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Linguistic Sign Oon The Meaning of Sikerei's Wife's Tattoos in Madobag Village, South Siberut Mentawai Island

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Abstract

This research is entitled "Linguistic Signs in the Meaning of Sikerei's Wife's Tattoos in Madobag Village, South Siberut, Mentawai Island. This research is limited to several main ideas related to the observation of the following two questions: What are the signs and markers of the meaning of the Sikerei wife's tattoo in Madobag, What are the provisions for marking the meaning of the Sikerei wife's tattoo in Madobag, The aim of this research is to find out the linguistic signs that used in the meaning of the Sikerei Wife tattoo. To explain the signs and markers in the meaning of the Sikerei Wife tattoo in Madobag. The theory used comes from Chandler and Barthes' semiotic theory which is used to answer the objectives of this research. For the data analysis method, the author uses qualitative research with the emphasis on inner meaning and understanding (verstehen), reasoning, definition of certain situations (in several contexts), studying things related to everyday life such as the culture of a region and also semiotic theory. Data collection techniques use literature study techniques to search for data that is relevant to the main analysis. This research is qualitative research using field notes, interviews, personal documents, and photos or drawings. The conclusion in this analysis is that the Sikerei Wife Tattoo for the Madobag community is part of the order of life based on Arat Sabulungan beliefs. This belief is a genuine religion and gives enthusiasm for life. Sikerei's wife's tattoo is one of the cultural heritages of the Mentawai people's ancestors. Sikerei's wife's tattoo pattern is a visual language as a means of communication to show the origin of existence, a sign of territorial ownership, and other symbols.

Keywords: *Linguistic Signs, Signifier and Signified, The Order of Signification*

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I INTRODUCTION

The linguistic sign is described as a symbol indices are recognized by a causal relationship between the signifier and the signified, whereas icons stand in a relationship of similarity to the notion they allude to. In contrast, identifies two more sorts of signs that are not founded on convention. Onomatopoeic expressions, which are an exception to the fundamental arbitrariness of language signs, are driven by nature. They are considered to be partially iconic as a result.

Language is basically a system of signs, and people who speak select and arrange linguistic signs to express their thoughts and feelings in the form of linguistic sound strands. Therefore, linguistic signs are very important. Signs or symbols, ideas or concepts, and references are components of linguistic signs that must be understood to understand what they mean. Saussure argues that language is the most complete system of signs symbols because it expresses the structural ideas expressed in the sign system. Saussure saw the system of linguistic signs as consisting of two very related components, signify and signified. This shows an emphasis on two important aspects of language.

Linguistic signs are always significant to meaning research. Its dimensions are reliant on interpretation, therefore linguistic signs generate new meanings. Barthes created a concept called order of signification, which consists of denotative meanings actual meanings that are in accordance with the dictionary and reality and connotative meanings multiple meanings that come from cultural and personal experience. In this respect, Barthes' theory is different from Saussure's theory, because Barthes wants to show that there is a relationship between the text and the personal experience and culture of its readers; in other words, there is a relationship between the norms in the text and the norms experienced and expected by the reader. This theory relies on the fact that people can interpret the same sentence in different ways in various situations and conditions.

In semiotics, the terms denotation and connotation are used to describe the connection between the signifier and the signified. Analytic distinctions include the usage of two categories: denotative and connotative markers. Denotations

are symbols that are definitional, literal, evident, or make sense. the concepts of static signifiers and dynamic signifiers by examining the connotation, or how the meaning can change depending on the cognitive activity of the sign's user. The link between the signifier and the signified, when viewed as a framework, governs the meaning-making process. In Madobag village, south Siberut district, this research explores the signs, which are markers and markers, on the of Sikerei's wife tattoos

Sikerei's wife tattoos have meaning in Mentawai people's lives because signs and markers form denotative meanings, namely explicit meanings that only convey information, and connotative meanings, which include feelings, emotions, and cultural values. Tattoo's serve as markers in Mentawai people's lives, such as picking fish (called gagai in Mentawai language) or talking about real life. Sikerei's wife usually likes to find fish or catch fish.

