

# A Semiotic Analysis of the Purification Ceremony of *Pemau Domade* in Limaggu Village, Savu Raijua Regency

Firda Mega <sup>(a,1\*)</sup>

Novriani Rabeka Manafe <sup>(b,2)</sup>

<sup>a,b</sup> Universitas Nusa Cendana, Penfui, Kupang, Indonesia

<sup>1</sup>[firdamega13@gmail.com](mailto:firdamega13@gmail.com)

<sup>2</sup>[novriani.manafe@staf.undana.ac.id](mailto:novriani.manafe@staf.undana.ac.id)

KEYWORDS	ABSTRACT
Forms Purification ceremony Semiotics Symbolic meaning	The first goal of this study is to identify the various forms of <i>pemau domade</i> , a purification ritual that takes place in Limaggu Village, Savu Raijua Regency. 2. to ascertain the forms' symbolic meanings in Limaggu Village, Savu Raijua Regency's <i>Pemau domade</i> , a purification ceremony. The descriptive qualitative method was employed in this study. The research's data source was <i>Pemau domade</i> , a purification ceremony held in Limaggu village, Savu Raijua regency. The data was gathered by the writer through documentation and interviews. The author analyzed the information using Pierce's (1839–1914) semiotics theory. A purification ceremony in Limaggu village, Savu Raijua regency, was described by the writer as follows: "Unique cake (Waji, Woperaggu, Putu, Wolappa, and Koki holo)," "Datto," "Kepeta," "Manu," "Keradjidai," "Mela'ha," "Disposal of rice in kelaga," "Ei Hawu and Higi Hawu," "Pedogo aru," "Wawi," and "Seeds (unhulled rice, sorghum, and green bean)."
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## INTRODUCTION

The world is home to a wide variety of pluralistic nations. Indonesia is one of the nations, ranked as the world's fourth most aspect pluralistic nation. This is because thousands of different ethnic groups living throughout the 17, 000 islands make up the Indonesian archipelago (Bustan & Liunokas, 2019; Bustan et al., 2017).

Indonesia is renowned for being a multiethnic, multicultural, multilingual country that is united by a shared sense of identity—the Savu culture, which is expressed in the Savu language. The *Jingitiu* religion, an ancient belief system that sets the Savunese apart from other people in the world, and their language, Li hawu in Savu, are further noteworthy features of their culture. The concepts of *Jingitiu* are distinct in that they are not predicated on sacred texts. On the other hand, their customs and culture are well known, and always adhere to the rules of their authority.

In addition, Savunese always followed a set of traditions or rituals known as the Savu (*uku hada*), which set them apart from other regions. Savunese is aware that the purification ritual is the sole custom still followed today. Those who are obligated to submit to Deo Ama, or Lord God, enforce that law. Savunese always tried to uphold the laws of Savu tribal groups, but as time went on, Savu customs diminished.

*Pemau Domade* ritual, also called a cleansing ceremony, is performed by followers of the *Jingitiu* faith for the departed because they believe that even after death, the deceased's spirit will remain in their possession. The significance of this event for semantics is in the symbolic implications that each iteration of the *Pemau Domade*—a purifying ceremony—will carry. For this reason, the study *A purifying ceremony of Pemau Domade in Limaggu Village, Savu Raijua regency* piqued the interest of academics.

Semiotics, according to Zoest and Sudiman (1992), is the study of signals and everything that is associated with them, such as their relationships, functions, senders, and recipients, which all relate to things that need to have meaning assigned to them. Given that the study's primary focus is meaning. Semiotics can be utilized to investigate the cultural practices of individuals within a social group, regardless of their level of interest or concern. The way meaning is derived from a sign when people use it for communication is the most significant part of the semiotic process. For instance, a man expresses his courage and strength by getting a buffalo tattoo on his body. Using Pierce's triangle meaning theory, the researcher in this study examines the shapes' symbolic meaning in the purifying ceremony, *Pemau Domade*.

Considering the foregoing context, the researcher asked two study questions. First, the question deals with the forms of the purifying ceremony known as *Pemau Domade* in Limaggu Village, Savu Raijua Regency. Second, the research is aimed at revealing the forms and symbolic meaning represented by symbols included in the *Pemau Domade* purification ritual.

## METHOD

In this study, the researcher employs a descriptive qualitative methodology. The phenomena of *Pemau Domade*, a purifying ceremony, are described in this study. The descriptive approach, according to Nawawawi (1993), is a process for problem-solving that involves describing or exhibiting, based on the fact and its factual condition, the state of the study subject or object, including persons, departments, and communities. This study was carried out in Limaggu Village, East Savu District, Savu Raijua Regency, as Limaggu Village is one of the communities in Savu Timur District, Savu Raijua Regency, where most of the villagers practice *Pemau Domade* tradition.

The Savu tribe community that resides in Limaggu Village, East Savu district, Savu Raijua regency, and who is well-versed in the *Pemau Domade*, or purifying rite, is the focus of this study. The researcher-identified resource is also thought to possess a solid grasp of the purifying ceremony, or *Pemau Domade*. Two residents of Savu Raijua Regency's Limaggu Village are the study's participants. They are both common people and traditional leaders who understand the significance of *Pemau Domade*, a ritual of purification.

Arikunto (2000) defines an instrument as a tool used by researchers to facilitate the systematic and easy collection of data. The collection of interview questions served as the research tool in this study. For this investigation, the researcher spoke with both common people and traditional leaders face-to-face. The researcher translated the interview into English after it was done in the interviewee's native language, Savu. The researcher utilized stationery to write down the information from the informants and a hand phone to record the interview to gather the data.

