

Semiotic Symbols on “Wedding Procession” in Yogyakarta Represented by Indonesian Media: CNBC Indonesia, CNN Indonesia and Detik.com

Muhammad Agus Pamungkas^{1✉}, Raudlotul Jannah²

Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

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Abstract

Indonesia is one of the largest archipelagic countries with a lot of culture, especially on Java Island. Javanese people preserve the culture that is still performed to this day as a series of rituals carried out at the wedding party, namely the wedding procession. A wedding procession is a sequence of ceremonies that must be fulfilled by Javanese people who intend to get married. There are a lot of symbols that represent the marriage. The most likely study to identify symbols is semiotic. According to the theory of Roland Barthes, semiotics have two levels of a system of signification symbols: the first is denotative, and the second is connotative; also, there are myths. This study aims to analyze the semiotic meaning of wedding procession in Yogyakarta by presenting three media news outlets: CNBC Indonesia, CNN Indonesia, and Detik.com. This study used qualitative methods and Barthes’s theory to analyze the data. The data was collected from a library study on the news website. The techniques to collect the data, such as 1) Library study and taking notes.; 2) Taking the data.; 3) Categorizing the data.; 4) Analyzed the data. The data is analyzed using Roland Barthes’s theory, which consists of denotative, connotative, and myths. The result showed that Javanese people were doing the sequence of the wedding procession, which was believed to ensure the future prosperity of the bride and groom’s home life. After undergoing a series of processions in accordance with Javanese customs, this marriage is guaranteed and believed to bring them happiness and harmony in living a married life.

INTRODUCTION

Indonesia is one of the largest archipelagic countries in the world, geographically located in a strategic position, which is bordered by two large Asian continents to the Northwest and the Australian continent to the Southeast. Otherwise, this country is also known as a culturally wealthy country. Its cultures consist of national culture, local culture, and foreign culture. According to Siregar (2022), Indonesia also has a wide territory, including its various ethnic groups with different languages, diverse cultures, and customs. Culture refers to the shared beliefs, values, customs, norms, traditions, language, and material objects that characterize a particular group of people. It includes symbolic behavior and aspects of society.

The Javanese are one of the ethnic groups found on the island of Java, which is one of the largest islands in Indonesia. Java is also the center of cultural and social activities in Indonesia, with major cities such as Yogyakarta, Semarang, and Surabaya. The Javanese are the largest ethnic group in Indonesia, with a rich and diverse culture, and their language is “Javanese.” According to Anugrah (2016), the Javanese are known for their diverse cultural heritage, customs, and traditions that are still preserved by the community as part of their ancestral legacy. One tradition that is still being upheld is the wedding ceremony performed by the Javanese community.

Marriage is a holy and sacred ceremony in Javanese, which bonds two people in love and opens new leaves in their lives. Marriage is the final act of matching between a man and a woman through a series of actions from both parties. In the marriage process, the Javanese call it *Temu Manten* or *Panggih*, which means meeting (Agustin et al., 2022). Nurhayati et al. (2022) stated that *Temu Manten* is the process of reuniting the bride and groom after the marriage agreement. This is normally done at the (male and female) bride’s where the couple’s marriage ceremony is being performed. *Temu Manten*, or the meeting of the bride and groom, actually has several more processions within it (Soraya, 2020), such as *Kembang Mayang* exchange, *Balangan Suruh* (throwing betel), *Wiji Dadi* (symbol of wealth), *Dahar* (feeding each other), *Mapag Besan*, and *Sungkeman*. This series of traditions is being preserved by the Javanese society, especially the local people of Yogyakarta.

This study is related to analyzing symbols or signs that are called semiotics. Semiotics is also interpreted as a theory that describes how meaning is generated. Jacques Fontanille argues that the goal of semiotics for ideological discipline is to ask about a society’s fundamental and new course of humanism. In the development of semiotics, which was

proposed by Ferdinand De Saussure, the study of signs is divided into two components: the signifier and the signified. The signifier involves a physical object, such as a printed word, a sound, or an image. Whereas the signified encompasses a mental concept. According to Martin (2014), the language of Barthes's theory is not transparent; that is, it is a visual text that includes media news. In addition, semiotics exist to solve the problem of problems between images and news articles or headlines (news) (Heryono & Faisal, 2018).

