

**SEMIOTIC ANALYSIS ON RITUAL NAKHUH IN ALAS  
WEDDING CEREMONY**

**SKRIPSI**

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

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## ABSTRACT

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This research deals with analysis of semiotic on ritual *Nakhuh* in Alas wedding ceremony. It was aimed to find out the meaning of symbols in material that used on ritual *Nakhuh* in Alas wedding ceremony. This research applied with descriptive qualitative method. The source of data in this research was taken from Ade Dhini Afri Annisa and Muhammad Al Qaisar's wedding on 21<sup>th</sup> July 2019 in desa Bachang Lade, Kecamatan Babussalam, Aceh Tenggara. The result showed that there were 23 symbols from 13 material in ritual *nakhuh* in Alas wedding ceremony: *Bekhas* (rice), *lawe* (water), *tepung tawakh*, *uang pesalin* (money), *canang* (traditional instrument music), *kampil* (piece of betel leaf), *kuda* (horses), *anak sangge* (baby), *tikar* (mat), *santan* (coconut milk), *gula* (sugar), *pinggan pemupus* (plate with rice), *Baju mesikhat* (traditional clothes). Can be concluded that materials that found on ritual *Nakhuh* in Alas wedding ceremony interpretation of that symbols is value of prayer to the bride and the groom, asking blessing from parents also show the characters of Alas people.

**Keywords:** *semiotic, symbol, Alas wedding*

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The Researcher

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## TABLE OF CONTENT

<b>ABSTRACT</b> .....	<b>i</b>
<b>ACKNOWLEDGEMENTS</b> .....	<b>ii</b>
<b>TABLE OF CONTENT</b> .....	<b>v</b>
<b>CHAPTER I INTRODUCTION</b> .....	<b>1</b>
A. The Background of The Study .....	1
B. The Identification of the Problem .....	4
C. Scope and Limitation .....	5
D. The Formulation of The Problem .....	5
E. The objective of the study .....	5
F. The significance of the study .....	6
<b>CHAPTER II REVIEW OF LITERATURE</b> .....	<b>7</b>
<b>A. Theoretical Framework</b> .....	<b>7</b>
1. Semiotic .....	7
2. Semiotic Field .....	9
3. Semiotic theory .....	11
a. Ferdinand de Saussure .....	11
b. Charles Sanders Peirce .....	11
4. Symbols .....	14
5. Profile of Alas .....	15
6. Culture .....	15



7. Description of wedding.....	16
8. Definition of ritual .....	17
9. Alas wedding ceremony .....	17
a. The ritual before wedding .....	17
b. Wedding .....	19
c. After wedding .....	19
<b>B. The Relevance of the Study .....</b>	<b>21</b>
<b>C. Conceptual Framework.....</b>	<b>22</b>
<b>CHAPTER III METHOD OF RESEARCH .....</b>	<b>23</b>
A. Research Design .....	23
B. Location .....	23
C. Source of Data .....	24
D. The Technique Of Data Collection .....	25
E. Technique of Data Analysis .....	25
<b>CHAPTER IV DATA AND DATA ANALYSIS.....</b>	<b>27</b>
A. Data .....	27
B. Data Analysis .....	27
1.1 Description of ritual <i>Nakhuh</i> .....	27
1.2 Semiotic analysis of material used in <i>Nakhuh</i> .....	29
C. Research Findings .....	41
D. Discussion.....	41
<b>CHAPTER IV CONCLUSION AND SUGESTION .....</b>	<b>44</b>
A. Conclusion .....	44

B. Sugestion..... 44

**REFERANCES** .....

**APENCICES** .....

**TABLE OF FIGURES**

Figure 1 .....	12
Figure 2 .....	14
Figure 3 .....	24
Figure 4 .....	25
Figure 5 .....	29
Figure 6 .....	30
Figure 7 .....	30
Figure 8 .....	31
Figure 9 .....	32
Figure 10 .....	33
Figure 11 .....	34
Figure 12 .....	34
Figure 13 .....	35
Figure 14 .....	36
Figure 15 .....	36
Figure 16 .....	37
Figure 17 .....	38
Figure 18 .....	38
Figure 19 .....	39
Figure 20 .....	39
Figure 21 .....	40

**LIST OF APPENDIXES**

Appendix I	semiotic analysis on <i>Nakhuh</i>
Appendix II	list of phonetic Alas words
Appendix III	Identity of informant
Appendix IV	interview
Appendix V	Form K-1
Appendix VI	Form K-2
Appendix VII	Form K-3
Appendix VIII	Lembar Pengesahan Hasil Seminar
Appendix IX	Surat Permohonan Perubahan Judul
Appendix X	Surat Pernyataan tidak Plagiat
Appendix XI	Surat Izin Riset
Appendix XII	Surat Balasan Riset
Appendix XIII	Berita Acara Bimbingan Proposal
Appendix XIV	Berita Acara Bimbingan Skripsi
Appendix XV	Lembar Pengesahan Skripsi
Appendix XVI	Curriculum Vita

## **CHAPTER I**

### **INTRODUCTION**

#### **G. The Background of The Study**

Human as a social beings are creatures that interact with other human in their interaction human use language as their tool to communicate with others, language as a code, sign, or communication sound system that is approved by certain groups of people, individually or collectively using language as a communication medium for delivering messages, thoughts, goals, or meanings of something to be expressed.

There is a strong correlation between language and culture because language is a cultural product. Language is influenced by culture and vice versa. It can be concluded that everything about culture will be displayed in language.

Language and culture are the two main things inherent in human life and difficult to separate from human life. In culture we can find many symbols in human life and we can find them around us. But many people who do not realize that the symbols found in our lives and in culture have a hidden meaning and should be explored because sometimes symbol have their own meaning, by knowing the symbol and the meaning of the use of the symbol can avoid any misinterpretation in the delivery of messages.

So symbols are not things that useless or can be ignored. So with semiotics which is a linguistic branch trying examine the signs that are present in human life so that these signs can be explored and analyzed. Chandler (2002) states that

semiotics is related to everything which can be considered a sign. Semiotics involves research not only from what we have referred to as 'signs' in everyday speech, but about anything that 'stands for' something else. In the semiotic sense, the signs are in the form of words, images, sounds, movements and objects.

A culture can also be learned through a semiotic approach because culture consists of many signs such as symbols, images, words, texts, etc. Furthermore, there are two important theories relating to signs. First, Saussure theory that focuses on linguistic signs (such as words) an example of Saussure theory is a sign on the shop door is an open word, The word open is a marker, and then Signified is the meaning or concept of the store that is ready to start a business is in the minds of those who see it can understand its conventional meaning.

Second Peirce's theory has three elements sign (triadic). He calls them signs themselves (representamen), objects, and interpreters. an example: The traffic lights sign for stop would consist red light facing traffic at an intersection (the representament), vehicle halting ( the object ) and the idea that the red light indicates that vehicles must stop (the interpretant) in our daily life many symbol that we find and has a meaning and we need to understand it so we can get the meaning of the situation.

How about in culture, in culture there are many symbols each symbols are deliver a meaning of the purpose based on the situation or event so we need to understand it to get the whole idea about the culture we found. Indonesia is a pluralistic country and has many cultures because in Indonesia there are 300 ethnic groups. Culture is a heritage that must be maintained and preserved

because the culture is an identity of each tribe or society. As a young generation we must know the importance of preserving our culture so that it is not eroded by the era of globalization, so we slowly lose the culture that is our identity.

Indonesia is a vast region with various ethnic groups. One tribe in Indonesia is the tribe of Alas. The Alas tribe is a tribe that lives in Aceh Tenggara of Aceh Province. Alas is the majority tribe in Aceh Tenggara. In the community the foundation of a person will pass through the life cycle, from birth, then grow up, descend until he dies. In passing each phase of life, the community is usually performing various ceremonies that are traditional, beliefs, and religions in its implementation.

Alas tribe has many tradition and ritual. Marriage is a sacred thing, marriage contained customs or traditions in its implementation is one of the processes of human life for every bride wedding is a new stage for them where they will live a new life with hope that their marriage will be filled with happiness and blessing by parents In this case *Nakhuh* is a ritual that used in Alas tribe this ritual occur after wedding which in the process that got many blessing from their family which the purpose of this ritual to take the bride to the groom house but the meaning of this ritual send the bride to the new step in her life.in *Nakhuh* has ritual that the bride and the groom must followed in that ritual contain symbols that has important meaning to this ritual. But unfortunately, at this time the people of the community was not aware of the meaning of symbols that consisted in the tradition. They only know that *Nakhuh* is one of the traditions in marriage that

they have to do before going to a groom house and the material that consist just a complement in this ritual.

