

## READING SIGNS ON THE *TIWAH* RITUAL OF KAHARINGAN ADHERENT IN CENTRAL KALIMANTAN: SEMIOTIC PERSPECTIVE OF ROLAND BARTHES

Imam Qalyubi, Misrita

State Islamic Institute (IAIN) P.Raya , University of Palangka Raya  
Email: imamqalyubi@gmail.com

### ABSTRACT

This paper reviews the signs or symbols on the *Tiwah* ritual of the Kaharingan adherent in the Central Kalimantan region, using a concept whis was initiated by Roland Barthes. The analytical model offered by Barthes is E - R - C. In the *Tiwah* ritual there are a variety of signs and interesting and useful significance if studied. From the results of the discussion was found that meaning of sign on *Tiwah* ritual was not single and final. From the results of the analysis using the E-R-C model, in *Tiwah* rituals found such as the connotative meaning of *tanteluh* or chicken eggs Ngaju Dayak language it means sacred and serves as an antidote to evil, while when compared to Javanese example eggs are interpreted as symbol of human origin or *sangkan paraning dumadi*. From this two findigs shows that meaning was dynamic.

**Key Words:** *Tiwah Ritual, Semiotics, Roland Bathes, Ngaju Dayak, Denotative, Connotative. Central Kalimantan.*

### INTRODUCTION

Kalimantan, besides being rich in biodiversity, is also known as a region that has a diversity of cultures, ethnicities and languages. Kalimantan is inhabited by two large ethnic groups namely the Malay tribe and the Dayak tribe. Both have diverse cultures and languages, each of which is unique. One of the cultures owned by Dayak tribes in Kalimantan especially in Central Kalimantan is the death ritual known as *Tiwah*. The *Tiwah* Ritual is a final ritual of death that must be carried out by the family who has been killed. *Tiwah*'s ritual is carried out as an effort to avoid *pali* or abstinence, because only by holding *Tiwah* the corpse and the one left behind can it be released from *pali* (Schiller, 1997).

The implementation of the *Tiwah* ritual is a demand for a sacred obligation and one of the implementation of faith based on teachings, especially the Kaharingan adherent (Ministry of Information of the Republic of Indonesia: Kalimantan Province, Jakarta: Ministry of the Republic of Indonesia, 1953)

In the family overwritten by death if the *Tiwah* ritual has been carried out then it is happiness and honor. Meanwhile for the corpse of the *Tiwah* ritual as a smooth condition

towards the God of *Ranying Mahattala* as the highest form or entity in Kaharingan. The Tiwah ritual at the level of substance is more a respect and form of devotion to a generation of Dayak adherents of Kaharingan to the ancestors. In addition, Tiwah is also an expression of gratitude for the Dayak community towards the God of *Ranying Mahattala* for what he has given in the form of peace and peace.

Tiwah rituals are held by taking a long time, approximately one month or even more at a very large cost, so that before the implementation of Tiwah various series were needed in its implementation such as: *Basara* (family meeting), inviting families who would join in performing the Tiwah ritual, looking for a good day for the event, your new preparation for the *Kanihi* Hall of *Nyahu* and *Pasah*, establishing the *Balai Kanahu* and *Pasah Kanihi*. After the preparations are done, then the execution of the Tiwah ritual begins.

In the implementation of rituals, the Tiwah family who performs the purpose is a person who has a close family relationship with the person who is sent. The Tiwah rituals are generally performed not within the scope of a single family but also involve other families who have the same intention, namely carrying out the Tiwah ritual of their respective ancestors. Thus Tiwah is a colossal religious ceremony involving many people. In order to reduce the burden of the implementers, the representatives, neighbors and the general public will voluntarily work together to help both material and non-material assistance, all to reduce the workload of the families holding the celebration. The implementation of Tiwah together with other families economically will ease the burden for those who have such rights. In one Tiwah implementation sometimes participants can reach a hundred or even more. The more involved will further ease the burden of implementing Tiwah.

In the Tiwah ritual there are so many objects of semiotics that can be studied which have very high philosophical values. Some of the objects of the study of semiotics in the Tiwah ritual include mystical rhythmic movements, chanted spells and complementary items of the Tiwah ritual where the semiotic objects are currently not widely understood in the generation of Kaharingan followers themselves or among Dayak people in general. Ignorance is due to the ignorance of the community over its own culture and the erosion of the value of community pride towards the culture inherited from its ancestors. Indifference to the ancestral heritage has an impact on the increasingly foreign values contained and the impact on social life. To find out the signs or messages contained and the sign roles in the Tiwah ritual, this study seeks to elevate the Tiwah ritual as the object of research studies which will be examined for signs with the semiotic approach as a science specifically discussing the sign system. From the study it will be seen what the meanings and functions of the signs in the social life of the Dayak community in general.

The extent of the object of the semiotic study in the Tiwah ritual does not allow all these objects to be studied. As stated by Beny Hoed that semiotics can apply in interpreting cultural object (Fakhry, Spronk, de Ridder, den Hoed, & Hunink, 2011). Semiotics reads the symptoms of culture by looking at a sign structure that is related to each other. Related to the sign meaning in O'Connor culture specifically describes that the sign in culture is a communication

process that runs dynamically (O'Connor, 2015). Through various considerations and more focus on research, this study focuses more on the object of semiotics in the form of complementary items or ritual requirements of Tiwah. Some of the complementary items or requirements in the Tiwah ritual can be seen in a brief description of the data source. By focusing the problem in this study, it is expected that the results obtained will be comprehensive as expected.

