

**THE SYMBOLISM IN RITUAL “NGEMBAH KU LAU” IN KARO
ETNICS: SEMIOTICS STUDY**

SKRIPSI

*Submitted Partial Fulfillment of the Requirements
for Degree of Sarjana Pendidikan (S.Pd)
English Education Department*

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

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ABSTRACT

Pelawi, Sastrawan. 190205147P. The Symbolism in Ritual “*Ngembah Ku Lau*” in Karo Etnics: Semiotics Study. Skripsi: English Education Program. Faculty of Teacher Training and Education, University of Muhammadiyah Sumatera Utara, Medan 2023.

Research on the traditional ceremony of *Ngembah Ku Lau* on the Karo ethnic group in Langkat Regency is very minimal. Many cultural experts do not examine the form, function, and symbols of the traditional *Ngembah Ku Lau* ceremony. Semiotics can describe the meaning at each stage contained in the *Ngembah Ku Lau* traditional ceremony. For Semiotic observations contained in the implementation of the *Ngembah Ku Lau* traditional ceremony. To describe the stages of the implementation of the *Ngembah Ku Lau* traditional ceremony. To explain the types of symbol meanings found in the *Ngembah Ku Lau* traditional ceremony. Discursive interview semiotic analysis of *Ngembah Ku Lau*, was consist of 32 signs. Researcher found out 14 verbal sign, 12 object sign, and six physical sign. Those classification were: 14 verbal signs is classified as semiotic symbolic. 12 object signs is classified as semiotic iconic. Six physical sign is classified as semiotic index. To detailer the finding, the research would provide the table of the sign and the table percentage of the sign. This study investigated the use semiotic analysis. The study also applied semiotic types in *Ngembah Ku Lau*. This strategy to to increase cultural research in the Karo tribe. With this method the readers could understand about what the *Ngembah Ku Lau* is. The researcher use semiotic analysis in analyzing the *Ngembah Ku Lau*. Semiotic analysis provide detailer understanding of semiotic types even though readers have not knew *Ngembah Ku Lau* yet moreover, it showed this semiotic research clearly answer the question.

Keywords : *Ngembah Ku Lau, symbols, semiotic.*

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In writing this research entitled “**The Symbolism In Ritual Ngembah Ku Lau**” **in Karo Etnics: Semiotics Study**” to propose partial fulfillment of requirements for a bachelor's degree in the English Department. There are many obstacles faced by researchers in completing this research. without the help of others, it might be impossible to complete this research. Therefore, the researcher would like to thank his beloved parents for their prayers, advice, courage, moral and material support to complete this study. Then the researchers also want to thanks:

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Hopefully, this research can be useful for those who read the research and are interested in the topic. Researchers hope that this is not the last study, but the beginning of future research. Finally, the researcher realizes that this research is far from perfect even though the researcher has tried his best to complete this work. Therefore, constructive criticism, comments, and suggestions are highly expected for the further improvement of this research.

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Medan, 30 Januari 2023

The Researcher

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LIST OF GLOSSARY

No	Word	Meaning
1	<i>Ngembah Ku Lau</i>	The baby ritual in Karo Ethnics.
2	<i>Guru Sibaso</i>	Someone who had knowledge in <i>Ngembah Ku Lau</i> .
3	<i>Pundang</i>	Either the materials or the tools.
4	<i>Kalimbubu</i>	Someone who the most respectful male relative from mother in the Karo ethnic relative system.
5	<i>Sembuyak</i>	The titling of male relative that had same family name as responsible in performing <i>Ngembah Ku Lau</i> .
6	<i>Anak Beru</i>	Someone who do work starts from the traditional process and rituals to completion.
7	<i>Singembah Anak</i>	Someone who carrying the baby to the ritual place.
8	<i>Mami</i>	Someone who carrying the male baby to the ritual place.
9	<i>Bibi</i>	Someone who carrying the female baby to the ritual place.

10	<i>Nini Bulang</i>	Great-grandfather either from the father or from the mother.
12	<i>Nini Tudung</i>	Great-grandmother either from the father or from the mother.
13	<i>Sangkep Nggeluh</i>	Someone who had knowledge in <i>Ngembah Ku Lau</i> .
14	<i>Begu</i>	The ghost.
15	<i>Enda kubereken man bandu lau si malem-malem. Gelah malem atendu erbapa, ernande, ermama, erMami, erBibi, erbengkila. Mejuah-juah kita kerina</i>	Either wish or motive in doing the ritual.

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CHAPTER I

INTRODUCTION

1.1 Background of the Study

Ethnic Batak is one of the many tribes in Indonesia, which has a division of five categories/sub-ethnics consisting of: (1) Ethnic Toba; (2) Karo ethnicity; (3) Angkola/ Mandailing ethnicity; (4) Simalunung ethnicity; (5) Pakpak ethnic living around Lake Toba, North Sumatra.

The Karo ethnicity is one of five Batak sub-ethnics who have had their traditional ceremonies for a long time. The distribution areas of the Karo ethnic have different geographical locations, Karo *Jahe* is located in Langkat Regency, and Karo Deli is located in Karo Regency. However, the difference in geographical location does not cause problems in the procedure for implementing the culture, because in general, the culture still has a very large element of similarity.

The Karo ethnic have a traditional belief called *pemena*. Unlike today's religions, *pemena* adherents still believe in the spirits of their ancestors and still perform rituals called *Ngembah Ku Lau*. Usually, these traditional ceremonies or traditional rituals are led or guided by teachers/shamans who are believed to understand the procedures for carrying out traditional ceremonies or traditional rituals according to the traditional beliefs of the Karo ethnic group.

In the Karo ethnic, there are several traditional ceremonies carried out in the life of the community-led or guided by a teacher/shaman who are believed to

understand the procedures for carrying out these traditional ceremonies and are based on traditional beliefs of the Karo ethnic group with the aims and objectives of (1) thanking God, (2) avoiding calamity, (3) curing a disease, and (4) achieving certain goals. One of the traditional ceremonies is cleaning the toddler (bathing) or what is often called *Ngembah Ku Lau*. This traditional ceremony is one of the traditional ceremonies that are still carried out based on the traditional beliefs of the Karo ethnic (*pemena*).

Along with the development of today's era, has experienced very rapid development. The developments that we are experiencing today have had a major impact on the life of the Batak ethnic group. One of the impacts of today's developments is on culture. Batak ethnic culture has been crushed by the development of today's era. This is emphasized by Sibarani in his book *Local Wisdom: The Nature, Role, and Research Methods of Oral Tradition* (2014: 3) Cultural traditions or oral traditions always transform due to the development of the times and due to their adaptation to the context of the times. The life of tradition is essentially in the process of transformation because a tradition will not live if it does not transform. In a cultural tradition or oral tradition that is transforming, there are innovations due to the intersection of a tradition with "modernization" or due to its adjustment to the context of the times. Based on the statement above, it can be concluded that the culture of the Batak tribe has undergone many changes, one of which is the change in the Karo ethnic *Ngembah Ku Lau* traditional ceremony. Therefore, the author is very concerned about this so it is very good to research.

Cassirer in (Chaer, 2012:39) says humans are symbolic creatures (*Animal Symbolicum*), every activity carried out by humans almost entirely uses symbols as supporting media. For example, the idea or concept to declare the death of a state government in Indonesia, the red and white flag will be lowered at half-mast, as well as the idea or concept to express respect to people who have a higher degree in the Karo Ethnic traditional ceremony by giving a white mat (*amak mbentar*) as a symbol of respect.

Giving certain meanings to institutions, ideas, or people is a socio-cultural reality that has existed and has grown for a long time in everyday life, these symptoms are called socio-cultural phenomena (Hoed, 2011: 175). In this case, the meaning of convection with certain symbols is also found in many traditional Batak ceremonies, which indeed most of the events use symbols and signs that have different meanings in each region. To understand this symbol, the researcher wants to examine one of the Karo ethnic cultures which have many symbols that are used as a medium to support the occurrence of symbolic communication.

In this study, it will be explained about how the stages and symbols contained in the *Ngembah Ku Lau* traditional ceremony on the Karo ethnic group in Langkat Regency. Research on the *Ngembah Ku Lau* traditional ceremony on the Karo ethnic group in Langkat Regency is very minimal. Although so far many cultural experts have researched the *Ngembah Ku Lau* traditional ceremony in Karo Regency, but only limited to the description of the *Ngembah Ku Lau* traditional ceremony, they do not examine the symbols in the *Ngembah Ku Lau* traditional ceremony. Therefore, the author is interested in conducting research

and examining how the semiotics contained in the *Ngembah Ku Lau* traditional ceremony on the Karo ethnic group in Langkat Regency. At least, the researcher decided to choose: THE SYMBOLISM IN RITUAL “*NGEMBAH KU LAU*” IN KARO ETNICS: SEMIOTICS STUDY as the title of this research

1.2 Identification of the Problem

- 1 Research on the traditional ceremony of *Ngembah Ku Lau* on the Karo ethnic group in Langkat Regency is very minimal
- 2 Many cultural experts do not examine the form, function, and symbols of the traditional *Ngembah Ku Lau* ceremony
- 3 Semiotics can describe the meaning at each stage contained in the *Ngembah Ku Lau* traditional ceremony

1.3 Scope and Limitation

This study scope will focus on Semiotic on step of “*Ngembah Ku Lau*” in Karo Etnics of Langkat regency. This study limitation will describe the symbols found in the traditional *Ngembah Ku Lau* ceremony.

1.4 Formulation of the Problem

1. What Semiotic that realized on step of “*Ngembah Ku Lau*” in Karo Etnics of Langkat regency?
2. How the stages of semiotic in the *Ngembah Ku Lau*?
3. Why semiotic in the *Ngembah Ku Lau* have different classification?

1.5 Objective of the Study

1. For Semiotic observations contained in the implementation of the *Ngembah Ku Lau* traditional ceremony.
2. To describe the stages of the implementation of the *Ngembah Ku Lau* traditional ceremony
3. To explain the types of symbol meanings found in the *Ngembah Ku Lau* traditional ceremony.

1.6 Significance of the Study

Theoretically, the results of this study are expected to increase knowledge and references in the form of semiotics. Practically, the results of this study are expected to provide:

1. An understanding of the *Ngembah Ku Lau* traditional ceremony on the Karo ethnic group in Langkat Regency to the reader.
2. Assisting teachers in teaching learning about the traditional ceremony of *Ngembah Ku Lau*.
3. Information to other researchers who want to do future research.

