

The Study of Semiotics and Moral Values in Folk Stories in Pakpak Bharat Regency and Their Use as Literary Reading Materials

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Abstract. Semiotics is a branch of science that studies signs in literary works. Charles Pierce said there are three types of signs that can be identified, namely icons, indexes, and symbols. Currently, the government is aggressively implementing moral education because the current state of the young generation is very concerning with the many cases of immoral acts committed by teenagers. One effort that can be made to instill moral education is through literature learning in schools. Schools need to provide quality reading materials that contain moral values. This study aims to determine the study of semiotics and moral values contained in folklore, especially in Pakpak Bharat district, and their relevance as literary reading material at SMP Negeri 2 Satu Atap Salak, especially the Lae Une Folklore. This is qualitative research with descriptive analysis. Data collection techniques using library techniques, notes, interviews, and questionnaires. The data analysis technique uses interactive analysis proposed by Charles Sanders Pierce. The resource people in the study were two teachers of SMP Negeri 2 Satu Atap Salak and thirty-three junior high school students. Based on the results of the study, it can be concluded that in the semiotic studies contained in the Lae Une folklore in Pakpak Bharat Regency there are signs, namely beautiful, seven, oning-oningen, 8 icons, 18 indexes which have interpretations in the Lae Une Folklore in Pakpak Bharat Regency. The meaning of semiotics in the Lae Une story is divided into objects into icons, indices, and symbols along with the moral message obtained from the Lae Une story, namely in terms of customs, it teaches us to always obey the prevailing customs in terms of humanity, reminding us to always help every human being who difficult in discriminately and from a spiritual point of view to teach to always believe in God Almighty. Based on the results of questionnaires and interviews with teachers and students, it can be said that Folklore in Pakpak Bharat Regency is very relevant to be used as literary reading material at SMP Negeri 2 Satu Atap Salak.

Keywords: Semiotics, Moral Values, Lae Une, Reading Materials.

1 Introduction

Literary works are a reflection of society, therefore literary works have a symbolic meaning that needs to be revealed with a semiotic approach. As works whose medium is language,

literary works have a language with distinctive diction and different from the language used in everyday life and standard language. Language in literature uses its style of language. Literature is the result of human creative art that displays a picture of human life, using language as its medium. These meanings and messages are often conveyed implicitly or not clearly, so it is difficult for readers to get the message they want to convey.

The semiotic analysis examines how to understand the signs contained in the communication. With the study of semiotics, a sign in communication can also give birth to a belief in society which eventually creates a myth. A sign that can not always be understood correctly and equally among people. Everyone has their interpretation of the meaning and various reasons behind it.

The symbols in folklore whose meanings or moral values are not yet known to the public, and are appointed for analysis so that the message conveyed through symbols can be conveyed. In the Pakpak Bharat area, you can find folklore that has moral values, one of which is the Lae Une folklore, which tells of a beautiful princess named Nan Tampuk Emas marrying the king's son in the kingdom of Suak Simsim (now known as Pakpak Bharat district) and for many years the princess had not been able to give a child that the king's son wanted, and not long after that the princess made an agreement with the umang so that when the king's baby was born he was immediately bathed and offered nditak mbetcih, baja minak and manuk mbettar and bathed Undung Une in Lae Ordi.

The reason the author chose the Lae Une folklore of Pakpak Bharat Regency as the object of research is that there is still at least the Folklore in Pakpak Bharat Regency that has been appointed to be researched and disseminated so that if you hear folklore, the community, especially North Sumatra, which consists of the Batak, Malay, Simalungun, Karo people, Dairi, Mandailing, and Pakpak, must only know Toba Batak Folklore. In addition, the folklore of Lae Une also shows the environmental and socio-cultural conditions of the Pakpak Bharat community until now. Of course, this is an added value for readers because apart from being able to enjoy every little-known story of Lae Une, readers also gain insight into the customs of the Pakpak Bharat Tribe, of course, is full of signs of semiotics.

