

## **ANALYSIS OF SYMBOLS TRADITIONAL WEDDING OF NDUE URANAK IN TANIMBAR ISLAND REGENCY (SEMIOTIC STUDY)**

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### **ABSTRAK**

The problem raised in this study is the meaning of symbols in the traditional Ndue Uranak wedding ceremony in the Tanimbar Island district using the semiotic study of Charles Sanders Peirce. This research is a type of qualitative research. Data was collected using the methods of documentation, interviews, recording, and note-taking techniques. The data analysis method in this study uses Charles Sanders Peirce's triangle theory of meaning which consists of icons, indexes, and symbols. The results of this study indicate that symbols in the ceremony In the traditional wedding ceremony there are several symbols that have their respective meanings such as the symbol of Lela (elephant tooth), Belusu (bracelet), Ngoras (neck necklace), Berun ampil (belt), Mas dedin (gold on the forehead), Sopi (alcohol drinks), Lelebutir (wedding property), Somalae (accessories on the head), etc. These symbols give rise to the meaning of a unified whole that the symbols are presented as a form of hope, the prayers of the Tanimbar people so that their sons and daughters who will build a household are always given sustenance, a life full of happiness. The ideal marriage in the Tanimbar community is a marriage that takes place outside of their respective clans and of the same religion. The organizer of this marriage is also to accelerate kinship relations, maintain the dignity of the clan and keep property from getting out of the hands of other people. The Ndue Uranak ceremony is one of the traditional marriage processions of the Tanimbar people which is still carried out by the Tanimbar people, especially in the Adault village. For the Tanimbar local government, it is hoped that this traditional cultural procession can be used as a cultural tourism destination. Keywords: Analysis, Tetun Language, Connotation Meaning.

**Key word:** *Meaning, Symbol, Ndue Uranak, Semiotics.*

### **PENDAHULUAN**

Bloch and Trager in Lyons (1981: 4) defines "A language is a system of arbitrary vocal symbols by means of which a social group co-operates." According to them, language is a system of symbols that is arbitrary and with that system a social group works together. Wardhough

(1986: 212) also says that the language used reflects the culture of the speaker. Therefore, language and culture influence each other dynamically and that influence is very strong so that it can be said that the richness and poverty of



a culture can be reflected in the language. (Haviland, 1985: 394).

A language is used as a means of communication. With language, human beings can express their ideas and wishes to other people such as when they need the others' help. With language, they can establish and maintain social relationships; also, with language, they can cooperate between one and another (Ramelan, 1984:36). However, we may be still confused whether a language is the only means of communication or whether all means of communication are known as languages.

Basically, a language is always spoken. This statement implies that all people the world over, regardless of their race or ethnic group, always speak a language. This means that they always have a way of communicating ideas by using sounds that are produced by their speech organs.

Chaer (1995:33) says, "The function of the language is as tool of conveying thoughts, ideas, concepts, or feelings as well". In other words, the function of the language is a tool of human communication of both written and spoken language. This function, however, has concluded five basic functions which are called functional expression, functional information, functional exploration, functional persuasive, and functional entertainment. The function of the entertainment is the use of language which aims to entertain, or to satisfy the inner feeling. Function of language. The main function of language is as a communication tool, or a means to convey information, thoughts, or feelings.

Language also serves to:

1. Interaction in daily life
2. Aesthetically satisfying their people through beautiful words.
3. The tool expands other science

In fact, even today the origin of human language is becoming a topic of scholarly

discussion of the scientists. One of the problems that make it difficult topic to study is the lack of concrete evidence. As a result, scientists who want to study the origins of language must draw conclusions from the evidence such as the fossil record or from archaeological evidence, from contemporary linguistic diversity, from the study of language acquisition, and from a comparison between human language and communication systems that exist among animals others, especially other primates.

Linguistics is the science of language (Verhaar, 1966: 1). Linguistics is a scientific study of language and the object study of linguistics is language. The word linguistic comes from the Latin, *lingua* which means "language". Based on the object of study, linguistics can be divided into micro linguistics (microlinguistics) and macro linguistics (macrolinguistics). Micro linguistics directs its study of the internal structure of language. In micro linguistics there are several subdisciplines including: phonology, morphology, syntax, semantics and semiotics. Meanwhile, macro linguistics investigates language in relation to factors outside of language. In macro linguistics, there are several sub-disciplines, including anthropological linguistics, sociolinguistics, psycholinguistics, dialectology and others.

