

Dichotomy Concept of Urang Asa And Urang Dagang In Tambo Minangkabau: A Semiological Interpretation

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Abstract. Tambo Minangkabau stores the thoughts, ethics, and aesthetics that govern people's lives. However, as a work of literary historiography, all ideas are wrapped in diction and symbolic language styles that need to be interpreted more seriously and in detail. This article aims to explain the symbolic meaning contained behind the concept of Urang Asa and Urang Dagang in one of the episodes Tambo Minangkabau. Roland Barthes's semiologic theory is applied to explain the heap of symbols that wrap around the discourse about Urang Asa and Urang Dagang. The method used in this study is an interpretive descriptive method of analyzing data sourced from words, phrases, sentences contained in Minangkabau Tambo. The results showed that Tambo resented the different rights and obligations between the groups of Urang Asa and Urang Dagang in the order of life of Minangkabau people. Semiologically, this episode indicates the ideology of materialism also influences a person's position in possession of communal relative's property in Minangkabau society. As it turns out, classical literature also holds that ideology.

Keywords: Urang Asa, Urang Dagang, Tambo Minangkabau, semiology

1 Introduction

Literary texts contain signs that must be pursued by the use of them. The pursuit of the sign, as Culler stated, must be done through a critique activity [1]. The activities of literary criticism of Minangkabau Tambo, so far have not done much. Meanwhile, Tambo Minangkabau, as a classic literary work contains many signs related to the history, culture, and civilization of Minangkabau people. There have been few previous studies that have tried to discuss this material object, among them Tsuyoshi Kato who attempted to explain the aspects of change and sustainability to the matrilineal system in Minangkabau reflected in Tambo Minangkabau [2]; and philology studies of several variants of the text of Tambo Minangkabau [3]. A recent study conducted by Rosa stated that the two episodes of Tambo Minangkabau served as a strategy tricking the Minangkabau defeat from the invasion of military forces coming from the opposite ground, as symbolized by the episode Teka-Teki Kayu Tataran and episode Teki-Teki Unggas [4]. Besides, there are no studies focused on discussing Minangkabau Tambo as the object of literary criticism.

This article is present to complement the lack of information related to Tambo Minangkabau. Barthes's semiology approach is used as a theoretical perspective in pursuit of inclusion. Tambo Minangkabau is a storehouse of knowledge about the history of the

Minangkabau people [4]. Tambo Minangkabau, as a work of classical literature, is a sign. Therefore, the inclusion of Barthes' semiology perspective was important in this study. Semiology is a science related to signs. The sign implies a connection between something concrete and an abstract one. The sign also represents the relationship between "form" and "meaning".

The relationship between "sound image" and "concept". The connection can be an arbitrator or motivated sign formed by two parts that overlap such as the upper and lower faces (recto and verso sides) of a piece of paper. When one side or surface is cut, it also cuts the other side or surface. The two sides that are enclosed in each other are markers and signage. The signifier is what can be done in-depth, simple, and coherent (epistemological criteria) by linguistics without going through an extralinguistic premise and can be sensed by the five senses. A marker is a mediator; the substance of the marker is always material (sound, object, imaginary). On the other hand, the sign is a series of aspects of linguistic phenomena that cannot be described in depth without going through the extralinguistic premise process. Signified is not an "object", but a mental representation of an "object" [5].

2 Research Methods

This research uses qualitative methods. Data collection is done through literature studies. The main data of the research is sourced from Tambo Minangkabau. Several episodes build Minangkabau Tambo. One of the episodes talks about the concept of Urang Asa (original person) and Urang Dagang (migrant). This episode became a topic of discussion in this article. The data analysis unit in this study is words, sentences, phrases, paragraphs, and discourses that tell about Urang Asa and Urang Dagang in Minangkabau Tambo.

The narrative contained in this episode is first translated into Indonesian language because the data unit is presented in the local language, namely Minangkabau Language. Data analysis techniques are performed by applying Roland Barthes' semiology theory with a focus on lexical analysis. Lexia is in the state of words, sentences, speech, and also discourse [6]. Lexia helps to read the text differently [7]. Lexia can also help necessary literacy skills for students in reading text [8]; even now to be one of the programs in-text learning [9].

