

**CULTURAL SEMIOTIC ANALYSIS OF KISIK-KISIK TRADITION IN
MALAY SOCIETY TANJUNG BALAI ASAHAN**

SKRIPSI

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

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Tanggal	Deskripsi Hasil Bimbingan Skripsi	Tanda Tangan
16 Juli 2019	→ Abstract	
	- Acknowledgement	
	- Chapter I	
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	→ SEMIOTIC OF CULTURAL	
	- Chapter III data analysis	
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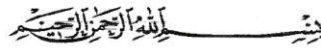
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ABSTRACT

Isma, Yunita. 1502050009. Cultural Semiotic Analysis of *Kisik-kisik* Tradition in Malay Society Tanjungbalai Asahan. English Education Program of Faculty of Teaching Training and Education. University of Muhammadiyah Sumatera Utara Medan 2019.

This was study discussed about symbols cultural semiotic of *Kisik-Kisik* ceremony from Tanjungbalai. It was aimed to investigate the meaning of the symbols of *Kisiki-Kisik* the used material for the ceremony of the Tanjungbalai menyonggot. This research was conducted using qualitative descriptive research. The data source is from Mr. H. Rohiddin's healing ceremony which was held on June 9, 2019 in Kelurahan Perjuangan Kecamatan Teluk Nibung, Tanjungbalai City. The instruments in this study is the document. The data were analyzed using descriptive analysis techniques, by interpreting and finding symbols and in Tanjungbalai ceremony is the meaning of symbols. The results showed that there were 15 symbols in the *Kisik-Kisik* ceremony from Tanjungbalai. It consists of Upah-upah, Bale-bale, Pulut (birdlime), inti kelapa (coconut core), 7 tolukh (7 eggs), bungo bale-bale (bale-bale flowers), bendekhakekhtas/ Merawal (paper flag), bungorampe (rampe flowers), aikh (water), topungbokhas (rice flour), daunsepeuh (sepeuh leaves), daunsedingin (sedingin leaves), daun kalinjuhang (kalinjuhang leaves), jokhukpukhut (lime), sakhung (sarong). It can be concluded that the symbol in the Meaning of *Kisik-Kisik* interpretation is a form of the value of prayer to Allah SWT and advice to those in songgot. The prayer contains requests for health, safety, happiness, and glory for someone who is being struck down by disaster or being tested by God.

Keywords : *Semiotic Meaning, Tanjungbalai Kisik-kisik, Symbols*

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Finally, the researcher hopes this study can give the contribution to the English Education students and also further pedagogical research.

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CHAPTER I

INTRODUCTION

A. Background of the Problem

Malay community is the largest population in Southeast Asia which exceeds 300 million people. This community occupies countries such as Indonesia, Malaysia, Singapore, Southern Thailand, Southern Philippines, Maldives and others. Malay community has a lot of their own unique taboos as other races in the world. Taboos become one of the heritages in the culture of Traditional Malay community that own a very high value. Within them, lies the expression which becomes the treasure of race, built from past life experiences. These experiences would become examples for life nowadays. Taboos of traditional Malay people are beliefs of ancient Malay community regarding customs and inherited culture of ancestors. Most of the taboos are inherited verbally (Anis, 2014). Talking about culture we must be willing to open our minds to accept many new things. Culture is complex, broad and abstract. In everyday life people often talk about culture. In a person's life can not be separate from culture. Culture is form and develop according to needs and situations and conditions in a place.

Customs, taboos and tips in Malay community are a synonymous element with the life of the community. The position of tips, customs and taboos is closely related to the fatwa produced by mufti. The existence of tips, customs or taboos in Malay community which have been given fatwa; some of them are not compatible with Islamic sharia, some are. While discussing on the tips and taboos in Malay

community, it actually relates to Malay customs. Customs in Malay community; some are acceptable and some should be rejected. These customs encompass practices since a birth until a death. Among the customs in Malay community is birth reception customs, post-pregnancy customs, circumcision, marriage and others (Kamarudin & Liki, 2008). Malay community is rich with its own customs and taboos. Custom is a community element which is inherited traditionally from their ancestors to retain the traditions of their race.

Custom are kebiasaan (routines), resam (common law), lembaga (bodies), peraturan (rules), and norma-norma (norms) which are upheld by the community group. In ancient Malay languages, customs refer to rules or laws of customs including social, political, economic and even maritime aspect. When hukum adat (customary law) is mentioned, it refers to the law which is based on old routines or traditional routine. Orang beradat (person with custom) refers to a good person or a person with race. Raja beradat (king in custom) means a king on throne before the prominent people, while the term orang yang tidak beradat (person without custom) means a rude person or a bad person.

Custom also means a regular rule practiced since the ancient time. When adat resam (manner) is mentioned, it refers to regular custom practiced by a certain tribe, district or others. In Ensiklopedia Umum Indonesia (Indonesian General Encyclopedia), “adat” (custom) is meant by the arrangement of certain aspects of people’s life which arises from the attempt of people in a certain district formed in Indonesia as a social group to organise the behaviours and manners of the community members. In Indonesia, the organising of aspects in people’s life

becomes the law determination that binds and it is mentioned as customary law (Yayasan Kanisius, 1973).

Kisik-kisik can be understand anthropologically as a belief system adopt by people of Tanjungbalai Asahan, especially in the area of Kelurahan Perjuangan Kecamatan Teluk Nibung kota Tanjungbalai, North Sumatra, which are associate with magic. The ritual is carry out when someone from a community member is expose to a disease that do not heal, that is, after being treat by a physician, traditional herbs, or medical services. This ritual is sometimes carry out independently and sometimes carry out together with other rituals such as the tipping-up ritual, and manyonggot.

The *Kisik-kisik* ritual behavior is interesting to study for two reasons. First, in the era of modernization, including the current Tanjungbalai Asahan region, magical treatments such as *Kisik-kisik* are still believe by the community to cure diseases. Furthermore, it is a belief of all social, not only ordinary people but also educate people. Secondly, the procedures for implementing on *Kisik-kisik* that will be going on for centuries in this area will not be able to completely eradicate animist rituals, even what happenbe adaptation and elaboration. Seeing this reality, it is expect to conduct an in-depth study of the existence of the *Kisik-kisik* from the point of its existence as an effort to heal in the community of Tanjungbalai Asahan.

The problem that wants to be examine in this study is relate to the meaning of *Kisik-kisik* by the people of Tanjungbalai Asahan by looking at its function for

the community and what goals it wants to achieve. These magical rituals are understand as a system of public trust to meet predictable health and safety needs.

Here the writer focuses on one of imaginative literature that culture especially Malay culture. Base on the problems above the researcher be conduct a research with the title “CULTURAL SEMOTIC ANALYSIS OF *KISIK-KISIK* TRADITION IN MALAY SOCIETY TANJUNG BALAI ASAHAN”.

B. The Identification of Problem

Relate to the background of the study above, the problems were identify as follows:

1. Materials that use as symbols in *Kisik-kisik* tradition Malay Society Tanjungalai Asahan.
2. The meaning of symbols in *Kisik-kisik* tradition Malay Society Tanjungalai Asahan.

C. Scope and the Limitatin

In this research, it will be very important to limit the problem of the research to the field study. The scope of this research focus on semiotic and the limitation is only *Kisik-kisik* Tradition in Malay Society Tanjungbalai Asahan.

D. The Formulation of the Problem

According to the background explain above, the problems of this study will formulate as follows :

1. What are the cultural semiotic in *Kisik-kisik* tradition Malay Society Tanjungalai Asahan?
2. What are the symbols meanings realized in *Kisik-kisik* tradition Malay Society Tanjung Balai Asahan?

E. The Objectives of the Study

The objective of the study will represent as follows:

1. To find out the cultural semiotic in *Kisik-kisik* tradition Malay Society Tanjungalai Asahan .
2. To find out the meaning of the symbols that used in *Kisik-kisik* tradition Malay Society Tanjungalai Asahan.

F. Significance of the Study

It is expectation that the findings of this study are significant theoretically and practically. Theoretically, the research findings are useful for:

1. Linguists or cultural observer to enrich their knowledge about the theory of semiotic, especially cultural semiotic in of *Kisik-kisik* Tradition in Malay Society Tanjungbalai Asahan.
2. Other researcher to get information of cultural semiotic of *Kisik-kisik* Tradition in Malay Society Tanjungbalai Asahan, so that it can be reference in conducting relevant studies.

Practically, this study is expectation to be useful for:

1. The researcher in improving his knowledge about the semiotic and *Kisik-kisik* Tradition in Malay Society Tanjungbalai Asahan.
2. The English Department of Muhammadiyah of North Sumatera who want to do a similar study about linguistic expression and semiotics, this study is expectation as one of the reference to do the analysis.
3. Tanjungbalai Asahan people, expectation as a study that will make them comprehension about the cultural semiotic of *Kisik-kisik* Tradition in Malay Society Tanjungbalai Asahan.
4. The readers who want to know deeper about analyzing the semiotic meaning, this study is expectation as one of the sources of the additional knowledge.

CHAPTER II

REVIEW OF LITERATURE

A. Theoretical Framework

1. Definition of Semiotic

Semiotics is both a science, with its own corpus of findings and its theories, and a technique for studying anything that produces signs. This is why Charles Peirce defined semiotics, as did the philosopher John Locke before him, as the 'doctrine' of signs (Peirce 1958/2:228). The word doctrine was out used by Peirce in its religious sense, but rather in its basic meaning of 'system of principles. In subsequent chapters, we will encounter many of the modern-day founders of the theory of signs. Suffice it to say here that all have worked under the frameworks developed by Saussure and Peirce.

