

**SEMIOTIC STUDY ON WEDDING CEREMONY SYMBOLS
IN MALAY ASAHAN CULTURE**

SKRIPSI

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

By

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**THE FACULTY OF TEACHERS' TRAINING AND EDUCATION
UNIVERSITY OF MUHAMMADIYAH SUMATERA UTARA
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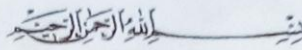


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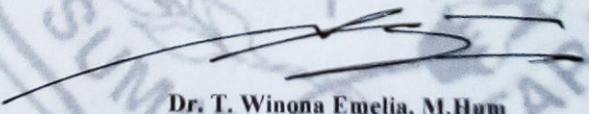
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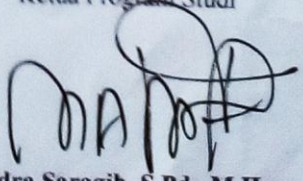
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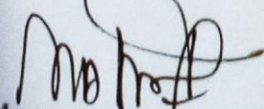
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ABSTRACT

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This research deals with *Semiotic Study on Wedding Ceremony Symbols in Malay Asahan Culture*. The objectives of the study were to describe the meaning and to know the function of the symbols that are used on wedding ceremony in Malay Asahan Culture. This study used qualitative research. The data for this study were the materials on wedding ceremony in Malay Asahan Culture. The sources of the data for this research was an informants who known as cultural figures which called Tok Laut who interviewed by the researcher to get information about the meanings and functions. The data were analyzed by using Pierce's theory. The researcher found 21 kinds of symbol based on meanings and 5 kinds of symbol based on function. After analyzing the symbol, it could be concluded that each symbol on wedding ceremony contains different meaning and also different function. These differences have given different interpretations.

Keywords : *Symbols, Wedding Ceremony, Malay Asahan, Culture.*

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السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Firstly, the researcher would like to express her greatest gratefulness to Allaah Subhanahu Wata'ala, the most gracious and the most merciful who gave her the patience, the strength and the time to finish this study. Peace be upon to the prophet Muhammad Salallahu 'alaihi wasallam, the closing of the messengers who has brought human from the darkness into the brightness. The way of Allah is in the heavens and the earth and ail affairs will be back to Allah Subhanahu Wata'ala.

This study by the title **The Semiotic Study on Wedding Ceremony Symbols in Malay Asahan Culture** is submitted to English Education Program of Faculty of Teachers Training and Education, University of Muhammadiyah Sumatera Utara as partial fulfillment of the requirements for the degree of Sarjana Pendidikan. There were so many troubles faced by the researcher and without mush help from the following people, it was impossible for her to complete this study.

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The Researcher

Zulviana Lubis

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CHAPTER I

INTRODUCTION

A. Background of the Study

Wedding is one of the important social culture practices for almost all nations in the world. It is ceremony of federating between two individual (male and female) to intend weeding legimations in law norm, religion norm, and social culture norm on wedding institution. Wedding is one of the step in human life to continue civilization and generation of life. Wedding has several meaning from social. Weddings are influences by both culture and religion and vary greatly between ethnic groups, countries, and social classes (Fukutomi, 2002). In other words, wedding is also has many tradition and implementation manners in every region and country both traditionally and modern wedding.

In traditionally, Wedding has several stages and used symbols that must be passed by people who want to get married for then be able to live together in the bonds inaugurated by the state, social and religious. In society, wedding in traditionally has several steps and stages in its celebration starting from asking for marriage untill marriage contract and every steps used different symbol in the celebration. In each stage of wedding has its own meaning in the bride lifes and the people who believe it, because human as a cultured beings know the customs that are adhered to in activities related in wedding ceremony.

In this case, there are so many people who don't understand the meaning of symbols used in every steps of events in a wedding ceremony. Where, in every symbols that use in wedding ceremony has own meaning start from asking for marriage and marriage contract. Where, in every symbol that contains in wedding ceremony in linguistic is called semiotic. Semiotic is the study of symbols or signs. Language as a sign, a code, or a communication sound system which is agreed by a a certain group of society, individually or collectively uses a language as a communication medium of delivering message, aim, or meaning things. Language, which is a sign or a symbol, makes human identifies themselves or other aspects to understand every aspect in life easily. So, human make the other aspect in symbols in order to ease them in understanding and know their meaning.

On the other hand, culture also has many symbols that can be found around us. But, we don't know that they have hidden meaning when they are explored, sometimes every symbol has its own meanings. So, we have to know the symbol in every aspect of language, by knowing the symbol, we will not misunderstand the meaning of the symbol. The meaning of symbol is not a trivial case. Therefore, semiotics is one of branch of linguistics that study about sign and symbol. As Chandler (2002:2) states that 'semiotics is concerned with everything that can be taken as a sign'. Semiotics involves the study not only what we refer to as 'signs' in everyday of speech, but of anything which stands for something else. In a semiotic sense, signs take the form words, images, sounds, gestures and object. A culture can also be studied through semiotics approach because culture consists of many signs such as symbols, images, words, texts, etc.

According to Pierce, semiotics is the study of signs and everything related to it, the way it function, relationships with other signs, and the senders and recipients by those who use it (Zoest, 2014: 107). Charles Sanders Pierce focuses on three aspects of the signs : icons, indexes, and symbols. Icon is something that performs a function as a marker similiar to the object, for example as seen in the picture or painting. Index is something that performs a function as a marker signaling a sign or a casual relationship between the marker and the sign. Whrereas, symbols are marker that perform functions as markers that are conventionally commonly used in society.

According to the researcher observation in the field in malay asahan culture, there are so many symbols that used on wedding ceremony as like *tepak sirih*, *balai*, *tepung tawar*, *nasi hadap-hadapan*, etc. All of the thing above has meaning in the ceremony. But there are so many peeople in there that still don't know the meaning of symbols. In this case, the researcher is interested to conduct research related with symbols that used on wedding ceremony in Malay Asahan.

As young generation we must know about our culture and do it event in modern area. So, we need the language in culture to share the culture to the world. One of the symbol in wedding ceremony in Malay Asahan is *makan nasi hadap-hadapan*. According to (Zainal Arifin, 2009: 66), the order in the tradition of *makan nasi hadap-hadapan*: the introduction, picking flowers, rest, drinking, eating together, and grabbing the grilled chicken. The steps in *makan nasi hadap-hadapan* has meaning. The researcher is interested in knowing the symbol meaning that used on wedding ceremony in Malay Asahan culture.

B. Identification of Problems

The Problems of this study is identified follows :

1. There were many symbol on wedding ceremony in Malay Asahan who has meaning on semiotic study .
2. There were many people who don't understand the meaning of symbols used in every steps on wedding ceremony in Malay Asahan Culture.