CHAPTER II

THE REVIEW OF LITERATURE

2.1 Theoretical Framework

2.1.1 Semiotic

Daniel Chandler (2017:2) The theory of signs (or "symbols") has been in the history of philosophy since ancient times. Semiotic is most definiton as ‘the study of signs’, A sign is traditionally defined as ‘something which stands for something else’ (in the medieval formula, aliquid stat pro aliquo). All meaningful phenomena (including words and images) are signs. To interpret something is to treat it as a sign. All experience is mediated by signs, and communication depends on them. Semioticians study how meanings are made and how reality is represented (and indeed constructed) through signs and sign systems.

Daniel Chandler (2017:8) Semiotic studies may make us less likely to accept reality as completely independent of our system of interpretation. It helps us recognize the mediating role of signs and the role that we and others play in constructing social reality. Is central to semiotics and deserves a brief introduction at the outset.

Daniel Chandler (2017:8-9) in defining realities, sign systems serve ideological functions. Deconstructing and contesting the realities they represent can

reveal whose realities are privileged and whose are suppressed. Such a study involves investigating the construction and maintenance of reality by particular social groups. To decline the study of signs is to leave to others the control of the world of meanings that we inhabit.

2.1.2 Cultural Semiotics

Daniel Chandler (2017:267) In cultural studies, semiotics has often been equated with structuralist approaches. However, it is not tied to any particular theory or methodology and has been constantly evolving. The current review focuses primarily on European traditions that derive from Saussure and the Structuralists, but also examines the growing influence of Persuan's approach. Even the "semiotic" tradition was not monolithic. There have been various shifts in both structuralist semiotics and post-structuralist semiotics. Despite some limitations of its manifestations, the legacy of structuralism is a toolbox of analytical methods and concepts, not all of which retain their usefulness.

Daniel Chandler (2017:69) Although textual analysis is a common way to engage cultural semiotics, there is much more to semiotics than this. Without taking a viewpoint on the nature of signs, representation, and reality, one cannot engage in the semiotic study of how meanings are constructed in texts and cultural activities. No philosopher or semiotician would be so stupid as to regard signs like words as if they were the objects for which they stood, but as we shall show, this does happen occasionally in the uncritical context of casual dialogue and the psychological phenomenology of everyday life.

Daniel Chandler (2017:191) According to Roland Barthes, cultural forms are codified to promote interpretations that advance the interests of the ruling class; nevertheless, what is encoded does not always correspond to what is decoded. Few messages or texts have a single meaning for everyone, while some are less ambiguous than others (such as traffic signs versus paintings).

2.1.3 Code

Daniel Chandler (2007:147-148) since the meaning of a sign depends on the code within which it is situated, codes provide a framework within which signs make sense. Indeed, we cannot grant something the status of a sign if it does not function within a code. Codes organize signs into meaningful systems which correlate signifiers and signifieds through the structural forms of syntagms and paradigms. If the relationship between a signifier and its signified is relatively arbitrary, then it is clear that interpreting the conventional meaning of signs requires familiarity with appropriate sets of conventions.

Daniel Chandler (2007:147-148) the conventions of codes represent a social dimension in semiotics: a code is a set of practices familiar to users of the medium operating within a broad cultural framework. When studying cultural practices, semioticians treat as signs any objects or actions which have meaning to members of the cultural group, seeking to identify the rules or conventions of the codes which underlie the production of meanings within that culture. Understanding such codes, their relationships and the contexts in which they are appropriate, is part of what it means to be a member of a particular culture. Codes are not simply

‘conventions’ of communication but rather procedural systems of related conventions which operate in certain domains.

2.1.3 Types of Code

Daniel Chandler (2017:147-186) divide codes into three types such as:

1. Interpretive codes include perceptual codes, such as those relating to visual perception, and ideological codes, which include codes for "encoding" and "decoding" texts as well as "-isms" like individualism, liberalism, feminism, racism, materialism, capitalism, progressivism, conservatism, socialism, objectivism, and populism.
2. Social codes include verbal language (phonological, syntactical, lexical, and prosodic); bodily codes (bodily contact, proximity, physical orientation, appearance, facial expression, gaze, head-nods, gestures, and posture); commodity codes (fashions, clothing, and automobiles); and behavioral codes (protocols, rituals, role-playing, games).
3. Representational codes, such as those in mathematics and the sciences as well as those in poetry, theatre, painting, sculpture, music, and other expressive arts, such as classicism, romanticism, and realism.

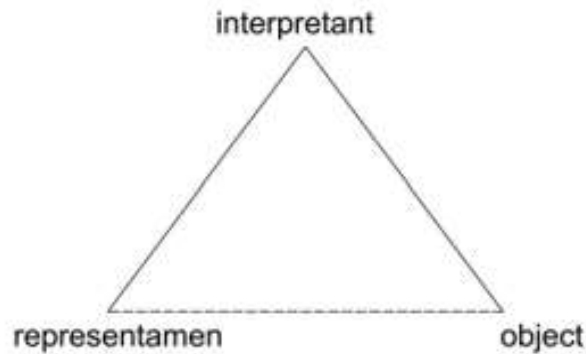
2.1.3 Social Codes

Daniel Chandler (2017:194) Since norms are developed in social and cultural settings, all codes are social. A social code is established or strengthened via repeated use of certain patterns of behavior. The three types of codes presented here are not black-and-white, but it may be analytically helpful to think about codes as a whole because they are crucial to the creation and upkeep of social realities and identities. The meaning systems offered by language and culture's semiotic systems are necessary for the existence of the human person.

Daniel Chandler (2017:200-201) Social hierarchies are maintained through unconscious behavioral norms in action. But given the precise sociocultural contexts and roles in which we are socialized, we learn to interpret the world in terms of the prevailing rules and conventions, and in the process of adopting a way of seeing, we also adopt a "identity." Internalized codes sustain experience in perception by upholding consistency in connections between moving relata. Our perception of who we are as unique people is the most significant constant in how we interpret reality. This concept of self progressively develops as a result of repeated social interactions activating social norms.

2.1.3 Model of Signs

Figure 1. Peirce's Model as Semiotic Triangle



The figure were taken from Daniel Chandler (2017:30)

Daniel Chandler (2017:30) Saussure's paradigm is equally innovative as Peirce's. According to Peirce, the sign is a unity of the representamen, the object being represented, and the interpretation of the sign (the interpretant). All three tasks are required for anything to be considered a sign. Although Peirce did not provide a visual representation of his paradigm, image 2.1 depicts the Peircean words in a typical semiotic triangle.

2.1.3 Signs Relation

Daniel Chandler (2017:40-41) The idea is referential in the Peircean model. The three distinct relations are as follows:

1. Symbolic: based on a relationship that is fundamentally arbitrary, conventional, and unmotivated (rather than based on resemblance to or direct connection to physical reality) - so that it must be agreed upon and learned: for example, language in general (plus specific languages, alphabetical letters,

punctuation marks, words, phrases, and sentences), numbers, Morse code, traffic lights, and national flags.

2. Iconic: based on perceived similarity or imitation (involving some discernibly similar quality, such as appearance, sound, feeling, taste, or smell) — for example, 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.
3. Based on a direct relationship, indexical (physical or causal). This connection can be seen or inferred from, for example, "natural signs" (such as smoke, thunder, footprints, echoes, non-artificial odors and flavors), medical symptoms (such as pain, rash, and pulse rate), measuring devices (such as a weathercock, thermometer, clock, or spirit level), "signals" (such as a knock on the door or the ringing of a phone), pointers (such as a pointing "index" finger or (handwriting, catchphrases).

The triadic model of the sign proposed by Peirce includes these three well-known types of relationships between the sign vehicle (representation) and referent (object). It is important to keep in mind that signification for Peirce is a three-way connection (requiring an interpretant) as opposed to merely a two-way sign-object relation. Nothing has the inherent qualities of a symbol, icon, or index. The following three sign types can be categorized:

Table 1. Semiotic Types

Semiotics types	Relation with the referential concept	Examples
Symbolic	Instead of being based on likeness or a direct link to physical reality, it is built on a relationship that is inherently arbitrary, customary, and unmotivated, necessitating agreement and learning.	Numbers, Morse code, traffic lights, and national flags are examples of language in addition to individual languages, alphabetical letters, punctuation marks, words, phrases, and sentences.
Iconic	Based on apparent similarity or mimicry (involving some recognizably similar quality such as appear - ance, sound, feeling, taste, or smell)	a photograph, a cartoon, a scale model, onomatopoeia, metaphors, realistic music for "programs," sound effects for radio plays, a soundtrack for a dubbed movie, and imitative body language.
Indexical	In light of a direct link (physical or causal). This connection can be seen or inferred.	Medical symptoms (pain, rash, pulse rate), measuring devices (weathercock, thermometer, clock, spirit level), "signals" (a knock on the 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), and personal "trademarks" are examples of "natural signs" (handwriting, catchphrases).