3 Results and Discussion

Urang Asa and Urang Dagang episodes tell the story of each individual's position and rights in Minangkabau customary constellations. This episode consists of several units of events. The episode about *Urang Asa* consists of twenty-one units of event. While the episode *Urang Dagang* consists of sixteen event units. *Urang Asa* is a term for the community group that first hit a residential area. On the other hand, *Urang Dagang* is a term for a group that came later to inhabit a country. Table 1 below presents the Lexia event units and groups found in the episode *Urang Asa*.

Table 1. Event unit and Lexia about Urang Asa

Page	Narrative	Event unit	Lexia
20	Bermula Sultan Maharadja Diradja berlajar menuju kepulauan Djawi Alkibri pulau Pertja Andalas namanya, jaitu dengan suatu perahu, serta pengiringnja seekor Andjing Mu'lim, seekor Kutjing Siam dan seekor Harimau Tjampo dan seekor Kambing Hutan. Jang dinamakan Harimau, Andjing dan Kambing bukannya binatang, tetapi ini gelaran pangkat-pangkat pengiring Radja itu. Hanja kelakuannja seperti binatang-binatang itu.	The arrival of sultan Maharadja Diraja's entourage on a large boat.	1
21	Maka mufakatlah jang ada dalam perahu itu semuanya, akan memperbaiki perahu itu, karena takut akan titah daulat jang Dipertuan, dan dimulailah oleh Tjati Bilang Pandai memperbaiki perahu itu.	The event of repairing a damaged boat	2
21	Maka tiada berapa lama antaranja, beranaklah sekalian binatang itu, Andjing, Kutjing, Harimau dan Kambing. Maka semuanya diambil oleh Radja akan mendjadi anaknja. Setelah berapa lamanja mereka diam di puntjak Gunung Merapi itu maka sekalian anaknja itu sampailah baliq, dan dinikahkannya anak itu semua dengan tukang jang memperbaiki perahu itu, karena dahulu dijandjikan oleh Sulthan Mahardja Diradja akan mengambil djadi menantunja.	The group settled on the summit of Mount Merapi and proliferated.	3
		The children, born to members of the boating troupe, were raised as children by the Sultan Maharadja Diradja.	4
22	Setelah berapa lama antaranja, maka laut itu menjentak surut atau bertambah kering djuga, maka datanglah dari atas puntjak Gunung Merapi seperti awan mendjurai rupanja jaitu berdjurai empat, dan bersuara di dalamnja, sedjurai keranah Tanah Datar alamat tinggal di situ seorang anak daulat jang dipertuan.	The tide is receding.	5
		Sacred cloud events that have four <i>jurai</i>	6
		One <i>jurai</i> lives in Tanah Datar	7
22	Sedjurai lagi keranah Lima Puluh alamat akan tinggal pula seorang daulat jang dipertuan disana.	One <i>jurai</i> lives in fifty	8
22	Sedjurai keluak Agam alamat tinggal pula seorang anak daulat jang dipertuan disana.	One <i>jurai</i> lives in Agam	9
22	Dan yang sedjurai lagi ke Tandjung Lasi.	One more <i>jurai</i> to Tanjung Lasi	10
22	Adapun jang tinggal pada luak ranah Tanah Datar ialah anak daulat jang dipertuan, dan seorang keluak Agam ialah anak Harimau.	The Daulat Yang Dipertuan's son lives in Tanah Datar	11
22	Dan seorang keluak ranah Lima Puluh ialah anak Kambing, dan seorang ke Tandjung Lasi ialah anak Kutjing.	A man goes into the realm of Limo Puluh.	12
22	Adapun mula-mula bertempat daulat jang dipertuan kepada Langun di Bida namanja, kemudian tempat itu dididami oleh ninik Ketumanggungan djo ninik Perpatih nan Sabatang bersumpah jang bahasa buatan teguh djandji erat dengan Ketumanggungan dan Perpatih nan Sabatang iaitu bernama Nik 'Ali namanja, iaitu orang jang bersumpah satir dengan Alimun dan sekalian Djihin jang menghuni tempat disana beragih hutan tinggi dan rendah kaju rembajan dan lurus lari' rembajan samak dan gurun, di sanalah daulat jang dipertuan itu tinggal.	Daulat Yang Dipertuan stopped by and settled in Lagundi Bida.	13
		The oath of allegiance of Datuk Ketumanggungan and Datuk Perpatih Nan Sebatang with Nik "Ali.	14

