

Henri Louis Frédéric de Saussure's Linguistic-Semiotics and *Nganan Firasat's* Rhetoric

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ABSTRACT: This paper discusses premonitions with various meanings originating from the *Ngaju Dayak* Tribe. The text is free from grammatical errors, spelling mistakes, and punctuation errors. No changes in content have been made. *Firasat*, a type of folklore, is also a signifier based on daily experiences in the rivers and forests iconic to the island of Kalimantan. The language used is clear, objective, and value-neutral, with a formal register and precise word choice. The text adheres to conventional structure and formatting features, with consistent citation and footnote style. The sentences and paragraphs create a logical flow of information with causal connections between statements. Henri Louis Frédéric de Saussure researched the cultural richness as part of the vocal system, including language, tradition (*grammaire générale*), semiotics, and linguistic rhetoric. The research method analysed the linguistic study of premonitions in the context of Central Kalimantan through literature review (secondary sources) and interviews with three research subjects from Central Kalimantan as valid sources. The results indicate that *Nganan Firasat* has been a long-standing ritual, faithful and consistent to this day due to its embodiment of rich traditions. Not only is it a local tradition, but it also holds national and global significance, aligning with universal human values.

Keywords: Henri Louis Frédéric de Saussure, Linguistic Semiotics, *Nganan Firasat*, Rhetoric



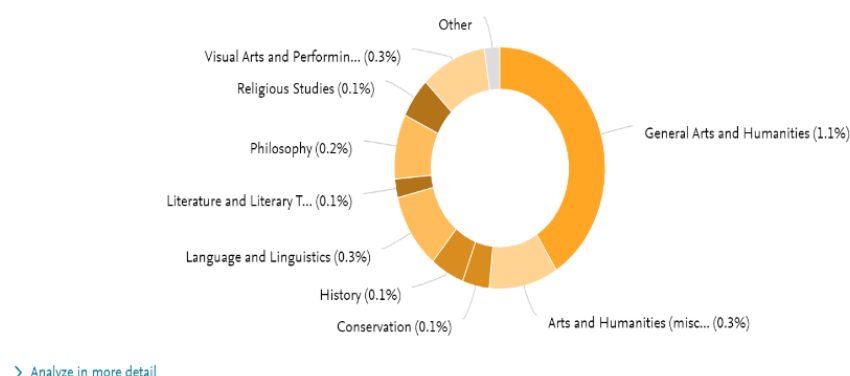
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INTRODUCTION

The primary challenge in this research is the scarcity of prior studies in the fields of language, rhetoric, and semiotics in international publications. Even when such studies exist, they are typically classified under the Arts and Humanities category. The subsequent researchers present the most recent data from *scopus.com*:

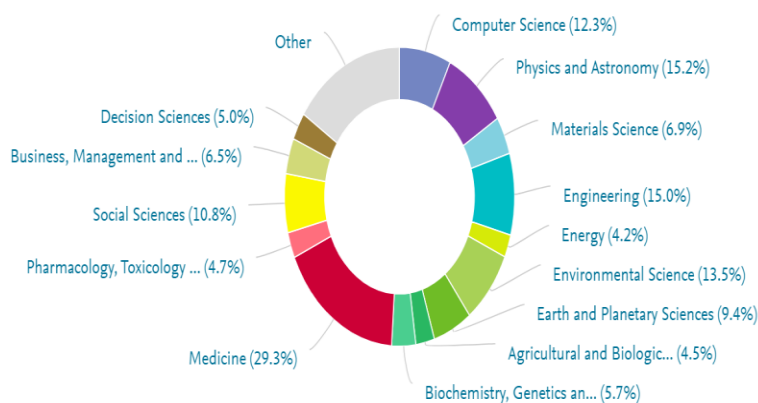
Mapping of publication sharing by subject area in arts and humanities.

Segment size represents relative publication share per Subject Area. Note that a publication can be mapped to multiple Subject Areas. [Learn more](#)



Data for 2020 up to 2022

According to Figure 1, researchers found that the literature and theory category accounted for only 0.1% of the total 14 publications, while philosophy accounted for 0.2% with a total of 48 publications. For the time span from 2020 to 2023, researchers found that language studies and philosophy were included in the social sciences section, comprising 25% or 1699 publications. The highest number of publications was in the medicine category, accounting for 29.3% with 4604 publications. The researchers found a long gap between the specialisations, and it is possible that there are influencing factors that include other gaps in previous publications. The following researchers present diagram 2 for data comparison.:



Data tahun 2020 sampai dengan 2023, All subjects area *scopus.com*

According to Figure 2, the social sciences category includes around 15 subject areas, representing less than 2% of the total social humanities research subject areas on average. When discussing research that extends beyond Henri Louis Frédéric de Saussure's philosophy, particularly in the areas of rhetoric, linguistics, and premonitions, this research opportunity becomes a gap in the meaning of this writing that needs to be strengthened and verified.

