



**BUDDHI DHARMA UNIVERSITY**

**A SEMIOTICS ANALYSIS: *SANGJIT* CEREMONY SYMBOLS  
MEANING AMONG CHINESE IN BANGKA BELITUNG**

Presented as a partial fulfilment of the requirement for the Undergraduate  
Program

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I honestly declare that this thesis is my own writing, and it is true that I do not take any scholarly ideas or work from others. Those all cited works are quoted in accordance with the ethical code of academic writing.



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## ABSTRACT

The title of this research is *A Semiotics Analysis: Sangjit Ceremony Symbols Meaning Among Chinese in Bangka Belitung*. The researcher uses qualitative methodology which are filled with words instead of numbers. The data of this research are taken from photos which taken by the researcher in December 2021. This research purposes to find the meaning of the symbols that exist in the *Sangjit* ceremony. After that the researcher used the theory of Roland Barthes (1964) to find denotative and connotative meaning in symbols. Semiotics, according to Barthes, can be used as a tool to uncover hidden meanings. After analyzing the symbols, the researcher collected twelve symbols, there are: red ribbon, offerings, a man holding incense, baki /hantaran/ tray/ deliver, rings, gold jewelry, ting-ting, candle, clothing/ cloth, mirror, cupcakes, kue lapis/ layer cake. Which has denotative meaning as wedding party decoration, parents' favorite food, praying, offering to propose woman, present/gift, entertainer, and snack. The meaning of each symbol is the result of hereditary understanding from ancestors, culture which already existed and done for thousands of years. Chinese-Indonesian culture has become a part of Indonesian culture which has to be preserved.

**Keywords:** *Sanjit ceremony, semiotics, symbols meaning, Chinese, Bangka-Belitung*

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# CHAPTER I

## INTRODUCTION

### 1.1 Background of the study

Indonesia is a large nation consisting of various ethnic groups which are spread all over the country. Indonesia is a country with a pluralistic population. Indonesian citizens consist of various ethnic groups from Sabang to Merauke. Based on article on Kompas.com (2022) written by Albertus Adit, Indonesian is known for its natural and cultural wealth. When it comes to ethnicity, there are more than 1,300 ethnic groups scattered throughout Indonesia. Based on the book "The World's Tribes and Their Cultures" by Pram, ethnic groups are defined as a human group whose members identify with each other. Identify themselves according to the bloodline they considered the same. Ethnic identity is also marked by recognition from others of the characteristics of the group and by similarities in culture, language, religion, behavior, or biological characteristics.

Culture comes from the Latin word "colore" which means to cultivate or to work. *"Kebudayaan adalah seluruh sistem gagasan dan rasa, tindakan, serta karya yang dihasilkan manusia dalam kehidupan bermasyarakat, yang dijadikan miliknya dengan belajar"* (Koentjaraningrat. 2003:72). "Buddhayah" in Sanskrit, as the plural form of the word "budhi" which means mind or reason. "Culture is the development of a plurality of cultivation, or the power of reason. It means all human ideas and works, which are accustomed to learning, both tangible and intangible." (Koentjaraningrat 1982:9). Culture is an understanding that includes: knowledge,

belief, art, morals, law, customs obtained from members of society. Culture passed down from generation to generation cannot be separated from society. There is a big connection between culture and society that make Culture is something that is very important where people cannot leave a culture they already had. “Each tribe has different customs and norms. However, this diversity does not divide the nation.” (Gamedia.com).

Traditional ceremonies are one of the community traditions that are still considered to have values that are still quite relevant to the needs of supporting community. It is one of the cultures in society that have an important role in regulating people's lives. Ceremonies generally have sacred values by the people who support the culture. It passed down from generation to generation by their supporters in an area. Each region has their own traditional ceremonies such as traditional birth, death, and wedding ceremonies.

Traditional wedding ceremonies have many varieties and variations from ethnicity, religion, culture and social class. The use of certain customs or rules is sometimes related to certain religious rules or laws as well. This is because the traditional ceremony is a ceremony that must be carried out by the community according to the customary rules that exist in the community. Wedding ceremonies are not carried out uniformly in all places, but there are various variations from each ethnicity or tribe that have different customs. Traditional wedding ceremonies with all the needs that are in it, are symbols or symbols in expressing messages and teachings.

