

MYTHOLOGY IN SEXTING EMOJI: REVEALING CHANGES IN MEANING

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ABSTRACT

The development of digital-based communication and the widespread use of social media allows the emergence of various variants of communication modes. The use of emojis to express oneself stemmed from the past when people still used pictures or pictographs to communicate through writing to express themselves. However, in modern times, with the advance of the internet and technology, people are increasingly using emojis to amplify messages conveyed to others. In using social media platforms or messaging applications such as WhatsApp and Instagram, people often use emojis to express themselves, including sexuality. The emojis, commonly known as sexting (emojis), are used implicitly to convey meaning because, in social construction, matters related to sexuality tend to be taboo and its existence allows the emergence of various interpretations. This study aims to reconstruct the development of the meaning of sexting emoji from a semiotic perspective. This study is directed to interpret the change in meaning by focusing on the reconstruction of meaning across texts in intertextual relations and the personal interpretation of the informants as a basis for argumentation. This qualitative research uses visual sexting emoji as primary data, which is further interpreted personally by non-native English informants in the interview process and elaborated in an intertextual relation with other sources. This study shows that there is a mythology in the process of interpreting emojis. Connotative meaning allows various kinds of interpretation for each recipient of the message. On the other hand, the development of meaning also impacts the emergence of other linguistic expressions associated with sex and sexual activity.

Keywords: mythology; sexting; emoji; social media; semiotics

ABSTRAK

Perkembangan komunikasi berbasis digital dan maraknya penggunaan media sosial memungkinkan munculnya berbagai varian mode komunikasi. Penggunaan emoji sebagai cara untuk mengekspresikan diri bermula dari masa lalu ketika orang masih menggunakan gambar atau piktograf dalam berkomunikasi melalui tulisan untuk mengekspresikan diri. Namun, di zaman modern, dengan munculnya internet dan teknologi, orang semakin cenderung menggunakan emoji sebagai pesan tersirat kepada orang lain, terutama dalam menyampaikan pesan tentang seks. Dalam menggunakan platform media sosial atau aplikasi perpesanan seperti WhatsApp dan Instagram, orang sering menggunakan emoji untuk mengekspresikan diri, termasuk seksualitas. Emoji, yang biasa disebut sexting (emoji), digunakan secara implisit untuk menyampaikan makna karena dalam konstruksi sosial, hal-hal yang berkaitan dengan seksualitas cenderung tidak nyaman atau tabu. Keberadaannya yang tabu memungkinkan munculnya berbagai penafsiran; Oleh karena itu, penelitian ini bertujuan untuk merekonstruksi perkembangan makna emoji sexting dari perspektif semiotik. Penelitian ini bertujuan untuk menginterpretasikan perubahan makna dengan menitikberatkan pada rekonstruksi makna lintas teks dalam relasi intertekstual dan interpretasi personal informan sebagai landasan argumentasi. Penelitian ini merupakan penelitian kualitatif dengan memposisikan mode visual sexting emoji sebagai data primer, yang selanjutnya diinterpretasikan secara personal oleh informan non-pribumi Inggris dalam proses wawancara dan dijabarkan dalam hubungan intertekstual dengan sumber perpustakaan lainnya. Penelitian ini menunjukkan bahwa terdapat mitologi dalam proses penafsiran emoji. Makna konotatif memungkinkan terjadinya berbagai macam penafsiran bagi setiap penerima pesan. Di sisi lain, perkembangan pada makna berdampak juga pada munculnya ekspresi kebahasaan lainnya yang beraosisasi dengan seks dan aktivitas seksual.

Kata Kunci: mitologi; sexting; emoji; media sosial; semiotika

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INTRODUCTION

Living in a global era makes communication more accessible, especially with the invention of the telephone and the internet (Rogers, 2019). There is a change in the communication mode limited by distance and time into a super-sophisticated communication mode that allows interaction without the time and distance limits (Yelkenci, 2007). Language as a medium for transmitting information develops in various modes (Schroeder, 2015) and continues to meet the human need to communicate.

