

Ethnosemiotics: A Literature Review

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Abstract

Ethnosemiotics studies how meaning is interpreted within a culture. The purpose of this study is to characterise the use of ethnosemiotic theories and identify their problematic elements. A review of the literature is part of this research process. This study examines five publications that address ethnoemiotics. Reputable publications, national journals, international seminar proceedings, and dissertation research have all published the five chosen articles. The findings demonstrate that ethnosemiotics is not only regarded as a single, cohesive theory but also that some people employ it as a methodology. In addition, a number of studies view ethnosemiotics as a theory that emerges from the fusion of semiotic theory with other theories including ethnolinguistics, ethnography, and ethnology.

Keywords: Ethnosemiotics, ethnography, ethnology, ethnolinguistics, semiotics.

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Introduction

The interpretation of meaning within a culture is the focus of ethnoemiotics research. (Fiske, 1990; Mihály Hoppál a, 2010). Ethnosemiotics is a sign of progress in the disciplines of anthropology, ethnography, and anthropology. When studying ethnoemiotics, the context of the text is just as significant as its message. (Sutrisno et al., 2018) also stated the same thing that The science of semiotics used to interpretively determine a text's meaning is called ethnosemiotics. Text is not just found in written language; it is also present in dances, paintings, artefacts, and even architectural patterns (Piliang, 2012; Roper, 2013).

The study of how to comprehend writings that contain minute details from daily life is known as ethnoethnosemiotics (Yuwana et al., 2023). Based on the meaning behind social behaviours, microanalysis helps researchers observe occurrences and reveals many points of view. Thus, in addition to syntax, understanding language and signs now entails looking at pragmatics and semantics. According to established social traditions, a sign is described

as something that can be taken to mean a different thing. This is in accordance with what was conveyed by (Friedman, 2019; Kraleman & Lattmann, 2013) who stated that signs represent things or objects. Semiotics is concerned with everything that can be understood as a sign (Arówóşęgbé, 2022; Atoofi, 2015; Elleström, 2022; Helbo, 2016; Khafaga, 2022; Lorusso & Sedda, 2022; Salem, 2021). Semiotics based on Peirce splits signs into three categories: icons, index, and symbols. An icon is a symbol that shares attributes with the thing it stands for. For example, a picture could symbolise the object. (Barham & Everett, 2021; Campbell, 2009; Lindquist, 2001; Poulsen & Kvåle, 2018; Rossolatos, 2018; Trisno & Lianto, 2023; Yelle, 2016). As a result, one may define an icon as a sign in which the signified and the object have similarities.

Unlike icons, which rely on a relationship between the sign and its referent, indexes are organic indications. (Rossolatos, 2018; Stone & Köhring, 2021; Trisno & Lianto, 2023; Yelle, 2016). Indexes are the antithesis of symbols and icons, which include both man-made and natural indicators. Meanwhile, when interpreted, the index has nothing to do with the object, even though it is linked to it. Symbols show how signifier and signified are inextricably linked. (AlShurafa et al., 2022; Kozintsev, 2018; Lubis, 2019; Rossolatos, 2018; Trisno & Lianto, 2023). Their connection is founded on consensus throughout the community. These connections are made on the basis of social norms, which are arbitrary or arbitrary agreements. Contextual meaning is the foundation for symbol interpretation.

How earlier academics used the idea of ethnoemiotics is the central question in this study. The purpose of this study is to outline how ethnoemiotics theories are used. It is intended that this research will shed light on the researcher's involvement in understanding the subject of the study as well as the scientific challenges associated with ethnosemiotic analysis.

Method

The literature review strategy was employed in this study. The literature review process is typically employed to methodically gather and compile prior studies. The conclusions are the outcome of combining the conclusions and viewpoints of numerous conclusions. (Snyder, 2019). This approach is used to investigate how ethnoethnosemiotics is applied. This study employed an integrative or critical review as its type of literature review. According to (Snyder, 2019) reviewing the body of knowledge, critically analysing and maybe rethinking, and broadening the theoretical foundation of a certain subject are the objectives of the integrative review approach. Data collection was carried out by searching and collecting several articles discussing Ethnosemiotics obtained from the Scopus, Sinta, Tandoffline databases, and dissertation research results. The number of articles that will be reviewed is 5 articles with details of 3 journal articles, 1 proceedings article and 1 dissertation research result.

