

**SEMIOTICS ANALYSIS IN BATAK TRIBAL WEDDING  
CEREMONY**

**SKRIPSI**

*Submitted in Partial Fulfillment of the Requirements  
For the Degree of Sarjana Pendidikan (S.Pd)  
English Education Program*

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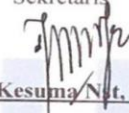
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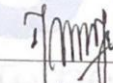
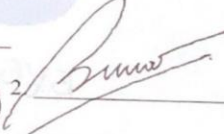
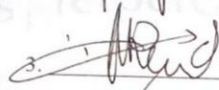
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## ABSTRACT

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The study discussed about the use of semiotics in the Batak Tribal Wedding Ceremony. The objectives of this study were to describe semiotic signs found in Batak Tribal wedding ceremony, and to find out the meanings of semiotic signs as expressed in Batak Tribal wedding ceremony. This study applied a descriptive qualitative method to analyze the data. The source of the data was obtained Batak Tribal Wedding Ceremony. The data was taken by recording result of the Batak Tribal Wedding Ceremony to find of semiotic signs by Pierce's Theory . The techniques in analyzing the data was using the theory of Miles & Huberman (2019), that is data condensation, data display, and conclusion drawing and verification. It was found that 1) The meaning of icons, indexes, and symbols expressed in the in Batak Tribal Wedding Ceremony, that including of icons are mandar hela, the ring, pinggan pasu/sawan, aek sitio-tio, sitonggi-tonggi banana, pinggan na hot, and bulung bananas. Then for indexes, they are Parpadanan letter, Dekke simudur-udur, Boras the pear ni tondi, and Hepeng tuhor/sinamot. While the symbols of Batak Tribal Wedding Ceremony, they are Jambar, Mangulosi, and Napuran (betel leaf) and in the Toba Batak marriage ceremony, the presence of objects in the form of signs is needed. The presence of a sign at the Toba Batak marriage ceremony is one of the conditions for the ceremony to take place. Each of these signs contains a very strong and sacred meaning. The signs are used by each individual to express the intentions, hopes, ideas, norms, and thoughts of each person to the bride and groom based on where they live. Each sign contains a fairly complex meaning and function that is strongly interwoven with the Toba Batak community

Keywords: *Semiotic, Icons, Indexes, Symbol, Batak Tribal Wedding Ceremony*

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M. Haikal Ryandi

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# CHAPTER I

## INTRODUCTION

### **A. Background of the Study**

Semiotics is concerned with everything that can be taken as a sign. So, we can conclude that anything can be a sign as long as someone interprets it as “signifying”, something-referring to or standing for something other than itself. It means, every existing thing in our life is looked as a sign, that is something that we should give them meaning. Signs take the form of words, images, sounds, odors, flavors, acts or objects, but such things have no intrinsic meaning and become signs only when we invest them with meaning. Peirce states that 'Nothing is a sign unless it is interpreted as a sign'. (Peirce, 1940). Sign and meaning in semiology can be examined in the language, art, mass media by structuralism. In other word, language itself is part of sign which is studied in semiology or semiotics. Beside that, in this global society era with varied language which demands people to use and speak well in English as the communication media, which already known worldwide.

Communication is known as one of the major human concerns in order to make human lives run well. It also means that communication is really important for human social life. Nowadays, There are various ways of communicating, whether it is through verbal or nonverbal communication. The Batak tribe is one of the largest ethnic groups in Indonesia besides the Javanese.

Traditional ceremonies are one of the cultures in society that have an important role in regulating people's lives. There is no exception for traditional ceremonies in

marriage. Traditional marriage ceremonies have many varieties and variations from ethnicity, religion, culture and social class. Batak language Toba is the language used by the Batak tribe. In Indonesian there is also what is called a rhyme, which in the Toba Batak language is called Umpasa. This is part of the culture of the Toba Batak people, which still has a visible role in everyday life and is one of the wealth of customs in the Toba Batak. Umpasa is often used by the Toba Batak people in every traditional event which is a culture or custom in conveying moral teachings through example

The researcher also thinks that semiotics useful in the process of conveying one's thoughts or feelings to others by using symbols (symbols) as media, Symbols as primary media in the communication process are language, signs, images, and so on which are directly capable of translating the thoughts and feelings of the communicator to the communicant. That language is the most widely used in communication is clear because it is the only language capable of translating one person's thoughts to another. Semiotics of language is considered not very analogous to visual semiotics. This problem starts when there is the notion that pictorial perceptions are autonomous and not depending on the linguistic system. It is in the form of an idea, information or opinion, concrete thing nor abstract. Besides semiotics is a unique study, because that images, gesture, musical sound, or anything can be a sign, whatever their substance because semiotics aims to take in any system of signs.

The term marriage customs in Toba Batak marriages can be studied semiotics. Pierce in (Sudjiman and Aart 1992:17) asserts that, "semiotics is the study of signs

and everything related to them, the way they function and their relationship with other signs". According to Pierce, a sign is something in a physical form that can be captured by the five human senses and is something that refers to (represents) something other than the sign itself. Charles Sanders Pierce focuses on three aspects of signs, namely icons, index and symbol. An icon is something that performs a function as a marker similar to the object, for example as seen in a picture or painting. An index is something that performs a function as a marker indicating the signifier or a causal relationship occurs between the marker and the signified. While symbols are markers that carry out functions as markers which by convention have been commonly used in society, symbols are conventional, meaning that the meaning of the symbol is determined based on community agreement.

The reason why the researcher chose Batak traditional marriage for semiotic analysis is that semiotics is the study of signs and everything related to them, how they function and their relationship to other signs. Through this semiotic approach, it is hoped that the community will be able to be interpreted by the community, especially readers, and clarify what meaning is contained in it. Thus, it can be seen whether the meaning is understood or not by the Toba Batak community according to the meaning it produces.

## **B. The Identification of the Problems**

The problems of this research were identified as follows.

1. Semiotics can describe the images, gesture, musical sound, or anything can be a sign, whatever their substance because semiotics aims to take in any system of signs.
2. Semiotics has strong influence in communication, especially visual communication.
3. Semiotics of language is considered not very analogous to visual semiotics.
4. Traditional marriage ceremonies have many varieties and variations from ethnicity, religion, culture and social class.
5. Semiotic signs were found in Batak Tribal wedding ceremony
6. The meanings of semiotic signs as expressed in Batak Tribal wedding ceremony

### **C. The Scope and Limitations**

The scope of this research is semiotics. There are 3 elements of semiotics they are sign, object and enterpretend. And this study was limited only on objects, in which it is categorize into icons, indexes, and symbols as expressed in Batak Tribal wedding ceremony by using Charles Sanders Peirce's semiotic analysis.

### **D. The Formulation of the Problems**

The problems of the study were formulated as in the following.

1. What semiotic signs are found in Batak Tribal wedding ceremony?
2. What are the meanings of the semiotic signs as expressed in Batak Tribal wedding ceremony?

### **E. The Objectives of the Study**

The aims of this research were:

1. to describe semiotic signs are found in Batak Tribal wedding ceremony.
2. to find out the meanings of semiotic signs as expressed in Batak Tribal wedding ceremony.

### **F. The Significance of the Study**

The findings of this study are expected to be useful for other researchers that having same theme. The result of the findings are provided valuable input.

1. Theoretically, this study is made to enrich the study of semiotic.
2. Practically, the findings can be useful for

- a. Readers

The readers especially all of read this research are hopefully able to know and understand the function of semiotic to translate every word to be many acts.

- b. Other researchers

The result of this study also hopefully to be beneficial as references for the other researchers.

