

Revealing the Meaning of Angel Napoleon (*pomacanthus xanthometopon*) A Marine Ornamental Fish Based on Mythologies by Roland Barthes in Spemonde Archipelago, South Sulawesi Province

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ABSTRACT

The name of a fish is taken from its shape, characteristics or history. Unlike the naming of chemical compounds, for example, chemical nomenclature is a set of rules for chemical compounds that are arranged systematically based on the rules issued by the IUPAC (International Union of Pure and Applied Chemistry). Naming various types of fish as symbols attached to them is interesting to study, especially linguistically and from a cultural perspective. Barthes argues that signification can be divided into denotation and connotation. What is meant by denotation is the level of descriptive and literal meaning shared by most members of a culture. Meanwhile, what is meant by connotation is the meaning given by signifiers that are connected to a wider culture such as beliefs, attitudes, frameworks and ideologies of social formation. The research method used in this study is qualitative. The research data was taken using observation techniques, namely visiting a group of marine ornamental fish fishermen using primary data obtained from CV. Rezky Bahari Makassar city and visually documenting the ornamental fish in question, the second technique is interviewed by interviewing Marine Ornamental Fish Fishermen regarding the names of fish and traditions in the waters of South Sulawesi, the third technique is literature study by reading and reviewing references about Ornamental Fish The sea in the waters of South Sulawesi. The results of the analysis show that most of the marine ornamental fish are still using names or terms from their parents and the surrounding community.

Keywords: *Naming, Ornamental Fish, Angel Napoleon.*

1. INTRODUCTION

Ornamental fish is a very promising business because it has many types and is a prima donna for marine aquarium lovers. Ornamental fish have a high economic value when traded for aquarium needs, both locally and for export.

Throughout the waters in Indonesia, the production of marine ornamental fish, both in type and quantity, varies according to the geographical location and shape of their habitat. South Sulawesi waters are known to be very potential for catching coral ornamental fish, especially angelfish, butterflyfish and anemone fish. This can be seen by the number of fishermen in South Sulawesi, Java, and Bali who carry out fishing intensively.

The results of initial observations have found several classic obstacles that still seem to be experienced by ornamental fish agribusiness actors in Indonesia, such as; aspects of capital, low quality of production, technology, market information including

its relation to the provision of terminology or naming of the ornamental fish.

Symptoms that occur in the field at this time are fishermen only transact, namely only selling their catch and there is no desire to buy from other fishermen. One of the conditions for market transactions is the necessity of pairing local names (local names), Latin names and trade names (common names), the aim is to avoid miscommunication between buyers (buyer/demand) and sellers (supplier/exporter). However, the fact is that Indonesian fishermen are only limited to catching and marketing it to the maximum extent only to the suppliers/exporters. If the fish is exported, the price is very expensive compared to if they only sell it to the retail level. The weakness is the fishermen's knowledge of fish terminology and naming.

In this connection, fishermen have traditionally believed that the naming of fish has its meaning. The

cultural values contained in it cannot be separated from the traditional tendency of the fishing community regarding the existence of kinship and affection, the existence of the area in the form of introduction or environmental preservation, and the majority of the population is Muslim, consequently giving names that contain obedience, gratitude and prayer.

Naming is the process of symbolizing a concept to refer to a referent. Naming was born not from things that were engineered but existed before humans were created, in the Qur'an of Allah SWT. taught Adam all the names of things, then presented them to the angels (Qur'an, 2:31).

In this connection, Aristotle a Greek philosopher, student of Plato and teacher of Alexander the Great argued that naming is a matter of convention or mere agreement among members of a language community.

There are two things in modern society. First, society assumes that intuition and intellectuals are the main supporters because they arise naturally. Second, society considers language as a conventional phenomenon.

According to Novia [1], conventional is a custom based on surrounding conditions that is carried out by agreement or agreement.

Based on the things that have been described previously, it can be concluded that the names of objects have existed since the creation of man and developed along with the development of civilization. Furthermore, words or symbols have various meanings, forming a broader meaning.

Barthes's [2] semiotic theory states that a name has three main analytical components, namely (1) denotative meaning, (2) connotative meaning, and (3) myth. Myths present a set of basic beliefs and display meanings that are formed or naturally. The ideological value of the myth arises when the myth provides its function to reveal and justify the dominant values that exist in society and will then give birth to counter myths.

There are three myths about a fish, namely: (1) the harmony of the myths, (2) the contradictions, and (3) the new myths [3].