Results and Discussion

Based on the data collected, five research results discuss issues regarding Ethnosemiotics. The five studies depart from different concepts of Ethnosemiotics, namely Ethnosemiotics as a method (Sutrisno et al, 2018), Ethnosemiotics which is the result of the integration of Pierre Bordieu's Ethnography and Gunther Kress' multimodal social Semiotics (Huc-Hepher, 2015), Ethnosemiotics which comes from Ethnology and semiotics (Ge, 2022), Ethnosemiotics which is an integration of ethnolinguistics and semiotics (Yusuf et al, 2022)yusu, and Ethnosemiotics as a unified theory (Wissang, 2022). The following is an explanation of the differences between several studies that discuss Ethnosemiotics.

Table 1. Ethnosemiotic Research

No	Authors & Year	Method	Focus	Theory	Findings
1	Saskia Huc-Hepher (2015)	Qualitative	Ethnosemiotic conceptual framework for selective Web archiving with cultural themes	The ethnography of Pierre Bourdieu and the multimodal social semiotic of Gunther Kress	Ultimately, the ethnosemiotic methodology presented here offers a qualitative replacement for what Crawford terms "data" in the context of large-scale Internet data. The ethnographic reflexivity and smallness of the individual migrant lives' narratives and behaviours provide methodological, archival, and analytical context for the vastness of the preserved Web. That's "why ethnographic

					work holds such enormous value in the era of Big Data."
2	Moh. Sutrisno, Sudaryono, Ahmad Sarwadi (2018)	Ethnosemiotics	The significance of the heritage building market for the city government of Palopo, cultural, and indigenous actors	Semiotics	<p>The market's location was remote from the center of the sacred city from pre-Islamic to Islamic eras. Furthermore, the market facilitates economic transactions, but because of trade, it also carries a bad reputation. In the Islamic era, marketplaces were</p> <p>significantly linked to palaces and markets, and it was crucial to the growth of ancient towns. Since the Dutch colonial era, the market's close closeness to the national government has aided control functions. One of the study's implications could be to consider the</p>

					layout of new development in relation to the area of the old urban landscape.
3	Xiulan Ge, Hongwei Jia (2022)	Qualitative	Semiotics and ethnology, as well as the history, use, and evolution of ethnosemiotics in China, in an effort to stimulate additional relevant study and advance the field's future growth.	Ethnology and semiotics	With its numerous ethnic groups and multi-millennium knowledge legacy, ethnology has not been thoroughly studied in terms of semiotics nor has it been successfully integrated with semiotics in China.
4	Muhammad Yusuf, Susi Darihastining Ahmad Syauqi Ahya (2022)	Descriptive Qualitative	Describing Javanese ethnic values in the novel "Darmagandhul" by Ki Kalamwadi.	Ethnology and Semiotics	The book Darmagandhul by Ki Kalamwadi contains a number of ethnic values. One such value is the religious value found in Budi Hawa's phrase, which demonstrates an obedient approach towards practicing his religion. In addition, the

					book upholds the virtues of tolerance, leadership, bravery, and steadfastness.
5	Wissang, Imelda Oliva (2022)	Participatory Ethnography and Autoethnography Approaches	Ethnosemiotic symbols of the Semana Santa tradition in the Lamaholot community in Larantuka, East Flores, East Nusa Tenggara	Etnosemiotik	The ethnosemiotic symbol of the Semana Santa tradition is realized for the Lamaholot people through patterns of religion, cognition, and attitude. The Lamaholot people demonstrate their faith in God Almighty by recognizing and honoring the force of God's unity and existence. The Lamaholot people also believe that myths are holy and potent, and that they might manifest as either the myths themselves or as those that come to replace them in people, things, places, and eras. A reflection of the Lamaholot

					people's mentality is the way they view God, the universe, time, themselves, and other people. Furthermore, the Lamaholot people have a certain way of thinking that is evident in the way they view the world, themselves, and the Almighty God.
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These five articles provide a framework for understanding ethnosemiotics, which integrates semiotics with a number of academic topics, including ethnography, ethnology, and ethnolinguistics. A theory called ethnosemiotics is used to explain the meanings found in a society's customs or culture (Wissang, 2022). This is similar to research conducted by Imelda Olivia Wissang (Wissang, 2022) regarding the ethnosemiotic symbols of the semana santa tradition in the Lamaholot Community. Explaining the ethnosemiotic symbols of the Semana Santa custom in the Lamaholot community of Larantuka, East Flores, East Nusa Tenggara is the goal of this study. In this study, ethnoethnoemotics is employed as an analytical method to decipher the significance of cultural symbols in the Lamaholot community of Larantuka's Semana Santa tradition.

