

**SEMIOTIC ANALYSIS ON *MANTER JUJURAN* IN DAYAK
BAKUMPAI TRADITION WEDDING AT MUARA BUMBAN
VILLAGE, OF THE MURUNG RAYA DISTRICT**

THESIS



BY:

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STATE ISLAMIC INSTITUTE OF PALANGKA RAYA

1442H/2020 M

**SEMIOTIC ANALYSIS ON *MANTER JUJURAN* IN DAYAK
BAKUMPAI TRADITION WEDDING AT MUARA BUMBAN
VILLAGE, OF THE MURUNG RAYA DISTRICT**

THESIS

Presented to
State Islamic Institute of Palangka Raya
In partial fulfillment of the requirements
for the degree of *Sarjana* in English Language Education



BY :

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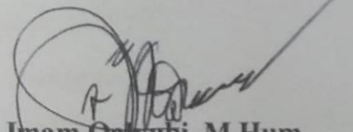
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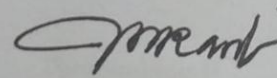
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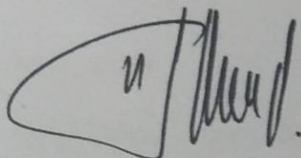


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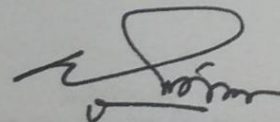
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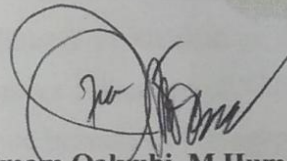
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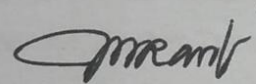
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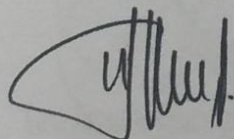


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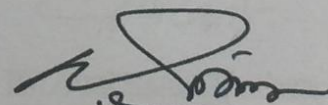
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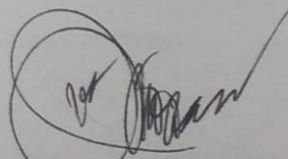
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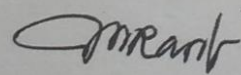
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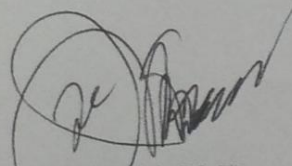
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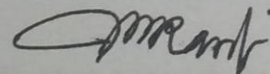
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MOTTO AND DEDICATION

“Read in the name of your Lord Who created, Who created man from a clot of blood. Read it, and your Lord is the Most Gracious, Who teaches (man) with the delivery of kalam, who teaches man what does not know "(QS. Al 'Alaq: 1-5).

“Allah is good for those who want to try”

This thesis is dedicated to:

My beloved father Sahiman and mother Warna Wati for their valuable endless prayer, sacrifice, and support. My beloved brother Reski Nor Iqbal.

DECLARATION OF AUTHORSHIP

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Palangka Raya, August 2020

Yours Faith fully



Sulastri Wulandari

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ABSTRACT

Wulandari, Sulastri. 2020. Semiotic Analysis On *Manter Jujuran* In Dayak Bakumpai Tradition Wedding At Muara Bumban Village, Of The Murung Raya District. Thesis, Department of Language Education, Faculty of Teacher Training and Education, State Islamic Institute of Palangka Raya. Advisors: (i) Dr. Imam Qalyubi, M.Hum. (ii) Apni Ranti, M.Hum

Keywords: *Manter jujuran, Symbol, Semiotics, Marriage*

The research aims at find out what codes are in the Manter Jujuran ritual in Dayak Bakumpai. In addition, to find out the meaning / a message contained in all the codes contained in the Manter Jujuran Event of the Dayak Bakumpai people living in the village of Muara Bumban.

This research has used descriptive qualitative field research methods. Descriptive phenomena that have been saved by clarifying and classifying facts or phenomena with factual and accurate. The subjects of this study were selected from native speakers of the Bakumpai Dayak community, especially those living in Muara Bumban Village, Murung Raya Regency as a sample. Informants are selected using criteria according to those who meet the criteria. Data collection procedures of this study used a purposive sampling method. Gather data through interviews, observation and documentation.

The results of this study found that there were 22 codes contained in the Jujuran Manter procession at the Bakumpai Dayak marriage in Muara Bumban Village, Murung Raya Regency. (1) There are types of Tatalin money in the form of delivery brought during the Honest Style: (a) Tingsin, (b) Tray, (c) Bahalai, (d) Raw, (e) Wooden Spoon, (f) Tapung Tawar and (g) Honest Money and (h) Pinduduk, meanwhile, the contents of Pinduduk are: (i) Skinned Rice, (j) Sugar, (k) Sanaman, (l) Banang (m) Candy (n) nine points (o) Gantalan, (p) cake, (q) clothes, (r) beauty equipment, prayer equipment (t) Paung Enyuh (u) Banana tree The meaning contained in each symbol is generally summed up, containing the hope that the bride and groom will have a happy, sturdy, safe, comfortable, honest, and thriving family that is happy to live a household life. Each symbol in the Honest Manter has a message addressed to the prospective bride so she can live like every object that is presented as a representative message of life. In each of the objects used have used analysis of by Charles Sanders Peirce and Roland Barthes in their respective theories about semiotic meaning.

ABSTRAK

Wulandari, Sulastri. 2020. Analisis Semiotik pada Prosesi Manter Jujuran dalam tradisi pernikahan Suku Dayak Bakumpai di Desa Muara Bumban. Skripsi. Jurusan Pendidikan Bahasa. Fakultas Tarbiyah dan Ilmu Keguruan, Institut Agama Islam Negeri Palangka Raya. Pembimbing: (I) Dr. Imam Qalyubi, M.Hum (II) Hj. Apni Ranti, M.Hum

Keywords: *Manter jujuran, Simbol, Semiotik, Pernikahan*

Penelitian bertujuan untuk mengetahui code apa saja yang ada dalam ritual Manter Jujuran pada Dayak Bakumpai. selain itu juga untuk mengetahui makna/pesan yang terkandung pada semua code yang ada dalam Acara Manter Jujuran orang Dayak Bakumpai yang tinggal di desa Muara Bumban.

Penelitian ini telah menggunakan metode penelitian lapangan deskriptif kualitatif. Fenomena deskriptif yang telah dilakukan dengan mengklarifikasi dan mengklasifikasikan fakta atau fenomena dengan faktual dan akurat. Subjek penelitian ini dipilih dari penutur asli dari masyarakat Dayak Bakumpai, terutama yang tinggal di Desa Muara Bumban, Kabupaten Murung Raya sebagai sampel. Informan dipilih menggunakan kriteria sesuai dengan mereka yang memenuhi kriteria. Prosedur pengumpulan data penelitian ini Menggunakan metode purposive sampling. Mengumpulkan data melalui wawancara, observasi dan dokumentasi.

Hasil penelitian ini menemukan bahwa ada 22 kode yang terkandung dalam prosesi Manter Jujuran di pernikahan Dayak Bakumpai Desa Muara Bumban, Kabupaten Murung Raya. (1) jenis uang Tatalin dalam bentuk penyerahan yang dibawa selama Manters Jujur: (a) Tingsin, (b) Nampan, (c) Bahalai, (d) Bakul, (e) Sendok Kayu, (f) Tapung Tawar dan (g) Uang Jujur dan (h) Pinduduk, sedangkan isi Pinduduk adalah: (i) Behas, (j) Gula, (k) Sanaman, (l) Banang (m) Gula batu, (n) Sambilan titik (o) Gantal, (p) kue, (q) Peralatan pakaian, (r) Peralatan kecantikan (t) Paung Enyuh (u) Pohon pisang. Makna yang terkandung dalam masing-masing simbol disimpulkan secara umum, berisi harapan bahwa calon pengantin memiliki keluarga yang bahagia, kokoh, aman, nyaman, jujur dan terus tumbuh sampai mereka bahagia menjalani kehidupan rumah tangga mereka. setiap simbol yang ada dalam Jujur Manter memiliki pesan yang ditujukan untuk pengantin agar di masa depan dapat hidup seperti setiap objek yang disajikan sebagai pesan kehidupan yang representatif. Pada masing-masing objek yang digunakan telah menggunakan analisis Charles Sanders Peirce dan Roland Barthes dalam teori masing-masing tentang makna semiotik.

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Palangka Raya, August 2020
The Researcher,

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CHAPTER I

INTRODUCTION

A. BACKGROUND OF THE STUDY

Culture is a "thing" that lives, develops, and moves towards a certain point. Therefore, cultural research also needs to adjust to these changes. Likewise, the Dayak traditional culture is one of the cultures of the Indonesian people. In this case, the tradition has values of nobleness and cultural wisdom that characterize the Bakumpai Dayak community.

Each tradition in Bakumpai Dayak society has a deep and noble philosophical meaning, which has existed since ancient times when the belief of Bakumpai Dayak people in Bakumpai Dayak traditions was growing and experiencing changes as the customs and Banjar culture entered. so to the Dayak soil.

Seserahan is a symbolic aspect that has a very deep meaning and meaning. from the prospective bridegroom as a form of responsibility to the family, especially the female candidates' parents. Surrender is a tradition that must be carried out by carrying out predetermined requirements. Usually surrender is given at the wedding ceremony. The ceremony was carried out by the Bakumpai Dayak community in Muara Bumban village, Murung Raya Regency in every wedding procession to date, as a form of local wisdom, because it contains

symbolic meaning which is education, ethics, and norms and values that exist in society.

Seserahan in Bakumpai language is the *manter jujuran*, the *manter jujuran* here according to traditional Dayak beliefs is something that must be done. Because it has a very deep meaning and meaning. *Manter jujuran* has stages and codes that have meaning and prayer for the bride and groom. If this *manter jujuran* is carried out well, it will affect the lives of future brides according to the thoughts or beliefs of the indigenous Dayak Bakumpai people who live in Muara Bumban village, Murung Raya district.

The meaning of the codes in *manter jujuran* is a prayer and has good intentions that have been trusted since ancient ancestors. The codes in the *manter jujuran* are a discourse according to the language study approach.

Semiotics is fully related to culture, because cultural differences are seen by semiotics as a sign system that addresses one another by understanding the meaning that is in them. For example in a community or culture, red is a sign of danger. Likewise, if a person's pulse is still beating, it indicates that he is still alive. In other words, the pulse is a sign of life. In this case the pulse as something that represents or represents life. (Saragih, 2011: 1).

Semiotics is the study of signs in human life. That is, all that is present in human life is seen as a sign, that is something that must be given meaning. (Hoed, 2011:3).

The main purpose of semiotics is to understand the ability of the human brain to produce and understand signs and activities to build knowledge about

something in human life. Humans are creatures that are always looking for meaning from their environment, which is in the form of space where space is where humans are. Semiotics sees space as a sign because space is interpreted by humans.

Therefore, usually in a culture, we distinguish public space, private space, and sacred space or rather public places, private places, and sacred meanings. (Hoed, 2011 : 110). In this case, the researcher took the meaning of honesty as an object of study in Semiotic science research.

Let us look at a few examples of the possible application of the following symbolic analysis. For example, the symbolic analysis can be used as a framework for analyzing cultural and linguistic identities. How can we understand cultural identity and what are the consequences of interpreting the codes of the *manter jujuran*.

Carrying *manter jujuran* out the Dayak Bakumpai traditional pass through the existing procedures and customs, such as the existence of the process before the wedding day The process of the *Maanter jujuran* Bakumpai Dayak traditional discourse we must carry out these customs. Carrying out the of *manter jujuran* court order, a man or a male planner must prepare *duit tatalin* before dowry (dowry money), *duit jujuran*, and tools for women such as make up equipment, clothes, toiletries that can only be used to plume as many women as possible, there is not much or little size depending on the agreement of the bride and groom and there are also provided (*pinduduk*) tools in the form, coconut, rice and iron

(*sanaman*) to be able to cling to the *mampatekang hambaruan* according to the traditional belief.

After the family pled the men came to the place of the woman plaid, one of the families plied the man with rhyme rhymes and was retorted by the family memplai woman with rhyme too. After that groom are invited into the house, that's where they collided rhyme again. Until the family accepts the woman receives.

Based on the background of the problem above, the writer feels interested in doing deeper research in connection with the problem, and will be published in a scientific work in the form of a thesis, which is entitled:” **SEMIOTIC ANALYSIS ON *MANTER JUJURAN* IN DAYAK BAKUMPAI TRADITION WEDDING AT MUARA BUMBAN VILLAGE, OF THE MURUNG RAYA DISTRICT “**

B. PROBLEM OF STUDY

For smoothness or to be more directed towards this writing, it would be necessary to formulate a problem, which is as follows:

1. What codes are included in the *manter jujuran* rituals of the Bakumpai Dayak community location in Muara Bumban village, Murung Raya district?
2. What are the meanings behind the codes contained in the procession of *manter jujuran* Bakumpai Dayak community who live in Muara Bumban village, Murung Raya district in the perspective of Dayak analysis ?

C. OBJECTIVES OF THE STUDY

1. To find out the code contained in the ritual *manter jujuran* Dayak Bakumpai people who live in Muara Bumban village in the prespective Dayak analysis .
2. To find out the meaning behind the codes contained in the procession of *manter jujuran* Dayak Bakumpai people who live in Muara Bumban village, murung raya district in the perspective of Dayak analysis.

D. SIGNIFICANT OF THE STUDY

1. This research is expected to be useful as additional knowledge, information, and broaden the treasury of knowledge, especially in the knowledge among the Bakumpai Dayak community and within at the IAIN Palangkaraya .
2. The oritically, the finding of this study as a reference for next researchers who want to make the same research. Practically, the results of this study are expected to be useful to provide additional knowledge and contribution in the Education and Language Department, especially in the English Tadris study program, is expected to be an addition in linguistic theory, especially in the field of discourse analysis and language studies.
 - a. To understand noble cultural messages for the Dayak Bakumpai community. As a form of cultural preservation of generations of generation. This is to prevent the fading of culture which should be a pattern that is maintained in the community.
 - b. Readers can find out the meanings contained in cultural rituals that exist in the *Manter Jujuran*. Each of these symbols has a meaning that can be made into a message. As a guideline in building a better household.

3. This research is expected to provide additional and contribution in terms of new knowledge in the realm of tradition in the ritual procession in the perspective of dayak analysis and the meaning of codes in the tradition of *manter jujuran* of the Dayak Bakumpai community which can be used as a reference in subsequent studies. Practically, this research is expected to be useful and beneficial for readers, among others: Indonesian culture and society to be more familiar with traditions and culture, especially in the field of culture, and local governments can use as a reference how important it is to preserve and maintain the identity of ritual traditions in the implementation of the *manter jujuran* in carried out and trusted by the Dayak Bakumpai community, especially in the area Murung Raya and surrounding areas.

E. DEFINITION OF KEYTERM

1. Analysis

Analysis is a research method applied to written or visual materials for the purpose of identifying specific ed characteristic of the material (Ary et al, 2010, p.457).