The term 'semeiotic' is almost certainly a transliteration of the Greek word that Locke used, at the end of his 1690 Essay, to name a new 'doctrine of signs'. That doctrine, Locke said, will be another sort of logic than what we have been hitherto acquainted with (Bk. IV, Ch. XII). This is a problematic legacy. Among signs, Locke included both words and ideas, words being 'signs of ideas' by which we convey ideas to one another, and ideas being signs the mind makes use of for the understanding of things. Locke's reason for treating ideas as signs was that since the things the mind contemplates are none of them, besides itself, present to the understanding, it is necessary that something else, as a sign or representation of the thing it considers, should be present to it, and these are ideas.

Another alternative to Peirce's semeiotic was provided by another of his contemporaries, the Swiss linguist Ferdinand de Saussure (1857–1913: 28). Whereas the one implies a semeiotic philosophy of mind, the other is a theory of signs that takes mental functions largely for granted. Peirce was unlikely to have heard of Saussure, whose fame and influence are due to his posthumously published lectures, *Course linguistic general* (1916: 2). That volume was a primary source of the broad intellectual movement, now past, known as structuralism. It was also the source of European semiotics. The latter subsequently discovered Peirce, whom it claimed, contrary to the usual conventions of paternity, as a second father. That, unsurprisingly, has generated much confusion. The main task of this section is to establish that Saussure's view is fundamentally different from and incompatible with Peirce's.

2. Definition of Sign

Peirce repeatedly defined 'sign', of which the following is a fair sample, not a complete list. In 1886, he wrote, A sign stands for something to the idea which it produces, or modifies (1.339: 90). In 1897: A sign, or representamen, is something which stands to somebody for something in some respect or capacity. Published in 1903: 93 but written earlier: a sign is Anything which determines something else (its interpreter) to refer to an object to which itself refers (its object) in the same way, the interpreter becoming in turn a sign, and so on.

The definition of "sign" is quite complicated, depending on which variant and paradigm is used. However, in general, following classification into two major

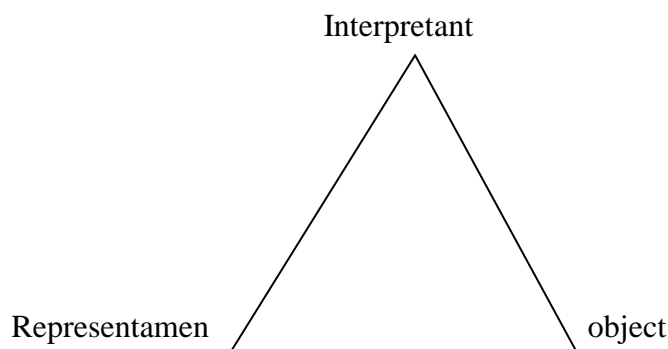
groups. Although according to Noth himself, the distribution could not be considered as a complete division because there was a gray area and the overlap between the two. The first group sees the sign as a dyadic relationship and the second group defines the sign as tripartite (triadic). This group is represented by 15 figures starting from Augustine from 397 and the most recent are Jakobson (1959: 50) and Goodman (1968: 55). The most popular are Saussure (1913: 58) and Cassirer (1923: 60). Meanwhile, for linguists, the name Bloomfield (1933: 65) is also included here. However, it is better to see this understanding from Saussure's mind.

Saussure defines the sign in the signified concept and form (signifier) (Tobin 1990: 90). The word politician, for example, consists of mental concepts about all aspects involving people who are engaged in politics. However, the mental concept is represented only by a few letters (signifiers). In this case, politicians do not refer to reality, but to a concept. The relation between the signifier and the signified is considered *manasuka* and *hanaya* only because of the convention. Therefore, some of Saussure's theories were very revolutionary in his day, even to the present. The concept of structure and system gets its momentum when Saussure presents it systematically. A number of sciences beyond Saussure's semiology owe him the concepts of his architecture. Saussure has enabled linguistic and cultural studies in general to be "scientific".

At around the same time as Saussure was formulating his model of the sign and of 'semiology' (and laying the foundations of structuralist methodology), across the Atlantic closely related theoretical work was also in progress as the pragmatist

philosopher and logi-cian Charles Sanders Peirce formulated his own model of the sign, of 'semeiotic [sic]' and of the taxonomies of signs. In contrast to Saussure's model of the sign in the form of a 'self-contained dyad', Peirce offered a triadic (three-part) model consisting of:

1. The representamen: the form which the sign takes (not necessarily material, though usually interpreted as such) – called by some theorists the 'sign vehicle'.
2. An interpretant: not an interpreter but rather the sense made of the sign.
3. An object: something beyond the sign to which it refers (a referent).



The three elements that make up a sign function like a label on an opaque box that contains an object. At first the mere fact that there is a box with a label on it suggests that it contains something, and then when we read the label we discover what that something is. The process of semiosis, or decoding the sign, is as follows. The first thing that is noticed (the representamen) is the box and label; this prompts the realization that something is inside the box (the object). This realization, as well as the knowledge of what the box contains, is provided by the interpretant. 'Reading the label' is actually just a metaphor for the process of

decoding the sign. The important point to be aware of here is that the object of a sign is always hidden. We cannot actually open the box and inspect it directly. The reason for this is simple: if the object could be known directly, there would be no need of a sign to represent it. We only know about the object from noticing the label and the box and then 'reading the label' and forming a mental picture of the object in our mind. Therefore the hidden object of a sign is only brought to realization through the interaction of the representamen, the object and the interpretant.

Peirce offered several (Peirce 1931–58, 1.291, 2.243: 225). What he himself regarded as 'the most fundamental' division of signs (first outlined in 1867) has been very widely cited in subsequent semiotic studies (ibid 2.275: 25). Here then are the three modes:

1. Symbol/symbolic: a mode in which the signifier does not resemble the signified but which is fundamentally arbitrary or purely conventional—so that this relationship must be agreed upon and learned: e.g. language in general (plus specific languages, alphabetical letters, punctuation marks, words, phrases and sentences), numbers, morse code, traffic lights, national flags.
2. Icon/iconic: a mode in which the signifier is perceived as resembling or imitating the signified (recognizably looking, sounding, feeling, tasting or smelling like it) – being similar in possessing some of its qualities: e.g. a portrait, a cartoon, SEMIOTICS: THE BASICS 36 a scale-model, onomatopoeia, metaphors, realistic sounds in 'programme music',

sound effects in radio drama, adubbed film soundtrack, imitative gestures.

3. Index/indexical: a mode in which the signifier is not arbitrary but is directly connected in some way (physically or causally) to the signified (regardless of intention) – this link can be observed or inferred: e.g. ‘natural signs’ (smoke, thunder, footprints, echoes, non-synthetic odours and flavours), medical symptoms (pain, a rash, pulse-rate), measuring instruments (weathercock, thermometer, clock, spirit-level), ‘signals’ (a knock on a door, a phone ringing), pointers (a pointing ‘index’ finger, a directional signpost), recordings (a photograph, a film, video or television shot, an audio-recorded voice), personal ‘trademarks’ (handwriting, catch-phrases).

According to Peirce, a sign is "something which stands to somebody for something in some respect or capacity" (C. P. 2: 228). This definition is a more articulate version of the classical definition *aliquid stat pro aliquo*. When dealing with the inner structure of the sign, Saussure speaks of a twofold entity (signifier and signified). Heilmslev's definition, which assumes the sign-function as a mutual correlation between two functions (expression-plane and content-plane), can be taken as a more rigorous development of the Saussurean concept.

3. Semiotics of Cultural

The English word “semiotics” (Greek *sēmiōtiké epistēmē*) designates the science (*epistēmē*) of signs (*sēmēion, sēma*). Signs are objects that convey

something a message (see Jakobson 1975); they presuppose someone who understands them an interpreter. The processes in which signs and interpreters are involved are called “sign processes” (“semioses”; see Morris 1938, Deely 1990: 32, and Koch 1998: 707-718). A set of interpreters together with the signs and the messages interpreted by them, as well as the further circumstances relevant to the interpretation (see Prieto 1966: 47f) is called a “sign system”. Thus, semiotics studies signs with respect to their functioning in sign processes within sign systems.

The English word “culture” (Latin *cultural*, cultivation, refinement, education) can be traced back to the Latin verb *colere*, to cultivate, to refine, to venerate. Johann Gottfried Herder (1784: 91) used it thus to designate the process of self-education of the individual and of society (which is to say, of all humankind; see Wefelmeyer 1984). Since Edward B. Tylor (1871: 1), the word has also been applied to the means of this self-education: “that complex whole which includes knowledge, belief, art, morals, law, custom, and all other capabilities and habits acquired by man as a member of society”.

The term “cultural semiotics” has been used since Ernst Cassirer (1923: 29) suggested describing certain kinds of sign systems as “symbolic forms” and claimed that the symbolic forms of a society constitute its culture. Cultural semiotics is that sub discipline of semiotics which has culture as its subject. Cultural semiotics offers the theoretical foundations required for answering these questions. It provides a scientific framework for the empirical investigation and

comparative description of all cultures in the world (see Winner and Umiker-Sebeok 1979, as well as Schwimmer 1986: 233).

