THE STUDY OF CULTURAL SEMIOTICS:
SANGJIT CEREMONY IN BANGKA BELITUNG
Kajian Semiotika Budaya: Upacara Sangjit di Bangka Belitung

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Abstrak

Kata-kata Kunci: Semiotik, Sangjit, Tionghoa, Bangka-Belitung

Abstract
Sangjit is one of the ceremony series that Tionghoa ethnic do before wedding process. This tradition is hereditary since the past up to these recent days. Chine ethnic has many steps before they do the wedding ceremony, one of them is Sangjit. This procession uses a lot of equipment that has implied meanings that need to be studied, not only knows, but understands the meaning behind each equipment so that it can preserve and maintain its uniqueness. This research uses Roland Barthes’s theory of Connotations and Denotations on Cultural Semiotics. Researchers used primary data with the qualitative method which was directly taken from the Sangjit procession in Bangka Belitung. Researchers are directly in the event then collect data through photographs and searches relevant scientific research. The purpose of this study is to find out the meaning of the connotations and denotations found in the Sangjit ceremony and a distinctive symbol of the rituals in Bangka Belitung. From the results, it is found eleven symbols in Sangjit ceremony, namely: red ribbons, offerings, praying, trays, rings, jewelry, ting-ting, candles, clothes, mirrors, cupcakes, and kue lapis.

Keywords: Semiotics, Sangjit, Tionghoa, Bangka-Belitung
INTRODUCTION

Koentjaraningrat (1982) stated that “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. Culture is an understanding that includes: knowledge, belief, art, morals, law, customs obtained from members of society. Culture passed down from generation to generation and it cannot be separated from society. There is a big connection between culture and society that make culture is something that very important where people cannot leave a culture they already had. Meanwhile, in the concept of history, Hasanah (2014) stated that culture is understood as a paradigm to see and give meaning of growing reality in society. The formation process of this actually a result of selection when the mind must face the reality. In other words, a tradition is a set of values and the system of knowledge that determines the nature and complexion cognitive community.

Traditional ceremonies are part of culture and 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. Traditional ceremonies generally have sacred values by the people who support the culture. It passed down from generation to generation in an area. Each region has their own traditional ceremonies such as traditional birth, death, and wedding ceremonies.

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 variations from each ethnicity or tribe that have different customs. The unity of different culture that combine together becoming the acculturation, it produces new or a modification for its community (Zia & Rudiansyah, 2021).

Tionghoa culture has long lived in Indonesia, the ancestors of the Tionghoa migrated since thousands of years ago through commercial activities. Hakim & Atmaja (2020) explained that most of Tionghoa arrivals were for trading needs, and they also bring their culture to Indonesia. It appeared multiple times in Indonesian history, even before the Republic of Indonesia was declared. Kristiono (2018) stated that Tionghoa has a dynamic culture. It is proven by various cultural components which is as festive as the Barongsai dance, the use of firecrackers on traditional ceremonies, eating habits while talking and so on. Meanwhile, Didi (2016) explained that many Tionghoa began to come to Java in line with the trade relations between Indonesia.” In this modern era, most of the Tionghoa people still preserve some of their traditions and culture.

For the Tionghoa 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 symbols represented from the equipment used need to be studied. The meaning implied in it not only for generation understanding but also to enrich the treasures of the culture in Bangka Belitung, and heritage ancestral cultures that are seen as human efforts to be able to connect with the spirits of his ancestors (Wahyuti, Syafrial & Rumadi, 2019).

Seserahan in the traditional Tionghoa wedding ceremony culture is known as Sangjit, is a tradition of delivery or offerings in a traditional Tionghoa wedding ritual which is carried out before the wedding ceremony (Reza, 2018). 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 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 Tionghoa wedding ceremony, which is rich in meaning and the message it contains, becoming researchers’ attention analyse especially from the semiotic aspect.

The researcher found related previous studies to support the analysis of this research. The first one is “Analisis Semiotika pada Ritual Pengobatan Tradisional Tiongkok di Kelenteng Kera Sakti Delitua” by Tarigan (2018) which discuss about traditional Chinese medicine ritual process and analyze the meaning of semiotics in traditional Chinese medicine ritual at the Sakti Kera Temple, Deli Tua. This research uses theory from Roland Barthes, 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.

Second, is the research by Sukirman (2019) with the title, “Tinjauan Makna Simbolik Dalam Tradisi A’Mata-Mata Leko Dalam Rangkaian Acara Pernikahan Masyarakat Kelurahan Sapaya Kecamatan Bungaya Kabupaten Gowa”. The purpose of this 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.