On the one hand, Firasat can be situated within myth and magic using philological methods as part of language in inter-textual editing. Masrinur Ridho elaborated on this topic using Schleiermacher's hermeneutics, a leading philosophy in the world (RIDHO, 2021). Ridho stated that hunches could be analysed through transliteration, script and reconstructed through critical editing as a method (RIDHO, 2021).

According to the researchers' search through the Big Indonesian Dictionary (*KBBI*), 'firasat' is a perceived existence. *KBBI* defines it as a conscious realization of something that will appear or be seen (*gelagat*) (*KBBI*, 2023). Additionally, *KBBI* adds that 'hunches' refer to the ability or capacity to predict or know something (such as a person's facial expressions or body language). According to *KBBI*, 'firasat' refers to a skill or ability related to interpreting signs on the body or a person's character (fate) (Sutami, 2014).

The meaning of premonition is often referred to as a noun by researchers, as seen in different editions of the *KBBI*. It describes the existence of a feeling that something is likely to happen in the future (Poerwadarminta, 2005; Sutami, 2014). It describes the existence of a feeling that something is likely to happen in the future (Ahmad Ardillah Rahman, Nasution, Warsono, Sanasintani, & Muhammad Said, 2021; Munte, 2023b; Oktaviani, Pradita, & Munte, 2023; Sanasintani, 2023; Sisianti, Iriani, & Senik, 2022; Sisianti, Sinaga, & Munte, 2023; Sitohang, Handriani, & Sinta, 2023). It describes the existence of a feeling that something is likely to happen in the future. This feeling is commonly known as a hunch. Similarly, *firasat* is defined in the *KBBI* as a person's expertise in bodily signs and character (*KBBI*, 2022), consistent with its previous meaning.

Hunches hold significance and value in legendary texts for members of the Ngaju Dayak community (Lumbanraja, 2021; Munte, 2023a; Sriwijayanti, 2020a, 2020b, 2023; M. Th Telhalia, 2017b, 2017a; Telhalia Telhalia, 2016, 2023; Telhalia Telhalia & Natalia, 2021, 2022; Wainarisi, Wilson, Telhalia, Aloysius, & Neti, 2023). 'Firasat' is interpreted as a symbol or sign in linguistics. Desi Natalia noted that Central Kalimantan's folklore comprises various stories that narrate the origin of life, places, and rituals (Munte & Korsina, 2022; Munte & Natalia, 2022; Natalia, 2019, 2021, 2022, 2023; Natalia, Tarantang, & Astiti, 2020). For instance, the inhabitants of Central Kalimantan have an inseparable connection with the forests and rivers, which serve as their source of livelihood (providing transportation, drinks, and food) and hold symbolic significance in their rituals (Eribka, Sepri, Despriyantie, Silipta, & Mariani, 2023; Munte, 2022a; Prasetyawati, 2022; Silipta, Komar, Hufad, & Ardiwinata, 2023; Silipta, Komar, Hufad, & Jajat, 2021; Sulistyowati, Munte, Silipta, & Rudie, 2022).

It is often discussed in philosophy that language in the space of semiotics and linguistics (de Saussure, 2011; Munte, 2023b; Munte & Monica, 2023; Umarela, Dwityas, & Zahra, 2020). For instance, Ferdinand de Saussure, who hailed from Geneva, Switzerland, was a philosopher. His parent, Henri Louis Frédéric de Saussure, inspired him to explore the reconstruction of the vocal system. Based on Saussure's ideas, researchers have also been able to deconstruct preconceptions (Peters, 1998). For instance, when discussing language accentuation (Nugrahu, Sulistyowati, Utami, & Ernest, 2023; Sibarani, Ahad, & Utami, 2023; Utami, 2022). Language, as a historical space, contains anagrams. For example, in Greek poetry, this is achieved through the hermeneutics of tradition, as in *grammaire générale*.