Chinese culture has long lived in Indonesia, the ancestors of the Chinese migrated since thousands of years ago through commercial activities. It appeared multiple times in Indonesian history, even before the Republic of Indonesia was declared. Historian Didi Kwartanada revealed that the arrival of the Chinese to Indonesia (which at that time was still called Nusantara) was at the beginning of the 5th century AD. In 414, the Chinese traveling to India were stranded on Java. Didi in merdeka.com (2016) explained that "At that time the Chinese were still few. It was only in 1415 that many Chinese began to come to Java in line with the trade relations between Indonesia."

In Indonesia, residents of Chinese descent can be found in almost all cities in Indonesia, including Bangka-Belitung, it is not surprising that Chinese culture is widely known. Bangka Belitung is one of the provinces in Indonesia. Bangka Belitung is a small island located in the western part of Indonesia. It is one of the areas with a large concentration of Chinese ethnicity in Indonesia. More than 30% of the people are Chinese. (detiknews.com). According to historian Myra Sidharta in a discussion entitled "The Footsteps of the Indonesian Peranakans, Crossing Chinese Culture and the Archipelago", The Chinese in Belitung came in the mid-19th century with their wives.

In this modern era, most of the Chinese people still preserve some of their traditions and culture. These traditions and cultures are passed down from generation to generation by their ancestors. For the Chinese who have customs and culture, marriage is one thing that is very important for life, as well as there is a sacred value in it. As a cultural product, the symbols of objects used in marriage

customs are a form of expression which in principle aims to communicate the thoughts and feelings of the community that grow and develop from time to time.

Seserahan in the traditional Chinese wedding ceremony culture is known as Sangjit, is a tradition of delivery / offerings in a traditional Chinese wedding ritual which is carried out before the wedding ceremony. (idntimes.com). This event is an official meeting between the two families. Where the groom's family will bring various offerings that are delivered in several trays that have gone through special rules. This is done not only for ordinary delivery, but there are symbols that are full of meaning and have cultural values that are very valuable to understand This offering procession is also a symbol of the sincerity of the groom to marry and care for his bride. In relation to the symbols in the Sangjit, the traditional Chinese wedding ceremony, which is rich in meaning and the message it contains, the researchers' attention here is the semiotic aspect, where semiotics is a science that studies signs. Signs in cultural phenomena have a very broad scope, where as long as the elements of culture have a certain meaning, then it is a sign and can be a semiotic study.

The word *semiotika* is derived from English, "semiotics". Another name for semiotics is semiology. Both have the same meaning, namely as the science of signs. Both semiotics and semiology come from the Greek, "semeion", which means sign. Semiotics is a scientific discipline and method of analysis that examines the signs contained in an object in order to determine its meaning. A sign represents something other than itself, and meaning is the relationship between a sign's object or idea. (kajianpustaka.com). *Secara terminologis, semiotik dapat*



*didefinisikan sebagai ilmu yang mempelajari sederetan luas objek-objek, peristiwa-peristiwa seluruh kebudayaan sebagai tanda (Sobur, 2001).*

In a semiotic study, the signs in question are of course signs that have meaning or contain meaning. Related to these signs, researchers are interested in examining the symbols in Sangjit traditional wedding ceremonies of the Chinese ethnic community in the study of semiotics contained in the Sangjit tradition. To find out the meaning of the symbols contained in the Sangjit of the ethnic Chinese wedding ceremony. And hope that this research can provide knowledge about the wedding traditions of the Chinese community, the meaning of each symbol contained in the Sangjit of the traditional Chinese wedding ceremony in Bangka Belitung.

Culture is something that is very important where people cannot leave a culture they already had. Traditional ceremonies generally have sacred values by the people who support the culture. It passed down from generation to generation by their supporters in an area. The traditional ceremony is a ceremony that must be carried out by the community according to the customary rules that exist in the community. For the Chinese who have customs and culture, marriage is one thing that is very important for life, as well as there is a sacred value in it. As a cultural product, the symbols of objects used in marriage customs are a form of expression which in principle aims to communicate the thoughts and feelings of the community that grow and develop from time to time. The researcher interested to choose this topic, because there is a few of research which talks about Sangjit wedding ritual. Based on the background that has been stated, the researchers are interested in

conducting a research entitled: "A Semiotics Analysis: Sangjit Wedding Ceremony Symbols Meaning Among Chinese in Bangka Belitung."

