# SEMIOTIC ANALYSIS ON *GANDRUNG* DANCER COSTUME

**THESIS**


Written by:

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

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# SEMIOTIC ANALYSIS ON *GANDRUNG* DANCER COSTUME

**THESIS**

A thesis presented to English Department,
Faculty of Letters, Jember University,
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The Award of Sarjana Sastra Degree
in English Studies

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## DEDICATION PAGE

Sincerely this thesis is dedicated to:

1. My beloved parents Suyanto and Ruminah, for the love, prayers, support and affection, you are everything for me, I cry for you;
2. My only dear brother Hisyam Fadillah, for the spirit, hope and support, I cry for you too;
3. My friends in The Action Group of Indonesian Moslem Students;
4. My Alma mater, The Faculty of Letters Jember University.

## MOTTO

"As the soil, however rich it may be, cannot be productive without cultivation, so the mind without culture can never produce good fruit." [1])

-Seneca (Roman Phylosopher, mid-1st century AD)-

[1] http://thinkexist.com/quotations/culture/seneca

# DECLARATION PAGE

I hereby state that the thesis entitled **"Semiotic Analysis on *Gandrung* Dancer Costume"** is an original piece of writing, except the quotation which I had mentioned the sources. I certify that the analysis and the research described in this thesis have never been submitted for any other degree or any publications.

I certainly certify to the best of my knowledge that all sources used and any help received in the preparation of this thesis have been acknowledged.

Jember, 17th June 2011
The Writer

**Nita Ulfiz Arrum, A.Md**
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**APPROVAL SHEET**

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## SUMMARY

**"Semiotics Analysis on *Gandrung* Dancer Costume";** Nita Ulfiz Arrum; 080110101068; 2011; 60 pages; English Department, Faculty of letters, Jember University.

*Gandrung* is the most popular traditional dance in Banyuwangi. In the past, the *gandrung* dancer dances by a boy. It purposes to spy the colonizer. In its development, *gandrung* dancer dances by a girl/woman. Nowadays, *gandrung* dance becomes a mascot of tourism in Banyuwangi, besides it purposes to honor the guests or to be an entertainment in some events, such as wedding ceremony, circumcisions, and some official events.

This thesis analyzes *gandrung*, especially the *gandrung* dancer costume. The *gandrung* dancer costume consists of three major parts costume and some additional costume, such as *omprog, basahan,* and long cloth or *jarik*. *Basahan* consists of *utuk/kemben, kelat bahu, ilat-ilat, pending, sembong* and *oncer*. The additional costumes are *sampur* (sash), fan, and white socks. The *gandrung* dancer costume as text is analyzed trough the semiotic theory. The analyses describe how the semiotics theory signifies the meaning of *gandrung* dancer costume. It investigates the types of sign such as an icon (iconical sign), an index (indexical sign), a symbol (symbolical sign) and the levels of meaning such as denotation (denotative meaning), connotation (connotative meaning) and myth because semiotics is a systematic study of sign, sign systems of signs, sign systems or structure, sign processes and sign functions.

This thesis also applies library research and field research in order to get the data and information about matter of discussion. It takes from some interviews, several books, dictionary, cultural magazines, and internet. The data are in the form of qualitative data that have been gathered by conducting observation and the writer uses the technique of interview and documentary study.

The result of this thesis shows that the *gandrung* dancer costume can be analyzed by the semiotics theory in order to know the intended meaning and the secret code. The *gandrung* dancer costume as the data represents the ideas and they are colorful, unique, and interesting.

## ACKNOWLEDGEMENT

My greatest gratitude is due to Allah, all praises to Allah, the Lord of the universe. I am grateful as with His gracious help, so I can finish the thesis well. I am sure without His mercies; it is very difficult for me to carry out this writing.

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May Allah bestow His blessing upon them.

Jember, June 2011 Nita Ulfiz Arrum, A.Md.

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