

SEMIOTIC ANALYSIS OF PEMAMANAN CULTURE IN ALAS PEOPLE

SKRIPSI

Submitted in Partial Fulfillment of Requirement for

the degree of Sarjana Pendidikan (S.Pd.) English Education Program

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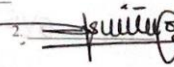
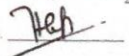

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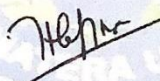
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ABSTRACT

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This study discusses the semiotics of cultural symbols of traditional wedding ceremonies from Aceh Tenggara, Kutacane.. This aims to find out the meaning of the signs and what objects are present at the "*Pemamanan*" wedding ceremony. This research was conducted using the descriptive qualitative method. The data source comes from the wedding ceremony of Reti Refiana and Muhammad Ari on August, 8, 2022 in Prapat Hilir Village, Babussalam District, Southeast Aceh Regency. The instrument in this research is the document. Data were analyzed using descriptive analysis technique. After analyzing all the data obtained at the Alas wedding ceremony, 18 signs were found that characterize '*Pemamanan*': *Bekhas*, *Pahar*, *Hidang*, *Kampil* (betel leaf), *Penglawat* (money), *Ngerane*, *Baju Messikhath* (traditional clothing), *Jalan Ulakh*, *Bunge Waluh*, *Mie Baning*, *Bunge Empat*, *Pucuk Khebung*, *Embung Bengkhat ulang tebu*, and 4 colors of traditional clothing (red, yellow, green, white, black). And there are 4 objects that signify the "*Pemamanan*" : *Tebekhas*, *Mebhagah*, *Kuda* (horse), *Baju Messikhath* (traditional clothes). It can be concluded that the *Pemamanan* custom in the meaning of its interpretation is to remember the parents/guardians who have raised the bride and remember all the relatives, close relatives, and villages where they express gratitude by bringing gifts in the form of rice, gifts, and money. this is actually a descendant of the kingdom including the *Pemamanan* which is why there is an object of horses as a vehicle that they use at the time of the procession on the road. According to the people there horses are vehicles used by the kings in the past.

Keywords : Alas wedding, Semiotic, Signs.

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The Researcher

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CHAPTER I

INTRODUCTION

A. Background of the Study

Semiotics is the science of signs. Semiotics is a science or method of analysis to study signs. Signs are tools used in trying to find a way in this world. Semiotics basically wants to examine how humanity interprets things. Meaning in this case cannot be confused with communicating. Meaning means that objects not only carry information but also constitute a structured system of signs. The study of signs and everything related to them, starting from the way they function, their relationship with other signs, and their transmission and reception by those who use them. Semiotics studies the systems, rules, and conventions that allow these signs to have meaning. (Mudjiyanto et al., 2013)

An American pragmatist thinker (C.S.Pierce) and a French linguist (Ferdinand de Saussure) said that in general, the study of a product naturally (for example in terms of written text and pronunciation) is a formal system as a sign (sign). – signet). In a real sense the relationship of words to something sign may not be natural but become conventional; meaning that the language itself contains a system of signs which become meaningful because they are different from other signs. Semiotics is not limited only to the field of linguistics, because actually anything (such as attitude, how to dress, and even the toy that is played with) can function as a sign. (Suparmo, n.d.)

One of the broadest definitions is Umberto Eco's, which states that 'semiotics is concerned with everything that can be taken as a sign (Eco 1976, 7). Semiotics involves the study not only of what we call signs in everyday speech but also of anything that represents something else. In the sense of semiotics, signs are in the form of words, images, sounds, gestures, and objects. Contemporary semiotics studies sign not in isolation but as part of a semiotic sign system (such as media or genres). They learn how meaning is created and how reality is represented.

Studying semiotics can help us to become more aware of the role of signs and the role that we and others play in constructing social reality. Exploring the semiotic perspective, we may realize that information or meaning is not contained in the world or in books, computers other visual media. Learn from semiotics that we live in a world of signs and we have no way of understanding anything except through signs and the codes in which they are arranged. Through semiotic studies, we become aware that these signs and codes are usually transparent and disguise our task in reading it. Living in an increasingly visual world of signs, we need to learn that realistic signs are not what they seem. (Chandler, 2002).

Signs are always used in human cultural life. In culture, there are many symbols, and each symbol is conveyed based on a situation or event, so we need to understand it to get a complete picture of the culture we find. Indonesia is a diverse country and has many cultures because Indonesia there are 300 ethnic groups. Cultural heritage must be maintained and preserved, because culture is a characteristic of every tribe or society. Our young generation must understand the importance of our culture so as not to be eroded by the era of globalization so that

later we will slowly lose the culture that characterizes us. Indonesia is a large area with various ethnic groups. One of the tribes in Indonesia is the Alas Tribe. The Alas Tribe is one of the tribes on the island of Sumatra & an indigenous tribe in Southeast Aceh district, Kutacane city. The Alas tribe is the main symbol of Gunung Leuser, Ketambe & Alas River tourism. Southeast Aceh is a multicultural, multi-ethnic, religious, racial, and group area. The plurality of cultures between one region and another leads to differences. The Alas tribe has many unique cultural traditions and is one of the original cultural heritage of Indonesia. One of the traditions and rituals that are part of the customs and beauty of the area is Pemamanan. Alas entrusted uncle in charge of the celebration of the event.(Sekedang et al., 2022)

The reason why the researcher takes this research is that researcher see there is a lot of culture in Indonesian and has a variety of arts and culture, for example, this is unique when the bride and groom are paraded with horses, the researcher think this is a very unique cultural custom where the wedding brings other tools, not an animal that is a horse. Rarely in Indonesia is a marriage with a horse, there are also those who use animals in wedding customs, namely the mandailing custom, where the marriage cuts an ox (margondang) but it is a common thing to do as a marriage by cutting an ox animal. And what exactly is the meaning of riding. That's where my interest is in analyzing safety more than anything else.

B. Identification of the Problem

The problems of the research are identified clearly as the followings:

1. Young generation in Kab. Alas do not know the meaning of the sign

used in the *Pemamanan* traditional ritual in the Alas wedding ceremony.

2. Less interest of young generation in Kabupaten Alas to involve in *Pemamanan* traditional ritual.
3. Less cultural survival in Kabupaten Alas.

C. Formulation of the Problem

The problem of this research is to formulate as follows:

1. What is the semiotic sign in *Pemamanan* traditional ritual in the Alas wedding ceremony?
2. How the semiotic sign in *Pemamanan* traditional ritual in the Alas wedding ceremony?
3. Why the semiotic useful to inform the meaning of sign?

D. Objective of the Study

The purposes of the research are:

1. To inform the people in Kabupaten Alas how useful the meaning of the semiotics sign used in the *Pemamanan* traditional ritual in Alas wedding ceremony.
2. To identify the meaning of semiotic sign in *Pemamanan* traditional customs.
3. To increase the interest of the young generation in Kabupaten Alas to know more about *Pemamanan* traditional ritual in wedding ceremony.

