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ANALYSIS OF SYMBOLIC MEANING IN THE JAVANESE TRADITIONAL WEDDING IN PANGGIH MANTEN IN TULAKAN DISTRICT (SEMIOTICS STUDY: ROLAND BARTHES)

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Abstract

The "Panggih Manten" procession in Tulakan District, is still being carried out a lot, especially at weddings. This type of research uses a qualitative approach with Roland Barthes' semiotic study. Data collection techniques were carried out by direct observation to the wedding venue and looking for various literature and journal references relevant to this research. The data analysis was carried out based on the results obtained in the field from observations and relevant literature which were then analyzed based on Roland Barthes' theory. The results of the study, the stages include; handover of sanggan, balangan gantal, no tigan and ranupada, sindur blankets, tanem jero, carr-cucur, dhahar klimah ceremony, ngunjuk rujak degan, mapag besan, and sungkeman The traditional Javanese wedding procession panggih manten in Tulakan District has a very deep meaning for both bride and family.

Keywords: *Semiotics, Traditional Marriage, Panggih Manten*

Introduction

Indonesia is a country that has various tribes, races, and customs throughout the archipelago. The culture that is spread throughout the archipelago varies, depending on the beliefs of the community or the group itself. Culture is a pattern of a collection of meanings embodied in symbols inherited by the ancients through cultural history.

This is based on a system in which there is a concept that is inherited which is then expressed in symbolic forms. With this culture, humans are able to communicate and develop knowledge about life. Culture in a marriage, for example, there are various customs that vary from each region in Indonesia, showing that Indonesia is rich in various customs, ethnicities and races.

Some areas consider that marriage is a holy and sacred thing based on love. In the wedding process, it will certainly vary depending on how the process of the ceremony and the traditional beliefs of the community itself. As in East Java, culture and customs in this marriage are things that cannot be abandoned.

Pacitan with various customs that reflect local wisdom which is the hallmark of the Pacitan people. This diversity creates a culture that is unique to each region. Such as the Sinampurno Clown traditional ceremony, the Jangkrik Genggong traditional ceremony, the Tetaken traditional ceremony, the Baritan traditional ceremony which is still sustainable and being developed in Pacitan (Indartato, et al, 2021).

One of them that is still carried out in Pacitan, especially the wedding ceremony, is that there are several series that cannot be abandoned, considered sacred by some people. This procession is known in the Pacitan community as the panggih manten procession. Panggih in Javanese means to meet or bring together, so Panggih Manten can be interpreted as the process of bringing together the two bride and groom, namely the groom and the bride in the bride's residence.

The series or steps in the wedding ceremony at Panggih Manten, of course, each process has the goals and expectations of the bride and groom. There are symbols or signs used, each of which has its own purpose and meaning. In knowing the meaning in the symbol given as the sign, it is necessary to have a theory that has a connection with the existence of a sign or symbol with its meaning.

Semiotics is a science or analytical method for studying or researching a sign. The sign in question is a device used in an effort to find a way in this world, among humans and with humans. In general, semiotics studies how humans interpret things that are considered important (Sobur, 2016). In semiotics, a symbol can be interpreted as a symbol that has been determined by its dynamic object in accordance with the interpretation. In this case, interpretation is an effort to interpret symbolic symbols which involve elements of the learning process and the growth or development of experiences and agreements in society. (Kurniawan Eka, 2016).

Based on the theory of Roland Barthes, semiotics is a science that studies signs. In this case, Barthes has two meanings of semiotics, namely denotation and connotation. Denotation is a literal descriptive level or meaning that has been approved by all cultural communities, while connotation is the meaning obtained from the relationship between the signifier and culture broadly which includes knowledge, behavior, beliefs, and ideology of a social formation. Roland Barthes also explained that basically semiotics is a scientific method used to study how humanity uses things, meaning in this case cannot be mixed up with communicating. Meaning in this case means that the objects want to communicate, but also constitute a structured system of signs (Sobur, 2016).

