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Linguistic Signs of The Names of Leaves Used by Sikerei in Maileppet South Siberut Mentawai

¹Amelia Yuli Astuti, ^{*2}Mikael Roberto

¹Fakultas Sastra Universitas Ekasakti, ameliayuli127@gmail.com

^{*2}Fakultas Sastra Universitas Ekasakti, mikaelrobertocarlos@gmail.com

**Corresponding Author*

^{*2}Mikael Roberto

^{*2}Fakultas Sastra, Universitas Ekasakti, mikaelrobertocarlos@gmail.com

Abstract

This research is entitled "Linguistic Signs of the Names of Leaves Used by Sikerei in Maileppet, South Siberut, Mentawai. This research is limited to several main ideas related to the observation of the following two questions: What are the signifier and signified of the leaves used by Sikerei in rituals in Maileppet, South Siberut, Mentawai. To explain the signifier and signified of the meaning of the leaves used by Sikerei in rituals in Maileppet, South Siberut, Mentawai. The theory used comes from Saussure's theory and Barthes' theory which is used to dissect and get answers to the objectives of this research. For the data analysis method, the author uses qualitative research by emphasizing meaning and significance in certain conditions. This research uses data collection techniques in the form of field observations, interviews, notes, voice recordings, photos. The conclusion of this research is the meaning of the leaves used by Sikerei in rituals in Maileppet, South Siberut, Mentawai. The arat sabulungan belief means belief in objects that have the spirit of the cultural heritage of the Mentawai people's ancestors. This belief is the same as the unwritten norms or rules for the Mentawai people which guide the daily life of the Mentawai people, especially in Maileppet, South Siberut.

Keywords: Signifier, Signified Language, Order of Meanings

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I INTRODUCTION

To understand the concept of a linguistic sign well, I have study the concept of a linguistic sign in depth about what a linguistic sign is. as one of linguistic expert who is often dubbed as the father of language Saussure, (1993:66). A linguistic sign is not a link

between a thing and a name, but between a concept and a sound pattern. The sound pattern is not actually a sound for a sound is something physical. A sound pattern is the hearer's psychological impression of a sound, as given to him by the evidence of his senses.

This sound pattern may be called a material element only in that it is the representation of our sensory impressions. The sound pattern may thus be distinguished from the other element associated with it in a linguistic sign. This other element is generally of a more abstract kind the concept.

In the world of semiotics. Saussure plays a major role in the origination of Structuralism, he also introduced the concept of semology, (1972: 33). Based on his opinion about the langue is a sign system that expresses ideas there is also a sign system alphabet for the speech impaired, symbols in ritual ceremonies, internal signs military field. Saussure argued that the langue is the most important system. Therefore, another science can be formed which examines signs in social life which is part of social psychology; He called it a semiology. The word comes from the Greek *sēmeîon* which means sign. Linguistics is part of the science that includes all those signs. Semiotic rules can be applied to linguistics.

Barthes (1956:3). Read Saussure's *Cours de linguistique general* sees the possibility of applying semiotics to other fields. He has the opposite view Saussure regarding the position of linguistics as part of semiotics. According to him, on the contrary, semiotics is part of linguistics because of signs In other fields it can be seen as language which expresses ideas is an element that is formed from signifier and is contained in a structure.

Saussure (1983,111). Explained that every language sign has two very important sides and are interconnected with each other, namely the first side is called the sound image as a signifier and the second side acts as a signified of the dynamics of the concept. concept in mind is not something. but the idea of something. Some may wonder why Saussure's sign model refers only to concepts and not things. Saussure stressed that sound and thought or the signifier and the signified were as inseparable as the two sides of a piece of paper.

Keraf in the Smarapradhipa (2005:1). Provides two meanings of language. The first definition states that language is a means of communication between members of society in the form of sound symbols produced by human speech organs. Second, language is a communication system that uses arbitrary vocal

symbols. Within the context of spoken language a sign, Could not consist of sound without sense or of sense without sound. Language is a very economical medium and words are always at hand. However, principled arguments can be made for the revaluation of sign materiality.

Nyoman, (2004:111). Eplane as a sign science the aspect of the sign becomes a signifier and the signified becomes a signifier, with the understanding of the signifier as a formal form that marks the signifier, understood as something that is signified by the signifier. Index as a sign that has a causal relationship between the signifier and the signified, as well as the symbol which is a sign of guidance stating the absence of a natural relationship between the signifier and the signified, is arbitrary and determined by convention mutual agreement. human activities both verbally and in writing that have the ability to build history, monuments, and technology. Thes language is the strongest conservation or regular preservation effort of human culture. Literary activity has a broad and complex quality that allows the emergence of aspects of culture building and literary language is considered as a second model system of language.