2. Semiotics

Semiotics started out as an academic investigation of the meaning of words (linguistics), it moved into examining people's behaviour (anthropology and psychology), then evolved to become an enquiry into culture and society (sociology and philosophy), following that it moved onto assisting with analyses of cultural products (films, literature, art – critical theory), and finally and more recently became a methodology for researching

and analysing consumer behaviour and brand communications (Signalsad, July 12, 2020).

3. Symbol

Secara etimologis istilah “simbol” diserap dari kata *symbol* dalam bahasa Inggris yang berakar pada kata *symbolicum* dalam bahasa Latin. Sementara dalam bahasa Yunani kata *symbolon* dan *symbollo*, yang juga menjadi akar kata *symbol*, memiliki beberapa makna generik, yakni “memberi kesan”, “berarti”, dan “menarik”. Dalam sejarah pemikiran, simbol memiliki dua pengertian yang sangat berbeda. Dalam pemikiran dan praktik keagamaan, simbol lazim dianggap sebagai pancaran Realitas Transenden. Dalam sistem pemikiran logika dan ilmiah, lazimnya istilah simbol dipakai dalam arti tanda abstrak. (Brainly, July 19, 2020).

4. Manter jujur

The Traditional Dayak Bakumpai Marriage Initially, based on tradition (traditionally), the mantle was held before the wedding ceremony. The event was held at the residence of the bride and groom's family and was attended by both families who were going to take a break and the bride and groom together (Pabittei, 2011). Bringing in surrender, there are two types of surrender, namely a small surrender called *duit tatalin*, the word opening money, and a large surrender or honest money. A small surrender that only determines the day Meanwhile, a large surrender along with the bridegroom and all surrenders have all been delivered to the bride.

5. Marriage

Mariiage here is a whole series of processions that are carried out during the marriage ceremony of the Bakumpai Dayak community.

what is meant by "the discourse of the *manter jujuran* traditional dayak bakumpai" is the stage of the *manter jujuran* which includes pre-wedding ceremonies such as seserahan, ryhmes and other customs, ceremonies during marriage and ceremonies after marriage, which are carried out by the adat dayak bakumpai in Muara Bumban, Murung Raya district.



CHAPTER II

REVIEW OF LITERATURE

A. PREVIOUS STUDY

From the search results conducted by the author carefully, by looking for documents from previous research results and trying to find the writings of 3 other people who write about the analysis of the stages of surrender. Found several thesis writings, including:

1. Thesis entitled: Analysis of the Symbolic meaning of Surrender (*erang – erang*) At the Dayak Makassar traditional wedding in Takalar district by Hariyanti 2019.

Up Based on the results of the data description and discussion of the symbolic meaning of “*erang-erang*” at the Makassar traditional wedding in Galesong District, Takalar District, it can be concluded that the forms of surrender brought in ancient times when *appanaik lekok cakdi* are: (1) Leaves and fruit (*lekok, rappo, dan pannanjai*), (2) Cakes (*umba-umba, kulapisik, and wajek / konte*). Whereas there are 7 types of surrenderable forms which are taken during the *appananaik lekok lombo* namely: (1) Leaves (*lekok, daun sirih* '), (2) *kampu*, (3) *Rappo-rappo* wood "fruits", (4) *Kanrejawa* 'Cake' (5) *Kanrekanreang* 'food' (6) Clothing Accessories (*jangan-jangan, and bisek-biseang*). And (7) a set of prayer tools, and beauty tools. The meaning contained in the forms as surrender "*erang-erang* " in general contains the

hope that the bride and groom have a happy family in living their domestic life later.

2. Thesis entitled: *Seserahan* in marriage in Lampung society by. Agung Tri Nugroho 2019. Summing Up The practice of money Surrender or *hantaran* is a practice carried out by the indigenous people of Lampung. Determination of the amount of money in the adat community in Lampung is determined by looking at education, women's work and habits of the amount set in the traditional village in Lampung. Determination of the amount and time of *uang seserahan* given is determined by agreement from both parties, but still, the decision is from the women. The man will ask for the amount *uang* to be reduced if there is no ability to fulfill it. The practice of giving conditional money imposes bridegroom whose economy is middle-to-lower class and which has a variety of dependents so that it results in postponement of marriage and various other cases, but the effect of the high money *Seserahan* or *hantaran* to the postponement of this marriage, the author can advise as follows: (1) *Uang hantaran* should be set at a lower amount so that no marital delays occur and if the woman still wants the *uang seserahan* to be given, it should be included in the dowry. (2) *Uang hantaran* should be set at a lower amount so that no marital delays occur and if the woman still wants to have the delivery money given, it should be included in the dowry. (3) It should be lower than the dowry to show that religion takes precedence over custom and men should see *kafa'ah* which means similar, equal, balanced, or harmonious so that determining the amount of *uang hantaran* will not burden him.

3. Thesis entitled: Shifting the cultural meaning of uang panai' The Bugis tribe (Study of Macinnae village community, Paleteang District, Pinrang Regency, South Sulawesi) by Nur'Azima Azis and Puji Lestari, M.Hum in 2018: concluded that national culture reflects the values of the noble value of the nation continues to be maintained and fostered, one of the ancestral cultures that is still maintained, namely the uang panai' culture, is a customary provision derived from the Bugis tribal community. The majority of Bugis tribe people reside in South Sulawesi and a small portion is spread in various other islands. *Doi 'menre / uang panai'* is a form of offerings or in other words a form of request and surrender which is an absolute requirement for a man who comes to apply for a woman. After the request for uang panai' is one of the conditions that must be met by the man who has determined the amount by the woman. The uang panai' gradually underwent a social change where the meaning of the uang panai' then and now was different, so there was a process of shifting the meaning of the uang panai' culture among the Bugis people. The shift in the meaning of uang panai' reaps various kinds of public perception that is happening now. The standard uang panai that is submitted sometimes makes the bridegroom unable to give the surrender requested by the woman, sometimes in the request and giving, the tug of war to determine the uang panai'. The absence of a word of agreement that triggers the cancellation of marriage because they feel no midpoint is obtained.

B. CONCEPT OF THEORY

1. Definition of semiotics

Semiotics is an investigation into how meaning is created and how meaning is communicated. Its origins lie in the academic study of how signs and symbols (visual and linguistic) create meaning. It is a way of seeing the world, and of understanding how the landscape and culture in which we live has a massive impact on all of us unconsciously.

Semiotics is a key tool to ensure that intended meanings (of for instance a piece of communication or a new product) are unambiguously understood by the person on the receiving end. Usually there are good reasons if someone doesn't understand the real intention of a message and semiotics can help unravel that confusion, ensuring clarity of meaning.

Semiotics started out as an academic investigation of the meaning of words (linguistics), it moved into examining people's behaviour (anthropology and psychology), then evolved to become an enquiry into culture and society (sociology and philosophy), following that it moved onto assisting with analyses of cultural products (films, literature, art – critical theory), and finally and more recently became a methodology for researching and analysing consumer behaviour and brand communications.

It is from this social science background that Sign Salad emerged. We apply the high-level thinking of semiotics to enable clients to understand the commercial implications of the culture around their brands and its impact

upon consumers. Ultimately, we assist with the development of culturally relevant brand strategies and meaningful communication (packaging, comms and point of sale). (Signsalad, July 12, 2020).

Semiotics is the study of the meaning of decisions. This includes the study of signs and the process of signs (semiosis), indications, designation, agreement, analogy, metaphor, symbolism, meaning, and communication. Semiotics is closely related to the field of linguistics, which to a large extent, the structure and meaning of the language that is more specific. However, it is different from linguistics, semiotics also offers a non-linguistic sign system.

Semiotics is often divided into three branches:

- a. Semantics : the relationship between signs and things they see; their denotata, or meaning.
- b. Syntax : the relationship between signs in a formal structure.
- c. Pragmatics: the relationship between signs and sign-using agents.

Semiotics is the study of signs. The concept of this sign is to see that meaning arises when there is a relationship or the relationship between being marked in absentia (signified) and sign (signifier). A sign is a unity of a signifier with an idea or signified. In other words, a signifier is "sound meaning" or "graffiti meaning". Semiotics is the study of signs, the function of signs, and the production of meaning. A sign is something that means something to someone else. A semiotic study of signs, use of signs, and everything related to signs. In other words, semiotic ideas (signs, meanings,

denotations, and interpretants) can be applied to all areas of life as long as no preconditions are fulfilled, that is, the meaning is given, there are meaning and interpretation. (Cristomy dan Lucky Yuwono 2004: 79).

2. Semiotics research level

According to Saussure, semiotics can be analyzed diachronically and synchronically. Diachronic analysis is an analysis of the historical changes in language, namely language in the dimensions of time, development, and change. While synchronous analysis is the analysis of language at one particular moment of time. This analysis is also called the structuralism approach, which is an approach that sees only the structure of language and ignores the context of the time, change, and history.

In addition to the two analysis models above, C.S Morris explains the three dimensions in semiotic analysis, namely the syntactic, semantic, and pragmatic dimensions, all of which are interrelated.

Syntactic is related to the study of the sign itself individually and its combination, especially the descriptive analysis of the sign and its combination. Semantics is the study of the relationship between signs and significance or meaning. In the context of structural semiotics, semantics is considered part of semiotics.

Pragmatics is the study of the relationship between signs and their users, especially those relating to the use of signs in a concrete manner in various

events and their effects or impacts on users. It deals with the value, purpose, and purpose of a sign, which answers the question: for what and why, and questions about the exchange (exchange) and the utility value of the sign for the user. (Alex Sobur, 2004 :69).

C. ROLAND BARTHES

Roland Barthes is known as one an avid structuralist thinker practicing linguistic models and semiology of Saussure. Himself argued language is a sign system that reflects the assumptions of a particular society at a certain time (in Sobur, 2013: 63). Barthes prioritizing three things that are at the core of the analysis, namely denotative meaning, Conotatives, and Myths. Meaning system the first level is called denotative, and the second level meaning System is called with a connotative. Denotative reveals the meaning displayed clearly clearly eye, meaning that the denotative meaning is the true meaning. While Second level connotative or meaning reveal the meaning contained in signs. In contrast to myths, which exist and growing in the minds of the people due to social or cultural influences society itself will be something, with how to pay attention and interpret the correlation between what is seen for real (denotative) by what the sign is implied of that thing connotation (nurhayati & kusuma, 2017: 7)

1. DENOTATIVE

(Chaer, 2013: 65) states that denotative meaning is basically the same as referential meaning because this denotative meaning is commonly given an explanation as meaning in accordance with the results of observation

according to sight, smell, hearing, feeling, or other experiences. Denotative meaning is also often referred to as denotation meaning. According to the KBBI, denotation is the meaning of words or groups of words based on the direct designation of something that is outside the language or something based on certain conventions and is objective.

2. CONNOTATIVE

(Djajasudarma, 1999: 9) states that the connotative meaning is the meaning that arises from the cognitive meaning into the cognitive meaning added to the other meaning components. The connotative meaning is often referred to as the connotation meaning. A word is said to have connotative meaning if the word has "sense value", both positive and negative. If a word has no sense value, then the word has no connotation.

However, the word can also be called a neutral connotation. That is, the word used does not favor other words. To determine whether the sentence includes connotative meaning or not can be seen from the harmony of the words used. Walker Laura (Walker, 2012: 1226) in his journal entitled "Size-brightness Correspondence: Crosstalk and Congruity Among Dimensions of Connotative Meaning" states that harmony between dimensions of connotative meaning can be seen in the length, width, height, and area of an object. If the object does not have a balanced size, then the object cannot be said to be harmony. This is the same as a word. If the words used in the sentence are not appropriate and do not fit the context, then the sentence is not in harmony.

D. CHARLES SANDER PIERCE

Peirce put forward a theory of the meaning of a triangle which consists of three main elements, namely signs, objects, and interpreters. A sign is something that has a physical form that can be understood by human senses and is something that refers (represents) other things outside the sign itself. Signs according to Peirce consist of Symbols (signs that emerge from the agreement), Icons (signs that emerge from physical representations), and Index (signs that emerge from a causal relationship). While a reference to this sign is called an object. The object reference to a sign is a social context that is a reference to the sign or something that the sign refers to. Interpretant or sign user is a concept of thought from someone who uses a sign and derives it on a certain meaning or meaning that is in someone's mind about the object referred to by a sign in explanation from Haspari, Anwar and Sinaga (2018, p. 2).

E. SYMBOL

1. Basic Concept of Symbol

Symbols in the general Indonesian dictionary written by WJS Puerwadarminta, mentioned symbols or symbols, are a kind of sign, paintings, words, etc. Which states something, or has a specific purpose. Symbols appear in a very diverse context and are used for a variety of human purposes without language will not develop. Humans are unique because they have the ability to manipulate symbols based on consciousness. A symbol is a stimulus that

contains meaning and value learned for humans, and human response to symbols is in the sense of meaning and value rather than in terms of physical stimulation and sensory devices.

A symbol can be interpreted or called significant if the meaning of the symbol evokes the individual who conveys it, the same response as that will also be able to appear on the same individual. According to Mead, only if we have meaningful symbols will we communicate in the true sense. Even this bari'an ritual can create the same image in people following the ritual as well. It is different from people who have never done this ritual. Certainly, the bari'an ritual will have a different image than the person or group who always performs the ritual.

Etymologically, the symbol (symbol) comes from the Greek word *symbailein* which means throwing together a (thing or deed) associated with an idea, there is also a mention of symbols which means a sign or sign that tells something to someone. A symbol is a form that marks something other than the embodiment of the symbol itself. Meanwhile, according to Saussure, symbols are diagrams that are able to display a picture of an object not presented. A symbol of that perspective is a kind of sign where the relationship between the marker and the marked is as if they are mutually sustainable. Consequently, the historical relationship affects every person's understanding.

Basically, a symbol is something that stands or exists for something else. Most of them are hidden or their whereabouts are unclear. As Arthur Asa Berger said, symbols are keys that make it possible to open doors that cover our unconscious feelings and beliefs through in-depth research. Therefore symbols help us respond to something. (Deddy Mulyana, 2010 : 261).

2. Communication Symbols And Codes

As social beings and communicating, humans are surrounded by a variety of symbols, whether created by humans themselves or naturally arising. Humans in their existence do have features compared to other creatures besides their ability to think (super-rational), humans also have a more beautiful and more sophisticated communication skill (super sophisticated system of communication). So that in communication they can overcome the obstacles of distance and time.