Hendriyanto A. (2019), the Tetaken traditional ceremony procession, Mantren Pacitan as a result of the study as follows the values of local wisdom such as mutual cooperation, solidarity, hard work, simplicity, maintaining the balance of nature, and religiosity are things that must be passed on to the next generation. The Ruwat clown Sinampurno ceremony contains how humans relate to nature in order to prevent and control all disasters caused by nature, especially those related to disease outbreaks (Hendriyanto A. et al, 2019). The traditional Tetaken ceremony of gratitude as farmers and gardeners within 1 year (Hendriyanto A, 2019); as well as the traditional ceremony of the Genggong Jangkrik sea as a manifestation of gratitude for the abundant marine products (Hendriyanto A. et al, 2020). Even though they have the same place of research, they have differences in the object of study and analysis used.

Apart from that, previous research as a reference (Hendriyanto A, Sutopo B, 2019), to maintain cultural arts in Pacitan must use local wisdom strategies in an area. Hendriyanto A., Sutopo B., (2019), besides that, the uniqueness of art and culture must also be one that must be raised in an effort to introduce art and culture. Both of these studies have differences with the object of study and the analysis used.

Based on the background above, the researcher is interested in studying the panggih manten ceremony, as a means to continue to keep the ceremony's activities down to earth so that no extinction occurs in the form of scientific studies.

Research methods

Qualitative research by describing qualitative data related to the panggih manten ceremony. The research was carried out in Tulakan District, Pacitan Regency, in January 2023. Data was collected using literature and documentation related to the panggih manten procession.

Research studies using studies with the Roland Barthes concept can be carried out in two stages, namely that denotative signs can only examine signs linguistically, and signs connotatively based on this stage enter and play a role in examining, for example, cultural context (Budiman K., 2011). The symbols and signs contained in the Panggih Manten ceremony are collected and analyzed. To validate the research results using source triangulation, especially community leaders in Tulakan District, Pacitan Regency, East Java.

Discussion

Based on the results of the research that has been done, that in the traditional Javanese wedding procession during Panggih Manten there are a series of ceremonies that are carried out. In this case there are symbols used in the ceremony. There are several stages in this panggih manten procession, the stages include; handover of sanggan, balang gantal, no tigan and ranupada, sindur blankets, tanem jero, messy, dhahar klimah ceremony, showing rujak degan,

mapag besan, and sungkeman.

In each stage carried out in the panggih manten procession, there is a sign or symbol inside. The sign is a symbol where you have a hope and purpose. So in each of these stages there are signs or symbols that will be carried out research on the intent and purpose of symbols using semiotic theory. The signs contained in the panggih manten procession are as follows.

Submission of *Sanggan*

Language is a tool used by humans in communication to convey messages to the public (Hendriyanto, 2021). Messages are in the form of language signs that have meaning and significance. Meaning is a concept that is owned or contained in a linguistic sign or language that contains meaning (Suryanto S. and Hendriyanto A., 2016: 70). The procession of handing over objections is part of the language to communicate to the public the embodied values embodied in connotative and denotative meanings.

Sanggan in this case is a piece of luggage from the groom which is a symbol of ransom for the bride. The process of handing over the *sanggan* was marked by the arrival of the groom's entourage led directly by the *sanggan* carriers from his entourage. Then the *sanggan* is given to the bride's parents. The contents of the *sanggan* usually consist of one *tangkep* or two combs of ripe plantains, *lawe/telon* threads, *betel ayu*, and *telon* flowers consisting of roses, jasmine, and *ylang*.

The meaning of the denotation at this stage means that the plantain fruit is one of the famous bananas for its delicious taste, fragrance and longevity even though the skin is dry but still delicious and fragrant. Meanwhile, the connotation of surrendering support means that a husband must provide a living both physically and spiritually to his wife and to direct, guide and be fully responsible for his wife. Meanwhile, based on the contents contained in the submission of the objection, it is also a sign or symbol that has a certain meaning.

Banana plan which has the meaning that in the household have the hope that family life is always happy like a king and his queen. The 2 combed bananas have the meaning that both parents of the prospective bride and groom have finalized their intention to marry off their son and daughter.

Telon threads that have 3 colors mean that in a household there are various obstacles. So husband and wife must try to get through these various obstacles together just like the threads that strengthen each other.

Sirih Ayu also has a meaning as a prayer for safety and happiness for both me bride. In addition, in *betel* leaves, the two segments on the leaves meet or merge, which means the union of two people who have different thoughts that will become one in forming a harmonious household.

