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 Fakultas Sastra Universitas Ekasakti	JURNAL JIPS (Jurnal Ilmiah Pendidikan Scholastic)	
	Vol. 7 No. 3 ISSN : 2579-5449 (media cetak)	E-ISSN : 2597-6540 (media online)

Linguistic Signs of The Symbolic Meaning in Tabuik Pariaman West Sumatra

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Abstract

This research is entitled linguistic on the meaning of tabuik symboik in Pariaman, West Sumatra. It explains the sign of the linguistic meaning of pen and Omen, denotative and connotative meaning on Tabuic symbols. It aims to improve the order of pens and signs and enhance the denotative and connotative meanings in Tabuic symbols. Based on these sources, the data were collected by observation method with interview and photo techniques. The analysis is carried out by semiotics, signs of linguistic meaning and the sequence of presentation methods. The Data were analyzed by associating them with concepts discovered by Chandler (2007).Saussure's theory was to classify the pen and the mark.Chandler's theory is to classify denotative and connotative meanings. The analysis results are presented descriptively. After analyzing the data, it was found that there are several specifications of the meaning of the Tabuik symbol. This research shows that the Tabuik symbol has a high cultural and religious meaning and value, especially in Pariaman . Tabuik has the form of a sign and a sign and the meaning we can see from the form and symbol of Tabuik.

Keywords: Signified and Signifier Meaning , Denotative and Connotative Meaning

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I INTRODUCTION

Linguistics is a part of semiotics that studies linguistic signs. Linguistic signs are very influential in society at large. Linguistic signs can be words, pictures, sounds, actions or objects, and they become signs when we use them to create meaning or meaning.

The linguistic sign itself is not a name link but a link between the concept of the signified and

the signifier. Saussure in Chandler (2007:14) says that linguistic signs are not a link between something and a name, but between concept signified and sound pattern signifier. From the above understanding, linguistic signs are closely related to the concept of signified and signifier in order to convey a certain meaning.

The signifier and signified have a degree of relationship between denotation and connotation. Barthes in Saifuddin (2018:97) said that there are two levels of relationship between the signifier and the signified which is called the staggered system. The two levels are called denotation and connotation. Denotation is the level of sign that explains the relationship between the signifier and the signified where the sign produces a clear, solid and real meaning. While connotation is the level of sign that explains the relationship between the signifier and the signified in which the meaning is explained which is not clear, indirect, and not real.

II RESEARCH METHOD

2.1 Method of Collecting the Data

Samsu (2017: 85) states that qualitative research is a problem that can be explored in depth through personal and psychological approaches without disturbing the research situation even though it is casuistic in nature so it is difficult to generalize. This statement is also reinforced by Suparlan (in Samsu. 2017) that the qualitative approach can be said to be humanistic, namely examining the perspective, way of life, emotions, tastes, and beliefs in society, including the data collected. Based on this theory, this research uses a qualitative method that explains the data based on linguistic signs on the meaning of the *Tabuik* symbol.

2.2 Method of Analyzing the Data

This research uses a descriptive method, based on Djadjasudarma (2006:17) which states that descriptively researchers can provide an overview and characteristics of the data through data sorting which is carried out at the data sorting stage after the data is collected. In this research, after collecting the data, they were analyzed and classified according to linguistic signs, signified and signifier, denotation and connotation according to Chandler (2007). in the

This research discusses linguistic signs of symbolic meaning in *Tabuik* Pariaman, West Sumatera by using the theory of linguistic signs proposed by Saussure in Chandler (2007). The problem posed in this research is to find out the linguistic signs in *Tabuik* so that it is interested in research. With this research, the authors hope that *Tabuik* is made based on the ancestors without any updates or additions from anyone and as knowledge for the general public.

symbolic meaning of *Tabuik* based on the theory used.

2.3 Technique of Collecting the Data

Djajasudarma (2006: 17) explains that data collection techniques can be quoted from manuscripts, observations, interviews, notes, fields, photos, video tapes, and personal documents. Based on the theory above, this research uses interview techniques, photographs and personal documents of informants or archive documents.