		Nik A'li was the first to swear by Alimun and Jin to inhabit the new territory.	15
22	Lama kelamaan karena telah berkembang djuga manusia itu banjak anak beranak tjutju bertjutju pada tempat itu, sehingga kesudahannja tempat itu menjadi negeri. Maka pada satu ketika mufakatlah segala isi negeri itu. Seorang bergelar Dt. Maradjo Basa di Padang Pandjang, dan seorang bergelar Dt. Bandaro Kajo di Pariangan Padang Pandjang. Maka orang itulah mula-mula memakai gadang kebesaran di negeri jang dua itu pada masa dahulunja. Kemudian mufakatlah isi negeri semuanya akan mendirikan Balai Balerong Pandjang guna bermufakat. Dan jang dipertuan menitahkan kepada Tjati Bilang Pandai.	The establishment of land called Pariangan.	16
		The granting of customary titles. To two indigenous leaders, Datuk Maradjo Basa and Datuk Bandaro Kayo.	17
		Establishment of Balerong Panjang Hall as a place of worship.	18
24	Maka bertitahlah daulat jang dipertuan kepada Tjati Bilang Pandai akan mentjari tanah daratan tempat kediaman rakjat jang sudah kembang itu.	King ruled Tjati Bilang Pandai to seek land in the mainland	19
24	Sesudah itu turunlah Radja itu ke Bumi Setangkai namanja jaitu tudjuh orang perempuan dan kemudian menurut pula delapan perempuan dengan bersama laki-laki dan disuruh diamlah oleh daulat jang dipertuan orang-orang bumi Setangkai itu, dan barulah daulat jang dipertuan itu pulang kembali kepada negeri Pariangan Padang pandjang.	The new area visited by the King named Bumi Setangkai.	20
		The group also brought with them, fifteen women and men.	21

Source: [10].

Twenty-one units of events are displayed in table 1 while representing twenty-one units of meaning. Lexia is a unit of meaning that can be found in the state of words, groups of words and also in the form of sentences. Lexia guides us to understand the codes contained in the Tambo text. There are five codes included in a text, as described by Barthes, namely the hermeneutic code, the semic code, the symbolic code, the proaretic code, and the gnostic code [6]; [11]. These five codes are derived from Lexia attached to each code. The installation of Lexia into each of these codes guides us to define the text in depth. The following Table.2 describes the meanings found behind the lexicon that has been displayed in Table.1 before.

Table 2. Five-Code Analysis of Urang Asa Episode

	Lexia	Event unit	Meaning
Hermeneutic code	1	The arrival of Sultan Maharadja Diraja's entourage on a large boat.	The origin of the arrival of ancestors.
	2	The event of repairing a damaged boat	The origin of the heirloom is down to the niece
	4	The tide is receding.	Opening of new settlements around the slopes of Merapi
	6	Sacred cloud events that have four jurai	A symbol of the origin of the development of society in Minangkabau.

	14	The oath of allegiance of Datuk Ketumanggungan and Datuk Perpatih Nan Sebatang with Nik "Ali	Magical efforts made by Datuk Ketumanggungan and Datuk Perpatih Nan Sebatang in opening new land.
Semic code	7	One jurai lives in Tanah Datar	The early man who entered luhak Tanah Datar
	8	One jurai lives in Limo Puluh.	The early man who entered Luhak Limo Puluh
	9	One jurai lives in Agam	The early man who entered Luhak Agam
	10	One more jurai to Tanjung Lasi	Early humans who entered Tanjung Lasi
	12	One went into the Limo Puluh.	Another went to luhak Limo Puluh
Symbolic code	11	The King's son dwells in Tanah Datar	The King's son lives in Tanah Datar
	13	Daulat Yang Dipertuan stopped by and settled in Lagundi Bida.	The inauguration of Lagundi Nan Baselo as the home region.
	14	The magical efforts of Datuk Ketumanggungan and Datuk Perpatih Nan Sebatang in opening new land.	The magical efforts of Datuk Ketumanggungan and Datuk Perpatih Nan Sebatang in opening new land.
	23	Migration of females and males who will continue the descent.	Migration of females and males who will continue the descent.
		Indo Djalito gives birth to a son.	Start enforcing patriarchy
	24	The sovereign who died.	Devolution of the throne
Proaretic code	16	The establishment of a country called Pariangan.	The origins of Nagari in Minangkabau
	17	The granting of customary titles to two indigenous leaders, Datuk Maradjo Basa and Datuk Bandaro Kayo.	Formulation of <i>pusako</i> (material collective) title treasures to men
	18	The establishment of Balerong Panjang Hall as a place of worship.	Create a customary place of worship.
Gnomic Code	19	King ruled Tjati Bilang Pandai to seek land in the mainland	Finding new land for settlements
	20	The new area visited by the King named Bumi Setangkai.	Expansion of territory to Bumi Setangkai
	21	The group also brought with them, fifteen women and men.	Early groups of ancestors