Related to this problem, the writer is interested in the folklore entitled Lae Une Folklore by using Charles Sanders Peirce's semiotics as a theoretical basis. This is because folklore has many signs contained in sentences that imply certain intentions and contain moral values. The style of language used in the story is also interesting and unique. By using the typical Pakpak language. The research will be conducted by analyzing the semiotics in the Lae Une Folklore in Pakpak Bharat Regency and describing the study of semiotics. The research will also be conducted to see whether literary reading books are relevant to be used as literary reading materials at SMP Negeri 2 Satu Atap Salak. The Lae Une Folklore in Pakpak Bharat Regency is a learning medium that is close to students because the existence of Lae Une is known directly by students so that students can understand more about the signs and moral values in the folklore both orally and in writing.

The formulation of the problem in this study can be described by (1) how semiotics is in the form of signs, objects, and interpretations contained in the Lae Une folklore in Pakpak Bharat Regency. (2) how are the semiotics of signs, objects, and interpretations contained in the Lae Une folklore in Pakpak Bharat Regency. (3) how are the moral values contained in the Lae Une folklore in Pakpak Bharat Regency. (4) how useful are folk tales in Pakpak Bharat Regency as literature reading material in junior high school.

The operational in this study is as follows:

Definition Of Semiotics

Ratna, 2014: 96 states that semiotics is a direct result of formalism and structuralism. Etymologically comes from the Greek "Semeion" and "Semeiotikos which means sign or from the word semeiotikos, which means the theory of signs. Signs are used by musicians to look for song notes on musical instruments, as a semiotic term is not a new term. Semiotic embryos in the study of signs in language and culture are often associated with Plato and Aristotle.

Understanding Moral Values

According to Wiyatmi (2006:112) Value is something that is valuable, quality, shows quality, and is useful for humans. Something is valuable, meaning something is valuable or useful for human life.

Definition of Folklore

According to Bascom 1984:50, folklore is a genre of oral folklore that is told from generation to generation. There are very many categories of folklore. According to Bascom, however, basically, folklore can be divided into three major groups: myth (mythe), legend (legend), and fairy tale (folktale).

Reading Material

Dalman (2013: 25) said that there are three things related to readability, namely ease, attractiveness, and understandability. Reading material that is difficult to understand will not attract the interest of the reader, as well as in terms of appearance, reading material must be able to attract the interest of the reader.

2 Methods

The method is used as a tool to assist in solving problems and proving hypotheses. A qualitative research method is a method for examining an object that cannot be measured by numbers or other measurements that are definite (exact). Qualitative research can also be interpreted as research that is descriptive in nature and tends to use analysis with an inductive approach.

3 Research Results And Discussion

3.1 The data obtained are verbal and nonverbal contained in the Lae Une story in Pakpak Bharat Regency.

From the data in Table 1, it can be stated that the verbal and nonverbal sentences contained in the Lae Une story in Pakpak Bharat Regency are as many as 25 sentences containing verbal sentences and as many as 17 sentences containing nonverbal sentences in the Lae Une story in Pakpak Bharat Regency.

An icon is a sign that is similar to the object it represents in the Lae Une Folklore in Pakpak Bharat, the Cantik Jelita icon as a social marker. In the Lae Une Folklore in Pakpak Bharat Regency, it is described how the main character has a very beautiful face which is very different from the friends of his age and is the reason why the royal son wants to marry him, this can be seen in the dialogue "It is said that Paklima Manik married Nan Tampuk Emas was beautiful and beautiful with a big and big party, there has never been a party like that at Suak Simsim "

Table 1. verbal and nonverbal contained in the Lae Une story in Pakpak Bharat Regency

| No | Lae Une Folklore Quotes | Verbal | Nonverbal |
|----|---|--------|-----------|
| 1 | It is said that Paklima Manik was married to Nantampuk Mas. | ✓ | |
| 2 | There has never been such a festive party in Suak. | | ✓ |
| 3 | For seven days and seven nights a party was held with very lively oning-oningen. | ✓ | |
| 4 | Seven badr buffalo are slaughtered for party purposes. | ✓ | |
| 5 | Kula-kula received with great satisfaction and pride the tokor berru from the king's rich and generous son. | | ✓ |
| 6 | For years, the king's son has not produced offspring. | | ✓ |
| 7 | During the day everyone is busy working in the fields. | ✓ | |
| 8 | Nantampuk Mas duduk melamun di jerro. | ✓ | |
| 9 | Someone dressed in white with a crown on his head asked him. | | ✓ |
| 10 | Nantampuk Mas is afraid he has heard stories about umangs like to harm humans. | | ✓ |
| 11 | Putri Nantampuk Mas between believing and not believing. | | ✓ |
| 12 | But even so the daughter of Nantampuk Mas told this to Paklima Manik. | ✓ | |
| 13 | The king's son was so happy to hug Nantampuk Mas' daughter full of joy while carrying her to sleep. | ✓ | |
| 14 | Greeted with joy by all the people and the whole palace. | ✓ | |
| 15 | When the baby was born, they were given the name Undung Une and the party was very lively. | ✓ | |
| 16 | Kula - Kula came to bring the kelimbis and Undung | ✓ | |