According to Edmund M. Kern's analysis of the Harry Potter book, premonitions are categorized as products of one's imagination (Kern, 2006). Even imagination can foresee the future with a high degree of accuracy that something will actually happen. Ni Luh Putu Eka Yudi Prastiwi's book suggests that premonitions are initially communicated as part of tacit knowledge. This type of knowledge is often conveyed through non-verbal cues or other subtle means (Prastiwi, Gorda, & SE, 2020).

The Dayak Tribes, along with other Tribes, have their own norms and laws known as '*Hadat*' for every activity and situation. The *Dayak Ngaju* community also practices *Manuhir*, an alternative medicine used in the past to get rid of premonitions. This paper aims to describe the *Dayak Ngaju* people's understanding of *Manuhir* in Palangka Raya, Central Kalimantan.

The implementation of traditional rituals by the Ngaju Dayak Tribe involves the use of many distinctive symbols, which can be displayed in both verbal and nonverbal forms (Kristin, Merilyn, & Rahmelia, 2022; Merilyn, 2018, 2020; Susila, 2022b, 2022a, 2022c; Susila & Pradita, 2022; Susila & Risvan, 2022). Verbal symbols may take the form of parables, rhymes, poems, proverbs, gestures, sounds (songs, music), colours, and forms (paintings and decorations) (Nugrahhu, 2020, 2023; Nugrahhu et al., 2023; Nugrahhu & Wulandari, 2023; Sulistyowati, Nugrahhu, & Utami, 2021).

In this case, the verbal symbols are commonly used by the elders or customary leaders (*Damang*) of the Ngaju Dayak Tribe (Lana, Reggina, & Pradita, 2023; Lumbantobing, 2022; Nugrahhu, 2021, 2022; Reggina & Indriani, 2023; Tobing, 2015). These symbols have agreed-upon meanings and functions within the community (Ameiliani, Pransiska, Kristiani, Latry, & Saifulloh, 2023; Pransinartha, 2022; Pransinartha et al., 2023; Rosen et al., 2023; Saputra, Pransiska, Agustiana, & Veronika, 2023; Sarmauli & Pransinartha, 2022). Nonverbal symbols in traditional rituals take the form of equipment, objects, or goods. The items presented during traditional ceremonies contain conceptions intended to convey meaning to others.

The Dayak community, along with other Tribes, has its own norms and laws called *Hadat* for every activity and situation (Colina, 2015, 2016, 2021; Jeniva & Samiyono, 2008; Kurniawan, Hartatik, Jeniva, & Putro, 2014; Muslimah et al., 2023; Nuraini, Wibowo, Jeniva, Erlina, & Prasodjo, 2012; Nadia Antika Sari & Ginting, 2023; Timan Herdi Ginting, Colina, & Haloho, 2022). The Ngaju Dayak community also has a similar practice called *Manuhir* (Nganan Firasat) to eliminate premonitions. This will ensure that the significance of this ritual is not lost in the future. The implementation of this customary action demonstrates the Ngaju Dayak community's adherence to their customs and traditions. This activity is obligatory for those who have a premonition.

Manuhir is an alternative medicine that was used by the Ngaju Dayak community in ancient times to get rid of premonitions in themselves. This paper describes the *Manuhir* custom from the perspective of the Ngaju Dayak community in Palangka Raya, Central Kalimantan. It also aims to preserve *Manuhir* as an alternative treatment practised by the Ngaju Dayak community, which is an important aspect of their identity.

METHOD

This research employs qualitative research methods, specifically interviews, to extract and trace data from three research subjects: Yuikhca, Naskhac Galchrudka, and Dyirkreknh Niklsnaphkhkngkha. These subjects are students residing in Palangka Raya and attending one of its campuses. In addition, Yuikhca, Naskhac Galchrudka, and Dyirkreknh Niklsnaphkhkngkha are members of the *Dayak Tribe* and possess extensive knowledge about *Nganan Firasat* within the cultural context. This includes its role in rituals and its significance in the conversion of certain practices into ritualistic ones.

Yuikhca, Naskhac Galchrudka, and Dyirkreknh Niklsnaphkhkngkha are students from the Dayak Tribe in Central Kalimantan. They have participated in *Nganan Firasat*, which they consider an

important cultural narrative. The narrative is interpreted, narrated, and rhetorically expressed through rituals, which are considered a cultural treasure in Central Kalimantan.