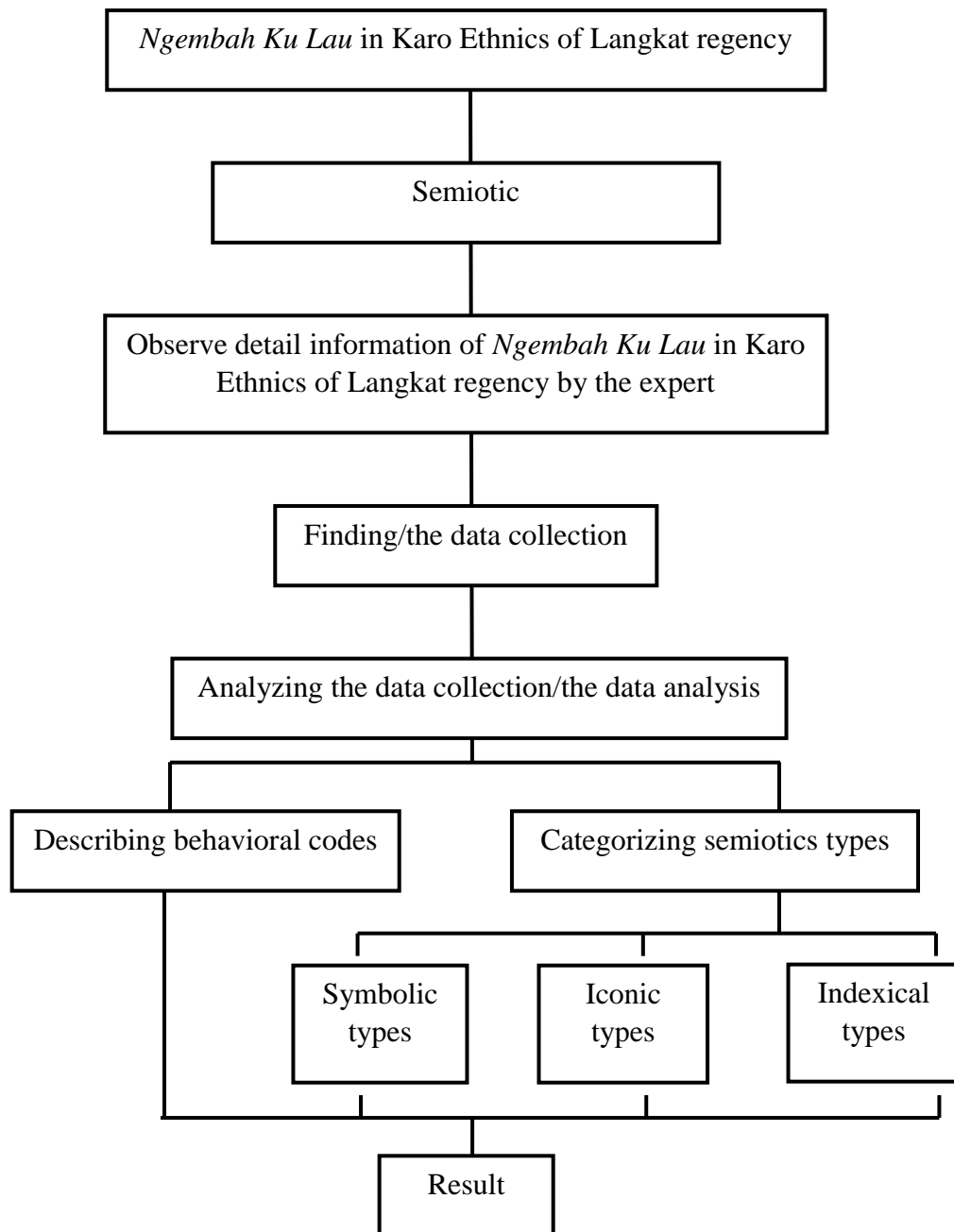
2.2 Previous Study

1. Journal written by Wendelinus Janggo in 2021 they concluded that some cultural meanings are found in these wedding rituals and language spoken, such as religious meaning, social/ meaning, historical meaning, juridical meaning, and didactic meaning. The similarity of this research is both of the researchers use cultural meanings in the wedding rituals as the object of the research. The differences from this research are they did the research on Ana Dhei Dhato at Rajawawo village of ende regency, while the research will do on *Ngembah Ku Lau* in Karo Ethnics of Langkat regency.
2. Journal written by Pininta Veronika Silalahi in 2019 they concluded that cultural event can articulate different social and cultural meanings. The similarity of this research is both of the researchers use one of cultural weddings in North Sumatera as the object of the research. The differences from this research are they did the research on batak toba society marriage tradition, while the research will do on *Ngembah Ku Lau* in Karo Ethnics of Langkat regency.
3. Journal written by Indra Purnawan Panjaitan and M. Manugeran in 2019 they concluded that there are five forms of symbolic meanings in Kembar Mayang: Manuk-Manukan as symbol of Loyalty; Uler-Uleran of Struggle; Walang-Walangan of Persistence; Pecut-Pecutan of Optimism and Keris-Kerisan of Wisdom. The similarity of this research is both of the researchers use one of cultural weddings in North Sumatera as the object of the research. The differences from this research are they did the research on batak toba society

marriage tradition, while the research will do on *Ngembah Ku Lau* in Karo Ethnicity of Langkat regency.

2.3 Conceptual Framework

Figure 2. Conceptual Framework



The figure was researcher made as further research

CHAPTER III

RESEARCH METHODOLOGY

3.1 Research Design

Markham and Baym as cited Flick Uwe (2018:447) assert that any study will be continuously reframed during the process and that the research design is a process that is always in progress. The qualitative research design is more appropriate for this study than the quantitative research strategy.

Flick Uwe (2018:5) The "out there" world is being approached via qualitative research (instead of doing studies in specialized research settings such as laboratories). It seeks to comprehend, characterize, and occasionally explain social processes "from the inside" in a variety of methods, including: The analysis of experiences of people or groups comes first. The analysis of common knowledge, reports, and tales can be used to address experiences that are connected to biographical life histories or to (daily or professional) activities. The analysis of interactions and communications occurs second. This may be based on seeing or documenting interaction and communication patterns, as well as studying the data. Third, records of events or encounters are examined, including texts, photographs, video, sounds, and increasingly more digital materials.

The researcher will be use qualitative research design because this research have all the characteristics of qualitative research design above. First one,this

research will use cultural weddings in North Sumatera as the object of the study. Second, it will be observe about semiotic in step of *Ngembah Ku Lau* in Karo Ethnics of Langkat regency. Third the researcher analyzing will be an information about *Ngembah Ku Lau* in Karo Ethnics of Langkat regency. Last, this hermeneutic research will be use methodologies and techniques of hermeneutic research types from main methodologies and techniques in qualitative research table by Flick Uwe (2018:81) as research methodology in this research.

Table 2. Main Methodologies and Techniques in Qualitative

Main methodologies and techniques in qualitative research						
Methodologies	Pivotal cognitive modes	Research types	Gathering structure	Data collection techniques	Data management techniques	Data analysis techniques
Discursive interview	listening	biographic hermeneutic	little or partly structured	individual interview (in-depth, narrative, open-ended, semi-structured, topical, problem-centered, with the double, realistic, interview control question, eco cultural family interview, ethnographic interview) collective interview (group, focus and Delphi)	transcription & coding	narrative analysis discourse analysis thematic analysis Grounded Theory

3.2 Data Source

Flick Uwe (2018:221) The creation of interview schedules or focus group topic guidelines may be preceded by observational fieldwork. The most effective applications are likely to center around clearly stated research questions that are developed and improved as fieldwork proceeds if this is also a significant source of data. The data source in this research will be gain from the expert in *Ngembah Ku Lau* in Karo Ethnic of Langkat regency, especially from one of headmen in Langkat regency.

3.3 Technique of Data Collection

Flick Uwe (2018:7) Qualitative data collection is the selection and production of linguistic (or visual) material for the analysis and understanding of phenomena, social domains, subjective and collective experiences, and meaning-making processes. involve. The meaning of doing can refer to the subjective or social meaning. Qualitative data collection is also applied to explore and describe problems in the field or structures and processes in habits and practices. Collections can refer to natural or acquired data. It can be based on speaking, listening, observing, analyzing materials such as sounds, images or digital phenomena. Data collection may include one or more methods. The goal is often to arrive at literature that allows generalizable statements to be made by analyzing and comparing different examples, phenomena, or cases.

- This research will be use collective interview (group, focus and Delphi) database in purpose occurring data.

- The step is the researcher will be come to Langkat regency.
- The researcher will make appointment with the headman and my grandmom.
- he researcher will be observe the data by asking detail of *Ngembah Ku Lau* to the headman and my grandmom.

3.4 Technique of Data Analysis

Flick Uwe (2018:310) data analysis serves two main purposes: while overall directed at reconstructing and analyzing discourses, it is continuously employed to guide the sampling process, the data collection, and to refine the research questions (systematic collection of data and context information; selecting, downsizing, and processing data for analysis; fine-tuning research questions). While there is a broad range of suitable qualitative data analysis methods (Flick, 2014), the data analysis methods must be underpinned by a similar epistemology as the data collection methods.

- This research will be use discourse analysis in purpose to processing the data collection.
- The step is the researcher will be describe the data collection and categorize the data collection.
- The researcher will use transcription & coding as data management techniques.

- The data analyzed will be show the meaning step of *Ngembah Ku Lau* in Karo Ethnics of Langkat regency and the semiotics types in *Ngembah Ku Lau* in Karo Ethnics of Langkat regency.

CHAPTER IV

DATA ANALYSIS AND FINDING

A. Data Analysis

In this chapter, the researcher provides characteristics or internal properties analysis of semiotic in “*Ngembah Ku Lau*”. The analysis answers the problem of formulation. “*Ngembah Ku Lau*” procedure data was taken through discursive interview with one of headmen in Langkat regency named Sangkut Br Ginting and it performed on October 18, 2022. The “*Ngembah Ku Lau*” procedure data shaped researcher note. The semiotic analysis in “*Ngembah Ku Lau*” are:

4.1 Semiotic Observation in *Ngembah Ku Lau*

In the line with question, what Semiotic that realized on step of “*Ngembah Ku Lau*” in Karo Ethnic of Langkat regency. The researcher provides an observation. The observation in the “*Ngembah Ku Lau*” procedure data. The observation is: “*Ngembah Ku Lau*” is only performed to the baby. “*Ngembah Ku Lau*” was verbal sign that represent the baby ritual in Karo Ethnic. “*Ngembah Ku Lau*” could be performed after the day of four to seven from the discussion between the baby families and “*Guru Sibaso*”. The discussion between the baby families and “*Guru Sibaso*” had two kind of sign, physical sign for the discussion and verbal sign for “*Guru Sibaso*”. The discussion between the baby families and “*GuruSibaso*”

meant to both side had nice preparation. Then for “*Guru Sibaso*” represented someone who had knowledge in “*Ngembah Ku Lau*”.

The day of four to seven after the discussion, the day performed “*Ngembah Ku Lau*” was decided through the Karo Ethnic day calculation. The Karo Ethnic day calculation was physical sign that meant to get the accurate day. The day before “*Ngembah Ku Lau*” performed, the “*Pundang*” had prepared. The “*Pundang*” was verbal sign that represent either the materials or the tools in “*Ngembah Ku Lau*”. The “*Pundang*” consist of “*Upih*”, “*Bulung Sukat*”, “*Uis nipuyuh*”, “*Lapung-lapung*”, “*Gantang Beru-beru*”, “*Ageng*”, “*Belo cawir*”, “*Jerango*”, “*Kuning*”. The analysis are:

Table 3. Either the materials or the tools in *Ngembah Ku Lau*

The materials or the tools	Meaning
“ <i>Upih</i> ”	the dried areca palm fronds who had object sign that used to carrying if the baby is male
“ <i>Bulung Sukat</i> ”	taro leaves who had object sign that used to carrying if the baby is female.
“ <i>Uis nipuyuh</i> ”	old cloth who had object sign that used to make a fire wicks.
“ <i>Lapung-lapung</i> ”	object sign that represented rice husk.
“ <i>Gantang Beru-beru</i> ”	object sign that represented a vessel from bamboo.
“ <i>Ageng</i> ”	object sign that represented a charcoal

“ <i>Belo cawir</i> ”	object sign that represented a betel dough
“ <i>Jerango</i> ”	object sign that represented the tree whom sting scent
“ <i>Kuning</i> ”	object sign that represented traditional fluid to warming the baby bodies

After the “*Pundang*” is prepared, “*Ngembah Ku Lau*” could be performed.

