

APPENDICES

Appendix 1 The Aisle of Wedding Ceremony



Appendix 2 The Informant (Pranata Adicara)



Appendix 3 Results of interviews with informant.

Interviewer: Bagaimana proses dan persiapan Upacara Pernikahan Jawa khususnya pada upacara Panggihing Temanten Mecah Tigan/ Wiji Dadi? (*How is the process and preparation for the Javanese Wedding Ceremony, especially for the Panggihing Temanten Mecah Tigan/ Wiji Dadi ceremony?*)

Informant: Yang pertama dilakukan adalah mempersiapkan peralatan untuk upacara adat nya. Dan yang perlu di siapkan itu ada, Bokor Kencana yang didalamnya diisi air jernih kemudian diisi pula dengan bunga yang jumlahnya ada 3 macam yaitu bunga mawar, bunga melati dan bunga kantil. Selain itu dalam Bokor Kencana juga ada gayung dan juga harus disiapkan telur atau orang jawa menyebutnya “*Tembeyan*” atau telur pertama kali ayam bertelur. (*The first thing to do is prepare the equipment for the traditional ceremony. And what you need to prepare is Bokor Kencana, which is filled with clear water and then filled with flowers, of which there are 3 types, namely roses, jasmine flowers and kantil flowers. Apart from that, in Bokor Kencana there is also a dipper and eggs must also be prepared or the Javanese call it "Tembeyan" or the first egg a chicken lays.*)

Interviewer: Lalu, apa makna dari setiap peralatan tersebut? (*So, what is the meaning of each piece of equipment?*)

Informant: Makna dalam peralatan yang digunakan dalam upacara Mecah Tigan/ Wiji Dadi yang pertama ada Bokor Kencana atau sebuah nampan. Bokor sendiri

merupakan lambang dunia/ alam semesta, sedangkan kencana adalah emas yang merupakan salah satu unsur dunia yang bernilai tinggi. Bokor kencana ini akan diisi dengan air jernih dan “*sekar tri warna*” atau 3 macam bunga yang terdiri dari bunga mawar, bunga kantil, dan bunga melati. Makna dari air bunga itu menurut orang Jawa ketika kedua pengantin mengarungi bahtera rumah tangga diharapkan menjadi “*sesekaran*” atau “*ngarumke asmane kluwarga*” dalam kata lain yaitu dapat mengharumkan nama keluarga. Dan yang terakhir yaitu telur ayam kampung. Telur ayam kampung merupakan lambang kehidupan. Dimana setelah telur dipijak oleh pengantin pria dan pecah, maka telur ayam yang memiliki dua warna putih dan kuning akan menyatu. Dalam pandangan orang Jawa kuning telur dan putih telur yang sudah menyatu melambangkan bersatunya suami istri dan menghasilkan janin calon kehidupan baru (anak). *(The meaning of the equipment used in the Mecah Tigan/ Wiji Dadi ceremony, the first is Bokor Kencana or a tray. Bokor itself is a symbol of the world/universe, while Kencana is gold. Which is one of the world's elements, with high value. This Bokor Kencana will be filled with clear water and “sekar tri warna” or 3 kinds of flowers consisting of roses, kantil flowers and jasmine flowers. According to the Javanese, the meaning of flower water is that when the bride and groom sail the household ship, it is hoped that they will become "sesekaran" or "ngarumke asmane kluwarga" in other words, that is, it will make the family name proud. And the last one is free-range chicken eggs. Free-range chicken eggs are a symbol of life. Where after the groom steps on the egg and breaks it, the chicken egg, which has two colors, white and yellow, will merge. In the Javanese view, the egg*

yolk and egg white that have been fused symbolize the union of husband and wife and produce a fetus that is a candidate for new life (child).