Semiotic enthusiasts will soon remember the Tartu Group who claimed Semiotic Culture explicitly. Tartu's group views culture as a secondary system and language is the primary system. The figure known in Indonesia is J. Lotman. Lund University then developed the cultural semiotics further (Sonesson 1997: 34). The thoughts of Lotman and Bakhtin are very important in this group. Culture is considered a comparable text. However, in this book, the notion of semiotic culture does not specifically refer to Tartu's group. The Chicago group and several American scientists from other places also developed cultural semiotics, as seen in the study of Milton Singer (Singer 1984: 35) and Parentier (Parentier 1994: 37). In fact, long before them, H. Mead had seen culture in the Peircean perspective (Sebeok 1997: 38). For the Tartu Group, the Chicago Group is considered too anthropological. In fact, what we must understand, especially beginners, are the basic assumptions about the sign itself. Tartu's group is another manifestation of structuralism which later modified by Bakhtin became more diachronic and contextual. Meanwhile, Group Chicago uses the pragmatic Peircean view (Parentier 1997: 47). Even so, of course there is also a point of contact as expressed by Silverstein (Silverman 1993: 50).

In this case, culture is seen as a network of signs that are very complicated and interrelated. Culture is a communal system of meaning that provides "tools" to translate community needs into representations (Greezt 1976) or The signifying

order (Marcel Danesi 1999: 90). Semiotic Culture is therefore intended to analyze representation and communication.

History of the Tartu-Moscow School of Semiotics as a part of cultural history is at same time an object of semiotics of cultural history. The Tartu–Moscow School had the mission to reconstruct the tradition and to recreate links with the forgotten or prohibited cultural and scientific achievements of the first decades of the 20th century. Its members made an effort to synthesize all of the crucial directions of theoretical thinking in the humanities: “Structural-semiotic literary criticism takes into consideration the experience of all preceding literary scholarship. It has, however, its own specific character. It arose in the environment of that scientific revolution that has marked the middle of the twentieth century and is organically connected with the ideas and methodology of structural linguistics, semiotics, information theory and cybernetics” (Lotman 1976: 16).

In 1972, using the same logic, Juri Lotman employed the term “the Russian School” to describe the international reception of Tynyanov, Propp, Bakhtin, Jakobson and other Soviet thinkers (Lotman 1972: 12). At the same time, Lotman also discovered a close relationship between the cultural and the scientific discourses in the Prague Linguistic Circle referred to as the Czech and Slovak School of Literary Studies. In his opinion, there is a close relationship between the type of culture and the respective type of general theory (“school”). In the following year, in 1973 the Theses on the Semiotic Study of Cultures (as Applied to Slavic Texts) collectively written by Lotman, Ivanov, A. Pyatigorskij, Toporov

and Uspenskij were published. The last paragraph (9.1.0.) of this document that was missing from the English version of 1973 makes the following statement:

4. Tanjungbalai Asahan City

Regarding the origin of the name Tanjungbalai City, according to a story that is popular in the community, this word comes from the "hall" found in a village around the tip of the promontory at the mouth of the Silau River and the Asahan River. This hall is crowded by passing people, sailors, and traders because of its strategic location as a small port. Then the village is named Kampung Tanjung, and people commonly call it a hall at Tanjung. This hall became the forerunner of Tanjungbalai increasingly crowded and developed into a country ruled by a Sultan with the first Sultan name is Sultan Abdul Jalil from the kingdom of Asahan in 1620.

Tanjungbalai ruled by eleven kings. Starting from the first king of Sultan Abdul Jalil Rahmad Syah (1620) to Sultan Syaibun Abdul Jalil Rahmad Syah (1933). Until 1946, Asahan was one of the Malay Sultanates. According to the Sultan's order, all people who live or migrate to Tanjungbalai must enter Malay (Islam). Here it can be seen that the ulama's success in spreading Islam, among others, are caused by their close relationship with the Sultan, both through marital relations, as well as through his role as royal adviser. In addition, Islam plays a major role in the transformation of kingdoms based on certain groups into a centralized kingdom based on blood ties. The bonds are very influential in the process of Islamization of various tribes who came to Asahan.

At present, Kota Tanjungbalai is a city that have the icon "Balayar Satujuan Batambat Satangkahan" which means one word to reach the destination, as well as the Fountain Monument and Dolphin Fish in the center of the city showing a heterogeneous city. The total area of the city of Tanjung Balai is 6.052 Ha (60.52 km²) which is flank by the Asahan and Sungai Silau Rivers with the longest bridge in North Sumatra Province (± 600 m) that connects the city of Tanjungbalai with Sei Kepayang Village. The city of Tanjung Balai administratively consists of 6 sub-districts, and 31 sub-districts. The widest subdistrict is Datuk Bandar sub-district with an area of 2,249 ha or around 37.16 percent of the total area of Tanjungbalai. The smallest sub-district is North Tanjungbalai sub-district with an area of 84 ha or about 1.39 percent of the total area of Tanjungbalai. Tanjungbalai City is a division of Asahan Regency, so it is not surprising that Tanjungbalai is surround and borders the Asahan Regency.

4.1 Society Structure

The structure of life of the Malay community is generally divide into two groups, namely the aristocratic class and the people or the majority. The aristocratic group have exist since the existence of the kingdom which then distinguishes between aristocratic groups with the people or most groups. Can be seen clearly the status of someone whether from the nobility or from the people, from the title in front of his name. Each sequence of titles is given base on their dignity and position in society, such as Tengku, Raja, Wan, Datuk, Jaya, Rich People, and Encek/ Tuan. The title of Tengku is a title that is only use by the descendants of the Sultan and his relatives as well as descendants whose dwellers

use to have their own autonomous regions and are usually call as My Lord. Tengku itself can be interpreted by various meanings such as leaders or teachers, both in morals, religion and customs. While in the context of nobility, a person can use the title tengku if his father have tengku title.

4.2 Kinship System

The kinship system in the Malay community of the city of Tanjungbalai is a bilateral principle that calculates kinship relations through men. In giving a summons to the Malay brothers Tanjungbalai, it is different from other regions, namely abah which means the brother is the call for the oldest siblings. While the call for the oldest sibling sister is brother. A call to organize male and female siblings is nine levels of calling. The first child is call Ulong or Uwong. The second child invites ongah or angah. Children who are issue by all three reeds. Renewed child. Children invited, iyong. The sixth child calls anggah or angga. The seventh child is invited. The eighth child is called the youngest.

Calls for paternal siblings are for older father's brothers or sisters, while younger father's brothers are call pakcik / freaky fathers, bundles for younger fathers' sisters. The call for older brothers and sisters from the mother's side is uwak, for the male sister invite to attend, while the mother's sister who carries the mother. In the case of marriage, the male child bundle is return to marry the daughter of the male uwak, commonly call pasiloroan or pariban within the Batak tribe. While calls for grandparents are atok and grandma or andung.

4.3 Customs

Based on the opinions of indigenous roots and Malay culture, Malay customs are divided into several levels: true customs, customary customs, customary customs, and customs. The first item of adat is actually customary Malay traditional principles that cannot change. This principle is summed up in "adat joint syarak and syarak based on the Book of Allah". Customary provisions that are contrary to the law of syarak may not be used anymore, because the syara law is the dominant one. In essence, Malay customs are united with Islamic teachings. The Malay customary basis requires its backing to the Qur'an and the hadith of the Prophet. This principle cannot be eliminated. This is what is called true adat.

The second point relates to habits which later become part of adat. Adat customs are customs that are made by the ruler in a certain period of time. The validity period of this custom is as long as it has not been changed by the next ruler. This custom can change according to the times and urgent situations. This custom can be said as "implementation guidelines and customary provisions". So, the custom that is accentuated is custom made and born based on the provisions of the rulers (kings, datuk-datuk and rulers). Furthermore, the admonitions taught in the Gurindam Dua Belas also provide guidance for members of the Malay community about the Malays shall behave and behave according to what is desired by Malay customs.

The third point relates to the leadership system. Adat is a custom that is passed down by parents to their descendants from generation to generation. Because of

this, these "customary customs" can change according to new values that are developing. The customary level of the new values that develop later came to be call tradition.

5. Definition of *Kisik-kisik*

Kisik-kisik are the Asahan Malay language which is not find in other Malay languages in the archipelago. Etymologically, Dek Ipin, one of the youth leaders of Tanjungbalai Asahan, say that *Kisik-kisik* have no etymological meaning unless it is understand for the meaning of mystical rituals to return spirit (spirit) into the bodies of sick people or people who do not have a passion for life.