In this research, linguistic cues about the significance of the Sikerei's wife's tattoo's are discussed. This research can be useful both as a linguistic analysis and as an additional reference for semiotic analysis. The attention of this research is more on the meaning of the symbols seen in the tattoo's of Sikerei's wife in Madobag Village. In order to maintain the culture, problems that arise now must be resolved and shelved. Teaching people how to respect nature properly is the cornerstone of nature's life. This universe has a lot to teach us. The meaning of the tattoo's on the body or skin of Sikerei's wife effectively conveys this message. Even today's young Mentawai generation who consider tattoo's to be normal have started to abandon the traditional Mentawai cultural practices. This happened as a result of the gradual extinction of culture and lack of knowledge about its origins and significance. This background will be used by the author to research the symbols and meanings contained in the tattoo's of Sikerei's wife in Madobag village, South Siberut sub-district. We as the next generation must maintain and preserve this culture because this woman's sikerei's tattoo's is a cultural artifact that represents the cultural identity itself.

This research focuses on the linguistic significance of the tattooed name and

meaning of the Sikerei wife. The information gathered is utilized to analyze the tattoo's significance. This research was conducted in Madobag Village, which is a part of the Mentawai Archipelago District's South Siberut District. Images were gathered on June 10, 2023,

and the research was carried out in phases. Data was also gathered through interviews with tribal chiefs of the Mentawai people, known as Tarason Sakaliou, Pelege Sakaliou, and Ngoik Mananai Sapojai.

II RESEARCH METHODS

The descriptive qualitative method was employed in this research. Research that is descriptive and leans more toward analysis is called qualitative research. In this research, process and significance are explored. Analysis are frequently used in qualitative research, which builds on descriptive research. In qualitative research, the emphasis is on process and meaning. The theoretical foundation serves as a guide to ensure that the research topic is in line with the actual circumstances. This theoretical underpinning can also be used to discuss research findings and give an overview of the research context.

Qualitative research is descriptive research and tends to use analysis. Process and meaning are highlighted in qualitative research. The theoretical basis is used as a guide so that the research focus is in accordance with the facts on the ground. In addition, this theoretical basis is also useful to provide an overview of the research background and as material for discussing research results. Based on Djajasudarma (2006: 10-11), the consensus in qualitative research methods is the quality of pressure, namely the nature of the data related to descriptive and natural understanding itself. Qualitative methods are procedures or steps that produce descriptive data in the form of written and spoken data in the language of the community. Qualitative methods involving spoken data in a language must collect information based on native speakers of the language being studied.

In Djajasudarma (2006:9), the descriptive research method aims to create a description or description of systematic data that is actual and accurate. The properties of this data are also explained by the relationship between phenomena found in the research language. This method tends to be used in qualitative research,

especially in collecting data, as well as describing data scientifically.

In the data collection method, researcher collect data through written and oral data. To collect oral data in the form of tattoo names, the researcher met the first source, namely the head of the Mentawai traditional tribe whose name is Tarason sakaliou, which is located at Madobag Village, Kulukubuk Hamlet, and a second source explaining the meaning of the names of the tattoos. In addition to oral data, researcher also took written data from sources.

Data analysis in qualitative research is carried out before going into the field, during field implementation, and after field research. Research data comes from interviews, observations, and recordings. Analyzing data is done by organizing the data obtained into categories, breaking it down into units, analyzing significant data, compiling or presenting data based on research, and drawing easy-to-understand conclusions.

In Djajasudarma (2006:65), data analysis method is a systematic way of working in language research by departing from data collected descriptively based on linguistic approach theory. The analytical method describes how the data is processed and classified based on the approach used.

From the data that has been obtained, the author uses data analysis techniques according to Miles and Huberman (1992). According to Miles and Huberman (1992) activities in qualitative data analysis are carried out interactively and continue until completion, so that the data becomes complete.

