

Climbing Mountain – Tracing Valley: Myth behind Sexual Activities

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Abstract: *Sexual activity is an activity that is done by relying on a person's sexual desire to get satisfaction by using genitalia and through certain actions. The meaning of this activity varies greatly depending on the context. In the view of the biological perspective, sexual activity is interpreted as the use of sexual organs to perform reproductive actions. The meaning of course is different from the meaning of sexual activity as an activity to meet sexual desires and drives. The above explanation seems to affirm that the meaning of sexual activity has evolved as human understanding of the activity. In addition, the development of meaning affirms the ideas of poststructuralists who believe that the signification system will always evolve. Barthes (1957) in his book entitled *Mythologies* states that development does not only occur on the meaning side but also on the side of the form or expression of language or known as metalanguage. This article is intended to discuss the myths behind sexual activity. By applying linguistic and semiotic approach, this article discusses in depth the development of meaning behind sexual activity and metalanguage formed through this development process. The author conducted interviews with thirty (30) couples (husband and wife) on topics related to sexual activity. Interviews are recorded and then transcribed to be used as primary data in this article. This research confirms the process of meaning that is very dynamic along with the human capability in interpreting. Every human being will have their own appropriate repertoire in interpreting the sexual activity. The difference of metalanguage affirms the existence of its own peculiarities in terms of meaning. This article is generally expected to enrich the study of linguistics, semiotics, and ethnography-related research.*

Keywords: *Activities, Barthes, myth, semiotics, sexual*

I. INTRODUCTION

Sexual activity is a phenomenon that is regarded as something that is not feasible to be discussed in a social context or openly in front of the public. Activities associated with sexual desire and the uses of sexual organs are things that are considered 'taboo' and not in accordance with the moral values prevailing in society. 'Taboo', 'disrespectful', and 'disgusting' are the number of reactions or interpretations that arise behind sexual activity when openly discussed (Silalahi, 2016).

Humans as social beings do not use explicit expression of language, when the object of communication related to sexuality or sexual organs. Silalahi (2016) states that in Indonesian context, language users tend to use a variety of configurations that semantically refer to sexual organs, such as 'otong' (call for young children in Sudanese), 'timun' (cucumber), or 'burung' (bird) when talking about male sexual organ or 'sarang burung' (bird's nest) and 'miss V' for women sexual organ.

Cultural and moral values become a kind of oversight mechanism (panoptic) that limits humans as language users to use linguistic elements openly and directly. In order to facilitate this limitation, humans through cultural processes use certain expressions that seem more polite or euphemistic (sublimate). The expression 'anu', 'begituan', 'hubungan suami isteri' (marital relationship or husband-wife relationship), or 'bersetubuh' (intercourse) are a number of common expressions used to make the language sounds more polite.

These various expressions refer to different meanings as well. Message recipients interpret these variations of meaning in different ways. For example, it can be seen that the expression 'hubungan suami isteri (husband-wife relationship) has additional meaning that seems more 'polite' than the expression 'intercourse'. Similarly, the words 'anu' and 'begituan' seemed to obscure the sexual activity. This is done to reduce unexpected social impacts in the process of communication.

It can be understood that the diversity of the process of meaning and its expressions shows the human ability to develop meaning and use it in various linguistic forms. This is consciously done because every language has a meaning that is not always the same from one to another. This awareness makes people use the correct expression of language according to the context of their use. For example, doctors will use euphemistic forms (for example, intercourse, sex, or marital relationships) in the context of conversation in a hospital or clinic. However, the use of this expression becomes imprecise when it is conveyed in the context of daily conversations with friends.

Nevertheless, this process of meaning leads to a generic term. Semantically, all of the above expressions refer to activities that are driven by sexual desires and needs. Sexual activity to meet these needs can essentially be divided into two types, namely (1) sexual activity involving more than one party to meet their sexual needs or (2) sexual activity that does not involve others to meet the needs or sexual desires.

This article itself focuses on social activities involving more than one party to meet sexual needs. In essence, sexual activity like this is done to meet reproductive goals. It is understood that the sexual acts committed are between parties of the opposite sex. This sexual activity is done in order to produce a new organism that is formed through the fertilization of an egg or ovum (produced by a female) by a spermatozoa (produced by a male) to produce a zygote. Furthermore, the zygote divides and develops into a fetus that is ultimately born through labor.

Basically, sexual activity is a natural thing found in human beings who have a sexual drive and social drive to have offspring. However, the role of sexual activity for production is often interpreted to be contrary to other biological purposes. Sexual activity is not only oriented towards reproductive actions but also to obtain pleasure through sexual activity. Penetration of the penis (male reproductive apparatus) into the vagina (female reproductive organs) as the beginning of the reproduction activity often provides its own sexual pleasure for both parties who perform the activity.

In the context of interpretation, sexual activity oriented towards the fulfillment of sexual desires and desires can develop in more language variations. Sexual activity can be interpreted as a joint activity toward a higher point. In Indonesian language, this is manifested through the use of the word 'puncak kenikmatan' (the peak of pleasure) which can be interpreted as the highest level of enjoyment in sexual activity. In this perspective, the activity is like a mountain climbing done with a mountain peak as the final target.

At this point, sexual activity undergoes the development of meaning from denotative meaning to connotative meaning. Sexual activity that was originally interpreted as an act of

reproduction experienced the development of meaning as an activity oriented to the satisfaction of sexual needs or sexual pleasure. This development, basically not only focus on the meaning contained but also the expressions used to interpret its development.

Barthes (1957) who based the idea of post-structuralism realized that the development of meaning is always happened in the process of interpretation. This is a form of criticism that he conveyed to classical structuralism thinking that is always oriented to a single meaning system involving the relationship between signifier and signified or also known as signifiant-signifié.

Barthes (1957) stated that meaning is always dynamic. Just as sexual activity is seen as a reproductive act. Reality leads us to a phenomenon that adds a new nuance in the process of interpretation. Human experience becomes the basis for being able to provide a variety of interpretations of meaning. The meaning of 'sexual activity' as a medium to fulfill or achieve sexual desire indicates that man will always develop meaning either through his experience or experience with other human beings.