E. Scope and Limitation

In this research, it is very important to limit the field research. The scope of this research focuses on semantic and the limitation is only the semiotic *Pemamanan* tradition in the Alas tribal community.

F. The Significance of Study

The findings of the study expect to be useful theoretically and practically.

1. Theoretically, through the results of this study, it is hoped that it will be useful for researchers who are interested in conducting research on semiotics related to culture.
2. Practically
 - a. For the reader and Alas people, they are expected to understand the culture better, cultural studies can be analyzed in various fields such as semiotics.
 - b. For the other researcher, to inform them to conduct the same research but with a different point of view on cultural semiotics in Alas.

CHAPTER II

REVIEW OF LITERATURE

A. Theoretical Framework

In this chapter, the researcher discusses the theoretical framework in which some of the main topics are to provide a clear concept to be applied in this research to avoid misunderstanding. So, readers and researchers should have some perception this research concept.

Semiotics is a scientific study that studies signs. In the study of semiotics assumes that social phenomena in society and culture are signs, semiotics studies the systems, rules, and conventions that allow these signs to have meaning.

Etymologically, semiotics comes from the Greek word Simeon which means sign. Terminologically, semiotics can be defined as a science that studies a wide range of objects, and events throughout the culture as signs. Van Zoest (in Sobur, 2001, p. 96) defines semiotics as the science of the sign (sign) and everything related to it: the way it functions, its relationship to other words, its delivery, and its acceptance by those who use it.

There are several theories of Semiotics according to experts, including the following:

1. CS Peirce, he put forward the triangle meaning theory (triangle meaning) which consists of 3 main elements, namely signs, objects, and interpretations.

2. Ferdinand de Saussure, In this theory semiotics is divided into two parts (dichotomies) namely the signifier and the signified. Markers are seen as physical forms/forms that can be recognized through the form of architectural works, while signs are seen as meanings that are revealed through concepts, functions and or values contained in architectural works. The existence of Saussure's semiotics is the relation between signifier and signified based on convention, commonly called signification. Signification semiotics is a sign system that studies the relation of sign elements in a system based on certain rules or conventions. The social agreement is needed to be able to interpret the sign.
3. Roland Barthes, in his theory Barthes develops semiotics into 2 levels of signification, namely the level of denotation and connotation. Denotation is the level of signification that explains the relationship between the signifier and the signified in reality, resulting in an explicit, direct, and definite meaning. Connotation is the level of signification that explains the relationship between the signifier and the signified in which the meaning operates which is not explicit, indirect, and uncertain.
4. Baudrillard, Baudrillard introduced simulation theory. Where the events that appear do not have a clear origin, do not refer to existing realities and do not have a known source of authority. Consequently, Baudrillard says, we live in what he calls hyper-reality.

5. Jacques Derrida, is famous for his semiotic model of Deconstruction. Deconstruction, according to Derrida, is an alternative to rejecting all limitations of interpretation or standard forms of conclusions. The concept of deconstruction which starts with the concept of demystification, the dismantling of the product of rational thought that believes in the purity of reality is basically meant to eliminate the structure of understanding signs (signifiers) through the preparation of concepts (signified).
6. Umberto Eco, Eco considers the task of a semiotician like exploring a forest and wants to focus on modifying the sign system. Eco then changed the concept of a sign into the concept of a sign function. Eco concludes that a sign is not a non-negotiable semiotic entity, but a meeting place for independent elements (which come from two different systems from two different levels of expression and content and meet on the basis of a coding relationship. Eco uses s-code to indicate the code used according to the structure of the language. Without the code, sound or graphic signs have no meaning, and in the most radical sense do not function linguistically. The s-code can be denotative (if a statement can be taken literally), or connotative (if there is another code in the same statement). The use of this term is almost similar to Saussure's work, but Eco wants to introduce an understanding of an s-code that is more dynamic than that found in Saussure's theory.

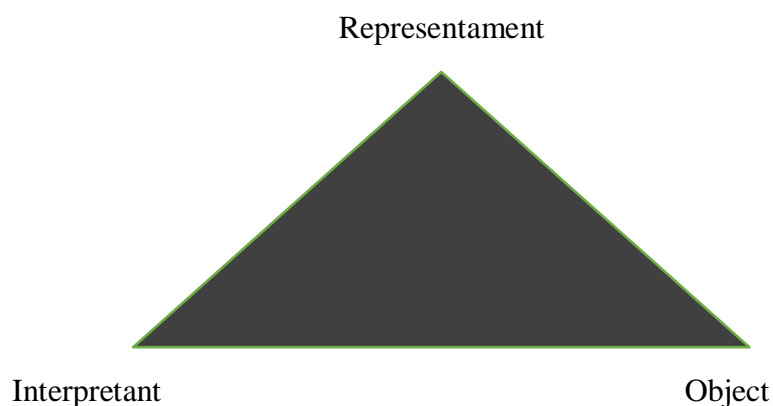
The researcher uses one of the semiotic theories of Charles Sanders Peirce. Peirce is a pragmatic philosopher who introduced the term semiotics at the end of the 19th century in America. When Ferdinand de Saussure formulated a two-part dyadic sign model, consisting of a signifier or the form a sign takes, and the signified or concept it represents. Charles Sanders Peirce (1839)–1914) theorized about the semiotic model and its own sign. According to the theory of semiotics of Charles Sanders Peirce, semiotics is based on logic, because logic studies how people reason. Meanwhile, according to Peirce reasoning is done by signs. These signs, according to Peirce, allow us to think, relate to other people and give meaning to what the universe displays. In this case, humans have a variety of signs in various aspects of their lives. Where linguistic signs become one of the most important. In this semiotic theory, the function and use of a sign are the centers of attention.

Peirce pays more attention to linguistic signs which he thinks are very crucial. According to him, every sign generally applies to linguistic signs, but not necessarily linguistic signs also apply to other signs. According to Peirce signs are related to objects that resemble them, their existence has a causal relationship with signs. Therefore, linguistic signs in Peirce's theory are important but not the only ones that are important.

The series of understanding will continue to grow along with the endless series of semiosis. Furthermore, there is a series of semiosis strata. The interpreter at the first layer of semiosis will be the basis for referring to new objects, at this level the second layer of semiosis occurs.

So what has status as an indication in the first layer serves as a marker in the second layer, and so on. (Indiwan Seto Wahyu Wibowo, 2011:40).

