile, when standing on your feet and upright position upwards. Drinking while standing is a habit done by animals.

In addition, if a person drinks while standing, then the digestive muscles are in a tense state. So that the incoming water will hit the stomach wall, causing stomach acid and irritation. This is associated with animals because almost all animals when drinking do not do it in a sitting position. As mentioned in the analysis above, animals are creatures without reason which means they have no moral and ethical understanding because they were created only with lust. Humans were created with lust and reason. The meaning of this connotation and myth contains a moral message in it, namely, teaching that drinking in a standing position is not a polite attitude and does not reflect that humans have reason.

## Data 10

Table 4.12 The Data for Analysis of Implemented *Pamali* 10

|  |   |  |  |
|--|---|--|--|
| IP10   | <i>Pamali</i> known to <i>turu sonten mengko digarai roh alus</i><br><i>Pamali</i> sleeps in the afternoon disturbed by ghosts  |  |  |
| 1. Signifier<br>Sleep, afternoon, spirits  | 2. Signified<br>Sleep, rest the body in a lying position and rest his consciousness.<br>Afternoon, evening time.<br>Spirits, creatures that are considered to live in the supernatural that are outside the physical realm, such as demons or jinn. |  |  |
| 3. Denotative Sign<br> |   |  |  |
| 4. Connotative Signifier<br>Sleep, afternoon, spirits  |   | 5. Connotative Signified<br>Afternoon is the time of evening or late at night, while sleeping is to rest the body, on the other hand the afternoon is the time to do housework and in the evening before sunset it is believed that many spirits roam. |  |
| 6. Connotative Sign<br><i>Pamali</i> sleeps in the afternoon disturbed by ghosts                         |   |  |  |

From data *Pamali's* above, there are 3 signs, namely, 'sleep', 'afternoon', and 'spirits' as denotative markers in the first level. While the denotative sign, 'sleep',




rests the body in a lying position and rests his consciousness. 'Afternoon', evening time. 'Smooth beings', beings who are considered to live in the supernatural realm that is outside the physical realm such as demons or jinn.

Denotative signs will be connotative markers in the second level of meaning for signs, sleep, evening, and spirits. While the connotation sign is that the afternoon is evening or late at night, while sleeping is to rest the body, on the other hand, the afternoon is the time to do homework and in the evening before sunset it is believed that many spirits roam around.

Furthermore, the meanings of connotations and myths contain the value and meaning of local wisdom because they contain messages in it. Sleeping in the afternoon can cause pain as a result of disturbances by spirits that suppress our bodies during sleep which makes the body feel sick, weak, heavy, and have headaches when waking up. However, medically sleeping late at night can harm the detoxification process in the body. For this reason, waking up from sleep in the afternoon before sunset, usually a person feels uncomfortable, not feeling well, dazed, and has a headache. The meaning of these connotations and myths contains a moral message in it, namely, teaching to use time that is not a time to rest by doing activities or work that are more useful.

## Data 11

Table 4.13 The Data for Analysis of Implemented *Pamali* 11

|  |   |   |  |
|--|---|---|--|
| IP11   | <i>Pamali</i> known to <i>songgowang mengko apes</i><br><i>Pamali</i> rests on her chin later it will be unlucky              |   |  |
| 1. Signifier<br>Chin up, damn  | 2. Signified<br>Supported by the chin, the chin is supported by the hands from below.<br>Damn, got a loss and didn't make it. |   |  |
| 3. Denotative Sign<br> |   |   |  |
| 4. Connotative Signifier<br>Chin up, damn  |   | 5. Connotative Signified<br>Usually people lean on their chin when daydreaming. Daydreaming can cause a person to be easily influenced because the brain is in an empty condition so people are often used for bad things and get bad luck. |  |
| 6. Connotative Sign<br><i>Pamali</i> rests on her chin later it will be unlucky                          |   |   |  |


From analysis *Pamali's* above, there are 2 signs, namely, 'chin up' and 'unlucky' being a denotative marker in the first level. While the denotative sign, 'chin up', the chin is supported by the hand from below. 'Shit', got a loss and didn't make it.

Denotative signs will be connotative markers in the second level of meaning for signs, chin-supported and unlucky. As for the marker's connotation, people usually support their chins when daydreaming. Daydreaming can cause a person to be easily influenced because the brain is in an empty condition so people are often used for bad things and get bad luck.

