

**SEMIOTIC ANALYSIS ON THE WEDDING CEREMONY OF *BATAK*  
*ANGKOLA***

**SKRIPSI**

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

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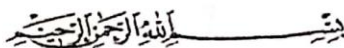
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Yang membuat pernyataan,



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## ABSTRACT

**Dongoran, ItaPurnamaSari . 1502050254. Semiotic Analysis on the Wedding Caremony of BatakAngkola. English Education Program of Faculty of Teaching Training and Education.University of Muhammadiyah Sumatra Utara.Medan 2019.**

This study deals with semiotic analysis in *Mangupa* of Angkolawedding ceremony. It was aimed at investigating the meaning of sign of *Mangupa*'s material used of Angkola wedding ceremony. This study was conducted by using descriptive qualitative design. The sources of data wastakenfrom the wedding of Mr. Muhammad AhdaPardomuan and Mrs.TettyDalimunteh'swhich held on 20th April 2019 in DesaSiguga, Sipiongot, KecamatanDolok, Padang Lawas Utara. The instrument in this study was document. Data was analyzed using descriptive analysis technique, by finding the symbol and interpreting the meaning of sign in *Mangupa* of BatakAngkola. The result showed that there were 13 sings in *Mangupa*ofBatakAngkola wedding ceremony. It consist of *piranimanuk* (chicken egg), *manuk*(chicken), *hambeng* (goat), *ikan* (fish), *aekminum* (water), *indahan* (white rice), *sira* (salt),*induri* (plundering), *pinggannagodang* (big plate), *bulungpisang* (banana leaf), *napuran* (betel leaf), *ulosbatak* (tradiotional cloth), *amparlampisan* (custom mat).It can be concluded that sign in *Mangupa* interpretation meaning is form of a value of prayer to Allah SWT and advice to the bride. The prayer contains the pleas of health, salvation, happiness, and glory for both brides in living a new life.

**Keywords :Semiotic Analysis, Angkola Wedding, Sign.**

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Medan, September, 2019

Researcher

Ita Purnama Sari Dongoran  
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# **CHAPTER I**

## **INTRODUCTION**

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

Language is a system of symbols that gives rise to sound and becomes a tool of communication for everyone and gives birth to a feeling and thought so that we will more easily understand what the person will say. (Wibowo 2001: 3). Symbols or signs in language can be defined by everyone in various forms. In semiotics, a sign is a form to define an object, for example if we pass on a highway, then the red light and the whole vehicle on the red light path will stop, so we can conclude from the red light when the red light is on the sign will stop. Such is the importance of a sign for our lives both in society and in the environment that we have just met. Signs are not only about an object but from pronunciation, form, or image can cause a sign.

On the other hand, culture also has many signs that can be found around us. But, we do not know that each sign has a hidden meaning when interpreted, sometimes each sign has its own meaning. So, we must know the sign of every aspect of the language as well as the objects that we can sense in plain view, by knowing the sign, we will not misinterpret the meaning of the sign. The meaning of the sign is not trivial, but many people are indifferent to the signs around it. Therefore, semiotics is one branch of linguistics that specifically learns about the signs that need to be described and analyzed.

Semiotics is the study of signs and a method used to analyze the signs contained in an object, so that the meaning contained in the object can be known. A sign can interpret itself and can interpret others. Signs can convey an information with the sign that we see. Signs are not limited to objects, if an object that is in front of us is different from the meaning of the sign, the sign can indicate the meaning that is significant to the object. Signs are often encountered in the environment around us starting from signs that are in clothing, body and even sounds that produce sound can contain hidden meanings. So meaning is one branch of semiotic that is very important for us to learn.

According to Pierce semiotics is a study that describes a sign in an interpretative process to find a sign that focuses on an explanation in an interpretation so that the sign can indicate and focus on the object (Najed and Ahmad 2016). The name for semiotics that we observe character signs as we know. Offered which triadic model consists of representamen, interpreters, and objects. The representamen is divided being qualisign, sinsign, and legisign. Based on the object, the divided sign becomes an icon, index, and symbol. Based on interpretan, the sign is divided into rheme, signed, and argument.

But until now, there are nine types the semiotics we know today, including this semiotic type semiotic analytic, descriptive, semiotic zoo, culture, narrative, natural, normative, social, and structural. Based on the various types of semiotics above, researcher focused on cultural semiotics, specifically the culture of marriage *AngkolaBatak* in Sipiongot, and examined the signs of the *AngkolaBatak* marriage culture used.

*AngkolaBatak* lives in the northern part of Padang Lawas, *AngkolaBatak* culture which is typical of marriage customs. Especially in the traditional wedding clothing section that is in *AngkolaBatak*, starting from his shirt which is blackish red, a hat called *Ampu*, and a crown that is used by the bride. Not only about clothes, but things that are identical to *Angkola* customs are *Tor-tor*, but usually the *tor-tor* is used when the bride and groom hold the name *HorjaGodang*, which in *HorjaGodang* will be chosen by seven buffaloes and will *manortorseven* days and seven nights because the meaning of the manor shows the sign that they are respected in the village. Apart from *Tor-tor*, the *Angkola* custom also has special foods that will be served when the bride and groom will get words of praise and advice while *mangupa*.

*Mangupa* is the most anticipated thing for all brides because even if they don't do the ritual, every bride has the right to be rewarded, because in this *mangupa* there is food served above without being covered with *BatakUlos* so that it makes it very special. the ones above contain very good and special meanings and will describe the nature of the bride and groom. In the event *Mangupa* the bride and groom will get a present from each invitation present at the event, and one party that is often even done by *AngkolaBatak is Martahi*, *Martahi* is one of the biggest parties held from each of the activities above, which is why the *AngkolaBatak* party is very lively.

The *Angkolawedding* ceremony is based on step (1) before wedding, which consists of *ManyapaiBoliniBoru*, *MarpokatKahanggi/ Sapangadongan*, *PatobangHata*, *MarpokatSahuta*, and *Manulak Sere*, (2) marriage divided into



*MangalapBoru, HaroroniBoru, Martahi, Mahorja, PataruhontuTapien Raya Bangunan, Mangupa, and (3) post marriage, which consists of Paulakanakboru, and Paulakindahan. The Mangupa program is the core of the AngkolaBatak wedding ceremony. This was attended by elements of DalihanNaTolu(Kahanggi, Mora, and AnakBoru), and others people like Kings and Heads or certain family names (Harajaon and Hatobangon) too. These people are invited to give speeches (Hata-hata), which usually contains suggestions, hopes, or even a pointing prayer for new partners. In addition, this event is carried out using verbal communication and use many things that symbolize hope and the prayers of the servants. . Mangupaaims to restore tondi(soul) to the body and seek blessings from Allah SWT to maintain a safe, healthy and inexpensive sustenance life.*

But now the younger generation no longer cares about culture, because young people consider it an ancient tradition that must be abandoned and not worth showing in every marriage custom, and even the younger generation do not know the signs in marriage and so do the its meaning. With the ignorance of the younger generation now that the meaning of each sign in marriage is rarely done and mentioned. As for some who knew but they did not want to do it. With the reduction of the younger generation who did not know about the meaning of each marriage custom, it resulted in culture becoming less visible. Culture is necessary, but if the custom keeps us away from God, then leave the custom, because whatever we do in this world must based on the rules of God and give everything to God.

This research was conducted based on observations of young people, 6 boys and 14 girls. Researchers conducted observation on 20 young people and gave questionnaires, each of them more unaware of the signs used in the *mangupa* and the meaning of the signs in the *mangupa*, even some of them rarely went to weddings. From this research researchers can conclude that young people are now reluctant to learn the signs and meanings contained in culture. (see appendix)

Based on the explanation above, the author is interested in analyzing sign of material in the *Mangupa Angkola Batak* Wedding ceremony in the village *Sipiongot, Dolok District, Padang Lawas Utara* (semiotic approach) using Pierce's sign theory to show the meaning of all symbols material will find the in *Mangupa Angkola Batak* wedding ceremony with the title “**Semiotic Analysis on the Wedding Ceremony of *Batak Angkola***”

## **B. The Identification of Problem**

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

1. Materials that used as sign in *Mangupa event Batak Angkola* wedding ceremony.
2. The meaning of sign in *Mangupa event of Batak Angkola* wedding ceremony

## **C. The Scope and Limitation**

The scope of this research is an analysis semiotic from *Mangupa* event of *BatakAngkola* wedding ceremony. This analysis was limited on sign that used in *Mangupa* event.

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

Based on the background above, in order to get a meaning from the interpretation of sign in *Mangupa* of *BatakAngkola* wedding ceremony, the researcher explained and analyzed each of the sign that appear in *Mangupa* event of *BatakAngkola* wedding ceremony. The problem of the study was be formulated as the following:

1. What are the sign that used in *Mangupa* event of *BatakAngkola* wedding ceremony?
2. What are the sign meanings realized in *Mangupa* of *Angkola Batak* wedding ceremony?

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

Concerning with the problems above, this analysis was intended to achieve some objectives:

1. To find out the sign that used in *Mangupa* event of *BatakAngkola* wedding ceremony.
2. To describe the meanings of the sign that used in *Mangupa* event of *BatakAngkola* wedding ceremony.

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

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

Linguists or cultural observers to enrich their knowledge of theory semiotic, especially semiotic means in *Mangupa of Batak Angkola* wedding ceremony. Other researchers to obtain information on the meaning of semiotics in *Mangupa of Batak Angkola* wedding ceremony, so that it can be a reference in doing relevant studies.

Practically, this research is expected to be useful for:

Researchers in increasing their knowledge about semiotics and mandate wedding ceremony. *Batak Angkola* people are expected to be a study that was make them understand the meaning of semiotic in the *mangupa* program in the wedding ceremony so that there is no mistake in the meaning of each marriage symbol. Readers who want to know more about semiotic analysis that is to say, this research is expected to be an additional source of knowledge and enrich the culture in Indonesia.

## **CHAPTER II**

### **REVIEW OF LITERATURE**

#### **A. Theoretical Framework**

##### **1. Definition of Semiotic**

According to Peirce semiotics is a study that describes a sign in an interpretative process to find a sign that focuses on an explanation in an interpretation so that the sign can indicate and focus on the object (Najed and Ahmad 2016). Based on what Peirce said that the sign will distinguish a truth, because in a sign it will be a logic to define a sign. Semiotic in a design is only a sign but a sign that must conclude correctly and consciously. Semiotics is not only used to analyze a text but we can also analyze objects through semiotic. Even objects that we often see can be analyzed through semiotic, like red lights. This shows that we can use semiotic for anything, whether it refers to sounds, images or even movements we can analyze.

According to Umberto Eco Semiotic is everything that can be related to objects can be considered a sign. A sign that can be interpreted to define the sign and instead of the object. This is something else that does not have to be there or really be somewhere when a sign must be defined right in front of us. Thus semiotics in principle is a discipline that studies everything that can be used to lie. If something can't be used to lie, on the contrary it can't be used to tell the truth, actually it can't be used "to say" at all (Moh. Faizan 2019).

