
RESEARCH ARTICLE

Semiotics Analysis in The Betawi Traditional Wedding "Palang Pintu": The Study of Semiotics Roland Barthes

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ABSTRACT

The Palang Pintu tradition is a tradition that is part of the Betawi wedding ceremony. In this study, the semiotic analysis of Roland Barthes was used. This study uses extra-qualitative research methods with an interpretive approach as a complement. This linguistic research is classified as interpretive research because it relies on interpreting texts that can be related to the context in it, such as ideological, moral, cultural, and spiritual values. In this study, the researcher aimed to analyze the meaning of the Palang Pintu procession in terms of semiotics. From the results of the study, it can be concluded that in Palang Pintu, there are 1) meanings of denotation in the procession of the Palang Pintu, processions are starting from the dustur prayer, greetings, rhyme contests, fighting, and reciting the holy verses of the Koran or chanting sike. In the denotative meaning of this Palang Pintu process, apart from explaining the literal meaning and describing the process. It also describes the stages of testing for the groom to marry his bride; 2) the connotation meaning in the Palang Pintu procession describes the practice of the teachings and laws of Islam and love for the Prophet Muhammad SAW and family ties; and 3) the myth in the Palang Pintu procession is that there are Betawi solid community principles, namely recitation, prayer, and silat. In addition, the dominance of solid Islamic teachings is evidenced by the existence of relevant verses of the Koran and hadith and the content of Betawi cultures, such as rhyming, where rhymes are used to advise on traditional art ceremonies.

KEYWORDS

Palang Pintu, Semiotics, Denotation, Connotation, and Myth

ARTICLE DOI: [10.32996/ijls.2022.2.1.1](https://doi.org/10.32996/ijls.2022.2.1.1)

1. Introduction

Indonesia is the largest archipelagic country globally, which is geographically located in a strategic position, namely at the crossroads between two continents (Asia and Australia) and two oceans (the Indian Ocean and the Pacific Ocean). The territory is also vast, covering various ethnic groups with different languages, cultures, and customs. These cultures and customs are an ancestral heritage that is still practiced today. In addition, Indonesia also has a variety of cultures as the acculturation of several cultures. This diversity can include the past, present, and future. It is an undeniable fact that Indonesia is a multi-ethnic and multi-cultural nation. This is an advantage that other nations or countries do not have.

The city of Jakarta is the capital city of Indonesia which has very rapid development and progress in various fields and sectors. Jakarta is the center of the Indonesian national system with all its institutions and organizations. Not only that, but Jakarta is also the center of Indonesia's national government. Jakarta itself developed from various interactions between various ethnic cultures in the archipelago with almost all high cultures in the world. Initially, Jakarta was inhabited by Sundanese, Javanese, Balinese, Malays, Moluccans, and several other tribes. In addition, there are also Portuguese, Chinese, Dutch, Arabs and Indians. The tribe that is considered a native of Jakarta is the Betawi tribe. According to Bunyamin Ramto (Deputy Governor of DKI Jakarta Period 1984-1988), the Betawi community is geographically divided into two parts, namely the middle and the periphery. The middle part is the area around Monas (National Monument), with a radius of approximately 7 km. Meanwhile, the outskirts are further divided into the southern and northern suburbs.

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Betawi people are one of the ethnic groups with various styles and cultures in various sectors of life, one of which is the Betawi traditional marriage procedure. Before the wedding ceremony, the Palang Pintu (doorstop) procession was carried out as a series of events to open the barrier, escorted by the martial arts champion. According to the history and stories of older people, this ritual was once carried out by Pitung, the Betawi Champion. At that time, Pitung wanted to propose to Aisyah, the daughter of Murtadho, the Kemayoran Tiger. Murtadho himself became the doorstop to test Pitung's oral and martial skills. With his abilities, Pitung could defeat Murtadho and then marry Aisyah.

The Palang Pintu tradition is a tradition that is part of the Betawi wedding ceremony. Palang Pintu combines martial arts with poetry literature. In implementing this tradition, the champions who act as representatives of the bride and groom will show each other their skills to demonstrate silat movements and rhyme speeches. After showing some silat movements and reciprocating rhymes, the groom's group can enter the area of the bride's house to continue the wedding procession. The Palang Pintu tradition symbolizes the test that the groom must pass to propose to the woman. The champion from the area of origin of the male must be able to beat the champion who comes from the area where the woman lives.