In the understanding of the people of Tanjungbalai Asahan, *Kisik-kisik* is a ceremony or ritual to summon or return the *sumangat* (spirit) that have been lost or go from the body of someone who is suffering from illness. *Sumangat* it can return to the body of the sufferer when he is call or persuade to return to a certain ritual. This is as state by Wak Acom, one of the village physicians in the Tualang Raso River area, Tanjungbalai Asahan. He say, "Olah! *Kisik-kisik* will compile the *sumangatnyo*. Okhang is very sick, *sumangatnyo* pogi. Makonyo is make *Kisik-kisik*, which is quite important, so that you will wear the sick body and make a lot of things in it. "(*Kisik-kisik* is (ritual) picking up (calling) *sumangat* (spirit). People who are shock and sick, *sumangatnyo* leave the body of the person, then (ritual) *Kisik-kisik* are carry out so that the *sumangat* return to the body of the person who are sick, with the return of the spirit then heal the disease find in the body of the sick person). From the above expression it is understand that *Kisik-*

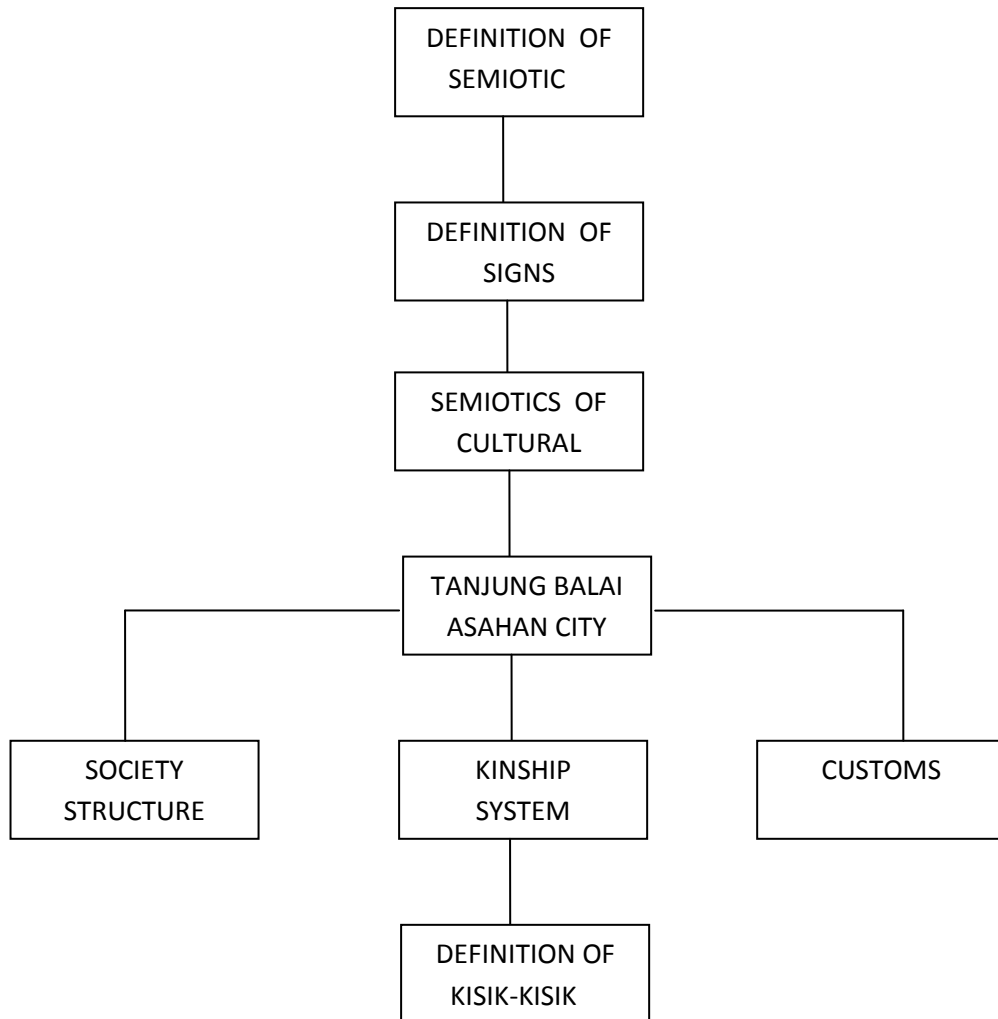
kisik is a belief system adopted by the people of Tanjungbalai Asahan which aims at a goal to cure the disease of people who are sick or lose their passions. As Malinowski says, healing from an illness is one of the magical purposes, namely to produce some specific consequences such as healing.

The Tanjungbalai Asahan community believes that a disease suffered by someone is always understood on two sides that influence each other. First, disease in the body can affect the soul (mental / spiritual). Second, disease in the soul can also affect the health of the body (body). Pain in one's body (body) such as injuries caused by work accidents, transportation accidents and fights is treated medically or traditional medicines and herbs known as alternative medicine. However, illness caused by the body can also affect the existence of the soul (sumangat). In other words, sumangat can be disrupted because of the disease suffered by the body. Therefore, treatment of the soul must also be carried out to accompany treatment of the disease in the body (body).

Likewise, when a person suffers from illness due to occult elements such as pain due to interference from jinn, subtle people, and witchcraft (magic), special ritual treatment is performed to cure it in addition to *Kisik-kisik* treatment. Along with that also carried out medical treatment or traditional medicines to treat bodies that were already weak due to illness suffered by someone. Thus, the people of Tanjungbalai Asahan always combine medical treatment and treatment magically through a shaman or physician for people who are sick. However, the *Kisik-kisik* ritual emphasis is only done when a person loses his passion for life, both due to mental illness and physical illness.

B. Conceptual Framework

Table 2. Conceptual Framework



This study focuses on analyzing the *Kisik-kisik* use in healing rituals in Malay communities, Tanjungbalai Asahan. In this study, *Kisik-kisik* can be understood anthropologically as a belief system adopted by the people of Tanjungbalai Asahan, especially in the area of Sei Tualang Raso and other seaside areas, which are associated with magic. The ritual is carried out when someone from a community member is exposed to a disease that does not heal, that is, after being treated by a physician, traditional herbs, or medical services.

This ritual is sometimes carry out independently and sometimes carry out together with other rituals such as the tipping-up ritual, and manyonggot. In the understanding of the people of Tanjungbalai Asahan, *Kisik-kisik* is a ceremony or ritual to summon or return the sumangat (spirit) that have been lost or go from the body of someone who is suffering from illness. Sumangat it can return to the body of the sufferer when he is call or persuade to return to a certain ritual.

The researcher only chose the Tanjungbalai Asahan population to be analyze because the people who carry out the *Kisik-kisik* ritual and the shamans who move these rituals. So, the researchers conclude that Malay people of Tanjungnalai Asahan and dukun were some of the people who maintain the *Kisik-kisik* ritual in people's lives, so it came to a hypothesis that it are cause by a factor of economic pressure. Therefore, the scales in this study will be explain by looking at their function for the community by using the semiotic method and what the objectives are to be achieve. These magical rituals are understand as a system of public trust to meet predictable health and safety needs.

CHAPTER III

METHODOLOGY OF RESEARCH

A. The Research Design

The purpose of tradition research is to and uphold the values, norms, and culture of the *kisik-kisik* oral tradition. Furthermore, exploring the potential of local wisdom in an effort to revitalize the tradition. The research method used is a qualitative method. The use of these methods and can examine the oral tradition of *kisik-kisik* by analyzing the study of oral traditions. This study used descriptive qualitative method. Researchers conduct subjective research possible on things that are the center of attention and support the object of research based on the data available in language work in this case the oral tradition.

The qualitative research method involves the use of qualitative data, such as interviews, documents and observation, in order to understand and explain a social phenomenon. In Information Technology and Communication, there has been a general shift in research away from technological to managerial and organisational issues, and thus there is increasing interest in the application of qualitative research methods. Qualitative research methods originated from social sciences to enable researchers to study social and cultural oriented phenomena. Today, the use of qualitative method and analysis are extended almost to every research field and area. The method generally includes data sources with observation and respondent observation, interviews and questionnaires, documents and the researchers impression and perception. A good definition is

given by Denzin and Lincoln (1994) that a qualitative research focuses on interpretation of phenomena in their natural settings to make sense in terms of the meanings people bring to these settings.

B. Location of Research

The research location that are use as the object by the author was Kelurahan Perjuangan Kecamatan Teluk Nibung kota Tanjungbalai, North Sumatra. This location is consider appropriate by the author as the location of the study, because in this area there is still a tradition of healing rituals of *Kisik-Kisik*.

C. The Data Resources

This study have two main data, which obtain from *Kisik-kisik* event and an interview. The first data are take from the materials that use of *Kisik-kisik* event in Malay society Tanjungbalai Asahan, which have held on Saturday, 9th June 2019 in Teluk Nibung village, Tanjungbalai Asahan, North Sumatra, and it is take through direct observation and the materials (foods) are capture by employing camera. Last, to get the values or moral lessons for conducting Mangupa event, the writer employe interviews with Tanjungbalai Asahan descendant. From the data obtaine, the writer also make some interpretation in order to get the meaning.

D. The Instrument of Data Collection

The tools use in this study are:

1. A tape recorder
2. Pens
3. Notebook

E. The Technique of Data Collection

In research methodology, data collection methods are given great emphasis. Data are categorized as primary data and secondary data. Data collection and research method are inextricably interdependent. A researcher who takes into account a methodology for his/her research work must consider the nature of data that will be collected in the resolution of a problem. We can also say that the data dictate the research method of a particular field. Primary data are collected from primary sources and secondary data gathered from secondary sources. Primary sources of data collection are as follows:

1. Observation.

Observations are a systematic way of watching and listening to a phenomenon as it takes place. Observation would serve as the best approach if a researcher is interested in demeanor rather than perceptions of respondents or when the subjects are so involved in it that they are unable to provide objective information about it. There are two types of observation: participant and non-participant. Participant observation is when a researcher participates in the activities of the study group that is being observed in the same manner as its members without their knowledge that they are being observed. Non-participant observation, on the other hand, is when a researcher does not get involved directly in the activities of the research study but remains a passive observer.

2. Interview.

Interview is method to collect information from people is referred to as interview. Another precise definition is that any person-to-person interaction between two or more individuals with a specific purpose in mind is called an interview (Ranjit Kumar 2001).

F. The Technique of Data Analysis

The Technique of Data analysis is a process that is systematically compile data obtain from interviews, field notes and field documentation by grouping data into categories, describing it into patterns, choosing which ones are important to be collect and make easily and easily make by yourself with others lay Basically to analyze the data in this study, the author uses the following steps:

1. First, identifying and classifying symbols exist in *Kisik-kisik* event.
2. Secondly, transcribing the data that get from the interview and the data have divide into paragraphs.
3. Then, distributing of symbols base on function and meaning put them in a table.
4. Finally, the writer create the meaning of the data exist of *Kisik-kisik* tradition in Malay society Tanjunglai Asahan.