The government in Aceh Tenggara aware to protect culture in Alas tribe so they publish books that contain custom and ordinances of a culture .the ordinance of *Nakhuh* we can find in *adat si empat pekhahe* but in the explanation in that book did not give a detailed information about kinds of things that used in *Nakhuh* .symbols in *Nakhuh* also a part of the culture that has a meaning and bring a massages in this ritual .society of Alas tribe should know the meaning of a symbol so the purpose or the value of this ritual will be realized thoroughly . Therefore, researchers want to conduct research related to Symbol on rituals *Nakhuh* in Alas wedding Ceremony. Researcher as a foundation person wants to introduce Alas culture especially to people. Furthermore, as a young generation, we need to protect our culture and continue to preserve it in this modern era. Based on the explanation about that is the reason the researcher chose to research about semiotic analysis on ritual *nahuh* in Alas wedding ceremony.

## **H. The Identification of the Problem**

*Nakhuh* was ritual in Alas wedding ceremony that occurred after marriage involving the use of many symbols in the process. The problem in this research were identified as follows:

1. Many people did not know the symbols that were used on ritual *Nakhuh* in Alas wedding ceremony



2. Many people did not know the meaning of the symbols that used on ritual *Nakhuh* in Alas wedding ceremony.
3. This research needed to maintaining the meaning of *Nakhuh* so the society could realize the whole meaning of this culture.

#### **I. Scope and Limitation**

The study focused on the semiotic approach which was the meaning of symbol by using Charles Sanders Peirce semiotic theory. The limitation was the use of symbols on ritual *Nakhuh* in Alas Wedding Ceremony.

#### **J. The Formulation of The Problem**

The problem was formulated as follows:

1. What kinds of symbols and motive in traditional clothes are used on ritual *Nakhuh* in Alas wedding ceremony?
2. What are the meanings of symbols and motive in traditional clothes on ritual *Nakhuh* in Alas wedding ceremony?

#### **K. The objective of the study**

Based on the statement of the problem above, the objective of the study were:

1. To find the kinds of symbols that are used on ritual *Nakhuh* in Alasese wedding ceremony
2. To elaborate the meaning of symbol on ritual *Nakhuh* in Alasese wedding ceremony

## **L. The significance of the study**

The Findings of this study was expected to be useful theoretically and practically:

### 1. Theoretically

- a. The finding of the study was expected to be useful for another researcher who was interested in conducting research about semiotics related to the culture by using the charles sanders peirce semiotic theory.

### 2. Practically

- a. For Alas people, They were expected to comprehend about their culture better .cultural study could be analysed in various field discipline like semiotic.

## **CHAPTER II**

### **REVIEW OF LITERATURE**

#### **D. Theoretical Framework**

In this chapter the researcher discusses theoretical framework which of several main topic .in this case , the theoretical is aimed at giving a clear concept applied in this research limited the study besides the discussion is start from the theoretical concept to avoid misinterpretation of the term use particular situation .there many point that is discussed as follows:

#### **10. Semiotic**

The most basic definition as ‘the study of signs’, there is considerable variation among leading semioticians as to what semiotics involves. One of the broadest definitions is that of Umberto Eco, who states that ‘semiotics is concerned with everything that can be taken as a sign’. Semiotics involves the study not only of what we refer to as ‘signs’ in everyday speech, but of anything which ‘stands for’ something else. In a semiotic sense, signs take the form of words, images, sounds, gestures and objects. Contemporary semioticians study signs not in isolation but as part of semiotic ‘sign-systems’ (such as a medium or genre). They study how meanings are made and how reality is represented. However, the two primary traditions in contemporary semiotics stem respectively from the Swiss linguist Ferdinand de Saussure (1857–1913) and the American philosopher Charles Sanders Peirce (1839–1914).Semiotics, or semiology, is the study of signs, it is the study of how meaning is created, not what it is.

Semiotics is the study of signs that represent and convey the significance of things. The concept of a sign indicates something such as a word, sound, or image that stands for or represents some meaning. Understanding semiotics clarifies the processes that express the meanings of the world around us by which we assess the conditions of our lives. The study of semiotics encourages a systematic awareness of how meanings are expressed and interpreted from the vast amount of available data to which we are regularly exposed Gaines(2010:7) state that we make meanings through our creation and interpretation of 'signs'. Indeed, according to Peirce, 'we think only in signs'. Signs take the form of words, images, sounds, odours, flavours , acts or objects, but such things have no intrinsic meaning and become signs only when we invest them with meaning . 'Nothing is a sign unless it is interpreted as a sign', declares Peirce. Anything can be a sign as long as someone interprets it as 'signifying' something – referring to or *standing for* something other than itself. We interpret things as signs largely unconsciously by relating them to familiar systems of conventions. It is this meaningful use of signs which is at the heart of the concerns of semiotics.(Chandler 2007 ) .Each species produces and understands certain kinds of specific signs for which it has been programmed by its biology. These can range from simple bodily signals to advanced symbolic structures such as words. Signs allow each species to (1) signal its existence,( 2) communicate messages within the species, and (3) model incoming information from the external world Sebeok (2001).

Semiotic is general study about the sign as essential part of culture life and communication. Based on semiotics field .we can only know about culture and reality by means of sign ,through the procces of signification. This study asuem that human phenomena which cultural of sociological is assign and signification. Semiotic becomes a sign interpretation due to characteristic of method and role which understanding the sign .semiotic as relationship among an sign, object, and meaning so semiotic that concern with study of sign as they are used in system of communication, focusing on communicative mechanism and on the nature of knowledge.

### **11. Semiotic Field**

Semiotic is concerned with everything that can be taken as a sign. A sign is everything which can be taken significantly substituting for something else that does not necessarily have to exist or to actually be somewhere at the moment in which stand for it. ( Sobur:2016 ) these are the fields of semiotics:

a. Analytic semiotics

Semiotic system that the mark .Peirce states semiotic that analyzes into idea, object, and meaning. That idea can said as a symbol while the burden of meaning is contained in the symbol that refers to specific object.

b. Zoo semiotic

Zoo semiotic is special semiotic that give attention to the sign system that produced by animal.

c. Cultural semiotics

Semiotics is study about the system of sign in the culture of society.

d. Social semiotic

This semiotic study it refer to the system of sign, produced by the human who have being the form of symbol.

e. Narrative semiotics

Narrative semiotic is semiotic that examines sign system in the narrative entitled myths and oral stories (folklore)

f. Natural semiotics

Semiotics studies the system of sign from the nature

g. Normative semiotics

Normative semiotic is semiotic sign system which examines made by form human norms.

h. Structural semiotic

This is semiotic which studying about system of sign through the language structure.

i. Description semiotics.

It is referred to the system of the sign that are described as the real thing

Based on the description above this study will focus on cultural semiotic because the researcher want to find semiotic that relate to the culture.

## **12. Semiotic theory**

### **a. Ferdinand de Saussure**

Ferdinand de Saussure well known as the father of modern linguistic and the founding father of structural linguistic in Europe .Saussure was born in Geneva in the founding father of structural linguistic in Europe. In Saussure theory, semiotic is divided into part which are a marker (signifier) and the sign).according to Saussure . linguistic sign is not a link between a thing and a name. but between concept (signified) and sound is patern (signifier). The sound pattern is not actually a sound :for a sound is something physical .this sound pattern may be called a material element only in that is the representation of our sensory impression (Chandler 2007) in communication ,someone use sign to deliver the meaning of the object and other people will interprete the sign that given.

### **b. Charles Sanders Peirce**

Charles Sanders Peirce is one of a famous linguist who came from Switzerland .Peirce was born 1839 he was the American philosopher which more originality and multidimensional. He famous because his theory of sign .Peirce said that Anything can be a sign as long as someone interprets it. Pierce formulated his own model of sign and the taxonomies of signs in triadic model:

1. The representament is the for which sign takes
2. An object is something beyond the sign which is refers
3. An interperant is not the interpreter but rather the sense made of the sign

Chandler (2007) states that the interaction between the representamen, the object and the interpretant is called semeiosis

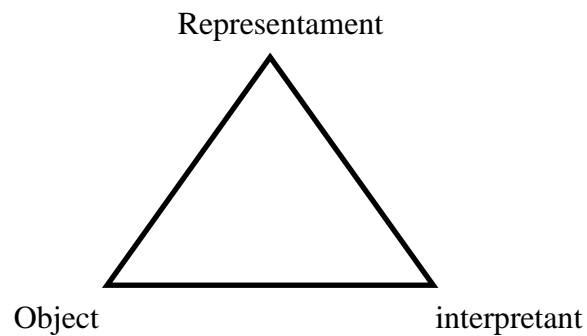


Figure 1. The process of linguistic sign

#### 1. Representamen

- a. Qualisign is the quality of sign for the example doll as a cute thing.
- b. Sinsign is the contribution of something into sign for the example the sounds of baby crying can be a meaning because that the baby is hungry.
- c. Legisign is the sign which contains the conventional rules the example red light in the traffic light means the vehicle must stop .

#### 2. Object

- a. Icon is the sign which almost same or look alike the real object.in the other word resembled what they represented.

