



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

**THESIS**

Written By:

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**ENGLISH DEPARTMENT  
FACULTY OF LETTERS  
JEMBER UNIVERSITY  
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**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

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## **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 Widiarsari, and her husband Rudi Setyawan thank you for the support and contribution given to me during my study;
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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

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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.

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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.



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