

Semiotic Analysis of *Gorga* in House of *Parsaktian Omp Raja Sorta Uluan*

Chrystopel Rafael H. Pangaribuan¹, Warisman Sinaga², Asriaty R. Purba³,
Jekmen Sinulingga⁴, Ramlan Damanik⁵

^{1,2,3,4,5}University of Sumatera Utara, Indonesia.

Corresponding Author: Chrystopel Rafael H. Pangaribuan

DOI: <https://doi.org/10.52403/ijrr.20240626>

ABSTRACT

This article is entitled *Semiotic Analysis of Gorga at Ruma Parsaktian Ompu Raja Sorta Uluan*. This object is a traditional house cultural site located in Sibandang Village, Muara District, North Tapanuli Regency. This traditional house is the residence of a king on Sibandang Island, namely Raja Sorta Uluan. This research aims to describe the form of *the gorga*, the function of *the gorga*, and the meaning of *the gorga* found in *Ruma Parsaktian Ompu Raja Sorta Uluan*. The theory used in analyzing data is the semiotic theory put forward by Charles Sanders Peirce. The method used in this research is descriptive qualitative. The results of the research show that the forms of *gorga* found in *Ruma Parsaktian Ompu Raja Sorta Uluan* are: *ulu paung*, *simeol-eol*, *jenggar-jenggar*, *ipon-ipon*, *andor mangalata*, *simanuk-manuk*, *mariran-iran*, *marjamban-jambang*, and *gaja dompak*. The function of *the gorga* at *Ruma Parsaktian Ompu Raja Sorta Uluan* includes the following: (1) as a symbol of the beauty of the house; (2) as a symbol of social status; and (3) as a repellent. The meaning of *gorga* at *Ruma Parsaktian Ompu Raja Sorta Uluan* is: brotherhood, magic, unity, joy, authority and might.

Keywords: *ruma, parsaktian, raja, semiotics*

1. INTRODUCTION

North Sumatra has many different tribes, cultures, languages, tribes, and customs. The Batak ethnic group is one of the tribes found in North Sumatra. The Batak ethnic group consists of five sub-ethnic groups, namely: Toba, Karo, Angkola/Mandailing, Simalungun, and Pakpak. The Toba Batak ethnic group has its own culture and language. In general, the Toba Batak ethnic group lives around Lake Toba which is famous for its two islands, namely Samosir Island and Sibandang Island.

In ancient times, Sibandang Island only consisted of one village led by one king, namely King Ompu Sorta Uluan who was the first king to occupy Sibandang Island. However, nowadays Sibandang Island has developed into three villages. Sibandang Island has cultural remains from Ompu Raja Sorta Uluan, one of which is *Partungkoan Ompu Raja Sorta Uluan*. *Ruma Parsaktian* or known as *Ruma Partungkoan* is used by the local community. This house is used as a place to store heirlooms and a place for meetings to discuss issues related to traditional elders. Apart from that, this house also has ornaments on the outside walls of this house. According to Saragih (2017:2-3) states that ornaments are a pictorial language to express the expression of the soul. Ornaments are also decorations on the surface of objects which aim to beautify the object.

Ruma Parsaktian has several symbols that have their own meaning, namely the *Ruma Parsaktian* has a pattern like the Toba Batak traditional *gorga*. The decorations in this house have meaning and meaning in terms of shape and direction. *Gorga* can reflect the philosophy or outlook on life of the Toba Batak people who like deliberation, like being frank, open and creative (Siburian, 2022:51). Where the *gorga* has its own meaning, function and significance. This is what makes *Ruma Parsaktian Ompu Raja Sorta Uluan* known to people inside and outside Sibandang Island (Sihombing, 2021:27). *Ruma Parsaktian Ompu Sorta Uluan* has been known for a long time on Sibandang Island, so the community always looks after and cares for this *holy house*. *Ruma Parsaktian* belonging to *Ompu Raja Sorta Uluan*, which was first built in Sibandang Village, Muara District, North Tapanuli Regency, is one of the historical proofs of the existence of a traditional Batak house in Sibandang Village, with a building area of 6.60 meters, with a building length of around 9 .5 meters and the building height is approximately 10 meters.

