**SEMIOTIC REPRESENTATION OF BATAK TOBA WEDDING CEREMONY**

\*ANGGI OCTORIA NAINGGOLAN
**\*\*** Dr. MEISURI, M.A.

**ABSTRACT**

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The study is concerned with the way the writer explores the representation of semiotic in Batak Toba WeddingCeremony, how semiotic is linguistically represented and the reason of semiotic realization as it is. The research method used in this paper is qualitative research which is related to the grounded theory where the sign is described in the culture of Batak Toba based on Pierce’s triadic of semiotic. Pierce’s theory was used in the frame of cultural semiotic representation and focuses on the words, sentences, which was spoken by the speaker in the Video of Wedding Ceremony RN and HS. The interview was assisted by three interviewees who are the speakers in every ceremony of Batak Toba in Medan. The results showed that Semiotic is not only found in a thing. Semiotic also found in a language. The linguistic representation of semiotic will be found in what language that used by a speaker showed the representation of a sign. The classification of verbal and nonverbal helped the writer to find the representation of semiotic linguistically. There were 5 icons, 2 indexes and 3 symbols found in that ceremony.

***Keywords:*** *Semiotic, Wedding Ceremony, Batak Toba*

1. **INTRODUCTION**
2. **Background of Study**

There are many signs in this world which have every single meaning. Sign also presented in many events or ceremonies. The study about sign is semiotics.

Semiotic is not a science because it has not a specific meaning: there are no semiotic meaning, that is, all meaning is semiotic.

Saussure calls this study with the term semiology. According to Saussure in Tinarbuko (2003), semiology is based on the assumption that as long as the actions and human behavior carries meaning or during serve as a *marker*, there must be behind the differentiation and convention system that allows the meaning of it. Where there is a sign, there is no system. Pierce says this study by the term semiotics. For Pierce as a philosopher, human reasoning is always done through the sign.

Indonesia consists of 17.504 islands. Each island consists of provinces that have different tribe and culture. Batak is one of the tribes in Indonesia which originally comes from the original Tapanuli, North Sumatra. Batak itself is divided into 5 sub - ethnics, they are, Batak Toba, Angkola, Simalungun, Karo, Mandailing and Pakpak. Nowadays, the Bataknese today’s descendants prefer a modern or western wedding because of the simpler era carried by modernization and its cheaper cost. Therefore, there are many Bataknese today’s generations who have not been familiar with their own customs. This becomes a problem for the Bataknese, because they will eventually not know anymore Batak Toba culture itself, so family name (*Marga*) that they have just will become a self-identity whereas forms and procedures for marriage are different for each region which is generally influenced by the public kinship system and local customary law. It is held in a number of series that customarily maintained and preserved by the community.

Moreover, Bataknese people believe that if they get married without running a customary procession that has been inherited, the marriage will not be legitimate by custom. Marriage is matrilineal which aims to preserve the descent of the husband in the line of men, according to family law, because land rights, property, name and position can only be inherited by males. Therefore, the Batak Toba people descendants should preserve the cultural traditions that have been adopted from antiquity, so traditional wedding of Batak culture is not only done in the modern era, but also will not fade. This is what makes the writer is interested to discuss the Batak Toba tribe traditional wedding ceremony as a discussion in this final report.

1. **The Problems Of The Study**

In Batak culture, Wedding Ceremony as an important parts of Batak Toba culture, the writer analyzes the semiotics of Wedding Ceremony in Medan.

Thus, the problem of the study stated as:

1. What types of semiotic are used in Batak Toba Wedding Ceremony in Medan?
2. How is the semiotic linguistically represented in Batak Toba Wedding Ceremony in Medan?
3. Why is semiotic realized as it is?
4. **REVIEW OF LITERATURE**
5. **Theoretical Framework**

A theoretical framework consists of concepts and together with their definitions and reference to relevance scholarly literature, existing theory that is used for particular study. The theoretical framework is most often not something readily found within literature.

1. **Semiotic**

Semiotic is a branch of science that is developed in linguistics. The semiotics study begins during the 19th century by a Swiss Linguistic named Ferdinand de Saussure. According to Reyes (2008), semiotics came from the Greek word “Semiotikon” which means signs as well as the study of signs and their interpretation. Reyes citied that Saussure described semiotics as connection between an object (the signified) and its linguistic representation (such as a word, the signifier) and how the two are connected.

