

**SEMIOTIC ANALYSIS OF RELIGIOUS PLURALITY IN MEDAN
SOCIETY**

SKRIPSI

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For the Degree of Sarjana Pendidikan (S.Pd)
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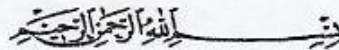


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ABSTRACT

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This study aims to describe the semiotic signs of the national religious, symbols used in worship space, and the ecclesiastical colors used in worship space in Christian Protestant. The purpose of this study was to determine the semiotic type of the national religious, symbols used in worship space, and the ecclesiastical colors used in worship space in Christian Protestant. This study used descriptive qualitative method. Sources of data are taken from HKBP sidorame Church. The results of this study analyze the national religious, symbols used in worship space, and the ecclesiastical colors used in worship space in Christian Protestant. The technique for collecting data is observed religious rituals and symbols that have been researched, and the researcher writes all the data or anything that was included to the problem of the study. The technique of analyzing data was taken the meaning of the national religious, symbols used in worship space, and the ecclesiastical colors used in worship space, classified the types of semiotic such as icon, index and symbol, and described the dominant types of semiotic. The findings of this research are the discovery of semiotic signs, namely icons, indices and symbols on the national religious, symbols used in worship space, and the ecclesiastical colors used in worship space in Christian Protestant. Each of these things has a different meaning. The most dominant types are symbols (95.5%), indexes (18%) and icons (4.5%).

Keywords: *Semiotics, religious plurality, Christian protestant, medan society*

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CHAPTER I

INTRODUCTION

A. Background of the Study

Language is a set of symbols used primarily for communication. Symbols can be spoken or written. In written form, this is a record of long-term knowledge from one generation to the next, while in verbal form, it is a means of communication. According to Noam Chomsky, language is the set (limited or infinite) of sentences, each of which is limited in length and is constructed from a finite element. Language is a symbolic system in which people communicate useful to compare it with other communication systems. For example, humans communicate not only through language but through means such as cues, art, clothing, and diversity.

Plurality is a diversity that is a necessity, while pluralism is the ideology of the truths of religions. If plurality is diversity itself, while pluralism is an attitude, an understanding of the truth of each diversity. If diversity has the consequences of a difference in view of a particular object, then the ideology of pluralism states that all differences of opinion are true. This is an ambiguous ideology. It is as if the middle way or as if trying to accept the difference, but in truth by blatantly bumping the differences.

So the ideology of this pluralism should be thrown away from the minds of the people of Medan. Because we already have local wisdom that has proven

effective in maintaining and maintaining harmony and mutual understanding, including in warding off foreign ideologies as well as pluralism. That is tolerance in religious and cultural life. With the tolerance of citizens is taught to make room for difference without having to equate the difference. Sociologically, humans are composed of different ethnicities and cultures that are mutually exclusive and bind themselves to each other. One of the most important in the plurality realm is something that is related to the belief or religion held by society.

Plurality of religions is very coloring the history of life, social, not least the contemporary society, both on a small scale and large scale, especially in countries that emphasize the religiosity. Religious diversity, as well as ethnicity and ethnic diversity, is also unders food in a humanitarian perspective that coexists with its peculiarities of building a common life, this uniqueness is not a threat to one's faithful to the existence of another, but it will further clarify its own uniqueness. The religion adopted by an adherent becomes his personal identity as well as a reflection of the sanctity of their religion.

The fact is that differences and diversity arise only because of the specificity and characteristics created by God. Not everyone knows, messages and signs, people on the ground, especially English students at UMSU, 2014 staple students do not all understand semantics / semiotics especially in understanding symbols, icons, and indexes. How the use of the semiotic sign does not all understand and know its role, especially Mediation played by us and others in social reality. This may be the result of free interpretation. Exploring a semiotic perspective, we can know that information or meaning is not 'contained' in the

world. We learn from semiotics that we live in a world of signs and we have no way to understand anything except through the signs and codes in which they are organized. Through the study of semiotics, we become aware that these signs and codes are usually transparent and disguise our duty in reading them. Living in a world that has a more visual mark, we need to learn even the most realistic signs even if they do not show up. By making the more explicit code in which the sign is interpreted, we can perform a valuable semiotic function of the denaturalizing mark. This is not to show that all representations of reality have the same status just the opposite.

The method used in this research is Charles Sanders Peirce Semiotics method. This semiotic method is used because the dynamic marker in society is an icon for the symbolized reality (Sobur, 2004: 128). In this case there are signs, objects and interpretations as intended.

Based on the above explanation, the author is interested to analyze the signs of religious plurality found in the field by using the piercings theory: icons, indexes and symbols.

B. The Identification of The Problem

Based on the background of the study above, the problems were formulated as follows:

1. The types of semiotic used in the national religious, symbols used in worship space, and the ecclesiastical colors used in worship space in Christian Protestant.
2. The dominant semiotic sign of of the national religious, symbols used in worship space, and the ecclesiastical colors used in worship space in Christian Protestant.

C. The Scope and Limitation

The study focused on the semiotic approach. Limitations of this study were found in HKBP Sidorame Church. Researchers use the Pierce theory. According to Pierce, objects are divided into icons, indices, and symbols. To limit research, this study focuses solely on the analysis of the use of icons, indexes and symbols embodied in of the national religious, symbols used in worship space, and the ecclesiastical colors used in worship space of Christian Protestant in Medan society to obtain their meaning.

D. The Formulation of The Problem

Based on the above background, to get the meaning of the interpretation of religious plurality in Medan, the researcher wanted to explain and analyze each of the signs that emerged from religious plurality in Medan. The research problem is formulated as follows:

1. What are the meanings of the national religious, symbols used in worship space, and the ecclesiastical colors used in worship space of Christian Protestant interpreted through signs, symbols and indexes in Medan society?
2. What the types of semiotics used in the national religious, symbols used in worship space, and the ecclesiastical colors used in worship space in Christian Protestant?

E. The Objectives of The Study

The objectives of the study were :

1. To describes the meaning of the national religious, symbols used in worship space, and the ecclesiastical colors used in worship space of Christian Protestant in Medan society.
2. To find out the types of semiotics used in the national religious, symbols used in worship space, and the ecclesiastical colors used in worship space of Christian Protestant in Medan society.

F. Significance of The Study

It is expected that the findings of this study are significance theoretically and practically. Theoretically, the research findings are use useful for :

1. Theoretically

- a. For future researchers will get information on the advantages of this research on these signs of semiotics in religious plurality in society.
- b. linguistic observer to enrich their knowledge about theory of semiotic.

2. Practically

- a. For the teachers

The teachers are expected to improve and maximize students' achievement in understanding the sign of semiotics.

- b. For the students

Students are expected to increase their confidence in understanding the many signs found in the social or community environment.

- c. For the readers

To give someone contribute to the readers who are interested in studying semiotics in English.

- d. For the other researchers

To increase knowledge to analyzed the semiotic form in English.

CHAPTER II

REVIEW OF LITERATURE

A. Theoretical Framework

1. Definition of Semiotic

Semiotic comes from the Greek "Semeion" meaning sign. The signs convey information that is communicative, able to substitute something else that can be thought or imagined (Broadbent, 1980). Semiotics is the study of sign systems or theories of signifying.

Semiotics is generally regarded as a theory of production and interpretation of meaning. Meanings are made by spreading actions and objects that serve as "sign in" relationships with other signs. Generally speaking, it is not believed to be in anything object, text or process. Conversely, meaning arises during communication process itself.

According to Chandler (2007: 13) state signs take the form of words, images, sounds, odours, flavours, acts or objects, but such things have no intrinsic meaning and become signs only when we invest them with meaning. Anything can be a sign as long as someone interprets it as signifying something – referring to or standing for something other than itself.

2. The Goal of Semiotic

The primary objective of semiotic is to understand both a species capacity to make understand signs and in the case of the human species, the knowledge making activity this capacity allows humans beings to carry out.

While Saussure may be hailed as a founder of semiotics, semiotics has become increasingly less saussurean since the 1970s. Why should we study semiotics? this is pressing question in part because the writing of semioticians have areputation for being dense with jargon : one critic wittily remarked the 'semiotics tel us thin we already know in a language we will never understand' (Paddy Whannel, cited in Seiter 1992, 31).

The semiotics establishment may seem to be a very exclusive club but its concerns are not confined to members. No one with an interest in how things are represented can afford to ignore to approach which focused on, and problematizes, the process of representation .while we not need to accept the postmodernist stance that there is not external reality beyond sign-system, studying semiotics can sassist us to become more aware of the mediating role of signs and of the roles played by ourselves and others to constructing social realities. It can make us less likely to take reality for granted something which is wholly independent of human interpretation.

Exploring semiotic perspective, we may come to realize that information or meaning is not 'contained' in the world or in books, computers or audio visual

media. Meaning is not 'transmitted' to us. We actively create it according to a complex interplays of codes or conventions of which we are normally unaware.

3. Function or Use of Semiotics

As a science, semiotics serves to reveal scientifically the overall signs in human life, both verbal and nonverbal marks. As practical knowledge, understanding of the existence of signs, especially those experienced in everyday life serves to improve the quality of life through effectiveness and efficiency. Thus, the correct use of sign systems simplifies life activity.

4. Defenition of Sign

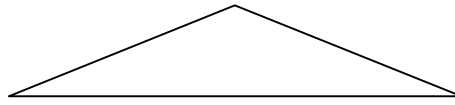
The Saussurean legacy of the arbitrariness of signs leads semioticians to stress that the relationship between the signifier and the signified is conventional dependent on social and cultural conventions which have to be learned. This is particularly clear in the case of the linguistic signs with which Saussure was concerned: a word means what it does to us only because we collectively agree to let it do so. Saussure felt that the main concern of semiotics should be 'the whole group of systems grounded in the arbitrariness of the sign'. He argued that: 'signs which are entirely arbitrary convey better than others the ideal semiological process. That is why the most complex and the most widespread of all systems of expression, which is the one we find in human languages, is also the most characteristic of all.'

