

Semiotic Meaning in Verbal and Non- Verbal on Batak Toba Death Ceremony

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Abstract

Semiotic is a study about how a sign has a role in object, whether it is the object directly. See around us or our sociality that everything has a hidden meaning in it as well as about how semiotic science makes a sign or an object have a meaning contained in it as a whole meaning from the point of view of each person or judging it or seeing it, especially in terms of Batak Toba culture there are many signs that have realization in everyday life. The purpose of this study is to find out how semiotics have meaning in the object as verbal and non- verbal in Batak toba death ceremony and the realization in question is how these signs have meaning in an activity especially in the Toba Batak death Ceremony. In this study, the writer conducted a descriptive qualitative with an ethnomethodological approach where, the research is based on social community relations that referred in this study is Batak Toba Community.

Keywords: Verbal and on- Verbal, Semiotic, Batak Toba Death Ceremony.

I. INTRODUCTION

Batak community is one of the tribes determined in Indonesia which is originated from Tapanuli, North Sumatra. Batak Toba tribe is also referred to as the tribe that has been held its citizen with their very own regulation and tradition cultures in all of the part of society dwelling commenced from birth, marriage and demise tradition. Batak toba human beings commonly recognize their way of life, this culture is meaningful and cherished by way of batak human beings. The subculture which are usually celebrated are marriage, birth, 7th month pregnancy, entering house and many more. however in this study the author most effectively specializes in demise rite of batak toba way of life.

There are ten (10) styles of dying batak toba culture, they're: Mate pupur, Mate Punu,

Tilahon, Mate Mangkar, Ponggol Ulu, Matompas Tatarang, Sarimatua, Saurmatua, Saurmatua Gabe, Maulibulung. Out of ten (10) types of loss of life ceremony, the writer is interested most effectively three types of them they may be particularly, in Mate mangkar, Sarimatua, and Saurmatua.

The purpose of the writer selected this 3 forms of death rite because of first off, the author clearly appreciate to her very own dad and mom while her mother have died several years in the past. Secondly, the writer would love to dig up/ recognise more about batak ceremony in particular in death ones. ultimately, the writer would really like to proof that she surely loves her mother and father and wants to commit.

In this studies, there are three gaps or discrepancy happens specifically social hole (discrepancy between a social and the tradition itself which coses the younger technology relucten to get contain in that tradition which leads sooner or later to be unawear of the culture), theoretical gap (considering, this take a look at subject of semiotic which means so, it will have a talk about signs and symptoms that encompass signified and signifier) and research in hole (discrepancy among the researcher and the cause of the study). To sum up, it is able to be said that the discrepancy gap on this look at it can be proofed among verbal and non verbal communication. To make it more clear, verbal coding is a code this is use in written and spoken conversation among each other. on this observe, the witer finds out the gaps lied on the batak toba tradition competency (knowledge, capabilities, and mind-set) of batak human beings interpretation and the manner of batak peoples verbal exchange.

The reason of the writer select this subject matter due to numerous purpose, first of all the author desires to dig up more approximately batak toba demise ceremony. Secondly, the writer is keen to understand how a good deal the younger era likes or loves batak toba the dying ceremony. ultimately, the author would really like to introduce the batak toba loss of life ceremony to different ethnics in or out of Indonesia. but, what the author hoped from the reasons produce exceptional reality or expectation including first of all the surprising price range, it manner that in every cultural batak toba ceremony generally may spend extra money than expected. evaluate to creating a commonplace event. as a result of this, it makes batak toba human beings relucten to make an event with batak cultures.

There are a few verbal and non- verbal verbal exchange always seem in Cultural batak toba rite. Verbal verbal exchange means an interest that use proverbs (umpasa) in this example. whereas, non- verbal verbal exchange means a conversation which is symbolized by using an a signal, which marked by using a useless object. as an instance, coffin, a kind of a protracted field which use to buried a dead body. As

(Training, 1872) mention about the same view of non- verbal , there are types, effects, and expression of unspoken communication that has been an smother of research on the and behavior.