2.4 Technique of Analyzing the Data

Researchers used inductive data analysis techniques in this research. Based on Djajasudarma's definition of inductive data analysis, data is studied through a process that goes from facts (data) to theory, and not vice versa from theory to fact (2006:14). After collecting the data, the researcher analyzed and identified it based on the theory used. First, the data were analyzed and classified based on linguistic signs according to Saussure in Chandler (2007). Then, the data were analyzed and classified into signified, signifier and denotation, connotation according to Chandler's (2007) theory. Finally, the researcher will interpret the results of the analysis to draw conclusions.

III RESULTS AND DISCUSSION

3.1 Signified and Signifier of the symbolic meaning in Tabuik

1. *Buraq*



Signifier and Signified meaning

Signifier	Signified
<i>Buraq</i>	human-headed horse

In the sense that the signifier is the signifier and the signified is the signified. Therefore, *Buraq* is a signifier and the signifier is an animal with a human head. *Buraq* has the meaning of flying animal, the meaning of flying animal is a human-headed horse that carries Husein's body flying into the sky.

2. *Puncak Tabuik*



Signifier and Signified meaning

Signifier	Signified
<i>Puncak Tabuik</i>	Dome

The signifier is the signifier and the signified is the signified. Therefore, *Puncak Tabuik* is a signifier and the signified is shaped like a dome. This has the meaning of the Dome, the meaning of the dome is to cover all the ornaments on Tabuik.

3. *Bungo salapan*



Signifier and Signified meaning

Signifier	Signified
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<i>Bungo salapan</i>	flower decoration in the form of eight strands.
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Bungo salapan is a signifier while the signified is for flower decoration which has eight strands. It can be explained that the signifier is the

shape of the object while the signified is the meaning of the object. It can be interpreted that *Bungo salapan* is a signifier and flower decoration which has eight strands as a signified.

4. *Gomaik*



Signifier and Signified meaning

Signifier	Signified
<i>Gomaik</i>	Jug

In linguistic meaning there are signifiers and signifieds. *Gomaik* as a signifier and signified is a jug for water. *Gomaik* is a jug from which water had run out during the siege of Husain and his troops were waiting for water because they were thirsty in Padang Karbala.

5. *Biliak Biliak*



Signifier and Signified meaning

Signifier	Signified
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<i>Biliak Biliak</i>	storey room
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Biliak Biliak is a signifier, while signified is for a storied room. It can be explained that the signifier is the shape of the object while the signified is the meaning of the object. It can be interpreted that the *Biliak Biliak* is a signifier and a storied room as signified.

6. *Jantuang Jantuang*



Signifier and Signified meaning

Signifier	Signified
<i>Jantuang Jantuang</i>	banana heart shaped object made of bamboo.

The signifier is *Jantuang Jantuang* and the signified of the *Jantuang-jantuang* is a banana heart-shaped object made of bamboo covered with colorful paper. There are eight pieces of *jantuang-jantuang* four are located on the outer side of the *Gomaik* leg, and four more are located on the outer side of the lower *Biliak Biliak* tract.

7. *Pasu Pasu*



Signifier and Signified meaning

Signifier	Signified
<i>Pasu Pasu</i>	in the form of the roof of the mosque in Pariaman.

The signifier is *Pasu Pasu* and the signified of the *Pasu pasu* is shaped like the roof of the mosque in Pariaman. There are two *pasu-pasu*, the first one is located under the *Gomaik*, as if the *gomaik* is a container. The second urn is located on top of the *Buraq*, as if the urn is the fulcrum of the gallbladder, because the lower urn is located at the apex of the urn. At each slanted corner of the pots you are paired with *Bungo Salapan*.