It perform at “*Nagkih-Nangkih Matawari*”, it was object sign that represented the time before a noon. The all participants praying whom lead by “*Guru Sibaso*” before started the ritual. The participants is consist of *Kalimbubu*, *Sembuyak*, and *Anak Beru* which it had verbal sign. *Kalimbubu* represented someone who the most respectful male relative from mother in the Karo ethnic relative system, *Sembuyak* represented the titling of male relative that had same family name as responsible in performing *Ngembah Ku Lau*, and *Anak Beru* represented someone who do work starts from the traditional process and rituals to completion.

First step in “*Ngembah Ku Lau*” started to go to the river that had decided before. The starting pose to go to the ritual place was “*Guru Sibaso*” in forefront, second place was “*Singembah Anak*”. “*Singembah Anak*” had verbal sign that represented someone who carrying the baby to the ritual place which it called “*Mami*” if the baby was male and it called “*Bibi*” if the baby was female. For third place was the baby families, then “*Nini Bulang*” and “*Nini Tudung*” who had verbal sign. “*Nini Bulang*” and “*Nini Tudung*” represented grandparents

either from the father or from the mother. Last, fifth place was “*Sangkep Nggeluh*” who also verbal sign that represented the baby relatives.

The way to go to the ritual place, every each crossroads were put firing “*Uis nipuyuh*” and “*Lapung-lapung*”. The smoke from firing had object sign that meant to repel “*Begu*”. The “*Begu*” was verbal sign that represented the ghost. It also put “*Upih*” or “*Bulung Sukat*” in each the crossroads. The “*Pundang*” in every crossroads was object sign that represented the baby genders to people around the ritual place.

In the ritual place, the baby is showered by “*Mami*” or “*Bibi*” while “*Guru Sibaso*” casting a several spell and it closed by word “*Enda kubereken man bandu lau si malem-malem. Gelah erbapa, ernande, ermama, erMami, erBibi, erbengkila. Mejuah-juah kita kerina*”. The word had verbal sign that represented either wish or motive in doing the ritual. Then, the basting of “*Kuning*” to the baby is basted after the showering was done. The basting to the baby bodies and the baby foreheads was physical sign that meant to make the baby still warm.

The baby ritual in the river is done, the homeward pose was same as started. The different is “*Guru Sibaso*” moved in last pose, especially in fifth place. The fifth place of “*Guru Sibaso*” was physical sign that meant to repel bad thing like the “*Begu*”. It continued by the naming baby, the naming baby is performed in the home.

In the home, the baby name could be proposed by the parents. The deciding baby name is decided by “*Guru Sibaso*”. The deciding had physical sign that meant to choose suitable name for the baby. After the naming is done, it continued

with the feast in the home. The feast was physical sign that meant as representation either thankful or happiness.

4.2 Semiotic Elaboration in *Ngembah Ku Lau*

In the line with question, how the stages of semiotic in the *Ngembah Ku Lau*. The researcher provides an elaboration from the “*Ngembah Ku Lau*” observation. The elaboration is:

Table 4. Verbal sign elaboration

No	Verbal Sign	Elaboration
1	<i>Ngembah Ku Lau</i>	The word <i>Ngembah Ku Lau</i> is the first sign that realized in <i>Ngembah Ku Lau</i> . <i>Ngembah Ku Lau</i> was verbal sign that represent the baby ritual in Karo Ethnic.
2	<i>Guru Sibaso</i>	The word <i>Guru Sibaso</i> is the third sign that realized in <i>Ngembah Ku Lau</i> . <i>Guru Sibaso</i> was verbal sign that represent someone who had knowledge in <i>Ngembah Ku Lau</i> .
3	<i>Pundang</i>	The word <i>Pundang</i> is the fifth sign that realized in <i>Ngembah Ku Lau</i> . <i>Pundang</i> was verbal sign that represent either the materials or the tools.
4	<i>Kalimbubu</i>	The word <i>Kalimbubu</i> is the sixteenth sign that realized in <i>Ngembah Ku Lau</i> . <i>Kalimbubu</i> was verbal sign that represent someone who the most

		respectful male relative from mother in the Karo ethnic relative system.
5	<i>Sembuyak</i>	The word <i>Sembuyak</i> is the seventeenth sign that realized in <i>Ngembah Ku Lau</i> . <i>Sembuyak</i> was verbal sign that represent the titling of male relative that had same family name as responsible in performing <i>Ngembah Ku Lau</i> .
6	<i>Anak Beru</i>	The word <i>Anak Beru</i> is the eighteenth sign that realized in <i>Ngembah Ku Lau</i> . <i>Anak Beru</i> was verbal sign that represent someone who do work starts from the traditional process and rituals to completion.
7	<i>Singembah Anak</i>	The word <i>Singembah Anak</i> is the nineteenth sign that realized in <i>Ngembah Ku Lau</i> . <i>Singembah Anak</i> was verbal sign that represent someone who carrying the baby to the ritual place.
8	<i>Mami</i>	The word <i>Mami</i> is the twentieth sign that realized in <i>Ngembah Ku Lau</i> . <i>Mami</i> was verbal sign that represent someone who carrying the male baby to the ritual place.
9	<i>Bibi</i>	The word <i>Bibi</i> is the twenty first sign that realized in <i>Ngembah Ku Lau</i> . <i>Bibi</i> was verbal sign that represent someone who carrying the female baby

		to the ritual place.
10	<i>Nini Bulang</i>	The word <i>Nini Bulang</i> is the twenty second sign that realized in <i>Ngembah Ku Lau</i> . <i>Nini Bulang</i> was verbal sign that represent represented great-grandfather either from the father or from the mother.
12	<i>Nini Tudung</i>	The word <i>Nini Tudung</i> is the twenty third sign that realized in <i>Ngembah Ku Lau</i> . <i>Nini Tudung</i> was verbal sign that represent great-grandmother either from the father or from the mother.
13	<i>Sangkep Nggeluh</i>	The word <i>Sangkep Nggeluh</i> is the twenty forth sign that realized in <i>Ngembah Ku Lau</i> . <i>Sangkep Nggeluh</i> was verbal sign that represent someone who had knowledge in <i>Ngembah Ku Lau</i> .
14	<i>Begu</i>	The word <i>Begu</i> is the twenty sixth sign that realized in <i>Ngembah Ku Lau</i> . <i>Begu</i> was verbal sign that represented the ghost.
15	<i>Enda kubereken man bandu lau si malem-malem. Gelah malem atendu erbapa, ernande, ermama, erMami, erBibi, erbengkila. Mejuah-juah kita kerina</i>	The word <i>Enda kubereken man bandu lau si malem-malem. Gelah malem atendu erbapa, ernande, ermama, erMami, erBibi, erbengkila. Mejuah-juah kita kerina</i> is the twenty seventh sign that realized in <i>Ngembah Ku Lau</i> . <i>Enda kubereken man bandu lau si malem-malem.</i>

erMami, erBibi, erbengkila. <i>Mejuah-juah kita kerina</i>	<i>Gelah malem atendu erbapa, ernande, ermama, erMami, erBibi, erbengkila. Mejuah-juah kita kerina.</i> was verbal sign that represent either wish or motive in doing the ritual.
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Table 5. Physical sign elaboration

No	Physical Sign	Elaboration
1	the discussion between the baby families and <i>Guru Sibaso</i>	The physical action the discussion between the baby families and <i>Guru Sibaso</i> is the second sign that realized in <i>Ngembah Ku Lau</i> . the discussion between the baby families and <i>Guru Sibaso</i> was physical sign that represent the baby ritual in Karo Ethnic.
2	The Karo Ethnic day calculation	The physical action The Karo Ethnic day calculation is the forth sign that realized in <i>Ngembah Ku Lau</i> . The Karo Ethnic day calculation was physical sign that represent the baby ritual in Karo Ethnic.
3	The basting to the baby bodies and the baby foreheads	The physical action The basting to the baby bodies and the baby foreheads is the twenty ninth sign that realized in <i>Ngembah Ku Lau</i> . The basting to the baby bodies and the baby foreheads was physical sign that meant to make

		the baby still warm.
4	The fifth place of <i>Guru Sibaso</i>	The physical action The fifth place of <i>Guru Sibaso</i> is the thirtieth sign that realized in <i>Ngembah Ku Lau</i> . The fifth place of <i>Guru Sibaso</i> was physical sign physical sign that meant to repel bad thing like the <i>Begu</i> ..
5	The deciding baby name	The physical action The deciding baby name is the thirty first sign that realized in <i>Ngembah Ku Lau</i> . The deciding baby name was physical sign that that meant to choose suitable name for the baby.
6	The feast	The physical action The feast is the thirty second sign that realized in <i>Ngembah Ku Lau</i> . The feast was physical sign that meant as representation either thankful or happiness.