Semiotics is the study of signs. The concept of this sign is to see that meaning appears when there is a relationship or relationship between marked in absentia (signified) and sign (signifier). A sign is a unit of a marker (signifier) with an idea or sign (signified). Semiotics is the study of signs, signs, and production of meaning. A sign is something that means something to someone else. Study of semiotic signs, use of signs and everything related to signs. In other words, semiotic ideas (signs, meanings, denotatums and interpretants) can be applied to all areas of life as long as there are no preconditions fulfilled, namely there is meaning given, there is meaning and interpretation (Cristomy and Lucky Yuwono 2004: 79). Being semiotic must really be understood to signify a meaning, meaning will influence every sign that we sense.

## **2. Definition of Sign**

According to oxford dictionary, sign is an object, quality, or event whose presence or occurrence indicates the probable presence or occurrence of something else. In semiotics, a sign is something that can be interpreted as having a meaning, which is something other than itself, and which is therefore able to communicate information to the one interpreting or decoding the sign. According to Sebeok (2001:3) “sign is any physical form that has been imagine or made externally (through some physical medium) to stand for an object, event, feeling, etc., known as a referent, or for a class of similar (or related) objects, events, feelings, etc., known as a referential domain.” Signs serve any function in human life. The signs allow people to recognize patterns in things which act as predictive

guides or plan for taking actions and serve as things of specific kinds of phenomena.

According to Jakobson “language is the only system which is composed elements which are signifiers and yet at the same time signify nothing” (Daniel Chandler 2007: 5) from Jakobson’s explanation that language can be a sign and sometime cannot be a sign. Language can be a signifier of language that has different meaning than what is said, sign can also be used in the language to interpret the sign.

According to Saussure A sign is not the relationship between something and name, but between the concept and pattern of sound with the sound pattern that we hear is proof that it can sense it and will generate ideas after seeing it and finding a marker in a sign (Halina Sendera Mohd 2014) . Signs that we can see from sounds, movements, images, warning signs, signs that we cannot define if we only see them, a sign can be interpreted when someone really understands so that people who understand a sign and can interpret it is a conscious person.

Signs are all physical forms that have been imagined or made externally to defend an object, event, feeling, etc., which are known as references, English cat words, for example, are examples of certain types of human signs known as verbal meaning references that can be described as 'carnivorous mammals with retractable tails, mustaches and claws. The meaning of a sign is arbitrary and variable. In Saussure's terms, any sign consists of the sound marker produced by the word, and its physical form and sign (word content).

For the language to function, the sign must be a unified whole. Our signs must interpret both in the form of sound, an object, and we must be able to make a difference from every sign that we must interpret. The meaning of language signs can be understood in terms of the origin of language signs and the nature of the relationship between symbols and their references. Plato explained that there is a systematic or meaningful relationship between symbols and references. There is a systematic relationship between symbols and references, which are supported by the similarity of sounds that symbolize his acquaintances. Saussure focuses on linguistic signs and he "fonocentrically" privileges the words spoken. He refers specifically to markers as "sound patterns" (acoustic images).

According to Peirce a sign might be simple or complex. Unlike Saussure, Peirce does not define the mark as the smallest marking unit. Everything or phenomenon, however complex, can be considered a sign from the moment it enters the semiosis process. The semiosis process involves a triadic relationship between signs or representamen (HalinaSenderaMohd 2014).

According to Copley (2001:31) "the most basic classes of signs in Peirce's menagerie are icons, indices, and symbols." An icon is a sign that is made to resemble, simulate, or reproduce its referent in some way (Sebeok, 2001:10). An index is a sign that refers to something or someone in terms of its existence or location in time or space, or in relation to something or someone else (Sebeok,2001:10-11). According to Copley (2001:31) a symbol is somewhat more complicated. A symbol is a sign that stands for its referent in an arbitrary, conventional way (Sebeok, 2001:11).



There are three elements that make up the function of a sign such as a label on a cigarette box containing an object. At first the fact that there is a box with a label on it indicates that it contains something, and then when we read the label we find what is something. The first thing to be noticed (representamen) is a box and label, this encourages our awareness that there is something in the box (object). Then we want to know what the box contains and we interpret it according to what we see in the box and read it and conclude the meaning. And this is the process of deciphering the marks hidden in an object, but what needs to be remembered is that the object of the sign is always hidden. The reason is simple if an object can be known directly we don't need a sign to interpret it.

### **1. Representamen**

is something that represents something else to see the actual object before it is interpreted, representamen is the real potential for the interpretation of objects.

### **2. An Object**

Objects are symbols that are used to determine what signs are used. Signs can only represent objects, as a complement in a sign, because with objects we are easier to understand. Signs can express something about an object, provided that it is an object that is familiar with observation.

### **3. An Interpretant**

Not an interpreter but the meaning of the sign to interpret each object.

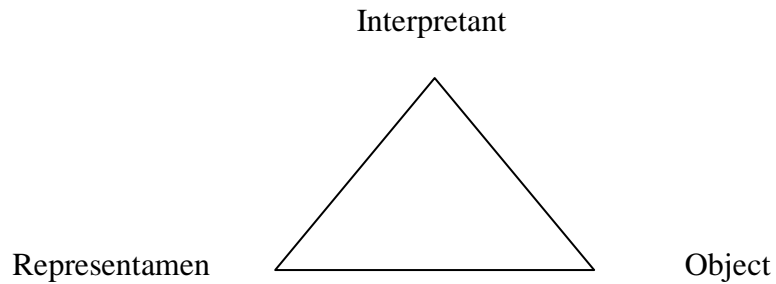


Chart I .Triangle of Meaning by Peirce

Peirce said that this semiotic theory is a general reference for studying various signs. Peirce needs more in-depth study of this problem. Especially about how broad the range of this theory is. for that he divided it into several classifications including:

### **A. Based on Representament**

That is related to something that makes a sign function. In this case Peirce classifies the Ground into three things:

#### **1. Qualisign**

Qualisign is the quality of a sign. For example the quality of words used in accompanying the sign is like words that are hard, rough or soft. Not only words that determine the quality of a sign, it can also be the color used even the accompanying image.

#### **2. Sinsign**

Sinsign is the existence and actuality of an object or event against a sign.

### **3. Legisign**

Legisign is the norm contained in a sign. This is related to what may and may not be done.

## **B. Based on the object**

### **1. Icon**

Icon is a sign that resembles the shape of the original object. Can also be interpreted as a relationship between signs and objects that are similar. That the purpose of the icon is to give a message about its original form.

### **2. Index**

An index is a sign that is related to things that are causal, or cause and effect. In this case the sign has a relationship with the object cause and effect. The sign means the result of a message.

### **3. Symbol**

Symbols are signs that are related to people and their markers. That something is symbolized through a sign agreed upon by the makers of the sign as a general reference.

## **C. Based on Interpretant**

### **1. Rheme**

Rheme is a sign that does not interpret in different meanings. Signs like this are often encountered in everyday life, one example being the word "rice has turned into porridge"

### **2. Dicent sign or signed**

Dicent sign or signed is a sign that matches the facts and facts. Usually we often see that a sign will be different in reality for example in a wedding there is a name "Bulang". So the sign that we see is no different in meaning.

### **3. Argument**

An argument is a sign that contains a reason for something. The sign that we see at a glance will be much different if we look carefully, and in the sign will show the reason why and what is in the sign.

## **3 . Definition of Wedding**

According to Bertrand Russell( 2009:51) marriage is a contract between prospective husbands and prospective wives to fulfill their type according to the provisions that have been regulated both religiously and legally. Marriage between humans must be based on affection and understanding, so as to distinguish between animals and humans . With this contact both candidates will be allowed to associate as husband and wife. Literally marriage is carried out to fulfill human

needs, and to continue and have offspring. Getting married has its own meaning for everyone, but generally getting married is done to perfect the religion of everyone.

Marriage is usually never released, whose name is social relations or what is said to be a party. Wedding parties are always things that are waiting for brides, guests and parents, the wedding party is always an object for people to attend a wedding. Not much different from the party in *Angkola Batak* culture. Wedding parties in the *Angkola* community are often referred to as *Martahi*, *Mangupa*, *Manongos* and others. *Mangupa* is something that the people of *Angkola* have been waiting for, because in *Mangupa* there is a meaning of every object in the *tampi*. *Mangupa* is done to restore *Tondi Mulak Tu Badan*, or the one that is often mentioned by *Mangupa* is a form of someone's gratitude to God for providing health and fluency during the marriage process. *Mangupa* is usually done at the end of a wedding party, with the end of *Mangupa* they have completed their wedding culture. *Mangupa* is usually done by cutting Goat or Buffalo. But before the *Mangupa* process is carried out we must know the levels in *Mangupa* starting from the lowest to the highest, but basically even though there is a degree of meaning the same thing returns *Tondi Tu Badan*, and among them are:

### **1. Pira ni manuk (Chicken Egg)**

The *Pangupas* the simplest, consisting of chicken eggs and rice, salt, shrimp, fish, vegetables, potato leaves, and water to drink. And the present is usually only a one house, if any outsiders are those who bring "*upa-upa*".

### **2. Manuk (Chicken)**

For *Pangupa* present is baked chicken and still intact without dismembered. Coupled with three chicken eggs were boiled, white rice and salt. With *Pangupa* from *Manuk*, which is present is a member of the family and other relatives.

### **3. Hambeng (Goat)**

This event is done with the show really implemented formally. As for the parts of the body coming we choose the head, right front leg, left leg back, tail, little meat, liver, heart and stomach as well as the content. In *Pangupa* from goat, which is certainly present a more complete and coupled with *namoranatoras* and *raja pamusuk*.

### **4. Horbo (Buffalo)**

is a form of *pangupa* the highest and usually *Pangupa* from or performed at events organized by the kings and their descendants.

## **4. Definition of Interpretation**

According to Ernst Von Interpretation is a frequent term not only in literary studies. It is used by musicians and lawyers, actors and priests, translators

an psychoanalysts, computer scientists and diagnosticians, and some time ago, when private airplanes began to come on the market, there appeared publications on how to interpret clouds. It is, of course, not unusual for a term to be borrowed by diverse professions and then to be used with a somewhat modified meaning, or metaphorically, or even in an unrelated way (BasidRahmad 2018). Based on the Von Interpretation is not only used in one provision, but interpretation can be used to interpret everything we see and what we feel. We can also interpret the sounds we hear and interpret an image. Interpretation is to interpret everything we see and what we hear, with us interpreting what we see, the meaning will be different.

## **5. Angkola Society**

The Angkola community is a family from one family to one clan, one clan becomes one village (*huta*). The Angkola community has a custom that is based on *Dalihan Na Tolu*, where *Dalihan Na Tolu* is divided into several family members, namely *Mora Kahanggi*, *Anak Boru*. The three family members are very closely related, especially in matters of adat or mangupa. The purpose of the three families or kinship is:

### ***1. Mora***

Parties from the female family or those who marry their children to a man, *Mora* is also divided into several parts, there are *Moradapotan* and *Mora Nasosak*, in this case both *Mora* have the same right to give an opinion on the decision of the married girl.