However, while purely conventional signs such as words are quite independent of their referents, other less conventional forms of signs are often somewhat less independent of them. Nevertheless, since the arbitrary nature of linguistic signs is clear, those who have adopted the Saussurean model have tended to avoid ‘the familiar mistake of assuming that signs which appear natural to those who use them have an intrinsic meaning and require no explanation’ (Culler 1975, 5).

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 logician 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:

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

Interpretant



RepresentamenObject

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.

To qualify as a sign, all three elements are essential. The sign is a unity of what is represented (the object), how it is represented (the representamen) and how it is interpreted (the interpretant). The broken line at the base of the triangle

is intended to indicate that there is not necessarily any observable or direct relationship between the sign vehicle and the referent.

The broken line at the base of the triangle is intended to indicate that there is not necessarily any observable or direct relationship between the sign vehicle and the referent. Note here that semioticians make a distinction between a sign and a sign vehicle (the latter being a signifier to Saussureans and a representamen to Peirceans). The sign is more than just a sign vehicle. The term “sign” is often used loosely, so that this distinction is not always preserved. In the Saussurean framework, some references to the sign should be to the *signifier*, and similarly, Peirce himself frequently mentions the sign when, strictly speaking, he is referring to the *representamen*. It is easy to be found guilty of such a slippage, perhaps because we are so used to looking beyond the form which the sign happens to take. However, to reiterate: the *signifier* or *representamen* is the *form* in which the sign appears (such as the spoken or written form of a word) whereas the *sign* is the whole meaningful ensemble. The representamen is similar in meaning to Saussure’s signifier while the interpretant is roughly analogous to the signified. However, the interpretant has a quality unlike that of the signified: it is itself a sign in the mind of the interpreter.

Something that is used so that the sign can function called ground by Peirce. Consequently, there is always the sign or representamen in triadic relationship, namely ground, object, and interpretant. Signs associated with ground divided into qualisign, sinsign, and legisign. According to Sobur (2009: 41) defines qualisign is owned by far the quality of the mark. Said hard, rough and

weak shows the quality mark. For example, loud noises indicating the person is upset or is there something to be desired. Signs that mark by its nature is called qualisign. For example, the nature of red color is qualisign, because it can be used to indicate the sign of love, danger, or ban. Sinsign is the actual existence of objects or events that exist on the sign, such as blurred or cloudy words that exist in the word order turbid river water which indicates that there is the rain on the head of the river. It can also be said, sinsign are signs that a sign based on the shape or apparently in reality and can be a sign without sinsign based code. For example, voice screams, can mean wonder, pleasure, or pain. A person can be recognized the way he walked, the way he laughed, tone of voice and the way he cleared his throat. According to Vera (2014: 24) defines each sinsign contain properties that also contains quali sign. Legisign is the norm contained by markings, for example, traffic signs indicating the things that may or may not be human. Based on the object, Peirce divided signs into icon, index, and symbol. Icon is a sign that the relationship between signifier and signified is simultaneously a natural form. In other words, the icon is a sign that resembles the represented object or a mark which use similar or same characteristics with what was intended. For example, the similarity of a map with the geographic area it represents, photos, and others. Icon may also comprise a data onomatopoeic, images (diagrams, charts, etc.). The index is a sign that shows the natural relationship between the sign and signified that is causal or causal relationship, or a sign that directly refers to the fact. For example, the smoke as a sign of fire. Symbol is a sign that shows the natural relationship between the signifier with the

signified. Arbitrary relationship between them, a relationship based on conventions of society. According to Arthur Asa Berger in Vera (2014: 25) defines symbols are classified into three types follow :

- a. Conventional symbols are words that stand or there to replace anything.
- b. Accidental symbol is a more personal nature. For example, the man who had fallen in love in Surabaya, then for him Surabaya is a symbol of love.
- c. Universal symbol is something that is rooted in the experience of everyone and people understand a symbol because it has the same experience.

Based on the interpretant, the sign is divided into rheme, dicent sign or decisign, and argument. Rheme is a sign that lets people interpreted by choice. For example, the red eyes can only signify that the man had been crying, or eye disease, or insects to enter the eye, or wake up, or want to sleep. Decisign is a sign to reality. For example, if on a frequent road accidents, then roadside traffic signs posted stating that there is often an accident. Argument is a sign that immediately give a reason about something. Both of these types of natural signs (respectively iconic and indexical) as well as conventional (symbolic) signs feature in Charles Peirce's influential tripartite classification. Here then are the three modes :

- a. **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, more code, traffic lights, national flags.

- b. **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, a scale-model, onomatopoeia, metaphors, realistic sounds in programme music, sound effects in radio drama, a dubbed film soundtrack, imitative gestures.
- c. **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, catchphrases).

These three modes arose within (and because of) Peirce's triadic model of the sign, and from a Peircean perspective it is reductive to transform a triadic relation into a dyadic one (Bruss 1978). However, the focus here is on how Peirce has been adopted and adapted within the European structuralist tradition. The widespread use of these

Peircean distinctions in texts which are otherwise primarily within that tradition may suggest either the potential for (indirect) referentiality in dyadic

models or merely slippage between ‘sense’ and ‘reference’ in defining the ‘meaning’ of the sign. Certainly, as soon as we adopt the Peircean concepts of iconicity and indexicality we need to remind ourselves that we are no longer ‘bracketing the referent’ and are acknowledging not only a systemic frame of reference but also some kind of referential context beyond the sign-system itself. Iconicity is based on (at least perceived) ‘resemblance’ and indexicality is based on (at least perceived) ‘direct connection’. In other words, adopting such concepts means that – even if we are not embracing a wholly Peircean approach – we have moved beyond the formal bounds of the original Saussurean framework (as in Roman Jakobson’s version of structuralism). The three forms of relationship between signifier and signified are listed here in decreasing order of conventionality. Symbolic signs such as language are (at least) highly conventional; iconic signs always involve some degree of conventionality; indexical signs ‘direct the attention to their objects by blind compulsion’ (Peirce 1931–58, 2.306). *Indexical* and *iconic* signifiers can be seen as more constrained by referential *signifieds* whereas in the more conventional *symbolic* signs the *signified* can be seen as being defined to a greater extent by the *signifier*. Within each form signs also vary in their degree of conventionality. Other criteria might be applied to rank the three forms differently. For instance, Hodge and Kress suggest that indexicality is based on an act of judgement or inference whereas iconicity is closer to ‘direct perception’, making the highest ‘modality’ that of iconic signs (Hodge and Kress 1988, 26–7). Note that the terms ‘motivation’ (from Saussure) and ‘constraint’ are sometimes used to describe the extent to

which the signified determines the signifier. The more a signifier is constrained by the signified, the more ‘motivated’ the sign is: iconic signs are highly motivated; symbolic signs are unmotivated. The less motivated the sign, the more learning of an agreed convention is required. Nevertheless, most semioticians emphasize the role of convention in relation to signs. As we shall see, even photographs and films are built on conventions which we must learn to ‘read’. Such conventions are an important social dimension of semiotics.

5. Symbolic Mode

What in popular usage are called ‘symbols’ would be regarded by semioticians as ‘signs’ of some kind but many of them would not technically be classified as purely ‘symbolic’. For instance, if we joke that ‘a thing is a phallic symbol if it’s longer than it is wide’, this would allude to *resemblance*, making it at least partly *iconic* – Jakobson suggests that such examples may be best classified as ‘symbolic icons’ (Jakobson 1968, 702). In the Peircean sense, *symbols* are based purely on *conventional association*. Nowadays language is generally regarded as a (predominantly) symbolic sign-system, though Saussure avoided referring to linguistic signs as ‘symbols’ precisely because of the danger of confusion with popular usage. He noted that symbols in the popular sense are ‘never wholly arbitrary’: they ‘show at least a vestige of natural connection’ between the signifier and the signified – a link which he later refers to as ‘rational’ (Saussure 1983, 68, 73). While Saussure focused on the arbitrary nature of the linguistic sign, a more obvious example of arbitrary symbolism is

mathematics. Mathematics does not need to refer to an external world at all: its signifieds are indisputably *concepts* and mathematics is a system of relations (Langer 1951, 28). For Peirce, 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’ (Peirce 1931–58, 2.249).

6. Iconic Mode

Unfortunately, as with ‘symbolic’, the terms ‘icon’ and ‘iconic’ are used in a technical sense in semiotics which differs from its everyday meanings. In popular usage there are three key meanings which can lead to confusion with the semiotic terms:

- a. To be ‘iconic’ typically means that something or someone would be expected to be instantly recognized as famous by any fully fledged member of a particular culture or subculture;
- b. An ‘icon’ on the computer screen is a small image intended to signify a particular function to the user (to the semiotician these are ‘signs’ which may be variously iconic, symbolic or indexical, depending on their form and function);
- c. Religious ‘icons’ are works of visual art representing sacred figures which may be venerated as holy images by devout believers.

In the Peircean sense, the defining feature of iconicity is merely *perceived resemblance*.

Peirce declared that an iconic sign represents its object 'mainly by its similarity' (Peirce 1931–58, 2.276). Note that despite the name, icons are not necessarily visual. A sign is an icon 'insofar as it is like that thing and used as a sign of it'. Indeed, Peirce originally termed such modes, 'likenesses'. He added that 'every picture (however conventional its method)' is an icon. Icons have qualities which 'resemble' those of the objects they represent, and they 'excite analogous sensations in the mind'. Unlike the index, 'the icon has no dynamical connection with the object it represents'. Just because a signifier resembles that which it depicts does not necessarily make it purely iconic. Susanne Langer argues that 'the picture is essentially a symbol, not a duplicate, of what it represents' (Langer 1951, 67). Pictures resemble what they represent only in some respects. What we tend to recognize in an image are analogous relations of parts to a whole. For Peirce, icons included 'every diagram, even although there be no sensuous resemblance between it and its object, but only an analogy between the relations of the parts of each' (Peirce 1931–58, 2.279). 'Many diagrams resemble their objects not at all in looks; it is only in respect to the relations of their parts that their likeness consist'. Even the most realistic image is not a replica or even a copy of what is depicted. It is not often that we mistake a representation for what it represents. Semioticians generally maintain that there are no 'pure' icons.