Nowadays, people living in one country can converse with others from another country within seconds. Therefore, this gives the language a higher chance to be used and evolve. Due to the complexity of human communication, gestures and expressions are crucial to communicating one's intentions effectively (Segal et al., 2020). Especially in written language, especially in modern social media and messaging applications, it is challenging to convey gestures and expressions to convey implied meanings. Therefore, people began using pictures or signs such as emoticons and emojis in their messages to convey their intended message, which words cannot convey adequately (Lowell, 2016). In informal conversation, people often use emojis to express themselves, especially things related to sex or sexuality, such as flirting with a potential mate (Gesselman et al., 2019). One reason for using emojis (sexting emojis) as an expression in the modern written message is to disguise the true nature of the sexual message and make it less evident in the eyes of society. However, despite an upright moral pressure put by society, almost all people using emojis are aware of the implied meaning behind the emoji in conveying sexual messages. Thus, this research is essential to see if there is a universal understanding of using the emoji as a language sign and being interpreted sexually as sexual signs or symbols.

Emojis are a process of transmitting meaning using metaphorical elements because

their existence is used to replace or present one thing with another (Lakoff & Johnsen, 2003). In this case, the meaning oriented to sexual activity is present in other visual forms that can only be interpreted associatively related to the conversation context. So, to fully understand emojis, it is necessary to understand the context in which emojis appear, both linguistically and non-linguistically. This contextual understanding allows the interpretation of the meanings communicated either implicitly or explicitly in the communication process.

This research aims to reveal emoji sexting using semiotic (post) structuralism (Posner, 2011). Structuralism implies that meaning relies on the relationship between the signifier and the signified (Saussure, 1950) and is also aware of the development of meaning that occurs in the relationship between the signifier and the signified (Barthes, 1964). The development of meaning, known as mythology (Barthes, 1972), is a process that allows unlimited development in terms of the signifier and the signified. In other words, emoji sexting can not only be interpreted denotatively according to its visual appearance or objects that resemble it.

The research focuses on revealing the mythology behind emoji sexting from a non-native perspective and uncovering connotative forms built in digital-based communication media in messaging applications. The purpose of this research is described in several research questions, as follows:

1. What are the visual signs presenting sexuality in the sexting emoji?
2. What is the connotative meaning presented by sexting emoji?
3. What is the myth constructed through the sexting emoji?

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LITERATURE REVIEW

Semiotics: Structuralism and Post Structuralism

Semiotics or semiology is a study that focuses on signs and signs interpreting. This study is founded by two prominent figures, Ferdinand de Saussure and Charles Sanders Peirce (G., 1936). Ferdinand de Saussure and Charles Sanders Peirce have their categorizations for signs (Chandler, 2003). As part of a semiosis process, language is considered a sign formed, which can be analyzed through the semiosis disclosure.

As one of the founders of semiotics, Saussure introduced the terms; 'Parole' or the speech, and 'langue' or the structured system underlying the speech. These two categorizations can be viewed as the starting point of structuralism. (Chandler, 2003; Posner, 2011; Saussure, 1950).

Ferdinand de Saussure created a basic semiotic concept that can be applied to sign systems commonly known as 'dyadic semiotics.' (Chandler, 2003; Saussure, 1950). Saussure dyadic is oriented to the belief that a sign is constructed by two elements, the 'signifier' and the 'signified.'



Figure 1. Saussure's Dyadic (Chandler, n.d.)

Saussure states that the relationship between the 'signifier' and the 'signified' is arbitrary, and no natural nor causal relationship ties the object to the sign used to denote it (Chandler, n.d., 2003; Saussure, 1950).