CHAPTER IV

DATA AND DATA ANALYSIS

A. Data

The data was taken from H. Rohiddin *Kisik-kisik* ritual manyonggot who covered from cataract eyes surgery on 30th May 2019 in Kelurahan Perjuangan Kecamatan Teluk Nibung Tanjungbalai City, North Sumatera. There were many symbolism, but the researcher only took the symbolism of manyonggot event in ritualism *kisik-kisik* to analyze the symbols and the meaning in the H. Rohiddin *Kisik-kisik* ritual manyonggot because in manyonggot event there is big possibilities to researcher found many symbols than others event in Malay Society Tanjungbalai Asahan.

B. Data Analysis

The researcher took 15 symbols that used of the *kisik-kisik* ritual event to be analyzed. Those 15 symbols of *kisik-kisik* event there are: Upah-upah, Bale-bale, Pulut (birdlime), inti kelapa (coconut core), 7 tolukh (7 eggs), bungo bale-bale (bale-bale flowers), bendekha kekhtas/ Merawal (paper flag), bungo rampe (rampe flowers), aikh (water), topung bokhas (rice flour), daun sepeuh (sepeuh leaves), daun sedingin (sedingin leaves), daun kalinjuhang (kalinjuhang leaves), jikhuk pukhut (lime), sakhung (sarong). Their meaning as follows :

Table 4.1

Symbols *kisik-kisik* tradition ceremony.

No	Symbol	Meaing
1	Upah-upah (<i>Kisik-kisik</i>)	Upah-upah, was done for pride, fostering enthusiasm, giving motivation. Upah-upah are usually carried out using Pulut Bale, a place made of wood with 4 pieces of foot and a multilevel place. in it there is pulut which is given turmeric so that it is yellow, on top of it is grilled fish / grilled chicken, on pulut it is planted Merawal (paper flag) and hung by chicken eggs. At its peak, the Head of the Hall was planted. But in simple terms it can also be done by using cerana / Talam put the pulut soaked in turmeric on top of the chicken egg.
2	Balai/ Bale	The hall is also called pulut balai for Malay people, it is very important that its existence in any traditional ceremony cannot be abandoned and becomes an honor and pride for those who receive or give a hall. The hall is made of four-legged wood and the level is 3 or 7 and each level contains yellow pulses as a symbol of fertility and glory. At the uppermost level of the hall is usually placed roast chicken as a symbol of sacrifice or even core (grated

		coconut cooked with palm sugar). Each level of the hall is placed in an egg wrapped in oil paper that has been decorated and stalked, then traced to the center of the hall. After that the hall is placed in the middle of the assembly so that it beautifies the scenery.
3	Pulut (birdlime)	Pulut is interpreted as a symbol of fertility and glory, and gives prosperity, poise and success. At the uppermost level of the hall is usually placed roast chicken as a symbol of sacrifice or even core (grated coconut cooked with palm sugar). Each level of the hall is placed in an egg wrapped in oil paper which has been decorated and stalked, then traced to the center of the hall, alternating alternately with Merawal (Flag Flag).
4	Inti kelapo (coconut core)	Inti (grated coconut is cooked with palm sugar) as a sweet taste in pulverized pendampig and placed on top of pulut or on the edge of bale as beautifying pulut and bale. Iti which is eaten together with sticky rice or pulut means such as the combination of daily practices must always be the same. When



		combined, it definitely produces sweet and legit blessings.
5	7 tolukh (7 eggs)	The eggs are wrapped in seven pieces of ornamental and sticky oil paper and then traced to the pulp floor. After that the hall is placed in the middle of the assembly so that it beautifies the scenery. The stick to the eye of the egg means that everyone must straighten his determination. The egg itself means determination.
6	Bungo tolukh dan tompat tolukh (egg flower and egg place)	Bungo Bale is a flower arrangement that has a container / place to put eggs, also called egg flowers. One set of bale flowers generally consists of 7 egg flower stalks, 7 typical motif flags, 1 middle / main flower, golden yellow, Malay characteristics. The flower arrangement is placed in a container of patterned wooden Bale with golden yellow carving. Flowers are a symbol of true love in Malay customs, flowers at the peak of Bale show leadership. bale flowers or egg flowers is one of the ancestral cultures for Malays and belongs to everyone. The egg flowers and egg parts that






		are inseparable from both are always fused, the number of egg flowers and the place where the egg is always odd does not reach the egg flower and the egg which is filled with boiled eggs is always brought home by invited guests who show happiness even if only boiled eggs only This egg place is made like a stamp hung on the egg flower function so that the eggs placed on the egg do not fall.
7	Bendekha kekhtas/ Merawal (paper flag)	Starting or often called a banner, starting with a rectangular shape with the tip of the rod stuck around the hall starting with the number of ganji, the starting function is as the lambag of the Malay flag which symbolizes honor and sublime. Flags show victory and glory, so that someday you will be a successful and successful person so you can spread kindness to others.
8	Bungo rampe (rampe flowers)	Bungo rampe the meaning is so that what is tawari is fragrant, like the flower. And it also symbolizes the smell of friendship, the sweetness of brotherhood, and the smell of intimacy.






9	Aikh (water)	The water of his intention is to pray that Songgot is always healthy. White bowls containing water mean clarity. Sometimes there are also those who use rose water, which is made of various fragrant leaves such as pandanus, fragrant lemongrass, boiled kaffir lime and water used as water for pecung.
10	Topung bokhas (rice flour)	Topung Bokhas the goal is to pray that those who are surrounded by tawari are always pure white in their hearts, protected from envy, envy, hardship, greed, revenge, riya, and various other liver diseases. Rice or rice powder is made from rice flour which is mixed with natural fragrance solutions from plants which have the meaning of cooling, calming, and fertility.
11	Daun sepenuh (sepenuh leaves)	Sepenuh leaves (<i>eurycles ambourensis</i>), one of the ingredients of fresh flour perincis. Full leaves wrap the leaves of kalinjuhang, pepulut, gandarusa, jejurun, sedingin and sambau grass. symbol of sustenance and prosperity. And this reminds us of the word "full" which means here "full of sustenance".Sepenuh

		leaves remind us of the word "full" which means here "full of sustenance".
12	Daun sedingin (sedingin leaves)	Sidingin leaves (<i>kalanchoe pinnata</i>), one of the most important ingredients in wages. This leaf is meaningful to provide coolness, ketengan and health.
13	Daun Kalinjuhang (kalinjuhang leaves)	The leaves of kalinjuhang have the characteristic of arousing semangat which has become sluggish. This leaf can be interpreted the same as longevity and power. The point is that those who are surrounded by tawari will always be safe in their life.
14	Jokhuk pukhut (lime)	Thinly sliced kaffir lime, which has the meaning of giving strength and patience while cleansing and refreshing. So that overall it is interpreted as safety and happiness, and getting freshness in zeal. And cleanse all diseases that have come in a person's body.
15	Sakhung (sarong)	The meaning of various sarongs so that the spirit that has been lost to the sick can return to the body and as a sign of our intimacy and closeness to the sick and to strengthen the brotherhood.

The division of semiotics *Kisik-kisik* tradition ceremony:

No	Sign	The division of signs		
		Icon	Index	Symbol
1				✓
2			✓	
3				✓
4				✓
5		✓		

6		✓		
7		✓		
8				✓
9				✓
10				✓

11		✓		
12		✓		
13		✓		
14				✓
15				✓

The Explanation:

a. Icon

Icon is a sign that represents a reference source through a form of replication, simulation, imitation, or equation. Designed to publish reference sources. (Danesi, 2004: 38-39). An existing sign, made to be similar to the reference source visually. The icon is a sign that contains the likeness of the given image recognized by the wearer (Budiman, 2004: 29). Human perception in the interpretation and formation of this icon. • Example: Female and male toilet signs at the toilet entrance. Signs for excavation officers on the roadside. The second icon shows the activities carried out or carried out in accordance with the actions taken.

b. Index

Index is a sign that represents a reference source by pointing or linking it (explicitly or implicitly) with other reference sources (Danesi, 2004: 38). There are three types of indices; space index, temporal index, persona index. The index of a sign that depends on the existence of a denotation, or has a causal relationship with what it represents.

The space index draws on the location or space of an object, creature and event in response to the user's sign. Examples of arrows that can be interpreted as explanatory words that show something, like there, there.

Temporal index, this index is related to objects in terms of time. The time graph with information before, representing is an example of a temporal index.

The person index, this index is interconnected by the parties taking part in a place. The pronoun person is an example of a persona index.

c. Symbols

Symbols are signs that represent the object through approval or agreement in a specific context. Meanings - meanings in some symbols are built through social agreement or through some historical radiation (Danesi, 2004: 38,44).

Symbols are types of arbitrary and conventional signs. (Budiman, 2004: 32).

Example: a rose symbolized as a symbol of love. Pigeons as a blessing or in Christianity as a symbol of the Holy Spirit. A sign can be simultaneously an index, icon, and symbol at the same time. Example; road transfer sign. Road change arrows can be symbols and indices when viewed in certain contexts. The displacement arrow will be an index if we leave it near the actual crossroads. The sign will indicate that we will arrive at a crossroads. However, if this is an ordinary conversation, it can be an ordinary symbol of movement.

C. The Findings

After analysis of the data obtained in this study, it can be argued some of the findings as follows :

1. There are 15 symbols that included in *Kisik-kisik* tradition Malay Society Tanjunglai Asahan which had their meanings.