Nganan Firasat was analysed by Louis Frédéric de Saussure, a Swiss entomologist and philosopher of language, in the terminology of the three research subjects: Yuikhca, Naskhac Galchrudka, and Dyirkreknh Niklsnapkhkngkha. No changes in content have been made. Saussure, a graduate of the University of Giessen and the University of Paris, examined the narrative, etymology, linguistics (morphology, rhetoric, and semiotics) of the subject. The text has been improved to adhere to the desired characteristics of objectivity, comprehensibility and logical structure, conventional structure, clear and objective language, format, formal register, structure, balance, precise word choice, and grammatical correctness.

RESULT AND DISCUSSION

The Philosophy of Ferdinand de Saussure: *Nganan Firasat* as a Cultural Treasure of the Ngaju Dayak

Ferdinand de Saussure and Charles Sanders Peirce discuss semiotics, which involves signs and their meanings, as well as pragmatism and logic (Britannica, 2023). *Manuhir* is a traditional treatment of the Dayak people that has been passed down from generation to generation to rid individuals of negative premonitions or other harmful internal feelings. The act of *Manuhir* must be performed by the person experiencing the premonition (interview with Didhren Nikshslahingknan, 12 September 2023).

The Dayak Tribe, along with other Tribes, has its own norms and laws known as '*Hadat*' that govern their activities and behaviour in various situations. The Ngaju Dayak community also practices an alternative medicine called '*Manuhir*' to eliminate premonitions (Angellyna & Tumbol, 2022; Tumbol, 2020). This paper aims to describe the *Ngaju Dayak* community's understanding of *Manuhir* in Palangka Raya, Central Kalimantan (Pattiasina, Susanto, & Pradita, 2022; Pradita, 2021; Pradita, Pilenia, et al., 2023; Pradita & Veronica, 2023; Pradita, Widia, et al., 2023). To maintain *Manuhir* as an alternative medicine performed by the *Ngaju Dayak Tribe* community, which is an identity of the *Ngaju Dayak* people, it is important to ensure that the meaning of this ritual is not lost in the future.

The implementation of the *Manuhir* action demonstrates the *Dayak Ngaju* people's adherence to customs and traditions, as it is a necessary action for those who have this premonition (Angellyna, 2021; Fernando et al., 2023; Kurniati, Munte, & Simanjuntak, 2023; Lelunu, Putri, Olivia, & Simanjuntak, 2023; Minggu, 2023; Munthe & Pramana, 2024; Prinata, Carolina, Enjelika, Monica, & Simanjuntak, 2023; Sari Sari, Munthe, Veronica, & Simanjuntak, 2023; Sepniwati, 2022; Silap et al., 2023; Simanjuntak, 2019; Simanjuntak et al., 2023; Suluh, Lukas, Munthe, & Yulista, 2024). When asked about the emergence of the knowledge of *Nganan Firasat*, Yuikhca (not her real name) provided the researcher with information.:

“sejak dari nenek moyang atau turun temurun dari nenek moyang sebagai bagian dari Adat Dayak. Tujuannya untuk membuang sial”

The researchers continued questioning about the ritual of serving when it meets a premonition ritual, Yuikhca added:

“.. sesajinya ayam *Wadai Cucur* ketupat telur *Ancak Bara Puring*.. biasanya orang yang memiliki firasat harus dibuang”

According to the first informant, Yuikhca's views on premonitions were predominantly negative. As a result, the researchers suggest the need for specific rituals involving various offerings to counteract bad luck. However, the researchers do not see any issue with performing rituals and making offerings. Rituals and offerings are considered a valuable part of cultural heritage and should be appreciated by multiple parties, including the government (Ausvina et al., 2023; Eksely, Handriani, & Marselina, 2023; Fransisko, Yappo, Rosen, Mariani, & Munte, 2024; Hanriani, n.d.; Jonathan, Darma, Timotius, Sintalegawa, & Munthe, 2023; Melliani, Christian, et al., 2023; Melliani, Munthe, & Simanjuntak, 2023; Palit et al., 2023; Pengky, Octavia, Seruyanti, Endri, & Munthe, 2023; Pramana, Yappo, & Munthe, 2023; Samuel, Utary, Mirsa, & Munthe, 2023; Selti, Zain, Yappo, Siburian, & Lukas, 2023; Siburian, Amiani, & Munthe, 2023). They hold deep and hidden meanings that require continuous exploration.