Signs can be differentiated into three types, iconic signs, where the meaning is interpreted based on the similarity in appearance; indexical signs, where the meaning is built from the cause-and-effect relationship between the meaning and the sign itself; and symbolic signs, where the meaning is gauged from a conventional relationship and might not necessarily to appear similar as the sign (G., 1936). These classifications can be further divided into two, signified and signifier. The signifier is the thing or element that represents the meaning, such as a picture or a drawing. Signified is the meaning or idea expressed by the thing or element. Therefore, signifier and signified need to exist to form a sign with meaning, which may change with time and context (mediatexthack, n.d.).

The study of semiotics can be categorized into two, synchronic and diachronic (Chandler, n.d., 2003). Synchronic linguistics studies the elements of linguistics and its usage at one specific moment, while diachronic linguistics studies the changes and evolution of linguistics over time. The synchronic linguistics approach focuses on the structure of a language in contrast to diachronic linguistics, which focuses on the historical analysis of a language.

In the perspective of relations between elements, two relations are formed in a semiotic process: syntagmatic and paradigmatic (Chandler, n.d., 2003).

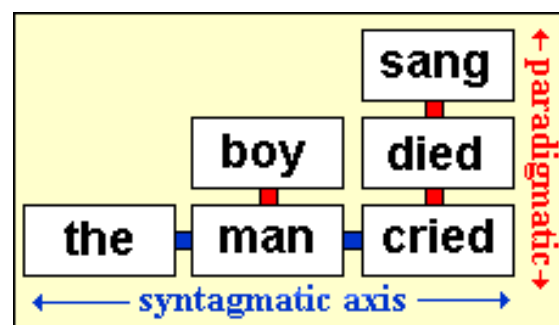


Figure 2. Saussure's Syntagmatic and Paradigmatic Axis (Chandler, n.d.)

The syntagmatic relation focused on the elements that occurred in one construction,

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while the paradigmatic relation focused on substituting an item with other elements in another structure. This shows that paradigmatic relation can indicate which word belongs to which part of speech on the lexical level.

There are two ways to describe the meanings of words, connotation, and denotation. Connotation is when the words are interpreted as their implied meaning; it uses the associations of the word, whether positive or negative, and gives the word another meaning. Denotation is the factual, precise and strict, literal meaning of a word that can be found in a dictionary.

Saussure's ideas were further developed by the post-structuralist philosopher Roland Barthes (Barthes, 1972). Barthes continues the idea of dyadic in the semiosis process previously developed by Saussure and adds that there is a development of meaning that may occur in the meaning process. This development in terms of meaning allows various new interpretations of a sign.

By using the term Mythology, Barthes reveals that development can occur on the side of meaning or expression, which allows the formation of new meanings or new linguistic expressions. The development allows words, phrases, or sentences to be interpreted in various ways, with meaning presented in various forms or morphological and syntactic variations.

Sigmund Freud's Personality Theory

Humans and sexuality have deep ties that relate to their core as a way of primitive surviving techniques. Each living being has its way of reproducing for a living being not become extinct. Thus, the human relationship being has with sexuality notion is a deeply rooted one from the primitive time. This theory by Sigmund Freud explains that the human personality can be divided into three sections, the Id, Ego, and Superego, which have different stages of development in life (Bertens, 2016; Helaluddin & Syawal, 2018; McLeod, 2021).

According to Sigmund Freud, the Id is the essential part of the human personality that

contains the instinctual drives. It is unconscious and impulsive and the essential component for other instincts that are present since birth, such as, 'Eros' or the sex or reproduction instinct, also called the 'life instinct,' and 'Thanatos' or the drive to destroy or aggression, also called the 'death instinct' (Bertens, 2016; Helaluddin & Syawal, 2018; McLeod, 2021).

According to Sigmund Freud, the ego is the internal part of the human being that cannot be separated from external influences (Freud, 1923). Thus, the ego is the bridge to mediate the primeval instincts, the id, and the external world. Where the id works by instinct and does not make sense, the ego makes sense and can adjust to reality while meeting the id's demands. The ego is part of the human soul that seeks pleasure like the id but still considers norms, etiquette, and rules. (Bertens, 2016; Helaluddin & Syawal, 2018; McLeod, 2021).