## CHAPTER II

### REVIEW OF LITERATURE

#### A. Theoretical Framework

##### 1. Semiotic

###### a. Definition of Semiotic

Semiotics, or semiology, is the study of signs, it is the study of how meaning is created, not what it is. Oxford Advanced Learner's Dictionary (2007) defines semiotics is the study of signs and symbols and of their meaning and use. The term of semiotics according to Encarta Encyclopedia (2004) also known as semiology, is the science of signs. Its two major founders were the American Philosopher Charles Sanders Peirce and the Swiss linguist Ferdinand de Saussure.

Both Peirce and Saussure base their theories on the fundamental distinction in the sign between the signifier and the signified, that is, between the aural or written form of the sign and the meaning it embodies. These are termed signans and signatum by Peirce, and significant and signified by Saussure. Peirce believed semiology to be the foundation of logic itself, he describes logic "the science of the general necessary laws of signs". Much of his work involves an attempt to classify signs according to the nature of the relationship between signifier, signified, and object. In linguistics, mainly in semiotics, sign can be divided into verbal sign (spoken or written) and non-verbal sign (face expression, gestures, colors, setting, nature, etc).

If discuss Semiotics, there are two dominant contemporary models of what constitutes a sign, those of the Swiss linguist Ferdinand de Saussure and of the

American philosopher Charles Sanders Peirce. According to Saussure, as quoted by Danesi (2004), the name of semiotics or semiology is taken from the Greek language “semeion“ meaning a sign. Semiology would show what constitutes signs, what laws govern them, then Saussure in Chandler (2007) also said that semiotics studies the role of signs as part of social life. On the other hand, the American Philosopher Peirce said in Sobur (2009) that sign is something which stands to somebody for something in some respect or capacity.

From several definitions above, the researcher conclude that semiotics is a study about signs. Semiotics is a science or method to analyze signs. Then, all of the things in this world are signs, and although there are some things that have no intrinsic meaning, if invest them with meaning.

### **b. Peirce’s Theory**

Charles Sanders Peirce (1839-1914), whose surname is pronounced purse, was a son of Benjamin Peirce, a Harvard professor of mathematics and astronomy and, at the time, America’s foremost mathematician. A sign is defined by Peirce in Sobur (2009) as "something which stands to somebody for something in some respect or capacity". These signs may include sounds, words, and everything that could give a guidance as a process of communication, like a house, shirt, and every symbol with meaning. Studies of signs become a serious field in linguistics and literature. Unlike the dyadic model offered by Ferdinand de Saussure, which consists of the signifier and signified, Charles Sanders Peirce offers a triadic model. Golden and Gerber (1994) said that central to the process of semiosis is the triadic relationship involving the sign, the interpretant, and the object. Although Peirce published his work more



than 10.000 pages but he never published the book that related with his study. So, to explain about Peirce's semiotics theory the researcher has taken the references from secondary sources that deal with the theory from Peirce's works.

A Sign, or Representamen, is the First element which stands in such a genuine triadic relation to the Second element, called its Object, as to be capable of determining the Third element, called its Interpretant, to assume the same triadic relation to its Object in which it stands itself to the same Object. A number of authors further elaborate Peirce's ideas in his triadic model of semiotics. According to Sobur (2009), based on its representamen, Peirce divides signs into three, called Qualisign, Sinsign, and Legisign.

1. A Qualisign is a quality which is in the sign. It cannot actually act as a sign until it is embodied such as the loud voice and the sweet voice.
2. Sinsign is an actual event with a sign, for example, a girl who screams means that she is probably in a dangerous situation or getting hurt.
3. A Legisign is a law that is in a sign. This law is usually established by men and it has been agreed, such as traffic lights.

According to Peirce in Vera (2014), based on its object, a sign may be termed an icon, an index, or a symbol.

1. An icon is a sign which refers to the object that it denotes merely by virtue of characters of its own, and which it possesses, just the same, whether any such Object actually exists or not. For example, a picture of president Soekarno means the picture is an icon of president Soekarno.
2. An index is a sign which refers to the Object that it denotes by virtue of being

really affected by that Object. For example, smoke is an index of fire.

3. A symbol is a sign which refers to the object that it denotes by virtue of a law, usually an association of general ideas, which operates to cause the Symbol to be interpreted as referring to that Object. Such as traffic lights and national flags.

According Sobur (2009), based on its interpretant, signs consist of a rheme, a dicent, and an argument.

1. A rheme is a sign which is understood to represent its object in its characters merely such as a red-eye indicates that the person is crying or drunk or sleepy.
2. A dicent is a sign to describe the fact of interpretant. For example, the dangerous road in a city has a sign that the road is dangerous because there are so many accidents on that road.
3. An argument is a logical reasoning of interpretant or sign of law. One example is that if a person is standing in a room without lighting, he will say this room is dark because of its lack of light.

### **c. The Kinds of Semiotic**

Currently there are at least nine kinds of semiotics that know (Sobur, 2009):

1. Analytical semiotics, namely semiotics that analyzes sign systems. Peirce states that semiotics has a sign object and analyzes it into ideas, objects, and meanings. The idea can be said as a symbol, while the meaning is the load contained in the symbol that refers to a particular object.
2. Descriptive semiotics, namely semiotics that pays attention to the sign system that we can experience now, although there are signs that have always remained

as they were witnessed now. For example, a cloudy sky indicates that it is raining will soon go down, from the past until now it's still like that. However, with the advancement of science, technology, and art, there have been many signs created by humans to meet their needs.

3. Faunal semiotics (zoosemiotic), namely semiotics that specifically pays attention to sign system produced by animals. Animals usually produce signs to communicate with each other, but also often produce signs which can be interpreted by humans.
4. Cultural semiotics, namely semiotics which specifically examines the sign system that applies to certain cultures.
5. Narrative semiotics, namely semiotics that examines the sign system in narratives in the form of myths and oral stories (folklore).
6. Natural semiotics, namely semiotics that specifically examines sign systems that produced by nature. The cloudy river water indicates that it has rained upstream. and the leaves of the trees that turn yellow and fall.
7. Normative semiotics, namely semiotics that specifically examines the sign system that made by humans in the form of norms, for example traffic signs cross.
8. Social semiotics, namely semiotics that specifically examines the sign system that produced by humans in the form of symbols, both symbols in the form of words as well as symbols in the form of words in units called sentences.
9. Structural semiotics, namely semiotics that specifically examines sign systems that manifested through the structure of language.

## 2. Theories of Meaning

### a. The Referential Theory of meaning (RTM)

The fundamental conception of the RTM is the alleged tie between words and things. This basic idea has taken two forms. According to the first one the meaning of a word is to be identified with what the word points to (Alston 1967; Rosenberg and Travis 1971). In the second variation the meaning of a word is to be identified with the relation between the word and its referent (Alston 1967). There are two sorts of linguistic expressions which are particularly suitable for exemplifying the fundamental idea of the RTM: the proper name and the singular (known also as definite) description. They both refer to individuals and are collectively known as singular terms. So the meaning of the expression 'my sister' is what it refers to, my sister, and the meaning of 'Peking' is what it refers to, that is, the city of Peking. Of course the RTM is not restricted to singular terms (words), general terms, that is, words denoting groups of things provide a second source of examples.

