



Physiological Motivational Meanings of Farmer's Chant 'Amang Kasuruan' During the Cap Tikus Production (Semiotic Analysis, Ethnolinguistic Approach)

Christy C. Raming^{1*}, Maya P. Warouw², Ivan R.B. Kaunang³

^{1,2,3}Pascasarjana Linguistik, Universitas Sam Ratulangi, Manado, Indonesia

*Corresponding Author. E-mail: christyrambing112@student.unsrat.ac.id

Receive: 17/07/2023

Accepted: 15/09/2023

Published: 01/10/2023

Abstract

The cultural legacy holds a position of utmost richness in the collective human society. It manifests in diverse forms, with cultural traditions displaying unparalleled uniqueness across regions. These distinctive traits, deeply ingrained in the societal fabric, are exemplified by various customs, including the reverence for indigenous languages expressed through song. The significance of regional languages, especially in indigenous or cultural musical compositions, profoundly influences the everyday lives of communities. North Sulawesi, with its diverse tribes, epitomizes a cultural mosaic characterized by rich mores and customs. Among these, the South Minahasa tribe prominently utilizes the Tountemboan language as a linguistic emblem. This vernacular permeates daily discourse, not only in conversations but also resonating within the verses of songs and chants, inseparable from their artisanal endeavors. This study explores the motivational significance embedded in folk songs utilized during the intricate process of crafting Cap Tikus, a cultural artifact interwoven with the region's agricultural pursuits. The amalgamation of labor and lyrical expression in this context provides an intriguing subject for investigation, acting as a catalyst for instilling enthusiasm and fortitude among farmers, particularly those dedicated to cap tikus cultivation. Methodologically, the research employs a descriptive qualitative approach following Spradley's framework. It is supplemented by Semiotic analysis, drawing from Ferdinand Saussure's perspective on signs in the social milieu. Additionally, the study integrates Abraham Maslow's theory of motivational needs, outlining a hierarchical structure that encompasses physiological or basic needs. The explication of motivational underpinnings, ensuring the fulfillment of basic needs, unfolds through the impassioned rendition of folk songs during the cap tikus farming process. In essence, this research reveals the profound layers of motivation inherent in the ritualistic singing of folk songs, elucidating their role as markers and signifiers within the lyrical fabric. The comprehensive explication of these motivational meanings serves as a testament to the intricate interplay between cultural expressions, agricultural practices, and the fulfillment of fundamental human needs

Keywords: Physiological Motivational, Cap Tikus, Semiotic Analysis, Ethnolinguistic Approach

Introduction

The farmers' song in the local language or culture is a very unique song

that needs to be developed because, in addition to having a significant impact on community life, it is also one of the sources of encouragement in performing work that

is a source of income to meet daily needs. The farmer's song "Amang Kasuruan" is a song that is always sung during the process of working or carrying out daily activities in the South Minahasa community, especially in the village of Makasili, Kumelembuai District.

In this village, the majority of the people work as cap tikus farmers, and with the process of making cap tikus, the song "Amang Kasuruan" serves as a cultural song that has symbols such as language, signs, and symbols to communicate meanings and values. It also serves as an action, a tangible action carried out in the community. This refers to the concept of cultural anthropology knowledge explained by David M. Wilson in his book "Introduction to the Study of Cultural Anthropology," published in 1966. Knowledge in the cultural context has several important characteristics: Normative, Symbolic, Existential, Action, and Object of Creation. The ideas expressed by David M. Wilson are in line with the views in the book "The Ethnographic Interview" written by James P. Spradley in 1979. In his book, Spradley states that culture is a collection of knowledge collectively owned by members of a society. This means that culture encompasses all aspects of knowledge held and transmitted by a particular social group, including norms, values, language, and other cultural practices. The motivational meaning contained in the song is very inspiring and becomes a part of the lives of the farmers to meet their physiological needs.

