

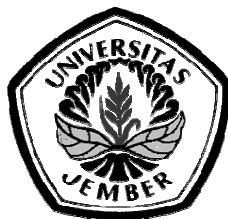
**A SEMIOTIC ANALYSIS ON YOGYAKARTA TRADITIONAL WEDDING
CLOTHES AND THE ORNAMENTS AS THE REFLECTION OF JAVANESE
FAITH AND VIRTUOUS LIFE**

THESIS

Written By:

**Catur Dwiresti Wideasukma
NIM 070110101087**

**ENGLISH DEPARTMENT
FACULTY OF LETTERS
JEMBER UNIVERSITY
2011**



**A SEMIOTIC ANALYSIS ON YOGYAKARTA TRADITIONAL WEDDING
CLOTHES AND THE ORNAMENTS AS THE REFLECTION OF JAVANESE
FAITH AND VIRTUOUS LIFE**

THESIS

A Thesis Presented to English Department, Faculty of Letters
Jember University as One of the Requirements to Get the
Award of Sarjana Sastra Degree in English Studies

Written By:

Catur Dwiresti Widiasukma
NIM 070110101087

**ENGLISH DEPARTMENT
FACULTY OF LETTERS
JEMBER UNIVERSITY
2011**

DEDICATION

With love and sincerity, I proudly dedicate this thesis to:

1. My father, Ragil Kasidi, who always supports me. Thank you for all of your attention, guidance, inspiration, and patience during my study;
2. My mother, Sri Widayati, who always encourages me to be more than I can be. Thank you for your endless prayer day and night for my success, and your patient;
3. My sister, Putri Dewi Wideasari, and her husband Rudi Setyawan thank you for the support and contribution given to me during my study;
4. My sisters, Dayinta Rah Widiatanaya, Wanudya Sitaresmi Widiaapsari, and Rahestri Prameswari Wideasasudara, and my nieces Naranafisa and Safrila, I hope I can be their best older sister and aunt who can make them proud;
5. Tommi Afriyanto, thank you for the support and pray until I can finish my thesis;
6. My Alma Mater, the Faculty of Letters Jember University.

MOTTO

A people without the knowledge of their past history, origin and culture is like a tree
without roots

By Marcus Garvey

*) “*Sangkan Paraning Dumadi, Sangkan Paraning Pambudi- Manunggaling Kawula Gusti*”

Human is born, life, and death. It is only because of *Gusti* Allah (God) who has
created all living thing

*)<http://zainalabidinelmadury.blogspot.com/2011/01/filosofi-sebuah-keris.html>

DECLARATION

I hereby state that the thesis entitled “A Semiotic Analysis on Yogyakarta Traditional Wedding Clothes and the Ornaments as the Reflection of Javanese Faith and Virtuous Life” is an original piece of writing. The thesis represents my own work and contains no material which has been previously submitted for a degree or diploma in this university or any other institution, except where due acknowledgment is made. I make responsible for the validity of the content without any pressure from other parties and I would be ready to get academic punishment if someday the statement is proved untrue.

Jember, June 2011

The Writer

Catur Dwiresti Wideasukma

NIM 070110101087

ACKNOWLEDGEMENT

My greatest gratitude is due to Allah, The Almighty, who has given me His guidance in writing my thesis, entitled “A Semiotic Analysis on Yogyakarta Traditional Wedding Clothes and the Ornaments as the Reflection of Javanese Faith and Virtuous Life” Without His guidance during the process of writing the thesis, it would have been impossible to finish it.

I also would like to send my gratitude to the following people who have given their supports and help in relation with writing and completing the thesis.

1. The Dean of the Faculty of Letters Jember University, Drs. Syamsul Anam, M.A., and the Head of the English Department Faculty of Letters Jember University, Drs. Moch. Ilham, M.Si, for giving permission to compose my thesis proposal into a thesis;
2. Drs. Wisasongko, M.A. as my first supervisor and Hat Pujiati S.S., M.A. as my second supervisor for the guidance during the writing of my thesis, the patience to review the thesis, and all the suggestions they give to complete the thesis;
3. I would like to say thanks to my academic supervisor, for his advices during my academic years;
4. All of the lecturers, whom I cannot mention one by one, in the English Department, Faculty of Letters, Jember University for the precious knowledge they have transferred to me during my academic years;
5. All of the staff in the English Department, Faculty of Letters, Jember University for helping me to complete the administrations for writing my thesis and thesis examination;
6. The librarians in the English Department, Faculty of Letters, Jember University and in the Central Library of Jember University for helping me to find the references for writing my thesis;
7. All of my teachers from kindergarten up to Senior High School;

8. All of my friends in the English Department, Faculty of Letters, Jember University especially in Linguistic class the academic year 2007;
9. All of my best friends Chelsie, Karlina, and M. Rais thanks for the help and support during my academic years and finish this thesis on time and also the unforgettable moments that we share together;
10. All of my boarding house mates of Jawa 6 number 6 (mbak Mey, Sari, and Mia) thank you for your contributions during finishing this thesis.

