

SEMIOTIC ANALYSIS OF WEDDING CEREMONY IN AMARASI KUPANG REGENCY

Nonci Mirna Bana ^(a, 1*)
Yanpitherzon Liunokas ^(b)
Dewi I.N. Bili Bora ^(c)

^{a,b,c} : Nusa Cendana University

¹noncibana06@gmail.com

²yanpitters69@gmail.com

³dewi.bilibora@staf.undana.ac.id

KEYWORDS

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ABSTRACT

This research is a Semiotic Analysis of a Wedding Ceremony in Amarasi, Kupang Regency. The problems of the study are: firstly, what are symbols found in wedding ceremonies in Amarasi, Kupang regency? Secondly, what are the types of meanings of those symbols? The aims of the study are to identify the symbols found in the wedding ceremony in Amarasi, Kupang Regency, and to describe the meaning of the symbols found in the Wedding Ceremony in Amarasi, Kupang Regency. This study used a descriptive qualitative method. The research was conducted in Sahraen village, South Amarasi, Kupang regency on December 2021. The result shows that there were 13 symbols found in a wedding ceremony in Amarasi, Kupang Regency. They are *Oko mama* (the place to put areca nut), *Pinang* (Areca Nut), *Sirih* (Betel), *Kapur* (lime), *Baju* (cloth), *Cincin* (Ring), *Sapi* (Cow), *Uang* (Money), *Dulang* (Tray), *Selendang* (shawl), *lilin* (candle), *pakaian adat* (traditional cloths) and *destar* (headband). Types of meanings of those symbols are (a) Cultural meaning, for example, the symbol of *oko mama* (areca nut box), *pinang* (areca nut), *sirih* (betel), *kapur* (lime), *sapi* (cow), *selendang* (shawl), and *pakaian adat* (traditional clothes). They have cultural meaning because they symbolize a high appreciation for human interaction and building good communication with others in a cultural context. (b) Social meaning, for example, symbols of *baju* (shirt), and *destar* (headband). These things contain social meaning because these things are used by the people in communication that refers to the social circumstances of the speakers and related to life in a social group. (c) Conceptual meaning, for example, a symbol of *cincin* (ring) and *lilin* (candle). These objects contain conceptual meaning because basically these objects are interpreted from a dictionary. (d) Connotative meaning, for example, a symbol of *uang* (money) and *dulang* (tray). These things contain connotative meaning because these things refer to the expression of communication when people deliver a message without words but by using action.

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INTRODUCTION

According to Wibowo (2001:3) that language is a system of symbols that are meaningful and articulate sound or tool, which are arbitrary and conventional and used as a means of communicating by a group of human beings to give birth to feelings and thoughts. Indonesia consists of thousands of islands has a variety of regional languages. However, although each region has a diverse regional language, Indonesian language is the national and official language of the Republic of Indonesia. According to Lowei (1999) that culture is everything in getting individuals from the community, including beliefs, customs, norms artistic, eating habits,

and skills obtained not from his own creativity but rather a legacy of the past which can be through formal or informal education.

Semiotics is one of the branches of linguistics that study sign and symbol. As Chandler (2002:2) states that semiotics is concerned with everything that can be taken as a sign. Semiotics involves the study not only what we refer to signs in everyday speech, but also anything which stands for something else. In a semiotic sense, signs take the form of words, images, sounds, gestures, and objects. A wedding is a ceremony of federating between two individuals (male and female) to intend wedding legitimation in law norms, religion norms, and social-cultural norms on wedding institutions. A wedding is one of the steps in human life to continue civilization and the generation of life. It has several meanings from social. According to Fukutomi (2002) that weddings are influenced by both culture and religion and vary greatly between ethnic groups, countries, and social classes.

Based on Amarasi tradition, a wedding has several stages and uses symbols that must be passed by people who want to get married to then be able to live together in the bonds inaugurated by the state, society, and religion. In society, a wedding traditionally has several steps used in its celebration. Those steps are: *Puah rumm-Maun rumm* (introduction), *Tatam bare* (proposing), *Puah mnasi-Maun mnasi* (Giving dowry), *Sea nono heu* (change clan name), and *kosu/makosu* (the gift for bridegroom). In these steps, there are some symbols that must be done by people who want to get married and then be able to live together in the bonds inaugurated by the state, society, and religion.