Some examples of icon:

- 1) A picture of Chut Nyak Dien is an icon of her
- 2) Personal trade mark
- 3) A geograpichal map
- 4) The disk picture in computer means the save function



- b. Index is the sign which is caused by casual relation.

Some examples of index:

- 1) Smoke is index of fire
- 2) Dark clouds in index of rain
- 3) Cough is mean that person is sick

- c. Symbol :sign which is related with its reference

### 3. Interpretant

- a. Rheme is the sign which has some interpretation for the example red eyes of someone can be interpreted that she/he just woke up, tipsy or the eyes get irritation.
- b. Decisign is the sign for explaining the fact or situation for the example for the example in the library the visitors need to silence.so someone give sign forefinger lips it means be quite.
- c. Argument is the sign which raise a consequent

Chandler (2002 ) states that the interaction between the representamen the object and the interpretant by pierce model of the sign for the example:

the traffic lights sign for stop would consist red light facing traffic at an intersaction (the representament), vehicke halting ( the object ) and the idea that the red light indicates that vehicles must stop (the interpretant)

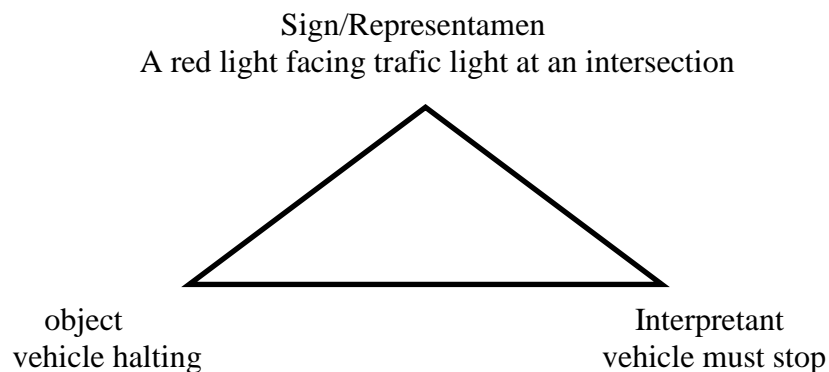


Figure 2 . The example perces's model of the sign

### 13. Symbols

According to Peirce a symbol is a sign which refers to the object that it denotes by virtue of a law usually an association of general ideas. Which is operates to cause the symbols to be interpreted as refering to that object .we interpret symbols according to a rule or habitual connection. The symbol is connected with its object by virtue of the idea of the symbol-using mind .without which no such connection would exist. A symbol is conventional sign. Or one depending upon habit (acruired or inborn).symbols are not limited words, although all word, sentences, books and other conventional signs are symbols (Chandler 2002)

The examples of symbols are:

- a. Bald eagle for USA
- b. Flag
- c. Cross for cristianity
- d. Logo of product
- e. Language
- f. Musical note
- g. Traffic light

#### **14. Profile of Alas**

The Alas are a people group located in Southeast Aceh Regency, Aceh Province. There are many rivers in the Alas area, including *Lawe Alas* (Alas River). The area where they live is known as "The Land of Alas". The word Alas refers to a mat used for sitting or sleeping. The origins of the Alas remain unknown, although they share many similarities with the Batak ethnic group, such as their language and their family names. Among their folk tales are stories about some Batak idol worshippers from Lake Toba who came to the mountains under their leader Alas.

The long-held traditions and culture of this ethnic group have often been identified with those of the Gayo. During the Dutch colonial era, the government treated these two areas as one district (Land of Gayo and Alas). However, the Alas people are a unique people group with their own culture and language which is actually quite different from the Gayo culture and language. Since 1974, the Alas and Gayo areas have been included in the Southeast Aceh Regency. The Alas are a majority in the districts of Badar, Babussalam, Babel, Lawe Sigalagala and Lawe Alas.

#### **15. Culture**

There are so many culture in the world, each country has a different culture each province in one country has a different culture too. Indonesia is an archipelago that includes more than 17.000 island inhabited by about 255 million people which has 300 ethnics , a figure made Indonesia as the fourth place in term of countries with has the largest population in the world. This figures also

implies that much of the diversity in Indonesia each people in one place or group has different culture in their life. It means that every people submit their own culture .culture has a characteristic of particular group of people is defined by everything from language, religion, social habits, cuisine and art .Culture is identity of every people in Indonesia that need to protected.

## **16. Description of wedding**

Based on oxford dictionary wedding is a marriage ceremony, especially considered as including the associated celebrations.so we say that wedding is the ceremonial event of marriage. Marriage is a binding ceremony of marriage promises that are celebrated or carried out by two people with the intention of formalizing marital ties in religious norms, legal norms, and social norms. Wedding ceremonies have many varieties and variations according to ethnic traditions, religion, culture, and social class. The use of custom or certain rules is sometimes related to certain religious rules or laws.

Legal endorsement of a marriage usually occurs when the written document that records the marriage is signed. The wedding ceremony itself is usually an event held to carry out ceremonies based on prevailing customs, and the opportunity to celebrate with friends and family. Women and men who are having marriages are called brides, and after the ceremony is finished, they are called husbands and wives in marital ties.

## 17. Definition of ritual

Turner victor (Lang 2018:8(Turner 1967:19)) state Ritual is “prescribed formal behavior for occasions not given over to technical routine, having reference to beliefs in mystical beings and powers and based on oxford dictionary ritual is the series of action regularly followed especially as a part of a religious ceremony or something done regularly and always in the same way.

## 18. Alas wedding ceremony

Wedding is one of important ceremony in Alas tribes so many steps ritual that must be done in Alas wedding ceremony

### d. The ritual before wedding

#### 1) *Lumbe*

The purpose of this ritual to tell the woman's parents that later the man will come to carry out *khutuk*

#### 2) *Kutuk*

The purpose of this ritual to tells the parents that the man wants to propose their daughter

#### 3) *Khisik*

Reading the mind of the bride's parents by giving them *khisik is the gift* that are in accordance with customary law when the *khisik* is accepted means that the parents has accepted the proposal of the man

#### 4) *Pepekhi*

The *pepekhi* procession will occur If the *khisik* is accepted, then the next step is *pepekhi* which is holding a discussion between the two parties as

well as telling the girl that she has been proposed and ensuring that the girl has not been proposed by another man.

5) *Pinang Cut*

Gathering the bridegroom and bride .After the two parties gather together, a discussion is held about the *pinang cut*, which is to be informed to the girl who will be asked about the dowry for the bride.

6) *Pinang Mbelin*

*Pinang mbelin* in the custom of the marriage of the Alas community is the inauguration of the implementation of a proposal which is considered to have been legal according to customary law. Because of that, the bachelor (girl) cannot accept another man's proposal. If in the future after the implementation of this *pinang mbelin* and before the wedding is held, an engagement cancellation occurs or denying it, then it is obligatory to pay the money (dowry) or customary fines by paying all losses from the man. This division is twice the payment made by men.

7) *Midoi*

*Midoi* is the first step so that both parties can prepare wedding party (marriage contract). The *midoi* event is not much different from *pinang mbelin* event which in the event participated simetue (elders) village who are considered capable and meet customary requirements, both men and women. In addition, in this event also participated girls from the bride village , who will bring news to the home of male parents about party time

the marriage will take place later and also inform the public village, that the specified month and year there will be a party marriage in that village.

8) *Mekhaleng*

The purpose of this ritual is to take the bridegroom to the bride's house to be married

**e. Wedding**

Before the wedding was held the bride was called then seated next to the groom and asked if he was willing marrying the man if her answers is agreed then the marriage will be carried out in accordance with Islamic law

**f. After wedding**

*Nakhuh* is ritual that happened after wedding the process of *nakuh* are:

1) *Nekhah*

*Nekhah* is the procession that a man who knows about islam law and custom law of Alas who gonna talk with the bride and the groom directly that know the girl now becomes his wife and he should took the responsibility to take care of her wife and in this procession the groom given *uang pesalin* (money) that will be using to as the down payment to buying an animals for doing sacrifice in ied Adha .

2) *Nembahi*

This procession happened after marriage the bride and groom will do *nembahi* to the family and parents. In this event, *tepung tawar*, *cawan besar*, *beras 1 bambu* and *lawe 1 tabu* are provided . *nembahi* is started by a woman and then a male slave is followed by being guided. After

reaching the bride's mother the bride will give drink to the mother and also the rice and ask permission to go then the bride will be offered with flour while holding her hands together by the mother.

3) *Nakhuh*

*Nakhuh* is Take the bride to the groom's house is this ritual the bride used a horse as their vehicle to go to the groom house that followed by the girls and the boys that from bride village and the girls have to played *canang* ( traditional music instrumental) till their arrived to groom house

4) *Ngelalo*

Welcoming the group of *Nakhuh* , there will be people who holding a baby and mat to welcomed the groom and the bride the they will guide the bride to the front door of the house where in front of the house the groom's parents will stand at the door giving them drinks of coconut starch and palm sugar for them .

