The Significances of Signs in Local Riddle of Toraja

Lewi Kabanga'[1]*, Emon Paranoan[1]

[1]Universitas Sains dan Teknologi Jayapura , Papua
*Correspondence: mulatsih83@gmail.com

ABSTRACT
Many forms of language can be used to measure our thinking ability. The different area has different way in communicating language. Karume or riddle is a language model that contains many signs, it is worthy to be preserved for the sake of cognition and creativity thinking of Toraja's Millennium generation. This research aims to find the significances of local riddle, called karume, by using de Saussure's theory that elaborates the idea of signifier, signified, and significance. For the further analysis, this research also investigates meaning of signs either denotatively or connotatively, the data then analyzed by combining both word-level analysis and sentence level analysis. The method used in this research was a descriptive qualitative method. To obtain the data, the documentation technique was used. Firstly, the data downloaded from internet then translated lexically and contextually to get the cores that facilitated signifier and signified. In simplifying data analysis, the data was classified based on its forms and then put into a table and then the data analyzed structurally and denotatively-connotatively. The Result of this analysis revealed that there were three features of semiotics embodied in karume. They were 1. Analogy, 2. Language style, and 3. Entailment. They can be used to show referential significance of riddle in Toraja

1. Introduction

People hold communication because they have a special purpose. One of the basic language functions is to bridge the ideas, purposes, and intentions between speaker and hearer. Language has an important role in every aspect of our life. Harmony and in-harmony happen as the role of the language. It is created variously, started from its structure to function, just to achieve the goals in our mind.

Linguistically, language is started from the smallest structure to the broadest aspect of language, from sound to discourse meaning. Structurally, language regulates its elements to be united and then accepted grammatically (Suherman, 2018). They are made for the sake of meaning. For instance, in a small unit of language, the word. It can stand alone and has meaning but it can be compounded with the smallest element to create new words, different classes and meaning. According to the structural community, Saussure (in Grenz 2001) asserts that language is divided into two significant terms. Those terms are *"parole and langue",* parole refers to the actual part of language while langue refers to the internal part of language that affects. He adds that langue is the concrete system and internal harmony. Sobur (2004), stands on the structural side, adds that language is analogous as music. It cannot stand alone but all the elements work systematically and also it can be viewed to be atomy, term of philosophy, or individually. Moreover, language is the unity of the elements to have meaning.

Epistemologically, semiotics comes from Greece language namely "*semeion*". It means *sign* or *"same"*, the interpretation of sign (Cobley & Janz, 1999). Hence, semiotics is the science to analyze signs because sign shows something hidden. The sign will show something because something exists, such as there is smoke because of fire (Kurniawan, 2001). In this world, the sign will be in everywhere. It can be figure, concrete things, sounds, words and many more. It can benefit human beings because it can bring hints for the next step to achieve the interpretation of goal (Rahman & Letlora, 2018). The sign has meaning (significance) that needs to be understood by the reader or listener (Surtya, et al., 2018; Sahib, 2019). Therefore, they must correlate the sign with its signified, something signed, in accordance to the rule of language (structure).

Coblay and Jansz (1999) asserted that semiotics is the science that pays attention on how the signs system works. Perce tried to connect sign, object and meaning, while Moris said that it can be called sign if it has any effect to other people (Segers 2005). Those definitions will be given an instance of how icon of sign is similar to the figure of "spoon and fork", it means that for the nearer range or distance will be standing a restaurant. This sign is effective for people because people can interpret this sign.

Basically, the emergence of semiotics is closest relation to the two names of philosopher of language namely Ferdinand De Saussure and Charles Sander Pierce. Saussure introduced the science of sign as process of structural language. The well-known thought of Saussure is significances of Semiotics. While, Pierce is the philosopher of language who refuses the historical analysis of language. He explains that the sign is the chain of unites which is based on logic and pragmatism. Sausure adds that the science of sign is called semiology and semiotics on Pierce. Both of these terms refer to the same goal. It is "significance" of sign. The significance is operated by different elements, based on both philosophers. Signifier and signified are elements of Saussure while ground and object are pierce's elements.