Interviewer: Bagaimana proses dalam upacara Mecah Tigan/ Wiji Dadi? (*How does the process in the Mecah Tigan/ Wiji Dadi ceremony?*)

Informant: Prosesnya yang pertama pengantin wanita memberikan “sembah kalbu” atau penghormatan kepada pengantin pria. Kemudian pengantin pria mendekati Bokor Kencana yang sudah terisi air bunga dan telur ayam. Selanjutnya pengantin pria menginjak telur hingga pecah dan setelah itu pengantin wanita membasuh kaki pengantin pria dengan menggunakan air bunga dalam Bokor Kencana. Dan terakhir pengantin pria membantu pengantin wanita untuk berdiri untuk menuju ke pelaminan. (*The first process is that the bride gives "sembah kalbu" or respect to the groom. Then the groom approaches the Bokor Kencana which is filled with flower water and chicken eggs. Next, the groom steps on the egg until it breaks and after that the bride washes the groom's feet using flower water in the Bokor Kencana. And finally the groom helps the bride to stand up to go down the aisle.*)

Interviewer: Apa makna dari membasuh kaki tersebut? (*What is the meaning of washing the feet?*)

Informant: Membasuh kaki sebagai tanda bukti bahwa pengantin wanita selalu setia dan patuh kepada perintah suami. Dalam pandangan orang Jawa membasuh kaki oleh pengantin wanita bukan berarti merendahkan derajat wanita. Orang Jawa percaya

bahwa dengan membasuh kaki dapat membuang energi negatif yang ada di badan pengantin pria. Dimana ketika dalam perjalanan menuju ke “*Sasana Panggih*” atau lokasi pertemuan pengantin, ada energi buruk yang menempel sehingga harus dibasuh dan dibersihkan aura nya menggunakan air bersih dengan bunga tiga macam. (*Washing the feet is a sign of proof that the bride is always loyal and obedient to her husband's orders. In the Javanese view, washing the bride's feet does not mean lowering the status of the woman. Javanese people believe that washing the feet can get rid of the negative energy in the groom's body. Where on the way to the "Sasana Panggih" or location for the bride and groom's meeting, there is bad energy attached to it so it has to be washed and cleansed of the aura using clean water with three kinds of flowers.*)

Appendix 4 Validation Library Resources

VALIDATION LIBRARY RESOURCES

Name : Embun Titis Sarining Ratri
 NPM : 2002109043
 Study Program : Department of English Education
 Faculty : Faculty of Teacher Training and Education
 Advisor : Dr. Aris Wuryantoro, S.S., M.Hum
 Co-Advisor : Dr. Sigit Ricahyono, S.S., M.Pd
 Title : Cultural Semiotic Analysis of *Mecah Tigan/ Wiji Dadi* in *Panggihing Temanten* Javanese Wedding Ceremony

No	Library Resource	Page		Validation	
		Library	Thesis	Appropriate	Inappropriate
1.	Agustin, H. P., et al. (2022). Semiotic Analysis on the Series of "Temu Manten" in Malang. <i>Journey: Journal of English Language and Pedagogy</i> , 5(2), 240-248. https://www.researchgate.net/publication/364452712_Semiotic_Analysis_on_the_Series_of_Temu_Manten_in_Malang	247, 245	17, 28	✓	
2.	Aida, A. N. (2023). analisis Roland Barthes Analisis Semiotika Roland Barthes pada Prosesi Pernikahan Adat Sunda" Sawyer Pengantin": Analisis Semiotika Roland Barthes pada Prosesi Pernikahan Adat Sunda" Sawyer Pengantin". <i>Jurnal Bimas Islam</i> , 16(1), 149-170. https://www.semanticscholar.org/paper/Analisis-Semiotika-Roland-Barthes-pada-Prosesi-Adat-Aida/465114e91824e53c05a68a16571fb447e4043160	159	16	✓	
3.	Anugrah, D. 2016. Analisis Semiotika Terhadap Prosesi Pernikahan Adat Jawa "Temu Manten" Di Samarinda. <i>eJournal Ilmu Komunikasi</i> , 4 (1), 2016: 319-330	329, 321	6, 13	✓	