Apart from being considered a theory, ethnosemiotics is also considered an approach and method. One study that considers ethnosemiotics as an approach or method is research conducted by Sutrisno, et al (Sutrisno et al., 2018). Investigating how social actors, cultural icons, traditional leaders, and the Palopo municipal government understand market relations for cultural heritage structures is the aim of this study. This research is able to occasionally shed light on the significance of the interaction between cultural heritage buildings and markets by using semiotics as a paradigm and ethnosemiotics as a method. The study's findings demonstrate that the market was located some distance from the holy city's centre both before and during the Islamic era. Although the market is a helpful venue for business transactions, the behaviours associated with trading have given it a negative reputation. During the Islamic era, markets were situated adjacent to palaces and played a significant role in the development of mediaeval towns. In order to facilitate control

functions, the market has been situated close to the government buildings since the Dutch colonial era. The design of upcoming structures in locations designated for historic city landscapes may be impacted by the study's conclusions.

In other fields, ethnosemiotics is defined as the fusion of semiotics and ethnography, semiotics and ethnology, and semiotics and ethnolinguistics. According to conducted study, the further fusion of ethnography and semiotics is known as ethnosemiotics (Huc-Hepher, 2015). Ethnosemiotics in this research is used in database research. In research (Huc-Hepher, 2015), ethnosemiotics is used in database research. A multimodal ethnosemiotic conceptual framework for culturally themed selective Web archiving is presented in this study, with reference to the actual curation of the London French Special Collections (LFSC) at the British Web Archives. Certain scholars have noted that these ethnographic constraints may not be trustworthy if they are not applied to the broader perspectives of French Londoners. Nevertheless, it was thought that concentrating on specific "communities" would aid in sorting through the deluge of data available on the Internet. This method creates various theoretical links between Gunther Kress's multimodal social semiotics and Pierre Bourdieu's ethnography. Bringing practice and daily life to life, the effects of language and classification, the relationship between the subject and the curator or researcher and the object, the evolution of ideas about audience, authorship, and agency, social interaction, and archives as a dynamic process and product are a few of these among many others. The suggested curation method is based on Bourdieu's three-stage field analysis paradigm. The focus is on habits because it is thought that blogs are the most effective medium for (re)presenting habits. However, these practices need to be contextualized within a larger (diaspora) field, like institutional settings, in order to promote a reflexive awareness of the (subjective) function of the researcher/curator.

Another integration of ethnosemiotics is ethnology with semiotics. Xiulan (Ge, 2022) According to his research, in China, a country with a large ethnic population and knowledge traditions that date back thousands of years, ethnology has not been successfully linked with semiotics or thoroughly explored in relation to it. In order to support the semiotics-based development of ethnology in China as well as the early phases of Chinese ethnosemiotics, I spoke with Prof. Hongwei Jia, a semiotician based at Capital Normal University in Beijing. Later, he served as founding Director of the Center for Semiotics and Cultural Studies at Shinawatra University in Bangkok. This interview, which focuses on the relationship between ethnology and semiotics as well as the origins, applications, and development of ethnosemiotics in China, aims to encourage more pertinent research and the field's future growth.

Some ethnosemiotic research also combines or integrates ethnolinguistics with semiotics, in addition to the combination of ethnology and semiotics. Like research conducted by Yusuf, et al (Yusuf et al., 2022). This study is motivated by the symbolism of Javanese culture in Ki Kalamwadi's novel "Darmagandhul" in order to understand the

importance, purpose, and benefits of the work. While there are many Javanese cultural symbols in Darmagandhul's work, ethno-semiotic research is necessary to interpret them. Characterising Javanese ethnic values in Ki Kalamwadi's novel "Darmagandhul" is the aim of this study.

This explanation clarifies how ethnosemiotics is the result of combining semiotics with many concepts, such as ethnography, ethnology, and ethnolinguistics, and how it is not merely a theory or practice that stands alone. However, based on several published studies, the main focus of ethnosemiotics is semiotic theory. Ethnosemiotics is the study of how signs are interpreted inside a culture, if semiotics is the study of signs.

Conclusion

Based on the results of observations from these five studies, it can be concluded that the basic foundation of ethnosemiotics is semiotic theory. Some researchers integrate semiotics with other sciences related to ethnography, ethnology, and ethnolinguistics. So it is true that ethnosemiotics is related to the interpretation of meaning in a cultural context. The intended meaning is related to the sign. If semiotics only talks about the meaning of signs, then ethnosemiotics talks about the meaning of signs in culture.

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