After collecting data, this research analyzes and categorizes them according to Chandler's (2007, according to linguistic signs, signifiers and signifieds, denotations and connotations. The meaning of the name tattoos on the body of Sikerei's wife in the Mentawai village of

Madobag, Dusun Kulukubuk, is based on the theory used. For this reason, the benefits obtained in this research are linguistic signs helping to understand linguistic signs that have special meaning for the people around them, signifiers and markers provide benefits regarding the concept of reference, making it easier for people to understand certain meanings. Denotations, and the connotation of what is true and what is not true in a sense.

According to Sugiyono (2013: 225), in qualitative research data collection is carried out in natural setting or conditions, primary data sources, and data collection is carried out by means of observation, interviews, and documentation. The interviews were not conducted in a strictly structured manner, only informal structured questions that led to in depth information about the meaning of the carved names. Interviews can be conducted at times and environmental conditions that are considered most appropriate to obtain detailed data.

Observation of the research were carried out by directly observing the *tattoos of Sikerei's wife who are located in the Mentawai Islands, Madobag Village, Kulukubuk Hamlet*. This

research technique uses documentation and sound recording techniques. Documentation techniques were carried out before the research conducted interviews with informants. Taking sound recordings using research cellphones which were carried out during interviews with informants.

In this research, data analysis techniques were used by grouping each data taken from documentation and interview techniques in the form of sound recordings. The results of the research documentation are used as material in data analysis on the meaning of the *Sikerei wife's tattoos*. To understand the data source from the recorded data, the research wrote and changed the Mentawai language into Indonesian. This technique aims to make research able to understand the meaning contained in the meaning of the *Sikerei's wife tattoos in the village of Madobag*. Next, the research analyzed the data obtained from the informants. So this research was conducted through three stages, namely data recording, data writing and presentation of data analysis presented in tabular form.

III RESULTS AND DISCUSSION

Analysis is presented with detailed data. The data analyzed is the tattoos of Sikerei's wife in Madobag village, Siberut Selatan subdistrict. Signs were analyzed using Chandler's theory, namely, signifier and signified, the order of signification.

Signified and Signifier in the Meaning of Sikerei's Wife Tattoos

Based on the sign from Barthes that connects the elements in the of a sign, signifier and signified to build a meaning that is conveyed in the tattoo. Here are some signs and meanings of tattoos that will be analyzed by markers and signifieds with their cultural meanings, as follows:

The explanation of number 1 in the picture above is the combination of vertical lines and horizontal lines forms a circular line from the middle of the elbow to the wrist and forms the image of a net and hook. The explanation of

number 2 in the picture above is the combination of vertical lines that form a straight line from the wrist to the fingers forms the image of a fishing rod.

The signifier in the meaning of the tattoo above is Titi Takep. The signified of Titi Takep is the tattoo is on the back of the hand, formed with a combination of uriok or vertical lines and horizontal lines which form square lines from the elbow to the wrist and form the image of a net and fishing hook. The cultural meaning contained in the Titi Takep tattoo for Sikerei wife in Madobag Village, such as nets or *tangguk*, fishing rods, is as a life seeker or as a sign of skill in catching fish. Nets or *tangguk* are used to catch fish and other animals from nature, this tanggu represents the dependence of the Mentawai people, especially the sikerei's wife, to find a source of life or get food in daily life. seeker of life. Despite their small size, fishing hooks have deeper meaning in various cultures and perspectives. the relationship that can be

identified between the hook and the inner meaning as a seeker of life. The hook is the most important part in the fishing process, because that is what attracts and reminds the fish. In life, a hook often refers to a desire, goal, or dream that captures our attention and drives us forward, the hook symbolizes the attraction of life's goals which can encourage us to try harder and be patient.

A tattoo on the hand that has the meaning of a life line or often called a life line tattoo is a type of tattoo with special symbolism. These tattoos usually have lines or patterns that depict a long line of life, and their meaning can vary depending on the individual who has it. Here are some common interpretations related to tattoos on the hands because they are picking fish with their hands.