Referring to Saussure's (1916) thought, Barthes (1957) bridges the close relationship between signifiant and signifié. In his book *Mythologies* (1957), Barthes states that development can occur in both dimensions. The development on a signifiant dimension will result in various forms or expressions of language (words, phrases, clauses, or sentences) that have essentially the same meaning as each other. Silalahi (2016) exemplifies this with male sexual organs. In his explanation it is said that the word 'penis' which has the meaning of male sexual organs has a number of variants of language expression which basically has the same meaning, such as cucumber, birds, etc. However, the development of this meaning can also occur from the side signifié.

Sexual activity can be interpreted as a reproductive action or activity pursuing sexual pleasure. The development in the signifiant side, resulting in the development of meaning (connotative). Meanwhile, development in the signifié side produces variations of common expression known as metalanguage. Barthes (1957) interpreted this process as myth.

Referring to the variety of development of meaning and metalanguage generated in the process of interpretation, this article is directed to analyze the process of semiology in sexual activity. This article is based on qualitative descriptive research conducted by the author. By using semiotic approach, the writer analyzed various naming system or metalanguage of sexual activity and classifies this development of meaning through semiology process.

In this article, the description of the myths (in Indonesian context) behind sexual activity is done by referring to two research questions below:

- a. What is the metalanguage used to represent sexual activity?
- b. What is the connotation built or produced through such sexual activity?

These two research questions are reflected in two research purposes, as presented below.

- a. Finding the metalanguage used to represent sexual activity.
- b. Describing the connotations generated through sexual activity.

II. THEORETICAL REVIEW

This article is directed to illustrate the myths behind sexual activity. Sexual activity which is the target of research is sexual activity involving two parties having different sexual identity. The term mythology used in this article refers to the notion of myth in semiotics developed by Roland Barthes (1957). Therefore, in this 'Conceptual Framework' sub-chapter, I

will expose fundamentally the theoretical foundations used in this article. In this case, the author will include matters relating to sexual activity and Roland Barthes' perspective on Semiotics.

2.1 Sexual Activity in a Wide Perspective

In this article, sexual activity is defined as activity involving both men and women. Sexual activity can be interpreted in various ways according to the context of its use. Here are a number of meanings for sexual activity) from various sources.

1. Sexual activity is a behavior that expresses a person's sexuality. It is characterized by eroticism or sexual desires (accessed from: https://www.psikoterapis.com/?en_aktivitas-seksual,198)
2. Sexual intercourse or commonly known as coitus or sex is a biological condition in which men insert a penis into a woman's vagina for reproductive purposes (accessed from: <http://agungpatiwidagdo.blogspot.co.id/2010/09/what-is-sexual-relations.html>)
3. Sex is a physical relationship that leads to attempts to achieve sexual pleasure (accessed from: <https://www.popular-world.com/gold/desire/related-seks-and-related-intim-itu-beda--52986/>).

Referring to the purpose of the study and considering these three definitions, it can be seen that sexual activity is always associated with

1. Actions that express sexuality between one party and another with different sexual identities.
2. Impact of eroticism or sexual drive.

In line with the exposure, Ingrid in Rizkiana (2009) states that sexual activity is carried out by relying on two dimensions, namely biological, psychological, social and cultural. Sexuality in the biological dimension is intended to perform reproductive activities that are essentially also triggered by the existence of a sexual desire to the couple. In the psychological dimension, sexual activity is related to the identity and role that each party has for sexuality. Social dimension emphasizes the role of the environment in the formation of sexual behavior owned by each party. The cultural dimension emphasizes the influence of culture in determining sexual behavior.

The above exposures seem to affirm that sexuality and sexual activity cannot be completely separated from the environment and society. The social and cultural aspects unconsciously help every human being in understanding sexuality. To understand sexual activity requires a basic sociocultural understanding because sexual activity is not only an activity that involves two parties in the implementation process. Sexual activity can be understood as a cultural product. Culture provides basically diverse meanings of sexual activity.

Furthermore, sexual activity can be interpreted as an activity that has two basic functions, as follows: Sexual activity that serves to meet the needs of procreative and recreational. In this case, sexual activity is directed to be able to perform human biological tasks to reproduce. However, sexual activity can also be understood as a recreational activity directed towards giving pleasure.

However, in the level of implementation, sexual activity cannot occur without any sexual desire that trigger the desire of each party. Such procreative and recreational goals cannot occur without the eroticism or encouragement of each party to do so. These sexual desires are further addressed in different ways. Both parties in this case can understand the impulse as a sign to engage in reproductive activities or just activities to fulfill sexual pleasure and enjoyment. This differences determine the steps that will be taken by each party (male and female) in their sexual activities.

2.2 Linguistics and Semiotics

This research is directed to reveal a linguistic phenomenon. This research is based on the concept of Myth existed in the use of language. It is visibly reflected from the use of lexical elements (morphological). This study reinforces the relationship between descriptive linguistic studies with post-structural semiotic studies.

The term 'semiotics' is always associated with interpretation. The word 'semiotics' itself is derived from the word 'seme' which in Greek is defined as a sign. The process of interpretation has a close relationship with each other. The process of interpretation is always associated with the labeling or giving meaning which in semiology it is also known by the name of signification (Silalahi, 2016).

For Chandler (2007) the signifying process reinforces the basic human superiority as social beings and cultural beings who are essentially always involved in the process of signifying. In every phase of human life, humans always interpret the sign. This sign is interpreted in a way that varies in line with the ability it has. For example, people will immediately pick up an umbrella when looking at the cloudy weather conditions. Cloudy weather conditions can be interpreted as a sign and can further be interpreted. The process of interpretation is done by relying on knowledge and experience. It is also done as part of a cultural process.

Cultural aspects often serve as a basis for interpretation of a sign. Regardless of the possibility of an empirically untested interpretation, human beings as cultural beings give meaning to a sign that occurs in everyday life. The term 'naas' (unlucky) (in Indonesian culture) labeled toward a certain day shows the role of culture in interpreting day. Historical aspects of a culture and other cultural considerations often underlie human beings as cultural beings in determining the actions they will take. Similarly, the notion of 'hari naas' (fateful day) is defined as a prohibition to perform actions on certain days.

