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Linguistic Signs On Megalithic Stone Meaning In Gomo South Nias District

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Abstract

This research is entitled linguistic signs on meaning of megalithic stones in Orahili Gomo, South Nias. It explains the sign of the linguistic meaning of the signifier and the signified, the denotative meaning and connotative meaning of megalithic stone. It aims to describe the sequence of signifier and signified and describe the denotative and connotative meaning of megalithic stone. Based on these sources, the data were collected using the observation method and photo techniques. The analysis is carried out with semiotics, the sign of linguistic meaning and the order of the signifier method. The data were analyzed by relating it to the concept proposed by Saussure (2011) and Chandler (2002). Saussure theory is to classify signifier and signified. Chandler theory is to classify denotative and connotative meanings. Result the analysis is presented descriptively. After analyzing the data, it was found there are several specifications of the meaning of megalithic stone. This study shows that megalithic stones have high cultural significance and value, especially in Orahili Gomo. Megalithic stones have the form of signifier and signified and the meaning we can see from the shape and size of megalithic stones.

Keywords: Signifier, Signified, Denotatif, Connotative Meaning

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I INTRODUCTION

Counsell et al (2006) state that linguistic signs are the keys that unlocks the meanings of all things great and small. without the help of signs people would not be able to make a clear-cut, distinction between two things. A sign is a

combination of a concept and a sound pattern, a union that cannot be separated in people's associative mind. The American philosopher Charles Sanders Peirce has a similar point of view. He declares that signs take

different forms: words, images, sounds, acts or objects, and they become signs only when we use them to create meaning. He also emphasizes that thing is a sign unless it is interpreted as a sign (Chandler, 2007:16).

Language can be grouped into two, namely form and meaning. Semantics discusses the meaning of language forms in relation to the linguistic context. Words, phrases, clauses, sentences, and discourses are forms of language. These forms of language have meaning. Different forms have different meanings. The

development of science, technology, and art, as well as social, cultural, and economic development of the community has led to changes and developments of language symbols which also have an impact on changes or developments in the meanings of these language symbols. As the meaning of language symbols develops, language users need to learn the meaning of language symbols continuously.

II RESEARCH METHODS

2.1 Method of Collecting the Data

Moleong (2006: 4) explain that the approach used in this research is the approach qualitative. A qualitative approach is a research procedure that produce descriptive data in the form of written or spoken words of people and observable behavior. Qualitative approach has characteristics natural as a source of direct data, descriptive, more process more important than result. Analysis in qualitative research tends to carried out by inductive and the meaning of meaning is a very important thing essential. The spoken conveyed by Mr. Bowoziduhu Sadawa explained the meaning of all megalithic stone.

Sugiyono (2008: 2) explain that objects in qualitative research are natural objects, or natural setting, this research is often called naturalistic research. Object natural is an object as it is not manipulated by research that the conditions when the research enters the object, after being in the object and exit the object is relatively unchanged. In qualitative research be an instrument. In qualitative research the instrument is a person or human instrument. To become an instrument the research must have the provision of theory and broad insight, that they are able to photograph and construct the object under research to be clear and meaningful. In this research the researcher used the method of data collection with photography. Photography is data collection in the form of photos, photos taken are photos of megalithic stone.

2.2 Method of Analyzing the Data

Based on Djajasudarma (1993: 16) the data collected is not numbers, it can be in the form of word or a picture of something. This is

as a result of qualitative methods. All that is collected may be the key to what has been researched. This feature is a characteristic that is in line with qualitative naming.

In this research, the data obtained come from primary data sources and secondary data sources. Primary data sources are data sources that obtained directly from the field. The primary data source of this research includes interviews will be conducted to the head of the Orahili Gomo cultural. While the secondary data source is a data source obtained indirectly from informants in the field. Data source the secondary form is in the form of documents, including archives related to the research being research and photographs. The documents taken are in the form of notes when conducting research, and the photos taken are photos of megalithic stones that will be to research.

2.3 Technique of Collecting the Data

Technique collected the data can be quoted from manuscripts, observation, interviews, notes, fields, photos, videotapes, and documents. Djajasudarma (1993: 17) states that the data is described according to it is nature original characteristics. Data compiled inscientific writings must be sorted classified based on certain scientific criteria intuitively linguistically, based on the acquisition grammatical experience of certain linguistic rules as a result of literature study at the beginning of the research. These right should be carefully structured section by section with scientific considerations.

