

## CHAPTER V

### CONCLUSION AND SUGGESTION

This chapter presented the conclusion and suggestion after the writer analyzed the semiotic signs of *Tugu Si Raja Batak* using the theory of Roland Barthes.

#### 5.1 Conclusion

After analyzing all the data in the previous chapter, a conclusion can be taken that *Tugu Si Raja Batak* can be analyzed through the semiotics approach. It is because *Tugu Si Raja Batak* is formed by pictures or statues. To get the meaning from *Tugu Si Raja Batak*, the researcher uses denotative and connotative meaning based on Roland Barthes' theory. The researcher concludes some points:

1. There were 22 signs found on *Tugu Si Raja Batak* in four forms, they are human ornaments consist of *Si Raja Batak* and *Op. Boru Tantan Debata*, *Raja Uti*, *Si Raja Gumeng-gumeleng*, *Raja Padoha*, and *Si Deak Parmujarak*, *Op. Raja Isumbaon* and *Op. Boru Nauli Basa*, *Silau Raja*, *Sagala Raja*, *Tuan Saribu Raja*, *Guru Tatea Bulan dan Putri Titisan*, *Sisingamangaraja XII* and *Sisingamangaraja III*, *Servant (Parhobas and Panuturi)*, *Si Hatti Haumasan*, *Si Pungga Haumasan*, *Si Boru Pareme*, *Si Ratu Biding Laut (Nyi Roro Kidul)*, *Naboru Nattinjo*, *Si Raja Hatorusan*, and *Limbong Mulana*. Animal ornaments consist of *Dragon*, *Lion*, *Horse*, and *Elephant (Gajah Dompok)*, plant ornaments consist of *Banyan Tree (Jajabi)* and *Lime (Pangir)*, and carving that is *Sondi*.

2. The meaning is realized into two terms namely denotative meaning and connotative meaning. First, denotative meaning of human ornaments men and women with each characteristic, animal ornaments mean the animals with a full-body, plant ornaments mean the tree with thick leaves and green lime, and the last carving means the seat or bed of kings that consisting of three colours; red, white, and black. Second, the connotative meaning of human ornaments conveys men and women show descendants of Si Raja Batak and characteristics of Batak ethnic, animal ornaments mean the transportation of Batak people and help them in the field/forest, plant ornaments shelter/ “panggomgom” and traditional treatment of the Batak tribe, and carving: a beautiful decoration for the seat of kings.
3. The realization of human ornaments because human ornaments that appear on Tugu Si Raja Batak were descended from Si Raja Batak and also things related to the life history of Si Raja Batak. Animal ornaments made related to the tradition of Batak people to used animals as transportation and when they work in the field and took food in the forest. Plant ornaments appear because of the custom of the Batak tribe with traditional treatment. Moreover, the sign shows the tradition of the Batak tribe to respect their ancestors. And carving made because the seat of Si Raja Batak requires beautiful decoration and the carving made as to the culture of the Batak ethnic to respect the kings.

## 5.2 Suggestion

In relation to the conclusion, suggestion are staged as the following:

1. By understanding the theory it's very important to help the reader to distinguish and look for the true meaning of signs, because sometimes in perception and culture will greatly make the meaning obtained is very different.
2. The researcher hopes that the young generation can keep *Tugu Si Raja Batak* and understand the meaning of *Tugu Si Raja Batak*. Especially for Batak young generation, they have to memorize the norm of Batak culture.