Back to the process of meaning, the sign elements such as markers and markers merge into a sign. Semiotics as an approach in this study refers to the concept of reading signs initiated by Roland Barthes. Barthes is known as a post structural semiotic figure after Saussure. While Saussure itself is known as the foundation of structuralism itself, especially in the science of modern linguistics rooted in the concept of binary opposition and later developed its study on the level of semiotics.

Barthes argues that the signification process is not static and final according to him the sign is dynamic. To implement this idea Roland Barthes offers an E-R-C concept as a form of development of the Saussure structuralism model. The E-R-C concept was further developed by Barthes in reading texts in literary works. In his work *The Death of Author* (1977) (Sobur, 2006: 67) Barthes describes how the role of authors, books, and texts in the concept of semiotics that he developed. Barthes mentions that the role of an author according to him has the most special access to the meaning of a text or sign. Reading a sign can be determined by the wishes of the author. However, the absence of the author allows a sign to be interpreted laterally by a reader. For Barthes reading is a way to get rid of the power of the sign on the reader and ultimately explore its meaning (Zengin, 2016).

The research related to the study of semiotics in general has indeed been carried out by several researchers in various academic worlds, both in Indonesia and abroad, but research which specifically examines the Dayak culture with a semiotic approach, insofar as the authors know is very limited. Some general studies on semiotics that have been carried out include Sangidu in the journal *Humanities* Volume XV, No. 2/2003 / with the title "Single fish named Fadhil by Syaikh Hamzah Fansuri: Semiotic analysis. In this paper the author tries to examine the deepest meaning contained in one of the titles of 17th-century Acehese great poet Syaikh Hamzah Fansuri by using Michael Riffatere's semiotic analysis with heuristic reading method is a reading process based on literal or denotative meaning in accordance with what is in the dictionary the second reading with hermeneutics (Sangidu, 2003:193)..

Another study was conducted by Maria Arina Luardini in a campus journal entitled "The Meanings and Values Contained in the Legendary Dayak Ngaju Text" (Luardini, Vol.15, No. 28, Maret 2008). The research conducted by Luardini has a direct relationship with this research, but the differences in the objects discussed. This study discusses a text contained in the holy book *Panaturan*, a book adhering to the Hindu Kaharingan religion in Central Kalimantan. In this study the text studied is only limited to the texts of the Dayak Ngaju legends which have a background only. While the reading method used in the study used the Roland Barthes method, E - R - C.

A reference that does not directly discuss semiotics and Tiwah but has links with the Dayak culture is carried out by Usop. The paper written by Usop is reviewed by a descriptive approach. This paper was presented at a seminar held in Jakarta with no years. The title of the paper in question is "Ambassador Rice Facing God". In his paper Usop explained how the function and value of rice in the Dayak mindset. Rice or in the Dayak Ngaju Behas language is mentioned, besides functioning as a staple of rice, it also has a metaphysical role as a medium of communication between humans and *Ranying Hatalla*. Because of its central role, rice is always present in every Dayak traditional ritual, especially among the Dayak Ngaju. In the traditional ritual process, rice is sown into the air where God *Ranying Mahattala* dwells, this is a form of communication with Him. The rituals of manawur behas in Dayak Ngaju culture are often carried out mainly on large events such as in the Tiwah ritual. Usop also holds that in the Dayak realm there is a structure of binary opposition as the view proposed by Levis Straus in his very famous Structural Anthropology research (Qalyubi & Misrita, 2019)

Another source that also examines the Ngaju Dayak was written by Hans Scharer with the title "Die Gottesidee der Ngaju Dajak in Zud Borneo". The Scharer study was a doctoral dissertation research at the Dutch University of Leiden. The results of the study were then published in book form by E. J. Jibril in 1946. Then the book was translated by Rodney Neeham in English in 1963 in the Netherlands with the title "The Conception of God Among A South Borneo People" (Check Scharer, 1963).

In addition to some of the papers mentioned above there was a seminar paper written by Agus S. Ekomadyo entitled "Semiotic Approach in Studies of Traditional Architecture in Indonesia". . In his paper, Ekomadyo explained the architectural meanings of memet chats found in certain parts of the Javanese house. To find out what the meaning of the code implied in memet's argument is the writer uses the semiotic concept of Roland Barthes (Reinelt, 2002).

From several descriptions related to the study of semiotics and the like and various models of analysis that have been carried out by several researchers in various academic worlds from Indonesia and from outside, so far there has been no specific study of tiwah rituals using the E-R-C semiotic concept initiated by Roland Barthes

## **METHOD**

The object of this study is the culture found in society, especially in Central Kalimantan, namely the Tiwah ritual. The method used in this study is a qualitative structural analysis method. As in the descriptive study of data photographed in the field, it is illustrated in such a way, what it is without being given the wrong response correctly in seeing the object being studied, this is different from the prescriptive method which clearly describes a study object in the wrong and correct position (Sudaryanto, 1986:62).

While the qualitative method is carried out through the stages of assessment, study, identification and exploration of the deepest factors found in the object to be studied in an effort to find the answers to the research. Qualitative research is sometimes also referred to as inquiry or natural research because researchers examine the subject as it is. Researchers are not required to form conceptions or theories before the research is conducted.

Related to data sources Lofland and Lofland (in Moleong, 2006) the main sources in qualitative research are speech and action, the rest are additional or secondary data in the form of documents and others (Moleong, 2018).