All artists employ stylistic conventions and these are, of course, culturally and historically variable. Peirce stated that although 'any material image' (such as a painting) may be perceived as looking like what it represents, it is 'largely conventional in its mode of representation' (Peirce 1931–58, 2.276). Iconic and

indexical signs are more likely to be read as natural than symbolic signs when making the connection between signifier and signified has become habitual. Iconic signifiers can be highly evocative. Such signs do not draw our attention to their mediation, seeming to present reality more directly than symbolic signs. An extended critique of ‘iconism’ can be found in Eco (1976, 191ff). The linguist John Lyons notes that iconicity is ‘always dependent upon properties of the medium in which the form is manifest’ (Lyons 1977, 105). He offers the example of the onomatopoeic English word *cuckoo*, noting that it is only (perceived as) iconic in the phonic medium (speech) and not in the graphic medium (writing). While the phonic medium can represent characteristic sounds (albeit in a relatively conventionalized way), the graphic medium can characteristic shapes (as in the case of Egyptian hieroglyphs) (Lyons 1977, 103). We will return shortly to the importance of the materiality of the sign.

7. Indexical Mode

Indexicality is perhaps the most unfamiliar concept, though its links with everyday uses of the word ‘index’ ought to be less misleading than the terms for the other two modes. Indexicality is quite closely related to the way in which the index of a book or an ‘index’ finger point directly to what is being referred to. Peirce offers various criteria for what constitutes an index. An index ‘indicates’ something: for example, ‘a sundial or clock *indicates* the time of day’ (Peirce 1931–58, 2.285). He refers to a ‘genuine relation’ between the ‘sign’ and the *object* which does not depend purely on ‘the interpreting mind’. The *object* is

‘necessarily existent’. The index is connected to its object ‘as a matter of fact. There is ‘a real connection’ which may be a ‘direct physical connection’. An indexical sign is like ‘a fragment torn away from the object’. Unlike an icon (the object of which may be fictional) an index stands ‘unequivocally for this or that existing thing’. The relationship is *not* based on ‘mere resemblance’ ‘indices . . . have no significant resemblance to their objects’. ‘Similarity or analogy’ are not what define the index. ‘Anything which focuses the attention is an index. Anything which startles us is an index’. Indexical signs ‘direct the attention to their objects by blind compulsion’. Whereas iconicity is characterized by *similarity*, indexicality is characterized by *contiguity*. ‘Psychologically, the action of indices depends upon association by contiguity, and not upon association by resemblance or upon intellectual operations’. Elizabeth Bruss notes that indexicality is ‘a relationship rather than a quality. Hence the signifier need have no particular properties of its own, only a demonstrable connection to something else. The most important of these connections are spatial co-occurrence, temporal sequence, and cause and effect’ (Bruss 1978, 88).

While a photograph is also perceived as resembling that which it depicts, Peirce noted that it is not only iconic but also *indexical*: ‘photographs, especially instantaneous photographs, are very instructive, because we know that in certain respects they are exactly like the objects they represent. But this resemblance is due to the photographs having been produced under such circumstances that they were physically forced to correspond point by point to nature. In that aspect, then, they belong to the class of signs by physical connection [the indexical class]’

(Peirce 1931–58, 2.281; cf. 5.554). So in this sense, since the photographic image is an index of the effect of light, all *unedited* photographic and filmic images are indexical (although we should remember that conventional practices are always involved in composition, focusing, developing, and so on). Such images do of course ‘resemble’ what they depict, and some commentators suggest that the power of the photographic and filmic image derives from the iconic character of the medium. However, while digital imaging techniques are increasingly eroding the indexicality of photographic images, it is arguable that it is the indexicality still routinely attributed to the medium that is primarily responsible for interpreters treating them as objective records of reality. Peirce, a philosophical realist, observed that ‘a photograph showing to its optical connection with its object, is evidence that that appearance corresponds to a reality’ (Peirce 1931–58, 4.447). Of the three modes, only indexicality can serve as evidence of an object’s existence. In many contexts photographs are indeed regarded as evidence, not least in legal contexts. As for the moving image, video-cameras are of course widely used ‘in evidence’. Documentary film and location footage in television news programmes exploit the indexical nature of the medium (though of course they are not purely indexical). However, in one of his essays on photographic history, John Tagg, wary of ‘the realist position’, cautions that ‘the existence of a photograph is no guarantee of a corresponding pre-photographic existent . . . The indexical nature of the photograph – the causative link between the pre-photographic referent and the sign can guarantee nothing at the level of meaning.’ Even prior to digital photography, both ‘correction’ and montage were practised,

but Tagg argues that *every* photograph involves 'significant distortions' (Tagg 1988, 1–3). This is an issue to which we will return in Chapter 5 when we discuss whether photography is 'a message without a code'. We may nevertheless grant the unedited photograph at least potential evidentiality.

8. Religious Plurality

Understanding Plurality (plurality) in Muhammad Yusri FM is a concept that presupposes the 'things that are more than one (many).

In general, the definition of plurality is a concept of more than one situation in the hope of cultivating understanding to build mutual understanding in order to strengthen togetherness to face the unity of human fate collectively.

According to Ahmad Suaedy (Executive Director of the Wahid Institute, Jakarta) defines in a plain, Plurality is a form of human relationships. The relationship never existed in an empty space, but always influenced the context of place and time. Therefore, the pendulum direction to the right and left of the relationship will always be followed by changes over time.

Religious plurality is an issue that is always attached to the human self, where humans always live together with people of different religions. Plurality has several implications that can be inter-religious tolerance and conflict. It depends on the person who interpreted and lived the concept of plurality itself. But if tracing the conditions in the difference, the concept of tolerance would be difficult to be realized so that the conflict will be more prominent.

9. Attitudes That Reflect Plurality

Attitudes that reflect plurality as follows:

1. Living in Differences (Tolerance / Tasamuh). the attitude of tolerance can be interpreted, the readiness and the inner ability to accept others differently in spite of the conflict with the understanding of a good and worthy way of living according to our personal views.
2. Mutual Respect. is the attitude of putting all human beings in the relation of equality, there is no superiority or inferiority.
3. Mutual Trust (Husnudzan). Trust is one of the most important elements in the relationship between people (social capital) for the cultural strengthening of a society. Suspicion and treachery are a bad start in building cross-border communications, while always having good suspicion (husnudzan) and maintaining trust are the elements that must be emphasized.
4. Interdependent (attitude of mutual need / interdependence). Humans are social beings (homo socius), between each other is mutual need and complement each other. This requires that people always work together and take responsibility for one another. This condition can only occur in a healthy social order, in which humans mutually maintain a solid social relationship.

10. Religions in Medan

Some religions in Medan are:

10.1 Islam

According to Muhammadiyah, Islamic Religion is "what Allah revealed in the Qur'an and what is presented by the Prophet Muhammad in the sunna shahihah, which consists of the commandments, prohibitions and instructions, for the good (life) of man in the world and the hereafter ". (HPTM Book on page 276).

From the above understanding, then that is understood, believed, and practiced and strived by Muhammadiyah is the teachings of Islam based on Al-Qur'an and al-Hadith (Sunnah Rasulullah saw.). Pure Islam free from superstition and khurafat, as well as innovation, in the Islamic circles with no command or example from the Prophet Muhammad (saas) which causes the destruction of one's worship). In order for Muslims to gain the goodness and salvation of life in the world and the hereafter.

While Ijtihad, Qiyash and Ijma 'Sahabah / Ulama' are not used as the basis or religious guidance in Islam, but only as a way of understanding the teachings of Islam originating from the Qur'an and As-Sunnah, as Allah commanded in Surah Ali Imran verse 32 above.

Muhammadiyah does not bring new teachings, nor K.H. Achmad Dahlan (Allahu yarhamhu), but merely continued the teachings of Islam that had been brought by the Prophet Muhammad. with a tajdid approach (renewal in harmony

with the mission of Islam), in various areas of life. So it is wrong if there are people or groups who say that Muhammadiyah is a cult.

10.2. Protestant

Protestant Christianity was first introduced by the Dutch in the 16th century CE with the influence of Calvinist and Lutheran teachings. The animist enclave of Eastern Indonesia, and the rest, was the main objective of the Dutch, including Maluku, Nusa Tenggara, Papua and Kalimantan. Later, Christianity spread through Borneo seaport, the missionaries arrived in Toraja, Sulawesi. The area of Sumatra was also the target of the missionaries at that time, in particular the Batak people, many of whom today are Protestants. Protestant Christians flourished in Indonesia during the Dutch colonial period (VOC), around the 16th century. The VOC's successful Catholicism successfully increased the number of Protestant believers in Indonesia. This religion grew very rapidly in the 20th century, marked by the arrival of missionaries from Europe to some parts of Indonesia, such as in western Papua and less in the Sunda archipelago. In 1965, when there was a power struggle, non-believers were regarded as Godless people, and therefore did not get their full rights as citizens. As a result, the Protestant church experienced a growth of members, most of them feeling anxious over the Islamic party's political ideals.

Protestants form an important minority association in some areas. For example, on the island of Sulawesi, 17% of the population is Protestant, mainly in

Tana Toraja and Central Sulawesi. About 65% of the population in Tana Toraja is Protestant. In some areas, the whole village or village has different titles to this Protestant school, such as the Adventist or Salvation Army, depending on the success of the missionary activity.

10.3 Catholic

The first Catholic religion entered Indonesia in the first part of the seventh century in West Sumatra. This fact is reaffirmed by (Alm) Prof. Dr. Sucipto Wirjosuprpto. To understand this fact it is necessary to research and barrage of news and testimonies spread over a wider time and place. The news can be read in ancient history by the historian Shaykh Abu Salih al-Armini who wrote the book "List of news about the Churches and hermits of the Egyptian province and the lands beyond it". Which contains news about 707 churches and 181 Serani hermits spread across Egypt, Nubia, Abbessinia, West Africa, Spain, Arabia, India and Indonesia.