As for the writer is interested by studying the semiotic sign of language inside the Toba Batak tribe is due to keep the lifestyle located in Indonesia, specifically in North Sumatra, which there are numerous tribes amongst them are the Toba Batak tribe. language retention is likewise one of the matters that researchers count on in this observe. Many young humans nowadays do not even realize the language of their tribes, as an instance the Toba Batak language itself. As for the signs - the symptoms used or used in a traditional Batak tribe customs rite is a legacy from the preceding ancestors.

this can be visible from the mindset or conduct of the generation of Toba Batak generations who are less interested by taking element or coming right down to see how the ritual or tradition of demise itself is due to diverse motives, amongst others; the time that doesn't permit younger people to participate directly in carrying out the lifestyle of the demise of the Toba Batak, vicinity or area where in general the Batak Toba tribe in the event that they have died in public carry out a customary burial event is completed in their fatherland. This has triggered the young era of Batak now not to participate immediately in how the Toba Batak lifestyle is executed particularly on the time of death. consequently, to inform and assist the younger generation understand about the meaning of verball and non- verball in Batak Toba demise rite this article want to be finished. with any luck, this examine can assist young technology to preserve Batak Toba culture.

II. LITERATURE

1. Verbal and Non- Verbal Communication

Verbal communication is a communication used in written and spoken form. With its aim to express ideas or thought between the listener

and speaker. On the other hand, non-verbal communication is a communication used by sign forms. With it's the aim that interpretation of the communication, depends on the listener or the speaker. While, Nonverbal communication is a system consisting of a range of features often used together to aid expression, ranging from gesture and facial expression, through tone of voice and the use of space, to dress and posture. The combination of these features is often a subconscious choice made by native speakers, but for the learner, can be a barrier to natural communication and the cause of misunderstanding.

The Spontaneous as the direct communication that someone express and symbolic that learned from something from around us is one of the part of communication as Verbal and nonverbal communication (Buck & VanLear, 2002). Guerrero, LK that written about non verbal can help to brighten about the lifes of someone in their life.

2. Semiotic

Semiotic is how a sign has a meaning or role in a language. So semiotic is the science of the sign that has meaning for an activity or event or by using the sign as the language implied therein. The purpose of the sign that is raised or presented in an event or activity is with the intention that the meaning or language of the sign is not lost or extinct. So the sign is what holds the meaning or language itself. How is the sign can understand people especially in public area of course there is a code and message in that sign like banner in street (Lestari et al., 2021). Also, confirmed (Hartmann & Vossebeld, 2013) that semiotic not only about how the message on it but also how the visual can convey meaning. Semiotic also can be conclude all the meaning like how to convey the information of it as but also to get the meaning in political innocence of cartoon (Shah et al., 2020). Signs, Object and meaning is also mention by Isfandiyary (Isfandiyary, 2017).

Semiotic is about how something makes the meaning, as Saussure in (Yakin & Totu, 2014) more clearly said that there is a signified and

signifier to make more clear about the things. To make it more accurately about semiotic as Barthes's Theory in Isfandiyary, FH that semiotic is study about images, gestures, musical sounds, and objects from that things there is a message put in that things. To conclude about semiotic as in (Chandler, 2007) semiotic as sign that anything that people can interpret them in their point of view and also there is meaning about what they interpreted are. That the meaningfull of the semiotic as a study of sign. Such as the statement from (Situmorang, 2014), YJ that semiotics is about signs and meanings found in humans, plants and animals and those made by human themselves.

3. Umpasa

Umpasa or umpama is the expression or a speech that conveyed by the parents of Batak toba society in every ceremony, like birth, marriage and death ceremony. Umpasa itself means to showed the careness of Batak Toba parents. Futhermore, (Vergouwen, 1964) said Umpasa is a representation of more attention of some rules in society or law, like as an example, it can be carry out as a proverb of law (adat), which might act as a regulator of livelihoods. Further according to Mahadi in (Sitanggang, 1996) raised a number of customary laws in proverbs, including the Toba Batak example, which included marital, family, inheritance, ties, land, civil, and law. state administration.