## **1.2 Statement of Problem**

Pre wedding ceremony are carried out in a different way in different culture. Pre wedding ceremony communicated something as any other of symbol, in cultural context it can be seen as a set of symbols that can be analyzed. As a symbol it can be investigated or explored by semiotic theory. Exploring the symbols in the pre wedding ceremony in Bangka Belitung can be assumed to show the richness of Indonesian culture. Therefore, the writer interested to analyze the ritual through the meaning of symbols contains in the ceremony.

## **1.3 Research Question**

Based on the research context, there is 1 problem that are formulated in this research:

1. How is the denotative and connotative meaning of symbols found in Sangjit ceremony in Bangka Belitung?

## **1.4 Goal and Function**

Through this study, the researcher hopes this study can enrich he knowledge of Semiotic especially about the denotative and connotative meaning in symbols.

### **1.4.1 Goal**

1. To analyze the meaning of denotation and connotation of Sangjit ceremony in Bangka Belitung.

### **1.4.2 Function**

1. For the Student

The result if this study is aimed especially for Buddhi Dharma University Students who would like to know more about Semiotic in culture.

2. For the Researchers

The results of this study are expected to provide answers from the researcher. Research question as stated in the statement of problem thus the researcher will be able to obtain many new findings related to denotative and connotative meaning in symbols and the field of semiotics, and hopefully will be able to provide a new analysis of the subject.

3. For General Readers

The function for the general reader is to provide information about the richness of culture in Indonesia, to give knowledge about ritual in certain culture and increase awareness of the importance of preserving culture.

### **1.5 Scope and Limitation**

In order for this research to be focus, the researcher limited the study by taking the symbols of Sangjit ceremony in Bangka Belitung which are seen in the photos taken in Bangka Belitung by the researcher. The scope of this study is

Semiotic studies. This study used a semiotic analysis of Roland Barthes' model which is seen from the meaning of denotation and connotation.