Language is a tool for interaction or a tool for communication. According to Vygotsky (1962) as cited in Nunan (2010) that language plays a crucial role in cognitive development, at least from the time a child promotes language competence. Koentjaningrat (1992) states that Language is a part of culture and it is closely related to culture. It means that language and culture have a close relationship and cannot be separated because each has a very important role in society. The culture of people finds reflection in the language they employ because they value certain things and do them in a certain way, they come to use their language in ways that reflect what they value and what they do. Without culture, language would die and without language, culture would have no form. Language is used to nurture and express culture as well as cultural ties.

1.1. Concept of semiotics

According to Saussure, as quoted by Danesi (2004:3) that the name of semiotics or semiology is taken from the Greek language semeion means a sign. Semiology would show what consist signs, what laws govern them, than Saussure in Chandler (2007:16) also states that semiotics studies the role of signs as part of social life. On the other hand, the American Philosopher Peirce in Sobur (2009:41) said that sign is something which stands to somebody for something in some respect or capacity. Semiotics studies the systems, rules, conventions that allow them to have meaning (Kriyanto, 2007:261). Moreover, Helsinki (2009) states that semiotic is a field of study, which investigate the emergence of meaning and symbolic systems that has traditionally applied to humanities and various sciences, especially for the extensive and complex phenomena and process within art, culture, community, economic and futurology.

1.2 The difference between sign and symbol

Sign and symbol are commonly used in the same meaning but different in use. It is happening because the relationships between these two things are tight and the limitation of these subjects is close. Both signs and symbols are graphical presentations, but people often use them interchangeably. The main difference between the two is that a sign is a language of its own and it is used to communicate something to people. It is a broader term and symbol comes under it. The difference between symbol and sign often makes people confused and often equate understanding between them when in fact the two are different things. Signs are directly related to the object while the symbol signification process requires more intensive after connecting with an object.

1.3 Concept of Meaning

Meaning is an integral part of semantics and always inherent in what we say. The point of the matter is a term that uses limited meanings to a particular area in order to be clearer (Moeliono, 1990: 548). Meaning is an integral part of semantics and always inherent to anything we say. Herusatoto (1984: 10) states that the

word symbol comes from the Greek Associated with context in fine art symbols have specific enticements, since symbols correspond to the symbols that appear together with ideas.

1.4 A Description of Wedding Ceremony Process in Amarasi Sub district, Kupang Regency

A wedding is a ceremony held by a group of people, especially considered as the most important history in a culture. Scholten (1997) state that the wedding is law relation between a man and woman life together till died, which recognized by the countries. Moreover, according to Prodjodikoro (1999) that marriage is a life together between a man and a woman, who meet the requirements included in the legal regulation of marriage. Marriage is a binding ceremony of marriage promises that are celebrated or carried out by two people with the intention of formalizing marital ties in religious norms, legal norms, and social norms. Wedding ceremonies have many varieties and variations according to ethnic traditions, religion, culture, and social class. The use of custom or certain rules is sometimes related to certain religious rules or laws.

METHOD

The type of research used was descriptive qualitative research. It was used to find out symbol of wedding ceremony in Amarasi, Kupang regency and to describe the types of meanings of those symbols that found in wedding ceremony in Amarasi, Kupang regency.

2.1 Research Procedures

The writer used procedures of research such as, library research and field research.

2.1.1 Library Research

The writer goes to the library to find out some books, journals and searches in internet to find out theories and concepts of experts that are relevant to the topic.

2.1.2 Field Research

The field research was conducted in Sahraen village, South Amarasi, Kupang regency on December 2021.

2.2 Techniques of Data Collection

There are some techniques to collect data, as follows: observation, interview, documentation and note taking.

2.3 Procedures of Data Analysis

After collect the data, the data were analyzed by using 2 procedures: first, the writer identified symbols found in wedding ceremony in Amarasi, Kupang regency. Second, the writer described the type of meaning of those symbols.