After that the groom will be go outside bring the *kampil* as the sign that all people can come inside the house.This event asked all the person who came to the groom to eat together and the close family will be giving *piring pemupus* that time .



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

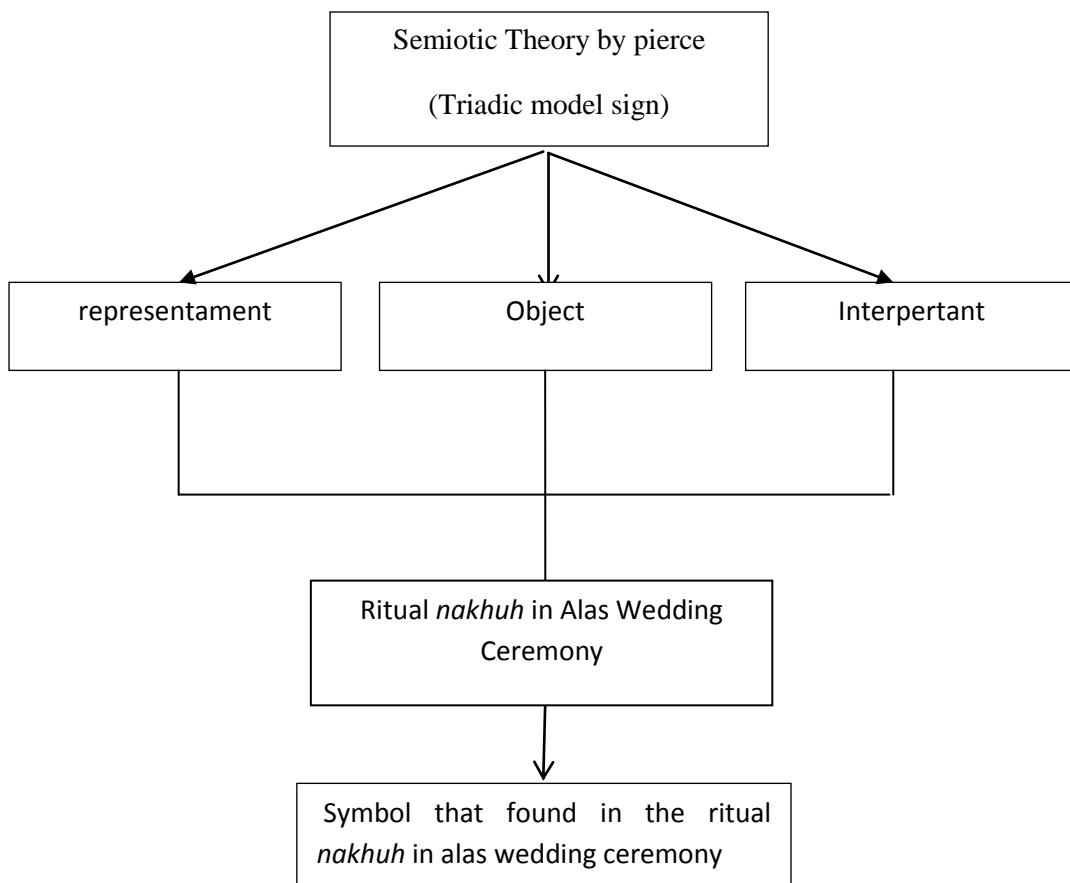
The researcher takes any information from the previous proposal, thesis and the journal give advantages for the researcher to finish the proposal .the first study conducted by

- a. Hermawan(2010) the *title A semiotic analysis in kim addonnizio'poem* .this study applied library research and compiled data where analyzed through descriptive analysis method.this method tried to describe, explain, and analyze the using of symbol by using semiotic theory by Peirce.the unit of analysis of this research was three of Kim Addonizio's poems
- b. Yohana (2007) in her journal entitled *A semiotic-Analysis based on pierce Triadic theory on Taglines of Nokia ,Honda ,Airasia,LG,and You C 1000 advertising*. The aim is to find out the relation among the signs of the representament,interpertant and object in peirce theory. This research is qualitative approach can determine by perspective of writer to represent the taglines I these advertising
- c. Merianti(2012) in her journal entitled *A semiotic study on Tuwuhan at Tarub decoration on Javanese wedding ceremony* the aim in this research to find out the meaning those ornament in tuwuhan like pisang raja trees with stem of ripe bananas, a pair of tebu wulung,cengkir gading and some kinds of fresh leaves by using Pierce triangle theory this research is descriptive qualitative research.
- d. Arman (2016) *Larangan Perkawinan Semarga Dalam Masyarakat Alas Aceh Tenggara* this research conducted with descriptive qualitative

research the result of this study that the researcher found that marriage in the same clan in Alas in being normal now even the bride and the groom should pay the customs fine .This research help the researcher to know the procession after marriage in Alas wedding ceremony.

#### F. Conceptual Framework

The function of semiotic analysis is to elaborate symbols on the ritual *Nakhuh* in Alasnese wedding ceremony.



## **CHAPTER III**

### **METHOD OF RESEARCH.**

#### **F. Research Design**

This was to find out the semiotic meaning of symbols that that on ritual *Nakhuh* in Aals wedding ceremony .This research was conducted by using descriptive qualitative method, According to Kothari (2004) qualitative research is concerned with the qualitative phenomenon, such a phenomenon relating to or involving quality or kind. the choice of descriptive qualitative design due the fact that study deals with analysis semiotic as the elements of culture .further the findings should be described in the forms of words and the object of this study not tested by any treatment .so there used descriptive qualitative method to describe the phenomenon that happened.

#### **G. Location**

This research was conducted on Desa Bachang Lade ,Kecamatan Lawe Bulan ,Kabupaten Aceh Tenggara.The researcher choose this location for the studybecause there were many Alas people who lived in Aceh Tenggara and the tradition of *Nakhuh* still existed in there.



Figure 3

#### H. Source of Data

This study had two main data, which were obtained from ritual *Nakhuh* and interview : The first data was taken from the materials used on ritual *Nakhuh* in Alas wedding ceremony, which was held on 21<sup>st</sup> July 2019 in Desa Bachang Lade ,Kecamatan, Lawe Bulan ,Kabupaten Aceh Tenggara and it was taken through direct observation and the material. Lastly, an interview was conducted in order to get the meaning of the material appeared in the ritual.. In this research, the samples as data sources or as informants were better to fulfill the following criteria:

- a) Alas people
- b) Those who Domiciled in Aceh Tenggara
- c) Those who mastered the research activity.
- d) Those who were still involved in the research activity.
- e) Those who did not tend to give information from their own “package”.

## **I. The Technique Of Data Collection**

In collecting the data, the stages were as the following bellow:

- a. Observing the wedding ceremony of Alas people, especially on ritual *Nakhuh*
- b. all the data or anything that were related to the problems of the study
- c. Taking a picture of symbol used in ritual *Nakhuh* in Alas wedding ceremony. The data of this research were obtained by interview and the observation.
- d. Interviewing the informant from Majelis Adat Aceh Tenggara who understood well about ritual *Nakhuh* in Alas wedding ceremony. It was done to help the researcher to get a valid data.

## **J. Technique of Data Analysis**

After collecting the data, all the data collected were examined by the writer .According to Males and Huberman (2004) there are three step in analyzing data qualitative

1. Data reduction
2. Data display
3. Conclusion drawing

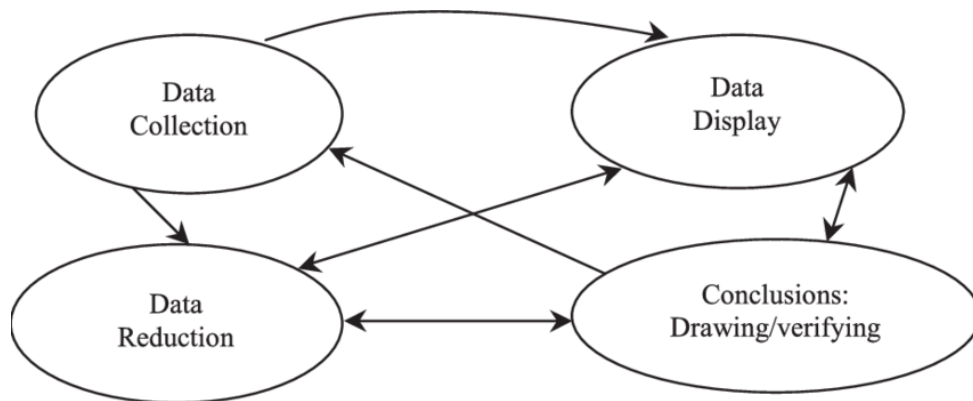


Figure 4. Miles and Huberman 2004

In analyzing the qualitative data, The writer did the following steps:

1. Collecting/identifying the data that were collected by observing the ritual *Nakhuh* of Alas people.
2. Data reduction occurred continually throughout the analysis. this step needed note taking to reduce the data which was not related to the concern of the study.
3. Data display was a step to interpret the meaning of used material on ritual *Nakhuh* in Alas wedding ceremony. This interpretation was done by interviewing the head of Majelis Adat Aceh, Kabupaten Aceh Tenggara., so that information that researcher gotten was credible and detailed.
4. Conclusion was drawn based on the research problem of this study .after the data was calssified ,The conclusion was presented a answer the research problem.