## 1.6 Conceptual Framework

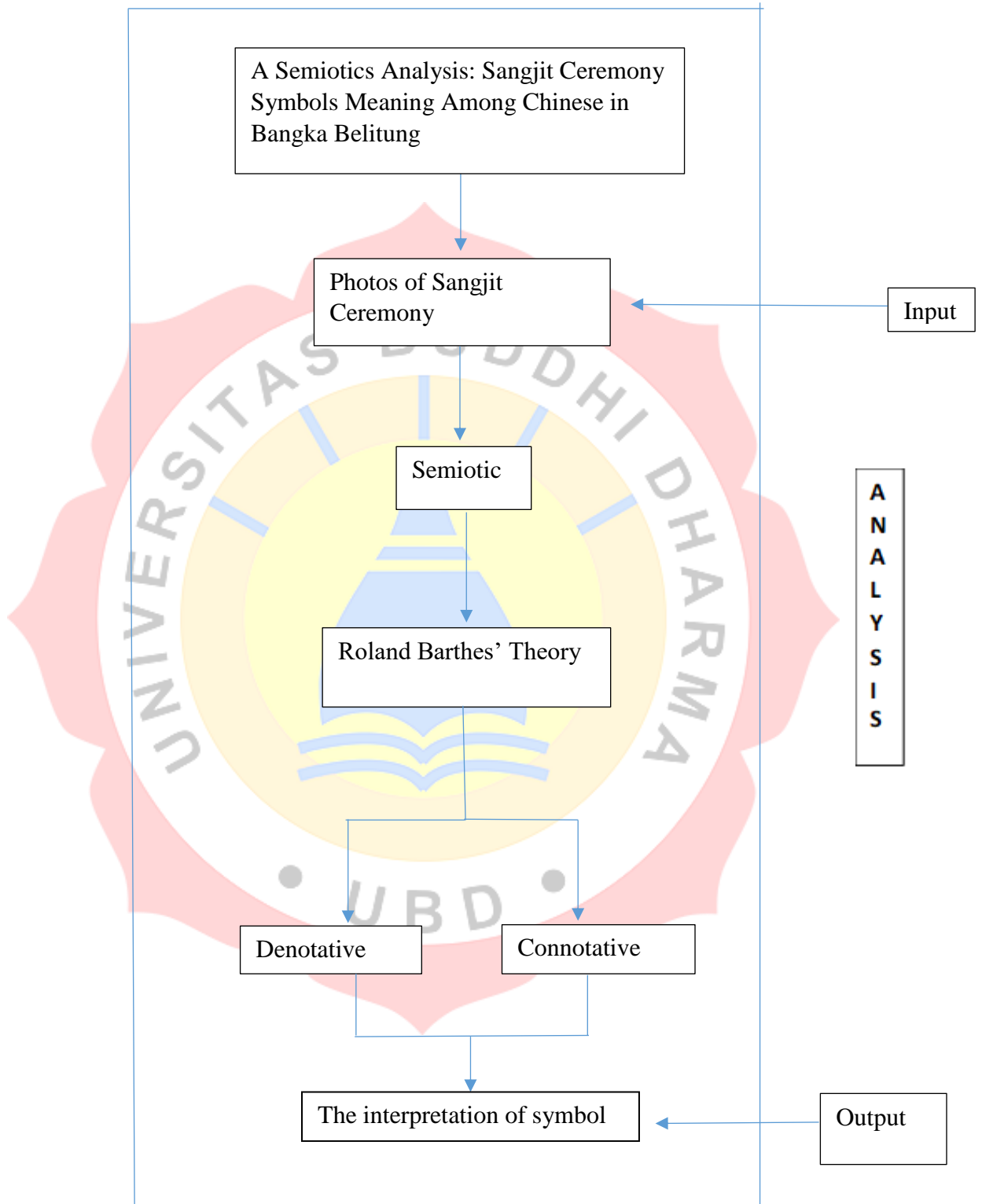
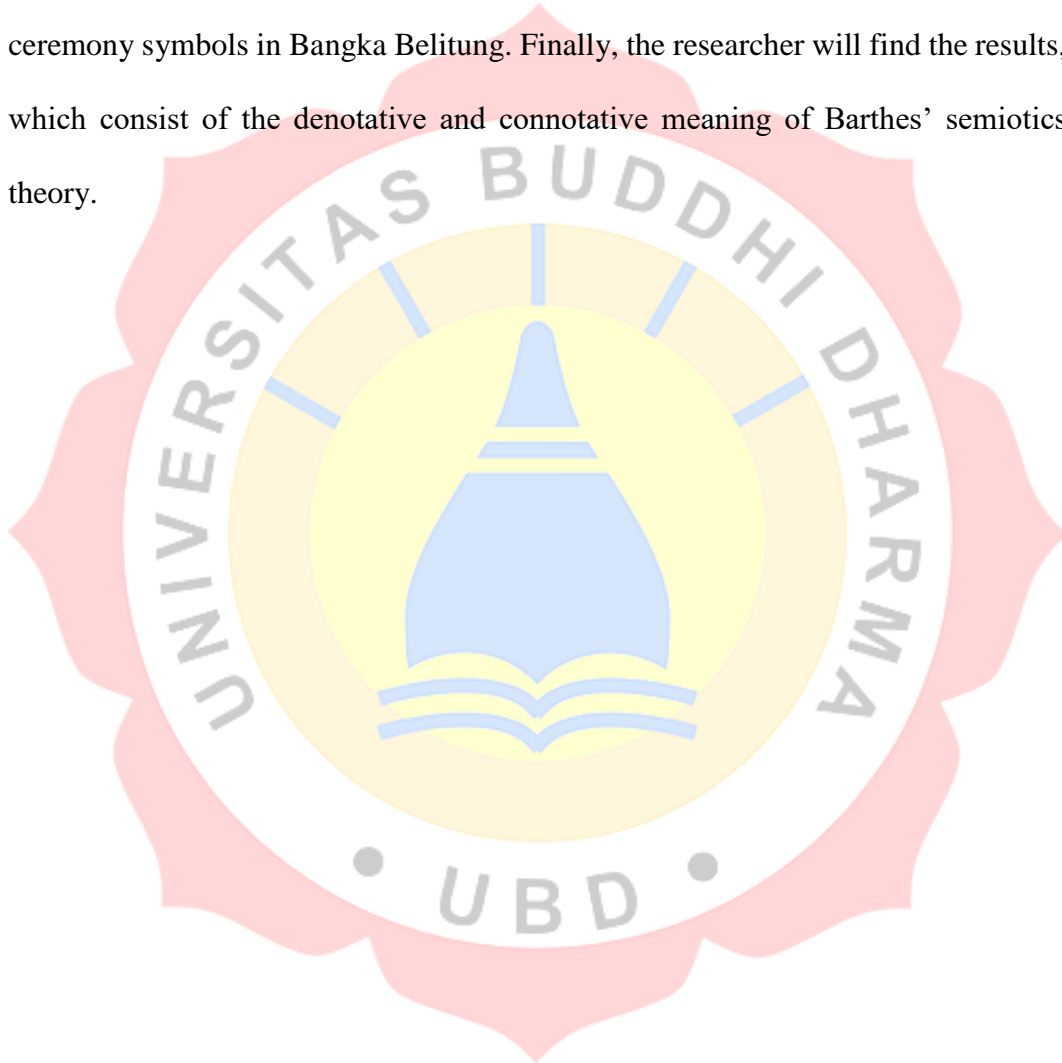