Ruma Parsaktian, which is located in Sibandang Village, Muara District, is a place that was first used as a traditional/party venue. *Ruma Parsaktian*, which is estimated to be approximately 300 years old, is still in good condition and is cared for by the descendants of the Hunsu King Rajagukguk. On the outside of *Ruma Parsaktian* there are *gorga* reliefs in black, white and red which symbolize the colors of the Batak tribe. To the right and left of *Ruma Parsaktian* there are two *lions* depicting men and women in Toba Batak culture, *gorga Singa-Lion* The *lion* is a three-dimensional *gorga* that includes lions inside.

The word 'lion' can have the meaning of king of the jungle, wild animal, strong, masterful and authoritative. However, in fact the *gorga "lions"* in the reliefs at *Ruma Parsaktian* are generally not shaped like lions as we know them. With their squat

stance, bulging eyes, small feet, and larger heads, *gorga lions* look more like humans.

The Batak people use the *gorga of lions* as their decorative theme. This motif that shows protection and strength is often found in house decorations, furniture, wooden coffins, tomb stones, brass jewelry, and horns from bullet tubes. *Ruma Parsaktian*, which is estimated to be approximately 350 years old, is occupied by the grandson of King Sorta Uluan's first child and the rights to use and care for the house have been entrusted.

Gorga has the deepest meaning for the people of Sibandang Village. The symbols and meaning of the *gorga* become an analysis carried out in semiotics. Semiotics is also known as "semiology", which is a field of science and analytical methods that focuses on the signs of an object to determine the meaning contained therein (Mudjiyanto & Nur, 2013: 73). In this article we will discuss the form, function and meaning of *Ruma Parsaktian Ompu Raja Sorta Uluan*.

2. RESEARCH METHODS

Method base Which used in study This qualitative descriptive method. According to Denzin And Lincoln (2015:211) explains that qualitative research is carried out by utilizing various current approaches in natural settings with the aim of explaining the phenomena that occur. In the social sciences, qualitative research is often used.

The theory used in this research is the semiotic theory put forward by Charles Sanders Peirce. A sign is considered by pragmatists to be "something that stands for something." The "something" can include something real that the human senses can identify, and then use methods to describe the "something" that exists in the human cognitive process. Therefore, Peirce's signs originate from cognitive processes captured by the five senses rather than structures.

Data analysis in this research requires processed data, factual, or anomalies that have never been processed. The data collected is processed and then becomes

careful, precise and scientific data . To test the researcher's ability to study, this research requires intuition and creativity. After the data was collected, the researcher carried out the following analysis: a. Eliminate data, b. Identification of the data obtained and adjusted to the research object, c. Analyze data according to the theory used, d. Make conclusions and suggestions

3. RESULTS AND DISCUSSION

A. Gorga shape at Ruma Parsaktian Ompu Raja Sorta Uluan

Gorga is a traditional carving or sculpture which is generally found on the outer walls and front of traditional houses (Saragih, 2019:2). Likewise, *the gprga* found in *Ruma Parsaktian Ompu Raja Sorta Uluan* which has *gprga* includes the following:

1. Gorga Ulu Paung

Gorga Ulu Paung is a *gorga* found in *Ruma Parsaktian Ompu Raja Sorta Uluan*. *Gorga ulu paung* has the shape of a creature that is half human and half animal. *Gorga Ulu Paung* is approximately 45 centimeters long and 30 centimeters wide. *Go rga ulu paung* has a basic color, namely black and is covered with a little white on the edges and the fence on top is red. As is known, in Batak society, black symbolizes courage and white symbolizes purity and red symbolizes courage. The *ulu paung gorga* is made of buffalo horn and has a hole at the top for placing a fence. *Ulu Paung* is found at the top of the front roof of the house. Basically, *gorga ulu paung*. The same as *jenggar/jongrom*, namely an ornament in the shape of a buffalo head but has a difference in its location.



2. Gorga Simeol-eol

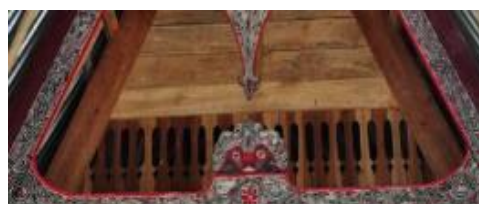
Gorga s imeol-eol is a *gorga* found in *Ruma Parsaktian Ompu Raja Sorta Uluan*. *Gorga* This *simeol-eol* has the shape of woven tendrils with a swaying impression which produces beauty and is located on the side of the roof at the front of the house or is called *salapsap/lais plang*. Besides that , *Gorga Simeol-Eol* is also located at *Dorpi Jolo* part of the house (front part) . This *gorga* is covered in 3 (three) colors, namely black, red and white. Black represents strength, red represents courage and white represents purity. This *gorga* from the tendrils of the plant is considered a symbol of joy, as well as a prayer for long life. *Gorga simeol-eol* also reflects the solidarity of the entire family.



