

**LINGUISTIC EXPRESSION WITH REFERENCE TO
SEMIOTIC IN *ULOS* OF WEDDING CEREMONY OF BATAK
TOBA**

AN ARTICLE

*Submitted to Partial Fulfillment of the Requirements for the Degree of Sarjana
Sastra*

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STATE UNIVERSITY OF MEDAN
2017**

ARTIKEL

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Telah diverifikasi dan dinyatakan memenuhi syarat

Untuk diunggah pada jurnal online

Medan, Februari 2017

Menyetujui

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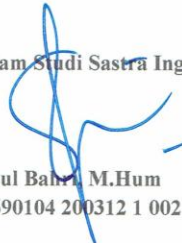
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LINGUISTIC EXPRESSION WITH REFERENCE TO SEMIOTIC IN *ULOS* OF WEDDING CEREMONY OF BATAK TOBA

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ABSTRACT

Hendro D. Simamora. 2123220017. *Linguistic Expression with Reference to Semiotic in Ulos of Wedding Ceremony of Batak Toba*. A Thesis. English and Literature Department. Faculty of Languages and Arts. State University of Medan. 2017

This study was deal with linguistic expression, in semiotics of *ulos* in wedding ceremony of batak toba. This research used qualitative method which concerned with developing explanations of experience or on data. The source of the data was taken from the ulos in wedding ceremony of batak toba, and relevant with the transcript of interviewing by three informants with some criterias, that is the most dominant population in three different surname in Tarutung, at the age of 45 to 55 years old and have the recognition from each surname. The instruments that is used in this study was tape recorder, camera, and also the book which relevant to the data. In technique of analyzing data, descriptive qualitative data analysis stage is identifying the ornament, reducing the ornament which are not relevant, classifying, interpreting, analyzing and concluding the findings. There are three kinds of ulos used in wedding ceremony of Batak Toba, they are *ulos ragidup*, *ulos ragihotang*, and *ulos sadum*. Each ulos have *topi sokkar* which explain that everything in this world have the limit and the color depend to the ceremony that is performed. In *ulos ragidup*, there are *hatir* symbolized of wealth, *sigumang* symbolized the hope of the giver of this ulos for the receiver to works right and efficient also, *batu ni ansimun* symbolizing the health, *sisik ni ikan* symbolizing a good life, tidy life, even in a crowded of life, and also *jungkit* symbolizing in having an organized life well. In *ulos ragihotang* there are *unok-unok*, symbolized be a wise person like the humus, and *jungkit*. In *ulos sadum*, there is *torna* where this symbol to remind the people that Batak people come from mountain.

Keywords: Semiotic, Ulos in Wedding Ceremony of Batak Toba, Ornaments.

*Graduate Status
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INTRODUCTION

Background of the Study

Finegan (2008: 22) states linguistics is the study of these knowledge systems in all their aspects: how is such a knowledge system structured, how is it acquired, how is it used in the production and comprehension of messages, how does it change over time. Linguistics analyzes human language as a system for relating sounds (or signs in signed languages) and meaning. Linguistic structures are pairings of meaning and form. Linguistics has many sub-fields concerned with particular aspects of linguistic structure that is phonetics, phonology, morphology, syntax, semantics, pragmatics, discourse analysis, stylistics, and semiotics.

Porcar (2011:22) states semiotics is usually defined as the study of signs. Semiotics appears to be a paradoxical discipline, meaning we find it all around us and, yet, nowhere specifically. Semiotic is important in our daily life, because our life is full of semiotic system which we have learn and understand it unconsciously. It is a behavior of society to make something have their own value, even sometimes semiotic will make some different perspective, but the goal would be to explore the meaning for something better in future. Semiotics is closely related to the field of linguistics, which, for its part, studies the structure and meaning of language more

specifically. The semiotic tradition explores the study of signs and symbols as a significant part of communications.

In Batak culture there are some characteristics which is become their identity such as tor-tor, gorga, song, ulos, and many more. One of the most popular characteristic of Batak culture is ulos. Ulos is a heritage from the ancestor, and be trusted have the supernatural power.

“Ulos considered as a blessed thing by supernatural power. If ulos made by a certain patern, ulos can be use as a preceptor in our life” (Takari, 2009:12).

Sitompul (2009) states many kinds of ulos by the type, design, and function, such as ulos jugia which contain with a high culture value, and also with a high price. Ulos jugia have a function as prosperity and used by the old people who have the grandchild from all their son and daughter. Ulos sadum is another kinds of ulos, which usually used in happy ceremony, and also as souvenir. Ulos Ragihotang is an ulos which symbolize as have a trong body, strong soul, and strong faith, and many more kinds of ulos.