8. *Tonggak Atam, Tonggak Miriang dan Ula gerang*

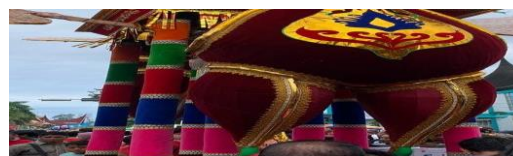


Signifier and Signified meaning

Signifier	Signified
- <i>Tonggak Atam</i>	- top main pillar
- <i>Tonggak Miriang</i>	- four pillars on the outside of the <i>Biliak Biliak</i> .
- <i>Ula Gerang</i>	- a small pole wrapped in paper

The signifier is *Tonggak Atam, Tonggak Miriang dan Ula gerang*. The signified of the *Tonggak atam* is the main support pillar of the *Tabuik* construction of the *pangkek ateh* section. *Tonggak Miriang* are four pillars or bollards located on the outside of the gallbladder. The position of this milestone is made tilted up or widen up. The slanted bollards have not changed. The number of slanted bollards is four. *Ula gerang* is a small pole wrapped in black and white paper, so that its shape is similar to *ula gerang* (sea snake). There are eight *Tonggak ula gerang*.

9. *Tonggak Serak*



Signifier and Signified meaning

Signifier	Signified
<i>Tonggak Serak</i>	bottom main pillar.

The signifier is *Tonggak serak*. The signified of the *Tonggak serak* is the main support pillar of the *Tabuik* construction at the *Pangkek Bawah*. *Tonggak Serak* like the feet of *Tabuik*. *Tonggak serak* will merge with the *atam* milestone when *Tabuik niai pangkek*.

3.2 Denotation and Connotation meaning of the symbolic in Tabuik

1. *Buraq*

Word	Denotative meaning	Connotative meaning
<i>Buraq</i>	Flash	human head horse

From the linguistic meaning, the signifier is the *buraq* and the signified is the human-headed horse. The signifier and the signified produce a denotative meaning. The denotative meaning then becomes connotative meaning. The denotative meaning of *buraq* is that *buraq* comes from Arabic which means a vehicle whose speed exceeds the speed of lightning, while the connotative meaning of *buraq* is a human-headed horse animal that carries Husayn's body to the sky. These denotative and connotative meanings produce connotative meanings as new interpretations and as more contextual meanings. So what is meant by *buraq* is a vehicle in the form of an animal with a human head that carries Husayn's body to the sky as fast as lightning.

2. *Puncak Tabuik*

Word	Denotative meaning	Connotative meaning
<i>Puncak Tabuik</i>	the top on <i>Tabuik</i>	Hussein's greatness to his people.

In linguistics, the signifier is the *Puncak Tabuik* and the signified is the dome. Therefore, in addition to the signifier and the signified, it is also accompanied by denotative and connotative meanings. *Puncak Tabuik* is signifier and the denotative meaning is peak comes from Indonesian which means the top so the denotative meaning of *Puncak Tabuik* is the upper part of *Tabuik* while the connotative meaning is the greatness of Hussein who is expected to be a protector for his people.

3. *Bungo salapan*

Word	Denotative meaning	Connotative meaning
<i>Bungo Salapan</i>	flower eight	as a symbol guided by syarak and customs

In denotative and connotative terms. Denotative is a real sentence while connotative is a figurative sentence. It can be explained that *Bungo salapan* comes from the Minang language

which means *Bungo* is a flower while *salapan* is eight so it means a flower decoration in the form of eight strands or eight petals denotatively, while guided by syarak and custom is called connotative. So it means that *Bungo Salapan* is a flower decoration in the form of eight strands or eight petals which means that the first four petals symbolize syarak and the second four petals symbolize custom.

4. *Gomaik*

Word	Denotative meaning	Connotative meaning
<i>Gomaik</i>	Jug	water container

In the denotative and connotative meanings it is explained that denotative is the actual meaning while connotative is the figurative meaning or additional sentences. It can be interpreted that *Gomaik* has a meaning which means a jug of denotative meaning, while the place of water is a connotative meaning. This means that *gomaik* is a jug which is a place for water that has been used up during the besieged *husein* and he and his troops are waiting for water because of thirst in *Padang Karbala*.

5. *Biliak biliak*

Word	Denotative meaning	Connotative meaning
<i>Biliak Biliak</i>	Room	storey room

In the denotative and connotative meanings it is explained that denotative is the actual meaning while connotative meaning or additional sentences. *Biliak-biliak* comes from the Minang *biliak* word which means room is the actual meaning which is called denotative while room is a connotative figurative sentence. This means that *Biliak Biliak* is a terraced room which is meant as elements that exist in Pariaman society.