In the cultural context the process of meaning is not personal. Along with cultural values that are conventional, the meaning process that relies on certain cultural values is also basically conventional. Agreement on a meaningful process enables this to happen within culture. This shared knowledge is fundamentally developed by every member of society. These values have become the basis for community members to act and behave in accordance with the 'rules of the game' that apply in a culture. Similarly with the concept of 'fateful day' above, all members of society will not take a particular action on the 'fateful day' because in the context of culture is not good to perform certain actions on that day.

This process of interpretation can also be viewed as a learning process undertaken by humans at all times. Humans as *animal educandum* and *animal educandus* or creatures who are always involved in the learning process both as educated and educated (Silalahi, 2017), will never stop giving a meaning of social phenomena that occur around it. The interpretation of the term 'fateful day' can be based on human experience of a particular day or reaction to a day in the past that is passed down from generation to generation.

The above exposition essentially confirms that in the process of interpretation a phenomenon has a certain interpretation. It is understandable that interpretation requires a continuous relationship between a phenomenon and its interpretation. This is a requirement that must be had to make a meaning. Interpretation cannot be done without the phenomenon or things that must be interpreted and vice versa without any meaning that can be juxtaposed with the phenomenon. This seems to affirm the notion of sign as something that is always related to meaning (Peirce, 1931). Signs can be interpreted as a sign, when the sign can be interpreted or

have a certain meaning. So it can be understood that everything that has a meaning is essentially a sign.

In Indonesian context, the yellow flags, yellow leaflets, and others affirm how humans with their consciousness create a sign that can ultimately be interpreted conventionally by every member of society. This seems to affirm the human understanding of the sign that must be interpreted by other members of the community. The yellow flag at the intersection marks the presence of a party experiencing an atmosphere of grief because one of the family members has died. Family members are aware of this meaning and communicate it with other community members. In this view, the meaning moves in the level of communication. Community members communicate a sign with the aim that the sign can be accepted and interpreted by other members of the community.

2.3 Mythology: Development of Saussurean Structuralism

The thought of structuralism initiated by Saussure gets criticized along with an overly focused notion of the relationship between signifiant-signifie. This rejection of the notion of structuralism was undertaken by a number of scholars, such as Jacques Derrida, Michel Foucault, Jacques Lacan, Jean Baudrillard, and Julia Kristeva (Silalahi, 2016). However, among the rejection of the Saussure idea, a French philosopher named Roland Gerard Barthes (1957), who was aware of the existence of a passage in the notion of structuralism and enriching it through the ideas of post-structuralism it developed.

Barthes (1957) realizes that the signifiant-signifie notions are essentially not completely erroneous (Silalahi, 2016). The meaning process is not possible to eliminate one of these elements in a process of meaning. Meaning will not exist without any meaningful things and vice versa. However, Barthes (1957) rejects the notion that signifiant cannot be completely separated from signifié. Barthes (1957) realized that signifié was moving toward signifiant. For example, writing begins with a thought process and ends with the writing process. This thinking is based on his observations of the classical literature that originated from the collection of ideas and continued into writings (Chandler, 2007 & Silalahi, 2016). However, Barthes (1957) realizes that this is not absolute. Meaning can actually develop when a text is presented. In this case, signifié can evolve from a signifiant. Associated with classical literature, it can be seen that a text produced can experience development on the side of meaning (Silalahi, 2016).

The development of meaning is one of the ideas underlying Barthes (1957) in developing his post-structuralist thinking in a book called *Mythologies* (1957). Development in a process of interpretation not only focus on the meaning. This development can also occur from all sides. This allows for the development of interpretation and the elements that shape it. However, this development remains focused on mutual relationships between signifiant and signifiés.

Barthes (1957) asserts the existence of relation [R] between signifiant which is further called the expression [E] with signifié which is further called Content [C]. Hoed (2011) symbolizes this relationship with [E-R-C]. Barthes (1957) believes that the meaning process [E-R-C] can be established in a number of stages. At each stage, the first development occurs on one side or facet, namely the expression side or the content side (Hoed, 2011).

The first process of interpretation produces a denotative meaning. This meaning system is named as the primary system (Hoed, 2011). The denotative meanings in this primary system are the first interpretations produced (Silalahi, 2016). An example is the word 'snake' which in the primary system contains a denotative meaning, as a reptile. In other words, when finding the

word, people will directly associate the word with reptiles. The association built into this primary system is illustrated in the following figure.

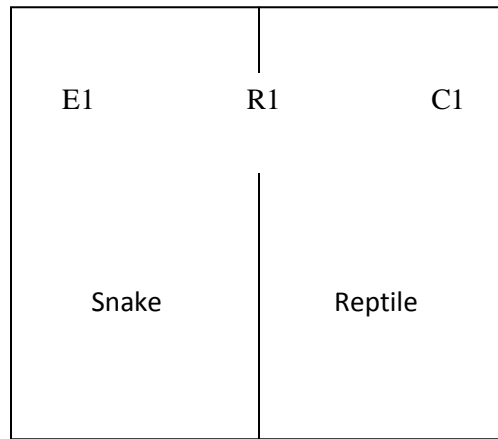


Figure 1. Primary System (Denotative)

The use of the numbers 1 (E1, R1, and C1) in Figure 1 above shows that the primary system that generates this denotative meaning is the first interpretive system that associates the relationship between [E1] and [C1]. Furthermore, this meaning can be symbolized as [E1-C1-R1]. In the next stage this marking system can develop on one side of meaning. Development can occur on the expression side or on the content side. Development at this stage is called the secondary system.

Development on the expression side produces a number of words that have various forms but refer to the same meaning or content (Silalahi, 2016). In other words, words can be found that basically have the same meaning but are written in different ways. For example the word ‘sexual intercourse’, ‘sex’, and others is the development of the form of the word ‘sexual activity’. Barthes (1957) calls the development of this side as metalanguage. Development in the metalanguage side allows the emergence of lexical variations that have a sense of meaning that is not entirely the same as denotative meaning.