No	Library Resource	Page		Validation	
		Library	Thesis	Appropriate	Inappropriate
	https://adoc.pub/analisis-semiotika-terhadap-prosesi-pernikahan-adat-jawa-tem.html			✓	
4.	Barthes, R. 1968. <i>Elements of Semiology</i> , 1964. Hill and Wang, 1968. https://sites.evergreen.edu/arunchandra/wp-content/uploads/sites/395/2018/07/barthes.pdf	1	12	✓	
5.	Darma, Yoce Aliah. 2014. <i>Analisis Wacana Kritis dalam Multiperspektif</i> . Bandung: Refika Aditama. https://www.semanticscholar.org/paper/ANALISIS-WACANA-KRITIS-DALAM-MULTIPERSPEKTIF-Darma-Novitasari/28eda8a5b249e111311b43ce19a2fefe12e89ac2	73, 74	2	✓	
6.	Dwijonagoro, S., & Istikomah, E. (2019). 50 Teachings of Household Harmony at "Upacara Panggih" Javanese Style Bridal Ceremony in Yogyakarta. INCOLWIS 2019: Proceedings of the 2nd International Conference on Local Wisdom, INCOLWIS 2019, August 29-30, 2019, Padang, West Sumatera, Indonesia, 339. http://dx.doi.org/10.4108/eai.29-8-2019.2289022	339	15	✓	
7.	Islamy. 2001. <i>Metodologi Penelitian Administrasi</i> . Malang: UM Press dan FIA Unibraw. https://opac.perpusnas.go.id/DetailOpac.aspx?id=339616	33	19	✓	
8.	Jazeri, M., & Susanto, S. (2020). Semiotics of Roland Barthes in Symbols Systems of Javanese Wedding Ceremony. <i>International Linguistics Research</i> , 3(2), p22. https://www.semanticscholar.org/paper/Semiotics-of-Roland-Barthes-in-Symbols-Systems-of-Jazeri-Susanto/ac32b5h88e40ac1c06e25a6c08efc3f162f53702	22	14	✓	

No	Library Resource	Page		Validation	
		Library	Thesis	Appropriate	Inappropriate
9.	Jia, H. 2019. Foundation of the Theory of Sign (1938). <i>Chinese Semiotic Studies</i> 15 (1): 1-14. https://www.researchgate.net/publication/331469588 Foundations of the Theory of Signs 1938	6	1	✓	
10.	Lestari, P. (2013). Aspek Pendidikan Spiritual Dalam Prosesi Injak Telur Pada Upacara Perkawinan Adat Jawa. https://eprints.ums.ac.id/22954/12/02_NASKAH_PUBLIKASI_ILMIAH.pdf	10	16	✓	
11.	Muhammad, et al. 2013. The Roles and Symbolism of Foods in Malay Wedding Ceremony. <i>Procedia—Social and Behavioral Sciences</i> 101: 268–76. https://doi.org/10.1016/j.sbspro.2013.07.200	268	14	✓	
12.	Miles, M. B., & Huberman, A. M. (1992). Analisis Data Kualitatif: Buku Sumber Tentang Metode-Metode Baru. Jakarta: UIP. https://opac.perpusnas.go.id/DetailOpac.aspx?id=2982422	20	22	✓	
13.	Natsir, M., et al. (2022). Meaning Used By Pranatacara in Javanese Wedding Ceremony “Panggih Manten”. <i>Lakhomi Journal Scientific Journal of Culture</i> , 3(1), 1-7. https://www.researchgate.net/publication/359533489 Meaning Used By Pranatacara in Javanese Wedding Ceremony Panggih Manten	6	17	✓	
14.	PakarKomunikasi.com. 8 Juni 2017. Teori Semiotika Roland Barthes. Diakses pada 20 November 2023, dari https://pakarkomunikasi.com/teori-semiotika-roland-barthes	1	11	✓	
15.	Priyatningsih, N. (2023) Analysis of Central Java's "Panggih" Wedding Ceremony Tradition in the Perspective of Emotional Intelligence. https://www.jesoc.com/wp-content/uploads/2023/10/JESOC24_044.pdf	63	6, 16	✓	
16.	Rahayu, I. A. (2019). Lexical and Cultural Meaning of Terms in Panggih	60	15	✓	