6. *Jantuang jantuang*

Word	Denotative meaning	Connotative meaning	<i>Tonggak Atam, Tonggak Miriang dan Ula gerang</i>	Pole	combination of tradition and religion
<i>Jantuang Jantuang</i>	banana heart	decorator			

In the following denotative meaning. It is explained that the denotative is the actual sentence while the connotative is the figurative sentence. *Jantuang Jantuang* is a Minang language which means heart which means denotative meaning while counterbalance and decoration are connotative meanings. so the meaning of *Jantuang Jantuang* is a banana heart-shaped object that functions as a counterweight and decoration in *Gomaik* and lower *biliak*.

7. *Pasu Pasu*

Word	Denotative meaning	Connotative meaning
<i>Pasu Pasu</i>	Bowl	the place where the <i>Biliak Biliak</i> is located

PasuPasu has a denotative meaning and a connotative meaning. the denotative meaning of *pasu pasu* is bowl while the connotative meaning is as a container. so the meaning of *pasu pasu* is a shape like the roof of a mosque in Pariaman which functions as a place for *Gomaik* and *Biliak Biliak*.

8. *Tonggak Atam, Tonggak Miriang dan Ula gerang*

Word	Denotative meaning	Connotative meaning

In linguistics, there are denotative and connotative meanings. The denotative meaning is the actual meaning while the unreal meaning is the connotative meaning. So the denotative meaning of *Tonggak Atam, Tonggak Miriang and Ula Gerang* is a pillar or milestone while the connotative meaning is a combination of custom and religion. So *the meaning of Tonggak Atam, Tonggak Miriang and Ula Gerang* is that in each pillar there is a picture of a combination of customs and religion so that the traditional values contained in *Tabuik* are not far from religious values.

9. *Tonggak Serak*

Word	Denotative meaning	Connotative meaning
<i>Tonggak Serak</i>	Pole	combination of tradition and religion

Denotation and connotation are part of linguistics. denotation is the original meaning while connotation is the additional meaning. Pole or bollard is the donated meaning of *Tonggak Serak*, while the combination of custom and religion is the connotative meaning. So the meaning of the Hoarse Pillar is a pillar or bollard that symbolizes the unity of customs and religion.

IV CONCLUSION

Based on the formulation of the problem, hypothesis and research results, it can be concluded that there is a positive and significant influence on the research entitled “Linguistic Signs of the Symbolic Meaning in *Tabuik* Pariaman, West Sumatra. Based on the data that has been collected and the tests that have been carried out using research methods, it can be concluded as follows:

1. Based on this research, the researcher found several linguistic language meanings and the meaning of *Tabuik* symbols located in

Pariaman, West Sumatra. In addition to knowing the meaning and meaning of the *Tabuik* symbol, the researcher also found out how the shape of the *Tabuik* symbol and the types of symbols in *Tabuik* and the meaning of *Tabuik* itself are like religious rituals for the people of Pariaman, West Sumatra.

2. Based on research. The signifier is a material form, that is, something that can be heard, seen, smelled, touched or tasted, while what is signified is the mental concept associated with it. This is the main difference between signifier

and signified. All signs have signifier and signified. The signifier is the material form of the sign. These are elements that we can see, hear, feel, touch or smell. In other words, this is the physical form of the sign. For example, think of red flags used to indicate danger. The red flag itself can be described as a signifier.

3. Symbols analyzed with signifiers and signified, denotations and connotations. The cultural meaning of the nine *Tabuik* symbols in Pariaman. All symbols contain cultural, social and legal values. Each symbol and its shape has an important meaning and there is a history in each symbol.

Suggestions

Through this research, it is hoped that other researchers can study further about linguistic signs on the symbolic meaning of *Tabuik* through a wider field of research, larger samples and other linguistic perspectives. In addition, through research on the symbolic meaning of *Tabuik*, it is hoped that it can foster self-awareness and be more concerned with the meaning behind the culture that exists in their respective villages, and protect Minangkabau culture.

Especially the younger generation of Minangkabau, by constantly studying and exploring all traditional Minangkabau cultures, always maintaining and preserving traditional culture that has been passed down from generation to generation.

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