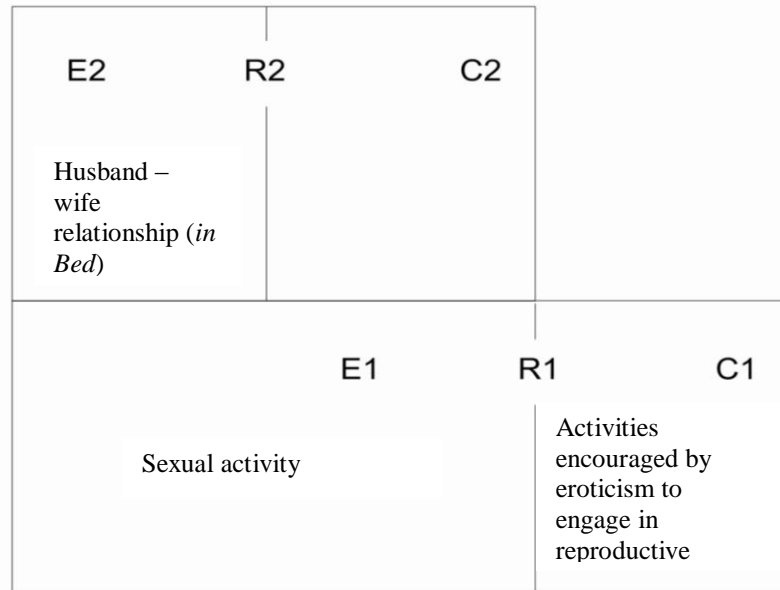


Figure 2. Metalanguage

Meanwhile, development in the content side produces words that have many meanings. For example sexual activity denotatively interpreted as an activity driven by eroticism. Development in the context of content generate a variety of new meanings, such as

1. Activities that are oriented towards reproductive goals
2. Activities aimed at achieving sexual pleasure.
3. Activities aimed at maintaining domestic harmony.

These three meanings refer to the same understanding of sexual activity involving two parties who have sexual identity.

These three definitions have different emphases. The first sense emphasizes sexual activity aimed at meeting the needs of the procreative. The second sense emphasizes sexual activity aimed at recreational needs. Meanwhile, the use of the third sense seems to obscure the meaning that would gain emphasis because the goal to maintain household harmony could be interpreted as an action that has a procreative goal or action that has a recreational purpose. Having a child can be interpreted as one of the actions taken to maintain household harmony. However, sexual activity with recreational purposes may also be considered as one of the measures taken to maintain the harmony for husband and wife.

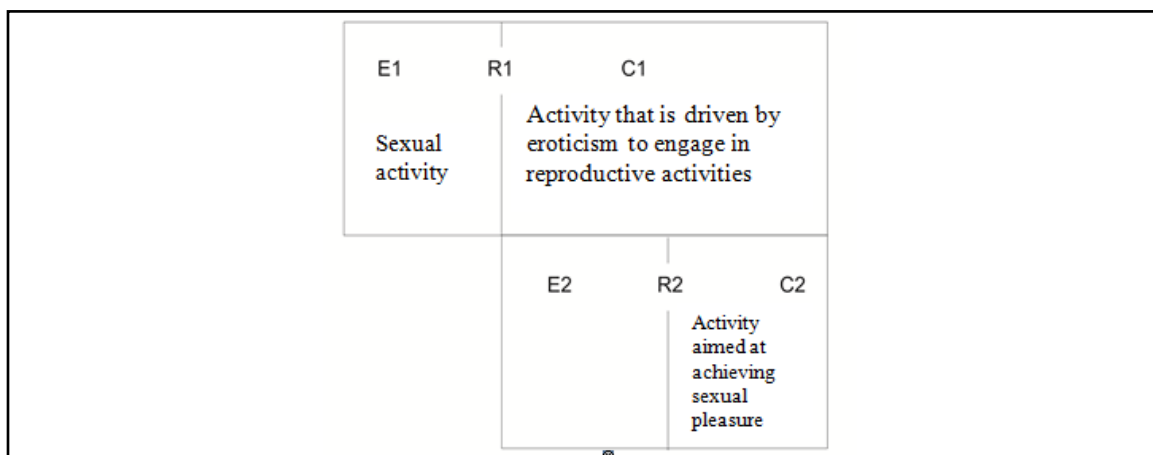


Figure 3. Conotative

III. RESEARCH METHOD

This research is a qualitative research using the approach of cultural semiotics and linguistics. The semiotic process of the study was examined using semiotic point of view of significance, giving authors the freedom to describe the various interpretations obtained during the research process.

3.1 Data Collection Technique

The study focused on finding the myth behind sexual activity in Indonesian context. The author focuses on the development of marks both in the primary system and in the secondary system. Therefore, the analysis focused on the content and expression or signifiant and signifié configurations found during the research process.

To be able to achieve research targets, the authors conducted conversations with 30 informants. This conversation is done to find the meaning and metalanguage that experienced development related to sexual activity. The process of collecting data is done in a number of steps as follows:

1. Interview recording with the permission of the informants.
2. Change of interview result in certain sound format (mp3 or WAV) that can be played using computer.
3. Transcription of interview result in dialog format. The transcriptions are translated into English and used in the analysis.

Transcription writing fully adapts the language used by the informant during the process. The translation and transfer of code will be delivered in the process of making transcription.

3.2 Data Analysis Technique

By relying on data found in data transcription and interview processes, the authors undertake a thorough analysis, the development of its meaning, and the resulting metalanguage. Here are some aspects to consider in doing the analysis.

1. Metalanguage used by informants when having conversations related to sexual activity.

2. Development of meaning found when informants engage in conversations related to sexual activity.
3. Discover the background and context underlying the use of certain metalanguage and the possible new meaning generated through the metalanguages.
4. Classify the background and context of using metalanguage associated with sexual activity. This is done in order to map sexual activity in some form of classification. Classification is further determine the pattern of writing analysis, results and discussion.
5. The analytical process also considers the reasons why informants make certain word choices, phrases, clauses, or sentences. Therefore, the authors will also ask in situations whether an expression is used by the respondents.

Referring to the five aspects above, the analysis is divided into a number of sections that refer to the types and classifications found in the research process. In addition, the authors will also include quotations from the interviews. It is used as an argument to prove that the process of analysis performed relies on proven data that can be verified. Furthermore, the data found are described in a semiotic analysis that links the relation between signifiant and signifié so that the analysis conforms to the post structuralism semiotics rules developed by Barthes (1957).