Table 6. Object sign elaboration

No	Object Sign	Elaboration
1	<i>Upih</i>	The form <i>Upih</i> is the sixth sign that realized in <i>Ngembah Ku Lau</i> . <i>Upih</i> was object sign that used to carrying if the baby is male.
2	<i>Bulung Sukat</i>	The form <i>Bulung Sukat</i> is the seventh sign that realized in <i>Ngembah Ku Lau</i> . <i>Bulung Sukat</i> was

		object sign that represent the baby ritual in Karo Ethnics.
3	<i>Uis nipuyuh</i>	The form <i>Uis nipuyuh</i> is the eighth sign that realized in <i>Ngembah Ku Lau</i> . <i>Uis nipuyuh</i> was object sign that used to carrying if the baby is female.
4	<i>Lapung-lapung</i>	The form <i>Lapung-lapung</i> is the ninth sign that realized in <i>Ngembah Ku Lau</i> . <i>Lapung-lapung</i> was object sign that that represented rice husk.
5	<i>Gantang Beru-beru</i>	The form <i>Gantang Beru-beru</i> is the tenth sign that realized in <i>Ngembah Ku Lau</i> . <i>Gantang Beru-beru</i> was object sign that represented a vessel from bamboo.
6	<i>Ageng</i>	The form <i>Ageng</i> is the eleventh sign that realized in <i>Ngembah Ku Lau</i> . <i>Ageng</i> was object sign that represented a charcoal.
7	<i>Belo cawir</i>	The form <i>Belo cawir</i> is the twelveth sign that realized in <i>Ngembah Ku Lau</i> . <i>Belo cawir</i> was object sign that represented a betel dough.
8	<i>Jerango</i>	The form <i>Jerango</i> is the thirteenth sign that realized in <i>Ngembah Ku Lau</i> . <i>Jerango</i> was object sign that represented the tree whom sting scent.
9	<i>Kuning</i>	The form <i>Kuning</i> is the fourteenth sign that

		realized in <i>Ngembah Ku Lau</i> . Kuning was object sign that represented traditional fluid to warming the baby bodies.
10	<i>Nagkih-Nangkih Matawari</i>	The form <i>Nagkih-Nangkih Matawari</i> is the fifteenth sign that realized in <i>Ngembah Ku Lau</i> . <i>Nagkih-Nangkih Matawari</i> was object sign that represented the time before a noon.
11	The smoke from firing	The form The smoke from firing is the twenty fifth sign that realized in <i>Ngembah Ku Lau</i> . The smoke from firing was object sign that the smoke from firing.
12	The <i>Pundang</i> in every crossroads	The form The <i>Pundang</i> in every crossroads is the twenty seventh sign that realized in <i>Ngembah Ku Lau</i> . The <i>Pundang</i> in every crossroads was object sign that represented the baby genders to people around the ritual place.

4.1.3 Semiotic Classification in *Ngembah Ku Lau*

In the line with question, why semiotic in the *Ngembah Ku Lau* have different classification. The researcher provides a classification from the “*Ngembah Ku Lau*” elaboration. According to Daniel Chandler (2017:40-41), semiotic type is consist of Symbolic, Iconic, and Indexical. The classification is:

Table 7. Semiotic iconic

No	Semiotic Iconic	Elaboration
1	<i>Upih</i>	The form <i>Upih</i> is the object sign that realized in <i>Ngembah Ku Lau</i> . <i>Upih</i> was no physical resemblance to the object.
2	<i>Bulung Sukat</i>	The form <i>Bulung Sukat</i> is the object sign that realized in <i>Ngembah Ku Lau</i> . <i>Bulung Sukat</i> was no physical resemblance to the object.
3	<i>Uis nipuyuh</i>	The form <i>Uis nipuyuh</i> is the object sign that realized in <i>Ngembah Ku Lau</i> . <i>Uis nipuyuh</i> was no physical resemblance to the object.
4	<i>Lapung-lapung</i>	The form <i>Lapung-lapung</i> is the object sign that realized in <i>Ngembah Ku Lau</i> . <i>Lapung-lapung</i> was no physical resemblance to the object.
5	<i>Gantang Beru-beru</i>	The form <i>Gantang Beru-beru</i> is the object sign that realized in <i>Ngembah Ku Lau</i> . <i>Gantang Beru-beru</i> was no physical resemblance to the object.
6	<i>Ageng</i>	The form <i>Ageng</i> is the object sign that realized in <i>Ngembah Ku Lau</i> . <i>Ageng</i> was no physical resemblance to the object.
7	<i>Belo cawir</i>	The form <i>Belo cawir</i> is the object sign that realized in <i>Ngembah Ku Lau</i> . <i>Belo cawir</i> was no physical resemblance to the object.
8	<i>Jerango</i>	The form <i>Jerango</i> is the object sign that realized

		in <i>Ngembah Ku Lau</i> . Jerango was no physical resemblance to the object.
9	<i>Kuning</i>	The form Kuning is the object sign that realized in <i>Ngembah Ku Lau</i> . Kuning was no physical resemblance to the object.
10	<i>Nagkih-Nangkih Matawari</i>	The form Nagkih-Nangkih Matawari is the object sign that realized in <i>Ngembah Ku Lau</i> . Nagkih-Nangkih Matawari was no physical resemblance to the object.
11	The smoke from firing	The form The smoke from firing is the object sign that realized in <i>Ngembah Ku Lau</i> . The smoke from firing was no physical resemblance to the object.
12	The <i>Pundang</i> in every crossroads	The form The Pundang in every crossroads is the object sign that realized in <i>Ngembah Ku Lau</i> . The Pundang in every crossroads was no physical resemblance to the object.

Table 8. Semiotic symbolic

No	Semiotic Symbolic	Elaboration
1	<i>Ngembah Ku Lau</i>	The word Ngembah Ku Lau is the verbal sign that realized in <i>Ngembah Ku Lau</i> . Ngembah Ku Lau was physical resemblance to the object.
2	<i>Guru Sibaso</i>	The word Guru Sibaso is the verbal sign that

		realized in <i>Ngembah Ku Lau</i> . Guru Sibaso was physical resemblance to the object.
3	<i>Pundang</i>	The word Pundang is the verbal sign that realized in <i>Ngembah Ku Lau</i> . Pundang was physical resemblance to the object.
4	<i>Kalimbubu</i>	The word Kalimbubu is the verbal sign that realized in <i>Ngembah Ku Lau</i> . Kalimbubu was physical resemblance to the object.
5	<i>Sembuyak</i>	The word Sembuyak is the verbal sign that realized in <i>Ngembah Ku Lau</i> . Sembuyak was physical resemblance to the object.
6	<i>Anak Beru</i>	The word Anak Beru is the verbal sign that realized in <i>Ngembah Ku Lau</i> . Anak Beru was physical resemblance to the object.
7	<i>Singembah Anak</i>	The word Singembah Anak is the verbal sign that realized in <i>Ngembah Ku Lau</i> . Singembah Anak was physical resemblance to the object.
8	<i>Mami</i>	The word Mami is the verbal sign that realized in <i>Ngembah Ku Lau</i> . Mami was physical resemblance to the object.
9	<i>Bibi</i>	The word Bibi is the verbal sign that realized in <i>Ngembah Ku Lau</i> . Bibi was physical resemblance to the object.

10	<i>Nini Bulang</i>	The word <i>Nini Bulang</i> is the verbal sign that realized in <i>Ngembah Ku Lau</i> . <i>Nini Bulang</i> was physical resemblance to the object.
12	<i>Nini Tudung</i>	The word <i>Nini Tudung</i> is the verbal sign that realized in <i>Ngembah Ku Lau</i> . <i>Nini Tudung</i> was physical resemblance to the object.
13	<i>Sangkep Nggeluh</i>	The word <i>Sangkep Nggeluh</i> is the verbal sign that realized in <i>Ngembah Ku Lau</i> . <i>Sangkep Nggeluh</i> was physical resemblance to the object.
14	<i>Begu</i>	The word <i>Sangkep Nggeluh</i> is the verbal sign that realized in <i>Ngembah Ku Lau</i> . <i>Sangkep Nggeluh</i> was physical resemblance to the object.
15	<i>Enda kubereken man bandu lau si malem-malem. Gelah malem atendu erbapa, ernande, ermama, erMami, erBibi, erbengkila. Mejuah-juah kita kerina</i>	The word <i>Enda kubereken man bandu lau si malem-malem. Gelah malem atendu erbapa, ernande, ermama, erMami, erBibi, erbengkila. Mejuah-juah kita kerina</i> is the verbal sign that realized in <i>Ngembah Ku Lau</i> . <i>Enda kubereken man bandu lau si malem-malem. Gelah malem atendu erbapa, ernande, ermama, erMami, erBibi, erbengkila. Mejuah-juah kita kerina</i> was physical resemblance to the object.

Table 9. Semiotic index

No	Semiotic Index	Elaboration
1	the discussion between the baby families and <i>Guru Sibaso</i>	The physical action the discussion between the baby families and <i>Guru Sibaso</i> is the physical sign that realized in <i>Ngembah Ku Lau</i> . the discussion between the baby families and <i>Guru Sibaso</i> was exist because to more prepared in doing the ceremoy.
2	The Karo Ethnics day calculation	The physical action The Karo Ethnics day calculation is the physical sign that realized in <i>Ngembah Ku Lau</i> . The Karo Ethnics day calculation was exist because to deciding of the ceremony day.
3	The basting to the baby bodies and the baby foreheads	The physical action The basting to the baby bodies and the baby foreheads is the physical sign that realized in <i>Ngembah Ku Lau</i> . The basting to the baby bodies and the baby foreheads was exist because to keep the baby warm.
4	The fifth place of <i>Guru Sibaso</i>	The physical action The fifth place of <i>Guru Sibaso</i> is the physical sign that realized in <i>Ngembah Ku Lau</i> . The fifth place of <i>Guru Sibaso</i> was exist because to protect the participant in the

		way to back home.
5	The deciding baby name	The physical action The deciding baby name is the physical sign that realized in <i>Ngembah Ku Lau</i> . The deciding baby name was exist because to choose suitable name for the baby.
6	The feast	The physical action The feast is the physical sign that realized in <i>Ngembah Ku Lau</i> . The feast was exist because to choose suitable name for the baby thankful or happiness.

B. Finding

Semiotic analysis of *Ngembah Ku Lau*, was consist of 32 signs. Researcher found out 14 verbal sign, 12 object sign, and six physical sign. Those classification were:

1. 14 verbal signs is classified as semiotic symbolic.
2. 12 object signs is classified as semiotic iconic.
3. Six physical sign is classified as semiotic index.