Refers to Saussure thought about signifier and signified, Kaelan (2017) explained that signifier is meaningful of sound or note. Both of these are governed conventionally and accepted holistically. Hence, the signifier is material aspect of a language. Everything is spoken, written has meaning called signifier. While the signified is thing that is understood from material aspect of language, something is understandable. Bartens (2001:108) has opinion that signified is mental aspect of a language. The mental aspect is part of understanding. Therefore, either material aspect or mental aspect are parts of parole and langue. Both of these terms are formed conventionally and accepted by people. In Sobur (2004), he analogized signifier and signified with a piece of paper which has two sides. These two sides cannot be separated one to another because they are one form in different sides.

After language is formed with parole and langue systematically, the idea of sign meaning is significant. There are 5 terms are introduced by Saussure (in Kaelan 2017:183) related to sign. They are signifier and signified (1), form and content (2), langue and parole (3), synchronic and diachronic (4), syntagmatic and associative (5). From these 5 terms, the center of attention for sign is signifier and signified.

Semiotics is a term which firstly introduced by Pierce. He is an American Philosopher and argumentative thinker because he can use logical thinking (Cobley & Jansz, 1999:20). For him, sign is something useful for others (Lechte, 2001:27). He formulates sign in simple form of ABC. If A is sign Hence B is fact or object. To understand the B, it is needed as its interpreter (C). Pierce said that the sign cannot stand alone but it absolutely needs these three aspects. Further idea about sign of Pierce, Zoest, 1992: 8 and Pateda 2001: 44 argue that there is triadic relation in forming mental analysis of sign. This relation is started from *ground* which forms code. This code is a form of individual or trans-individual rules system which must be connected with reference (object). Finally, from this sign will create new sign called interpretation.

In Pateda (1987), Pierce has classified three elements of signs. Firstly, ground is a group of code that has rules. It can be classified to *qualisign, sinsign, and legisign*. Qualisign is the sign's quality, such as hard and soft word, delicate and mellow word. Sinsign is an event which inserted in a sign such as an action. For example, muddy water signs the big rain in the upstream. While, legisign is a norm in a sign such as obligation and prohibition in traffic signs. Secondly, the relation of sign with reference called object. Pierce classified it into *icon, index, and symbol*. Icon is the relation of sign with reference because of similarity. Index is the relation sign and reference because the closeness of fact such as smoke indicates fire. And symbol happens because of the relation in form of convention and accepted by society (Rahman, & Letlora, 2018). Thirdly, interpretation is classified into *rheme, decisign and argument*. The rhyme can be interpreted based on choice and the selective choice. It means that to conclude must be founded by situation and condition. It is contextual choice, for instance a person has red eyes because of sick, sad, mad, or even getting up. Decisign is a sign that must be guided by the fact that a traffic sign of careful in a street indicates that in this place always happen terrible accident. And the argument is a sign that must explain reason something.

The main purpose of learning sign according to Roland Barthes is to analyze denotation and connotation meaning. According to him, language is manifestation of human life that includes the quality of life and particular place or time. He adds that how we face the nature of language depend on how we interpret the facts come in front of us. It implies that the essence of language is the existence of language transformation. As the language, we transform the world and by the language itself, the world transforms us as well (in Kaelan 2017). There are 5 codes that Barthes introduces in understanding language especially in measuring sign. Those codes are hermaunetics, semic codes, symbolic code, proaretic code, and cultural or gnomic code. From those 5 codes, they understand sign based on code generally used in fictive works (Kaelan 2017). According to Lechte (2001), the purpose of analysis done by Barthes is not to build the

narrative classification but to show logical activity, to give interesting puzzle, to give convincing argumentation, and to show real product not imitation of the real.

Hence, the question needs to be elaborate more in this research is how the significances of language used in Toraja riddle. The riddle uses both word and sentence level analysis. They are done to take the core of significances that inserted in riddle text.

Some waves of previous researches were conducted related to the issue of semiotics. The different backgrounds of fields were analyzed by using theory of semiotics. Those different fields are imaginative works, social actions or events and media social. Umam (2018) conducted the research of "Sebuah Usaha Mencari Kasih Sayang: Kajian Semiotoka dan Struktur Narasi Cerpen Ketika Gerimis Jatuh Karya Supardi Djoko Damono". This research explained the struggle of a girl, named Rini, who needed her parents' loves. In this research, the researcher focused on the relation of signifier and signified by Sausure. And then the researcher elaborated them with syntagmatic and paradigmatic analysis by Peirce. The result of this analysis points out that the classification that the researcher did just to emerge the narrative structure. Either using signifier or syntagmatic, the researcher built up index in a story to find the signified. On the stage of signifier in a story, the rain and forget to bring an umbrella was the causes to wake up the problem. Those problems showed with the result of "the rain caused her friend did not come. And the rain was the caused her father did not go home". Moreover "did not bring umbrella was the cause of physiological struggle. It meant that Rini, the main character, got the problem. That problem was the relation of structure to bridge the signifier and signified.