IV. FINDINGS AND DISCUSSION

Conversations with informants are directed to discover the linguistic expressions used to describe sexual activity. The results of conversations with 30 informants are presented in a number of classifications. In line with the exposure conveyed in the section on 'Sexual activity in a wide perspective' it is understood that sexual activity (in the informant's view) essentially refers to activities driven by eroticism and ends in penetration of the penis (male genitals) into the vagina female genital. Encouragement of this eroticism must be owned so that this sexual activity can occur. The impulse of eroticism is ultimately translated further in the level of its implementation. Here's one conversation taken from an informant.

Data 1.

*Yah... intinya kalau kami **begituan** pasti karena kami lagi pengen. Mungkin waktu dia habis mandi, ga pakai baju, gua minta yang jadi deh. Jadi pasti ada sesuatu yang memancing kami kalau mau **nge-sex**. Kadang dia juga kalau lagi mau pasti keliatan gelagatnya, ciumin gua lah, elus-elus lah. Pokoknya kasih kode aja. Intinya gua ama dia udah saling ngerti, mau, pengen. Pasti lanjutnya **ML**.*

Well ... basically if we have sex definitely because we want to do it. Maybe when she was out bathing, not wearing clothes, I asked. So there must be something that triggers us if we want to have sex. Sometimes, when she wants to have sex, I can see the signs, kiss me, coax. She gives the code. The point we already understand each other, want. Definitely continue ML.

The above statement is the answer to the question 'When and how the couple X start making love. Similar reactions were also reported by almost all informants. This sexual impulse may

occur on both parties or one of the parties only. One party wants sexual activity, and encourages the other to engage in sexual activity without any agreement between the parties.

The author finds a number of word configurations that emphasize sexual activity driven by unilateral eroticism. Here are some of the words or expressions (in Indonesian language).

1. Mainin 'play (in which male control the game)'
2. Genjotin / enjotin / enjot 'ride or pedaling (for bike)'
3. Pompa 'pump'
4. Goyang 'shake'
5. Hajar 'beat'

It can be seen that the word choice above emphasizes sexual activity by emphasizing male dominance in its implementation. The five words above are used in sentences with men as the subjects of the sentences. Meanwhile, women are placed as the objects of sentences.

In significant and significant relationship, it is visibly seen that the above five words are the metalanguages for sexual activity with one-sided orientation (to the fulfillment of one party's eroticism) in this case is the male side. The other party (women) just do not get the emphasis in the implementation. Women are positioned as parties who only accept actions (sexual activity) 'done' by the perpetrator (the men).

In addition to unilateral eroticism, sexual activity can also occur to meet the eroticism of both parties (male and female). In other words, sexual activity is based on the agreement of both parties in its implementation. This kind of sexual activity is intended to fulfill the desire of both parties to engage in sexual activity. There is no process of domination from either party. Both parties engage in sexual activity with the intention that both parties benefit through such sexual activity. Here are some words used to describe sexual activity that is oriented towards the fulfillment of both parties' (male and female) eroticism.

1. Main 'play (both parties involve)'
2. Begituan 'that's it'
3. Bercinta 'making love'
4. ML (Making Love)
5. Have sex / nge-sex
6. Berhubungan 'literal translation: connected'

A. Sexual Activity with Purpose of Procreation

The purpose of procreation in this case emphasizes the biological activity that is essentially done to meet reproductive needs (Rizkiana, 2009). To present this goal, informants tend to use euphemistic methods. The use of words like these is done to obscure the taboo nature of sexual activity.

According to informants the use of euphemistic forms like this is delivered because informants feel shy and closed to convey things that are actually closed and impolite to be delivered to people outside their own partner. They describe it as a biological activity that is oriented towards reproductive purposes.

Eroticism is not likely to be conveyed or even obscured in the use of words like this. This is based on the informant's belief that eroticism should not be communicated outside the couple. In other words, informants regard sexual activity as an activity that is oriented to both parties desire only to have offspring through sexual activity. Here are some words used to mark sexual activity aimed at fulfilling procreation goals.

1. Hubungan suami istri ‘Husband-wife relationship’
2. Hubungan Badan ‘bodily Relationship’
3. Hubungan Biologis ‘Biological relationship’
4. Hubungan seks (ual)’Sex (sual) relationship’

In the example below it can be seen that sexual activity is a common activity done in the relationship of husband and wife. The informant stated that sexual activity was done for the purpose of obtaining offspring.

Data 2

*Usia kami berdua sudah cukup tua. Dari sepuluh tahun pernikahan kami, kami belum juga punya anak... Kami **berhubungan suami istri** hanya untuk mendapatkan anak. Orang tua... keluarga.... semua ngomong. Tidak ada lagi alasan untuk menikmati **hubungan seks**.*

Both of us are old enough. From our ten years of marriage, we have not had children yet ... We have sex just to get a child. Parents ... families all talking. No more reason to enjoy sex.

The informant stated that the use of euphemistic words above is because the word is neutral and tends to be accepted by all parties. Especially when consulting doctors, informants tend to use these neutral words.

B. Sexual Activity with Recreational Purpose

The above recreational terms indicate that sexual activity can also be done to give pleasure to those who engage in sexual activity (Rizkiana, 2009). The titles of this sub-chapter affirms the myths that have moved towards a new meaning that is different from the denotative meaning of sexual activity. Sexual activity (through the primary system) in this paper refers to sexual activity that is driven by eroticism and is done through the penetration of the penis into the vagina.

However, this meaning has evolved alongside its content into 'sexual activity driven by eroticism and is done through the penetration of the penis into the vagina for pleasure or an enjoyment'. At this point the myth has moved towards the secondary system to produce connotative meaning. This connotative meaning is realized through a number of language devices that emphasize the meaning of pleasure and enjoyment behind sexual activity involving both men and women. Through interviews, the authors found that sexual activity is presented in various forms of metalanguage which are further classified in the following sub-chapters.