As explained above, daydreaming is a condition where the brain is empty. The Javanese people in Tinggi Raja Village also believe that when a person is empty, it is very easy to be possessed by spirits and the body will be controlled unconsciously. *Pamali* this is a good way to stay alert and concentrate.

## Data 12

Table 4.14 The Data for Analysis of Implemented *Pamali* 12

|  |  |  |  |
|--|--|--|--|
| IP12   | <p><i>Pamali</i> known to <i>arek wedok njagong neng ngarep lawang mengko angel intok jodoh</i><br/> <i>Pamali</i> daughter sitting in front doors later found it difficult to match</p>       |  |  |
| 1. Signifier<br>Sit, door, mate  | 2. Signified<br>Sit, put the body or the location of the body resting with the buttocks.<br>Doors, places to enter and leave the house.<br>Mate, people who are suitable to be a life partner. |  | -  |
| 3. Denotative Sign   |  |  |  |
|                      |  |  |  |
| 4. Connotative Signifier<br>Sit, door, mate  |  |  | 5. Connotative Signified<br>Denotatively related, the door is a place to get in and out, meaning sitting in front of the door can block other people's entry and exit, including blocking people who will come in to propose to girls. |
| 6. Connotative Sign<br><i>Pamali</i> daughter sitting in front doors later found it difficult to match |  |  | -  |


From the analysis above, there are 3 signs that become denotative markers at level one, namely, 'sit', 'door', and 'mate'. While the denotative sign, 'Sitting', puts the body or the location of the body resting on the buttocks. 'Door', a place to enter and leave the house. 'Mate', a person who is suitable to be a life partner.

A denotative sign in the first level of meaning will also be a connotative sign in the second level of meaning for the sign of sitting, door, and mate. While the connotative sign is related denotatively, related denotatively, the door is a place to enter and leave, meaning sitting in front of the door can block the way in and out of others.

In addition, the Javanese people in ancient times had a habit of looking for lice by sitting in a row in front of the door and this habit was passed down from generation to generation so that other people who saw it felt disturbed. Girls are prohibited from sitting in front of the door because it will block the way in and out, including guests who will propose to the girl. When seen by others, this is considered disrespectful. The meaning of this connotation and myth contains a moral message in it, namely, teaching girls to behave like girls who are polite and have good manners by not blocking the way in and out of other people.

### Data 13

Table 4.15 The Data for Analysis of Implemented *Pamali* 13

|  |   |   |   |
|--|---|---|---|
| IP13   | <i>Pamali</i> known to <i>arek wedok nyapu ora resik mengko intok bojo jambangen</i><br><i>Pamali</i> daughter sweeping not clean later will get a husband with a beard |   |   |
| 1. Signifier<br>Sweep, clean, beard  | 2. Signified<br>Sweep, cleaning with a broom.<br>Clean, free from dirt.<br>Bearded, people or usually men who have hair or hair that grows on the chin and back cheeks. |   | - |
| 3. Denotative Sign<br> |   |   |   |
| 4. Connotative Signifier<br>Sweep, clean, beard  |   | 5. Connotative Signified<br>Sweeping is something that must be done with careful eye and clear vision. Meanwhile, according to the Javanese society, the bearded in the past symbolized things that were not clean. |   |
| 6. Connotative Sign<br><i>Pamali</i> daughter sweeping not clean later will get a husband with a beard   |   |   | - |


From data *Pamali's* above, there are 3 signs, namely, 'sweeping', 'clean', and 'beard' as markers denotative in the first level. While the denotative marker, 'sweeping', cleans with a broom. 'clean', free from dirt. 'beard', people or usually men who have hair or hair that grows on the chin and back cheeks.

Denotative signs will be connotative markers in the second level of meaning for signs, sweeping, clean, and beard. While the connotation marker is Sweeping is something that must be done with eye accuracy and clear vision. Meanwhile, according to the Javanese people, beards in the past symbolized things that were not clean.

Furthermore, *Pamali* was made to scare girls into not getting husbands with beards because people in the past, especially women, liked men who were clean of beards and beards according to Javanese society in the past symbolized things that were not clean. The meaning of this connotation and myth contains a moral message in it, namely, teaching girls to sweep cleanly and thoroughly so that no dirt or dust is left.