According to Sebeok (2001), semiotics refers to exchange of messages and the system of signs that lie beneath them. Semiotic is realized in order to enable us to understand and express the signs’ meanings.

Viewed from semiotic experts, there are two theories of semiotic were very famous, which is linguists who came from Switzerland named Ferdinand de Saussure (1857-1913) and an American philosopher named Charles Sanders Pierce (1839-1914).

1. ***Ferdinand de Saussure***

Language is a system of signs that expresses ideas, and is therefore comparable to a system of writing, the alphabet of deaf-mutes, symbolic rites, polite formulas, military signals, etc. But it is the most important of all these systems. In Saussure’s theory, semiotics is divided into two parts, a marker (signifier) and the sign (signified). Marker seen as form / physical form can be known through the work of architectural form is being seen as a sign of meaning in revealed through the concepts, function, and / or values contained in works of architecture. In communicating, someone using signs to send the meaning of objects and other people will interpret these using signs.

1. ***Charles Sanders Pierce***

Pierce called his analysis with semiotic system model and the term has become the dominant term used the science of signs, but both focus on the sign. Semiotics is the study of signs, the function of the sign and the production of meaning (Tinarbuko, 2003). The signs convey information that is communicative. He was able to replace something else that can be thought or imagined. This branch of science is progressing in the field of language later developed also in the field of art and visual communication design (Tinarbuko, 2003).

Pierce in Cobley (2001) stated Peirce’s sign sports three components.

1. **Representamen**

The representamen is something that enters into related with its object, the second component of the sign. It is some phenomenon that an individual can see, hear, sense, or imagine. Christomy in Habibbulah (2014) stated that representamen is a form or "outer face", a first sign that is felt by human. Representamen is also a 'physical form of a sign'. Ability or level of representation (activity in human cognition representamen to associate with the knowledge and experience) is not the same.

1. **Object**

The second is Object. The referent (Peirce’s term is object: we shall use referent in this article to avoid confusion between semiotic objects and the objects in object-oriented programs) is the concept or entity to which the referent refers: the “something else” for which the referent stands. The semiotic object can never be identical to the ‘real’ object, since according to Peirce our knowledge is never absolute. In this research, we focus only to the Semiotic Object of Batak Toba Wedding ceremony. Refer to the theory of Pierce (Noth, 1995:45), based on its object, Pierce divided the signs in the image and can be seen from the types of the sign that are classified in semiotics. Among them: Icons, Indexes, Symbols (Kris Budiman, 2005:56)

1. **Icon**

An icon is a sign that interrelates with its semiotic object by virtue of some resemblance or similarity with it, such as a map and the territory it maps (Cobley, 2001:29). Icon signifies by being perceived as similar to its object.

The icon is the simplest since it is a pattern that physically resembles what it `stands for'. A picture of your face is an icon of you. The little square with a picture of a printer on your computer screen is an icon for the print function. The picture of a smoking cigarette with a diagonal bar across the picture is an icon that directly represents `Smoking? Don't do it' (at least it does with appropriate cultural experience).

1. **Index**

An index is a sign that interrelates with its semiotic object through some actual or physical or imagined causal connection (Cobley, 2001:29). It signifies through causal relation to its object. Pointing automatically alerts attention. Index sign is another type of signs. Basically, an Index signs is a sign where there is a direct link between the sign and the object. Most of traffic signs are index signs, because, they give information which relates to a particular location.

1. **Symbol**

A symbol is somewhat more complicated. The series of signs in the above paragraph highlights with a symbol, ‘Coke’, a sign whose interpretation is a matter of social convention (Cobley, 2001:29). Symbol signifies by habit or convention word in the title of one of his important collections of essays.

Symbol is another type of signs that are important to be considered. A symbol has no logical meaning between it and the object.

1. **Batak Toba Culture**

In Batak Toba, regulations and norms are mentioned above the customary form. Indigenous contained in the citizen of Batak Toba Batak Toba require obey / perform the tradition that has been done by our ancestors in the past. Batak Toba and Indigenous People can’t be separated, because entire ways of life Batak Toba regulated by custom.

