

CHAPTER I

INTRODUCTION

A. Background of the Study

Language is the most fundamental and complex aspect of human life. The language used by humans to communicate and interact with others plays a central role in expressing feelings, thoughts, and social interactions. Communication is done to convey our thoughts and feelings to others. To build good communication, an understanding between the speaker and the listener is required. This understanding is to encourage indication of a meaning that must be understood. Listeners must understand the meaning or intent spoken by the speaker so that there is no misunderstanding of a word. Language itself has a very complex structure that involves pragmatic and semiotic elements.

Pragmatics and semiotics are two interrelated fields in the study of language and communication. Morris (1938) states that pragmatics is a branch of linguistics that deals with semiotics, which studies the system of signs or symbols. Etymologically, semiotic comes from the Greek word “*simeon*” which means “*sign*”. And terminologically, semiotic can be described as the study of a series of objects, events from all cultures as signs. Semiotic is defined as the science of signs and everything related to how they function,

relationships with other words, delivery, and reception by those who use them (Zoest in Sobur, 2001).

The meaning of the sign can be conveyed by studying the parts of semiotics that support the meaning to be conveyed properly and correctly. Morris (in Darma, 2014) divides semiotics into three parts, namely semantic, syntactic, and pragmatic. Semantic studies the relationship between symbols and their objects. Syntax studies the relationship between one symbol and another. While pragmatic examines the relationship between symbols and their interpretation. In language studies, pragmatic emerged as a form of effort to overcome the semantic deadlock in interpreting the meaning of sentences. Kempson (in Darma, 2014), semantic theory is considered still unable to explain the phenomenon of language or word meaning. All aspects of meaning that are not covered in semantic theory are examined in pragmatic theory which considers context in the form of speaker, listener, message, setting or situation, channel, and code. Pragmatics itself focuses on the use of language in context, examining how meaning is formed and conveyed through communication. Meanwhile, semiotics is concerned with how signs and symbols and their interpretation. Both fields explore the complex relationship of how context, culture, and social factors influence the interpretation of signs and symbols in social communication. Signs and symbols that contain meaning are generated from the variety of languages that emerge in each country.

Throughout the world there are many different languages in each country that are spoken on a daily basis. The languages used are very diverse, even within one country have different regional languages. One of them is in Indonesia, there are many languages from each region in this country. The existence of these language differences is also one of the characteristics of each region and creates a cultural identity in Indonesia. Cultural identity in Indonesia presents signs or symbols that contain hidden values and meanings that are rarely or even unknown to many people. Indonesia itself has a variety of tribes and cultures in every region of the country. Traditional ceremonies or rituals from each region are one of the cultures that are in the spotlight of many people. Circulating on social media that the author often encounters, there are many traditional ceremonies and rituals that are seen by a number of social media users, producing various positive responses. Many social media users are curious about the meaning of these traditional ceremonies and rituals. One of the most prominent examples of traditional ceremonies and cultural rituals is wedding ceremonies and rituals from several regions that are interesting to study. For example, the Javanese wedding culture, especially in Central Java has rules and rituals that are still practiced today.

Javanese traditional wedding rituals include several stages that must be carried out in the days leading up to and on the wedding day. On the wedding day in Java, a Javanese traditional ceremony is held. This ceremony is usually held at the bride's house which is carried out all day long and with

great celebration. At this stage of the wedding, a guide is needed so that the event continues to run smoothly and in accordance with the stages of the wedding ritual. This guide is called Master of Ceremony (MC) or in Javanese itself is called *Pranata Adicara/ Pranatacara/ Pambiwara*, and so on. The stages of the wedding ritual are guided from start to finish, starting from the preparation, the meeting of the bride and groom, until the completion of the traditional ceremony. In its work *Pranata Adicara* often uses several equipment to perfect each procession of traditional ceremonies. The equipment is in the form of Javanese music or in Javanese terms called *gendhing*. This music is to accompany each procession in order to build a sacred atmosphere. One of the traditional processions in the Javanese wedding ceremony is the meeting of the bride and groom or *Panggihing Temanten*.