## **2. Kahanggi**

Relatives of a male family or those who have one clan with a male family, but *Kahanggi* can also be from not one *Marga*, for example our mother has a sister, so it is said to be *kahanggi dapotan*.

## **3. AnakBoru**

Family or sister or older sister of a brother. In a marriage marriage to the people of Angkola is very important, there are several things that must be considered in a marriage.

## **6. Marriage ( PabuatAnak / Boru)**

In *AngkolaBatak* culture in building a family it is often said that it depends on the woman, whether the woman is married well or not, why is that said because there are several marriages in *Angkola* that occur, including:

### **a. BoruNadiPabuat**

This marriage is common in everyone. But *borunadipabuat* has been legally official both customary law in the village (*huta*). *BoruNadiPabuat* has received blessings from both the parents and *Hatobangon* in his village. Which is where the role of *DalihanNaTolu* is very important which of which is *Mora*, *AnakBoru*, *Kahanggi*. These three relatives should not be left behind to do the wedding ceremony, because these three relatives must give advice to the bride. In Sipiongot, if anyone is married and is made, then the bride and groom have received blessings for carrying out all the customs to become a happy family.



## **b. *Boru Na Marlojong***

In Batak Angkola culture *Boru Na Marlojong* is not good for the community, because if someone is married, run will not get the blessing of the parents. And the community will also consider it not good, boru na marlojong often pursued and could not be married to his choice. And people who have eloped have not been able to enter the house before the consent of their parents, even those who have eloped will not be made customary before they can get the blessing of a woman's family. But in full they may be together only not by custom.

### **5.1.Pre-Wedding**

In general, if parents want to marry off their daughters, they must first negotiate, whether it's their children's choice or their parents' choice. After the woman's parents agree, they will inform their daughter that they have agreed. So the girl told her future husband that his parents had agreed to marry his daughter. With this agreement, the men will send *Mora*, *Anak Boru* or *Kahanggi* to convey what should be prepared. After the female parent receives a representative representative from the male family, the wishes of both parties are conveyed without harming anyone. During the discussion process, there will also be given *Mahar (Boli)* and giving gold (*manulak sere*), so that the two families will agree to get married.

#### **5.1.1 *MarpokatKahanggi***

In this stage the male family will negotiate to convey what is needed by the woman's family, after agreeing that the male family will come to the woman's

family's house. After the meeting is completed, if the woman's family agrees with the male family then it was be continued with *PatobangHata*.

### **5.1.2. *PatobangHata***

This process is continued after *MarpokatKahanggi*, in this case *PatobangHata* is not only *Kahanggi* who will come to the place of a family of women but there is *Mora*, and *AnakBoru*. This *PatobangHata* will complete all forms of marriage requirements, and parties from the male family will give *Boli* the woman's family and the *Parabiton* to the family of the woman. This *Parabiton* will be shared with female relatives who according to parents of women who are more entitled to it or commonly called (*Happu*) or *Manulak Sere*.

### **5.1.3. *MarpokatSahuta***

The results from *PatobangHata* will be continued with the *marpokatsahuta*. Where this event was attended by all men in the village. In the event involving *Harajaonin* the village, which *Harajaon* took the decision on who would go to pick up the bride at her parents' house, which would involve *Mora*, *Kahanggi*, *AnakBoru*, *PisangRaut*. In *MarpokatSahuta* this day will be determined anything good for picking up the bride, and picking up whatever is needed during the pickup of the bride.

## 5.2. Wedding

### 5.2.1. *MangalapBoru*

This representative who has returned from the *Manulak Sere* or *Mangalehen Parabiton* program, then what will be done in the women's family's place will be needed in *Mangalap Boru*. *Mangalap Boru* is the arrival of a male family at a woman's family's house with the intention of marrying their two children. In the culture of Angkola there are two types of weddings, one of which is a party in a woman's family (*horja pabuat boru*) and a male family place (*horja haroro ni boru*) or better known as *martahi*. In *Mangalap Boru* this marriage can be done in a mosque or at home with the presence of *Tuan Kadi* (head). After both validating being husband and wife, the process of *mangalehen hata* (*sipaingot*) from all family members, before the event ended, the bridegroom gave a prayer to the parents of the woman where the fire was given to the father of the woman in the form of *Topi, Baju, and Abit* . If you want to give to a woman's mother, just simply *Abit* (Cain). *Hudu's* fire meant as a sign of gratitude to the parents of women for raising and giving their children blessing. after all the programs have been completed, the bride departs from her family's house to her father-in-law's house and in this event the bride will be given a chicken and live teldong lights. after the departure of the house of the woman in the middle of the street the bride of Male will be *halangi* (*pangolati*) by *Naposo Nauli Bulung* in the village, aiming for the bridegroom to give *Naposo Nauli Bulung* money in the pocket instead that the bridegroom has brought a friend the village, if the bridegroom has

not given the money then *naposo nauli bulung* will not give way to the bride or groom or they will take the chicken that the bride brought.

### **5.2.2. Haroro Ni Boru**

*HaroroniBoru* will held to welcome the two brides, before arriving at the house of the male family, the family who lived in the man's house had prepared everything. If the bride wants to enter her mother-in-law's house, the bride and groom must stand at the door, in front of the door there is a banana stem placed at the door. These banana stems will be trampled by the bride and groom using their right foot, while still in entering the house the relatives who live at home will sprinkle rice mixed with turmeric to the bride and groom. After both of these are done, the bride and groom are invited to enter. The two brides will sit on a very beautiful mat, thus *PanusunanBulung* in the village will be male. Where in this male there will be a duck that has been prepared for both brides. After the two eat it, the bride will be asked who is the *topotkon* (with whom she is paired) to the village.

### **5.2.3. Martahi**

This activity was carried out after he arrived at his in-laws' house. The *martahi* tradition is one of the most important because in this *martahi* all relatives will come by giving money or what is called a donation for *martahi*. Give donations from the closest relatives to the people who come for *martahi*. After this *martahi* is finished, it will be announced how much the proceeds of the

*martahi* money will be obtained, and the closest relatives who give the donation money will be read out how much the money is given.

#### **5.2.4. *Marhorja***

Usually done before and after *martahi*, *mahorja* will involve *dalihannatolu* namely, *mora*, *boru* and *kahanggi* children as well as on the *mahorjamangalapboru* party, which is exactly the same. It's just that this *marhorja* is done to raise the dignity of the male family.

#### **5.2.5. *Mangayun***

In Sipiongot not all people do *mangayun*, only *mangayun* done by people to name the child of a father by using the name of his father. *Mangayun* a very unique event because in singing *mangayun* there are very good lyrics and a prayer for those who swing.

#### **5.2.6. *Tapian Raya Bangunan***

The purpose of *Tapian Raya Bangunan* is to throw away or wash away things that are not good, while on the highway the buildings of the two brides are given the word of advice and are bathed (*pangiran*). After being bathed, hope to bring safety to the home of the in-laws. Then after returning from *Tapian Raya Bangunan* later, will be given wages. And at the building's public party, the men of got the *mangalehenname* (*goar raja*), both *myTongku*, *Baginda*, *Sultan*, and others.

### 5.2.7. *Mangupa*

The *mangupa* tradition aims to restore spirit (spirit) into the body or better known as *paulaktonditubadan*. *Mangupa* tradition intends to ask for blessings from Allah SWT, the Almighty God to always be safe, healthy, and cheap in life. The *mangupa* ceremony is held so that "*Horastondimadingin, pirtondimatogu*" which means "Congratulations *tondi* in a cold / cool / comfortable state, hard *tondi* is more firmly united with the body so that it is able to face various challenges of life that are lived. "The tradition of *mangupa* *Angkola* custom is carried out by serving a set of ingredients *pangupa* (chicken eggs, salt, chicken, goat, and buffalo) in front of the bride and then the traditional assembly of *mangupais* opened by the people rich by providing traditional materials.

There are eight kinds of *mangupa* in *Batak culture*; they are:

- a. *AnakTubu* (welcoming a baby birth)
- b. *ManggoarDaganakTubu* (giving a baby name)
- c. *PaginjagObuk* (cutting the baby's hair)
- d. *PijurDaganakTubu* (a small ceremony to bring the baby out of the house)
- e. *ManangkoDalan* (introducing the environment to the child)
- f. *ManjagitParompa* (receiving a cloth to hold the baby or *ulos*)
- g. *PatobangAnak* or *PabuatBoru* (marrying son or daughter)

#### h. *MarmasukBagas* (entering new house)

In this case, it was explained in the previous chapter about *mangupa* on *pabuatboru* and *haroanboru*. *Mangupa* is done twice, in female families and in male families. But we focus on *mangupa* in the place of men. *Mangupa* will be followed by everyone including *hasuhutonandharajaon*. Everyone who is in the *mangupa* place will bring a gift to the bride according to the *happu* that was given to her, but only people who have close relatives have the right to convey words (*sipaingot*). *Mangupa* is hoped that the bride and groom will be happy in accordance with the advice stated in the *upa*.

### **5. 3. Post Wedding**

#### **5.3.1. *PaulakAnakBoru***

This program was specifically aimed at *anakboru*, who would return to their homes after paying for the wedding ceremony, usually the *AnakBoru* who came home from the bridegroom's house would bring a wrapper (rice wrapped).

#### **5.3.2. Indigenous Peoples**

This is the last activity of the marriage ceremony, where, for the first time the bride and groom visit the house of the bride's parents, their wedding ceremony must bring lunch, if it is possible for male parents to come to the bride's house as a sign. This is the spirit of the arrival of his daughter-in-law, he will say thank you to the bride's parents. Usually, it is done a few days after the ceremony at the wedding at the groom's house.

## **7. Previous Study**

In this study, the writer reads researchers which have the same topic with research about using Semiotic Meaning . Even though, the topic is the same, but the writer use different theory and different way in collecting data and analyzing data.

The study is conducted in the skripsi by Basid Rahmad Rangkuti. On her title skripsi entite : Semiotic Meaning in Mandailing Wedding Ceremony. The data was collected from fo kinds of mangupa. So, this previous research is different with the research of the writer that focuses on wedding, mangupa .

## **B . Coceptual Framework**

Semiotic is very important for us to learn because it can help us interpret all forms. Generally we need semiotic in our daily lives. If there is no sign to indicate something we will find it difficult, with this semiotic we as humans will be easier to understand all signs even with difficult signs. With semiotic we will know the verbal and nonverbal signs practically. It will also be more efficient for those of us who want to define meaning.