In linguistics. There are subdisciplines that discuss this sign namely semiotics. Language can be grouped into two, namely form and meaning. Semantics discusses the meaning of language forms in relation to the linguistic context. Words, phrases, clauses, sentences and discourses are forms of language. These forms of language have meaning. Different forms have different meanings. the development of language symbols which also has an impact on changes or developments in the meaning of the language symbols. As the meaning of language symbols evolves, language users need to study the meaning of language symbols continuously. As studied by Ogden and Richard (1923,11). Language signs from three sides, namely symbols, ideas and references.

Barthes, (1988:179). in Kurniawan, (2001:53). Said semiotics is a science or method of analysis for studying signs. Signs are the tools we use in trying to find a way in this world, in the middle humans and with humans. Semiotics, or in terms Barthes, semiology, basically studies how humanity heats up things. Meaning in this case cannot be confused with communicate. To interpret means that objects don't just carry

information. in which case the objects want to communicate, but also constitute structured system of signs.

Saussure in Chear, (1994: 286). Who argues that meaning is a concept that is owned by a linguistic sign. Ogden and Richard in Sudaryat, (2009: 14). The symbol from the Saussure perspective is a type of sign where the relationship between the signifier and the signified seems to be arbitrary. Consequently, the historical relationship will affect our understanding. One of the characteristics of the symbol is that it is never truly arbitrary. This is do not without reason because there are imperfections. Scientific bond between the signifier and the signified. Behind the symbol there must be a meaning.

This research examines the leaves used in the *sikerei* ritual by discussing the linguistic signs found on the leaves used in the *sikerei* ritual. The leaves used in the *sikerei* ritual are very closely related to linguistic signs because they discuss signs, symbols and the meaning contained in these leaves, this can only be done it can only be found in Mentawai. Especially in Maileppet, South Siberut, Mentawai. Because that is where the ritual culture of using leaves can be found and can also be found on other islands in Mentawai, however this research is only focused on doing Maileppet, Siberut South, in the Mentawai Island.

The mentawai island are part of a series of non-volcanic islands that stretch in the western most part of Indonesia, more than one hundred kilometers in front of the Sumatran coastline, although geographically they are one group, the traditional culture of the islanders is very different. According to The Mentawai Islands Regency was formed based on RI Law No. 49 of 1999. And named after its original geographical name. This district consists of four main inhabited island groups. Namely Siberut Island, Sipora Island, North Pagai Island and South Pagai Island which are inhabited by the majority of the Mentawai people.

This research is very important to do. Especially as the times are getting more advanced, more and more people are forgetting culture in general the Mentawai people. From this culture it will be very unfortunate if it is increasingly abandoned by the Mentawai people themselves, because this is a culture that has

been passed down from generation to generation so it would be a shame if it disappeared day by day. in maileppet it is very rare to find rituals using these leaves and this is one way to remind young people of Mentawai culture.

According to Teteu Liggai, one of the elder in Maileppet, South Siberut, Mentawai. The leaves used by *Sikerei* in the ritual are a belief in *Arat Sabulungan*. *Arat Sabulungan* is a belief of the Mentawai people in ancient times before Islam, Catholicism and other religions entered the Mentawai. where the Mentawai people believe in the existence of spirits. Everything that has a designation of people, animals, plants, objects and even phenomena that appear for a moment like rainbows and cloudless skies have a spirit *simagre*.

Even the parts of a larger whole are said to have a spirit home as one whole has a spirit, but so do floors, roofs, beams. (Ember, Carol R Ember and Ian Skoggard Ed, 2002:210). What is unique about ritual in the mentawai, especially in Maileppet, South Siberut, Mentawai. Is that they used leaves as a symbols in the ritual that will be performed, the leaves used in the *sikerei* rituals consists of various type of leaves among *potsaila*, *ailleppet*, *mumunen*, *pueruk*, *siklu*, *bakgak*, *engeu*, *pilok*, *adduruk*, *Taireureu*, *Sungru-Sungru*, *Ka bebeliat*.