C. Scope and Limitation

The scope of this research focus on the semiotic study on symbols that found in wedding ceremony in Malay Asahan culture by using the theory of semiotic by Charles Sanders Pierce. And this research limits on wedding ceremony symbols in Malay Asahan culture.

D. Formulation of the Problem

The problem of this research was formulated as follows :

1. What are the meanings of the symbols that are used on wedding ceremony in Malay Asahan culture?
2. What are the function of the symbols that are used on wedding ceremony in Malay Asahan culture?

E. The Objectives of the Study

The objectives of the study were:

1. To describe the meaning of the symbols that are used on wedding ceremony in Malay Asahan culture.

2. To know the function of the symbols that are used on wedding ceremony in Malay Asahan culture.

F. The Significance of The Study

By conducted this research on symbols on wedding ceremony in Malay Asahan culture, the researcher expects that this research can contribute to give some advantages.

1. Theoritically

Theoritically, this research was expected to be useful for those who concerns to study about symbols and meanings, especially for Malay Asahan culture. The researcher also expects that this research can be a reference in describing symbols meaning under the disciplines of semiotic and also additional resources for the other researcher.

2. Practically

Practically, this study and result of the study was expected to be meaningful for :

The teacher who study about semiotics, especially about symbols meaning that used on traditional wedding ceremony.

The students, especially students of English Department to explore their knowledge about semiotic field analyzing the cultural symbol and meaning.

Malay Asahan people, especially young generation to make them comprehend with the meaning of symbols that used on wedding ceremony. The other

researcher who wants to conduct the research on the same field especially in symbols on wedding ceremony in Malay Asahan culture.

CHAPTER II

REVIEW OF LITERATURE

A. Theoretical Framework

In this chapter, theories are needed to explain the concept which will be applied in research concern. To prevent misunderstanding, the concepts will be used in this research need to be theoretically explained. The concepts must be clarified to have the same point of view or perspective in the field. The theoretical explanation on the concept that are used in this research will be presented and explained in the followings.

1. Semiotics

Semiotics is one of linguistics' subfields. Semiotic is the study of sign and symbol and their meaning. Chandler (2002:2) defines semiotics is concerned with everything that can be taken by sign'. Semiotic is not only study of what we refer to as 'signs' in everyday speech but it's also study about symbol and their meaning. Semiotics became one of the studies in communication theory.

Semiotic theory consists of a set of theories about how signs represent the objects, ideas, circumstances, situations, feelings and conditions outside of the signs themselves (Littlejohn, 2005 : 53). Semiotics aims to know the meanings contained in a sign and symbol or interpret the meaning to know the means. The concept of meaning is inseparable from certain ideological perspectives or values as well as the concept of culture that became the thinking of the society in which the symbol was created. As one of the study of thought in cultural studies,

semiotics must see how culture is the thought foundation of the formation of meaning in a sign.

Semiotics studies the systems, rules, conventions that allow them to have meaning (Kriyanto, 2007 : 261). The institute for Art Research of the University of Helsinki (2009) gives a more complex description of semiotic. They said that semiotic is a field of study which investigate the emergece of meaning and symbolic systems that has traditionally applied to humanities and various science especially for the extensive and complex phenomena and process within art, culture, community, economic and futurology.

Here is definiton of semiotics as a discipline study :

- a. Semiotic is a study about sign and everything about it.
- b. Semiotic is the theory of symbols.
- c. Semiotic is a general science about sign and include of structuralism and other same things, because all of it is relating with signification, however it is not arrange, varieties, and separated.
- d. Semiotic is specialize the study of signs and symbols what they mean and what they used.

2. Semiotics Field

Semiotics is the study that concerned with signs, symbols, and their meaning. There are some of semiotic fields that explained semiotic meaning from semiotic field. These are the fields of semiotics:

a. Analytic semiotics

This is semiotics, which analyze the system of sign. Pierce explain that semiotic have object of the sign and analyzed becomes idea, object, and meaning.

b. Description semiotics

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

Zoo semiotics

It is referred to the system of the sign on the behaviour of non-human.

For example, the sound of a wolf indicates a wolf where the sound is heard.

c. Cultural semiotics

Semiotics studies about the system of sign in the culture of society.

Narrative semiotics

It is referred to the system of sign on the mythology and folklore narrative.

d. Natural semiotics

Semiotics studies the system of sign from the nature. For example, cloudy weather indicates the occurrence of rain.

e. Normative semiotics

It is referred to the system of sign made by human being, which have the form of the norms.

f. Social semiotics

It is referred to the system of sign, produced by the human who have being the form of symbol.

g. Structural semiotics

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

3. The Founder of Semiotic

a. Charles Sanders Pierce

Charles Sanders Pierce (September 10, 1839 – April 19, 1914) was an American philosopher, logician, mathematician, and scientist who is sometimes known as “the father of pragmatism”. He was educated as a chemist and employed as a scientist for 30 years. Today, he is appreciated largely for his contributions to logic, mathematics, philosophy, scientific methodology, semiotics and for his founding of pragmatism.

According Pierce, there are 66 different types of signs, of which three are used commonly in all kinds of semiotic work today. They are called *icons*, *indexes*, and *symbols*. Pierce says that there are three sides of sign (Chandler 2002:29). Pierce offered a triadic (three-part) model consisting of :

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

Three sides of sign above always be present in a sign that’s called triadic structure. It looks like the triangle model below by picture :

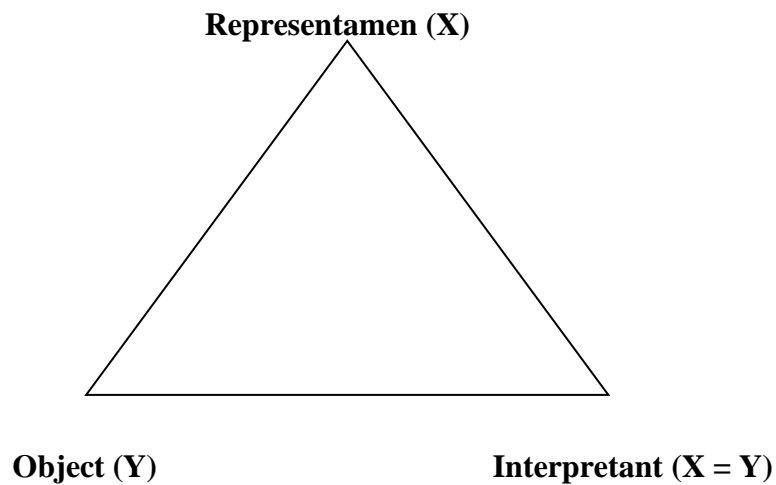


Figure 2.1. Triangle meaning of pierce

The picture above also called triangle meaning semiotics. Still in the picture above, object is something that is referenced by representament (sign). It can be material that is caught sensory or also mental and imaginary. While interpretant is a sign that there is in someone's mind about object referred by sign (X = Y). If the three elements of meaning that interact in someone's mind, the comes the meaning of something that is represented by the sign.