3. Gorga Jenggar-jenggar

Gorga Jerk off is a *gorga* found in *Ruma Parsaktian Ompu Raja Sorta Uluan*. This *jenggar-jenggar gorga* is similar to the decoration found in temples. *Jenggar r - This jenggar* is a giant shape found at the top of a traditional house complete with *pinggol* (ears) and has a white cup. The motif on this *gorga* is slightly larger and is made on the center line of the house, above the door, above the middle of *the loting-loting* and *the gordang barrier*. *The Jenggar-jenggar Gorga* found in *Ruma Parsaktian Ompu Raja Sorta Uluan* is approximately 80 meters long . sentime ether . This *Jenggar-jenggar gorga* is covered in 3 (three) colors, namely black, red and white .

Apart from that, the special tar on the cup only has 1 (one) color, namely white, which signifies purity because white is a symbol of purity.



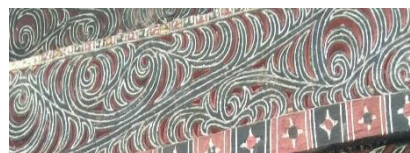
4. Gorga Ipon-ipon

Gorga ipon-ipon is a *gorga* found in *Ruma Parsaktian Ompu Raja Sorta Uluan*. The *ipon-ipon gorga* has a tooth-like shape. This *gorga* has various types. These variations in shape and *gorga* are usually made as edge decoration or as a divider between one *gorga* and another. This *gorga* is located on the right and left side of the curtain wall, the side of the house, the top of the house door, the bottom of the house door and almost fills all the sides of the outside of the house. A human without teeth would not be able to eat, nor would the *gorga ipon-ipon* of the Toba Batak traditional house be beautiful. *Gorga ipon-ipon* has a size of 3 centimeters at the edge of the board. *Gorga Ipon-ipon* usually only has 2 colors in its *gorga*, namely black and white. The *ipon-ipon gorga* has various shapes and the *ipon-ipon gorga* at *Ruma Parsaktian Ompu Raja Sorta Uluan* has an elongated shape and is shaped like a star and half a flower petal and has a white line like the border.



5. Gorga Andor Mangalata

Gorga Andor Mangalata is a *gorga* found in *Ruma Parsaktian Ompu Raja Sorta Uluan*. This *gorga* is a very important type of *gorga* or is often called *sea siandor*. Each motif on this *gorga* is formed by several black, white and red lines. The black color is the main line, in the middle there is a thin white line, after the black color, on the outside there is a white line flanking the black color. These black and white stripes are called *andor*. Each of the *gorga* colors certainly has a meaning, namely black symbolizes strength, red symbolizes courage and white symbolizes purity. *Gorga Andor Mangalata* has a length of approximately 1 meter. The shape comes from the shape of plants that are considered sacred.



6. Gorga Simanukmanuk

Gorga Simanuk Manuk is a *gorga* found in *Ruma Parsaktian Ompu Raja Sorta Uluan*. *Gorga simanuk-manuk* means chicken. In general, for the Batak people, chickens are pets that are placed under the Toba Batak traditional house. Chickens have two legs and are located below. This *gorga* also symbolizes the owner of the house who has the knowledge of fortune telling or the home owner's favorite food, namely red chicken *manuk mira meat*. For the Batak people, chickens have a philosophy, namely that they are a means of offering prayers and can provide encouragement and blessings. This *gorga* is in the form of a statue and the *gorga* is also carved on the statue and has 3 (three) colors, namely black, Red and white. *Gorga simanuk manuk* is made exactly like a chicken, complete with beak, wings, tail and feet.