To detailer the finding, the research would provide the table of the sign and the table percentage of the sign. The table is:

Table 10. The table of the sign

No	Semiotic Types	The sign in <i>Ngembah Ku Lau</i>
1	Semiotic Symbolic	Sign 1: “ <i>Ngembah Ku Lau</i> ”, Sign 3: “ <i>Guru Sibaso</i> ”, Sign 5: The “ <i>Pundang</i> ”, Sign 16: “ <i>Kalimbubu</i> ”, Sign 17: “ <i>Sembuyak</i> ”, Sign 18: “ <i>Anak Beru</i> ”, Sign 19: “ <i>Singembah Anak</i> ” had verbal sign, Sign 20: “ <i>Mami</i> ”, Sign 21: “ <i>Bibi</i> ”, Sign 22: “ <i>Nini Bulang</i> ”, Sign 23: “ <i>Nini Tudung</i> ”, Sign 24: “ <i>Sangkep Nggeluh</i> ”, Sign 26: “ <i>Begu</i> ”, Sign 28: “ <i>Enda kubereken man bandu lau si malem-malem. Gelah malem atendu erbapa, ernande, ermama, erMami, erBibi, erbengkila. Mejuah-juah kita kerina</i> ”
2	Semiotic Iconic	Sign 6: “ <i>Upih</i> ”, Sign 7: “ <i>Bulung Sukat</i> ”, Sign 8: “ <i>Uis nipuyuh</i> ”, Sign 9: “ <i>Lapung-lapung</i> ”, Sign 10: “ <i>Gantang Beru-beru</i> ”, Sign 11: “ <i>Ageng</i> ”, Sign 12: “ <i>Belo cawir</i> ”, Sign 13: “ <i>Jerango</i> ”, Sign 14: “ <i>Kuning</i> ”, Sign 15: “ <i>Nagkih-Nangkih Matawari</i> ”, Sign 25: The smoke from firing, Sign 27: The “ <i>Pundang</i> ” in every crossroads
3	Semiotic Index	Sign 2: the discussion between the baby families and “ <i>Guru Sibaso</i> ”, Sign 4: The Karo Ethnic day calculation, Sign 29: The basting to the baby bodies and the baby foreheads, Sign 30: The fifth place of

		“ <i>Guru Sibaso</i> ”, Sign 31: The deciding baby name, Sign 32: The feast
--	--	--

In the *Ngembah Ku Lau*, three are two out of 32 signs that had double meaning in the semiotic. It could be happened because of the *Ngembah Ku Lau* procedure. The three signs consist of *Uis nipuyuh*”, “*Lapung-lapung*”, and “*Pundang*”. For *Uis nipuyuh*” and “*Lapung-lapung*” were object sign but it changed to be physical sign because every each crossroads had to put firing. The firing is consist of *Uis nipuyuh*” and “*Lapung-lapung*”. Last “*Pundang*”, it was verbal sign which also changed because the way to go to the ritual place. It became an object sign cause it had to put in the crossroads.

Table 11. The table percentage of the sign

No	Semiotic Types	Frequency	Percentage
1	Semiotic Symbolic	14	43,75%
2	Semiotic Iconic	12	37,5%
3	Semiotic Index	6	18,75%
Total		32	100%

In the table, we could conclude that semiotic symbolic is dominated the semiotic types. 14 sign out of 32 signs made semiotic symbolic dominated the signs where the percentage was 43,75%.

CHAPTER V

CONSLUSION AND SUGGESTION

5.1. Conclusion

This study investigated the use semiotic analysis. The study also applied semiotic types in *Ngembah Ku Lau*. This strategy to to increase cultural research in the Karo tribe. With this method the readers could understand about what the *Ngembah Ku Lau* is.

The researcher use semiotic analysis in analyzing the *Ngembah Ku Lau*. Semiotic analysis provide detailer understanding of semiotic types even though readers have not knew *Ngembah Ku Lau* yet moreover, it showed this semiotic research clearly answer the question :

1. In the line with question, what Semiotic that realized on step of “*Ngembah Ku Lau*” in Karo Ethnics of Langkat regency. The researcher provides an observation. The researcher observation is found 32 signs in in the *Ngembah Ku Lau*. The sign consists Karonese word, Karonese ritual tools, and ritual part in the *Ngembah Ku Lau*.
2. In the line with question, how the stages of semiotic in the *Ngembah Ku Lau*. The researcher provides an elaboration from the “*Ngembah Ku Lau*” observation. Researcher elaboration is the stages of semiotic in the *Ngembah Ku Lau* signifier that consisting 14 verbal signs, 12 object signs and six physical signs. Verbal sign consists Karonese word by language. For object signs consists Karonese ritual tools that construed by

either the materials or the tool in the ritual. While physical signs consists ritual part in the *Ngembah Ku Lau* that construed by either phenomena or physical action

3. In the line with question, why semiotic in the *Ngembah Ku Lau* have different classification. The researcher provides a classification from the “*Ngembah Ku Lau*” elaboration. The classification consists semiotic symbolic, semiotic iconic, and semiotic index. The researcher classification is classified as 14 semiotic symbolic, 12 semiotic iconic, six semiotic index. Semiotic symbolic is a physical resemblance to the object that construed by verbal sign. For semiotic iconic is no physical resemblance to the object that construed by object signs. While semiotic index exists because of the sign existence that construed by physical signs.

5.2. Suggestion

Introducing local traditions to the younger generation is very good for preserving these traditions. The sophistication of technology at this time will affect people's concern for traditions or customs that exist in society. Therefore, continue to carry out the tradition or custom as it should.

As human beings, God's highest creation, we should always be grateful for what we have received from the Creator, so that our fortune will always run smoothly and live in prosperity.

The symbols contained in every traditional ceremony of the Karo ethnic group must always be maintained and preserved, so that the traditions passed down from our ancestors are not lost to time and change.

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APPENDICES

Appendix 1. Interview Transcript

Researcher : Selamat siang Nek, saya Satrawan Pelawi, hadir untuk mewawancarai nenek sebagai informan saya tentang upacara *Ngembah Ku Lau* untuk keperluan skripsi saya yang berjudul *The Symbolism in Ritual “Ngembah Ku Lau” in Karo Etnics: Semiotics Study*.

Informant : Iya, silahkan tanyakan kepada saya.

Researcher : Upacara *Ngembah Ku Lau* ini, ditujukan untuk siapa ya Nek?

Informant : Upacara ini ditujukan untuk bayi nak, biar si bayi bersih dari gangguan roh-roh halus dan mendapatkan nama yang sesuai dengan karakternya.

Researcher : Untuk waktu pelaksanaannya itu kapan ya Nek?

Informant : Untuk waktu pelaksanaan biasanya 4 sampe 7 hari sehabis diskusi keluarga sang bayi dan *Guru Sibaso*.

Researcher : *Guru Sibaso* itu siapa ya Nek?

Informant : *Guru Sibaso* itu penatua adat atau orang yang dianggap memiliki pengetahuan tentang adat nak.

Researcher : Kalau tempat pelaksanaan upacaranya Nek, itu dimana ya?

Informant : Untuk upacaranya, itu dilakukan dari rumah menuju sungai yang telah ditentukan.

Researcher : jadi Upacara *Ngembah Ku Lau* ini acara membawa anak ke sungai ya Nek? Informant : Nah, iya nak. Itu arti dari *Ngembah Ku Lau*.

Researcher : Untuk alat dan bahan ni Nek, itu apa saja sih yang di butuhin di Upacara *Ngembah Ku Lau* ini?

Informant : Oh, *Pundang* maksudnya.

Researcher : *Pundang* itu apa ya Nek?

Informant : *Pundang* itu bahan-bahan yang dibutuhin di upacara nak, isinya tu ada "*Upih*", "*Bulung Sukat*", "*Uis Nipuyuh*", "*Lapung-Lapung*", "*Gantang Beru-Beru*", "*Ageng*", "*Belo Cawir*", "*Jerango*", "*Kuning*".

Researcher : Maaf Nek, *Upih* itu apa ya Nek?

Informant : *Upih* itu pelepah pohon pinang yang sudah kering digunakan kalau anak yang dibawa turun mandi adalah laki-laki.

Informant : Untuk anak perempuan gimana ya Nek?

Informant : Untuk anak perempuan, itu menggunakan daun keladi disini disebut *Bulung Sukat*

Informant : Untuk *Uis nipuyuh* itu kain bekas yang dijadikan sumbu lampu.

Researcher : Untuk *Lapung-Lapung* Nek?

Informant : *Lapung-Lapung* itu artinya sekam padi nak.

Researcher : Kalau *Gantang Beru-beru* Nek?

Informant : *Gantang Beru-beru* itu artinya wadah yang terbuat dai bambu nak.

Researcher : Tinggal "*Ageng*", "*Belo Cawir*", "*Jerango*", dan "*Kuning*" ni Nek?

Informant : *Ageng* itu arang Nak.

Informant : *Belo cawir* itu sirih yang sudah lengkap dengan kapur, gambir, tembakau nak.

Informant : *Jerango* itu tumbuhan yang baunya sangat menyengat, dipercaya mampu mengusir setan.

Informant : Sudah semua ya Nak?

Researcher : Tinggal *kuning* nek, itu artinya apa ya Nek?

Informant : Oh iya, lupa nenek. Nenek ceritain aja ya Nak biar ga lupa nenek.

Researcher : Baik Nek.

Informant : Jadi, Upacara *Ngembah Ku Lau* dilaksanakan saat *nagkih-nangkih matawari* (menjelang tengah hari). Keyakinan masyarakat karo bahwa ketika upacara dilakukan pada saat *nagkih-nangkih mata wari* maka akan membawa *nangkih tuah ras kinibayaken* (kehormatan dan harta yang baik). Upacara diawali dengan doa bersama yang dipimpin oleh *guru sibaso* di rumah orang tua anak yang akan dibawa ke sungai.

Informant : Setelah itu semua rombongan yang terdiri dari *kalimbubu*, *sembuyak*, dan anak beru berangkat menuju sungai atau tempat yang telah ditentukan. *Guru sibaso* berjalan pada barisan terdepan, dibelakangnya *singembah* anak (yang menggendong anak) dan anak yang digendong (*mami* bagi anak laki-laki dan *bibi* bagi anak perempuan), kemudian kedua orangtua bayi, dibelakangnya *nini bulang* dan *nini tudung* (kakek dan nenek dari bayi, baik dari ayah

dan dari ibu), dan pada barisan paling belakang adalah *sangkep nggeluh* (semua kerabat).

Informant : Dalam perjalanan menuju sungai, di setiap persimpangan jalan akan diletakkan *Pundang* (*uis nipuyuh* dan *lapung-lapung* akan dibakar sehingga menghasilkan kepulan asap) Hal ini dilakukan karena dipercaya dapat menolak *begu* (setan) dan kekuatan jahat lainnya. Perbedaan pundang antara anak laki-laki dan perempuan (*Upih* bagi anak laki-laki dan *bulung sukat* bagi anak perempuan) membuat masyarakat yang melihat pundang di persimpangan jalan akan mengetahui apakah anak yang sedang melaksanakan upacara *ngembah ku lau* perempuan atau laki-laki, meskipun mereka tidak ikut dalam upacara tersebut.