The diversity of leaves used in the *sikerei* ritual has its own sign meaning function, such as *potsala* leaves. These leaves are usually used in the ritual of slaughtering sacrificial animals, clearing land for pigs, chickens and for the ritual of a newly built house or cleaning. A house that has several disturbances in the house. In the traditional event. This *potsaila* leaf has a sign meaning. The origin of the name of this leaf is taken from the Mentawai language namely *baputsa*, which means do not be sad, so the meaning of the leaf sign is used so that the animals that are used as sacrificial animals do not feel sad to be slaughtered in traditional Mentawai events, also the house where the family lives is comfortable, safe and there are no disturbances. which can make the family feel uncomfortable occupying the house. This research was conducted on November 21st, 2022 in the Maileppet area, South Siberut, Mentawai by interviewing several elders in the area one of which was Teteu Liggai.

For example Aileppet leave According to Teteu Liggai one of the elders in Maileppet, South Siberut, Mentawai. This leaf is one of the leaves used in the *Sikerei* ritual. The story of this leaf is known to the public as a medicine, which is passed down from generation to generation from the ancestors of the Mentawai people called Sibalu-balau. Which means eight so there is a family that has eight children. Eight of whom have knowledge about disease. And the leaves that are used as medicine they are the ones who tell their parents about all the diseases and the leaves that are used as medicine and are still used today in the Mentawai and this person lives floating in the air unlike humans in general.

II RESEARCH METHODS

1. Identification the Problems

Identification or the problem in this research there are some problems that are very closely relate to the title of the research being carried out, namely discussing linguistick sign contained in the leaves used in the *sikerei* ritual in Maileppet, South Siberut, Mentawai. Because that has a meaning and value that must be maintained in this research the researchers analyzed the the problems in the leaves uded by *sikerei* in ritual in Maileppet, South Siberut, Mentawai.

2. Limitation of the Problems

To avoid the scope being too broad, So this research was carried out only focusing on nine types of leaves used in the *sikerei* ritual in Mentawai. Especially in southern Siberut maileppet such as *potsala* leaves, *aileppet*, *mumunen*, *pueruk*, *siklu*, *bakgak*, *engeu*, *pilok*, *adduruk*. Because from the meaning of the names of these leaves which language Mentawai, the researcher can conclude that the names of these leaves have the same good meaning as said by one of the elders in Maileppet, South Siberut, Mentawai. Named *Teteu* Eli Liggai, he said that the nine leaves are the most frequently used and have a very good meaning in the life of the Mentawai people. There were several tips interviewed by the researchers.

Namely *Teteu* katarinus, *Teteu* karmilus. The researchers chose these three tips because only they understood the meaning of the name of the leaf and they could also be said to be smart

In fact there have been many reaserches that have been researched, But several reasearches that have been readed by research still do not discuss these leaves in depth only in general and this research aims to dive deeper so that they can add to the

shortcomings of previous researches that has been done. And can also prove the truth of research that was previously carried out and this research can also be used as a source of information for research that will be carried out by further researchers.

people in terms of these things. The researcher conducted this research on November 21st, 2022 Maileppet, South Siberut, Mentawai.

3. Formulation of the Problems

The purpose of this research problem formulation is to be able to explain or describe the meaning of the signs found on the types of leaves used by *sikerei* in rituals. So that the reader can understand the meaning of the signs on the types of leaves used in the *sikerei* ritual in Maileppet, South Siberut, Mentawai. Therefore, the researcher formulated several problems as follows:

1. What are the signified and signifier of name and meaning leaves used in the *sikerei* ritual in Maileppet, South Siberut, Mentawai?
2. What are another meaning of the name and meaning of the leaves used in the *sikerei* ritual in Maileppet, South Siberut, Mentawai?

4. The Purpose of the Research

From this research the purpose of this research is to discribe about the meaning of the sign. the purpose of the research is to make the readers know about the meaning of the sign. This research discribes signifier on the types of the leaves used in the *sikerei* ritual Meileppet, South Siberut, Mentawai so that, this research find some of the objective of the purpose of the research as follows:

1. Explain the signified and signifier found in the types of leaves used by *sikerei* in Maileppet, South Siberut, Mentawai
2. To find out other meaning of the name and meaning of the leaves used in the *sikerei* ritual in Maileppet, South Siberut, Mentawai

5. Singnificance of the Research

The benefit of this research is to add insight and knowledge to the readers of this research about the meanings and signs found in the types of leaves used in the *sikerei* ritual. So that they have insight into the culture in Indonesia because in this increasingly modern era many people

forget culture. Especially Mentawai people, especially young people nowadays forget Mentawai culture a lot and also provide knowledge to readers about this research indirectly. The benefits of this research are formulated into several sections as follows:

1. Knowing the types of leaves used in the *sikerei* ritual for the Mentawai people
2. Preserving culture and increasing knowledge about the meaning of the signs of the types of leaves used in the *Sikerei* Maileppet ritual Siberut Selatan, Mentawai.