In the ritual of meeting the bride and groom or in Javanese called "*Panggihing Temanten*" is the core event in Javanese wedding culture. It is because at this stage the bride and groom are brought together or formalized in front of the guests who witness the union of two human beings. The "*Panggihing Temanten*" ceremony is usually held at the bride's house after the akad procession. The *temu manten* or *Panggihing Temanten* ceremony has several more processions in it. They are *Balangan Gantal* (throwing betel nut), *Mecah Tigan / Wiji Dadi* (stepping on an egg), *Sinduran* (carrying the bride and groom), *Jumenengan* (weighing), *Kacar-Kucur* (launching the "treasure symbol"), *Dhahar Klimah* (feeding each other), *Ngunjukan*

(drinking), *Mapag Besan* (picking up *besan*), *sungkeman* (asking for blessing). *Panggihing Temanten* procession also uses equipment that has signs and deep meanings for the bride and groom.

In this study, the researcher focuses on the meaning conveyed and how the action is described so that the meaning can be conveyed. Especially in the *Mecah Tigan/ Wiji Dadi* procession, this procession is carried out by the bride and groom. In this procession the groom steps on eggs placed in a gold tray containing *setaman* flowers along with a gold bowl filled with water and also *setaman* flowers. Then the bride washes the groom's feet with flower water in the golden bowl. This procession is often misinterpreted by several parties who see it. Some people who saw this traditional procession assumed that women were lowered because they had to wash men's feet. This assumption was not proven to be true, because the traditional procession of stepping on eggs has other meanings contained in it. This research was conducted to answer many people's assumptions regarding the *Mecah tigan/ Wiji dadi* procession.

The researcher used a semiotic approach to conduct the signs that exist in Javanese culture. Up to now, there are at least nine kinds of semiotic these include analytic, descriptive, narrative, natural, cultural, faunal, zoosemiotic, normative, social, and structural semiotic. Based on these kinds of semiotics and looking at the phenomenon of Javanese wedding ceremonies with many signs contained in Javanese culture. This research is included in

cultural semiotic research which specifically examines the sign system in community culture (Rokhmansyah, 2014). Using the semiotic theory of Roland Barthes regarding the meaning of signs in a community culture.

Based on several previous studies that discuss the Javanese Wedding Ceremony, especially the *Temu Manten* or "*Panggih Manten*", there are many meanings contained in the signs in the Javanese wedding ceremony. As conducted by Priyatiningasih (2023) who analyzed the Javanese Wedding *Panggih* Ceremony in the perspective of emotional intelligence. This research by Priyatiningasih was conducted in Wirogunan Village, Kartasura, Sukoharjo. With the results based on field research that the *Panggih* ceremony at a Central Javanese wedding has a uniqueness and attractiveness with various processions in the *Panggih Manten*. It is also found that each tool has a different symbolic meaning but globally the orientation of the equipment in the "*Panggih*" ceremony is to pray for the bride and groom so that their lives will last until the end of life. In terms of emotion, it is also shown that in this ceremony the bride and groom solemnly and without hesitation until they shed tears of happiness. The equation of this research is both analyzing the Javanese wedding ceremony in the *Panggih* procession.

In Javanese wedding ceremonies there are many signs that are used and have meanings that suit their purpose. So that by using a semiotic approach the meaning can be conveyed. Another study on the semiotic analysis of the Javanese wedding procession "*Temu Manten*" or "*Panggih*

Manten" by Anugrah (2016) in Samarinda. The results of this study show that this wedding in Samarinda has a very deep meaning for the bride and groom and family. In this procession, it can be seen that men are more dominant in the household than women. This research also uses the theory of Roland Barthes where the myth of Barthes works that the household of the bride and groom will get along well and harmoniously after carrying out this procession. The equation of this research is the analysis of the *Panggih* ceremony and the theory used.

The difference between this research is that this research aims to answer questions from several social media users, especially TikTok. Because many TikTok users are asking about the meaning of the *Mecah Tigan/ Wiji Dadi* or egg stamping procession. So this research focuses on the *Mecah Tigan/ Wiji Dadi* or egg stamping procession at the *Panggihing Temanten* ceremony. This research reveals the specific meaning of the equipment and the meaning of each process in the egg stamping procession. Meanwhile, previous research only revealed the meaning of each procession at the *Panggihing Temanten* Ceremony or the meeting of the bride and groom.

In Javanese culture there are meanings that contain macrocosm and microcosm meanings. Other research regarding the use of signs and their meaning was conducted by Widastuti & Wuryantoro (2015). This research also uses a semiotic approach to reveal the meaning of the "*Larangan*" ritual at Ngebel Lake Ponorogo Regency. The results of this research showed that

there were 13 symbols used in *Larungan* at Ngebel Lake Ponorogo. And the meaning of each symbol based on its purpose. In the meaning of this ritual it contains the meaning of macrocosm and microcosm which are closely related to God.