The twenty-one Lexia described in table 2, connotatively, refers to the meaning of *the Urang Asa* (original people) group that opened up residential and agricultural land for the first time. This group is also referred to as the ancestors of the Minangkabau. They came sailing from the opposite side of the land when the sea rose. This sea-level rise event is thought to occur when the event melts ice at the North Pole. The group opened up farmland. The group claims that they are entitled to the process of devolution of residential land and farmland to their later descendants. Thus, it can be interpreted that those who own and have the right to bequeath residential land and agricultural land are *Urang Asa* group in Minangkabau.

In addition to identifying the event units in the episode *Urang Asa*, we also identified the event units contained in the episode *Urang Dagang*. Furthermore, the following table 2 presents the event units and Lexia groups found in the episode *Urang Dagang*.

Table 3. Event unit and lexia on *Urang Dagang*

No	Narrative	Event unit	Lexia
58	Maka datanglah nakhoda perahu itu akan menghabisi peperangan itu dengan bertakok kaju kenegeri Lima Kaum Dua Belas Koto dan mereka menepat di Bukit Batu Patah membawa sebuah Kaju Tataran Naga namanja.	The arrival of the boat skipper to fight to Limo Kaum Dua Belas Koto.	1
		The group lived in Bukit Batu Patah.	2
		The troupe brought the <i>Kayu Tataran Naga</i> to the puzzle.	3
58	Maka berkatalah Nahkoda itu kepada Dt. Suri Diradjo dimuka segala orang seisi negeri Laras nan dua itu jaitu Laras Koto Pilaing dan Laras Bodi Tjaniago.	The skipper spoke to Datuk Suri Dirajo who was witnessed by the entire community in <i>Lareh Nan Duo</i> .	4
58	Maka sahut nahkoda itu : Hendak mendjalani Pulau Pertja ini, karena orang-orangnja adalah orang tjerdik pandai semuanja lagi laut bitjaranja sebab itulah kami datang kemari.	The skipper came to Perca Island because he was attracted to his community, who were bright and articulate.	5
61	Sesudah itu datang pula beberapa perahu dari laut membawa kerbau pandjang tanduk, maka menepat di di Bukit Gombak, maka didjadikannja Sungai Emas dan perahu itupun lalu kepada Bukit Patah.	The arrival of several boats carrying long buffalo horns.	6
		The group stopped by Bukit Gombak.	7
		The group continued to Bukit Batu Patah.	8
65	Adapun perahu jang datang dari laut bertakok kaju dan mengadu kerbau itu, bukanja mentjari perniagaan serta mentjari kemenangan harta, hanja perahu itu berisi balatentara dari keradjaan Madjo Pahit ditanah Djawa.	The group of boats carrying <i>The Kayu Tataran</i> and the boat company having the buffalo also contained soldiers from Majapahit kingdom	9
69	Oleh karena laras nan dua mengaku tunduk, maka diterimalah oleh Radja Waditiawarman tadi serta Radja itu diangkat menjadi Radja di Minangkabau menurut Batu Basurat di Pagarujung pada tahun 1340	People who adhere to the <i>Lareh Nan Duo</i> system receive Waditiawarman as Radja <i>Minangkabau</i> .	10
		Confessions of Waditiawarman as King of Minangkabau is listed in the inscription Batu Bersurat in Pagaruyung in 1340.	11
70	Maka kawinlah Radja itu di Minangkabau dengan Putri Djahilan Adik atau anak oleh Dt. Suri Diradjo.	Raja Waditiawarman married Putri Djahilan (son of Datuk Suri Diradjo).	12
70	Maka berapa lama antaranja hamilah putri Djahilan istri Radja itu dan setelah tjukup bulanja lahirlah anaknja.	Putri Djahilan is pregnant.	13
74	Maka pergilah Dt. Bidjajo ke tempat Radja Sarulangun akan bertanja, kalau ada Dt. Katumanggungan singgah di tempat itu.	Dt Bidjajo traces the journey of Datuk Ketumanggungan to Sarolangun.	14

