

**SIGNIFYING THE SIGNS OF VIRTUES AND
VICES IN *SI PITUNG* AND *ROBINHOOD***

A THESIS

**Presented in a Partial Fulfillment of the
Requirements for Completing the
Sarjana Degree in Department of English Literature**



By:

CHOIRUN NISA
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**FAKULTAS ILMU BUDAYA
UNIVERSITAS 17 AGUSTUS 1945 SURABAYA**

2024

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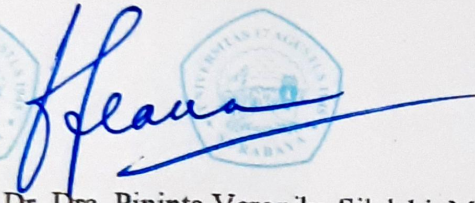
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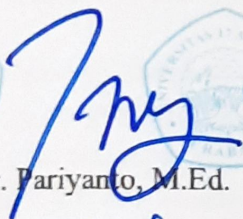


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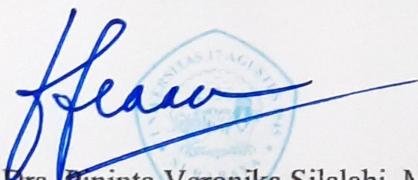
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MOTTO

“If we believe in possibilities and hope, even when the unexpected happens we won’t lose our way, but discover a new one.”

– Kim Namjoon of BTS

“If it’s hard, don’t pretend that it is not hard please. Because it will be painful for the heart and that's even more difficult. So if is hard just say its hard”

– Choi Hyunsuk of Treasure

ACKNOWLEDGMENT

First and foremost, I would to thank my God, Allah SWT, for His blessing to me so that I was able to complete this undergraduate thesis. Peace and blessing be upon our prophet Muhammad SAW, his family, his companions and his followers all over the world.

I would like to deliver my sincere gratitude to my thesis advisor Dr. Dra. Pininta Veronika Silalahi, M.Pd., who has supported me throughout the entire process. The advice, expertise, patience, and recommendations you gave me throughout the entire process has really helped me.

I would like to thank my parents, Mad Muni and Hotidjah for their support and prayers, because without them it would be hard for me to finished this undergraduate thesis.

Next, I would like to thank Mateus Rudi Supsiadji S.S.,M.Pd as the Dean of Faculty Cultural Science Universitas 17 Agustus 1945 Surabaya, and Dr. Pariyanto, M.Ed as the Head of English Literature in Universitas 17 Agustus 1945 Surabaya. Also, All the Lecturers of English Literature Department Universitas 17 Agustus 1945 Surabaya for all the knowledge that I received throughout the academic year for supporting and inspiring me.

I would like to thank My beloved brothers and sister in law, Maz Zainudin, Achmad Dai Robi and Putri Say Yahya for their support, advice, and for being great brothers and sister in law.

I would like to thank My best friend from Assalafi Al-Fitrah Islamic Boarding School, Maysaroh and Fitri for their support and prayers. This would have been much more difficult without you.

Lastly, I would like to thank all of my English Literature friend year of 2020: Sita, Maria, Greta, Aldila, Adelt, Dika, and Novita, for the collective struggle over the past four years.

Surabaya, 20 Juni 2024

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ABSTRACT

This study aims to explore Si Pitung and Robin Hood folktales that were used to figure out signs of virtue and vice. In completing this research are used two folktales, Si Pitung, and Robin Hood, as materials used to determine the meaning of signs of virtues and vices using Pierce's semiotic approach. This study uses descriptive qualitative to describe the sign of virtues and vices in the folktales. Pierce's theory is used as a theoretical framework to show the relationship between object (referent), representamen (words), and interpretant (reference). The object of the folktales is virtues and vices, the representamen is the utterances of the folktales Si Pitung and Robin Hood. The findings show that there are twelve interpretant signs found in the folktale utterance, namely courage, temperate, generous, patience, friendly, modesty and truthfulness, witty, surly, boastfulness, cowardice and impatience. In this study, it was found that the signs of virtue use 9 (nine) types of virtue, namely courage, temperate, generous, patience, friendly, modesty and truthfulness and witty. The sign of vice uses 4 (four) types of vice, namely surly, boastfulness, cowardice and impatience. In the folktale of Si Pitung, modesty is done by students to the professor, while in the folktale of Robin Hood, modesty is done by lackeys to the leader. This study can explain how virtue and vice values are marked and understood, and how folktales can reflect and influence societal values.

Keywords: *semiotics, sign, folktales, triadic relation,*

ABSTRAK

Penelitian ini bertujuan untuk mengeksplorasi cerita rakyat Si Pitung dan Robin Hood yang digunakan untuk mengetahui tanda-tanda kebajikan dan keburukan. Dalam menyelesaikan penelitian ini digunakan dua cerita rakyat, Si Pitung, dan Robin Hood, sebagai bahan yang digunakan untuk menentukan makna tanda-tanda kebajikan dan keburukan dengan menggunakan pendekatan semiotika Pierce. Penelitian ini menggunakan deskriptif kualitatif untuk menggambarkan tanda-tanda kebajikan dan keburukan dalam cerita rakyat. Teori Pierce digunakan sebagai kerangka teori untuk menunjukkan hubungan antara objek (referen), representamen (kata-kata), dan interpretan (referensi). Objek cerita rakyat adalah kebajikan dan keburukan, representamennya adalah tuturan cerita rakyat Si Pitung dan Robin Hood. Temuan menunjukkan bahwa ada dua belas tanda interpretan yang ditemukan dalam tuturan cerita rakyat, yaitu keberanian, bersahaja, murah hati, kesabaran, ramah, kesederhanaan dan kejujuran, jenaka, masam, sombong, pengecut dan tidak sabar. Dalam penelitian ini ditemukan tanda-tanda kebajikan menggunakan 9 (sembilan) jenis kebajikan yaitu berani, bersahaja, murah hati, sabar, ramah, rendah hati, jujur dan jenaka. Tanda-tanda keburukan menggunakan 4 (empat) jenis keburukan yaitu pemarah, sombong, pengecut dan tidak sabar. Dalam cerita rakyat Si Pitung, kesopanan dilakukan oleh murid kepada guru besar, sedangkan dalam cerita rakyat Robin Hood, kesopanan dilakukan oleh antek-antek kepada pemimpin. Penelitian ini dapat menjelaskan bagaimana nilai-nilai kebajikan dan keburukan ditandai dan dipahami, dan bagaimana cerita rakyat dapat mencerminkan dan memengaruhi nilai-nilai masyarakat.

Kata Kunci: *semiotik, tanda, cerita rakyat, hubungan triadic*