The difference with this research is the topic chosen, where in previous research the *Larungan* ceremony was used, which is at Ngebel Lake located in Ponorogo, East Java. Meanwhile, this research uses Javanese wedding ceremonies, especially the *Mecah Tigan*/ egg breaking procession. In Javanese culture there are meanings of macrocosm and microcosm which are the relationship between humans and the forces of nature or God of the universe. And based on previous research which has revealed the meaning of macrocosm and microcosm in *Larungan* ceremonies, the researchers conducted this research to reveal the meaning of macrocosm and microcosm in Javanese wedding ceremonies. Which researchers have not previously found in other studies.

This research uses the concepts of Roland Barthes' theory of denotation, connotation and myth. According to Bathes (in Yan & Ming, 2014), semiotics has several core concepts, namely signification, denotation and connotation, as well as metalanguage or myth. Based on previous studies, researchers found that some of these studies did not reveal the meaning of the equipment used. So researchers conducted this research to find out the semiotic meaning of equipment and signs using the concepts of denotation,

connotation and myth. This research also reveals the macrocosm and microcosm in Javanese culture which is reflected in Javanese wedding ceremonies, especially in the *Mecah Tigan/ Wiji Dadi* procession.

B. Delimitation

Based on the background of the problem above, the researcher limits the research as follows:

1. Subject of the Research

This research is an attempt to highlight the semiotic approach contained in the speech in the Javanese wedding ceremony "*Panggihing Temanten*". In the stages of the Javanese traditional *Panggihing Temanten* wedding ceremony, researchers focused on the stages of the *Mecah Tigan / Wiji Dadi* ceremony or what is called stepping on the egg. Where in traditional Javanese wedding ceremonies, this stage is an important core stage in the union of the prospective bride and groom which is witnessed by many guests who attend the ceremony. Based on several previous studies which also studied semiotics in Javanese Wedding Ceremonies. This research focuses on the meaning of the signs on the equipment used and the process of *Mecah Tigan/ Wiji Dadi Ceremony* in Central Java.

C. Research Questions

1. How is the process of *Mecah Tigan/ WijiDadi* in the *Panggihing Temanten* Javanese Wedding Ceremony?

2. How is Javanese culture reflected in *Mecah Tigan/ WijiDadi* in the *Panggihing Temanten* Javanese Wedding Ceremony?

D. Purpose of the Research

1. To describe and analyze the process of *Panggihing Temanten* in Javanese Wedding Ceremony.
2. To describe and analyze the reflected Javanese culture in *Mecah Tigan/ Wiji Dadi* in the *Panggihing Temanten* Javanese Wedding Ceremony.

E. Significance of the Research

1. Theoretically, this research is a comparison for other researchers who also study the meaning of Javanese marriage and express the culture of an ethnic group.
2. Practically, it is hoped that this research will be useful in adding thought to understanding the meaning contained in traditional Javanese wedding ceremonies.

F. Definition of Keyterms

To clarify the key terms used in this study, some definitions are put forward.

1. Semiotic Analysis

Analysis of the meaning of words from signs or symbols used in various contexts, such as in language, art, popular culture, and media.

2. Javanese Wedding Ceremony

Javanese Wedding Ceremony is a series of rituals and traditions originating from Java, Indonesia.

3. *Panggihing Temanten*

Panggihing Temanten is one part of a series of processions in the Javanese wedding tradition. This procession is a formal meeting between the bride and groom and their families, with the aim of giving blessings, making offerings, and prayers.

4. *Mecah Tigan/ Wiji Dadi*

Mecah Tigan/ Wiji Dadi It is a traditional Javanese wedding procession which takes place in the *Panggih* procession. In this procession the groom steps on eggs on a tray, then the bride washes the groom's feet with water in a gold bowl mixed with flowers.

5. "*Pranata Adicara*" presenter

In the Javanese wedding ceremony *Pranata Adicara* is in charge of organizing the course of each procession from beginning to end.

6. Macrocosm in Javanese Wedding

The macrocosm in a Javanese wedding is represented by God or a greater spiritual power that regulates the destiny and life path of the bridal couple.

7. Microcosm in Javanese Wedding

Microcosm in Javanese weddings refers to the bridal couple themselves who reflect the structure and harmony of the universe.

