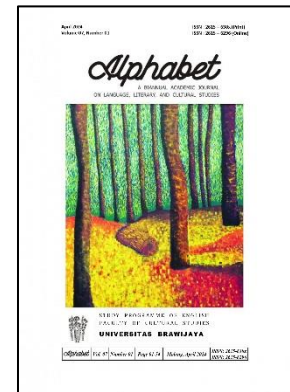


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The Color Representation of Death: A Study of Death Flag Color in Javanese Culture

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Abstract

The study of color in anthropolinguistics is continuously growing as it relates to language and local culture. Several colors such as yellow, white, green, red, and black are the representation of the death flag in Javanese culture. Through this study, we attempt to examine most of the death flags and the understanding of its meaning in the Javanese community. The sample of the study was taken from 100 participants of the Javanese people in Malang, Surabaya, and Gresik. We interviewed them based on our questionnaire regarding the color of the death flag in Javanese community. The results show yellow being the most common death flag in Javanese, even though most cultures associated black with sadness or grief. This phenomenon leads to cross-cultural discussion regarding Javanese people perceiving the colors of the death flag outside of their intended meaning.

Keywords: Death flag; anthropology of color; Javanese culture.

Several studies have discussed the concept of colors to represent an idea or culture in the world (Neto, 2002; Saito, 1996), but fewer are explored in Indonesia. (Syarif, 2018) discussed color as an existing part of Javanese culture. Javanese society believes that the yellow color symbolizes nobility, divinity, glory, and peace. This can be seen from the traditional cultural ceremony *nasi kuning* (yellow rice) is used as an offering which is a symbol of hope and salvation from God. Furthermore, the white color in Javanese society means cleanliness or purity, which is a similar value to the Indonesian participants in Saito's (1996) study of color preference in China, Japan, and Indonesia. In the governmental structure of the kingdoms in Java, there were courtiers called *Pamethakan*. This term comes from the Javanese language

which means white. Meanwhile, Wijana (2015) found the metaphorical relationship of colors in Indonesia. Seven lexical items of colors are common in the Indonesian metaphor, namely *hitam* 'black', *putih* 'white', *abu-abu* 'grey', *merah* 'red', *kuning* 'yellow', *hijau* 'green', and *biru* 'blue'. The results of the study show that colors used in Indonesian metaphors convey a meaning that is obtained from cultural association, comparing one color to one phenomenon. The study of the metaphorical meaning of colors was also conducted by Fauzi et al. (2021) in Sundanese. The results suggest that colors are related to local knowledge that the Sundanese community expressed in the form of color metaphors. Özgen (2004) believes that a society's attempt to interpret color can be influenced by factors such as cultural context and language,

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indicating that the process is shaped by environmental factors. According to Jakobson, the Sapir hypothesis (1921: 207) argues that thought patterns, language, and culture cannot be separated which means language frequently shows up in culture-specific expressions and its effect the way their society thinks.

MacLaury et al. (2007) in their book *Anthropology of Color*, explained that color is an important consideration for people in Swedish when they want to buy a car. Formerly, people's cars in Swedish were black by default and nothing else. Thus, the black color in a car reflected largely the contemporary notion of nobility and elegance. Nowadays, the situation is experiencing development. When buying a car, Swedish people will avoid cars in solid blue. They believe that buying a car with solid blue is likely to encounter issues. The leading cause of the phenomenon is likely to be in the cognitive realm, the important factor is color being a symbol (MacLaury et al., 2007, p. 337). This phenomenon may represent that colors play a significant role in culture and society. It is as a marker and, if more substantial, as a conviction concerning something that has either beneficial or adverse worth.

Color, in this context as a symbol, is embodied in the form of physical objects, including in material culture. However, the function of the symbol conveys meaning as non-material culture (Laili, 2021). Colors are an important part of the culture to express what kind of ideas and feelings, such as love. Neto (2002) has discussed the colors associated with the style of love. The result of this study shows that the dark color (black, gray, brown) is associated with something in a negative way such as bad, sad, despondent, angry, and stress. In another result, tones of red (red, purple, violet, and pink) represent the style of love it is characterized not only as intense, strong, and exciting but also as defiant, contrary, and hostile. In addition, bright colors (white and blue) have been demonstrated to have the highest favorable evaluative connotation such as cleanliness, harmony, freshness, beauty, gentleness, and naturalness.