The explanation of number 1 in the picture above is vertical muriok sabbe lines with a pattern like thorns that connect the lines that circle the calf or horizontal lines. The explanation of number 2 in the picture above is a combination of horizontal lines circling the calves with vertical lines (*uriok*) on the shins and calves which indicate the boundaries of a tribe's territory.

The signifier in the meaning of the tattoo above is Titi Rere. The signified of Titi Rere found on the calf to the ankle, a combination of horizontal lines that circle the calf with vertical lines (*uriok*) on the shins and calves, and vertical muriok sabbe lines that are patterned like thorns that connect the lines that circle the calf or horizontal lines. The cultural meaning contained in the Titi Rere tattoo for Sikerei's wife in Madobag Village is like a fence (*salio*), the meaning contained in Titi Rere is as a mark of territorial boundaries or as a tribal bond. Tattoos as tribal ties, refers to the practice of using tattoos as a way to identify oneself with the tribe, or certain ethnic groups. This can occur in various cultures in Mentawai especially, where tattoos are used as tribal identification or as part of certain tribal traditions or rituals. These tattoos have a deep symbolic meaning and can be a way for individuals to transmit their affiliation to their ethnic group or as a form of respect for their cultural heritage. Apart from that, tattoos can also function as a way to preserve and pass on cultural knowledge from generation to generation. Why is this titi rere tattoo worn on

the leg because as a tool for walking and to seek comfort, the Mentawai people often move around to find a place to make a living.

The explanation of number 1 in the picture above is the vertical line drawn from the chest to the stomach is a perpendicular line which is a symbol of beauty.

The signifier in the meaning of the tattoo above is Titi Pusou. The signified of Titi Pusou Tattoo on the navel, the combined line is a line drawn from the chest to the stomach which is one perpendicular line. The reason why this titi pusou tattoo is used on the navel is that it symbolizes the introduction of the tribe, the *soroi* motif (simple line drawing) is why it is made on the stomach because the introduction of the tribe is seen when the simple line is drawn which is connected to the Titi Dap Dap. The function of the titi puso motif is to identify ethnicity and place of residence. Therefore, in addition to Titi Dap Dap, Titi Puso also serves as a sign of the area of residence. According to some sources, the *soroi* patterns is used as a symbol of ethnic identity. The motif is motivated by the colorful feathers of the chicken's tail which are used as a source of creation. The meaning of this motif is a mere symbol of beauty.

The explanation of number 1 in the picture above is curved lines on the left and right cheeks and the *uriok sabbe* line on the chin that connects the dot and dap lines which are meaningful as a symbol of beauty or body decoration.

The signifier in the meaning of the tattoo above is Titi Baylat. The signified of Tattoo on the face, curved lines on the left and right cheeks and *uriok sabbe* lines on the chin that connect the dot and dap lines. The cultural meaning contained in the Titi Baylat function is as a comprehensive identification. The meaning contained in the patterns used is the same as the patterns on Titi Puso because titi baylat through the muriok sara line is a single line with point puso. Tattoos as body decoration are a form of human existence. Therefore, it is not surprising that traditional Mentawai people have known various tattoo designs as part of body decoration since hundreds of years ago. This is the embodiment of personal desires and freedom of expression, various tattoo patterns are intended to create a dashing, beautiful impression in women. With this patterns, it is hoped that they will get

the attention of the public in their environment, why is one vertical line made on the forehead because of the relationship between beauty in the face where beauty can attract peoples attention.

The explanation of number 1 in the picture above is Titi Teitei tattoo on the back, the lines are a combination of a vertical uriok sabbe pattern with slanted lines on the left and right sides of the back which means balance in life.

The signifier in the meaning of the tatto above is Titi Teitei, The signified of Titi Teitei tattoo on the back, the lines are a combination of vertical *uriok sabbe* pattrens with slanted lines on the left and right sides of the back, the curved line called *Sarepak Abak* by the Mentawai indigenouse people which is made on the left and right backs symbolizes balance with nature which is taken from an outrigger or counterweight on a boat which in general, the Mentawai tribe uses boats a lot in their lives as a means of transportation or transport. Why is the back part of the Tattoo Titi Teitei made because the back is a place to lift heavy items

The explanation of number 1 in the picture above is a combination of curved lines, at the bottom and top there are three curved lines that meet to form a triangle and are separated by vertical perpendicular lines which have meaning as the identity of Sikerei's wife and identity. The explanation of number 2 in the picture above is a combination of curved lines, at the bottom and top there are three curved lines that meet to form a triangle, overall these lines resemble a picture of bat wings.