Historical events are documented through writing. Documentation might take the shape of someone's words, images, or artistic works. Documentation is an additional tool to support observation and qualitative research tool: the interview instrument (Sugiyono, 2018). When interview results are supported by evidence, they can be taken more seriously. Data from the *Pemau Domade* procession will be utilized as evidence and documentation for the interview data. In this study, the researcher utilized a camera to capture pictures of every form found in the Limaggu hamlet of Savu Raijua regency's *Pemau Domade*, a purification rite.

In this instance, *Jingitiu* holds that in the Savu tradition, after death, the entire family will be together to discuss the date of the *Pemau Domade* or the process of purifying the deceased. *Pemau Domade* is a tradition that our forefathers have carried out since ancient times and continues to do so. When everyone in the family has finished preparing, *Pemau Domade* will work. In this instance, the additional \$100 million required for the ceremony is the cost of purchasing rice and killing animals. Therefore, the ceremony cannot be performed if the family's financial status is inadequate.

## FINDINGS AND DISCUSSION

In this research, the writer used the triadic model proposed by Pierce (Kilstrup, 2015) to interpret the meaning of each symbol. It consists of representant, interpretant, and object, with the meaning that representant is the sign itself, the object is the things which are referred to, and interpretant is the product of the connection between interpretant and object. The writer has found 12 (twelve) forms and symbolic meanings of *Pemau Domade* forms in this study. They are discussed as follows:

1. *Waji*, *Woperaggu*, *Putu*, *Wolappa*, and *koki holo* are the forms as the typical cake that always served in *Pemau Domade* ceremony.
2. *Datto* is one of the forms needed in *Pemau Domade* ceremony in limaggu village, Savu Raijua regency, which is prepared to do the last thing of *Pemau Domade* ceremony that is *dabo rao*.
3. *Kepeta* is a small place woven using palm leaves, it is always used to save tobacco by the Savu's society.
4. Chicken is one of the pets of the Savu community. Chicken is one of the forms in *Pemau Domade* ceremony in Limaggu village.
5. Flat basket (*Keradjidai*) is a tool used to filter rice. *Keradjidai* is the one of the forms of *Pemau Domade* ceremony in limaggu village, which has the symbolic meaning of the *Keradjidai* is a flat basket representing a boat they will take to go to Sumba.

6. *Mela'ha* is one of the form of *Pemau Domade* ceremony, a n d has a symbolic meaning asa field devoted to storing the belongings of people who have died like mats, pillows, sarongs, blankets, and *keradjidai* or flat basket.
7. *Kelaga* is a form of *Pemau Domade* ceremony in limaggu village, has the symbolic meaning of throwing rice over meat in the *kelaga* or a place devoted to cutting meat is given to those invisible and guarding that place.
8. *Ei hawu* was given to women, and *Higi hawu* was given to men. The *Higi* or *Ei Hawu* worn on the corpse when bathed will be spread out on a mat to symbolize the body. It was done before they went to *mela'ha*. In addition, the husband or wife of the person to be purified will wear this garment to cover their face when they go to *mela'ha* so that the spirit of their husband or wife will not see their face and body, and they will not pass away. Those clothes will also be worn by the people who deliver goods to the *mela'ha*.
9. *Pedogo aru*, or jumping bamboo activity, is played by five or six people, so four people will hold four bamboo sticks, and one or two will jump.
10. Distribution food (*Pebagi pai*)  
A *Pai* filled with rice and meat boiled in an earthen pot on a fireplace. In the distribution of *Pai* containing rice and meat to be eaten directly there, the meat will also be given to people who bring animals, money, or rice for families carrying out the *Pemau Domade* ceremony.
11. Pig is usually slaughtered by families who carry out *Pemau Domade* ceremony in Limaggu village. The size of the pig usually killed for the purification ceremony is not determined, and all the prepared pigs are usually significant.
12. According to *Jingitiu's* belief, people who have died will live temporarily in Sumba while waiting for God's call. Why should the three types of seeds be given? Because the seeds are term short-term crops, so as symbolic they can enjoy the food resulting from the seeds planted.

## CONCLUSION

Based on the discussion, it can be concluded that there are twelve forms of the *Pemau Domade* purification ceremony. These forms then can be classified into seven categories namely traditional clothes traditional clothes: *Ei hawu* and *higi hawu* (sarong and blanket), places: *Mela'ha* and *kelaga* (field and place to cut the meat), animals: *Wawi* and *manu* (pig and chicken), food: *Pebagi pai* (food distribution) and local cakes (*waji*, *woperaggu*, *putu*, *koki holoand wolappa*). activity: *Pedogo aru* (Jumping bamboo activity), tools: *datto* (a wood for digging holes), *kepeta* (a small place woven using palm leaves) and *keradjidai* (flat basket) and seeds: *Are* (unhulled rice), *terae hawu* (sorghum), *kebui* (green bean).

Furthermore, the author makes the following recommendations considering the foregoing conclusions. First, for the younger generation to comprehend that this is a culture or feature unique to Savu Island, traditional elders should enlighten them thoroughly about Sabu culture, particularly that of Limaggu Village. Second, this research is suggested as a resource for lecturers to teach semantics and culture. Third, it is appropriate for the community to cherish and uphold the cultural legacy that their ancestors have left behind by safeguarding, maintaining, and paying respect to it. The researcher is hopeful that additional research will reveal the shapes' symbolic value during other Savu Raijua ceremonies, such as traditional marriage. Fourth, it is expected of the younger generation to uphold and conserve the culture that their ancestors left behind. Lastly, the Savu Raijua regency's local government, particularly Limaggu village, is expected to be able to give attention to the growth and preservation of regional culture, particularly in the community's purifying ceremonies.

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