This is by the implementation where the groom's entourage must pass the challenges given by the woman. Meanwhile, reciprocating rhymes is interpreted as a manifestation of diplomacy. Palang Pintu also serves to bring closer relations between villages and between families. According to Rendra (1984, p. 3), Palang Pintu in language consists of two words, namely Palang and Pintu. The Palang in Betawi is a barrier so that other people or things cannot pass. Pintu is doors. So, it can be interpreted that Palang Pintu is a barrier for other people who enter certain areas with a champion and is usually used at weddings.

In the procession of the Palang Pintu tradition, it is essential to preserve it in this day and age, in addition to maintaining the culture of the Palang Pintu procession as a form of seriousness and respect for marrying the bride and in the Palang Pintu procession, some symbols and meanings describe married life. From the procession of the Palang Pintu tradition, there are communication symbols, and there are many meanings and philosophies they contain. To understand and examine the meaning in the Palang Pintu procession, the researcher uses the semiotic theory of Roland Barthes, which understands meaning through the processes of denotation, connotation, and myth.

Roland Barthes, the French philosopher, is the most identical semiotic figure in the world of semiotics. He was a philosopher, literary critic, structuralist, and semiologist. This semiotician developed the study of Ferdinand de Saussure, which has structuralism in-text semiotics. The key in Barthes' semiotic analysis is the concept of denotation and connotation. Wibowo (2013, p. 21) reveals through this model Barthes that the significance of the first stage is the relationship between the signifier (expression) and the signified (content) in a sign to external reality. Barthes calls denotation, which is the most tangible meaning of the sign. Meanwhile, connotation has a subjective or at least intersubjective meaning. In other words, denotation is what the sign depicts on an object, while the meaning of connotation is how to describe it.

In the second stage of significance related to the content, signs work through myths. Myth is semiologically a unique system constructed from the first level semiological system. The relationship between the signifier and the signified that produces a sign (signification) will eventually become a signifier related to the signified in the second level semiological system. At this level, the significance of the second layer is where the myth resides (Barthes, 2017, p. 9). *Myth* is a message contained in ideology. Myths arise from the assumption of holistic observation. Myth in semiotics is a process of meaning that is less deep. Myths are simply interpretations of the meaning of what is seen. According to Budiman (2001, p. 28), in Rusmana (2014, p. 206), (Quoted in Septiana, 2019, p. 7), In Barthes' view, myth is not an unreasonable or unspeakable reality, but a communication system or message that functions to express and provide justification for values, dominant in a certain period.

New research is worth undertaking if it touches on at least one of these two traits: urgency and interest (Siregar et al., 2021, p. 51). From the background explained, this study aims to analyze the meaning of the Palang Pintu procession from its semiotic aspect. The urgency of this research is expected to add to the repertoire of cultural knowledge in lectures. The community is expected to maintain and preserve Betawi culture, especially the Palang Pintu procession in the wedding ceremony.

2. Literature Reviews

Every individual in everyday life will interact with other people because communication can help humans exchange messages, interact and play an essential role in interpreting meaning. This condition is reinforced by the opinion of Richard West and Lynn H. Turner, which states that the social process of individuals using symbols to create and interpret meaning in their environment (West and Turner, 2013).

Language is an exciting entity to be studied and questioned. Its existence which is vital to civilization though often underestimated makes it necessary to decide right or wrong. Language is a means of conveying messages from articulators to auditors (Siregar, 2021, p. 54). Culture is a manifestation as well as forming civilization. Likewise, language is present as a form of crystallization of the values of civilization and mediating and directing the orientation of the movement of civilization. Any variables that try to be present in civilization must go through an intermediary called language. Therefore, language becomes an essential and exciting variable to be studied and revised scientifically for the preservation and progress of civilization. Language is also recognized as a system of sound symbols used by humans to communicate in everyday life. The sound symbol in question is a sound symbol that has meaning to something or the context of the referred referent. The use of language becomes meaningful if the speaker can convey the message correctly and adequately to the speech partner. The speech partner can also catch the message intended by the speaker so that he can respond to the message correctly and adequately.

Culture is a system that will influence communication. Culture and communication cannot be separated because culture will affect how people interpret a message conveyed in the communication process. Culture is a view of life from a group of people in the form of behavior, beliefs, values, and symbols that they receive without realizing or thinking, which are all passed down through the process of communication and imitation from one generation to the next (Liliweri, in Paramita, 2018).

The relationship between culture and communication is reciprocal. Both influence each other. Three main elements shape cultural perceptions and have a significant or direct effect on individual participants in intercultural communication. The first is a world view or belief system or religion, cultural values and behavior, the second is a symbol system including verbal and non-verbal, the third is a social organization including families and institutions (Samovar, Porter & Mcdaniel, 2010).