Figure 1.1: Conceptual Framework

The conceptual framework of this research as follows:

First, the researcher will determine Sangjit ceremony in Bangka Belitung symbols from photos taken. Second, the researcher will insert the data input. Third, the researcher will examine the data by reading literally source by employing the semiosis theory by Roland Barthes. The analysis will be analyzing Sangjit ceremony symbols in Bangka Belitung. Finally, the researcher will find the results, which consist of the denotative and connotative meaning of Barthes' semiotics theory.



## CHAPTER II

### THEORETICAL FRAMEWORK

#### 2.1 Previous Studies

The researcher found related previous studies about semiotics to support the analysis of this research. The first one is *“Analisis Semiotika pada Ritual Pengobatan Tradisional Tiongkok di Kelenteng Kera Sakti Delitua”*. By Danella Cecilia Cahyani BR Tarigan in 2018 from North Sumatra University. The purpose of her study is explaining traditional Chinese medicine ritual process and analyze the meaning of semiotics in traditional Chinese medicine ritual at the Sakti Kera Temple, Deli Tua. In this study descriptive research method with a qualitative approach was used. The data collection techniques in this research are based on field studies, namely observations, interviews, recordings, and documentation. This research uses theory from Roland Barthes (1964), namely the semiotic theory to examine the meaning of ritual and attributes contained in the healing ritual. The results of this study are: (1) The ritual process of traditional Chinese medicine at Kera Sakti Temple begins by beating drums and ringing bells, praying, wearing oversized uniforms, praying huts, providing sustenance, treatment processes, the procession of Dewa Sun Go Kong and the return of Gods; (2) The meaning of the healing ritual traditional Chinese tradition is to provide protection, health, prosperity, peace and drive away evil spirits.

The second is *“Tinjauan Makna Simbolik Dalam Tradisi A’Mata-Mata Leko Dalam Rangkaian Acara Pernikahan Masyarakat Kelurahan Sapaya Kecamatan*

*Bungaya Kabupaten Gowa*”. By Sukirman (2019) from Muhammadiyah Makassar University. The purpose of his study is to analyze and describe the symbolic meaning contained in objects used in the A mata mata wedding ceremony tradition in Sapaya Village, Bungaya District, Gowa Regency by referring to their denotative and connotative meanings. The result found based on the descriptions of the objects by referring to their denotative and connotative meanings, the symbolic meanings contained in the 13 objects contained in the A“mata-mata leko” tradition.

The third is “The Analysis of The Umpasa and The Elements Used in Batak Toba Wedding Ceremony: Semiotic Approach” conducted by Yosefin Yola Rolita Marbun (2019) from Buddhi Dharma University. The purpose of her study is to find denotative and connotative meanings of verbal and non-verbal signs in Toba Batak wedding ceremony using Barthes theory. From the result of the study, it is found that in Batak Toba wedding ceremony there are six nonverbal signs such as ulos hela, mandar hela, ulos pansamot, dengke si mudur-undur na di arsik ,jambar juhut, boras si pir ni tondi. And verbal sign is umpasa. Connotative meaning of verbal and nonverbal signs in Batak Toba wedding ceremony, have similarities as prayer, hope, desires that conveyed and given to the bride and groom from their parents, in order that they can build harmonious household, their household is always protected by God, they are always in one goal, and they have many children who will accompany them until they are old.

The fourth is “*Semiotics Analysis of Jonas Blue’s Music Video Rise Though Roland Barthes’ Theory*” by Dennis Suswanto Kadiman (2019) from Buddhi Dharma Univesity. In this study, he analyzed the denotative and connotative meaning through the signs contained in Jonas Blue’s music video Rise and focused



on the qualitative approach for the research. The results of his study were carried out by the analysis of the concept of young generation that struggle against the old generation point of view, almost all the signs refer to the how the young generation have different view from the old generation. The analysis shows that there are 10 data that can be found in the video. There are 10 denotative and connotative meaning in the scenes from the video.