Informant : Setelah semua rombongan sampai di sungai, maka acara selanjutnya adalah memandikan anak, oleh *mami* atau *bibi*. Ketika anak tersebut dimandikan, *guru sibaso* membacakan beberapa mantra, kemudian ditutup dengan kata-kata sebagai berikut: “*Enda kubereken man bandu lau si malem-malem. Gelah malem atendu erbapa, ernande, ermama, ermami, erbibi, erbengkila. Mejuah-juah kita kerina*” (ku berikan kepadamu air kebahagiaan, supaya kamu berbahagia bersama ayah, ibu, paman, dan bibi. Damai sejahtera untuk kita semua). Setelah anak selesai dimandikan, maka badan anak tersebut di olesi dengan *kuning* termasuk juga keningnya supaya tidak kedinginan.

Informant : Setelah upacara selesai di sungai maka rombongan kembali ke rumah, urutan rombongan masih sama seperti saat pergi ke sungai, yang berbeda adalah *guru sibaso* berada di bagian belakang, tujuannya adalah untuk menghalau kekuatan jahat.

Informant : Setelah sampai di rumah acara dilanjutkan dengan pemberian nama. Pemberian nama anak dapat diusulkan oleh setiap keluarga, namun yang memutuskan adalah *guru sibaso*, karena *guru sibaso* lah yang mampu melihat apakah nama sudah sesuai dan baik bagi anak tersebut. Setelah diperoleh nama yang sesuai maka dilanjutkan dengan makan bersama, sebagai ungkapan syukur dan kebahagiaan keluarga atas terselenggaranya pesta ini, dan bertambahnya anggota keluarga yang sudah mendapat nama.

Appendix 2. The materials or the tools in Ngembah Ku Lau

1. .Kalender Karo



2.Lapung- lapung



3. Gantang Beru-beru



4. Belo Cawir



5. Uis Nipuyuh



6. Ageng



7. Upih



8. Kuning



9. Kuning kuning



10. Jerango



11. Bulung Sukat



12. All Of Materials



Appendix 3. Permohonan Persetujuan Judul Skripsi

**MAJELIS PENDIDIKAN TINGGI
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Jl. Kapten Mochtar Basri No. 3 Telp. (061) 6619056 Medan 20238
Website : <http://www.fkip.umma.ac.id> Email: fkip@umma.ac.id

PERMOHONAN PERSETUJUAN JUDUL SKRIPSI

Dengan ini saya:

Nama Mahasiswa : Sastrawan Pelawi
NPM : 1902050147P
Program Studi : Pendidikan Bahasa Inggris

Judul	Diterima
The Symbolism in Rituals "Ngembah Ku Lau" in Karo Ethnics : a Semiotics Study	

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

Medan, 19 April 2021


Disetujui oleh,
Dosen Pembimbing


Dr. T. Winona Emelia, M.Hum

Hormat Pemohon


Sastrawan Pelawi
NPM: 1902050147P

Appendix 4. K1



**MAJELIS PENDIDIKAN TINGGI
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Form : K-1

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

Perihal: **PERMOHONAN PERSETUJUAN JUDUL SKRIPSI**


Dengan hormat yang bertanda tangan di bawah ini:

Nama Mahasiswa : SastrawanPelawi
NPM : 1902050147P
Prog. Studi : Pendidikan Bahasa Inggris
Kredit Kumulatif : 131 SKS IPK = 3.32

Persetujuan Ket/Sekret. Prog. Studi	Judul yang Diajukan	Disahkan Oleh Dekan Fakultas
 29-04-2021	The Symbolism in Rituals "Ngembah Ku Lau" in Karo Ethnics : a Semiotics Study	 29/4/21
	EXISTENCE OF ORAL TRADITION CAKAP LUMAT IN WEDDING CEREMONY IN KARO SOCIETY	
	The Translation of Linking Verb in John Green's Novel The Fault in Our Stars	


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

Medan, 19 April 2021
Hormat Pemohon,


SastrawanPelawi

Keterangan:
Dibuat rangkap 3 : - Untuk Dekan Fakultas
- Untuk Ketua/Sekretaris Program Studi
- Untuk Mahasiswa yang bersangkutan

Appendix 5. K2

**UMSU**
Unggul & Cerdas Berprestasi

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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 : Sastrawan Pelawi
NPM : 1902050147P
Program Studi : Pendidikan Bahasa Inggris

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


The Symbolism in Rituals "Ngembah Ku Lau" in Karo Ethnics : a Semiotics Study

Sekaligus saya mengusulkan/menunjuk Ibu :

Dr. T. Winona Emelia, M.Hum 

Sebagai Dosen Pembimbing Proposal/Skripsi saya.

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

Medan, 19 April 2021
Hormat Pemohon,

Sastrawan Pelawi
NPM: 1902050147P .

Keterangan:
Dibuat rangkap 3 : - Asli untuk Dekan/Fakultas
- Duplikat untuk Ketua/Sekretaris Jurusan
- Triplikat Mahasiswa yang bersangkutan

Appendix 6. K3

**FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
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Nomor : 1053/IL3/UMSU-02/F/2021
Lamp : ---
Hal : Pengesahan Proyek Proposal
Dan Dosen Pembimbing

Assalamu'alaikum Warahmatullahi Wabarakaatuh

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

Nama : Sastrawan Pelawi
N.P.M : 1902050147P
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : The Symbolism in Ritual "Ngembah Ku Lau" in Karo Ethnics : a Semiotic Study.

Pembimbing : Dr. T. Winona Emelia, M.Hum

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

1. Penulis berpedoman kepada ketentuan yang telah ditetapkan oleh Dekan
2. Proyek proposal/risalah/makalah/skripsi dinyatakan BATAL apabila tidak selesai pada waktu yang telah ditentukan
3. Masa kadaluarsa - tanggal : 29 April 2022

Wa'alaikumssalam Warahmatullahi Wabarakatuh.

Dikeluarkan pada Tanggal :
Medan, 18 Ramadhan 1442 H
30 April 2021 M

Dekan

Prof. Dr. H. Effianto Nst, S.Pd, M.Pd.
NIDN : 0115077302




Dibuat rangkap 4 (empat) :


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

WAJIB MENGIKUTI SEMINAR

Appendix 7. Berita Acara Bimbingan Proposal

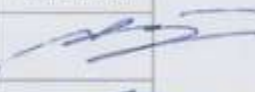




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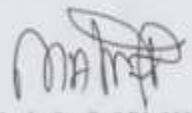
BERITA ACARA BIMBINGAN PROPOSAL


Perguruan Tinggi : Universitas Muhammadiyah Sumatera Utara
 Fakultas : Keguruan dan Ilmu Pendidikan
 Jurusan/Prog. Studi : Pendidikan Bahasa Inggris
 Nama Lengkap : Sutriswan Pelawati
 N.P.M : 1902050147P
 Program Studi : Pendidikan Bahasa Inggris
 Judul Proposal : The Symbolism in Ritual "Agenda Ka lau" in Karo Ethnic Semiotics Study

Tanggal	Deskripsi Hasil Bimbingan Proposal	Tanda Tangan
23 Okt 2021	table of contents - chapter 1. introduction	
30 Okt 2021	- identification of the problem	
5 Nov 2021	- chapter II THE REVIEW OF LITERATURE - chapter III	


Medan, November 2021

Diketahui oleh:
 Ketua Prodi Dosen Pembimbing


 Mandra Saqib, S.Pd., M.Hum.


 Dr. Tengku Winona Emelia, M.Hum.

Appendix 8. Berita Acara Seminar Proposal



**MAJELIS PENDIDIKAN TINGGI
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BERITA ACARA SEMINAR PROPOSAL

Pada hari ini Selasa Tanggal 30 Bulan November Tahun 2021 diselenggarakan seminar prodi Pendidikan Bahasa Inggris menerangkan bahwa :

Nama Lengkap : Sastrawan Pelawi
 N.P.M : 1902050147P
 Program Studi : Pendidikan Bahasa Inggris
 Judul Proposal : The Symbolism in Ritual "Ngembah Ku Lau" in Karo Ethnic Semiotics Study


No	Masukan dan Saran
Judul	✓
Bab I	What is phenomenon you found from your background of study? harus diperkuat lagi dari yang umum ke khusus fenomena ini yg digunakan sbg dasar melakukan identifikasi masalah.
Bab II	✓
Bab III	Technique of Data Collection buatlah prosesnya Technique of Data Analysis buatlah stepnya.
Lainnya	✓
Kesimpulan	[<input checked="" type="checkbox"/>] Disetujui [<input type="checkbox"/>] Ditolak [<input checked="" type="checkbox"/>] Disetujui Dengan Adanya Perbaikan

Dosen Pembahas



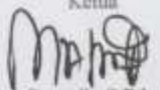
(Resty Wahyuni, S.Pd, M.Hum)

Dosen Pembimbing



(Dr. T. Winona Emelia, M.Hum)


Ketua



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

Panitia Pelaksana

Sekretaris



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

Appendix 9. Surat Keterangan

 **MAJELIS PENDIDIKAN TINGGI
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SURAT KETERANGAN

Ketua Program Studi Pendidikan Bahasa Inggris, Fakultas Keguruan dan Ilmu Pendidikan,
Universitas Muhammadiyah Sumatera Utara, menerangkan di bawah ini:

Nama Lengkap : Sastrawan Pelawi
N.P.M : 1902050147P
Program Studi : Pendidikan Bahasa Inggris
Judul Proposal : The Symbolism in Ritual "Negmbuh Ku Lau" in Karo Ethnic Semiotics
Study

benar telah melakukan seminar proposal skripsi pada hari Selasa, tanggal 30, Bulan
November, Tahun 2021.

Demikianlah surat keterangan ini dibuat untuk memperoleh surat izin riset dari Dekan
Fakultas. Atas kesediaan dan kerjasama yang baik, kami ucapkan terima kasih.