Peirce is a philosopher and logician, for him, human reasoning always ends with signs. This means humans can only think with signs. In his thinking logic is the same as semiotics and semiotics can be applied to all kinds of signs. Peirce is known for his triadic model which consists of three components, which include the representament (sign), object, and interpretant. (Chandler, 2002). Something can be called representative if it fulfills 2 conditions; the first can be perceived (both with the five senses and thoughts/feelings) and the second serves as an indication which means to represent something else. The other component is an object. According to Peirce object is a component represented by a sign can be described as something else can be material that is caught by the senses, it can also be mental or imaginary. And the third component is the interpretant. Peirce mentions that the interpretant is the meaning/interpretation. (Chandler, 2002).



1. Representament is a physical form or anything that can be absorbed by the five senses. Peirce was interested in the signifying elements of a sign and emphasized that not all elements of a sign are required or carry equal weight

in their interpretation. So, in his view it is not the sign as a whole that signifies an object, but the elements that are most important for its functioning as a signifier. Peirce divides the representamen into several parts, namely:

- a. Qualisign is the quality of a sign. For example, the quality of the words used in the sign. Not only are the words that determine the quality of the sign but can also be in the form of color. (Chandler, 2002)
- b. Sinsign is the existence and actuality of an object or event against a sign. For example, the word flood in the sentence "there was a flood disaster" is an event that explains that the flood is caused by rain.
- c. Legisign is the norm contained in a sign. It has to do with what can and can't be done. For example, no smoking signs, and traffic signs

2. Objects are classified into 3 of them:

- a. Index is a sign that relates to things that are causal, or cause and effect. A common example is a smoke as a sign of fire.
- b. Icon is a sign that resembles the shape of the original object can also be interpreted as a correlation between signs and objects that are similar. That the purpose of the icon is to convey a message of its original form.
- c. Symbol is an indication related to the signifier and also the signified. That something is symbolized through a sign agreed upon by the signifier as a general reference. For example, the red light means stop, everyone understands and the decision is unanimous that the red light means stop.

Pierce and Saussure use the term symbol differently from each other. For Peirce, a symbol is a sign which refers to an object which he points to by law, generally an association of new general ideas, which operate to cause a symbol to be interpreted as referring to that object. Thus Peirce characterizes linguistic signs in terms of their conventionality in a manner similar to Saussure's. In a rare direct reference to the arbitrariness of symbols. A symbol is a sign 'whose special meaning or suitability to represent what it represents lies in nothing but the fact of the existence of a habit, disposition, or other effective general rule to be interpreted as such.

3. Interpretants are classified into 3 of them:

- a. Rheme is a sign that allows its interpretation to have a different meaning.

For example, at a wedding, the bride and groom will cry, so they cry not because they are sad, but because they are happy.

- b. Dicent sign is a sign that is in accordance with the facts and reality.
- c. Argument is a sign that contains something. For example, when we are in the supermarket we are not allowed to smoke because the room is AC and can damage the air pollution in the room.

An understanding of the semiotic structure becomes an incapable basis excluded for the interpreter in an effort to spread the study of semiotics. An interpreter has the position of being a researcher, observer, and reviewer of the object he understood. In studying the object that he understands, an interpreter must observant and careful, because everything is seen from the path of logic.

B. Relevant Studies

Researchers take information from previous proposals, theses and journals.

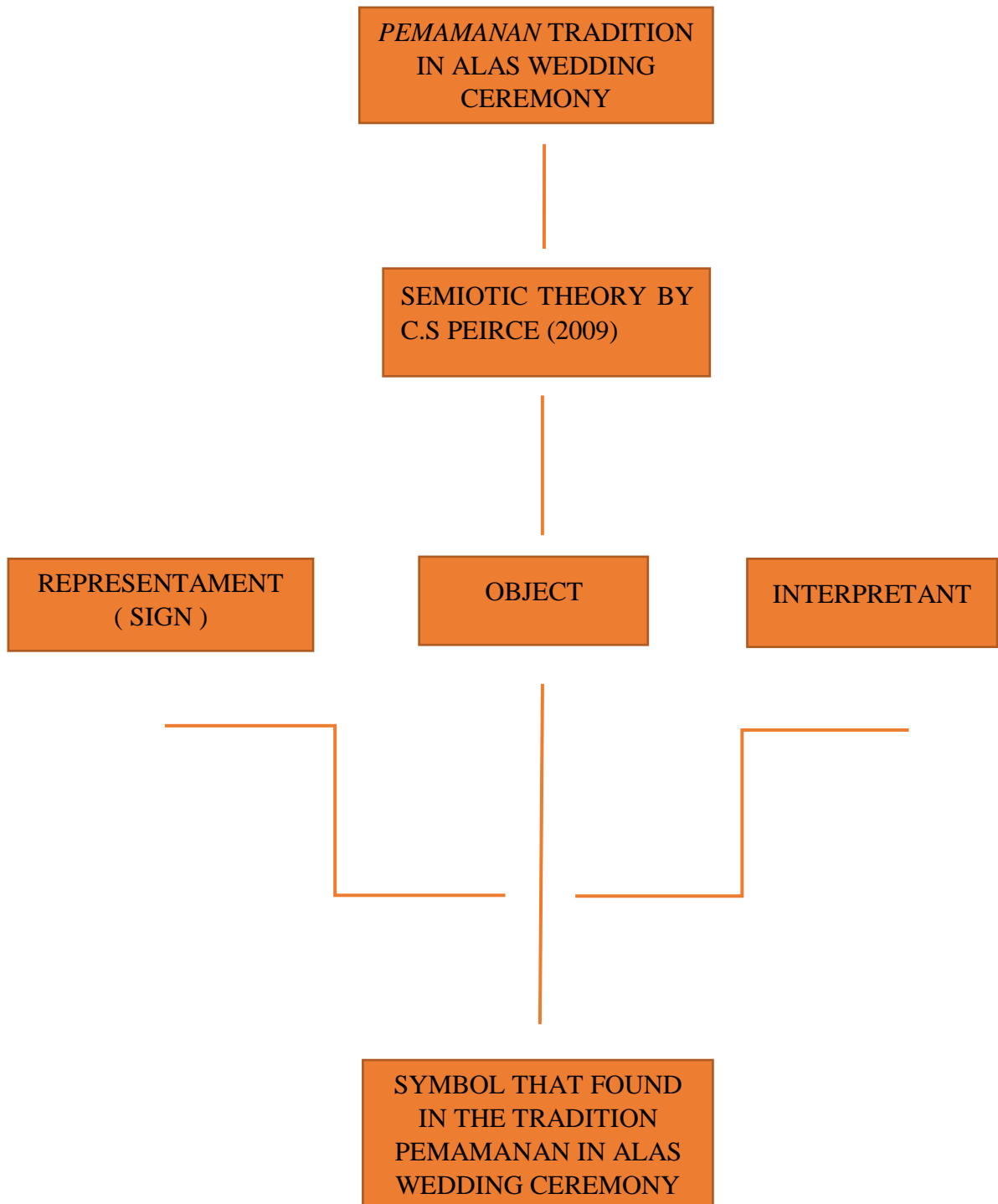
The following will describe some of the works relevant to this research as follows:

Researcher Name	Title	Research Result
Bunga Mawadah	A semiotic analysis of Minangkabau culture Manjapuik Marapulai.	The researcher uses qualitative methods, and uses the semiotic theory of Roland Barthes. Which results in the existence of a myth in this culture. The myth that is concluded from this process is that manjauikmarapulai the procession is still carried out from generation to generation because Minang culture is matrilineal which is also supported by the general nature of the Minang people who attach importance to adat in their life,

<p>Ni Putu Wina Damayanti, I Dewa Ayu Devi Maharani Santika, Desak Putu Eka Pratiwi</p>	<p>Semiotic Analysis of Mentos Advertisement.</p>	<p>This study uses the semiotic theory of Roland Barthes by using qualitative methods. This study aims to analyze the myths contained in the advertisement. By generating that the advertisement has an implied meaning to persuade and influence the audience through visual illustrations</p>
<p>Putri Dilasari</p>	<p>Semiotic analysis of “ruang guru” application advertisement</p>	<p>This research is to find out the types of semiotic sign and sign interpretation used by Ruang Guru App in online poster advertising. All semiotic signs proposed in this study use the theory of Charles Sanders Peirce. Which produces 49 types of semiotic signs found</p>
<p>Yunita Isma</p>	<p>Cultural semiotic analysis of kisik-kisik tradition in Malay society</p>	<p>This study uses the theory of Charles Sanders Peirce which results that there are 15 symbols contained in the ceremony</p>

Suda Sahiba	Semiotic analysis on Ritual Nakhuh in Alas wedding ceremony	This study uses the semiotic theory of Charless Sanders Peirce. And from this research it produces 23 symbols from 13 materials in the ritual.
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C. Conceptual Framework



This study focuses on analyzing the theory of semiotics according to Charles Sanders Peirce in the wedding ceremony rituals carried out by the Alas people in Southeast Aceh. This Pemamanan ceremony is apparently allowed to not carry out depending on the agreement between the family and the uncle. Because basically this Pemamanan traditional ceremony is dependent on the uncle's dignity as seen from this event, whether he is able or not. It turns out that basically the Alas tribe is a descendant of the king, every part of the custom always leads to the king. The researcher uses the semiotic theory of CS Peirce which has 3 elements, namely representament, object, interpretant which produces 18 signs, 4 objects in the Pemamanan traditional ritual.

CHAPTER III

METHODOLOGY OF RESEARCH

A. The Research Design

This is to find out the semiotic meaning of the symbols in the *Pemamanan* ritual in the Alas traditional wedding ceremony. This study using qualitative descriptive method. Qualitative research is a research process to understand human or social phenomena by creating a comprehensive and complex picture that can be presented in words, reporting detailed views obtained from information sources, and carried out in a natural setting (Fadli, 2021). This method is used to find, identify, analyze, and describe the semiotic analysis of signs and their interpretations/meanings related to the object.

B. Location

The research location that is used as an object by the researcher is Prapat Hilir Village, Babussalam District, Southeast Aceh Regency. This location is considered appropriate by the author as a research location because in this area there are still many who use the *Pemamanan* tradition during wedding ceremonies and circumcision.

C. The Sources of data ,

From this study were taken from traditional marriages carried out in Prapat Hilir Village by taking data sources from photos of stages of the *Pemamanan* process, and the results of interviews with sources who had semiotic signs contained in the *Pemamanan* process. After the signs were found, an analysis was carried out to determine the meaning contained therein.

In this study, the sample as a data source or as 2 informant should meet the following criteria:

1. Alas people.
2. Those who are still involved in the process of research activities.
3. Those who master research activities.
4. Domiciled in Southeast Aceh.

D. The Technique of Data Collection

Data collection and research methods depend on each other. Researchers must consider and take into account the methodology for their research, and must also consider the nature of the data to be collected in solving a problem. In collecting data, the stages are as follows:

1. Observation

Observation is a systematic way of observing and listening to a phenomenon as it occurs. Observation will serve as the best approach if a researcher is interested in attitudes rather than respondents' perceptions or when subjects are so involved in it that they are unable to provide objective information about it. In this study, the researchers made observations on the marriages of the Alas people, especially in the *Pemamanan* tradition. All data or anything related to the problem of this research.

2. Interview

An interview is a method of gathering information from people referred to as an Interview. Another precise definition is that any person-to-person interaction between two or more individuals with a specific goal in mind is called an interview (Ranjit Kumar 2001). Interviews with informants who understand very well about

the Pemamanan tradition in Alas wedding. It was done to help researchers get valid data. Not only that, researchers also take pictures of symbols used in the entire series of Pemamanan traditions in Alas wedding, this data is also taken by conducting interviews with related parties.

E. The Technique of Data Analysis

After collecting the data, all the data collected was then analyzed by the author. According to Males and Huberman (2004) there are three steps in analyzing qualitative data, namely:

- a. Data reduction
- b. Data display
- c. Drawing conclusion

In analysing qualitative data, the author takes the following steps:

1. Data reduction, at this stage is done by the choice of whether or not the relevance of data for research purposes. Data reduction aims to classify, direct, clarify, and organize data in such a way that it becomes a well understood narrative of data presentation. This step needs to be noted to reduce data that is not related to the problem from the study.
2. Data display, the second stage in analyzing this data is a step to interpret the meaning of the materials used in the Pemamanan process in the Alas wedding ceremony. This interpretation is carried out by interviews with trusted sources so that the information obtained by researchers is valid and detailed. Display data are arranged in a systematic

form, in accordance with the main themes of the discussion so that they are easy to understand.

3. Conclusion Drawing, this last step is an activity in the form of interpretation of the results of the analysis and interpretation of the data. Conclusions are drawn based on existing research problems. Conclusions are presented answers to research problems.

CHAPTER IV

DATA AND DATA ANALYSIS

A. Data

The data was taken through observations from the wedding of Reti Refiana and Muhammad Ari on August 8, 2022, in Perapat Hilir Village, Babussalam District, Southeast Aceh Regency, and the informants were the Village head and the people in the village. It turned out that there were many symbols found in the materials used in the wedding ceremony *Pemamanan* from Reti Refiana and Muhammad Ari. Informants also know about the meaning of the symbols that are in the security event.

B. Data Analysis

The data were analyzed as follows:

1. Description of *Pemamanan*

A traditional and cultural custom of course teaches good values. The *pemamanan* custom from Southeast Aceh is an example of these values, where the former wanted to glorify their families and maintain the ties of friendship between each other. This custom uses a system that is quite interesting in implementation. The assignment or role of an uncle becomes the person in charge of this *Pemamanan* custom. The function of an uncle is a guest of honor for the woman and has the role of being obliged to honor the niece or child of her sister's sister.