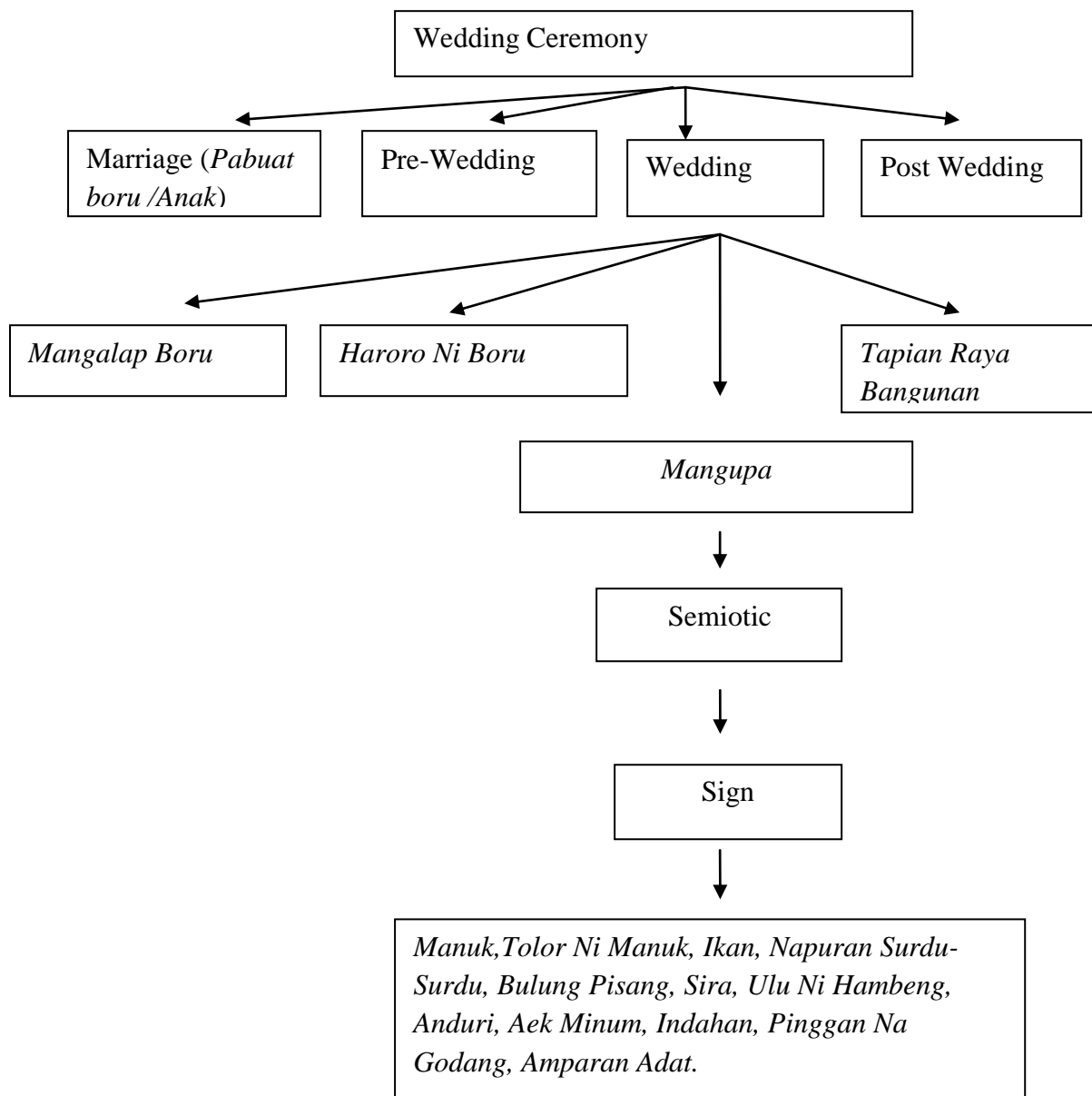


Figure I. Conceptual Framework of Semiotic.

## CHAPTER III

### RESEARCH METHOD

#### A .Research Design

This research was conducted using a descriptive qualitative design, namely interpretive research. Thus, the interpretation of data collection is the main concern of research. Also because qualitative research ideas deliberately choose informants (people, documents, or visual materials) that will be the best answers to research questions.

Choosing qualitative research because this study is very suitable for semiotics as a study of meaning and does not have to use numbers. With a real picture, the researcher is easier to deduce the results of the research.

#### B . Source of Data

This research was obtained from interviews conducted in the village of Siguga, Sipiongot on April 20, 2019. the interview was conducted for one day in connection with culture of *mangupa*. During the interview the informant told us about the traditional wedding and wedding preparations to be carried out. Researchers interviewed two people, one male and one female, male (Kariamas) as the customary leader in *Siguga Sipiongot* and a woman (Doriawan) as a maker of *pangupa* materials used in the *Mangupa* event at *Siguga*. Especially

the signs of mangupa and what the material are used when *mangupa* and what the benefit are.

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

In collecting data, the researcher is using documentary research. The stages are as follows:

- a. Interviewing with an informant
- b. Writing all data and anything that will be related to the research problem.
- c. Recording what the informant said.
- d. Listening to what the informant said so that no mistakes occur.

The fourth-step solution carried out by the researcher was very helpful for the author in the analysis data, and help authors make interpretation data. In finding meaning from symbol in the *Mangupa* program, the author acts as the interviewer and asks informant. The interviews will be transcribed and select some of the information needed that is relevant to the main objectives of the study.

### **E. The Techniques of Data Analysis**

The data was analyze by using theory Miles and Huberman (1994:10), he said that the qualitative data analysis consist of three procedures. There are data reduction, data display, drawing and verifying conclusion.

## 1. Data Reduction

Data reduction means a reduction process that will be carried out to facilitate the researcher in concluding the data which means sequencing is correct focus and the researcher provides valuable information in the research, the data selected by identifying and classifying the types of signs used in *AngkolaBatak* wedding events.

## 2. Data Display

Data display means a process to simplify data in the form of sentences, or tables. In displaying the data, the researcher made a description of the data by making tabulations of the marks used at the *AngkolaBatak* wedding to the meaning of each sign.

## 3. Drawing and Verifying Conclusion

Drawing and Verifying Conclusions means that all the data collected is clearly described so that this conclusion can answer the formulation of the problem formulated in the previous chapters.

## CHAPTER IV

### DATA AND DATA ANALYSIS

#### A. DATA


The data was taken from Muhammad Ahda Pardomuan Dongoran and Tetty Dalimunte's wedding ceremony on April 20<sup>th</sup> 2019 in Desa Siguga, Sipiongot. There were many sign, but the researcher only took the sign of mangupa event in wedding ceremony to analyzed the sign and their meaning in the Muhammad Ahda Pardomuan Dongoran and Tetty Dalimunte's wedding ceremony because in *mangupa* event there is big possibilities to researcher found many sign than others event in Angkola wedding ceremony.



#### B. DATA ANALYSIS


The researcher took 13 sign that used of the *mangupa* event to be analyzed. Those 13 signs of *mangupa* event there are: *tolor ni manuk* (chicken egg), *manuk* (chicken), *hambeng* (goat), *ihan* (fish), *aeK minum* (water), *indahan* (white rice), *sira* (salt), *induri* (plundering), *bulung pisang* (banana leaf), *pinggan na godang* (big plate), *burangir* (betel leaf), *ulos batak*, *lage lampisan* (custom mat). Their meaning as follows :

Table 4.1



Sign and meaning in *mangupa* event on wedding ceremony


No	Signs	Meaning
1	<p><i>Pirani manuk</i>(egg)</p> 	<p>Chicken eggs provided in the traditional Mangupa event are boiled chicken eggs that symbolize the bride and groom to unite in one heart and mind in taking a new life. The white color in the egg symbolizes silver and yellow symbolizes gold and the bride and groom eat the egg until the contents of the egg are yellow and must not fall should one meal with the hope that both brides can get wealth and wealth that will be abundant. Eggs amounted to 3 items that symbolize the change of natolu.</p>
2	<p><i>Indahan</i> ( White Rice )</p>	<p>White rice is a symbol of planning and a sign of sincerity in everything. To get to the plate, rice</p>



		<p>requires a long process and hard work that starts from sowing seeds, hoeing, planting, caring for it until harvesting, pounding rice into rice, and cooking rice into rice. It is hoped that the bride and groom will live their lives patiently and full of hard work to make a better married life. While the white color of rice symbolizes the deepest sincerity both in the family and in society.</p>
3	<p><i>Napuran Surdu -surdu</i> (betel leaf)</p> 	<p>Betel leaf is placed on a plate with several other ingredients such as gambier, tobacco, soda, areca nut. Betel leaves are distributed to all participants of the Mangupa traditional ceremony as a sign that all agree the ceremony will begin. Betel leaf has the meaning of unity which describes the d Natolu breadth. Betel leaf also symbolizes the bad start at the beginning but at</p>



		<p>the end it will be delicious like that of life, the bride and groom are advised to always remember to leave a young age to suffer a little but in the old age to live happily.</p>
4	<p>Hambeng (goat)</p> 	<p>Goat body parts from the head of the goat, right front foot, back left leg, a little meat, liver and stomach contents that symbolize humans can not live alone and must fill the entire environment so that humans can live peacefully without anyone disturbing and gifted by all parties and to the bride and groom is also expected to become more intimate so that there is no separation, and whatever the problem is, always share.</p>
5	<p><i>Ihan</i> (Fish )</p>	<p>Fish is a symbol of togetherness, perseverance, and prayers to have children. Fish in pangupa consist of two tails that symbolize husband</p>

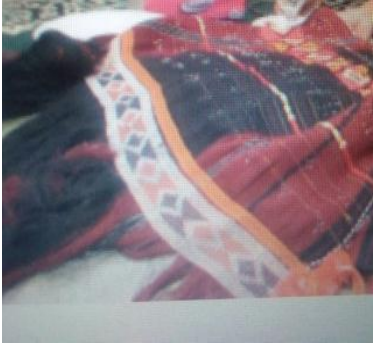



		<p>and wife. fish that always go together upstream and downstream in the hope that the bride and groom are always together. That fish always swaying in the water symbolizes persistence with the hope that the bride will be diligent and not lazy. a fish that always has many children symbolizes that the bride and groom will be blessed with many children later. And they can educate their children in accordance with the behavior of the fish the greater the deeper the fish will dive into, the depth of knowledge that their children later.</p>
6	<p><i>Manuk</i> (Chicken)</p> 	<p>The chicken provided in the mangupa event is a curry chicken. Chickens are one of the animals that always remind people to always wake up in the morning and do dawn prayers and look for fortune</p>

		<p>in the morning so they can make the best use of time. The meaning of the traits that chickens have are examples of morality, human character knows time. the nature of chickens that always protects a child if necessary sacrificing his life in the hope that the bride and groom will protect each other and their children later.</p>
7	<p><i>Sira</i> (Salt )</p> 	<p>Salt is placed in pangupa food as a symbol of strength. Salt is an indispensable ingredient of humans in cooking so that the cooking is tasty and tasty because the bride and groom are expected to imitate the nature of salt so that it is still needed and beneficial to others, and always as a complement to each other.</p>
8	<p><i>Bulung pisang</i>(Banana leave)</p>	<p>Banana leaves are used as a cover for pangupa food. Banana leaf is a</p>

		<p>leaf that is often used to wrap food that is resistant to heat and cold that symbolizes that the bride and groom can survive in any condition whether sad or happy and wise in family and friends to anyone. Banana leaves amounted to three strands as a symbol of natolu d Natutlan. One at the bottom and two more as a cover of the pangupa.</p>
9	<p><i>Aek Minum</i>(Water)</p> 	<p>Water, the surface of the water is always flat no matter how the shape of the container and flows to the lowest place. the bride is expected to remain humble no matter where they are and like to help others. The color of clear water symbolizes sincerity because in doing something it must be with a clean and sincere heart in order to get blessings and the benefits are also blessings.</p>