With the continuous investigation of the news from Abu Salih al-Armini we can draw the conclusion of Barus town formerly called Pancur and currently located in the diocese of Sibolga in West Sumatra is the oldest residence of Catholics in Indonesia. In Barus also has established a Church with the name of the Church of the Virgin Mary Mother (Indonesian Catholic Church series 1, published by KWI). And then the fourteenth and fifteenth centuries either as a continuation of the people of Barus or not there is a testimony that the fourteenth and fifteenth centuries have been Catholics in South Sumatra.

Catholic Christians arrived in Indonesia at the arrival of the Portuguese who traded spices. Many Portuguese aimed at spreading Roman Catholicism in Indonesia, starting from the Moluccan islands in 1534. Between 1546 and 1547, Christian missionary Franciscan Francis Xavier visited the island and baptized several thousand locals.

During the VOC, many fallen Roman Catholic practitioners, in terms of the VOC's policy of condemning the religion. The most visible are in Flores and East Timor, where the VOC is centered. Moreover, Roman Catholic priests have been sent to prison or punished and replaced by Protestant priests from the Netherlands. A Roman Catholic priest has been executed for celebrating the holy Mass in a prison during Jan Pieterszoon Coen's term as governor of the Dutch East Indies.

In 2006, 3% of Indonesia's population was Catholic, smaller than Protestants. They mostly live in Papua and Flores.

10.4 Hindhu

Hinduism comes from India. This religion is a blend of religion adopted by the Aryans and Dravidians. The Aryans of Central Asia succeeded in pushing the Indian native, Dravida. There is an assimilation between the Aryan and the Dravidians which subsequently degrade the so-called Hindu generation. The word hindu comes from the word sindhu (Sanskrit) meaning river. This word refers to the Indus River which is the source of water for life around it.

The source of Hindu teachings is found in the Vedic scriptures (composed of four books), Brahmins (an interpretation of the Vedic scriptures), and Upanisads (containing basic philosophical relationships between man and God). The word *weda* comes from the word *vid* means to know. Vedas or *veda* means holy knowledge. This book was written when the Aryan people occupied Punjab, 3,000 years before Christ.

Hindu shrines include the city of Benares which is regarded as a place of residence of God Shiva. The Ganges River is considered sacred and sacred because the water of the Ganges River is considered to purify the ashes dumped into it. Hindu festivals are Galungan, Kuningan, Saraswati, Pagerwesi, Nyepi, and Siwaratri.

10.5 Buddha

Buddha was founded by Siddhartha Gautama approximately 2500 years ago in the Himalayas between present-day India and Nepal. Siddhartha was born around the year 563 BC, the son of King Suddhodana and Queen Maya of the Shakya clan. After 29 years of luxurious and sheltered existence, he first saw a sick man, an old man, and a dead man. Realizing that he was unsatisfied with his lavish and comfortable life, Siddhartha left his father's palace to seek to understand the causes of suffering. He then practiced severe asceticism for many years, denying his body food and drink until he reached the point of starvation. At the age of 35, after realizing that death would bring him no closer to enlightenment, he again took food and entered deep meditation beneath a tree.

After seven days and nights of meditation he attained enlightenment and became known as “the Buddha,” meaning one who is truly awake. He taught monks, disciples, and laypeople throughout India for 45 years until his peaceful death at the age of 80.

10.6 Confucian

Confucianism, the way of life propagated by Confucius in the 6th–5th century BCE and followed by the Chinese people for more than two millennia. Although transformed over time, it is still the substance of learning, the source of values, and the social code of the Chinese. Its influence has also extended to other countries, particularly Korea, Japan, and Vietnam.

Confucianism, a Western term that has no counterpart in Chinese, is a world view, a social ethic, a political ideology, a scholarly tradition, and a way of life. Sometimes viewed as a philosophy and sometimes as a religion, Confucianism may be understood as an all-encompassing way of thinking and living that entails ancestor reverence and a profound human-centred religiousness. East Asians may profess themselves to be Muslims, Shintoists, Daoists, Buddhists, Christians, but by announcing their religious affiliations, seldom do they cease to be Confucians.

Although often grouped with the major historical religions, Confucianism differs from them by not being an organized religion. Nonetheless, it spread to other East Asian countries under the influence of Chinese literate culture and has exerted a profound influence on spiritual and political life. Both the theory and

practice of Confucianism have indelibly marked the patterns of government, society, education, and family of East Asia. Although it is an exaggeration to characterize traditional Chinese life and culture as Confucian, Confucian ethical values have for well over 2,000 years served as the source of inspiration as well as the court of appeal for human interaction between individuals, communities, and nations in the Sinitic world.

B. Relevance of the Study

This study was conducted by reviewing several studies similar to this study. Some of the results of this study become a reference in this study.

First, research by Konstantina Olivia Ciputri (2016), *entitled Illustrating the Plurality of Religions in India in "PK" Movie*. This study aims to examine how the film PK describes the concept of religious plurality. The concept of religious plurality in this film is tested using the semiotic study of Charles Sanders Peirce known as the concept of triadic meaning consisting of signs, objects and interpretations. The type of mark used in this study is divided into icons, indexes and symbols. Semiotic method itself is a method of communication research that serves to check the signs.

Second, research conducted by Putri Aruma Wardani (2016), *Plurality in Religion Elements in Film* (Study of Semiotics Analysis on the Meaning of Plurality in Religion Elements in Indian Film "PK"). This study aims to know about the meaning of plurality of film "PK". The methodology used in this research is descriptive qualitative with semiotic analysis approach, with technique

of collecting data through shot selected from some scene related to religious plurality. From the plurality of religions, the focus on religious elements is categorized into religious beliefs, religious symbols and religious rituals. The data analysis technique used by writer is semiotic method of Charles Sanders Peirce. The data analysis technique used by writer is semiotic method of Charles Sanders Peirce. The author sees a sign of icons, indexes and symbols.

Third, In the thesis of Nurleli (2015), UIN Syarif Hidayatullah student entitled *Representation of Islam In Film" PK "*, discusses the meaning of the sign in the film PK with Roland Barthes theory, and focus on the representation of Islam in the film.

Fourth, research done by Fajar Agung Setiawan (2015), *Representation of Pluralism Value in Film "A Plur" (Semiotic Analysis)* .the results of this study found that in the film "A Plur" The value of pluralism that is reflected is the inclusive value to be willing to help other religious followers, mutual respect between religious followers, the value of equality and brotherhood of religious people, looking at differences with other religions. In general the film positively portrays the value of pluralism.

The similarity of research conducted by the authors both describe the plurality of religions using the semiotic method by Charles Sander Peirce.

C. Conceptual Framework

Semiotic can help us to be more aware of the role of mediation of signs and roles played by us and others in building social reality. This can make us less likely to take the reality of something completely free of human interpretation. We learn from semiotics that we live in a world of signs and we have no way to understand anything except through the signs and codes in which they are governed through the study of semiotics. We become aware that these marks and codes are usually transparent and disguise our duty in reading them. Life in the world the more visual marks, we need to learn even the most realistic signs are not what they are. By making more explicit the code where the sign is interpreted, we can perform the valuable semiotic function of the denaturalizing mark. This is not to show that all representations of reality have the same status as the opposite.

In the current study, discuss the use of semiotics in religious plurality in Medan society. This study discusses the types of semiotic sign in Medan society and then tries to describe the meaning of religious plurality in the form of religious rituals and symbols contained in Medan society.

CHAPTER III

METHOD OF RESEARCH

A. Research Design

This study used descriptive qualitative in this research. Qualitative methods are dynamic and can be found only through the study of people through their interaction with their social situation (Danim, 2002).

This study attempts to provide a complete semiotic analysis in Medan Society. Libraries have been conducted to collect data relevant to the subject matter that supports reading and writing to know some data.

B. The Resources of Data

The data were taken from pastor. The researcher took the data from pastor who follow Christian Protestant to get information about rituals and symbols.

C. The Techniques of Data Collection

In collecting data, the stages are as follows:

- a. Observing religious rituals and symbols contained in space of worship.
- b. Collecting of the national religious, symbols used in worship space, and the ecclesiastical colors used in worship space in Christian Protestant that have been reasearched.
- c. Interviewing informants who follow the religion that has been researched.

- d. Writing all the data or anything that was included to the problems of the study.

D. The Techniques of Data Analysis

The datum analyzed based on the theory used in this research. The theory that uses the theory of semiotics by Charles Sanders Peirce. Data analysis techniques are as follows :

- a. First, identifying the meaning of the national religious, symbols used in worship space, and the ecclesiastical colors used in worship.
- b. Second, classifying the types of semiotic such as Icon, Index and Symbol.
- c. Last, describing the dominant types of semiotic.

$$N = \frac{X}{Y} \times 100 \%$$

Note : N = The percentage need total amount of the signs

X = The total amount of signs

Y = The total amount of types sign

CHAPTER IV

DATA AND DATA ANALYSIS

A. Data

The data were taken from HKBP Sidorame Church. The data were obtained from pastor that some of the national religious, symbols used in worship space, and the ecclesiastical colors used in worship space in Christian Protestant contained in space of worship. Researchers analyzed the types of semiotic and religious plurality in several of the national religious, symbols used in worship space, and the ecclesiastical colors used in worship space in Christian Protestant contained in space of worship.

B. Data Analysis

1. Semiotic signs found in the HKBP Sidorame Church

All 22 Signs found in the HKBP Church was analyzed semiotically by using Pierce's theory about semiotic. The data analyze as follows:

Table 4.1
Semiotic analysis of National Religious Days
(Jum'at Agung)

No	Sign	Types of Semiotic	Meaning
1	Jum'at Agung for Christians	Symbol	<ul style="list-style-type: none"> - Suffering is not the end - Forgiveness - Build a winning mentality - Happiness and hope

Suffering is not the end is meaning that suffering is not the end is dependent on how we perceive the burdens that become our dependents, as a challenge or suffering. Happiness comes and goes, so do not rely on our hope and spirit only on happiness. If that's what we do, we'll be mood-driven and difficult to be consistent with what we do. Rather focus on the goal.

Forgiveness related to one of the Christian vision, that is to spread love wherever we are. Rest assured that love has a big impact on someone who receives it. By receiving love, it will be able to spread love to others. However, as Christians, where we get true love is certainly from God the Father and Jesus Christ. Even in the Bible it is written that we can love others sincerely because God first expressed His love for us.