No	Library Resource	Page		Validation	
		Library	Thesis	Appropriate	Inappropriate
	Ceremony of Javanese Traditional Wedding Gagrag Surakarta. (Ceclace), 59–62. https://proceeding.unnes.ac.id/CECLACE/article/view/508			✓	
17.	Rohmanu, A. (2016). Acculturation of Javanese and Malay Islam in Wedding Tradition of Javanese Ethnic Community at Selangor, Malaysia. In <i>KARSA: Jurnal Sosial dan Budaya Keislaman</i> (Vol.24). https://repository.iainponorogo.ac.id/84/1/1008-1584-1-SM%281%29.pdf	58	14	✓	
18.	Rokhmansyah, A. 2014. <i>Studi dan Pengajian Sastra: Perkenalan Awal Terhadap Ilmu Sastra</i> . Graha Ilmu, Yogyakarta. https://www.researchgate.net/publication/323079432_Studi_dan_pengkajian_sastra_perkenalan_awal_terhadap_ilmu_sastra	53	5	✓	
19.	Wibowo, S. 2013. <i>Semiotika Komunikasi</i> . Mitra Wacana Media, Jakarta Anonim. https://play.google.com/books/reader?id=vsKHDwAAQBAJ&pg=GBS.PP1.&hl=en	21	13	✓	
20.	Satrianegara, M. F., et al. (2021). Cultural traditional and special rituals related to the health in Bugis Ethnic Indonesia. <i>Gaceta Sanitaria</i> , 35, S56–S58. https://doi.org/10.1016/j.gaceta.2020.12.016	S56	14	✓	
21.	Sobur, A. 2001. <i>Semiotika Komunikasi</i> . Bandung: PT Remaja Rosdakarya. https://books.google.co.id/books/about/Semiotika_komunikasi.html?id=2y4lAAAACAAJ&redir_esc=y	96	1	✓	
22.	Sugiyono, (2020). <i>Metode Penelitian Kualitatif</i> . Bandung: Alfabeta. https://scholar.google.com/citations?user=MGOs5rkAAAAJ	137	19	✓	

No	Library Resource	Page		Validation	
		Library	Thesis	Appropriate	Inappropriate
23.	Supadmi, R. M. & R. S. (2012). <i>Tata Rias Pengantin dan Adat Pernikahan Gaya Yogyakarta Klasik</i> (PT Gramedi). Jakarta. https://play.google.com/books/reader?id=tR1QDwAAQBAJ&pg=GBS.PA5&hl=en	6	14	✓	
24.	Yan, S., & Ming, F. (2015). Reinterpreting Some Key Concepts in Barthes' Theory. <i>Journal of Media and Communication Studies</i> , Vol. 7 (3), pp. 56-66. https://doi.org/10.5897/JMCS2014.0412	59, 60	7, 12, 13	✓	

Library resources advisor's record:

Appropriate/~~Inappropriate~~-to test (select one)

Madiun, June 27th, 2024

Advisor



Dr. Aris Wuryantoro, S.S., M.Hum



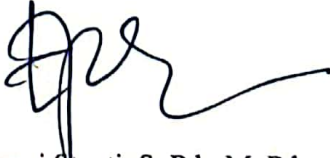
NIDN. 0318097104

VITA



Embun Titis Sarining Ratri was born in Blora, 31st December 2002. Her parents are Santoso and Lamirah. She is the younger of two siblings. She graduated from elementary school at SDN 1 Biting 2014, Junior High School at SMPN 2 Sambong in 2017, and High School at SMAN 1 Cepu in 2020. After that, she continued her study at the Department of English Education at the Faculty of Teacher Training and Education, Universitas PGRI Madiun. She joined English Department Students Association (EDSA), UKM Bola Volly, Kampus Mengajar 4 and some webinars inside or outside the University. She also being a speaker at SENASSDRA in 2023. Now, she is finishing her thesis for the fulfillment of the requirement to be an undergraduate degree.

Appendix 5 Lembar Persetujuan Terhadap Artikel Ilmiah

PERSETUJUAN PEMBIMBING TERHADAP ARTIKEL ILMIAH YANG DIPUBLIKASIKAN	
Nama Mahasiswa	: Embun Titis Sarining Ratri
NIM	: 2002109043
Program Studi	: Pendidikan Bahasa Inggris
Judul Artikel	: Cultural Semiotic Analysis of <i>Mecah Tigan/ Wiji Dadi</i> In <i>Panggihing Temanten</i> Javanese Wedding Ceremony
Jurnal/ Prosiding yang Dituju	: English Education, Literature, and Linguistics (ELITICS)
Pembimbing I  <u>Dr. Aris Wuryantoro, S.S., M.Hum.</u> NIDN. 0318097104	Pembimbing II  <u>Dr. Sigit Ricahyono, S.S., M.Pd.</u> NIDN. 0712046901
Disetujui Tanggal: Rabu, 31 Juli 2024	Disetujui Tanggal: Rabu, 31 Juli 2024
Mengetahui, Kaprodi  <u>Dr. Erlik Widiyani Styati, S. Pd., M. Pd.</u> NIDN. 0712128404	