Then, third is the research from Anatya & Sari (2018) with the title “Prosesi Acara Sangjit Dalam Pernikahan Etnis Tionghoa Untuk Mempererat Komunikasi Antar Keluarga”. This research discusses about Sangjit ceremony in Tionghoa culture. The aims are to analyse the meaning of it through descriptive qualitative method by doing interview from four reliable sources and observations. From this three research, this research is clearly different. This research is aim to revealed the meaning behind Sangjit ceremony from Bangka Belitung and find out the uniqueness symbol from this ceremony.

THEORITICAL BASIS

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 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. 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. (Fadhilah, 2021).

Sangjit was intended as a handover ceremony that must be done before the wedding day. It aimed to providing material
compensation to the bride’s family for the marriage of their child. So, in practice, there are various equipment’s dowry from the man’s family to the woman’s family and vice versa. The equipment prepares and bring to the groom and bride to be has symbols in each. This symbol means meaning that rely on it. As Shoimmah & Indah, 2021) explained that all the representation done to analyse the lines, colours, and more specific symbols. The way to analysis and understand these meaning can be revealed into two ways, connotative and denotative by the theory of semiotic.

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. 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.

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).

RESEARCH METHOD

The researchers conduct qualitative method in the discussion section, because this approach the data by analyzing, exploring, and understanding the meaning of symbols in human society. The researchers use primary data and limits the research from the photos of Sangjit Ceremony taken directly in December 2021. This study used descriptive research method with a qualitative approach. The data collection techniques in this research are based on field studies, namely observations, recordings, and

Figure 1. Roland Barthes’ Theory

<table>
<thead>
<tr>
<th>CONNOTATIVE</th>
<th>DENOTATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>E2</td>
<td>C2</td>
</tr>
<tr>
<td>E1</td>
<td>C1</td>
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documentation. The process of analyzing is, the researchers watch Sangjit ceremony directly. Then, takes photos and note to the symbols which appear in the ritual. The analysis focused only in the equipment used in the Sangjit Ceremony. After collecting the symbols, the researchers watch documentary, reads journals, news which related to the symbols appeared in the ritual. Next, the researchers identify the denotative meaning of each symbol by searching from the reliable sources and then after that, find out the connotative meaning in every equipment found through semiotics theory of Barthes. After analyzing the data, researchers then formulate the conclusions obtained from the analysis.

**DISCUSSION**

In general, there are nine steps which usually do (Stefanie, 2020) they are, the bride and groom-to-be usually wears a red shirt or cheongsam), and for the bride-to-be, representatives of the bride’s family and the recipients of the ceremony (usually a married family member) waiting at the door house. Led by aged family members, the groom’s entourage, also came to bring the ceremony to the bride’s house. Led by aged family members, the groom’s entourage, also came to bring the ceremony to the bride’s house. Seserahan is given one by one in order, starting from the ceremonies for both parents of the bride and for the bride-to-be. Items that have been received by the family of the bride-to-be was directly taken into the room for partial retrieval. Followed by hospitality and lunch. Usually parties the family of the bride-to-be prepares lunch, for food served no special meals. For a meal together, you can hold at the home of the bride-to-be or can be held at home eat. At the end of the visit the goods that have been partially taken by the family of the bride-to-be, the remainder is returned to the family of the future groom. This is done on the grounds that if the bride’s family took all the ceremonies, meaning they leaving the bride completely to the groom’s family. If returning half of the items that brought means that the woman’s family is still connected to the bride and groom. Women’s Families also give gifts to men’s families in return, usually in the form of sweets and various male needs. Before returning to their homes, the delivery men offering angpao with the intention that they are lightly mates (Tan, 2013).

After following the ceremony, took the data then did relevant research which related to this topic, it has found eleventh symbols in Sangjit ceremony in Bangka Belitung. They are red ribbon, offerings, praying, tray, rings, jewellery, ting-ting, candle, clothes, mirror, cupcakes, *kue lapis*.

Here below the description of the symbol found from the Sangjit ceremony in Bangka Belitung.

1. Red Ribbon

Before Sangjit ceremony started, the family especially the man put the red ribbon on the front door. They put it together as a team and make sure it sticks tightly. It can see from the picture below.