A triadic meaning of Pierce's model, determine the sign classification. *Representamen/sign* clasified into qualisign (quality on sign), sinsign (actual even on sign), and legisign (a role or norm or a habit on sign).

On the *interpretant*, a sign divided on rheme (a sign interpreted to represent based on choices), dicent (a sign interpreted to represent based on the fact), and the argument (a sign interpreted to represent on the reason on something else).

Based on it's object, Pierce divided the sign into *icons*, *indexes*, and *symbols*. *Icons* are the relationship between the sign and object that are similar

(e.g : maps and potrait). *Indexes* is a sign that indicates a natural relationship between signs and markes that are casual relations or signs that directly refers to reality (e.g : smoke as a sign of fire). *Symbols* is a sign that indicate the natural relationship between the marker and its sign. Arbitrary relationship based on conventions of society. The three sign types can be schematized :

Table : 2.1
The three sign types

Sign types	Relation between the sign with object	Examples
Icon	The sign is designed to represent a object by simulation or resemblance (i.e. the object can be reseened, reheard, etc, in icon)	Drawing of all kinds (charts, diagrams, etc). Photos and word
Index	The sign is design to indicate a object or to put object in relation to each other.	The pointing index finger. Adverb such as here, there. Pronouns such as <i>I, you, he, etc.</i>
Symbol	The sign is designed to encode a object by conention or agreement	Social symbol such as the rose, math symbol,etc.

4. Definition of symbol

A symbol is something that stand for represent or denotes something else (Hall, 1994). The english word of *symbol* derives from the greek words “*symbolon*” from the root *syn-* (together) and *ballein* (to throw) thus has the

appropriate meaning of “to throw together” (Gale, 2008). It is originally used to describe two things, once part of unity, broken part, and the reassembled to constitute a unity again. A sense of symbol as a figurative, nonliteral, hidden, or mystical meaning is a later, derived, or secondary meaning (Parmentier, 2015). Herusatoto (2008:19) state that *“symbol is an object, situations or things that have a broader meaning and need a subjective understanding of the meaning that consist in the symbol”*.

Based on Pierce, a symbol is ‘a sign which refers to the object that it denotes by virtue of law, usually an association of general ideas, which operates to cause the symbol to be interpreted as referring to that object’. We interpret symbols according to ‘a rule’ or ‘a 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.

According to Wikipedia a symbol is a mark, sign or word that indicates, signifies, or is understood as representing an idea, object, or relationship. Symbols allow people to go beyond what is known or seen by creating linkages between otherwise very different concepts and experience. All communication is achieved through the use of symbols. Symbols take form of words, sounds, gestures, ideas or visual images and are used to convey other ideas and beliefs. For example, a red octagon may be a symbol for “STOP”. On a map, a blue line might represent a river. Numerals are symbols for numbers. Alphabetic letters may be symbols for sounds. Personal names are symbols representing individuals. A red rose may

symbolize love and compassion. The variable 'X', in a mathematical equation, may symbolize the position of a particle in space.

5. Symbol in Culture

Symbols are the basis of culture. A symbol is an object, word, or action that stands for something else with no natural relationship that is culturally defined. Everything one does throughout their life is based and organized through cultural symbolism. Symbolism is when something represent abstract ideas or concepts. Some good examples of symbols would be object, figures, sounds, and colors. Culture as dependent upon symboling. Culture consists of tools, implements, utensils, clothing, ornaments, customs, institutions, beliefs, rituals, games, works of art, language, etc (white 1959, page 3).

Human as part of the culture and have a close relationship with the culture can be considered as symbolic creature. Herusatoto (2008: 16) stated that *“begitu eratnya kebudayaan manusia itu dengan simbol-simbol sehingga manusia dapat pula disebut makhluk bersimbol (so close that a culture with the symbols so that it can be said that human is a symbolic creature).*

Culture and religion are both symbol-systems which express humankind's quest for meaning. Therefore, any serious convergence of cultural and religious expression necessarily centers around the experience of meaning, an experience which is multidimensional and expressed through symbols. According Max Weber, symbols are important aspects of culture which people use symbols to express their spirituality and the spiritual side of real events, and ideal interests are derived from symbols.

Every culture has its own set of symbols associated with different experiences and perceptions. Thus, as a representation, a symbol's meaning is neither instinctive nor automatic. The culture's members must interpret and over time reinterpret the symbol.

A symbol's meaning may be modified by various factors including popular usage, history, and contextual intent. In term of the context, the symbol meaning may change. A red colour might have the meaning of attractiveness, sexy, affection or danger, but for Chinese people, bring, or wear any red coloured thing in a funeral is prohibited because red in Chinese culture means happiness and red used for any happy events such as wedding or other celebration. (<http://www.color-meanings.com/color-symbolism-in-chinese-culture-what-do-traditional-chinese-colors-mean/>).

6. The Wedding Ceremony in Malay Asahan Culture

In the Malay Asahan society, wedding ceremony gets an important position in cultural customs. Therefore, a wedding that contains customs or traditions in its execution is one of life's very important processes in human life and will change the status not only of the two brides but will also alter the kinship.

There are some custom wedding processions that are still preserved in Malay Asahan society :

a. Merisik

Merisik is a process to search a mate by parents to find a future wife for her son and to make sure that the girl already has a couple or not. Aside from being a

way to find a mate, *merisik* are also meant to know the background of the prospective daughter in law, her chastity, and also her personality. As usually, *merisik* will be done by *telangkai*. *Telangkai* (envoy communicator) is someone from man family who is trusted. The first, *telangkai* will make sure that the girl already has a couple or not. If not, *telangkai* will immediately convey the intent and purpose to asking for marriage (*meminang*). In *merisik*, the material need is only *tepak sirih* and the equipments.

b. Melamar (*Applying for*)

Melamar is a process after *merisik*. Before, *meminang* (asking for marriage) the man family asked for approval from the woman family. Usually, the woman family will give answers within a few days. There are a few days for enabled to negotiate with family siblings, and also to investigate the background of man carefully. After a few days, the male family will come to the woman's house to ask for decision. After agreeing, the two parties will set the engagement day.

c. Meminang (*Asking for Marriage*)

The term of *meminang* is used because the areca nut is the main ingredients that are brought during asking for marriage with betel leaf and other ingredients. *Meminang* (the asking for marriage) is guided by six convey communicator (*six telangkai*). *Telangkai* will convey the purpose of proposing the girl by way of poem, which represents the high dignity of a woman. In this event will also mention the customary requirements requested by the family of the bride such as dowry, money affection, a set of women's clothing, equipment or room furniture

and etc. If the man family agreed, it will be held the event exchanged *tepak sirih* between two families as a sign proposal has been accepted.

d. Menghantar Belanja (*Send Expense*)

Menghantar belanja is one of the process in wedding where there are many items are delivered to the woman bride such as dowry, money affection, ring, *tepak sirih*, cakes, fruits, flowers, clothing, cosmetics, shoes, slippers, bags, and other equipment that bride requested. It's meant as a sign of sincerity to keep the engagement promise, so that is delivered more than promised. *Menghantar belanja* is done a few days before the marriage ceremony. The meaning of this intercultural ceremony is the sense of kinship built between two families. Because, the meaning and purpose is to built a sense of kinship, it's not justified that the number of deliverables delivered leads to problems that hurt feelings between them.

e. Akad Nikah (*Marriage Contract*)

The ceremony of marriage contract is the core of the whole series of wedding ceremony. The ceremony of marriage contract is usually held in the morning, the man bride is escorted by man family to the woman house to say marriage contract. In malay custom, the ceremony of marriage contract is always carried out in the house of the woman's parents or in the mosque.