10	<p><i>Pinggang Nagodang</i> (big plate)</p> 	<p>The pangupa material is placed on a large plate and arranged neatly in a round shape. Each form of material is arranged according to the agreed cycle, it is expected that the bride and groom always reach an agreement in achieving life goals in the family so that whatever the problem may not act alone there must be an agreement between the two parties.</p>
11	<p><i>Anduri/ Tanpah</i> (plundering)</p> 	<p>Looting is used as a place for pangupa. Induri is used by the community as a tool for sorting good and damaged rice. Induri as a symbol of society and symbolizes the difference between right and wrong is expected that brides must be smart in choosing and filtering out what is right and wrong for their domestic life.</p>
12	<p><i>UlosBatak</i></p>	<p>Ulos is used to cover</p>

		<p>pangupamaterial after banana leaves. Ulos is a symbol of the delivery of prayer, to immediately become a child, a symbol of hope that whatever is desired is immediately achieved both in the work of offspring so that it can easily be achieved and can become a happy family for the bride and groom.</p>
13	<p><i>Lage/ tikar</i> ( special mat)</p> 	<p>The special mat is the second place where the bride and groom sit to carry out the Mangupa event. This special mat is used as a differentiator between the two brides who will conduct a mangupa ceremony with the participants. The mat on which the bride is sitting must be level so that the bride and groom feel comfortable while doing the Mangupa event and as a symbol that shows the level of</p>

		<p>the bride's position in the family that the bride is not the same as the daughter.</p>
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### C. Findings

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

1. There are 13 signs found in the *mangupa* event at the *Angkola Batak* wedding custom and describe the sign in accordance with the meaning of the materials.

2. The meaning derived from the sign contained in the *mangupa* event

*Angkola Batak* traditional marriage is a form of moral values and prayers to Allah SWT as well as advice for the bride. The prayers offered contain requests for health, safety, happiness, and glory for the bride and groom to live a new life. According to the data analysis each sign has its own meaning, the Chicken Egg symbolizes the bride to be united in one heart and mind and always together with the bridegroom both joy and sorrow, the chicken symbolizes as a reminder to humans both about time and protect each other, the goat is a symbol of the event attendant and compassion towards humans, because no human can live alone, Fish symbolizes persistence, perseverance , and a prayer to have children and as a symbol that the more experience there is, the lower the hearts of the bride and

groom, the salt is a symbol of strength because without salt the food is not tasty, then the bride and groom must strengthen each other, white rice is a symbol of planning and a sign of sincerity in all things and never save end am to anyone, banana leaf symbolizes adaptation to conditions wherever the bride and groom live they can shelter for others, the plate is an agreed symbol, betel leaf is a symbol to depict the *Dalihan Natolu*, the *Batak ulos* is a symbol of doa delivery, and the custom mat symbolizes the position of the bride's position in family.

#### **D. Discussion**

From the research, it was found that the Angkola community, in particular in Siguga Village, Sipiongot Dolok District, North Padang Lawas there is still a traditional *mangupa* tradition in marriage. *Mangupa* is a ceremonial tradition in the form of prayers, messages and instructions to the bride and groom. This message was conveyed using the native language of the *Batak Angkola* and delivered by people who got the mandate to convey words of advice to the bride and groom. Prayers are delivered in the form of health, security, and get wealth of blessings and pious and sholeha children. While the message given to the bride is *Angkola Batak's* life guide in living life,

Household life is implied in the markings of the material used in the *mangupa* event. These signs have been passed down from generation to generation to this day. Although today many young people do not understand the meaning of the *pangupa* sign, it must be carried out as a way of life. The *Batak Angkola* life guide implied in the *pangupa* symbol is that humans cannot live

alone and need others (the community), humans must remember the time to work and worship Allah SWT, live life patiently and try as much as possible, don't be arrogant and have to keep it simple, and always grow deliberations to reach a solution in every problem without having to use violence.



## CHAPTER V

### CONCLUSION AND SUGGESTION

#### A. Conclusion

Based on the research, researcher concluded from this study as follows:

1. There are 13 signs used in the *Angkola Batak* marriage at the *Mangupa* ceremony.
2. The meaning derived from the sign contained in the *mangupa* event is in the form of the value of prayer to Allah SWT and advice for the bride. The prayer contains requests for health, safety, happiness, and glory for the bride and groom to live a new life.

#### B. Suggestions

There are a number of constructive points suggested as follows:

1. For linguists and practitioners.

It is advisable to continue to examine and examine matters relating to the semiotic meaning of linguistics especially from signs to contribute to the development of linguistics.

2. For further researchers

It is recommended to conduct research by expanding studies in other people who have high literature to get new findings specifically related to semiotics the meaning of the sign.

### 3. For writers

It is recommended to continue to develop works that contain literary and moral values and meanings of each semiotic sign in order to enhance linguistic studies increase reading motivation for the public so that everyone who reads it is easy to understand.

### 4. For newcomers

It is recommended to continue to increase interest in reading, especially literary works that contain positive values and beneficial for development of science. In this case, the reader not only knows about the semiotic meaning of the wedding ceremony, but also is used in everyday life in order to better understand about the signs around them so they are and others will respect each other.

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## **Appendix**

### **Appendix I. Interview with informant 1**

*Researcher* : Assalamu alaikum tulang, au doon si Ita mahasiswa sian UMSU giot marsapa sugari tentang adat mangupa dihorja?

*Kariammas* : Waalaikum salam, oo ahadei bere naget sapaon mi?

*Researcher* : aha sajo deitulang bahan-bahan nadi pake dibaen pangupa?

*Kariammas* : Bahan nai baen molo mangupa di horja tergantung menek godangn horja na get baenon na halak puna karejo, songon horja si Ahda dohot si Tetty pangupa utama nai baen hambeng. Hambeng on ima simbol bahaso resmi ni acara mangupa sangape karejo nai baenon.

*Researcher* : Aha dope bahan-bahan lainna Tulang?

*Kariammas* : Ima adong pirani Manuk, Manuk, Aek Minum, Indahan, Sira, Napuran surdu- surdu , Pinggan na Gogang, Amparan Adat sang ape lage, Ulos Batak sangape paroppa na imbaru, Induri, dohot Bulung Pisang , hambeng, sira, .

*Researcher* : Aha muse makna ni bahan-bahan nai tulang?

*Kariammas* : Sude bahan-bahan nai gunaon i adong doi masingmasing maknana tu si napuna hajatan songon horja on khususna tu kedua pengantin. Tai anggomaknanaianntulang mu ma

*sapai da haranaumboto an maiia ,haranbhat do  
nadibotoniadohotmalodoiia hat –hatanai i  
dohotartinaisudena au ramutarsaimanahuboto.  
Hubotopdonmaknana tai ummalooan ma nantulang mu i*

*Researcher : Olojadimatualang ,tarimokasih da tulang*

## ***Interview With Informant 2***

*Researcher* : *Assalamu'alaikumnanntulang,jadimanyambung*  
*nahusapaitutulangnantulang* *aha*  
*maknanaadongnadipangupa i*

*Doriawan* : *wa'alaikumussalamolojadi* *ma*  
*berejadimulasatioptandanadinamangupa i marmaknanadeges do*  
*sudenaii ,tangihon ma sohudokkon.*

□ *Pira Manuk nai bolgang tolu biji maknana tu pengantin baru anso seiya sahata saoloan dot sapamikiran halai nadua dalam mengaruni rumah tangga. Na bontar ni pira manuk i diumapamahon songon perak, pala nagorsing nai songon sere. Pala mangan pira manuk pangupa i halai nadua akkon do sampe tu nagorsing nai dohot harapan anso tarjomak sere halai, maksudna dapot kalai baen hakayoon dohot kesehatan. Aso ma so tolu pira manuk nai i baen, ima tanda ni dalihan natolu.*

□ *Manuk , makna ni manuk ima hita ligi songon sifat ni manuk, manuk ima binatang na salalu mangingot waktu jadi anso jadi manusia namaboto waktu alai nadua juo manuk salalu manjago anak nia semampu nia sampe nyawape i korbankon ia tu anak nia, godang harapan tu pengantin baru anso marsijagoan halai nadua dot anak nialai tongkinnai.*

□ *Hambeng nai gule, angkon na adong dei sude bagian-bagian ni ambeng naibaen i tempat ni pangupa i, songon patna, uluna, dilana, isi ni bitua nai, dot usunai sebagai simbol manusia inda bisa hidup sendiri angkon namarmasyarakat*

*do anso bisa mangolu marsihormatan inda marsigangguan. Pala bisa iba marmasyarakat denggan maka alak pe jadi denggan tu iba inda adong pembatas.*

□ *Ihan, simbol kebersamaan, ketekunan, dohot doa anso adong anak. gukaen nai adong dua ibaratkonma manjadi suami dan istri sangape kedua pengantin naselalu rap songon gulaen tu huluan dot pangabisan ni aek, gulaen naso ra so i aek manjadi makna i pangupa anso ringgas inda losok mandalani rumah tangga, gulaen kan bahat sajo anakna jadi i manjadi doa tu kedua pengantin anso mudah-mudahan mandapot anak na soleh dot nasoleha.*

□ *Aek Minum, maknana songon sifat ni aek tujia pe ibaen tempat nia bentuk nia totop dohot ia mengalir tu tempatna paling rendah. Ima harapan anso kedua pengantin anso totop sederhana inda sombong dohot selalu marsitolongan tu nalain. Warna ni aek i sebagai simbol keikhlasan, harana ahapae nai hita karejoon angkonna dot roa niais dot ikhlas do.*

□ *Sira, sira simbol kekuatan. Sira sangat ponting baen bahan ni parmasak anso mardai dot tabo masakan i besar harapan tu kedua pengantin anso songon sira na selalu bermanfaat dohot ibutuhkon halak sudena.*

□ *Indahan, indahan simbol rencana dot keikhlasan ni roha. Anso sampe indahan i tu pinggan mempunyai bahat proses dohot kerja keras mulai ngon manabur same, mancangkul, mananom, manyabi, mangarontok, baru manjadi dahanon setelah i baru bisa ipamasak anso i pangan. Ima iharopkan tu kedua mempelai anso selalu sabar dohot kerja keras anso mandapotkon hangluan naum denggan. Warna nabontar ni indahan i sebagai simbol keikhlasan.*



□ *Napuran Surdu-Surdu, pelengkap ni burangir adong gambir, soda, timbako, dohot pining. Burangir nai ilehen tu sude na adong i acara pangupa i sebagai simbol bahaso sude setuju acaranai akan i muloi. Napuran juo pe igamborkon sebagai dalihan natolu.*

□ *Induri, songon guna ni induri ima baen manyege dahanon baen mamisahkon dahanon nadenggan dohot nasega songoni juo ma i haropkon tu kedua mempelai anso bisa mamilih dia najeges dohot najat tu alai anso bisa manjadi denggan rumah tangga ni alai.*

