

Significance and Mythology in *Lawas Pamuji*: Roland Barthes' Perspective

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Abstract

This research generally aims to describe the significance in the form of denotation and connotation meanings as well as myths contained in the *lawas pamuji* using Roland Barthes' semiotic theory. The problem examined in this research is the meaning of denotation and connotation, according to Barthes, denotative signs consist of signifiers and signs, but at the same time denotative signs are also connotative signs. The type of research in this research is qualitative descriptive research. The data in this research are old pamuji poems created by H. Muhammad Amin Dea Kadi. The data source in this research is electronic media (internet) which contains translations of each Old Pamuji verse. Data was also obtained from the regional library in the form of two manuscripts, namely the Muhammad Amin Dea Kadi manuscript written in Malay Arabic, and a manuscript issued by the Islamic Religious Information Section of the Sumbawa Regency Department of Religion which has been adapted to the national script. The data collection method is a documentation method with data analysis using a qualitative descriptive approach in the form of information. The results of the research found 183 pieces of data in the form of old Pamuji poetry verses.

Abstract

Penelitian ini secara umum bertujuan untuk mendeskripsikan signifikansi berupa makna denotasi dan konotasi serta mitos yang terdapat dalam lawas pamuji dengan teori semiotika Roland Barthes. Masalah yang diteliti dalam penelitian ini ialah makna denotasi dan konotasi yang menurut Barthes bahwa tanda denotatif terdiri atas penanda dan pertanda, akan tetapi pada saat bersamaan tanda denotatif adalah juga tanda konotatif. Jenis penelitian pada penelitian ini merupakan penelitian deskriptif kualitatif. Data dalam penelitian ini adalah syair-syair lawas pamuji ciptaan H. Muhammad Amin Dea Kadi. Sumber data pada penelitian ini adalah media elektronik (internet) yang memuat terjemahan setiap bait lawas pamuji. Data juga diperoleh dari perpustakaan daerah berupa dua naskah, yaitu naskah Muhammad Amin Dea Kadi yang ditulis dalam bahasa Arab Melayu, dan naskah yang dikeluarkan oleh Seksi Penerangan Agama Islam Departemen Agama Kabupaten Sumbawa yang telah disesuaikan dengan aksara nasional. Metode pengumpulan data berupa metode dokumentasi dengan analisis data menggunakan pendekatan deskriptif kualitatif berupa informasi. Hasil penelitian ditemukan sebanyak 183 data berupa bait syair lawas pamuji.

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1. INTRODUCTION

Oral literature is one part of oral tradition. Oral literature developed among the people using language as the main medium. One of the oral traditions that preserves the beauty of speech with a high artistic taste in Sumbawa society is the traditional art of music and vocal practice called *lawas*. *Lawas* was passed down from generation to generation by word of mouth, ancient parents used *lawas* as a medium to convey the messages they wanted to convey to their children and grandchildren.

For a long time, traditional Samawa speakers were able to communicate with the public or their audience well, the harmony they created could captivate their listeners. *Lawas* is usually used in various traditional events of the Sumbawa community, for example at weddings, *nyorong*, mutual cooperation, competitions and cultural events. *Lawas* is usually played by two people called *balawas*, until now *lawas* is still being developed in certain areas. However, with the rapid development of the times and old technology starting to be forgotten, sometimes there are those who can *balawas* (compose or chant) but don't understand what it means; and there are

some who understand the meaning but cannot *balawas* (make or chant). Therefore, *lawas* needs to be introduced to the next generation, so that they can reply and understand the meaning of the *lawas* they sing.

Through this research, a study was carried out on the *lawas pamuji*. This study focuses on the significance and mythology of Roland Barthes' perspective, with the hope of providing information regarding the mythology of one type of Sumbawa *lawas*, namely the *lawas pamuji*. Apart from that, it is a form of concern for the existence of ancient Samawa literature which is increasingly receiving less and less attention from literary researchers and also the people who own it, including the local government. As a form of awareness of the enormous benefits of what has been learned from ancient literature from ancient times to the present.

Related to this research, there are several relevant studies. Diana et al (2019) studied Gender. Damayanti et al (2022) studied Morphology. Putri et al (2022) studied Socio-Cultural Values of the Batu Plantolan Folklore of the Jereweh Community, West Sumbawa Regency and Their Relationship with Literary Learning. Amalia et al (2022) studied Social. Safitri et al (2023) studied Words with Meaningful Connotations in *Sakeco* Sumbawa Lyrics. Paridi et al (2019) Syllable Patterns in the Sumbawa Language. Burhanuddin (2019) studied Development. Meanwhile, Safitri et al (2023) studied Words with Meaningful Connotations in *Sakeco* Sumbawa Lyrics. It is clear that these studies have little to do with this research.