There are some requirements must be prepared the man's family :

- Tepak sirih, one until tepak sirih. Tepak sirih in Malay Asahan tradition is a tool to verify everything (agreement) that has been made together. It is a place to put betel leafs, areca nut, lime betel, gambier, and clove.
- The dowry, according to malay tradition the dowry is placed in a small box named *cepu* then wrapped in three layers of different fabric colors, in some areas there are wrapped up to seven and nine layers as a binder used pent yarn color and knotted neatly. *Cepu* is placed in a small *dulang* called *semberit* and carry it should be picked up and some wearing an umbrella.

There are some requirements must be prepared woman's family :

- Tepak sirih, one tepak sirih.
- Pahar, it's contain yellow pulp and roasted chicken.
- Pataratna, it is a mat which is fold into two layer and wrapping with beautiful cloth and put pillow in the right and left side. In front of the pataratna (place for wedding), it has been put : (a) a woman's tepak sirih is on right side of *pataratna* (b) a glass of water is on left side of *pataratna*, (c) two white candles, one is on right side and another is on left side of *pataratna*, (d) five plate of salt, sugar, ginger, ucid, halua (sweet fruit), (e) a man's tepak sirih is on left side of *pataratna*.

f. Malam Berinai (Henna Night)

In malay culture and tradition after the bride's and the groom's has doing a marriage contract then before they are be couple (*bersantding*) in wedding stage , it's held an event usually on the night before they are be couple (*bersanding*) that

called henna night. On the henna night, the bride's sent a plate of henna to the groom's.

In this section, the bride comes to wedding stage. Host invites several close family, neighbors and friends. The bride is get flour throwing (*tepung tawar*), first henna is touched to hand's bride then flour throwing is implemented to get blessing. Next, they pray together and continue with give henna to the bride's at their hands and feet and also the groom's.

In addition, the event is closed with the dance of henna to make the event be more attractive.

g. Mengantar Pengantin Laki-laki (*Bringing the groom's*)

The ceremony is the form bringing the groom's to the house of bride's parents house. The purpose of this ceremony is to inform the society around where the marriage is held that they have been legitimately become a husband and wife.

In the ceremony of the procession, there are variety of fittings that brought. But, the main thing that must brought are *tepak sirih*, *jambar*, in Riau better known as *semerit*, *pahar* or *dulang*. The contents in *jambar* consists of three elements, namely : a set of women's clothing and cosmetics, foods and cakes, and a set of kitchen equipment. All three elements contain the meaning of human life everyday.

h. Menyambut Pengantin Laki-Laki (*Welcoming the groom's*)

This ceremony will be led by *telangkai*, they will reply opening poem as a welcome greeting. On arrival in the bride's house, the traditional ceremony will begin from *hempang batang*, *pencak silat*, exchanging *tepak induk*, exchange *umbrella*, *flour throwing*, *tari persembahan*, *hempang pintu*, reply opening poem (*berbalas pantun pembuka*). The equipments in ceremony welcoming the groom's are :

- *Pahar*, is a place for flour throwing. In this ceremony, *pahar* is wrapped in a yellow fabric. As a symbolic, *pahar* has own meaning. *Pahar contains are white flour, yellow flour, white rice, bertih, bunga rampai* (potpourri) and all of *pahar* contains has own meanings.
- *Balai*, *balai* has a very deep meaning in ceremony for society on Malay asahan and every part of *balai* has special meaning. The part of *balai* are : *bunga kemuncak, pulut kuning atau putih, bendera merawal, chicken eggs or duck eggs, roasted chicken*.

i. Duduk Bersanding (*sitting be couple*)

The ceremony of sitting with couple is a main process of wedding ceremony. The matching ceremony is to pair the bride's and the groom's that witnessed by whole family, friends, and guests.

The equipment that needed in ceremony are :

- *Sirih Genggam* (Betel Handheld), it's will change between man's bride and woman's bride before sitting with couple. This event as a traditional symbol that has own meaning.

- *Tepung Tawar* (Flour Throwing), while both of brides sit in state on wedding stage, flour throwing is implemented. The material used in this section consists of 3 main parts : (a) spreader ingredients: white rice, yellow rice, *bertih*, and poutpourr, (b) spatter ingredients: water with lime and fresh flower, kalinjuang leaf, orange leafe, tied together and used as a tool sprinkles.
- *Pahar*, is a place for flour throwing.

j. Makan nasi hadap-hadapan (*having a cooked rice face to face*)

After flour throwing section is done, the next section is having cooked rice face to face with both families but only for the woman, the man is forbidden to attend this section. The food is special in this section, consists of kind of food, cake, and *halua* (sweet fruits).

Bride sit on the head of the dish, there was a cooked rice mixed with coconut milk put in cup wrapping with silk surrounded and the inside of therice is hidden a slice of meat or chicken. The bride shoul race to take it. Based on the story, who's the success to get it will be more competent in managing household.

The main purpose of this section was to introduce each other for both families. While they were having lunch together, they also can talk together in order to tighten the relationship and to know the structure of both families. This section was the first service from the bride's to her husband.

B. Conceptual Framework

This research focused on the analysis of the semiotic study on wedding ceremony symbols in Malay Asahan culture. This research used Pierce's theory. Symbols on Malay Asahan culture were some items that used and found on wedding ceremony. They were *tepak sirih*, *balai*, *tepung tawar*, *pahar* or *dulang* and others equipments that used as long on wedding ceremony. According to malay people, each of them was a symbol and has their own meaning. While, many people do not well what symbols on wedding ceremony and don't understand the meaning. Therefore, the symbols and meanings need to be analyzed. To know the meaning of the symbols on wedding ceremony in malay asahan culture it can help people to interpret the meaning and messages which are conveyed on wedding ceremony.

Therefore, this research becomes important to do because it has some contributions to develop information especially for those who are interested in the issue of symbols and meanings on symbols on wedding ceremony to develop the knowledge about in Malay Asahan culture.