4. Batak Tobaness Death Ceremony

Death is one thing or necessity that must be accepted by all living things, especially humans. Death that can be decisive is the one who created the Almighty God. In this case, death itself has a different way and culture in each tribe or region. Toba Batak tribe itself refers to kemaian, there are 3 types that occur in the death of Toba Batak tribe that distinguishes it from other tribes.

a. Mangkar

Mate Makkar is a death that occurred by someone, especially the Batak Toba tribe, where the person who died either his father or

mother who died did not have a married offspring. In other words, there are no descendants from the family, both their sons and unmarried daughters. So that is customary but only prayers are held for the deceased. This is done because there has not been any family member or descendant who married (marhasohottan).

b. Sari Matua

On the part of Sari Matua's death, this is a death in the Batak Toba tribe where the father / mother who died and had children or descendants were married but not all were married. For example, a father died in the Toba Batak tribe who had 4 children, 2 of them were already married. The meaning of the father already has a custom that is carried out (Marhalaman) outside his home. This is what is called the death of Sari Matua.

c. Saur Matua

Saur Matua is a very long tradition of death. What Saur Matua meant was the death of the Batak Toba tribe, where all of his children / descendants were all married and had grandchildren. The Saur Matua event was also held longer than the other types of deaths. At this customary event, all of her offspring are expected not to be allowed to cry because all the descendants of the deceased are married and have children. The meaning is that the type of death of Saur Matua is the custom that must be carried out in order to be happy. Usually the custom of the event that is run for the type of death of Saur Matua is at least 3 days and the longest for one week. The meaning of the person who died with Saur Matua is already rich, rich have meaning to the Toba Batak tribe has married all his descendants and died without having any responsibility in the world.

III. RESEARCH METHODOLOGY

This research employed descriptive qualitative paradigm and ethnomethodology approach. As (Miles et al., 2014) says Qualitative researchers usually work with small samples of people, nested in their context and studied in-depth—unlike quantitative researchers, who aim for

larger numbers of context-stripped cases and seek statistical significance. This research also used descriptive approach that means how to describe about a phenomenon. It focused on the solutions of the present and actual problems. The data was collected, arranged, explained, and analyzed. Therefore, this research analyzed the semiotic interpretation through the symbols that appeared on Batak Toba death ceremony. Thus, this research applied some steps, namely, formulating research problem, arranging research instruments, collecting data, transcribing data, analyzing and interpreting data. Then, after the research instrument get, the data were collected by recording, observations, and interviews of informants to find out the context of situation of Batak Toba Death Ceremony. After the problem in this study was decided, the next step was to determine the instruments to be used in this study. In the case of an instrument was to use image and sound recordings. Next was the social analysis that takes place in the Batak Toba community. Social analysis in question was the activities of the Toba Batak tribe in the event of death. Starting from a). pre-events, including activities that was carried out or formulating the arrangement of events b). main events, was a comprehensive event that occurs or the emergence of signs on the death of the Toba Batak tribe ranging from giving ulos, dances and food to closing the coffin c). closing the event, usually it was opening the wealth of people who have died. After data can be obtained from various sources. After that the data was transcribed with the purpose that the researchers can conduct data analysis. After the data analysis was obtained, the researcher interprets the analysis of data. Finally, the researcher draw conclusion (summary) from all data that obtained.

IV. DISCUSSION

Here are Semiotic Meaning that Conveyed at the Toba Batak Death Ceremony:

1. Matte Mangkar

Data 1

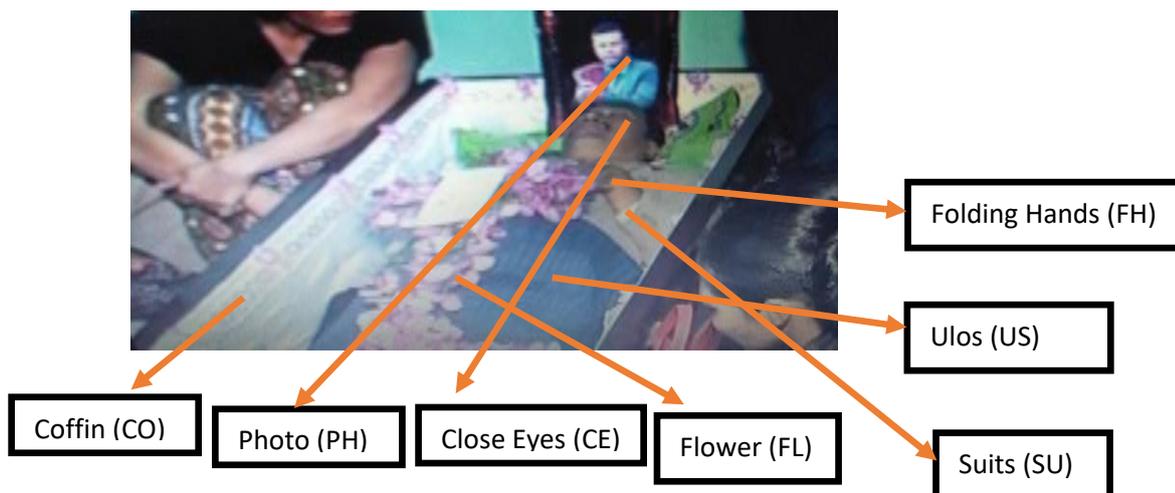


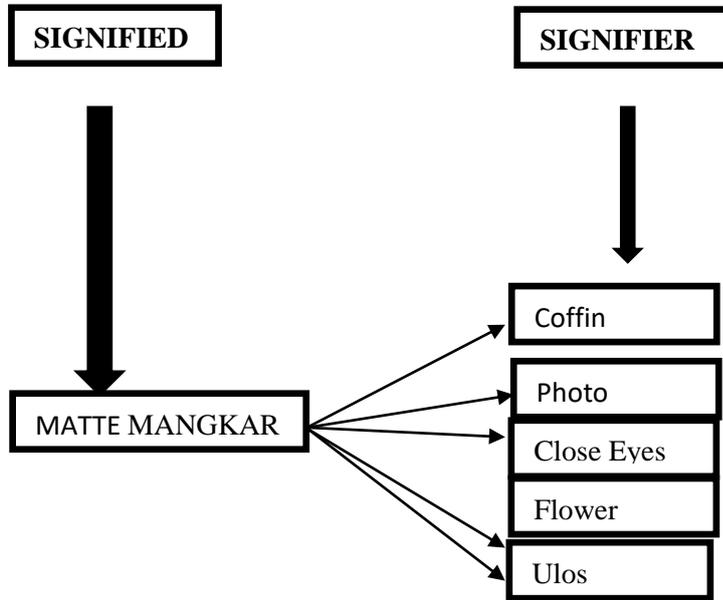
Table 1 Sign of Matte Mangkar

No	Data	Meanings	Analysis
1	Coffin	A chest was a place where a person who has died or who has died was placed.	For the Batak Toba tribe, the coffin was a symbol used to place the bodies of people who have died, this was done as their last houses or final resting place.
2	Photo	Photo was an image or object that was very similar to a person. Photos were taken using a camera. Photo was done to save someone's memories.	Photo on the death custom of the Toba Batak tribe was a picture placed on a corpse or person who has died. This was done if the corpse has died and was not in a good condition or if the coffin has been closed, then people who visit to see know who died through the photo.
3	Close Eyes	Closed eyes were a sign that the person was asleep.	For the Toba Batak tribe, closed eyes were a sign that the person has died.
4	Flower	Flowers were a symbol that symbolizes affection, love or happiness, for example, at a graduation ceremony someone would give flowers.	The flower at the death of the Toba Batak tribe was a symbol of death, sometimes the flower was in the form of a cross or an ordinary wreath.
5	<i>Ulos</i>	<i>Ulos</i> was a typical weaving of the Toba Batak tribe, this <i>ulos</i> itself has the meaning to warm one's body in ancient times.	<i>Ulos</i> was a symbol given to cover the bodies of people who died in the Toba Batak tribe.
6	Folding Hands	Folding hands was an action that is done when praying or hoping for something that makes us fold our hands	For the Toba Batak tribe, folding hands is a sign that the person has died. For the death of a mangkar, it was to fold hands with the aimed that the person who died still pray for the family he left behind so that he will be blessed and be happy after his

			death.
7	Suits	A suit was an outfit that was worn on a formal event in a certain event.	A suit was a garment that was worn by someone who has died.