Telon flower, in this case consists of 3 types of flowers consisting of jasmine or *kantil*, roses and *ylang*. Where in each type of flower has its own meaning. Jasmine or *kantil* flowers have the meaning that in marriage the two brides are sacred and holy, besides that they also have the hope that the two brides look after each other and maintain their household.

Roses have a lot of thorns in their trees which means that in a household there are many obstacles and trials that must be faced by the bride and groom, so there needs to be togetherness and unity between the two of them to get through these various obstacles. Furthermore, *ylang* flowers which have a meaning as a memory where when the bride and groom agree to get married in which they make a sacred promise, it is necessary to maintain harmony in the household.

Balang Gantal

Messages are in the form of language signs that have meaning and significance. Meaning is a concept that is owned or contained in a linguistic sign or language that contains meaning (Suryanto S. and Hendriyanto A., 2016: 70). Hendriyanto A., et al (2020) the meaning of a word in a sentence is very dependent on psychological, referential, and social approaches when the text is formed by humans

Balangan gantal procession or often known as throwing betel nut at each other is the second stage in the panggih manten procession. Gantal is a rolled betel leaf containing gambier, areca nut, whiting, and tobacco which is then tied using lawe / telon thread.

Meaning of denotation, usually there are 6 rolls, each of which the bride brings 3 and then the groom throws them towards the forehead, chest and knees of the bride. Furthermore, the bride replied to the chest and knees of the groom.

In the meaning of this connotation, in the betel-throwing procession, there is a difference in the names of those owned by the bridegroom named gondang kata, while those owned by the bride are called gondang Kasih. Gondang Said has the meaning that every husband must be able to keep what he says to his wife. The husband acts as the head of the household who is ready to guide and direct his wife.

Meanwhile, gondang Kasih has the meaning that love must exist within the wife for her husband, which is the paradise for a wife to be found in her husband. In addition, the throwing of betel nut or balangan gantal indicates that the bride and groom must throw love at each other, respect each other and look after each other's words in navigating life in the household.

No Tigan and Ranupada

Not three in this case, namely a groom stepping on a raw chicken egg. In this case, it is the third stage of the panggih manten procession. The next stage is ranupada or wijikan, which means the bride washes the groom's feet after stepping on a free-range chicken egg using water mixed with telon flowers.

The meaning of the denotation of non-tigan is carried out by the groom with his right foot. But before that, a guide first brings the free-range chicken eggs which are then attached to the foreheads of the groom and the bride 3 times. Then the groom steps on the egg until it breaks, then the bride cleans the feet used by the groom using water in a container containing telon flowers or known as setaman flowers.

The connotation meaning in the procession of stepping on native chicken eggs which were previously attached to the foreheads of the bride and groom 3 times has a meaning which means that in a household there are many problems to be faced. So in this case the bride and groom must resolve and solve the problem together. In this case, the man as the head of the family tries to find solutions and solve the problems that occur. Then by cleaning with water which has meaning in solving the problem must be cool-headed and discussed carefully so that it does not cause problems that are so prolonged. In addition, the symbol or sign with freerange chicken eggs is expected that the bride and groom are ready to have offspring.

Sindur Blanket (Sindur)

The fourth stage is *sinduran* or *sindur covers*. This stage is that the bride and groom walk down the aisle, in this stage the mother of the bride covers the shoulders of the bride and groom using a red and white cloth. Then the father of the bride will lead the bride and groom to the aisle.

The meaning of the sindur blanket denotation, with the procession of the mother of the bride covering the bride and groom with red and white cloth. Where the groom is on the right and the bride is on the left. Then the father of the bride will lead the bride and groom to the aisle by holding the two ends of the cloth and the mother of the bride accompanies the bride and groom behind her by holding the cloth.

The connotative meaning, with the procession of cloth covering the shoulders of the bride and groom, has the meaning of the union of the two souls in the bond of husband and wife. Apart from that, being flanked by the two brides means that the two of them have legally become husband and wife, where both are considered as their own children without distinguishing between children and in-laws. Furthermore, the father walking in front of the bride and groom means that a father shows the way to the bride and groom in navigating a household life full of obstacles, trials and tests that must be passed by both.