Among those several studies regarding color investigation, the study of colors in culture and society still has to receive further attention, especially in the context of Indonesian communities. Syarif (2018), Wijana (2015), Fauzi et al. (2021a) have discussed colors in Indonesia and obtained generalized results, mostly in language lexical concepts and expressions. In this study, we attempt to find out the specific values of colors in the Javanese community, which is the use of color in the death or mourning flag. The study of this specific issue has not yet been discovered in any similar studies, whereas a mourning or death flag is common in the Javanese society itself. A death or mourning flag is used to sign the existence of a person's death in a community. We believe that the color used in a mourning or death flag can reveal the values and perspective of a certain community towards a phenomenon. It is in line with the purpose of anthropo linguistics research which is to record and identify diversity and emphasize the value of culture of a certain community.



Figure 1. Death flag example 1

(Source: https://www.google.com/url?sa=i&url=https%3A%2F%2Fnews.detik.com%2Fberita-jawa-barat%2Fd-1416279%2Fbendera-kuning-tanda-duka-sudah-terpasang-di-rumah-noto&psig=AOvVaw1Vr_pBQtkkVOvdPFYqAFqb&ust=1691464466971000&source=image)



Figure 2. Death flag example 2

(Source: <https://www.google.com/url?sa=i&url=https%3A%2F%2Fsumeks.dismay.id%2Fread%2F653695%2Fpasutri-yang-tevas-kecelakan-di-simpang-dogan-perumnas-kenten-disemayamkan-di-rumah-orang-tua&psig=AOvVaw2bIQMsl-LLrAAY1nWibUdq&ust=169146>)

These death flags have the same purpose but interestingly come in different colors and patterns in each region. The display of flags is to mark certain events and is viewed as very important by many people to express their allegiances (The Executive Office, 2021). Perceiving the importance of flags and the uniqueness of Javanese culture to put flags with certain colors as marks of death, the present study tries to answer what color represents death in Javanese society and the understanding of the Javanese in interpreting the meaning of the death flag. The discussion of this study may advance our understanding, notably in the anthropo linguistics and semiotic fields. The result is expected to give another perspective and knowledge about the representation of color in the death flag and how it plays an important role, especially in the Javanese culture. According to Wisma Bahasa (2021), since the time of the colonists, the death flag has been in use. It is unsure for how long the Javanese people have used flags for marking the death of a person. However, studying the use of death flags is worthwhile research in order to find out the relation between colors and its relationship with people, especially how Javanese community perceive the meaning of death flags.

METHOD

The study was conducted in a qualitative method to focus on the subjects' thoughts, perceptions, opinions, or beliefs, all of which are intangible and cannot be quantified. Creswell (2007) asserts that qualitative research can be used to discover and comprehend the meaning that particular people or groups assign to social human problems. Moreover, using qualitative study means the data collected would be presented with the richness of real-life phenomena. By grasping the natural aspect of a certain phenomenon, the qualitative study in this research would help the researchers due to it is in line with the purpose of research in knowing the complexity of dialects from the concerned respondent. However, the questionnaires and literature will be used to enrich the data between data facts in the field by connecting them with the theory that has been used.

The questionnaire was disseminated through online targeting in order to reach larger participants. The researchers took samples in Malang, Gresik, and Surabaya for about 100 participants in total. In addition to making the calculation easier, the author uses 100 participants because it is the ideal number for population research (Juniati, 2020). The area is chosen due to the large population of Javanese Community in those regions. The researcher used open-ended questions simply because it invites participants to share more information about how they feel and think about the questions given (Stallard, 2023). The aim of this questionnaire is to understand what people thought about the color of the death flag in their region and which color is the most common in Javanese community. The result of the questionnaire then was sorted and concluded into a frequency of death flag color occurrences. First, the participants were asked to fill out the Google Form given regarding the color of the death flag. The data collection was done in a week to reach the target of around 100 participants. After receiving the target of the participant, the data were operated into Microsoft Excel for processing and analyzing. While in the Microsoft Excel, the data were classified

based on the death color category with the participants' answers. This was used to make analysis easier to classify what color is most common in Javanese society; what the colors of the flag mean; additional symbols displayed on the death flag, and so forth¹. Moreover, the data is also classified into several parts depending on the color and each meaning which has a similar meaning to one another. Following the next analysis, the author interprets the data into a percentage form based on the number of participants who have been classified based on their categories.