1. Harmony of the Myth

The alignment of myths occurs when the ideology contained in an ornamental fish does not experience a change in ideology. From time to time the ideology contained did not change.

2. Contradictions

Counter myth is a myth that contradicts the old myth so that this new myth is considered as a countermyth. No matter how dominant a myth is, it is always accompanied by another myth, which is a counter myth. This is usually found in a society that has been exposed to the other world.

3. New Myth

A new myth occurs when the myth is declared invalid, it is hoped that a new myth will occur. New myths open new social dynamics related to new ideas, sourced from new meanings. Or it can be

sourced from the results of the development of science and technology.

Meanwhile, the two-stage process of significance of Roland Barthes' theory explaining denotative meaning is studied in the first stage (1). signifiers, (2). signified, (3). sign (meaning), while the connotative meaning is studied in two stages I.SIGNIFIER, II.SIGNIFIED, III.SIGN. Form (form), the signifier has form and substance, similarly the concept (concept) in the signifier has form and substance.

Myth is described in three elements using the same naming as the first stage semiotic system, namely the signifier, the signified, and the sign itself. However, Barthes distinguishes it in a two-stage semiotic system, namely the name of the form, the concept, and the signification between form and concept.

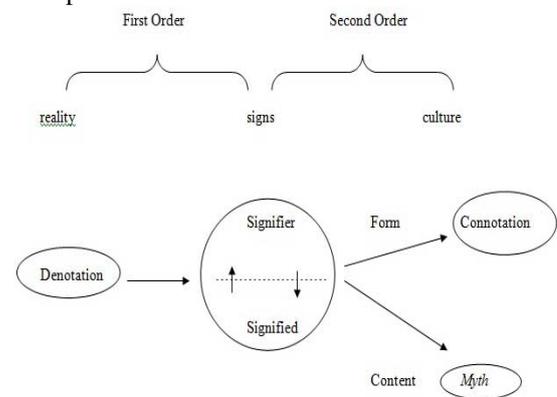


Figure 1. Barthes' Semiotic system

Based on the background described above, the problems that will arise in this study can be identified, namely (1) the meaning of connotation increases to myth (2) the formation of mythical meanings and counter-myths in the naming of ornamental fish angel napoleon in the waters of Pangkajene Islands Regency. South Sulawesi Province.

2. METHODOLOGY

In this methodology, research methods will be systematically described, namely types and research approaches, data sources, data collection methods and techniques, and data analysis methods and techniques.

Methodologically, this research uses qualitative, interactive methods with data sources to obtain meaning. As a communication theory, semiotic theory can be used to virtually analyze various things that are part of the field of communication which includes interaction, media, organization, context, culture, and so on. Theoretically, this study uses a semiotic approach to analyze the sign system in order to prove how a name is open to interpretation through connotative or connotative meanings.

3. ANALYSIS

The data analysis used in this study uses the workings of Roland Barthes' semiotic theory. The

theory has three stages, namely (1) denotative meaning, (2) connotative meaning, and (3) myth. After that, these meanings are analyzed using the analysis of Junus (1981) which will give birth to counter myths, harmony of myths and new myths that will explain the existence of traditional myths and modern myths. Each napoleon angel fish name will acquire a connotative meaning and then increase to a mythical meaning. The survey was conducted at two levels, namely the individual level and the social group level. The data is then analyzed with the following steps:

1. Tabulation analysis technique to choose the meaning of the word denotation, connotation, myth and counter myth of an ornamental fish naming,
2. Classifying the form, the concept, and the signification of an ornamental fish naming,
3. Analyze data according to ideological criteria from a theoretical point of view.

The results of the study of several types of marine ornamental fish that are popular and easy to find in the South Sulawesi area, especially in Makassar City and on the coast of Pangkajene Islands Regency.

Angel Napoleon (*Pomacanthus xanthurus*)

In denotation, "angel napoleon" means a fish that brings good luck because of its beautiful color, exotic, expensive price and cannot be cultivated. Its large head protrudes forward, inspiring fishermen in New Caledonia to give the name napoleon fish, after a French commander-in-chief who also has a protruding head (forehead). Divers usually find this fish swimming alone in the area around the reef at the bottom of the water to a depth of fifty meters, very tame and not disturbed by the activities of the divers.