So, for instance, the meaning of 'longer' is the set of all pairs of which the first element is longer than the second, and the meaning of 'red' is the set of red objects. There are three main, and interrelated, objections to the RTM: a) lack of reference; b) same denotation yet different meaning; and c) ignoring intension. We shall very briefly exemplify objection a), for b) is an extension of a) and c) an equivalent way of stating objection b) (Richards 1978 p. 74). In identifying the meaning of words (singular or general) with what they refer to or denote, the RTM runs into two sorts of troubles. In the first case, identifying singular words with their referents, one is led to accept that words like Kerveros (the ancient dog-guardian of

Athis) are meaningless. In the second case, identifying words with their extension one is forced to conclude that words like 'goblin' and 'nymph' have the same meaning since their denotation is the empty set. There is a number of reasons why workers in semantics have not abandoned the RTM in face of such difficulties.

### **b. The Intentional Theory of Meaning (ITM)**

One of the most recent conceptual schemes intended to give an account of what meaning is is that proposed by H.P. Grice. There are considered to be at least two reasons for bringing in intention: (i) Sentence ambiguity (I went to the bank yesterday) (ii) Desire to distinguish linguistic acts from non-linguistic acts. It is usually the case that an analysis of the concept of linguistic meaning is carried through in terms of the notion of communication, whereas, furthermore, the concept of rule (semantic or linguistic) plays a fundamental role (Harrison 1979). Nevertheless this tendency is not the only defensible thesis, and Grice made it explicit by analysing the concept of linguistic meaning (what he calls meaning) in terms of the speaker and the particular utterances he or she utters.

The objections against ITM can be easily distinguished into fundamental and technical ones. In the latter case we have a particular type of inadequacy and numerous counter examples. ITM's inadequacy concerns the meaning of words. It seems, for instance, difficult to specify the intention of the word mountain, and the difficulty is not raised by considering words exclusively as parts of sentences (or utterances). For what could, for example, be the intention of a speaker uttering 'three times three equals nine'? Concerning counterexamples on the other hand, one notices that many of them (eg Searle 1969; Ziff 1967\*1971) work because what the utterer

may mean, and what his or her utterance means, can vary independently of each other.

### **3. Batak Tribal Wedding Ceremony**

Marriage is an important event in people's lives, because marriage does not only concern the woman and the man who will be the bride and groom, even the two families of the bride and groom. Marriage is the union of two persons between a man and a woman in a legal bond (Susetya, 2007: 7). Marriage is an agreement that is made consciously and without coercion between the prospective husband and wife must be based on love Marriage is an important event in people's lives, because marriage does not only concern the woman and the man who will be the bride and groom, even the two families of the bride and groom. Marriage is the union of two persons between a man and a woman in a legal bond (Susetya, 2007: 7). Marriage is an agreement that is made consciously and without coercion between the prospective husband and wife must be based on love that grows naturally, either because of sympathy or lust.

In the Toba Batak community wherever they are, the function of marriage is as a determinant of rights and obligations within the community in order to continue the lineage. Apart from being the successor of genealogy, marriage also serves as a bridge in the implementation of the Dalihan Na Tolu custom in the Toba Batak community. The ideal marriage for the Toba Batak is a marriage with Pariban. Batak marriages are marriages with people outside their own clan. In the Toba Batak marriage system, there is a prohibition against marrying the same clan, because they are considered brothers and sisters. If there is an incestuous marriage, they will be

thrown out. Clan marriages are prohibited because of the belief that everyone who has the same clan is still related by blood, so there is concern that the offspring produced by people who carry out clan marriages are not growing perfectly, idiots may even be paralyzed (Simangunsong, 2016:43).

The Batak tribe is closely related to the term Dalihan Na Tolu. Dalihan Na Tolu is likened to three cooking stoves in the kitchen where the cooking pots are heated. For this reason, Batak customs use the term as a pillar of life, namely: (1) the clan (in group); (2) the wife receiving party; and (3) the party giving the wife (giving party). Dalihan Na Tolu can be explained with three meanings, namely the first Hula-hula is a group of people whose position is higher or "above", this party is a party who comes from the wife's clan family. The form of respect for the hula-hula group in the Toba Batak community is known as "Somba marhula-hula" which means having to respect the wife's clan family in order to obtain safety and welfare. The second element is Dongan Tubu, which means a group of people whose position is the same or "equal", namely: friends/family relatives must still be close and compact, so that in Toba Batak society it is known as "manat mardongan tubu", which means maintaining brotherly relations in order to avoid feuds. The last element of kinship is in the Toba Batak language called Boru, namely the group of recipients of the wife, whose position in a traditional event is as "workers", or "parhobas" so that in Toba Batak society it is known as "elek marboru" which means to pay attention and protect the group receiving the wife's clan because it is the "boru" who will work or marhobas when the Batak traditional event takes place.

## **B. Relevant Studies**

The following studies have been reviewed with the present study related to Speech Function in speaking classroom interaction. Here the researcher lets the reader know the previous study.

The previous research was done by Nisa (2017) conducted a research with a title “Cattleya Orchid Signs in the Colombiana (2011) Film”. This thesis aims to explain Cattleya Orchid forms of signs that appear during the scenes in the Colombiana (2011) Film. She used a qualitative method and descriptive analysis technique to analyze the film, this thesis explains how each sign reflects Cattleya’s self-identity as the main character of this film according to Roland Barthes’ theory of denotative and connotative meaning. According to Mudjiyanto (2013:77), denotative meaning refers to literal meaning of an object or a term whereas connotative meaning refers to the cultural meanings that become attached to a term. The researcher found that Cattleya is a Colombian and she is a woman whose job is to kill. She aims to become a killer as revenge for her parents’ death that is killed by Don Louis. During her revenge mission, she is a patient yet organized and dangerous killer.

Jamil (2016) analyzed “Perahu Pinisi Sebagai Lambang Kabupaten Bulukumba (Analisis Semiotika Pierce dalam Lambang Kabupaten Bulukumba)” This research was focused to analyze the icon of Bulukumba city. He aims to know the reason why Pinisi becomes the icon of Bulukumba and to know the meaning of the Pinisi icons. This research used a qualitative research method and used Charles Sanders Peirce’s theory of semiotics. The researcher found that Pinisi as an icon of the city of Bulukumba has a meaning that Pinisi is a masterpiece from shipbuilders in



Bulukumba, and also as a world heritage in Bulukumba.

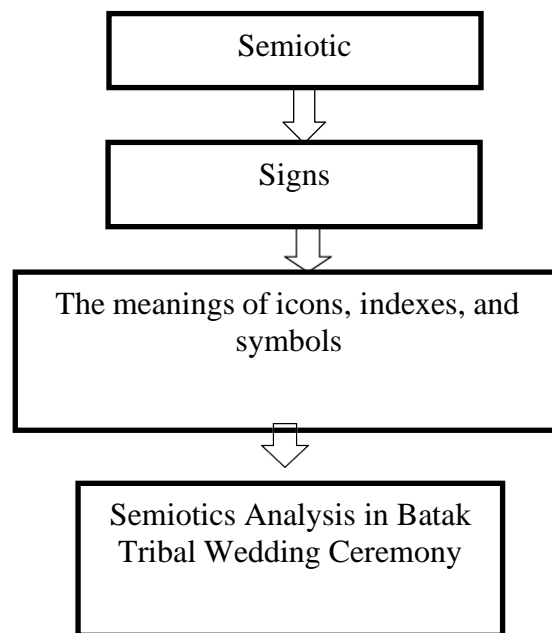
Thesis by Ni Luh Putu Juliantari (2016) entitled Semiotic Analysis of “The Conjuring” Movie Poster Advertisement, The focus of this study is to analyze the semiotic signs and the messages conveyed by verbal and visual signs, especially in “The Conjuring” Movie Poster, which has a very amazing story and based on the true events. The Conjuring movie poster also has much semiotic signs which can be analyzed in this study, which should know the meaning of the semiotic signs in this poster such as the meaning of colour, the verbal and visual aspect, etc.