G. REVIEW OF LITERATURE

1. Theoretical Review

a. Semiotic Analysis

The understanding of meaning in the language used for communication is often misunderstood. It happens because the meaning is conveyed in the form of signs that are not widely known by some people. In addition, how meaning is conveyed by a person or speaker also affects the understanding of meaning in communication. Basically, semiotics studies how humanity interprets things (Sobur, 2009). The study of signs and symbols and revealing their meaning is semiotics. Semiotics is one of the seven traditions in communication theory expressed by Robert T. Craig. In the viewpoint of semiotic theory, communication problems often occur as a result of misunderstandings or differences in meaning that are influenced by the nature of semiotic codes and ways of using signs (Ambar, 2017).

A semiotic analysis specifically examines how parts of a text such as words, images, movies, magazine advertisements, songs, etc. are used to shape meaning. Texts can be shaped by many participants, but in some cases meanings will vary greatly between participants. Therefore, semiotics can be a method to shape and analyze how communication works well. Semiotic theory is useful as a tool to research or investigate various misunderstandings in intercultural communication (Hurwiz, 2009).

In intercultural communication, there are often some elements of unknown meaning that can be analyzed. According to Barthes (1964), semiotic analysis involves two activities: dissection and articulation. Dissection involves searching for elements that suggest definite meanings. It generally looks for some paradigm such as a class or group of selected elements. The elements in this group share a number of characteristics. While articulation is an activity that takes an object, breaks it down, and reassembles it. Semiotic analysis is making something appear that can be seen.

Using semiotic analysis in the Roland Barthes model which states that semiology is the goal of taking various sign systems such as subs and boundaries, images, various kinds of gestures, various sounds of music, and various objects, which are united in a *system of significance*.

b. Roland Barthes' Semiological model

One of the experts who participated in implementing Ferdinand de Saussure's semiotic theory explicitly is Roland Barthes. According to Barthes, semiotics has several core concepts, namely signification, denotation, and connotation, and metalanguage or myth (Yan & Ming, 2014). Barthes in his book *Elements of Semiology* (1964) distinguishes two meanings (signification) of semiotics, namely denotation and connotation. Denotation and connotation are two terms that describe the relationship between signifier and signified. Denotation and connotation are described in terms of levels of

representation or levels of meaning. Barthes (1964) distinguishes denotation and connotation by referring to Louis Hjelmslev's opinion using the term orders of signification.

1) Denotation

Denotation is the first order of signification. Denotation is what we think of as literal, fixed, and has a meaning that is ideally universally agreed upon. Denotation is usually interpreted as the literal meaning or the real meaning (Wibowo, 2011). Denotation is the depiction of a sign on an object.

2) Connotation

Connotation is the second order of signification. Connotation contains associative changes in the meaning of words. Associative meaning changes occur through repeated use in certain contexts such as jokes, cultural events, or evolutions in language use. Connotation describes the interaction that occurs when a sign meets the feelings or emotions of the reader as well as the values of the culture (Anugrah, 2016). Connotation has a subjective meaning and often its presence is not realized. Readers easily understand connotative meaning into denotative meaning (Wibowo, 2011).

3) Myth

Roland Barthes introduced the concept of "myth" which shows how culture and language form myths that change meanings and influence our

view of the world. Barthes thought that language and culture not only convey information but also play an important role in shaping our views and knowledge of the world around us.

c. Javanese Wedding Ceremony

Marriage is one of the stages in life where every human being has the opportunity to do so. Supadmi (2012) revealed that marriage is one of the important events in a person's life cycle. The wedding ceremony is a fundamental religious and socio-cultural tradition (Muhammad et al 2013). Further explained by Rohmanu (2016) marriage is a sacred event like birth and death. These three cycles are important stages in life. Therefore, this moment is generally celebrated with various series of ceremonies that are full of sacredness. A wedding ceremony that is very thick with cultural values is the Javanese wedding ceremony.

This Javanese cultural heritage has a timeless appeal. With excellence in every procession of the ceremony, the value and meaning of the symbols and attributes used. Every traditional ceremony, the community uses symbols that are used to communicate the message or meaning revealed in the ceremony (Jazeri & Susanto, 2020). According to Satrianegara et al (2021) the behavior that appears in society is the result of previous community behavior that has been passed down from generation to generation, such as rituals, religious interests, and magical practices.