Betawi is a culture in the large structure of the archipelago that represents the coastal people of the southern tip of the island of Java, and they are Muslim (Siregar, 2021, p. 6). Like other traditional cultures in Indonesia, Betawi culture has noble values that contain guidelines, warnings, and expressions aimed at the good and benefit of the whole nature (Siregar, p. 7). Eastern culture, attached to Betawi culture, forms each of its traditional ornaments having various dimensions in its construction. Dimensions of Denotation, Connotation, and Myth are absolute things always present in every corner of Betawi cultural construction.

Semiotics comes from the Greek "Semeion," which means sign. Semiotics is a research model that pays attention to signs. The sign represents a representative object. The term semiotics is often used together with the term semiology. The first term refers to a discipline, while the second refers to science. The term semiotic refers more to the Saussurean tradition, while Barthes more widely uses the term semiology. Semiotics and semiology are branches of literary research or a scientific approach that studies the relationship between signs.

Alex Sobur defines *semiotics* as a science or analytical method to study signs. We use signs to find our way in this world, amid humans, and with humans.

When studying sign systems, Connotational semiotic experts do not hold on to the primary meaning but try to get it through connotative meaning (Sobur, 2009, p. 102). Barthes continued the thought of Saussure, where he was interested in the complex way sentences are formed and the way sentences form meaning. However, this conception of the theory is less interested in people in different situations. The theory of Roland Barthes, who is the pioneer of this semiotic flow of connotations, has a core concerning two levels of significance.

Barthes' two orders of signification consist of the first order of signification, namely denotation, and the second-order of signification, namely connotation. The first order includes the signifier and the signified in a sign. This sign is called the denotative meaning.

Denotation is the level of signification that explains the relationship between the sign and the reference to reality, which results in an explicit, direct, and definite meaning. Meanwhile, the connotation is the level of signification. The connotation explains the relationship between the signifier and the signified, in which an implicit and hidden meaning operates.

From the Barthes map above, it can be seen that the denotative sign consists of a signifier and a signified. However, at the same time, a denotative sign is also a connotative sign. In other words, it is a material element: only when someone recognizes the sign of the "lion" will connotations such as self-respect, ferocity, and courage become possible.

So, in Barthes' concept, connotative signs have additional meanings and contain both parts of denotative signs that underlie their existence. Barthes' significant contribution to the perfection of Saussure's semiology stops at denotative signification and order. Connotation and denotation are often described in terms of

representation or name level. In summary, denotation and connotation can be explained as follows:

- A. Denotation is the interaction between the signifier and the signified in the sign and between sign and referent (object) in external reality.
- B. Connotation is the interaction that arises when the sign meets the feelings or emotions of the reader or user and their cultural values. Meaning becomes subjective or intersubjective. Over sign open in its interpretation to connotation rather than denotation.

3. Research Methods

This study uses a qualitative research method with an interpretive approach. According to Sugiyono (in Arifonang and Doho, 2019, p. 88), qualitative research methods are research methods based on the philosophy of postpositivism, used to examine the condition of scientific objects (as opposed to experiments) where the researcher is the key instrument, sampling sources The data was carried out purposively and snowball, the data collection technique was triangulation (combined), the data analysis was inductive or qualitative, and the results of qualitative research emphasized meaning rather than generalizations. The interpretive approach is an in-depth analysis that determines the social basis and meaning. Interpretation is not a task that can stand alone and is not determined by certain special human powers. This approach can use the help of others or written information for interpretation.

Data collection techniques used to obtain this study are note-taking techniques and reading techniques. According to Mahsun (2005, p. 93), the note-taking technique records several forms relevant to his research from written language. The note-taking technique records the initial process of opening the Cross Doors from greetings to the Koran. Reading technique is the essential thing. Data is not generated without going through the reading process. According to Nyoman Kutha Ratna (2010, p. 245), reading in scientific works is done by giving attention that is focused on the object. The reading technique, in this case, means that the researcher reads a book about Palang Pintu. This variable is done to obtain data as research material.

Sources of data in this study are videos from YouTube, books, and articles related to the Palang Pintu process. Data collection can be done using primary and secondary sources. The primary data of this research is in the form of the Palang Pintu video on YouTube. Meanwhile, the secondary data of this research are books and articles relevant to strengthen arguments and complement the results of this study.

4. Results and Discussions

This study finds several results and then discusses them systematically. The following is the presentation and argument.

