



Semiotics in Mass Marriage Traditions in the Community of Serdang Village Toboali District Sout Bangka Belitung Island

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Abstrak

This research was carried out with the aim of knowing and describing the semiotics in the mass marriage tradition of the people of Serdang Village, Toboali District, South Bangka Regency, Bangka Belitung Islands. The method used by researchers in this research is a qualitative descriptive method using Roland Bhartes' semiotic analysis to discuss the meaning of denotation, connotation and myth. Researchers conducted an analysis of the symbols and meanings contained in the mass marriage tradition. This research uses primary data sources and secondary data sources. The data collection techniques used in the research are observation techniques, interview techniques, recording techniques and documentation techniques. The data analysis technique used in the research is descriptive qualitative. The results of the research that has been carried out show that this mass marriage tradition was carried out by parents in 1935 and is still carried out today. In ancient times, this tradition was held after harvesting the garden with the aim of being a form of gratitude and helping the economy. in carrying out the wedding. Over time, this tradition is carried out with the aim of enlivening, preserving and maintaining the culture that has been passed down from generation to generation so that it is known to the outside community and does not become extinct. From the results of this research, researchers obtained nine symbols and two rituals which have denotational and connotative meanings in the mass marriage process.

Keywords : Semiotics, Mass Marriage Traditions

ABSTRAK

Penelitian ini dilakukan bertujuan untuk mengetahui dan medeskripsikan semiotik dalam tradisi kawin massal masyarakat Desa Serdang Kecamatan Toboali Kabupaten Bangka Selatan Kepulauan Bangka Belitung. Metode yang digunakan peneliti dalam penelitian ini yaitu metode deskriptif kualitatif dengan menggunakan analisis semiotika Roland Bhartes membahas mengenai makna denotasi, konotasi dan mitos. Peneliti melakukan analisis terhadap simbol dan makna yang terdapat dalam tradisi kawin massal. Dalam penelitian ini menggunakan sumber data primer dan sumber data sekunder. Teknik pengumpulan data yang digunakan dalam penelitian yaitu menggunakan teknik observasi, teknik wawancara, teknik rekam dan teknik dokumentasi. Teknik analisis data yang digunakan dalam penelitian yaitu secara deskriptif kualitatif. Hasil penelitian yang telah dilakukan, tradisi kawin massal ini sudah dilaksanakan oleh orang tua dahulu pada pada tahun 1935 dan masih tetap dilakukan hingga saat ini, tradisi ini pada zaman dahulu di adakan pada saat setelah memanen hasil kebun yang bertujuan sebagai bentuk rasa syukur dan membantu perekonomian dalam melaksanakan pernikahan. Dengan seiring zaman tradisi ini dilakukan bertujuan untuk memeriahkan, melestarikan dan menjaga budaya yang turun temurun agar dikenal masyarakat luar dan tidak punah. Dari hasil penelitian ini, peneliti mendapatkan sembilan simbol dan dua ritual yang memiliki makna denotasi dan konotasi dalam proses kawin massal.

Kata Kunci: Semiotik, Tradisi Kawin Massal

Introduction

Indonesia is the largest archipelagic country in the world formed by thousands of islands, located in Southeast Asia. With more than 17,000 islands, within these islands there are tribes and indigenous peoples of the area. With the diversity owned by each region such as traditions, languages, religions and cultures passed down by ancestors and most of them are still done to preserve existing traditions or cultures.

Culture according to the concept of culture is the whole pattern of behavior that is finally able to form a distinctive and characteristic of a group of human beings, including its manifestation in material objects (Nooryan & Bahari in Dharsono, 2007, p. 22). Bangka Island is an island located in the east of Sumatra, Indonesia and is included in the territory of the Bangka Belitung Islands Province. Bangka Belitung is known for its area that has a lot of diversity of tourism, culinary, and cultural traditions, such as ketupat wars, ngangung, buang jung, mandi belimau, and mass marriages. Each region has various kinds of cultures that have their own characteristics such as the tradition of mass marriage in Serdang Village, Toboali District, South Bangka Regency, Bangka Belitung Islands.

