THE DECONSTRUCTIVE SEMIOTICS OF FISHING MANTRA DICTION IN THE BAJO ETHNICS

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ABSTRACT

Language is a form of human emergency sensitivity to the situation around it. If observed, if the linguistic position is in the semiotic point pattern, then natural signs can be a form of verbal power. Accompanying Nietzsche's thoughts on a strategy he calls "geneology" in historicism, in order to observe the traditions of creativity that exist in society, Nietzsche believes that every creation has a special set of interests for a particular location or context. The Bajo people as a sea tribe in general, including ethnic Bajo who inhabit Katela Island in West Muna Regency, Southeast Sulawesi also establish this creative process in the copyright mantra, which is in the form of sea spells arranged in diction and symbols on signs and codes given by nature. The significant process occurs when spells as something that is believed by the Bajo people in fishing activities have many functions. This study adopts Derrida's Deconstruction theory, in Derrida's view, the core location of deconstruction is deconstruction related to language. If conventional semiotics emphasizes the signification process, namely the functioning of the sign as a reflection of established social codes, then in the post-structuralist semiotics which is emphasized is a significant process, namely a creative creation of signs and codes without and without limited.

Keywords: Deconstructive Semiotics, Sea Mantra Dictation, and Bajo Ethnicity

INTRODUCTION

Derrida by quoting various opinions of philosophers expresses his view, that ontologically writing precedes speech. Writing can be a mute trace but can be a witness of those who are not present and cannot be said. Those who can overtake writing rather than speech are only those from nature, not from time, according to Derrida, the writing is 'foreign' which is included in the language system (Derrida, 1967: 44 and Kaelan, 2017: 254). Something that is very natural if Derrida accords his views in such a way, therefore writing becomes a formal form but not a formality because of his physical identification.

In Derrida's view, the core location of deconstruction is deconstruction related to language, besides deconstruction also rejects the definition. Regarding semiotics, Derrida seems to contradict the structural semiotics developed by Saussure, which relies on immortality, stability, stability of signs and codes, and meanings. Semiotics developed by Derrida as a post-structuralist is better able to accommodate the dynamics, uncertainty, turmoil and anxieties that characterize chaotic culture (Derrida, 2001: 24). If conventional semiotics emphasizes the signification process, namely the functioning of the sign as a reflection of established social codes, then in the post-structuralist semiotics which is emphasized is a significant process, namely a creative creation of signs and codes without and without limited (Piliang, 2001: 310 in Kaelan, 2017: 261-262).

The Bajo people, including the ethnic Bajo who inhabit Katela Island, also establish this creative process in the mantra of creativity, which is in the form of sea mantras arranged in diction and symbols for signs and codes given by nature. The significant process occurs when spells as something that is believed by the Bajo people in fishing activities have many functions. Uniawati (2006: 51) explains that in a Bajo tribe whose life is at sea, sea spells function in conjunction with activities carried out in the sea such as fishing, installing trawls, avoiding sea raging storms, lowering new boats, and so on. So each mantra has its own function. Thus it can be seen, how crossing the Bajo creative semiotics in anticipation of natural phenomena through signs which are then communicated through certain codes.

RESEARCH METHODS

Departing from the idea that there is no single point of view in a study, the data in this paper are viewed holistically. Analysis of perspectivism was used as a scalpel (Lindayani et al., 2019). Accompanying Nietzsche's thinking about a strategy he calls "geneology" in historicism, in order to observe the traditions of creativity that exist in society, Nietzsche believes every creation has a special set of interests for a particular location or context (Levine, 1976: 88-101). Thus, this research relies heavily on the quality of observation and meaning to uncover something behind the phenomenon (see Strauss, 2009: 5). The phenomenon referred to, namely diction in the Bajo ethnic spells according to their context as a sea tribe. Where, the quality of data is extracted empirically without simulation so that it raises theoretical consequences to achieve the final goal of this paper.

RESULTS AND DISCUSSION

In more detail, see Uniawati (2005) dividing the six categories of sea spell functions commonly used by Bajo people: (1) subjugating humans, namely when facing pirates and distancing themselves from pirate pursuit; (2) subjugating animals, for example tricking fish, calling fish, escaping from octopuses, etc .; (3) subduing spirits such as casting out the ghosts of the sea and asking the shadow to guard themselves while sleeping in the sea; (4) subjugating nature, for example overcoming storms, overcoming currents, seasickness and so on; (5) requests to God, usually done when starting work or fishing activities; and (6) requests to magic. At the sixth point the researchers tried to review the relevance of the choice of the word "request to magical" to the field. Through observation of the data, the researcher found a more precise choice of words, namely "inviting the forces of nature" because the example given was the function of the mantra to bring in the wind, to release the boat from the waves, and so on.

The following example is a mantra that illustrates natural straw into the creative process of the Bajo. Note the expression of the mantra diction below:

Mantra overcoming seasickness:

Bismillahirrahmanirrahim

'in the name of Allah'

Tubboqku dadarua   tubboq dayah

'my intestine is the same as fish's intestine'

'*nggai   nguta   madilao*

'not vomit in the sea'

Mantra overcome ocean current

Bismillahirrahmanirrahim

'in the name of Allah'

abal madilao

'ocean current'

abal mangindas

'strong current'

daha   boanu

'don't bring'

pissiku   pateo

'my fishing is too far away'

Data source: Uniawati (2005)

In modern linguistics many questions about language and sign systems. Linguistics develops it as an understanding that language as a meaningful sign system is a means of human communication, as stated by Ferdinand de Saussure and Cassirer, according to him language is not just a sign system, not a form, not merely a means but language is ontologically a sign of human as 'being'. Therefore the language captured by humans is not only an empirical reality but further shows its ontological reality.