**Picture 1. Red Ribbon**

Denotative: E1: *Big Red Ribbon*

R1: Which hung up by men

C1: As a decoration for wedding party

Connotative: E2: *Big Red Ribbon*

R2: Which hung up by men

C2: Red ribbon as a symbol of good luck, vitality, celebration and prosperity

Based on Oxford Dictionary (2022), ribbon means a narrow strip of material, used...
to tie things or for decoration, something that is long and narrow in shape, and a ribbon in special colours, or tied in a special way, that is given to someone as a prize or as a military honour, or that is worn by someone to show that they support a particular cause. Meanwhile, red which taken from Yourdictionary (2022) means a primary colour, or any of a spread of colours at the lower end of the visible spectrum, varying in hue from that of blood to pale rose or pink.

These two meaning classify as the literal meaning which connected with the denotative symbol. This red ribbon which hugs up by men from bride’s relatives is a decoration for wedding party. Meanwhile, this red ribbon hung up by men from the bride’s relatives can be done by who have already getting married. Red is a traditional color that comes from the Han, the dominant ethnic group in China, which symbolizes good luck, vitality, celebration and prosperity. (prestigeonline.com). One of the mythologies in China related to the origin of the use of the color red as a symbol of good luck, as quoted from Lee (2017). The founder and first emperor of the Han dynasty (202–195 BC) is said to be “the son of the red emperor”. Since then, people have decided to respect the color red. Red symbolizes authority and privilege.

2. Offerings

Picture 2. Kind of offering to God

Denotative: E1: Offerings
R1: On the table
C1: Offerings which consist of various food.

Connotative: E2: Offerings
R2: On the table
C2: As symbol to commemorate ancestral kindness

Denotative meaning of offerings is various foods and drinks. Which consists of Sam Sang (three types of meat) are prepared, namely chicken, meat and dried squid, also cakes, fruits, tea, and wine. The food offered as a symbol to commemorate the ancestral kindness. As food is a vital ingredient in order to maintain survival. Chinese people generally do not say “good morning or good afternoon”, but by asking “have you eaten?” They consider food as very important. Before proceeding to conversations and other business, one must first ascertain his stomach. All affairs will not go well and smoothly if people are still hungry.

More than that, parents in raising and caring for their children are also with food. Preparing food that their children like is an expression of parents’ love and concern for their children. So physically, parents take care and raise us with food. So, it becomes natural and reasonable when a child remembers and expresses love and respect for parents through food. Thus, in religious rituals involving respect for ancestors, the presentation of food becomes an important element, and we hope this can be understood by our reason and faith.

Offerings in the form of Sam Sang which are usually only prepared at certain ceremonies such as the Chinese New Year, but also prepared at wedding ritual. According to Oey Tjin Eng, Public Relations of the Religious and Social Association of Boen Tek Bio Temple, Tangerang the three servings of meat also symbolize the three elements of nature. Just as chicken represents the element of air (because it has wings), then pork represents the element of earth, and fish represents the element of water. These three meat dishes also symbolize the God of Heaven, Earth and Sea. In addition, they are offered as gratitude to the ruler of nature.
Usually there are five kinds of fruit the fruits used, as a symbol of ‘Wu Fuk’ (5 fortunes that human beings desire, namely Fu, Lu, Shou, Cai, Ting. The types of fruit used can vary such as apples, oranges, grapes, pears, bananas, pineapple, mango, cucumber, etc. Sometimes it’s just a matter of adjusting to what is around (including local fruit). What is not allowed is to use thorny fruit, in the hope that life can run smoothly. Tea and wine as a symbol of balance between ying and yang, as everything in this world is in pairs (Tan, 2012).

3. Praying

As the ceremony start to begin, the man will open with pray to God. This is means that they ready to begin the procession. Here below is the picture of a man, a representative from family to lead the praying.

Picture 3. Man leads the praying

Denotative: E1: Praying
   R1: a man is praying
   C1: one of Sangjit processes
Connotative: E2: praying
   R2: a man is praying
   C2: A symbol of respect for God, nature, ancestors, and parents.

The denotative meaning of this activity is a man praying in front of the house, it is one of the Sangjit processes. The man is usually the bride’s relative. The connotative meaning is as a symbol of respect for God, nature, ancestors, and parents, so that the remains harmonious and live in easier way. A man from bride’s relative will pray to God, 3 realms, namely the Sky realm (represented by poultry animals such as chickens, ducks), Earth realm (represented by four-legged animals such as pigs, goats), and the Water realm (represented by aquatic animals such as fish), and ancestor. Also, to ask for protection, help, and fortune from the parents’ spirits. Tionghoa people believe that if they pray, they will be protected by their parents. It will even be given ease or fortune (https://bangka.tribunnews.com). While praying to God, the man holds for incense. Incense is a burning material that can be released quickly that smells good/fragrant. The number of incenses used is usually 1 (symbol of good luck) or 3 sticks which symbolize Thian (sky), Ti (Earth), and Ren (Human). While candles, as symbol of light or our path lighting. The fire of candles also means life, where in life people must have a passion for work and study. (Tan, 2012).