RESULTS

Common Javanese Death Flags

The participants of the study, according to the questionnaire, came from regions in Java such as Surabaya, Blitar, Tuban, Malang, Kediri, Semarang, Solo, Gresik, Ponorogo, Sleman, Sidoarjo, Mojokerto, Lamongan and so forth. By this study, the most dominant to least mourning flag color can be seen in the Table 1:

Table 1. Total amount and percentage of death color in Java

Color	Percentage	Amount
Yellow	68.44%	58
White	63.72%	54
Green	3.54%	3
Black	3.54%	3
Red	2.36%	2
Without using death flags	1.18%	1

According to Table 1, the Javanese community mostly uses yellow as the death flag, followed by white in the second position, then green, black, and red as the least color used for the death flag. From this finding, we can conclude that the participants mostly assume that yellow could be the color representing sadness

or grief through its prevalent use in the death flag.

The significant occurrence of yellow used as the color of the death flag is indeed surprising since it contradicts the common color meaning in Javanese. Most studies of color in Indonesia mention that black is strongly related to negative feelings such as sadness, grief, and mystery (Fauzi et al., 2021; Syarif, 2018; Wijana, 2015). While in a wide exploration, European, American, and Muslim communities identify black as the color related to death and grief (MacLaury et al., 2007). Wijana (2015) also states that white is metaphorically used for the term death in Indonesia, which explains that white here is the second most commonly used death flag. Interestingly, black is supposedly common to represent death as it is found in many cultures of Europe (MacLaury et al., 2007, p. 357). Furthermore, Gan & Kok (2012) mention that later as Islam spread to Indonesia, black became a color of death for Muslims. Even though these statements talked about black becoming the color of death in several cultures including Indonesia, it is different from the fact that in Javanese community, black is the second least used color of death.

Table 2. Death Flag with Several Additional Symbol

Color	Symbol	Percentage	Amount
White	Black cross	26.67%	17
	Red cross	18.83%	12
	Green cross	4.70%	3
	<i>Innalillahi</i> writing	3.13%	2
Green	White cross	28.24%	1

In accordance with Table 2, the death flag has **additional symbols** such as cross and *Innalillahi* writing (الله انا). The symbol *Innalillahi* writing is familiar with the utterance of *tablil* (is a form of praising God in the form of oral

¹ Questions in the questionnaire

Table 3. Death Flag and its Meaning According to Participants

Color	Meaning	Percentage	Amount
Yellow	Sad, grief	70%	41
	Nobility	5.17%	3
	Colonialism	3.44%	2
	Distress	3.44%	2
	Brave	3.44%	2
	Warning	1.72%	1
	Peace	1.72%	1
	Respect	1.72%	1
	Don't know	5.17%	3
White	Death/Grief	38%	19
	Holy	44%	22
	Shroud	2%	1
	Life	2%	1
	Despair	2%	1
	Peace	2%	1
Green	Don't know	10%	5
	Grief	33.33%	1
	Peace	33.33%	1
Black	Respect	33.33%	1
	Sad	100%	1
Red	Brave	100%	1
Without using death flags	-	-	-

speech) in Islam. *Innalilahi* is shortened from *Innalilahi wa inna ilaihirojiun* (راجعون إليه وإنا لله إنا) which means that “We surely belong to Allah (God of Muslim) and to Him we shall return”. This phrase is common for Muslims to be uttered when someone dies. This symbol occurs due to the fact that most of the Indonesian population are Muslims (Ikhwan, 2018).

This writing is specifically found in the white death flag in Ponorogo area. If it is combined with what has been discussed about the

meaning of white and *Innalilahi* writing, it can be concluded that it is a symbol of death for Muslims. It symbolizes where people return with a state of purity and they belong to their God as their creator. Moreover, the cross symbol in the death flag in Javanese is not much different from the Swiss flag and Christianity. Both of them have a cross symbol in the middle of the flag. According to Johns (2019), the essence of Christian worship and life is the cross. It represents God's belief and existence. In the Swiss flag, the cross symbol also refers to the crucifixion of Jesus Christ, again about belief in God. Therefore, this context indicates that people who have died return to God and the rest of the meaning (different colors) depending on what the meaning of the color attached to the symbol. (Note: for *innalilahi*, it is clear that the person who passed away is a Muslim, while other death flags can be used for other religions). However, it is unknown how the Javanese community receives the cross symbol and uses it as a symbol of death. Also, contrary to its meaning as a symbol of death in Christianity, we found that the cross symbol used in Javanese flags can also occur in the death of Muslims.