The Javanese wedding ceremony also has stages of procession that are carried out from beginning to end. The initial procession in the wedding ceremony is *ijab qobul* which is carried out with religious law and witnessed by the assigned person. The next procession is the meeting of the bride and groom which in the Javanese wedding ceremony is called *Panggihing Temanten*. This ceremony is the core of the traditional Javanese wedding ceremony. And the third is the reception, where after all the sacred traditional ceremonies are passed, the bride and groom and their families celebrate with a party or sometimes there is also entertainment from singers or comedians.

d. *Panggihing Temanten*

The *panggih* ceremony is a form of local cultural wisdom from Javanese wedding customs. Dwijonagoro (2019) explains that the *panggih* ceremony is a local wisdom or local genius for the Javanese community. The *panggih* ceremony is part of the core procession before the bride and groom head down the aisle. Rahayu (2019) explains that the *panggih* ceremony is a procession of bringing together the bride and groom or commonly referred to as the bridal meeting. This ceremony begins with the stages of handing over *sanggan* bananas and *nebus kembarmayang* or exchanging *kembar mayang*. Followed by a series of events *balangan gantal* (throwing betel) and *mecah tigan* (breaking eggs/stomping on eggs).

e. *Mecah Tigan/Wiji Dadi*

Mecah Tigan/Wiji Dadi is a wedding procession in the *Panggih Manten* ceremony. The groom steps on eggs placed on a tray along with water and flowers. Then the bride washes the groom's feet with water mixed with flowers. Lestari (2013) revealed that the *Mecah Tigan/ Wiji Dadi/ Injak Telur* procession contains the meaning of a depiction of household life, in order to achieve a harmonious and happy life. Husband and wife must work together and help each other in living their lives. Nuraida (2023) also revealed that the procession of stepping on eggs can be a provision for a harmonious and eternal household life.

2. Previous Study

In a Javanese wedding ceremony every emotion can be expressed during this procession. Research by Priyatiningih (2023) which analyzes the perspective of emotional intelligence in the tradition of the *Panggih* wedding ceremony. The results of field observations found that the ceremony has its own uniqueness and attractiveness. The ceremony also requires a lot of equipment that is custom prepared by senior elders and make-up artists. Meanwhile, the results of interviews with community leaders, religious leaders, youth leaders, community members, and make-up artists found that each equipment has a different symbolic meaning. However seen globally, the

orientation of the Javanese traditional wedding *panggih* ceremony tools is to pray that the bride and groom live in harmony.

Analysis of the meaning in each stage of the Javanese wedding procession can be carried out using semiotic analysis which reveals the meaning of the symbols or signs that appear in the Javanese wedding procession. Another research was conducted by Anugrah (2016) who applied semiotic analysis to the Javanese traditional wedding procession *Temu Manten* conducted in Samarinda. Based on the results of the discussion, it is known that the *Temu Manten* wedding procession in Samarinda has a deep meaning for the bride and groom and their families. Men are more dominant in the household than women, and there are myths as said by Barthes where myths exist but are not necessarily true. Barthes' myth works in this *Temu Manten* procession. According to Javanese belief, after carrying out the *Temu Manten* wedding procession, the household of the bride and groom will be harmonious.

Panggih Manten is a procession that has many meanings that can be expressed. Natsir, et al. (2022) conducted research on the meanings used by *pranatacara* in Javanese weddings, especially *Panggih Manten*. Researchers took data from the utterances spoken by two *pranatacara* in the *Panggih Manten* wedding ceremony in Aeksongsongan using semantic theory from Knowles and Moon. The results of this study show 23 metaphorical meanings from a total of two *pranatacara* of the Javanese wedding ceremony *panggih*

manten. The most dominant metaphorical meaning is creative metaphor and the least metaphorical meaning is conventional meaning.

Analysis of meaning in Javanese culture using appropriate theories can produce meaning that is easily accepted by readers. Further research by Agustin, et al. (2022) also applied semiotic analysis to the *Temu Manten* series in Malang. This research uses Roland Barthes' theory where semiotics consists of denotation, connotation, and myth. The results of this study show that the groom and bride must foster a good household and always support and benefit others. The role of family who always support and guide them to face a harmonious life.

