



Semiotics in The Legends of Mpok Ris as a Character Education Media

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Abstract:

Semiotic analysis will be used to explain the legend of Mpok Ris as a character teaching tool. The study of sign systems, such as language, motion, music, and images, is known as semiotics. This study employed a qualitative descriptive research approach, which includes processes for gathering data, recording data, analyzing data, and summarizing research findings. According to Roland Barthes' semiotic approach, the legend of Mpok Ris is employed as a medium for character education by employing the three types of semiotics: denotative, connotative, and mythic. A semiotic analysis of the legend of Mpok Ris found evidence of denotation, connotation, and myth, according to the findings. Mpok Ris legend features some character education principles, including the virtues of hard labor, inventiveness and independence as well as the values of loyalty to one's homeland, friendly/communicativeness and duty to the community.

Keywords: Character Education, Legend, Semiotics

INTRODUCTION

One of the countries in the globe that has a large number of different ethnic groups, languages, and cultures is Indonesia. This treasure should be protected and developed as much as possible. As a physical embodiment of the preservation and development of regional culture, one of the ways in which regional culture can be preserved and maintained is through the formation of tales. The subsequent generation will come to the conclusion that the best way to show love

for one's country is to ensure that its culture and any associated legends continue to be passed down and preserved. Word of mouth and oral tradition were the primary means by which legends were initially transmitted from one generation to the next. Where it gained its fame in ancient times, it continues to be well-known even today, both in metropolitan towns and in other rural communities. Legend is one of the folk tales that is regarded to have taken place in the past in a human location, therefore it is not uncommon to see it as

carrying historical significance and the origin of a particular territory (Sari et al., 2018).

The supportive community will use this story/legend to establish moral ideals in the next generation by using it as a teaching tool. It is said that "Mpok Ris" is a local mythology. The legend serves as a teaching tool for youngsters since it contains qualities that can be mimicked or used as lessons. However, because this study focuses on anthropology and sociology, it hasn't addressed the legend's role on character development (Indiarti, 2017). Semiotics is a subfield of linguistics that focuses on how and why people use signs, as well as the systems that underlie those signs (Nurul et al., 2019). As a means or place to establish national character, local legends of particular communities are seen to be capable of maintaining the flow of globalization (Widyaningrum, 2018).

Research into Mpok Ris as a tool of character education in the construction of a literate generation and semiotic analysis is increasingly encouraged by the description above. In order to be literate, one must be capable of comprehending what he reads and then acting on what he has learned. Having a high level of sensitivity or literacy does not just happen. Since birth, no one is literate. It will take time and resources to raise a literate population. This process begins in childhood and is supported or enhanced in schools, social circles, and the workplace. Also, the availability of books in libraries and the methods of education in schools are intimately linked to literacy culture. But we also know that literacy does not have to be learned in school or at a university. A person's academic prowess does not imply that he or she is fluent in English. As a means of passing on critical thinking skills to the next generation, the sensitivity and criticality of the immediate surroundings is given top priority as a means of bridging the digital divide. Most Indonesians do not appear to be in control of this tradition. Previous research conducted by Sari et al., (2018) about

Character Education Values in Semiotic Meaning of Legend of Javanese Script in this study explained the findings of icons and symbols of Javanese script.

RESEARCH METHODOLOGY

Non-mathematical approaches are used to gain an overall image of the study's subject, which is then reported and examined qualitatively. A mythology about Mpok Ris will be the focus of this investigation. Observation, documentation, and literature review were used to gather the research data. It is also detailed in such a way as to give a complete picture of what the Mpok Ris legend means in terms of character education values. According to Roland Barthes' semiotics, a legend can be expressed in three ways: as denotative meaning, connotative meaning, or mythical meaning. The connotative sign, according to Barthes, not only has an additional meaning, but also incorporates both components of the denotative sign that underpin its existence. When it comes to metalanguage and connotation, the significant-significance hypothesis is what Roland Barthes relies on. Significant is transformed into an expression (E) and signified is transformed into content (C), but according to Roland Barthes, there must be a relationship (R) between E and C in order for it to create a sign. Using this relation as a starting point, the theory of signs can be developed more quickly and easily (Widiastuti et al., 2020).

RESULT AND DISCUSSION

Mythology of the Mpok Ris Legend (Poris Plawad)

There's a rumor that Mpok Ris had a gorgeous face. As a result, he was stalked by a slew of Betawi's young people. Insistent Betawi young men ridicule Mpok Ris every day, claiming that she will never be able to marry one of them despite their best efforts. Mpok Ris is also well-known for his prowess in the martial arts, so he's got that going for him. Even though she was a woman, her martial arts prowess was so

impressive that any young Betawi male would be wise to avoid approaching her. It is possible to be beaten to a pulp and never be able to get up again.