Syaodih (2013: 220) states that observation is a technique or method collect data

by making direct observations on a ongoing activities. Observations are directed at activities paying attention accurately, noting phenomena as they arise, and consider the relationship between aspects of the phenomenon. From observations, will get data about a problem, to understanding is obtained or as a means of rechecking or proof to information or information obtained previously. This observation was carried out by research during the research to optimizing data regarding linguistic signs on megalithic stones.

Data collection technique using documentation is a data collection technique by collecting and analyze documents, whether written, pictures, or electronic. Document studies are complementary to the use of methods observation and interviews in qualitative research. Research results from observation or interview, it will be more credible and trustworthy if supported by documents from sources. The document to be linguistic sign megalithic stone research.

2.4 Technique of Analyzing the Data

III RESULTS AND DISCUSSION

Linguistics is only one branch of this general science of semiology. The laws which semiology will discover will be laws applicable in linguistics. As far as we are concerned the linguistic problem is first and foremost semiological. If one wishes to discover the true nature of language systems, one must first consider what they have in common with all other systems of the same kind. In this way, light will be thrown not only upon the linguistic problem. By considering rites, customs, as signs, it will be possible, we believe, to see them in a new perspective. The need will be felt to consider them as semiological phenomena and to explain them in terms of the laws of semiology.

Megaliths are large stones used to build structures or monuments. Megaliths are the main sign of the existence of the megalithic tradition, a tradition that has emerged in several places on earth. The stone used can be in the form of a single stone (monolith), a large or small pile of stones, or an arrangement of stones arranged in a certain shape. Megaliths are often cut or carved in advance and made in connection with certain

Based on Huberman (1992) states that this stage is a very important or principal stage in an assessment. Therefore, in analyzing the data, the research focuses on how semiotics works. The data analysis technique in this research refers to the developed model that there are three stages of data analysis, namely :

Word reduction stage, data presentation, and conclusion drawing.

The reduction stage is carried out after the data is collected through interviews and understanding. After that, the collected data is selected, coded, and classified. Data reduction must refer to the interviews in the research and all the data needed to explain the text. The presentation of the data is carried out after the reduction of the selected data is presented in the form of research information units. The research of the elements of the language itself based on the aspects that were built to find the proper meaning. Assessment of the signified and the signifier. Drawing conclusions based on the data presented by interpreting the meaning of the data.

religious rituals or ceremonies, such as death or planting.

Orahili Gomo is a remote village in Gomo that is often used as a place for traditional Boronadu ceremonies or conflict resolution among hostile groups.

In the past, groups from several tribes in Nias often fought wars. For this reason, the Boronadu ritual emerged by diverting group conflicts to the statues there. These statues were then thrown into the river, a sign that the problem was over. These megaliths are believed to be between 2500 to 5000 years old. Currently, the Boronadu Ceremony is a traditional event that attracts tourists. The ceremony ends with the planting of the Fosi tree.

Furthermore, there is the Tetegewo Megalith Site located in Tetegewo Village, Sidua Ori Sub-district. Here, Pesona Pesona can see houses and megalithic civilizations that are still alive. The Tetegewo site consists of stones of various shapes and sizes.

There are those that resemble monuments, round and square. These stones are

believed to have come from the Baho River which is located 3 km from the site. Meanwhile, Batu Behu, which looks like a monument, indicates that there was once a big party here.

As for example of megaliths and their meanings in the following picture.



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Round stone, used to dance at parties. While the square-shaped stone is the king's throne. Under the table, there is a kind of cave that functions as a prison. Usually this megalithic stone is used during meetings or traditional ceremonies, and solves a problem by performing a ceremony on the megalithic stone.

The position of the megalithic stone face east, because according to local peoples beliefs the position is very good. The reason the position of megalithic stones is considered very good in the east is because the sun rises in the east and the sun is considered a form of prosperity for the Gomo people. Apart from the sun being the source of light, the sun is also considered a source of energy for the gomo people because the gomo people rely on the sun light.

Usually, livelihoods in Gomo are like cocoa, gum coffee. It requires solar energy because before being processed, it must be dried in the sun first. Of course, it requires solar energy for the brown coffee and sap. And another reason why the position of the megalithic stone face east is to welcome the light of life and prosperity.