1. **Batak Toba Wedding Ceremony**

The Batak Toba tribe traditional wedding ceremony after doing traditional pre-wedding ceremony, the bride, groom and the both of families should do the several steps. Distance between Pre-wedding and wedding ceremony should be 2 weeks. Based on Richard (2012, p. 134), there are 7 steps should be brought. They are;

1. ***Marsibuha-buhai* step**

*Marsibuha-buhai* is from the word of *Buha* which means open, so *marsibuha-buhai* is an opening ceremony.

1. **Blessing Event**

Nowadays most of Batak Toba people just conduct their wedding ceremony until the blessing event without continuing or completing the customary wedding. The Batak Toba people conduct their wedding ceremony just until the blessing event, it will be considered valid based on religion, but will not be considered valid based on a custom, because it is not a customary wedding. Therefore, they should do it soon. If they do not do it, it will be debt, and debt should be paid.

1. **Welcoming *Hula-hula***

Most of guests who have been invited in the building before the bride entered. Officers must prepare food. *Hula-hula Parboru* and *Hula-hula Paranak* do not directly enter the building, but they will come if they are asked to come in. Troupe of *Hula-hula Parboru* and *Hula-hula Paranak* bring *Arsik* or *Boras Sipir Ni Tondi* given directly to *suhut* (parents both of groom and bride). After that, *Raja parhata* (protocol) invites guests to stand for greeting the family of the groom and the bride.

1. ***Pasahatton jambar/dekke***

Before eating, *Paranak* bring meat, whereas *Parboru* bring *Arsik*. Families of groom and bride hold the plate of *Tudu-Tudu ni sipanganon.* There are two sections in holding plate of *Tudu-Tudu Ni Sipanganon*;

1. When both of families hold the plate of *Arsik*, palm of hand of bride’s families should face down, means that family of bride give their daughter. Otherwise, palm of family of groom should face up, means that receive their daughter.

2. When both of families hold the plate of meat, palm of hand of groom’s families should face down, means that family of groom give their son. Otherwise, palm of family of bride should face up, means that receive their son. Then, they shake hands each other. Each of them are back to his seat and one of the *Paranak* lead the pray for eating. At eating times, *Boru* from *Parboru*, distribute meat, and is placed on the table of guests whereas *Boru* from *paranak* distribute *Arsik.*

1. ***Jambar***

*Jambar* is interpreted as a right for a person. There are 2 types of jambar are the right to get food distribution (jambar juhut), and the right to speak (jambar hata).

1. ***Tumpak***

*Tumpak* is money that given to the bride and groom. *Tumpak* is given by the family of groom which are *Boru Paranak* and *Hula-hula paranak*. The families of bride could not give *tumpak*, because *parboru* will give *Ulos* on Mang*ulos*i section.

1. ***Adat Nagok***

*Adat Nagok* is the real wedding ceremony. Before *Adat Nagok* is done, *Raja Parhata Paranak* and *Raja Parhata Parboru* will deliver his speech and verse. The role of *Raja Parhata* is very important, because *Raja Parhata* as device that will convey and deliver the purpose from both of family.

There are sub-steps on *Adat Nagok*, they are:

1. ***Pinggan Panukhunan***

In batak language *Pinggan* is a plate and *Panukhunan* is a question, so *Pinggan Panukhunan* is a plate of question. The meaning of *Pinggan Panukhunan* is a plate where *Raja parhata* of *parboru* ask to Raja *Parhata* of *Paranak* what the purpose of their arrival.

There are some elements that should be used, they are *Boras Si Pir Ni Tondi* or Rice, *Napuran* or betel leaves, *Ringgit Na Mar Saudara* or money and *Tanggo-tanggo* or meat.

1. ***Panggohi***

*Panggohi* is the rest of *Sinamot* (dowry) that given by groom’s parents to the bride’s parents. *Sinamot* is used as money to fill the necessity on wedding ceremony.

1. ***Panandaion***

*Panandaion* is money that given to the invitations or some families. The aim of *Panandaion* is to introduce groom and bride to the other families.