## Data 14

Table 4.16 The Data for Analysis of Implemented *Pamali* 14

|   |  |  |
|---|--|--|
| IP14  | <p><i>Pamali</i> known to <i>arek wedok mangan neng pinggan cilik mengko rezkine saitik</i><br/> <i>Pamali</i> girls eat on a small plate later the sustenance is a little</p>   |  |
| 1. Signifier<br>Eat, small plates, sustenance   | 2. Signified<br>Eating, putting food in the mouth and chewing and swallowing it.<br>A small plate, a flat plate that is used as a base for a glass, a place for chili sauce, or other ingredients to support the taste of food.<br>Sustenance, everything that is used to maintain and care for everything that is given by God. | -  |
| 3. Denotative Sign<br> |  |  |
| 4. Connotative Signifier<br>Eat, small plates, sustenance   |  | 5. Connotative Signified<br>The staple food in Tinggi Raja Village is rice, so if you eat with small plates, the chances of food falling on the floor will be greater. When food is wasted, the blessings contained in the food will decrease. |
| 6. Connotative Sign<br><i>Pamali</i> eat on a small plate later the sustenance is a little                |  | -  |




From data *Pamali's* above, there are 3 signs, namely, 'eat', 'small plate', and 'sustenance' as denotative markers in the first level. While the denotative sign, 'eating', is putting food into the mouth and chewing and swallowing it. 'Small plate', a flat plate that is used as a base for a glass, a place for chili sauce, or other ingredients to support the taste of food. 'Sustenance', everything that is used to maintain and care for everything that is given by God.

Denotative signs will be connotative markers in the second level of meaning for signs, eating, small plates, and sustenance. While the sign of connotation is that the staple food in Tinggi Raja Village is rice, so if you eat with small plates, the chances of food falling on the floor will be greater. When food is wasted, the blessings contained in the food will decrease.

In addition, most women and men actively work as farmers. If you eat with small plates, then the amount of food that can be consumed is also small and the risk of food falling on the floor will be greater. *Pamali* teaches to be grateful and appreciate food.

## Data 15

Table 4.17 The Data for Analysis of Implemented *Pamali* 15

|   |  |  |  |
|---|--|--|--|
| IP15  | <i>Pamali</i> known to <i>wong meteng metu waktune maghrib mengko enek setan seng mbuntuti</i><br><i>Pamali</i> pregnant people when it's maghrib time later there will be a satan following |  |  |
| 1. Signifier<br>Pregnant, maghrib, satan  | 2. Signified<br>Pregnant, women who carry a fetus in the womb.<br>Maghrib, sunset time.<br>Satan, a creature whose work interferes with humans.  |  |  |
| 3. Denotative Sign<br>          |  |  |  |
| 4. Connotative Signifier<br>Pregnant, maghrib, satan  |  | 5. Connotative Signified<br>Pregnant women who come out at sunset will be followed by satan who cannot be seen with the naked eye so that spirits such as demons can more freely approach. Then maghrib is a dark condition because the sun has set and it is believed that at maghrib many demons are wandering around. |  |
| 6. Connotative Sign<br><i>Pamali</i> pregnant people when it's maghrib time later there will be a demon following |  | -  |  |

In the analysis map above, there are denotative markers with a level one meaning, namely, 'pregnant', 'maghrib', and 'satan'. While the denotative sign,


'pregnant', is a woman carrying a fetus in the womb. Maghrib, sunset time. Satan, a creature whose work interferes with humans.

Denotative signs will be connotative markers in the second level of meaning for signs, pregnancy, maghrib, and satan. While the sign connotation is a pregnant woman who comes out at maghrib time later followed by a demon who cannot be seen with the naked eye so that spirits such as demons can more freely approach. Then maghrib is a dark condition because the sun has set and it is believed that at maghrib many demons roam.

Next, the meaning of connotations which will become a myth, namely *Pamali* pregnant when it's maghrib time, there will be a devil who will follow. The Javanese people in Tinggi Raja Village believe that the smell of a pregnant mother is more fragrant and the devil who smells the body of a pregnant woman will approach and the fetus in the womb can be disturbed. Parents also forbid pregnant women to go out at night if they do not bring an antidote and usually contain scissors, sticks, garlic and benge spices as well as safety pins that are attached to pregnant women's clothes. The meaning of this connotation and myth contains a moral message in it, namely, teaching pregnant women to maintain their body condition by not leaving the house at maghrib time. Because maghrib time is very dark, it is feared that it will crash, be hit or fall and cause unwanted things to happen besides that the night air is not good for pregnant women.