III RESULTS AND DISCUSSION

The research method determines the nature of the research, this research uses qualitative research methods. By using appropriate research methods it is easier for researchers to determine the problem formulation and research objectives. The approach must match what is required to conduct the research. work The right approach makes research more coherent and focused on the research being conducted.

Siswanto in (Teresia, 2019: 25). Suggests that research approach is a way of looking at the object as a determinant research direction. This is consistent with the statement that approach is a tool to capture reality or phenomenon before it is carried out analysis activities. Using the right approach can avoid researchers from disorganized and speculative ways of working. Use the right approach will result in quality-assured research reliability and validity. Research is called valid if it is supported by facts that can be proven empirically with accurate information. This research was conducted by reading and looking for symbolic meanings of each object of research according to the context required so that meaning and interpretation appear accurately and precisely.

This research uses a qualitative descriptive method by searching and find information that is consistent with the research conducted in the form of words, phrases, sentences or relevant symbols. then analyzed so can be interpreted and the results of the interpretation are described.

Koentjaraningrat (1993:89). Qualitative research means that qualitative research is a research design that has three formats. The three formats include descriptive research, verification and grounded research formats. Qualitative research is one of the more suitable research for unpatterned research. Because it is patterned, we can use this design to help in research.

The qualitative research method according to (Danim 2002:54). Implies that qualitative includes constructivism which assumes that reality has multiple and interactive dimensions. It can also be interpreted as an effort to exchange social experiences that can be defined through research results. So qualitative research assumes that truth is dynamic and can be found through the study of people through interactions or through social situations.

More simply, according to (Creswell,2014). Qualitative research is research that is used to examine human and social problems. Where the researcher will report the results of the research based on the view of the data and analysis of the data obtained in the field, then described in the research report in detail.

This research is a descriptive research with a qualitative approach. Descriptive research is intended to reveal an objective picture of the conditions contained in the object under research. While the qualitative approach in question is carried out to understand the phenomenon of what is experienced by the research subject, for example behavior, perception, motivation, action and others holistically, and by way of description

in the form of words and language, in a special context that is natural and natural. by utilizing various scientific methods (Moleong, 2005: 6).

Data analysis is the process of systematically searching and compiling data. Obtained using various types of data collection such as interviews with Mentawai elders or *sikerei* who understand a lot about the meaning and types of leaves used in *sikerei* rituals in Maileppet, South Siberut, Mentawai. There documentation such as video or audio recordings by sorting data and choose which ones are important and learned, analyze using various methods of data analysis and make conclusions so that they are easily understood by themselves and others when studied. In simple terms, data analysis can also be interpreted as activities carried out to change the results of data from research into new information that can be used in drawing conclusions

The analysis in this sresearch is to describe the meaning of the signs found on the types of leaves used in the *sikerei* ritual in Maileppet, South Siberut, Mentawai. what are signifier and signified and other meanings of the types of leaves used in the Mentawai ritual. The data analysis method is a stage of the research process that is carried out continuously since the beginning of the study, which is carried out starting

3 Technique of Collecting the Data

Data collection techniques can be done in various ways, starting from observations to the field, interviews, photos, voices record, jurnal and field notes. The purpose of using this method is to obtain information or data needed for research purposes about the meaning of language signs contained in the types of leaves used by *sikerei* in rituals. The data will be explored through observations to the field, interviews, photos, voices record, jurnal and field notes relating to opinions or statements from data sources.

In qualitative research data collection is by observation, in depth interviews, and documentation or a combination of the three. Data collection is carried out in days, maybe months, so that a large amount of data is obtained. Everything that is seen and seen is recorded. In this way, researchers will get a lot of data and very varied (Sugiyono, 2019).

According to Sugiyono, (2019). There is quite a lot of data obtained from the field, for this reason it needs to be recorded carefully and in

detail. As has been stated, the longer the research is in the field, the greater the amount of data obtained, the more complex and complicated it is, so that for this it is necessary to carry out data analysis through data reduction. Reducing data means summarizing, sorting and selecting the main things, focusing to important matters, look for themes and patterns.

Then in this way the reduced data will provide a clearer picture, and make it easier for research to collect further data, and look for it when needed.Reducing data was used to find out signified and signifier data in research on the types of leaves used in rituals in Maileppet, South Siberut, Mentawai In qualitative research, the presentation of data can be done in the form of brief descriptions, building relationships between categories, flowcharts, and the like. In qualitative research, what is often used to present data is narrative text. By presenting data, it will make it easier to understand what is happening, planning further work based on what is understood (Sugiyono, 2019).