3.2 Signifier and Signified Meaning in Megalithic Stone Meaning in Gomo, South Nias District

The signifier and Signified meaning of megalithic stone as follows:

Data 1 : *salo'o* stone meaning



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Nias Language	Indonesia language	English language
<i>Batu salo'o da'a niroi niha mefona tefajokhi samosa tenga nifajokhi niha. Batu da'a la ohuna'o ia baginoto gangowulota, batu da'a la ogunao nahia ana'a.</i>	<i>Batu datar ini adalah peninggalan yang terbentuk sendirinya tanpa adanya buatan manusia. Batu salo'o digunakan pada saat ada pertemuan khusus, fungsi dari batu salo'o ini adalah tempatletaknya emas.</i>	This salo'o stone is a relic that formed itself without any man made. The salo'o stone is used when there is a special meeting, the function is salo'o stone is as a sign of the place where gold is placed.

Diagram 1. The Signifier and Signified Meaning

Signifier	Signified
<i>Salo'o</i> Stone	Golden Place

Salo'o stone is a sign : because it has signifier and signified that describe the shape of the stone. *Salo'o* stone is the signifier. Humility is signified because it can be explained that *Salo'o* stone is a form of treatment that is not arrogant.

The Denotative and Connotative meaning

Word	Denotative meaning	Connotative meaning
<i>Salo'o</i> stone	Humble	Not arrogant

From linguistic meaning, the signifier is a flat stone and the signified is a place of gold. The signifier and the signified produce a denotative meaning. It denotative meaning then becomes a connotative meaning. The connotative meaning is flat stone describes human character. The connotative meaning is not arrogant in living life is always friendly and kind. This connotative meaning and connotative meaning produce connotative meaning as new interpretation and as meaning more contextual. It is meaning is flat stone explaining human nature which is not arrogant and humble.

Data 2 : *Satola* stone meaning



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Nias language	Indonesia language	English language
<i>Batu satola yaia da'o nahia fangosara'o talifuso. Mesane kara da'a hulo kara satogi, ba no ifazokhi amada gubernur PR Tel (1965). Kara da'a la ogunao baginoto fahasara dodo.</i>	<i>Batu berlubang adalah dimana tempatnya peresmian suatu kesepakatan bersama. Batu berlubang dulunya berbentuk batu, namun di renovasi oleh bapak gubernur PR Tel (1965). Fungsi dari batu berlubang adalah sebagai tempat musyawarah.</i>	Satola stone is a stone where the place of inauguration of a mutual agreement. This satola stone was once a hollow stone, but was renovated by the governor of PR Tel (1965). The function of this satola stone is as a sign of the place for deliberation.

Diagram 2. The Signifier and Signified meaning

Signifier	Signified
<i>Satola</i> stone	The place where an agreement is made

In the sense that the signifier is the signifier and the signified is the signified. Therefore, the *satola* stone is a signifier and the signified is the place to agree on an agreement. This *satola* stone has a meaning that is round, the round meaning of the meaning of the *satola* stone is to have a relationship by mutual agreement.

The Denotative and Connotative meaning

Word	Denotative meaning	Connotative meaning
<i>Satola</i> stone	Agreed	Deliberation

From linguistic meaning, the signifier is the *satola* stone and the signified is the place where the agreement is agreed. Therefore, in addition to the signifier and the signified, it is also accompanied by Denotative and Connotative meaning. *Satola* stone is a signifier and the Denotative sentences is agreement while the Connotative sentences is deliberation. It can be explained that the stone of *satola* stone in the Denotative sentences is an agreement and in the Connotative it is deliberation.

Data 3 : *Osali nadu* stone meaning



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Nias Language	Indonesia Language	English Language
<i>Osali nadu yaia da'owalia nahia niha owulo ba lafalua falukhata. Hadia fefu ni fahuuosi la falua ia ba osali nadu , boro osali nadu da'awalia wo fatuno osi dodo ba wo sara'o osi dodo.</i>	<i>Osali nadu adalah tempat dimana orang berkumpul dan melakukan pertemuan. Segala apa yang dibicarakan dan dirunding selalu dilakukan di osali nadu, karena osali nadu ini bermakna sebagai tempat mengajukan pendapat dan menyetujui pendapat.</i>	Oasli stone is a place where people gather and have meetings. Everything that is discussed and negotiated is always carried out in osali nadu, because osali nadu means a place to submit opinions and agree on opinions.