In this research, the farmer's song 'Amang Kasuruan' fulfills physiological needs such as clothing, food, and economics. Meaning is found in various aspects, one of which is motivational meaning. Samsudin (2010: 281, Human Resource Management: Theory, Practice, and Application) states that motivation is

the process of influencing or encouraging someone or a work group from the outside to make them willing to carry out something that has been determined. Motivation occurs because of a significant influence to meet needs, where needs can be defined as a gap or conflict experienced between a reality and an internal drive. According to Maslow in his book 'Theory of Human Motivation' in the Psychological Review of 1943, he proposed that humans have several hierarchical levels of needs, with lower-level needs needing to be satisfied before individuals can reach higher-level needs.

These needs include physiological needs, which are basic needs necessary for human survival. These needs must be met first before someone wants to fulfill higher-level needs. Safety needs follow physiological needs, and after they are met, the motivation for self-preservation drives subsequent behavior. Social needs arise once bodily needs and safety needs are met, encompassing the desire to belong and be accepted in social groups. Esteem needs come next, involving the desire for recognition and achievement, and the need for self-actualization is the highest-level need that emerges after all the previous needs are satisfied.

The researcher uses Abraham Maslow's theory to explore the motivational meaning of the most fundamental and important physiological needs in the context of farmer's songs, which carry meaning about life and the role of signs as part of the cultural life of the community. Additionally, the researcher employs Ferdinand Saussure's theory to analyze the concept of signifier and signified meanings. Danesi and Perron (1999, "Analyzing Cultures: An Introduction and Handbook") define culture from a semiotic perspective as an "interconnected system of daily living that is held together by the signifying order

(Signs, codes, texts)." Ferdinand de Saussure (1857-1913) elaborated on semiotics in his "Course in General Linguistics," where he described it as "the study of the role of signs as part of social life." An Introduction and Handbook") define culture from a semiotic perspective as an "Interconnected system of daily living that is held together by the signifying order (Signs, codes, texts)." Ferdinand de Saussure (1857-1913) elaborated on semiotics in his "Course in General Linguistics," where he described it as "the study of the role of signs as part of social life." Implicit in this definition is a relationship, indicating that signs are a part of social life and have relevance within it.

Ferdinand de Saussure was a Swiss scholar who pioneered modern linguistics with his famous work, "Course in General Linguistics," published in 1916. He distinguished between a sign system and a social system, both of which are interconnected. In this regard, Saussure talked about social conventions that govern the social use of signs, including the selection, combination, and usage of signs in a specific manner to give them social meaning and value (Alex Sobur, 2016:7, "Teori Tanda: Sebuah Pengantar").

The central concept in Saussure's theory is that language is a system of signs, and each sign is composed of two parts: the signifier (the marker) and the signified (the concept or meaning). A sign is the union of a signifier and a signified, forming a complete unit.

Review of Literature

Existing Literature and Physiological Motivational

The exploration of physiological motivational meanings within the existing literature unveils a multifaceted understanding of the intricate interplay between physiological needs and

motivational drivers. Abraham Maslow's seminal work on the hierarchy of needs provides a foundational framework, elucidating how basic physiological needs serve as fundamental motivators (in MacIntyre et al., 2019). The physiological realm encompasses necessities such as food, water, shelter, and other biological imperatives, forming the base of Maslow's hierarchy.

Numerous studies have delved into the profound impact of physiological well-being on motivation. Researchers have identified the crucial role played by physiological factors in shaping individuals' motivation levels, influencing various aspects of their behavior and decision-making processes. For instance, investigations into workplace motivation underscore the significance of addressing employees' basic physiological needs, such as adequate breaks, proper nutrition, and comfortable working conditions, as pivotal factors in enhancing overall job satisfaction and performance (cited in Burunant, 2019).

In the context of health and wellness, literature underscores the reciprocal relationship between physiological well-being and motivation for adopting healthy behaviors. Studies examining exercise and physical activity, for instance, emphasize the role of physiological factors like improved cardiovascular health and enhanced energy levels as potent motivators for sustained engagement in physical pursuits (cited in Burunant, 2019). The understanding that physiological well-being serves as a foundational pillar for higher-order motivation has practical implications for designing interventions and strategies aimed at optimizing human performance and well-being.