Semiotics, the knowledge of signs, was also analyzed in the real life as part of culture (Rahman, 2019). In Bali as the biggest and central Hindu in Indonesia, people conducted religious ritual. This chance was seen by Kusuma & Nurhayati (2017). Their research was "*Analisis Semiotika Roland Barthes pada Ritual "Otanan" di Bali".* In this research, the ritual of "otonan" was a ritual held to celebrate the birthday of Hindu people in Bali. This research aimed to analyze the meaning of denotation and connotation, myth, and ideology in a ritual. The objects of this analysis were verbal words, figure/visual and audio. The conclusion as the result of this research showed the chain of activities that related one to another. Each of the activities contained meanings such as visual signed with gesture, attribution and colors. Moreover, pray was signed with a verbal action and audio was a bell. All of those signs contained connotation meanings. In relation to Hindu religion, this ritual implied meaning which dealt to connotation of "tri murti doctrine, sad ripu, and air tirtha. Hence, religion was the principle life of hindu people and the ideology of cultural system of all the events above.

Phenomenal song of dangdut music, the traditional and original music in Indonesia, had an interest for Winduwati (2017) to conduct a research. "*Analisis Semiotika Saussure pada Lirik lagu Cinta Satu Malam"* was a tittle of this research. In this research the researcher analyzed data by using semiotics theory of Saussure. The song of "cinta satu malam" was popularized by Melinda in 2009. It was popular in the young age because its lyric was easy to memorize. Furthermore, the strains of its music force its listeners to move or dance a portion of their body, at least the head. In executing the data, the researcher tried to analyze the level of word and sentence level from signifier to signified and then delivered to the denotation and connotation. The result of this research showed that the explicit meaning from the free sex was a social reality. Furthermore, this song's lyric indicated the shifting of value of language especially the diction of this song's lyric.

In social media, like in instagram, indirect communication was held by the follower and followed. Through of distancing communication, investigation of sign was also done by Putri and Nadjib (2015). This research tried to see meaning denotatively and connotatively in social media conducted by well-known figure. This research was guided by theory of Roland Barthes. The problem in this research was in-obeyed of communication method between Ani Yudhoyono and her follower or viewer. The result of this research showed the caused-effects of misconception and finally crafted conflict between them. As consequences, this conflict would give effect to the further interaction. Fatality, it would break people' good perception to the well figure.

Toraja local language has two different functions of used which seen from variety point of view (Surya, et al, 2017). Therefore, it belongs to the category of diglossia. It divides language into two varieties, namely high diglossia and low diglossia. Low diglossia of Toraja language is the language that majority or even all the people of Toraja use it for every daily conversation. While high diglossia is the language that is used and communicated by particular person in particular events. Literally, all the people of Toraja can recognize the language but to interpret it could be confusing. *Karume* or riddle of Toraja is on the two types of diglossia. The used of lexical levels can guide our senses to figure out them as their diction use light and simple words. The demand of truth and untruth can be reached empirically, but the meaning displayed needs truth of proposition. Ayer (1952) stated that the truth of language proposition can be verified. Hence, he classifies

proposition into two groups, namely soft and hard verifications.   Hard verification is the truth of a proposition is supported by hard experiences while soft verification contains possibilities.

Statement in riddle can be connected with the fact or analogy. As the referential meanings in it show both fact and empirical data (Rahman, 2019). The proposition will show the truth of reference. Bertens (1981) said that the statement will have meaning if it needs referential meaning in form of fact that supports the empirical truth. Examined proposition will emerge meaning of presupposition, it is manifestation of thinking which is poured in a language. Kaelen (2017) gives contribution to Anyer's idea above. He concludes that there must be limitations toward the verifications. The verification does not need to do directly and factually but it can be done by witnessing. Hence the language can be received its principal truth. From this thought, the proposition in this riddle will invite the hearer to stimulate their senses and then produce presuppositions as results of the principal of manifestation of thinking.