Furthermore, the findings of this research given good effect. The findings of this result will make the people know and understand about symbols and meaning from wedding ceremony in Malay Asahan culture.

C. Relevant Studies

These relevant studies was used as references and guidance to help the researcher have a deep understanding about the symbol, so that the researcher can conduct her own study in a good way.

Satrio Papo (2013) in his journal thesis entitled "*The traditional symbols of marriage in Galela, North Maluku and Nortwhich, England, A Semiotic Analysis*". This study was an attempt to identify and analyze the symbols of wedding as one of the sign systems from semantic point of view. This was intended to contrast the wedding froms of both languages in this case English and Galela. The aspect of this resaearch was related to the sign systems as proposed by Pierce. They were icon, index and symbol. The term of symbol means something which was conventional and accepted by a certain society, related to what symbolizes.

Moreover, this research has been done about symbol by Rahmat Kartolo (2017) in his journal entitled "*Language meanings and symbols in the Traditional Wedding Ceremony of Malay Deli*". This study was an attempt to identify and analyze the language meanings and symbols of wedding. The aspect of this research is related to the sign system proposed by Peirce. They were icon, index, and symbol. The term of symbol means something which is conventional and accepted by a certain society, related to what symbolize. The english data have been collected from several books and websites, whereas language meanings and symbols have been taken directly from wedding event and by interviewing the

informants to explain what is unknown by writer. The result of research shows that the wedding symbols and language meanings have their own meanings.

This research also has been done by Ahadi Sulissusiawan (2017) in his journal entitled "*Symbolism Sepat Fish in Marriage Pantun Melayu Sambas*". This paper aim to describe the symbolic meaning of fish sepat in Malay Sambas wedding rhyme. The data source of this article was a speech that was spoken by the traditional poet (the person delivering the rhyme), both traditional poet the bridegroom and women in customary marriage Malay in Sambas.

Furthermore, from those previous studies, this research will be different. This research was focused on analyzing symbol and meaning on wedding ceremony in Malay Asahan Culture. The researcher choose symbols that used on wedding as object this research because that contains of symbols conveyed moral messages to man's bride and woman's bride.

CHAPTER III

METHOD OF RESEARCH

A. Research Design

This research was focused on descriptive qualitative method. This method will be applied because it was intended to know and describe the function and meaning of symbols that used on wedding ceremony in Malay Asahan culture. It was a descriptive because this research done base on the data or source data. Thus, this research will be used focus in interview, recording and transcribing the conversation to collect the Data.

B. Source of Data

The sources of the data was taken from symbols that used on wedding ceremony in Malay Asahan culture. Meanwhile, the sources of the data for this research will be got from a malay cultural figures who are known as Tok Laut who will be interview by the researcher to get the information about the symbols and meanings that used on wedding ceremony in Malay Asahan culture.

C. The Technique of Collecting Data

The data of this reach has been collected through in depth-interviews. The data provides access to the context of people's behavior and thereby provides a way to understand the meaning of that behavior. In this case, interviews will be apply to know all about the symbols and meanings which is served on wedding ceremony symbols in Malay Asahan culture.

The technique for collecting the data are :

1. Interviewing Tok Laut who live in Tanjung Balai
2. Recording the conversation
3. Transcribing the conversation

D. The Technique of Analyzing Data

In this study the data has been analyzed by using the talk technique of Sudaryanto (1993: 121). The data was analyzed based on the following steps :

1. Transcribing the conversation into a readable form the interview transcript.
2. Identifying the sentences on the interview transcript which contained the symbol of wedding ceremony in Malay Asahan Culture.

CHAPTER IV

DATA AND DATA ANALYSIS

A. The Data

The data were collected from wedding ceremony symbols on Malay Asahan Culture based on semiotic study. The data were analyzed by identifying the symbol and meaning of the wedding ceremony in Malay Asahan Culture. The data were found 21 symbols based on the meanings and there were 5 symbols based on the function which have been collected. The source of the data of this research was taken from interview an informant who had knew the symbol and the meaning of each symbol. Here the symbol and meaning that would be analyzed in this research.

B. Data Analysis

The analysis of the symbol on wedding ceremony in Malay Asahan Culture was done by interview an informant. After analyzing the data, the research findings were found the answer of this research, such as : what were the meanings of the symbols that are used on wedding ceremony in Malay Asahan Culture? and what were the function of the symbols that are used on wedding ceremony in Malay Asahan Culture?

1. Meanings of the symbols on wedding ceremony in Malay Asahan Culture

The researcher interpret the meaning of the symbol by using triadic model proposed by Pierce that consists of sign / representamen, object and interpretant. As the understanding the *representamen* is the form which the sign takes (not

necessarily material though usually interpreted as such). An *object* is something beyond the sign to which it refers (a referent). An *interpretant* is not an interpreter but rather the sense made of the sign. The meaning of the symbol that found on wedding ceremony in Malay Asahan Culture.

1. Balai

Conversation (*A is a questioner and B is an informant*)

A : jadi apa saja makna yang terdapat dalam simbol-simbol yang kita gunakan dalam pernikahan adat Melayu kita pak?

B : jadi yang pertama itu balai. Balai itu merupakan simbol kebahagiaan dan keselamatan untuk orang yang mengadakan acara. Itulah sebab kenapa balai harus ada disetiap acara kita baik pernikahan, khitanan dan orang yang ingin berangkat ke makkah. Gunanya agar kebahagiaan dan keselamatan selalu tercurah untuk kedua mempelai.

Based on the conversation above, the researcher interpreted the meaning of the symbol by using theory of Pierce. Balai is the representamen of the symbol which refers to groom and bride (object). On wedding ceremony in Malay Asahan Culture the meaning of “bale” is a symbol of happiness and safety for the groom and the bride.

2. Flag (Merawal)

Conversation

B : yang kedua itu bendera merawal. Bendera merawal ini masih satu

kesatuan dalam balai. Arti merawal ini adalah identitas diri. Jadi merawal ini mencerminkan sikap identitas diri dari mempelai dan keluarga besar.

Based on the conversation above, flag (merawal) as the representamen of the symbol which refers the bride, groom and their family. On wedding ceremony in Malay Asahan Culture the meaning of “flag (merawal) is personal identity from the bride, groom and their family.

3. Egg

Conversation

B : yang ketiga telur. Telur juga merupakan bagian dari balai. Arti telur adalah regenerasi. Maksudnya telur melambangkan agar pernikahan dari kedua mempelai dapat memberikan keturunan dan meneruskan generasi.

Based on the conversation above, egg is the representamen of the symbol which refers to bride and groom. On wedding ceremony in Malay Asahan Culture the meaning of egg is regeneration. It's mean that egg is a symbol to continued generation from bride and groom marriage.