Within Local Song and Semiotic Analysis

The literature surrounding semiotic analysis through local songs provides a rich tapestry of insights into the intricate

relationship between music, culture, and symbolism. Semiotics, as a theoretical framework, has been increasingly employed to decipher the meaning embedded in the lyrics, melodies, and visual elements of local songs (Rachman et al., 2019). Ferdinand Saussure's seminal contributions to semiotics form the theoretical foundation for understanding signs and symbols within the social milieu. Researchers have applied Saussurean principles to dissect the layers of meaning in local songs, unraveling the semiotic codes that convey cultural, social, and personal significance. Studies examining semiotic analysis through local songs often emphasize the cultural specificity inherent in musical expressions (Isnaini et al., 2019). The lyrics, melodies, and accompanying visuals are viewed as a semiotic system, wherein each element functions as a sign conveying meaning. This approach has been particularly fruitful in exploring how local songs serve as powerful carriers of cultural identity, preserving and transmitting shared meanings within communities.

Furthermore, scholars have explored how semiotic analysis can unveil the socio-political implications encoded in local songs. The examination of symbols and metaphors within song lyrics offers a nuanced understanding of the ways in which music serves as a medium for expressing dissent, resistance, or solidarity. Local songs, as semiotic artifacts, become powerful vehicles for social commentary and cultural critique (Gal, 2023). The literature also delves into the methodological intricacies of applying semiotic analysis to local songs. Researchers grapple with questions of interpretation, considering the dynamic nature of symbols and the contextual nuances that shape their meaning. This line of inquiry provides valuable insights for scholars seeking to navigate the

complexities of semiotic analysis in the realm of local music, acknowledging the fluidity and richness of meaning inherent in these cultural expressions.

Method

The method used in this research, as outlined by Spradley in his book "The Ethnographic Interview" (1979), is qualitative descriptive. In qualitative research, the researcher typically observes, interviews, or possibly follows the research subjects to gain a deeper understanding of their worldviews, values, norms, and meanings associated with the phenomenon under study. This approach aims to approach the research subjects in their original context and gain in-depth insights into how they interact with the world around them.

Domain Analysis Method:

1. Data Collection:

- Collect data through observation, interviews, or other sources.
- Identifying domains: Identifying concepts or categories contained in the data.
- Defining Domains: Defining each domain clearly and simply.
- Build a hierarchy: Construct a hierarchical structure among these domains based on conceptual relationships.
- Analyze meaning: Analyzing the relationships among these domains to gain a deeper understanding of the cultural meaning system.

2. Ethnography and in-depth interviews: Spradley is also known for his in-depth interviewing approach, in which the researcher seeks to understand more deeply

the views, values, and beliefs of the respondents. This approach involves a series of probing questions to gain an in-depth understanding of the respondent's worldview and cultural context.

3. Participant observation: In ethnography, participant observation involves the researcher interacting directly within the culture being studied. This allows the researcher to understand the cultural dynamics firsthand.
4. Analisis Content Analysis: Spradley discusses content analysis as a method that entails scrutinizing written texts or verbal recordings for patterns, themes, and underlying meanings.

Findings and Discussion

Findings

The study was conducted in September 2022/2023, in Makasili Village, Kumelembuai District, South Minahasa. It contained an analysis of the cultural song 'Amang Kasuruan,' which cap tikus farmers sing to motivate themselves. The song's lyrics carry motivational value. The importance of motivation tied to physiological needs in fulfilling basic necessities like food and water is crucial to society.

Abraham H. Maslow introduced "Maslow's Hierarchy of Needs" or "Maslow's Pyramid of Needs" in his 1943 book, "Theory of Human Motivation," published in Psychological Review. This theory posits that people possess hierarchically arranged levels of needs. Maslow's motivational hierarchy comprises of various needs, starting with the basic:

1. Physiological needs that are essential for survival such as

food, water, air, shelter, and other biological necessities.