Humans are able to create symbols and give their own artistry to the natural phenomena that surround them, while animals are only able to rely on the smell, sound and instincts are limited. Because of the ability of humans to create symbols, then humans prove that humans already have a high culture of communication, ranging from simple symbols such as sounds and cues to complicated symbols and have been modified in the form of signals through air and light waves, like radio, TV, telegram, and satellite. Almost all human statements both intended for their own interests, as well as for the interests of others are stated in a symbol. The relationship between the parties who

participate in communication is largely determined by the symbols put forward by those who communicate. (Hafield Cangara, 1998, p. 101)

As in this bari'an ritual, all symbols and symbols made by the local people are expressions/ways of communicating other than with their verbal words and expressions directly. With symbols such as special food that they brought when the bari'an ritual took place, then the message from their ancestors that this ritual must continue to be an example of conveying a message with a symbol has been effective. And the effect is by doing this ritual for generations. In everyday life, we often cannot distinguish between the notions of symbols and codes. Even many people who equate the two concepts. A symbol is a symbol that has an object, while code is a set of symbols that have been arranged systematically and regularly so that it has a meaning. A symbol that has no meaning is not a code. David K Berlo,1960).

codes are the result of human creation and at the same time show the high quality of human culture in communicating with each other. Codes that are used in addition to those already accepted according to international conventions, such as traffic Code mounted on the side of the road, for example, are traffic police Code in giving direction to anyone who passes by, Latin alphabet, mathematical codes, also there are codes local that can only be understood by certain community groups. Codes can be expressed in the form of spoken or written language (verbal) and certain signs (nonverbal).

Codes carry statements and are given meaning by the recipient because it gives meaning to the symbols used in communication is not an easy thing, but rather a complicated problem. The process of giving meaning to the symbols used in communication, in addition to being influenced by cultural factors, but also psychological factors, especially when the message reaches the recipient (communicant).

A message delivered with the same symbol can be different meanings when the individual who receives the message is different in terms of thinking and experience framework. Many miss-communication occurs in the community because they do not understand the local symbols. In certain areas that are still cultured, many migrants get lost and become victims of indigenous people because they do not know the symbols or codes used by local residents.

Giving meaning to symbols is a process of communication that is influenced by socio-cultural conditions that develop in a society. Because of that concluded that:

1. All code has real elements
2. All codes have meaning
3. All codes are subject to the user's agreement
4. All codes have functions
5. All codes can be moved, either through the media or other channels of communication.

3. Language, Symbolic System

Most anthropologists and sociologists suggest that culture is characterized by language. Culture without language is a culture that does not adapt. According to the language is a cultural feature, from language one can know the degree of culture of an ethnic group. Language development in a culture is an issue all the time. especially associated with semantic science. Talk about language can not be separated from the problem of symbols and signs (signs).

We are talking about sign or sign means someone is talking about giving meaning to an object. Smoke might be a "sign" that there is a fire, but if a house is not smoky it might be a "symbol" of a lack of food, the feast of Nyepi, and others. Each ethnic group establishes cultural symbols to express certain interests. Signs can be interpreted in a connotative way and symbols can be interpreted in a denotative way. Symbols and signs are so important, say the linguists, when humans stop playing with signs that language begins with words.

Every culture uses language as a medium to express its principles, values , and cultural norms to its supporters. Language is mediation, thoughts, words, and deeds. Like culture in general, language is learned to serve every human mind. Language translates values and norms, translates human cognitive schemes, translates human perceptions, attitudes, and beliefs about the world of its supporters. (Kridalaksana, 2001)

4. Symbol and Meaning

A language is a communication tool that is very important for humans. As a dynamic element, language is always analyzed and studied using various approaches, including the meaning approach. (Mansur Pateda,2001:79) argues that the terms "meaning" are confusing words and terms.

In a linguistic dictionary, the meaning of meaning is translated into:

- a. The intention of the speaker.
- b. The influence of the application of language in the use of human or group perception or behavior.
- c. How to use symbols or symbols.

The nature, definition, elements, and types of meaning have been discussed by Aristotle, Augustine, and Aquinas. According to them, Meaning is the relationship between two things; signs and things in question (wishes, expressions, or markings). In other words, a sign is defined as an entity that denotes or another entity for several purposes. According to Ullman, meaning is the relationship between meaning and understanding. (Ferdinand de Saussure, 1994:286) revealed that the meaning is the understanding or concept that is owned or contained in a linguistic sign.

Aminuddin argued that meaning is the relationship between language and foreign languages that were mutually agreed upon by the language users

so they could understand each other. The effort to understand the real meaning is one of the oldest philosophical problems in the human element. The concept of meaning has attracted the attention of the disciplines of communication, psychology, sociology, and so on. That is why some communication experts often mention the word meaning when they formulate the definition of communication.

F. TRADITION

Tradition (Latin: traditio, "passed on") or habit, in the simplest sense is something that has been done for a long time and is part of the lives of several groups of people, usually from the same country, culture, time, or religion. The most basic thing from tradition is the existence of information that is passed on from generation to generation both officially and frequently because, without this, traditions can become extinct.

Tradition is a synonym of the word "culture" which is a work of art. Tradition is the work of the community, as well as with culture. Mutual influence. This second word is a personification of an unwritten law, and this unwritten law becomes a benchmark norm in a society that is considered good and right.

According to Hasan Hanafi, tradition is a legacy tour of the past (read traditions) that reaches us and enters into the current culture. Thus, the Hanafi tour is not only a matter of leaving history but at the same time, it is a matter of contemporary contributions at various levels. "

In terminology, traditional words contain a hidden understanding of the relationship between the past and the present. And it refers to something that was passed down by ancient times but still exists and functions today. When people talk about MALIH. Islamic traditions or Christian traditions indirectly they are mentioning a series of teachings or doctrines that were developed hundreds or thousands of years ago, but are still present and instead continue to function as guidelines of social life today.

There are so many traditions in Indonesia, each region has different traditions in various ways. For example the tradition before marriage. Usually, this tradition is also different in each region and tribe. For example the stages of giving *seserahan* / *manter jujur* of Dayak Bakumpai traditional honesty.

G. STAGE OF *MANTER JUJURAN*

Seserahan is the ceremony of giving something as a sign of bond for the two brides. The tradition of the custom of Dayak Bakumpai is not much different from the custom of the custom *seserahan* of the Banjar custom. The *seserahan* before the D-day event is the wedding. In carrying out surrender, usually, the bridegroom must prepare items to be given to the bride who she wants to marry.

The goods that must be prepared by the bridegroom to a bride in the form of dowry or *mas kawin*, rings, makeup tools, clothes, toiletries, Bakumpai traditional materials such as *pinduduk* (coconut, *sanaman/besi*, rice) as little, and the Qur'an 'prayers and equipment for Muslim women.

CHAPTER III

RESEARCH METHODOLOGY

A. PLACE AND TIME OF THE RESEARCH

Place : Location

1. The focus of this research is bakumpai dayak community who lives Location of Muara Bumban Village, Murung Raya district .
2. Time : since the issuance of a research permit dated.

B. APPROACH AND TYPE OF THE STUDY

This type of research is field research using qualitative descriptive research methods, this research seeks to load descriptive phenomena that are investigated by describing and classify facts or characteristics of the phenomenon factually and accurately. As for those concerning qualitative research procedures that are words spoken or written by people or observed behaviors Then the researcher explains about the situation in the field both studied, observed by taking data directly at the research location and from the original data source in the real-life scene. With an anthropological approach.

Qualitative research is research that is descriptive and analysis in the form of words and images. Creswell (2008, p.16), qualitative research is Analyzing the data for description and themes using text analysis and interpreting the larger meaning of the findings.

According to Berg (2001, p.3), qualitative research thus refers to the meaning, concept, definitions, characteristics, metaphors, symbols, and descriptions of things.

Kothari (2004, p. 3), qualitative research, on the other hand, is concerned with qualitative phenomena, i.g., relating to or involving quality or kind phenomena. According to Ary et al (2010, p.475), discourse analysis studies of linguistic units to examine the relationship between words and their meanings.

Taylor (2013, p.4). discourse analysis is the close study of language and language use as evidence of aspects of society and social life.

C. SUBJECT OF THE STUDY

The subjects of this study were selected from native speakers of the Bakumpai Dayak community, especially those living in Muara Bumban Village, Murung Raya Regency as a sample. The informants selected using the criteria according to those who fit the criteria are as follows:

1. Chairman or customary head if there is.
2. Our parents.
3. Informants are native Bakumpai Dayak communities,
4. Informants aged 16-60 years old who are trusted.
5. Informants who are very understanding and know very well what ancestral traditions and culture are.
6. Informants who are married and perform rituals.

7. Informants who are considered to be very understanding and recommended to be examined in the village.
8. The informant is not speech impaired.
9. Informants who hold fast the customs and traditions.
10. Informants are willing to be informants,
11. Informants are open, patient, friendly, honest, and not too emotional and easily offended.
12. Informants have good memory, are not shy, and like to talk.

D. SOURCE OF DATA

Data is information that is used in discussing or deciding answers to research questions. Sumer data in this assessment are:

1. Object of Study

The object of this study is the meaning behind the rituals and the symbols found in the procession of the community of people who live in the village of the village of Murung Raya district from the perspective of Dayak analysis.

2. Subject of Study

The subject of this research in this study is the Bakumpai Dayak community who lives in the village of Muara Bumban, Murung Raya district who are very understanding about the ritual procession of *manter jujur* as well as researchers as informants.

E. RESEARCH INSTRUMENT

The research use some instrument to collect the data need in this study, they are :

1. Observation

Observation of participation was carried out to observe the object of research directly how the ritual of the procession of the stages and the meaning of the *manter jujuran* of the Dayak Bakumpai community carried out until now, following, observing from the beginning of the event and to completion. And directly participate in the ritual procession procession of honesty. According to Walidin 2015, p.125-126 Observation in the context of scientific research is a deliberate study and carried out systematically, planned, directed towards a goal by observing and recording phenomena.

2. Documentation

Documentation is the main instrument in qualitative research. According to Bogdan and Biklen (1982, p.27) the research with the research's insight into the key instrument for analysis. The documentation here is divided into two namely:

a. Technical Documentation / main document

Technical documents here are the main documents that are in the form of documents, books, journals, scientific papers, and previous thesis or research.

b. Non-technical Document

Non-technical documents here are photographs, video recordings, personal collections, clips, newspapers, magazines, or small notes.

In this study, documentation was used to obtain data on the description of the Bakumpai Dayak community in Muara Bumban Village, Murung Raya Regency.

3. Interview

An interview is a conversation that is focused on extracting information about what you want to study. According to Kartono (1980, p.171) interview is a conversation that is directed at a particular problem; this is an oral question and answer process, where two or more people face each other physically. In this interview researchers must interview as follows:

Customary leader, if any.

- a. People who live in Muara Bumban village, Murung Raya district.
- b. Elders who understand cultural customs, ritual processions and the meaning of *manter jujuran*.
- c. Parents themselves.

- d. Actors who are married and have performed a procession of rituals and the meaning of *manter jujuran*.
- e. And young people who know and understand the ritual procession and the meaning of the *manter jujuran*.

In this study interviews were used to obtain the data desired by researchers on the ritual procession and the meaning of the symbolic meanings of *manter jujuran*.

F. DATA COLLECTION PROSEDURE

Data is a very important part of conducting research. Procedures of collecting data of this research involved several as follows:

1. Using a purposive sampling method.
 2. Prepare a research instrument in the form of a question list before going to the field.
 3. Implementation of field research.
 4. Organizing data on records and records in the form of transcription.
 5. Classifying data in accordance with research objectives, and
 6. Presenting the results of data analysis
- G. Data Analysis Procedure Data analysis is a way to arrange data. The collected data is then analyzed to find the meaning of the findings

G. DATA ANALYSIS PROCEDURE

Data analysis is a way to arrange data. The collected data is then analyzed to find the meaning of the findings. According to Moleong (1989, p.103) analysis is an organization and sorting data into patterns, categories, and basic principles so that themes can be found and work hypotheses can be formulated as suggested by the data.

Researchers use data analysis techniques aimed at answering questions that have been formulated. Thus the researchers used the data analysis techniques of the Miles and Huberman (1994) model consisting of:

1. Data Reduction, defined as the selection process, focusing on simplification to be easily understood and described in themes and patterns. This is done so that the data obtained can be adjusted to the problem under study.
2. Presentation of Data, as a set of targeted information that provides a point of conclusion and decision making. Presentation of data in the form of drafts.
3. Conclusion Drawing Verifying, after all the data, is obtained then draws conclusions in response to the formulation of the problem.

H. DATA ENDORSMET

Data endorsement is the effort of researchers to obtain data validity using the Triangulation method. According to Ary (2006, p.498) triangulation to gain the trustworthiness of the data there are four standards of rigor for the recovery; Credibility, Transferability, Dependency or Trust, and Confirmation.

Triangulation is a combination of data collection techniques that produce valid data. Walidin (2015, p.139) in qualitative triangulation research was used to prove the data so that it could be verified as valid. There was no difference between those who gathered researchers and what actually happened to the object being studied. In this study using the triangulation method by means of free interviews and structured interviews.

The Reason of Chosing the Theory Based On the Expert Chosen.

the reason why the theory of expert scientists C.S Pierce and Roland Barthes chose, because the theory of both is very close to Dan is very related to my research. their theory is very clear similar to what I researched, every point, every code of the Manter Jujuran in my research is very true and very much related to what theory they put forward.

CHAPTER IV

RESEARCH FINDINGS AND DISCUSSION

This chapter present the discription of research findings and discussion. It contains several parts, they are the data presentation, research findings, and discussion.

A. Data Presentation

1. Brief History Of The Muara Bumban Village

The people of Muara Bumban Village are included in the Bakumpai Dayak tribe. Bakumpai Dayak tribe in Dutch is called Becompaijers or Bekoempaiers is one of the sub-ethnic Ngaju Dayak who is Muslim. The Bakumpai tribe mainly inhabits along the banks of the Barito river basin in South and Central Kalimantan, from the city of Marabahan, to the city of Puruk Cahu, Murung Raya.

The Bakumpai tribe originated in the upstream part of the former Bakumpai District while in the downstream area is the Barangas (Baraki) settlement. The northern part (upstream) of the former Bakumpai District is the Mangkatip District (Berkatib) area which is a settlement of the Dayak Bara Dia or Mangkatip Dayak Tribe. Bakumpai and Mangkatip tribe are descendants of the Ngaju Dayak tribe from the Dayak Land. The Bakumpai tribe has a lot of influences on the language, culture, customary law, and architecture of the Banjar, therefore the Bakumpai tribe is culturally and

customary law included in the Banjar cultural group, but in language, the Bakumpai tribe has a closeness to the Ngaju language. Almost all of the Bakumpai Dayak tribes are Muslim and relatively do not appear religious tribal as in most Dayak tribes (Kaharingan).

Muara Bumban Village is one of the villages located on the edge of the Barito River, which occupies the majority of the Dayak Bakumpai tribe. The community of Muara Bumban Village develops a cultural system related to religious matters through an adaptation process that originates from the Banjar adat tribe so that it seems mixed in its cultural aspects. Nevertheless, the influence of Islam is more dominant in the life of the community of Muara Sumpoi Village, almost identical to Islam.