According to (Sugioyono, 2019). The initial conclusions put forward are still temporary, and will change if no strong supporting evidence is found at the next data collection stage. then if the conclusions put forward at the initial stage are supported by valid and consistent evidence when reexamination of data collection, the conclusions put forward are credible conclusions. Thus the conclusions in the research are new findings that have never existed. Based on the above explanation in this technique of collecting the data the object of research is Linguistic signs of the Name of Leaves Used By *Sikerei* In Maileppet, South Siberut, Mentawai.

Observation technique According to (Sugiyono 2018:229).Observation is a data collection technique that has specific characteristics when compared to other techniques. Observation is also not limited to people,but also other natural objects.

According to (Yusuf 2014: 372). An interview is an event or process of interaction between the interviewer and the source of information or the interviewee through direct communication or asking directly about an object under study. The interview chosen by the researcher was guided free interview. According to (Arikunto 2016: 199). Guided free interviews

are interviews conducted by asking questions freely but sticking to the interview guidelines that have been made. Questions will develop during the interview. This interview aims to obtain information relevant to research. Interviews were conducted to dig deeper into information from informants about the meaning of linguistic signs in the types of leaves used in the *sikerei* ritual in Maileppet, Siberut Selatan, Mentawai.

According to (Sugiyono 2018:476) documentation is a method used to obtain data and information in the form of books, archives, documents, written numbers and pictures in the form of reports and information that can support research. Document studies are complementary to the use of observation or interview methods. They will be more reliable or have high credibility if they are supported by photographs or existing academic papers.

(Syaodih 2013:221). Explains that the note taking technique is a technique of filtering information from sources to get maximum results and data during research. Field technique is a technique used for research by going directly into the field and getting information from sources.

From the opinions mentioned above, it can be concluded that the research method is a method or procedure for get data on a problem and specific goals and uses without having to make comparisons or connect with other objects. In carrying out this research, to obtain data and facts required relating to the purpose of the title taken in the research.

Researchers used descriptive research methods, namely a way research by describing or explaining clearly about the object being researched. Nazir (1988: 63). Descriptive method is a method in examining either the status of a group of people, conditions, objects, systems of thought or a class of events in the present. The purpose of this type of research is to make systematic, factual and accurate descriptions, drawings or drawings regarding the facts, characteristics and relationships between the phenomena will research. In order to describe the signifier and signifieds contained in certain social phenomena so that researchers use this method the researcher uses descriptive methods to describe Linguistic signs of the Name of Leaves Used By Sikerei In Maileppet, South Siberut, Mentawai.

4 Technique of Analyzing the Data

According to Sugiono, (2019). Data analysis in qualitative research is carried out when data collection takes place, and after data collection is complete, data collection is completed within a certain period. satisfactory, then the researcher will continue the question again. up to a certain stage, data is obtained that is considered credible. activities in data analysis, namely data collection, data reduction, data presentation, and drawing conclusions and verification.

According to Miles and Huberman in the book (Sugiyono 2018: 246) data analysis in qualitative research is carried out during data collection and after completing data collection within a certain period. Activities in qualitative data analysis are carried out interactively and take place continuously so that the data reaches the bright spot.

According to Bogdan and Taylor (1975:79) defining data analysis is a process that formally details efforts to determine themes and formulate working hypotheses as suggested by the data and as an effort to provide assistance on themes and hypotheses. Organizing data means classifying it or categorizing it into patterns or themes. Meanwhile, Moleong (2002) concluded that data analysis is the process of organizing and sorting data into patterns, categories, and basic descriptive units so that themes can be found and working hypotheses can be formulated as suggested by the data.

The inductive model is data analysis whose process goes from data facts to theory. This method avoids manipulation of research data, so that based on new data it is adapted to the theory of Rohmadi and Nahsuca, (2015: 34). In addition, according to Bryman and Burgess, (2002:4). The inductive model data analysis is closely related to the research of social problems. The inductive analysis model requires researchers to adjust cases that are not in accordance with the hypothesis by revising the hypothesis or taking data back to the field.

The deductive model is an analysis that is the opposite of the inductive model. In the deductive analysis model, the process goes from new theories to facts or research data. Qualitative is used for research that contains subjectivity such as perceptions of a phenomenon that occurs in a group or community. Qualitative analysis techniques are divided into three, namely content analysis, discourse analysis, and narrative

analysis.