## CHAPTER IV

### DATA AND DATA ANALYSIS

#### A. DATA

The data was taken through observation from Ade Dhini Afri Annisa and Muhammad Al Qaisar's wedding ceremony on 21<sup>st</sup> July 2019 in Desa Bachang Lade, Kecamatan, Lawe Bulan, Kabupaten Aceh Tenggara and the informant was from Majelis Adat Aceh, Aceh Tenggara. There were many symbols found in material that used in events of ritual *Nakhuh* from Ade Dhini Afri Annisa and Muhammad Al Qaisar wedding ceremony and the informant also knew about the meaning of symbols that contained in ritual *Nakhuh*.

#### B. Data Analysis

##### 1.1 Description of Ritual *Nakhuh*

*Nakhuh* was a ritual of bringing the bride to the groom's house. This ritual takes place after the wedding. The bride would be ushered in by the family and the young men and women from the bride's village. For those people who go to deliver the bride is called the group of *Nakhuh*.

In doing ritual *Nakhuh* there some procession have to done. This is the process of *Nakhuh* are:

First *Nekhah* (giving the bride to the groom) in this the procession was lead of man who knows about Islam law and custom law of Alas then was talk with the bride and the groom directly and said that now the girl becomes his wife and he should took the responsibility to take care of her wife. When *Nekhah*

procession the groom given *uang pesalin* (money) that will be using to as the down payment to buying an animals for doing sacrifice in ied Adha .

Then Nembahi (asking for blessings) This procession happened before the bride and groom goes to the groom house , the bride and groom do *Nembahi* to the family and parents of the bride. The bride and the groom was *nembahi* all family of the bride and the mother of the bride was the last person that the bride and the groom should *Nembahi* because after reaching the bride's mother the bride will give drink to the mother and also the rice .the bride will ask permission to go the groom house's, The mother will offered *tepung tawakh* to the bride and the groom.

Then the bride and the groom groom's house is this ritual the bride used a horse as their vehicle to go to the groom house that followed by the family of the brides , girls and the boys that from bride village and the girls have to played *canang* ( traditional music instrumental) till their arrived to groom house.

When the group of *Nakhuh* came there will be people who holding a baby and mat for welcomed the groom and the bride the they was guide the bride to the front door of the house, where in front of the house the groom's parents was stand at the door giving them drinks of coconut starch with sugar for them .

Then the groom gave a *kampil* to one of the participant in *Nakhuh* and asked all the person who came to the groom house to eat together. After gave a *kampil* all the group of *Nakhuh* entered the house and all boys from the groom village started dish out the food for everyone, so in that event everyone was eat together especially for the close family of the bride will be giving *pingan*



*pemupus* ,after eat the family of the bride and the boys from the bride village going back to the village except the girls they that gonna stay in the groom home for accompany the bride for one night .this ritual over when the groom give a *kampil* to one of the participant in *Nakhuh* when they want to back home .

## 1.2 Analysis Material on ritual *Nakuh*

After collecting the data .they were analyzed based on Charles Sanders Pierce theory .based on 13 material on ritual *Nakhuh* the researcher found 21 symbols .all the data analysis can be seen as below:

### 1. *Uang pesalin* (money)



Figure 5

*Uang pesalin* is a down payment for buying an animal for sacrifice on the Eid Al-adha .this money will gave to the parents of the bride while doing *Nekhah* (giving the bride to the groom) this event doing it before the bride and the groom do *nembahi*(asking for blessings )to the bride family .in *nekhah* the groom gave a Money about one hundred thousand rupiah to the bride's family.

Money that used on *nekhah* is a symbol a good relationship on Eid al – Adha and the way for the bride family to show or introduce the groom as the new part of the family to the community in their village

## 2. *Bekhas* (rice)



Figure 6

Rice provided in the customary event of *Nakhuh* was put inside the *sumpit* (the craft is woven which used to put rice) that contain 1 *bambu*. In Alas tribe *bambu* was unit size count of rice, 1 *bambu* same as 1,6 kg. Rice that used on this ritual from the groom and the bride was give directly to the brides mom .Gave rice in ritual as the symbol of the interpretation to the mom that rice is the substitute of her daughter that has been married on *Nakhuh* in Alas wedding ceremony.

## 3. *Lawe* (water)

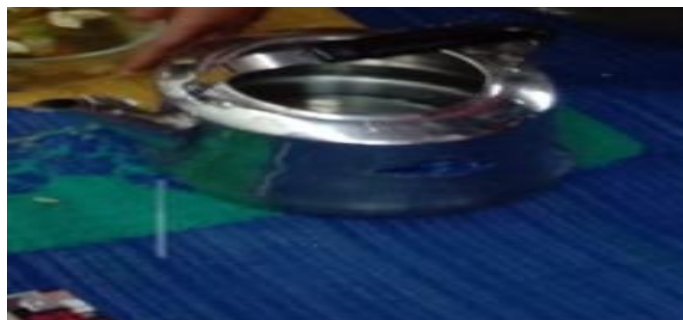


Figure 7

Water provided in the customary event of *Nakhuh* the water was put in cattle. The water taken to the parents by the bride, the water gave to the bride mom before go to the groom house. The bride was asking apologize to her mom and gave the water, The water was a symbol of the release of parental responsibility to the bride because her has been married.

#### 4. *Tepung tawakh*

*Tepung tawakh* was a fresh leaves with water that splashed to the bride and the groom. *tepung tawakh* giving while *Nembahi*(ask for blessing) the bride and the groom was approached all the family and the parents of the bride .while splashed *tepung tawakh* to the bride and the groom ,every person that the bride and the groom approached was put their hands together as hope this to unite their hearth . On ritual *Nakhuh* gave *Tepung tawakh* was hoping that their live will be as fresh and cold of *tepung tawakh*. that means they hope that the lives of the bride and the groom filled with peace and no conflict in their household.

#### 5. *Kuda* (Horses)



Figure 8

In *Nakhuh* the bride and the groom used horses to go to the groom house. In this event that interpreted horse is vehicle of king and queen so in *Nakhuh* the bride and the groom is the queen and the king that day .horses was a symbol.

## 6. Canang



Figure 9

*Canang* is traditional instrumental music in Alas tribe when bring the bride and the groom a girls who followed the *Nakhuh* played *canang* till they arrived to the house of the groom .everyone who listen beating of *canang* is intended as a sign is news to all residents who see that the event carried out is a happy event not a misfortune event.

### 7. *Anak sangge (Baby)*

When the bride and groom arrive, they were welcomed by the sisters of the groom who were holding a baby in their arms. Holding a baby while welcoming the bride and the groom in ritual *Nakhuh* as a symbol that the sister gave her baby to be adopted to the bride and the groom. Even the sister gave her baby to be adopted to the bride and the groom that does not mean the baby will live with the bride and the groom, the baby is just being adopted based on custom law. Holding a baby while welcoming the bride and the groom also as a wish and prayer to them that they will have a child in their household.

### 8. *Tikakh(mat)*



Figure 10

When the bride and groom arrive, they were welcomed by the sisters of the groom who were holding a mat in their arms. A mat used in ritual *Nakhuh* shows that the family of the groom so happily welcomed the bride and the groom to their house.

### 9. *Santan* (coconut milk)



Figure 11

The coconut milk gave by the parents of the groom. Coconut milk gave to the bride and the groom before they go inside the groom house. The purpose give the coconut milk to the bride and the groom as the symbol on this ritual is because coconut milk has a savory taste at the ceremony interpreted as a prayer by drunk to the bride and bridegroom that they will feel the pleasure of their lives in the household.

### 10. *Gula* (palm sugar)



Figure 12

The sugar is put in the *santan* and gave by the parents of the groom. This things gave to the bride and the groom before they go inside the groom house.

Sugar is a symbol in ritual *Nakhuh* that can interpreted, sugar is a food that has a sweet taste as hope for the bride and groom to continue to feel happy or the sweetness of their household.

### 11. *Kampil*



Figure 13

*Kampil* was the place to put a betel leaf, gambier and areca nut, After the bride and the groom gave the *santan* (coconut milk) with *gula* (sugar) from the groom parents, the groom was go the house to take the *kampil* for gave to the one person that participate this even to welcoming the group of *Nakhuh*, as the sign that they can enter the house. *Kampil* will be used again when closing the event *Nakhuh* as a hope that the group of *Nakhuh* coming to the groom house safely and go back to home safely to their destination.