Indah Rahmasari (2014) with her thesis entitled A Semiotic Analysis On The Help Movie Posters, Since the main data were taken from movie posters, qualitative research with content or document analysis was used in this research to describe the phenomena. In analyzing the data, the researcher used Barthes theory (1972) to build the meaning through denotation and connotation theory and how it is then bringing them into a myth that people believed as racism issues in The Help movie posters.

### **C. Conceptual Framework**

In conducting this study the descriptive qualitative research is used as the research design so the data collected. The descriptive method uses Batak Tribal Wedding Ceremony’s video. This research definitely described the phenomena of semiotic on Batak Tribal Wedding Ceremony’s video. The numbers was used only to strengthen the interpretation, so the main analysis was still conducted qualitatively. The data are collected from the with the following steps like watch the video, understanding the video, selecting and underlying the scene show the belonging to semiotic in the Batak Tribal Wedding Ceremony’s video , based on of icons, indexes,

and symbols, the last rewriting all the data containing semiotic which selected from data source in the note book. The concept of this research will be as follows:



**Figure 1. Diagram of Conceptual Framework**

## **CHAPTER III**

### **METHOD OF RESEARCH**

#### **A. Research Design**

In conducting research, research design is needed. Research design refers to the strategy to integrate the different components of research projects in cohesive and coherence way. Some experts have different opinion about what is meant by research design. According to Creswell research design is plans and the procedures for research to detailed methods of data collection and analysis (Y. C. PH. and Chang , 2020).

In this research, qualitative descriptive method which is a method of research that attempt to describe and interpret the objects in accordance with reality were applied The qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem (Y. C. PH. and Chang, 2020). The descriptive method is implemented because the data analysis is presented descriptively, the researcher used Batak Tribal Wedding Ceremony's video that are being analyzed. Qualitative data in the form of quotes from documents, field notes, and interviews or excerpts from videotapes, audiotapes, or electronic communications are used to present the findings of the study.

The steps of this research, the researcher prepares the things needed such as the record the Batak Tribal Wedding Ceremony's video that include as the technique collecting data for documentation, but for the first the researcher watch the film, then understanding the content of the sign which is adapted to belonging to semiotic. For

analysis data, the researcher will use data condensation, data display, conclusion drawing and verification.

### **B. Source of Data**

The sources of the data in this research were by recording the Batak Tribal Wedding Ceremony's video. The researcher also collected secondary data from other resources such as books, journals, and theses that are related to the application of the semiotic theory by Charles Sanders Peirce from internet.

### **C. The Techniques for Collecting Data**

The techniques for collecting data were used to collect the data that is needed and related to the discussion in the research. In this study, the researcher used observation and documentation method were used.

1. Observation or observation is the first method used in this study by observing and recording the phenomena investigated in each film scene. Here, the researcher reads and understands the content of the message and the meaning of the signs or symbols in Batak Tribal Wedding Ceremony's video. After that, the researcher quotes and records dialogues or paragraphs containing messages in this film, namely a series of systematic recording of symbols or messages for later interpretation.
2. Documentation explaining the technique is to look for data about things or variables in the form of notes, video, books, newspapers, magazines, inscription, and agenda for information embodied data relating to the discussion. Documentation is intended to obtain data directly from the research, including

relevant books, studying, and relevant research data (Sudaryono, 2016).

The data will be collected from the film transcript of John Wick's Film by using the following steps.

1. Watching the video
2. Recording the video scene by scene
3. Writing the semiotic signs found in the video
4. Selecting and underlying the semiotic signs, based on icons, indexes, and symbols
5. Classifying the data into semiotic signs based on icons, indexes, and symbols

#### **D. The Techniques for Analyzing Data**

In analyzing the data, there are three concurrent flows of activity: (1) data condensation, (2) data display, and (3) conclusion drawing/verification (Miles and Huberman, 2021).

##### **1. Data Condensation**

Data condensation refers to the process of selecting, focusing, simplifying, abstracting, and/or transforming the data that appear in the full corpus (body) of written-up field notes, interview, transcriptions, documents, and other empirical materials. In this study, the researcher selecting the data from the transcript of film and then focus in the data consist of semiotic, and then the researcher simplifying and abstracting the data that have been analyzed. The next step will be put the data into data display.

##### **2. Data Display**

A display is an organized, compressed assembly of information that allows

conclusion drawing and action. Looking at data displays helps us understand what is happening and to do something-either analyze further or take action-based on that understanding. The displays discussed in this book include many types of matrices, graphs, charts, and networks. The data display which is used in this study is in the form of table.

### 3. Conclusions Drawing and Verification

Conclusion drawing is only half a Gemini configuration. Conclusions are also verified as the analyst proceeds. Verification may be as brief as a fleeting second thought crossing the analyst's mind during writing, with a short excursion back to the field notes, or it may be through and elaborate, with lengthy argumentation and review among colleagues to develop "intersubjective consensus" or with extensive efforts to replicate a finding in another data set.

## CHAPTER IV

### DATA, FINDINGS AND DATA ANALYSIS

#### **A. Data**

As mentioned in the objectives of the research, this research is aimed at identifying and analyzing semiotic signs are found in Batak Tribal Wedding Ceremony's video and the meanings of icons, indexes, and symbols as expressed in Batak Tribal Wedding Ceremony's video. This chapter provides the results of this research which are divided into three parts, i.e. data analysis, findings and discussion. In the data finding shows the appearance of the data which is divided into two parts: semiotic signs and icons, indexes, and symbols as expressed in Batak Tribal Wedding Ceremony's video according Pierce's Theory. In the analysis, discussing and explaining each icons, indexes, and symbols with of that video. An icon is a sign which refers to the object that it denotes merely by virtue of characters of its own, and which it possesses, just the same, whether any such Object actually exists or not, index is a sign which refers to the object that it denotes by virtue of being really affected by that object and symbol is a sign which refers to the object that it denotes by virtue of a law, usually an association of general ideas, which operates to cause the Symbol to be interpreted as referring to that Object. The semiotics in the Batak Tribal Wedding Ceremony's video is as follows:

- a. Jambar, the paranak party must bring the agreed meat and then distribute it to the parboru family as jambar. In his submission, King Parhata of the two again

threw a rhyme, with the intention that, blessed be the meat that has been given to parboru as a form of gratitude and may they be happy.

- b. Mangulosi, Mangulosi is the process of embedding ulos from the woman's family for the bride and groom. As discussed in the previous discussion, mangulosi is a symbol of the affection of the ulos giver to the recipient (ie the two brides).
- c. Napuran (betel leaf), betel leaf has the meaning as one type of plant that is often used as medicine. Besides being used in everyday life called betel nut, betel leaf is also used in traditional events of the Toba Batak people, such as engagement (martumpol), marriage and tardidi. In the Toba Batak society, napuran has a very important meaning.
- d. Parpadanan letter, Parpadanan letter is a marriage contract agreement (martumpol). This parmatch letter is an official letter and there are witnesses. The matching letter is responsible for the men and women who want to hold a marriage and those who are witnesses also sign the parpadanan letter (the parents of the men from both partners, the families of the two spouses and the church person in charge)
- e. Dekke simudur-udur, fish has the meaning of hope from both parents to their children to always go hand in hand or walk hand in hand together, of one heart, and of one mind in living or building a household ark.
- f. Boras the pear ni tondi, boras the warden ni tondi is rice to strengthen the spirit or soul of the recipient of the boras warden ni tondi.