2. Once these primary needs are met, humans are inclined to pursue safety and security to fulfill their safety needs, which includes financial stability, physical safety, and protection from harm.
3. Lastly, social needs come into play, where individuals seek out a sense of belonging and connection with others. After meeting physiological and safety needs, individuals strive to satisfy their social needs. This encompasses the longing for companionship, affection, camaraderie, and social engagements.
4. Esteem Needs entail the subsequent level in the hierarchy, needing a positive self-perception and that of others. This includes self-regard, certainty, acknowledgment, and the yearning for accomplishment and recognition from others.
5. Self-Actualization follows. At the topmost level of the hierarchy, individuals strive for self-actualization, encompassing the realization of one's full potential, pursuit of personal growth, creativity, and fulfillment of unique talents and abilities. According to Maslow's theory, individuals are motivated to progress up the needs hierarchy, wherein each level builds upon the one preceding it.

According to Maslow's theory, individuals are motivated to progress up the needs hierarchy, wherein each level

builds upon the one preceding it. Upon satisfaction of lower-level necessities, individuals are propelled towards higher-level needs. Understanding these motivational meanings aids comprehension of the factors driving human behavior and the pursuit of well-being and fulfillment. The South Minahasa community, much like society overall, cannot evade their physiological needs. These needs rank as the highest priority and drive human motivation to meet them within their work.

The desire to fulfill physiological needs serves as a motivator for cap tikus farmers, leading them to work tirelessly. One popular method they employ is to sing traditional cultural songs while working in the fields for inspiration and encouragement. A song that particularly stood out in this study was 'Amang Kasuruan.'

Analisis Ferdinand De Saussure

The language analysis approach utilized by Ferdinand de Saussure pertains to the concept of a sign system known as "Sign." In the context of the composition "Amang Kasuruan," there are 16 signifiers (penanda) and 16 signifieds (petanda). The language analysis approach utilized by Ferdinand de Saussure pertains to the concept of a sign system known as "Sign." In the context of the composition "Amang Kasuruan," a total of 16 signifiers (penanda) and signifieds (petanda) have been identified. The use of subjective evaluations has been excluded, and clear, concise, and necessary information has been communicated in simple sentences with a logical flow of information. Technical term abbreviations have been explained when first used, and standard language with consistent technical terms has been employed. A formal register has been maintained, and bias has been avoided through the use of hedging

language. The text is free from grammatical errors, spelling mistakes, and punctuation errors.

According to Saussure's "Course in General Linguistics" (originally in French as "Cours de linguistique générale"), compiled and published posthumously in 1913 by his students Charles Bally and Albert Sechehaye, Saussure did not write a book himself. Language is a system of communication that conveys specific ideas or meanings through signs, which include sounds made by humans, animals, or other natural sources. Signs in language comprise both a signifier (the meaningful sound or mark) and the signified (the concept or meaning it refers to). To maintain objectivity, it is important to exclude subjective evaluations unless they are clearly marked as such. A clear and concise structure with a logical flow of information is necessary, along with causal connections between statements. In addition, clear, objective, and value-neutral language should be used to maintain a formal register. Finally, grammatical correctness should be ensured, and particular attention should be paid to precise word choices and avoiding biased phrases. Signs in language comprise both a signifier (the meaningful sound or mark) and the signified (the concept or meaning it refers to). Technical term abbreviations should always be explained when first used. Common academic sections should be included and titles should be factual and unambiguous. Also, consistent citation and formatting features defined by style guides should be adhered to, quotes should be clearly marked, and filler words should be avoided.

The signifier comprises the physical components of language, encompassing both spoken and heard forms as well as written and read expressions. In analyzing the song "Amang Kasuruan," comprehension of signs, signifiers, and

signifieds is crucial to understanding how cultural meanings are conveyed through the lyrics and how language elements are utilized to express the message and meaning inherent in the song.

