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## A SEMIOTIC ANALYSIS OF TULUDE THE TRADITIONAL CEREMONY OF SANGIHE PEOPLE

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### *Abstract*

*Tulude is a traditional ceremony which is held by Sangihe people in North Sulawesi. It always celebrated at the end of January. The aim of Tulude celebration is to express gratitude to The Almighty God for His protection in the past year. The problem of this study is to identify and classify the meaning of signs in Tulude the traditional ceremony of Sangihe people. The purpose of this study is to describe and analyze the meanings of signs or symbols found in Tulude the traditional ceremony through the objects used in Tulude such as clothing, colours, equipments, dances and also verbal signs.*

**Keywords:** *Semiotic analysis, Tulude, Traditional Ceremony, Sangihe People.*

### **Abstrak**

Tulude adalah upacara adat yang diadakan oleh masyarakat Sangihe di Sulawesi Utara. Itu selalu dirayakan pada akhir Januari. Tujuan perayaan Tulude adalah untuk mengungkapkan rasa syukur kepada Tuhan Yang Maha Esa atas perlindungan-Nya dalam setahun terakhir. Masalah dari penelitian ini adalah untuk mengidentifikasi dan mengklasifikasikan makna tanda di Tulude, upacara adat masyarakat Sangihe. Tujuan dari penelitian ini adalah untuk mendeskripsikan dan menganalisis makna tanda atau simbol yang terdapat dalam Tulude upacara adat melalui benda-benda yang digunakan dalam Tulude seperti pakaian, warna, peralatan, tarian dan juga isyarat verbal.

**Kata kunci:** Analisis semiotik, Tulude, Upacara Adat, Orang Sangihe.

## **I. INTRODUCTION**

Language is defined as a system of spoken or written that human beings have. Communication systems used can be verbal and nonverbal. Verbal communication is the delivery of information in oral and written form. For example using by phone, letters, watching television, reading the magazine, and many others. Nonverbal communication is the delivery of information without words and writing. Nonverbal communication is a process of using messages without words to equalize meaning. Floyd (2009) defines nonverbal communication as any behavior and characteristic that sends meaning without using words. For example, using body language, facial expressions, and symbols. Semiotics is the study of a sign. In terms of terminology, semiotics can be defined as the study of a wide range of objects, events and all cultures as signs ( Sobur 2001). With Semiotics, we will be able to see

how these signs are in the midst of daily life. Even in a particular community that can provide special values in a culture.

According to Schwartz (2008) Culture consists of the derivatives of experience, more or less organized, learned, or created by the individuals of a population, including those images or encodements and their interpretations (meanings) transmitted from past generations, from contemporaries, or formed by individuals themselves. It can be concluded that Culture is a habit that contains important and fundamental values that are passed down from generation to generation.

## **II. THEORETICAL STUDIES**

There is a culture of the people of Nusa Utara (Sangihe, Talaud, and Sitaro islands) at the northern tip of North Sulawesi Province. It is usually called the Tulude traditional ceremony. The Tulude Traditional ceremony is an annual celebration of the ancestral heritage of the people of Nusa Utara. Sangihe, Talaud, and Sitaro islands are a group of islands located in North Sulawesi Province known as Nusa Utara. For centuries this sacred and religious event has been carried out by the people of Nusa Utara communities so that it cannot be eliminated or forgotten by any generation. This tradition has been etched in the treasure of the customs, traditions, and culture of the people of Nusa Utara. The Tulude Traditional ceremony is essentially a thanksgiving ceremony for Mawu Ruata Ghenggona Langi (Almighty God) for His blessings to mankind a year ago. Tulude word comes from the word "Suhude" which means "Reject" or encourages so that broadly can be interpreted as the people of Nusa Utara refusing to continue to depend on things in the past year and ready to meet a new life in the new year. Many noble values are inherited by ancestors, such as ethical, moral, and patriotic values. The objectives of this research is to identify and classify the types of signs and symbols found in Tulude the traditional ceremony and to describe and analyze the meanings of them.