According to (Sugiyono 2018:247). Data reduction is summarizing, choosing the main things, focusing on important things that are in accordance with the research topic, looking for themes and patterns, in the end providing a clearer picture and making it easier to do research. further data collection is presenting data. In qualitative research, data presentation can be done in the form of tables, graphs, flowcharts, pictograms and the like. Through the presentation of the data, the data can be organized, arranged in a pattern of relationships, so that it will be easy to understand. The last is drawing conclusions so as to obtain the right meaning of the meaning of the signified and the signifier. From data reduction and data presentation. According to John Tukey technical terms in analyzing research data are procedures for analyzing data. This procedure includes techniques for interpreting data that has been analyzed and how to plan research data collection techniques so that analysis becomes faster.

According to Spradley, data analysis in research is a way of thinking that is closely related to systematic testing of something to determine parts, relationships between parts, and their relationship to the whole.

According to Sugiono, data analysis in the research process is a research that is difficult to do and requires hard work, creative ways of thinking, and high insight.

According to Taylor, data analysis is defined as a process that formally details efforts to find themes and formulate suggested hypotheses and as attempts to provide assistance and themes to hypotheses.

Linguistics is a branch of general semiology, The laws discovered by Saussures semiology become laws that are applied to linguistics. In the study of semiology, the sign is the main concept that is used as material for analysis where in the sign there is meaning as a form of interpretation of the intended message in simple terms, signs tend to be in the form of visual or physical ones that are captured by humans. Language plays an important role in tracing and studying culture and other aspects of our lives, Through language we can learn and know the culture in a society. Language is used as a sign system in which signs in cultural phenomena have a broad scope as

long as cultural elements contain certain meanings, they are called signs. Both in patterns of behavior, use of the body, patterns of association, the way one dresses. Even the tiniest thing has the potential to act as a demon that shows a sign.

In the sikerei ritual in Maileppet, South Siberut, Mentawai, the leaves are used where the leaves are believed by the Mentawai people to have several uses, such as being able to cure disease, keep disease away, fight disease and some leaves can also be used in rituals before slaughtering animals. sacrifices that will be sacrificed for events or to get hunting products in the forest such as pigs, deer and monkeys. There are also leaves that are used to clean the house which are usually sent by something like witchcraft which can cause a family member to get sick. This event is usually called in the Mentawai language *masibit-bit lalep*.

Maileppet is one of the villages located in the southern Siberut Islands, Mentawai where every ritual or treatment of disease cannot be separated from using leaves that are near the house that they plant or look for in the forest. The origins of the Mentawai people know the leaves as medicine or as leaves used for rituals from a family that has eight children from this family unlike children in general where they have knowledge about medicines or leaves used for rituals. Some of the elders in Meileppet who were interviewed by the researchers asked when the Mentawai people learned about these leaves as medicine or as a ritual. They did not know exactly when because this had happened for a long time passed down from their ancestors. From the rituals performed in Meileppet, Siberut Selatan, Mentawai, the leaves used are leaves which the Mentawai people really believe in and believe these leaves can heal, fight, protect things that are not wanted to happen in the life of the Maileppet people.

The examples of the leaves used in the ritual and their meaning This type of leaf is called the Aileppet leave, This leaf is one of the leaves that has many uses, such as being used when the Maileppet people want to buy sacrificial animals for an event such as a traditional marriage, sacrificial animals for sick people, when slaughtering hunted animals, when clearing land for pigs, for newly built homes, to clean the house. According to the beliefs of the

Mentawai people, especially in Maileppet, Siberut Selatan. This leaf has a sincere meaning in the sense that when an animal is used as a sacrifice in a traditional event the animal becomes sincere. These leaves have a slightly brown and reddish color and usually the stems grow not too high, unlike trees in general, such as guava trees or other trees with tall stems and usually maileppet people plant them near their homes or in the fields to make it easier when one day they need it for ritual events that will be carried out later.

Data 1

| Signifier | Signified |
|-----------------|---|
| <i>Potsaila</i> | Signified from this leaf are sad or don't be sad. |

This leaf have many uses in rituals performed in Maileppet, South Siberut, Mentawai. Such as slaughtering animals sacrificed in traditional events, when getting game results in the forest or at sea, when clearing plantation land or land for pig farming, rituals for cleaning houses or homes. Just before moving in The function of this potsaila leaf are as a sign to ask the sacrificial animal that was sacrificed not to be sad to be made a sacrifice, the land that is used as a plantation or pig farm land to be good so that there are no diseases or pests and the house that is occupied is safe.