From the previous studies above this study has similarity with the first, second, third, and fourth, study because used the theory from Roland Barthes (1964) but with different objects. All of these studies used qualitative approach. The first study uses traditional healing ritual as the object. The second and third study use wedding rituals in certain area as the object. The first and second study collecting the data by direct observation and interview. While the third study uses YouTube sources and other literary sources to collect data, which data differ from the first and second study. All of these previous studies purposes to find the denotative and connotative meaning in their object.

The fourth study uses music video as the object. Collecting the data by watching, reading literary sources, and internet. This study used the same theory which is Barthes' theory and has the same purpose to find denotative and connotative meaning. Hence, this study uses prewedding ritual as the object and collect the data by watching documentary and reading literary sources. Therefore, all the studies above are very helpful for research in making this study that has purpose to find the denotative and connotative meaning in symbols.

## 2.2 Semiotics

Semiotics is the science of signs. This science assumes that social phenomena or society and culture are signs. The sign is a symbol applied in anything existing in human life (Hasanah, 2010). According to Chandler (2002) sign can be taken form of words, images, sounds, gestures, objects and more. Semiotics studies the systems, rules, conventions that allow these signs to have meaning. Ferdinand de Saussure (1983) defines semiotics as a science which studies the role of signs as part of social life. Ferdinand de Saussure is a semiotic figure who focuses his studies on language and words as signs. Saussure has the principle that language is a sign system, and each sign is composed of two parts, namely the signifier and the signified. According to Saussure, language is a sign system. Sounds, whether human, animal, or sounds, can only be said as language or function as language if the sound or sound expresses, expresses or conveys certain ideas and meanings, an idea or sign (signified). In other words, a marker is a meaningful sound or a meaningful scribble. So it can be said that the signifier is the material aspect of language, namely what is said or heard and what is written or read. While the signified is a mental picture, thought or concept, so the signified is a mental concept of language. The signifier and the signified are two inseparable elements, they are related to each other like a sheet of paper. A signifier without a signified means nothing and the signifier cannot be said to be a sign. And vice versa, the sign cannot be conveyed if there is no signifier.

In communicating, someone uses signs to send meaning about objects and other people will interpret these signs. A sign consists of two sign elements (signifier and signified). Signifier (marker) is a physical element of a sign can be a

sign, word, image, or sound. Meanwhile, the signified is showing the absolute concept that is closer to the existing physical sign. While the signification process shows between the sign and the external reality called the referent. Saussure interprets "object" as a referent and mentions it as an additional element in the marking process. Example: when people mention the word "dog" (signifier) with a cursing tone then it is a sign of bad luck (signified).

### **2.2.1 Roland Barthes' Theory**

Semiotics seeks to explore the nature of sign systems that go beyond the rules of grammar and syntax and which regulate the meaning of complex, hidden, and culturally dependent texts. This raises attention to connotative and denotative meanings." One of the semiotic experts who focused his study on these two meanings was Roland Barthes.

Roland Barthes (1964) emphasizes the interaction between the text with the personal experience and culture of its users. Barthes makes a systematic model in analyzing the meaning of signs, this systematic model is called a two order of signification. He developed the ideas of Ferdinand de Saussure who states that the sign consists of two faces that cannot be separated. Which consists of signifier and signified. Signifier and signified becomes a single unit, such as a five hundred rupiahs money coin, there is a picture of garuda and it is displayed on it on the other hand there is a number 500, garuda can be seen as a marker and a sign is money with a value of Rp. 500, - rupiah; the two are fused, can't be separated into two and became a metal with a picture of garuda and another metal separated 500 letters.

Barthes uses the signifier and signified theory which was developed into a theory about metalanguage and connotations. The term signifier becomes an expression (E) and signified becomes content (C). But Barthes said that between E and C there must be a certain relation (R) so that a sign is formed. This is a structural concept as proposed by de Saussure. The concept of this relation makes the theory of signs more likely to develop because R is defined by the sign user. According to Barthes E can develop to form new sign so that there is more than one marker with the same C. This symptom is called as a metalanguage or synonym (Hoed, 2014: 57).