## 12. Piring pemupus (plate)



Figure 14

*Piring pemupus* is plate that put a little rice on the plate .this plate used when eat together in the groom house, this dinner plates gave to the closest family of the bride, *Piring pemupus* is the symbols of family in ritual *Nakhuh* .the intention of used this plate in this ritual is to introduced the family of the bride to all community in the groom village.

## 13. Baju messikhat (taditioanal clothes)



Figure 15



*Baju messikhat* (taditioanal clothes) is clothes that used by the bride and the groom on ritual in Alas wedding ceremony. *Baju messikhat* (taditioanal clothes) contained a symbol in the motive and color so here the explanation bellows:

a. Motive *bunge waluh*



Figure 16

*Baju Mesikhat* is the material in ritual *Nakhuh* .this motive found in the clothes that used by the bride .In that sarong found the motive consisted in there the motive has the meaning Motive *bunge waluh* we can found in *baju mesikhat* this motive Reflecting faith, islam, tauhid , makrifat.

b. *Motive Mte baning*



Figure 17

Sarong as the material in ritual *Nakhuh* was used by the groom. In that sarong we can find the motive consisted in there the motive has the meaning. Motive *Mte baning* were Reflecting seeing, researching and observing everything well.

c. *Motive Bunge jambu*



Figure 18

*Bulang bubu* were the fabric used to cover head this is as the material in ritual *Nakhuh* was used by the groom. In that sarong we can find the motive consisted in there the motive has the meaning Motive *Bunge jambu* we can find in baju mesikhat this motive Reflecting the hospitality and friendship of every human being.

d. *Motive Jalan ulakh*



Figure 19

*Baju Mesikhat* is the material in ritual *Nakhuh* .this motive found in the clothes that used by the bride and the groom. In that sarong we can found the motive consisted in there the motive has the meaning *Motive Jalan ulakh* reflecting life is challenging.

e. *Motive Embung bekhangat ulang tebu*



Figure 20

*Baju Mesikhat* is the material in ritual *Nakhuh* .this motive found in the clothes that used by the bride and the groom .In that clothes we can found the motive consisted in there the motive has the meaning *Motive Embung bekhangat ulang tebu* reflecting Human life is like dew in the sky coming from the sky

blown by the wind here and there adrift that returns to water it same like human life people who come from God will return to him.

*f. Motive Bunge keme*



Figure 21

*Baju Mesikhat* is the material in ritual *Nakhuh*. this motive found in the clothes that used by the bride and the groom. In that clothes we can found the motive consisted in there the motive has the meaning *Motive Bunge keme* we can found in *baju mesikhat* this motive Reflecting Happy and hard to experience always face it together.

The color that consist in *baju mesikhat* also has Meaning for Alas people there some explanation below :

- g. The red color found in the traditional clothing used by the bride represents the character of the community that must be brave.
- h. The black color as the basis of clothing used in the base society shows the main character of Alas society in loyal.
- i. The yellow color on the traditional clothes used when the *nakhun* has a meaning of prosperity

- j. The green color on the traditional clothes used when the *nakhun* has a meaning of fertility
- k. The white color on the traditional clothes used when the *nakhun* has meaning of Pure

### C. Research Findings

After analyzing all data obtained on ritual in Alas wedding ceremony that was found 21 symbols were found in 13 materials presented in *Nakhuh* which were *Bekhas* (rice) ,*lawe* (water) , *tepung tawakh* , *kampil* (betel leaf), *kuda* (horses), *uang pesalin* (money) ,*canang* (traditional instrumenta music) ,*anak sangge* (baby), *tikar* (mat), *santan* (coconut milk) , *gula* (palm sugar), *pinggan pemupus* (plate with rice) ,*Baju mesikhat* (traditional clothes) ,the color in Baju mesikhat (traditional clothes), and the motive in Baju mesikhat motive (motive bunge waluh, motive mte baning,motive bunge jambu,motive jalan ulakh ,motive embung bekhangat ualng,motive bunge keme) .all of these matelials had some symbols that had their own meaning.

### D. Discussion

This study discussed semiotic analysis on *ritual Nakhuh* in Alas wedding ceremony from that research it was found that in Desa Bachang Lade ,Kecamatan, Lawe Bulan ,Kabupaten Aceh Tenggara still do ritual *Nakhuh* in their wedding.

*Nakhuh* is one tradition in Alas tribe to bring a bride to the groom house using some material can be seen the material used in the ritual of having a

message and meaning in the distribution where objects such as *tikakh* (mat), *tepung tawakh*, anak sangge( children), *santan* (coconut milk) and *gula* ( sugar) have the meaning of hope for the bride and the groom household is filled with blessings given by the offspring as well as peace.

*Lawe* (water) and *bekhas* ( rice )have the meaning of appreciation or respect for parents and ask for the blessing of parents so that their married life is filled with grace because without the blessing from parents we also lose bless from Allah and there no be happiness to their married .

*uang pesalin* ( money) and *piring pemupus* that used on ritual *Nakhuh* the it is assumed that the community has a high social and family spirit where the family, the bride and the community must know each other.

In the traditional clothing itself has the meaning of thought and the characteristics of the public base as outlined in the carvings and the colors contained therein.

This study has dissimilarities and similarity with the previous related study which the first study conducted by Merianti in her journal entitled A semiotic study on Tuwuhan at Tarub decoration on Javanese wedding ceremony the aim in that research to find out the meaning those ornament in tuwuhan like *pisang raja* trees with *stem of ripe bananas*, a pair of *tebu wulung* , *cengkir gading* and some kinds of fresh leaves. The similarity of this research with the research that done by Meranti is both of the research used Pierce theory and the result of the research show the non-verbal language that used in society. But the dissimilarities in this

research with the previous research was in this research focus on material that conduct the meaning in ritual *Nakhu* .

## CHAPTER V

### CONCLUSION AND SUGGESTION

#### A. Conclusion

After analyzed the data ,conclusion could be drawn .as the following there were *Bekhas* (rice) ,*lawe* (water) ,*kampil* (betel leaf), *tepung tawar* , *uang pesalin* (money) ,*kuda* (horses),*canang* (traditional instrumenta music) ,*anak sangge* (baby), *tikar* (mate), *santan* (coconut milk) , *gula* (palm sugar), *piring pemupus* (plate with rice) ,*Baju mesikhat* (traditional clothes) , had their own meaning.

#### B. Sugestion

There were some constructive points suggested as the following:

1. For the linguist and practitioners. It was advisable to examine and explore matters relating to the special linguistic semiotic meaning of symbol in order to contribute to the development of the science of language.

2. For further researchers

It was recommended to conduct research by extending the study on others literature in order to obtain new findings, specifically related to semiotic meaning of symbol.

3. For the authors

It was advisable to continue to develop the works containing literary value of semiotic meaning of symbol in order to increase the study of linguistic and increase the motivation to read for the public.



4. For the readers


It was advisable to continue to increase the interest in reading, especially the works of literature that contained a positive and beneficial value to the development of science. In this case, the readers are not only to know about semiotic meaning of the wedding ceremony, but also used in daily life in order to understand more about symbol around them so that they and the others could appreciate each other.


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### Appendix 1

No	Sign	Types of Semiotic	Meaning
1.	<p><i>Bekhas seselup</i>(rice)</p> 	Symbol	<p>Rice provided in the customary event of <i>Nakhuh</i> is put inside the <i>sumpit</i> (the craft is woven which used to put rice) that contain 1 <i>bambu</i>. In Alas tribe <i>bambu</i> is unit size count of rice, 1 <i>bambu</i> same as 1,6 kg. Rice that used on this ritual from the groom and the bride was give directly to the brides mom .Gave rice in ritual as the symbol of the</p>



			<p>interpretation to the mom that rice is the substitute of her daughter that has been married <i>Nakhuh</i> in Alas wedding</p>
2.	<p><i>Lawe</i></p> 	Symbol	<p>Water provided in the customary event of <i>Nakhuh</i> the water was put in cattle. The water taken to the parents by the bride, the water gave to the bride mom before go to the groom house. The bride was asking apologize to her mom and gave the water, the water is a symbol of the</p>

			release of parental responsibility to the bride because her has been married.
3.	<i>Tepung tawakh</i>	Symbol	<i>Tepung tawakh</i> Is a fresh leaves with water that splashed to the bride and the groom. <i>tepung tawakh</i> giving while <i>nembahi</i> (ask for blessing) the bride and the groom was approached all the family and the parents of the bride .while splashed <i>tepung tawakh</i> to the bride and the groom,every person that the bride and the groom



			<p>approached was put their hands together as hope this to unite their hearth . On ritual <i>nahuh gave Tepung tawakh</i> is hoping that their live will <i>be</i> as fresh and cold of <i>tepung tawakh</i> that means they hope that the lives of the bride and the groom filled with peace and no conflict in their household.</p>
4.	<p><i>Uang pesalin</i></p> 	Symbol	<p><i>Uang pesalin</i> is a down payment for buying an animal for sacrifice on the Eid Al-adha .this money will gave to the parents of the</p>