2. Menyoggot is defined as wages or enthusiasm. Or in the language of Tanjung Balai "joput somangat". Can also be called lifting disease. This custom is done every time someone who experiences shock / shock / is affected by a new illness, is believed to be able to cure or restore a person's condition back to normal.

3. The Process of Implementing *kisik-kisik* (menyonggot)

The purpose of *kisik-kisik* can be described as follows: 1) Returning the "spirit" that flies due to grief, surprise, or fear when someone tries and stands up with conditions that are new to his life; 2) Giving provision of self-confidence to the wage-paid person to face life in the future, 3) Welcoming and giving thanks for the life journey of someone who has exceeded one part of his life.

Kisik-kisik, done for pride, fostering enthusiasm, giving motivation. Wages are usually carried out using Pulut Bale, a place made of wood with 4 pieces of foot and a multilevel place. in it there is pulut which is given turmeric so that it is yellow, on top of it is grilled fish/ grilled chicken, on pulut it is planted Merawal (paper flag) and hung by chicken eggs. At its peak, the Head of the Hall was planted.

Implementers of *kisik-kisik* are referred to as wage-earners, namely elected people who are respected and respected. The following are people who are deemed appropriate as wage earners: 1) top tribes; 2) religious leaders (imam of the mosque, preacher); 3) teacher (school teacher and teacher teacher); 4) clever scholars; and 5) relatives that are paid by wage-paid people, such as grandparents,

uncles, uncles, and cousins; both mother and father. In wages, wages are usually chosen by no more than 10 people.

The time for implementing wages is determined if the wages will be paid. The time chosen is Friday, before the prayer time. Friday was chosen because today the men don't work in the fields or in the rubber gardens. Whereas wages in the series of wedding ceremonies are carried out after consent is given.

The place of implementation is the house of people who will be paid wages. Selected a room that is quite roomy. People who will be paid wages are placed in one corner of the room, invited guests sit cross-legged on each side of the room. In front of the person being paid, wages are placed in rice and rice for wages. After all gathered, the wage procession can begin.

At first, incense was burned by women sitting in the kitchen. Frankincense is placed on top of a container in the form of dasa (coconut shell that has been eroded until it is slippery and blackened), or on a zinc plate as a place of wood embers as incense burners. Frankincense which has spread its aroma is then handed over to the host, a sign that wages are ready to be carried out.

The Frankincense is then handed over to the ceremonial regulator who hands it over to the wages. Then he handed over incense to the person seated on his right, and said to the person on his right to go around the whole room, seven times and ended in front of the wages. This procession is a cleansing of places of evil desires that disturb humans and the course of the ceremony.

The next step is doing upah-upah. The person in upah upah takes the raises upah-upah and lift it an inch above head, then shakes them in a circular motion to the right, seven times. The calculation is clearly stated: "Uuupah-upah one duo tigo ompat limo onam seven ... uuupah -ah ... my spirit ... Your health is yoo ... "

Doing rinjis-rinjis. The implementation of fresh flour begins by doing rinjis-rinjis, which is removing the rose water from the hand or body in tawari flour, rubbing fresh flour then applying white flour that has been mixed with flour to the face or hand of the person who is surrounded by offer Sprinkle potpourri and sprinkle flowers and yellow rice on his head. Stretch cloth. Cover the cloth that we used from the beginning for wages. Finally sprinkle rice balls on his head.

After that, the payroll gives advice on what is recommended for good, which is based on the conditions and the reasons for the wages held. Upah-upah is ended by returning to evaporate the count of one to seven, then followed by the sentence, "Bring the seven buffaloes in a cage, it can still be controlled, let alone your spirit". Then the pengupah-upah salary puts the wage rice into its original place and returns to its seat and hands back the incense to the organizer. After wages, the host entertains guests with dishes according to ability. After enjoying the meal, the ceremony closes with a prayer.

D. Discussion

From the research, it was found that the Tanjungbalai community, especially in Kelurahan Perjuangan, Kecamatan Teluk Nibung, Kota Tanjungbali still do the

traditional of *Kisik-kisik* in Malay Society Tanjungalai Asahan in the picking up the spirit of someone sick or motivating.

Snoring is interpreted as upah-upah or enthusiasm. Or in the language of Tanjung Balai is "joput samangat". Can also be called lifting disease. This custom is done every time someone who experiences shock / shock / is affected by a new illness, is believed to be able to cure or restore a person's condition back to normal.

Upah-upah, done for pride, fostering enthusiasm, giving motivation. Upah-upah are usually carried out using Pulut Bale, a place made of wood with 4 pieces of feet and a multilevel place. in it there is pulut which is given turmeric so that it is yellow, on top of it is grilled fish / grilled chicken, on pulut it is planted Merawal (paper flag) and hung by chicken eggs. At its peak, the Head of the Hall was planted.

CHAPTER V

CONCLUSION AND SUGGESTION

B. Conclusions

The conclusion of this research:

1. There are 15 symbols which used in *Kisik-kisik* tradition Malay Society Tanjungalai Asahan in the picking up the spirit of someone sick or motivating.
2. Menyoggot is defined as wages or enthusiasm. Or in the language of Tanjung Balainya "joput samangat". Can also be called lifting disease. This custom is done every time someone who experiences shock / shock / is affected by a new illness, is believed to be able to cure or restore a person's condition back to normal.

C. Sggestions

There are some constructive points suggested as the following:

1. For the linguist andpractitioners. It is advisable to continue to examine and explore matters relating to the special linguistic semiotic meaning of symbol in order to contribute to the development of the science oflanguage.
2. For further researchers It is recommended to conduct research by extending the study on others literature in order to obtain new findings specifically related to semiotic meaning of symbol.

3. For thereaders It is advisable to continue to increase the interest in reading, especially the works of literature that contains a positive value and beneficial to the development of science. In this case, the readers are not only to know about semiotic meaning of the wedding ceremony, but also used in daily life in order to be more understand about sign or symbol around them so that they and others will appreciate eachother.
4. For theauthors it is advisable to continue to develop the works that contain literary value assemiotic meaning of symbol in order to increase the study of linguistic and increase the motivation to read for thepublic.

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APPENDIX I

Photos of Materials in *Kisik-kisik* Tradition

Picture 1: Water for upah-upah (manyonggot)



Picture 2: Flowers Rampe



Picture 3: Sarong



Picture 4: Rice Flour



Picture 5: Bale bale



Picture 6: Guests



Picture 7: People which doing Upah-upah



Picture 8: doing rinjis-rinjis



Picture 9: Using sarong



Picture 10: Take a Sarog into body people which in songgot



Picture 12: Prayer



Picture 13: Pull Out the Sarong



APPENDIX II



Research Sites Tanjungbalai

(Source: <https://www.google.com/search?q=peta+sumatera+utara>)



North Sumatera Province Map

(Source: <https://www.google.com/search?q=peta+tajung+balai+asahan>)

APPENDIX III

Guidelines for Conducting Interviews conducted with informant/ Field Research with the Dissertation Title,

Cultural Semiotic Analysis of *Kisik-kisik* Tradition in Malay Society Tanjung Balai Asahan.

A. Questions of General Research Locations

1. What do you know about the history of the Teluk Nibung village, Tanjungbalai city?
2. In which social interaction languages are most commonly used?
3. What about the livelihood system and the level of community education?
4. What is the religious and belief system adopted by the community?

B. Question of Oral Tradition in Communities with way Tanjungbalai in Teluk Nibung Village

1. According to you, why does the traditional ceremonial tradition of Malay Tanjungbalai still survive today
2. What is the history of the Kisik-Kisik tradition in the city of Tanjungbalai?
3. What materials are used to carry out the Kisiki-Kisis tradition in the city of Tanjunbalai?
4. What are the benefits in carrying out the Kisiki-Kisik tradition in the city of Tanjungbalai?
5. Who can carry out the Kisik-Kisik tradition in the city of Tanjungbalai?

APPENDIX IV

List of Informant Research

No	Name	Age	Ethnic	Address	Work
1.	Datuk Jamaluddin (Jamil)	64	Melayu	Tanjungbalai	Farmer
2.	H. Rohiddin	55	Melayu	Tanjungbalai	Farmer
3.	Abdul Munir S.Pd	60	Melayu	Tanjungbalai	PNS
4.	Samsul Bahri	57	Melayu	Tanjungbalai	Farmer

APPENDIX V. INTERVIEW SHEET IN TANJUNGBALAINESE

Researcher :Assalamu alaikum Tok, awak Yunita Isma mahasiswa FKIP UMSU awak ondak bertanyo samo atok tentang adat di Tanjungbale ni?

Informant :Walaikum salam, apo yang ondak kau tanyakan?

Researcher :Apo yang atok ketahui tentang sejarah kota Tanjungbale?

Informant :Menurut ceritonyo kato ini berasal dari balai yang berado di sebuah kampung di sekitar ujung tanjung di muaro Sungai Silau dan aliran Sungai Asahan. Balai ni rame disinggahi urang-urang yang molintas, para pelaut, dan pedagang kareno tompatnyo yang strategis sebage bandar kecil.

Researcher :Dalam berinteraksi sosial biasonyo bahasa apo yang paling soring di pakek?

Informant :Biasonyo masyarakat Tanjugbale ni soring menggunakan bahaso melayu Tanjugbale.

Researcher :Macam mano dongan sistem mata pencaharian dan tingkat pendidikan di masyarakat sini tok?