From Table 3, the study found that people in Javanese often thought that the death flag represents sadness. In every color mentioned in the questionnaire, sadness is the answer to the meaning of the death flag. As mentioned previously that yellow being a common death flag, it needs to take a deeper look from the historical background. The choice of yellow as the color of death might actually come from the Dutch colonial era in Indonesia when at that time the yellow plain rectangular flag with the letter Q symbol was known (National Geographic Indonesia, 2019). At that time, there is a deadly epidemic, when the person is exposed to the plague, then they start using the yellow flag as a marker, and there is the letter Q, which means quarantine.

Looking at the survey result, it seems that most of the Javanese people do not know this kind of history. It is clearly seen that only 2 people have answered that the yellow death flag is related to colonialism. Both of them argue that

the choice of yellow as the color of death has been around since the Dutch colonial era. At that time, this yellow flag became a marker for those suffering from a deadly epidemic who had to be quarantined. With these different perspectives between what is supposed to be the real meaning (historical background) and the Javanese people's perspective, we can see Javanese community has probably made an agreement over time that the yellow death flag might indeed symbolize grief, mourning, and. It is interesting to see that the Javanese people seem to accept yellow as the color of the death flag and use it collectively, contrasting with the common traditional knowledge of the meaning of color in Javanese itself.

DISCUSSION

Interpretation of Death Flag Color in Javanese Communities

Throughout the frequency resulting from the questionnaire, it is interesting to discuss further how the Javanese communities view the use of colors in their death flag. In the Javanese communities, and in our experiences as parts of the Javanese community in Malang, East Java, we are familiar with the use of the death flag in order to signify that someone has passed away. For the family whose member passed away, it is a custom that they have to organize a praying event which is conducted by the neighbors. In a collective community like the Javanese, this death flag announces the death of someone for people in certain neighborhoods. Then, the neighborhoods will help the mourning family to process the late member of the family into the funeral.

Seen how it is closely related to the death phenomenon, we are intrigued to see whether the color used in the death flag in the Javanese communities has become a specific symbol for the occasion, or to understand if the color used in the death flag is actually in line with traditional interpretation of meaning in Javanese. As mentioned in the previous studies, the color that is closely related to death is black (Fauzi et al., 2021; Syarif, 2018) as found in Sundanese and Indonesian in general. Most cultures in the

world also associate the black color with death and grief (MacLaury et al., 2007, p. 357). Therefore, we also expect to see that most of the death flags used in the Javanese communities are black. However, the questionnaire shows a distinct result that most of the participants are familiar with yellow as the color of the death flag. This has raised us the question if yellow also becomes a color symbolizing death.

White becomes the second most prevalent death color in Javanese due to people assuming that it is also a symbol of chastity and grief. In Javanese itself, white color is taken from the base of color of cotton, which is the main material of *kafan* (a white shroud used by Muslim to wrap a dead body). Javanese people believe that white means purity, light, security, chastity, innocence, and submission (Syarif, 2018). On the other hand, English believes that white is a symbol of anger and fear (MacLaury et al., 2007). These concepts indirectly contradict each other. Therefore, white became one of the death flags due to symbolize the Javanese belief that people who die, live in a holy state. Moreover, the context of white as a death not only occurs in the context of the death flag. Mentioned by Wijana (2015), in Indonesia itself, white contains the nuances of weakness, or sickness through the metaphorical expression of color. The example is *menaikan bendera putih* or to raise the death flag. This metaphor expresses that white flag is a symbol of death.

Green in several cultures also has different meanings, but frequently refers to the leaf color. Javanese culture assumes that green represents nature, fertility, green movement, farmland, wild, raw, immature, and jealousy (Syarif, 2018). In American culture, they believe that green is associated with luck and it is a symbol of money. In Islam, green is considered an important color because it is associated with Prophet Mohammed (founder of Islam and its scripture) and a symbol of life and paradise (Dinfos Online Learning, 2022). The evidence that shows green is an important color in Muslim is known from the flag of Iran and Saudi Arabia. As a predominantly Muslim country, both of these countries have green in their national flag. Green is a symbol that represents

Islam which brings joy, unity, nature, and advancement (Edarabia, 2023). If it's connected with the death perception, green means that nature. Seeing that the majority of Javanese's population is Muslim, it can be concluded that the use of green as a death flag might be connected with how Muslim perceive the meaning of green itself. Green death flag here is a symbol of people who have died whose body is in the grave and returns to nature and paradise.