4. Sticky Rice

Conversation

B : yang keempat ada pulut. Pulut merupakan bagian yang tidak terpisahkan dari balai. Pulut yang lengket merupakan perekat, simbol dari eratnya tali silaturahmi yang akan dibina diantara dua keluarga baik itu berasal dari orang yang miskin, sederhana dan kaya. Karena pulut merupakan cerminan eratnya tali silaturahmi yang harus dibina tanpa memandang strata sosial.

Based on the conversation above, sticky rice as the representamen of the symbol which refers to the family of bride and groom. On wedding ceremony in Malay Asahan Culture the meaning of “sticky rice” is a fraternal relation. Sticky rice is hopes that the kinship will be close between two families.

5. Meat

Conversation

B : yang kelima itu daging yang diletakkan diatas pulut. Disini daging bermakna rela berkorban ataupun pengorbanan. Jadi dalam kehidupan berumah tangga baik suami maupun istri harus rela berkorban demi kebahagiaan satu sama lain. Terutama suami sebagai pemimpin harus banyak berkorban demi kebahagiaan istri.

Based on the conversation above, meat as the representamen of the symbol which refers the bride and groom. On wedding ceremony in Malay Asahan Culture the meaning of “meat” is willingness to sacrifice. In marriage life, bride and groom had to willingness to sacrifice each other.

6. Puncak balai

Conversation

B : yang keenam adalah puncak balai. Puncak balai berarti harapan dan cita-cita. Diharapkan pengantin dapat membina rumah tangga yang baik dan juga membangun cita-cita kehidupan berkeluarga yang baik sesuai dengan yang diharapkan oleh kedua keluarga.

Based on the conversation above, puncak bale as the representamen of the symbol which refers the bride and groom. On wedding ceremony in Malay Asahan Culture the meaning of “puncak bale” is hope and goal. Puncak balai is hopes that bride and groom can create marriage life with well and they have goal to to make the right way in their marriage life.

7. Songket Fabric

Conversation

B : yang ketujuh itu ada kain songket melayu. Disini kain songket berfungsi sebagai penutup bale. Jadi, kain songket melayu diikatkan dibadan bale karena itu mencerminkan sikap kesopanan dan menghargai adat oleh kedua keluarga. Bale tidak seharusnya dibiarkan tidak menggunakan penutup seperti zaman sekarang. Zaman sekarang sudah terlalu banyak simbol-simbol dalam budaya yang kita miliki yang tidak diketahui makna dan cara penggunaannya sehingga menyebabkan terjadi banyak kesalahan dalam pengaplikasian.

Based on the conversation above, songket fabric as the representamen of the symbol which refers the two of families. On wedding ceremony in Malay Asahan Culture the meaning of “songket fabric” is a politeness. Songket fabric is a politeness symbol from two of families and it's also an attitude symbol from two of families that they are appreciate the customs.

8. Tepak Sirih

Conversation

B : yang kedelapan ada namanya tepak sirih. Tepak sirih ini berarti pesan sakral yang dikirimkan untuk mewakili keluarga pengantin laki-laki yang memiliki maksud baik untuk melamar pengantin perempuan dan tepak sirih ini juga merupakan do'a restu yang tulus dari seluruh keluarga pengantin laki-laki kepada pengantin perempuan. Tepak sirih juga bermakna bahwa seluruh keluarga pengantin laki-laki titip salam terhadap pengantin perempuan.

Based on the conversation above, tepak sirih as representamen of the symbol which refers the bride. On wedding ceremony in Malay Asahan Culture the meaning of "tepak sirih" is the message from groom's family for the bride. Tepak sirih is a symbol that groom's family want to asking for marriage to the bride and it's also a symbol of sincerity from groom's family for the bride.

9. Sirih

Conversation

B : yang kesembilan ada sirih. Sirih bermakna ungkapan titip salam dari seluruh keluarga pengantin laki-laki kepada pengantin perempuan bahwa mereka sangat senang mendapatkan seorang menantu dalam keluarga mereka dan juga merupakan sikap ketulusan dari keluarga pengantin laki-laki.

Based on the conversation above, sirih as the representamen of the symbol which refers the bride. On wedding ceremony in malay Asahan Culture the meaning of "sirih" is a symbol to send regards from groom's family to the bride and it's also a symbol of sincerity from groom's family to the bride.

10. Pinang

Conversation

B : yang kesepuluh adalah pinang. Pinang ini berarti simbol dari kehidupan. Kehidupan yang terkadang keras, terkadang lembut, terkadang pahit dan terkadang manis harus dihadapi oleh kedua mempelai sebagai tantangan dalam kehidupan mereka. Pinang juga yang terlihat keras melambangkan bahwa sesulit apapun kehidupan yang mungkin akan dihadapi kedua pengantin dalam kehidupan berumah tangga harus dihadapi dengan sabar dan baik.

Based on the conversation above, pinang as the representamen of the symbol which refers the bride and groom. On wedding ceremony in Malay Asahan Culture the meaning of “pinang” is a symbol of life. Pinang is a symbol of life that the bride and groom have to face although it’s difficult or not.

11. Kapur

Conversation

B : yang kesebelas ada kapur. Kapur ini ada dampak positifnya ada negatifnya, maksudnya jika kita makan sirih menggunakan kapur itu akan menetralkan rasa sirih yang pedas tapi jika kita tidak menggunakan kapur itu hanya akan memberikan rasa pedas disirih tanpa ada penawarnya. Jadi, kapur berarti rasa dalam kehidupan pernikahan. Kedua pengantin harus saling melengkapi untuk menciptakan rasa harmonis dalam membina keluarga, harus saling mengalah untuk menghindari masalah yang akan muncul hanya karena

permasalahan-permasalahan kecil yang dapat diselesaikan dengan cara baik-baik.

Based on the conversation above, kapur as the representamen of the symbol which refers the bride and groom. On wedding ceremony in Malay Asahan Culture the meaning of “kapur” is a sense of life. Kapur is a sense of life symbol that the bride and groom will faced. The bride and groom must complement each other to create the sense of harmony in their marriage life.

12. Mayang

Conversation

B : yang kedua belas ada namanya mayang. Mayang ini disertakan dalam tepak sirih ketika meminang. Mayang ini bermaksud menjelaskan bahwa yang dipinang adalah seorang gadis bukan janda. Kalau tepak dihantar tanpa mayang berarti yang dpinang adalah seorang janda bukan gadis. Jadi penggunaan mayang ini sebetulnya perlu disampaikan lagi melihat yang terjadi saat ini adalah tepak yang dihantar tanpa mayang yang menandakan bahwa yang dilamar adalah janda bukan gadis padahal yang dilamar adalah gadis. Cuma karena kurangnya pengetahuan masyarakat sekarang terhadap simbol yang kita gunakan dalam budaya kita menyebabkan kesalahan dalam pengaplikasiannya dalam kehidupan beradat masyarakat.