FINDINGS AND DISCUSSION

The analysis of the symbols in a wedding ceremony in Sahraen Village in Amarasi, Kupang Regency was done by interviewing 4 informants. Based on the interview, the writer analyzed the symbols found in the wedding ceremony and the types of meanings of those symbols in the wedding ceremony in Amarasi, Kupang Regency. The writer found 13 symbols found in 5 processions in the wedding ceremony, such as *oko mama* (place to put areca nut), *pinang* (areca nut), *sirih* (betel), *kapur* (lime), *baju/kain* (cloth), *cincin* (ring), *sapi* (cow), *uang* (money), *dulang* (tray), *selendang* (shawl), *lilin* (candle), *pakaian adat* (traditional cloths), *destar* (headband).

Symbols



Figure 1. *Oko mama* (Areca nut box)

Oko mama is an object made of woven lontar leaves that shapes like a box, commonly used to put betel, areca nut, and lime. *Oko mama* is a symbol of respect and appreciation of Amarasi society



Figure 2. Pinang (Areca Nut)



Figure 3. Sirih (Betel)



Figure 4. Kapur (Lime)

Generally, in Amarasi, *pinang* (areca nut), *sirih* (betel), and *kapur* (lime) have the same meaning as a symbol of the highest appreciation in human interaction because it is a unity and a habit. *Pinang* (areca nut), *sirih* (betel) and *kapur* (lime) are used by people as the main treatment to serve guests who visit a house at an event.



Figure 5. *Baju* (Shirt)

Baju (shirt) is a symbol of a good relationship. It is an object that the groom gives to the bride to ask for approval from the bride and her family to be applied for. It means that the man hopes the goal of applying to a woman can be successful.



Figure 6. *Cincin* (Ring)

Cincin (Ring) is a symbol of love. The symbol of *cincin* (ring) is used in wedding ceremonies as a binder for the love of woman and man to keep them intact.



Figure 7. *Sapi* (Cow)

Sapi (Cow) is a symbol of a good relationship. People in Amarasi believe that health and safety for marriage is usually called *sea neo* (changing family name) in which a cow is given by the groom's family to the bride's family and a person who will receive *sea neo* or cow is the bride's uncle. The symbol of *sapi* (cow) is a good relationship.



Figure 8. *Uang* (Money)

Uang (money) is a symbol of appreciation. In Amarasi, one of the conditions for completing a customary marriage is by using money. Usually, the custom of Amarasi uses the money to hold an event. The dowry of the groom for the bride is a certain amount of money, but money is not used to buy woman but as a substitute to honor the family, it is called *sus oef* (mother's breast milk). It is given to the parents of the bride (Urias Kasseh, 04 January 2022). The meaning of *sus oef* (mother's breast milk) and money is a symbol of appreciation.



Figure 9. *Dulang* (Tray)

Dulang (tray) is a symbol of politeness. *Dulang* (Tray) is a place to put the dowry and accessories of the bride. According to Permenas Mau (04 January 2022) that generally, people in Amarasi hold a traditional wedding by using *nyiru/tampah* (wink) to put dowry and accessories of the bride.



Figure 10. *Selendang* (Shawl)

Selendang (shawl) is one of the accessories of the traditional clothes of the bride. Shawl is used by the bride as a symbol of the family name of the bride. The shawl is taken from the bride's neck by the groom, it signs that the groom replaces the bride's family name into the family name of the groom. Shawl is a symbol of a family name.



Figure 11: *Lilin* (Candle)

Lilin (candle) is a symbol of lighting life. Usually, the groom gives a candle together with the bride's accessories. The purpose of carrying the candle is to light together by the bride and the groom as a sign that the candle will illuminate their lives. *Lilin* (candle) is a symbol of lighting life.



Figure 12: *Pakaian adat* (Traditional Clothes)

Pakaian adat (Traditional clothes) are clothes used by the bride and the groom in the wedding ceremony. The traditional cloth of the groom is called *tai muti* (blanket) while the traditional cloth of bride is called *tai runat* (sarong) and the shawl is tied on the shoulder. *Pakaian Adat* (Traditional Clothes) is a symbol of identity and social status.





Figure 13: *Destar* (Headband)




Destar (headband) is one of the accessories of traditional clothes of a man. Headband is woven rectangular with geometric patterns. It is used by a man when a traditional event is held that is completed with the traditional clothes of a man. *Destar* (headband) is a symbol of a leader.