The superego is the barrier to the id's impulsivity influenced by external factors. The superego consists of the conscience and the ideal self so that it strives for perfection and can guide the ego to achieve moralistic goals rather than following the id's demands. While the id and ego cannot distinguish between good or bad and right or wrong, the superego can control right or wrong feelings (Bertens, 2016; Helaluddin & Syawal, 2018; McLeod, 2021).

RESEARCH METHOD

This study is derived from qualitative research using the constructivism paradigm, which positions social reality as shaped in a social context, and its meaning is relative (Karman, 2014). The social reality that focuses on the discussion is sexuality presented through text, which in this case, implies the use of sexting emojis on social media.






Source of Data

The primary data of this research is the sexting emoji found on social media. In this study, the authors limit the number of

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sexting emojis students commonly find. Through a short interview at the beginning of the research with 12 students, the author found six emojis that are often associated with sex or sexual intercourse, as shown in the image below:

No.	Emojis	Description
1		Eggplant
2		Taco
3		Water Splash
4		Peach
5		Two tomatoes
6		Tongue
7		Hands

Tabel 1. Sexting Emojis

These seven data are further positioned as research primary data. The secondary data of this study is from other literature considered to have an intertextual network with primary data, which can be used to build the argumentative structure of the research. In addition, interviews were conducted to strengthen the analysis. The subject of this research is going to be randomly sampled people ranging from 19 years young to 35 years old who often or at least ever use social media and messaging applications such as WhatsApp in their daily life and are also capable of using the English language or at least understand the nuances in everyday usage. The researchers chose 19 to 35 years old to give a representative of different generations capable of using the English language and using social media and

messaging applications for emoji often found on this platform using this language.

Data collection

The researchers chose interviews as the primary data collection method because they complement what the researchers are at, spontaneous and factual perceptions of certain emojis in a sexual context. The interview includes minor behavior observation of the targeted subject during the interview by taking short notes (Barbara & Benjamin, 2006). To assist the process of conducting the interview, the author has provided several questions, as follows:

1. What pictures are shown in table 1?
2. Are the following pictures (showing table 1) emoji associated with sex or sexual activity?
3. If 'yes,' why do you associate it with sex or sexual activity?
4. Who do you use the emojis with?
5. In what context or situation do you use these emojis?
6. Why do you use these emojis?

The responses generated during the interview will be recorded and transcribed according to the needs of the analysis and presented as the premises in the analysis.

FINDINGS AND DISCUSSION

There is a parallel relationship between the visual elements of emoji and the morphological expressions or lexical choices used by the informants. Denotatively, similarities or iconicity relationships are built between visual signs and their meanings. In other words, the informant uses the same linguistic expressions in interpreting the presented sign objects. The informants conventionally understand the similarity of form and visual appearance. This iconicity relationship can be seen as a physical similarity to a significant sign from a semiotic perspective.

Interviews with respondents showed a shift in meaning from denotative meaning to

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connotative meaning. All informants confirmed that the visual display presented was associated with sex or sexual activity. One of the informants stated:

Excerpt 1

M: If you look at the use of the symbols above, it shows things related to sex. Figures 1, 2, 4, and 5, for example, look at first glance similar to male and female sexual organs. Meanwhile, Figures 3, 6, and 7 are similar to sexual activity.

R: What do you mean by sexual activity seen from where?


M: Picture 3, for example, resembles the visual appearance of squirting fluid which, if we relate it, is similar to ejaculation or the image of the tongue in picture 6, which resembles oral sex activity. Figure 7 also shows that The movement of inserting a finger into the hole is similar to sexual penetration.