## Data 16

Table 4.18 The Data for Analysis of Implemented *Pamali* 16

|  |   |   |
|--|---|---|
| IP16   | <p><i>Pamali</i> known to <i>wong meteng njagong neng ngarep lawang mengko angel ngelairke</i></p> <p><i>Pamali</i> pregnant people sitting in front of the door it will be difficult to give birth</p>   |   |
| 1. Signifier<br>Pregnant, sitting, door, hard to give birth  | 2. Signified<br>Pregnant, carrying a fetus in the womb.<br>Sit, put the body or the location of the body resting with the buttocks.<br>Doors, places to enter and leave the house.<br>Difficult to give birth, not easy to get a child out of the womb. | -   |
| 3. Denotative Sign<br>            |   |   |
| 4. Connotative Signifier<br>Pregnant, sitting, door, hard to give birth  |   | 5. Connotative Signified<br>Denotatively related, the door is a place to go in and out, meaning that sitting in front of the door can block the way in and out of others, on the one hand closing the exit of the birth process because someone who is pregnant always blocks the exit of others. |
| 6. Connotative Sign<br><i>Pamali</i> pregnant people sitting in front of the door it will be difficult to give birth |   | -   |


From the analysis above, there are 4 signs that become markers denotative at level one, namely, 'pregnant', 'sitting', 'door', and 'difficult giving birth'. While the denotative sign, 'pregnant', contains a fetus in the womb. 'Sit', put the body or the location of the body resting on the buttocks. 'Door', a place to enter and leave the house. 'Difficult to give birth', not easy to get a child out of the womb.

Denotative signs in the first level of meaning will also be connotative markers in the second level of meaning for signs of pregnancy, sitting, door, and difficulty giving birth. While the connotative sign is related denotatively, the door is a place to go in and out, meaning sitting in front of the door can block the way in and out of others, on the one hand closing the exit of the birth process because someone who is pregnant always blocks the exit of others.

In addition, often sitting in front of the door will become a habit that will cause the woman to be exposed to the wind which will weaken the immune system. The meaning of this connotation and myth contains a moral message in it, namely, to teach pregnant women not to block the way in and out and maintain their health.

## Data 17

Table 4.19 The Data for Analysis of Implemented *Pamali* 17

|  |   |  |  |
|--|---|--|--|
| IP17   | <i>Pamali</i> known to <i>nduwe bayi ora diler bayine, mengko bayine kuneng</i><br><i>Pamali</i> has a baby not drying her baby, later the baby will be yellow    |  |  |
| 1. Signifier<br>Baby, drying, yellow   | 2. Signified<br>Baby, children who were recently born.<br>Drying, heating the body with the heat of the sun.<br>Yellow, a color similar to turmeric or pure gold. |  |  |
| 3. Denotative Sign<br> |   |  |  |
| 4. Connotative Signifier<br>Baby, drying, yellow   |   | 5. Connotative Signified<br>Babies are children who have recently been born who have not been able to process bilirubin perfectly which makes some babies look yellow. Meanwhile, according to Javanese parents in the past, drying the baby in the morning under the sun was one way to deal with jaundice. |  |
| 6. Connotative Sign<br><i>Pamali</i> has a baby not drying her baby, later the baby will be yellow       |   |  |  |

From the analysis above, there are 3 signs that become denotative markers at level one, namely, 'baby', 'drying', and 'yellow'. Meanwhile, the sign is


denotative 'baby', a child who was recently born. 'Drink', heat the body with the heat of the sun. 'Yellow', a color similar to turmeric or pure gold.

Denotative signs in the first level of meaning will also be connotative markers in the second level of meaning for baby, drying and yellow signs. While the connotative markers are related denotatively, babies are children who have not been born for a long time who have not been able to process bilirubin perfectly, which makes some babies look yellow. Meanwhile, according to Javanese parents in the past, drying the baby in the morning under the sun was one way to deal with jaundice.

The meaning of these connotations and myths contains a moral message in it, namely, teaching parents who have babies to maintain the health of the baby and prevent new unwanted diseases.