The signifier in the meaning of the tatto above is Titi Dap Dap. The signified of tattoo on the shoulders and chest, formed by a combination of curved lines, at the bottom and top there are three curved lines that meet to form a triangle, overall the lines resemble the image of a bat's wings. The cultural meaning contained in Titi Dap Dap tattoo as the identity of the Mentawai sikerei wife tribe also has identification through tattoo pattrens, but there are not many identification marks. The main identification of a Mentawai sikerei wife is Titi Dap Dap, which is a tattoo on the shoulder and chest. This tattoo is a tribal identification which contains a symbolic meaning through the sibalulu (star) pattrens on the shoulder. This pattrens implies the responsibility of Sikerei's wife for the development and survival of humans

in the universe. Humans are born through the mother which is symbolized by a star. Therefore, in the Titi Dap Dap pattrens, The Titi Sibalulu Balu pattrens appears on the left and right sides of the sikerei wife's shoulders. Apart from the chest, these marks can also be found on the arms, legs, face and stomach.

The Titi Dap Dap pattrens is the main motif that expresses the identity of the tribe, residents, and regional authorities. The pattrens and the placement of the motifs are standardized, which is a joint agreement between several regions and the *Sibakat Lagai* clan, the firmness of the dotted line motif gives associations like an eagle flapping its wings. The eagle is believed to be a symbol of the upper world and means valor, courage, which symbolizes the sikerei's wife.

The explanation of number 1 in the picture above is a combination of lines where the line has eight lines and is connected by a circle with a star pattern which means it has a high position and can heal.

The signifier in the meaning of the tatto above is Titi Sibalulu Balu. The signified of tattoos Titi Sibalulu Balu as a professional identity, a combination of lines where the line has eight lines and is connected by a circle patterned like a star the cultural meaning contained in Titi Sibalulu Balu the fertility symbol depicted through the Titi Sibalulu Balu pattrens is addressed to women who are responsible for the development and survival of humans in this universe, because the Titi Sibalulu Balu Tattoo has a meaning about fertility and prosperity, this motif is not only used by sikerei, but also worn by traditional Mentawai women. Some Sibalulu Balu motifs are only used as decoration. what distinguishes the pattrens from other pattrens is the shape of the image and its designation because each pattrens has its own specifications. The Sibalulu Balu pattrens on sikerei is located at the base of the arm. In each region, there are Titi Sibalulu Balu pattrens that are the same and some are different.

The symbol of the incident depicted through the Titi Sibalulu Balu pattrens is addressed to women who are responsible for the development and survival of humans in this universe. Because the Titi Sibalulu Balu tattoo has a meaning about fertility and prosperity, this pattrens is not only used by sikerei, but also worn by traditional Mentawai women. Some Titi Sibalulu Balu pattrens are only used as decoration.

What distinguishes the Titi Sibalu Balu patterns from other patterns is the shape of the image and its designation because each pattern has its own specifications. The Titi Sibalu Balu patterns on sikerei is located: at the base of the arm. In each region, there are the same and some different Titi Sibalu Balu patterns.

Furthermore, why is the Titi Sibalu Balu patterns located on the arm because the Titi Sibalu Balu patterns is believed by the Mentawai people to be the giver of prosperity and fertility. The location of this patterns is very distinctive, namely on the shoulder. The location is understood by the community as a sign related to one's expertise. Sikerei is a person of choice and quality because his position is very important.