Another informant stated

Excerpt 2







Just look at the shape is similar to the genitals, right? Eggplant, for example, is shaped like male genitalia. It will only be more apparent if the symbol is discussed when discussing sex.

All informants have almost the same response to each other when asked, "why do you associate it with sex or sexual activity?". Therefore, the informants were asked what words or phrases associate the emoji with sex and sexual activity. The informants also revealed various sexual configurations of these objects, as shown in the table below:

No.	Emojis	Description	Lexical Configuration
1		Eggplant	<ul style="list-style-type: none"> • Penis • Dic* • (Male) genitalia • men's stuff

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2		Taco	<ul style="list-style-type: none"> • Vagina • (Female) genitalia • (Hairy) Puss*
3		Water Splash	<ul style="list-style-type: none"> • Orgasm • Cum(ing) • Creampie • Sperm • Semen
4		Peach	<ul style="list-style-type: none"> • Butt(ock) • Ass
5		Two tomatoes	<ul style="list-style-type: none"> • Testicles • Balls
6		Tongue	<ul style="list-style-type: none"> • Oral Sex • Lick • Blo* *ob
7		Hands	<ul style="list-style-type: none"> • Fuc* • Having sex

Tabel 2. Sexting Emojis: Lexical Configuration

All informants stated that these emojis are used when communicating with people with social closeness, such as partners or friends. It is common in WhatsApp groups when talking about sex and sexual activity.

Excerpt 3

Usually, we find these pictures on WAG. When you talk about dirty things with friends. Often also found on IG accounts with lots of sexy photos, especially in the caption section.

In Excerpt 3, the informant stated that these emojis were used between friends with a relatively high social affinity. The number of similar responses makes the author question all participants about the context of using the lexical configuration. To help informants, the author provides stimulus questions, whether between people who have closeness or people who do not have social closeness. Furthermore, the author gives options for family, friends, acquaintances, or strangers. The

generated responses are evenly distributed and summarized in the following table.

Lexical Configuration	Participants
Penis Dic* (Male) genitalia men's stuff	Acquittance (formal), Stranger (formal) Friends (informal) Stranger (formal) Friends (informal)
Vagina (Female) genitalia (Hairy) Puss*	Acquittance (formal), Stranger (formal) Acquittance (formal), Stranger (formal) Friends (informal)
Orgasm Ejaculation Cum(ing) Creampie	Acquittance (formal) Acquittance (formal), Stranger (formal) Friends (informal) Friends (informal)
Butt Buttock Ass Ass Crack	Friends (informal) Acquittance (formal) Friends (informal) Friends (informal)

Table 3. Lexical Configuration and The Participants

These emojis can be interpreted by everyone so that they can be used to replace lexical choices that are considered taboo or cannot be spoken directly. An Informant confirmed this by stating.

Excerpt 4

Usually, people use these symbols because they seem uncomfortable, for example, directly revealing the organs or genitals or having sex. So we use these symbols because we believe, or maybe everyone also knows what they mean.

When explicitly viewed, these symbols are intended to convey taboo matters more implicitly but with a high level of understanding. People use these visual cues to replace verbal expressions that seem too

vulgar to convey or words that seem too formal.

Excerpt 5

We use visual symbols because they fit the context in which they are used. For example, if we use the word Fuc* for picture 7, it feels vulgar and disrespectful. However, if we use the word 'Having Sex,' it feels more rigid to convey to friends. So, the most appropriate is to use images.

Some informants felt that these symbols were only used in the English context. However, because of its everyday use and often found on various social media, informants cognitively associate it with sex and sexual activity.

Excerpt 6

Not all of this is in the Indonesian context. For example, for male genitals, in Indonesia, we use birds or maybe bananas. Alternatively, tacos or peaches; are not things from Indonesia. However, often, we find it on IG or the Internet, so we know this means female genitalia.

Some informants informed that the use of information on sexting emojis was not solely intended to talk about things related to sex. Several informants argue that its use is done to build a more intimate atmosphere or bring humor between friends.