Sexual Activity is Considered Like Food Enjoying Activity

The purpose of recreative shows that sexual activity is done to be able to give pleasure to the parties doing the activity. The informant uses words related to the use of the senses to describe the sexual pleasure generated through sexual activity. From two informants, the authors found two words used to describe sexual activity as a enjoyment activity using the senses. The senses that are often used in this regard are the taste senses. In other words, sexual activity is portrayed as if it were a meal. Here is a quote that shows this.

Data 3

Gua cicipin istri gua... tiga hari setelah malam pertama. Setelah pesta gua capek. Kagak mikir-mikir diranjang gua ketiduran ...(tertawa). Ga tau deh perasaan istri gua saat itu.

I tasted (try to taste) my wife three days after the first night. After the party I was tired. I overslept ... (laughing). I do not know the feeling of my wife at that time.

Through the interview process, the authors found that the sexual activity described as eating activities was used to emphasize the pleasure gained from the party performing the action. This happiness is in line with the sense of pleasure gained when doing the activity of eating food. Here is another example of a quote that emphasizes this meaning.

Data 4

*Setelah tiga tahun berpacaran... Kami menikah.... Saya **merasakan** istri saya.... Kami selalu terbuka ketika berhubungan jadi kami bisa saling menikmati ketika berada di ranjang. Yang penting selalu berkomunikasi.*

After three years of dating ... We are married I taste my wife We are always open when we relate so we can enjoy each other when we are in bed. The important thing is always communicate.

In the above quotation it can be seen that the use of the word feel is used to replace sexual activity. Feeling basically can be interpreted as enjoy activity by using taste buds. Just like tasting food, drink, or any other activity that uses the taste senses.

C. Sexual Activity is considered Like Entering Activity

Sexual activity is characterized by penetration of male sexual organs into female sexual organs. Penetration or semantically can be understood with the meaning of entering. Through interview, the author finds a number of configurations that are similar to this understanding. The configuration in question is reflected in the use of the word 'penetration', 'entering', and 'injecting'.

The word 'penetration' can be interpreted as an emphasis that is done in order to enter a certain point. Similarly, the word 'penetration' is used in the phrase 'market penetration' used in conversations related to the economy. Similarly, the word 'insert' indicates a change from the outside to the inside. Basically sexual intercourse is done by relying on the same mechanism with it. Sexual activity is characterized by the act of entering a male sexual organ into a woman's sexual organ.

The word 'inject' basically has the same nuance of meaning. In this case, the doer who performs the injecting act of entering action with syringe. It can be seen that this process of meaning is built on the basis of metaphorical basic principles. In this case, language users use other terms to present a thing. There are at least three things that are presented through this, that is

1. Male is the doctor
2. Woman is the patient.
3. Male sexual organ is the syringe.

The informant realizes that the use of this expression provides a detailed explanation of what actions each party undertakes when engaging in sexual activity. However, the use of this word does not emphasize the role of the party charged. In other words, in the construction of a sentence like this, the doer takes precedence over the party imposed by such action or action.

D. Sexual Activity is a Repetitive Activity

By relying on the idea of semiotics, it can be understood that sexual activity can be interpreted as a structure that describes the actions performed repeatedly. The author finds that this sexual activity can also be presented through the use of words that describe repetitive activity. In other words, in the execution of sexual activity carried out repeatedly in a period of time. The author finds two words that reflect repetitive activity. Repeatedly in the author's sense is an activity that involves other activities in the implementation. The two words are 'memompa' pumping and mengenjot 'ride or pedaling (for bike)'.

The word 'pumping' is used to present the meaning of sexual activity. It can be seen that the choice of this word is based on the similarity of sexual activity with the activity of pumping. Pumping activity is a repetitive activity that uses the configuration of pulling and pushing activities, such as in the activity of pumping a bicycle. Similarly, sexual activity is a repetitive activity that configures entering and pulling activities. The informant stated that the act of pedaling was used to describe the sexual relationship because the perpetrator was both performing the action of moving (up and down) when executing it.

E. Sexual Activity Associated with Violent Action

Violent acts are actions taken to harm or adversely affect the party to which such action is imposed. Words of hitting, slapping, pounding, shooting, stabbing, etc are always associated with the acts of violence are committed to adversely affect the person to whom such action is imposed. Denotatively the harm that results through such actions includes injuries, bruises, injuries, and so on. In other words, the person charged with the act is harmed by the execution of the matter. However, the meaning is different when the word develops in the secondary system as metalanguage for sexual activity. The meaning that has these negative nuances undergoes a change of meaning when presented in different contexts. The author found three words used to describe this (Hajar 'beat', shoot 'tembak', tusuk 'stab').

The word 'hajar' (beat) contains the nuances of a negative meaning. The word beat is present to describe actions specifically directed to negatively impact the party charged. In the context of sexual activity, the use of words containing this element of violence is not merely done to have a negative impact as reflected in the primary system. No party losses were found in the action. However, the authors also cannot find a positive impact on the parties to the action. However, the words refer to actions that focus on the doer rather than the party to which the action is being taken.

The word 'shoot' is a metaphorical form of sexual activity. Shoot that is denotatively interpreted as an action that uses weapons to injure or even kill a person translated with sexual activity. Furthermore, any device presented in the act can be described in a number of metaphorical devices, as follows

- Men is the shooter
- Male sexual organ is the weapon
- Woman is the victim

There is a significant change of meaning from this metaphorical form. Shooters are those who commit acts of violence. However, in the above context this is not necessarily true. Meanwhile, victims of shootings represented by women are not necessarily harmed by shootings.

The word 'tusuk' (stab) can be interpreted as an act of violence if it is viewed in the perspective of the primary system. However, in secondary systems this meaning has a different emphasis when presented as sexual activity. The word 'stab' as a violent act is done with the aim to have a negative impact on the person being stabbed. In that context of sexual activity, the party imposed by the act of being stabbed is not necessarily harmed through it.

There is a significant movement in this metaphorical construction. In this case, the stabber is not necessarily performing a violent by using a knife. The stabbed party is not necessarily also harmed through the stabbing action.

- Male is the stabber
- Male sexual organ is the knife
- Female is the victim

There is overall movement both in terms of content and the side of expression when these metaphorical devices are used to represent sexual activity involving both men and women.