Some research has investigated semiotic symbols, the study of semiotics in the form of revealing denotative meaning and connotative meaning in wedding parties done by Agustin et al. (2022) entitled "*Semiotic Analysis on The Series of "Temu Manten" in Malang*" Nurhayati et al., (2022) entitled "*Semiotic Analysis of The Javanese Traditional Wedding procession "Temu Manten" in Dolok Ilir I District Dolok Batu Banggar*" Siregar, (2022) "*Semiotic Analysis in The Betawu Traditional Wedding "Palan Pintu": The Study of Semiotics Roland Barthes.*" The previous studies have similar methods which used qualitative. The previous studies did not discuss the sequences of the traditional Javanese wedding in detail, engaging the news media. In contrast, this recent study will discuss the Javanese wedding procession based on the sequence of rituals performed in Yogyakarta. The research problem of this study: 1. What is the symbol (significance) of a series of Javanese traditional processions held in Yogyakarta? 2. How was the series of traditional Javanese wedding processions performed in Yogyakarta? 3. What are the myths of the Javanese traditional wedding procession in Yogyakarta? The researcher also used the qualitative method. However, focused on semiotics and the ritual sequence by using Roland Barthes's theory on the Javanese wedding procession in Java, mainly Yogyakarta.

LITERATURE REVIEW

Semiotics

Critical discourse analysis is a written or spoken language study relating to its social context. It can be said that a method of research is used to examine how language is used in real-life contexts and situations. Harris (1963) states that discourse analysis is a method to look for linear material that contains the correlation between language and language-like, more than a base of elements and some global structures characterizing all discourse aspects. Semiotics is a sign-centered study and, as such, also focuses its attention primarily on the text (Fiske, 2002). Linear models of the process do not give attention to the text any more than any other stage in the process; in fact, some of them do.

This study refers to a set of signs and sign systems. Wirawanda and Arrasyid (2021) mention that semiotics can be used to study various signs, including news texts in the media. So, in the process of analyzing the signs in the news, semiotic studies are a tool to enable a study. According to Fatimah, Nuzul (2020)) explains that “a sign is the unity of a form of a signifier (signifier) with an idea or signified (signified). A signifier is a “meaningful sound” or “meaningful scribble.” So, the signifier is a necessary aspect of language in all forms that are heard, written, or read. Signifier and signified is a fairly important theory in Saussure, which divides the system of a language into two parts, namely the signifier and the signified.

Theory Roland Barthes

Semiotics of Barthes are divided into two stages. The first stage directly discusses the object (denotative stage), otherwise known as the signifier, signified, and sign. The second stage is a comprehensive sign system of the whole of the first stage (Dianiya, 2020). According to (Barthes 1957), words (and visual texts) are an innocent representation of reality being universally applicable to all times and places. Barthes develops the theory of “sign,” which highlights the process by which cultural meanings are embedded in language, as the phenomenon of connotation or, as Barthes puts it, second-order meaning, where a signified is able to signifier for another level of meaning. For example, the linguistic sign “jaguar” denotes a make a car, but it can connote wealth and luxury.

Although Roland Barthes’ semiotic theory was considered more perfect than others, it was chosen by this research. Ferdinand de Saussure’s theory only focuses on denotative signs, while Barthes refined it to include denotative and connotative signs, as well as myths.

Semiology’s Roland Barthes divides into two stages. The first is called denotation, which means directly discussing the object. The second stage connotation is a comprehensive sign system of the whole of the first stage. The third is called myth, which is a way of interpreting a form.

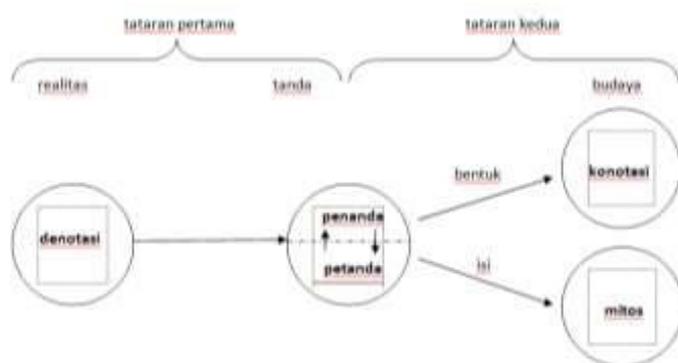


Figure 1: Barthes' two orders of signification in the second order, the sign system of the first order, is inserted into the cultural value system (Fiske, 2016, p. 145; Fatimah, Nuzul, 2020, p. 50)

From the map of Barthes above, it can be seen that the denotative sign, connotation, and myth. The denotation function is a signifier and is signified in culture. The function of connotation is a signifier to the sign. And myth, the opposite of the sign to the signifier.