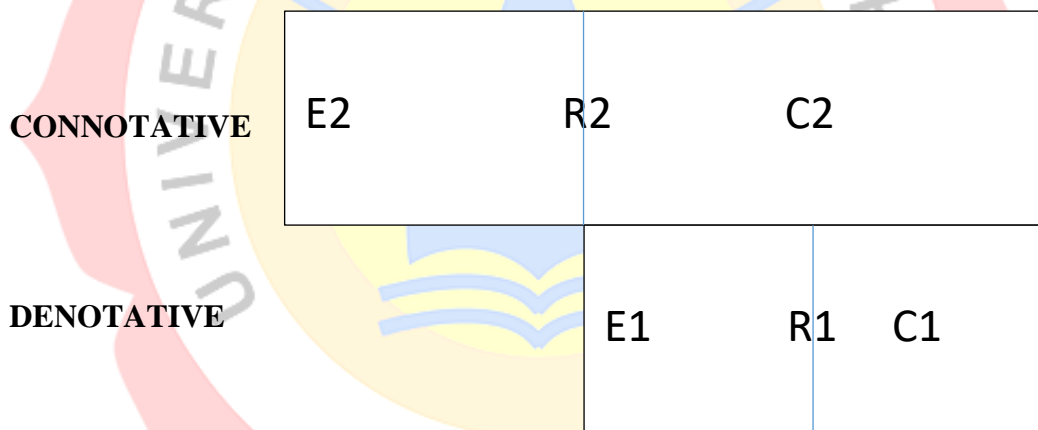


Figure 2.1: Barthes two order signification

Based on the figure above there is an example that explains E1-R1-C1 being E2-R2-C2:



Picture 2.1: picture of glass (google.com)

According to picture above, the researcher would like to find denotative and connotative meaning contained in the glass using Roland Barthes two order signification.

- *Denotative:* E1: Glass  
R1: Which holding by someone  
C1: As a container where we pour liquid and things to use as a tool to drink

*A glass held by someone above has a denotative meaning as a container where someone pours liquid and as a tool for drinking.*

- *Connotative:* E2: Glass  
R2: Which holding by someone  
C2: As a tool to promote “Starbucks” brand

The connotative meaning of the glass is not only a tool we use to drink water but it is as tool to promote because there is Starbucks logo on it which makes us think that the glass is form the Starbucks and the man bought it from Starbucks.

### **2.3 Symbol**

The word “symbol” comes from the Greek “symbol” which means contact, taken, insignia, and means of identification. Symbol is everywhere and can be everything. It can be word, action, character, or object that represents and communicates various additional meaning and significance. Bachry (1993: 95) stated that symbol or sign is something like, drawing, speech, emblem, etc. Which explain or contain sense. According to Goan (1997: 20) Symbol is anything that means of something else usually something abstract, such as an idea or belief. It can be said that Symbol is something stands for something else. Its stand for something beyond actual meaning.

### **2.4 Verbal and Non Verbal**

Verbal and non-verbal communication in is the process of delivering messages or exchanging thoughts. Verbal communication can be done in oral or written form, while non-verbal communication generally uses body language such as hand movements, facial expressions, head shaking, signs, actions and so on. Verbal communication is a form of communication that uses oral and written in its delivery. The tool used in this communication is the language that comes out as speech or writing. Non Verbal Communication It is a type of communication that does not use language directly, for example waving hands whose purpose is as a goodbye sign. This communication does not have a standard structure like language, but uses interpretation and logic so that people are able to understand other people without having to speak.(gamedia.com)

## 2.5 Bangka Belitung



Picture 2.2 Bangka Belitung Islands (perkim.id)

Bangka Belitung Islands is a province in Indonesia which consists of two main islands, namely Bangka Island and Belitung Island and hundreds of small islands, a total of 470 islands have been named and only 50 are inhabited. Bangka Belitung is located in the eastern part of Sumatra Island, close to South Sumatra Province. It is known as a tin-producing area, has inter-ethnic harmony and beautiful beaches. The capital city of this province is Pangkalpinang. The Bangka Strait separates Sumatra Island and Bangka Island, while the Gaspar Strait separates Bangka Island and Belitung Island. In the northern part of the province there is the South China Sea, the southern part is the Java Sea and the island of Borneo in the east which is separated from Belitung Island by the Karimata Strait. The province of the Bangka Belitung Islands was previously part of South Sumatra, but became a separate province with Banten and Gorontalo in 2000(perkim.id, 2020).