There is a warehouse from the Netherlands nearby, and Mpok Ris hails from a nearby community called Cipondoh. To store grains taken from the village, the Dutch built a large warehouse. No remuneration was given to the Cipodoh people for the harvest they had worked so hard to produce. Pitung, the male lion of Tanah Betawi, is not the only formidable lion in the area. He is Cipondoh's "lioness," Mpok Ris.

In the face of the Dutch pillage, Mpok Ris couldn't bear it any longer. After witnessing the suffering of the people while the Dutch squandered their resources, Mpok Ris decided to use all of his remaining might to fight back. The Dutch troops had no way of defending themselves from him as he charged into the fray. Mpok Ris was initially overlooked because to his gender. However, the Dutch were forced to flee in a panic by his incredible talent.

Mpok Ris ultimately proved the Dutch wrong about his abilities after years of being overlooked. To put into practice the martial arts he had learnt from various instructors, Mpok Ris started his own dojo. According to legend, Mpok Ris had his training from Betawi silat gurus as well as Chinese martial arts masters. Because he battled without firearms while mastering every known martial art, he quickly established himself as a formidable opponent. Plawad tree trunks are Mpok Ris' only means of defense. His use of this tree trunk allowed him to fend off the Dutch forces that had come to attack him. Mpok Ris was able to successfully deflect practically every Dutch onslaught that he faced.

How long Mpok Ris battled the invaders is unknown, but the Plawad tree, a sugar cane tree, is what he is most famed for. It was said that "Mpok Ris can beat the lines of the Company's soldiers with just one cut of Plawad's trunk!" in the legendary

saga of female warriors. Mpok Ris, no matter how hard she tries, is still a woman. Even though no one dared approach him, he had to get married. When Mpok Ris's father learned of this issue, he ultimately organized a tournament. Anyone who defeats Mpok Ris and marries her is entitled to this female warrior's affections.

Mpok Ris was beaten by a powerful opponent in this competition. Mpok Ris had no choice but to marry the man in the end. Mpok Ris's superhuman powers began to dwindle once she wed. Mpok Ris' virginity turns out to be the key to his enchantment. Having a husband weakened his superhuman abilities, which allowed the Dutch to capture him till his death. Mpok Ris, armed with Plawad tree trunks, was memorialized by the elder as a legendary warrior in a location known as Poris Plawad.

Roland Barthes' semiotic study; two signs become mythical stories; a legend of Mpok-Ris) was examined here.

Semiotics Denotation and connotation are two layers of meaning developed by Roland Barthes. Denotative references to designated markers are typically referred to as "first order of signification," whereas "second order signifying systems" refer to "connotative" references. 1). Meaning. Denotation is the level of signification that describes the relationship between the signifier and the signified, or between the sign and its reference to reality, and generates a clear, direct, and specific meaning. To put it another way: at the level of signification known as "connotation," meaning is discussed as an inferred or implied relationship between a signifier and a signified (meaning it is open to all possibilities). The word lioness serves as the denotation in this discussion. There is no lengthy hair on the face of the female lion, *Felis Leo*. 2). Symbolic meaning A connotation is a signifier that serves as both a denotative sign and a signified. Signifier and signified make up the denotative sign.

However, a denotative sign is equally a connotative one. The link between signifier and signified, according to Vera (2014), is not a natural one, but rather a result of social conventions, which Barthes learns from Saussure (arbitrators). A departure from the denotatively oriented system of Saussure's marking is made by the development by Barthes of a connotatively orientated marking scheme. Barthes sees another aspect of marking, namely the "myth" that marks a society, in addition to creating it in a connotative order. The word "lioness" will be the focus of this section's discussion of connotation. In some circles, lioness is a derogatory term. Another connotation of a lioness is a female figure who is fearless in all situations. Alternatively, the term "lioness" refers to a fearless female figure who is unfazed by anything or anyone. Like Mpok Ris, who was dubbed the lioness from Betawi, Mpok Ris' narrative is comparable to this one. Invading colonialists will be no match for her. 3). Myth. Every culture has its own set of myths that attempt to explain or make sense of the world around it in some way. For the most part, primitive myths are about the dichotomies of good and evil that exist in the world. However, the present myth revolves around topics like male and female gender roles, family life, professional success, and fields like science. For Roland Barthes, myth is a means of thinking about things, a manner of comprehending or grasping what those things are all about. Myth is a language in Barthes' view. Myth, according to this perspective, is both a system of communication and a message. The myth of connotation formation is central to Roland Barthes' semiotic technique. To put it succinctly, the misconceptions that have permeated public discourse for a long time are bogus. According to Roland Barthes, myth is a system of signs that humans interpret. It is a well-known story in the tale of Mpok Ris that the enchantment of Mpok Ris gradually diminishes after marriage. Mpok Ris' virginity turns out to be the key to his