There are 2 stages to carry out this *Pemamanan* custom, including the following: First *Tebhe khas* (mengundang wali is the custom of feeding for the announcement of the implementation of the *Pekhtemunen* (marriage) custom. Security/guardian, then the child's parents (*Tuan Sukut*) who will be attended in the *Pesenatken* hold deliberation with his Monday (a sibling with one parent's grandfather), his next of kin (*sejiran/semarga*), and *Pekhanakbekhunnen* (the husband of his sister and sister, including her aunt's husband). If it is agreed, then *Pekhanakbekhunnen* together with the husband (*master sukut*) convey the matter to *Tuan Pemamen*/guardian informally to determine when is a good time for arrivals who have the intention to carry out *tebekhas*. And *Mebhagah* (mengundang) is a custom that is held before the *Pekhtemunen* (marriage) event which is carried out by the recipient of the celebration, who must be invited:

1. *Bagah Pemamen*, which is to invite back the uncle to remind him of this event.
2. *Bagah Anak Malu*, which is an invitation to a sister (a village aunt who was circumcised by the apostle) that is a married sister of a male parent who will be circumcised.
3. *Bagah saudare* (inviting relatives/close relatives).
4. *Bagah tebeken sukut seangkat buet, tandok sepapan* (invitation to relatives of descendant or clean and village).

2. Analysis of *Pemamanan*

After collecting data, the researcher got some signs and objects that exist in the *Pemamanan* tradition , all the data analyzed were listed below :

1. *Bekhas*.



Picture 4. 1 *Bekhas*

Rice is put into chopsticks (woven crafts used to put rice) which contain 1 piece of bamboo. In the Alas tribe, a bamboo is a unit of measurement for rice, 1 bamboo is equal to 1.5 kg. This rice is brought by the guests who were present at the time of *Pemamanan* and given to the party holding the event to be piled up in the sack as a symbol of gratitude for being invited.

2. *Pahar*



Picture 4. 2 *Pahar*



Picture 4. 3 *Pahar*

The contents of this *Pahar* are food dishes from those who have a celebration and the contents are more than other guests. What indicates this *Pahar* is the place as shown in the photo. The *Pahar* is also intended to honor the oldest person in the family and for community leaders in the village, such as village head, secretary etc. *Pahar* was a symbol.

3. *Hidang*



Picture 4. 4 *Hidang*

This *Hidang* is like a food event in general. At weddings, usually, the food is served as a buffet, but at the *Pemamanan* the food is served this way, given to each person. The contents are rice in a ball in a banana leaf or rice paper and a few pieces of *rendang*.

4. *Kuda* (Horses)



Picture 4. 5 Horses



Picture 4. 6 Horses

In this event, the meaning of the horse is the vehicle of the king and queen so that in *Pemamanan* the bride is the queen and king of the day. The horse is the symbol. Horses are used to take the family to the women's party

5. *Kampil* (betel leaf)



Picture 4. 7 Kampil (betel leaf)

The contents of the *kampil* are usually tools for eating betels such as there are betel nut, areca nut, lime, and tobacco. This *kampil* is a sign that in the near future there will be a celebration. Even though we do not give this *kampil* to people, we only show it, which means that we indirectly invite that person to attend the celebration. For example, we go to a neighbor's house and then we bring *kampil* now that person already understands that we have come to invite that person.

6. *Penglawat* (Money)



Picture 4. 8 Penglawat (Money)

The term *Penglawat* has been used by the Alas tribe for generations with the intention of money, as if we go to people's events, we bring some money and gifts (you can choose one). Well, at the *Pemamanan* they are obliged to bring *Penglawat* and gifts too.

7. *Ngerane* (talk back)



Picture 4. 9 *Ngerane* (talk back)

This *ngerane* is an event to welcome the arrival of the male family's family. So this *ngerane* is an activity such as talking back, which is carried out between the two parties. To discuss things in more detail about the bride and groom, which aims to bring the family of both parties closer.

8. *Baju Messikhatt* (traditional clothes)



Picture 4. 10 *Baju Messikhatt* (traditional clothes)



Picture 4. 11 Baju Messikhatt (traditional clothes)

Baju Messikhat (traditional clothes) is that used by the bride and groom. Groom at a ritual in Alas' wedding ceremony. And also this dress is that used by the brother or sister of the bride's father when he is paraded using a horse. *Baju Messikhat* (traditioanal clothes) there are symbols on the motifs and colors, so here's the explanation.

A. Wedding traditional clothes (woman)



Picture 12

Here below are some explanations of the meaning of the motives in women's traditional wedding clothes :

1. Jalan ulakh



Picture 13

alan ular means life in a world full of challenges and tortuous obstacles. Which is where we have to face it with progress forward, not looking back, for the sake of our future success. Just like a snake, he is a predator, he is fierce because of his persistence in order to survive, so do we by working hard to survive in this world. So in conclusion, we can learn that living with laziness does not make us good, but trying and working hard is what makes us better and survive. And we have to learn from a snake.

2. *Bunge Waluh*



Picture 14

This motif reflects faith, Islam, monotheism, and wisdom. We are contained in the 4 Nasir namely water, wind, fire, and earth. As Muslim humans we also believe in Allah, where Allah is the one who created the water, wind, fire and this earth and Allah also created humans. And as Muslims we have faith where there are those who have strong and weak faith. We, as Muslim human beings, are obliged

to obey the rules that have been set by Allah which was conveyed by His revelations. And in this conclusion that, if one wants to survive the world, then believe and be devoted to humans in this world, so that we will be safe in the here after

.3. Mie Baning



Picture 15

This motif has the meaning of seeing, researching, paying attention, observing. So we are required to always be careful in doing something so that the results are also satisfactory. Slowly but surely. Humans can see, research, pay attention, observe. Every process of our work must be demanded by these 4 statements. Well, sometimes there are humans who want to quickly finish with their work but the work is not as good as desired, meaning that every job or other thing we are required to be careful in what we do, so that the results we do can produce

good. No need to work in a hurry, but work or do other things carefully so that the work we do can produce the best, slowly but surely.

4. *Bunge Empat*



Picture 16

This motif symbolizes the ancient leadership in the village consisting of the penghulu, priest, preacher, and bilal. Customs are in the hands of the king, law is in the hands of scholars. Many in rural areas, use custom but forget their own religion. Why is that? There are those who still use strong customs in rural areas but when they are carrying out these customs they forget who created them but instead are afraid of those who are equal to them (humans). This is what is called custom in the hands of the king, law in the hands of the clergy.

5. *Pucuk Khebung*



Picture 17

Pucuk Khebung means that the Alas people have the next generation who can keep up with the times. Alas society always has the next generation or the so-called children of both partners between men and women, the next generation in question is the generation that is channeled from their parents.