## 2.6 Marriage ritual in Bangka Belitung

The influence of Malayu culture is very strong in Bangka Belitung Province, especially in the Belitung Islands. This influence can also be sensed at the Belitung

wedding ceremony. In Belitung's marriage custom, it is not necessary for a man to propose to a woman. However, women can also propose to men to be their life partner. Quoted from the Seni Budayaku page, in the Belitung Island community, it is not necessary for men to be dominant over women, and vice versa. Everything was resolved by agreement of both parties. After agreeing and accepting the application, both parties can proceed to the wedding stage. The Belitung traditional wedding ceremony usually takes three days and three nights. (Annisa Fadhilah, 2021).

The influence of Chinese culture is as strong as Melayu culture in Bangka Belitung. More than 30% of the people are Chinese. Despite having two different cultures, these two ethnicities can coexist peacefully. They respect each other's culture, including in carrying out their worship and beliefs. (detiknews.com). As well as marriage ritual, for Chinese community, the procession of offerings in marriage, called sangjit, has been going on for thousands of years. However, the procession has been modified, because of times. Sangjit is the process when the groom comes to bring offerings to the woman. The sangjit event is held usually one month to a week before the wedding. For the time, it is in the morning until noon.



## CHAPTER III

### RESEARCH METHODOLOGY

The research method is very important in conducting research needed for researchers to apply the right method. In this chapter, the research wants to explain the methodology of this research. The discussion in this research consists of research approach, data type, data source, data collection method and data analysis.

#### 3.1 Research Approach

In this research, researcher use qualitative approach. Based on the Research Design Module (2019) published by Ristekdikti, qualitative research can be understood as a research procedure that utilizes descriptive data, in the form of written or spoken words from observable people and actors. An explanation and analysis of phenomena, events, social dynamics, attitudes, beliefs, and perceptions of an individual or group toward anything are the goals of qualitative research. Numeric variable data are not used. As a result, the development of fundamental presumptions and guiding principles for the research is the first step in the qualitative research method. After then, the research's data are interpreted. All areas or parts of human life, specifically people and everything that is influenced by them, are the subject of qualitative study. Qualitative research data requires a more detail systematic process.

### **3.2 Data Types**

Data is one of the important components in conducting research. According to Syafrizal Helim Situmorang (salamadian.com) “Data is a collection of information or values obtained from observations of an object. There are two methods of collecting data”: primary data and secondary data. Primary data is the main or basic data used in research. Primary data is the type of data collected directly from the main source such as through interviews, surveys, experiments, and so on. Primary data is usually always specific because it is tailored to the needs of the researcher. While secondary data is a variety of information that has been there before and deliberately collected by researchers used to complement the needs of research data. Secondary data can be collected through various sources such as books, journals, or websites.

The data in this research use primary data as the data source. The researcher takes the object from photos of Sangjit Ceremony taken by the researcher. There are also additional information, which are collected from internet. Moreover, this data are not new data but obtained from other sources such as journals, news, and documentary.

### **3.3 Data Source**

Source of data taken by the researcher come from photos of Sangjit ceremony held by relatives in Bangka Belitung. Both bride and groom were also born and raised in Bangka Belitung, already agreed being documented and the documentation photos being used as the data for this research. The researcher took

the data source by analyzing the photos which taken in December 2021. The photos are about Sangjit ceremony.

### **3.4 Technique of Data Collection**

The researcher uses primary data as the object of this paper. The data is taken from photos and videos of Sangjit ceremony which taken by the researcher. There are steps that the researcher used for collecting data:

1. The researcher watches Sangjit ceremony directly.
2. The researcher takes photos and note to the symbols which appear in the ritual.
3. After collecting the symbols, the researcher watches documentary, reads journals, news which related to the symbols appeared in the ritual.
4. The researcher identifies the denotative and connotative meaning that will be analyzed through semiosis theory of Barthes.

### **3.5 Data Analysis**

In this part, the researcher would like to tell how to analysis the data. The data which have been collected then being analyzed through semiosis theory of Barthes.

The steps done by the researcher while examining the data:

1. The researcher takes a note to find the symbols that appear in the ritual from the photos taken.
2. The researcher analyses and describing the denotative and connotative meaning in the symbols using Roland Barthes two order signification theory which already explained before in a form of list.
3. The researcher takes the conclusion from the data analyses.