Semiotics is a science or scientific method to analyze signs and all things related to signs. Signs are an important part of language, because language itself consists of a collection of symbols, where in the symbols there are signs. Therefore, of course there is a close relationship between semiotics and the communication process, considering that semiotics is an element of language building and language is a medium in the communication process. The importance of semiotics in communication encourages semiotic experts and scientists to formulate various kinds of semiotic theories. These theories continue to develop and complement each other. Departing

from this, the development of semiotic theory becomes interesting to be discussed in more depth.

Knowledge of the meaning of symbols contained in the *Ndue Uranak* tradition is very lacking, even many people who carry out this tradition do not know the implied meaning behind the symbols in the tradition. The situation of the Tanimbar community in modern times is dominated by people with various levels of education, occupation and social culture. Thus, many of the community members who practice the *Ndue Uranak* tradition are only limited to following ancestral wills, without knowing the meaning of the symbols contained in the tradition.

#### **Reason for Choosing the Topic**

1. The researcher wants to know the traditional wedding of *Ndue Uranak* in Tanimbar Island regency.
2. The researcher is interested to analyse the symbols of traditional wedding of *Ndue Uranak* in Tanimbar Island regency.

#### **Research Focus**

The research will be focus on the symbols of traditional wedding *Ndue Uranak* in Tanimbar Island regency.

#### **Research Questions**

1. What are the symbols of traditional wedding of *Ndue Uranak* in Tanimbar Island regency?
2. What are the meaning of simbols traditional wedding of *Ndue Uranak* in Tanimbar Island regency?

#### **Purposesof Research**

1. To find out the symbols of traditional wedding of *Ndue Uranak* in Tanimbar Island regency.

2. To identify the meaning of symbols traditional wedding of *Ndue Uranak* in Tanimbar Island regency?

#### **Significance of Research**

1. Theoritically, this research gives contribution the knowledge development in analyzing the symbols of traditional wedding of *Ndue Uranak* in Tanimbar Island regency
2. Practically, this research is helpful for the people of Tanimbar who wants to know the meaning of symbols traditional wedding of *Ndue Uranak*.

#### **Theoretical Bases**

##### **Language**

According Wibowo (2001:3), language is a system of symbols that are meaningful and articulate sound (generated by said tool) that are arbitrary and conventional, which is used as a means of communication by a group of men to give birth to feelings and thoughts.

In the study of linguistics, language is defined as a system of spoken or written symbols that human beings as a means of communication in the form of sound. There is a language called English, Indonesian, Portuguese, and others. This language is based on relationships formed in the absence of advance planning, and the subsequent development of named and default, also sometimes formed. Language is a system, which means the language formed by the various components of the irregular and fixed.

##### **Semiotics**

Etymologically, semiotics comes from the Greek word "Semion" which means "sign". The sign itself is defined as something that can represent something else. For example: smoke is a sign of fire. Terminologically, semiotics can be interpreted as a science that studies a series of events that occur around the world as signs.

In Piliang's view, the exploration of semiotics as a method of study into various branches of science is possible because there is a tendency to view various social discourses as language phenomena. In other words, language is used as a model in various social discourses. Based on the view of semiotics, if all social practices can be considered as linguistic phenomena, then all of them can also be seen as signs.

This is possible because of the broad understanding of the sign itself (Piliang, 1998:262). According to Berger, semiotics has two figures, namely Ferdinand de Saussure (1857-1913) and Charles Sander Peirce (1839-1914). The two figures developed the science of semiotics separately and did not know each other. Saussure in Europe and Peirce in the United States. Scientific background is linguistics, while Peirce is philosophy.

Saussure called the science of semiotics "semiology". So actually these two terms contain exactly the same meaning, although the use of one of the two terms usually indicates the mind of the wearer; those who joined Peirce used the word semiotics, and those who joined Saussure used the word semiology

### **Semiotics Charles Sanders Peirce**

Semiotics is a science or analytical method to study signs. Signs are the tools we use in our efforts trying to find a way in this world, in the midst of humans and with humans. The word "semiotics" comes from the Greek, semeion which means "sign" or seme, which means "interpreter of signs". The founders of semiotics were Ferdinand de Saussure and Charles Sanders Peirce (Sobur, 2017:15).