3. Analytical Framework

In the analytical framework, the researcher describes this research. This research was conducted at a Javanese wedding ceremony taken in the *Panggihing Temanten* section. In *Panggih Manten*, there are several sessions or stages carried out by the bride and groom who are guided by the host or *Pranata Adicara*. In this research, researchers focused on the *Mecah Tigan/ Wiji Dadi* session. By using Roland Barthes' semiological theory which uses 3 concepts of meaning, namely connotation meaning, denotation meaning, and myth. With this concept, the researcher aims to reveal the meaning of *Mecah Tigan/ Wiji Dadi* ceremony as well as the process of the ceremony. The researcher briefly describes the analytical framework as in the table below.

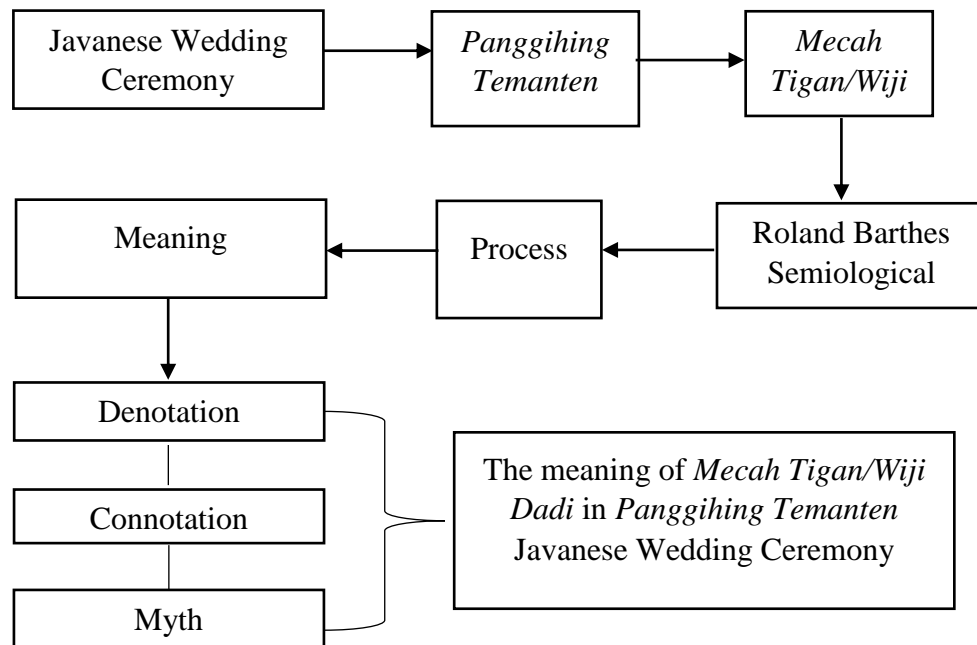


Figure 1.1 Analytical framework.

H. RESEARCH METHOD

This research aims to analyze the Javanese *Panggihing Temanten* Wedding Ceremony using a semiotic approach. So, this section describes research methods including types of research, research design, data sources, triangulation, data analysis, and research procedures.

1. Types of Research

This research uses qualitative research methods with descriptive research design. Because the data taken in the form of words or speech in Javanese traditional wedding ceremonies. Data was obtained using observation, documentation, recording, and interview techniques to sources or *Pranata Adicara*. According to Sugiyono (2020) suggests that qualitative research methods are methods used to examine the conditions of natural objects, where the researcher is the key instrument, with data collection techniques in triangulation (observation, interview, documentation).

2. Research Design

Research design is a sequential process and provides an overall picture of the planning, implementation, and data collection, analysis and interpretation of data from the beginning to the end of the research. This research uses a qualitative approach with descriptive research design because the researcher analyzes the field situation that is natural and has true meaning. Islamy (2001) reveals that qualitative research strongly emphasizes the

selection of a scientific setting, because the phenomena studied, regardless of their form, and have true meaning if they are in an original or scientific context.

3. Source of Data

The data source in this research is the *Mecah Tigan/ Wiji Dadi* procession in the *Panggihing Temanten* Wedding Ceremony. This research uses video documentation of the wedding of a couple in Central Java with the initials (NB and DA). The data taken is in the form of screenshots from the video of each *Mecah Tigan/ Wiji Dadi* ceremony procession and the results of interviews with *Pranata Adicara* or the resource person who organized the procession and informants who are experts in Javanese culture with the initials (S). Data in the form of signs or symbols and process in the *Mecah Tigan/ Wiji Dadi* semiotic meaning.