F. Sexual Activity as a Moving Action towards a Higher Point

Sexual activity is symbolized as an activity carried out over a period of time. In a recreative perspective, this action is conveyed in order to gain sexual satisfaction. Sexual satisfaction in question is characterized by orgasm (climax) both from the male and also the female. In the interview, the word orgasm is represented in a number of linguistic expressions, as in the following table

Table 1. Metalanguage for Orgasm

No	Metalanguage	Sentences
1	Keluar 'Come out'	<i>Kami selalu berusaha untuk keluar bareng</i> We always try to come out together
2	Puncak 'peak'	<i>Intinya kita sama-sama mendaki puncak kenikmatan</i> we are both climbing the peak of pleasure
3	Klimaks 'climax'	<i>Gua biasanya nunggu dia klimaks dulu baru gua keluarin.</i> I usually wait for her to climax
4	Orgasme 'orgasm'	<i>Kalau saya yang pasti tujuan akhirnya orgasme</i> If I ... that must be the ultimate goal of orgasm

No	Metalanguage	Sentences
5	Nembak 'shot'	<i>Kalau dia ga mau yah gua nembak diluar.</i> If he does not want ... well I shoot outside.
6	Nyembur 'spurt'	<i>Gua semburin aja semuanya</i> <i>I spurt it out</i>

Relates to action moving towards a higher point. The author finds two words that are used to represent it, namely climbing and tracing. The word 'climb' is used to describe moving activity to a higher point. Similar to mountain climbing, the target of implementing this action is to reach the top. Similarly, sexual activity can be symbolized as an activity performed to reach a certain point. In this case, the particular point that the target of the action is orgasm.

G. Use Metalanguage to Obscure Meaning

The use of taboo language results in the large number of words used to represent sexual activity. This semantically does not refer directly to sexual activity. However, from the context of its use, it can be seen that these obscured words can be interpreted contextually as sexual activity. For example, the word 'bobo' or 'tidur' (sleep) that are meant in this case is not sleep to recuperate but sleep as sexual activity. This confirms that the meaning of these words must be interpreted by using the secondary system of the word sleep itself.

H. Classification of Metalanguage and its Connotation

Sexual activity has two connotations that develop on the secondary system. Two connotations in question are

1. sexual activity with the aim of procreative and
2. sexual activity with recreational purposes.

Sexual activity with the aim of procreative is done with the intention to perform reproductive action. In the above analysis there are number of metalanguage used to describe this purpose, namely the relationship of husband and wife, body relationships, biological relationships, sexual relations.

Meanwhile, for the purpose of recreation of sexual activity is presented by the using metalanguage to sexual satisfaction. In this case there are two sexual orientations that get emphasis, namely.

1. Sexual activity oriented to unilateral eroticism
2. Sexual activity oriented to the eroticism of both parties.

For the first type, the authors find a number of unilateral oriented metalanguage. The classification is visibly seen in the following figure.