Takari (2009:13) states ulos has many ornaments form that show their characteristic, includes color, length, arts, etc. The weaver created something not only for looking beauty, *ulos* also contain the different message each other, a sincere and glorious hope. Ulos have some functions in daily life of Batak people, that is : as clothes, as scarf, as headband, as waist fastener, as carrying cloth, and as a symbolize in sacred ceremony.

REVIEW OF LITERATURE

The study is completed with theories correlated to the topic researched in order to enhance the knowledge toward the topic. The theories are consisted of linguistic expression, semiotics and ulos.

A Linguistic Expression is any physical form (sound, visual image or sequence thereof) used to represent a linguistic unit. Linguistic expressions are objects. A linguistic expression may be spoken, written, or signed. A linguistic expression is distinct from the actual process (speaking, writing, signing) that produces the expression. In communication, a speaker sends a fixed meaning to a hearer via the linguistic expression associated with that meaning.

Lakoff & Johnson (1980:206) states meanings are objects and linguistic expressions are objects. Linguistic expressions have meanings (in them). In communication, a speaker sends a fixed meaning to a hearer via the linguistic expression associated with that meaning. On this account it is possible to objectively say what you mean, and communication failures are matters of subjective errors: since the meanings are objectively right there in the words, either you didn't use the right words to say what you meant or you were misunderstood.

Goes from theory above, it can be concluded as the study of language in order to get the relation among language and ulos related each other.

The semiotic related to the system and code to have the symbol each other. When the system and code related to literary work, they have a process to communication between reader to literary work and writer.

Zoest (1991:80) states Saussure called his theory as the main of structuralism ideology. Saussure said that the basic of linguistic explanation depart on two dimension of thinking, or pair of clashing, that is dichotomy between *lanque* and *parole*, and dichotomy between signifier and signified.

Semiotic is divided into two parts; the *form* which the sign takes (a signifier) and the sign / the *concept* it represents (the signified). Markers seen as a form / physical form, can be known through the work of architectural form, is being seen as a sign of meaning is revealed through the concept, function and / or values contained in works of architecture. The existence of Saussure's semiotics is the relation between signifier and signified according to convention, commonly said as significance. Significance semiotic is the system of sign which learn about elements in a system based on specific rules or conventions.

Tambunan (1982) states ulos is a specific characteristic of Batak in their culture as one of ethnics in Indonesia which obey on the manners hereditarily, especially in Batak Toba. Ulos is a special cloth which be woven with their own motif. The motive and colors have a special meanings also, and we can't use it randomly in every ceremony, like in birthday party, or another ceremony except the birth moment, wedding, and die ceremony.

RESEARCH METHODOLOGY

Methodology

This research used qualitative method. Windridge (2009:6) states qualitative research is concerned with developing explanations of social Phenomena, focuses on reports of experience or on data which cannot be adequately expressed numerically. It means that this research produce descriptive data.

The source of the data was taken from the ulos in wedding ceremony of batak toba which taken from the weaver in Tarutung, and relevant with the transcript of interviewing. Based on *ulos Batak* reference written by Sitompul (2009), there are three kinds of *ulos* that is used in wedding ceremony of Batak Toba, namely *ulos Ragidup*, *ulos Ragihotang* and *ulos Sadum*. This statement also relevant to the result of interviewing in Tarutung that the researcher conducted it. In order to be able to understand the ornaments of ulos, the researcher applied 3 informants to conduct the interview, with some criterias, that is :

1. The most dominant population in three different surname in Tarutung, which the data was taken from the headman of Tarutung
2. At the age of 45 to 55 years old
3. Have the recognition from each surname.




DATA AND DATA ANALYSIS


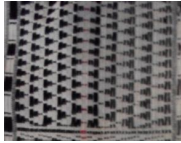
As it has been mentioned in the previous chapter, this study deal with the language expression with reference to semiotic in ulos of wedding ceremony of batak toba. The data were the ornament in ulos that is used in wedding ceremony of batak toba. The data analyzed by identifying the ornament in ulos of wedding ceremony of batak toba and described the ornament into language.

After the data have been collected, it can be interpreted that the linguistic expression in *ulos* of wedding ceremony of batak toba.