Wedding Procession

In Javanese tradition, a wedding is a sacred moment because there are many noble values contained in each of its elements. Javanese society commonly involves many symbols that contain certain values. The whole series in the traditional Javanese wedding procession has another meaning about the continuity of the household's lifetime that will be passed on by the bride and groom in the future.

Javanese traditional marriage has several wedding procession orders, such as pre-wedding procession, during-wedding procession, and post-wedding procession. According to Risyanti et al. (2022), Javanese wedding ceremonies have a long series of reverence. Each stage is interrelated, starting from preparation, core to plenary. In pre-wedding, there are some processions such as *Semaan Al-Qur'an*, *Pasar Tarub*, *Tuwuhan*, *Blekpete*, *Siraman*, *Sadean Dawet*, *Bopongan*, *Nyantrik* or *Nyantri*, *Midodereni*, and *Dhahar Kalimah*. During the wedding procession, there are *Akad Nikah* and *Temu Manten: Pamitan*, *Ngunduh Mantu*, *Serahan Pisang Sanggan*, *Balangan Gantal*, *Ranupada*, *Bubah Kuwah*, *Kacar Kucur*, *Mapag Besan*, *Langkahan*, and *Tompo Koyo*. In the post-wedding procession there are *Sungkeman* and *Kirab Pengantin*.

Pre-wedding

In the sequences of the Javanese wedding procession, there are three stages: pre-wedding, during the wedding, and post-wedding. In the pre-wedding, there are some processions commonly must be done, such as 1) *Semaaan Al-Qur'an*, which means listening to the recitation of the Qur'an.; 2) *Pasar Tarub*, which means decorating the courtyard of the house from of *Janur kuning*, ornaments, and *tarub*.; 3) *Tuwuhan* means plant.; 4) *Blekpete* has installed a woven coconut lease in front of the house.; 5) *Siraman* means to pour or bathe.; 6) *Sadean Dawet* means selling with *kreweng* or coins.; 7) *Bopongan* or 'gendongan' means the father carries his daughter to the room.; 8) *Nyanti* or *Nyantrik* means to deliver the groom to the bride's house.; 9) *Midodereni* means grooming the bride done by the woman.; 10) *Dhahar Kalimah* is known as the groom feeds the bride.

During wedding

Additionally, the next stages of pre-wedding, namely 'during wedding' or 'wedding,' where the main procession of the wedding is conducted. At the wedding or during the

wedding, there is some main procession that is mandatory to be done: 1) *Akad Nikah* means marriage contract by saying *ijab qobul* in front of the headman and witnesses. 2) *Pamitan* is saying goodbye to the family.; 3) *Ngunduh Mantu* means announce to the groom's family that they have a new family member.; 4) *Serahan Pisang Sanggan* means the handover of *sanggan* or bananas from the groom's parents to the bride's parents.; 5) *Balangan Gantal* means throw '*gantal*' (betel leaves containing areca nut flowers, betel lime, gambier, and tobacco).; 6) *Ranupada*, which means the bride washes the feet of the groom.; 7) *Wiji Dadi* means breaking eggs. 8) *Kacar Kucur* means pour flowers, coins, and *empon-empon* into jar received by the bride.; 9) *Tompo Koyo* means sprinkling seeds onto the bride's lap by the groom.; 10) *Mapag Besan* is where the bride's parents and groom's parents welcome each other.; 11) *Langkahan* means asking for blessing from the elder siblings because the bride precedes her elder brother.

Post-wedding

Lastly, after the stages of pre-wedding and wedding, there is the final phase of marriage, namely post-wedding, where the event ends with a series of closing processions. The series procession in the post-wedding that must be done, such as: 1) *Sungkeman* means a prostration to the parents done by both the bride and groom.; 2) *Kirab Pengantin* means parading the bride and groom to honor them for being king and queen for a day.