Data 2

| Signifier | Signified |
|-----------------|--|
| <i>Aileppet</i> | Signified from this leaf is feel peace when they slaughter for example pig, mongky, deer or other animal they get from hunting. aileppet also can use for madicine cause by bad spirit the way how to use it are take eight leaves of aileppet red and white aileppet then hit in to the person who sick broken the twig of the leave then put in cup and drink it by the sick person, then the leave red aileppet and white aileppet checked put in to plate mix with sweet oil then apply to body. |

This leaf also has many uses according to Teteu Eli Liggai, this leaf follows the use of

potsaila leaf. Where the function of the potsaila sign is feel peace and while *aileppet* has a sign as sincere, so whether it's an animal that is sacrificed for a traditional event or a hunted product that is caught, clearing plantation land and raising a house that is occupied or newly built, be sincere so that does not happen unwanted things.

Data 3

| Signifier | Signified |
|----------------|---|
| <i>Mumunen</i> | Signified from this leaf is feel happy so the pig, mongky, deer, other animal they get from hunting stil feel happy even that animals will die. This leave also use for madicine but mix by olive leaves the way to use put in the glass and poor hot water, wait it until cold and drink it. |

Data 4

| Signifier | Signified |
|---------------|--|
| <i>Pueruk</i> | Signified from this leaf is to repair a place from bad things for example a place that has a bad spirit. |

This leave is used to improve the situation from the name of this leaf which in Mentawai language means repair, the function of the sign of this leaf is a sign of improving the situation like researcher mantion above to repair a place from bad things.

Data 5

| Signifier | Signified |
|----------------|---|
| <i>Adduruk</i> | Signified from this leaf are assumble to keep they family or livestock. |

This leaf can be used for various rituals in Maileppet, South Siberut, Mentawai. That are can be used for cleaning the house, the ritual of raising livestock, usually on pig farms, the function of the sign of this leaf are to protect the integrity of the family at home, if it is raised to

look after livestock, it means that the animals do not die like pests which are usually caused by supernatural things.

Data 6

| Signifier | Signified |
|--------------|--|
| <i>Pilok</i> | Signified from this leaf is to return the supernatural things that are usually detrimental to the Mentawai people. |

This leaf also has many uses, one of which is in cleaning the house. This leaf has a sign function to restore supernatural things that are usually detrimental to the Mentawai people, such as making family members who often get sick and can also be used for livestock which usually die one by one. caused without cause. Mentawai people believe this incident was caused by an evil spirit that made them sick, their pets died.

Data 7

| Signifier | Signified |
|---------------|---|
| <i>Bakgak</i> | Signified from this leaf is to fight supernatural things. |

This leaf has the function of a sign to fight supernatural things such as being sent bad things as we know them today like witchcraft or other things that are harmful to others or in other words to ward off bad things.

Data 8

| Signifier | Signified |
|--------------|---|
| <i>Siklu</i> | Signified from this leaf is function to ward off. |

This leaf has a sign function to ward off the Maileppet people from *Sipualinggou* which means to stay away from the Mentawai people especially in Maileppet. From those who haunt and ward off bad things caused by evil spirits that can harm the Maileppet people.

Data 9

| Signifier | Signified |
|--------------|---|
| <i>Engeu</i> | Signified from this leaf is fuction to regret the bad things that will befall them. |

This leaf is used to make evil spirits or calamities that will befall them disappear so that Maileppet people are not affected by these evil spirits or calamities that will befall them from the bad thing or evil.

Data 10

| Signifier | Signified |
|---------------------|---|
| <i>Ka bebeiliat</i> | Signified from this leaf is to make evil spirits lazy to disturb. |

This leaf are usually used for evil spirits and for livestock such as pigs because pigs that die sometime without cause usually Mentawai people In Maileppet. Believe that these pigs are disturbed by evil spirits. the sign function of this leaf is to make evil spirits lazy to disturb the Mentawai people, especially in meileppet or their livestock.

Data 11

| Signifier | Signified |
|------------------|--|
| <i>Taireureu</i> | Signified from this leaf is to make worry. |

This leaf are used for livestock rituals for the Mentawai people, especially in Maileppet area to go home when they are out looking for food. according to tetu katarinus. The person the researcher interviewed, so when going and going home for pigs, the chickens are in the morning, the pigs will go to find food and will come home in the afternoon and will sleep under the stilt house of the owner of the pig. so the function of the sign of this leaf is to remind the animals to go home or to call their livestock home.