Informant :Kalok mata penchariannyo masyarakat Tanjungbale ni sebageian bosar kebanyakan nelayan dan potani kalok pendidikan disini biasonyo banyak yang tamat SMA ado juga yang tamat SMP ado pulo tamatan SD tapi kalok yang

Sarjano biasonyo dio sekolahnyo tidak disini tapi sekolah di luar kota untuk sekolah yang tinggi.

Researcher :Macam mano dengan system kepercayaan yang dianut masyarakat sini tok?

Informant :Sistem kepercayaan yag dianut masyarakat Tanjungbale ni sebagian bosar menganut agama Islam tapi masih banyak pulo yang percayo dogan hal-hal mistik seperti tahayul yang mereko percayo.

Researcher :Mengapo tradisi *Kisik-kisik* upacara adat melayu Tanjungbalai masih bertahan sampai saat ni tok?

Informant :Kareno sebagaian masyaraat Tajungbale ni percayo kalok orang yang sakit atau hilang sumangatnyo biso di kembalikan dongan ritual menyonggot atau *Kisiki-kisik* untuk menjomput sumangat yang telah hilang di badannyo.

Researcher :Macem mano sejarah tradisi *Kisik-kisik* di kota Tanjungbale ni tok?

Informant :*Kisik-kisik* atau menyonggot diartikan sebage joput sumangat biaso disobut mengangkat ponyakit. Adat ini di buat setiap ado urang yang mongalami terkojut, syok, terkono musibah, serto baru terkeno ponyakit yang dipercayo dapat menyombuhkan keadaan urang kembali seperti sedia kalo.

Researcher : Apo sajo bahan-bahan yang ondak di gunakan untuk upah-upah Tok?

Informant :Ondak upah-upah apo ini? Sobab upah-upah ini banyak macamnyo. Ado upah-upah untuk perkawinan, ado upah-upah untuk untuk khitanan, ado upah-upah untuk menyonggot takojut, ado upah-upah untuk menjomput semangat, ado pulo upah-upah untuk melaksanakan ibadah haji. Mano yang ondak kau upah-upah?

Researcher :Awak ondak menyonggot orang sakit Tok?

Informant :Oooh... baeklah bair ku jolaskan samo kau yoo... bahan-bahan yang di pakek untuk menyonggot takojut orang yang saket ni bahanyo ado pulut, ado tolur, ado inti, ado benderanyo, ado bungo merawalnyo ado pulo sarungyo. Nah ini semuo bahan untuk di balenyo. Kalok untuk topung tawarnyo bahannyo ado bungo rampe, ado topung boras di kasi air, ado air rinjisanyo pakek daun sedingin, daun sepenuh, samo daun kalinjuhang, ado pulo joruk purut untuk air rinjisannyo dan yang terakhir ado sarungyo.

Researcher :Apo sajo manfaat dari itu semuo Tok?

Informant :Kalok bahan untuk di balenyo ado pulut yang manfaatnyo untuk keberhasilan. Bale tu kan ado tingkatannyo yang paling atas biasanya dilotakkan panggang ayam samo inti, tapi kalok utuk menyonggot sajo tak pala lah kito pakek

panggangan ayam tu cukup sajo kito pakek inti di pulut tu. Kalok tolur itu mafaatnyo untuk menguatkan semangat dio yang sakit. Kalok inti kelapa pulo manfaatnyo supaya barokah apo yang ondak kito buat dalam sohari-hari. Kalok benderanyo itu sebage lambang ciri khas orang melayu yang maknonyo sebagai kehormmatan dan kemonangan. Kalok bungo yang di puncak bale tu maknonyo sebagai kepemimpinan.

Kalok manfaat untuk topung tawarnyo tu ado bungo rampe yang manfaatnyo untuk membuat kito lobih dokat samo sudaro. Kalok airnyo itu untuk menjornihkan kito dari hal-hal yang tak elok. Kalok topung boras tu makanayo supaya kito terhindar dari segalo dongki. Kalok daun sepehnyo maknanyo sabagai rojoki. Daun sedingin pulo maknanyo memborikan ketonangan dan kesehatan dalam diri orang yang ondak di songgot. Daun kalinjuhang pulo maknanyo untuk membangkitkan sumangat. Kalok joruk purutnyo maknanyo untuk membori kito kesogaran dan keharuman. Dan yang torakhir pulo sarungnyo maknanyo agar baleklah sumangat tu kebadanyo dan jugo sebagai tanda kedekatan dan keakraban kito samo dio. Nah itu sajo lah kiro-kiro.

Researcher :Siapo sajo yang biso untuk di songgot tok?

- Informant :Yang biso untuk di songgot tu biasonyo kelurgo awak yang terkeno musibah seperti sakit, hilang sumangatyo, mako di songgot lah dio untuk membalekkan sumangat dio lagi.
- Researcher :Mokasih yo Tok atas penjolasayo. Takonangnyo siapa namo atok ni, berapo pulo lah umur Atok ni kalau awak boleh tanyak?
- Informant :Samo-samo namo Atok Jamaluddin. Umur Atok 64 tahun. Udah mengorti kamu kan yang Atok jolaskan tadi?
- Researcher :Sudah Tok sudah mongorti lah awak Tok, balek lah awak yo Tok. Sehat-sehat Atok yo... sekali lagi mokasih. Assala mualaikum.
- Informant :Iyo samo-samo, hati-hati kamu yo... Waalakum salam.

APPENDIX VI. INTERVIEW SHEET IN ENGLISH

Researcher :Assalamu alaikum sir, I am Yunita Isma, I am KFIP students from UMSU I want to ask you about the traditional upah-upah in Tanjungbalai?

Informant :Walaikum salam, what do you want to ask?

Researcher :What do you know about the city of Tanjungbalai?

Informant :According to the story, this word comes from a hall in a village around the tip of the headland at the mouth of the Silau River and the Asahan River. This hall is crowded by people passing by, sailors and traders because of its strategic location as a small port.

Researcher :In social interaction, which languages are most commonly used?

Informant :Usually Tanjungbalai people often use Malay Tanjungbalai.

Researcher :How about the livelihood system and the level of education in the community here, sir?

Informant :In Tanjungbalai community, most of the fishermen and farmers mostly study if there is usually a lot of graduates from high school, some have graduated from junior high, there are elementary school graduates, but if they have a

degree, they usually go to schools outside the city for higher schools.

Researcher :What about the belief system adopted by the people here sir?

Informant :The belief system adopted by the people of Tanjungbalai is mostly Muslim but there are still many who believe in mystical things like superstitions they believe in.

Researcher :Why does the *Kisik-kisik* tradition of Malay traditional ceremony of Tanjungbalai still survive today, sir?

Informant :Because part of the Tanjungbalai community believes that people who are sick or lose their spirits can be returned with a ritual of snorting or *Kisiki-Kisik* to pick up the spirit that has been lost on their bodies.

Researcher :What is the history of *Kisik-Kisik* tradition in the city of Tanjungbalai, sir?

Informant :*Kisik-kisik* or *meonyongg* are interpreted as picking up the spirit usually called lifting disease. This custom is made for anyone who is shocked, shocked, affected by a disaster, and has just been affected by a disease that is believed to heal the condition of the person back to normal.

Researcher :What are the ingredients that will be used to *menyonggot upah-upah*, sir?

Informant :What do you want to upah-upah? Because if you want to upah-upah, there are many kinds. There are upah-upah for marriage, there are upah-upah for circumcisions, there are upah-upah to be surprised, there are upah-upah to pick up the spirit, there are also upah-upah to carry out the pilgrimage. Which one do you want to pay?

Researcher :I want to upah-upah for people sick , sir?

Informant :Ooh ... well, let me explain to you, the ingredients that will be used to distract people who are sick are the ingredients, there are eggs, there is a nucleus, there is a flag, there is a flower on it, there is also a sarong. Now here are all the ingredients that will be used for the bales. For the brawny, the ingredients are rampe flowers, there is rice flour in the water, there is rinjisanya water which uses leaves as cold, leaves as full and kalinjuhang leaves. There is also kaffir lime for the rinjis water and the last one is the scabbard.

Researcher :Are all the benefits of that sir?

Informant :For ingredients in the bales, there are pulut which have benefits for success. If the bale has a level, the top one is usually placed with a chicken grill with the core, but if you just need to loosen it you don't need to use chicken, just use the core to pulverize it. Eggs benefit to strengthen the spirit of someone who is sick. If the core of the coconut itself is

useful, what blessings will we do in our daily lives. The flag is a symbol of the characteristics of Malay People, which means honor and victory. If the interest at the peak of Bale itself means its leadership.

If the benefits of the barley flour itself, there is a rampant interest that benefits to make us more familiar with you. If it benefits from the water to clear us from things that are not good. Rice flour means that we can avoid envy. If the leaves are full of meaning as a symbol of blessing. And the leaves are as cold as the meaning itself to provide peace and health in the person who will be songgot. And if the leaves of kalinjuhang are meant to arouse enthusiasm. The kaffir lime means to give us freshness and fragrance. And the last is the scabbard which means to revive the spirit of the sick person, and also as a sign of our closeness and familiarity with it. Now that's how it is.

Researcher :Who can songgot Sir?

Informant :Whose can be used for songgot is usually our family affected by disasters such as illness, loss of enthusiasm, so in songgot he is to restore his spirits again.

Researcher :Thank you sir for the explanation. Remember what your name is? And what is your age if I may know?

Informant :You're welcome the name of Mr. Jamaluddin. I'm 64 years old. Have you understood your explanation?

Researcher :I already understand, sir, I said goodbye, sir. Hopefully you are always healthy. Once again I say thank you. Assalamualaikum.

Informant :You're welcome. Be careful. Waalikum salam.

