

CHAPTER I

INTRODUCTION

1.1 The Background of the Study

Nowadays, *Tugu Si Raja Batak* has become a tourist attraction on Samosir Island and is even very popular. Gulnara (2015) identified The historical and cultural potential of the country is one of the main factors of tourism because 1) it is essential to involve tourists, as knowledge of the historical and cultural heritage is the most substantial incentive for tourists; 2) objects of cultural and historical heritage are an essential asset of modern cities, which can make a profit and significantly influence their financial system; 3) It is of great importance in the social sphere, managing seasonal changes and equally spreading tourist sources on the territory; 4) this produces a positive picture of the region, a "branding" of the historical and cultural heritage that a useful as an effective tool for taking the lead in the tourism arena. Therefore, the cultural and historical centres not only provide revenue to the city but also give local people the grounds to be proud of their particular heritage and to allow them to share it with visitors.

Historical events that occur in Samosir Island are often represent by the many historical relics and also cultural nuances of buildings that can interpret events in the past. In this case, researcher is interesting to study about semiotics perspectives on *Tugu Si Raja Batak* because *Tugu Si Raja Batak* has a unique form like *Sopo* (traditional house) where several statues have historical significance related to the history of the Batak people. *Tugu Si Raja Batak* also called *Sopo Guru Tatea Bulan*.

Thus, the *Tugu Si Raja Batak* is different from other monuments which are generally soaring, large and tall.

The researcher made the *Tugu Si Batak Raja* as the object of research because of Si Raja Batak was born Batak clans today, including descendants from five sub-ethnic Batak. Then, by knowing the history, signs, and meaning of the *Tugu Si Raja Batak*, the visitors or tourists can also find out the history of Batak tribe, especially the young generation of Batak who does not know the hidden meaning of the monument. After making observations at the *Tugu Si Raja Batak*, the researcher saw that there were signs on the monument related to the history of the Batak people.

In this study, the researcher reveals the denotative and connotative meaning as the realizations of the signs that were found on *Tugu Si Raja Batak*. The visitors and mostly the Batak descendants who have migrated can maintain and conserve any historic buildings or cultures will not extinct. Research on monuments is still a few to conduct. Most of the previous studies that took the Local Wisdom theme with traditional house objects by Wenny A. Hutahaeon (2016) entitled *Semiotics Analysis of Rumah Adat Bolon Batak Toba*, traditional clothing by Yose Julius Situmorang (2016) entitled *Semiotics Analysis on Color Symbols in Tobanese Ulos Batak*, as well as other historical relics by Rr. Chandrarezky Permatasari (2018) entitled *Aesthetic research of the building heritage Toko Merah Roland Barthes semiotic approach*. Therefore, investigating the monuments is essential to conduct.

In this study, the researcher used the theory of Roland Barthes to reveal what the denotative and connotative meanings of signs are in the *Tugu Si Raja Batak*.

The researcher chose to use the theory because Roland Barthes's theory matches the object of the research about the signs on the *Tugu* and no data is connect with the text, and also this theory was related to descriptive meaning and literally (denotative) and the hidden meaning associated with culture (connotative).

The researcher applied Roland Barthes theory dealing with realizations of signs in to denotative and connotative meanings using different data. The researcher used the data that is *Tugu Si Raja Batak*, located in Sarimarrihit, Sianjur Mula-Mula.

1.2 The Problems of the Study

Based on the background of the study above, their problems that are of the study are formulated as follows:

1. What signs were found on the *Tugu Si Raja Batak*?
2. How were the meanings realized in the *Tugu Si Raja Batak*?
3. Why the meanings were realized in the ways they are?

1.3 The Objectives of the Study

The objectives of the analysis are as follow:

1. To find out signs on *Tugu Si Raja Batak*
2. To describe realizations of the signs realized on *Tugu Si Raja Batak*.
3. To describe the reason of the signs in the way, they are.

1.4 The Scope of the Study

The researcher focused on signs, meanings and the realizations of the meanings in the semiotics perspective on *Tugu Si Raja Batak*, located in Sarimarrihit Village, Sianjur Mula-Mula sub-district, Samosir Regency.

1.5 The Significance of the Study

The results of this study are expected to have both theoretical and practical significance:

1. Theoretical significance

The findings of this research are useful for other researchers or students as references on the case study about semiotic on the monument and add their knowledge on realizations of meaning namely denotative and connotative meaning in the perspective of semiotics.

2. Practical significance

The findings expected are useful for tourist and especially Batak young generation to understand the meaning of *Tugu Si Raja Batak* and keep their culture.