7. Gorga Mariran Iran

Gorga Mariran-i Ran is a *gorga* found in *Ruma Parsaktian Ompu Raja Sorta Uluan*. This *gorga* is a kind of facial sweetener to make it look more beautiful and dignified. Therefore, *Gorga Mariran-Iran* is located at front of house, The position of this *gorga* is usually elongated, located in the left and right side of the house. *Gorga Waterfalls* are a symbol of beauty. This *gorga* is also often used to decorate other objects such as sticks, knives, and decorative edges of traditional cloth (*ulos*). This *gorga* also has 3 (three) colors, namely black, Red and white. These colors have meanings, namely black symbolizes strength, red symbolizes courage and white symbolizes purity.



8. Gorga Marjamban-latrine

Gorga marjamban-latrine is a gorga found in Ruma Parsaktian Ompu Raja Sorta Uluan. *Gorga marjamban-jamban* has a shape like small flowers that have been arranged in rows, repeating themselves in a similar shape. This gorga is made on *parhongkom*. The gorga can be used by all levels of Toba Batak society and does not have to correspond to the position of the owner. *Gorga marjambans* are carved lengthwise on a long board and have 3 (three) colors, namely black, red and white, each color has a meaning, namely black which means strength, red which means courage and white which means purity.



9. Gorga Piso-piso

Gorga Piso-piso is a gorga found in Ruma Parsaktian Ompu Raja Sorta Uluan. The *piso-piso* gorga is generally placed on the left and right *lotings*, on the lower *parhokom (ture-ture)* similar motifs are formed in a row from one end to the other. *Gorga* leaves are long and sharp like knives. This gorga is often found in traditional Batak houses and is made on the right and left sides of the house to beautify the traditional house. *Gorga piso-piso* only has 1 (one) color, which means the same strength as its shape, which is like a tapered knife and is surrounded by thorns. This illustrates the meaning of those who occupy the traditional house must have strength like a sharp knife, courage, and power.

Batak people are also famous for their *piso halasan*, which is a symbol of greatness, *hasangapon* (blessing) for themselves and for many people, as well as the meaning of *piso halasan* with *gorga sipiso-piso*.



10. Gorga Silintong

Gorga Silintong is a gorga found in Ruma Parsaktian Ompu Raja Sorta Uluan. *Gorga silintong* has a shape like water rotation. *Gorga Silintong* is considered to be a vortex whose lines move beautiful. Water *The silintong* is in a jar called a fence, which is a kind of water that contains magic. Magic water is considered a special occurrence, therefore not all homes have it. *Gorga Silintong* has a symbolic meaning, is considered to have magical power, which can protect humans from all harm. And usually the owners of these carvings are traditional kings considered knowledgeable like a datu or teacher in knowledge that is considered magical so able to protect society.



11. Gorga Gaja Dompok

Gorga Gaja Dompok is shaped like a 'giant' which is located at the end of the corner of the Toba Batak traditional house. *Gorga Gaja Dompok* resembles a human being with eyes, tongue and nose. *Gorga gaja dompok* has a shape like gorga jenggar, the only difference is in the position in which it is worn. *Gaja dompok* is placed hanging on the end of the *dila paung*. This gorga is significant as a symbol of truth for the Batak people. This means that humans must know the true law, namely the law revealed by God *Mulajadi Nabolon*.



B. Function of Gorga at Ruma Parsaktian Ompu Raja Sorta Uluan

1. Function of Gorga Ulu Paung

Used to fight *field begu* (demons) that come from outside the village. Because in ancient times the Batak people often suffered attacks black power from outside the village.

It is a symbol of *Hasingalon* (high social status) which means that the house that has *Ulu Paung* is someone who is rich or rich.

As a decorative symbol that beautifies *Ruma Parsaktian Ompu Raja Sorta Uluan*. If the house has no furniture, it is not beautiful, the same as *the gorga*, if there are no carvings the house will not be beautiful.

2. Gorga function Simeol-eol

As behavior and actions related to the Toba Batak people's love of art, such as *dancing (manortor, martumba)*. *Gorga Simeol eol* symbolizes joy. Therefore, all the residents of the house are people who uphold Toba Batak traditions and arts and practice them in their daily lives.

It is a decorative symbol that beautifies *Ruma Parsaktian Ompu Raja Sorta Uluan*. A house without furniture is not beautiful, the same as *a gorga*, if there are no carvings the house will not be beautiful.

3. Function of the Jenggar-jengar Gorga

Ward off and maintain security in the house. *Gorga The beard* is a symbol of security. So, everyone who lives in the house will be safe and peaceful in the family.

This indicates that the person occupying the house is a *pangubati/sibas* (breadfruit) because of the white cups in the *jenggars*.