		<p>bride while doing <i>Nekhah</i> (giving the bride to the groom) this event doing it before the bride and the groom do <i>nembahi</i>(asking for blessings )to the bride family .in <i>nekhah</i> the groom gave a Money about one hundred thousand rupiah to the bride's family. Money that used on <i>nekhah</i> is a symbol a good relationship on Eid al –Adha and the way for the bride family to show or introduce the groom as the new part of the</p>
--	--	---



			family to the community in their village
5.	<p>Horse</p> 	Symbol	horse is vehicle of king and queen so in <i>Nakhuh</i> the bride and the groom is the the queen and the king that day
6.	<p><i>Canang</i></p> 	Symbol	Canang is traditional instrumental music in Alas tribe when bring the bride and the groom a person who followed the <i>Nakhuh</i> played canang till het to the place of the broom .everyone who listen beating of canang is intended as a sign is



			<p>news to all residents who see that the event carried out is a happy event not a misfortune event</p>
	<p><i>Anak sangge</i></p> <p><i>Baby</i></p>	Symbol	<p>When the bride and groom arrive, they will be welcomed with a baby in their arms by a person who welcomes those who are in adopted children as a fraternal relationship and as a wish and prayer to the bride in their household to have a child.</p>


7.	<i>Tikar</i> (mat) 	Symbol	<p>That the family of the broom so happily to welcomed the bride and the groom to their house</p>
8.	<i>Santan</i> 	Symbol	<p>coconut milk has a savory taste at the ceremony interpreted as a prayer by drunk to the bride and bridegroom that they will feel the pleasure of their lives in the household</p>

9. *Kampil*




*Kampil* was the place to put a betel leaf, gambier and areca nut, After the bride and the groom gave the *santan* (coconut milk) with *gula* (sugar) from the groom parents, the groom was go the house to take the *kampil* for gave to the one person that participate this even to welcoming the group of *Nakhuh*, as the sign that they can enter the house. *Kampil* will be used again when closing the event *Nakhuh* as a hope that the group




			of <i>Nakhuh</i> coming to the groom house safely and go back to home safely to their destination.
10.	<p>Palm Sugar</p> 	Symbol	sugar is a food that has a sweet taste interpreted as hope for the bride and groom to continue to feel goto or the sweetness of their household
11.	<p><i>Pinggan pemupus</i></p> 	Symbol	<i>Piring pemupus</i> is plate that put a little rice on the plate .this plate used when eat together in the groom house, this dinner plates gave to the closest family



			<p>of the bride, <i>Piring pemupus</i> is the symbols of family in ritual <i>Nakhuh</i>.the intention of used this plate in this ritual is to introduced the family of the bride to all community in the groom village.</p>
12.	<p><i>Baju mesikhat</i></p> 	Symbol	<p><i>Baju mesikha Baju messikhat</i> (taditioanal clothes) is clothes that used by the bride and the groom on ritual in Alas wedding ceremony. <i>Baju messikhat</i> (taditioanal clothes) contained a symbol</p>

			in the motive and color
a.	Red color	Symbol	The red color found in the traditional clothing used by the bride represents the character of the community that must be Brave
b.	<i>Black</i> color	Symbol	The black color as the basis of clothing used in the base society shows the main character that must be possessed is loyalty
c.	<i>Yellow</i> color	Symbol	The yellow color on the traditional clothes used when the nakhun has a meaning of prosperity

d.	<i>Green color</i>	Symbol	The green color on the traditional clothes used when the nakhun has a meaning of fertility
e.	<i>White color</i>	Symbol	The yellow color on the traditional clothes used when the nakhun has meaning of Pure
f.	<i>Motive bunge waluh</i> 	Symbol	Reflecting the Islamic faith and our makrifat.



g.	<p><i>Motive Mte baning</i></p> 	Symbol	Seeing, researching and observing everything well
h.	<p><i>Motive Bunge jambu</i></p> 	Symbol	Reflecting the hospitality of friendship and friendliness of every human being
i.	<p><i>Motive Jalan ular</i></p> 	Symbol	Reflecting as a human being must be friendly in suave, friendship and has a good manners

<p>j.</p>	<p><i>Motive Embung bekhangat ulang tebu</i></p> 	<p>Symbol</p>	<p>Human life is like dew in the sky coming from the sky blown by the wind here and there adrift that returns to water so also people who come from God will return to him</p>
<p>k.</p>	<p><i>Motive Bunge keme</i></p> 	<p>symbol</p>	<p>Happy and hard to experience always face it together</p>

## List of Phonetic Alas

1. Lumbe =/lumbə/
2. kutuk=/kutuk/
3. Khisik=/risik/
4. Pepekhi=/pəpəri/
5. Pinang Cut= /pinaŋ cut/
6. Pinang Mbelin=/pinaŋ məbəlin/
7. Midoi=/midoi/
8. Mekhaleng=/məraləŋ/
9. Nembahi =/nəmbahi/
10. Nakhuh= /narʊh/
11. Ngelalo =/ŋelalo/
12. Bekhas =/beras/
13. lawe =/lawə/
14. tepung tawakh =/tepuŋ tawar/
15. kampil =/kampil/
16. kuda = /kuda/
17. uang pesalin =/uaŋ pəsalin/
18. canang =/canaŋ /
19. anak sangge =/anak saŋgə/
20. tikakh =/tikar/
21. Santan=/santan/

22. Gula=/gula/
23. Bambu=/bambu/
24. pinggan pemupus =/piŋgan pəmupus/
25. Baju mesikhat =/baju məsirat/
26. bunge waluh,=/bungə waluh/
27. mte baning=/matə baniŋ/
28. bunge jambu,=/bungə jambu/
29. jalan ulakh =/jalan ular/
30. embun behangat ualng=/əmbun bəhaŋat ulaŋ/
31. bunge keme=/bungə kəmə/

## Identity of informant



Name : Suhardi Pelis

Age : 49 years old

Job : ketua adat majelis adat aceh

Address : kute muhajirin kecamatan deleng pokhisen

## Interview

Researcher : assalamualaikaum warahmatulahi wabarakatu ,

Informant : wa aliakum salam warahmatulahi wabarakatu

Researcher : pak nama saya suda sahiba pak ,mahasiswi dari Umsu hari ini saya hadir untuk mewancarai bapak ini berkaitan dengan penulisan skripsi saya yang berjudul semiotic analysis on ritual *Nakhuh* in Alas wedding ceremony .

Informant : ya

Researcher :begini pak pertanyaan pertama saya berhubungan dengan acara nekhhah

Informant :oh *nekhhah*

Researcher :apa makna beras nya itu pak?

Informant :beras menurut bahasa waktu perkawinan itu sebagai tukar ganti yang kawin ,itulah kalo bahasa adatnya terlepasnya tanggung jawab orang tua karena dia udah ijab qabul dengan orang lain,dengan suaminya ,talinya beras satu bambu ,air satu tabu itulah cuman talinya hubungan dengan orang tua mengenai tanggung jawab itu lah pertaliannya .

Informat :beras itulah tukar ganti badannya

Researcher :apa makna air dalam acara *Nakhuh* pak?

Informant :dahulunya sebelum dia kawin ,dia masak ,ngambil air,kadang-kadang sakit mamaknya dia yang ngobati dia, yang ngasih makan karena dia sudah nikah dengan orang lain maka itulah minuman penghabisan untuk mamaknya karna dia sudah sama suaminya .itulah beri minum penghabisan sama mamaknya karena dia udah lepas tanggung jawab mamak sudang kewajiban suaminya

Researcher :saya ingin bertanya pak saat acaran nembahi , apa makna dan tujuan memberikan tepung tawar ke pengantin pak?

Informant :acara tepung tawar itu maknanya macam dingin tawar itulah kelak penghidupannya nah itulah makna tawar tersebut

Researcher :kenapa pak saat kita memberikan tawar tangan pengantin harus disatukan?

Informant :ya supaya bersatu hatinya ,yang yang mempersatukan hatikan boleh dikatakan batin jahirnya ditangannya ,

Researcher :apa makna uang pesalin pak?

Informant :jadi mengenai uang salin ada seratus ribu itu sebagai pertanda hubungan di hari lebaran nunjukan pengantin baru itu ke masyarakat , salin itu untuk bayar untuk uang daging di hari raya .

Researcher :apa makna penggunaan kuda untuk mengantar pengantin pak?

Informant :tradisi adat memang menggunakan kuda ini,kuda ini kan kendaraan para raja .

Researcher :apa makna warna yang terdapat dibaju adat ini pak?

Informant : merah maknanya berani ,putih maknanya suci, kuning maknanya kemakmuran ,hijau maknanya kesuburan .nah kalo hitam lambing kesetiaan itu makanya seluruh suku yang duduk di kutacane aman karna kita dasarnya hitam lambing kesetiaan aman semua orang masuk kemari.

Researcher :apa ada makna motif yang terdapat dibaju adat ini pak?