Mass marriage in Serdang Village, Toboali District, South Bangka Regency, Bangka Belitung Islands or known as heredek marriage is a reception wedding that is carried out simultaneously involving five couples of brides and even more brides and grooms at the same time and on the same day, usually carried out every year after harvesting garden products such as pepper and rice. The tradition of mass marriage can be carried out when the youth and women are ready to get married and are carried out once a year. This tradition is carried out as a form of gratitude for the crops planted and to minimize the family

economy for wedding expenses. In the culture of mass marriage, Bangka Belitung uses mascots or symbols, namely candle umbrellas, serujo tents and yellow rice.

Semiotics is the study of signs and symbols and how they are used to create meaning. Semiotic studies involve the analysis of signs and symbols in the context of culture, art, language, and communication. Semiotics (semiotics) is the science of signs, this science considers that social and social phenomena and culture are signs (Pradopo, 2012, p. 90). In this study, there are signs and symbols contained during the implementation of the mass marriage tradition in Serdang Village, Toboali District, South Bangka Regency, Bangka Belitung Islands. This tradition has the ritual of reading prayers together and lighting candles at 00.00 WIB and not forgetting the offerings that have been prepared, before the wedding ceremony begins, which is believed to be safe and smooth. The tradition of mass marriage has a symbol that contains the meaning of togetherness, unity, and solidarity. These symbols can be in the form of wedding rings that symbolize bonds, flowers symbolize religious values that reflect the relationship between humans and the creator such as, there are offerings used for rituals and some symbolism in the implementation of the tradition.

In the tradition of mass marriage in Serdang Village, Toboali District, South Bangka Regency, Bangka Belitung Islands, there are symbols that have meanings that need to be known and traditions that must be preserved. The meaning contained in the symbol in the mass marriage tradition is a reference for attitudes and behaviors that cannot be separated from the life of people with a distinctive cultural orientation and tradition.

This is the reason why researchers are interested in conducting research on the

tradition of mass marriage in Serdang Village, Toboali District, South Bangka Regency, Bangka Belitung Islands so that this tradition remains sustainable and does not disappear from the times. The researcher also wants to know the meaning of the symbols contained in the mass marriage tradition that is not widely known as well as the uniqueness of the tradition in Serdang Village, Toboali District, South Bangka Regency, Bangka Belitung Islands.

Research Methodology

In this study, the researcher used a qualitative descriptive research method. Qualitative descriptive research is a research procedure that produces qualitative data in the form of written or spoken words obtained from observable people and behaviors (Nyoman Ardiyanti, 2019, p. 60). Data collection techniques use observation techniques, interview techniques and documentation techniques. The validity of the data in this study uses a triangulation technique. In this study, the data analysis technique used is a qualitative analysis technique where, this analysis focuses on the designation of meaning, the placement of data in their respective contexts and descriptions.

Results and Discussion

Result

The results of the observation on Wednesday, April 17, 2024, the researcher made observations to Serdang Village, the researcher had a meeting with the village head and asked for permission to conduct research on the traditions in Serdang Village. In addition, the researcher also interacted with the people of Serdang village and conducted observations and interviews in Serdang Village with informants who were resource persons who understood or knew about the profile of the place where the research took place. From the observation of the researcher, there were five informants, namely Mr. A as the Head of Serdang Village, Mrs. AL as the

Serdang Village community who works as a teacher, Mr. DS as the Serdang Village community, Mrs. DWL the Serdang Village community, Mr. HS as the traditional elder of Serdang Village.