- g. Hepeng tuhor/sinamot, Hepeng tuhor/sinamot shows a cause-and-effect relationship between the two parties so that the marriage takes place.
- h. Mandar hela, Mandar hela is a piece of cloth used to cover parts of the body. In Toba Batak customs, men are always advised to use a 'mandar' sarong so that it looks more polite.
- i. The ring, the sign of the ring is likened to the bridegroom and the bride, while the box of the ring is likened to the house of the bride.
- j. Pinggan pasu/sawan, Pinggan pasu in traditional events becomes a plate/sawan, namely from an economic point of view the price is very expensive or the selling power is very high for today's times. It is very difficult to find real pots. This is
- k. Aek Sitio-tio. The sign of aek sitio-tio is a very clear liquid and aims to eliminate thirst so that you remain enthusiastic in continuing your activities.
- l. Sitonggi-tonggi banana is a food that is covered with a thick, soft skin and has a sweet taste.
- m. Pinggan na hot, Pinggan na hot is an icon in the shape of the earth where humans live and do activities.
- n. Bulung bananas, Bulung bananas are banana leaves that are still young, smooth, and cold. In fact, food must be covered with certain tools or objects, so as to avoid various diseases.

## **B. Findings**

From the analysis of the data above which determine semiotic signs found and categorized into icons, indexes, and symbols according to Pierce's Theory as

expressed in Batak Tribal Wedding Ceremony's, the researcher tries to interpret the video. As an answer to the first and second problem formulation, the researcher discusses semiotic sign are the meanings of icons, indexes, and symbols according to Pierce's Theory as follow.

### **1. Semiotic signs are found in Batak Tribal Wedding Ceremony**

Semiotics signs were found, they are icons, indexes and symbol. That including of icons are mandar hela, the ring, pinggan pasu/sawan, aek sitio-tio, sitonggi-tonggi banana, pinggan na hot, and bulung bananas. Then for indexes, they are Parpadanan letter, Dekke simudur-udur, Boras the pear ni tondi, and Hepeng tuhor/sinamot. While the symbols of Batak Tribal Wedding Ceremony, they are Jambar, Mangulosi, and Napuran (betel leaf)

### **2. The meanings of icons, indexes, and symbols as expressed in Batak Tribal Wedding Ceremony**

Semiotics is a scientific study or analytical method to examine signs in the context of scenarios, video, images, texts, and scenes in films into something that can be interpreted. In the message conveyed by the author of the story will be generated meaning that can be learned so that it is useful for the readers. Because indirectly every activity carried out by humans in their daily lives has a meaning. In the study of science, meaning has its own chain which is symbolized by a sign. While the science that studies the sign itself is semiotics. At the Toba Batak marriage ceremony, the presence of objects in the form of signs is needed. The presence of a sign at the Toba Batak marriage ceremony is one of the conditions for the ceremony to take place. Each of these signs contains a very strong and sacred meaning. The signs are used by

each individual to express the intentions, hopes, ideas, norms, and thoughts of each person to the bride and groom based on where they live. Each sign contains a fairly complex meaning and function that is strongly interwoven with the Toba Batak community.

The signs of Toba Batak marriage customs are part of religious rituals in the Toba Batak society, the meaning of the ritual is an event aimed at the bride and groom in living their married life. This indicates that a bond is not only in front of society, but before God as its creator. The sign in the Batak Toba marriage ceremony is a social identity in the family and society of the Toba Batak. It is said to have a social meaning which means the existence of social relations between people. The relationship is established in the form of brotherhood and close kinship. The meaning of social signs in the Toba Batak marriage ceremony is found in the jambar distribution event. The division of jambar in the Toba Batak marriage ceremony is carried out based on position and family relations with people who are partying 'suhut'. At the Toba Batak wedding ceremony, some of the guests/invitations did not know each other. So the purpose of dividing the 'jambar' in the Toba Batak marriage ceremony is to introduce all the invitees who did not know each other at first, so that they can conclude the kinship relationship between one another (Dalihan Na Tolu).

The meaning of the signs of marriage customs is a part of the requests and hopes that are conveyed through the signs that have customs addressed to the bride and groom. Every society has a different culture so the meaning of each sign is also different. The meaning of the signs contained in each culture can only be understood and accepted by the local community. The Toba Batak people as a cultured society

have signs in the form of objects that contain the meaning of majesty and honor. Giving hepeng 'tuhor' is done as a form of respect from the male side to the female side. Where the men must share part of their property with the women. With the presence of hepeng 'tuhor' they will make the marriage heavier and more valuable so as to prevent divorce. In the Toba Batak wedding ceremony, the buyer must really respect the seller. In this case, the woman must respect the man as the 'hula-hula' (the parents of his wife). So, hepeng in the Toba Batak marriage ceremony is a form of honor from the groom to the bride. In the Toba Batak marriage ceremony, ulos is also a sign of honor. This can be seen from the gift of ulos by the parents of the bride to the parents of the groom.

A cultured society is a society that has ethics or decency. The Toba Batak community is a cultured society. In other words, the Toba Batak community is a society that has ethics or decency. The meaning of the sign of ethics or politeness in the Toba Batak marriage ceremony can be seen in objects in the form of a mandar hela sign. The mandar hela sign in the Toba Batak marriage ceremony has a meaning related to social life and marriage. The form of the mandar hela sign in the Toba Batak marriage ceremony is a sign of politeness, because the Toba Batak people in following customs must use the 'mandar' sarong. Mandar hela is given to sons-in-law by female parents so that their daughter-in-law diligently follows and attends the customs that apply in the Toba Batak society, men must use the 'mandar' sarong so that they look more polite.

## C. Data Analysis

### 1. Icons

An icon is a sign which refers to the object that it denotes merely by virtue of characters of its own, and which it possesses, just the same, whether any such object actually exists or not. The icons in the Batak Tribal Wedding Ceremony's video are:

- a. Mandar hela, The mandar hela is a mandar given by the woman's parents from the woman's side (in-law) to her son-in-law. The meaning of giving this mandar hela is so that the son-in-law uses the mandar in the traditional activities of the Toba Batak tribe and to inform that this is a symbol of the customs of the Toba Batak tribe. As used by kings parhata, bone and hula-hula. In the Toba Batak community, the meaning of mandar hela for the Toba Batak is the meaning of politeness. This is because the Toba Batak people in following customs must use the mandar which means "sarong".
- b. The ring, The sign of the ring is likened to the bridegroom and the bride, while the box of the ring is likened to the house of the bride. The ring exchange ceremony was held in front of the pastor and the congregation. The ring shows the relationship between the two brides. By using the ring, people already know that the person is married or has a sacred bond so that they will be respected by younger people. In the Toba Batak marriage ceremony, the ring is one of the requirements for the marriage ceremony to take place..
- c. Pinggan pasu/sawan, Pinggan pasu in traditional events becomes a plate/sawan, namely from an economic point of view the price is very expensive or the selling power is very high for today's era. It is very difficult to find real pots.

This is because this pot dish is an antique nowadays because it is made of stone. The specialty of Pinggan Pasu, among others, has a number of properties, such as being able to offer poison, containing anti-bacterial substances and being able to offer water to the Toba Batak tribe.