Muara Bumban Village is included in the area of Murung District, Murung Raya Regency, Central Kalimantan Province. Muara Bumban Village has an area of 40 km², with a population in the year 2018 are 1.051 souls. (Wikipedia, July 8, 2020).

**TABLE 1.1 THE POPULATION IN THE ESTUARY OF MUARA
BUMBAN VILLAGE BY GENDER**

Indicator	Gender		Total
	Male	Famale	
Total population	568	483	1.051
Total Family Card			311

Source : Profil Desa Muara Bumban Tahun 2019

2. Geographical Condition of Muara Bumban Village

The village of Muara Bumban is geographically located at: $-0^{\circ} 29' 13.25''$ North Latitude, $114^{\circ} 38' 34''$ East Longitude with an area of $\pm 40 \text{ km}^2$ consisting of the Village area with the following boundaries:

- a. North side : Dirung Bakung Village
- b. South : Danau Usung Village
- c. East side : Batu Tuhup Village
- d. West side : Muara Sumpui Village

3. Level of Education and Religion

In general, the level of education of the people of Muara Bumban Village is middle to lower. On average, only 50% of people have received education up to the secondary level. Only a few people continue their education to college. Religious life in the Muara Sumpoi village community is 100% Islamic and runs well and smoothly according to their religion and beliefs. This can be seen by the activities religion or place of worship. Means of worship in Muara Bumban Village in the current condition is quite good, it

can be seen from the building of the place of worship itself. The places of worship in Muara Sumpoi Village are as follows:

TABLE 1.2 PLACE OF WORSHIP MUARA BUMBAN VILLAGE

INDICATOR	TOTAL
Mosque	1
Prayer Room	1

Source : Profil Desa Muara Bumban Tahun 2019

Diversity based on data obtained, all of the Muara Bumban Village people adhered to Islam. Awareness of the religious understanding of the people of Muara Bumban Village is quite high, this can be proven by the routine study conducted by the villagers, such as Yasinan, tahlilan and maulid al-habsyi.

In the field of education in Muara Bumban Village has complete education facilities, but the numbers are still small. The amount can be seen in the table as follows:

TABEL 1.3 EDUCATION FACILITIES IN MUARA BUMBAN VILLAGE

INDICATOR	TOTAL
Taman Kanak-Kanak	1
Sekolah Dasar	1
Madrasah Diniyah	1

Source : Profil Desa Muara Bumban Tahun 2019

B. Research results

To find out the results of the study, find out what codes are contained in the spell of honesty in the community of Muara Bumban village, which will be described in several data presentations from the parties in how many data presentations from the informants who are the subject of research.

1. *Duit Tatalin*

Duit tatalin is in the form of money as a guarantee which becomes binding for a woman who is bound. As a form of agreement agreed upon.

In contrast to Mahar, according to the KBBI Mahar as a dowry in the form of property given by the bridegroom (or family) to the bride (or family of the bride) at the time of marriage. The same term is used vice versa if the dowry giver is the family of the bride.

In semiotic analysis This difference is based on observations and interviews, as conveyed by the customary head and the community who interpret this matter with the same meaning as a guarantee that is a binding for a woman who is being sued.

Customary Head (TRB) “*Duit tatalin adalah berbentuk uang sebagai sebuah jaminan yang menjadi pengikat untuk seorang perempuan yang diikat. Sebagai bentuk perjanjian yang disepakati*”.

“(*Duit Tatalin* is a form of money as collateral that binds a woman who is bound. As an agreed form of agreement). “

Represented by Society (BHRH) “ *duit tatalin adalah uang pengikat agar seorang wanita tidak bisa di ganggu gugat lagi oleh orang lain*”.

”(*Duit Tatalin* is a binder for a woman to be inviolable again by others).”

Duit Tatalin function in *Manter Jujuran*:

a. Total *duit tatalin*

In semiotic analysis *Duit tatalin* is money given based on the ability of men, with a certain amount. if he gives 100 thousand in *duit tatalin*, then 10 million in *duit jujuran* is 10 million, if in *duit tatalin* is 20 thousand, then the money is 20 million, if the *duit tatalin* is 500 thousand, then the *duit jujuran* is 50 million, and so on, honesty that must be provided by the men.

Customary Mechanic (DVL)” *duit tatalin itu semakin besar duit tatalinnya maka semakin besar pulalah duit jujurannya.*

“(*Duit Tatalin* the bigger the *duit tatalin*, the greater the honest money.)”

Headmen (BMDN) “ *duit tatalin biasanya menyesuaikan duit jujuran, duit tatalin penentuan duit jujuran. Ketika bainsekan kecil pihak keluarga wanita menyesuaikan kemampuan laki-laki mereka memberikan jumlah duit tatalin berapa dan pihak laki-laki menawarkan seberapa kemampuan mereka.*

“ (*Duit Tatalin* usually adjusts *duit jujur*, *duit tatalin* determines *duit jujur*. When a small side of the woman's family adjusts the ability of men they give the amount of money in the *duit tatalin* and the men offer how much they are.)”

b. Guarantee

Duit tatalin is a guarantee for a woman, this money is a form of limitation or limitation for women and men who will soon be married. When viewed from its function, the tatalin money functions as a guarantor or guarantee for a matter. According to KBBI Guarantees are dependents on loans received or guarantees or promises of someone to bear the debt or obligations are not fulfilled.

If a woman who breaks a promise will double the amount of the man who gave the money, and vice versa if a man who breaks the promise is considered to be charred for women.

Customary Figure (AR) “ *duit tatalin adalah uang pembatas. Sebagai bentuk rasa batasan pasanagan satu sama lain, saling berjanji untuk tidak melakukan kesalahan yang bisa membuat pernikahan mereka menjadi batal.*

“*Tatalin money is limiting money. As a form of a sense of boundary to each other, promised each other not to make mistakes that could make their marriage become invalid ..*

Represented by Society (SWF) “ *duit tatalin adalah duit perjanjian, untuk membuat dua pasangan merasa saling terikat. jika seorang wanita mengingkari maka akan mengganti rugi. Jika seorang laki-laki yang mengingkari maka akan hangus dan pernikahan mereka batal.*

”(*Duit Tatalin is agreement money, to make two partners feel attached to each other. if a woman denies it will compensate. If a man denies it will be forfeited and their marriage is null and void.*)”

2. **Manter jujuran.**

Manter jujuran is the main ceremony where the main event before the wedding. *Manter jujuran* is very important for women. *Manter jujuran* is a form of great surrender is the core of a series of delivery of all the requirements from *duit jujuran* to all mandatory items that must be provided in accordance with ancestral habits from time to time.

In semiotic analysis When compared with the application, then this process is almost close to the application process in which there is a series of gifts to the bride. According to the KBBI this is referred to as the proposal process. The word proposal comes from the word betel nut, proposing marriage is an application which in Arabic is called the *Khitbah* (Tihami & Sahrani, 2004, p. 24).

However, differences here generally emerge in the main activities. If the application is a process that has just begun to ask for certainty from the woman, for the acceptance or rejection of a proposal, while the *Manter*

jujuran is to give a gift in the form of a predetermined requirement as a condition of acceptance of the proposal from men.

If the requirements have been met according to the request of the bride, then the next process can be continued. Like the determination of the wedding day and important planning related to the marriage process going forward.

This is based on observations and interviews, as conveyed by the Head of an adat and the community who interpret this with the same meaning as offerings and core events for the bride.

Customary Head (TRB) “ *manter jujuran adalah acara inti acara yang di tunggu-tunggu yang mana keluarga calon pengantin laki-laki datang kerumah untuk mengantarkan semua persembahannya, menentukan hari perkawinan.*

“(*Manter Jujuran* is the highlight of the long-awaited event where the bridegroom's family comes home to deliver all of their offerings, determining the wedding day.)”

Customary Mechanic (DVL) “ *manter jujuran adalah bentuk persembahan dari calon pengantin laki-laki untuk perempuan. Mereka datang membawa semua persyaratan yang telah di minta dari pihak wanita.*

“(*Manter Jujuran* is a form of offerings for the bride and groom for women. They come with all the requirements that have been requested from the woman.)”

Represented by Society (LNS) “ *manter jujur an adalah prosesi pengantara semua persyaratan. Baik dari duit jujur an sampai persyaratan yang lain.*

” (*Manter Jujur an is a procession of mediation of all requirements. Both from duit jujur an to other requirements.*) ”

Represented by Society (SSWD) “ *manter jujur an laki-laki datang kerumah membawa duit jujur an. Cincin dan pesyaratan yang lainnya juga. Serta menentukan kapan hari H pernikahan.*

” (*Manter jujur an men come home with honesty money. Rings and other requirements too. And determine when the wedding day*) ”.

As for the requirements brought at the time of the *manter jujur an* are as follows:

1. **Tingsin (Ring)**

Tingsin is ring-shaped jewelry, according to KBBI jewelry in the form of a small circle worn on the finger, some having eyes, some not. Everything in a circle is like little rings on a spear or a chain attached to a finger. Generally, the ring serves as jewelry for someone who wears to beautify themselves.

If seen from history, giving the ring originally came from Roman engagement ceremonies since the first century AD (Szews, 1983). The engagement ceremony contained a statement about promises to marry in the future. At that time, the involvement of local traditions was still strong in Christianity that was developing so that many elements of local traditions entered into Christian marriage rites. (White, 2002, p. 282) . One element of the

Roman tradition that enters into Christian marriage rites is the procession of the wedding ring exchange.

In semiotic analysis Tingsin is a symbol as a binding symbol of the relationship between the two partners in order to continue together until the end of their lives. Wedding rings are also usually given in pairs, one for the bride and the other for the bride. For prospective applicants, Muslim men may not use gold rings. Usually replaced by a white ring or made of brass. While women may wear gold rings.

C.S Peirce stated on his object, Peirce divides the sign of the icon (icon), index (index), and symbols (symbols). In this case the sign is shown on Tingsin (ring) which is understood by the general public as a symbol of a bond between two people. while the meaning of the index on the Tingsin (ring) indicates the presence of Tingsin (ring) attached to the finger of a man or woman, indicating the existence of a bond that is lived.

This is based on observations and interviews, as conveyed by the Head of an adat and the community who interpret this with the same meaning as a symbol and binding symbol to each other.

Customary Head (TRB) “ *Tingsin mempunyai makna sebagai ciri bahwa seorang perempuan itu sudah di miliki dan dan tidak bisa di ganggu lagi, tidak bisa kelain hati lagi.*

”(Tingsin has a meaning as a sign that a woman is already in possession and cannot be disturbed anymore, she cannot be in another heart.)”

Customary Figure (A R) “ *Tingsin disini dimaknai sebagai lambang atau tanda bahkan ciri bahwa seorang wanita sudah di khitbah atau sudah di lamar.. cincin ini di beri ketika manter jujur, salah satu juga untuk pengikat dan untuk tanda.* ”

“(Tingsin here is interpreted as a symbol or even a sign that a woman has been preached or has been proposed . this ring is given when the honest mantra, one is also for binders and for signs.)”

Represented by Society (SWF) “ *Tingsin disini mempunyai makna sebagai tanda bahwa perempuan sudah di pinang tinggal nunggu hari sah menikah.* ”

”(Tingsin here has a meaning as a sign that women are already in areca palm just waiting for the legal marriage day.)”

2. *Talam*

Talam are an object that is shaped like a baking pan or a bread cake. The function is generally used by the community as a container for putting cake dough that is ready to be cooked. According to KBBI Tools made of woven parts of bamboo tree trunks which are split in a round shape like a plate with a diameter of 65-80 cm. At present, the trays or trays are widely used in the form of plastic, aluminum, and bamboo with their respective functions according to the needs of the community.

In semiotic analysis and this observation, *Talam* has a different function in general, namely the location of the *duit jujuran*. *Talam* are usually decorated in such a way as to beautify the place of *duit jujuran*. *Talam* have the meaning of lawful money that must be respected and respected. Like a gold chest in royal times that presents gold and jewelry given to the queen or princess to be beveled, then the function of the tray is as a tribute and respect.

Based on interviews the meaning that emerges is the connotation meaning in accordance with Roland Barthes (1915-1980), in his theory Barthes developed semiotics into 2 levels of signification, namely the level of denotation and connotation. Denotation is a level of signification that explains the relationship between sign and signified to reality, producing explicit, direct, and certain meaning. The connotation is the level of signification that explains the relationship between the sign and the sign in which operates the meaning that is not explicit, indirect, and uncertain (Yusita Kusumarini, 2006).

Talam have meaning as a place for *duit jujuran* and respect for *duit jujuran*.

This is based on observations and interviews, as conveyed by the customary leader and the community who interpret this matter with the same meaning as a symbol and symbol as respect and appreciation.

Customary Head (TRB)” *Talam mempunyai makna sebagai tempat uang jujuran yang bersih dan menghormati uang jujuran.*

”(Trays have meaning as a place for duit jujuran and respect for duit jujuran)”.

Customary Mechanic (TRB) “ *Talam disini mempunyai makna bahwa uang jujuran yang bersih dan halal itu harus di percantik, harus di perindah tidak boleh di letakan sembarangan.*

“(Trays here have the meaning that clean and lawful *duit jujuran* must be beautified, must be beautified should not be placed haphazardly)”.

Headmen (BMDN) “ *Talam disini mempunyai makna dan arti sebagai tempat uang jujuran yang bersih dan harus di hormati.*

“(Trays here have a meaning and meaning as a place of *duit jujuran* and must be respected)”.

Represented by Society (WW) : *Talam disini mempunyai makna dan arti sebagai tempat uang jujuran yang bersih dan harus di hormati. Karna uang itu dianggap suci.*

”(Trays here have meaning and meaning as a place of *duit jujuran* and must be respected. Because money is considered sacred)”.

3. *Bahalai*

Bahalai is a fabric that resembles the cloth of Kemben or Kemban. At the time this cloth was the traditional clothing of women's body wrapping which was historically commonly found in Java and Bali, Indonesia. Kemben can be a piece of cloth that wraps the body, both plain cloth, batik cloth, velvet, or other types of cloth that covers the chest wrapped around a woman's body (KBBI, June 2020).

In In semiotic analysis this case, the function is different in the *manter jujur* ceremony. *Bahalai* is a pedestal for pedestal tray. This *Bahalai* serves to beautify the tray for the place of *duit jujur* . *Bahalai* also symbolizes respecting and appreciating honest and lawful.

based on interviews the meaning that emerges is the connotation meaning in accordance with Roland Barthes (1915-1980), in his theory Barthes developed semiotics into 2 levels of signification, namely the level of denotation and connotation. Denotation is a level of signification that explains the relationship between sign and signified to reality, producing explicit, direct, and certain meaning. The connotation is the level of signification that explains the relationship between the sign and the sign in which operates the meaning that is not explicit, indirect, and uncertain (Yusita Kusumarini, 2006).bahalai here not only as a cloth but functioned as a tribute to money that is considered clean and holy.