On Sunday, April 21, 2024, researchers made observations by seeing and observing firsthand here or mass mating events. The mass marriage tradition has six couples of brides who participate in mass marriages. At the time of the event, many people from both Serdang Village and from outside the Serdang Village community came to witness the mass marriage. The event was also attended by important guests such as the Regent and Deputy Regent of South Bangka. The results of the researcher's observational observations obtained results regarding the mass marriage tradition event as well as semiotic information on the symbols of meaning contained in the mass marriage tradition. On Thursday, April 18, 2024, researchers observed information data about the mass marriage tradition in detail to informants. From the results of the observation, the researcher obtained nine semiotic symbols that have meanings in the tradition of mass marriage.

Interview Results Based on the answers from the village head, this mass marriage tradition was carried out in ancient times, namely to ease the cost of marriage, due to the lack of economy and lack of education and decided to get married at that time. This tradition has been greatly reduced so it is very concerning and it is unfortunate that it is not preserved. Therefore, in 2021, a revitalization was held with the Cultural Development Sector in recording and determining Intangible Cultural Heritage so that efforts can be made to protect, develop, utilize, and coach to maintain the sustainability of this tradition for future generations. Based on the results of answers from the community, the majority of the livelihoods of the people of Serdang

Village are gardening, such as rice, oil palm, pepper, rubber, and vegetables as well as fishermen.

Based on the results of the answers from the traditional elders, on the night before the mass marriage ceremony begins with the ritual being carried out in its implementation. Ritual is an activity carried out to ancestors to respect traditions and communicate something so that it can be carried out smoothly without obstacles accompanied by prayers or mantras. The night before the party, before the midnight ritual, the traditional elders and the community will gather at the traditional elders' house to read prayers together or called by holding a selamatan prayer so that the event will run without obstacles.

On April 20, 2024, at 00.00 WIB, the ritual will be carried out by bringing offerings or conditions that have been prepared. The offering must be complete during the process of performing the ritual, if it is not complete, then at the time of the recitation of the mantra it will be interrupted due to the lack of offerings. Traditional elders will offer prayers so that they will be given a smooth flow during the event. After that, the village is taper using water with lime juice that has been prayed for and then taped or sprinkled throughout the village. In addition, do not forget to do the ritual of burning three candles which will be placed at the beginning of the village, the middle of the village, and the end of the village.

Based on the results of research conducted by researchers in Serdang Village, Toboali District, South Bangka Regency, Bangka Belitung Islands, the data obtained were nine symbols and two rituals in the tradition of mass marriage. The following are the results of the data research obtained by the researcher as follows:

Table 1
Symbols found in the tradition of mass marriage

No	Bahasa Desa Serdang	Bahasa Indonesia
1	Berah <u>kuuyet</u>	Beras <u>kuuyet (beras kuning)</u>
2	Kelapo mudak ken hetangkai kembang	Kelapa muda dan setangkai bunga
3	Aek ken tana	Air dan tanah
4	Cahaya apa dari lilen	Cahaya apa dari lilin
5	Ketan ken ayam bakar	Ketan dan ayam bakar
6	Bajok paksaan	Baju paksaan
7	Payung lilen	Payung lilin
8	Telok heruju	Telar seruju
9	Sajen	Sesaji atau syarat

Discussion

Based on the results of the research, it can be obtained in the semiotic study that there are objects that have a symbolic meaning in the tradition of mass marriage in Serdang Village, Toboali District, South Bangka Regency, Bangka Belitung Islands and have the value of existing local wisdom. The meaning of the symbol contained in the mass marriage tradition has a denotation and connotation meaning where this meaning is taken as a reference material for researchers in order to conclude in general to know and describe the semiotic meaning in the mass marriage tradition in Serdang Village.

The tradition of mass marriage or heredek marriage is still carried out in Serdang Village, Toboali District, South Bangka Regency, Bangka Belitung Islands. Where the meaning of mass marriage or heredek marriage is a marriage that is carried out simultaneously at the same time and on the same day involving many prospective brides. This mass marriage usually has 6 to 15 couples of prospective brides, but the number of couples in this mass marriage has no limit. This mass marriage is usually carried out during the harvest of the garden, but this mass marriage tradition is carried out when the young men and women are ready to get married and many want to register, usually carried out once a year.