- d. Aek Sitio-tio. In the Toba Batak marriage ceremony, the aek sitio-tio is filled in the bride and groom's cup and the invitation to the brim. Aek sitio-tio is symbolized by the future of the bride and groom. Filling the cup completely is believed to be an abundant blessing. So that they will get a bright future and good fortune in their lives..
- e. Sitonggi-tonggi. In the Toba Batak marriage ceremony, Sitongi-tonggi bananas will be distributed to all the people present at the ceremony. As sweet as the banana taste is, that should be their life in building a new household. They are still protected from problems like the banana seed. So, the shape of the sitonggitonggi banana icon is a symbol of customs for the Toba Batak people.
- f. Pinggan na hot. In the Toba Batak marriage ceremony, pinggan na hot is used as a place for signs whose meaning is in the form of prayer, hope, and signs that symbolize brotherhood, such as boras sipirni tondi, dekke mas, napuran, hepeng / tuhor, and other signs. The plate na hot symbolizes the ongoing activities of the bride and groom and is a place where the bride and groom complain to their creator.
- g. Bulung bananas, In fact, food must be covered with certain tools or objects, so as to avoid various diseases. Likewise with the customs of the Toba Batak people, in giving signs (giving jambar and dekke mas) to other parties, banana

bananas are used as the base. The banana flower is a tool to apologize if there are mistakes between the two parties during the wedding ceremony.

## 2. Indexes

Index is a sign that has a phenomenal relationship between the representation and the object. The indexes in the Batak Tribal Wedding Ceremony's video are:

- a. Parpadanan letter, Parpadanan letter is a marriage contract agreement (martumpol). This parmatch letter is an official letter and there are witnesses. The matching letter is responsible for the men and women who want to hold a marriage and those who are witnesses also sign the parpadanan letter (the parents of the men from both partners, the families of the two spouses and the church person in charge)
- b. Dekke simudur-udur, Dekke simudur-udur (fish) has the meaning of hope from both parents for their children to always go hand in hand or walk hand in hand together, of one heart, and of one mind in living or building a household ark. The meaning of hope is associated with dekke simudur-udur, because dekke simudur-udur lives together in looking for food and swimming or always walking together. That is the hope of parents for their children so that all work and efforts towards happiness and prosperity will not be shaken or always be together like dekke simudur-udur which always goes hand in hand with life.
- c. Boras si pir ni tondi, There are three ways to give boras si pir ni tondi, namely (1) placing it directly on the heads of the bride and groom, meaning that their family is always strong in building or maintaining a household in joy

and sorrow, (2) sprinkled on randomly, so that the family and society what is in the traditional activity gets strength (to be strong like the meaning of si pir ni tondi rice), and (3) is placed on a plate and handed over to the parents of the bride, meaning the same as the meaning described above.

- d. Hepeng tuhor/sinamot, If the currency is known, the tuhor becomes in the form of a currency called hepeng tuhor/sinamot. The basis for determining this tuhor is based on the agreement of both parties and the man who gives hepeng tuhor is the man to the woman when he marries the woman. The hepeng tuhor/sinamot shows a cause-and-effect relationship between the two parties so that the marriage takes place.

### **3. Symbols**

A symbol is a sign which refers to the object that it denotes by virtue of a law, usually an association of general ideas, which operates to cause the Symbol to be interpreted as referring to that object. The symbols in the Batak Tribal Wedding Ceremony's video film are:

- a. Jambar, Jambar is animal meat that has been cut into pieces according to the position of each person in the Toba Batak marriage ceremony. The jambar will be distributed without being cooked first. In the division of jambar there should be no one who does not get it. Everyone will get a share according to their position, both as family members, invitees, and the government in the area. Through the division of jambar, their family relationship will be clearer. Jambar is a piece of equipment that must be present in the Toba Batak marriage ceremony.



- b. Mangulosi, Mangulosi is the process of embedding ulos from the woman's family for the bride and groom. Ulos in the Toba Batak marriage ceremony is a symbol of love, descent, and conditioning for the bride and groom in building a new family.
- c. Napuran (betel leaf), Betel leaf has a meaning as one type of plant that is often used as medicine. Besides being used in everyday life called betel nut, betel leaf is also used in traditional events of the Toba Batak people, such as engagement (martumpol), marriage and tardidi. In the Toba Batak society, napuran has a very important meaning.

## **CHAPTER V**

### **CONCLUSIONS AND SUGGESTIONS**

#### **A. Conclusions**

Having analyzed the data, conclusion can be drawn as in the following:

1. Semiotic signs are found in the Batak Tribal Wedding Ceremony, that including of icons are mandar hela, the ring, pinggan pasu/sawan, aek sitio-tio, sitonggi-tonggi banana, pinggan na hot, and bulung bananas. Then for indexes, they are Parpadanan letter, Dekke simudur-udur, Boras the pear ni tondi, and Hepeng tuhor/sinamot. While the symbols of Batak Tribal Wedding Ceremony, they are Jambar, Mangulosi, and Napuran (betel leaf).
2. The meanings of semiotic signs as expressed in Batak Tribal wedding ceremony are in the Toba Batak marriage ceremony, the presence of objects in the form of signs is needed. The presence of a sign at the Toba Batak marriage ceremony is one of the conditions for the ceremony to take place. Each of these signs contains a very strong and sacred meaning. The signs are used by each individual to express the intentions, hopes, ideas, norms, and thoughts of each person to the bride and groom based on where they live. Each sign contains a fairly complex meaning and function that is strongly interwoven with the Toba Batak community.

#### **B. Suggestions**

In relation to the conclusions, suggestions can be stated as in the following:

1. The readers or other writers who are interested in analyzing signs in a wedding ceremony to learn more about the meaning of semiotics by Peirce and other experts.
2. Studying the semiotic theory of Peirce deeply to get the clearest meaning of the signs expressed in a wedding ceremony. Especially the signs that are based on their objects. Beside that, the The next researcher can also analyze the signs that appear in tribal of Indonesian based on its representation, object, and interpretation or find all of the signs of them to get more experiences and the clear meaning of the signs in wedding ceremony.

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Persetujuan Ket./Sekret. Prog. Studi	Judul yang Diajukan	Disahkan oleh Dekan Fakultas
24/03/21 	Semiotics Analysis in Sokola Rimba Film	
	Linguistic Analysis of "Ruang Guru" Advertising on Television in Increasing Students Motivation	
	The Influence of Students Vocabulary Master Ability on English Learning Achievements	

Demikianlah permohonan ini saya sampaikan untuk dapat pemeriksaan dan persetujuan serta pengesahan, atas kesediaan Bapak saya ucapkan terima kasih.

Medan, 24 Maret 2021  
Hormat Pemohon,

M. Haikal Ryandi

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Program Studi Pendidikan Bahasa Inggris  
FKIP UMSU

*Assalamu 'alaikum Wr, Wb*

Dengan hormat, yang bertanda tangan dibawah ini:

Nama Mahasiswa : M. Haikal Ryandi  
NPM : 1702050036  
Prog. Studi : Pendidikan Bahasa Inggris

Mengajukan permohonan persetujuan proyek proposal/risalah/makalah/skripsi sebagai tercantum di bawah ini dengan judul sebagai berikut:

Semiotics Analysis in Sokola Rimba Film

Sekaligus saya mengusulkan/ menunjuk Bapak/ Ibu:

1. Yessi Irianti, M.Hum *Acc 07/03-2021*

Sebagai Dosen Pembimbing Proposal/Risalah/Makalah/Skripsi saya.

Demikianlah permohonan ini saya sampaikan untuk dapat pengurusan selanjutnya. Akhirnya atas perhatian dan kesediaan Bapak/ Ibu saya ucapkan terima kasih.