After seeing some of the signs that emerged from the death of the Toba bricks, in this case,

Matte Mangkar. Here's a figure featured in a matte finish



1. Sarimatua

Data

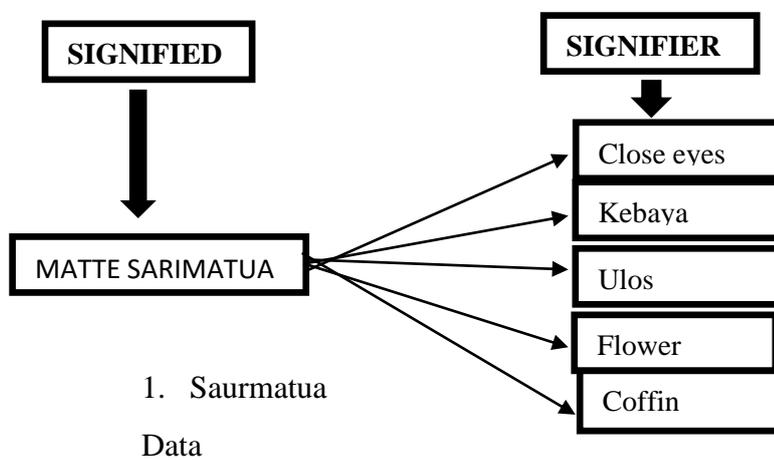


Table 2. *Signs of Matte Sarimatua*

No	Data	Meanings	Analysis
1	Close Eyes	Closed eyes were a sign that someone was sleeping.	At death the sign of closed eyes were that the person has died
2	Kebaya	Kebaya was a traditional Batak and Javanese clothing that was used for certain events	The kebaya in the Toba Batak tribe was also used for clothing at death, that was to showed that the deceased was a Batak tribe.
3	<i>Ulos</i>	<i>Ulos</i> was a cloth used by the Toba Batak tribe in ancient times to cover the body from the cold.	At the death of Batak Toba, <i>Ulos</i> has an important and different role and meaning.
4	Flower	Flowers were a symbol that was shown both happy and sad	In the event of the death of the Toba Batak tribe, the flower symbolized death when the flower was placed on the body of the person who has died.
5	Coffin	The coffin was the final resting place for the dead	For the Toba Batak tribe, the coffin was a symbol as the last home of the person who died. All types and models of coffins were given as the final home

following figures were shown for all the signs that appear on the death of Sarimatua.

After looking at the various signs found on the death of Sarimatua, the Batak Toba tribe, the