The main data in the form of speech is obtained through direct interviews with research subjects, namely Basir (religious leaders in Kaharingan) who are directly involved during the Tiwah ritual (Suardi, Herdiansyah, Ramlan, & Mutiara, 2019). In addition to the basir, interviews were also conducted with *Telun*, the highest religious leaders after Basir who was spiritually considered high and competent to explain things related to the Tiwah ritual. The second main data type is action data in the form of seeing, hearing, and asking. This process is carried out as a form of verification of interview data or other data not obtained in the interview process. While secondary data is obtained through the literature, among others, in the form of manuscripts, books, and articles relating to semiotic objects studied and sources related to general culture and Tiwah ritual specifically.

After the data collected there are several stages of analysis carried out, among others: Data obtained through interviews in the form of recording as well as data obtained through documentation in the form of manuscripts, books, and articles are all classified according to the nature and character of each data. After the data has been sorted according to the nature and character then one by one or items per item of data are described according to the knowledge of the researcher. In the description, each data item is parsed thoroughly so that the picture of the object being studied can be understood unanimously by the reader. After a descriptive analysis is carried out the next step of the data is qualified by the using the semiotics based on the concept of E-R-C Roland Barthes. Data qualification with the concept of E-R-C Roland Barthes is done in three stages. The first stage is a description of the signs found in the Tiwah ritual. The second stage is a description of markers / expressions and denotative meaning or general meaning, while on the third phase is identifying relationships or relations between signifier and connotative menaing as the deepest or secondary meaning based on the interpretation of the reader which is commonly done on socil research (Suyanto, Sugihartati, Sutinah, & Hidayat, 2020).

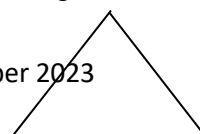
## RESULTS AND DISCUSSION

### 3.1 Semiotics

In line with the problems raised this research will describe how semiotics as the main foundation in revealing the semiotic signs contained in the Tiwah ritual. The reading pattern used in this study relies on the study of semiotics as a scientific field that examines the system of meaning of a sign. Related to the study of meaning, there are two approaches, namely semantics and semiology Check Barthes, 2012 dan Sobur, 2006:7.

If the semantics studies meaning at the level of linguistic significance alone, semiotics examines meaning related to the variety of significance underlying it, culture, socio-politics. But sometimes the distinction between the two studies often overlaps. The overlap between the two entities can be seen in the work of Ogden and Richard (McElvenny, 2014), the book *The Meaning of Meaning* where it makes a framework for meaning it is called a semantic triangle or also called a semiotic triangle, as seen in the following chart (Ogden & Richads, 1963:55).

(b) Thought of reference



(a) symbol ----- (c) referent

In the figure above, it appears that Ogden and Richard use semiotic triangles in explaining the relationship between concepts or thought of reference, symbol and referent. In the corner of (a) Ogden and Richard use the term symbol for words that Saussure thinks are material objects of language. At the corner of (b) Ogden & Richard uses the term thought of reference, which is a concept that is referred to in the realm of thought which is already understood together and at an angle (c) is used as a referent or reference term or marked. According to Ogden and Richard something that is characterized by its depiction is free is not bound by the marking and can also be convention.

Semiotics in Saussure's view in *Course Linguistics Generale* defines semiotics as "A science that studies the life of sign within society is conceivable; it would be a part of social psychology and consequently of general psychology; I shall call it as semiology" (Saussure, 1959:16).

In addition to Ferdinand Saussure, who is known as the basic foundation of semiotic Anglo Saxon structuralists, there is also an American semiotician, Charles Sanders Peirce, who is known as the originator of pragmatic and trichotomic flow semiotics. In the aspect of meaning or the reading of the second sign the world semiotic has a different style. Saussure considers that a sign is formed by two components of the binary opposition structure. The first linguistic sign is called a signifier while the second linguistic sign is called a signified. Furthermore, the two linguistic signs converge in a unit called a sign.

In contrast to Saussure, Charles Sanders Peirce holds that signs are formed with trichotomic or trichotomic patterns. According to Peirce the sign is something that represents something. Something that is meant by Peirce is something concrete that can be perceived by the five senses through a process that represents something that is in human cognition. Thus the sign according to Peirce is not a structure as conceptualized by Saussure but rather a process of cognition of what is captured by the five senses. Something concrete that can be perceived by the five senses is called Peirce as "representamen" while something that is in cognition is called "object". Relationship representamen to object is called semiosis or sign. After the two processes then continue to the final process, namely interpretant or interpretation (Salvatore, 2019). In interpretant subjects according to Peirce as an integral part, because it becomes the main foundation in the semiotics of communication. For Peirce, the sign is "... that which stands for someone in some respect or capacity" (Piliang, 1999).

Peirce further offers another requirement that must be fulfilled in the sign system so that a representamen can be a sign that there needs to be ground. Without ground, the representative according to the sign Peirce is completely unacceptable. Ground is the equation of knowledge that exists at the sender and recipient of the sign, so that the representamen can

be understood. If ground is not available, representamen will not be understood by the recipient of the sign (Kilstrup, 2015).

In Kalimantan especially in Dayak culture the use of the knowledge of signs has long existed, this can be seen in the use of the symbol of hornbills, *sawang* leaves, trunk trees, *gong*, and dragon snakes where these signs are symbolic objects called *aji patua*, the forehead and the *totok bakaka*. Especially the use of the word *aji patua* on the etymological aspect of the word *aji* comes from the word *aji* (Javanese Kawi language) which means 'king', 'queen', 'value'. While the old word comes from the Malay language, which is old with the addition of pampas, an additive system that follows the Banjar language pattern so that it becomes *patua*. *Patua* has similarities with words of wisdom in Malay. If the phrase "*patua*" is followed, it will have the meaning of "king's advice" or "noble advice" (Prawiroatmojo, 2017)

### **3.2 E-R-C Concept Roland Barthes**

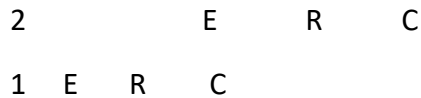
In his book of mythologies, Barthes discusses the daily lives of people who have escaped people's attention so far. Barthes examines the connotations contained in mythology which are considered as common sense basically the result of community group construction or communal sense. One important area presented by Barthes that distinguishes him from his predecessor, Saussure, is the role of reader or reader. Although connotation is the original nature of the sign, according to Barthes, it is necessary to have active readers so that these signs can function optimally.