In addition, the meaning, rhetoric and semiotics that Yuikhca brings up regarding *Nganan Firasat* do need a follow-up process to dig deeper. Whether to see and explore the meaning, the philosophy that appears in it besides the meaning by Saussure (Alpida et al., 2023; Desiska et al., 2023; Eribka et al., 2023; Fitriana, Elisabeth, Esa, Nopraeda, & Munte, 2023; Hendrik, Teriasi, Mariani, Ming, & Efrayim, 2022; Magdalena, Natalia, Pranata, & Wijaya, 2022; Mamarimbing et al., 2023; Manik et al., 2023; Mariani, 2022b, 2023, 2020, 2022a; Meilan & Mariani, 2023; Munte, 2022b; Munte, Natalia, Magdalena, Wijaya, & Malau, 2023; Saputri et al., 2023; Sinta et al., 2023; Tecuari et al., 2023). The meaning so far that researchers have obtained is the intention, responsibility and effort of the presentation to escape from bad premonitions (although Yuikhca does not explain in detail what the worst premonition is through and how the process is).

The researchers then interviewed the second resource person, Naskhac Galchrudka (not his real name) as a valid source (university student, originally from the Dayak Tribe and living in Central Kalimantan). Galchrudka said:

“.. kalau saya tahu kapannya waktu itu masih kecil dan temen saya itu ada firasatnya kata orangtuanya, jadi orang tunya itu melakukan sebuah ritual atau acara untuk melepaskan firasatnya itu.. sebenarnya kalau firasat ini terkenalnya di Dayak kalau Dayaknya itu menurut kakak *Dayak Ngaju*.. Menurut kakak *sib* firasat itu kan suatu hal yang menurut orang tu membahayakan firasat itu karena ada 3 jenis yaitu firasat *Buseng*/tenggamel, buaya yang biasanya kalau mandi di sungai bisa dimakan buaya, dan kebakaran.

Galchrudka presents the concept of *Nganan Firasat*, which refers to premonition. The sentences and paragraphs create a logical flow of information with causal connections between statements (Carolina, Enjelika, Monica, Prinata, & Pradita, 2023; Pradita, Pilenia, et al., 2023). Although the term may have negative connotations (as it implies danger), *Nganan Firasat* is actually divided into three parts: *Buseng*, which involves staying away from rivers as crocodiles typically inhabit them, and two other parts which are not mentioned in the original text. The language used is clear, objective, and value-neutral, with a formal register and precise word choice (Alpida et al., 2023; Amisani et al., 2023; Darma, Jonathan, Timotius, Sintalegawa, & Wirawan, 2023; Munte & Wirawan, 2022; Tirayoh et al., 2023; Wirawan, 2021). The text adheres to conventional structure and formatting features, with consistent citation and footnote style.

The text is free from grammatical errors, spelling mistakes, and punctuation errors (Ligan, 2022; Loheni et al., 2023; Rosen et al., 2023; Selti et al., 2023; Tecuari et al., 2023). No changes in content

have been made. According to Galchrudka, an interviewee from *Dayak Ngaju*, *Nganan Firasat* has been known since childhood and passed down from parent to parent. This continuous passing down signifies the importance and value of the narrative, inviting further generations to live life with vigilance.

Agelessness, Grammar and Belief Systems

To perform the *Manuhir* (*Nganan Firasat*) ritual, several requirements must be met. However, the specific requirements depend on the premonition and the person performing the ritual. Typically, a shard or broken glass and gold grains are used to remove bad luck.

The broken glass is applied to the part of the body where the premonition is located (Batuwael, Pongoh, & Paendong, 2019; Mukuan, Pongoh, & Komalig, 2022; Pongoh, 2022; Rahmelia, Haloho, Pongoh, & Purwantoro, 2022; Suratinoyo, Pongoh, & Langi, n.d.). After the premonition has been removed, the scar is given a gold grain. The requirements for the *Nganan Firasat* (*Manuhir*) ritual depend on both parties involved, the person who has the premonition and the person who removes it, to provide and prepare in order to obtain safety and tranquility in their life as a form of obedience to custom and tradition.

The conditions for obtaining safety and tranquility in life through the *Manuhir* ritual depend on both parties involved: the person who has the premonition and the person who removes it. The Dayak community is one of the communities that still maintain customs and traditions, so cultural values have a very deep meaning. The strength of this traditional value makes the community unable to reject various knowledge and beliefs about culture inherited from the ancestors (Apandie & Rahmelia, 2019, 2020, 2022; Apandie, Rahmelia, Risvan, & Kodun, 2022; Hanriani, n.d.; Rahmelia, 2020a, 2020b, 2023; Rahmelia & Apandie, 2020, 2023; Yardi, Munthe, Letnora, & Sihombing, 2024). The community can only make adjustments to various rules about culture, including the customary order of life.