Tanem Njero

Tanem njero are the bride and groom who have arrived at the aisle and sit side by side facing the invited guests. The meaning of the denotation of the procession, after the bride and groom arrive at the aisle, sit side by side facing the invited guests and witnessed by the parents of the bride and groom.

The meaning of the denotation, in this *tanem njero* stage, has the meaning that after the two of them sit side by side in the aisle, the two of them will immediately plant how the two of them build a harmonious household independently.

Kacar Kacur

Kacar-kacur is the stage where a groom pours a woven mat filled with grains, yellow rice and coins onto the bride's lap. The meaning of the denotation is that this procession begins with the groom pouring a woven mat filled with grains, yellow rice and coins onto the bride's lap, which is wrapped in sindur cloth. All the contents that are poured must be accommodated properly without anything being spilled.

Meanwhile, the meaning of the connotation of *catarrh* has the meaning that a husband has an obligation to be able to provide a living for his wife. Likewise, a wife has the obligation to be able to properly manage all the assets given by her husband and not be wasteful in using them.

Dhahar Klimah

Dhahar klimah is the stage where a groom gives food and drink to the bride. The meaning of the denotation is that the groom gives food in the form of yellow rice and side dishes to the bride. And both of them feed each other the food. Then drink the drinks that are there and share between the two.

The connotative meaning of the procession means that in a household there must still be harmony between the two. Even with this simplicity, the two are still in harmony with each other.

Ngunjuk Rujak Degan

In Javanese, showing *rujak degan* means drinking young coconut salad. This means that the bride and groom drink young coconut mixed with sweets. The denotation meaning of *ngunjuk rujak degan* is a drink mixed with a sweet taste made from a mixture of brown sugar. This drink can only be drunk from the bride and groom and the parents of the bride. The connotative meaning, showing *rujak degan* has the meaning that something sweet should not be enjoyed alone, but must be shared with his family and the closest people in his family.

Mapag Besan

Mapag besan is the final stage of the *Panggih Manten* procession. As is well known, the *panggih manten* procession cannot be attended by both parents of the groom before arriving at the *ngunjuk rujak degan* stage. The denotative meaning of this stage is the momentum to pick up both parents from marrying the man who is at the gate to side by side with the in-laws, namely from the bride's parents in the aisle.

Meanwhile, the connotative meaning, by bringing together the parents of the two bride and groom, signifies the happiness between the two of them who witness their sons and daughters getting married. And trying to think of the bride and groom as their own children without distinguishing children from in-laws.

Sungkeman

This *sungkeman* is the closing part as a perfection of the *Panggih Manten* procession in Javanese custom. The meaning of the denotation is that the bride and groom will prostrate before their parents in turn. Where in this stage it is more *sungkem* to the parents of the bride who then

changes to the two parents of the groom.

While the connotative meaning, at this stage it has the meaning that as a form of asking for prayers and blessings from the parents of the bride and groom to continue the household so that they can be happy afterwards as well as a form of request for mistakes and oversight or treatment as long as both are still the responsibility of both parents.

Conclusion

Culture in Indonesia has different uniqueness and characteristics. In this case it is like culture in a traditional Javanese wedding ceremony. In this traditional Javanese wedding, there is a procession called the Panggih Manten procession, where the bride and groom are brought together after the two of them carry out the consent qabul procession or after the two of them legally become husband and wife. In these various kinds of processions, panggih manten contains many meanings in it. This Panggih Manten is not just a biased procession, but has a goal and hope from the family and those closest to the bride and groom.

As for knowing about the meaning contained in this panggih manten process, a theory is needed, namely using semiotic theory. Semiotics is a branch of science that examines a given sign to find out the meaning in it. In studying the meaning contained in this panggih manten using the theory of Roland Barthes who uses denotation and connotation as concepts to find out whether objects that are seen have their own meaning or not. Where people who are outside the culture of the community do not know the true meaning or meaning or the meaning behind something they see.

Based on the results of research using the theory of Roland Barthes, in the panggih manten procession there are many meanings contained therein. Where each stage in the procession has a goal and hope addressed to the bride and groom who are getting married. The sign given in the procession is a prayer and hope from the families of the bride and groom in navigating their married life.

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