1. ***Tintin Marangkup***

*Tintin Marangkup* is money in envelope that should be received by uncle of groom, and it should be 2:1. *Tintin Marangkup* is a symbol, means uncle of groom should receive their daughter as their child although she is not their daughter.

1. ***Mangulosi***

Mang*ulos*i is to grant *Ulos*. The people who have right to receive are the families of groom whereas the family of bride should give the *Ulos*.

These are the sequences of reception *Ulos*. They are *Ulos* for *Pangoli* or *Ulos* for the parents of groom and bride, *Ulos* for *Hela* or *Ulos* for the bride and groom, *Ulos* for *Ibotona* or *Ulos* for the sister of groom, *Ulos* for *Simoloho* or *Ulos* for the brother of groom, *Ulos* for *Anak Manjae* or *Ulos* for sibling of groom, *Ulos* for *Amangtua* or *Ulos* for the elder sibling of father and mother of groom, *Ulos* for *Amanguda* or *Ulos* for the younger sibling of father and mother of groom, *Ulos* for *Ompung* or *Ulos* for grandfather and grandmother of groom, *Ulos* for *Namboru* or *Ulos* for the sister of groom’s father, *Ulos* for *pariban or Ulos* for the child of groom’s *Nambor.*

1. ***Olop-Olop***

*Olop-Olop* is money as a symbol of thanksgiving to God by giving money can give to all of the invitations.

1. **Representation**

According to Danesi (1949:122) Representation can be defined simply as the activity of making texts. It is a unique ability that has allowed us to gain autonomy from purely sensory-instinctual ways of knowing the world.

So it can be concluded that representation is a process to produce meaning from a context and concept that is in our mind through language. However, meaning will not be communicated without language.

1. **RESEARCH METHODOLOGY**

This Research is defined to find out the semiotic meaning by Charles Sanders Pierce based on Object (Icon, Index, and Symbol). This research uses descriptive qualitative method. The data will be taken from Video Wedding Ceremony of RN and HS in Medan. This study is not only focused on the things which are found in the ceremony. This thesis also focused on the words, phrases and the sentences of the speaker in the ceremony. The data of the thesis is also from Interview with the bataknese people in Medan especially the people who knows the Batak culture well called *Paradat* or *Parhata*. The transcription and pictures format are taken in this thesis. The data will be collected by watching video, transcribe the video and interview some respondents. The data will be analyzed by collecting data, reducing data, displaying data and drawing conclusion (Miles, Huberman, and Saldana, 2014)

1. **RESEARCH FINDINGS AND DISCUSSION**
2. **Research Findings**

These are the signs that include symbols in the Batak Toba marriage ceremony.

1. *Ulos Sitorop Rambu*

*Ulos Sitorop Rambu* is the result of human works which is the cultural symbol of Batak Toba community. *Ulos* is a cloth of woven with a pattern and used at the time of Batak Toba wedding ceremony. The form is like a shawl but the material and the design are different. *Ulos* is a form of symbols that consists of three parts, namely:

• The middle part is the body of *Ulos* with different colors and patterns.

• The tip is the tassel of *Ulos* on the width side, and

• Sirats are ornaments between the body of *Ulos* and the tassel. Sirat and tassel are on both width sides of *Ulos*. The middle part is the most important part. That is considered as parents and brides, while the tip is a symbol of the grandchild of the parents or child of the brides. So, *Ulos* in the Balak Toba wedding ceremony is as a symbol of affection, descendants, and conditioning for both brides in their new family.

1. Gold Fish or *Dekke Mas* (*Dekke Simudur-Udur*)

*Dekke Mas* is a symbol that describes the both of the brides. In the Batak Toba wedding ceremony, *Dekke Mas* is some of gold fish that are cooked and placed on the plate or *pinggan panukkunan*. In accordance with the fact that a pair of fish will always hand in hand against the flow of water, so do the brides in facing their new life. The giving of the fish is the odds, ie 1, 3, 5, and so on. Batak people always trust in the power of odd numbers.

1. *Napuran*

*Napuran* is a sign used in the Batak Toba Wedding ceremony. *Napuran* consists of several strands of betel leaves made on *Pinggan Panukkunan*. The color of these betel leaves are green that symbolizes the sinested and sincerity without any lies and pretense of the *'Hula-Hula*' who has given the blessing and promise to the bride in the face of God.