4. Tray

Picture 4. Women brings trays
Denotative: E1: Baki/ Hantaran/ Tray/ Delivery
R1: Brought by women
C1: As offering to propose a woman

Connotative: E2: Baki/ Hantaran/ Tray/ Delivery
R2: Brought by women
C2: As symbol of the man’s readiness and stability in financing the woman’s life later

The picture above is procession giving tray or delivery to the bride to be. The denotative meaning of tray which delivered by women from the groom’s relatives is to propose the bride to be. Tray is a place to put the various ceremonies needed to bride-to-be. The connotative meaning of tray/ delivery is material presents in the form of goods or money that serves as provision to marry the woman. Through this delivery, the woman’s family is expected to accept the man’s proposal. The amount or nominal of the delivery that is brought at the time of Sangjit is often a symbol of the man’s readiness and stability in financing the woman’s life later (Mutia, 2022).

5. Rings

Picture 5. The groom and bride to be put the ring to each other finger

Denotative: E1: Rings
R1: The bride and groom exchange rings
C1: As a present

Connotative: E2: Rings
R2: The bride and groom exchange rings
C2: as a symbol of binding.

The picture above called exchange rings. The process done by the groom first, then the bride. The groom will put the ring on bride’s right-hand finger and the bride will put the ring on the groom’s left-hand finger.

The connotative meaning of Rings is as a symbol of binding between the bride and the groom. In general, more people wear an engagement ring on the left ring finger, because the status of the fiancé is considered unofficial, and the couple is only bound through the heart, not the bond of eternal marriage, so the engagement ring is placed on the ring finger of the left hand as a symbol of the bond of love. Then after the couple has a status that is considered official, namely through marriage, then the engagement ring is transferred to the ring finger of the right hand as a symbol of a real change in status. (Tan, 2012)

6. Jewellery

Picture 6. The groom gives the jewellery to
The picture above is procession giving gold jewelry to the bride. Which consists of necklace and bracelet. The jewelry used usually made from gold. The denotative meaning is as a present. Women are identical with gold jewelry to beautify themselves. By giving a high effort to give gold, this can also be a way to show seriousness. The connotative meaning of gold jewelry which consists of necklaces, earrings, or bracelets is as a symbol bright and shiny life. The future husband will ensure that his wife’s life is bright and shiny like gold. He will take full responsibility and make his wife happy (Chandra, 2020).

7. Ting-ting

Picture 7. Tinting for the ceremony

The unique procession from Bangka Belitung sangjit process is the ting-ting time. Ting-ting was put on the table is to be served for the guest to be enjoyed together. In general ting-ting is a candy which made from peanut with caramel in it. It tastes sweet and easy to chew (Agmasari, 2021). In connotative, Ting-ting means as a symbol of sweet life. It has a dense and hard texture but melts in mouth. The new life of bride and groom hoped to be as sweet as the taste of ting-ting. Then, even though there will be gravel in the future marriage life, it is hoped that soon shed and disappear so that all left behind is sweetness (Reza, 2018). Also, for the family who eat the ting-ting can feel the sweet love of the bride and groom to be. As we know, eating sweet can make our heart happy, relax and enjoy.

8. Candles

Here below is a slight picture of the candles that put on the trey.

Picture 8. Candles
Denotative:  
E1: Candle  
R1: A pair of candles  
C1: Gift for the bride from the groom  

Connotative:  
E2: Candle  
R2: A pair of candles  
C2: As a symbol of protection to ward off negative influences or negative energy

The picture above is the picture of a pair of candles tied by red ribbon. Denotative meaning of candle is a gift for the bride from the groom. Based on Oxford learners Dictionary (2022) candle is a round stick of wax with a piece of string (called a wick) through the middle that is lit to give light as it burns. It usually uses as a replacement of light. Meanwhile, in connotative, this pair of candles tied by red ribbon symbolize protection. As a protection to ward off negative influences or negative energy. Candle as we know give a light, which will melt if it used. If it associated as the married couple, it can be, when a problem comes, they should be able to provide light to the surroundings, even if at the sacrifice of themselves, their surroundings/partners can feel the light. it is a symbol of genuine protection. The number of candles in Sangjit means there are two person that represent a couple of lovebirds.

9. Cloth

Denotative:  
E1: Cloth  
R1: Clothing/cloth tied by ribbon  
C1: Gift for the bride from the groom  

Connotative:  
E2: Cloth  
R2: Clothing/ cloth tied by ribbon  
C2: Symbolizes that all the clothing needs of the bride will be met by the groom.