□ *Bulung Pisang, adong tolu lambar bulung pisang nadibaen jadi panutup ni pangupa. Tolu malambongkon dalihan natolu, bulung pisang dibaen sebagai patutup harana bulung pisang bisa manjadi pambungus nangali bope namilas dot harapan kedua mempelai bisa manadalin hangoluan bersama baik dalam sedih dot bahagia.*

□ *Pinggan na Godang, pinggan nai igunaon baen tempat ni pangupa na ibul. Ibul artina sepakat. Iharopkon anso kedua mempelai selalu sepakat dalam mandalani tujuan kehidupan marumah tangga.*

□ *Ulos Batak, igunaon panutup ni pangupa sidung bulung pisang. Maknana sebagai pengantar doa untuk segera puna anak, dohot anso manjadi keluarga na marbahagia bagi kedua mempelai.*

□ *Amparan Adat, ima tempat parjugukan ni kedua mempelai baen pambeda antara ise na akan di upa-upa dohot hadirin naro. Amparan namartingkat-tingkat puna makna sebagai tanda tingkatan posisi si pengantin bagi keluarganya.*

*Researcher : Olo nantulang, Tarimo kasih danantualng tu sude informasi nai nantulang. Songoni majolo nnatualang da Assalamu alaikum nantulang.*

*Doriawan : Sama- sama. Waalaikumsalam.*

## Appendix II English Sheet

### Interview with Informant I

- Researcher : Assalamu alaikum sir, I am Ita, I am a student of UMSU would like to ask about *Mangupa* in Angkola wedding ceremony.
- Kariamas : Waalaikum Salam, What is it ?
- Researcher : What are the materials that used in Mangupa?
- Kariamas : Materials that used in Mangupa is depend on the wedding ceremony is it big or not. As Ahda and Tetty's wedding the main material used is goat. The use of goats in mangupa event is to show the official event.
- Researcher : What are the others?
- Kariamas : *There are Pira Manuk* (chicken egg), *Manuk* (chicken), *Gulaen* (fish), *Aek Minum* (white water), *Indahan* (rice), *Sira* (salt), *Napuransurdu-surdu*(betel leaf), *Pinggana Gogang* (big plate), *Amparan Adat* (custom mat), *Ulos Batak* (traditional cloth), *Induri* (plundering), and *Bulung Pisang* (banana leaf)
- Kariamas : What are their meaning sir?
- Informant : They have their own meaning for the brides. But you just ask to my wife and her more understand about the sign in mangupa and meaning of sign
- Researcher : Ok sir, thankyou so much

## **Interview with Informant 2**

Researcher : Assalamu'alaikumnantulang , so I wannaconnect what I just asked to sir about *mangupa*

Doriawan : Wa'alaikumussalam, ok I will explain what use the sign in *mangupa* and what the meaning of sign to use in*mangupa*, so let hear so be carefully

□ Chicken egg, the chicken eggs provided in the customary event of mangupa are boiled chicken eggs that symbolize the bridegroom to be united in one heart and mind in taking a new life. The white color in the eggs represents silver and yellow symbolizes gold and the two brides eat the eggs until the contents of yellow eggs in the hope that both brides can earn fortune and wealth that will be abundant. Eggs amounted to 3 grains that symbolize the dalihan natolu.

□ Chicken, the chicken provided in the mangupa event is the chicken that is in the goulash. Chickens are animals always remind to humans about time. The meaning of the nature or example of the life of morality, man's character knowing the time. the nature of the chicken that always protects the child if necessary to sacrifice his life in the hope that the two brides will protect each other and their children later.

□ Goat, The goat body part of the goat head, right front leg, rear left legs, a little tail of meat, liver, heart and stomach contents that symbolize humans can not live alone and must populate throughout the neighborhood so that humans can live peacefully without any disturbing and awarded by all parties and to the bride and groom are also expected to become more familiar so there is no separation.

□ Fish, the fish provided in the event mangupa is fried fish. Fish is a symbol of togetherness, diligence, and prayer to have children. Fish in *pangupa* consists of two tails that symbolize husband and wife. fish that always go together upstream and downstream in the hope that the two brides are always together. The fish that always wiggle in the water symbolizes persistence in the hope that the brides become a diligent and not lazy man. fish that always have many children symbolize hopefully the two bride blessed with many children later.

□ Water, the surface of the water is always flat no matter how the shape of the container and flows to the lowest place. it is expected to the bride and groom to keep humble wherever they are and like to help others. the color of clear water symbolizes sincerity because in doing something must be with a clean and sincere heart.

□ Salt, salt is placed in pangupa food as a symbol of strength. salt is an indispensable ingredient of humans in cooking for cooking to be tasty and tasteful as both bride and groom expected to imitate the nature of salt to remain needed and beneficial to others.

□ White rice is as a symbol as a symbol of planning and sign of sincerity of the heart in all things. to get to the plate, rice requires a long process and hard work that starts from sowing seeds, hoeing, planting, weeding, until harvest, pound rice into rice, and cook rice to rice. is expected to both bride and groom to live this life

with patience and hard work to become a better life in marriage. While the white color of rice symbolizes sincerity.

□ Plundering used as a place of pangupa. induri is used by the community as a tool for sorting good and damaged rice. induri as a symbol of society and symbolize the distinction between right and wrong is expected to the bride to be smart in choosing and filtering what is right and wrong for their home life.

□ Banana leaves are used as *pangupa* food cover. Banana leaf is a leaf that is often used for wrapping hot and cold-resistant food that symbolizes that both bride and groom can survive in any condition either sad or happy and wise in the family and friends to anyone. Banana leaves numbered three strands as a symbol of natolu dalihan natolu.

□ Big plate, Pangupa materials are placed on a large plate of round shape. round is agreed, it is expected to the bride and groom to always be deliberate to reach agreement in achieving the purpose of life in the family.

□ Betel leaf is placed on a plate with some other ingredients such as gambier, tobacco, soda, areca nut. Betel leaf is distributed to all participants of traditional ceremony mangupa as a sign all agree the ceremony will begin. betel leaf has meaning unity that describes the dalihan natolu.

□ Ulos is used for cover of pangupa materials after banana leaf. Ulos is a symbol of the delivery of a prayer, to soon be a child, and can be a happy family for both brides.

□ Custom mats are where the two brides sit. Custom mats are used as a distinction between the two brides who will perform the mangupa ceremony with the participants. The multilevel and multilevel strings are symbols that indicate the degree of position of the bride in the family.

Researcher : Okay sir, thank you for all the information miss.

Assalamu'alaikum.

Doriawan : Dont mention it. Waalaikumsalam.

NAMA : Anggi Arysandi Hasibuan

UMUR : 20 Tahun

Jawab sesuai najungada di alami ho dohot tanda ceklis (√)

No	Parsapaan	Sering	Jarang	Inda	Olo
1	Jungada doho dohot tu undangan pernikahan nadi hutamu		√		
2	Mangarti doho makna mangupa dohot bahan bahan mangupa nadi pargunahon di waktu mangupa			√	
3	Mangarti doho aha makna nisira na adong di pangupa i			√	
4	Mula dohot ko tu pesta pernikahan jungada ho manangihon aha maksud nadi dokkon ni tobang –tobang I molo makkatai di mangupa			√	
5	Paham doho sanga aha tujuan ni na mangupa i			√	
6	Jungada do ho dohot mambuat bahan bahan manupa i			√	
7	Di botoho do sanga sadia jumlah bahan –bahan mangupa nadi pargunahon dohot nadi pasang di anduri i			√	
8	Jungada do ida ho sanga bia cara payakkon ni bahan-bahna mangupa i			√	
9	Mangarti doho asi adong bulung pisang panutupi ni pangupai dohot sadia bahat bulung pisang nadi porluhon			√	
10	Setuju doho molo mangupa inda di gunahon di masa nagot ro				√



NAMA : Try Yunita Ritonga

UMUR : 19 Tahun

Jawab sesuai najungada di alami ho dohot tanda ceklis (√)

No	Parsapaan	Sering	Jarang	Inda	Olo
1	Jungada doho dohot tu undangan pernikahan nadi hutamu	√			
2	Mangarti doho makna mangupa dohot bahan bahan mangupa nadi pargunahon di waktu mangupa			√	
3	Mangarti doho aha makna nisira na adong di pangupa i			√	
4	Mula dohot ko tu pesta pernikahan jungada ho manangihon aha maksud nadi dokkon ni tobang –tobang I molo makkatai di mangupa				√
5	Paham doho sanga aha tujuan ni na mangupa i			√	
6	Jungada do ho dohot mambuat bahan bahan manupa i			√	
7	Di botoho do sanga sadia jumlah bahan –bahan mangupa nadi pargunahon dohot nadi pasang di anduri i			√	
8	Jungada do ida ho sanga bia cara payakkon ni bahan-bahna mangupa i			√	
9	Mangarti doho asi adong bulung pisang panutupi ni pangupai dohot sadia bahat bulung pisang nadi porluhon			√	
10	Setuju doho molo mangupa inda di gunahon di masa nagot ro				√

NAMA : Baur Yusita Ritonga

UMUR : 23 Tahun

Jawab sesuai najungada di alami ho dohot tanda ceklis (√)

No	Parsapaan	Sering	Jarang	Inda	Olo
1	Jungada doho dohot tu undangan pernikahan nadi hutamu	√			
2	Mangarti doho makna mangupa dohot bahan bahan mangupa nadi pargunahon di waktu mangupa			√	
3	Mangarti doho aha makna nisira na adong di pangupa i			√	
4	Mula dohot ko tu pesta pernikahan jungada ho manangihon aha maksud nadi dokkon ni tobang –tobang I molo makkatai di mangupa				√
5	Paham doho sanga aha tujuan ni na mangupa i			√	
6	Jungada do ho dohot mambuat bahan bahan manupa i			√	
7	Di botoho do sanga sadia jumlah bahan –bahan mangupa nadi pargunahon dohot nadi pasang di anduri i			√	
8	Jungada do ida ho sanga bia cara payakkon ni bahan-bahna mangupa i				√
9	Mangarti doho asi adong bulung pisang panutupi ni pangupai dohot sadia bahat bulung pisang nadi porluhon			√	
10	Setuju doho molo mangupa inda di gunahon di masa nagot ro				√

NAMA : Nur Jannah Dalimunteh

UMUR : 24 Tahun

Jawab sesuai najungada di alami ho dohot tanda ceklis (√)

No	Parsapaan	Sering	Jarang	Inda	Olo
1	Jungada doho dohot tu undangan pernikahan nadi hutamu		√		
2	Mangarti doho makna mangupa dohot bahan bahan mangupa nadi pargunahon di waktu mangupa			√	
3	Mangarti doho aha makna nisira na adong di pangupa i			√	
4	Mula dohot ko tu pesta pernikahan jungada ho manangihon aha maksud nadi dokkon ni tobang –tobang I molo makkatai di mangupa			√	
5	Paham doho sanga aha tujuan ni na mangupa i			√	
6	Jungada do ho dohot mambuat bahan bahan manupa i			√	
7	Di botoho do sanga sadia jumlah bahan –bahan mangupa nadi pargunahon dohot nadi pasang di anduri i			√	
8	Jungada do ida ho sanga bia cara payakkon ni bahan-bahna mangupa i			√	
9	Mangarti doho asi adong bulung pisang panutupi ni pangupai dohot sadia bahat bulung pisang nadi porluhon			√	
10	Setuju doho molo mangupa inda di gunahon di masa nagot ro				√