## Data 18

Table 4.20 The Data for Analysis of Implemented *Pamali* 18

|   |   |   |  |
|---|---|---|--|
| IP18  | <i>Pamali</i> known to <i>arek cilik metu waktune maghrib iso dideleкке setan</i><br><i>Pamali</i> a child when it's time for maghrib, Satan can hide it.                 |   |  |
| 1. Signifier<br>Child, maghrib, satan   | 2. Signified<br>Small children, humans who are still small or under the age of 10 years.<br>Maghrib, sunset time.<br>Satan, a creature whose work interferes with humans. | -   |  |
| 3. Denotative Sign  |   |   |  |
|           |   |   |  |
| 4. Connotative Signifier<br>Child, maghrib, satan   |   | 5. Connotative Signified<br>Children are weak humans, who have not been able to protect themselves. Then maghrib is a dark condition because the sun has set. If a child wanders around at maghrib time, the child will get lost, because maghrib time is a dark time so someone will be hard to see. |  |
| 6. Connotative Sign<br><i>Pamali</i> a child When it's time for maghrib, Satan can hide it. |   | -   |  |

In the analysis map above, there are denotative markers with level one meaning, namely, 'little child', 'maghrib', and 'devil'. While the markers are



denotative little children', humans who are still small or those who are still under 10 years old. Maghrib, sunset time. Satan, a creature whose work interferes with humans.

Denotative signs will become connotative markers in the second level of meaning for signs, small children, maghrib, and devils. While the sign of the connotation is that small children are weak humans, who have not been able to protect themselves. Then maghrib is a dark condition because the sun has set. If a child wanders around at maghrib time, the child will get lost, because maghrib time is a dark time so someone will be hard to see.

Next, the meaning of the connotations that will become a myth, namely *Pamali is a child* when the time of Maghrib comes out, Satan can hide it. Small children are weak figures and have not been able to protect themselves while maghrib is a time with a dark atmosphere so that vision will decrease. Then here is the word Satan whose work is disturbing humans. Therefore, small children are prohibited from going out at maghrib time because the child will have difficulty seeing the road so it is feared that he will fall, get hit, or get lost. The meaning of this connotation and myth contains a moral message in it, namely, to teach children not to leave the house at maghrib time. Because maghrib time is very dark and will endanger children.

### **C. RESEARCH FINDINGS**

After this research has been conducted and the research findings have been collected and analyzed using Roland Barthes' semiotic theory, it can be answered research questions about the prohibition of utterances *Pamali* in Tinggi Raja

Village, Tinggi Raja District, Asahan Regency. The contents of the explanations of the interviewed informants are almost the same, namely the area studied has a lot of sayings about the prohibition from parents and also the community in their environment, and many informants and the community still believe in this prohibition expression. Informants are also still actively using this prohibition phrase to their children.

#### **D. DISCUSSION**

The research findings found three levels of meaning, namely denotative meaning and connotative meaning. Level 1 meaning or denotative meaning consists of a signifier, a signified and a sign. Level 2 meaning or connotative meaning consists of a signifier, a signified and a sign. The third meaning is the meaning of myth because in prohibition utterance the *Pamali* this meaning found is not the actual meaning. Denotation is manifested in an objective, permanent meaning that is related to the reference figure. Connotation is manifested as a subjective and varied meaning. Level 1 and level 2 meanings are related to connotative meanings that provide a broad opinion and relate to what the speaker is saying. It also uncovers hidden meanings that contain the meaning of local wisdom.

## CHAPTER V

### CONCLUSION AND SUGGESTION

#### A. CONCLUSION

Based on the results of the study, it can be concluded as follows.

1. There are 46 forbidden utterances or *Pamali* that are known by the Javanese people in Tinggi Raja Village, Tinggi Raja District, Asahan Regency. Of the 46 *Pamali* that are known, some of them are related to *Pamali* for the public or everyone related to sustenance, health and manners, *Pamali* for girls, *Pamali* for pregnant women, *Pamali* for small children, *Pamali* for boys, *Pamali* for people who will marry.
2. *Pamali* that are not implemented there are 26 utterances prohibiting *Pamali*. Generally *Pamali* is not implemented anymore because the concepts of space and time are different and are often associated with occult things.
3. *Pamali* carried out as many as 18 *Pamali*. 18 *Pamali* carried out by the Javanese community in Tinggi Raja Village, namely: (1) 11 *Pamali* which applies to the public relating to health, sustenance and manners, (2) 3 *Pamali* which applies to girls, (3) 2 *Pamali* which applies to pregnant women, (4) 2 *Pamali* which applies to small children.
4. From the data carried out, denotative, connotative and mythical meanings are obtained.
  - a. Denotative meaning or level one meaning which consists of a marker in the form of a sign in each formulation *Pamali*, and a signified in the form of the actual meaning.