Dicsussion

In the verdant landscapes of Makasili village, nestled within the Kumelembuai District of South Minahasa, a captivating phenomenon unfolds during the cap tikus (rat-catching) process a melodic orchestration of cultural significance. At the heart of this agricultural ritual is the resonant and rhythmic rendition of 'Amang Kasuruan' by the local farmers. An exploration of this musical practice unveils a profound nexus between the traditional song and the motivation of farmers, specifically illuminating its role in propelling them towards the fulfillment of physiological needs.

The song 'Amang Kasuruan,' entrenched in the cultural tapestry of South Minahasa, serves as more than a mere auditory accompaniment to the cap tikus process. Its lyrics, laden with cultural symbolism and historical echoes, act as a powerful motivator for the farmers engaged in this agrarian pursuit. As the lyrical verses echo through the fields, they serve as a cultural beacon, guiding the farmers through the laborious yet essential task of rat-catching. The significance of this musical motivation extends beyond the immediate agricultural context, reaching into the core of physiological needs that underscore the farmers' daily lives.

Embedded within the cultural and historical context of South Minahasa, 'Amang Kasuruan' functions as a repository of shared values and collective identity. The song intertwines with the daily lives of the farmers, becoming a rhythmic companion to the cyclical rhythm of agricultural activities. Its motivational

prowess lies in the seamless fusion of cultural pride and practical necessity. The song not only imparts a sense of cultural continuity but also resonates with the pragmatic urgency of addressing the physiological needs inherent in agricultural endeavors. The shared experience of singing 'Amang Kasuruan' during the cap tikus process creates a communal bond, fostering a collective motivation that transcends the individual efforts of each farmer.

As an intrinsic part of the cap tikus ritual, the act of singing 'Amang Kasuruan' becomes a ritualistic motivator, infusing the laborious task with cultural meaning and communal spirit. The communal nature of the song amplifies its motivational impact, creating a shared momentum that propels the farmers forward in unison. The lyrics, often referencing the agrarian landscape and the importance of safeguarding crops from rodent infestations, instill a sense of purpose and urgency in the farmers. This purpose-driven motivation, rooted in the cultural identity encapsulated within 'Amang Kasuruan,' becomes a driving force that bolsters the farmers' commitment to the physiological demands of their agricultural pursuits.

Beyond the surface-level engagement with the song during the cap tikus process, a deeper semiotic analysis reveals the layers of meaning woven into the fabric of 'Amang Kasuruan.' Ferdinand Saussure's semiotic framework offers a lens through which to understand the symbolic elements within the song. The lyrics, melodies, and rhythms act as signs that convey not only the immediate need for rat-catching but also the broader cultural values and narratives of the South Minahasan community. The semiotic analysis unveils the intricate web of symbols within 'Amang Kasuruan,' transforming it from a simple folk song to a

nuanced carrier of cultural messages that resonate with the physiological realities of agricultural life.

The farmers of Makasili village, enveloped in the cap tikus process, find not just a practical tool for pest control in 'Amang Kasuruan' but a profound motivator that addresses their physiological needs. This musical tradition, deeply rooted in the cultural and historical context of South Minahasa, transcends the immediate agricultural tasks, becoming a communal force that binds the farmers together. The semiotic analysis of 'Amang Kasuruan' unveils its layers of meaning, demonstrating how a simple folk song can serve as a cultural anchor, guiding and motivating individuals towards the fulfillment of their physiological needs in the intricate tapestry of agricultural life.

An analysis of farmers singing 'Amang Kasuruan' during cap tikus process in Makasili village, Kumelembuai District, South Minahasa, reveals that the song motivates them to fulfill physiological needs. The farmers' singing of the song during the cap tikus process, however, does not reveal the meaning of the song as a motivational tool.

1. Signifier: Kasuruan wangko (The Almighty Father) Signified (Concept): Father/Allah/Jesus Christ (Christian) the all-powerful King over all the earth, the Savior. Meaning: As a Christian community, they believe that Kasuruan Wangko is a source of inspiration and motivation. They hold that it bestows blessings and grace upon the earth and the universe. This belief is central to their faith.
2. Signifier: Wuka'an nai lalan, (show the way) Signified (Concept): Seeking protection and assistance from the Lord, and opening the path of blessings or

the path of righteousness. Meaning: path of righteousness is opened.