Riddle has special purpose. it is created as one of amusements. Basically, it is not created to memorize but it is created to stimulate our imagination. The features of imagination will use real things to answer something under the imaginative thinking but the result of the thinking will be on principal thinking. The users of karume cover all stages of ages but in general it is used by the parents to their children and among the children. The main purpose of it is to stimulate children cognition and creativity. it used to be an elementary' local content in schools but it disappears for the growth of technology, city and mobilization to urban areas.

2. Method

This study employed descriptive qualitative method. It was used to describe data based on the ground theory that appropriate to this study. The study of sign or semiotics is the fundamental theory for this study. Saussure, the semiology of sign, proposed it. The qualitative method did not use any numbers of analysis, but it needed description and evidence toward the function of the theory. According to Sugiyono (2001), qualitative research was an approach that tried to explain the reality by using description in form of words and sentences. In order to obtain the effectiveness of theory toward data, the research problem was answered based on the theoretical framework. This technique was called ordering system (Silliger & Shohamy, 1989).

In collecting data, library research was needed. It was done to collect information about profound theory that was written by linguists, philosopher of language, or even the students of linguistics. The theory was obtained through the books and scientific research. To get the main data, documentation technique was done. The data was downloaded from internet. It was used because the data of was available massively in social media. Some data in form of written while the other forms were in visual or video. Note taking or typing was done as well. It was used to rewrite or retype the text. If the data was in video, Transcription also would be done.

After obtaining data by using downloading technique, the data was analyzed by using the theory of semiotics. Ferdinand de Sausure proposed it, he asserted the relation of sign and its reference. The signifier and signified are the basic analysis of sign study. And the goal or reference of sign was called significances. Therefore, there were three procedures to analyze the data. Those techniques were translation, classification, and analyzing.

There are two steps of translation used in this research. The first step was lexical translation or word by word translation. The purpose of this translation was to search the core of sign, it was called signifier. It was done to show up the object or its reference, called signified. The above level technique of translation of this research was contextual translation. It was done to catch the significance or interpretation of code. From translation to classification, it was the grouping of something based on similarity and features. In "*Karume*"/riddle, there were three types of classification. The types of classification of *karume* were grouped on declarative, passive and imperative forms. The last procedure was analyzing. There were three aspects must be passed through in analyzing. Those three were signifier, signified and significances. Signifier appeared in lexical translation while signified was in contextual translation. Both of these two would be pointed to denotation and connotation of translation. To clarify them, the word an sentence level analysis is used. They were displayed in a table to make their significance go shining. To frame of these three procedures, the inductive and ordering systems will be the frame of this analysis.

3. Findings

The data reveals that, the structure of karuma or riddle in Toraja are distributed into three forms. They are imperative, declarative, and passive forms. They are assumed that they say something but also purse to do something. This riddle aims to guess the meaning that refers to words or phrases of nouns and verbs. The representative data above distributed into three forms.

Table 1. Classification Based on Sentence Structure

Impetrative Form	No	Declarative Form	Passive Form
Toi *(pegang)* na', (saya) *ku* (saya) nukkun (menyelam) ! (*contextually : hold me upside then I will dive*)	1	To (orang) bukku' (bungkuk) nondoi (loncati) liku (kali) *Contextually: the old man swim and jump to the river*	Dikeke' (digigit) na (tapi) mekeke' (menggigit) *Contextually: bitten but re-bite*
Toi (pegang)na (saya) ku (saya)alangko (saya ambilkan) *Contextually: (hold me, I will take you)*	2	To (orang)menteka (manjat) torro (berhenti) tangga (tengah) *Kontekstual : the climber stops in mid way.*	Ditiro (dilihat) lalanna (jalannya) tang (tidak) ditiro (dilihat) rupanna (bentuknya fisiknya) *Contextually: its way is visible but its form is abstract.*

The table above, shows that *karume* classified into three, namely declarative, imperative and passive forms. They are translated lexically and contextually. The referential meaning could denote to noun/ phrase or verbs.

4. Discussion

The next step is to deliver them into analysis of signifier, signified and dentation and connotation meanings from the representation of data above.