NAMA : Tetty Andriani Harahap

UMUR : 20 Tahun

Jawab sesuai najungada di alami ho dohot tanda ceklis (√)

No	Parsapaan	Sering	Jarang	Inda	Olo
1	Jungada doho dohot tu undangan pernikahan nadi hutamu	√			
2	Mangarti doho makna mangupa dohot bahan bahan mangupa nadi pargunahon di waktu mangupa			√	
3	Mangarti doho aha makna nisira na adong di pangupa i			√	
4	Mula dohot ko tu pesta pernikahan jungada ho manangihon aha maksud nadi dokkon ni tobang –tobang I molo makkatai di mangupa				√
5	Paham doho sanga aha tujuan ni na mangupa i				√
6	Jungada do ho dohot mambuat bahan bahan manupa i			√	
7	Di botoho do sanga sadia jumlah bahan –bahan mangupa nadi pargunahon dohot nadi pasang di anduri i			√	
8	Jungada do ida ho sanga bia cara payakkon ni bahan-bahna mangupa i			√	
9	Mangarti doho asi adong bulung pisang panutupi ni pangupai dohot sadia bahat bulung pisang nadi porluhon			√	
10	Setuju doho molo mangupa inda di gunahon di masa nagot ro				√

NAMA : Ipa Sarima Dongoran

UMUR : 19 Tahun

Jawab sesuai najungada di alami ho dohot tanda ceklis (√)

No	Parsapaan	Sering	Jarang	Inda	Olo
1	Jungada doho dohot tu undangan pernikahan nadi hutamu	√			
2	Mangarti doho makna mangupa dohot bahan bahan mangupa nadi pargunahon di waktu mangupa			√	
3	Mangarti doho aha makna nisira na adong di pangupa i			√	
4	Mula dohot ko tu pesta pernikahan jungada ho manangihon aha maksud nadi dokkon ni tobang –tobang I molo makkatai di mangupa				√
5	Paham doho sanga aha tujuan ni na mangupa i				√
6	Jungada do ho dohot mambuat bahan bahan manupa i			√	
7	Di botoho do sanga sadia jumlah bahan –bahan mangupa nadi pargunahon dohot nadi pasang di anduri i			√	
8	Jungada do ida ho sanga bia cara payakkon ni bahan-bahna mangupa i			√	
9	Mangarti doho asi adong bulung pisang panutupi ni pangupai dohot sadia bahat bulung pisang nadi porluhon			√	
10	Setuju doho molo mangupa inda di gunahon di masa nagot ro				√

NAMA : Susi Pohan

UMUR : 20 Tahun

Jawab sesuai najungada di alami ho dohot tanda ceklis (√)

No	Parsapaan	Sering	Jarang	Inda	Olo
1	Jungada doho dohot tu undangan pernikahan nadi hutamu	√			
2	Mangarti doho makna mangupa dohot bahan bahan mangupa nadi pargunahon di waktu mangupa			√	
3	Mangarti doho aha makna nisira na adong di pangupa i				√
4	Mula dohot ko tu pesta pernikahan jungada ho manangihon aha maksud nadi dokkon ni tobang –tobang I molo makkatai di mangupa				√
5	Paham doho sanga aha tujuan ni na mangupa i				√
6	Jungada do ho dohot mambuat bahan bahan manupa i			√	
7	Di botoho do sanga sadia jumlah bahan –bahan mangupa nadi pargunahon dohot nadi pasang di anduri i			√	
8	Jungada do ida ho sanga bia cara payakkon ni bahan-bahna mangupa i			√	
9	Mangarti doho asi adong bulung pisang panutupi ni pangupai dohot sadia bahat bulung pisang nadi porluhon			√	
10	Setuju doho molo mangupa inda di gunahon di masa nagot ro				√

NAMA : Siska Dewi Rambe

UMUR : 21 Tahun

Jawab sesuai najungada di alami ho dohot tanda ceklis (√)

No	Parsapaan	Sering	Jarang	Inda	Olo
1	Jungada doho dohot tu undangan pernikahan nadi hutamu		√		
2	Mangarti doho makna mangupa dohot bahan bahan mangupa nadi pargunahon di waktu mangupa			√	
3	Mangarti doho aha makna nisira na adong di pangupa i				√
4	Mula dohot ko tu pesta pernikahan jungada ho manangihon aha maksud nadi dokkon ni tobang –tobang I molo makkatai di mangupa				√
5	Paham doho sanga aha tujuan ni na mangupa i				√
6	Jungada do ho dohot mambuat bahan bahan manupa i			√	
7	Di botoho do sanga sadia jumlah bahan –bahan mangupa nadi pargunahon dohot nadi pasang di anduri i			√	
8	Jungada do ida ho sanga bia cara payakkon ni bahan-bahna mangupa i			√	
9	Mangarti doho asi adong bulung pisang panutupi ni pangupai dohot sadia bahat bulung pisang nadi porluhon			√	
10	Setuju doho molo mangupa inda di gunahon di masa nagot ro			√	

NAMA : Yusnidar Pohan

UMUR : 21 Tahun

Jawab sesuai najungada di alami ho dohot tanda ceklis (√)

No	Parsapaan	Sering	Jarang	Inda	Olo
1	Jungada doho dohot tu undangan pernikahan nadi hutamu		√		
2	Mangarti doho makna mangupa dohot bahan bahan mangupa nadi pargunahon di waktu mangupa			√	
3	Mangarti doho aha makna nisira na adong di pangupa i				√
4	Mula dohot ko tu pesta pernikahan jungada ho manangihon aha maksud nadi dokkon ni tobang –tobang I molo makkatai di mangupa			√	
5	Paham doho sanga aha tujuan ni na mangupa i				√
6	Jungada do ho dohot mambuat bahan bahan manupa i			√	
7	Di botoho do sanga sadia jumlah bahan –bahan mangupa nadi pargunahon dohot nadi pasang di anduri i			√	
8	Jungada do ida ho sanga bia cara payakkon ni bahan-bahna mangupa i			√	
9	Mangarti doho asi adong bulung pisang panutupi ni pangupai dohot sadia bahat bulung pisang nadi porluhon			√	
10	Setuju doho molo mangupa inda di gunahon di masa nagot ro			√	



NAMA : Mariana Pohan

UMUR : 22 Tahun

Jawab sesuai najungada di alami ho dohot tanda ceklis (√)

No	Parsapaan	Sering	Jarang	Inda	Olo
1	Jungada doho dohot tu undangan pernikahan nadi hutamu		√		
2	Mangarti doho makna mangupa dohot bahan bahan mangupa nadi pargunahon di waktu mangupa			√	
3	Mangarti doho aha makna nisira na adong di pangupa i				√
4	Mula dohot ko tu pesta pernikahan jungada ho manangihon aha maksud nadi dokkon ni tobang –tobang I molo makkatai di mangupa			√	
5	Paham doho sanga aha tujuan ni na mangupa i				√
6	Jungada do ho dohot mambuat bahan bahan manupa i			√	
7	Di botoho do sanga sadia jumlah bahan –bahan mangupa nadi pargunahon dohot nadi pasang di anduri i				√
8	Jungada do ida ho sanga bia cara payakkon ni bahan-bahna mangupa i			√	
9	Mangarti doho asi adong bulung pisang panutupi ni pangupai dohot sadia bahat bulung pisang nadi porluhon			√	
10	Setuju doho molo mangupa inda di gunahon di masa nagot ro				√

NAMA : Hera Deliana Ritonga

UMUR : 19 Tahun

Jawab sesuai najungada di alami ho dohot tanda ceklis (√)

No	Parsapaan	Sering	Jarang	Inda	Olo
1	Jungada doho dohot tu undangan pernikahan nadi hutamu		√		
2	Mangarti doho makna mangupa dohot bahan bahan mangupa nadi pargunahon di waktu mangupa			√	
3	Mangarti doho aha makna nisira na adong di pangupa i				√
4	Mula dohot ko tu pesta pernikahan jungada ho manangihon aha maksud nadi dokkon ni tobang –tobang I molo makkatai di mangupa			√	
5	Paham doho sanga aha tujuan ni na mangupa i				√
6	Jungada do ho dohot mambuat bahan bahan manupa i			√	
7	Di botoho do sanga sadia jumlah bahan –bahan mangupa nadi pargunahon dohot nadi pasang di anduri i			√	
8	Jungada do ida ho sanga bia cara payakkon ni bahan-bahna mangupa i			√	
9	Mangarti doho asi adong bulung pisang panutupi ni pangupai dohot sadia bahat bulung pisang nadi porluhon			√	
10	Setuju doho molo mangupa inda di gunahon di masa nagot ro			√	

NAMA : Nur Ajija Ritonga

UMUR : 21 Tahun

Jawab sesuai najungada di alami ho dohot tanda ceklis (√)

No	Parsapaan	Sering	Jarang	Inda	Olo
1	Jungada doho dohot tu undangan pernikahan nadi hutamu		√		
2	Mangarti doho makna mangupa dohot bahan bahan mangupa nadi pargunahon di waktu mangupa			√	
3	Mangarti doho aha makna nisira na adong di pangupa i				√
4	Mula dohot ko tu pesta pernikahan jungada ho manangihon aha maksud nadi dokkon ni tobang –tobang I molo makkatai di mangupa			√	
5	Paham doho sanga aha tujuan ni na mangupa i			√	
6	Jungada do ho dohot mambuat bahan bahan manupa i			√	
7	Di botoho do sanga sadia jumlah bahan –bahan mangupa nadi pargunahon dohot nadi pasang di anduri i			√	
8	Jungada do ida ho sanga bia cara payakkon ni bahan-bahna mangupa i			√	
9	Mangarti doho asi adong bulung pisang panutupi ni pangupai dohot sadia bahat bulung pisang nadi porluhon			√	
10	Setuju doho molo mangupa inda di gunahon di masa nagot ro			√	

NAMA : Mai Muna Ritonga

UMUR : 22 Tahun

Jawab sesuai najungada di alami ho dohot tanda ceklis (√)

No	Parsapaan	Sering	Jarang	Inda	Olo
1	Jungada doho dohot tu undangan pernikahan nadi hutamu		√		
2	Mangarti doho makna mangupa dohot bahan bahan mangupa nadi pargunahon di waktu mangupa			√	
3	Mangarti doho aha makna nisira na adong di pangupa i			√	
4	Mula dohot ko tu pesta pernikahan jungada ho manangihon aha maksud nadi dokkon ni tobang –tobang I molo makkatai di mangupa			√	
5	Paham doho sanga aha tujuan ni na mangupa i			√	
6	Jungada do ho dohot mambuat bahan bahan manupa i			√	
7	Di botoho do sanga sadia jumlah bahan –bahan mangupa nadi pargunahon dohot nadi pasang di anduri i			√	
8	Jungada do ida ho sanga bia cara payakkon ni bahan-bahna mangupa i			√	
9	Mangarti doho asi adong bulung pisang panutupi ni pangupai dohot sadia bahat bulung pisang nadi porluhon			√	
10	Setuju doho molo mangupa inda di gunahon di masa nagot ro				√