The Orders of Signification In the Meaning of Sikerei's Wife Tattoo

Titi Baylat Tattoo

From the sign that signifier is with titi baylat which is signified is tattoos on the face, curved lines on the left and right cheeks and *uriok sabbe* lines on the chin that connect the dot and dap lines, the signifier and the signified produce a denotative sign, which then becomes a connotative signifier, the connotative signifier is Titi Baylat the signifier and the signified produce a denotative sign, which then becomes a connotative signifier, the connotative signifier is Titi Baylat the connotative meaning is as body decoration or beauty, connotative signifier and signified. This connotation produces connotative signs as a new interpretation and as a more contextual sign, the titi baylat sign is as body decoration or beauty of the sikerei wife.

The titi baylat tattoo motif found on the face in the area that is the focus of the research has the same motif. Generally, the motif used is *muriok sara* a single vertical line found on the *bakla* or baylat chin so that the tattoo is called *titi bakla*. *point puso* because *point baylat* through the *muriok sara* line is a line unity with *point puso*.

Titi Sibalu Balu Tattoo

From the sign that signifier Titi Sibalu Balu, what is signified is tattoos Titi Sibalu Balu as a professional identity, a combination of lines where the line has eight lines and is connected by a circle patterned like a star, the signifier and the signified produce a denotative sign, which then

becomes a connotative signifier, the connotative signifier is Titi Sibalu Balu, Titi Sibalu Balu tattoos Titi sibalu balu as a professional identity. a combination of lines where the line has eight lines and is connected by a circle patterned like a star, the connotative meaning as a form of fertility of Sikerei's wife and the connotative marker and the connotative marker which are responsible for producing connotative signs as a new interpretation and as a more contextual sign. The Titi Sibalu Balu patterns is addressed to women who are responsible for the development and survival of the family, and Titi Sibalu Balu has the meaning of fertility and prosperity, this motif is not only used by sikerei, but is also worn by traditional Mentawai women, the Titi Sibalu Balu motif can also be used as a Just for decoration, why is the Sibalu Balu patterns located on the arm. Because the Titi Sibalu Balu patterns is believed by the Mentawai people to give prosperity and fertility. The location of this patterns is very typical, namely on the shoulder.

The function of the tattoo as a sign of sikerei recognition is illustrated through the Titi Sibalu Balu star tattoo patterns. The origin of the word Titi Sibalu Balu is Titi Sibalu Balu which means 'eight'. According to the traditional people of Siberut Island, Titi Sibalu Balu is a set of seven stars or the Pleiades star. The star for them has a special position among the heavenly bodies. Titi Sibalu Balu tattoo patterns in the traditional Mentawai community order show that a person is skilled in maintaining physical and mental health and well being. Therefore, the position of sikerei is a very important part in every *punen* or *pujajat* and *lia* ritual ceremony activity. Sikerei is a person who masters spells. Etymologically, the word sikerei comes from the word *kerey* which means 'mantra'. Another word for kerei is *ketcat*. Therefore, he mastered spells.

The word sikerei is often synonymous with the word shaman. Through mastery of mantras, sikerei can connect creatures in the *Sitai maicak* realm unseen realm with creatures in the *Sitai maicak* real, realm or connect between creatures in the *Sitai maicak* realm. If a sikerei treats a sick person, it does not mean that he is curing the patient, but that he is the one who orders the supernatural beings *sitai maicak*, whether to track down the cause of the disease, find medicine, or give medicine. Sikerei was appointed not based on heredity, but based on the

beliefs of community members, a person, both through a dream and through his feelings, is called to serve. The sikerei candidate who is called to serve tells rimata that as far as she feels now she already has magical powers lodged in her body. Next, he asked rimata to acknowledge him as a sikerei because inside he felt that he already had *sabubulungan*. If it has been approved, rimata will announce it to *Uma* members. So, there is no specific type of education or training for sikerei candidates. Ordinary members of society can become sikerei if the general public recognizes this conventionally