RESEARCH METHODS

This research is authentic of culture; the research used qualitative descriptive design. Jensen and W. Jankowski (2002) stated that the interpretation of sources and source texts by the reporter, as well as the ways in which the news event is described in the news report. Qualitative descriptive is the interpretation of the meaning process understanding taken from words or images Creswell, (2014). The focus of this research is the analysis of text, images, and representations of customs and rituals in several Indonesian news media, namely CNBC Indonesia, Detik.com, and CNN Indonesia.

The data of this study was taken from news media: CNBC Indonesia, CNN News, and Detik.com, which discuss wedding procession order, its spiritual symbolism, and a specific library from Keraton. The researcher accessed the designated news website, according to the news platform that discusses Javanese weddings. The researcher used a library study to read the media's interpretation of the meaning of the wedding procession.

After collecting the data, the researcher applied Roland Barthes's theory to analyze the meaning of the traditional Javanese wedding procession, which is divided into three

stages: pre-wedding, during-wedding, and post-wedding. Barthes has a theory of signified that is divided into two levels, namely denotation and connotation. These stages are: 1) categorizing wedding procession into three processes.; 2) analyzing the data using the first stage, namely denotation.; 3) Analyzing data with connotation.; 3) After the first and second stages are completed, the researcher performs a meaning analysis in the form of myths.; 4) The data is represented by media news and interpreted by the researcher fully, then makes a conclusion based on the results of the analysis.

FINDING AND DISCUSSION

The researcher determined the analysis of the pre-wedding data that was collected from Media Indonesia: CNBC Indonesia, CNN Indonesia, and Detik.com. The researcher described the denotative meaning and connotative meaning of the wedding procession orderly.

Table 1. Pre-wedding procession based on CNBC Indonesia, CNN Indonesia, and Detik.com

No.	Pre-wedding procession	Denotative	Connotative
1.	Semaan Al-Qur'an	Almost all the Javanese people are Muslim, "Semaan" is a tradition usually practiced by Muslims on big occasions. When Semaan takes place, there will be a solemn recitation of the holy verses of the Qur'an. As the reciters perform their duties, the participants, especially (the bride, groom, and their parents) or guests present, will listen to the recitation of the Qur'an just as solemnly.	"Semaan" is a symbol of a sacred procession carried out by Muslim families, in which the bride and groom and their parents ask for blessing from Allah in the hope that the marriage process will be successful. The goal is to bring blessings and smoothness to the long-awaited wedding day.
2.	Pasar tarub	<i>Tarub</i> is usually arranged on the right and left sides of the house, decorating the courtyard of the house in the form of yellow janur ornaments, and tarub decorating the tent and gate of the host's residence.	This media explains that "tarub, which signifies the shade of the houseyard
3.	Tuwuhan	<i>Tuwuhan</i> originates from the Javanese language, tuwuhan means plant. <i>Tuwuhan</i> commonly consists of plantain, various leaves, and janur. Both the tarub and tuwuhan processions are usually calculated based on a fairly complicated calculation of days in accordance with Javanese customs.	'tuwuhan' (plant) is a symbol of parents' hopes for the bride and groom to be immediately given healthy, virtuous, sufficient, and always happy offspring. Plantain symbolizes having a prosperous life like a king. <i>Cengkir gedung</i> , which symbolizes content. <i>randu</i> , which symbolizes clothing and food. <i>Janur Kuning</i> symbolizes protection from the Creator.
4.	Blekpete	According to the Large Indonesian Dictionary (KBBI), the term	<i>Blakpete</i> has quite a lot of symbols, namely as a sign of a wedding party, as