According to Peirce, every human uses a sign to communicate, when humans use the system, they must reason. How people reason is studied in logic, by developing a semiotic theory,

Peirce focuses on the functioning of signs in general (Presilin, 2012). The triangle theory of meaning proposed by Peirce can be described in the following figure:

A sign is something in a physical form that can be captured by the five human senses and is something that refers to something other than the sign itself. The object or sign reference is the social context that is the reference, aspect of meaning or something that the sign refers to. Interpretant (Interpretant) or sign user is a concept the thoughts of the person who uses the sign and lowers it to a certain meaning or the meaning that is in someone's mind about the object that is referred to by a sign, the most important thing in the process. In studying the object he understand, an observant and careful interpreter, everything will be look at the logical path, namely:

### **Reality relationship with basic type:**

- a. Icon: something that performs the function of a marker that is similar to the shape of the object (can be seen in a picture or painting);
- b. Index: something that performs the function of a marker indicating the signifier; The whole literary text has indexial characteristics because the text relates to the world it presents. In this case Peirce shows the indexial of the text through three sides, namely: the author as a characteristic of communication, the real world as the characteristics of knowledge values, and the reader with the characteristics of existential values. In accordance with the development of contemporary literature, the most important thing is the last characteristic, namely the relation with reader competence. Associated with the text as elements of the work, as micro-indexial, it is also divided into three types, namely: a) index in relation to the world outside the text, b) index in relation to other texts, as contextual, and c) internal index.

relation to the text within the text, as intratextual.

- c. Symbol: something that performs a function as a marker which by convention has been commonly used in society.

If it is related to this research regarding "analyse the symbols of traditional wedding of *Ndue Uranak* in Tanimbar Island regency" then the triadic concept proposed by Charles Sanders Peirce becomes the main reference or guideline in studying symbols in the ceremony for traditional wedding of *Ndue Uranak* in Tanimbar Island regency. The goal is to find the meanings contained in each symbol at the traditional wedding of *Ndue Uranak*, namely the relationship between reality and its basic types in the form of icons, indexes, and symbols.

### Research Methodology

This research is a type of qualitative descriptive research, namely research will contain quotations of data to provide an overview of the presentation of the report, the data comes from interview manuscripts, field notes, photos, videotapes, personal documents, memos, and other documents. (Maleong, 2014: 11).

Data is a tool for answering research questions (Muhammad, 2011: 155). Based on this, the data in this study were the symbols of traditional wedding of *Ndue Uranak* in Tanimbar Island regency.

### Kinds Source of Data

According to Lofland, 1984 (in Moleong, 2014: 157) data sources in qualitative research are words and actions, the rest is additional data such as documents and others. Therefore, the source of the data obtained in this study is to directly observe the traditional wedding process of *Ndue Uranak* in Tanimbar Island regency. To obtain accurate data, as well as obtain data

sourced from several informants with the following criteria: (1) Indigenous people on the island of Tanimbar (2) Knowing about the traditional wedding process of *Ndue Uranak*. (3) Having insight into the traditional wedding tradition of *Ndue Uranak* (4) Ability to speak and listen clearly (5) Will to give answers or be an informant.

### Technique Collecting Data

In the collection of data researcher using the data leverage technique are:

#### 1. Library Data Collection

The data obtained from the learning concepts and theories of various reading materials that have been related to this discussion, such as others. This reading materials can be obtained from the library, the book figure.

#### 2. Field Data Collection

Observation/observation technique

This observation technique is done by looking at the process of activities related to indigenous marriage *Ndue Uranak* is now in the Tanimbar society that is done by the head of customs, village head, village secretary, and local people (father/housewife). The process of such activities such as, the implementation of marriage, payment if dowry/property. Adaptations with people can be easily made by the authors of the Tanimbar community.

### Technique Analysis Data

Data analysis in this study used a qualitative descriptive method which refers to the semiotic theory which discusses the two-stage significance. This theory consists of signifier, signified and sign. The data collected in the form of symbols of traditional wedding of *Ndue Uranak* in Tanimbar Island regency.

