

Representasi Nilai Sosial Dan Identitas Budaya Dalam Lirik Lagu “Cik Cik Periok” Dayak Sambas Kalimantan Barat: Tinjauan Semiotika

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Abstract: This study analyzes the representation of social values and cultural identity contained in the lyrics of the traditional song “Cik-Cik Periuk” from the Dayak Sambas tribe in West Kalimantan. As an intangible cultural heritage, this song is not merely entertainment, but a reflection of the lives of the local community. Using qualitative methods with a semiotic approach, The semiotic analysis method was applied to dissect the lyrics into three levels of meaning: Denotation (literal meaning), Connotation (cultural meaning), and Myth (hidden ideological meaning). The analysis results show that “Cik Cik Periuk” functions as a mechanism for defending cultural identity and an instrument of social control. In terms of identity, lyrics such as “belanga' sumping dari Jawe” are connoted as cultural criticism of foreign influences that are considered destructive, while strengthening the value of local vigilance. Socially, this song instills the highest ethical values through the threat of punishment (“dipancung raje tunggal”), which aims to prohibit physical discrimination (“idong picak gigi rongak”). The last lyric also serves as a historical warning against tyrannical power. Thus, this song as a whole is an intelligent art medium, successfully disguising social criticism behind a cheerful melody while instilling tolerance, ethics, and historical awareness that are essential to Sambas society.

Keyword: Cik-Cik Periok; Traditional Songs; Social Values; Semiotics.

Introduction

The decline in cultural values is a serious problem occurring in various societies, exacerbated by globalization and social and political changes (Widjanarko, 2019). In Indonesia, the degradation of values such as loyalty and honesty also occurs as a result of globalization and the community's lack of understanding of local traditions (Saliha et al., 2018). The negative impact is evident in the attitudes and behaviors of students who are increasingly losing the cultural values that are part of their identity. Therefore, the lack of integration of local culture into the education system exacerbates this problem, making it necessary to implement education based on local wisdom to preserve these values (Anwar et al., 2020).

Social values are very important in education because they influence individual and group learning outcomes. These values bridge personal beliefs with social norms, encouraging broader social change. In addition, social values also shape students' character, such as a sense of responsibility and tolerance, which ultimately motivates them to learn (John and Mishra, 2023). However, social values are now declining, often due to the erosion of traditional values and increasing pressure to live materialistically and consumptively as a result of globalization. This shift has led to a decline in ethical values (Simbolon et al., 2023). To make matters worse, modern media and information technology have exacerbated this condition by exerting a negative influence on the younger generation, causing them to lose their identity and moral values (Cleverin et al., 2023). Therefore, media that can remind and revive social and cultural values is needed. One effective medium is traditional songs, especially for children. Traditional songs can be a means to effectively instill noble values and cultural identity.

Traditional songs serve as an effective medium for restoring values and preserving culture, as they contain the wisdom and social identity of a community (Danggalimu, 2021). The use of traditional songs in music education can also enhance cultural identity and musical understanding, thereby strengthening ties with ancestral heritage (Della Oktaviyani & Nurmalisa, 2023).

Thus, traditional songs play a role that goes beyond mere entertainment; they are an important tool for shaping character and reviving cultural identity amid global challenges. Through their rich melodies and lyrics, traditional songs are able to bridge the current generation with the noble values of their ancestors. Based on the issues described above, this article aims to analyze and represent the cultural and social values contained in the traditional song "Cik-Cik Periuk" through a semiotic approach.

Methods

In this study, the author used a qualitative approach by conducting library research. (Okky Sugianto, 2020) states that library research is related to theoretical studies through references related to values, culture, and norms that develop in the social situation being studied. This is in line with the objectives of qualitative research, which aims to obtain an understanding of the social reality being studied. This is in line with the objectives of qualitative research, which aims to obtain an understanding of social reality and cultural identity, from which conclusions about that reality can then be drawn.

The analysis method used is a semiotic approach that involves examining signs and symbols in lyrics to reveal deeper meanings beyond literal interpretations. The method uses Roland Barthes and Charles Sanders Pierce's semiotic theory with a focus on denotation, connotation, and myth (Yulaeliah, 2023). This article analyzes data from the lyrics of the song "Cik-cik Periok." Semiotics is a science or method of analysis that studies signs by examining how to interpret things. According to semiotics, objects not only carry information or objects to be communicated, but also join a structured system of signs (Zulfa et al., 2023).