In Javanese, red is known as the base color of blood. Red means forbidden and anger (Syarif, 2018). In some cases, red is also associated with the symbol of bravery. Connecting with the context of death, the participant said that red means to have the courage to face death which all living things will surely feel the same. It is a symbol of danger, means that death is considered as a dangerous event. The color of red thus gives a sense of warning. Apart from anger, American English has several different meanings to understanding the color of red (Jill Morton, 1997, p. 16). In psychology, red symbolizes love, passion, and energy (Cherry, 2023). Based on the natural term, red often symbolizes fire, blood, and rose (Neto, 2002). In contemporary culture, red means stop and Christmas. In religion, red is connected with the devil (Morton, 1997).

Most literatures associate black color to death as it is the color for funeral and death. It is seen from traditional funerals in Chinese, Buddhist and Japanese, the clothes worn are black (Gan & Kok, 2012). Similar to the previous study, in European and American cultures, black is the reflection of death and sadness (MacLaury et al., 2007, p. 358). Contrary to the previous studies, Javanese society assumes that black is a symbol of wisdom and equality. Wise because it is considered capable of leading, and equality which means no matter how great or high the position someone has, if he dies he will become ashes or soil (Syarif, 2018).

In certain communities, yellow is seen as a symbol of wealth and prosperity. Yellow, associated with the sun, blooming flowers, and summer, is viewed as a positive, lively, energetic color that evokes happiness and excitement

(Kumarasamy et al., 2014). For example, In English, yellow collocates most with joy in the context of emotion categories in reference to basic color (MacLaury et al., 2007, p. 358). In Indonesia itself, yellow color is also often associated with glory and royalty. In Kraton Sumenep, they value yellow seen from their wedding ceremonies. The bride uses *Rapek*, accessories and clothes in yellow tones. Yellow shade in *Rapek* is taken from the inside bitter melon fruit, symbolizing the grandeur and authority of the majestic Keraton Sumenep (Umarah & Angge, 2021). From these examples, yellow being a different symbolism depends on cultural context.

Generally, Javanese community often associates yellow with positive meaning. The concept of yellow in Javanese culture is often associated with gold and often associated with nobility, divinity, glory, prosperity and peace (Syarif, 2018). For example, Javanese cultural ceremonies often have yellow rice or *nasi kuning*. In this case, the Javanese community believes that when they serve *nasi kuning*, they believe that this is a symbol and hope that it will bring nobility and divinity to the event they are running (Syarif, 2018). Moreover, in the Yogyakarta palace, the color yellow is present in the color of the umbrella plaque used by the Sentana Prince (the highest title in Yogyakarta palace), as well as the umbrella used to shade the food and drinks served to the *Sultan*. This also represents a symbol of hope that asks for protection so that the Sentana prince is given safety from the Almighty God (Syarif, 2018a). From these examples, it is known that Javanese culture applies the ethnical meaning and is connected to it to certain culture ceremonies which also bring some optimistic and good meaning.

Contrary to the sense produced by a death flag, as shown from the questionnaire results, the Javanese community seems to associate yellow with the death color flag. In the findings above, more than half of the participants are familiar with yellow as a symbol of the death flag. The use of yellow in this context brings to people's minds that when they see the yellow death flag, it means that people are dying or

marked as mourning and grief. With the presence of a death flag as a marker, Javanese community portrays death as an important event. They often put a death flag on the street or commonly in front of the house as an indication and information that the family in the house is grieving.

At this point, yellow in the death flag is no longer associated with a positive meaning as it is in the common interpretation, which is about nobility, glory, prosperity, and peace. The Javanese community hereby shifts the color meaning of yellow in the death flag into something that is associated with other meanings related to sadness. It can be observed that Javanese community currently exhibits inconsistency when interpreting color meaning. They tend to change color interpretations, considering the existing conditions at the moment. It is such an unwritten understanding where the concept of color in Javanese culture does not depend on the general meaning but it changes according to the context and traditions that exist in Javanese society.

