SEMIOTIC ANALYSIS OF KERJA ADAT ERDEMU BAYU IN KARONESE

by Dewi Juni Artha
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ABSTRACT
This research deals with Semiotic Analysis of Kerja Adat Erdemu Bayu in Karonese. This research was aimed to find out the values and meanings contained in the Karo tribe’s wedding ceremony so that people do not consider the ceremonial rituals as mere obligations and customs. This research used descriptive qualitative method. The data were taken from the video of the Karonese wedding ceremony on YouTube channel which uploaded on 07 May 2021 and also through interview from an elder who really understands the customs of the Karonese tribe, especially in wedding ceremonies. There were found 15 symbols, they are beka buluh (male’s hood), uis jongkit dilaki (male’s sarong), uis jujang-jujungen (veil), uis ragi barat (sarong), amak tayangen (bed mat), kalang ulu (pillows), perembah (long cloth, baby carrier), beras neciho (pure rice), naruh manuk (egg), sumpit (basket rice), uis nipes (traditional cloth), lamputerlong (oil lamp /lamp), kudin (cooking pot), manuk asuhun (hen), perkakas dapur (kitchen utensils) each of which has an interpretation in the form of advice, prayers and wishes for the bride and groom in living their domestic life.

Keywords: Semiotic, Symbol, Karonese wedding ceremony
INTRODUCTION

a. The Background of the Study

Indonesia is a country that has various ethnic groups and cultures. According to the 2010 statistical census, there were 1,340 ethnic groups. Each tribe in Indonesia has different customs, this is due to the influence of geographic location, natural conditions and community conditions when the culture was created.

The Karonese is a tribe in North Sumatra. The Karonese is the tribe in North Sumatra which has separate languages, customs, clans, and ceremonies. The kinship system in the Karonese is regulated by the *merga silina, rakut sielu tutur siwahu*. The clans in the Karonese consist of five clans, namely Karo-Karo, Ginting, Tarigan, Sembiring and Perangin-angin and each clan has sub-clans (Sembiring, 2018). A person from the same clan is prohibited from marrying because he is like a sibling and is a part of Karonese tribal customs (Singarimbun, 1973). One of the characteristics of the Karonese is in traditional dress which is dominated by red and complemented by supporting golden jewelry (Sitepu and Ardoni, 2019). The choice of red color certainly has an implied meaning in it, a meaning based on the beliefs or ideology of the Karonese itself.

Furthermore, there is very little insight and knowledge of culture. This happens because of the lack of awareness of young people to learn about the culture that exists in their tribe which makes their knowledge limited. Likewise with the Karonese youth ethnic who have begun to forget things related to the Karonese culture because it has been contaminated with external cultures such as western culture so that if this happens then the Karonese culture that has been formed by their ancestors will be lost and replaced with other cultures that are no longer reflects the local values of the Karonese.

As has been passed before, to maintain the preservation of Karonese culture, it is necessary to introduce and understand the traditional and cultural traditions of the Karonese to the young generation through signs on objects that contain values and meanings. Culture and symbols are related to one another. Every culture has patterns and these patterns are implied by meanings that contain historical values, patterns, in the form of symbols by semiotic learning. According to Sebeok (2001), a sign is any physical form that has been imagined or produced externally (through some physical media) to reflect entities, eyes, feelings, or other referential domains. Signs serve a number of roles in human life. They enable people to identify trends in things; they serve as predictive guides or plans for actions; they serve as exemplars of specific types of phenomenon; and the list goes on.

Semiotics is the science that studies the signs contained in an object in order to get a complete understanding. Linton, (1945) states that a culture is the configuration of learned behavior and the outcomes of behavior, the components of which are shared and transmitted by members of specific society.

In general, traditional ceremonies are all forms of activities carried out by the community on a regular basis with an implementation process that is in accordance with the beliefs of the local community. Koentjaraningrat, (1992) claimed that all forms of events attended by the community that can bring about awakening within them are known as traditional ceremonies.

In Karonese culture, ceremonies are part of customs that must be carried out, the ceremony has a special ritual in which it is carried out based on the type of ceremony being held. Some of the ceremonies that are often carried out by the
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