Build a winning mentality a person will only be a winner if he or she passes a challenge or test. Winners are those who have been tested and will go to the next level. That's why life does not always go smoothly. We need a challenge to shape our personality.

Happiness and hope that reflects the story of Jesus' journey to the city of Jerusalem by riding a donkey and greeted by the townspeople with a palm-leaf wave as a king who came into the capital of his kingdom and greeted by his people with joy.

Table 4.2

Semiotic analysis of National Religious Days

(Christmas)

No	Sign	Types of Semiotic	Meaning
2	Christmas	Symbol	Commemorate the birthday of Jesus Christ

Christmas or Christmas comes from Cristes maesse, a phrase in English which means Mass of Christ. The word Christmas is also often shortened to Xmas. In Greek, X is the first word in the name of Christ (Jesus).

Table 4.3
Semiotic analysis of National Religious Days
(Ash Wednesday)

No	Sign	Types of Semiotic	Meaning
3	Ash Wednesday	Index	Repentance, sincerity, and justice. a sincere act of mercy that has been revealed to those who feel deprived,repentance, sincerity, and justice
		symbol	Ash is weak, useless, helpless, miserable, and despicable

The Passover period is a sincere act of mercy that has been revealed to those who feel deficient, which must be part of our penance, part of our repentance, and the renewal of our lives in order to reflect the act of solidarity and justice that is essential to the coming of a Kingdom of God in this world.

Table 4.4

Semiotic analysis of National Religious Days

(White Thursday)

No	Sign	Types of Semiotic	Meaning
4	White Thursday	Symbol Index	The Passover which is the day of the Savior's resurrection which fulfilled the prophecies of the previous prophets Learn the Service and Humility, Pray and Love Your Enemies, and the Lust of the World Takes You to Death


Learn the Service and Humility is Jesus already showing a sad expression. Jesus had often warned his disciples that he himself would be a martyr of penance.

Pray and Love Your Enemies is Jesus set an example to us that violence should not be resisted by violence. He is a nonviolent figure and chooses the way of peace. Jesus Christ chooses the way of the cross rather than violence because he realizes that his destiny has been determined long ago.

The Lust of the World Takes You to Death is learning from what happened to Judas because his desire to make Jesus a political leader ended up in death. Jesus also taught to fight violence with kindness.

Tabel 4.5

Semiotic Analysis of the Cross in the Church


No	Sign	Type of Semiotic	Meaning
5	 <p data-bbox="416 913 761 943">The Cross in the Church</p>	Symbol	The cross is a Symbol of the Christian religion

The sign of the cross is declared a symbol because the symbol of the cross in the Christian agree that the symbol of the cross shows something that has its meaning.

The shape of the cross is a symbolic symbol. the sign of the cross is a biblical symbol (see Jeh 9: 4, Exod. 17: 9-14, Rev. 7: 3, 9: 4 and 14: 1), and is not contrary to the teachings of Jesus. Even the Apostle Paul himself boasted with the preaching of the cross of Christ (Gal. 6:14), so it is only natural that we as followers of Christ carry this meaning of the cross wherever we are.

Table 4.6

Semiotic Analysis of Altar

No	Sign	Type of Semiotic	Meaning
6	 <p data-bbox="419 880 759 965">The Altar is lined with a Cross symbol</p>	Symbol	The altar is a symbol of Christ as the foundation of the church

The altar is lined with symbols like crosses, bible and others. The altar has a religious purpose, or a sacred place where religious ceremonies take place.

The altar is a symbol of Christ as the foundation of the church which is usually used as a sacred banquet table and a place of offering.

Table 4.7**Semiotic analysis of Pine Tree**

No	Sign	Types of Semiotic	Meaning
7	Pine tree	Symbol	Reviving the spiritual soul is always growing

The Christmas tree itself is a symbol that is believed to bring life to the spiritual spirit always grows, be a witness of beauty, to others who see.

Table 4.8**Semiotic Analysis of Alpha and Omega**

No	Sign	Types of Semiotic	Meaning
8	Alpha and Omega	Symbol	The resurrection of Jesus to symbolize the eternity of God

Alpha and Omega are the first and last letters in the Greek alphabet. This symbol is used as the meaning of the resurrection of Jesus to symbolize the eternity of God. From the beginning of the creation of this world, to the Hereafter, Jesus remains in charge of the universe.

Table 4.9**Semiotic Analysis of Key**

No	Sign	Types of Semiotic	Meaning
9	Key	Symbol	The history of Christianity's authority or spiritual right

The key is a symbol of the Christian religious history of authority or spiritual rights. The intended spiritual authority, among other things:

- Teaching and being a spiritual witness of Christ Jesus
- Shepherding the people
- Delivering the forgiveness of human sin through the Sacrament of Penance

Table 4.10**Semiotic Analysis of Fire**

No	Sign	Types of Semiotic	Meaning
10	Fire	Symbol	The power of the Holy Spirit and the power of Jesus

This fire itself has good and evil nature. His good nature as the Holy Spirit. While the evil nature as a sign of burning. Where the sinful man will be cast into the fires of hell on the day of death, as follows:

In marriage, the dove is a symbol of loyalty between couples who are living a new life.

In Christianity, the dove symbolizes the Holy Spirit. In addition, the dove also symbolizes purity and purity. This is because the fur is a clean white without stains.

In ancient times, pigeons were symbolized as peace and sincerity. Why? Because often used as animals to deliver letters. Moreover, pigeon biring also not paid while carrying out his duties.

Table 4.11

Semiotic Analysis of Nimbus

No	Sign	Types of Semiotic	Meaning
11	Nimbus	Symbol	A sign of Christian worship that one's faith has been eternal

Nimbus is a circle that looks like a hat. Nimbus is usually placed on the heads of saints or angels. The Nimbus is a sign of Christian worship that one's faith has been eternal. Usually will be given when someone has lived forever in heaven.

Table 4.12
Semiotic Analysis of Candle

No	Sign	Types of Semiotic	Meaning
12	Candle	Symbol	The most glorious light carrier

In Christianity, the candle represents the Lord Jesus Himself. Where Christ gives light and light to the world. He gave Himself to be crucified in order to atone for the sins of mankind.

Candles are the most glorious light carriers. Because willing to sacrifice himself to illuminate others. Until finally the candle melts and can not light up again. This candle is widely used during Easter night.

Table 4.13**Semiotic Analysis of Water**


No	Sign	Types of Semioic	Meaning
13	Water	Symbol	God as the source of the spring

Water is the source of life, but it can also threaten life (floods, storms in the sea). Water also serves to wash or clean. In the Bible, this symbol is often associated with saying that God is the fountain, the freshness or the source of life and justice, and that Jesus gives the living water (John 4:14). Jesus also washed the feet of His disciples with water as a sign of service and cleansing from sin. His disciples are called to do the same thing (Jn 13:15). But the ritual of foot washing is still rarely practiced in Protestant worship. Water becomes the central symbol of the sacrament of baptism as a sign of cleansing (from sin, from the power of death); "Old adam" was drowned in the water of baptism, and "new adam" was born. This water is also a sign of the acceptance of the Holy Spirit which unites us in the body of Christ, and the sign of God's grace given to us without preconditions. Water here is a symbol that makes us feel what God does, and is not understood "magically", so that it does not depend on the way or quantity of water (only three drops "in the name of the Father, the child and the Holy Spirit," or by drowning the whole body as practiced in the early church and by some

The banquet is a symbol of eucharistic trust. While celebrating Easter on the eve of his death, Jesus established a meaningful supper which is remembered to this day and is the most important part of the Christian celebration because of the sacrifice of Jesus in the salvation of his people. Protestants believe that wine is a symbol of the blood of Jesus.

Table 4.15

Semiotic Analysis of Baptism

No	Sign	Type of Semiotic	Meaning
15	 <p data-bbox="539 1585 655 1619">Baptism</p>	<p data-bbox="842 1077 919 1111">Index</p> <p data-bbox="831 1301 930 1335">Symbol</p>	<ul style="list-style-type: none"> <li data-bbox="1031 1077 1342 1267">- A person undergoing baptism as cleansing sin and death with Jesus. <li data-bbox="1031 1312 1326 1727">- Christians have drowned their earthly life into the death of Jesus Christ and then resurrected by Christ into a new creation

	The Colored Glass Windows of the Church		windows illustrate events in the Bible.
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The colored glass windows of the church are made of colored pieces of glass and depict the events of the Bible. Window is used as a real tool for teaching the Bible to illiterate congregations.

Table 4.17

**Semiotic Analysis of the Ecclesiastical Colors Used in Worship Space
(White)**

No	Sign	Types of Semiotics	Meaning
17	White	Symbol	Bright colors, candlelight, colors for the role of the angel of God, the saints and colors for the glorified Christ.

White It is the symbol of the light, the candlelight, the color for the role of the angel of God, the saints and the color of the glorified Christ. Colors that symbolize holiness and cleanliness. Therefore, this color is used in Christ-related

festivals, such as Christmas, Easter, Ascension of the Lord Jesus, and festivities such as in the service of Baptism and the Lord's Supper. Used also from Christmas time until Sunday before Epiphany / Eve / Lord's Supper (6 January) and Easter feast until before Pentecost week.

Table 4.18

**Semiotic Analysis of the Ecclesiastical Colors Used in Worship Space
(Purple/ Violet)**

No	Sign	Types of Semiotic	Meaning
18	Purple/ violet	Symbol	Showing real regret and repentance.

Purple (more precisely violet) it is the darkest color in ecclesiastical color that shows remorse and earnest repentance. Used 40 days before Easter (Sunday passion) and the days leading up to Christmas (Sunday Adventus).

Table 4.19**Semiotic Analysis of the Ecclesiastical Colors Used in Worship Space****(Red)**

No	Sign	Types of Semiotic	Meaning
19	Red	Symbol	Holy Spirit of power

Red is the color of fire. The powerful symbol of the Holy Spirit. It was then used at Pentecost. The red color also symbolizes the color of blood, loyalty to death, fiery faith so that it is used in the memorial of the Reformation, the dedication of the house of worship, the sidhi, the confirmation of the Priest, Deacon and Elder. Also on the anniversary of the missionary day, the sanction of the daylight and the ecumenical feasts.