4.1 Selawat Dustur

4.1.1 Meaning of Denotation

The word "selawat" literally means an application to God or prayer to the prophet Muhammad and his family and friends, while "dustur" in KBBI means the state constitution. However, the previous word "Selawat" means "dustur," a rhyming sentence structure containing praise to the prophet Muhammad. In the Palang Pintu selawat dustur process, the call to prayer is chanted for the groom before leaving for the bride's house, and after the beklai (fighting) process, the bridegroom is chanted so that the bride has a noble heart.

4.1.2 Meaning of Connotation

Chanting the Selawat dustur describes the Betawi people who establish Islamic teachings and sharia. It also describes the love for the prophet Muhammad SAW by singing praises to him during the Palang Pintu procession. In addition, as a form of understanding of the groom about the sunnah of the prophet Muhammad SAW.

4.1.3 Myth

As a Betawi community, holding the principle of Islam has become an ideology in Betawi society. In addition to practising Islamic religious teachings, love for the prophet Muhammad SAW has been instilled since childhood. In Islam, love for the prophet Muhammad is obligatory and must take precedence over love for everything other than love for Allah.

4.2 Greeting the Bride and Groom

4.2.1 Meaning of Denotation

This process before competing rhymes and asking the purpose of the groom's goals. The bride greets (assalamualaikum warahmatullahi wabarakatuh) then the groom responds to the greeting from the woman (wa'alaikumusallam warahmatullahi wabarakatuh). In KBBI, "salam" means Peace or a respectful statement. Meanwhile, the meaning of "as-salāmu 'alaykum wa-

rahmatu -llāhi wa-barakātuhū (وَبَرَكَاتُهُ) وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ" is Peace be upon you, as well as the mercy of God and his blessings and the meaning of Wa'alaykumu s-salāmu wa-rahmatu -llāhi wa-barakātuhū (وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ) is And upon you be Peace, as well as the mercy of God and his blessings.

4.2.2 Meaning of Connotation

The pronunciation of the sacred greeting describes the giving of respect for the arrival of the groom to marry his bride. The groom also receives this respect by receiving full respect and courtesy. In addition to respect and courtesy, this greeting procession also includes prayers and hopes for safety so that Allah SWT will give the next event smoothness.

4.2.3 Myth

Betawi people are influential and uphold their religious values, namely Islam. In saying this greeting, including sunnah as a Muslim, not only sunnah but also worship and prayer in its womb. In addition, answering greetings for a Muslim is obligatory. This variable is contained in the letter An-Nisa verse 86, which reads:

وَإِذَا حُيِّئْتُمْ بِهِ بِحَسَنٍ مِنْهَا فَالْحَسَنَ مِنْهَا أَوْ رُدُّهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا

Which means:

If someone is honored with something of respect, repay that honor with something better than it, or repay that honor (with something similar). Verily, Allah takes all things into account.

4.3 Poetry Competition

4.3.1 Meaning of Denotation

If we describe the sentence in the KBBI, "adu" means a meeting, a match, or a competition. While pantun means a form of Indonesian (Malay) poetry, each stanza usually consists of four lines that rhyme abab, each line usually consists of four words, the first and second lines are usually for sampiran, and the third, fourth lines are content. In the Palang Pintu tradition, the use of this rhyme fight is to communicate between the champions of the groom and the bride to ask the groom's intentions and goals. The rhymes are also to convey marriage advice for the bride and groom.

4.3.2 Meaning of Connotation

In this rhyme competition, we want to present the art, characteristics, and aesthetics of the Betawi people. This rhyme competition is also a form of politeness and respect. It is in the diplomacy of the two parties to the bride and groom. In addition, the rhyme competition in the Palang Pintu procession strengthens the relationship between the guests and the two families.

4.3.3 Myth

In Betawi culture, rhymes are used to deliver advice, entertainment, arts, and traditional ceremonies. In marriage customs in Betawi culture, pantun is used to tell the purpose of the groom to marry his bride.

4.4 Beklai or Fight

4.4.1 Meaning of Denotation

The beklai (fighting) is accompanied by a fight of words or a fight of energy. Fighting in the Palang Pintu process is a martial arts process for the groom to complete the bride's requirements. If the groom wins, the groom can enter the bride's house.

4.4.2 Connotation Meaning

Fighting in the Palang Pintu tradition illustrates the groom's readiness to protect his family from harm. In addition, martial arts depict a firm man who is not afraid to face a problem in the future and illustrates the seriousness of getting his idol.