Medan, 24 Maret 2021  
Hormat Pemohon,

*[Handwritten Signature]*  
M. Haikal Ryandi

Keterangan

Dibuat rangkap 3 :  
- Untuk Dekan / Fakultas  
- Untuk Ketua / Sekretaris Prog. Studi  
- Untuk Mahasiswa yang Bersangkutan



FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
Jln. Mukhtar Basri BA No. 3 Telp. 6622400 Medan 20217 Form : K3

Nomor : 894/IL3/UMSU-02/F/2021  
Lamp : ---  
Hal : Pengesahan Proyek Proposal  
Dan Dosen Pembimbing

Assalamu'alaikum Warahmatullahi Wabarakaatuh

Dekan Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara menetapkan proyek proposal/risalah/makalah/skripsi dan dosen pembimbing bagi mahasiswa yang tersebut di bawah ini :

Nama : M. Haikal Ryandi  
N P M : 1702050036  
Program Studi : Pendidikan Bahasa Inggris  
Judul Penelitian : Semiotic Analysis in Sokola Rimba Film.

Pembimbing : Yessi Irianti, S.Pd, M.Hum

Dengan demikian mahasiswa tersebut di atas diizinkan menulis proposal/risalah/makalah/skripsi dengan ketentuan sebagai berikut :

1. Penulis berpedoman kepada ketentuan yang telah ditetapkan oleh Dekan
2. Proyek proposal/risalah/makalah/skripsi dinyatakan BATAL apabila tidak selesai pada waktu yang telah ditentukan
3. Masa kadaluarsa tanggal : 6 April 2022

Wa'alaikumssalam Warahmatullahi Wabarakatuh.



Dikeluarkan pada Tanggal :  
Medan, 23 Sya'ban 1442 H  
06 April 2021 M

Dekan  
  
Prof. Dr. H. S. Irianto Nst, S.Pd, M.Pd.  
NPM PENDIS 5057302

Dibuat rangkap 4 (empat) :

1. Fakultas (Dekan)
2. Ketua Program Studi
3. Pembimbing
4. Mahasiswa yang bersangkutan :  
*WAJIB MENGIKUTI SEMINAR*



MAJELIS PENDIDIKAN TINGGI  
 UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
 FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
 Jl. Kapten Mochtar Basri No. 3 Telp. (061) 6619056 Medan 20238  
 Website: <http://www.fkip.umma.ac.id> Email: [fkip@umma.ac.id](mailto:fkip@umma.ac.id)

**PERMOHONAN PERSETUJUAN JUDUL SKRIPSI**

Dengan ini saya:

Nama Mahasiswa : M. Haikal Ryandi  
 NPM : 1702050036  
 Program Studi : Pendidikan Bahasa Inggris

Judul	Diterima
Semiotics Analysis in Sokola Rimba Film	Approved by 22/3-21

Bermohon kepada Dosen Pembimbing untuk mengesahkan Judul yang diajukan kepada Program Studi Pendidikan Bahasa Inggris.

Medan, 22 Maret 2021

Disetujui oleh  
 Dosen Pembimbing

Yessi Irianti, M.Hum.

Hormat Pemohon

M. Haikal Ryandi





**MAJELIS PENDIDIKAN TINGGI**  
**UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA**  
**FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**  
Jl. Kapten Mukhtar Basri No. 3 Medan 20238 Telp. 061-6622400 Ext. 22, 23, 30  
Website: <http://www.fkip.umsu.ac.id> E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)



**LEMBAR PENGESAHAN PROPOSAL**

Proposal yang diajukan oleh mahasiswa di bawah ini:

Nama Lengkap : M. Haikal Ryandi  
N.P.M : 1702050036  
Program Studi : Pendidikan Bahasa Inggris  
Judul Skripsi : Semiotics Analysis in Sokola Rimba Film

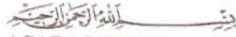
Sudah layak diseminarkan.

Medan, Januari 2022  
Disetujui oleh  
Pembimbing

**Yessi Irianti, M.Hum**



MAJELIS PENDIDIKAN TINGGI  
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 FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
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 Website: <http://www.fkip.umhu.ac.id> E-mail: [fkip@umhu.ac.id](mailto:fkip@umhu.ac.id)



**BERITA ACARA BIMBINGAN PROPOSAL**

Perguruan Tinggi : Universitas Muhammadiyah Sumatera Utara  
 Fakultas : Keguruan dan Ilmu Pendidikan  
 Jurusan/Prog. Studi : Pendidikan Bahasa Inggris  
 Nama Lengkap : M. Haikal Ryandi  
 N.P.M : 1702050036  
 Program Studi : Pendidikan Bahasa Inggris  
 Judul Skripsi : Semiotics Analysis in Sokola Rimba Film

Tanggal	Deskripsi Hasil Bimbingan Proposal	Tanda Tangan
21 Oktober 2021	Chapter I : The Background of study - The Identification of the Problem - The Scope and limitations	
30 November 2021	Chapter II : Definision of Semiotic - Relevant Studies - Conceptual frame work	
30 Desember 2021	Chapter III : - Research Design - The Techniques for collecting Data	
7 Januari 2022	ACC to submit Seminar proposal	

Diketahui oleh:  
 Ketua Prodi

(Mandra Saragih, S.Pd., M.Hum)

Medan, Januari 2022

Dosen Pembimbing

(Yessi Irianti, M.Hum)



**MAJELIS PENDIDIKAN TINGGI**  
**UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA**  
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 Website: <http://www.fkip.ummu.ac.id> E-mail: [fkip@ummu.ac.id](mailto:fkip@ummu.ac.id)

#### BERITA ACARA SEMINAR PROPOSAL

Pada hari ini Jumat Tanggal 14 Bulan Januari Tahun 2022 diselenggarakan seminar prodi Pendidikan Bahasa Inggris menerangkan bahwa :

Nama Lengkap : M Haikal Ryandi  
 N.P.M : 1702050036  
 Program Studi : Pendidikan Bahasa Inggris  
 Judul Proposal : Semiotic Analysis in Sokolo Rimba Film

No	Masukan dan Saran
Judul	
Bab I	<i>Add some more crucial problem of the study!</i>
Bab II	<i>Include theories of Meaning!</i>
Bab III	<i>There must be record of film to be analyzed. transcript alone is not sufficiently enough.</i>
Lainnya	
Kesimpulan	[ ] Disetujui [ ] Ditolak <input checked="" type="checkbox"/> Disetujui Dengan Adanya Perbaikan

Dosen Pembahas

*(Signature)*  
 (Dr. Bambang Panca S, M.Hum)

Dosen Pembimbing

*(Signature)*  
 (Yessi Irianti, S.Pd, M.Hum)

Panitia Pelaksana

Ketua

*(Signature)*  
 (Mandra Saragih, S.Pd., M.Hum.)

Sekretaris

*(Signature)*  
 (Pirman Ginting, S.Pd., M.Hum.)



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 Website: <http://www.fkip.ummu.ac.id> | Email: [fkip@ummu.ac.id](mailto:fkip@ummu.ac.id)



### LEMBAR PENGESAHAN HASIL SEMINAR PROPOSAL

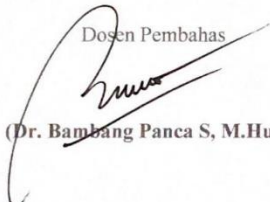
Proposal yang sudah diseminari oleh mahasiswa di bawah ini:

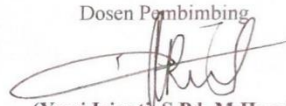
Nama Lengkap : M. Haikal Ryandi  
 N.P.M : 1702050036  
 Program Studi : Pendidikan Bahasa Inggris  
 Judul Proposal : Semiotic Analysis in Sokolo Rimba Film

Pada hari Jumat tanggal 14 bulan Januari tahun 2022 sudah layak menjadi proposal skripsi.