Medan, 24 Agustus 2022

Ketua,


Pirman Ginting, S.Pd., M.Hum

Appendix 10. Pengesahan Proposal

 MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238
Website : <http://www.fkip.umma.ac.id> E-mail : fkp@umma.ac.id

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

PENGESAHAN PROPOSAL

Panitia Proposal Penelitian Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara Strata – I bagi :

Nama Lengkap : Sisrawan Pelawi
NPM : 1902050147P
Program Studi : Pendidikan Bahasa Inggris
Judul Skripsi : The Symbolism in Ritual "Ngembah Ku-lan" in Karo Ethnic Semiotics Study

Dengan diterimanya proposal ini, maka mahasiswa tersebut dapat diizinkan untuk melakukan riset di lapangan

Diketahui Oleh :

UMSU
Unggul | Cerdas | Terpercaya


Diketahui/Disetujui Oleh
Ketua Program Studi


Dosen Pembimbing


Mandra Saragih, S.Pd, M.Hum.


Dr. Tengku Winona Emelia, M.Hum

Appendix 11. Lembar Pengesahan Hasil Seminar Proposal

 **MAJELIS PENDIDIKAN TINGGI**
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238
Website: <http://www.dipamuisu.ac.id> E-mail: ika@ummu.ac.id



LEMBAR PENGESAHAN HASIL SEMINAR PROPOSAL



Proposal yang sudah diseminari oleh mahasiswa di bawah ini:

Nama Lengkap : Sastrawan Pelawi
N.P.M : 1902050147P
Program Studi : Pendidikan Bahasa Inggris
Judul Proposal : The Symbolism in Ritual "Ngembah Ku Lau" in Karo Ethnic Semiotics Study


Pada hari Selasa tanggal 30 bulan November tahun 2021 sudah layak menjadi proposal skripsi.

Medan, 30 November 2021

Disetujui oleh:

Dosen Pembahas	Dosen Pembimbing
	
(Resty Wahyuni, S.Pd., M.Hum)	(Dr. T. Winona Emelia, M.Hum)

Diketahui oleh
Ketua Program Studi,



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

Appendix 12. Surat Izin Riset

**UMSU**
Singgal | Carabai | Terpadu

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

UMSU Terakreditasi A Berdasarkan Keputusan Badan Akreditasi Nasional Perguruan Tinggi No. 85/SK/BAN-PT/Akred/PT/08/2019
Pusat Administrasi: Jalan Mukhtar Basri No. 3 Medan 20238 Telp. (061) 6622400 - 66224567 Fax. (061) 6625474 - 6631003
http://fkip.umssu.ac.id fkip@umssu.ac.id umssumedan umssumedan umssumedan umssumedan

Nomor : 2338 /II.3/UMSU-02/F/2022
Lamp : ---
Hal : Izin Riset

Medan, 22 Rabiul Awwal 1444 H
18 Oktober 2022 M

**Kepada : Yth. Bapak/Ibu Kepala
Kepala Desa Rumah Galuh
Di
Tempat.**

Bismillahirrahmanirrahim
Assalamu'alaikum Wr. Wb

Wa ba'du semoga kita semua sehat wal'afiat dalam melaksanakan tugas sehari-hari sehubungan dengan semester akhir bagi mahasiswa wajib melakukan penelitian/riset untuk penulisan Skripsi sebagai salah satu syarat penyelesaian Sarjana Pendidikan, maka kami mohon kepada Bapak/ibu memberikan izin kepada mahasiswa kami dalam melakukan penelitian /riset ditempat Bapak/ibu pimpin. Adapun data mahasiswa tersebut di bawah ini :

Nama : Sastrawan Pelawi
N P M : 1902050147P
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : The Symbolism in Ritual "Ngembah Ku Lau" in Karo Etnic Semiotics Study


Demikian hal ini kami sampaikan, atas perhatian dan kesediaan serta kerjasama yang baik dari Bapak/ibu kami ucapkan banyak terima kasih, Akhirnya selamat sejahteralah kita semuanya. Amin.

Wassalam
Dekan


Dra. Hj. Syamsunarnita, MPd.
NIDN : 0004066701

****Pertinggal**

Appendix 13. Surat Balasan Izin Riset

 **PEMERINTAH KABUPATEN LANGKAT
KECAMATAN SEI BINGAI
DESA RUMAH GALUH**

Alamat : Dusun III Rumah Galuh, Binjai - Telagah Kode Pos: 20771

Nomor : 470 - 241 /RG/X/2022
Sifat : Biasa
Lampiran : -
Perihal : Memberikan Ijin Penelitian


Kepada Yth,
Pimpinan Universitas Muhammadiyah
Sumatera Utara Fakultas Keguruan dan
Ilmu Pendidikan,
di -
Medan

Sehubungan dengan Surat dari Universitas Muhammadiyah Sumatera Utara Fakultas Keguruan dan Ilmu Pendidikan Nomor : 2338/II.3/UMSU-02/F/2022 tertanggal 18 Oktober 2022 Hal : Izin Riset Program Studi Pendidikan Bahasa Inggris Penelitian The Symbolism in Ritual "Ngembah Ku Lau" in Karo Etnic Semiotics Study di Desa Rumah Galuh Tahun 2022 . Yang dilaksanakan atas Nama : **SASTRAWAN PELAWI**, N P M : 1902050147P.

Berdasarkan hal tersebut diatas, maka kami memberikan ijin Penelitian The Symbolism in Ritual "Ngembah Ku Lau" in Karo Etnic Semiotics Study Kepada Nama : **SASTRAWAN PELAWI** di Desa kami, Desa Rumah Galuh sekaligus membantu tugas dari Universitas Muhammadiyah Sumatera Utara Fakultas Keguruan dan Ilmu Pendidikan Medan yang Bapak/Ibu Pimpinan.

Demikian disampaikan atas perhatian dan kerjasamanya kami ucapkan terima kasih.

Rumah Galuh, 20 Oktober 2022


(JAMES GINTING)

Appendix 14. Surat Keterangan Selesai Riset

 **PEMERINTAH KABUPATEN LANGKAT**
KECAMATAN SEI BINGAI
DESA RUMAH GALUH
Alamat : Dusun III Rumah Galuh Kode Pos 20771

SURAT KETERANGAN
Nomor : 470 - 289 / SK /RG/XII/ 2022

Yang bertanda tangan dibawah ini :

Nama : JAPET GINTING
Jabatan : Kepala Desa Rumah Galuh

Menerangkan dengan sebenarnya bahwa :

Nama : SASTRWAN PELAWI
NPM : 1902050147P
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : The Symbolism in Ritual "Ngembah Ku Lau" in Karo Ethnic Semiotics


Selanjutnya diterangkan bahwa nama tersebut diatas benar telah mengadakan penelitian di **Desa Rumah Galuh** pada tanggal 20 Oktober 2022 s/d 05 Desember 2022 guna melengkapi data pada penyusunan Skripsi yang berjudul The Symbolism in Ritual "Ngembah Ku Lau" in Karo Ethnic Semiotics.

Demikian Surat Keterangan ini diperbuat untuk dipergunakan seperlunya.

Rumah Galuh, 06 Desember 2022
Kepala Desa Rumah Galuh


JAPET GINTING

Appendix 15. Berita Acara Bimbingan Skripsi




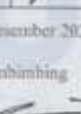


MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
 Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238
 Website: www.uimsu.ac.id E-mail: uimsu@uimsu.ac.id

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ


BERITA ACARA BIMBINGAN SKRIPSI


Perguruan Tinggi : Universitas Muhammadiyah Sumatera Utara
 Fakultas : Keguruan dan Ilmu Pendidikan
 Jurusan/Prog. Studi : Pendidikan Bahasa Inggris
 Nama Lengkap : Sanstrawan Pelawi
 NPM : 1902050147P
 Program Studi : Pendidikan Bahasa Inggris
 Judul Skripsi : The Symbolism in Ritual "Ngebeuh Ku Loh" in Karo Ethnic:
 Semiotic Study

Tanggal	Deskripsi Hasil Bimbingan Skripsi	Tanda Tangan
22 Nov 2022	→ Abstract, Table of contents, Acknowledgement Chapter I Chapter II	
24 Nov 2022	→ Chapter III Chapter IV Data Analysis	
29 Nov 2022	→ Data Analysis	
1 Dec 2022	→ Chapter V - conclusion	


Medan, Desember 2022

Diketahui oleh:
 Ketua Studi Dosen Pembimbing


 Pirmas Ginting S.Pd., M.Hum.


 Dr. Tengku Winona Emelia, S.Pd., M.Hum.

Appendix 16. Surat Pernyataan Keaslian Proposal

**UMSU**
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA

MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
Jl. Kapten Mochtar Basri No. 3 Telp. (061) 6619056 Medan 20138
Website (<http://www.fkip.umma.ac.id>) Email: fkip@umma.ac.id

SURAT PERNYATAAN

Assalamu'alaikum Warahmatullahi Wabarakatuh
Saya yang bertandatangan dibawah ini :

Nama Mahasiswa : Sastrawan Pelawi
NPM : 1902050147P
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : The Symbolism in Ritual " Negmbah Ku Lau" In Karo Etnic Semiotics Study

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, 24 Agustus 2022

Hormat saya
Sastrawan Pelawi
SASTRAWAN PELAWI

Diketahui oleh Ketua Program Studi
Pendidikan Bahasa Inggris


Pirman Ginting, S.Pd., M.Hum

Sastrawan Pelawi, A.md.

DATA PRIBADI

Tempat, Tgl Lahir : Binjai, 13 Desember 1997
Jenis Kelamin : Laki Laki
Agama : Islam
Kewarganegaraan : Indonesia
Status : Belum Kawin
Alamat Sekarang : Deleng Pucuk Desa Rumah Galuh Kec
Sei Bingai Kab Langkat
Telephone : 082165006757
Email : sastrawanpelawi@gmail.com

PENDIDIKAN

→ SD Negeri 050625 Rumah Galuh
Lulus Tahun 2009
→ SMP Negeri 8 Binjai
Lulus Tahun 2012
→ SMK Negeri 2 Binjai
Lulus Tahun 2015
→ Universitas Sumatera Utara
Lulus sebagai Ahli Madya, 2015 – 2018
IPK : 3.15

PENGALAMANKERJA

→ Auto 2000 Medan Gatot Subroto.
Sebuah perusahaan Automotive.
- Sebagai Siswa Magang Montir

→ Pt Sardana Indah Berlian (Mitsubishi Motor).
Sebuah perusahaan Automotive.
- Sebagai Siswa Magang Montir

KEMAMPUAN

Microsoft Word	●●●●●●●●	Bahasa Indonesia	●●●●●●●●
Microsoft Exel	●●●●●●●●	Bahasa Inggris	●●●●●●●●
Ms Power Poin	●●●●●●●●		