On the other hand, Saussure, who is structurally based, considers that the significance process tends to be static, final, ahistorical and closed to other possible possibilities. Responding to Saussure's ideas which tended to stop at the initial signification process, Barthes then went on to add the Saussure idea by opening the veil of meaning Saussure stopped only at the denotative level. Barthes continued the process of meaning until the significance stage of one, two, until it can be developed meaning in the next stages. According to Barthes, the reading system or sign significance system cannot stop at one point, but it is dynamic. To implement this idea Roland Barthes offers an E-R-C concept as a form of development of the Saussure structuralism model.

The concept offered by Barthes describes how a sign is dismantled with two signification systems. The first step of a sign is dismantled by a first-tier signification system or referred to as a primary or denotative system while in the next step a sign is dismantled with a secondary or connotative significance system. The first sign of significance in this reading is classified as a temporary linguistic reading in the second stage of the significance system classified as an out-of-language or metalingual meaning.

The E-R-C concept above is an analytical model that is emphasized on significant processes, namely a creative process of creating signifier or signified without limits. Barthes's view of denotative and connotative is in line with Erwin Goodenough's idea which states that denotative is literal, precise, and scientific while connotative is associative not exactly right allowing various interpretations and symbols to be included in this second discussion (Muralidharan, Dillistone, & Shin, 2011).

The following is a description of Roland Barthes's E-R-C concept.



Barthes states that each signification system has one region of expression that is marked as E, while the meaning at the level of expression is marked with C or what it refers to as content. Between expressions and contents are limited by a connector or relation that is marked with R so that if sorted it will be arranged into an E - R - C pattern. In the process of reading E - R - C it can be layered at the second reading level. The first layer of labeling is called denotative, which includes signifier and signified, while at the second level of signification Barthes refers to it as a connotative sign. The connotative sign at the same time is also a denotative sign.

Barthes further in the reading process gives an overview of the two stages of the process. The first stage is referred to as linguistic or linguistic reading. In Barthes's view that the first-level, denotative or primary system significance system is literal but according to him, it remains natural. On the other hand Barthes argues that denotation is a form of closure of meaning. While connotative is a system of significance in the second tier or secondary system which according to him is identical to the operation of ideology, with the mention of the other is a myth. The connotative meaning is also referred to as outer language or metalingual meaning.

In this discussion the object of study which will be described is related to the system of marking several items which are used as a condition in carrying out the Tiwah ritual. These conditions besides having functions also have philosophical meanings. To find out what the meanings and meanings of these items are, the following will be presented coherently using the concept of E-R-C Roland Barthes .

#### 4.1 Gold

Expressions (E)		contents (C)
Gold	Relations (R)	'shining yellow metal '
Denotative		Conotative
'shining yellow metal'		'glory','strength','light','purity'purity'and 'eternity'

##### 4.1.1 The denotative meanings of gold

In the creation myths of the world and early human myths, the term gold is a very important subject in this story. The myth about Silai on Panaturan for example, tells the story of a child born to the god of the month of *Jangga* and the wind spirit of *Panyaroi Rawei*. This myth is similar to the story of Adam and Eve in Islam. In the story it is stated that the transcendental world of heaven is the *Bulau* hill (golden hill) and *hintan* hill (diamond hill) while the connecting rope between the universe and the lower realm is connected by a rope made of gold. In the



Panaturan book the metaphorical expressions of gold are written almost on all the articles and starting from article 3 (three) until the last article, namely article 41 as a whole discusses the hintan Hill hasah bulak bululit roots (diamond hill together with the golden hill) *Jatha Balawang Bulau*, *Banama Bulau Runtih Bulan* etc (Check MBAHKP, 2007 and Scharer, 1963: 152).

In addition to gold pinned on transcendental miliu, the gold in Kaharingan belief is also attributed to self-name in Dayak ancestors such as: 1. *Kameloh Bawi Mandau Bulau*, 2. *Kameloh Pamarasan Bulau*, 3. *Kameloh Parakantih Bulau*, 4. *Raja Ngalang Bulau*, and 5. *Kameloh Tempon Tiyawon Bulau*.

Gold in the Dayak spiritual sphere is also used as one of the absolute conditions used when reuniting the umbilical cord of a deceased person. Sociohistorically when a baby is born, the cord will be cut off and then the cord is stored until then he dies. During the ceremony of the Tiwah umbilical cord the deceased person will hold a ceremony that is symbolic union as a form of human return to its origin. Gold is used as a condition in the ritual of unifying the umbilical cord as a form of communication or connection between the profane nature and the transcendent realm or the return of humans from the realm of the world to the realm of nature.

In carrying out the ritual Tiwah gold has two functions. First; gold as a mandatory requirement submitted by participants tiwah to basir. Gold will be given to the basir amounting to 2.7 grams of gold, equivalent to 3 gold kiping in the past. In facilitating the participants Tiwah the amount of gold is then rounded up to 3 grams as an obstacle to enlightenment or to strengthen enthusiasm. Second; gold in the Tiwah ritual has a symbolic meaning of strength so that the implementation of the Tiwah ritual is smooth without any significant obstacles. The main leaders in the ritual are *Handun Telun* and *Basir Upu*. The meaning of gold in ritual implementation in Barthes's perspective has various kinds of connotations or layers of meaning as in the next explanation.