1. Money / *Sinamot*

Money/*Sinamot* is a swapping tool used by the community. The shape, size, and value of the money are different. There are made of paper and there are also made of metal. In the Batak Toba wedding ceremony, at the time of giving money to woman’s parents, money/*sinamot* was placed on a plate.

1. *Mandar Hela*

*Mandar Hela* is a piece of cloth used to cover the body parts. In the Batak Toba customs, men are always advised to use the 'Mandar' or sheath so it looks more polite.

1. *Aek Sitio-Tio*

*Aek Sitio-tio* is an icon. Aek Sitio-Tio is very clear water and aims to relieve a thirst so keep the spirit in continuing the activity. From the clear color of *Aek Sitio-Tio* symbolizes that the wedding is sacred. In the Batak Toba wedding ceremony, *Aek Sitio-tio* is filled into the brides’ and invitations’ cups until full. *Aek Sitio-tio* is symbolized as the future of the brides. Filling the cup with full is believed as a full blessing. So they will get a bright future and good fortune in their life.

1. *Boras Sipir Ni Tondi*

Rice '*Boras*' in the Batak Toba wedding ceremony is also said *Sipir Ni Tondi*. *Boras Sipir Ni Tondi* 'is a very strong grain' from the batak word ‘*pir*' that means hard. The shape is oval, the size is small, and the color is red and white. In daily life rice is used as a staple food by the community.

1. *Pinggan Panukkunan*

*Pinggan Panukkunan* is an icon that is in the form of the earth where life is human and moves. *Pinggan Panukkunan* is a large and round plate.

1. *Bulung Pisang*

*Bulung Pisang* is a banana leaves that are young, smooth, and cold. In fact the food should be based with a particular tool or object to avoid various diseases. Similarly, with the customs of the Batak Toba community, in giving something like dekke mas or gold fish and jambar or meat to other families, they used the banana leaves as a base. The banana leaves are signs to apologize if there are faults between the two sides of families during the wedding ceremony.

1. *Jambar Juhut*

*Jambar* is the icon. *Jambar* is an icon because sharing Jambar was symbolized as the arrangement of family tree. *Jambar* is the meat of animals that have been cut into pieces according to any position in the Batak Toba wedding ceremony. The meat will be shared without cooked first. In sharing the meat, everyone must be shared. Each person will get part of meat according to their position, either as a family members, invitations, and government in the area

1. **Discussion**

There were 10 signs that found in the video, such as *Ulos Sitorop Rambu*, *Dekke Simudur-Udur*, *Boras Sipir Ni Tondi*, Money*/Sinamot*, *Aek Sitio-Tio*, *Napuran*, *Pinggan Panukkunan*, *Jambar*, *Bulung Pisang*, and *Mandar Hela.* Signs that were classified into symbols were *Ulos Sitorop Rambu*, *Dekke Simudur-Udur* and *Napuran.* There were 2 indexes they wereMoney*/Sinamot* and *Mandar Hela.* For the icon, there were 5 signs, such as *Boras Sipir Ni Tondi, Aek Sitio-Tio, Pinggan Panukkunan*, *Jambar* and *Bulung Pisang.*

1. ` **CONCLUSION AND SUGGESTION**
2. **Conclusion**
3. The general purpose of the semiotic representation research is to find out how semiotic linguistically represented used in Batak Toba Wedding ceremony or how meaning is communicated through language. Semiotic is not only found in a thing. Semiotic also found in a language.
4. The Batak Toba community has culture that need to be protected and maintained. At the ceremony of the culture, the presence of signs in the form of objects is very important. Culture is a ceremony that be held for a certain purpose that contains the values, the rules and norms that must be obeyed by the communities.
5. **Suggestion**

From the result of the research, the writer suggests some points for who want to analyze the semiotic in culture:

1. For the reader, to know more about how semiotic represented in the culture is and what kind of semiotic used in the Batak Toba Wedding Ceremony.
2. For the further researcher who wants concerned on semiotic, to analyze literary works of other ethnics.
3. For Toba Batak people, as a reference to learn about the ritual of Batak Toba Wedding.

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