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Nias Language	Indonesia language	English language
<i>Batu saro yaia da'owalia tala fanaba hogo bagi manu. Ero so fahuuosi no la osara'o fefu, ba badete kara da'owalia taba bagi manu. Ba naso niha silo mo patuhi aturan nibe'e hewisa waoyo ndro manu da'owalia hulo da'owalia goi ni rasoi nia.boro nia kara saro da'awalia la ogunao ia sebagai kara huku.</i>	<i>Batu erat adalah batu tempat sebagai wadah pemotongan leher ayam. Apabila suatu yang dibicarakan sudah disepakati bersama maka diatas batu erat itu di potong leher ayam. Apabila keputusan di langgar maka bagaiman bentuk darah ayam yang telah dipotong itu begitupun yang dirasakan bagi yang melanggar keputusan. Karena batu erat berfungsi sebagai batu hukum.</i>	Saro stone is a stone for cutting chicken necks. If something that has been discussed has been mutually agreed upon, then the neck of the chicken is cut on the saro stone. If the decision is violated, then what will be the shape of the blood of the chicken that has been cut as well as will be felt for those who violate the decision. This saro stone has a meaning as a sign of a legal stone.

Diagram 3. The signifier and signified meaning

Signifier	Signified
<i>Osali stone</i>	A place where people gather argue

Signifier is defined as a signifier and signified is a signified. The signifier is the shape of the object and the signified is the meaning of the object. It can be explained that *osali* stone is a signifier and a place where people gather argue is a signified. It can be concluded that the *osali* stone is a place where people gather and submit opinions or argue.

The Denotative and Connotative meaning

Word	Denotative meaning	Connotative meaning
<i>Osali stone</i>	Church	A gathering place

In Denotative and Connotative terms. Denotative is a real sentences while Connotative is a figurative sentences. It can be explained that the *osali* stone is a place of church as denotative, while the gathering place is called connotative. So the meaning is that the *osali* stone is a place of church where people gather to have a meeting. Data 4 : *Saro* stone meaning

Diagram 4. The signifier and signifier meaning

Signifier	Signified
<i>Saro stone</i>	Strengthen an agreed decision

Saro stone is a signifier while the signified is to strengthen an agreed decision. It can be explained that the signifier is the shape of the object while the signified is the meaning of

the object. It can be interpreted that the *saro* stone is a signifier and strengthens a decision that has been agreed to be interpreted as a signified.

The Denotative and Connotative

Word	Denotative meaning	Connotative meaning
<i>Saro</i> stone	Close decision	Curse

In the Denotative and Connotative meanings it is explained that Denotative is the actual meaning while Connotative is figurative meaning or added sentence. It can be interpreted that the close decision is the true meaning is called Denotative while the curse is a connotative figurative sentence. Meaning that the *saro* stone is a close decision and is accompanied by an oath or curse that must be lived.

Data 5 : *Huruborodano* stone meaning



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Nias Language	Indonesia Language	English Language
<i>Batu huruborodano yaia da'okara fangolombase lafotoi lewato ira amada salawa. Kara da'a moguna sitobali fanoro todo. Lewato da'a lewato namada salawa sino perna mofalua owasa.</i>	<i>Batu Huruborodano adalah batu peristirahatan terakhir atau kuburan pertama yang pernah memimpin di daerah Gomo. Batu huruborodano berfungsi sebagai tanda pernah melakukan owasa atau acara adat dan menjadi pemimpin di</i>	Huruborodano stone is the last resting stone or grave of the first being a leader in Gomo. Huruborodano stone meaning as a sign of having done owasa or traditional events and being a leader in the area.

	<i>daerah Gomo.</i>	
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Diagram 5. The signifier and signified meaning

Signifier	Signified
<i>Huruborodano</i> stone	Grave of the first person to ever lead the veltage of <i>Gomo</i>

In linguistic meaning there are signifier and signified. *Huruborodano* stone is as a signifier and the signified is the grave of the first person who ever lead the village of *Gomo*. *Huruborodano* stone is the place or grave of the first person who was a leader in the village of *Gomo*.

The Denotative and Connotative meaning

Word	Denotative meaning	Connotative meaning
<i>Huruborodano</i> stone	A leader	People who are remembered

In the following denotative meanings. It is explained that the denotative is the actual sentence while the connotative is the figurative sentences. A leader is denotative while people who are remembered are connotative. It can be explained that the *huruborodano* stone is a signifier and is accompanied by denotative and connotative meanings. The denotative and connotative meaning of *huruborodano* stone is a leader who leads the village of *Gomo* who is always remembered even though he has died.