74	Sesudah orang-orang itu berdjalan kembali ke Minangkabau maka dikawinkanlah Dt. Bidjajo oleh orang pondok itu dengan anaknja jang bernama Saribanilai.	Datuk Bidjajo was married to Saribanilai.	15
75	Sesudah itu pindahlah dia kepada satu tempat jang tidak berapa djauh dari situ dan didirikanlah rumah di tempat itu seperti bentuk rumah Minangkabau.	Datuk Bidjajo and Saribanilai moved somewhere and set up a house similar to the Minangkabau house.	16

Source: [10].

Furthermore, in table 3 has been described as sixteen Lexia contained in the episode *Urang Dagang*. The twenty-one Lexia is grouped into five codes to reinforce the meanings stored behind the scattered Lexia. The following table 4 describes Lexia's discussion of the five codes.

Table 4. Five-code analysis of the *Urang Dagang* episode

	Lexia	Event unit	Meaning
Hermeneutic code	3	The troupe brought the <i>Kayu Tataran Naga</i> to the puzzle.	Symbols of disguise and phishing.
	5	The skipper came to Perca Island because he was attracted to their community, who were smart and articulate.	Ruse
	4	The skipper spoke to Datuk Suri Dirajo who was witnessed by the entire community in <i>Lareh Nan Duo</i> .	Introduction and take the hearts of the people
Semic code	9	The group of boats carrying <i>Kayu Tataran</i> and the boat company having the buffalo also contained soldiers from Majapahit kingdom	The initial act of war from Majapahit.
	11	Widitiawarman's recognition as King of Minangkabau is listed in the inscription Batu Bersurat in Pagaruyung in 1340.	The group of <i>Urang Dagang</i> are given the recognition of power.
Symbolic code	6	The arrival of several boats carrying long buffalo horns.	The influx of outsiders into Minangkabau land.
	2	The group lived in Bukit Batu Patah	Expansion of territory into Minangkabau land.
	10	The people who adhered to the <i>Lareh Nan Duo</i> system received Widitiawarman as Raja Minangkabau.	Confessions of submission
	15	Datuk Bidjajo married Saribanilai.	Consensus
	12	Raja Widitiawarman married Puti Djahilan (son of Datuk Suri Diradjo).	Peace
Proaretic code	16	Datuk Bidjajo and Saribanilai moved somewhere and set up a house similar to the Minangkabau house.	The beginning of Minangkabau migration
	1	The arrival of the boat skipper to fight to the Limo Kaum Dua Belas Koto.	Expansion of power into Minangkabau land
	7	The group stopped by Bukit Gombak.	Expansion of power into Minangkabau land

	8	The group continued to Bukit Batu Patah.	Expansion of power into Minangkabau land
	14	Dt Bidjajo traces the journey of Datuk Ketumanggungan to Sarolangun.	Search for Datuk Ketumanggungan
Gnomic Code	16	Datuk Bidjajo and Saribanilai moved somewhere and built a house similar to the Minangkabau house.	The beginning of the migration process
	13	Puti Djahilan pregnant	Heir
	15	Datuk Bidjajo was married to Saribanilai.	Peace

Based on the analysis of the five codes presented in table 4, semiotic can be interpreted that *Urang Dagang* is a group of people who came later to Minangkabau land and then occupied the area in several ways. Some of the ways that happen are through military invasion, trade, and through activation in various other sectors of the economy. The first army invasion was carried out by a group of people coming from across the country. Tambo Minangkabau quotation states as follows: “*Adapun perahu jang datang dari laut bertakok kaju dan mengadu kerbau itu, bukanja mentjari perniagaan serta mentjari kemenangan harta, hanja perahu itu berisi balatentara dari keradjaan Madjo Pahit di tanah Djawa* “. [10]. This quote expressly states that the boating party that came from the opposite land did not come to trade and or seek wealth to Minangkabau, but rather to attack and subdue the Minangkabau. They carried a large army in their big boat. The Minangkabau’s did not have military forces in their government system.