This is based on observations and interviews, as conveyed by the customary leader and the community who interpret this matter with the same meaning as a symbol and symbol as respect and appreciation.

Customary Head (TRB)” *Bahalai disini di simbolkan dan mempunyai makna bahwa melindungi dan menghargai uang jujuran yang halal. Bahalai ini sebagai lapis dan lapik .*

“(*Bahalai* here is symbolized and means that protecting and appreciating *duit jujuran* of lawful. Bahalai this as a layer and mat)”.

Represented by Society (LSN) sesepuh desa muara bumban “
Bahalai disini di simbolkan dan mempunyai makna dan arti bahwa melindungi dan menghargai uang jujuran yang halal. Bahalai sebagai lapik agar terhindari dari debu. Karna uang jujuran itu dianggap suci. “

”(*Bahalai* here is symbolized and has a meaning and meaning that protects and appreciates *duit jujuran* of lawful . Bahalai as a mat to avoid dust. Because honesty money is considered sacred)”.

Represented by Society (BHRH)” *Bahalai disini di simbolkan dan mempunyai makna dan arti bahwa melindungi dan menghargai uang jujuran yang halal. Bahalai sebagai lapik agar terhindari dari debu. Karna uang jujuran itu dianggap suci.*

“(Bahalai here is symbolized and has a meaning and meaning that protects and appreciates *duit jujuran* of lawful . Bahalai as a mat to avoid dust. Because honesty money is considered sacred)”.

4. *Bakul*

Bakul is a container or place made of woven bamboo or rattan with a circular mouth, while the bottom is rectangular in shape which is smaller than the size of the mouth, baskets hung for storage of goods (KBBI, 2020).

In semiotic analysis this case, the basket function is not just used in general. In the *Manter jujur* procession, baskets are an important condition that must be present in this procession. Aside from being the storage of goods, *Bakul* serves as a place for transfer from *Talam* to *Bakul*. This basket is interpreted as an appreciation and transfer that official ownership of men's money into women's money. Cannot be contested anymore. And it also functions so that the money does not scatter, is arranged in the best way and is always respected.

According to C.S Peirce put forward a triangle theory consisting of symbols, icons and indexes. The basket as the symbol agreed upon as a sign of ownership is legal. other than that as an icon to be in a transaction. *Bakul* is realized in the form of an index as a sign that there are conditions for an honest judge.

This is based on observations and interviews, as conveyed by the customary head and the community who interpret this to mean the same meaning as a symbol and symbol as a sign of legal ownership of money for a woman from a man's property.

Customary Head (TRB)” *Bakul disini mempunyai makna pemindahan kepemilikan yang sah untuk perempuan. bakul disini adalah tempat memindah uang dari laki-laki ke perempuan. Agar tidak berhamburan. Bakul sebagai wadah yang indah . karna uang jujur yang di dapat dari keringat harus di hormati dan di hargai.*

“(Bakul here means the transfer of legal ownership for women. basket here is a place to move money from men to women. So as not to scatter. Bakul is a beautiful pawn. because duit jujur earned from sweat must be honored and respected)”.

Headmen (BMDN)” *Bakul mempunyai makna, bakul disini adalah tempat memindah uang dari laki-laki ke perempuan. Agar tidak berhamburan. Bakul sebagai wadah cantik dan indah . karna uang jujur yang di dapat dari keringat harus di hormati dan di hargai serta di padu menjadi bagus.*

Represented by Society (WW)” *Bakul disini mempunyai makna, bakul disini adalah tempat memindah uang dari laki-laki ke perempuan. Agar tidak berhamburan. Bakul sebagai wadah cantik dan indah .*

“(Bakul here has meaning, Bakul here is a place to move money from men to women. So as not to scatter. Bakul is a beautiful and beautiful container)”.

5. *Sendok kayu*

Sendok kayu is a spoon-shaped spoon shaped like a dipper, spoonful rice (like a spoonful) large for scooping rice, and so on (KBBI, 2020). Spoons are generally used to take rice in a rice pot or container. The shape is rather long and is made of wood to avoid the heat from the rice steam that will be served, and its shape resembles a large tablespoon.

In semiotic analysis Different from the general function as a tool for cooking and eating. In an *manter jujuran* procession, the wooden spoon is a requirement whose function is to move honest money from the Talam to the Bakul, this wooden spoon has the meaning and meaning that clean and lawful money cannot be touched by hand. Because of this wooden spoon as a symbol of guardianship from the hands of people who are considered not good.

Roland Barthes (1915-1980) stated in the connotation that the meaning that emerged was not the actual meaning in this study, the wooden spoon was not for cutlery but as a means for meaning that halal money should not be held haphazardly by hand. Because the money is clean, it must be respected.

This is based on observations and interviews, as conveyed by the Head of the adat and the people who interpret this matter with the same meaning as a symbol and symbol as preservation and respect for money that is considered sacred and clean.

Customary Head (TRB)” *Sendok kayu mempunyai makna bahwa uang yang halal tidak boleh di pegang sembarangan dengan tangan. Karna uang itu bersih maka harus di hormati.*

“ (A wooden spoon means that legal money cannot be held carelessly by hand. Because the money is clean, it must be respected)”.

Customary Figure (AR)” *Sendok kayu mempunyai makna dan arti untuk menghargai uang jujur tersebut. Sendok kayu ini untuk mengambil dan memindahkan uang dari talam ke bakul. Tidak bisa di pegang dengan sembarangan tangan.*

“ (Wooden spoon has the meaning and meaning to reward *duit jujur* . This wooden spoon is for picking up and moving money from trays to baskets. Can not be held with a haphazard hand)”.

Represented by Society (SWF) “ *Sendok kayu mempunyai makna dan arti untuk menghargai uang jujur tersebut. Sendok kayu ini untuk mengambil dan memindahkan uang dari talam ke bakul. Tidak bisa di pegang dengan sembarangan tangan.*

“ (Wooden spoon has the meaning and meaning to reward the *duit jujur* . This wooden spoon is for picking up and moving money from trays to baskets. Can not be held with a haphazard hand)”.

6. *Tapung tawar*

Tapung tawar is generally understood to be a receptor consisting of various materials that are tailored to the needs of each region. Not

infrequently, people call it a tool to spell out an object or person. The plain *tapung* is usually used in a sacred and important ceremony so that the fresh *tapung tawar* is always prepared in the form of a liquid that has been accommodated by various objects that generally smell nice like flowers and perfume (KBBI, 2020).

In semiotic analysis the manufacturing process, *Tapung Tawar* in the *manter Jujuran* consists more simply of glass filled with water and containing banana leaves soaked in it. *Tapung tawar* bargaining is also an important requirement in the *Manter Jujuran* process. Plain *tapung tawar* is usually made in a glass. And later will be sprinkled with the bride. *Tapung tawar* bargain is a tradition since ancient times each carries out the event. *Tapung tawar* bargain is believed to respect their ancestors. *Tapung tawar* tasteless meaning as a wall for the bride and groom present at the event. *Tapung tawar* bargain is believed to be a protector from spirits.

According to Roland Barthes (1915-1980), seeing another aspect of labeling is the "myth" that marks a society. "Myth" according to Barthes lies at the second level of signification, so after the sign-signifier-signified system is formed, the sign will become a new marker which then has a second sign and forms a new sign. So, when a sign that has a connotation meaning then develops into a denotation meaning, then the meaning of the denotation will become a myth. myths entrusted by the people to the

requirements of Tapung Tawar are as coolers and respect for ancestors, as well as guarding us from spirits.

This is based on observations and interviews, as conveyed by the Head of the adat and the community who interpret this with the same meaning as a symbol and symbol for the wall and as guarding and honoring the ancestors.

Customary Head (TRB) “ *Tapung tawar memiliki makna sebagai pendingin uang jujuran. Dan menghormati leluhur.*

” (*Tapung Tawar has the meaning of an duit jujuran cooler. And respect for ancestors*)”.

Customary Mechanic (DVL) “ *Tapung tawar memiliki arti dan makna untuk menghargai leluhur, konon kata orang dulu tapung tawar ini sebagai pendingin. Dan sebagai penjaga agar tidak di ganggu makhluk halus.*

” (*Tapung Tawar has meaning and meaning to respect ancestors, it is said that the people of Tapung Tawar used as a cooler. And as a guard so as not to be disturbed by spirits*)”.

Headmen (BMDN)” *Tapung tawar memiliki makna sebagai pendingin uang jujuran. Dan menghormati leluhur. Serta mendinginkan suasana agar tidak kacau.*

” (*Tapung tawar has a meaning as a cooler of duit jujuran. And respect for ancestors. And cool the atmosphere so that it's not chaotic*)”.

7. *Duit jujur*

Duit Jujur is in the form of money, clearly understood to be a sum of money that has been prepared by the bridegroom for women. *Duit jujur* is different from *Duit Tatalin*, and so is dowry money. Mahar money is generally given as a marriage condition, so in this procession, it is different from honest money which is a requirement for an honest Manter procession. Besides that, in terms of the number also different, further in the book Fathul Qarib explained that there is no minimum and maximum value in the dowry.

In semiotic analysis The provision in Mahar is that everything that is legitimate is used as a medium of exchange. Whether in the form of goods or services, legitimately used as a dowry. But Mahar is ratified by no less than 10 dirhams and no more than 500 dirhams. One dirham is equivalent to 2,975 grams of silver (Islam Nu, 2020). While the amount for *Duit Jujur* is determined by an agreement that occurs at the beginning of the determination of the *duit Tatalin*.

Duit Jujur is money that has been eagerly awaited, where this *duit jujur* is money given to women who will be married. *Duit Jujur* is usually requested by the woman's family and approved by the male family according to ability and given time or tempo to collect it. *Duit Jujur* is the core money to give to the bride and groom as money to make weddings and for many people. This money can also be added by

women if they feel they are not enough. And at any time can also be added by the family of both parties. *This duit Jujuran* is meant as money to feed many people so that we get prayers and blessings from many people.

This theory was put forward by Roland Barthes (1915-1980). In his theory, Barthes developed semiotics into 2 levels of sign, namely the level of denotation and connotation. Denotation is a level of signification that explains the relationship between sign and signified to reality, producing explicit, direct, and certain meaning. The connotation is the level of signification that explains the relationship between the sign and the sign in which operates the meaning that is not explicit, indirect, and uncertain (Yusita Kusumarini, 2006). The meaning of the connotation that arises in jujuran money is jujuran money is money that is given from men to women. This money is provided to give to the woman's family. This money has meaning in the crude language is. Jujuran money is only to provide and provide food and organize events for our families and many people.

This is based on observations and interviews, as conveyed by the customary leader and the community who interpret this with the same meaning as a symbol and symbol for respect and appreciation to the public.

Customary Head (TRB)” *Duit jujuran adalah duit yang di berikan dari laki-laki ke perempuan. Duit ini di sediakan untuk*

memberikan ke keluarga perempuan. Duit ini mempunyai makna dengan bahasa kasarnya adalah. Untuk memberi makan dan menghargai kedua keluarga besar yang datang.

” (Duit Jujuran is money given by men to women. This money is provided to give to women's families. This money has meaning in abusive language. To feed and appreciate the two extended families who came)”.

Headmen (BMDN) *” Duit jujuran adalah duit yang di berikan dari laki-laki ke perempuan. Duit ini di sediakan untuk memberikan ke keluarga perempuan. Duit ini mempunyai makna dengan bahasa kasarnya adalah. Duit jujuran hanya untuk memberi dan menyediakan makan serta membuat acara untuk keluarga kita dan orang banyak.*

“(Duit Jujuran is money given by men to women. This money is provided to give to women's families. This money has meaning in abusive language. Duit Jujuran is only for giving and providing food and making events for our families and the public)”.

Represented by Society (BHRH) *“ Duit jujuran adalah duit yang di berikan dari laki-laki ke perempuan. Duit ini di sediakan oleh seorang laki-laki dan di jatuh tempokan kapan waktu pengumpulannya. Duit ini di maknakan sebagai mana perjuangan laki-laki untuk menghalalkan seorang yang ia cintai. Dan jua untuk memberikan makanan kepada orang banyak serta membuat orang senang.*

”(*Duit Jujuran* is money given by men to women. This money is provided by a man and the place where he collects it will be dropped. This money is interpreted as the struggle of a man to justify someone he loves. And nevertheless to give food to many people and make people happy)”.

8. *Pinduduk*

Pinduduk is important equipment in the spell of *Manter Jujuran* Consists of old shelled skin, sugar, rice, iron, and thread wrapped around the coconut shell. When viewed from its function, *Pinduduk* is almost the same as the *Sesajen* which is generally presented by the community in certain ceremonies as a request for protection and respect for ancestors (Shafi'i, 2017). However, each region clearly has different types and forms of offerings that differ, depending on the prevailing needs and customs.

In semiotic analysis the *Manter Jujuran* procession, the function of *Pinduduk* is one of the important conditions in the *manter jujuran* according to the beliefs of many people is an appreciation for ancestors. It is believed that the ancestors prayed for the wedding as smoothly as expected.

According to Roland Barthes (1915-1980), seeing another aspect of labeling is the "myth" that marks a society. "Myth" according to Barthes lies at the second level of signification, so after the sign-signifier-signified system is formed, the sign will become a new marker which then has a second sign and forms a new sign. So, when a sign that has a connotation

meaning then develops into a denotation meaning, then the meaning of the denotation will become a myth. The myth that appears in the conditions for pinduduk is that Pinduduk here has meaning and meaning to respect existing ancestors. Pinduduk are always provided for people other than us. So that our program is not disturbed by spirits.

This is based on observations and interviews, as conveyed by the customary head and the community who interpret this with the same meaning as a symbol and symbol for respecting ancestors to always be maintained.

Customary Head (TRB) “ *Pinduduk disini mempunyai makna dan arti untuk menghargai leluhur yang ada. Pinduduk selalu di sedikan untuk orang orang yang selain kita. Agar acara kita tidak di ganggu. Dari makhluk halus.*

“(*Pinduduk here has meaning and meaning to respect the ancestors. Pinduduk is always reserved for people other than us. So that our event will not be disturbed. From spirits*)”.

Represented by Society (ILS) ” *Pinduduk disini mempunyai makna dan arti untuk menghargai leluhur yang ada. Pinduduk selalu di sedikan untuk orang orang yang selain kita. Agar acara kita tidak di ganggu. Dari makhluk halus. Pinduduk jua selalu ada sejak zaman dulu.*

”(*Pinduduk here has meaning and meaning to respect the ancestors. Pinduduk is always reserved for people other than us. So that our event*

will not be disturbed. From spirits. Pinduduk also always existed since ancient times)”.

Headmen (BMDN) “ *Pinduduk disini mempunyai makna dan arti untuk menghargai leluhur yang ada. Pinduduk selalu di sedikan untuk orang orang yang selain kita. Agar acara kita tidak di ganggu.*

“(*Pinduduk here has the meaning and meaning to respect the ancestors. Pinduduk is always reserved for people other than us. So that our event will not be disturbed)”.*

The population objects that have meaning and significance are very important :

a. *Behas (beras)*

Behas is rice which is generally found as a staple food for the people. In this case, rice prepared in pinduduk continues to use ordinary rice without any special rice category.