It is a decorative symbol that beautifies *Ruma Parsaktian Ompu Raja Sorta Uluan*. A house without furniture is not beautiful, the same as *a gorga*, if there are no carvings the house will not be beautiful.

4. Function of Gorga Ipon-ipon

As the behavior and actions of the Toba Batak people in dealing with a problem, because the Toba Batak people have a philosophy, namely *somba marhula-hula, manat mardongan tubu*, and *elek marboru*. Therefore, problems are solved through deliberation. *Gorga ipon-ipon* means

harmony, which means that the family in the house is a harmonious family and if there is a problem, it will be resolved peacefully and by deliberation.

As a decorative symbol that beautifies *Ruma Parsaktian Ompu Raja Sorta Uluan*. A house without furniture is not beautiful, the same as *a gorga*, if there are no carvings the house will not be beautiful.

5. Function of Gorga Andor Mangalata

As a symbol of long life (*Hahipason*) this means a sign that people will live long and also means people who are fearless and also symbolizes a lineage (*silsilah*) that is expected to never be broken.

It is a decorative symbol that beautifies *Ruma Parsaktian Ompu Raja Sorta Uluan*. A house without furniture is not beautiful, the same as *a gorga*, if there are no carvings the house will not be beautiful.

6. Function of the Simanuk-manuk Gorga

As a person's action that reminds of different advice. *Gorga Manuk-manuk* means reminding a child who has migrated to remember his parents. Therefore, people who live in this house, if their children move, will always remember the useful advice of their parents and will apply it while they are in the overseas land.

As a sign for those who own the house if there is one *manuk-manuk* can be interpreted as knowing about *parmanuhon* (one of the sciences of fortune telling).

It is a decorative symbol that beautifies Toba Batak traditional houses. A house without furniture is not beautiful, the same as *a gorga*, if there are no carvings the house will not be beautiful.

7. Function of Gorga Mariran-iran

More emphasis is placed on people as individuals who have beauty, loveliness and are understood as holy individuals. *Gorga Mariran-iran* means a symbol of beauty. Therefore, everyone who lives in the house is beautiful both in terms of face and daily behavior.

As a decorative symbol that beautifies *Ruma Parsaktian Ompu Raja Sorta Uluan*. A house without furniture is not beautiful, the

same as a *gorga*, if there are no carvings the house will not be beautiful.

8 . Function of *Gorga Marsijamban-latrine*

As a symbol of *las niroha* (pleasure) or you could say something that makes the heart calm because its shape is like a flower which symbolizes beauty.

It is a decorative symbol that beautifies *Ruma Parsaktian Ompu Raja Sorta Uluan*. A house without furniture is not beautiful, the same as a *gorga*, if there are no carvings the house will not be beautiful.

9. Function of *Gorga piso-piso*

Gorga piso-piso is a *gorga* that functions as a repellent for the families who live in *Ruma Parsaktian Ompu Raja Sorta Uluan*. Mystical things that happen or come will be suspended by the presence of this *gorga*.

As a decorative symbol that beautifies Toba Batak traditional houses. A house without furniture is not beautiful, the same as a *gorga*, if there are no carvings the house will not be beautiful.

Gorga Piso-piso is made into decoration to beautify Toba Batak traditional houses. A house without furniture is not beautiful, the same as a *gorga*, if there are no carvings the house will not be beautiful.

10 . Function of *Gorga Silintong*

Gorga Silintong has a function, namely showing attitudes and behavior of intelligence and supernatural powers. *Gorga Silintong*, which means being a symbol of progress, hopes that offspring will have an education above their parents.

Silintong Gorga is a *gorga* that functions as a repellent for evil. So, everyone who lives in the house is a powerful person who protects himself from all the dangers that come.

It is a decorative symbol that beautifies Toba Batak traditional houses. A house without furniture is not beautiful, the same as a *gorga*, if there are no carvings the house will not be beautiful.

11. Function of *Gorga Gaja Dompok*

Gorga Gaja Dompok is a symbol of truth, namely the law. So, every person who lives his life is based on laws that must be implemented and obeyed.

As a decorative symbol to beautify Toba Batak traditional houses. A house without furniture is not beautiful to look at, neither is a *gorga*, without these carvings the house will not be beautiful.