Table 2. Imperative Form

Karume	word level analysis	Semiotika Saususre		Significances	
		signifier	signified	denotation	Connotation
Toi na-toi na ku nukkun !	Toina ku nukkun	Toena (hold me) Ku nukkun (I will dive in)	it is an imperative form whereas the subject will *do action* as long as guaranteed to be hold tightly.	**Toena**: holding tightly, do not let it go off. **Kunukkun**: an action to dive	Small things that need to be held and then the thing as if does something in condition of held in the hand. The *action is to dive* into water for many times
	sentence level analysis	Idem	Idem	Idem	the *thing will dive* after holding tightly in a hand and take water
				The referential significance is bailer or water dipper	
Toi na-toi na kualangko !	**word level analysis**	Toi na kualangko	is an *order to do* something for other people	**Toena**: holding hand by hand **Kualangko**: process of taking something from *distance place*	*thing that connects the distance* places and then and an actor takes something
	sentence level analysis	idem	Idem	Idem	long thin things to reach the target usually in high place such as fruit.
				referential significance is a long pole to take fruit	

From data above, the both word level analysis and sentence level analysis describe how things do something. For example, the verbs of "toena (hold), nukkun (dive), and ala" (take) signified about final actions of signifier. In the same level analysis of connotation, the verbs denote the process of action that bear to "x" does something such as hold and then dive and take.

Table 3. Declarative form

Karume/Riddle	Signifier	Signified	Denotation	Connotation

To bukku' nondoi liku	word level analysis	To bukku (old man) Nondoi (jumping style) liku (river or natural swimming pool)	the old man (usually crooked) as if jumps into river by using jumping style	**To bukku**: the crooked man like a curve **Nondoi:** as if a swimmer athlete ready to swim by using jumping style on the reference board **Liku**: a dipper river or natural pool	The analogy or imagery of similarity. Logically, the old man or crooked man is impossible to swim in a dipper river by using jumping style. The analogy of the old man is a thing that usually used in river by old man
	Sentence level analysis	Idem	Idem	the old man that stands on the bank of river and then bent down to the water of the river	It is a parable between an animate and inanimate which have similarity. Therefore, the old man parable is a thing used in a river which has form to bent down into the river for catching fish.
					referential significance is traditional fishing rod
To menteka torro tangnga	Word level analysis	To (people) menteka climb) Torro (stop) tangnga (in the middle)	Stopping in the middle without finishing its work means in responsible worker. Sopping in the middle can also mean the capacity.	**To menteka**: the climber **Torro**: to stop as unable to continue/ its capacity **Tangnga**: in the middle	The capacity to climb at the midway. hence, it is a thing which climbs something until in the middle of thing being climbed.
	sentence level analysis	Idem	Idem	Idem	It is an analogy of similarity between animate and inanimate, between a man and a thing. A thing can do something as if move by itself. It shows its capacity to climb a something until in the middle of way.
					Referential significance is a pant

Signifiers of this form show the doer or action, "*to(actor) and jump or climb (action)*". Both in word and sentence level analysis have same description of signifier and signified, while in connotation meaning shows the significance of similarity of the action and the thing that refers to. The old man jumps or swims into river or the doer climb with his capacity to the middle way.
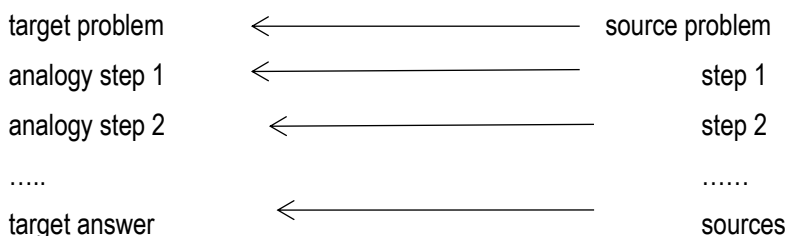
Table 4. Passive Form

Dikeke' na mekeke'	Word level analysis	Dikeke' (Beaten) Mekeke' (rebeat)	something eaten, put into mouth but against if eaten	**Dikeke'**: an activity to move something (eatable) in to mouth. **Mekeke'**: something beats, it could have protective weapon to attack such as mouth to sting	The respond of something after eating. That respond is kind of protection or counter attack. A thing that stimulates one of our senses after eating it.

	Idem	Idem	idem	it is also analogy of similarity about something eaten and a counter attack after eating it. The contained substance can stimulate our sense. It is hot taste. It is regarded as self-protection and counter attack.
sentence level analysis				
				Referential meaning is chili

In this part, it tends to display the feature of cause and effect. The form of passive will cause an effect in an active form. The verb of "mekeke/beats" as cause gives effect to re-beats.