enchantment. Having a husband took away all of his supernatural abilities, and he was eventually killed by the Dutch after being arrested.

The Legend of Mpok Ris as a Means of Character Education

Character education is a conscious and planned human effort in guiding and educating students in building their personal character for the better through the cultivation of good habits. In the school environment, character education is everything that teachers do, which is able to influence the character of students. Teachers help shape the character of students. This includes examples of how the teacher behaves, the way the teacher speaks or conveys the material, how the teacher is tolerant, and various other related matters.

Character education deals with various aspects of moral education, civic education, and character development. Its multi-faceted nature makes it a difficult concept to impart in schools. Each component provides a different emphasis on what is important and what should be taught. And to make us comfortable talking in this language in the future. Kidder emphasized the need for character education from an early age. There are 18 (eighteen) values in the development of national character education made by the National Education Office.

Character education values were exposed to the Mpok Ris tale as a result of the study's findings: one. religious The ability to live in harmony with people of different religious beliefs and practices while still adhering to the principles of one's own religion is referred to as religiosity. In the Mpok Ris tale, religious ideals are not clearly linked to matters of obedience in the religious teachings he adheres to. Efforts to establish himself as a person who can be relied upon to be honest in all of his communications, activities, and output. As a person whose words, conduct, and work can always be relied upon, the Mpok Ris legend does not tell us much about the

importance of honesty. The ability to accept and respect other people's beliefs, values, and behaviors regardless of their differences from oneself. When it comes to matters of tolerance, the Mpok Ris mythology does not provide a definitive answer.

Fourth, discipline means adhering to established norms and regulations. Regarding matters relating to activities that demonstrate orderly conduct and observe numerous requirements and regulations from him, the Mpok Ris legend's relationship between discipline values is ambiguous. Hard labor, acts that demonstrate orderliness and compliance with numerous rules and laws. Students can create character in the actual world by adhering to a strict set of rules. Following is a passage from the legend of Mpok Ris that illustrates the significance of hard work: As he watched the Dutch waste resources, Mpok Ris finally decided to take action and fight with all of his might. He was able to lead the charge against the Dutch colonists.

Doing something new with what you already own is a creative endeavor in itself. "I don't know how long Mpok Ris fought against the invaders, but he is famous for always using the trunk of the Plawad tree, a type of sugar cane tree in his actions." 7). On their own, People who are unwilling to rely on others to complete tasks. According to the mythology of Mpok Ris, "Mpok Ris is a girl who enjoys adventure and struggle." This shows the importance of hard effort in the legend. Mpok Ris is also well-known for his prowess in the martial arts, so he's got that going for him. According to an excerpt from the story, Mpok Ris can be considered an independent character. He is able to defend himself against intruders without the aid of others because of his excellent self-defense skills.

8). Democracy is a method of thinking, behaving, and acting that considers the rights and responsibilities of both the individual and the whole. The following excerpt from the Mpok Ris

folklore illustrates the importance of hard work: "Mpok Ris became unpleasant because of the Dutch pillage. Mpok Ris eventually fought back when he saw how the Dutch were wasting their resources while the people were suffering. Throughout the novel, it is revealed that Mpok Ris, the main character, is fighting for equal rights in a world free of foreign occupation. 9). The quality of continually wanting to know more about what one has studied, seen or heard in order to broaden one's horizons and gain new knowledge. He eventually exhibited his strength after being belittled by the Dutch, Mpok Ris finally displayed his curiosity. Self-defence techniques that Mpok Ris learnt from many masters were put into practice.