Medan, Januari 2022

Disetujui oleh:

Dosen Pembahas  
  
 (Dr. Bambang Panca S, M.Hum)

Dosen Pembimbing  
  
 (Yessi Irianti, S.Pd, M.Hum)

Diketahui oleh  
 Ketua Program Studi,

  
 (Mandra Saragih, S.Pd., M.Hum)



MAJELIS PENDIDIKAN TINGGI  
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 Website : <http://www.fkip.umsu.ac.id> Email: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

#### SURAT KETERANGAN



Ketua Program Studi Pendidikan Bahasa Inggris Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan bahwa :

Nama Lengkap : M. Haikal Ryandi  
 N.P.M : 1702050036  
 Program Studi : Pendidikan Bahasa Inggris

Adalahbenartelahmelaksanakan Seminar Proposal Skripsipada :

Hari : Jum'at  
 Tanggal : 14 Januari 2022  
 DenganJudul Proposal : Semiotic Analysis in Sokola Rimba Film

Demikianlah surat keterangan ini kami keluarkan/diberikan Kepada Mahasiswa yang bersangkutan, semoga Bapak/Ibu Pimpinan Fakultas dapat segera mengeluarkan surat izin riset mahasiswa tersebut. Atas kesediaan dan kerja sama yang baik kami ucapkan banyak terima kasih.Akhirnya selamat sejahteralah kita semuanya. Amin.

UMSU  
 Unggul | Cerdas | Terpercaya

Dikeluarkan di : Medan  
 Pada Tanggal :04 September 2021

Wassalam  
 Ketua Program Studi  
 Pendidikan Bahasa Inggris

Mandra Saragih, S.Pd.,M.Hum.







MAJELIS PENDIDIKAN TINGGI  
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Website: <http://www.fkip.umsu.ac.id> E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

## SURAT PERNYATAAN

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Saya yang bertandatangan dibawah ini :

Nama Lengkap : M. Haikal Ryandi  
N.P.M : 1702050036  
Program Studi : Pendidikan Bahasa Inggris  
Judul Skripsi : Semiotic Analysis in Sokola Rimba Film

Dengan ini saya menyatakan bahwa:

1. Penelitian yang saya lakukan dengan judul di atas belum pernah diteliti di Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara
2. Penelitian ini akan saya lakukan sendiri tanpa ada bantuan dari pihak manapun dengan kata lain penelitian ini tidak saya tempahkan (dibuat) oleh orang lain dan juga tidak tergolong plagiat.
3. Apabila point 1 dan 2 di atas saya langgar maka saya bersedia untuk dilakukan pembatalan terhadap penelitian tersebut dan saya bersedia mengulang kembali mengajukan judul penelitian yang baru dengan catatan mengulang seminar kembali.

Demikian surat pernyataan ini saya perbuat tanpa ada paksaan dari pihak manapun juga, dan dapat dipergunakan sebagaimana mestinya.

Medan, 14 Januari 2022  
Hormat saya  
Yang membuat pernyataan,

**M. Haikal Ryandi**

Diketahui oleh Ketua Program Studi  
Pendidikan Bahasa Inggris

**Mandra Saragih, S.Pd, M.Hum**



MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN

Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238  
Website : <http://www/fkip.umsu.ac.id> E-mail : [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

Kepada Yth : Bapak/Ketua & Sekretaris  
Program Studi Pendidikan Bahasa Inggris  
FKIP UMSU

Perihal : **PERMOHONAN PERUBAHAN JUDUL SKRIPSI**

Dengan hormat yang bertanda tangan dibawah ini :

Nama Mahasiswa : M. Haikal Ryandi  
N P M : 1702050036  
Program Studi : Bahasa Inggris

Mengajukan Permohonan perubahan judul skripsi, sebagai tercantum dibawah ini dengan judul sebagai berikut:


Semiotic Analysis in Sokolo Rimba Film

Menjadi :

Semiotics Analysis In Batak Tribal Wedding Ceremony

Demikianlah permohonan ini saya sampaikan untuk dapat pengurusan selanjutnya. Akhirnya atas perhatian dan Kesediaan Bapak/Ibu saya ucapkan terima kasih.

Ketua Progra Studi  
Pendidikan Bahasa Inggris

  
Pirman Ginting, S.Pd, M.Hum

Medan, 6 juli 2022  
Hormat Pemohon

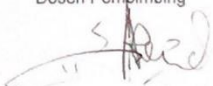
  
M. Haikal Ryandi

Diketahui Oleh :

Dosen Pembahas

  
Dr. Bambang Saragih, Spd., M.hum

Dosen Pembimbing

  
Yessi Irianti, S.Pd,M.Hum





MAJELIS PENDIDIKAN TINGGI  
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 Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238  
 Website: <http://www.fkip.umsu.ac.id> E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

LEMBAR PENGESAHAN SKRIPSI

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Skripsi ini diajukan oleh mahasiswa di bawah ini:

Nama Lengkap : M. Haikal Ryandi  
 N.P.M : 1702050036  
 Program Studi : Pendidikan Bahasa Inggris  
 Judul Skripsi : Semiotics Analysis in Batak Tribal Wedding Ceremony

Medan, Juli 2022

Disetujui oleh:  
 Pembimbing

Yessi Irianti, S.Pd., M.Hum.

Diketahui oleh:

Dekan

Dra. Hj. Syamsuyurrita, M.Pd.

Ketua Program Studi

Pirman Ginting, S.Pd., M.Hum.



MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN

Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238  
Website : <http://www/fkip.umsu.ac.id> E-mail : [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

BERITA ACARA BIMBINGAN SKRIPSI

Perguruan Tinggi : Universitas Muhammadiyah Sumatera Utara  
Fakultas : Keguruan dan Ilmu Pendidikan  
Nama : M. Haikal Ryandi  
N P M : 1702050036  
Program Studi : Pendidikan Bahasa Inggris  
Judul Penelitian : Semiotics Analysis In Batak Tribal Wedding Ceremony

Tanggal	Materi Bimbingan Skripsi	Paraf	Keterangan
8-Maret 2022	- Abstrak	}	
	Chapter IV : - Data		
	- Findings - Data Analysis		
6-April 2022	Chapter V : - Conclusions - Suggestions	}	
	- References		
11-Juli 2022	- Acknowledgement - ACC to Submit Skripsi	}	

Medan, Juli 2022

Diketahui oleh :  
Ketua Program Studi

Pirman Ginting, S.Pd, M.Hum

Dosen Pembimbing

Yessi Irianti, S.Pd, M.Hum



MAJELIS PENDIDIKAN TINGGI  
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 Website: <http://www.fkip.umsu.ac.id> E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

## PERNYATAAN KEASLIAN SKRIPSI

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Saya yang bertandatangan dibawah ini :

Nama : M. Haikal Ryandi  
 NPM : 1702050036  
 Program Studi : Pendidikan Bahasa Inggris  
 Judul Skripsi : Semiotics Analysis In Batak Tribal Wedding Ceremony

Dengan ini saya menyatakan bahwa skripsi saya yang berjudul Semiotics Analysis In Batak Tribal Wedding Ceremony adalah bersifat asli (Original), bukan hasil menyadur mutlak dari karya orang lain.

Bilamana dikemudian hari ditemukan ketidaksesuaian dengan pernyataan ini maka saya bersedia dituntut dan diproses sesuai dengan ketentuan yang berlaku di Universitas Muhammadiyah Sumatera Utara.

Demikian pernyataan ini dengan sesungguhnya dan dengan yang sebenarnya.

Medan, Juli 2022  
 Hormat saya  
 Yang membuat pernyataan,

M. HAIKAL RYANDI