NAMA : Restu Amalia Rambe

UMUR : 19 Tahun

Jawab sesuai najungada di alami ho dohot tanda ceklis (√)

No	Parsapaan	Sering	Jarang	Inda	Olo
1	Jungada doho dohot tu undangan pernikahan nadi hutamu	√			
2	Mangarti doho makna mangupa dohot bahan bahan mangupa nadi pargunahon di waktu mangupa			√	
3	Mangarti doho aha makna nisira na adong di pangupa i			√	
4	Mula dohot ko tu pesta pernikahan jungada ho manangihon aha maksud nadi dokkon ni tobang –tobang I molo makkatai di mangupa		√		
5	Paham doho sanga aha tujuan ni na mangupa i			√	
6	Jungada do ho dohot mambuat bahan bahan manupa i			√	
7	Di botoho do sanga sadia jumlah bahan –bahan mangupa nadi pargunahon dohot nadi pasang di anduri i			√	
8	Jungada do ida ho sanga bia cara payakkon ni bahan-bahna mangupa i			√	
9	Mangarti doho asi adong bulung pisang panutupi ni pangupai dohot sadia bahat bulung pisang nadi porluhon			√	
10	Setuju doho molo mangupa inda di gunahon di masa nagot ro				√

NAMA : Nuri Rambe

UMUR : 19 Tahun

Jawab sesuai najungada di alami ho dohot tanda ceklis (√)

No	Parsapaan	Sering	Jarang	Inda	Olo
1	Jungada doho dohot tu undangan pernikahan nadi hutamu	√			
2	Mangarti doho makna mangupa dohot bahan bahan mangupa nadi pargunahon di waktu mangupa			√	
3	Mangarti doho aha makna nisira na adong di pangupa i			√	
4	Mula dohot ko tu pesta pernikahan jungada ho manangihon aha maksud nadi dokkon ni tobang –tobang I molo makkatai di mangupa		√		
5	Paham doho sanga aha tujuan ni na mangupa i			√	
6	Jungada do ho dohot mambuat bahan bahan manupa i			√	
7	Di botoho do sanga sadia jumlah bahan –bahan mangupa nadi pargunahon dohot nadi pasang di anduri i			√	
8	Jungada do ida ho sanga bia cara payakkon ni bahan-bahna mangupa i		√		
9	Mangarti doho asi adong bulung pisang panutupi ni pangupai dohot sadia bahat bulung pisang nadi porluhon			√	
10	Setuju doho molo mangupa inda di gunahon di masa nagot ro				√

NAMA : Alimuddin Siregar

UMUR : 23 Tahun

Jawab sesuai najungada di alami ho dohot tanda ceklis (√)

No	Parsapaan	Sering	Jarang	Inda	Olo
1	Jungada doho dohot tu undangan pernikahan nadi hutamu	√			
2	Mangarti doho makna mangupa dohot bahan bahan mangupa nadi pargunahon di waktu mangupa			√	
3	Mangarti doho aha makna nisira na adong di pangupa i			√	
4	Mula dohot ko tu pesta pernikahan jungada ho manangihon aha maksud nadi dokkon ni tobang –tobang I molo makkatai di mangupa			√	
5	Paham doho sanga aha tujuan ni na mangupa i			√	
6	Jungada do ho dohot mambuat bahan bahan manupa i			√	
7	Di botoho do sanga sadia jumlah bahan –bahan mangupa nadi pargunahon dohot nadi pasang di anduri i			√	
8	Jungada do ida ho sanga bia cara payakkon ni bahan-bahna mangupa i			√	
9	Mangarti doho asi adong bulung pisang panutupi ni pangupai dohot sadia bahat bulung pisang nadi porluhon			√	
10	Setuju doho molo mangupa inda di gunahon di masa nagot ro				√

NAMA : Randy Syahputra Ritonga

UMUR : 23 Tahun

Jawab sesuai najungada di alami ho dohot tanda ceklis (√)

No	Parsapaan	Sering	Jarang	Inda	Olo
1	Jungada doho dohot tu undangan pernikahan nadi hutamu	√			
2	Mangarti doho makna mangupa dohot bahan bahan mangupa nadi pargunahon di waktu mangupa			√	
3	Mangarti doho aha makna nisira na adong di pangupa i				√
4	Mula dohot ko tu pesta pernikahan jungada ho manangihon aha maksud nadi dokkon ni tobang –tobang I molo makkatai di mangupa			√	
5	Paham doho sanga aha tujuan ni na mangupa i				√
6	Jungada do ho dohot mambuat bahan bahan manupa i		√		
7	Di botoho do sanga sadia jumlah bahan –bahan mangupa nadi pargunahon dohot nadi pasang di anduri i			√	
8	Jungada do ida ho sanga bia cara payakkon ni bahan-bahna mangupa i		√		
9	Mangarti doho asi adong bulung pisang panutupi ni pangupai dohot sadia bahat bulung pisang nadi porluhon			√	
10	Setuju doho molo mangupa inda di gunahon di masa nagot ro			√	



NAMA : Parlaungan Rambe

UMUR : 24 Tahun

Jawab sesuai najungada di alami ho dohot tanda ceklis (√)

No	Parsapaan	Sering	Jarang	Inda	Olo
1	Jungada doho dohot tu undangan pernikahan nadi hutamu	√			
2	Mangarti doho makna mangupa dohot bahan bahan mangupa nadi pargunahon di waktu mangupa			√	
3	Mangarti doho aha makna nisira na adong di pangupa i			√	
4	Mula dohot ko tu pesta pernikahan jungada ho manangihon aha maksud nadi dokkon ni tobang –tobang I molo makkatai di mangupa			√	
5	Paham doho sanga aha tujuan ni na mangupa i			√	
6	Jungada do ho dohot mambuat bahan bahan manupa i			√	
7	Di botoho do sanga sadia jumlah bahan –bahan mangupa nadi pargunahon dohot nadi pasang di anduri i			√	
8	Jungada do ida ho sanga bia cara payakkon ni bahan-bahna mangupa i		√		
9	Mangarti doho asi adong bulung pisang panutupi ni pangupai dohot sadia bahat bulung pisang nadi porluhon			√	
10	Setuju doho molo mangupa inda di gunahon di masa nagot ro				√

NAMA : Risky Rambe

UMUR : 22 Tahun

Jawab sesuai najungada di alami ho dohot tanda ceklis (√)

No	Parsapaan	Sering	Jarang	Inda	Olo
1	Jungada doho dohot tu undangan pernikahan nadi hutamu	√			
2	Mangarti doho makna mangupa dohot bahan bahan mangupa nadi pargunahon di waktu mangupa			√	
3	Mangarti doho aha makna nisira na adong di pangupa i			√	
4	Mula dohot ko tu pesta pernikahan jungada ho manangihon aha maksud nadi dokkon ni tobang –tobang I molo makkatai di mangupa			√	
5	Paham doho sanga aha tujuan ni na mangupa i			√	
6	Jungada do ho dohot mambuat bahan bahan manupa i			√	
7	Di botoho do sanga sadia jumlah bahan –bahan mangupa nadi pargunahon dohot nadi pasang di anduri i			√	
8	Jungada do ida ho sanga bia cara payakkon ni bahan-bahna mangupa i			√	
9	Mangarti doho asi adong bulung pisang panutupi ni pangupai dohot sadia bahat bulung pisang nadi porluhon			√	
10	Setuju doho molo mangupa inda di gunahon di masa nagot ro				√

NAMA : Lenni Rambe

UMUR : 21 Tahun

Jawab sesuai najungada di alami ho dohot tanda ceklis (√)

No	Parsapaan	Sering	Jarang	Inda	Olo
1	Jungada doho dohot tu undangan pernikahan nadi hutamu		√		
2	Mangarti doho makna mangupa dohot bahan bahan mangupa nadi pargunahon di waktu mangupa			√	
3	Mangarti doho aha makna nisira na adong di pangupa i			√	
4	Mula dohot ko tu pesta pernikahan jungada ho manangihon aha maksud nadi dokkon ni tobang –tobang I molo makkatai di mangupa			√	
5	Paham doho sanga aha tujuan ni na mangupa i			√	
6	Jungada do ho dohot mambuat bahan bahan manupa i			√	
7	Di botoho do sanga sadia jumlah bahan –bahan mangupa nadi pargunahon dohot nadi pasang di anduri i			√	
8	Jungada do ida ho sanga bia cara payakkon ni bahan-bahna mangupa i			√	
9	Mangarti doho asi adong bulung pisang panutupi ni pangupai dohot sadia bahat bulung pisang nadi porluhon			√	
10	Setuju doho molo mangupa inda di gunahon di masa nagot ro				√

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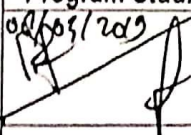
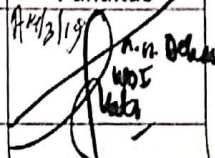
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N P M : 1502050254  
Program Studi : Pendidikan Bahasa Inggris  
I PK : 3,42  
Kredit Kumulatif : 156 SKS

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

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Medan, 24 Sya'ban 1440 H  
29 April 2019 M

Dekan

  
Dr. H. Elfrianto Nst, S.Pd, M.Pd.  
NIDN : 0115057302

Dibuat rangkap 4 (empat) :

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



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

Jl. Kapt. Mukhtar Basri No. 3 Telp. 6624567 - Ext. 113 Medan 20238  
Website: <http://perpustakaan.umsu.ac.id>

**SURAT KETERANGAN**

Nomor: 1441/KE/III.8-AU/UMSU-P/M/2019

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Nama : Ita Purnama Sari Dongoran  
NPM : 1502050254  
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 on the Wedding Ceremony of Batak Angkola"*

Demikian surat keterangan ini diperbuat untuk dapat dipergunakan sebagaimana mestinya.

Medan, 26 Zulhijjah 1440 H  
28 Agustus 2019 M

Kepala UPT Perpustakaan,

Muhammad Arifin, S.Pd, M.Pd





**UMSU**

Bila menjawab surat ini agar disebutkan nomor dan tanggalnya

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

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Nomor : 6932 /IL.3/UMSU-02/F/2019  
Lamp : ---  
Hal : Mohon Izin Riset,

Medan, 23 Dzulqaidah 1440 H  
26 Juli 2019 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 pimpin. Adapun data mahasiswa kami tersebut sebagai berikut :

Nama : Ita Purnama Sari Dongoran  
N P M : 1502050254  
Program Studi : Pendidikan Bahasa Inggris  
Judul Penelitian : Semiotic Analysis on the Wedding Ceremony of Batak Angkola.

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

Wa'alaikumssalam Warahmatullahi Wabarakatuh.

Dekan  
  
**Dr. H. Elfrianto Nst, S.Pd, M.Pd.**  
NIDN: 0115057302  
Keguruan  
Ilmu Pendidikan

\*\* Pertiinggal \*\*