1. Kinds of Ornament in *Ulos* of wedding ceremony of Batak Toba

There were ten different types of ornaments in ulos of wedding ceremony of batak toba, they are :



No	Ulos	Ornaments	Picture
1.	Ragidup	Topi Sokkar	
		Antinganting (hatir)	
		Sigumang	



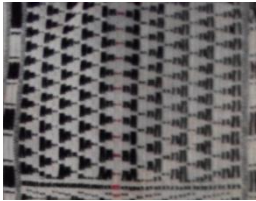
		Batu ni ansimun	
		Sisik ni Ikan (fish scales)	


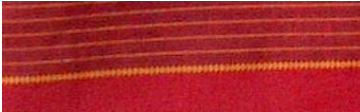
		Color	
2.	Ragi Hotang	Topi Sokkar	
		Unok-unok	
		Jungkit (putihan ipon-ipon)	
		Color	



3.	Sadum	Topi Sokkar	
		Torna	
		Color	

2. Meaning of each ornaments in *Ulos* of wedding ceremony of Batak Toba

No	Ornaments (Signifier)	Meaning (Signified)
1.	<p>Topi Sokkar</p> 	This ornament found on both sides of each ulos, which made as the border or the line of each ulos in making the ulos. This ornament explain that everything in this world have the limit.
2.	<p>Antinganting (hatir)</p> 	This ornament found in Ulos Ragidup, and usually made of gold. But in this era, gold just as the color in this ulos cause of the price of gold is very expensive. This ornament is the symbol of wealth, cause made of gold.

3.	<p>Sigumang</p> 	<p>Sigumang means bear, where in Batak land, bear is an animal that works right and efficient. Sigumang symbolized the hope of the giver of this ulos for the receiver to works right and efficient also. This symbol just found in ulos Ragidup.</p>
4.	<p>Batu ni ansimun</p> 	<p>Ansimun means cucumber, where this kind of this vegetable is easy in grow up. Cucumber is good for health. So, this ornament symbolizing the hope of health, and could be grow up where ever we are. This symbol also just found in ulos Ragidup.</p>
5.	<p>Sisik ni Ikan (fish scales)</p> 	<p>This symbol looks like fish scale. Fish is one of symbol in Batak culture, and as a media in giving the expectance, pray and dream. Fish usually life in crowded and well-run. Beside it, the fish scale also organized and tidy. So, this symbol is a hope and pray for the people who receive this ulos, in getting a good life, tidy life, even in a crowded of life. This symbol just found in ulos Ragidup.</p>

6.	<p>Color</p> 	<p>In Batak culture, there are 3 colors which represent the Batak belief, they are Red, White and Black. Red means the heroism and bravery. White means the purity and the honesty. Black means good attitude and prestigious, but usually means as sorrow. But lately Yellow (Gold) include in Batak belief, which means as wealth and fertility. So, in Ulos also can be divided into 2 color, they are bright which use in happy ceremony, and dark which use in mourning ceremony.</p>
7.	<p>Unok-unok</p> 	<p>Unok similar with humus, in growing of plants well. In ulos, unok-unok just found in ulos Ragihotang which used by a man. It means, the man has a responsibility and be expected in giving the new generation, and be a wise person like the humus to help another in growing up well.</p>

8.	Jungkit (putihan ipon-ipon) 	Jungkit means a thing to get something. This symbol can be found in ulos Ragidup. Jungkit also called as putihan ipon-ipon, where ipon is teeth in English. The people without teeth are less attractive. Teeth is organized well, so this symbol is a hope for the people who receive this ulos in having an organized life well, and this symbol also as something to beautify the ulos and make it interesting.
9.	Torna 	This symbol is just found in ulos Sadum, which used by the woman. Tor means mountains. Batak people come from mountain. So, this symbol looks like a mountain, to remind the people that Batak people come from mountain. This symbol also just as something to beautify the ulos.

CONCLUSION AND SUGGESTIONS

Conclusions

After analyze the data, the conclusion are :

1. There are nine kinds of ornament in ulos of wedding ceremony of Batak Toba. the kind of ornament in ulos of wedding ceremony is called as signifier. Signifier is the form which the sign takes.
2. The meaning of each ornament, have the different meaning each other. The meaning from each ornament is called as signified. signified is the sign /the concept it represents.

Suggestions

Based on the conclusion above, it's advisable that :

1. In learning a language as the social semiotics will give us the contribution to find more system of using sign in society, because life is full of semiotic system, like events, feelings, objects, etc., which we have learn and understand it unconsciously
2. For the readers, is better to understand the ornament in *ulos* especially in wedding ceremony of Batak Toba, so they will know the semiotics meaning of ulos that is used in wedding ceremony of Batak Toba, and to preserve our culture especially *ulos* of Batak Toba as one of the heritage of Indonesia.
3. For other researcher, this study can be used as reference in analysis another *ulos*, in another ceremony of Batak Toba.

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