In relation to *Manuhir*, it is far more powerful as a norm or rule than any other written rule. Even if it is not written down as a social norm, some people will abide by it. This is done as a form of obedience to customs and traditions. According to belief, once the *Nganan Firasat* has disappeared after the ritual, the person who performed it becomes calm and safe. It is important to note that the language used in this text is subjective and figurative, and therefore should be marked as such.

The researchers tried to interview the second informant, Galchrudka, by asking further about something that must be prepared about *Nganan Firasat*, Galchrudka said:

“.. menurut sepengetahuanku memanggil *Damang* (Ketua Adat Dayak) atau peninggi agama adat di sekitar terus dilakukan kaya acara telur ayam *kampung* biasanya di pecahkan atau di injak oleh orang yang memiliki firasat terus ada pemanggilan roh atau pengeluaran roh dari dalam tubuh biar *Nganan Firasat* nya itu hilang.. sesuai kebudayaan disini itu penting, karena firasat itukan membahayakan.. dan karena budaya yang merekat *di* kita itu biasanya terjadi dan bukannya tahayul.. sekarang, ritual *Nganan Firasat* masih dilakukan sampai sekarang.. tapi ada tempatnya kaya kalau di perkotaan inikan orang kebudayaannya berkurang, orang kalaau di *Dayak Ngaju* atau orang orang pedalaman masih dilakukan hal itu *karna* menurut mereka daripada bahaya *mending* melakukan ritual”

Based on the thoughts generated by the second research subject, Galchrudka, the researcher sees the presence of *Damang* (as the head of *Dayak* custom) not only as a symbol of custom. He also adopts the worship system, including something related to *Nganan Firasat*. For example, when he

encounters something in the field, he has to perform adat in terms of expelling and summoning spirits from the body. In this context, the researcher did not delve further into Galchrudka's thoughts on the body and the meaning of something dirty or evil and how it compares to male and female subjects.

The researcher came to the third interviewee, a student in Palangka Raya and from the *Dayak Tribe* named Dyirkrekh Niklsnapkhkngkha (not her real name). Niklsnapkhkngkha said:

“.. kalau budaya atau adat *Nganan Firasat* saya tahunya sejak kecil, karena waktu kecil juga punya firasat.. kalau *setau* saya itu dari orang Dayak, tapi di pedalaman.. kalau tujuannya tergantung dari daerahnya tergantung kepercayaannya.. supaya tidak terjadi bahaya pening untuk dibuang karena membahayakan”

The first, second and third interviewees all saw *Nganan Firasat* as something threatening. So there must be a ritual of releasing fear or something like that. Niklsnapkhkngkha added:

“.. disiapkan kaya piring di atas piring ada beras sipa terus ada duit itu nominalnya sukarela tergantung pihak keluarga.. terus ayam kampung terus darahnya diambil nanti darahnya dilakukan untuk *menyaki* yang ada firasatnya ada tempatnya seperti di dekat mata pipi dan tengkuk belakang nanti di ambil darah.. terus darahnya *dimasukin* ke ayam yang *udab* dibunuh firasatnya tadi dikasih titik *kaya* darah ayam *nab* darah kita diambil terus ditaruh di ayam”

The thoughts expressed by Niklsnapkhkngkha in the form of rhetoric about rituals involving sacrifice (in this case, chickens), Niklsnapkhkngkha does not see rituals involving blood as something criminal. Rather, it is something sacred and yet important as a transformation/replacement of something considered bad with something good. In other words, as far as the researchers understands it, blood is more a form of redemption or even expulsion of something that is considered an obstacle for the community or any individual living in Central Kalimantan.

Thinking like this is closely related to trusting. *Manuhir* will function as a norm for society if society itself has trust. Beliefs are subjective views held by individuals or events that basically have their own characteristics (Jeniva & Samiyono, 2008; Kurniawan et al., 2014; Natalia et al., 2020; Sibarani et al., 2023). In shaping beliefs in a society, culture plays an important role. Beliefs and values that are believed to contribute in the context of sociology, *Manuhir* is translated as a local wisdom for the people of Central Kalimantan as values, traditional beliefs that are consistently passed down from generation to generation.

CONCLUSION

An understanding of the religions of the people of Indonesia will enable people to see their projection in their daily lives, which will recognise the truth of the general opinion that Indonesian society is a religious society. This religious basis is evident in customs and traditions, laws and morals, social life and kinship ties. Religion is also a determining force in all acts of national and individual life, where the roots of feelings and motives for their actions are found.

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