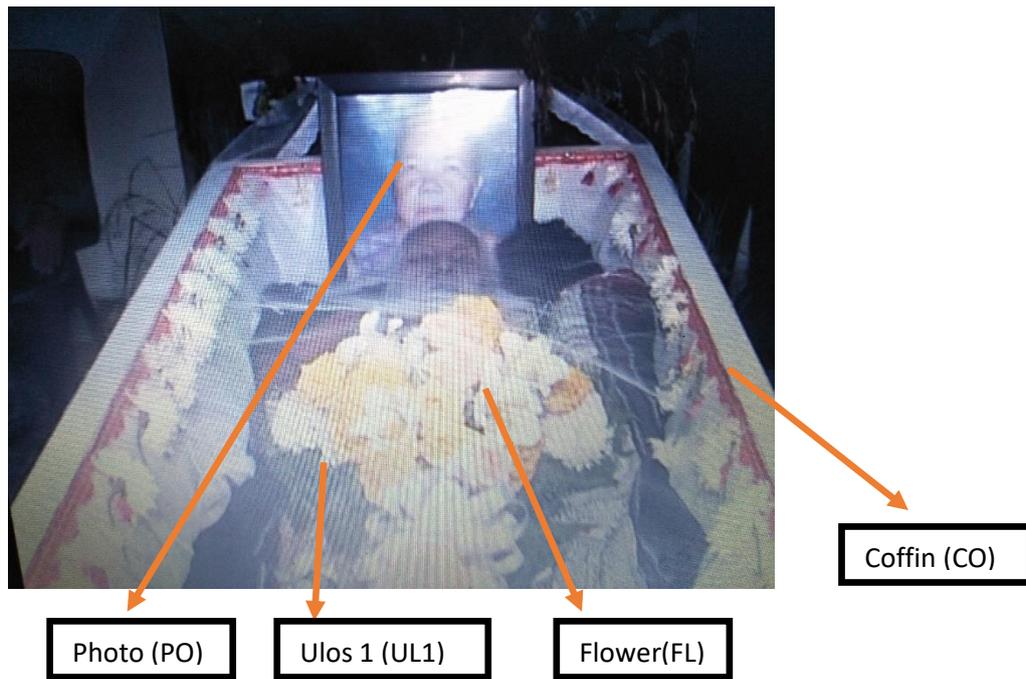
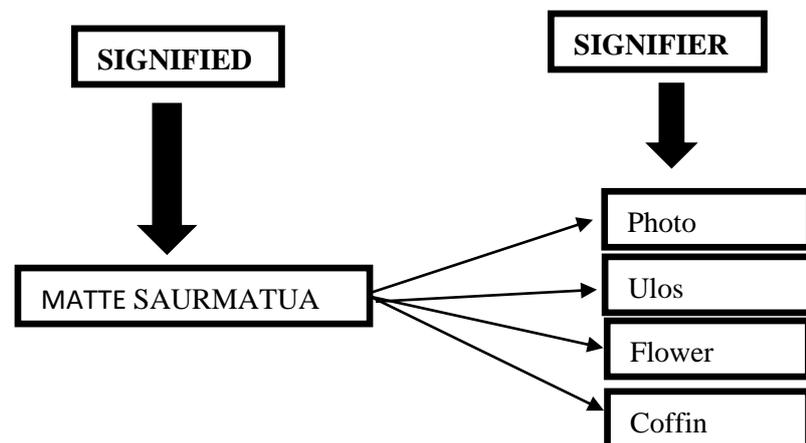


Table 3. Signs of Matte Saurmatua

No	Data	Meanings	Analysis
1	Photo	Photo was a picture of a person who was shown through a photo	At the death of the Batak tribe, the photo was a symbol given so that when people want to see the face of the deceased, it can be seen through a photo of himself placed on the head of the person who died.
2	<i>Ulos</i>	<i>Ulos</i> was a cloth used by the Batak tribe to protect themselves from the cold	For the Batak tribe, <i>Ulos</i> was a cloth used to cover the person who died
3	Flower	Flowers were a symbol to express happiness and sadness	Flowers placed on the body of someone who has died or a corpse was a sign that a mourning event has occurred
4	Coffin	A coffin was a placed where a corpse or person who has died is placed	Coffin was a placed for Batak Toba eople to put the people who was died there.

After looking at the various signs found on the death of Sarimatua, the Batak Toba tribe, the following figures are shown for all the signs that appear on the death of Sarimatua.



Here are The Realization of Meaning Verbally and non- Verbally in the Toba Batak Death ceremony.

1. Non- Verbally

Talking about semiotics was how a sign has meaning, as well as verbal and non-verbal was also a sign that was expressed either verbally (verbally) or through an object / object (non-verbal) followed by the verbal utterance. Therefore for this research the realization of Non- verbally of Batak Toba Death Ceremony wheather it is matte mangkar, matte sarimatua and matte saurmatua are just the same with the meaning of Toba Batak Death Ceremony above.

2. Verbally

1. Matte Mangkar

On Matte Mangkar Death ceremony there is an activity of giving ulos to the dead. In the Toba Batak custom, if a husband dies, the party who gives Ulos is the party of the deceased by tulang, namely Ulos Saput. Before giving ulos it will be followed by ummpasa and at the time of giving ulos to the dead it will be followed by umpasa again in the Toba Batak language.

a. sai siganjang umur ma bao pardusandingan, imbur-imbur magodang ma on. Na olo mangihuton silasniroha di amanborunami nang dihula- hula nami saunari.

