

CHAPETR V

CONCLUSION AND SUGGESTIONS

At the end of this research, the researcher can conclude and give some suggestions related to this research in order to improve the quality of this research to be better

5.1 Conclusion

1. There are 17 signs that conveyed in matte makkar, 21 signs in matte sarimatua and 33 signs in matte saurmatua. All the signs that appear on the death of the Batak Toba have their respective meanings.

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3. Along with the development of increasingly rapid times, especially in the digital era, various Batak Toba tribal events, especially death events, have had a shift, for example if in the past death could occur for up to a week but as time progressed, death occurred 3 days. This study shows that semiotics plays a role in Batak Toba culture, especially at the event of death. This can be seen when there are signs that always appear at every death event for the Toba Batak tribe, there are umpasa or proverbs who have an important role in the event.

several types of death of the Toba Batak tribe there are many signs that appear in every event or ritual that is carried out both inside the house, outside the house or in the building. 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. One of them is also the slaughter of animals carried out at the death of the Toba Batak tribe. A Toba Batak tribe who dies may not ask for an animal to be slaughtered at the death of someone from the family, such as an ox, because there are no offspring. That is what distinguishes the Toba Batak tribe, a person dies not based on wealth from material or great position he had during his life but how many descendants and how many descendants of his descendants.

The 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. As the saying of the Toba Batak tribe is often said by parents "annakkohi do hamoraon di ahu" children are my wealth. So when his son succeeds, his rank, his pride in the eyes of the Toba Batak tribe and his entire family is greater than gold and other possessions.

In the Batak culture, the sign also has a very important meaning and should not only be done or made up to be great or because someone is rich or has a rank. For the Toba Batak tribe, how great and rich are we if we don't have children, then all the assets we have are the same as empty.

The reason of semiotic meaning in the Toba Batak death custom there are several signs that have their own meaning, among others:

(a) Hands (HA) for the death of the mangkar and sarimatua, the hand that occurs is folding both hands with the intention that the deceased still needs prayer so that his descendants can live happily, while at the death of Saurmatua, the hands of the deceased have been placed straight beside his body with the aim that all his descendants are happy. The purpose of the hand model is when people come to see they will pray for all their descendants left in the world to be safe. For the Toba Batak tribe, although some of their descendants are all married but there is only one who is not married, an agreement will be made between the grieving family and all local traditional leaders to agree whether the shape of the hand can be opened or not.

(b) Bullang (BU) Bulang is a cloth that has Batak characteristics used on Batak men and women. The purpose of wearing this headdress itself is when all the descendants who died have been successful. The use of the headdress (bulang) should not only be used alone, traditionally, the headdress has a very deep meaning, namely that all descendants who have died have been successful or all have succeeded. But many Toba Batak people use the headdress as a headdress without knowing the true meaning of the headdress.

(c) Ulos Tujung is the ulos that is used when the living or living still have the intention or purpose to remarry after the husband/wife dies. Ulos tujung itself can show that when we come to mourn the death of the Toba Batak tribe and meet the grieving husband / wife's family using ulos tujung, it means that the family still

wants a new marriage, even if it can happen or not. Because the meaning of ulos tujung itself is that every wife/husband's family who is left behind by their partner has the right to remarry according to their wishes. Therefore, it was given to him ulos tujung. Before the gift of ulos tujung is given, the traditional elders will ask directly to the person concerned whether there is an intention to marry again or not.

(d) Ulos Sampe Tua, is the ulos used when the living have no desire to remarry. When it is violated according to the requested ulos then bad things will happen. In ulos sampe tua, this is the ulos given to the party left by the husband/wife who died. The meaning of ulos until old is that he who is still alive promises that he will not marry anyone again. When this old ulos is violated, bad things will happen where the person has violated the way he remarried. Ulos sampe tua is an agreement not to remarry in front of the corpse of a dead wife/husband and in front of all the elders or traditional kings of the Batak Toba tribe.

For the Toba Batak tribe, it is an honor when their family has 3 H's, namely hasangapon, hagabeon, hamoraon. For the Toba Batak, Hasangapon, Hagabeon and Hamoraon, this is a return from the origin of the Batak tribe, namely having three important roles, namely Dalihan Natolu, as said by Sitanggang (1996: 275-276) namely (a) Manat Mardongan Tubu (Hasangapon) when we are good or do good to our dongan tubu or people of the same clan or clan with us in the Batak tribe then we already have hasangapon or prosper. (b) Somba marhula-hula is the origin of how the Batak tribe must respect its hula-hula, namely the brother of his wife's side. If he respects his hula-hula, it means that he already has a hagabeon. (c) the last natolu argument is elek marboru which means that even though in the Toba Batak tribe men have an important role in the family but still have to be able or

clever in asking for help from their boru (sisters) with us being smart and able to ask for help from boru us then we will have hamoraon or wealth.

5.1 Suggestions

A suggestion has an important role so that the formation of new ideas that will be given to improve further research is better.

1. This research is a study that focuses on the culture of the Batak Toba tribe, especially in the Aek Kanopan area, Labuhan Batu Utara. By conducting this research, it is hoped that the Batak Toba culture, especially in the area, can develop and continue to be implemented.

2. For other researchers to be able to further develop research on semiotic studies of culture, especially cultures outside the Batak Toba tribe and especially to add more information.

4. To young people and readers so that they can improve their reading skills and can preserve the culture of the Toba Batak tribe. The goal is that the younger generation can maintain their culture, including the death culture of the Toba Batak tribe, so that they as the younger generation can continue and maintain the authenticity of the Toba Batak tribe culture, including the culture of death.

5. To cultural observers, in order to preserve the culture of death, especially the death of the Toba Batak tribe, which has a lot of signs that appear and each of these signs has a meaning in each of its existence.



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