The Minangkabau chose a leader who was referred to as King instead of in the capacity of being the leader of a monarchy and equipped with a military fleet. However, the King known in Minangkabau society was an indigenous leader. The rules and rules used are social and cultural rules that apply in Minangkabau. Of course, when the invasion of the Majapahit kingdom came, Datuk Ketumanggungan as the leader of the Minangkabau people at that time was afraid and unprepared to see the behaviour of the party that came from Majapahit. Datuk Ketumanggungan’s concern for the danger and threat has forced the Datuk Ketumanggungan to declare submission. Datuk Suri Dirajo was sent by Datuk Ketumanggungan to express request to the coming party. The offer is represented in Lexia 10, which reads as follows, “*The people who adhere to the Lareh Nan Duo system receive Widitiawarman as Radja Minangkabau*” [10].

The confession of submission allegedly occurred after the arrival of the boating group for the second time. In one of the articles, it was stated that the Minangkabau people performed two puzzle games on two occasions of the arrival of the group from the opposite ground. The appearance of the first group was greeted with a game of *Kayu Tataran* puzzles, and the Minangkabau people managed to win the puzzle. The boating group felt ashamed, then left Minangkabau land. The arrival of the boating group was the second time, greeted by Minangkabau people with a game of *Teka-teki Unggas*. Minangkabau people again won this *Teka-teki unggas* game. The boating troupe was humiliated by their defeat in the bet. They were forced to leave Minangkabau land and give all the possessions and gold they brought to the Minangkabau people who witnessed their collapse in the betting puzzle game [4].

Thus, it can be guessed, the confession of submission of the Minangkabau people, as stated in Lexia 10 quoted from page 69, occurred after the arrival of the second boating group. The military invasion and power exercised by *Urang Dagang’s* entourage were able to break the skills and intelligence of Minangkabau people in speaking and playing sense. At the same time, this situation is proof that the royal system in Minangkabau society is just a slogan. The kingdom in Minangkabau was not armed with military weapons. This condition is a factor that justifies

that the most significant power in Minangkabau society is not the military field, but rather in the field of debate and tongue-in-cheek using words. While words, according to Barthes, is talking about the world directly [12]. However, even though the *Urang Asa* group was forced to *surrender to the Urang Dagang*, they did not favour dividing material property to the *Urang Dagang* group. The implication of this policy, *Urang Dagang*, has no right to devolution. Thus, it can be interpreted that the right to bequeath and obtain the devolution of residential land and agricultural land is *Urang Asa* group. On the contrary, such rights are not possible to be owned and enjoyed by *the Urang Dagang* group.

4 Conclusion

As it turns out, two social, cultural groups are institutionalized in Minangkabau society. *Urang Asa* group and *Urang Dagang* group. The group of *Urang Asa* is a group that is in the region for the first time. They became the ancestors of the Minangkabau people. They become owners of collective heritage, in the form of agricultural land, plantations, forestry, and fisheries. They have the right to bequeath communal property matrilineally to the next generation within the scope of matrilineal kinship. In contrast, *Urang Dagang* is a group of people who come to Minangkabau land with the aim of military invasion, trade, economic activities, religious activities, and other types of occupation. This group and its descendants have no right to have a collective inheritance, let alone to devolution of collective heritage to relatives in matrilineal relatives.

Tambo Minangkabau as a work of historiography, ensures the rules, even with the exposure that seems simple, natural, underestimated because of the ancient *Tambo Minangkabau* language media. However, it turns out that the presence of a text that appears natural is in fact, an ideological construction. Various codes have directed people to a system of world order, including the order in possession of the material property as well as even non-material, in the form of customary titles. *Urang Dagang* will not be altogether a relative of *Urang Asa* even if there is an opportunity for them through tradition to claim to be the niece of a *Mamak* from a specific tribe in Minangkabau. Both do not share the same rights and responsibilities in Minangkabau society.

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