Meaning: The ulos that is delivered and followed by the giving of ulos is done by the tulang of a deceased man. This expression of advice was an expression of prayer or hope given by Tulang of the deceased to the abandoned wife in the hope of staying healthy.

b. Anggiat ma saur matua manang nauli manang diari mangihut si ganjang umur jala na olo mangihutton jala anak nahasea ma i.

Meaning: In the expression of prayer or advice in this section, the prayer hope of the hula-hula or the brother of the abandoned wife is that all of her offspring was remain dutiful and righteous children.

c. Mangalehon ulos las mandokma Ulos parsirangan do on, selamat jalan ma ho.

Meaning: giving Ulos by saying Ulos was this farewell between us who live and those who die.

Based on the umpassa above conveyed to the deceased and their families, it is that the husband who died was a good person in his life. And for the wife who was left behind so that she lived a long life, be an exemplary parent for her children. By saying the umpassa, you will be given an Ulos Saput as a symbol of the separation of the husband who died with his entire family.

2. Matte Sarimatua

The Verbally can be seen from the data below on the death of Sarimatua. There is a verbal meaning, namely the given umpassa and a non-verbal meaning, namely ulos which is embedded as a symbolic or its own on-verbal meaning. Non-verbal meaning has no meaning if it is not followed by verbal activity.

a. ulos saput on ulos na parpudi. Asi ma tutu rohani Tuhan, mangapuli nauli mangapuli na denggan ma on tu pinoparmu di pudian nian.

Meaning: In the umpassa or advice conveyed here was a message conveyed by the brother of the deceased wife (hula-hula) who said that it was the ulos saput as the last ulos for you. May God always protect your entire family that you left behind.

b. Asa balga ma tiang ni rumah, umbalga tiang ni sopo. Marhite ulos saput na hupasahat nami on tu pamatangmu ito. Nungga gabe ho ito sari matua, sai tu gabean na ma pomparon mu angka na poso.

Meaning: the message conveyed was through the ulos given above by the brother of the deceased that it is great after his death, because it was sarimatua. With the hope that all his descendants will be great.

c. sahat ma solu sahat ma tu bondean ni tigaras to ho mai attong di rondang ni bulan. Hupasahat nami ma ito saput on di partikian on tu ho. Sahat ma hita on lelung mangolu tarlumobi pinoparmon huhut ma hita di ramoti Tuhan.

Meaning: Its meaning that conveyed the ulos rake to the wife who died in the hope that all of her offspring will be blessed by God.

The meaning conveyed in Umpasa (verbal) and Ulos Saput (non-verbal) is to pay last respects to the deceased by giving the Ulos Saput. Sign of the separation of the living and the dead. The hope is that the entire family left behind remains healthy

3. Matte Saurmatua

At the death of Saurmatua, the activity of giving ulos which is followed or accompanied by the presence of umpassa or verbal and non-verbal activities at this event only occurs in the home of the bereaved family.

a. Ulos ni iboto namion ulos parpudi ma sian nami tu ibotonami on. Ulos parsirangan ma on sian hami tu iboto hami on do.

Meaning: The ulos delivered was the last ulos for the woman who died. Ulos itself was given by the brother of the deceased woman as a farewell ulos for the living.

b. Balga tiang ni sopo, umbalga tiang ni rumah. Nungga gabe be hamu pomparan na sahat di marnini marnono.

Meaning: The meaning of the umpassa was that the wife who died was already great because all of her descendants were married and already have grandchildren and even have great-grandchildren.

c. Asa moppo ma dihamu nauli, moppo ma denggan pasupasu ni amata tu namartua

debata. Asa sahat tu sollo, sahat ma tu parhehean to ho ma di rondang ni bulan. Nungga sahat moppo na tua- tua on tu rumah-rumah nai, sai sahat ma hita saluhutna di panggabeian. Sahat tu parhorasan, sai tong-tong ma hita dipasu-pasu ni tuhan.