Table 4.20**Semiotic Analysis of the Ecclesiastical Colors Used in Worship Space****(Green)**

No	Sign	Types of Semiotic	Meaning
20	Green	Symbol	Healing, peace and growth of faith. It is the color of hope.

Green is the complement color of red. It symbolizes the healing, serenity and growth of faith. It is the color of hope. Green proclaims generosity, salvation from God that heals and renews. Used on Sunday of the Trinity (the first Sunday after Pentecost, except the Passion, Adventus, and other Christian Feasts). It is also the meaning of the growth of the faith of the new church.

Table 4.21

Semiotic Analysis of the Ecclesiastical Colors Used in Worship Space

(Pink)

No	Sign	Types of Semiotic	Meaning
21	Pink	Symbol	Repentance and restrained repentance.

Pink is the weakness of violet (dark purple), the symbol of repentance and restrained repentance. That is, miserable may be temporarily replaced with a smile in the face of Christmas and Easter. Used on Sunday adventus 3rd and 5th miserable Sunday.

Table 4.22**Semiotic Analysis of the Ecclesiastical Colors Used in Worship Space****(Black)**

No	Sign	Types of Semiotic	Meaning
22	Black	Symbol	Despair

Black is the most ancient liturgical color. The symbol of despair. This color is no longer used. It should also be questioned about the liturgical color that Pastors wear the black Toga. The preaching of the word is the preaching of Christ who has triumphed, they should be freed from the color of grief. Even in the ministry of mourning (for example the funeral service of the corpses) though, it is actually a violet color (Purple) better than black, for we have been allowed to live in the victory of Christ.

2. The percentage of semiotic in religious rituals and symbols of Christian Protestant

There are three (3) types of semiotic which were applied, there are icon, index and symbols. Semiotic signs found in the HKBP church (1) icons, (4) indexes, and (21) symbols. The dominant type of semiotic there were found in icon, index, and symbol as follows :

Table 4.23**The Dominant Types of Semiotic**

No	Types of Semiotic	Frequency	Percentage
1	Icon	1	4.5%
2	Index	4	18%
3	Symbol	21	95.5%

C. Research Findings

Based on the research problem, there are three types of semiotics that are found, namely the types of semiotics that appear in rituals and religious symbols are icons (1) 4.5%, indexes (4) 18% and symbols (21) 95.5%. So the more dominant semiotic type is the 95.5% symbol. Religious rituals and symbols found in places of worship are generally ritual images of traditional ceremonies and symbols that are generally still unknown to all communities of meaning and purpose of religious rituals and symbols contained therein.

D. Discussion

This study discusses semiotics on religious plurality in Medan society. The objective of this study is to describe the meaning of religious plurality in Medan society, to find out the types of semiotics used in religious plurality in Medan society. This study has similarities and dissimilarity with previous related studies, in which the first study was conducted by Konstantina Olivia Ciputri. And the purpose of this study is to describe the meaning of religious plurality. In this study has two research purposes that is to identify the meaning of religious plurality and determine the types of semiotics used in the plurality of religions in the people of Medan and to find out the dominant types of semiotics in religious plurality in the people of Medan. And the previous of the study before was taken data from HKBP Sidorame Church. The most dominant semiotic species found in rituals and religious symbols are symbol (95.5%), index (18%) and icon (4.5%).

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

Based on the analysis of the national religious, symbols used in worship space, and the ecclesiastical colors used in worship space in Christian Protestant, the conclusions can be drawn as following:

1. There were types of semiotic sign were found in of the national religious, symbols used in worship space, and the ecclesiastical colors used in worship space in Christian. They were icons, indexes and symbols.
2. The meaning of semiotic use in religious rituals can facilitate the understanding and purpose of religious rituals according to their respective customs. The use of semiotics on the symbols found in space of worship such as the national religious, symbols used in worship space, and the ecclesiastical colors used in worship space in Christian Protestant.

B. Suggestion

In relation to conclusion, suggestions were presented as follows:

1. In language learning as social semiotics will give us some contribution to finding more systems to use signs in social life situations.
2. It was recommended that readers read, discover and understand the type signs of semiotics in pictures and descriptions.
3. It was recommended that other researchers read and understand the type sign of semiotics from many references and select simple ones began research.
4. English students in studying about sign in semiotics and there were correlation between sign and semiotics and to see there language.

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APPENDIX 1


NO	SIGN PICTURES	TYPES OF SEMIOTIC			MEANING
		ICON	INDEX	SYMBOL	
1	Jum'at Agung for Christians			✓	<ul style="list-style-type: none"> - Suffering is not the end is meaning that suffering is not the end is dependent on how we perceive the burdens that become our dependents, as a challenge or suffering. - Happiness comes and goes, so do not rely on our hope and spirit only on happiness. If that's what we do, we'll be mood-driven and difficult to be consistent with what we do. Rather focus on the goal. - Forgiveness related to one of the Christian


					<p>vision, that is to spread love wherever we are. Rest assured that love has a big impact on someone who receives it. By receiving love, it will be able to spread love to others. However, as Christians, where we get true love is certainly from God the Father and Jesus Christ. Even in the Bible it is written that we can love others sincerely because God first expressed His love for us.</p> <p>- Build a winning mentality a person will only be a winner if he or she passes a challenge or test.</p>
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					<p>Winners are those who have been tested and will go to the next level. That's why life does not always go smoothly. We need a challenge to shape our personality.</p> <p>- Happiness and hope that reflects the story of Jesus' journey to the city of Jerusalem by riding a donkey and greeted by the townspeople with a palm-leaf wave as a king who came into the capital of his kingdom and greeted by his people with joy.</p>
2	Christmas			✓	<p>Christmas or Christmas comes from Cristes maesse, a phrase in English which</p>

					means Mass of Christ. The word Christmas is also often shortened to Xmas. In Greek, X is the first word in the name of Christ (Jesus).
3	Ash Wednesday		✓	✓	The Passover period is a sincere act of mercy that has been revealed to those who feel deficient, which must be part of our penance, part of our repentance, and the renewal of our lives in order to reflect the act of solidarity and justice that is essential to the coming of a Kingdom of God in this world.
4	White Thursday		✓	✓	- Learn the Service and Humility is Jesus already showing a sad expression.

					<p>Jesus had often warned his disciples that he himself would be a martyr of penance.</p> <ul style="list-style-type: none"> - Pray and Love Your Enemies is Jesus set an example to us that violence should not be resisted by violence. He is a nonviolent figure and chooses the way of peace. Jesus Christ chooses the way of the cross rather than violence because he realizes that his destiny has been determined long ago. - The Lust of the World Takes You
--	--	--	--	--	---

					<p>to Death is learning from what happened to Judas because his desire to make Jesus a political leader ended up in death. Jesus also taught to fight violence with kindness.</p>
5	<p>The Cross in the Church</p> 			✓	<ul style="list-style-type: none"> - The sign of the cross is declared a symbol because the symbol of the cross in the Christian agree that the symbol of the cross shows something that has its meaning. - The shape of the cross is a symbolic symbol. the sign of the cross is a biblical symbol (see

					<p>Jeh 9: 4, Exod. 17: 9-14, Rev. 7: 3, 9: 4 and 14: 1), and is not contrary to the teachings of Jesus. Even the Apostle Paul himself boasted with the preaching of the cross of Christ (Gal. 6:14), so it is only natural that we as followers of Christ carry this meaning of the cross wherever we are.</p>
<p>6</p>	<p>The Altar is lined with a Cross symbol</p> 			<p>✓</p>	<ul style="list-style-type: none"> - The altar is lined with symbols like crosses, bible and others. The altar has a religious purpose, or a sacred place where religious ceremonies take place. - The altar is a symbol of


					Christ as the foundation of the church which is usually used as a sacred banquet table and a place of offering.
7	Pine Tree			✓	The Christmas tree itself is a symbol that is believed to bring life to the spiritual spirit always grows, be a witness of beauty, to others who see. Entrance
8	Alpha and Omega			✓	Alpha and Omega are the first and last letters in the Greek alphabet. This symbol is used as the meaning of the resurrection of Jesus to symbolize the eternity of God. From the beginning of the creation of this world, to the Hereafter, Jesus remains in charge of the universe.


9	Key			✓	<p>The key is a symbol of the Christian religious history of authority or spiritual rights. The intended spiritual authority, among other things:</p> <ul style="list-style-type: none"> - Teaching and being a spiritual witness of Christ Jesus - Shepherding the people - Delivering the forgiveness of human sin through the Sacrament of Penance
10	Fire			✓	<p>This fire itself has good and evil nature. His good nature as the Holy Spirit. While the evil nature as a sign of burning. Where the sinful man will be cast into the fires of hell on</p>


					<p>the day of death, as follows:</p> <p>In marriage, the dove is a symbol of loyalty between couples who are living a new life.</p> <p>In Christianity, the dove symbolizes the Holy Spirit. In addition, the dove also symbolizes purity and purity. This is because the fur is a clean white without stains.</p> <p>In ancient times, pigeons were symbolized as peace and sincerity. Why? Because often used as animals to deliver letters. Moreover, pigeon biring also not paid while carrying out his duties.</p>
11	Nimbus			✓	<p>Nimbus is a circle that looks like a hat. Nimbus is usually placed</p>