2. RESEARCH METHODS

The type of research used in this research is a qualitative descriptive method, that is, research that produces analytical procedures that do not use statistical analysis procedures or other methods of quantification. According to Mukhtar (2013:10) the qualitative descriptive research method is a method used by researchers to find knowledge or theories regarding research at a certain time. So it can be understood that this type of qualitative descriptive research method is commonly used in social phenomenology. The method used to collect data, data according to Ibrahim (2015: 182) is all forms of facts, data and information extracted from research subjects. So it can be understood that data are raw facts that must be managed so that they can produce information that has meaning and meaning. Therefore, what is used as data in this research are all ancient Pamuji texts. The data source in this research is the *lawas* verse in the *lawas pamuji* book created by Haji Muhammad Dea Kadi in Malay Arabic writing published in the *lawas pamuji* book, then translated into the national language by the religious department of Sumbawa district. The poems in the old Pamuji verses will be the object of study in this research.

The method also functions to simplify problems, making them easier to solve and understand (Ratna, 2012: 34). The method used in this research is the documentation method. Documentation is one of the methods used to search for data regarding things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, note takers and so on (Arikunto, 2010: 274).

Meanwhile, according to (Satori & Komariah, 2013: 148) documents are records of events that have passed. Documents can be in the form of writing, images, or monumental works by someone. It can be understood that the documentation method is a method used to obtain data and information in the form of books, documents and other information that can support research. The documentation method in this research was used to search for *lawas pamuji* found on internet media in the form of websites, data was also obtained from regional libraries in the form of two manuscripts, namely the Muhammad Amin Dea Kadi manuscript written in Malay Arabic, and a manuscript issued by the Religious Information Section Sumbawa Regency Department of Religion Islam which has been adapted to the national script.

The data analysis method used in this research is qualitative descriptive analysis, namely the process of systematically searching for and compiling data obtained from field notes and documentation, by organizing the data into categories, breaking it down into units, synthesizing it, arranging it into a pattern, choosing what is important and what will be studied, making

conclusions so that they are easily understood by oneself and others (Satori & Komariah, 2013: 201).

Based on the opinion above, the qualitative descriptive analysis in this research was prepared systematically based on data obtained from the translation of the Old Pamuji book.

The steps taken by the research to analyze the data in this study are as follows.

1. Read the old Pamuji poetry carefully and thoroughly over and over again.
2. Grouping data based on five types of codes that commonly operate in texts based on Roland Barthes' theory.
3. Analyze the meaning of denotation, connotation and myth found in the ancient Pamuji poetry.

3. RESEARCH RESULTS AND DISCUSSION

The results of the research found 183 pieces of data in the form of old Pamuji poetry verses. Then the data was analyzed using Roland Barthes' three-stage significance system, namely, denotation, connotation and myth. In Roland Barthes' semiology, denotation is the first level of the signification (meaning) system, while connotation is the second level, and myth is the last. Denotation uses the meaning of the sign as a real, literal definition. Connotation refers to socio-cultural conditions and personal associations.

The following are the results of the analysis of the significance and ancient mythology of Pamuji, presented in tabular form from the following instruments:

Excerpt from Pamuji's old lyrics:

No	Sumbawa language	Indonesian
1.	<i>Mo Ulin Salammat sign Came the Right Tinned Letter Tenrang Bakalako Charity</i>	Signs of a Survivor Came a Letter From the Right CharityKindness Goes a Long Way

Analysis:

- Determining the signification: marker, sign, sign of denotation meaning as first level meaning and marker, sign, sign of connotation meaning as second level meaning.
- Determining mythology: by determining first order/second order in the form of reality, sign and culture.

The following is an analysis of the significance and mythology of one of the Old Pamuji verses in the Old Pamuji lyric quote above:

1. Signifiers (Marker): Letter from right	2. Signified (Sign): Islam		
3. Sign: right = goodness			
I. Connotative Signifier (Connotative Marker): kind	II. Connotative Signified (Connotative sign): Charity = ritual and practice of worship		
III. Sign: the person who receives the letter from the right on the day of consideration is a person whose deeds contain more goodness, and in the Islamic context this person has the right to enter heaven.			
No.	First order / second order aspect		Myth
	Reality	Sign Culture	

1.	Right hand	kind	norm	Holding something with your right hand symbolizes modesty
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4. CONCLUSION

From the discussion that has been described, we can draw the conclusion that:

1. Lawas pamuji with 183 verses is a medium for Islamic preaching in the form of Malay Arabic texts in Sumbawa language and Indonesianized texts, which contain religious messages that the Sumbawa people implement in various forms of Islamic tradition.
2. The series of ancient Pamuji verses arranged in a regular manner, all of which contain praise for the creator and his creations, significantly contain meaning in denotation and connotation which can be interpreted as guidance in living life in the world, and guidance in increasing faith, worship and making morals a shield in life. building good relationships with creatures created by Allah SWT.
3. In the old Pamuji verses there is also a mythological system as communication to convey a message.

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