Based on the conversation above, mayang as the representamen of the symbol which refers the bride. On wedding ceremony in Malay Asahan Culture the meaning of “mayang” is a symbol of the brides chastity. It means that the bride who asked for marriage is a girl not a widow.

13. Daun sipanggil-panggil

Conversation

B : yang ketiga belas ada namanya daun sipanggil-panggil. Jadi, daun sipanggil-panggil ini berarti bahwa seluruh keluarga yang telah tiada semangatnya ikut mengupah upah kedua pengantin. Itulah mengapa namanya daun sipanggil-panggil yang menandakan bahwa daun tersebut sebagai perantara untuk memanggil ruh-ruh keluarga yang telah meninggal dunia agar semangat mereka tetap ada dalam memberikan do'a restu kepada kedua pengantin.

Based on the conversation above, on wedding ceremony in Malay Asahan Culture the meaning of "daun sipanggil-panggil" was a symbol of the whole members of family that has died. It meant that the spirits of the ancestors did flour throwing as a blessing for the bride.

14. Pandan Leaf

Conversation

B : yang keempat belas adalah daun pandan. Daun pandan itu adalah wewangian yang artinya seluruh keluarga berniat baik untuk mendo'akan kedua mempelai agar mendapatkan kebahagiaan dan keselamatan.

Based on the conversation above, daun pandan as the representamen of the symbol which refers the whole members of family. On wedding ceremony in Malay Asahan Culture the meaning of "daun pandan" is a goodwill from the whole members of family as a blessing for the bride and groom to get happiness and safety in their life.

15. Beras Putih

Conversation

B : yang kelima belas adalah beras putih. Beras putih, beras merah, dan beras kuning adalah satu kesatuan dalam upah-upah. Makna ketiga beras ini adalah simbol dari pendukung kehidupan. Beras putih berarti darah putih yang menjadi factor manusia dapat bertahan hidup.

Based on the conversation above, beras putih as the representamen of the symbol which refers the bride and groom. On wedding ceremony in Malay Asahan Culture the meaning of “beras putih” is a white blood as one of the factor to human survive their life. It meant that the bride and the groom had the spirits to face their life.

16. Beras Merah

Conversation

B : yang keenam belas ada beras merah. Beras merah adalah simbol kehidupan yang berarti darah merah yang menjadi salah satu faktor manusia untuk hidup begitu juga dengan kedua pengantin. Beras merah ini bermakna penyemangat untuk kedua pengantin agar dapat bertahan dalam menghadapi segala tantangan dalam hidup berkeluarga.

Based on the conversation above, on wedding ceremony in Malay Asahan Culture the meaning of “beras merah” was red blood as one of the factor to human survive their life. It meant that the bride and the groom has the spirits to face their life.

17. Beras Kuning

Conversation

B : yang ketujuh belas ada beras kuning. Beras kuning berarti identitas diri.

Dalam perayaan masyarakat melayu banyak menggunakan warna kuning.

Jadi warna kuning itu bermakna identitas diri masyarakat melayu yang mencerminkan semangat dan kebaikan.

Based on the conversation above, on wedding ceremony in Malay Asahan Culture the meaning of “beras kuning” is personal identity. Beras kuning meant that the bride and groom must have good personal identity. It meant that the bride and groom must have spirits and good personality.

18. Bunga Rampai 7 Warna

Conversation

B : yang kedelapan belas itu ada bunga rampai 7 warna. Nah, bunga rampai ini adalah pelengkap dalam upah-upah atau tepung tawar. Bunga rampai 7 warna ini bermakna warna-warni kehidupan yang akan dirasakan oleh kedua pengantin.

Based on the conversation above, on wedding ceremony in Malay Asahan Culture the meaning of “bunga rampai 7 warna” was the colors of life. It meant that the bride and groom will face the colors of their life and it's need a patient to face it.

19. Pahar

Conversation

B : yang kesembilan belas ada pahar. Pahar ini adalah sebuah pernak pernik melayu yang terbuat dari tembaga yang berguna sebagai tempat tepung tawar dan bunga rampai 7 warna. Pahar ini memaknakan sebuah penghormatan dalam sebuah ritual acara adat melayu asahan.

Based on the conversation, on wedding ceremony in Malay Asahan Culture the meaning of “pahar” was a symbol of honored from the bride and their family for a ritual event of Malay Asahan.

20. Pantun

Conversation

B : yang kedua puluh adalah pantun. Pantun ini bermakna menyampaikan pesan yang berupa maksud dan tujuan kepada kedua belah pihak. Pantun digunakan dalam acara lamaran maupun pernikahan.

Based on the conversation above, on wedding ceremony in Malay Asahan Culture the meaning of “pantun” was a delivering message for two families. Pantun is meant to convey a message of intent and purpose to two families.

21. Nasi Hadap-Hadapan (*Having a cooked rice face to face*).

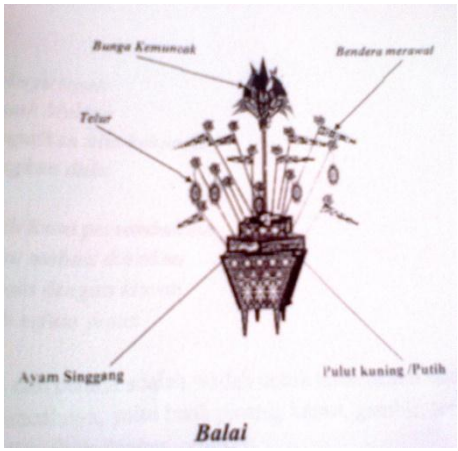
Conversation




B : yang terakhir adalah nasi bunga. Nasi bunga ini bermakna kebersamaan. Diharapkan seluruh keluarga besar baik dari pengantin laki-laki maupun pengantin perempuan dapat bersatu dalam kebersamaan melalui pernikahan





yang terjadi. Itu lha kenapa makannya harus duduk berhadap-hadapan agar dapat tercipta kebersamaan diantara seluruh keluarga.




Based on the conversation above, Nasi bunga as the representamen of the symbol which refers two families. On wedding ceremony in Malay Asahan Culture the meaning of “nasi bunga” was togetherness. Nasi bunga was a hope for the creation of togetherness between two families.