| | | | |
|----|--|---|---|
| | Une was in the kelembis. | | |
| 17 | So happy Nantampuk Mas has the offspring of a handsome baby boy. | ✓ | |
| 18 | So that he fell asleep and forgot his promise to offer Nditak mbetcih. | | ✓ |
| 19 | One day Nantampuk Mas changed Undung Une's song in Jero, humming a melodious song to lull his handsome son to sleep. | ✓ | |
| 20 | Suddenly a person dressed in white with a crown on his head stood in front of him. | | ✓ |
| 21 | Nantampak Mas was very surprised, he immediately remembered his promise then. | | ✓ |
| 22 | Nantampuk Mas begs for mercy and is willing to accept the punishment given to him. | ✓ | |
| 23 | But the umang did not care about Nantampuk Mas, the baby was quickly carried by the umang and disappeared suddenly. | ✓ | |
| 24 | The whole village was shocked by Nantampuk Mas' screams while Undung Une's cries were heard in Lae Ordi. | | ✓ |
| 25 | Putri Nantampuk Mas doesn't want to stay in the palace, she follows the procession. | | ✓ |
| 26 | The noise and cheers echoed throughout the cliffs. | ✓ | |
| 27 | If people are looking downstream, the sound of a baby's crying is already upstream, otherwise, if people are looking upstream, the sound of a baby's crying is already downstream. | | ✓ |
| 28 | The search was carried out until late at night with no end. | ✓ | |
| 29 | Princess Nantampuk Mas doesn't want to go back to the palace if she hasn't found her baby. | | ✓ |
| 30 | The conditions that Umang said to Nantampuk Mas' daughter were made again in the hope that Umang would return Undung Une. | | ✓ |
| 31 | On the seventh day at night, you can see umang sitting on a rock behind the waterfall holding Undung Une laughing. | ✓ | |
| 32 | The sun rays in the afternoon that hit the waterfall reflected the sparkling light and danced following the ripples of the water and the fall of the waterfall. | | ✓ |
| 33 | Putri Nantampuk Mas was immediately excited to see her child laughing a little with the hermit. | | ✓ |
| 34 | Princess Nantampuk Mas suddenly got a magical power. | | ✓ |
| 35 | His already limp body gained energy to get up and | ✓ | |

| | | | |
|----|--|---|--|
| | seemed to be running on a rock full of moss. | | |
| 36 | Arriving at the deeper water he swam lightly as if he didn't need the strength to swing his legs and arms. | ✓ | |
| 37 | The water that rotates backward flows towards the waterfall, causing him to be drifting instead of swimming. | ✓ | |
| 38 | Nantampuk Mas approached the whirlpool which was getting stronger, that's when the umang threw the baby (Undung Une) into the center of the whirlpool. | ✓ | |
| 39 | Nantampuk Mas tried to catch up and grabbed his son but his hand did not reach him. | ✓ | |
| 40 | Princess Nantampuk Mas and her son Undung Une disappeared into the whirlpool. | ✓ | |
| 41 | The entire population looked for the bodies of the princess and her baby but were never found. | ✓ | |
| 42 | Every morning people always go to that place in the hope of finding the body parts of the daughter of Nantampuk Mas and the baby. | ✓ | |

The results of the analysis of the index of research data found in the Lae Une Folklore of Pakpak Bharat Regency obtained is a quote from the story "It is said that Paklima Manik married Nan Tampuk Emas who was beautiful and beautiful with a festive and large-scale party" has the Beautiful Jelita sign as an icon that has the meaning Signifying she was very beautiful, beautiful, and beautiful.