		<i>bleketepe</i> comes from the Javanese language. It is woven coconut leaves that are installed in front of the house as a wedding party sign. This <i>bleketepe</i> is installed for the roof of the house and so on.	a symbol of purification of self and location, warding off misfortune, and hopes for happiness and glory.
5.	Siraman	The term <i>Siraman</i> refers to the Javanese word “ <i>siram</i> ”, which means to pour or bathe. <i>Siraman</i> , which must be performed by parents or elders in the family of the prospective bride and groom. The procession is carried out separately at the place of residence by the bride-to-be and the groom-to-be at their respective residences. The procession is required of biological parents up to seven elders above them.	‘Siraman’ can be called a sacred procession because it means the physical and inner purification of the bride and groom.
6.	Sadean Dawet	<i>'dodol dawet'</i> or selling dawet. This procession has its own unique characteristics. Selling in this procession does not use real money, but kreweng or coins made of clay are used as a means of buying and selling when the procession is carried out.	<i>Sadean dawet</i> has a deep meaning that hopes that the wedding ceremony will be visited by many guests or sell well like the <i>dawet</i> that is sold.
7.	Bopongan	<i>'Bopongan'</i> or <i>'gendongan'</i> is when a father carries his daughter to the room as a form of affection and willingness to let go of his daughter who is getting married.	The bopongan procession symbolizes the parents' love and willingness to let go of their daughters, who are getting married and starting a new life.
8.	Nyantrik/Nyantri	<i>'Nyantrik'</i> or <i>'nyantri,'</i> the groom's family delivers the groom to the bride's house.	<i>Nyantri</i> symbolizes that the preparations for building a family oblige the groom or husband-or-groom to ask for advice or seek knowledge from the elders in the bride's family.
9.	Midodereni	<i>Midoderani</i> in Javanese is absorbed from the word <i>'widodari,'</i> which means angel. It is a procession before the wedding ceremony, which is carried out by women to make up, beautify the bride-to-be, and give advice about marriage. The bride must be 'locked up' in a room during the night of the procession.	‘Widodari,’ according to Javanese people, believes that this is the time when angels descend to meet the bride and groom to help make the bride and groom beautiful and give advice or messages about marriage.
10.	Dhahar Kalimah	<i>Dhahar Kalimah</i> is also known for eating yellow rice; only the groom feeds the bride a mouthful of yellow rice.	<i>Dhahar kalimah</i> as a symbol of obeying orders to the husband

The researcher determined the analysis of wedding data that have been collected from Media Indonesia: CNBC Indonesia, CNN Indonesia, and Detik.com. The researcher described the denotative meaning and connotative meaning of the wedding procession orderly.

Table 2. During wedding procession based on CNBC Indonesia, CNN Indonesia, and Detik.com

No.	During wedding procession	Denotative	Connotative
	Akad nikah	The marriage ceremony is the most sacred procession in a marriage. In Islam, the marriage contract is conducted by saying <i>ijab kabul</i> in front of the headman and witnesses. In Islam, there are five things that must be completed for a legal marriage procession. They are the presence of a prospective groom, a prospective bride, the guardian of the bride, a minimum of two witnesses, and finally, <i>Ijab Kabul</i> .	The marriage contract is defined as an agreement between the guardian of the bride and the bridegroom with at least two witnesses who meet the requirements according to religious law. With the existence of a marriage contract, the marriage between two people is legally recognized as living in a household inaugurated before humans and God.
	Pamitan	<i>Pamitan</i> is practiced by the bride and groom to meet or say goodbye to both parents.	<i>Pamitan</i> is a symbol of requesting the blessing to get away from one's parents and live a new life together with one's future spouse.
	Ngunduh mantu	In Javanese, ' <i>ngunduh</i> ' means harvesting. <i>Ngunduh mantu</i> party is a momentum to announce to the groom's family that they have a new family member in their family.	This procession, which signifies that the groom's family has a new family member, aims to announce to the groom's family.
	Serahan pisang sanggan	<i>Pisang Sanggan</i> procession begins with the handover of <i>sanggan</i> bananas from the groom's parents to the bride's parents, followed by guiding the bride equipped with <i>kembar mayang</i> or two strings of <i>janur</i> and flowers to the aisle.	The ceremony of ' <i>penyerahan pisang sanggan</i> ' is a symbol of the bride and groom being brought together. The bride and groom then walk to the aisle carrying two twins, <i>Mayang</i> , and yellow <i>janur</i> , as a symbol of letting go of the single period, referring to the palace tradition in Yogyakarta.
	Balangan gantal	The bride and groom throw ' <i>gantals</i> ' (betel leaves containing areca nut flowers, betel lime, gambier, and tobacco tied with white thread) at each other. The groom carries four <i>gantals</i> , and the bride carries three, which is a total of seven.	The three <i>gantals</i> symbolize knowledge, charity, and faith. One <i>gantals</i> carried by the groom more than the woman symbolizes that men have a position as priests. Therefore, the groom carries more <i>gantals</i> than the bride.
	Ranupada	<i>Ranupada</i> , the bride, is obliged to wash the feet of the bridegroom. There is also another procession that must also be done, ' <i>wiji dadi</i> ' or breaking the ribs of an egg.	<i>Ranupada</i> is a symbol of recognition as the leader of the family. The symbol of water is philosophically a symbol of life as well as knowledge. Breaking an egg symbolizes that the bride and groom will soon be given offspring or a connection to the history of their family.