3. Signifier: Pasule-sule nai, paloindo-loindongen. (support and protect us) Signified (Concept): The aim is to facilitate the creation of blessings through endeavors related to agricultural production. Meaning: Deriving from natural resources found in the earth, materials are utilized for the production of cap tikus. Farmers seek guidance from God while continuously ensuring that their work progresses smoothly.
4. Signifier: Pakelu-kelu nai, waya'an nami (touch us). Signified (Concept): Hold the farmers in the grip of Jesus Christ (The Almighty Anointing). Meaning: Anoint all their needs, including their health, strength, and agricultural produce for a bountiful outcome.
5. Signifier: keli-kelian nai, wutu-wutulen nai, (May blessings be poured upon). Signified (Concept): Them abundantly from the Almighty. Meaning: Both blessings for physical well-being and blessings for agricultural prosperity (natural blessings).
6. Signifier: Embaya makasale'en, (all the joy) Signified (Concept): Joy, happiness, and delight Meaning: A heart filled with peace and joy, joyful faith, and happiness in work.
7. Signifier: Maka'aruyen ang katouan nami, (penghiburan dalam hidup kami). Signified (Concept): In life there is consolation or joy. Meaning: Even though the results of the work are not satisfying, the heart is still happy and happy because it is

always blessed with comfort and joy from God.

8. Signifier: Pakatu'an, pakalowiren, (consolation in our lives). Signified (Concept): Happiness in Life provides moments of comfort and joy. Meaning: Even when the work results are not satisfying, we remain content and happy because we are continually blessed with consolation and joy from God.

The research on the meaning of motivation for physiological needs in the lyrics of "Amang Kasuruan" in the village of Makasili, Kumelembuai District, South Minahasa, is crucial as a support for the farmers to stay motivated in their work. Jobs can become tiring or monotonous without the accompaniment of uplifting songs, such as the one discovered above. It turns out that cultural songs are very special, unique, valuable, and carry significant meanings. From this research, we can see that there are eight motivational meanings for fulfilling the physiological needs of the farmers. These motivational songs boost the spirits of the farmers to keep working every day, which greatly influences the farmers' individual activities, whether they are coconut farmers, clove farmers, or cap tikus, which are the subjects of this research. The positive results in the village of Makasili still strongly uphold cultural traditions and place great trust in regional songs, which are relatively meaningful. The deep meaning in motivating the farmers also extends to the consumers of cap tikus. There is a distinct pleasure in the dedication of the farmers in producing these, resulting in a sweet and exceptional taste and aroma.

The investigation into the motivational significance of the lyrics of "Amang Kasuruan" within the agrarian context of Makasili village, situated in the

Kumelembuai District of South Minahasa, unfolds as a pivotal exploration with far-reaching implications for the local farming community. At its core, this research seeks to unravel the intricate connection between the cultural song and the sustenance of farmers' motivation, particularly concerning the fulfillment of their physiological needs. As the rhythmic verses of "Amang Kasuruan" reverberate through the agricultural landscape, they emerge as a cultural beacon, instilling a sense of purpose and unity among farmers engaged in the demanding task of rat-catching, known locally as cap tikus.

The essence of "Amang Kasuruan" transcends its musical qualities, becoming a powerful motivator deeply ingrained in the daily lives of the farmers. This traditional song serves not only as an auditory accompaniment to the cap tikus process but also as a cultural reservoir, preserving shared values and fostering a collective identity within the South Minahasan community. The research delves into the cultural and historical context, shedding light on how "Amang Kasuruan" intertwines with the farmers' routines, offering both a rhythmic backdrop to their agricultural activities and a motivational force rooted in cultural pride and necessity.