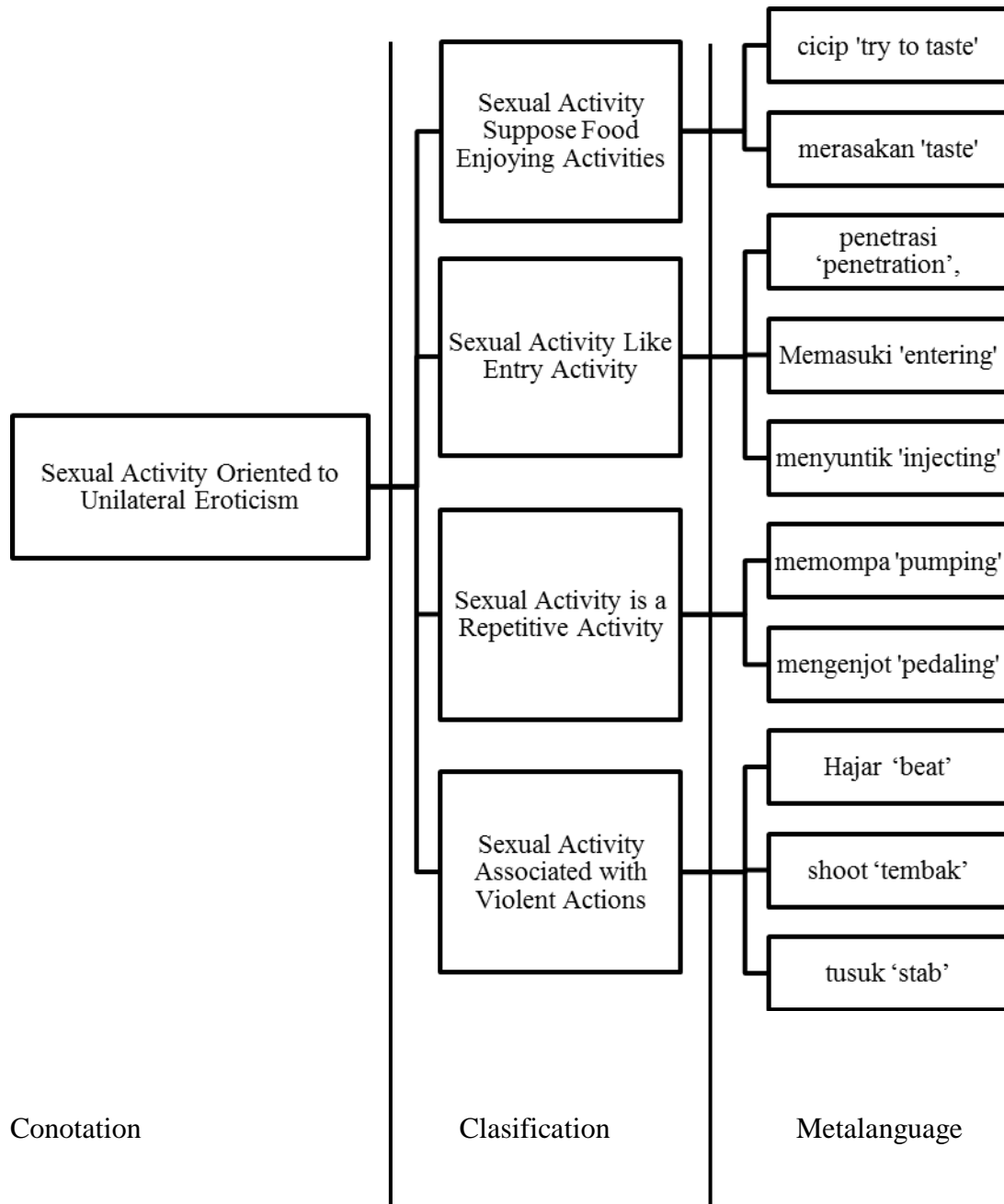


Figure 4. Conotation

Sexual activity oriented to fulfill eroticism of both parties is presented in a number of metalanguage. This metalanguage emphasizes the pleasure of sexual relations felt by both parties, namely the men and the women. In this view, sexual intercourse is directed toward a shared satisfaction that further characterized by orgasm. Orgasm is realized in a number of metalanguage, such as exit, peak, climax, and orgasm. The effort to achieve this common goal is realized in a number of metalanguage, such as climbing, tracing, play, it's it, sex, making love, having sex / sex, and so on.

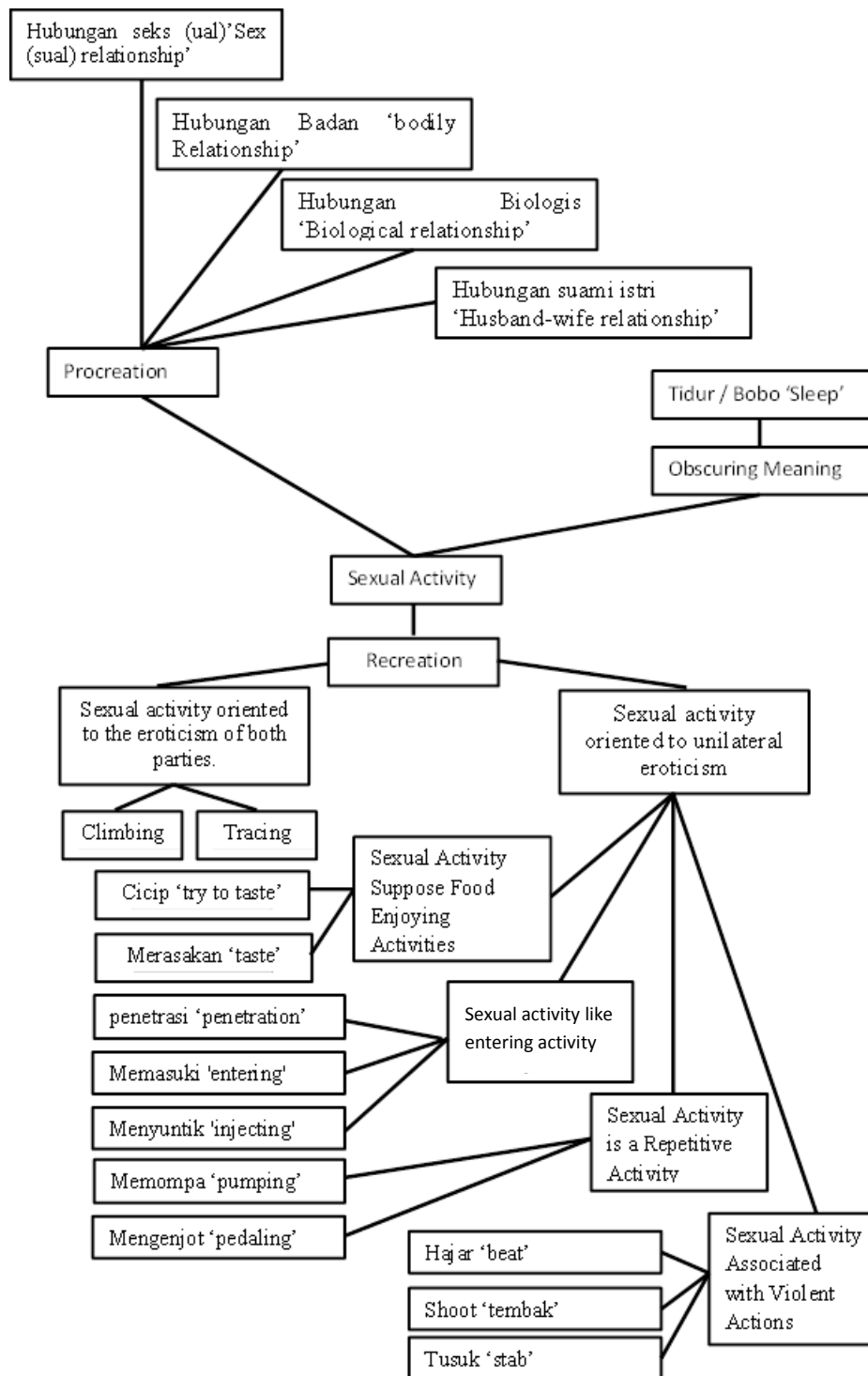


Figure 5. Metalinguages for Sexual Activity in Indonesian Context

V. CONCLUSION

Sexual activity is an activity done in reaction to the eroticism experienced by humans. This eroticism is the trigger for the penetration of male sexual organ into female sexual organ for reproductive purposes. It is understandable that sexual activity is done to produce new organism. However, humans as cultural creatures develop sexual activity which is oriented towards the goal of procreation into sexual activity oriented towards recreational purposes. In other words, sexual activity is done to seek pleasure through these activities. In the secondary system, it is clearly shown that the relation between meaning and the expression can develop. Development in the secondary system results in the emergence of various meanings or phenomena. This can be seen by the emergence of semantic development for sexual activity. This signification develops along with the purpose and impact resulting from an action. In the next stage these meanings can develop in subsequent phases. Sexual activity to fulfill a recreational purpose develops semantically into the fulfillment of one-sided or two-sided eroticism. From the point of view of the metalanguage, it can be seen the appearance of words that are morphologically the same but have different nuances of meaning. This study reinforces post-structuralist thinking that believes in dynamic and ever-evolving meanings. In an ethnographic perspective, this study shows the influence of culture and social conditions on the formation of language. The research also confirms that semiotic and linguistic approaches can be used to express the myths that have developed behind the use of language. It can reveal the cultural values that are owned and which may affect the language.

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