Informant : ini akan saya tujukan apa saja motif dan maknanya .

Informant: penggunaan canang sebagai pertanda perbedaan musibah dengan ria .kalo orang musibah kan gak pakai canang .

Informant: anak yang digendongnya tu itulah kasihkannya jadi anak angkat yang menpelai itu kalo menurut pikiran kita untuk memancing supaya ada nanti keturunannya .

Informant:tikar ini artinya menyambut secara terbuka .

Informant : birasnya nanti bawa santan dengan gula dimasukannya dalam cawan itulah maknanya bagai lemak nya santan senang dan indah penghidupannya kelak .santa dan gula itu kan lemak manis itulah tujuannya senang dan iru tekmasuk doa-doa itu kepada pengantin



Researcher :apa makna pemberian kampil pak?

Informant : kampil itu untuk masuk ke rumah itulah diberikan kampil ini tujuannya ngajak masuk ke rumah dan pulangan nanti pun kasih kannya kampil lagi makna nya selamat datang selamat pulang nya juga .

Researcher :apa makna penggunaan piring pemupus itu pak?

Informant : pumupus itu hanya bagi keluarga terdekatnya saja ,itu untuk tunjukan kemasyarakatan siapa keluarga terdekatnya.



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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 dibawah ini :

Nama Mahasiswa : Suda Sahiba  
NPM : 1502050201  
Pro. Studi : Pendidikan Bahasa Inggris  
Kredit Kumulatif : 169 SKS

Persetujuan Ket/Sekret, Prog. Studi	Judul Yang Diajukan	Disahkan oleh Dekan Fakultas
14/03/2019	Semiotic of Ritual <i>Tangis Dilo</i> in Alasnese Wedding Ceremony	3,62
	Menrise As The Developing Media to Improve Students Vocabulary Achievement in Descriptive Text	
	The Use of Mnemonic Keyword Strategy to Improve Students Vocabulary Achievement	

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

Medan, 14 Maret 2019  
Hormat Pemohon,

Suda Sahiba

Keterangan :

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



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### PERMOHONAN PERSETUJUAN JUDUL SKRIPSI

Dengan ini saya:

Nama Mahasiswa : Suda Sahiba  
NPM : 1502050201  
Prog. Studi : Pendidikan Bahasa Inggris

Judul	Diterima
Semiotic Analysis on Ritual <i>Nakhuh</i> in Alas Wedding Ceremony	M 14/3/2019 S

Bermohon kepada Dosen Pembimbing untuk mengesahkan Judul yang telah diajukan kepada Prodi Pendidikan Bahasa Inggris.

Disetujui oleh  
Dosen Pembimbing

  
Yusriati, SS, M.Hum

Medan, 14 Maret 2019  
Hormat Pemohon,

  
Suda Sahiba



**UMSU**  
Unggul | Cerdas | Terpercaya

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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 : Suda Sahiba  
NPM : 1502050201  
Prog. Studi : Pendidikan Bahasa Inggris

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

Semiotic Analysis on Ritual *Nakhuh* in Alas Wedding Ceremony

Sekaligus saya mengusulkan/menunjuk Bapak/Ibu:

1. Yusriati, SS, M.Hum *Ace 13/05-2019*

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

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

Medan, 15 April 2019

Hormat Pemohon,

**Suda Sahiba**

Keterangan

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



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Nomor : 267 /IL.3/UMSU-02/F/2019  
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 : Suda Sahiba  
N P M : 1502050201  
Program Studi : Pendidikan Bahasa Inggris  
Judul Penelitian : Semiotic Analysis on Ritual Nakhuh in Alas Wedding Ceremony.

Pembimbing : Yusriati, SS, 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 : 15 Mei 2020

Wa'alaikumssalam Warahmatullahi Wabarakatuh.

Dikeluarkan pada Tanggal :  
Medan, 10 Ramadhan 1440 H  
15 Mei 2019 M



Dr. H. Elhanna 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*



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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 : Suda Sahiba  
N.P.M : 1502050201  
Program Studi : Pendidikan Bahasa Inggris  
Judul Proposal : Semiotic Analysis on Ritual *Nukhuh* in Alas Wedding Ceremony


Tanggal	Deskripsi Hasil Bimbingan Proposal	Tanda Tangan
6/04/2019	Revisi Chapter 1	M/S
20/04/2019	Revisi Chapter 2	M/S
11/05/2019	Revisi Chapter 3	M/S
11/05/2019	Revisi for seminar	M/S

Diketahui oleh:  
Ketua Prodi

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

Medan, Mei 2019

Dosen Pembimbing

  
(Yusriati) SS, M.Hum.)



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### BERITA ACARA SEMINAR PROPOSAL

Pada hari ini <sup>Jum'at</sup> Tanggal <sup>17</sup> Bulan <sup>Des</sup> Tahun 2019 diselenggarakan seminar prodi Pendidikan Bahasa Inggris menerangkan bahwa :


Nama Lengkap : Suda Sahiba  
N.P.M : 1502050201  
Program Studi : Pendidikan Bahasa Inggris  
Judul Proposal : Semiotic Analysis on Ritual *Nakhuh* in Alas Wedding Ceremony

No	Masukan dan Saran
Judul	✓
Bab I	→ IDENTIFICATION OF THE PROBLEM
Bab II	→ CHAPTER II CUL SEMIOTIC
Bab III	→ CHAPTER III RESEARCH DESIGN SOURCE OF DATA
Lainnya	REFERENCE LIST OF PHONETIC
Kesimpulan	[ ] Disetujui [ ] Ditolak [✓] Disetujui Dengan Adanya Perbaikan

Dosen Pembahas

  
(Dr. T. YULIANA HELIA, M.HUM)

Dosen Pembimbing

  
(Yusriati, SS, M.Hum)

Panitia Pelaksana

Ketua

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

Sekretaris

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



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### LEMBAR PENGESAHAN HASIL SEMINAR PROPOSAL

Proposal yang sudah diseminari oleh mahasiswa di bawah ini:

Nama Lengkap : Suda Sahiba  
N.P.M : 1502050201  
Program Studi : Pendidikan Bahasa Inggris  
Judul Proposal : Semiotic Analysis on Ritual *Nakhuh* in Alas Wedding Ceremony

Pada hari Jumat tanggal 17 bulan Mei tahun 2019 sudah layak menjadi proposal skripsi.

Medan, Mei 2019

Disetujui oleh:

Dosen Pembahas

**Dr. T. Winona Emelia, M.Hum**

Dosen Pembimbing

**Yuriati, S.S, M.Hum.**

Diketahui oleh  
Ketua Program Studi,

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





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---

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### SURAT KETERANGAN

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

Nama Lengkap : Suda Sahiba  
N.P.M : 1502050201  
Prog. Studi : Pendidikan Bahasa Inggris  
Judul Proposal : Semiotic Analysis on Ritual *Nakhuh* in Alas Wedding Ceremony

Benar telah melakukan seminar proposal skripsi pada hari Jum'at, tanggal 17 bulan Mei, tahun 2019.

Demikianlah surat keterangan ini dibuat untuk memperoleh surat izin dari fakultas. Atas kesediaan dan kerja sama yang baik, kami ucapkan terima kasih.

Medan, Mei 2019

Ketua Program Studi

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



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**SURAT PERNYATAAN**



Saya yang bertanda tangan dibawah ini :

Nama Lengkap : Suda Sahiba  
N.P.M : 1502050201  
Prog. Studi : Pendidikan Bahasa Inggris  
Judul Proposal : Semiotic Analysis on Ritual *Nakhuh* in Alas Wedding Ceremony

Dengan ini saya menyatakan bahwa :

1. Penelitian yang saya lakukan dengan judul diatas belum pernah diteliti di Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara.
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**Suda Sahiba**

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



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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 Daerah Bapak/Ibu pimpin. Adapun data mahasiswa kami tersebut sebagai berikut :

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Program Studi : Pendidikan Bahasa Inggris  
Judul Penelitian : Semiotic Analysis on Ritual Nakhuh in Alas Wedding Ceremony.

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

Wa'alaikumssalam Warahmatullahi Wabarakatuh.

  
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Fakultas : Keguruan dan Ilmu Pendidikan  
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Program Studi : Pendidikan Bahasa Inggris  
Judul Skripsi : Semiotic Analysis on ritual *nakhuh* in Alas wedding ceremony


Tanggal	Deskripsi Hasil Bimbingan Proposal	Tanda Tangan
21 Agustus 2019	Revisi Analysis of Data	Ms
27 Agustus 2019	Revisi the Interpretation of Dt	Ms
2 September 2019	Revisi Chapter ✓	Ms
12 September 2019	Revisi abstr, acc, and the whole thesis	Ms
27/09/19	acc for final exam	Ms

Medan, September 2019

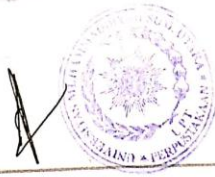
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