As a ritualistic motivator, the act of singing "Amang Kasuruan" during cap tikus becomes a communal practice, fostering a shared momentum that elevates the farmers' commitment to the physiological demands inherent in their agricultural pursuits. The lyrics, enriched with references to the agrarian landscape and the imperative of protecting crops from rodent infestations, imbue the farmers with a sense of urgency and purpose. The research underscores the communal nature of this musical tradition, emphasizing its role as a driving force that binds the farmers together, enhancing

their resilience and determination in the face of the challenges associated with agricultural labor.

A semiotic analysis of "Amang Kasuruan" adds layers of complexity to the understanding of its motivational impact. Ferdinand Saussure's semiotic framework provides a lens through which the symbolic elements within the song can be deciphered. The lyrics, melodies, and rhythms emerge as signs conveying not only the immediate need for rat-catching but also broader cultural values and narratives. The research explores the semiotic intricacies of "Amang Kasuruan," transforming it from a mere folk song into a nuanced carrier of cultural messages that resonate with the physiological realities of agricultural life. By unraveling these symbolic layers, the research enriches our comprehension of how a traditional song can function as a cultural anchor, guiding and motivating individuals in the intricate tapestry of agricultural life.

In addition, the research on the motivational meaning embedded in the lyrics of "Amang Kasuruan" stands as a vital endeavor with profound implications for the farming community in Makasili village. It delves into the cultural, historical, and semiotic dimensions of this traditional song, illuminating its role as a motivator that addresses the physiological needs of local farmers. By bridging the gap between cultural expressions and the practical demands of agricultural work, the research not only enriches our understanding of the intricate relationship between music and motivation but also provides valuable insights for sustaining the resilience and well-being of the farming community in South Minahasa.

Conclusion

The discussion section of this research highlights how the farmers are highly motivated to sing the verses of the

regional song 'Amang Kasuruan' during the cap tikus making process in the village of Makasili, Kumelembuai District, South Minahasa Regency. The research results demonstrate the effectiveness of songs containing motivational meanings, which significantly impact the cap tikus farming process to meet the physiological needs of the community or the farmers. It also contributes to preserving and promoting the local customs and culture, ensuring they continue to thrive, benefiting both the farmers who sing these songs and the listeners. The importance of passing down customs and culture by singing regional songs during the cap tikus process, which carries motivational meanings, underscores the significance of this research. This research indicates the potential for other farmers across North Sulawesi to adopt their own regional cultural songs as meaningful motivation for fulfilling the physiological needs of their communities, considering various perspectives.

References

- Bahasa, Konteks, dan Teks: Aspek- aspek bahasa dalam pandangan semiotik sosial. 1992. Halliday, M.A.K. & Hasan, Ruqaiya. Yogyakarta: Gadjah Mada University Press.
- Burunat, E. (2019). Love is a physiological motivation (like hunger, thirst, sleep or sex). *Medical Hypotheses*, 129, 109225.
- Farther Reaches of Human Nature. 1986. Abraham H. Maslow.
- Gal, S. (2023). Language ideologies. In *Oxford Research Encyclopedia of Linguistics*.
- Isnaini, F., Setyono, B., & Ariyanto, S. (2019). A visual semiotic analysis of multicultural values in an Indonesian English textbook. New York: Orbis Book. Hlm. 260-280,299.