Titi Dap Dap Tattoo

From the sign that signifier is with Titi Dap Dap that is signified is tattoos on the shoulders and chest, formed by a combination of curved lines, at the bottom and top there are three curved lines that meet to form a triangle, overall the lines resemble the image of a bat's wings the signifier and the signified produce a denotative sign, which then becomes a connotative marker, the connotative marker is Titi Dap Dap tattoos on the shoulders and chest, formed by a combination of curved lines, at the bottom and top there are three curved lines that meet to form a triangle, overall the lines resemble the image of a bat's wings the connotative meaning is this patters implies the responsibility of the Sikerei wife for the development and continuity of life in the family and as the identity of the Sikerei wife connotative markers and signified this connotation produces connotative signs as new interpretations and as more contextual signs, the titi dap dap sign is the meaning contained in the Titi Dap Dap tattoo is the identity of the wife of the Sikerei tribe. The main characteristic of the Sikerei wife is Titi Dap Dap. This motif implies the responsibility of Sikerei's wife towards development and survival. The Titi Dap Dap patters is the main patters that expresses the identity of the tribe, population and region. This patters is like an eagle flapping its wings. The eagle is believed to be a symbol of the upper world and means valor, courage, which symbolizes the sikerei's wife.

Tattoos as identity Mentawai sikerei tribes also have identification marks through tattoo motifs, but there are not many identification marks. The main identifying mark of a sikerei wife is Titi Dap Dap, namely a tattoo

on the shoulder and chest. This tattoo is a tribal identification mark that contains symbolic meaning through the Titi Sibalubalu (star) motif on the shoulder. This patters implies the responsibility of the sikerei's wife towards the development and survival of humans in the universe. In humans, the position of a sikerei wife can be seen by symbolizing it with a star. Therefore, in the dapdap motif, the Titi Sibalubalu motif appears on the left and right sides of Mentawai wife sikerei shoulders.

In addition to the chest, these markings are also found on the arms, legs, face and stomach. There are the Titi Dap Dap points in the form of three symmetrical main lines, a line on the chest and a line that crosses the shoulder. All of these lines meet at the top of the base of the arm and form a small sibalubalu motif. Each line leads down to the nipple

Titi Pusou Tattoo

From the sign that signifier is the titi pusou that is signified is Titi Pusou tattoo on the navel, the combined line is a line drawn from the chest to the stomach which is one perpendicular line. The signifier and the signified produce a denotative sign, which then becomes a connotative marker, the connotative marker is Titi pusou, Titi Pusou tattoo on the navel, the combined line is a line drawn from the chest to the stomach which is one perpendicular line the connotative meaning is as titi puso motif is to identify ethnicity and place of residence connotative markers and signified this connotation produces connotative signs as new interpretations and as more contextual signs, the pusou sign is of the Titi Pusou patters is to identify ethnicity and place of residence. Therefore, in addition to Titi Dap Dap, Titi Pusou also serves as a sign of the area of residence

Titi Teitei Tattoo

From the sign that signifier is with titi tei that is signified is Titi Teitei tattoo on the back, the lines are a combination of vertical *uriok sabbe* patters with slanted lines on the left and right sides of the back the signifier and the signified produce a denotative sign, which then becomes a connotative marker, the connotative marker is Titi Tei Tei, Titi Teitei tattoo on the back, the lines are a combination of vertical *uriok sabbe* motifs with slanted lines on the left and right sides of the back the connotative meaning is

as symbolizes balance with nature which is taken from the outrigger or counterweight on the boat. In general, the Mentawai people use boats a lot in their lives as a means of transportation or transportation connotative markers and signified this connotation produces connotative signs as new interpretations and as more contextual signs, the *titi tei tei* sign is the curved line called *Sarepak Abak* by the Mentawai indigenous people which is made on the left and right backs symbolizes balance with nature.