Meaning: the message conveyed was that it was legal or the customs of the deceased wife have been implemented and that all good things come to the descendants who have died.

d. Patik ma hujur ni tonga no tapian, tui dia pe akka boruku dohot bereku mangalangkah sai tu si ma atong di pasu- pasu tuhan.

Meaning: After giving ulos to the deceased, then the brother of the wife who died also gave a message to all his descendants who was still alive to always be in the protection of God.

e. Balga tiang ni soppo, umbalga tiang ni rumah. Nungga gabe be hamu pomporanna sahat tu na marnini tu namarnono.

In this data, there are a lot of prayers and hopes given by the family, especially for the descendants who are still alive. With the death of their parents that they are not sad, that they can develop more until they have children and grandchildren. The prayer that is given is wherever all of his descendants go so that they are always blessed by God.

The more explanation about The Realization of Meaning Verbally and non-Verbally in the Toba Batak Death ceremony can be seen from below table.

No	Types Of Death	Verbal	Non- Verbal	Meaning
1	Matte Mangkar	<p>1. sai siganjang umur ma bao pardusandingan, imbur-imbur magodang ma on. Na olo mangihuton silasniroha di amanborunami nang dihula- hula nami saunari.</p> <p>2. Anggiat ma saur matua manang nauli manang diari mangihut si ganjang umur jala na olo mangihutton jala anak nahasea ma i.</p>	Ulos Saput	based on the umpassa conveyed to the deceased and their families, it is that the husband who died was a good person in his life. And for the wife who was left behind so that she lived a long life, be an exemplary parent for her children. By saying the umpassa, you will be given an Ulos Saput as a symbol of the separation of the husband who died with his entire family.

2	Matte Sarimatua	<p>1. nunga sarimatua ho tangkas, i on ma ulos sampe tua. Sai sampe ma ho tu manini sampe tu marnono.</p> <p>2. Sahat- sahat ni solu ma tu bondean ni tigaras, sahat ma hita tu marnini tu manono, sahat ma tong tu gabean jala horas- horas</p>	Ulos Sampe Tua	The meaning of giving ulos sampe tua (non-verbal) followed by umpassa (verbal) is to strengthen the family left by the mother who died, especially to the husband she left behind who had promised to be with the mother who died until she was old by giving ulos until old age and so that all his descendants are happy and safe.
3	Matte Saurmatua	<p>1. tangiang pangidoannami on atong, tu gabe an ma hamu pomparanna saluhutna akka na posa.</p> <p>2. Sahat- sahat si sollu ma sahat tu bondeanni tiga ras. Sahat ma hita tu marnini marnono sahat ma tong tu gabean jala horas- horas.</p> <p>3. Tur-tur ni na handuhur tiur- tiur ni na loteng. Hata gabe hata horas horas sian saluhutna marholong rohaku tu hamuna, sai unang mai atog muba, sai unang mai mose.</p> <p>4. Minute (13.56) Tur-tur ni na handuhur tiur-tiur ni na loteng. Hata gabe hata horas horas sian saluhutna marholong rohaku tu hamuna, sai unang mai atog muba, sai unang mai mose.</p>	Ulos Saput	From the data the family who gives the last prayer or message to the family left behind can live happily and the entire family left behind is always happy.

Many of the signs that appear almost have the same function and location. It's just that what makes the difference is how old the Batak person died. In other words, the older a Toba Batak tribe dies, the greater or honorable the event of his death will be. It's not just age that is the benchmark, others are descendants, the more descendants of a Batak tribe that dies, the more successful or big the traditional party will be at the time of the Batak. For the Batak tribe, death is a benchmark to see how rich a person is based on his death.

V. Conclusion

Semiotics was a linguistic study that focuses on how a sign gives meaning to the object or object. Semiotic studies were descriptive studies where when someone sees a sign, it must be described according to the meaning of the object or according to the meaning from the perspective of the person who saw the sign.

Realization of Meaning Verbally and non-Verbally in the Toba Batak Death ceremony. The purpose of this advice is to remember all the services or good deeds of parents who have died and not to embarrass their descendants. Because for the Toba Batak tribe, especially for the Toba Batak tribe who have descendants, children are their wealth that is more valuable than gold or anything in this world.

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