With the existence of the next generation of the pedestal tradition, it does not break up with the current modern era or with the current digital era, so parents who nowadays continue to teach the adat of the pedestal to their children to continue the customs that have been brought up by the elders so that the adat of the pedestal is never forgotten in society.

6. *Bunge Sumbu*



Picture 18

Bunge Sumbu is usually used for women and is placed on top of the head. Bunge axis is an additional attribute in traditional clothing. With the intention of being a crown for women.

B. Wedding Traditional Clothes (man)



Picture 19

Here below are some explanations of the meaning of the motives in man's traditional wedding clothes :

1. *Mie Baning*

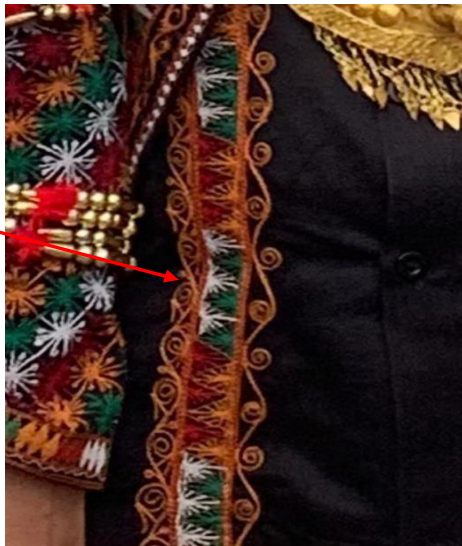


Picture 20

Sarong used by the groom. Sarong we can find motifs consist there motifs have meaning Mie Baning's motive is to reflect seeing, researching and observing

everything well, slowly but surely. Humans can see, research, pay attention, observe. Every process of our work must be demanded by these 4 statements. Well, sometimes there are humans who want to quickly finish with their work but the work is not as good as desired, meaning that every job or other thing we are required to be careful in what we do, so that the results we do can produce good. No need to work in a hurry, but work or do other things carefully so that the work we do can produce the best, slowly but surely.

2. Motive Embung Bengkhat ulang tebu

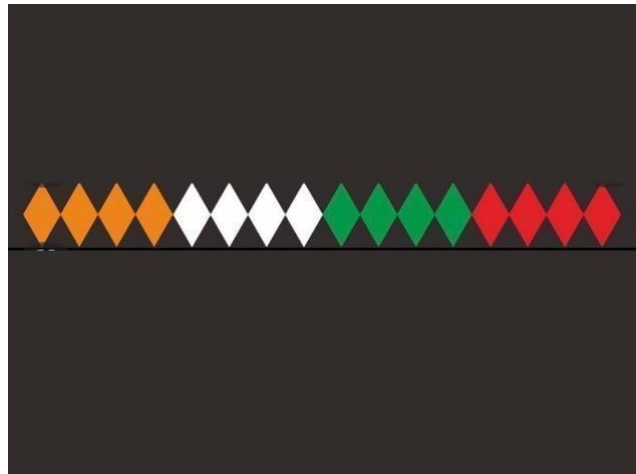


Picture 21

This motif is found in the clothes that used by the bride and groom. In these clothes, we can find the motive Embung Bengkhat Ulang Tebu reflecting human life like dew in the sky. What comes from water then becomes dew, the wind blows it to and fro, finally with a low temperature it turns into water. Likewise, humans come from God and will return to God. No matter how high we fly and how many steps we take, always remember the God who created us and created the earth and

the sky. in our world it is only temporary, we go here and there with piety which means working selflessly here and there in order to survive until our death picks up those who do not know when it will come. then it is said that we from the earth return to the earth and from God return to God.

In this traditional clothing the cultural symbol lies in the form of decoration and the colors of the motifs that are embroidered on the clothes, where each color contained in the clothes has a meaning, namely :



Picture 22

1. The red color in these traditional clothes symbolizes the character of the community, which must be brave.
2. The yellow color found in this traditional dress symbolizes the hospitality between fellow people..
3. The green color found in traditional clothes at the time of Pemamanan has the meaning of sincerity.
4. The white color in traditional clothes means purity.

This traditional clothing uses black as the basic color because according to them black can give warmth.

C. Research Findings

After analyzing all the data obtained at Alas wedding ceremony, 18 signs and 4 objects that are characteristic of *Pemamanan* were found: *Tebekhas*, *Mebhagah*, *Bekhas*, *Pahar*, *Hidang*, *Kuda* (horses), *Kampil* (betel leaf), *Penglawat* (money), *Ngerane*, *Baju Messikhatt* (traditional clothes), *Jalan Ulakh*, *Bunge Waluh*, *Mie Baning*, *Bunge Empat*, *Pucuk Khebung*, *Embung Bengkhat ulang tebu*, *Bunge Sumbu* and 4 colors in traditional clothes (red, yellow, green, white, black). All these signs and objects have their own meaning.

D. Discussion

This study discusses the semiotic analysis of the Alas *Pemamanan* wedding ceremony. They still do it from ancient times until now. The term *Pemamanan* is related to an "uncle" brother or sister of the mother. The Alas community entrusts uncles to be in charge of the event. Where the uncle gives or rents horses to his nephew's family members, besides that, the uncle is also responsible for everything that his nephew's mother wants. In general, this "*Memanen*" habit is just sitting on a mat like a mat that the people are weaving themselves. Then came the food brought by the family continuously for people people who come to the event. The menu of food served usually depends on the family. Messages and meanings in signs and objects such as *Tebekhas* and *Mebhagah* are objects that both have the meaning of inviting people to eat at home as a sign that there will be a wedding in

the near future. The difference is only in the people who are invited, but the intent and purpose are the same.

Bekhas has the meaning of respecting and asking for the blessing of the people present so that married life is full of grace because without the blessing of the people, we also lose blessings and there is no happiness in the marriage. *Pahar* and *Hidang* have the meaning of gratitude and respect to the people for attending the event. Horses have a meaning according to the people.

Kuda (horses) was the vehicle of the kings in ancient times according to the Alas people, the horse was the object of the king's vehicle, so the bride was meant to be king in one day. The bride and her family were paraded from the wife's residence to be invited to the husband's residence.. *Penglawat* (money) has its own meaning, it is assumed that the community has a high social and familial spirit where families, brides, and the community must know each other.