The results of the analysis of symbols are found in the story of Lae Une, Pakpak Bharat Regency. The symbol of beauty belongs to Nan Tampuk Emas which is found in the quote below. "It is said that Paklima Manik married the beautiful Nan Tampuk Emas with a lively and large-scale party. There has never been such a festive party at the Simsim Suak. For seven days and seven nights, a party was held with very lively oningen. Seven badr buffalo are slaughtered for party purposes. Kula - kula received with great satisfaction and pride the tokor berru from the king's rich and generous son."

Moral Value of Lae Une Folklore in Pakpak Bharat Regency. Moral values that we can know after reading the Lae Une folklore in Pakpak Bharat Regency (a) In terms of customs Lae Une folklore teaches us to always obey the prevailing customs such as always including Kula-Kula at weddings. (b) In terms of humanity, Lae Une folklore reminds us to always help every human being who is in need indiscriminately, even if he is a King or Princess. (c) From a spiritual perspective, Lae Une folklore teaches to always believe in God Almighty and never cooperate with supernatural beings (umang) because it only causes harm to humans.

It's relevance to literary reading materials. The search results from the questionnaire given to the teacher, it was found that so far the teacher used a collection of fairy tale stories as reading material and literature learning, the teacher also used textbooks or student textbooks, books in the library, and literature learning videos. The teacher stated that the book Folklore in

Pakpak Bharat Regency can be used as literacy reading material for students, it can also be used in learning or when children finish lessons, children can read this book. Another opinion also stated that this book has its own color that can attract children's interest. Another opinion also states that this book is very much needed because it will be directly related to the formation of human character or students.

In the needs analysis questionnaire given to students, it was found that 90% of students like to read legend stories, the theme of short stories that are favored by children is 13% is mystical and 14% is family. Students also stated that the short stories they read from school books were ordinary and some said they were boring. Students also stated that they felt the need for other sources that could be used as reading material.

Teacher's Response to Folklore Books in Pakpak Bharat Regency. Assessment of the teacher's response to the book Folklore in Pakpak Bharat Regency was carried out by Donald Supri Manik, S.Pd. and Omsin Anakampun, S.Pd. who is an Indonesian teacher at SMP Negeri 2 Satu Atap. This response was carried out to obtain information about the relevance of the Folklore book in Pakpak Bharat Regency as literary reading material at SMP Negeri 2 One Roof. The relevance of Folklore books in Pakpak Bharat Regency can be known through quantitative methods by giving a questionnaire to the teacher.

The results of the teacher's response to Folklore books in Pakpak Bharat Regency as literary reading materials at SMP Negeri 2 One Roof have a total average percentage of 89% with very good criteria. This means that Folklore books in Pakpak Bharat Regency can meet the needs of reading and learning materials for students of SMP Negeri 2 Satu Atap.

Student Responses to Folklore Books in Pakpak Bharat Regency. Folklore books in Pakpak Bharat Regency are very relevant to be used as literary reading materials for children, this can be proven by the questionnaire responses given to 33 students of SMP Negeri 2 Satu Atap Salak. The questionnaire is evidenced by a Likert scale test consisting of 10 questionnaire questions. All qualitative data in the form of statements of very good, good, bad, and very bad were converted into quantitative data on a scale of 1 to 4. Then, calculate the percentage for each indicator of the Folklore book in Pakpak Bharat Regency.

Students give a positive response or response to each indicator or statement so that the Story of the People in Pakpak Bharat Regency is relevant to be used as literary reading material. This is also evidenced by the acquisition of a percentage of the overall response indicators, namely 85.5% in the very good category.

4 Conclusion

Conclusions relating to the Study of Semiotics and Moral Values in Folk Stories in Pakpak Bharat Regency and Their Use as Reading Materials: The meaning of semiotics contained in the Lae Une folklore in Pakpak Bharat Regency in objects is divided into Beautiful Icons as social markers, Oning-Oning Icons. oningen as a cultural marker, the Kula-Kula Icon as a Social marker, and the Astrologer Icon as a cultural marker. The index includes the Behavior Index, and the Disease Index, and symbols include the Beauty Symbol, Name Symbol, Happiness Symbol, and Affection Symbol. Moral Values in the Lae Une Folklore in Pakpak

Bharat Regency The story in terms of customs teaches us to always obey the prevailing customs from a humanitarian perspective, reminding us to always help every difficult human being indiscriminately and from a spiritual point of view teaches us to always believe in God The Almighty.

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