In semiotic analysis Different in the tradition of *Manter Jujuran*, Behas in Pinduduk is one of the mandatory requirements when the *manter jujuran* , Behas has a meaning and meaning as a symbol of prosperity and prosperity. Symbolized when it has been done by marriage, it is expected that the marriage relationship will always be prosperous and prosperous like rice which is the staple food.

C.S Preece states the meaning or triangle meaning which consists of three main elements, namely the sign, object, and interpretant. A

sign is something that has a physical form that can be grasped by the human senses and is something that refers (represents) other things outside the sign itself. The sign according to Peirce consists of a Symbol (a sign that emerges from a deal), an Icon (a sign that emerges from a physical representation) and an Index (a sign that arises from a cause-effect relationship). While the reference to this sign is called an object. The object or sign reference is a social context that becomes a reference to the sign or something that the sign refers to.

Rice as a sign or symbol of welfare and prosperity. With the rice index as one of the requirements that must be fulfilled in the procession of the manter jujur without rice in the manter jujur procession, the conditions are not fulfilled.

This is based on observations and interviews, as conveyed by the Head of the adat and the community who interpret this with the same meaning as a symbol and symbol for welfare and prosperity.

Customary Head (TRB) *“Beras disini maknanya ada lah sebahagai lambang kemakmuran di harapkan jika seorang sudah menikah maka akan sejahtera seperti layaknya beras.*

“ (Behas here the meaning is as a symbol of prosperity is expected if a person is married it will prosper like rice)”.

Customary Mechanic (DVL)” *Beras disini maknanya adalah sebagai kesejahteraan dan kemakmuran mereka yang sudah menikah. Agar hidupnya selalu sejahtera dan selalu bahagia.*

“(*Behas* here the meaning is as prosperity and prosperity of those who are married. So that his life is always prosperous and always happy)”.

Represented by Society (WW) “*Behas disini mempunyai makna dan arti bahwa jika orang sudah menikah maka kehidupannya selalu di limpahkan rejeki dan selalu sukses.*

“(*Behas* here has a meaning and meaning that if a person is married then his life is always bestowed fortune and always successful)”.

Represented by Society (BHRH) “ *Behas disini maknanya adalah sebagai kesejahteraan dan kemakmuran mereka yang sudah menikah. Agar hidupnya selalu makmur dan selalu berejeki.*

“(*Behas* here the meaning is as prosperity and prosperity of those who are married. So that his life is always prosperous and always berejeki)”.

b. Gula (sugar)

Gula In pinduduk, Sugar is an important requirement that must be brought when the *manter jujur* . The sugar used is granulated

sugar, there are no specific sugar criteria. People only need to prepare the sugar in a container so it is not mixed with rice.

In semiotic analysis Sugar here symbolizes if someone who is married then his life will always be sweet like sugar. Will always be happy, harmonious, safe, and secure away from problems.

C.S Peirce states the meaning or triangle meaning which consists of three main elements, namely the sign, object, and interpretant. A sign is something that has a physical form that can be grasped by the human senses and is something that refers (represents) other things outside the sign itself. The sign according to Peirce consists of a Symbol (a sign that emerges from a deal), an Icon (a sign that emerges from a physical representation) and an Index (a sign that arises from a cause-effect relationship). While the reference to this sign is called an object. The object or sign reference is a social context that becomes a reference to the sign or something that the sign refers to.

Sugar as a sign or symbol of sweetness and harmony in the household. With the sugar index as one of the requirements that must be met in the procession of *manter jujuran* without sugar in the *manter jujuran* procession, the conditions are not fulfilled.

This is based on observations and interviews, as conveyed by the Head of the adat and the community who interpret this with the same meaning as a symbol and symbol for happiness and harmony in the household.

Customary Head (TRB)” *Gula Maknanya sebagai pemanis agar kehidupan berumah tangga selalu manis .*

”(sugar The meaning is as a sweetener so that married life is always sweet)”.

Customary Mechanic (DVL)” *Gula Maknanya sebagai pemanis agar kehidupan berumah tangga mereka selalu manis. Selalu harmonis dan selalu tentram.*

“ (Sugar The meaning as a sweetener so that their married life is always sweet. Always in harmony and always at peace)”.

Represented by Society (WW)” *Maknanya sebagai pemanis agar kehidupan berumah tangga mereka selalu manis selalu bahagia selalu merasa sukar dan damai selalu harmonis.*

“ (sugar The meaning is as a sweetener so that their married life is always sweet always happy always feels difficult and peace is always harmonious)”.

c. Sanaman (Iron)

Sanaman is part of making *Pinduduk*, this requirement must be completed. *Sanaman* is made of iron, whether in any form, as long as it is made of iron. Quite often people use a machete or the like which is easily found around.

In semiotic analysis Sanaman is an important requirement, in customary beliefs, Dayak sanaman is always good at marriages, village treatments, or even any of these events. Sanaman is here as a symbol of strength in the household. In domestic relations, they will always be strong in the face of any trials. Both the third person and a very complicated problem in the household.

C.S Peirce states the meaning or triangle meaning which consists of three main elements, namely the sign, object, and interpretant. A sign is something that has a physical form that can be grasped by the human senses and is something that refers (represents) other things outside the sign itself. The sign according to Peirce consists of a Symbol (a sign that emerges from a deal), an Icon (a sign that emerges from a physical representation) and an Index (a sign that arises from a cause-effect relationship). While the reference to this sign is called an object. The object or sign reference is a social context that becomes a reference to the sign or something that the sign refers to.

Sanaman (Iron) as a sign or symbol of strength in building a household. With the sugar index as one of the requirements that must be met in the procession of manter jujuran. without Sanaman (Iron) in the spell procession, the conditions are not fulfilled.

This is based on observations and interviews, as conveyed by the Head of the adat and the community who interpret this with the

same meaning as a symbol and symbol of strength in marriage like iron.

Customary Head (TRB)” *Sanaman disini mempunyai arti bahwa jika mereka sudah menikah maka kehidupan rumah tangganya akan kuat dari godaan apapun.*

“(Sanaman here means that if they are married the household life will be stronger than any temptation)”.

Represented by Society (SWF)” *Sanaman disini mempunyai arti bahwa jika mereka sudah resmi menikah maka akan terhindar dari godaan contohnya pelakor, atau yang suka merusak hubungan. Hubungan mereka selalu kuat.*

“(Sanaman here means that if they are officially married, they will avoid temptation, for example, *pelakor* or those who like to damage relationships. Their relationship is always strong)”.

Customary Figure (AR)” *Sanaman disini mempunyai arti bahwa jika mereka sudah menikah hubungan mereka akan selalu kuat dari masalah apapun. Kuat dari godaan apapun. Godaan orang ketiga dan kuat menghadapi masalah di dalam rumah tangga tanpa berpikir untuk pisah.*

“(Sanaman here means that if they are married their relationship will always be strong from any problem. Strong from any temptation. The

temptation of a third person and strong deal with problems in the household without thinking to separate)”.

Represented by Society (LSN)” *Sanaman disini mempunyai arti bahwa jika mereka sudah resmi menikah maka akan terhindar dari godaan apapun dan akan selalu kuat menghadapi rintangan yang datang menerpa.*

“(*Sanaman* here means that if they are officially married, they will avoid any temptation and will always be strong in facing obstacles that come their way)”.

d. *Banang* (Yarn)

Banang is the same thing as the thread in general. Yarns are generally used for sewing or as a medium for making clothing (KBBI, 2020). In this case, the need for threads in the Manter Jujuran process is an obligation. Its function is clearly different from the common thread because the thread has its own meaning and symbol in Pinduduk.

In semiotic analysis *Banang* is one of the things that must be taken when honest medalists. Many symbolize the binding of one another. When they are far apart, they will always feel attached. Their relationship is always close to the end of life.

C.S Preece states the meaning or triangle meaning which consists of three main elements, namely the sign, object, and interpretant. A

sign is something that has a physical form that can be grasped by the human senses and is something that refers (represents) other things outside the sign itself. The sign according to Peirce consists of a Symbol (a sign that emerges from a deal), an Icon (a sign that emerges from a physical representation) and an Index (a sign that arises from a cause-effect relationship). While the reference to this sign is called an object. The object or sign reference is a social context that becomes a reference to the sign or something that the sign refers to.

Benang (Yarn) as a sign or symbol of binding and bonding in building a household. With the sugar index as one of the requirements that must be met in the procession of manter jujur. without Benang (Yarn) in the mantra procession, the conditions are not fulfilled.

This is based on observations and interviews, as conveyed by the Head of an adat and the community who interpret this with the same meaning as a symbol and symbol of strength and bond with each other.

Customary Head (TRB)” *Benang juga memiliki makna sebagai pengikat satu sama lain.*

”(*Benang* also has a meaning as a binder to each other)”.

Represented by Society (ILS) “ *Benang juga memiliki makna sebagai ikatan dan pengikat. Mereka selalu merasa terikat satu sama lain. Selalu mengingat ketika jauh satu sama lain. Tidak berani bermain api di belakang.*

“(*Banang* also has meaning as a bond and a binder. They always feel attached to each other. Always remember when far from each other. Don't dare to play fire in the back)”.

Represented by Society (SSWD)” Benang juga memiliki makna sebagai pengikat dan mereka satu sama lain saling merasa terikat .tidak ada orang ketiga .

“(*Banang* also has a meaning as a binder and they feel attached to each other. There is no third person)”.

e. *Gula batu*

Gula batu is a sweet candy form, in general candy comes from a mixture of sugar and some flavorings that are mixed to produce a sweet taste and is loved by people (KBBI, 2020). Sweets are generally sweet and easy to get in public. In the tradition of Pinduduk, sweets that are served are just ordinary sweets, without the special category of candy. But it has a different meaning in terms of the function of the candy itself.

In semiotic analysis Gula batu is a symbol as a sweetener. When we are married our lives will always be loved and loved by those around us.

C.S Preece states the meaning or triangle meaning which consists of three main elements, namely the sign, object, and interpretant. A

sign is something that has a physical form that can be grasped by the human senses and is something that refers (represents) other things outside the sign itself. The sign according to Peirce consists of a Symbol (a sign that emerges from a deal), an Icon (a sign that emerges from a physical representation) and an Index (a sign that arises from a cause-effect relationship). While the reference to this sign is called an object. The object or sign reference is a social context that becomes a reference to the sign or something that the sign refers to.

Sugar cubes as a sign or symbol of life are always loved by those around them and are useful for those around them in building households. With the sugar index as one of the requirements that must be met in the procession of manter jujuran. without Rock Sugar in the mantra procession, the conditions are not fulfilled.

This is based on observations and interviews, as conveyed by the Head of the adat and the community who interpret this with the same meaning as a symbol and symbol of being liked and liked by many people, especially those around us.

Customary Head (TRB)” *Gula batu mempunyai makna melambangkan ketika mereka sudah menikah akan selalu di sukai orang banyak.*

“(*Gula Batu* has a meaning symbolizing when they are married, they will always be liked by many people)”.

Headmen (BMDN) “ *Gula batu mempunyai makna melambangkan ketika mereka sudah menikah akan selalu di sukai orang banyak disenangi orang banyak dan selalu di butuhkan orang banyak.*

“(*Gula Batu* has meaning symbolizes when they are married will always be liked by many people, loved by many people, and always needed by many people)”.

Represented by Society (BHRH) “*Gula batu mempunyai makna melambangkan ketika mereka sudah menikah akan selalu di sukai orang banyak seperti layaknya gula batu.*

“(*Gula Batu* has the meaning of symbolizing when they are married will always be liked by many people like sugar cubes)”.

IAIN
PALANGKARAYA

9. *Gantal*

Gantal is an appetizer that is provided in an *manter jujuran*. *Gantal* has two types, the first cigarette and the second betel and areca nut. *Gantal* was provided for elders and parents who were present at the event. As a tribute and respect to those who are elderly. *Gantal* is also a tradition that has not been allowed to stay in the past, it is also a tribute to the ancestors of the past. So that we always get the blessing of those who attend the event, so that our event runs smoothly as expected and our relationship will always be happy.

According to Roland Barthes (1915-1980), seeing another aspect of labeling is the "myth" that marks a society. "Myth" according to Barthes lies at the second level of signification, so after the sign-signifier-signified system is formed, the sign will become a new marker which then has a second sign and forms a new sign. So, when a sign that has a connotation meaning then develops into a denotation meaning, then the meaning of the denotation will become a myth. myths entrusted by the people to the requirements of C.S Priece states the meaning or triangle meaning which consists of three main elements, namely the sign, object, and interpretant. A sign is something that has a physical form that can be grasped by the human senses and is something that refers (represents) other things outside the sign itself. The sign according to Peirce consists of a Symbol (a

sign that emerges from a deal), an Icon (a sign that emerges from a physical representation) and an Index (a sign that arises from a cause-effect relationship). While the reference to this sign is called an object. The object or sign reference is a social context that becomes a reference to the sign or something that the sign refers to.

Gantal here has the meaning to respect the ancestors and to respect the elders so that they bless and pray for us who want to get married.

In semiotic analysis This is based on observations and interviews, as conveyed by the Head of the adat and the community who interpret this with the same meaning as a symbol and symbol of respect for ancestors and parents or elders who are still alive.

Customary Head (TRB)” *Gantal disini mempunyai makna untuk menghargai leluhur dan untuk menghargai sesepuh agar mereka meridhoi dan mendoakan kita yang mau menikah .*

”(*Gantal here has the meaning to respect the ancestors and to appreciate the elders so that they respect and pray for us who want to get married)*”.

Headmen (BMDN) “ *Gantal disini mempunyai makna dan arti untuk menghargai orang orang tua yang masih hidup. Karna menghargai mereka kita juga meminta restu dan doa kepada mereka. Gantal itu maknanya sebagai tanda penghormatan kepada leluhur.*

“(*Gantal* here has meaning and meaning to respect parents who are still alive. Because we respect them we also ask for their blessings and prayers. The chunk of the meaning is a sign of respect for the ancestors)”.

Represented by Society (LSN) “ *Gantal disini mempunyai makna dan arti untuk menghargai orang orang tua yang masih hidup. Untuk meminta restu kepada mereka.*

“(*Gantal* here has meaning and meaning to respect parents who are still alive. To ask for their blessing)”.

10. Wadai (Cake)

Wadai is food in the form of cakes, there are no categories of ingredients used as ingredients for cakes in this event. In general, cake as consumption of society in general.

In semiotic analysis Differing in terms of the procession of *Manter Jujuran*, intended that the bride and groom stay united until the end of their lives. *Wadai* is a symbol of hope that the two partners will always be united until the end of life and the relationship between the two families will be maintained forever. This pawn is usually eaten together after the event.