From the representative data above, three things pay our attention to analyzing the layout of structural karume/riddle in Tana-Toraja. The first is the use of analogy of similarity, the second is the style of language use in karume and the last is logical operator of language use in Karume.

After describing signifier and signified, and denotation and connotation meaning both in word and sentence level, analogy is the thick character appear in karume. Let's understand firstly about analogy, it is about the relation between sources and target. According to Enlish L.D (1999), analogy has problem on sources and target. As previous knowledge of targeting problem is character of sources. Furthermore, modification or extending of sources as part of complex features closes related to target. For instance, if bailer is thing to dive (on the first example above), it is analogized with an activity, it is to be held tightly and then dive. It also happens to the old man, the hunchback old man is analogized with the traditional fishing which ready to jump and swim in the deeper river. For the signifier and signified and connotation meaning can be drawn the rule of analysis such as

target problem ⟵———————————— source problem

analogy step 1 ⟵———————————— step 1

analogy step 2 ⟵———————————— step 2

….. ……

target answer ⟵———————————— sources

step 1 and analogy step 1 try to find out things to be likened

on step 2 and analogy step 2 try to find denotation and connotation

last step try to find target of answer after conducting hypothesis

 (introduced by Kristayulita, et, al (2017) in journal SiMaNIs)

Step 1. Old man does something in river, it is to jump

Step 2. Old man is the man is hunchback, it is similar the arrow of jumping

Step 3. Old hunchback man does something in river, it is fishing

Hence, the thing is pole hook fishing that similar to the hunchback man

Another feature of this research is the use of language style and language feature such as cause-effect. They are semantics process in using proposition in *karume*. The language style uses beautiful language, composed rhetorically with one purpose to pay readers and listeners' attention (Tarigan, 2009). It has particular goal to achieve particular effect (Kridalaksana,1982; Mansyur (2020). Or even it is a form of our psychology, character as language user to provoke

something with unique language (Keraf 2010). From those definitions, language style is ability that speaker and writer have that include internal emotion in expressing something by particular rhetoric. In analyzing sign in *karume*, addresser tends to use personification as parable of proposition.

Simple understanding of personification is that thing or inanimate does thing as if a human being. To find personification, the significance, as a result of signified, must be connected with the main actor of *karume's* proposition. Such traditional rod fishing jumps like a swimmer, a pant climbs, and so on. With this existence of language style, *it* gives dominant signifier directly to give signified. This function is to stimulate our thinking ability to think connotatively to produce significance of meaning.

Logical truth is one parameter in *karume* as well. Logical truth can be tied with entailment. If A is true hence B is true. If "B" is wrong hence "A" is wrong as well. According to Braz, *et.al*, (2005), entailment is fundamental. In language, it prepares broad framework to learn variable of language. For instance, in riddle "*mane dadi na sisiompomo indo;na*". it is logic and true. If "A" is mane dadi (new born baby) and B is *sisompo indo'na* (carry on their mother). It refers to C (something hidden). Hence "A" is true "B" is true and C will be true. The new born baby carry on their mother is right if it is parallelized with the mother is in up position than her new born babies. Once more, analogy is important in analyzing riddle. New born baby is analogized with animate and inanimate. Previously said that if "A" is true, the analogy of newborn babies is animate thing. And the position of their mother is up position as her babies carry it on. It indicates that the up position is kind of mother's protection, to their children. It has significance that mother is not weaker than her children and the children are not stronger than their mother but it is a way to protect from predator or weather . The referential meaning is a "hen".

5. Conclusion

Karume/riddle is the way to measure our cognition for the simple but complex referential meaning of language. It used to be popular among the children in Toraja. However, its existence no longer be used among the millennium generation right now. This form of language serves the value of education and moral. This unique form of Toaraja language also contains many symbols that can directly stimulate our ability to consume language. Signifiers show the word that refer directly to world while signified the core that signifier intent. At the same level denotations show the real world and connotations take the core to draw the significances of riddle. Furthermore, analogy and language style are the main features of signs in karume. They can be broken down to find the referential meaning as significance of karume. To preserve this form of language, it is suggested to the elementary school to include it into local content of curricula. Beside that, the parents are suggested to educate their children by utilizing local wisdom, including the exposure of karume, that exist in their local area.

References

Ayer, A.J. (1952). *Language, Trurh, and Logic*. Dover Publication Inc. New York.

Bertens, K. (1981). *Filsafat Barat dalam Abad XX*. Gramedia. Jakarta.