In this study, the researcher used primary and secondary data obtained directly from the research object: the lyrics of the traditional Dayak Sambas song "Cik-Cik Periok." To identify the representation of the song, the researcher listened to and understood the lyrics of the song in accordance with the theoretical framework.

Results and Discussion

Result

The role of music reveals the reality of human life, social and cultural values that vary depending on the social reality of society (Winduwati, 2018). In addition, traditional songs serve as a medium for cultural expression, communication, and preservation of identity in various communities (Alam et al., 2023). Therefore, analysis of traditional music and lyrics is key to understanding how social and cultural values are reflected and disseminated in everyday life. In line with this, regional songs also function as a medium for cultural preservation, fostering appreciation for local culture (Wahyuni et al., 2024). Lyrics reflect how creators and listeners interpret reality and are a collective reflection of cultural values, aspirations, and identity at a given point in time.

Synonymous with countless intangible riches, Sambas has many regional songs, one of which is Cik-cik Periok. This cheerful song, often used in traditional games, actually has a meaning that is rarely known to the public. "Cik-cik periok" is a simple yet profound depiction of daily routines, centered on household life and cooking activities, which are an important part of Dayak Sambas society.

The cik-cik periok song is a complex cultural document, not just a children's song. However, behind its simple lyrics, this song contains a wealth of symbolism and

meaning that can be revealed through semiotic analysis, reflecting the social values, culture, local wisdom, and togetherness of the Dayak Sambas community. The use of varied dialects to describe simple traditional objects is a strong marker of cultural identity. Therefore, an in-depth study of this song is very important in order to preserve the culture from the risk of being eroded by time and to make it valuable educational material for future generations about their ancestral heritage.

The representation of social values in song lyrics is a multifaceted phenomenon that reflects cultural, moral, and social dynamics across various genres. Song lyrics represent social values through themes of loyalty, morality, and respect for nature. They reflect the behavior and struggles of society, emphasizing the importance of human values and the need for liberation from oppressive authority. (Fatmawati & Anwar, 2022). In traditional Madurese songs, moral values are described through individual, social, and religious lenses that highlight honesty, cooperation, and obedience to religious teachings (Sumiati Sumiati et al., 2025). Semiotics is a comprehensive theory of signs that explores how humans use signs to interpret and communicate meaning in their environment. It is not limited to spoken or written language but encompasses all forms of communication, including visual, tactile, and auditory signs, as well as nonverbal communication systems (Behera, 2024). Ferdinand De Saussure stated that semiotics is the science that studies the structure, types, typology, and relationships of signs in their use within society. Using Roland Bartes' semiotic analysis, the author aims to analyze the social and cultural values present in the regional song "Cik-cik Periok."

Semiotic analysis reveals that the lyrics of the song "Cik-cik Periok" are not merely a string of meaningless words, but rather a complex system. Based on a semiotic analysis of the lyrics of the song Cik-cik Periok, this study found that the song functions as a cultural text of the Dayak Sambas community in West Kalimantan. The results obtained from the analysis show that there are social values of identity preservation in the lyrics "belangak' sumping dari jawe" and "nek kecibok," as well as an affirmation of loyalty/tolerance in the lyrics "kepinging dua ekok." There are moral and social ethical values in the lyrics "Idong picak gigi rongak" and "Sape ketawak dolok dipancung raje tunggal" and social values of historical awareness or love for the region in the lyrics "raje tunggal".

Lyrics of the song: "Cik-Cik Periok"

"Cik cik periuk belanga' sumping dari Jawe"

"Datang Nek kecinbok bawak piting dua ekok"

"Cik cik periuk belanga' sumping dari Jawe"

"Datang Nek kecinbok bawak kepinging dua ekok"

"Cik cik periuk belanga' sumping dari Jawe"

"Datang Nek kecinbok bawak piting dua eko"

"Cak cak bur dalam belangak idong picak gigi rongak"

"Sape kitawak dolok dipancung raje tunggal hei"