APPENDIX VII. DIALOGUE SHEET BETWEEN GUESTS AND HOMEOWNERS IN TANJUNGBALAI LANGUAGE.

Guest : Assala mualaikum...

Homeowners : Waalaikum salam... abah... apo hajat ni?

Guests : ini hah... kami ondak membuat ubatnyo si H. Rohiddin

Homeowners``: Ooh... masuk-masuk, duduklah duduk. Bontangkan tikar tu dulu.

Guests : Mano si H. Rohiddin, dudukkan dulu dio di mukak bale ni.

Homeowners : Pak Haji sini dulu. Ado ini yang ondak buat hajat. (abah... apo ini jang)?

Guests : Kami ondak menyonggot Pak Haji hah. Baiklah kito mulai sajo yo...

Assala mualaikum warah matullahi wabarakatuh. Yang samo kami hormati saudara H. Rohiddin saat ini yang lagi mongalami musibah dari Allah Swt diuji dongan ponyakit katarak di matonyo, mako hari ini kito seluruh keluarganyo ondak mngupah-upahnyo mudah-mudahan tecampaklah segalo ponyakitnyo. Selanjutyo mari kito bersamo-samo bersalawat dan salam kito ucapkan dan kito tunjukkan kepada nabi Allah Muhammad Salallah Alaihi Wassalam. Allahmma sholli wasallim wa barik ‘alaih... Baiklah

Bapak-bapak, Ibu-ibu saudara-saudaro sekalian, mari kito mulai acaro upah-upahnyo agar sekironyo saudara kito H. Rohiddin mendapat kesehatan dari Allah swt biar diangkat segalo penyakitnyo. Untuk mengawalinyo kami mintak kan kepada kakaknyo yang paling tuo. Rusnah beserta suaminya kami persilahkan untuk mengawalinyo.

Bismillah hirrohmanirrohim. Satu, duo, tigo, ompat, limo, onam, tuuujuuuuh... Ini upah-upah kau yo... sehat-sehat kau yoo jangan lah lagi saket-saket. Baleklah sumangat kau itu ke badan yoo... ini rinjisanyo biar dingin badan awak itu yo... terhindar dari sogalo ponyakit. Ini sarungnyo hah baleklah sumangat kau itu yoo...

Untuk selanjutnyo kito mintakkan kepada kakaknyo Siti beserta suaminya dan setolah itu kami mintakkan kepada adiknyo Mardiawati beserta suaminya...

Bismillah hirrohmanirrohim. Satu, duo, tigo, ompat, limo, onam, tuuujuuuuh... ini upah-upah kau yo... sehat-sehat awak yoo janganlah lagi saket-saket. Baleklah sumangat tu ke badan yoo... ini rinjisannyo biar sogar dan dingin badan awak itu yoo... terhindar dari sogalo ponyakit. Ini sarungnyo hah baleklah sumangat kau itu yoo...

Sudah habis semuo saudara-saudaronyo untuk mengupah-upahnyo??

Homeowners : Udah habeslah kiro-kiro awak raso ni.

Guests : kalok sudah habis semuo marilah kito berdoa dulu yoo...
untuk doanyo kami mintakkan kepada Bapak Samsul Bahri
untuk membacakan doanyo. Kepada Bapak Samsul Bahri
kami persilahkan.

Audzubulilla himinsyaitonirrojim bismillahirrohma nirrohim,
Allahumma inna nas aluka salamatangfiddiinina wa afiatan
filjasadina waziaadatangfil ilmi wabarkatangfirzki
wataubatang Qoblamaut warahmatan ingdalmaut
wamaghfiratan ba;dal mauut, Allahuma hawina alaina fi
sakarotil maut wanajata minannaaw wal afwa ingdal hisab.
Robbana lsstuzigh Qulubana ba'da idz hadaitanaa
wahablanaa mil ladungka rohmatan innaka antal wahhaab.

APPENDIX VIII. DIALOGUE SHEET BETWEEN GUESTS AND HOMEOWNERS IN ENGLISH.

Guests : Assalamu alaikum

Homeowners : Waalaikum salam ... waaahh ... what do you have for this?

Guests : this is ... we want to make medicine for Mr. H. Rohiddin.

Homeowners : Ooh ... please come in, please sit down. Open the mat first.

Guests : Where is Mr. H. Rohiddin, he is seated in front of these bale houses.

Homeowners : Mr. Hajj here first. Some want to make a goal. (wow... what's this?)

Guests : We come here to grab Mr. Haji. Well, to shorten the time, let's just start

Peace be upon you, and Allah's mercy and blessings. The same, we respect you, H. Rohiddin, who is currently experiencing a catastrophe from God, tested with cataracts in his eyes, so today all of his family wants his wages, hopefully all his illnesses will arise. For the rest, let us together in prayer and greetings, we say and we show the prophet Allah Muhammad Salallah Alaihi Wassalam. Allahmma sholli wasallim wa barik aih won ... Alright, gentlemen, ladies and gentlemen, let us start the program of

these wages so that if our brother H. Rohiddin gets health from God Almighty so that all his diseases will be lifted. To begin with, we ask the older brother. Rusnah and her husband, we invite you to start.

Bismillah hirrohmanirrohim. One, two, three, four, five, six, seven... These are your wages huh ... I hope you are always healthy, don't get sick anymore. Return your enthusiasm to your body ... this is the rinjisan so that your body cools it ... avoid all diseases. And this is the scabbard so that your spirit will come back ...

Henceforth we will ask his sister Siti and her husband and after that we ask his sister Mardiawati and her husband.

Bismillah hirrohmanirrohim. One, two, three, four, five, six, seven... These are your wages huh ... I hope you are always healthy, don't get sick anymore. Return your enthusiasm to your body ... is this the rinjisan so that your body cools it ... avoid all diseases. And this is the scabbard so that your spirit will come back ...

Guests : Has all of his siblings run out of wages?

Homeowners : I guess it's finished.

Guests : All right when it's all gone, let us pray first. For the prayers we asked Mr. Samsul Bahri to read his prayer. We welcome Mr. Samsul Bahri.

Audzubulilla himinsyaitonirrojim bismillahirrohma nirrohim,
Allahumma inna nas aluka salamatangfiddiinina wa afiatan
filjasadina waziaadatangfil ilmi wabarkatangfirzki
wataubatang Qoblamaut warahmatan ingdalmaut
wamaghfiratan ba;dal mauut, Allahuma hawina alaina fi
sakarotil maut wanajata minannaaw wal afwa ingdal hisab.
Robbana Isstuzigh Qulubana ba'da idz hadaitanaa
wahablanaa mil ladungka rohmatan innaka antal wahhaab.

APPENDIX IX. VOCABULARY

No	Tanjungbalai Language	Indonesian	English
1	Abah	Yaampun	Oh my good
2	Apo	Apa	What
3	Atok	Bapak	Sir
4	Bahaso	Bahasa	Language
5	Barokah	Berkah	Blessing
6	Berado	Berada	In a place
7	Bertayo	Bertanya	Question
8	Biasanyo	Biasanya	Usually
9	Bontangkan	Bentangkan	Open
10	Boras	Beras	Rice
11	Bungo	Bunga	Flowers
12	Ceritonyo	Ceritanya	The story
13	Dio	Dia	He
14	Dokat	Dekat	Near
15	Duo	Dua	Two
16	Iyo	Iya	Yes
17	Jolaskan	Jelaskan	Explanation
18	Jugo	Juga	Too
19	Kalok	Kalau	If
20	Kareno	Karena	Because
21	Kato	Kata	Word

22	Kelapo	Kelapa	Coconut
23	Kesogarannyo	Kesegarannya	Freshness
24	Kiro-kiro	Kira-kira	Approximately
25	Kisik-kisik	Ritual	Magic
26	Kito	Kita	We
27	Limo	Lima	Five
28	Lobih	Lebih	More
29	Lotakkan	Letakkan	Put dawn
30	Macamyo	Jenisnya	Kinds
31	Macem mano	Bagai mana	How
32	Maknonyo	Maknanya	The meaning
33	Mano	Mana	Where
34	Mengapo	Kenapa	Why
35	Menggunokan	Menggunakan	Using
36	Menjomput	Menjemput	Pick up
37	Mengorti	Paham	Understand
38	Menyonggot	Ritual	Magic
39	Mokasih	Terima kasih	Thank you
40	Molintas	Melintas	Passing by
41	Namo	Nama	Name
42	Ompat	Empat	Four
	Onam	Enam	Six
44	Ondak	Ingin	Want

45	Pakek	Menggunakan	Use
46	Percayo	Percaya	Believe
47	Ponyakit	Penyakit	Disease
48	Pulo	Juga	Too
49	Sajo	Saja	Only
50	Samo	Sama	Same
51	Sama-samo	Sama-sama	You are welcome
52	Saudaro	Saudara	Family
53	Segalo	Segala	All
54	Sejaroh	Sejarah	History
55	Siapo	Siapa	Who
56	Sumangat	Semangat	Spirit
57	Takono	Terkena	Exposed to
58	Tekenangnyo	Teringatnya	Remember
59	Terkojut	Terkejut	Surprised
60	Tigo	Tiga	Three
61	Tolur	Telur	Egg
62	Tontang	Tentang	About
63	Topung	Tepung	Flour
64	Urang	Orang	People

APEENDIX X. BIODATA OF INFORMANT

Name : Jamaluddin (Jamil)

Date of Birth : Teluk Nibung, Mei 17th 1955

Status : Married

Age : 64 years

Address : Teluk Nibung Tanjungbalai

Job : Farmer

Last Education : Senior High School

Phone Number : 085277583830