The character of Mpok Ris is described in the story's statement as someone who is eager to acquire self-defence techniques. 10). National Spirit, a manner of thinking, doing, and having insight that puts the interests of the country and state above their own and their organizations' interests. The following quotation from the Mpok Ris mythology illustrates the relationship between the national spirit's values: "Mpok Ris was made intolerable by the Dutch pillage. In the face of continued suffering, Mpok Ris finally decided to take action and use all of his might that he had. He went up against a bunch of Dutch forces in the open, with no cover whatsoever. Because he was a woman, Mpok Ris was initially taken for granted. However, the Netherlands went berserk as he unleashed his incredible talent." It describes the character of Mpok Ris, who refuses to remain mute when he witnesses the oppression of his people by the invaders. In the end, Mpok Ris had to use all of the strength he had to fight back. Mpok Ris has a national spirit in this circumstance. 11). Being patriotic is a style of life that prioritizes the interests of the country above those of one's own self-interests and groupings. The following passage from the Mpok Ris legend illustrates the connection between the

significance of love for one's hometown and the following story quote: In the face of continued suffering, Mpok Ris finally decided to take action and use all of his might that he had. He fought a group of Dutch soldiers without any cover as he pushed to the front line. Mpok Ris, described in the story's phrase, is a man who opposes the Dutch forces' takeover of his motherland. In order to keep the town safe, he became the first line of defence. 12). Incentives for Success, The kind of thinking and behavior that motivates a person to contribute to society by creating something helpful and by appreciating and honoring the achievements of others. According to the Mpok Ris legend, the value relationship between recognizing achievement and enjoying the success of others cannot be stated with confidence in terms of attitudes and behaviors that motivate him to develop something beneficial for society. 13). Friendly/Communicative, That which encourages him to generate something beneficial for society and to acknowledge, and respect the achievements of others. According to the Mpok Ris tale, friendship and love of one's homeland are intertwined in this story quote: He was able to fend off the Dutch soldiers who had come to attack him with the help of this tree trunk. Mpok Ris successfully deflected nearly every Dutch onslaught, and this was not an isolated occurrence. A character named Ris is depicted as affable and talkative in an excerpt from the novel because of his skill at fending off an attack by Dutch armed forces. 14). Loving Peace, Attitudes and behaviors that motivate him to contribute to society by creating something of value and by appreciating and valuing the achievements of others. Whether or not peace-loving values in the Mpok Ris mythology relate to the attitudes and behaviors that motivate him to do something valuable for society and appreciate and respect the success of other people cannot be said with certainty. 15). Reading is a favorite pastime of his, reading a variety of books and articles is a virtue

that he possesses as a result. According to the legend of Mpok Ris, there is no apparent connection between the worth of reading fondness and the practice of taking time to read numerous readings that are beneficial to him. 16). Respect the Earth, Attitudes and actions that are always concerned with protecting and repairing the natural world around them. This is critical since students frequently engage with members of the local community. As far as I can see, the Mpok Ris mythology does not make a connection between the virtue he gains by reading widely and his environmental principles. 17). Care for others, Commitment to helping those in need, as well as a desire to do so consistently. Mpok Ris mythology has a strong connection to social care values, as evidenced by this story quote: When Mpok Ris saw how the people were being harmed while the Dutch were wasting their resources, he decided to use all of his remaining might to fight. According to the myth, Mpok Ris is a heroic man who has dedicated his life to battling against Dutch colonization on behalf of his people and the community as a whole. 18). Responsibility, The manner in which a person carries out his duties and responsibilities toward himself, society, and the environment (natural, social, and physical) as a whole. culture, government, and God Almighty The following passage from the Mpok Ris legend illustrates the connection between personal accountability and the importance of the Mpok Ris mythology. In the face of the Dutch pillage, Mpok Ris couldn't bear it any longer. In the face of continued suffering, Mpok Ris finally decided to take action and use all of his might that he had. He went up against a bunch of Dutch forces in the open, with no cover whatsoever.

The character of Mpok Ris, described in the story's statement, is tasked with protecting his homeland from Dutch colonialism. This list of virtues can be used by teachers to develop virtues in their students in every subject they teach. Examples of social care attitudes, the

evidence that students with their own knowledge support their friends when they are suffering challenges, are signs that must be taken into account for each character value that students will be taught.

CONCLUSION

The field of semiotics, often known as semiology, is concerned with the study of signs in everyday social interactions. Denotative, connotative, and mythical meanings are all part of Roland Barthes' semiotic method in this investigation. In order for a youngster to grow up to be a self-reliant, ethical human being, character education is essential. A child's readiness for the next level of education will depend on the success of character education in elementary school.

A semiotic analysis of the legend of Mpok Ris found evidence of denotation, connotation, and myth, according to the findings. Mpok Ris folklore features some character education principles, including the virtues of hard labor, inventiveness and independence as well as the values of loyalty to one's homeland, friendly/communicativeness and responsibility to others

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