Lyrics (Sign)	Denotation (Literal Meaning)	Connotation (Cultural/Ideological Meaning)	Representation of Social Values
"Cik cik periuk belanga' sumping dari Jawe"	Cik-cik (sound of cooking) Periuk/rusak originating from Java.	A flawed image of foreign culture (from outside)	The value of vigilance in culture
"Datang nek kecibok bawa' kepiting dua' ekok"	An old woman came carrying two crabs.	Newcomers (outsiders) who arrive	Affirmation of loyalty/tolerance
"Idong picak gigi rongak"	A flat nose and buck teeth (an unattractive physical description)	Physical symbols that differ from those of local residents	Social Ethics Values
"Sape ketawa' dolok dipancung raje tunggal, hei!"	The one who laughs first will be punished by the king, known as "the cruel king."	Their crimes were so terrifying that he was likened to a tyrannical king of the past.	Historical and moral significance

Discussion

Semiotic analysis reveals how simple lyrics function as social documentation that conveys cultural criticism, affirms local identity, and instills moral values in the Sambas community.

1. Conflict of Identity and Vigilance

The first sign, “**Cik cik periuk belanga' sumping dari Jawe**” (The broken pot from Java), creates a binary opposition between local and foreign.

Denotation (pot/broken originating from Java) becomes a bridge to connotation (image of a flawed foreign culture). The word sumping (broken) is the key; it ideologically implies that influences brought in from outside (Java) are inferior or destructive to the local Sambas order. The value represented is cultural vigilance. Through these lyrics, the community is taught to be cautious and keep their distance from non-local elements that have the potential to erode their original identity.

2. Social Interaction and Loyalty Values

The second sign, “**Datang nek kecibok bawa' kepiting dua' ekok**” (Grandmother brings two crabs), focuses on social interaction with outsiders.

The denotation (grandmother brings crabs) shifts to connotation (outsiders arriving). Grandmother (nek kecibok) is a figure who represents outsiders entering the local area. The proposed representation of values is an affirmation of loyalty/tolerance. Loyalty here refers to loyalty to one's own group, while tolerance may refer to the ethics of accepting the presence of outsiders, as long as they do not cause damage (as implied in the first sign).

3. Moral Ethics and Social Controll

The third and fourth signs work together to uphold moral ethics within the community: **“Idong picak gigi rongak”**.

The denotation is a description of physical ugliness. The connotation (a physical symbol that is different from the local residents) becomes an object used to test the morals of society. Social ethical values are emphasized through the closing sign: **“Sape ketawa' dolok dipancung raje tunggal, hei!”** The tyrannical king (Raja Tan Unggal) in the denotation becomes a symbol of terrifying evil in the connotation. The tyrannical king functions as a mechanism of social control. The threat of the death penalty (beheading) serves to instill a strong sense of historical and moral values. Society is taught that mocking others is a serious moral offense that will result in punishment, both from worldly and divine rulers.

Thus, the song **“Cik Cik Periuk”** as a whole is a sophisticated and effective medium of folk art, because it not only successfully conceals sharp social and cultural criticism behind a cheerful and memorable melody, but also simultaneously instills and passes on values of tolerance towards others, strict social ethics, and historical awareness of authoritarian power, making it an essential cultural heritage for the character building and harmony of the Sambas community.

Based on a semiotic analysis of the lyrics of **“Cik Cik Periuk,”** it can be concluded that this song is a multifunctional and complex cultural artifact. Its main function goes beyond entertainment, operating as a mechanism for defending cultural identity and a tool for instilling essential social values in Sambas society. The lyrics uniquely use humorous symbols (a crooked pot, a flat nose) to disguise sharp criticism of outside influences (connoted as **“from Java”**) that are considered a threat to local cultural integrity. Sambas identity is strengthened through a value of vigilance towards foreigners, while still showing selective tolerance towards their presence.

This song also serves as an effective instrument of social control and historical warning. The highest social value is represented by the threat of capital punishment (beheading by a single raje) for those who violate basic social ethics, namely mocking the physical shortcomings of others. This threat not only upholds ethical values and tolerance in everyday social interactions, but also reflects the collective memory and

trauma of the Sambas community towards authoritarian rule in the past. Thus, “Cik Cik Periuk” is an intelligent sociological representation that successfully passes down moral norms, historical awareness, and cultural loyalty from generation to generation through cheerful melodies.

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