- b. The connotative meaning or second-level meaning is the form of the result that becomes the sign. The second level meaning consists of a sign in the form of a sign because at the same time a denotative sign or level one will become a marker at the second or connotative level, and a sign that has an open meaning or implicit, indirect and uncertain meaning.
- c. Myth is interpreted as a concept or idea to regulate human life.

## **B. SUGGESTION**

Based on the results of research on the prohibition of utterances *Pamali* found in Tinggi Raja Village, Tinggi Raja District, Asahan Regency, some suggestions can be put forward as follows.

1. With this research, it is hoped that it will increase the knowledge of researchers regarding partially oral folklore.
2. Further researchers can examine the meaning that has not been found in this study and with this research can be a reference and can facilitate further researchers.

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## APPENDICES

### Appendix 1 Text Edit And Translation

| No  | <i>Pamali</i>  |  | I | NI |
|-----|--|--|---|----|
|     | Javanese Language  | English  |   |    |
| P1  | <i>Pamali</i> njagong neng nduwor bantal mengko wudunen      | <i>Pamali</i> sitting on a pillow can cause ulchers                    | ✓ |    |
| P2  | <i>Pamali</i> tangi keawanan mengko ora intok rejeki         | <i>Pamali</i> wakes up late and won't get sustenance                   | ✓ |    |
| P3  | <i>Pamali</i> ngetok i kuku bengi bengi mengko cepet mati    | <i>Pamali</i> cuts her nails at night she will die early               |   | ✓  |
| P4  | <i>Pamali</i> singsot wengi-wengi iso ngundang setan         | <i>Pamali</i> whistles at night can invite the devil                   | ✓ |    |
| P5  | <i>Pamali</i> mangan karo ngadek mengko ususe dawa           | <i>Pamali</i> eats while standing up later her intestines will be long |   | ✓  |
| P6  | <i>Pamali</i> ngidoni sumur mengko suwing lambene            | <i>Pamali</i> spit on the well later her lip is cleft                  |   | ✓  |
| P7  | <i>Pamali</i> mangan karo ngguyu mengko iso loroni           | <i>Pamali</i> eats while laughing later can be sickly                  | ✓ |    |
| P8  | <i>Pamali</i> nekuk bantal iso intok jodohe keset kerjo      | <i>Pamali</i> bends pillows can get husbands work slaves               |   | ✓  |
| P9  | <i>Pamali</i> dolanan beras mengko tangane kithing           | <i>Pamali</i> plays with rice later her hands curl                     |   | ✓  |
| P10 | <i>Pamali</i> mangan karo turu mengko ngeloroni              | <i>Pamali</i> eats while sleeping later sickly                         | ✓ |    |
| P11 | <i>Pamali</i> mbuka payong neng njero omah mengko ibuke mati | <i>Pamali</i> opens an umbrella in the house later her mother dies     |   | ✓  |
| P12 | <i>Pamali</i> nyugokne geni nggawe sikil                     | <i>Pamali</i> puts wood into the stove using feet                      |   | ✓  |
| P13 | <i>Pamali</i> nyapu bengi-bengi mengko ngguwang rezki        | <i>Pamali</i> sweeps the night later throwing away fortune             | ✓ |    |
| P14 | <i>Pamali</i> turu nduwur mejo, mengko koyo mayit            | <i>Pamali</i> sleep on the table, later like a corpse                  | ✓ |    |
| P15 | <i>Pamali</i> turu mengkurep, mengko pangling seng momong    | <i>Pamali</i> sleep on your stomach later the angels don't recognize   |   | ✓  |