C. The meaning of *Gorga* in *Ruma Parsaktian Ompu Raja Sorta Uluan*

1. The meaning of *Gorga Ulu Paung*

Gorga Ulu Paung is a symbol of authority, strength and might that protects. Placed at the peak of the roof and made from buffalo horn. In the past , *Ulu Paung* is made from buffalo heads, but with the development of Toba Batak people's carving techniques, the shape of the buffalo head is also done in this way. The reason for using buffalo horns is because buffalo were the chosen animals and pets of kings and were considered sacred by the Batak people in ancient times. Buffalo head brings a sense of authority while evoking a strong impression on the buffalo's head and horns. Meanwhile, the crest is called *sijag a ran* which symbolizes many descendants.

2. The meaning of *Gorga Simeol-eol*

Gorga Simeol-eol symbolizes joy and has the function of adding to the beauty of *Ruma Parsaktian Ompu Raja Sorta Uluan*. It has a shape like a curve in and out and fills the empty area. This *gorga* is meant as a symbol of joy, as well as a prayer for health and long life. *Gorga* shape *Simeol-eol* comes from the intertwining of plant tendrils, widely used to cover areas that do not require other *gorga* for purposes or symbols .

3. The meaning of *Gorga Jenggar-Jenggar*

The meaning is to be the guardian of the house and the occupants in it, from yard ghosts (*begu alaman*) and ghosts that can sneak into the house (*begu namonggop*. And it means that the owner of the house is someone who can cure diseases, namely the sign of the white cup that is in the *jenggar*.

4. Meaning of *Gorga Ipon-ipon*

Gorga ipon-ipon It has various shapes , and the common ones have geometric shapes such as squares, triangles, arcs , squares, circles, and so on. There are also those that

have leaves that have feathers. *Gorga Ipon-ipon* has the meaning, namely order in the family and beautify the decoration of Toba Batak homes. A feeling of harmony in the family is defined as the absence of conflict in the family. Without teeth, humans are also ugly. According to the meaning of *Gorga The icons* above mean order in the family.

5. The meaning of *Gorga Andor Mangalata*

One type of *gorga* is very important and is also called sea cyandor. Because of its shape, which is like a tangle of creeping plant tendrils (*andor*). *This gorga* is carved in a coherent manner, the more solidly the *gorga* is carved, the better it is. *This gorga* is not allowed to be broken, it must be one, from root to end and from beginning to root, meaning that *the gorga* is a lineage that is not allowed to be broken (not having sons), but rather has many descendants. The *gorga* can be used by all levels of Toba Batak society and does not have to correspond to the position of the owner .

6. The meaning of *Gorga Simanuk-manuk ornaments*

Gorga Manuk-manuk has a meaning, namely as a *panungguli* (reminder) for children who are in overseas lands to always remember bona pasogit (hometown) so that the blessings given will increase. And homeowners who have *gorga manuk-manuk* can usually predict or have the ability to *parmanuhon* (one of the sciences of divination).

7. The meaning of *Gorga Mariran-iran*

Gorga Mariran-iran is considered to be a symbol of beauty. When people are decorated, they will become more beautiful. Likewise in Toba Batak traditional houses, the edges of the traditional house are decorated to beautify the traditional house. *Gorga Mariran-iran* is on the left and right of the Toba Batak traditional house. In accordance with the meaning of *Gorga Mariran-iran* above, it is a symbol of beauty.

8. The meaning of *Gorga Marsijamban-latrine*

The meaning of this *gorga* is that it symbolizes beauty and is arranged in rows and shaped like flowers to show beauty, therefore this *gorga* is a symbol of *las niroha* (beauty). This *gorga* is also between datu and yang others are connected to each other in almost the same way as *the gorga mariran-iran* , it's just that the placement of this *gorga* is different from *the gorga mariran-iran* .

9. Meaning of *Gorga Piso-piso*

Gorga Piso-piso is only painted using one color, namely black. This *gorga* was made only to beautify the Toba Batak traditional house. This *gorga* is usually located in the *habirang* (left) and *siamun* (right) *loting-loting* of the Toba Batak traditional house . This *gorga* only has 1 color, namely black. Black is a symbol of strength. This describes the meaning of a knife that is sharp and has strength.

10 . The meaning of *Gorga Silintong*

Gorga Silintong symbolizes supernatural powers that can protect humans from all harm. *Gorga Silintong* is usually found in the homes of people who have high knowledge such as: *datu*, kings, teachers and so on. Apart from that, *gorga silintong* has a very deep meaning, namely the hope of the house owner for his children to have offspring who are more highly educated than their parents and also symbolizes progress in the future for the family who occupies the house.