The semiotics theory of Ferdinand de Saussure is signs = Signifier + Signified. The Signifier (sound image) is including the objects, gestures, activities, sound, and image. While Signified (the concept to which the signifier refers) has many interpretations and imaginations. According to Ferdinand De Saussure (1983) it was explained that: A Linguistik sign is not a link between a thing and a name but between a concept (signified) and a sound pattern (signifier). The sound pattern is not actually a sound, for a sound is something physical. As for the evidence of his senses, there was a psychological impression of sound. This sound pattern may be called a 'material' element only in terms of our sensory

impressions. The sound pattern may thus be distinguished from the other elements associated with it in a linguistic sign.

A sign must have both a signifier and a signified. You cannot have a meaningless signifier or a completely formless signified. The signifier is now commonly interpreted as the material (or physical) form of the sign. It is something that can be seen, heard, touched, smelt, or tasted. The signified is a picture of a thought or concept. Therefore, signified is an aspect of thinking of language. Semiotics is the relationship between signifier and signified based on conventions, commonly referred to as significance. Semiotics Significance is a sign system that studies the relation of sign elements in a system based on certain rules or conventions. Social agreements are needed to be able to interpret the sign. According to Saussure, the sign consists of Sounds and images, called signifiers. And concepts from sounds and images are called signified. A sign can be defined as the basis of everything that can be observed or made observable. Therefore, the sign is not limited to objects. The existence of events, the absence of events, the structure found in something, a habit, all of these can be called objects. A small flag, a hand gesture, a word, a silence, an eating habit, a symptom of fashion, a nervous motion, the blushing of the face, or a certain joy, can be said to be a sign. The symbol is a sign based on convention, regulation, or agreement which is mutually agreed upon. A symbol can be understood if someone already understands the meaning that has been mutually agreed upon. The meanings of a symbol are built through an agreement or some social or historical tradition (Danesi, 2004). A symbol is a kind of sign that is arbitrary and conventional (Budiman, 2004). A symbol is something that is accepted by a certain group of people or the general population. It can be interpreted differently by people from different backgrounds. A cross is an example of a symbol that has been universally accepted as representing Christianity.

Tulude the traditional ceremony is an annual celebration of the ancestral heritage of the people of Nusa Utara or North Island (Sangihe, Talaud, and Sitaro archipelago) at the northern tip of North Sulawesi province. It has been centuries of sacred and religious ceremonies conducted by the Sangihe and Talaud ethnic communities that can not be eliminated or forgotten by any generation. This tradition has been entrenched in the repertoire of customs, traditions, and culture of Nusa Utara (North Island). Tulude, in essence, is a ceremony of thanksgiving to Mawu Ruata Ghenggonu Langi (Almighty God) for His blessings to mankind over a year ago. However, to find the practicality of implementation, many community groups organized this event not entirely as a form of the ceremony but implemented in the form of thanksgiving devotions, ranging from the

neighborhood level, neighborhood, village, churches, organizations harmonious, and other community groups. However, in any form of implementation, the nature of Tulude itself remains the basis for implementation each year.

In the early days a few centuries ago, the implementation Tulude traditional ceremonies performed by their ancestors on December 31, where this date is the end of the year will end, so it is fit to perform the ceremony Tulude. Understanding Tulude itself is a "reject" or "push" in this case refuse years old and ready to receive the new year. In the tradition of the ancestral pagan society and the Sangihe Talaud, starting this year's event is realized with a ceremony on the beach with refuse, pushing or releasing a small boat made of wood "Latolang" (a type of wood that grows higher straight not branched) with a particular load. The boat is driven by traditional leaders, removed or washed away to sea as a symbol, everything bad in the years that will pass thrown or washed away to sea for no longer overwrite the local villagers in the new year. When Christianity and Islam entered the region Sangihe and Talaud in the 19th century, Tulude traditional ceremonies has been filled with charges of the tradition of evangelism, and disbelief are slowly eroded.

### **III. RESEARCH METHODS**

The research applies a descriptive qualitative method to analyze the data because it describes a problem . The aims of descriptive are to explain, classify and analyze the data from some instruments or events. The qualitative method is used because it is based upon qualitative judgment instead of numerical form ( Miles & Huberman, 2004). The qualitative method is used to investigate the social phenomenon. Alwasilah ( 2003) states that qualitative research gives value to descriptive data objectively. He also says that the descriptive method requires natural behavior or event to observe the subject.