## Discussion

There are ten symbols that the researcher found in traditional wedding of Ndue Uranak in Tanimbar Island regency namely: Lela, Balesu, Ngoras, Berum Ampil, Mas Dedin, Sopi, Siri Pinang, Lelebutir, Somale, and Syal. The symbols that found in traditional wedding of Ndue Uranak in Tanimbar Island regency are so interesting to know because it will increase our science about culture.

After Analysis the symbol that found in traditional wedding of Ndue Uranak in Tanimbar Island regency, the researcher finding of the symbols traditional wedding of Ndue Uranak In Tanimbar Island regency.

### Analyse the symbols of traditional wedding of Ndue Uranak in Tanimbar Island regency.

The meaning of the symbols summarized in the following table:

| No | Symbol<br>(Picture of symbols)                                                      | Analysis                                                                                                                                                                                                         |
|----|-------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1  |  | <i>Lela</i> is used as a marriage property. In the Tanimbar area there are no elephants, but women's marital property is used elephant teeth/elephant tusks as a symbol of payment for women's marital property. |
| 2  |  | <i>Belusu</i> is a bracelet made of elephant ivory symbolizing loyalty, resilience, and position in society.                                                                                                     |

3



*Ngoras / necklace*

4



*Berun ampil/ belt*

5



*Mas dedin / Gold on forehead*

6



*Sopi / alcoholic drink*

7



*Ta mbar sarong/ scarf/ shawl*

*Ngoras* is a traditional object made of beads and is usually worn as a neck necklace. It symbolizes true motherhood and the gentleness of a Tanimbar woman.

*Berun ampil* is a golden colored belt, symbolizing authority and responsibility.

*mas dedin* is a traditional object made by gold in various forms such as boats, crescent moons, which are used for decoration on women's foreheads. Symbolizes splendor, authority and prosperity.

*Sopi* / alcoholic drink derived from fermented palm sugar that has undergone distillation, in culture and tradition it symbolizes togetherness.

*Tanimbar sarong* used to cover the body are also a characteristic of the cultural diversity of the people of the Tanimbar chipelago Regency which have very sacred traditional values in the implementation of customs.

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*Sirih dan pinang/ Betel nut*

**Sirih pinang** as a symbol that is to unite the family relations of the Tanimbar people. Betel and areca nut are symbols of humans, which are human integrity that are interconnected with each other. more about the Tanimbar people

teeth), Belusu (bracelet), Ngoras (neck necklace), Berun ampil (belt), Mas dedin (gold on forehead), Sopi (alcoholic drink), Lelebutir (wedding treasure), Somalae (accessories on the head) , etc

These symbols give rise to the meaning of a unified whole that the symbols are presented as a form of hope, the prayers of the Sumbawa people so that their sons and daughters who will build a household are always given sustenance, a life full of happiness.

The ideal marriage in the Tanimbar community is a marriage that takes place outside of their respective clans and of the same religion. The organizer of this marriage is also to accelerate kinship relations, maintain the dignity of the clan and keep property from getting out of the hands of other people.

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*Lelebutir/ marriage property*

**Lelebutir** is an object made of gold that is used to pay for a woman's marriage property. and is usually used as a substitute sign for girls

### Suggestion

Based on the research conducted, it is suggested to the people of Tanimbar to continue to preserve and maintain the traditional culture of Ndue Uranak marriage which has become a tradition for generations in Tanimbar district. The Ndue Uranak ceremony is one of the traditional marriage processions of the Tanimbar people which is still carried out by the Tanimbar people, especially in the Adault village. For the Sumbawa local government, it is hoped that this traditional cultural procession can be used as a cultural tourism destination.

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*Somalae/ accessories*

**Somalae** used as accessories or decorations on the head, which are made of bird of paradise feathers. Symbolizing the majesty of the dignity of the women of Tanimbar

### Conclusion

Based on the results of semiotic analysis on the symbols of the traditional Ndue Uranak wedding ceremony at the Tanimbar Island district, it can be seen that the wedding itself is a gathering event as well as the delivery of goods that have been agreed upon by both parties. In the traditional wedding ceremony, there are several symbols that have their respective meanings, such as the symbol Lela (elephant

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