Excerpt 7

Sometimes we use emojis just for fun. Because people also know what it means, so it looks funny when you use it.

Excerpt 8

In addition to talking about sex-related things, emojis like this usually appear for jokes.

Discussion

Based on the dyadic semiotics theory from Ferdinand de Saussure, we can see that emoji usage as the sexual sign is in line with the relationship between the 'signifier' and the

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'signified.' For example, the first emoji of eggplant is interpreted as male genitalia by all participants despite the difference in the natural appearance as one is a vegetable, and the other is a part of the human male body, nor the causal relationship that connects both the object and the sign.

The Mythology behind Sexting Emojis: Iconicity as a Connotation Foundation

Mythology (Barthes, 1964, 1972; Chandler, n.d., 2003), oriented towards meaning and linguistic expression development, is seen in this study. Sense develops because its users need different interpretations of the same sign. An object or entity generally denotatively associated with food experiences development in terms of meaning. Things that are iconically related to other entities, such as fruit (eggplant, peach, and tomato), food (tacos), body parts (tongue and hands), and events (splashes of water), are used to communicate ideas associated with sex, organs sex, or sexual activity. This visual element is metaphorically intended to facilitate communication between participants who position things related to sex and sexual activity as something that can be conveyed directly in the communication process. In other words, meaning develops because speakers need new interpretations that facilitate their needs. Suppose it is associated with mythology in Barthes' perspective. In that case, it can be seen that the development-oriented mythological process on the signified side is used to communicate according to its use context.

The intended contextual adjustment can only occur when the informants understand the signing system. This study shows that the similarity of shape and visual appearance is the initial basis for interpreting signs conventionally. This iconicity (G., 1936) relationship allows non-native speakers to interpret a visual sign differently. Informants

assume that the pictures above have similarities with objects associated with sex or sexual activity. For example, eggplant, tacos, peaches, and tomatoes are cognitively related to male and female sexual organs because they are at first glance similar to sexual organs or parts of the human body or the visual appearance of the tongue, hand movements, splashing water which are considered similar to sexual activity. The description above shows that the process of developing denotative meaning into connotative meaning is facilitated by knowledge and understanding of the visual form of a sign. However, this meaning can be strengthened by using the correct communication context.

If we look more deeply, iconicity is associated with three things, namely sexual organs, sexual activity, and conditions related to sexual activity. Iconicity associated with sexual organs is presented using objects known to the user, such as fruits or food. Informants tend to manipulate objects or that are culturally understood so that the meaning process can be carried out directly to obtain the same understanding between each participant. On the other hand, the iconicity associated with sexual activity can be seen from the similarities in the nature and organs involved; for example, the tongue emoji is used to describe oral sex activities because the tongue organ is used in its implementation. Alternatively, the movement of the index finger entering the hole associatively has similarities with sexual penetration. The image of splashing water is ironically associated with ejaculation. This is used because the process of ejaculation as the end of sexual activity is characterized by the presence of fluid produced during sexual activity. The three classifications are shown in the following table:

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



No.	Iconicity	Emojis	Description	Interpretation
1	Sexual Organs		Eggplant	Similar in shape to male genitalia
2			Taco	Similar in shape to female genitalia
4			Peach	The similarity in form of the buttocks
5			Two tomatoes	Similar in shape to male genitalia
6		Sexual Activities		Tongue
7			Hands	Appearance resembles sexual penetration
8	Conditions related to sexual activity		Water Splash	The visual appearance of fluid is associated with the liquid produced during sex

Table 3: Development of Signified

Interviews with respondents showed that they tend to use visual elements to limit socio-cultural limitations, which pictures may only facilitate because using sexually oriented words seems taboo or rigid. On the other hand, it seems to emphasize the social distance between participants.