In 1935 this tradition of mass marriage was carried out by the parents first, this mass marriage was carried out to ease the economy. Mass mating occurs in

the villages of Bencah, Air Bara, Ranggas, Nangka, Airgegas, Bencah, Serdang, Jeriji and Bencah. This mass marriage is still young on average, some are even 13 years old, which can be said to be early marriage. At that time, many young people had minimal education, therefore they chose to get married and work. But with the times, many people follow mass marriages, the age is over 17 years old and is ready to get married.

Before the mass wedding party or heredek marriage is carried out at night, the traditional elders and the local community will gather at the traditional elders' house to pray for salvation so that the event that will be carried out in the morning runs smoothly without any obstacles. In ancient times, usually prayers of salvation were carried out in the middle of the forest to be closer to the ancestors. However, it is currently done at the traditional elders' house by reading prayers together before the midnight ritual event at 00.00 WIB. People who have been present at the traditional elders' house will be served with trays containing glutinous rice food, grilled chicken, cakes that have been donated from the bride and groom.

During the ritual of mass marriage or heredek marriage, do not forget to serve offerings as a form of condition such as cakes, grilled chicken, sticky rice, soil, light of fire, yellow rice, and water. The land used is land taken from three corners of the village whereas, the water must be mixed with the feeling of lime that has been prayed for by the traditional elders. The offerings prepared must be complete at the time of the implementation of the ritual, if it is not complete, then when reciting the mantra, it will be interrupted because the offerings are incomplete. Traditional elders will perform rituals by reciting prayers to be given smoothness in the event.

At night, the ritual is carried out at 00.00 WIB before the party of the village

taber ritual, this ritual uses water that has been mixed with lime juice that has been prayed for at the time of the salvation prayer and then taped or sprinkled with a typical leaf, usually people call it keremuse leaves. In addition, traditional elders also read prayers at each end of the cardinal direction, along with the ritual of burning three candles placed at the beginning of the village, the middle of the village, and the end of the village.

At the time of the peak event, the brides who have been married at their respective homes will be gathered in one ceremony using traditional Bangka Belitung bridal clothes to welcome the Regent or important guests and then paraded around the village and accompanied by the sowing of turmeric rice which is displayed or splashed and splashed with young coconut water using a flower to the brides which is also accompanied by the Serujo Bay parade and other entertainment such as dambus and tambourine music. After that, the brides and grooms will return to their respective wedding ceremonies that they have prepared and do not forget about the dishes and entertainment.

At the time of this mass marriage event, there was a lot of involvement in the community as a form of unity and brotherhood in Serdang Village since ancient times. The mass wedding party starts from morning to night by displaying various kinds of local arts entertainment such as band entertainment and nganten heredek dance as well as pencak silat attractions. The tradition of mass marriage is actually only carried out with simple events such as processions, khataman Al-Quran, reciting congratulatory prayers alternately at the bride's house, but that used to be with the development of the times, mass marriage events have been slightly modified such as adding entertainment in each bride's house and their respective weddings.

In the past, mass weddings were carried out only in one wedding or large ward and catered for the entertainment of one band group only for all brides and grooms and seats were provided for guests and visitors and food dishes were provided. The activity was carried out in a mutual cooperation between the parents of the bride and groom so that there was no waste of excess money.

The value of local wisdom contained in the tradition of mass marriage in Serdang Village, Toboali District, South Bangka Regency, Bangka Belitung Islands is to reflect the values of local wisdom that are important for the local community and the wider community who do not know this tradition. In this tradition, there are several values of local wisdom, namely solidarity and togetherness among community members, equality and openness, the importance of cultural heritage, community welfare, strengthening family values, mutual cooperation and respect for nature and the environment.