Data 6 : *Awina* stone meaning



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Nias Language	Indonesia Language	English Language
<i>Batu awina yaia da'okara nahia hogo niha sino lataba ba la owuloi bakha ba kara da'oboro mefona melo mate amada hia iwao kho nono nia, fatua melo mate ia omasi ia ono niha iowuloi hogo niha faoya ono ngawua, na tola ifaluo ono nioa da'oba tola igati naha ama nia tobali salawa. Kara awina da'a tola fatoi ia kara fangelifi, nalo la falua ba lo ohahao dodo ra.</i>	<i>Batu susun adalah batu tempat kepala orang yang sudah dipenggal lalu di letakkan didalam batu tersebut. Karena dulu sebelum Hia meninggal dia meninggalkan pesan kepada anaknya, berkata sebelum ia meninggal ia ingin anaknya memenggal kepala orang sebanyak enam kepala, apabila anaknya sanggup melakukannya maka anaknya bisa menggantikan posisi ayahnya Hia sebagai ketua adat atau pemimpin. Batu awina berfungsi sebagai tanda kutukan, apabila tidak melakukannya maka hidupnya tidak akan tenang secara turun temurun.</i>	Awina stone is a stone where the head of a person who has been beheaded is placed into the stone. Because before Hia died he left a message to his son, said before he died he is wanted his son to cut of six peoples throaths, if his son is able to do it then his son has the right to replace Hia position as traditional leader. The stone awina is interpreted as a sign of a curse, if do not do it then bad luck will occur, until generations.

Diagram 6. The signifier and signified meaning

Signifier	Signified
Awina stone	Where the head of a person who has been beheaded

In the signifier and signified it is explained that the signifier is the shape of the object while the signified is the meaning of the signifier. For this reason, the *awina* stone is meaning as a signifier while the signified is the place for the head of a person who has been beheaded. The meaning of the signifier and the signified is that the *awina* stone is a arrangement of stones shaped as a place for the head of a person who has been beheaded.

The Denotative and Connotative meaning

Word	Denotative meaning	Connotative meaning
Awina stone	Trust	Message

In linguistic meaning, apart from the signifier and the signified. There are also denotative and connotative meanings. Denotative is a real sentence while connotative meaning is a figurative sentence. Therefore, it can be explained that the denotative meaning of the *awina* stone is trust, while the connotative meaning is the message. The meaning of the *awina* stone is a mandate left to the next generation to continue the message that has been said by the first leader for generations.

IV CONCLUSION

Based on the formulation of the problem, hypothesis and research result, then it can be concluded that there is a positive and significant influence to a research entitled “linguistic sign on megalithic stone in *Orahili Gomo*, South Nias. Based on the data that has been collected and

tests that have been carried out using research methods, it can be concluded as follows:

1. Based on this research, the researcher found several meanings of sign language and the meaning of megalithic stones located in *Orahili Gomo*, South Nias. In addition to finding the meaning and significance of

megalithic stones, researcher also discovered what the shape of the megalithic stones was and which direction the megalithic stones were facing, besides that megalithic stones also had various types of stones and the meaning for that megalithic stones could be said to be a tool of offering and belief. For the indigenous people of *Gomo*, South Nias.

2. Based on research. The signifier is a material form, that is, something that can be heard, seen, smelled, touched or tasted, while what is signified is the mental concept associated with it. This is the main difference between signifier and signified. All signs have markers and markers. The signifier is the material form of the sign. These are elements that we can see, hear, feel, touch or smell. In other words, this is the physical form of the sign. For example, think of red flags used to indicate danger. The red flag itself can be described as a marker.
3. According to research on the linguistic discussion of megalithic stone signs in *Orahili Gomo*, especially the function of megalithic stone culture in *Gomo*. *Orahili Gomo* obtained the value of the function of

megalithic stone culture including: religious value function, social control value function, legal value function, and art value function.

Suggestions

1. The research suggests that a more in-depth research be conducted on the linguistic sign on megalithic stone in *Orahili Gomo*, South Nias. Because this research only focuses on megalithic stones. So, relevant research can be carried out by other researcher, both to examine the differences in sign language or the function of sign language.
2. Especially for the community where this research is conducted, namely *Orahili Gomo*, South Nias. To continue to preserve Nias culture and continue to use Nias culture values as a means of communication in daily life, because cultural values are the wealth of the Nias tribe and also the wealth of the nation.

For future researchers, hopefully this research can be a reference in conducting research on linguistic signs on megalithic stones in *Orahili Gomo*, South Nias. And can increase knowledge, especially for readers.

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