Data 12

| Signifier | Signified |
|------------------------|---|
| <i>Suggru-sungguru</i> | Signified from this leaf is to turn back. |

This leaf are used for ritual pigs, so the pig farming system in mentawai Especially in Maileppet, In the past was free not in the place as we know it today as cage. The fuction of the sign of this leave is that the cattle do not go far and do not come back so pet animals like pigs, chickens always remember to go home to the owner of the pet.

Data 13

| Signifier | Signified |
|-----------|-----------|
|-----------|-----------|

| | |
|-----------------|--|
| <i>Pakasele</i> | This leave use for medicine to cure stomach ache, the way to used take eight of the leaves then put in the bamboo and then eight more leaves are inserted in the opposite direction to the leaves previously inserted. |
|-----------------|--|

Data 14

| Signifier | Signified |
|--------------|---|
| <i>kiniu</i> | This leave use to treat headaches by taking the leaves and then rubbing them, putting them in a plate and adding water wait for a view minute than drink and massaging the rest of the water on the head. |

Data 15

| Signifier | Signified |
|-------------------|---|
| <i>Taligegeng</i> | This leave use to treat sore ayes the way to use it take eight of leaves taligegeng then put in the plate poor hot water and wait antil the water to be cold then use it to wash the ayes |

Data 16

| Signifier | Signified |
|-----------|-----------|
|-----------|-----------|

| | |
|--------------------|--|
| <i>Buluk Sibal</i> | This leave used for medicine boil the steps to use are taking the new leave then make it smooth by grinding it and put on the top of boil. |
|--------------------|--|

Data 17

| Signifier | Signified |
|--------------------------------|---|
| <i>Apela, koput, Alumantei</i> | This leaves use to treat headaches whice is that headaches only get sick in the morning stop until in afternoon. The leaves used there are two kind of leaves apela, alumantei and <i>koput</i> . The way to use it are apela and alumantei grinding then then mix by koput and poor sweet oil than tied on the head. |

Data 18

| Signifier | Signified |
|------------------|--|
| <i>Repa-Repa</i> | This leave use for treat stomach ache whice is in part of belly button the way to use make it smooth by grinding mix with kinu leave and coconut oil to apply with massaging part of belly button. |

IV CONCLUSION

From the formulation of the problem, hypothesis, and research results, it can be concluded that there is a positive and significant impact that is beneficial and meaningful in the

research entitled "linguistic sign of the Names of Leaves Used by Sikerei in Maileppet, South Siberut, Mentawai" According to the information collected and trials conducted using research

methods, the following conclusions can be drawn:

1. Based on research that has been conducted by researchers, researchers found that there is a meaning from the leaves used by sikerei in the ritual which are in Mentawai especially in South Siberut Maileppet, apart from the meaning of the leaves used by the sikerei, the researchers also discovered what forms of leaves were used in the ritual and what these leaves were used for.
2. Based on the research that has been done, the researcher draws the conclusion that the leaves are the signified, as we already know the signified are material forms that we can smell, see, hold, feel. and the signifier is a concept related to the signifier namely the meanings of the leaves used by the sikerei in the ritual.
3. Based on the research that has been done, the researcher draws conclusions that there is a connection between these linguistic signs in the life of the Mentawai people especially in South Siberut, Maileppet. The values contained in the leaves used by sikerei in rituals are like, Function of daily life value, Social Control Value Function, Legal Value Function, Function of Religious Value.

Suggestions

1. The researcher suggests that further researchers conduct research carefully because our thoroughness in researching something will get something new that our informants don't necessarily know about it themselves. It will be a new

challenge for us to solve or find answers together with our own informants and will add value to our research as an example from this research the researcher asked where these leaves could be known to be used as a medium for the sikerei ritual. This question the researcher asked one of the elders in maileppet named teteu katarinus he said that we had been using these leaves as a medium for rituals for a long time. he did not answer specifically and finally he suggested to the researcher to ask the elders who had a better understanding of the questions the researcher asked and finally got the expected answer.

2. For suggestions to the Mentawai community especially South Siberut, Maileppet. where this research was carried out so that there are efforts to preserve the values contained in this culture. Because we can still find the values that exist in this culture in everyday life such as treating the land, forests and animals that God has given them as a source of life. Culture is a wealth that is owned by each region and it must be preserved.

3. For future researchers who conduct research related to this research so that they do not hesitate to make this as reference material further research because this is not an assumption from the researcher but through interviews and data from informants directly researcher hope that the shortcomings of this research will serve as a reference for us together to find the answer, not to become a loophole for us to drop each other.

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