4.4.3 Myth

As a Betawi youth, one must have the three principles of Quran, prayer, and martial arts inherent and characteristic of the Betawi people. The beginning of this principle stems from the story of Si Pitung, who is intelligent, polite, respectful to teachers and parents, defender of truth and justice, good at silat, diligent in worship, and upholds values according to Islamic law. From there, the Betawi people use the principle of the Pitung figure.

4.5 Reading the Holy Quran or Chanting Sike

4.5.1 Meaning of Denotation

After passing the previous requirements, the groom reads one of the holy verses of the Quran with a sikkah or sike tone as a form of his sincerity in fostering and establishing a household based on Islam.

4.5.2 Meaning of Connotation

Chanting the Sike chant or the reading of the holy verses of the Quran for the groom illustrates mental, physical, and spiritual readiness, as well as the groom's understanding of Islamic laws to foster, educate his wife according to Islamic law, and take care of his household, and to prove to the bride that her future husband has fulfilled the conditions given.

4.5.3 Myth

In the Betawi community, the teachings and shari'a of the Islamic religion are the principles for their life, for young men besides the principles of the Quran, prayer, and martial arts. Since childhood, they have studied religious teachings and Islamic Shari'a to carry out their lives in the future. In the realm of marriage, Betawi men are obliged to understand the teachings of Islam to run, educate their wives, and build their households following Islamic law.

In Islam itself, a good man in marriage understands the teachings and sharia of the Islamic religion to make his household life under the teachings of the Islamic religion. Abu Hurairah z reported that the Messenger of Allah said:

إِذَا خَظَبَ إِلَيْكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَرَوْجُوهُ، إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةً فِي الْأَرْضِ وَهَسَادٌ عَرِيضٌ

Which means:

"If someone whom you are pleased with religion and morals comes to you to propose to your woman, then you should marry that person to your woman. If anyone does not do this, there will be fitnah on the earth and great destruction." (HR. At-Tirmidhi no. 1084, Hasan Al-Imam Al-Albani t in Al-Irwa' no. 1868, Ash-Shahihah no. 1022).

5. Conclusion and Recommendation

The Palang Pintu tradition is a tradition that is part of the Betawi wedding ceremony. Palang Pintu combines martial arts with poetry literature. The Palang Pintu tradition symbolizes the test that the groom must pass to propose to the woman. In the procession of the Palang Pintu tradition, it is imperative to preserve it in this day and age, in addition to maintaining the culture of the Palang Pintu procession as a form of seriousness and respect for marrying the bride and in the Palang Pintu procession, some symbols and meanings describe married life. Researchers of the Palang Pintu procession will be analyzed in terms of semiotic aspects to get the meaning contained in the Palang Pintu procession. based on the results of the semiotic analysis of the Palang Pintu procession, the results obtained are:

1. The meaning of denotation in the Palang Pintu procession is a procession starting from the dustur prayer, greetings, rhyme contests, beklai or fighting, and reciting the holy verses of the Quran or chanting sike. In the denotative meaning of the Palang Pintu process, apart from explaining the literal meaning and describing the process, it also describes the stages of the test for the groom to marry his bride.
2. The connotative meaning in the Palang Pintu procession describes the practice of the teachings and laws of Islam and love for the prophet Muhammad SAW. In addition, the Palang Pintu procession describes moral teachings, politeness, and strong kinship or friendship ties. Islamic law describes the groom's readiness to marry his bride in terms of religious teachings, mental attitude, and attitude to maintain and build a household properly according to Islamic law.
3. The myth in the Palang Pintu procession is strong Betawi community principles, namely the Quran, prayer, and silat. In addition, the dominance of solid Islamic teachings in the Palang Pintu procession for the groom's preparation in fostering and educating the wife in the household and making the household follow the teachings of the Islamic religion is evidenced by the existence of relevant verses of the Quran and hadith as well as the content of Betawi culture such as rhyming, where the rhyme is used to advise on arts, and traditional ceremonies.

For the people of Indonesia in this modern era, it is expected to preserve Indonesian culture, especially for the Betawi people who always carry out their cultural traditions, such as Palang Pintu. Because every tradition is a process in a ceremony, there are meanings and lessons for those who carry it out. For example, this Palang Pintu contains Islamic religious teachings, morals, and kinship that benefit the prospective bride and groom when they get married. The more a person understands the traditional values

well, the more correct and easier that person will be to overcome the problems of his life. In a linear perspective, the more a person is blind to his cultural traditions, the more confused and lost the person is in his.

Funding: This research received no external funding

Conflicts of Interest: The authors declare no conflict of interest.

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