Visual Foto 1 (Sumber: CV Rezki Bahari)	
	
Signifier	Describing fish that look beautiful, exotic. Visualization of the fish there is a fish figure that looks like a fish with an attractive body color style, where the fish is very beautiful with creamy (milky yellow) strokes that overlap each other on the nose and cheeks, then extends to

	the top of the body and across the tip of the fin. chest. The body is plated with a bright green color and on the top all the fins are brown typical of ornamental fish, living in sea water which is kept not for consumption but to beautify the garden/living room. which makes it excellent for collectors. (Forms)
Signified	Style or style is the main capital for angel napoleon ornamental fish in appearance (Concept)
Signification	Color or motif is the main requirement for angel napoleon ornamental fish in attracting the attention of collectors

In connotation, the nonverbal marker "angel napoleon" is a form of public expression of the angel napoleon fish that gives rise to myths. This was shown in an interview with Mauli Kasmi [4] stating that first, the napoleon angel fish as a beautiful angel who brings luck, sex change and how sex changes are still a mystery, and sometimes these fish also disappear for quite a long time.

The harmony of the myth of the naming of the napoleon angel fish is found in several areas because from time to time the ideology contained has not changed. Abroad, this fish is called the Australians by the name of the Hump head Maori Wrasse, whose face, just behind the eyes, has strokes that resemble the face decoration of the Maori people. Maori myths refer to living beings that are different from Gods. In Indonesia, the naming of angel napoleon fish in various areas is diverse, such as in the Derawan Islands (East Kalimantan) this fish is known by the local name *bele-bele*. The myth of the fish "bele-bele" means small fish that are beautiful and unique. In the Karimun Islands (Central Java) this fish is named "ikan lemak", in Nunukan Regency and Tawau Regency (North Kalimantan) this fish is called "ikan licin". The myth of fatty fish and slippery fish because they assume that the fish's body is oily and difficult to hold. In the waters of South Sulawesi, the fishing communities of Sinjai Regency call it "Ikan Langkowe" (hump), because behind the fish's head there is a lump like a camel's hump. It is different for the fishing community in Barru Regency to know it by the name "Ikan Babattani" because this type of fish has tripe or a birthmark on the tail. In Selayar Regency it is called "ikan batu" because this fish lives around coral reefs and in Kabupaten Sinjai (Bikeru) the fishing community calls it "ikan cambang-cambang" because this type of fish has

whiskers (hair that grows on the cheeks). The names of the napoleon angel fish have not changed. The ideology they contain, although there are differences in terminology, the reference is still to the characteristics that refer to the napoleon angel fish.

Contradiction on the napoleon angel fish found that this fish is very difficult to find in nature, cannot be cultivated, requires fishing skills, uses special tools when diving, is known as a coral reef guard fish and is a protected animal. Thus, this factor brings sustenance to the owner. The mystery of sex change is answered from several studies which prove that this fish has a reproductive pattern that is protogynous hermaphrodite (has two sexes), is born as a male animal and will turn into a female when approaching adulthood. So that sometimes male dominance is found in a population of small to medium-sized fish and will change to female dominance when the gonads are nearing maturity. There are two types of male napoleon angel fish, namely those who are born as males and remain as true males until the end of their lives, and those who start life as females and in the next life change their functions as males. This is indeed a unique phenomenon in nature which is one of the strategies of most marine animals to maintain the life of their population. According to Prabowo (Tribun news, 2020) the napoleon angel fish is a rare fish because it was previously declared missing in 1994, or 27 years ago due to climate change, the destruction of coral reefs as its main habitat and the large number of hunting for this fish making it difficult to find. assessing the appearance of Napoleon fish increasingly shows that Indonesia's sea conditions are improving.

The new myth about the napoleon angel fish is an ideology that is relatively visible when young, the napoleon fish looks pale with darker vertical stripes hence the name "real angel". Once matures, the color of his body becomes the basic sign of his naming, such as, rusty angel, purple angel, lemon angel, yellow angel, flame angel, plain angel or plain black. Like body color, the naming can also be based on body shape such as angel jasmine, angel kepe marmut (kepe' means head), long tail angel, angel batman, angel napoleon.

4. CONCLUSION

The results of the analysis show that the connotation meaning increases to myth and the formation of mythical meaning in naming the ornamental fish of angel napoleon in the waters of Pangkajene Regency, South Sulawesi Province, has been believed for generations that the naming of fish has its meaning. The cultural values contained in it cannot be separated from the traditional tendency of the fishing community regarding the existence of kinship and affection, the existence of the area in the form of introduction or environmental preservation, and the majority of the population is Muslim, consequently giving names that contain obedience, gratitude and prayer. Naming the marine ornamental

fish, angel napoleon, mostly still uses names or terms from parents and the surrounding community.

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