	Bubah kuwah	<i>bubah kawah</i> or ' <i>ngunjuk rujak degan</i> ' or drinking coconut water, which is done by the groom.	'Ngunjuk Degan,' or Drinking coconut water, symbolizes the first son-in-law for the bride's family. In <i>Babad Tanah Jawi</i> , it is believed that Java could bring down Javanese kings or glorious descendants.
	Kacar kucur	<i>Kacar-kucur</i> is also known as ' <i>tampa kaya</i> ,' where the groom pours flowers, coins, and empon-empon dlingo bale into a jar that the bride receives unscattered.	<i>Kacar-kucur</i> signifies the responsibility of a husband to provide physical and psychological sustenance to his wife.
	Tompo koyo	<i>Tompo koyo</i> is the procession of sprinkling seeds onto the bride's lap of the groom.	<i>Tompo koyo</i> becomes a characteristic of traditional Javanese rituals, a symbol of the bridegroom being the first son-in-law of the bride's family.
	Mapag besan	<i>Mapag besan</i> is where the parents of the bride and groom welcome each other to the aisle on the left side of the bride and groom.	<i>mapag besan</i> is a symbol of accompanying both parents to the bride and groom in Javanese traditional marriage

The researcher determined the analysis of the post-wedding data that was collected from Media Indonesia: CNBC Indonesia, CNN Indonesia, and Detik.com. The researcher described the denotative meaning and connotative meaning of the wedding procession orderly.

Table 3. Post-wedding procession based on CNBC Indonesia, CNN Indonesia, and Detik.com

No.	Post-wedding procession	Denotative	Connotative
1.	Sungkeman	<i>Sungkeman</i> is a prostration to parents performed by both the bride and groom.	<i>Sungkeman</i> symbolizes 'begging for blessing' or requesting blessing prayers as well as a symbol of apology for all mistakes to both parents.
2.	Kirab pengantin	'kirab' refers to a procession or traveling together in an organized and sequential manner. Kirab is commonly carried out during a series of traditional, cultural, and religious events or ceremonies. The bridal procession is a procession carried out to escort the bride and groom and their parents to the aisle.	The 'kirab' procession is a symbol of respect for the bride and groom, who are considered kings for a day and are expected to lead and foster the family well.

After analyzing the denotative and connotative meanings, the researcher found the myth that included wedding procession: pre-wedding, during the wedding, and post-wedding. Based on Barthes, myth is a signification connotation level that culture uses to describe symbolized reality. The myth of the *Tuwuhan* (plant) is usually calculated based on a fairly complicated calculation of days in accordance with Javanese customs. If the selection or forcing of the date of marriage is mistaken, it is believed by the Javanese people

that it will cause disaster in married life. Another myth found that *Balangan Gantal* has a myth that is believed, where the throwing of betel leaves must be done quickly, meaning that between the groom and the bride, whoever throws first quickly will always win in married life (Vrianti & Rachman, 2024). *Wiji Dadi or Ngidak Endog*, stepping on an egg as evidence or a sign that the wife from then on must obey the husband. A wife must follow what the husband orders and the wife must be able to relieve the husband's fatigue during the wedding procession, which symbolizes the blessings of marriage and hopes for the prosperity of marriage in the times ahead. Furthermore, the Javanese people believe that after undergoing a series of processions in accordance with Javanese customs, this marriage is guaranteed and believed to bring them happiness and harmony in living a married life.

CONCLUSION

In conclusion, after finding and analyzing the denotative meaning and connotative meaning, also a myth in the Javanese wedding procession. The researcher explained all of that based on framing or representation of Media Indonesia: CNBC Indonesia, CNN Indonesia, Detik.com, and some news sources about sequential Javanese wedding processions. The researcher found some purpose in the procession conducted by the Javanese people, which was to ensure the future prosperity of the bride and groom's home life. After completing all the procedures in accordance with Javanese customs, the bride and groom are officially authorized to become husband and wife. In the afterlife, the husband is responsible for providing decent physical and mental support for his wife, and likewise, the wife helps her husband serve and care for children as a mother, and the family provides support to them mentally and physically. The myth's meaning can be perceived after running the whole wedding procession. The bride and groom have a prosperous and happy life.

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