

ABSTRACT

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The objectives of this study were to find out signs, the realization of signs in to denotative and connotative meanings, and the reasons for signs realization on *Tugu Si Raja Batak* in Sarimarrhit Village, Sianjur Mula-Mula sub-district, Samosir Regency. The study was conducted using a qualitative approach. The data of this study were taken from *Tugu Si Raja Batak*. The data of the study were statues and pictures on *Tugu Si Raja Batak*. The data analysis was taken by observing, interviewing, and then analyzed the data based on the theory proposed by Roland Barthes. The findings indicated that there were twenty-two signs on *Tugu Si Raja Batak* in four forms namely human ornaments, animal ornaments, plant ornaments, and carving. The signs of human ornaments were the *Si Raja Batak* means descendants with different clans and some servants for different work. The signs of animal ornaments made to show that *Si Raja Batak* and his descendants used the animals around him as transportations. Then, the plant ornaments they were Lime (*Pangir*) and Banyan tree (*Jajabi*) appear because the Batak people are famous for traditional medicine that uses plants such as Lime (*Pangir*) and betel as medicine for sick people, possessed people, and also for offerings to their ancestors. And the last, in the *Tugu Si Raja Batak*, carvings made because *the Si Raja Batak* seat requires beautiful decoration and their culture to respect the kings.

Keywords: *Dennotative, Conotative, Semiotic, Sign, Tugu Si Raja Batak*