|     |  |  |   |   |
|-----|--|--|---|---|
| P16 | <i>Pamali</i> mangan karo ngecap koyok jaran                                 | <i>Pamali</i> eating while tasting like a horse                                  | ✓ |   |
| P17 | <i>Pamali</i> ngumbe karo ngadek koyok kewan                                 | <i>Pamali</i> drinking while standing like an animal                             | ✓ |   |
| P18 | <i>Pamali</i> ngoyo sembarangan mengko digarai roh alus                      | <i>Pamali</i> urinating carelessly later disturbed by spirits                    |   | ✓ |
| P19 | <i>Pamali</i> nuding kuburan mengko jrijini pritul                           | <i>Pamali</i> pointed to the grave later her finger was broken                   |   | ✓ |
| P20 | <i>Pamali</i> njaet bengi-bengi mengko bakal mlarat                          | <i>Pamali</i> sewing tonight will be poor  |   | ✓ |
| P21 | <i>Pamali</i> njaet isuk-isuk mengko rejekine ndisikan dijikok tonggoe       | <i>Pamali</i> sews early in the morning her sustenance is taken by her neighbors |   | ✓ |
| P22 | <i>Pamali</i> mangan karo ndodok mengko wetenge iso loro                     | <i>Pamali</i> eat while squatting, your stomach will hurt                        |   | ✓ |
| P23 | <i>Pamali</i> turu sonten mengko digarai roh alus                            | <i>Pamali</i> sleep in the afternoon disturbed by ghosts                         | ✓ |   |
| P24 | <i>Pamali</i> adus bengi-bengi mengko digarai roh alus                       | <i>Pamali</i> takes a bath at night will be disturbed by spirits                 |   | ✓ |
| P25 | <i>Pamali</i> songgowang mengko apes   | <i>Pamali</i> rests on her chin later it will be unlucky                         | ✓ |   |
| P26 | <i>Pamali</i> arek wedok njagong neng ngarep lawang mengko angel intok jodoh | <i>Pamali</i> daughter sitting in front doors later found it difficult to match  | ✓ |   |
| P27 | <i>Pamali</i> arek wedok njagong karo jigang                                 | <i>Pamali</i> girls sat leg lift   |   | ✓ |
| P28 | <i>Pamali</i> arek wedok mangan swiwi mengko angel intok jodohe              | <i>Pamali</i> daughter eats chicken wings later difficult to match               |   | ✓ |
| P29 | <i>Pamali</i> arek wedok mangan karo nyonggo piring, mengko ditampik joko    | <i>Pamali</i> girl eating while supporting plate, later denied bachelor          |   | ✓ |
| P30 | <i>Pamali</i> arek wedok nyicipi panganan mengko dicicipi wong lanang        | <i>Pamali</i> girls taste the food, then the boys will taste it                  |   | ✓ |

|     |   |   |   |   |
|-----|---|---|---|---|
| P31 | <i>Pamali</i> arek wedok cukor ales mengko iso ndelok setan   | <i>Pamali</i> girls shaving eyebrows later can see the devil  |   | ✓ |
| P32 | <i>Pamali</i> arek wedok mangan karo ngumbe neng pereng opo cangker sompel mengko intok jodohe cacat                          | <i>Pamali</i> girls eat and drink on plates or cups that break a little later they will get a disabled mate                                       |   | ✓ |
| P33 | <i>Pamali</i> arek wedok mangan brutu mengko bakal diremehke ambek calon bojone   | <i>Pamali</i> daughter eating chicken butt later will be humiliated by her future husband   |   | ✓ |
| P34 | <i>Pamali</i> arek wedok seng isek intok ngguwang jampelan sembrono, kudu diresiki getihe men orak disedot wewe gombel getihe | <i>Pamali</i> daughter who is still menstruating throws sanitary pads carelessly, her blood must be cleaned so as not to suck wewe gombel's blood |   | ✓ |
| P35 | <i>Pamali</i> arek wedok nyapu ora resik mengko intok bojo jambangen  | <i>Pamali</i> daughter sweeping not clean later will get a husband with beard   | ✓ |   |
| P36 | <i>Pamali</i> arek wedok mangan neng pinggan cilik mengko rezkine saitik  | <i>Pamali</i> daughter eats in a small plates later the sustenance is a little  | ✓ |   |
| P37 | <i>Pamali</i> wong meteng mateni kewan, mengko anake iso cacat  | <i>Pamali</i> pregnant people kill animals later his son was disabled   |   | ✓ |
| P38 | <i>Pamali</i> wong meteng mangan pedes mengko bayine belekan  | <i>Pamali</i> pregnant people eat spicy food later her eyes hurt  |   | ✓ |
| P39 | <i>Pamali</i> wong meteng nggulong andok neng gulu mengko bayine kelipet neng ari-arine                                       | <i>Pamali</i> pregnant people roll a towel around their neck later the baby will be folded in the placenta  |   | ✓ |
| P40 | <i>Pamali</i> wong meteng metu waktune maghrib mengko enek setan seng mbuntuti  | <i>Pamali</i> pregnant people when it's maghrib time later, there will be a demon following   | ✓ |   |
| P41 | <i>Pamali</i> wong meteng mangan terong, mengko, bayine iso ireng   | <i>Pamali</i> pregnant people eat eggplant, their babies can be   |   | ✓ |