Back to the discussion session which put diction as an act of semiotics in Bajo ethnic rituals. In Chomsky's view the language is a form of human emergency sensitivity to the situation around it. If observed, if language is in the semiotic point pattern, then natural signs such as wave heights, gusts of wind, rocks, etc. can be a form of strength. Such cases show that meaning becomes questionable when all combined forms of signs have become markers (see Lindayani et a. L, 2018).

The Bajo ethnic concentration on the sea leads them to sensitivity to the signs carried by the marine environment and the creatures that are in it. In semiotic studies according to Eco (1980), there are actually political limitations. That, the research areas begin the communication process that looks natural and spontaneous to a more complex cultural system, considered as part of the semiotic field of study. At the level of structure all of these forms by Harris (1980) are interpreted as field behavior in the study of social humanities, therefore social life must be concerned with the phenomena forming the behavior itself (Harris, 1980: 31).

In the semiotic analogy, ancient Greek society argues the fact that encoded linguistics is a proof of civilization. There are three processes in obtaining competence in language, exemplified in children in the introduction of mother tongue, where mastery departs from the process of undercoding, successive coding, and finally through the process of overcoding (the latter process continues as he grows older, insofar as society continues to play a role in the process of complications of existing codes) (Eco, 1980: 210). The undercoding process is the learning process by observing behavior, imitating the utterances to give birth to one simple text, at the level of successive knowledge being perfect because the text has been structured in language codes that should, then at the level of overcoding, the language enters the conceptual level. So what does the code production theory have to do with the determination of the Bajo semiotic acts. Eco erodes this in the context of scientific and primitive societies. Primitive society produces more code at the level of behavior with all its

ethical rules, whereas the scientific community is more like what they like. The context of primitive societies here is more about being closed and keeping away from technological crowds.

1) Code Production

The Bajo people, based on data found in the research field, belong to the category of primitive societies that reproduce codes (function-marks) with texts taught by the ocean or discourse on the situation, the text here is connotative. Seeing then mimics the will of nature according to their imagination. There is no code transmission that is in opposition to the sea. One example is the color and shape of a typical Bajo or ula-ula flag, this flag is made of cloth in general, only if it is observed in detail the shape still mimics a sea animal, the octopus arms stretching downward. Ula-ula is a natural code that is converted into a symbol of the Bajo. Based on the informant's disclosure of the meaning of ula-ula which is shaped like an octopus tentacle, there is an image of strength, octopus is a combined form of dimensions of grip and policy power. The invertebrate sea animals appear soft, soft and unpretentious, but when they feel threatened, they act as a picture of the characteristics of the Bajo in general. Other information says ula-alu is a symbol of the universe created by the Almighty for seven days and seven nights, so the color of ula-ula is similar to the colors of natural elements, namely red elements for fire, white for water, yellow for air, and black for soil. Examples of ula-ula flags.

Figure 1: The flag of *Ula-Ula* Bajo

Source: https://www.google.com/search?q=gambar+bendera+ula-ula+bajo

The Bajo community is a group that has loud phonological articulation. Articulation is also an expressive unit for producing linguistic codes because this is related to the structure of code expression in the Bajo community. Don't think that their shy and closed attitude is identical with a soft and soft voice. They are used to defeating the power of the wind when communicating because they are also used to using a lot of hand movements when interacting on a boat, but the behavior is not carried away when they are on land.

The process of creating code by Bajo people on Katela Island is a contribution of nature that supports intellectuals, Bajo people have natural navigation and marine skills, as well as the principle of life, even though according to layman's view it is not economically profitable.

2) Production of Signs

Production of signs in semiotic cases according to Eco (1980) is a work of choosing signs that must be articulated to form an expression of the many signals that can be used. The semiotic viewpoint states where circumstances can be intentional elements of communication. Semiotics work to clear the message by acting in the circumstances in which the message was received. One form of sign is a message.

The study of culture according to Spradley (1987), must agree on three fundamental aspects of the expression of human experience, namely (1) what humans do, (2) what humans know, and (3) things that humans make and use. Of the three things, cultural behavior, cultural knowledge and cultural artifacts will emerge. Still according to spradley cultural knowledge can regenerate through cultural behavior, cultural artifacts, and speech messages.

Related to the above paragraph, the Bajo community is a cultural product that is complete and certainly has special knowledge. For this reason, the production of natural signs related to maritime is well-selected. This community is naturally the owner of original knowledge that can affect the environment.

CONCLUSION

Finally, this paper concludes that the mantra as a product of Bajo ethnic culture requires its owner's sensitivity to nature, and a natural touch to give birth to appropriate diction. The semiotic viewpoint expresses the intentional element of communication. Natural contributions support Bajo intellectuals to detect and cooperate with nature through word

choice. In this case, the deconstructive semiotics works to clear the message by acting in the circumstances in which the message was received.

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