In this case, where Javanese society changes to the yellow meaning associated with death, there is an argument that this association was influenced by several factors, such as colonialism, health, and religion. Yellow as the death color flag has been used since the Dutch colonization era. The flag indicates that there are people in the house who are being quarantined due to the cholera infection (Fatimah, 2019). The Dutch colonial government would mark the house with a yellow flag, which meant that the person infected with cholera had died. However, at that time, not only yellow flags were being used, but white and red flags were also used as quarantine signs, which were placed in front of the gate of a village as a sign that the village was experiencing a mild to severe cholera outbreak (Fatimah, 2019). In terms of health, study shows that there is an interpretation of the meaning of yellow color with disease. Yellow has meaning as disease or sickness due to a symptom of some illness (MasterClass, 2022). For example, a medical condition called yellow fever causes the skin and eyes to turn yellow. This is also an example

of yellow meaning adjustment depending on the context that relates to the linguistic terms. Moreover, in the COVID-19 context, yellow is used to distinguish areas that have some cases of local transmission, but no group or community transmission (Rilis, 2020). Last, over 96% or 148.19 million people of the population in Javanese are Muslim (Kusnandar, 2022). Even though Muslim believe that green is a symbol of life and paradise, yellow or gold also being color signifies the time of midnight, which is a suitable time to perform *tabajjud*, midnight prayer, as a sign of nobleness and closeness to the Almighty God (Haris, 2019; Inasis, 2022). Hence, the use of yellow as a flag of death is indeed influenced by many factors that then merge and readjust along with conditions, places, and times.

The explanation about the yellow in the death color flag above aligns with Wierzbicka (1996) claim that color interpretation is largely subjective and contingent upon the perspectives of individuals and cultural communities. It is significantly highlighted that interpreting colors cannot only be seen from the basic meaning but will continue to change in accordance with the beliefs and understanding of the community itself. It also expands the cultural meaning of the color yellow, which has different meanings and connotations in different societies (Huda et al., 2023). Connotation blends the literal meaning with the emotions and thoughts that occurs when interpreting a particular meaning. Connotation considers various factors like myths, ideologies, and beliefs that influence the connection between a certain event and its intended meaning, resulting in a deeper, suggested meaning. Consequently, the use of yellow in the color of death flag connotatively changes the meaning caused by the event of death. Javanese society shifted the original positive meaning of yellow into mourning.

In Javanese culture, it is a common tradition for them to use the yellow flag as a symbol of death. Nonetheless, the Anthropolinguistics perspective, seeing that this serves as an interesting study, proves that the concept of interpreting color is dynamic, depending on where

the color is being used. In the context of yellow as the color of death, it may only apply to death flags because, looking at other examples, such as on social media, the color yellow no longer applies as a symbol of death because, mostly, the use of design to spread grief information often uses white and black. In addition, the phenomenon of Javanese society interpreting yellow as a flag of death may not be expected to change in the future or continue to exist due to Javanese society still holding onto their cultural heritage, traditions, and beliefs and transmitting them through the generations.

Based on the discussion above, interestingly Javanese culture has several colors to express death. In general, each of those colors have different meanings. Some cultures use yellow to represent glory and dignity while this meaning does not apply in Javanese culture, especially in the context of death. Between love and death, agree that black represents sadness but in Javanese culture it becomes the least prominent death flag. To underline, it can be seen that Javanese culture applied cross-culture in interpreting death as seen from the flag of death. Although the exact cause is unknown, some of them are related to colonialism's causes and effects, religion, and other factors.

CONCLUSION

To conclude what has been discussed previously, the flag has been used by the Javanese community to inform the death of someone. The use of the flag here also represents the symbol of death as it is spread in most Javanese communities, and the diverse perception regarding the flag's color also needs to be considered. Semiotically each color has a different meaning, but here, the Javanese people seem to have unwritten rules and agreements that all colors symbolize sadness, grief, and death depending on what color it is and where it is placed. Even though other colors have their own meaning and where yellow is often symbolized as nobility or glory, this meaning does not apply when placed in the context of grief. This occurrence is a result of the existence of connotative and denotative meaning as a result

of structures indicating the speaker's conceptualization of a certain cognitive domain which forms additional meanings caused by several factors (death). This is associated with the meaning system that it is a part of the linguistic system (language) in which the Javanese community generally accepts basic conventions in society regarding the general meaning of a death flag.

The next research is encouraged to do a study deeper about the historical background of the chosen death flag. Considering that every region has a different color, it is an interesting phenomenon to be studied. Furthermore, the phenomena where each region has different colors but they have something in common that is not much different, namely the addition of a symbol on the flag. Looking at this phenomenon it is possible to see that geographical aspects might be influenced here. Later it can be seen whether there is a cluster of similarities in the meaning of a symbol on the death flag that influences how the Javanese interpret its meaning.

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