					<p>on the heads of saints or angels. The Nimbus is a sign of Christian worship that one's faith has been eternal. Usually will be given when someone has lived forever in heaven.</p>
12	Candle			✓	<p>In Christianity, the candle represents the Lord Jesus Himself. Where Christ gives light and light to the world. He gave Himself to be crucified in order to atone for the sins of mankind.</p> <p>Candles are the most glorious light carriers. Because willing to sacrifice himself to illuminate others. Until finally the candle melts and can not light up again. This candle is widely used</p>

					during Easter night.
13	Water			✓	<p>This water is also a sign of the acceptance of the Holy Spirit which unites us in the body of Christ, and the sign of God's grace given to us without preconditions. Water here is a symbol that makes us feel what God does, and is not understood "magically", so that it does not depend on the way or quantity of water (only three drops "in the name of the Father, the child and the Holy Spirit," or by drowning the whole body as practiced in the early church and by some denominations until now). Baptism also does not focus on formality ("Christian</p>

					entry") or human conversion (as emphasized in adult baptism), but on God's own salvation work (which of course is not limited to those who have received the church's ritual).
14	<p>A banquet between Christianity and Pastor</p> 		✓	✓	<p>The banquet is a symbol of eucharistic trust. While celebrating Easter on the eve of his death, Jesus established a meaningful supper which is remembered to this day and is the most important part of the Christian celebration because of the sacrifice of Jesus in the salvation of his people. Protestants believe that wine is a symbol of the blood of Jesus.</p>

15	<p style="text-align: center;">Baptism</p> 		✓	✓	<p>The meaning of baptism is the "sign, symbol, instrument and means of purification, sealing, proclamation of faith (repentance, faith / trust, surrender, confession and commitment following God) (Matthew 3: 5, 11-12; Mark 1: 4 -5, 8); Luke 3: 16-17) Thus, baptism is one of the sacraments to express the profession of faith and the pledge of belief in (accepting) Jesus as Lord and personal Savior. Baptism here means as a sign of repentance (of sins), proof of a willingness to be a child of God, a disciple of Jesus, a citizen of the heavenly kingdom.</p> <p>Baptism of the cleansing of sin, symbolizing</p>
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					death with Jesus. By entering into the water the baptized person is symbolized dead. When out of the water is described as a resurrection.
16	<p>The Colored Glass Windows of the Church</p> 	✓		✓	The colored glass windows of the church are made of colored pieces of glass and depict the events of the Bible. Window is used as a real tool for teaching the Bible to illiterate congregations.
17	White			✓	White It is the symbol of the light, the candlelight, the color for the role of the angel of God, the saints and the color of the glorified Christ. Colors that symbolize holiness and cleanliness. Therefore, this

					color is used in Christ-related festivals, such as Christmas, Easter, Ascension of the Lord Jesus, and festivities such as in the service of Baptism and the Lord's Supper. Used also from Christmas time until Sunday before Epiphany / Eve / Lord's Supper (6 January) and Easter feast until before Pentecost week.
18	Purple/ Violet			✓	Purple (more precisely violet) it is the darkest color in ecclesiastical color that shows remorse and earnest repentance. Used 40 days before Easter (Sunday passion) and the days leading up to Christmas (Sunday Adventus).

19	Red		✓	✓	Red is the color of fire. The powerful symbol of the Holy Spirit. It was then used at Pentecost. The red color also symbolizes the color of blood, loyalty to death, fiery faith so that it is used in the memorial of the Reformation, the dedication of the house of worship, the sidhi, the confirmation of the Priest, Deacon and Elder. Also on the anniversary of the missionary day, the sanction of the daylight and the ecumenical feasts.
20	Green		✓	✓	Green is the complement color of red. It symbolizes the healing, serenity and growth of faith. It is the color of hope. Green

					<p>proclaims generosity, salvation from God that heals and renews. Used on Sunday of the Trinity (the first Sunday after Pentecost, except the Passion, Adventus, and other Christian Feasts). It is also the meaning of the growth of the faith of the new church.</p>
21	Pink			✓	<p>Pink is the weakness of violet (dark purple), the symbol of repentance and restrained repentance. That is, miserable may be temporarily replaced with a smile in the face of Christmas and Easter. Used on Sunday adventus 3rd and 5th miserable Sunday.</p>

22	Black		✓	✓	<p>Black is the most ancient liturgical color. The symbol of despair. This color is no longer used. It should also be questioned about the liturgical color that Pastors wear the black Toga. The preaching of the word is the preaching of Christ who has triumphed, they should be freed from the color of grief. Even in the ministry of mourning (for example the funeral service of the corpses) though, it is actually a violet color (Purple) better than black, for we have been allowed to live in the victory of Christ.</p>
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APPENDIX 2

Researcher : Excuse me sir, my name is Suci Habibny Ismadi. I am from UMSU who is doing researcher to finish my thesis. Am I allowed to ask questions about religious rituals in this church sir?

Sir Johnson : Of course you may ask whatever you want to know about our usual religious rituals.

Researcher : I want to know what the meaning of the cross in the church sir?

Sir Johnson : The sign of the cross is declared a symbol because the symbol of the cross in the Christian agree that the symbol of the cross shows something that has its meaning. The shape of the cross is a symbolic symbol. the sign of the cross is a biblical symbol (see Jeh 9: 4, Exod. 17: 9-14, Rev. 7: 3, 9: 4 and 14: 1), and is not contrary to the teachings of Jesus. Even the Apostle Paul himself boasted with the preaching of the cross of Christ (Gal. 6:14), so it is only natural that we as followers of Christ carry this meaning of the cross wherever we are.

Researcher : Oh I see, so what is the function of the altar sir?

Mam Nela : The altar is lined with symbols like crosses, bible and others. The altar has a religious purpose, or a sacred place where religious ceremonies take place. The altar is a symbol of Christ as the

foundation of the church which is usually used as a sacred banquet table and a place of offering.

Researcher : By the way, I've heard what it's like to drink that wine, what it is?

Sir Johnson : The banquet is a symbol of eucharistic trust. While celebrating Easter on the eve of his death, Jesus established a meaningful supper which is remembered to this day and is the most important part of the Christian celebration because of the sacrifice of Jesus in the salvation of his people. Protestants believe that wine is a symbol of the blood of Jesus.

Researcher : I have a friend who is not Muslim and I've heard that baptism is to be done for Christians. Can you tell me about it?

Sir Johnson : Baptism of the cleansing of sin, symbolizing death with Jesus. By entering into the water the baptized person is symbolized dead. When out of the water is described as a resurrection.

Researcher : Oh I see, some churches have colored glass windows with pictures of people. Is there a meaning in the image on the window?

Sir Johnson : The colored glass windows of the church are made of colored pieces of glass and depict the events of the Bible. Window is used as a real tool for teaching the Bible to illiterate congregations.

Researcher : It is a beautiful picture. well my book is very grateful for the time you have given in explanations of some religious rituals and symbols contained therein.

Sir Johnson : No problem, hope you succeed !

Researcher : Okay sir.

Name : Nela July Vanela Ambarita
Place/Date of Birth : Medan/ 1 August 1960
Address : Perjuangan No. 2
Sex : Female
Religion : Christian
Marital Status : Married
Father's Name : Kevin Ambarita
Mother's Name : Lida Gurning
Hobbies : Watching TV, listening music
Education : - SDN Methodist 2 Medan
- SMP Methodist 1 Medan
- SMA Methodist Pematangsiantar
- Student of HKBP Nommensen University
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Form : K-1

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Program Studi Pendidikan Bahasa Inggris
FKIP UMSU

Perihal : **PERMOHONAN PERSETUJUAN JUDUL SKRIPSI**

Dengan hormat yang bertanda tangan di bawah ini:

Nama Mahasiswa : Suci Habibny Ismadi
NPM : 1402050046
Program Studi : Pendidikan Bahasa Inggris
Kredit Kumulatif : 131 SKS

IPK = 3,29

Persetujuan Ket./Sekret. Prog. Studi	Judul yang Diajukan	Disahkan oleh Dekan Fakultas
18/12-2017	Semiotic Analysis of Religious Plurality in India on "Peekay"	
	The Effect of Group Discussion to Increase the Students Ability in Writing Recount Text	
	The Effect of Using Group Investigation (GI) Method in Teaching Writing Ability	

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

Medan, 18 Desember 2017
Hormat Pemohon,

Suci Habibny Ismadi

Keterangan:

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- Untuk Ketua/Sekretaris Program Studi
- Untuk Mahasiswa yang bersangkutan



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Form K-2

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

Assalamu 'alaikum Wr, Wb

Dengan hormat, yang bertanda tangan dibawah ini:

Nama Mahasiswa : Suci Habibny Ismadi
NPM : 1402050046
Prog. Studi : Pendidikan Bahasa Inggris

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

Semiotic Analysis of Religious Plurality in India on Film "Peekay"

Sekaligus saya mengusulkan/ menunjuk Bapak/Ibu:

I. Dra. Diani Syahputri, M.Hum. Acc 28/12-2017 *DF*

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

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

Medan, 28 Desember 2017
Hormat Pemohon,

Suci Habibny Ismadi

Keterangan

Dibuat rangkap 3 :
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- Untuk Ketua / Sekretaris Prog. Studi
- Untuk Mahasiswa yang bersangkutan

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Nomor : 186 /IL3-AU /UMSU-02/F/2017
Lamp : ---
Hal : **Pengesahan Proyek Proposal
Dan Dosen Pembimbing**

*Bismillahirrahmanirrahim
Assalamu'alaikum Wr. Wb*

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 Mahasiswa : Suci Habibny Ismadi
NPM : 1402050046
Program Studi : Pend. Bahasa Inggris
Judul Skripsi : Semiotic Analysis of Religious Plurality in India on Film " Peekay"
Pembimbing : Dra. Diani Syahputri, M.Hum

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

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2. Proyek proposal/risalah/makalah/skripsi dinyatakan **BATAL** apabila tidak sesuai dengan jangka waktu yang telah ditentukan
3. Masa daluwarsa tanggal : **28 Desember 2018**

Medan, 09 Rab. Akhir 1439 H
28 Desember 2017 M

Wassalam
Dekan


Dr. Efrianto, M.Pd.
NIDN 0115057302



Dibuat rangkap 4 (Empat) :

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 2. Ketua Program Studi
 3. Pembimbing
 4. Mahasiswa yang bersangkutan :
- WAJIB MENGIKUTI SEMINAR**



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BERITA ACARA BIMBINGAN SKRIPSI

Perguruan Tinggi : Universitas Muhammadiyah Sumatera Utara
 Fakultas : Keguruan dan Ilmu Pendidikan
 Jurusan/Prog. Studi : Pendidikan Bahasa Inggris
 Nama Lengkap : Suci Habiboy Ismadi
 N.P.M : 1402050046
 Program Studi : Pendidikan Bahasa Inggris
 Judul Skripsi : Semiotic Analysis of Religious Plurality in Medan Society

Tanggal	Deskripsi Hasil Bimbingan Skripsi	Tanda Tangan
22-3-2018	Abstract, Acknowledgements, Table of contents, Introduction, Review of literature, Research Design, Data analysis, Refrence	
29-3-2018	Abstract, Table of contents, Background of the study, Typing, proof of the draft, Improves, Related Studies, Refrence.	
29-3-2018	Acc untuk diunggah	

Medan, Maret 2018

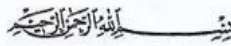
Diketahui oleh:
 Ketua Prodi

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

Dosen Pembimbing

(Dra. Diani Syahputri, M.Hum.)