Titi Takep Tattoo

From the sign that indicates is the point of Titi Takep that is indicated is Titi Takep is the tattoo is on the back of the hand, formed with a combination of *uriok* or vertical lines and horizontal lines which form square lines from the elbow to the wrist and form the image of a net and fishing hook, the signifier and the signified produce a denotative sign, which then becomes a connotative marker, the connotative marker is Titi Takep, Titi Takep is the tattoo is on the back of the hand, formed with a combination of *uriok* or vertical lines and horizontal lines which form square lines from the elbow to the wrist and form the image of a net and fishing hook, the connotative meaning is as such as *tangguk*, fishing rods, is as a life seeker or as a sign of skill in catching fish. *tangguk* are used to catch fish and other animals from nature, this *tanggu* represents the dependence of the Mentawai people, especially the *sikerei* wife, to find a source of life or get food in daily life, connotative markers and signified this connotation produces connotative signs as new interpretations and as more contextual signs, the Titi Takep sign is a tattoo on the hand that has the meaning of a life line or often called a life line tattoo is a type of tattoo with special symbolism. These tattoos usually have lines or patterns that depict a long line of life, and their meaning can vary depending on the individual

who has it. Here are some common interpretations related to tattoos on the hands because they are picking fish with their hands.

Titi Rere Tattoo

From the sign that signifier is the *titi dere* that is signified is Titi Rere found on the calf to the ankle, a combination of horizontal lines that circle the calf with vertical lines (*uriok*) on the shins and calves, and vertical *muriok sabbe* lines that are patterned like thorns that connect the lines that circle the calf or horizontal lines. the signifier and the signified produce a denotative sign, which then becomes a connotative marker, the connotative marker is Titi dere, Titi Rere found on the calf to the ankle, a combination of horizontal lines that circle the calf with vertical lines (*uriok*) on the shins and calves, and vertical *muriok sabbe* lines that are patterned like thorns that connect the lines that circle the calf or horizontal lines. the connotative meaning is as the meaning contained in Titi Dere is as a mark of territorial boundaries or as a tribal bond, connotative markers and signified this connotation produces connotative signs as new interpretations and as more contextual signs, the Titi Dere sign is The meaning contained in Titi Dere is as a marker of territorial boundaries or as a tribal bond. Tattoos as tribal ties. Refers to the practice of wearing tattoos as a way to identify oneself with a tribe. or a particular ethnic group, this can happen in various cultures in Mentawai in particular, where tattoos are used as tribal identification marks or as part of certain tribal traditions or rituals. These tattoos have deep symbolic meaning and can be a way for individuals to transmit their affiliation to their tribe or as a form of respect for their cultural heritage. Apart from that, tattoos can also function as a way to preserve and pass on cultural knowledge from generation to generation.

IV CONCLUSION

After doing a descriptive analysis and answering all the formulations of the problem. So the conclusion was obtained after analyzing the signs on the meaning of Sikerei's wife's tattoo in Madobag village, South Siberut Mentawai Island as follow:

1. Titi Takep is the tattoo is on the back of the hand, formed with a combination of *uriok* or vertical lines and horizontal lines which form square lines from the elbow to the wrist and form the image of a net and fishing hook.
2. Titi Rere found on the calf to the ankle, a combination of horizontal lines that circle the calf with vertical lines (*uriok*) on the shins and calves, and vertical *muriok sabbe* lines that are patterned like thorns that connect the lines that circle the calf or horizontal lines
3. Titi Pusou tattoo on the navel, the combined line is a line drawn from the chest to the stomach which is one perpendicular line.
4. Tattoos on the face, curved lines on the left and right cheeks and *uriok sabbe*

lines on the chin that connect the dot and dap lines

5. Titi Teitei tattoo on the back, the lines are a combination of vertical *uriok sabbe* patterns with slanted lines on the left and right sides of the back
6. Tattoo on the shoulders and chest, formed by a combination of curved lines, at the bottom and top there are three curved lines that meet to form a triangle, overall the lines resemble the image of a bat's wings.
7. Tattoo Titi Sibalubalu as a professional identity, a combination of lines where the line has eight lines and is connected by a circle patterned like a star,
8. Sikerei's wife's tattoos for the Mentawai people are part of the order of life which is based on the Arat Sabulungan belief. This belief is the original religion and gives the spirit of life.

Sikerei wife tattoos are one of the cultural heritages of the Mentawai people's ancestors. Sikerei wife's tattoo patterns are visual language as a means of communication to show the origin of existence, signs of territorial ownership, and other symbols.

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