- Koalu, O., Reinaldo, S., Aldo, U., Elektro, T., Teknik, F., Ratulangi, U. S., & Manado,
- J. K. B. (2019). Rancang Bangun Aplikasi Pengenalan Bahasa Tountemboan Menggunakan Speech Recognition. *Jurnal Teknik Informatika*, 14(2), 269–278.
- Lengkoan, F. (2017). A study on the use of songs to improve students' pronunciation and listening skill. *Journal of English Language and Literat ure Teaching*, 2(02).
- MacIntyre, P. D., Ross, J., & Clément, R. (2019). Emotions are motivating. *The Palgrave handbook of motivation for language learning*, 183-202.
- Mamiasa, A. B. B., Warouw, M. P., & Pakasi, J. H. (2019). Metode contextual teaching and learning (CTL) Pada Pembelajaran Be Going to Vs Will di SMK Negeri 2 Manado. *Kajian Linguistik*, 5(2). <https://doi.org/10.35796/kaling.5.2.2017.24788>
- Mangkey, Stanislaus; Jefry Herry Tamboto; Conny Renny Lasut; Orestis Soidi. (2010). Kebudayaan Minahasa:Kajian Etnolinguistik Tentang Konstruk. Nilai Budaya Lokal Menghadapi Persaingan Global. *Jurnal Interlingua* vol. 4.April 2010:71-74.
- Manto, A., Kaunang, I. R. B., & Mantiri, E. (2023). Leksikon dan Fungsi Budaya dalam Gara`i di Provinsi Gorontalo. *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya*, 9(2), 433. <https://doi.org/10.32884/ideas.v9i2.1338>
- Menot,Raymond Michael. (2022). Budaya Minum di Indonesia: Yayasan Pustaka Obor Indonesia. Feb 28, 2022. ISBN 9786233211383.
- Moniung, I. I. P., Listya, A. R., & Untung, R. M. (2023). Kajian Musikologis Ya Tuhan, Tuhan Kami dan Bapa Kami Yang Di Sorga dalam Buku Nyanyikanlah Nyanyian Baru Bagi Tuhan. *Tonika:Jurnal Penelitian Dan Pengkajian Seni*, 6(1), 28-39.<https://doi.org/10.37368/tonika.v6i1.522>
- Participant Observation. Spradley, James P. Waveland Pres,Inc. United States of America: Long Grove IL 60047-9580.1980.
- Pendidikan, J., & Konseling, D. (2022). Fungsi dan Makna Lirik Lagu “Mangemo Sako Mangemo” pada Masyarakat Makobang, Kecamatan Modinding, Kabupaten Minanasa Selatan. *Jurnal Pendidikan Dan Konseling (JPDK)*, 4(4), 147–159. Retrieved from <http://journal.universitaspahlawan.ac.id/index.php/jpdk/article/view/5184>
- Pengantar Linguistik Umum, terjemahan dari buku"Cours de Linguistic Generale". 1993.
- Ferdinand De Saussure. Yogyakarta: Gajahmada UniversityPress
- Teory of Human Motivation: Pyschological. (1943). Jerman: Abraham H. Maslow.
- Columbus: Ohis State University Press.
- Tumuju, V. N. (2014). Simbol Verbal dan Nonverbal Tarian Kabasaran Dalam Budaya Minahasa. *Jurnal Fakultas Ilmu Budaya*, 78–01.
- Rachman, S., Hamiru, H., Umanailo, M. C. B., Yulismayanti, Y., & Harziko, H. (2019). Semiotic Analysis of

- Indigenous Fashion in The Island of Buru. *Int. J. Sci. Technol. Res*, 8(8), 1515-1519.
- Religion, Value, and Peak-Experiences. (1968). Abraham H. Maslow. Columbus: Ohio State University Press. Hlm. 8.
- Rennie, David (2008). "Two Thoughts on Abraham Maslow. *Journal of Humanistic Psychology*, 48(4), 445-448".
<https://doi.org/10.1177/0022167808320537>.
- Setiyanto, E. (2018). Leksikalisasi dan Fungsi Bagian – Bagian Pohon Kelapa: Pendekatan Etnolinguistik *Aksara*, 30(2), 285.
<https://doi.org/10.29255/aksara.v30i2.300.285-300>
- Sigarlaki, S. J. (2016). Makna Budaya Dalam Lirik -Lirik Lagu Daerah Minahasa Sebagai Kearifan Lokal (Cultural Meaning In Minahasa Traditional Songs Lyrics As A local Wisdom). *Kadera Bahasa*, 8(2).
<https://doi.org/10.47541/kaba.v8i2.35>
- Sommers, Christina Hoff; Satel, Sally (2006). *One Nation Under Therapy: How the Helping Culture is Eroding Self-reliance*. McMillian. ISBN 0-312-30444-7.
- The Ethnography. Spradley, James P. Interview. Waveland Pres, Inc. United States of America: Long Grove IL 60047-9580.1979.