SURAT PERNYATAAN



Saya yang bertandatangan dibawah ini :

Nama Lengkap : Suci Habibny Ismadi
 N.P.M : 1402050046
 Program Studi : Pendidikan Bahasa Inggris
 Judul Proposal : Semiotic Analysis of Religious Plurality in Medan Society

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, Februari 2018
 Hormat saya
 Yang membuat pernyataan,



Suci Habibny Ismadi

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 Medan 20238 Telp. 061-6622400 Ext. 22, 23, 30
Website: <http://www.fkip.umstu.ac.id> E-mail: fkip@umstu.ac.id



LEMBAR PENGESAHAN PROPOSAL

Proposal yang diajukan oleh mahasiswa di bawah ini:

Nama Lengkap : Suci Habibny Ismadi
N.P.M : 1402050046
Program Studi : Pendidikan Bahasa Inggris
Judul Proposal : Semiotic Analysis of Religious Plurality in India on Film "Peckay"

Sudah layak diseminarkan.

Medan, Januari 2018

Disetujui oleh
Pembimbing

Dra. Diani Syahputri, M.Hum



MAJELIS PENDIDIKAN TINGGI
 UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
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 Website: <http://www.fkip.umusu.ac.id> e-mail: fkip@umusu.ac.id



LEMBAR PENGESAHAN HASIL SEMINAR PROPOSAL

Proposal yang sudah diseminari oleh mahasiswa di bawah ini:

Nama Lengkap : Suci Habibny Ismadi
 N.P.M : 1402050046
 Program Studi : Pendidikan Bahasa Inggris
 Judul Proposal : Semiotic Analysis of Religious Plurality in Medan Society

Pada hari Jumat tanggal 26 bulan Januari tahun 2018 sudah layak menjadi proposal skripsi.

Ditetapkan oleh:

Medan, Februari 2018

Dosen Pembahas

Habib Syukri Nst, S.Pd., M.Hum

Dosen Pembimbing

Dra. Dian Syahputri, M.Hum

Diketahui oleh
 Ketua Program Studi,

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



Untuk menjawab surat ini, agar diketahui nomor dan tanggalnya.

**MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
UPT PERPUSTAKAAN**

Alamat : Jalan Kapten Mukhtar Basri No.3 Telp. 6624567 –Ext. 113 Medan 20238

SURAT KETERANGAN

Nomor: 3146 /KET/IL3-AU/UMSU-P/M/2018

Pelaksana Tugas Kepala Unit Pelaksana Teknis (UPT) Perpustakaan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan :

N a m a : Suci Habibay Ismadi
N I M : 1402050046
Univ./Fakultas : UMSU / Keguruan dan Ilmu Pendidikan
Jurusan/P.Studi : Pendidikan Bahasa Inggris / S1

adalah benar telah melakukan kunjungan/penelitian pustaka guna menyelesaikan tugas akhir / skripsi dengan judul :

“Semiotic Analysis of Religius Plurality in Medan Society”

Demikian surat keterangan ini dibuat untuk dapat dipergunakan sebagaimana mestinya.

Medan, 09 Rajab 1439 H
26 Maret 2018 M

Pt. Kepala UPT Perpustakaan

Muhammad Arifin, S.Pd, M.Pd



UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
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 Website: <http://www.fkip.umsu.ac.id> E-mail: fkip@umsu.ac.id

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

Perihal : **Permohonan Perubahan Judul Skripsi**

Bismillahirrahmanirrahim
 Assalamu'alaikum Wt. Wb

Dengan hormat, yang bertanda tangan di bawah ini:

Nama Lengkap : Suci Habibny Ismadi
 N.P.M : 1402050046
 Program Studi : Pendidikan Bahasa Inggris

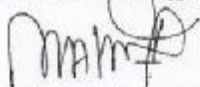
Mengajukan permohonan perubahan judul Skripsi, sebagai mana tercantum di bawah ini:

Menjadi: **Semiotic Analysis of Religious Plurality in India on Film Peekay**

Semiotic Analysis of Religious Plurality in Medan Society

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

Ketua Program Studi
 Pendidikan Bahasa Inggris


Mandra Saragih, S.Pd, M.Hum

Medan, Februari 2018

Hormat Pemohon


Suci Habibny Ismadi

Diketahui Oleh:

Dosen Pembahas


Habib Syukri Nst, S.Pd, M.Hum

Dosen Pembimbing


Dra. Diani Syahnutri, M.Hum



MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
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 Website: <http://www.fkipsumu.ac.id> E-mail: fkip@sumu.ac.id

BERITA ACARA SEMINAR PROPOSAL

Pada hari ini Tanggal Bulan Tahun 2018 diselenggarakan seminar prodi Pendidikan Bahasa Inggris menerangkan bahwa :

Nama Lengkap : Suci Habibny Ismadi
 N.P.M : 1402050046
 Program Studi : Pendidikan Bahasa Inggris
 Judul Proposal : Semiotic Analysis of Religious Plurality in India on Film "Peekay"

No	Masukan dan Saran
Judul	Change the title : Semiotic Analysis of Religious Plurality in Indian Societies.
Bab I	✓
Bab II	Quotation
Bab III	Source of the data : from some peoples in different religions.
Lainnya	Revisi
Kesimpulan	[] Disetujui [] Ditolak <input checked="" type="checkbox"/> Disetujui Dengan Adanya Perbaikan

Dosen Pembahas

(Habi S. M.)

Dosen Pembimbing

(Dra. Dian Syahputri, M.Hum)

Panitia Pelaksana

Ketua

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

Sekretaris

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



Kepada Cerdas az-Sayid
 Bila menjawab surat ini agar disertai
 nomor dan tanggal

**MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN
 UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
 FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**

Jalan Kapten Mochtar Basri No. 3 Medan 20238 Telp. (061) 6622400 Fax. (061) 6625474 - 6631803
 Website: <http://fkip.umsu.ac.id> E-mail: fkip@umsu.ac.id

Nomor : 1/81 /IL.3/UMSU-02/F/2018
 Lamp : ---
 Hal : Mohon Izin Riset

Medan, 23 Jum. Awwal 1439 H
 09 Februari 2018 M

Kepada Yth, Bapak Kepala Perpustakaan
 Universitas Muhammadiyah Sum. Utara
 di-
 Tempat

Assalamu'alaikum Warahmatullahi Wabarakatuh

Wa ba'du, semoga kita semua sehat wal'afiat dalam melaksanakan kegiatan-aktifitas sehari-hari, sehubungan dengan semester akhir bagi mahasiswa wajib melakukan penelitian/riset untuk pembuatan skripsi sebagai salah satu syarat penyelesaian Sarjana Pendidikan, maka kami mohon kepada Bapak/Ibu Memberikan izin kepada mahasiswa untuk melakukan penelitian/riset di Pustaka Bapak/Ibu pimpin. Adapun data mahasiswa kami tersebut sebagai berikut :

Nama : Suci Habibny Ismadi
 N P M : 1402050046
 Program Studi : Pendidikan Bahasa Inggris
 Judul Peneliti : Semiotic Analysis of Religius Plurality in Medan Society.

Demikian hal ini kami sampaikan, atas perhatian dan kesediaan serta kerjasama yang baik dari Bapak/Ibu kami ucapkan terima kasih.

Wa'alaikumssalam Warahmatullahi Wabarakatuh.



** Pertinggal **



*Ula menjajah carat ind, apur abrahman
mawar dan sanggalya.*

**MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
UPT PERPUSTAKAAN**

Alamat : Jalan Kapten Mukhtar Basri No.3 Telp. 6624567 –Ext. 113 Medan 20238

SURAT KETERANGAN

Nomor: 3146 /KET/IL3-AU/UMSU-P/M/2018

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N I M : 1402050046
Univ./Fakultas : UMSU / Keguruan dan Ilmu Pendidikan
Jurusan/P.Studi : Pendidikan Bahasa Inggris / S1

adalah benar telah melakukan kunjungan/penelitian pustaka guna menyelesaikan tugas akhir / skripsi dengan judul :

“Semiotic Analysis of Religius Plurality in Medan Society”

Demikian surat keterangan ini diperbuat untuk dapat dipergunakan sebagaimana mestinya.

Medan, 09 Rajab 1439 H
26 Maret 2018 M

Plt. Kepala UPT Perpustakaan

Muhammad Arifin, S.Pd, M.Pd

CURRICULUM VITAE

Name : NUR OKTAVIANI HASIBUAN
Register Number : 1402050134
Place/Date of Birth : Medan, October 12 1994
Gender : Female
Nationality : Indonesian
Religion : Moslem
Address : Jl. Denai/Rawa Gg.Usaha No.9, Kec.Medan Denai, Kel. TSM III
Telephone : 082272661397
Name of Parents : Father (INDRA HASIBUAN)
: Mother (SUVIANI)
Education :

- Elementry School SD NEGERI 068084 MEDAN
Graduated in 2001 – 2007.
- Junior High School SMP NEGERI 6 MEDAN
Graduated in 2007 – 2010.
- Senior High School SMA TUNAS GAJAH MEDAN
Graduated in 2010 – 2014.
- Muhammadiyah University of Sumatera Utara, Medan, Academic Year 2014 –
2018 in English Department.

Sincerely



(NUR OKTAVIANI HASIBUAN)