Thank you anyway for your valuable contribution. May Allah bestow His blessing upon them since it would have been impossible to complete the thesis without their support and helping. It is realized that the thesis still needs correction, revision and improvement. Therefore, the writer appreciates any constructive criticism, suggestions and comments on the thesis for the sake of its improvement.

Finally, it is hoped that the thesis will give beneficial and valuable contribution for those who are interested to conduct further studies on signification process.

Jember, June 2011

The Writer

SUMMARY

A Semiotic Analysis on Yogyakarta Traditional Wedding Clothes and the Ornaments as the Reflection of Javanese Faith and Virtuous Life; Catur Dwiresti Wideasukma, 070110101087; 2011; 44 pages ; English Department, the Faculty of Letters, Jember University.

The special characteristic of Javanese culture uses symbols as a medium or tool to put messages or advices for generation to generation hereditary. The Javanese traditional wedding ceremony also contains symbolic meanings. The meaningful symbols of *Paes Ageng*, which is one of Yogyakarta traditional wedding clothes, correlate to the Javanese philosophy that is influenced by Hindu mythology. This has existed and become part of Javanese custom. The Javanese people believe that the symbolic meanings contain virtues. The symbols of *Paes Ageng* can be defined as signs. Symbol is considered as a sign when it is interpreted through the conception of the object, not the things, in which symbols directly mean. Semiotics can be applied in the process of making interpretation to intend the meaning of signs. A thing can not be as a sign if it is not interpreted. A sign can not stand by itself, but a sign stands for another thing; it requires interpretation to reveal some meanings. By using Peirce's theory, a sign can be interpreted through the triadic relationship of signification. The Javanese faithful and virtuous life can be seen from the semiotic potentials described in Chapter four. For example, the Javanese faithful life can be traced from the *Kelat Bahu* which looks like *naga* (dragon). *Naga* in Javanese mythology symbolizes eternity. It effected that both of the couple live eternally. In other words, the eternal life means that both of the couple are faithful to each other.

TABLE OF CONTENTS

	Page
TITTLE	i
DEDICATION	ii
MOTTO	iii
DECLARATION	iv
APPROVAL SHEET	v
ACKNOWLEDGMENT	vi
SUMMARY	viii
TABLE OF CONTENT	ix
CHAPTER 1. INTRODUCTION	1
1.1 The Background of study	4
1.2 The Problem to discuss	4
1.3 The Scope of study	4
1.4 The Goal of the study	5
1.5 The Organization of the study	5
1.4 The Goal of the study	5
1.6 The Organization of the Thesis	5
CHAPTER 2. THEORETICAL FRAMEWORK	6
2.1 Review of Previous Research on Semiotic Field	6
2.2 Review of Semiotic Theory	8
2.2.1 Language ,Communication and Semiosis	7
2.2.2 Semiotic Theory	9
2.2.3 Peirce’s Semiotic Theory	11

2.2.4 Symbol	13
2.3 Review of Supporting Theories	14
2.3.1 Symbolism in Javanese Culture	14
a. Javanese Traditional Wedding Ceremony	16
b. <i>Paes Ageng</i> Traditional Wedding	17
CHAPTER 3. RESEARCH METHOD.....	19
3.1 Type of Research	19
3.2 Type of Data	19
3.3 Data Collection	20
3.4 Data Analysis	20
CHAPTER 4. DISCUSSION	
4.1 The Analysis of The Data	22
4.2 Discussion	22
4.2.1 <i>Keris</i>	22
4.2.2 <i>Dodot</i>	26
4.2.3 <i>Kelat Bahu</i>	30
4.2.4 <i>Cundhuk Ment hul</i>	33
4.2.5 <i>Kalung Sungsang</i> or <i>Sem pyok</i>	36
4.2.6 <i>Gelung Bokor</i>	39
CHAPTER 5. CONCLUSION	45
BIBLIOGRAPHY	47
APPENDICES	50