#### **4.1.2 The connotative meaning of gold**

In the concept of E - R - C Barthes the relationship between connotative markers and markers has a connection or he refers to as a close relationship. It can be explained by sociohistorical factors of culture studied. When gold is then linked or related to various kinds of meanings, the connotative meanings can be explained by their relation or relation to the reference. The following is a variety of connotative meanings of gold in the collective memory of Dayaks.

1. First connotation, gold as a sign of glory.
2. The second connotation of gold as a sign of strength.
3. The third connotation of gold as a sign of light.
4. The connotation to the four gold as a sign of purity.
5. The fifth connotation of gold as a sign of eternity.

To better comprehend thoroughly the connotative meaning of gold in the Dayak culture and its relationship between the signifier and the signified and their exploration. At the level of the connotative meaning of gold in Dayak mind, it is interpreted as glory. What is the relation between the gold marker and its prominence as a connotative signifier. In the collective

memory of the Dayaks, gold is a valuable object, due to various sociological settings. First; gold in the process of obtaining it is fairly difficult because of the limited number. Second; In the standard logic something rare tends to be expensive. If it is expensive, not all people can afford it so that gold becomes a symbol of certain social status. Third: in the subjectivity of society in general gold is considered to have a fairly high aesthetic value because of its color and luster.

The golden connotative signifier on the meaning of the second layer is 'strength'. Gold if associated with the level of violence is indeed not as strong or as hard as steel. But the strength of gold in the effects of corrosion or scouring, gold can be said to be an object that is difficult to erode even if buried thousands of years in the soil. Then the perception of the Dayak community that makes it as a symbol of strength is in line with its reality.

The golden connotative marker on the third level of meaning is "ray". Gold in the minds of Kaharingan adherents of the Dayak tribe is intertwined with light or illumination, because in reality gold is indeed a sparkling yellow metal so that in various literary works there are expressions such as golden sparkle. This indicates that gold is a metal that can deliver sparkle or light.

The golden connotative marker in the fourth layer is 'purity'. This pure connotative marker refers to the nature of gold which is not mixed with other metal elements. This 'purity' connotative sign is basically more of a form of metaphor.

The golden connotative signifier in the fifth tier is 'forgiveness'. The embodiment of 'eternity' in gold by the Kaharingan Dayak tribe because of the nature of gold which is timeless and not eroded by nature is in eternity and eternity.

## 4.2 Ringgit

Expressions (E)

Ringgit

Relations (R)

contents (C)

tukar Exchange unit

Denotative

'Exchange unit'

Conotative

'fortune or prosperity'

### 4.2.1 The denotative meanings of ringgits

*Ringgit* is the name of the unit above the *rupiah* that has been valid in Indonesia in the 1970s. At that time a fraction of *ringgit* money circulated. One ringgit has a value of two and a half *rupiah*. There is a term *kupang* where the word refers to half a ringgit. *Ringgit* as well as silver also has a position as a medium of exchange that prevails in his day. If silver has a high enough value in the exchange rate while *ringgit* has a low exchange rate.

In relation to the ringgit which is part of the conditions in Tiwah ritual this basically refers to the money that applies when the ritual is held. If the implementation of the Tiwah ritual applies at this time, of course the one to be used is the rupiah money which is the same value as the *ringgit* at that time.

#### 4.2.2 The connotation meanings of ringgits

The *Ringgit* in the mindset of Dayak Ngaju Kaharingan followers is interpreted as a fortune or prosperity. The concept or idea between the word ringgit and the Dayak mind if using Ogden and Richards' terms in semantic triangle known as the thought of references is an automatic relationship because ringgit which is a unit of value serves as the prevailing exchange rate so that the meaning of ringgit is a fortune or prosperity is a patent relationship. Automatic meaning and no opportunity for other meanings in the Umberto Eco semiotic tradition are referred to as closed text (Zaimar, 2008).

The logical relationship between the ringgit marker and fortune and prosperity is due to the general and simple understanding that ringgit refers to a unit value of money that can be used as a medium of exchange or buying and selling. Thus it is not wrong if the ringgit is then interpreted as a fortune or prosperity because the more ringgit we save or have, the more wealth will be owned by the person.

Ringgit money in the Tiwah ritual is basically more than mere symbols. Because if seen from the value suggested in the ritual, only a few pieces of ringgit or in the Dayak language are called *ringgit iji kabawak*. Aside from being interpreted as fortune or prosperity on the other side, ringgit is also a form of prayer so that prosperity will accompany all those involved in the Tiwah ritual, especially for those who perform their wish.

#### 4.3 Chicken Eggs

Expressions (E)		contents (C)
Chicken Eggs	Relations (R)	'round'
Denotative		Conotative
'Round'		'chastity'

##### 4.3.1 The denotative meanings of chicken eggs

In terms of linguistics meaning eggs are round-shelled objects that contain living substances that are produced by poultry. Eggs contain very high protein. In the social life of Dayak people, chicken eggs are generally dishes that are served as side dishes at the dinner table. Aside from being a side dish, raw eggs function as stamina drugs for men and this also applies generally to all people in Indonesia.