The picture above has a denotative meaning as the gifts for the bride from the groom. One of them is red cloth. From the denotative meaning it can be describe from the definitions of cloth based on Oxford Learner Dictionary (2022) is material made by weaving or knitting cotton, wool, silk, etc. It is use to cover our body and it is a common thing for human to wear that.

The connotative meaning of cloth tied by ribbon symbolizes that all the clothing needs of the bride will be met by the groom. As the groom give the cloth means that he will protect her. Like the function of cloth that we always wear, the man will always there through all situation to accompany the bride (Ramadhini).
Denotative: E1: *Mirror*
R1: Mirror tied by red ribbon
C1: Gift for the bride from the groom

Connotative: E2: *Mirror*
R2: Mirror tied by ribbon
C2: As a symbol of self-reflection

The picture above showing one of the gifts given for the bride, which is mirror. The denotative meaning of mirror is a gift from the groom. Based on Oxford Learner Dictionary (2022) mirror has definitions as a piece of special flat glass that reflects images, so that you can see yourself when you look in it.

At the end of the event, one of the mirrors will be returned for the male family, so each of them will have one. The connotative meaning of mirror is reflected on themselves, if one day they have a problem, by this mirror it hopes that they do not demand each other, blame each other rather than find the solutions (Angelin, 2018).

10. Cupcakes

Picture 10. Cupcake to eat

Denotative: E1: *Cupcakes*
R1: On the table
C1: Snack

Connotative: E2: *Cupcakes*
R2: On the table
C2: As a symbol of abundance and good luck.

The picture above showing one of the snacks served at the event, which is cupcakes. The denotative meaning of cupcakes is snack for the guests.

The connotative meaning of Cupcakes is as a symbol of abundance and good luck. Cupcakes are usually red, but some are made in many colours. This cake has a shape similar to a steamed sponge. Cupcakes in Chinese called FaGao. Fa meaning is expanded due to yeast, while Gao is cake. Fa also has the meaning of prosperity. In addition, the bright colours used to make cupcakes are expected to bring luck. (Setyaningsih, 2021)

11. Layer Cake

Picture 11. Layer cake to eat

Denotative: E1: *Kue Lapis / Layer Cake*
R1: On the table
C1: Snack

Connotative: E2: *Kue Lapis / Layer Cake*
R2: On the table
C2: As a symbol of layered sustenance.

The picture above showing one of the snacks served at the event, which is Kue Lapis / Layer Cake. The denotative meaning of Kue Lapis / Layer Cake is snack for the guests. The connotative meaning of Kue Lapis / Layer Cake is as a symbol of layered sustenance. From article written by Lyliana (2021), according to the Chinese community, layer cake is a cake inherited from their ancestors when they were colonized by Dutch hundreds of
years ago. Since then, this cake has its own meaning for the Chinese community. The layer cake is a symbol of prosperity for the Chinese community. The many layers on this traditional cake illustrate the endless and multi-layered sustenance. This food also describes a person’s struggle in realizing their dreams. Although it is difficult and takes a long process, in the end it will get a satisfying result. Hence in every important religious moment such as Chinese New Year and other celebrations, layer cakes are often served in families of Chinese descent. (Ramadhini).

CONCLUSION

After analyzing the data which are taken from Sangjit ceremony in Bangka Belitung photos, the researchers found collected eleventh discussions from the photos that contain the denotative meaning and connotative meaning, there are twelve symbols such as red ribbon, offerings, praying, tray/ deliver, rings, jewellery, ting-ting, candle, cloth, mirror, cupcakes, kue lapis/ layer cake. The used of red colour in this event is very dominant. The meaning of doing the Sangjit tradition is to strengthen family relations between two families and preserve the ritual culture, which is believed to bring happiness in their future marriage. The Sangjit ceremony in Bangka Belitung is traditional event that inherited from ancestor and in this ceremony used many symbols in form of object that have very important meanings and functions for the bride and the groom.

The equipment symbolized in Sangjit has a symbolic meaning the different ones, of all the equipment are used as prayers and the expectation of things as symbolized into the home life of the bride and groom later. Every piece of equipment symbolized in Sangjit has a value different Tionghoa culture. The uniqueness found in Bangka Belitung Sangjit ceremony is the procession of eating ting-ting together. This procession is different from other Sangjit in Tionghoa who spread in Indonesia. Finally, the researcher hopes that this research can give some references for the other researcher to conduct research about semiotics.

REFERENCES