Usually, it is selected foods made from glutinous rice such as Lemper, layer cake, jenang, and so on. The meaning of food that is always served is also so that the love of the bride and groom is always

sticky all the time, as glutinous rice which after cooking will become sticky.

This theory was put forward by Roland Barthes (1915-1980). In his theory, Barthes developed semiotics into 2 levels of sign, namely the level of denotation and connotation. Denotation is a level of signification that explains the relationship between sign and signified to reality, producing explicit, direct, and certain meaning. The connotation is the level of signification that explains the relationship between the sign and the sign in which operates the meaning that is not explicit, indirect, and uncertain (Yusita Kusumarini, 2006). The meaning of the connotation of Wadai here means that people who come to us are treated to wadai making them happy and happy. so that our relationship is always prayed for to be closer and more sticky to each other.

This is based on observations and interviews, as conveyed by the Head of an adat and the community who interpreted this with the same meaning as a symbol and symbol of respect for the people present at the event and also as a close relationship.

Customary Head (TRB)” *Wadai disini mempunyai makna supaya orang yang datang ke kita kita suguhi dengan wadai membuat mereka senang dan bahagia . agar hubungan kita selalu di doakan menjadi erat dan semakin lengket satu sama lain.*

“(*Wadai* here means that the people who come to us are treated with *wadai* to make them happy and happy. so that our relationships are always prayed to be closer and more sticky with each other)”.

Headmen (BMDN) “ *Wadai disini mempunyai makna dan arti untuk membuat orang lain merasa bahagia dan senang . kita menyuguhkan wadai tersebut untuk di makan bersama sama setelah pelaksanaan manter jujur selesai.*

“(*Wadai* here has the meaning and meaning to make others feel happy and happy. we are presenting the pawn to be eaten together after the implementation of the honest medal is over)”.

Represented by Society (ILS)” *Wadai disini mempunyai makna dan arti untuk menyuguhi dan menghargai orang yang hadir di acara manter jujur kita. Agar kita selalu mendapatkan doa yang baik dari mereka yang hadir.*

“(*Wadai* here has the meaning and meaning to offer and appreciate the people who are present at our honest medal event. So that we always get good prayers from those present)”.

11. Clothing Equipment

The complete outfit of clothing means consisting of a set of clothes for prospective applicants to be married. Clothing as a symbol means that if a man is married then it is obligatory for him to love and

love his wife, respect his wife, responsible for his wife physically and mentally.

This theory was put forward by Roland Barthes (1915-1980). In his theory, Barthes developed semiotics into 2 levels of sign, namely the level of denotation and connotation. Denotation is a level of signification that explains the relationship between sign and signified to reality, producing explicit, direct, and certain meaning. The connotation is the level of signification that explains the relationship between the sign and the sign-in which operates the meaning that is not explicit, indirect, and uncertain (Yusita Kusumarini, 2006). The meaning of the connotation Clothing equipment here means that if someone is married, it is obligatory for him to love his wife and husband. The husband must spend and be responsible for his wife physically and mentally.

In semiotic analysis This is based on observations and interviews, as conveyed by the Head of the adat and the community who interpret this with the same meaning as a symbol and symbol of responsibility and a form of affection.

Customary Head (TRB) “ *Peralatan pakaian disini mempunyai makna jika seorang laki-laki yang sudah menikah maka akan bertanggung jawab atas istrinya lahir batin.*

“(Clothing equipment here has the meaning that if a married man will be responsible for his wife physically and spiritually)”.

Customary Figure (AR) “ *Peralatan pakaian disini mempunyai makna jika seseorang yang sudah menikah maka wajib baginya menyayangi istri dan suaminya. Suami harus menafkahkan dan bertanggung jawab atas istrinya lahir dan batin.*

“(Clothing equipment here has meaning if someone who is married then it is obligatory for him to love his wife and husband. The husband must spend and be responsible for his wife physically and spiritually)”.

Represented by Society (BHRH)” *Peralatan pakaian disini mempunyai makna dan arti seorang laki-laki yang sudah menikah harus selalu menyayangi istrinya lahir batin. Dan bertanggung jawab atas segala-galanya.*

“(Clothing equipment here has meaning if someone who is married then it is obligatory for him to love his wife and husband. The husband must spend and be responsible for his wife physically and spiritually)”

12. Beauty equipment

Beauty equipment generally consists of various materials and tools that women use to beautify themselves. This equipment is also one of the obligations in the Honest Manter process because this has become one of the needs of women.

In semiotic analysis By providing makeup equipment or makeup equipment so that the bride can always maintain the appearance in front of her husband. Makeup equipment is intended to make the wife look beautiful at all times and to look beautiful in front of her husband.

This surrender also means the groom is willing to provide body care and makeup for his wife. In addition to makeup equipment, the contents of this surrender are shampoo, soap, body lotion, body scrub, mask, body scrub, and various body treatments that are usually used by the bride.

C.S Price states the meaning or meaning of a triangle which consists of three main elements, namely signs, objects, and interpreters. A sign is something that has a physical form that can be grasped by human senses and is something that refers (represents) other things outside the sign itself. The sign according to Peirce consists of Symbols (signs that arise from a deal), and Icons (signs that arise from physical representations), and Index (signs that arise from a cause-effect relationship). While the reference to this sign is called an object. Objective sign reference is a social context that is a reference to the sign or something that the sign refers to.

Beauty equipment as a sign or symbol if a wife is married it is obligatory for her to beautify her appearance for her husband. With the beauty equipment index as one of the conditions that must be met in an

manter jujur procession. Without beauty equipment in a manner jujur procession, the requirements are not fulfilled.

This is based on observations and interviews, as conveyed by the Head of the adat and the community who interpret this with the same meaning as a symbol and symbol of pleasing the husband, so that he always looks beautiful and attractive to her husband.

Customary Head (TRB)” *Peralatan kecantikan ini mempunyai makna jika seorang sudah menikah , seorang istri harus berpenampilan canti di depan suami untuk membuat suami senang.*

“(This beauty equipment has meaning if a person is married, a wife must look beautiful in front of her husband to make him happy)”.

Represented by Society (WW) “ *Peralatan kecantikan ini mempunyai makna jika seorang sudah wanita sudah menikah. Dia harus cantik dan berpenampilan menarik di hadapan suaminya.*

“(This beauty equipment has meaning if a woman is married. She must be beautiful and attractive in front of her husband)”

Represented by Society (SSWD) “ *Peralatan kecantikan ini mempunyai makna jika seorang sudah wanita sudah menikah. Dia harus cantik dan berpenampilan menarik di hadapan suaminya. Jangan membuat laki laki bosan dengan penampilan seorang istri.*

“(This beauty equipment has meaning if a woman is married. She must be beautiful and attractive in front of her husband. Don't bore a man with a wife's appearance)”.

13. A set of prayer tools

The a set of prayer is an important requirement in the *Manter Jujuran* process because the prayer tool kit is a symbol that the marriage to be held between the bride and groom must always hold fast to religious values. For prospective Muslim brides, a set of prayer tools is a must to carry.

The contents of the surrender are prayer rugs, mukena, al-quran, and prayer beads. The function of these items requires the bride and groom to always uphold the pillar of religion, namely prayer. Sesejarah shaped prayer tools can also be used as a symbol of the reminder of the prospective bride to the creator.

C.S Peirce states the meaning or meaning of a sign which consists of three main elements, namely signs, objects, and interpreters. A sign is something that has a physical form that can be grasped by human senses and is something that refers (represents) other things outside the sign itself. The sign according to Peirce consists of Symbols (signs that arise from a deal), and Icons (signs that arise from physical representations), and Index (signs that arise from a cause-effect relationship). While the reference to this sign is called an

object. Objective sign reference is a social context that is a reference to the sign or something that the sign refers to.

A set of prayer tools as a sign or symbol if This set of prayer tools is a symbol and has a meaning and meaning that we Muslims are obliged to pray 5 times when we don't forget Allah. With the A set of prayer tools index as one of the conditions that must be met in an manner jujur procession. Without a set of prayer tools in a manner jujur procession, the requirements are not fulfilled.

In semiotic analysis This is based on observations and interviews, as conveyed by the Head of an adat and the community who interpret this with the same meaning as a symbol and symbol as a reminder to the creator always carry out his orders.

Customary Head (TRB)” *Seperangkat alat solat ini sebagai lambang dan mempunyai makna jika orang sudah menikah selalu ingat kepada tuhan dan selalu solat 5 waktu.*

“ (This set of prayer tools as a symbol and has meaning if people are married always remember God and always pray 5 times)”.

Represented by Society (SWF) “*Seperangkat alat solat ini sebagai lambang dan mempunyai makna serta arti kita yang muslim wajib solat 5 waktu tidak melupakan Allah.*

”(This set of prayer tools is a symbol and has a meaning and meaning that we who are obliged to pray 5 times do not forget Allah)”.

Customary Figure (AR)” *Seperangkat alat solat ini selalu dimaknai dengan kita yang ummat islam agar selalu ingat kepada Tuhan.kika kita menikah kita selalu mengingat kepada tuhan. Menjalankan semua perintah tuhan dan selalu melaksanakan solat 5 waktu.*

”(This set of prayer tools is always interpreted by us who are Muslims to always remember God. When we get married we always remember God. Carry out all the commands of God and always carry out the prayer 5 times)”,

14. Paung enyuh (Tunas kelapa)

Tunas enyuh is a young Coconut Shoot with coconut shell or coconut shell which is still attached to the shoot. In the Jujuran Manter procession, the coconut shoots were not presented only for decoration, but there were meanings contained therein.

In semiotic analysis *paung enyuh* are something that is very important to bring to the time for *Manter Jujuran*. The shoots have a very important meaning and meaning. If someone is married then his household life will always be useful and beneficial to many people, especially those around him. Like the coconut from the stem to the leaves that have layered there are always benefits.

C.S Price states the meaning or meaning of a triangle which consists of three main elements, namely signs, objects, and

interpreters. A sign is something that has a physical form that can be grasped by human senses and is something that refers (represents) other things outside the sign itself. The sign according to Peirce consists of Symbols (signs that arise from a deal), and Icons (signs that arise from physical representations), and Index (signs that arise from a cause-effect relationship). While the reference to this sign is called an object. Objective sign reference is a social context that is a reference to the sign or something that the sign refers to.

Paung Enyuh as a sign or symbol if Coconut shoots have the meaning that people are married. His life will always be useful for those around him. With the paung enyuh, the index as one of the conditions that must be met by the procession honesty. Without paung enyuh in a manner jujur procession, the requirements are not fulfilled.

This is based on observations and interviews, as conveyed by the Head of an adat and the community who interpret this with the same meaning as a symbol and symbol of life will always be useful and useful for many people, especially those closest to them.

Customary Head (TRB) *“Tunas kelapa mempunyai makna bahwa orang yang sudah menikah akan selalu berguna untuk sekitarnya dan orang banyak.*

“(Coconut shoots mean that married people will always be useful to their surroundings and the public)”.

Customary Mechanic (DVL) “ *Tunas kelapa mempunyai makna bahwa orang yang sudah menikah. Hidupnya akan selalu bermanfaat untuk orang yang ada di sekitarnya.*

“(Coconut shoots mean that people are married. His life will always be useful for those around him)”.

Headman (BHMD) “ *Tunas kelapa mempunyai makna bahwa orang yang sudah menikah. Hidupnya akan selalu bermanfaat untuk orang yang ada di sekitarnya. Seperti layaknya pohon kelapa dari buah sampai batang selalu bermanfaat dan selalu berguna.*

“(Coconut shoots mean that people are married. His life will always be useful for those around him. Like a coconut tree from fruit to the stem is always useful and always useful)”.

15. Banana tree

Banana tree is one of the requirements in the manter jujuran. Banana trees that are taken, are banana trees that still have shoots or are still young but do not bear fruit. In the process, the banana tree is brought in a state of fresh and green leaves. Unlike in general, this banana tree is brought not only for decoration. But there is a meaning that is presented through the *Manter jujuran* process.

In semiotic analysis After the other procession is over, then the session of the Banana Tree is planted by the two couples who are going to get married. Banana tree has a very good meaning. Banana trees are meant as a coolant in a relationship. So that their relationship is always safe, happy, peaceful, kept away from problems, riots, and always cool like a banana tree.

C.S Price states the meaning or meaning of a triangle which consists of three main elements, namely signs, objects, and interpreters. A sign is something that has a physical form that can be grasped by human senses and is something that refers (represents) other things outside the sign itself. The sign according to Peirce consists of Symbols (signs that arise from a deal), and Icons (signs that arise from physical representations), and Index (signs that arise from a cause-effect relationship). While the reference to this sign is called an object. Objective sign reference is a social context that is a reference to the sign or something that the sign refers to.

Banana Tree as a sign or symbol if Banana tree means that if a person is married, their relationship will always be peaceful, peaceful, happy and there are no problems and riots that come, their relationship is always cold like a cold banana tree. With the Banana Tree the index as one of the conditions that must be met by the procession honesty. Without Banana Tree in a manter jujur procession, the requirements are not fulfilled.

This is based on observations and interviews, as conveyed by the Head of the adat and the people who interpret this with the same meaning as a symbol and symbol as happiness and peace.

Customary Head (TRB) “ *Pohon pisang mempunyai makna bahwa jika seorang sudah menikah akan selalu dingin seperti layaknya pisang. Tidak huru hara.*

“(Banana trees have the meaning that if a married person will always be cold like a banana. No riots)”.

Represented by Society (ILS)” *Pohon pisang mempunyai makna bahwa jika seorang sudah menikah hubungannya akan selalu damai, tentram bahagia dan tidak ada masalah serta huru hara yang datang, hubungan mereka selalu dingin layaknya pohon pisang yang dingin.*

“(Banana trees mean that if a person is married the relationship will always be peaceful, peaceful, and happy and there are no problems and riots that come, their relationship is always cold as a cold banana tree)”.

Represented by Society (BHRH)” *Pohon pisang mempunyai makna bahwa jika seorang sudah menikah hubungannya akan selalu dingin, aman tentram.*

”(Banana trees mean that if a person is married the relationship will always be cool, secure)”.

C. Discussion

1. All codes contained in the *Manter Jujuran*:

The results of the author's analysis. many symbols have been found by the author in the Jujuran Manter procession. there are 22 symbols in which it has its own meaning and as a message that can be a guideline for people's lives. The following are all symbols presented in the table as well as their overall meaning.