##### 4.3.2 The connotative meaning of the chicken egg

There is only one level of meaning for eggs in the Dayak spiritual realm of holiness. What is the relation between chicken eggs as a signifier in conjunction with connotative signified of chastity. In Saussure's view that between signifier and signified are arbitrary or arbitrary this statement is not entirely true according to experts because there is a signifier that has a close relationship with the concept of anomatopoeia as a signifier of gecko, meow, and embossment. The three signifier have a close connection with the markers.

What then is the relation between the egg signifier and the connotative signified of chastity. How to connect the two elements between them. If examined in depth that the eggs are generally round or oval with a skin wall that is strong enough to protect the inside so that

what is inside is protected. The egg in its existence is covered by various conditions around it. Chicken eggs are white as a symbol of the origin of all kinds of colors. Related to authenticity. Symbol of the origin of life. By referring to the perception of the egg, it is relevant if the egg becomes a connotative sign of harmony for the Dayak followers of Kaharingan. As a representation of chastity then eggs for Kaharingan adherents are believed to be objects that can neutralize bad influences that can damage the order of human life.

#### 4.4 The nail

Expressions (E)		contents (C)
Chicken Eggs	Relations (R)	'round'
Denotative		Conotative
'Round'		'chastity'

##### 4.4.1 The denotative meanings of nail

The nail in a denotative signified is a hard metal that has a sharp edge. In the Nusantara tradition there is an *usuk* term that has the same form and function with different materials. In Dayak architecture a stage building made of wood or a *Betang* house will require a lot of nails as a tool to strengthen the bond between the components of one building to another, so that nails are tools used by Dayaks as reinforcement or adhesive to make a strong building and withstands any load and weather.

##### 4.4.2 The connotative meaning of the nail

There are two secondary meanings of nails in the community. The connotative meaning of the first nail is strengthen and the second is the unifier. If it is related to the concept of relations built by Barthes between nails as connotative meaning, strengthen in lay logic and standards are very closely related. The spikes in this analysis refer to hard metals that have sharp edges that are used as the strengthen a general wooden building construction. Thus, the connotative meaning of nails as a symbol of strengthen becomes very logical and correlates with its signifier.

The second connotative meaning, the nail is defined as the strengthen. The relation between nails and strengthen certainly has a very rational connection. We understand together that the nails in wooden architectural buildings are used as adhesives of each other's buildings to each other if not impossible, a building will stand firmly. Thus the connotative meaning of nails becomes "reinforcement and unifier" if it is associated with Tiwah so that overall it means that humans who still live with the spirits of their ancestors in other realms so that the relationship does not break up and remain sustainable even if separated in different spaces. as a reinforcement and unifier symbol.

#### 4.5 The *ije tangking knife* (one blade)

Expressions	(E)	contents / (C)
-------------	-----	----------------

<i>Tangking knife ije</i> (one blade) tip and sharp body '	Relation (R)	'copper-based tool with parts
Denotative of 'Copper tools with ' Parts of its sharp '		Conotative 'courage'

**4.5.1 The denotative meanings of ije tangking blade (one blade)**

Meaning of *Ije Tangking Knife* (one blade) in primary, denotative or literal, namely a tool used to cut an object that has a front and knife edge sharp. The knife in the Dayak community has various forms and uses. Large knives for war and hunting are referred to as mandau while small size knives are referred to as reservoirs. The knife used in the Tiwah ritual is a medium-sized knife that is used as a tool for cutting wood, bamboo and others.

**4.5.2 The connotative meaning of ije tangking knife (one blade).**

Laterally the meaning of the *Ije Tangking Knife* (one blade) in the conception of the Dayak community of Kaharingan followers is a form of 'courage'. Linking the meaning between the marker and connotative markers of *Ije Tangking Knife* with the meaning of courage. In the ideal context knives in the Dayak community are used as a tool to help work such as cleaning bushes, cutting wood, harvesting rattan, etc. But in a more specific context if it is associated with the culture of the Dayak knife community as a symbol of virility and courage because the knife in the context of warfare becomes one of the most important tools in bringing down opponents. Thus the process of marking the *Tangking Ije Knife* into connotative meaning 'courage' is very relevant.

**4.6 Behas (Rice)**

Expressions (E) Behas (rice) from its skin '	Relation (R)	contents (C) 'part of rice grain that has been separated
Denotative 'Part of rice grains which has been separated from its the skin '		conotative ' ambassador '

**4.6.1 The denotative meanings of behas (rice)**

The *Behas* in denotative meaning is the part of rice grain that has been separated from its skin. In the understanding of the general public, people's perceptions of hearing the word rice will directly link the concept of thinking with the entity of a staple food of the Indonesian nation.

The rice within the Dayak people has two important roles, namely as the main food and the second as a spiritual medium as used in the Tiwah ritual. In the ritual Tiwah rice is one of the most important conditions that must be fulfilled. Rice in the Tiwah ritual besides being

given to the basir at the spiritual level is used as a medium of communication with the ancestors, namely the highest form in Kaharingan, namely *Ranying Mahattala*.

In a broader discussion of rice in the history of the archipelago, it was consumed around 9000 years ago long before the Chinese and Indians consumed it, meaning that the civilization of the consumption of staple foods of the distant archipelago had surpassed civilizations which had been considered to be more powerful. The finding that the Archipelago first consumed rice than Chinese and Indians (check, Oppenheimer, 2010:7).

#### 4.6.2 The connotative meaning of *behas* (rice)

The connotative meaning are ambassadors, gold, and gems. Rice in the profane world is the food of the maharaja bunu or Dayak people in general, while in the upper world or transcendent rice is used as a means of communication with spirits and the gods. So that in carrying out certain rituals the Dayak community always involves rice as one of the main elements such as the rituals of birth, marriage and death.