Table 1: Symbols, types of meaning, and meaning of the symbol of wedding ceremony in Amarasi, Kupang Regency.

No	Name of symbols	Picture of symbols	Types of meaning	Meanings of symbols

1	Okoko mama		Cultural meaning	A symbol of respect and appreciation
2	Areca nut		Cultural meaning	A symbol of an appreciation or an honor
3	Betel		Cultural meaning	A symbol of an appreciation or an honor
4	Lime		Cultural meaning	Symbol of an appreciation or an honor
5	Shirt		Social meaning	A symbol of a good relationship

6	Ring		Conceptual meaning	A symbol of Love
7	Cow		Cultural meaning	A symbol of changing family name
8	Money		Connotative meaning	A symbol of an appreciation
9	Tray		Conceptual meaning	A symbol of Politeness
10	Shawl		Cultural meaning	A symbol of changingfamily name

11	Candle		Conceptual meaning	A symbol a lighting the life
12	Traditional clothes		Cultural/social meaning	A symbol of Identity and social status
13	Destar		Connotative meaning	A symbol of a leader

Based on the table above, the writer would like to describe the meaning of those symbols, as follows:

1. Symbol of *oko mama* (areca nut box) contains a cultural meaning because it has the meaning of respect and appreciation that the symbol has a cultural value when someone uses it.
2. Symbol of *pinang* (areca nut), *sirih* (betel), and *kapur* (lime) contain a cultural meaning because they are used by the people to welcome others as a high appreciation in human interaction and to build good communication with others in a cultural context.
3. Symbol of *baju* (shirt) contains a social meaning because it is used by the people in communication that is connected to the social circumstances of the speakers when there is a difference between dimensions and levels of style in the same goal.
4. Symbol of *cincin* (ring) contains a conceptual meaning because it has the meaning of love – love is a word that is basically a definition from the dictionary.
5. Symbol of *sapi* (cow) contains a cultural meaning because it has a cultural function that is appreciation, and it has a meaning of a change of family name. It refers to a cultural value.
6. Symbol of *uang* (money) contains a connotative meaning because it has the meaning of appreciation when someone uses it as an expression of communication when he/she delivers a massage without words but by using action.
7. Symbol of *dulang* (tray) contains a connotative meaning because it has a meaning of politeness. It is used by people in communication that is to convey an attitude or politeness indirectly.
8. Symbol of *selendang* (shawl) contains a cultural meaning because it has a meaning of changing the family name of the bride. It refers to a cultural value.
9. Symbol of *lilin* (candle) contains a conceptual meaning because it has a meaning of lighting life.

10. Symbol of *pakaian adat* (traditional clothes) contains a cultural meaning and social meaning because it has a meaning of identity and social status. It refers to the background of life in a culture or an ethnic group.
11. Symbol of *destar* (headband) contains a social meaning because it has a meaning of a leader that refers to a boy as a leader.

CONCLUSION

In conclusion, there are 13 symbols that are found in wedding ceremonies in Amarasi, Kupang Regency. They are *oko mama* (areca nut box), *pinang* (areca nut), *sirih* (betel), *kapur* (lime), *baju/kain* (clothes), *cincin* (ring), *sapi* (cow), *uang* (money), *dulang* (tray), *selendang* (shawl), *lilin* (candle), *pakaian adat* (traditional clothes), and *destar* (headband). Types of meanings of those symbols are, first, cultural meaning, for example, the symbol of *oko mama* (areca nut box), *pinang* (areca nut), *sirih* (betel), *kapur* (lime), *sapi* (cow), *selendang* (shawl) and *pakaian adat* (traditional clothes). They have cultural meaning because they symbolize a high appreciation in human interaction and build good communication with others in a cultural context. Second, social meaning, for example, the symbol of *baju* (shirt), and *destar* (headband). These things contain social meaning because these things are used by the people in communication that refers to the social circumstances of the speakers and related to life in a social group. Third, conceptual meaning, for example, the symbol of *cincin* (ring) and *lilin* (candle). These objects contain conceptual meaning because basically these objects are interpreted from a dictionary. Fourth, connotative meaning, for example, the symbol of *uang* (money) and *dulang* (tray). These things contain connotative meaning because these things refer to the expression of communication when people deliver a message without words but by using action.

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