These local wisdom values not only strengthen the cultural identity of the people of Serdang village, Toboali District, South Bangka Regency, but also enrich the diversity of wedding traditions in Indonesia as a whole. Through the maintenance and development of traditions such as mass marriages, values will be passed on from one generation to the next, strengthening a sense of pride and togetherness in the local culture.

In line with the research of Detia Yati, a student of the University of PGRI Palembang entitled, "Semiotic Study of the Ketupat War Tradition in Tempilang Village, West Bangka Regency, Bangka Belitung Islands Province". The results of the study show that the researcher in conducting the research reveals the symbolic meaning by using the semiotic

study behind the ketupat war tradition with the history behind this research.

In this study, Roland Bhartes' theory is used which explains the symbols and meanings of denotations, connotations and myths. In the tradition of mass marriage in Serdang village, there are symbols and meanings where they are a). Turmeric rice has two meanings, namely the meaning of denotation and connotation. The meaning of the denotation that indicates "turmeric rice" where the cleaned rice will be colored using a natural spice-based dye, namely turmeric. While the connotation of turmeric rice symbolizes luck, harmony, blessings and fertility for married couples. b). Young coconuts and flower stalks in the tradition of mass marriage in Serdang Village reflect the meaning that describes fertility, new life, convenience and hope of the brides so that they can live in harmony and happiness forever until the end of life. c). Water and soil have a denotation meaning, namely water can symbolize life, fertility, and cleanliness. The connotation on the land includes attachment to cultural roots and traditions, as well as a symbol of stability and resilience. The land also represents origins as well as identity, tying the bride and groom to their heritage. d). Fire (the light of the flame from the candle) has a meaning as a light that provides enthusiasm and hope in achieving the goal of marriage. e). Sticky rice and grilled chicken, sticky rice symbolizes togetherness and close bonds, hope, cohesion, and harmony between married couples in a household. Meanwhile, the connotation of "sticky rice" hints at eternal loyalty and attachment because the sticky nature and attachment of sticky rice can be a symbol of solid unity between married couples. For the connotation "grilled chicken" symbolizes celebration, joy, and enjoyment in starting a new life together. f). Baju paksian has a meaning as a symbol of respect, beauty, and uniqueness of

tradition as well as the preservation of Bangka Belitung customs. g). Candle umbrella meaning denotation "candle umbrella" is a property object in the form of a high umbrella like a candle used to be a characteristic of South Bangka. The connotation of "candle umbrella" describes their ideal so that there is a protector and illumination against difficulties and challenges in married life. h). Telok Serujo Telok Serujo has a denotation meaning, namely an egg that is colored red and decorated with trinkets as beautiful as possible, while the connotation meaning is as a symbol of success in releasing singleness by being paraded around the village. i). Offerings The meaning of the denotation of "offering" shows that performing rituals, in this offering there are various conditions such as cakes, sticky rice and grilled chicken, water and soil, fire light, and yellow rice. While the meaning of the connotation is to describe blessings as gratitude for the harvest obtained.

Based on the results of the explanation and data above, it shows that the researcher concluded that the tradition of mass marriage is a tradition that is still practiced today. In this mass marriage tradition, there are as many as nine symbols that have their own meanings. The values contained in this tradition are mainly the value of local wisdom that can be taken and used as a learning and guideline. The value of this local wisdom must be maintained and preserved from generation to generation and become a guideline for the people of Serdang Village.

Conclusion

Based on the results of the research that has been carried out and the explanation of the discussion using Roland Bhartes' theory, researchers can conclude that the tradition of mass marriage is a tradition that is still carried out today. In this mass marriage tradition, there are many symbols and meanings that are not

widely known, besides that this mass marriage tradition has meanings, namely solidarity, togetherness, strengthening social relations, preserving culture and traditions, harmony and unity and having a spiritual meaning. In this mass marriage tradition, there are nine symbols that have their own meanings. The values contained in this tradition are mainly the value of local wisdom that can be taken and used as a learning and guideline. The value of this local wisdom must be maintained and preserved from generation to generation and become a guideline for the people of Serdang Village.

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