11. Meaning of *Gorga Gaja Dompok*

Gorga Gaja Dompok is a symbol of truth for the Batak people, namely the law that originates from *Debata Mulajadi Na bolon* . The laws of the Toba Batak community are very strong. If these rules are violated, the punishment could be expulsion from the village. From the meaning of *Gorga Gaja Dompok* above, namely a symbol of truth for the Batak people, namely the law that originates from *Debata Mulajadi Nabolon* , it can be linked to umpasa 'rhyme': *Sinuan bulu Sibahen alas Sinuan adat dohot uhum Sibahen na horas* 'As a fence' 'To keep warm ' 'Rules, laws and customs are made' 'so that they can be carried out'. The

meaning of umpasa 'rhyme' above is that the traditional *sinuan words dohot uhum, sibahen na horas* indicate that every rule made in an agreement, we must implement it. If these rules are not implemented, it will result in disputes between families and cause divisions.

4. CONCLUSION

Ruma Parsaktian Ompu Raja Sorta Uluan is a traditional house cultural site located in Sibandang Village, Muara District, North Tapanuli Regency. This traditional house is the residence of a king on Sibandang Island, namely Raja Sorta Uluan. This traditional house has a building area of 6.60 meters, with a building length of around 9.5 meters and a building height of approximately 10 meters. *Ruma Parsaktian Ompu Raja Sorta Uluan* is the oldest traditional house of the Batak community in Sibandang Village. This house was built around 1718, and the construction process took approximately three years.

The symbol of *Ruma Parsaktian Ompu Raja Sorta Uluan* is the *gorga ornament*, which consists of: *ulu paung, simeoleol, jenggar-jenggar, ipon-ipon, andor mangalata, simanuk-manuk, mariran-iran, marjamban-jambang, and gaja dompak*. The functions of the symbols at *Ruma Parsaktian Ompu Raja Sorta Uluan* include the following: (1) as a symbol of the beauty of the house; (2) as a symbol of social status; and (3) as a repellent. The meaning of the symbols found in *Ruma Parsaktian Ompu Raja Sorta Uluan* are: brotherhood, supernatural power, unity, joy, authority and might.

Declaration by Authors

Acknowledgement: None

Source of Funding: None

Conflict of Interest: The authors declare no conflict of interest.

REFERENCES

1. Budiman, Kris. 2013. *Iconity: Semiotics of Literature and Visual Arts*. Yogyakarta: Good Book Publisher.
2. Denzin, NK & Lincoln, YS 2015. *Hanbook of Qualitative Research*. California: Sage Publications.
3. Hoed, Benny. 2011. *Semiotics and Socio-Cultural Dynamics*. Jakarta: Bamboo Community.
4. Mudjiyanto, B. & Nur, E. 2013. Semiotics in Communication Research Methods. *Journal of Communication, Informatics and Media Research Mass* 16 (1), 73-82.
5. Nazir, M. 2014. *Research Methods*. Jakarta: Ghalia Indonesia.
6. Saragih, D. 2019. Study of Gorga Ornaments in Toba Batak Traditional Houses. *Architectural Journal* 2 (1), 1-14.
7. Siburian, TP 2022. Visual Form and Symbolic Meaning of the Toba Batak Gorga. *Journal of Contemporary Indonesian Art*, 8 (1), 49-57.
8. Cheers, Alex. 2013. *Communication Semiotics*. Bandung: PT. Rosdakarya Teenager.
9. Soekanto, Sujono. 2014. *Sociology An Introduction*. Jakarta: Raja Grafindo Persada.
10. Suherdiana, Dadan. 2012. Basic Concepts of Semiotics in Mass Communication According to Charles Sanders Peirce. *Journal of Da'wah Science*, 4 (12), 382-388.

How to cite this article: Chrystopel Rafael H. Pangaribuan, Warisman Sinaga, Asriaty R. Purba, Jekmen Sinulingga, Ramlan Damanik. Semiotic analysis of gorga in house of parsaktian Omp raja sorta uluan. *International Journal of Research and Review*. 2024; 11(6): 228-236. DOI: [10.52403/ijrr.20240626](https://doi.org/10.52403/ijrr.20240626)