Perlaer in his historical novel around the 1800s notes that a Dayak who was killed in a war around the Barito river basin saw a colleague of his Dayak offering three stages. The first sprinkles of rice were sown above or around the corpse by saying "jetuh akam" which means; '(Rice) for you.' Then the second topping is done by saying "I send (rice) to our ancestors". The last sprinkling of rice says "I send this to the person ... si ... and the ..." (Perelaer, 2006:78).

The first rice sprinkles were given to the corpse as a means of communication with other spirits, while the second sprinkling was intended for the Dayak ancestors in general and the last sprinkling of rice was for families he knew like his deceased father and mother or brothers and relatives who have died first. The use of rice in a death ritual as described above can also be found in Javanese culture, but with different stages of implementation. When Dayaks are sown on corpses that have not been buried in Javanese tradition, the rice will be sown when the corpse is on its way to the cemetery. Rice is placed in a container called 'besek', a container made of bamboo woven by a man or woman. In addition to rice in the container there is also change. The two objects are symbols of alms and light for those who die. It is expected that the deceased person will get a reward from his kindness and get light on his journey to another world.

#### 4.7 *Sinde Mendeng* Clothing (complete clothing)

Expressions (E)		contents (C)
<i>Sinde Mendeng</i> Clothing	Relation (R)	body armor '
Denotative		Conotative
'protector'		'honor'

##### 4.7.1 The denotative meaning of *sinde mendeng* Clothing (Complete Clothing) Denotative Meaning

The denotative meaning of clothing is related to textile materials and fibers used as body coverings. The culture of dressing in Indonesian society has been known since ancient times. In the Dayak culture of dressing civilization, it has also been known since ancient Kalimantan that it can be seen that clothing made of bark using siren or *nyamu* wood skin with

decorative colors and patterns inspired by the beliefs and mythology that developed in the community to beautify their clothing. Apart from the bark of the Dayak Ngaju tribe, it also makes clothing from natural fibers called traditional clothing, fine woven fabrics.

Dayak clothing has a variety of patterns and motifs and each color and motif as a reflection of the social status of someone who uses it. A Dayak nobleman tends to use finer clothes with diverse and beautiful clothing motifs and added with clothing accessories such as beaded knits and brooch ornaments made of gold.

#### 4.7.2 The connotative meaning of *sinde mendeng* clothing (full clothes)

The *Sinde mendeng* clothes besides functioning as a body cover from heat and cold weather, but besides that also has another meaning, namely as a form of honor. Clothing has a connotative correlation with honor because it is closely related to the function of clothing, namely closing vital human objects such as the genitals, the chest, and the hips. By closing the vital human object in the sense sense it has been considered a civilized human. The respect of a person can be seen from the way they dress while being respected by someone because the way of speaking is such an old wise expression.

#### 4.8 Lamp

Expressions (E)		Contents (C)
Lights	Relation (R)	'The devices that produce light '
Denotative		Conotative
The devices that produce light		'light up other / transcendent nature'

#### 4.8.1 The denotative meaning of lights

The denotative lights are devices that produce light. Lights in traditional Dayak societies have a variety of shapes and names but each has the same substance that is as illuminating in darkness. The various lights that are commonly used in the wider community and in the Dayak culture include torches, resin lamps and teplok lamps. The torch is generally used as light during outdoor activities. Traditional bamboo-based torch. Bamboo is cut along 2 segments, the cut bamboo is then filled with oil in the tube section which is easily burned or ignited, one of which is kerosene. The axis used is usually a twist of used cloth placed at the end of the bamboo. The fabric is not just an axis but also used as a *sumpal*, so the oil cannot come out. When the fire ignition axis will continue to live and if the flame is weakened then the axis of the bamboo shaft is momentarily displaced so that the fuel in the inverted position can wet the axis perfectly, so that the fire gets the lighter from the fuel and the flame becomes large again, according to the description torch work.

In addition to the torch used in outdoor activities there are also other traditional lights made from resin wood. The *damar* wood fuel after being observed is the heart of certain wood fossils that are old and contain oil. That oil is used as fuel for lights. Generally *damar* wood is placed on a small convex plate with a used cloth moistened with melting amber oil. This lamp made from resin resin can live in a long time according to the amount of resin wood used, as well as the quality of oil produced by the resin wood, if the quality of oil produced by resin wood is good then the combustion process will be better and clearer.

Besides these two traditional lights, there are also other lighting lamps, namely teplok. Teplok lights can be classified as semi-modern lights because they have been formed with a systemized and good material model, although there are also many kerosene lamps found in villages that are made from simple materials such as used paint cans or used bottles. Modern teplok lamps made of glass, proslein, iron and copper, but of all the lights described above have the same function, namely as a light at night or in an atmosphere of darkness.

#### **4.8.2 The connotative meaning of lights**

The lights in performing the Tiwah ritual become one of the conditions that must be fulfilled. Lights besides functioning as lighters on the other hand also have symbolic meaning, namely as lighting in the profane and illuminating realms in other or transcendent realms. The meaning of lights as lights in the connotative or symbolic dimensions is basically more of an expectation or prayer so that all human life is given information or light. In addition, the meaning of the lamp as a light is directed at the ancestors because they get illumination in nature.

The logical relationship between lights and lighting for life in other realms is certainly very close, because in reality the lamp does have a function as a light in the dark, although in other lights the intended lamp can be different from the realm of reality but at least substantively a device produce light that can function as a light in darkness.