Braz, R.S. (2005) *An Inference Model for Semantic Entailment in Natural Language*. Urbana: University of Illinois at Urbana-Champaign.

Coblay, P., & Jansz, L. (1999). *Introducing Semiotics*. New York: Icon Books-Totem Books.

Grenz, S. J. (2001). *A Primer on Postmodernism: (Pengantar untuk Memahami Postmodernism)*. Penerjemah: Wilson Suwanto. Yayasan Andi. Yogyakarta.

Kaelan. (2017). *Filsafat Bahasa Semiotika dan Hermeneutika*. Yogyakarta: Paradigma.

Keraf, G. (2010). *Diksi dan Gaya Bahasa*. Jakarta: PT Gramedia.

Kridalaksana, H. (1982). *Kamus Linguuistik*. Jakarta: PT Gramedia.

Kristayulita, As'Ari, A.R, & Sa'dijah, C. (2017). *Masalah Analogi: Kajian Teoritik Skema Penalaran Analaogi*. Jurnal SI MaNIs (Seminar Intehrasi Matematika dan Nilai Islami) Vol.1,No1, Juli 2017, Hal 435-441.

Kurniawan. (2001). *Semiologi Roland Barthes*. Magelang: Yayasan Indonesiatera..

Kusuma, N., & Nurhayati, I. (2017). Analisis Semiotika Roland Barthes pada Ritual Otanan di Bali. *Jurnal Manajemen Komunikasi*, 1(2), pp: 195-21.

Mansyur, F. A., & Suherman, L. A. (2020). The Function of Proverbs as Educational Media: Anthropological Linguistics on Wolio Proverbs. *ELS Journal on Interdisciplinary Studies in Humanities*, *3*(2), 271-286.

Pateda, M. (1987). *Sosiolinguistik*. Bandung: Angkasa.

Putri, K & Nadjib, M. (2015). Semiotika Pesan Instagram Ani Yudhoyono dalam Perspektif Etika Komunikasi. *Jurnal Komunikasi KAREBA*, 4 (1).

Rahman, F., & Letlora, P. S. (2018). Cultural Preservation: Rediscovering the Endangered Oral Tradition of Maluku (A Case Study on Kapata of Central Maluku). *Advances in language and literary studies*, *9*(2), 91-97.

Rahman, F., & Weda, S. (2019). Linguistic deviation and the rhetoric figures in Shakespeare's selected plays. *XLinguage" European Scientific Language Journal"*, *12*(1), 37-52.

Sahib, H., Rahman, F., Duli, A., & Asba, A. R. (2019, May). Customary Forest Conservation through Informal Knowledge System of Ammatowa Community. In *IOP Conference Series: Earth and Environmental Science* (Vol. 270, No. 1, p. 012042). IOP Publishing.

Suherman, L. A. (2018). The Analysis of Metaphorical Domain on English "Stab Verb" in Corpora. *ELS Journal on Interdisciplinary Studies in Humanities*, *1*(1), 52-58.

Segers, T. (2005). *Evaluasi Teks Sastra.* Eds: Sumino A Suyuti. Yogyakarta: Adicita Karya Nusa.

Sobur , A. (2004). *Semiotika Komunikasi*. Bandung: Remaja Rosda Karya.

Sugiyono. (2012). *Metode Penelitian Kuantitatif dan Kualitatif*. Bandung: Alfabeta.

Surya, W., Rahman, F., & Makka, M. (2017). Folktale from England to Toraja. *Imperial Journal of Interdisciplinary Research (IJIR)*, *3*, 2454-1362.

Tarigan, G. (2009). *Pengkajian Pragmatik.* Bandung*:* Penerbit Angkasa.

Umam, K. (2018). Sebuah Usaha Mencari Kaih Sayang: Kajian Semiotoka dan Struktur Narasi Cerpen Ketika Gerimis Jatuh Karya Supardi Djoko Damono. *Jurnal NUSA,* 13(3).

Winduwati, S. (2017). Representasi Seks Sebas dalam Lirik Lagu Dangdut (Analisis Semiotika Saussure pada Lirik lagu Cinta Satu Malam). *Jurnal Muara Ilmu Sosial , Humaniora dan Seni*, 1(2), pp: 346-359.

Zoest, Van & Panuti, S. (1992). *Serba-serbi Semiotika*. Jakarta: Gramedia.