Table 4.1 Symbol and Meaning on Wedding Ceremony in Malay Asahan Culture





No	Picture	The Types of Semiotic			Meaning
		Icon	Index	Symbol	
1	 <p style="text-align: center;">Balai</p>			✓	Happiness



2	 <p data-bbox="352 954 560 987">Flag (<i>Merawal</i>)</p>		✓		Personal Identity
3	 <p data-bbox="461 1397 520 1431">Egg</p>		✓		Regeneration
4	 <p data-bbox="419 1910 571 1944">Sticky Rice</p>		✓		Fraternal Relation

5	 <p data-bbox="459 734 528 768">Meat</p>		✓		Willingness to Sacrifice
6	 <p data-bbox="411 1167 576 1200">Puncak Bale</p>		✓		Hope and Goal
7	 <p data-bbox="395 1599 592 1632">Songket Fabric</p>			✓	Politeness
8				✓	The message from the whole family

	Tepak Sirih				
9	 <p>Sirih Leaf</p>		✓		to send regards
10	 <p>Pinang</p>		✓		Symbol of Life
11	 <p>Kapur</p>		✓		Sense of Life

12	 <p data-bbox="437 696 544 734">Mayang</p>		✓		The brides chastity
13	 <p data-bbox="344 1167 643 1200">sipangil-panggil Leaf</p>		✓		The whole members of family did flour throwing
14	 <p data-bbox="408 1563 576 1597">Pandanus Leaf</p>		✓		Good intentions

15	 <p data-bbox="416 696 568 730">Beras Putih</p>	✓			White Blood
16	 <p data-bbox="408 1055 576 1088">Beras Merah</p>	✓			Red Blood
17	 <p data-bbox="400 1509 584 1543">Beras Kuning</p>		✓		Personal Identity
18			✓		The colors of life

	Bunga Rampai 7 Warna				
19	 <p>Pahar</p>			✓	Honor
20	 <p>Pantun</p>			✓	Delivering a message

21	 <p data-bbox="288 846 699 913">Nasi Hadap-hadapan (<i>Having a Cooked rice face to face</i>)</p>		✓		Togetherness
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2. The function of the symbols on wedding ceremony in Malay Asahan Culture

According to the data which have been collected from the informant. There were 5 symbols based on their function, as below :

1. Balai

Balai was one of the symbol from Malay Asahan. Balai had three stages and four legs. The function of bale was a place to put sticky rice, egg, flag (merawal), and meat. In every stages of bale was fill with sticky rice and on sticky rice was put egg, flag (merawal), and meat.

2. Songket Fabric

Songket fabric was one of the symbol that used in wedding ceremony in Malay Asahan that has function as a cover for covering the body of bale. it was a symbol of modesty in cultured customs.

3. Tepak Sirih

Tepak sirih was one of the symbol that used in wedding ceremony and asking for marriage. The function of tepak sirih was a place to put sirih, pinang, kapur, and gambir. The function of tepak sirih was also as a symbol that served as a sign of acceptance or disapproval of the asking for marriage.

4. Pahar

Pahar was a place of flour throwing that made from copper. The function of pahar was a place to put bunga rampai 7 warna, daun sipamggil-panggil, daun pandan, beras merah, beras putih, and beras kuning.

5. Pantun

Pantun was a malay poetic form. Pantun originated as a traditional oral form of expression. The function of pantun as a messenger in wedding ceremony and asking for marriage. The example of pantun are

Tepak sirih kami persembahkan

Sila nikmati dimakan

Ujud beriring serta kiasan

Setepak sirih sejuta pesan



Menang setapak laksana hang tuah


Dengan hang jebat kawan berseru


Disongsong tepak dihela sembah

Demikian adat puak melayu

Table 4.2 Symbol and Function on Wedding Ceremony in Malay Asahan Culture

No	Picture	The Types of Semiotic			Function
		Icon	Index	Symbol	
1	 <p>Balai</p>			✓	A place of merawal, egg, sticky rice, meat, puncak balai.
2	 <p>Songket Fabric</p>			✓	A cover fo balai

3	 <p>Tepak Sirih</p>			✓	A place of sirih, pinang, kapur, mayang, gambir.
4	 <p>Pahar</p>			✓	A place of bunga rampai 7 warna, daun sipanggil-panggil, daun pandan, beras putih, beras merah, beras kuning

5	 <p><i>Di malam hari terang senegeri Bulan purnama di kota Kulai Majlis gahari bertambah seri Dengan senyuman kedua mempelai</i></p> <p><i>Bahtera saudagar di pekan Satun Datang berlabuh di Batu Pahat Semoga hidup aman dan rukun Jodoh kekal sepanjang hayat</i></p> <p>Pantun</p>			✓	A messenger
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C. Research Findings

Having analyzed all the data for the symbols which used on wedding ceremony in Malay Asahan Culture, the findings were presented as follows

1. There were 21 symbols based on meaning which used on wedding ceremony in Malay Asahan culture. There were bale which meant happiness, flag (merawal) which meant personal identity, egg which meant regeneration, sticky rice which meant fraternal relation, meat which meant willingness to sacrifice, puncak bale which meant hope and goal, songket fabric which meant politeness, tepak sirih which meant the message from whole family, sirih which meant to send regards, pinang which meant symbol of life, kapur which meant sense of life, mayang which meant the brides chastity, daun sipanggil-panggil which meant the whole members of family did flour throwing, pandan leaf which meant good intentions, beras putih which meant white blood, beras merah which meant red blood, beras kuning which meant personal identity, bunga rampai 7 warna which meant the colors of life, pahar

which meant honor, pantun which meant delivering a message, nasi bunga which meant togetherness.

2. There were 5 symbols based on meaning which used on wedding ceremony in Malay Asahan Culture. There were bale which function as a place of merawal, songket fabric which function as a cover for bale, tepak sirih which function as a place of sirih, pinang, kapur, mayang, gmbir., pahar which function as a place of bunga rampai 7 warna, daun sipanggil-panggil, daun pandan, beras putih, beras merah, beras kuning., pantun which function as a messenger.

CHAPTER V

CONCLUSSIONS AND SUGGESTIONS

A. Conclussions

Having collected and analyzed the data, some conclusions were drawn as the following

1. The meaning of the symbols were found on wedding ceremony in Malay Asahan Culture. They were happiness, personal identity, regeneration, fraternal relation, willingness to sacrifice, hope and goal, politeness, the message from the whole family, to send regards, symbol of life, sense of life, the brides chastity, the whole members of family did flour throwing, good intentions, white blood, red blood, personal identity, the colors of life, honor, delivering a message, and togetherness.
2. The function of the symbols were found on wedding ceremony in Malay Asahan Culture. They were bale as a place of merawal, egg, sticky rice, meat, puncak bale., songket fabric as a cover for bale, tepak sirih as a place of sirih, pinang, kapur, mayang, gambir., pahar as a place of bunga rampai 7 warna, daun sipanggil-panggil, daun pandan, beras putih, beras merah, beras kuning., pantun as a messenger.

B. Suggestions

Having conducted a research about semiotic study on wedding ceremony in malay Asahan Culture, it was useful to consider the following suggestions

1. This research could be used as one of the references to enrich young generation knowledge about symbol and to make them comprehend with the meaning of symbols based on semiotic study.
2. To students who study about semiotic, to explore their knowledge about semiotic field analyzing especially in the cultural symbol and meaning.

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