### **CONCLUSION**

The signs according to Barthes are a dynamic, historical, and lateral entity. Signs are not a collection of closed signs that have been completed with the meanings found, but the sign is a volume containing traces that continue to move (Barthes, 2007:6).

Barthes's proposition is different from the originator of Ferdinand de Saussure's continental semiotics that the sign according to him is singular, dogmatic, static, ahistorical, literal, and linguistic meaning means that the meaning is final. Seeing the closeness of the meaning Barthes then developed an ahistorical, primary, and denotative Saussure pattern that became a historical, secondary, and connotative meaning. Barthes offers the idea of E - R - C as an effort to open the veil of meaning covered by the Saussure concept.

Cultural signs contained in Tiwah rituals are part of the dynamics and not a single meaning. Barthes calls other meaning besides denotative menaing as the second layers or called as connotatives menaing. One example of connotative meaning of a chicken egg in Tiwah ritual. When compared with Java tardition eggs are interpreted as symbol of the origin of humans or or in Javanese terms as *sangkan paraning dumadi*. The process of meaningful eggs at the connotative level in other cultures turned out to be very different from the Dayak concept, which connotatively the eggs are interpreted as a symbol of 'chastity' and function as an antidote to evil factors. This different meaning is proof that the term commen sense actually does not exist, which is that communal sense means only a group perspective and does not represent human concepts in general.

The meanings of the signs contained in the Tiwah ritual, besides functioning as a condition that must be met by Tiwah participants on the other side of the items as well as



symbols both prayer and hope. Such as a symbol of gold that has connotative meaning that is quite diverse such as: glory. power. rays, purity, and eternity.

The various connotative consumption in each study can be explained both between the markers and the markers at the denotative level and the relationship between the markers and markers at the connotative level in accordance with the concept of relations (R) initiated by Barthes in E-R-C.

Through research on the meaning of the Tiwah ritual with Roland Barthes's E-R-C concept It is hoped that it can trigger other Dayak cultural studies that are broader in the topic of study, longer in the research process so that the results obtained are also more complete and contributive especially for the Dayak people themselves and Indonesia in general.

## **BIBLIOGRAPHY**

Fakhry, Farzin, Spronk, Sandra, de Ridder, Maria, den Hoed, Pieter T., & Hunink, M. G. Myriam. (2011). Long-term effects of structured home-based exercise program on functional capacity and quality of life in patients with intermittent claudication. *Archives of Physical Medicine and Rehabilitation*, 92(7), 1066–1073.

Kilstrup, Mogens. (2015). Naturalizing semiotics: The triadic sign of Charles Sanders Peirce as a systems property. *Progress in Biophysics and Molecular Biology*, 119(3), 563–575.

McElvenny, James. (2014). Ogden and Richards' The Meaning of Meaning and early analytic philosophy. *Language Sciences*, 41, 212–221.

Moleong, Lysy Claudia. (2018). Pengaruh Real Interest Rate dan Leverage Terhadap Financial Distress. *Modus*, 30(1), 71–86.

Muralidharan, Sidharth, Dillistone, Kristie, & Shin, Jae Hwa. (2011). The Gulf Coast oil spill: Extending the theory of image restoration discourse to the realm of social media and beyond petroleum. *Public Relations Review*, 37(3), 226–232.

O'Connor, Justin. (2015). Intermediaries and imaginaries in the cultural and creative industries. *Regional Studies*, 49(3), 374–387.

Piliang, Yasraf Amir. (1999). *Hiper-realitas kebudayaan*. Lembaga Kajian Islam dan Sosial.

Prawiroatmojo, Sudibyo. (2017). UNCANNY DAN BAYANG-BAYANG KOLONI DALAM NOVEL POSKOLONIAL HINDIA BELANDA. *LITERA*, 16(2).

Qalyubi, Imam, & Misrita, Misrita. (2019). VARIOUS FUNCTIONS AND SYMBOLIC MEANING OF BEHAS WITHIN DAYAK NGAJU COMMUNITIES IN CENTRAL KALIMANTAN. *Proceeding of The International Conference on Literature*, 1(1), 832–839.

Reinelt, Janelle G. (2002). The politics of discourse: Performativity meets theatricality. *SubStance*, 31(2), 201–215.

Salvatore, Sergio. (2019). Beyond the meaning given. The meaning as explanandum. *Integrative Psychological and Behavioral Science*, 53(4), 632–643.

Schiller, Anne. (1997). *Small sacrifices: Religious change and cultural identity among the Ngaju*

*of Indonesia*. Oxford University Press.

Suardi, Suardi, Herdiansyah, Herdiansyah, Ramlan, Herdianty, & Mutiara, Indah Ainun. (2019). Implementasi Pendidikan Karakter Melalui Mata Pelajaran Pendidikan Kewarganegaraan di SMA Jaya Negara Makassar. *JED (Jurnal Etika Demokrasi)*, 4(1), 22–29.

Suyanto, Bagong, Sugihartati, Rahma, Sutinah, & Hidayat, Medhy. (2020). Bargaining the future: A descriptive study of the lives of the Indonesian illegal migrant workers. *Journal of International Migration and Integration*, 21, 185–204.

Zaimar, Okke K. S. (2008). *Semiotik dan penerapannya dalam karya sastra*. Pusat Bahasa, Departemen Pendidikan Nasional.

Zengin, Mevlüde. (2016). An introduction to intertextuality as a literary theory: definitions, axioms and the originators. *Pamukkale University Journal of Social Sciences Institute*, 50, 299–327.

---

**Copyright holder:**

Imam Qalyubi, Misrita (2023)

**First publication right:**

[Jurnal Syntax Transformation](#)

**This article is licensed under:**