Table The code contained in the honest court are:

No.	Symbol
1.	<i>Duit tatalin</i>
2.	<i>Manter jujuran</i>
3.	<i>Tingsin</i>
4.	<i>Talam</i>
5.	<i>Bahalai</i>
6.	<i>Bakul</i>
7.	<i>Sendok kayu</i>
8.	<i>Tapung Tawar</i>
9.	<i>Duit jujuran</i>
10.	<i>Pinduduk</i>
11.	<i>Behas</i>
12.	<i>Gula</i>
13.	<i>Sanaman</i>

14.	<i>Banang</i>
15.	<i>Gula batu</i>
16.	<i>Gantal</i>
17.	<i>Wadai</i>
18.	<i>Peralatan pakaian</i>
19.	<i>Peralatan kecantikan</i>
20.	<i>Seperangkat alat solat</i>
21.	<i>Paung enyuh</i>
22.	<i>Puun pisang</i>

2. The meaning of each Code in the Honest Manter

Duit tatalin is money a binder for a woman to be proposed. Tingsin is a sign that women who have been applied cannot be disturbed anymore. Talam as a place for *manter jujur* and respect for *duit jujur*. This Bahalai as a layer and mat protects and appreciates halal *duit jujur*. Bakul is a legitimate place of transfer of ownership for women. Bakul here is a place to move money from female males. So as not to scatter.

Bakul is a beautiful pawn because *duit jujur* obtained from sweat must be honored and respected. *Sendok kayu* means that legal money cannot be held carelessly by hand. Because the money is clean, it must be respected. *Tapung Tawar* has the meaning as cool *duit Jujur*, and respect for ancestors. *Duit Jujur* is money that is given from men to women, this money is provided to give to the family of women, this

money has a meaning that with crude language is Utuk to feed and appreciate the two big families that come.

Pinduduk here have meaning and meaning to respect the ancestors. Pinduduk is always reserved for people other than us. So that our program is not disturbed, from spirits. Behas is the prosperity and prosperity of those who are married. So that his life is always prosperous and always happy. sugar as a sweetener so that their married life is always sweet. Always in harmony and always at peace.

Sanaman means that if they are married the household life will be stronger than any temptation. Banang also has a meaning as a binder to each other. Sugar stone symbolizes when they are married they will always be liked by many people. Gantal has the meaning to respect the ancestors and to appreciate the elders so that they bless and pray for us who want to get married. Pawn here means that the people who come to us are treated with pawns to make them happy and happy. so that our relationships are always prayed to be closer and more sticky with each other.

This beauty equipment has meaning if a person is married, a wife must look beautiful in front of her husband to make him happy.

Clothing equipment here has the meaning that if a married man will be responsible for his wife physically and spiritually. This set of prayer tools as a symbol and has meaning if people are married always remember God and always pray 5 times. Coconut shoots mean that people

are married. His life will always be useful for those around him. Like a coconut tree from fruit to the stem is always useful and always useful. Banana trees mean that if a person is married the relationship will always be cool, secure. Rhymes here has meaning and meaning so that all families are always happy to cheer on our wedding day. There is no discomfort and awkwardness. The two families are close to each other

The meaning contained in the forms of *seserahan* (*manter jujur*) generally contains the hope that the two couples have a happy family in running the household later.

Finally, it can be concluded that the symbols or codes contained in the procession of honesty mantras at the Dayak Bakumpai traditional marriage have meaning and significance is very important for the Bakumpai Dayak people who live in the Muara Bumban village, of the Murung Raya district.

Based on the results of the interview, an analysis was obtained that led to the theory published by C.S Peirce and Roland Barthes. Peirce put forward the triangle meaning theory which consists of three main elements, namely the sign, object, and interpretant. A sign is something that has a physical form that can be grasped by the human senses and is something that refers (represents) other things outside the sign itself. The sign according to Peirce consists of a Symbol (a sign that emerges from a deal), an Icon (a sign that emerges from a physical representation) and an

Index (a sign that arises from a cause-effect relationship). While the reference to this sign is called an object. The object or sign reference is a social context that becomes a reference to the sign or something that the sign refers to. Interpretant or sign user is a concept of thought from a person who uses a sign and derives it to a certain meaning or meaning that is in someone's mind about the object that a sign refers to.

The theory put forward by Roland Barthes (1915-1980), in his theory Barthes developed semiotics into 2 levels of signification, namely the level of denotation and connotation. Denotation is the level of sign which explains the relationship between the signifier and the signifier in reality, producing an explicit, direct, and definite meaning. The connotation is the level of sign which explains the relationship between a marker and a sign in which the meaning is not explicit, indirect, and uncertain (Yusita Kusumarini, 2006).

Based on the results of the interview obtained an analysis that leads to the theory published by C.S Peirce and Roland Barthes. Peirce put forward a theory of the meaning of a triangle which consists of three main elements, namely signs, objects, and interpreters. A sign is something that has a physical form that can be understood by human senses and is something that refers (represents) other things outside the sign itself. Signs according to Peirce consist of Symbols (signs that emerge from the agreement), Icons (signs that emerge from physical representations), and

Index (signs that emerge from a causal relationship). While a reference to this sign is called an object. The object reference to a sign is a social context that is a reference to the sign or something that the sign refers to. Interpretant or sign user is a concept of thought from someone who uses a sign and derives it on a certain meaning or meaning that is in someone's mind about the object referred to by a sign.

one of which is the meaning in tingsin (ring) while the index meaning of tingsin (ring) indicates the presence of a tingsin (ring) attached to a male or female finger, indicating that there is a bond that is undertaken.

Bakul as a symbol agreed as a sign of ownership is valid. other than that as an icon for transactions. Bakul is manifested in the form of an index as a sign of the requirements for honest judges.

The meaning of the connotation that appears in Duit jujuran is money jujuran, namely money given from men to women. This money is given to give to the woman's family. This money has meaning in offensive language. Honesty money is only for providing and providing food and organizing events for our families and many people.

Behas (Rice) as a sign or symbol of welfare and prosperity. With the rice index as one of the conditions that must be met in the procession of jujuran money. Without rice in the procession of jujuran mantra, the conditions are not fulfilled.

Sugar as a sign or symbol of sweetness and harmony in the household. With the sugar index as one of the conditions that must be met in the procession. Without sugar in the spell procession, the conditions are not fulfilled.

Sanaman (Iron) as a sign or symbol of strength in building a household. With the sugar index as one of the requirements that must be met in the procession of the manter jujuran. without Sanaman (Iron) in the spell procession, the conditions were not met.

Banang (Yarn) as a sign or symbol of binding and binding in building a household. With the sugar index as one of the requirements that must be met in the procession of the manter jujuran. without banang (thread) in the manter jujuran .procession, the conditions are not met.

Gula Batu as a sign or symbol of life is always loved by people around him and is useful for those around him in building a household. With the sugar index as one of the requirements that must be met in the procession of the manter jujuran. without Gula batu in the spell procession, the conditions were not met.

Beauty equipment as a sign or symbol that if a wife is married, it is obligatory for her to beautify her appearance for her husband. With the index of beauty tools as one of the requirements that must be met in a procession of manter jujuran Without the beauty equipment in the spell procession, the requirements were not met.

A set of prayer tools as a sign or symbol if this set of prayer tools is a symbol and has the meaning and meaning that we Muslims are required to pray 5 times when we do not forget Allah. With a set of prayer tools index as one of the conditions that must be met in a procession of manter jujuran Without a set of prayer tools in the process of mantra jujuran, conditions are not fulfilled.

Paung Enyuh as a sign or symbol if the coconut shoots mean married people. His life will always benefit the people around him. With the presence of paung enyuh, index as one of the conditions that must be met by the honesty procession. Without paung enyuh in the procession of manter jujuran, the requirements are not fulfilled.

Banana tree as a sign or symbol if the Banana Tree means that if someone is married, their relationship will always be peaceful, peaceful, happy and there are no problems and riots that come, their relationship is always cold as a cold banana tree. With the Banana Tree index as one of the conditions that must be met by the honesty procession. Without a Banana Tree in the procession of a manager, these conditions are not fulfilled.

The theory put forward by Roland Barthes (1915-1980), in theory, Barthes develops semiotics into 2 levels of significance, namely the level of denotation and connotation. Denotation is a level of sign that explains

the relationship between a marker and a marker, in reality, resulting in an explicit, direct, and definite meaning. The connotation is the level of a sign that explains the relationship between a marker and a sign, which means it is not explicit, indirect, and uncertain (Yusita Kusumarini, 2006).

Talam have meaning as a place for duit jujuran and respect for duit jujuran.

bahalai here not only as cloth but functioned as an offering of money which is considered clean and holy.

The wooden spoon is not used for cutlery, but as a means so that halal money is not held carelessly by hand. Because money is clean, it must be respected.

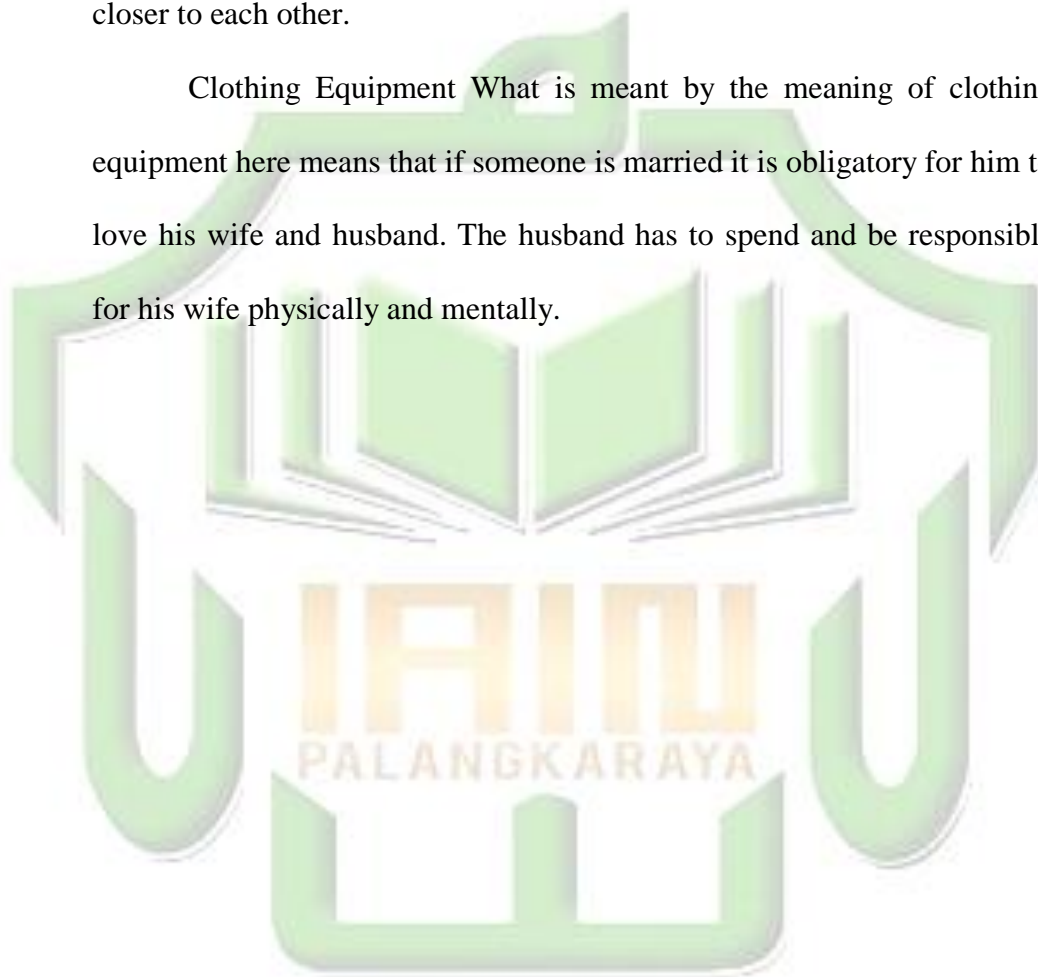
Tapung Tawar So, if a sign that has a connotation meaning then develops into a denotation meaning, then the meaning of the denotation becomes a myth. The myth that is entrusted by the community to the needs of Tapung Tawar is as a companion and respect for the ancestors, as well as protecting us from attacks by spirits.

Pinduduk So, when a sign which has a connotative meaning develops into a denotative meaning, the denotation meaning will become a myth. The myth that arises in the pinduduk condition is that pinduduk here has the meaning and meaning of respecting existing ancestors. Pinduduk is always provided for other people besides us. So that our program is not disturbed by spirits.

Gantal here means respecting our ancestors and respecting our elders so that we bless and pray for those of us who want to get married.

Wadai (Cake) The meaning of the connotation of wadai here means that people who come to us are treated to wadai which makes them happy and happy. so that our relationship is always prayed to be closer and closer to each other.

Clothing Equipment What is meant by the meaning of clothing equipment here means that if someone is married it is obligatory for him to love his wife and husband. The husband has to spend and be responsible for his wife physically and mentally.



CHAPTER V

CONCLUSION AND SUGGESTION

This chapter consists of conclusion and suggestion of the study based on the findings and discussion in previous chapter.

A. Conclusion

1. Based on the results of the data description and discussion of the symbolic meaning of the handing over of the *Manter Jujuran* at the Bakumpai Dayak wedding in Muara Bumban village, of the Murung Raya District, it can be concluded as follows: (1) *Duit Tatalin* there are 22 types of forms of surrender brought during the *manter Jujuran* are : (1) *Tingsin* (2) *Talam* (3) *Bahalai* (4) *Bakul* (5) *Sendok Kayu* (6) *Tapung Tawar* and (7) *Duit Jujuran* dan (8) *Pinduduk*, as for the contents of *pinduduk* : (a) *Behas* , (b) *Gula*, (c) *Sanaman*, (d) *Banang* (e) *Gula batu*, and ninth point (9) *gantal* (10) *cake* (11) *Clothing Equipment* (12) *Beauty Equipment* (13) *a set of Prayers* (14) *Paung Enyuh* (15) *Banana tree* .
2. Based on the results of the interview obtained an analysis that leads to the theory published general symbols that appear have connotative meanings and signs as expressed by Charles Sanders Peirce and Roland Barthes in their respective theories about semiotic meaning. The meaning contained in the forms as the surrender of the *Manter Jujuran*, in general, contains the hope that the bride and groom have a happy family in living their household life later.

each symbol that exists in the Honest Manter has a message aimed at the bride and groom so that in the future can live like every object that is presented as a representative message of life that must be lived in the future. with the hope that both partners can create a comfortable, safe, and happy household.

B. Suggestion

From the conclusions of the research results that have been presented previously, the authors propose several suggestions, among others to:

1. Readers in general, are expected to take lessons to be applied in social life in society.
2. The Murung Raya Regency Government, so that the results of this work can be a guideline informing programs regarding the development of regional customs, especially in the *Manter jujur*.
3. And for the public and readers to be able to understand the importance of preserving as an effort to preserve culture so as not to be eroded by the times, in addition to the need to patent the cultural property of Dayak Bakumpai in the procession *manter jujur*.
4. For the future study, The findings of this study can be used as a reference for the next study under the same topic. Since this type of study is transferable, the similar study can be done with different theoretical framework and limitation. Students majoring in Language, especially English Education Study Program, are expected to write this paper can build motivation and enthusiasm to review and re-examine processions of equality in different study settings.

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