Furthermore, this kind of emoji can be said to be a symbolic sign since there is no causal relationship between the sign and the meaning; there is a constant need for similarity in appearance. Thus, it can be said that the emoji's sensual meaning is gathered from the conventional link, where the symbol itself does not need to be similar to the intended meaning.

The meaning of the emoji in this context is best described as connotation since the emoji are interpreted mainly by using their implied meaning instead of the literal meaning. The data compiled from the interviews point toward the usage of associations with the emoji to convey the intended meaning. This can be seen through the use of various food emoji such as eggplant, peach, and tacos which are given another

meaning as penis, buttocks, and vagina, respectively.

Connotation is expanded by associating elements that are commonly known in their native context. For example, fruit is used as a medium to present connotative meanings related to sexual organs because the speakers are familiar with the fruit and commonly found in their daily lives.

Metalinguage

Barthes states that mythology (Barthes, 1964, 1972) is not only limited to the meaning that develops on the signified side but also the development of expression on the signifier side. This allows the emergence of new words, phrases, or sentences. Table 2 shows that to present things related to sexual organs or sexual activity, people tend to use various lexical variations whose choices are symbolically understood by the users.

Differences in a cultural context influence the lexical choices used by informants. In excerpt 6, for example, the informant revealed that the visual display was not commonly used in the context of the

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informant's native. In Indonesia, sexual organs have their metaphorical forms, such as a bird or a banana. Likewise, tacos do not come from the context of Indonesian culture. However, the high usage in the Indonesian context and supported by the similarity of visual appearance makes non-native speakers able to provide the correct interpretation directly. This is undoubtedly reinforced by the use of linguistic and non-linguistic contexts.

Sexuality and Language

This research shows a relationship between sexuality and language use. As an inseparable part of human life, sexuality is present as something that is considered taboo and inappropriate to communicate in a social context but is deeply embedded in human life. Its existence presents psychological impulses, which for Freud, are interpreted as instinctual impulses. Meanwhile, humans have an ego that limits these impulses through norms, etiquette, and rules (Freud, 1923; Helaluddin & Syawal, 2018; McLeod, 2021).

The semiosis process that develops in mythology in research shows that humans tend to avoid things related to sexuality as part of obedience to norms and ethics in a society that assumes sexuality as an inappropriate or taboo part conveyed in a social context.

The presence of lexical choices and language variations clearly shows an attempt to communicate human instinctual instincts in socially and culturally acceptable forms in a cultural and moral context.

The connotations built on metaphorical elements (such as eggplant, tacos, and others) illustrate human efforts to present new vehicles to communicate taboo things such as sexuality.

CONCLUSION AND SUGGESTIONS

Conclusion

The development of technology allows the emergence of various forms of communication. The presence of various social messaging applications has limitations because linguistic and non-linguistic aspects are not

communicated optimally. The presence of a visual mode allows meaning to be limited in a linguistic context and a linguistic context. Using emoji sexting allows application users to express things that are difficult to express through language using visual elements. The presence of sexting emoji led to the development of meaning on both the signified and signifier sides. Development on the signified side allows the development of denotative meaning into connotative meaning.

On the other hand, developments on the signifier side give rise to various new expressions that refer to the same meaning. The new expressions produced are applied by their use by considering the socio-cultural context and the relationship between participants. This research shows a very close relationship between sexuality and language. As an integrated and deeply embedded part of human life, sexuality presents instinctual impulses that need a medium to be actualized. However, moral and cultural values seem like norms, and moral values constrain the impulse. Language can be seen as restraining instinctual impulses through linguistic elements that seem 'acceptable' in social and cultural contexts.

Suggestion

The limited number of primary data and the number of informants makes this research still needs to be developed further. However, its methodological application can provide horizons for studying semiotics and semiology, which so far are still oriented to the interpretive paradigm. The researcher suggests that the next researcher presents a more extensive and varied amount of primary data so that it is possible to develop a comprehensive deductive analysis that touches on all aspects related to sexuality.

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