Ngerane and *kampil* in the *Pemamanan* event have the meaning of a form of a sense of kinship between the family and the community, as well as between male and female family members. Traditional clothing itself has the meaning of thought and meaning of the characteristics contained therein. Each decorative motif found in the Alas wedding dress has a meaning that teaches the younger generation to be able to preserve culture, be able to face challenges and obstacles from bad influences, and so on.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

After analyzing the data, the following conclusions can be drawn: They are *Tebekhas*, *Mebhagah*, *Bekhas*, *Pahar*, *Hidang*, *Kuda* (horse). *Kampil* (betel leaf), *Penglawat* (money), *Ngerane* (talk back), *Baju Messikhat* (traditional clothes), have their own meaning that characterizes the Alas tribe. It can be concluded that the *Pemamanan* custom in the meaning of its interpretation is to remember parents who have raised the bride and remember all the relatives, close relatives, and villages where they express gratitude by bringing gifts in the form of rice, gifts, and money. this is actually a descendant of the kingdom including the *Pemamanan* which is why there is an object of horses as a vehicle that they use at the time of the procession on the road. According to the people there horses are vehicles used by the kings in the past.

B. Suggestion

In connection with the results of the research above, the authors hope that there will be other research on the customs of the Alas tribe using semiotic studies. The author's suggestions, in this case, are as follows:

1. To the Southeast Aceh district government, Kutacane to continue to maintain and preserve all the cultural customs that exist there, including this "*Pemamanan*" wedding ceremony so that it can continue to be carried out for the next generation.
2. For students, they should develop linguistics through semiotic studies that study signs or other scientific studies.
3. For other readers, it is recommended that this research be used as reading material and information so that it is useful in studying semiotics when carrying out learning activities.

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APPENDIX



MAJELIS PENDIDIKAN TINGGI
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PERMOHONAN PERSETUJUAN JUDUL SKRIPSI

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N P M : 1802050043
Program Studi : Pendidikan Bahasa Inggris

Judul	Diterima
Semiotic Analysis of Local Culture in <i>Pemamanan</i> of Alas Culture	ACC

Bermohon kepada Dosen Pembimbing untuk mengesahkan Judul yang diajukan kepada Program Studi Pendidikan Bahasa Inggris

Disetujui oleh
Dosen Pembimbing

(Habib Syukri Nst, S.Pd., M.Hum)

Medan, Juli 2022

Hormat Pemohon,

(Namira Fatma Purnomo)



FORM K 1

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FKIP UMSU

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Dengan hormat, yang bertanda tangan di bawah ini :

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NPM : 1802050043
Program Studi : Pendidikan Bahasa Inggris
IPK Kumulatif : 3,49

IPK = 3,49

Persetujuan Ketua/Sek Prodi	Judul yang diajukan	Disyahkan Oleh Dekan Fakultas
	Semiotic Analysis of Local Culture in Pemamanan of Alas Culture	
	Figurative meaning in Javanese Song	
	Analysis of Indonesia Social Media User's Reaction on English Speaking Content Creator	

Demikianlah permohonan ini saya sampaikan untuk dapat pemeriksaan dan persetujuan serta pengesahan, atas kesediaan Bapak/Ibu saya ucapkan terima kasih.

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- Untuk Mahasiswa yang bersangkutan



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Assalamu'alaikum Wr. Wb.

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Dekan Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara menetapkan Perpanjangan proposal/risalah/makalah/skripsi dan dosen pembimbing bagi mahasiswa yang tersebut di bawah ini .:

Nama : **Namira Fatma Purnomo**
N P M : 1802050043
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : **Semiotic Analysis of Local Culture in Pemamanan of Alas Culture**

Pembimbing : **Habib Syukri Nst., SPd., M. Hum.**

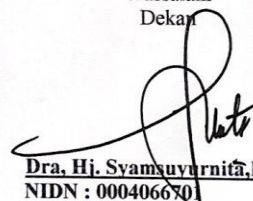
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1. Penulis berpedoman kepada ketentuan yang telah ditetapkan oleh Dekan
2. Proyek proposal/risalah/makalah/skripsi dinyatakan **BATAL** apabila tidak selesai pada waktu yang telah ditentukan.
3. Masa daluwarsa tanggal : **26 Agustus 2023**

Medan 28 Muharram 1444 H
26 Agustus 2022 M

Wassalam
Dekan




Dra. Hi. Syamsuvarnita, MPd.
NIDN : 0004066701

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3. Pembimbing Materi dan Teknis
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BERITA ACARA SEMINAR PROPOSAL

Pada hari ini Jumat Tanggal 15 Juli Tahun 2022 diselenggarakan seminar Prodi Pendidikan Bahasa Inggris menerangkan bahwa :

Nama : Namira Fatma Purnomo

N P M : 1802050043

Program Studi : Pendidikan Bahasa Inggris

Judul Penelitian : Semiotic analysis of local culture in *Pemamanan* of Alas culture


NO	MASUKAN / SARAN
BAB I	- Background - Formulation & objective
BAB II	- Theory / just focus on the theory
BAB III	- Observation & Interview sheet - Technique Analysis Data.
LAINNYA	- Semiotics in <i>Pamamana</i> .
KESIMPULAN	() Disetujui () Ditolak (<input checked="" type="checkbox"/>) Disetujui Dengan Adanya Perbaikan

Medan, 15 Juli 2022

Dosen Pembahas

Dosen Pembimbing


Fatimah Sari Shregar, S.Pd, M.Hum


Habib Syukri Nst, S.Pd, M.Hum

PANITIA PELAKSANA

Ketua

Sekretaris


Pirman Ginting, S.Pd, M.Hum


Rita Harisma, S.Pd, M.Hum



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UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
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Website: <http://www.fkip.umsu.ac.id> E-mail: fkip@umsu.ac.id

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SURAT KETERANGAN

Ketua Program Studi Pendidikan Bahasa Inggris, Fakultas Keguruan dan Ilmu Pendidikan,
Universitas Muhammadiyah Sumatera Utara, menerangkan di bawah ini:

Nama Mahasiswa : Namira Fatma Purnomo
NPM : 1802050043
Program Studi : Pendidikan Bahasa Inggris
Judul Proposal : Semiotic Analysis of local culture in *Pemamanan* of Alas culture

benar telah melakukan seminar proposal skripsi pada hari Jum'at, tanggal 15, Bulan Juli,
Tahun 2022

Demikianlah surat keterangan ini dibuat untuk memperoleh surat izin riset dari Dekan
Fakultas. Atas kesediaan dan kerjasama yang baik, kami ucapkan terima kasih.

Medan, Juli 2022

Ketua,

Pirman Ginting, S.Pd., M.Hum.



MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

LEMBAR PENGESAHAN PROPOSAL

Proposal yang diajukan oleh mahasiswa di bawah ini:

Nama Mahasiswa : Namira Fatma Purnomo
NPM : 1802050043
Program Studi : Pendidikan Bahasa Inggris
Judul Proposal : Semiotic Analysis of local culture in *Pemamanan* of Alas culture
Sudah layak diseminarkan.



Medan, Juli 2022
Disetujui oleh
Pembimbing

Habib Syukri Nst, S.Pd., M.Hum.