|     |   |  |   |   |
|-----|---|--|---|---|
|     |   | black  |   |   |
| P42 | <i>Pamali</i> wong meteng njagong neng ngarep lawang mengko, angel ngelairke                | <i>Pamali</i> pregnant people sitting in front of the door, it will be difficult to give birth             | ✓ |   |
| P43 | <i>Pamali</i> nduwe bayi ora diler bayine, mengko bayine kuneng                             | <i>Pamali</i> has a baby not drying her baby, later the baby will be yellow                                | ✓ |   |
| P44 | <i>Pamali</i> arek cilik metu waktune maghrib iso didelekke setan                           | <i>Pamali</i> a child when it's time for maghrib, Satan can hide it  | ✓ |   |
| P45 | <i>Pamali</i> nganggo klambi anak lanange gawe lap mengko, nek uwes nduwe bojo ora disegeni | <i>Pamali</i> using his son's used clothes to wipe later, if you already have a wife it is not appreciated |   | ✓ |
| P46 | <i>Pamali</i> wong seng atek rabi metu-metu, mengko iso celoko opo digowo setan             | <i>Pamali</i> people who want to marry go out, later they can be harmed or brought by the devil            |   | ✓ |

## Appendix 2 Documentation Pictures

Table Data For List of Informants

| No.         | Name      | Age |
|-------------|-----------|-----|
| Informant 1 | Paimin    | 68  |
| Informant 2 | Samini    | 65  |
| Informant 3 | Mahani    | 37  |
| Informant 4 | Yusmayani | 26  |



Informant 1



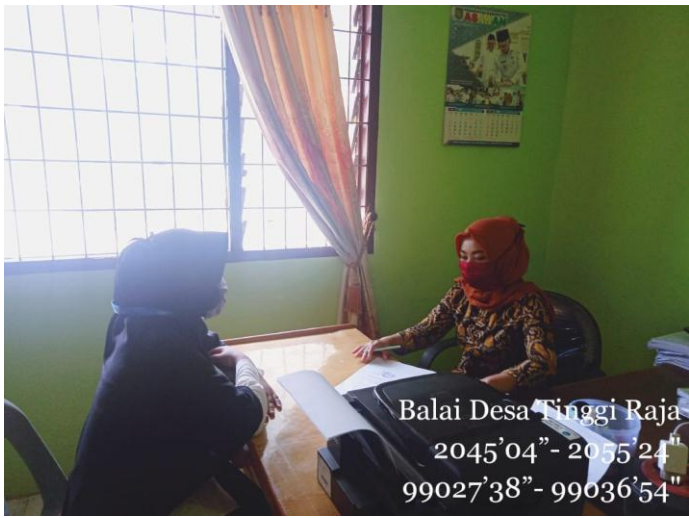
Informant 2



Informant 3



Informant 4



Picture of research permit in Tinggi Raja Village

## Appendix 14 Curriculum Vitae

### **CURRICULUM VITAE**

#### **IDENTITY**

1. Name : Azuraa
2. Place/Date of Birth : Gedangan, April 30, 1999
3. Student's Number : 1702050108
4. Gender : Female
5. Religion : Islam
6. Father's Name : Wagiman
7. Mother's Name : Poniye
8. Address: Dusun V Batu Lima, Desa Terusan Tengah
9. E-mail: azuraazuraa1 @ gmail.com

#### **EDUCATION**

- Elementary School (SDN) 013 843 Terusan Tengah (2005-2011)
- Junior High School (SMP) Negeri 1 Tinggi Raja (2011 -2014)
- Vocational School (SMK) Negeri 2 Kisaran (2014-2017)
- Bachelor's Degree Strata 1 in English Education Department, Faculty of Teacher Training and Education, University of Muhammadiyah Sumatera Utara (2017-2021)



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