This research applies a qualitative method that uses a natural setting to describe the factual phenomenon. Thus, it investigates the data by conducting observations, questionnaires, and interviews to observe, identify and analyze the signs and symbols contained in Tulude the traditional Ceremony in Nusa Utara. In addition, Maxwell (1996) states that Qualitative study is the activities of collecting and analyzing data, developing and modifying theory, elaborating or refocusing the research question, and also identifying and eliminating validity threats are usually all going on more or less simultaneously, each influencing all of the others. the steps in analyzing data in this research are collecting the data through interviews and documentation, reducing the data by selecting and focussing on the visual and verbal signs, analysing and describing the meaning of the signs and symbols.

#### **IV. RESEARCH RESULTS**

1. Laku Tepu is the traditional clothes of the Sangihe people in the form of long sleeves and symbolizing majesty.

2. Baniang

Baniang is a traditional men's shirt in the form of a sleeved shirt, the neck is plain round and the front is buttoned. Baniang signifies that the position of all people is the same.

3. Paporong

Paporong is a traditional hat that symbolizes that the welfare of the people must be put forward with fair and wise leadership.

1. Papehe/Papered

Papehe or Papered is a belt for men that signifies strength and protection in family members.

2. Bawandang Liku

Bawandang Liku is a shawl for women, if it is used from right to left it means that the woman is not married yet, and if the shawl is used from left to right, the woman is married.

3. Crown

The Crown signifies power and authority.

#### **Colour**

The colours use in the ceremony are yellow symbolizes purity, majesty, and sincerity, purple symbolizes loyalty, affection, humility, and a high spirit. white symbolizes purity of heart and togetherness in all tasks and work, red symbolizes courage, blue symbolizes a maritime community, where the Sangihe is an area surrounded by the ocean that has the beauty and wealth of its sea.

#### **Equipment**

The traditional cake called Tamo, It symbolizes unity, success, and prosperity, The traditional musical instrument called Tagonggong, Tagonggong is a traditional musical instrument made of a cylindrical type of drum, covered at one end with goat skin. It is played as a sign of the opening of Tulude. A Dulang plate is a big plate to put Tamo traditional cake. It symbolizes the earth. egg symbolizes perfection, chili symbolizes disease, shrimp symbolizes togetherness because shrimp has forward and backward behavior together, ketupat Burung is woven from young coconut leaves in the shape of a bird. It decorates the Tamo traditional cake. It symbolizes success. Janur Kuning is the young coconut leaves that were hung in front of the ward, where the Tulude traditional ceremony was held. It symbolizes the younger generations who will be the leaders in the future.

## **Dances**

Gunde Dance contains praise and worship of the almighty God in literary language. The dance symbolizes the refinement and high character of Sangihe woman. Upase Dance is the front guard dance. It is for receiving and escorting guests, regional leaders, and traditional Tamo cake. Alabadiri Dance is a war dance that describes as palace guard who protect the government and the people of Sangihe.

## **Utterance**

### **1. Tulude**

Tulude is a traditional ceremony of the Sangihe people who give thanks for God's blessings in the past and ask for God's protection in new year.

### **2. Ghenggona Langi Duata Saluruang**

Ghenggona Langi Duata Saluruang is a term of the Sangihe language which refers to the almighty God. Sangihe people believe that there is a greater power that has power that exceeds the power that exists on earth.

### **3. Tembonang U Banua**

Tembonang U Banua is a term in the Sangihe language which refers to regional leaders.

### **4. Mayore Labo**

Mayore labo is a term in the Sangihe language which refers to the leader of the Tulude traditional ceremony.

### **5. Kapitalaung**

Kapitalaung is a term in the Sangihe language which refers to the village chief.

### **6. Paporong Lingkaheng**

Paporong Lingkaheng is a term in the Sangihe which refers to the traditional hat that was worn by ordinary men.

## **3. CONCLUSION**

Sign as non verbal communication is very important in human life because it gives valuable information about a situation. Tulude the traditional ceremony that carried out by Sangihe people have many signs and symbol which each symbolizes its meaning. In Tulude the signs and symbols can be seen from clothes, colours, equipment, dances even the utterances used in the ceremony.

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