UMSU
Unggul | Cerdas | Terpercaya



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Website: <http://www.fkip.umsu.ac.id> E-mail: fkip@umsu.ac.id

SURAT PERNYATAAN

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Saya yang bertandatangan dibawah ini :

Nama Mahasiswa : Namira Fatma Purnomo
NPM : 1802050043
Program Studi : Pendidikan Bahasa Inggris
Judul Proposal : Semiotic Analysis of local culture in *Pemamanan* of Alas culture

Dengan ini saya menyatakan bahwa:

1. Penelitian yang saya lakukan dengan judul di atas belum pernah diteliti di Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara
2. Penelitian ini akan saya lakukan sendiri tanpa ada bantuan dari pihak manapun dengan kata lain penelitian ini tidak saya tempahkan (dibuat) oleh orang lain dan juga tidak tergolong *Plagiat*.
3. Apabila point 1 dan 2 di atas saya langgar maka saya bersedia untuk dilakukan pembatalan terhadap penelitian tersebut dan saya bersedia mengulang kembali mengajukan judul penelitian yang baru dengan catatan mengulang seminar kembali.

Demikian surat pernyataan ini saya perbuat tanpa ada paksaan dari pihak manapun juga, dan dapat dipergunakan sebagaimana mestinya.


Medan, Juli 2022

Hormat saya
Yang membuat pernyataan,



Namira Fatma Purnomo

Diketahui oleh Ketua Program Studi
Pendidikan Bahasa Inggris


Pirman Ginting, S.Pd, M.Hum.



Unggul | Cerdas | Terpercaya
Bila menjawab surat ini agar disebutkan nomor dan tanggalnya

MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN

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Website : <http://fkip.umsu.ac.id> E-mail : fkip@yahoo.co.id

Nomor : 1544 /II.3/UMSU-02/F/2022
Lamp : ---

Medan, 02 Muharram 1443 H
1 Agustus 2022 M

Hal : Izin Riset

Kepada : Yth. Bapak/Ibu Kepala
Desa Prapat Hilir Kec. Babussalam Kab. Aceh Tenggara
Di
Tempat.

Bismillahirrahmanirrahim
Assalamu'alaikum Wr. Wb

Wa ba'du semoga kita semua sehat wal'afiat dalam melaksanakan tugas sehari-hari sehubungan dengan semester akhir bagi mahasiswa wajib melakukan penelitian/riset untuk penulisan Skripsi sebagai salah satu syarat penyelesaian Sarjana Pendidikan, maka kami mohon kepada Bapak/ibu memberikan izin kepada mahasiswa kami dalam melakukan penelitian /riset ditempat Bapak/ibu pimpin. Adapun data mahasiswa tersebut di bawah ini :

Nama : **Namira Fatna Purnomo**
N P M : 1802050043
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : **Semiotic Analysis of Local Culture in Pemamanan of Alas Culture**

Demikian hal ini kami sampaikan, atas perhatian dan kesediaan serta kerjasama yang baik dari Bapak/ibu kami ucapkan banyak terima kasih, Akhirnya selamat sejahteralah kita semuanya. Amin.



Wassalam
Dekan



Dra. Hj. Samsuurnita, MPd.
NIDN: 0004066701





PEMERINTAH KABUPATEN ACEH TENGGARA

SEKRETARIAT MAJELIS ADAT ACEH

Desa Prapat Hilir Kecamatan Babussalam

Nomor : 831/170/2022 Kutacane, 9 Agustus 2022
Lampiran : - Kepada Yth,
Hal : Balasan Izin Riset Dekan FKIP UMSU
Di-
Tempat

Assalamu'alaikum Warahmatullahi Wabarakatuh

Melalui surat ini kami dari Kantor Kepala Desa Prapat Hilir Aceh Tenggara menyatakan bahwa mahasiswa/I yang identitasnya tertera dibawah ini :

Nama : Namira Fatma Purnomo

NPM : 1802050043

Program Studi : Pendidikan Bahasa Inggris

Telah kami setuju untuk melakukan penelitian pada di Desa Prapat Hilir Aceh Tenggara dan Menyatakan telah benar melakukan riset tertanggal 8 Agustus s/d 26 Agustus 2022. Adapun judul skripsinya adalah :

Semiotic Analysis of Local Culture in Pemamanan of Alas Culture

Demikian surat ini kami sampaikan dan atas perhatiannya kami ucapkan terimakasih.





UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
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Kepada: Yth. Ibu Ketua/Sekretaris
Program Studi Pendidikan Bahasa Inggris
FKIP UMSU

Perihal : **Permohonan Perubahan Judul Skripsi**

Bismillahirrahmanirrahim
Assalamu'alaikum Wr. Wb

Dengan hormat, yang bertanda tangan di bawah ini:

Nama : Namira Fatma Purnomo
NPM : 1802050043
Program Studi : Pendidikan Bahasa Inggris

Mengajukan permohonan perubahan judul Skripsi, sebagai mana tercantum di bawah ini:
Semiotic Analysis of Local Culture in *Pemamanan* of Alas Culture

Menjadi:

Semiotic Analysis of *Pemamanan* Culture in Alas People

Demikianlah permohonan ini saya sampaikan untuk dapat pengurusan selanjutnya. Akhirnya atas perhatian dan kesediaan Ibu saya ucapkan terima kasih.

Medan, September 2022

Ketua Program Studi
Pendidikan Bahasa Inggris

Hormat Pemohon

Pirman Ginting, S.Pd., M.Hum.

Namira Fatma Purnomo

Diketahui Oleh :

Dosen Pembahas

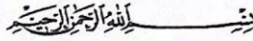
Dosen Pembimbing

Fatimah Sari Siregar, S.Pd., M.Hum.

Habib Syukri Nst, S.Pd., M.Hum.



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BERITA ACARA BIMBINGAN SKRIPSI

Perguruan Tinggi : Universitas Muhammadiyah Sumatera Utara
Fakultas : Keguruan dan Ilmu Pendidikan
Jurusan/Prog. Studi : Pendidikan Bahasa Inggris
Nama Lengkap : Namira Fatma Purnomo
N.P.M : 1802050043
Program Studi : Pendidikan Bahasa Inggris
Judul Skripsi : Semiotic Analysis of *Pemamanan* Culture in Alas People

Tanggal	Deskripsi Hasil Bimbingan Skripsi	Tanda Tangan
19/9/22	Chapter I : - Identification of the Problem - Formulation of the Problem - Objective of the Study	
	Chapter II : Conceptual Framework	
26/9/22	Chapter IV : - Clarified the meaning of <i>pemamanan</i> - All the word <i>pemamanan</i> must be in <i>italic</i> word	
	Others : - Writing names on abstract - Typing must be corrected	
27/9-22	ACC	

Medan, September 2022

Diketahui oleh:
Ketua Prodi

Pirman Ginting S.Pd., M.Hum.

Dosen Pembimbing

Habib Syukri Nst, S.Pd., M.Hum.