4. Data Collecting Technique

The research data was collected using several steps. Data collection was taken from wedding documentation videos and carried out using, documentation and interview technique. In this research, the data collection technique was by analyzing documents in the form of videos of Javanese Wedding Ceremonies at the *Panggihing Temanten* session. And documentation is needed to see the wedding customs used in accordance with the research objectives. The data collected from the wedding documentation

video is in the form of screenshots of each *Mecah Tigan/ Wiji Dadi* procession. And the next data collection method is interviews.

Interviews are one of the important methods in qualitative research. By conducting interviews, researchers can find out more in-depth things about participants or objects in interpreting situations and phenomena that occur, which cannot be obtained through observation. In this study, semi-structured interviews were conducted. Semi-structured interviews is an interview that gives the interviewer the freedom to adjust questions according to the responses given by the respondent. Researcher use semi-structured interviews to give the interviewer the flexibility to explore topics further or adjust questions according to context. This is to obtain more in-depth and detailed information about the respondents' views, experiences or perceptions regarding this research. In this research, the researcher conducted an interview with a practitioner in Javanese Wedding Ceremonies. This practitioner is a *Pranata Adicara* or Master of Ceremony who guides the ceremony from start to finish. *Pranata Adicara* comes from Blora, Central Java and has experience in guiding Javanese wedding ceremonies for 6 years.

The next method is documentation to show concrete research evidence. Documentation is a record of events that have occurred in the form of writings, pictures, or monumental works of a person. The documentation method is a complement to the use of observation and interview methods in qualitative research.

5. Triangulation

Triangulation is used to increase data validity in qualitative research. Triangulation is a technique that combines various data collection techniques and data sources that already exist (Sugiyono, 2015). The researcher is used three data collection techniques, there are observation, documentation and interview. This triangulation is to trace the inequality between data obtained from one informant and another. Therefore, a technique is needed to unite the differences in data so that accurate and precise conclusions can be drawn. In triangulation there are three techniques, namely source triangulation, time triangulation, and data triangulation.

In this study, researchers used source triangulation techniques. This source triangulation is to test the credibility of the data by checking the data obtained from the observation results, interview results, and documentation results. The source of this research was obtained from the procession of the Javanese Wedding Ceremony at "*Mecah Tigan/ Wiji Dadi in Panggih Manten*" in the form of wedding documentation videos.

6. Data Analysis Technique

Analysis of data that has been obtained using qualitative methods is carried out to answer problem formulations and obtain conclusions. According to Miles & Huberman (1992) qualitative data analysis techniques are analysis based on the data obtained, and then develop certain relationship

patterns into hypotheses, then look for more data until it can be concluded whether the hypothesis can be accepted or rejected. Qualitative data analysis is also divided into three stages, namely data reduction, data display, and conclusion drawing / verification.

a. Data Reduction

Data that has been obtained from document analysis, data reduction is carried out which means summarizing, selecting key things or focusing on important things. This research focuses on the meaning of the processes and equipment used at the *Mecah Tigan/ Wiji Dadi* ceremony.

b. Data Display

After being reduced, the data is displayed or presented so that it has clearer visibility and the data is better organized so that it is easier to understand. This data presentation can be done simply in the form of tables with a neat format or in the form of graphs, charts, pictograms, and the like. In this research, the data is displayed by using tables.

c. Conclusion Drawing/ Verification

The third step is drawing conclusions and verification. The initial conclusions put forward that are still temporary, and will change if strong evidence is found, which supports the next stage of data collection.

7. Procedures of Data Analysis

To achieve the desired results, researchers will discuss the semiotic meaning with the concept of denotation, connotation, and myth according to Roland Barthes' theory of signification, denotation and connotation, and metalanguage or myth. This research uses document research by analyzing Javanese wedding videos. In data analysis, researchers carried out several steps as follows:

- d. First, researchers made documentation by selecting wedding documentation videos that were appropriate to Central Javanese culture.
- e. Second, the researcher took screenshots from videos of Javanese wedding ceremonies, especially the *Mecah Tigan/ Wiji Dadi* ceremony.
- f. Third, researchers classified the data based on the stages of Javanese wedding ceremonies.
- g. Fourth, researchers conducted interviews with informant selected purposively to find the results of the research.
- h. Fifth, the researcher regroupes the meanings resulting from the research in the context of Roland Barthes, namely connotation, denotation and myth.
- i. And last, the researcher draws conclusions based on the data obtained from the analysis results.