
| RESEARCH ARTICLE

Semiotic Exploration of Roti Buaya as a Cultural Ornament

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| ABSTRACT

Roti Buaya is one of the snacks in Betawi weddings. Roti Buaya has become an icon of Betawi traditional marriage, which contains a certain sacredness and is believed to exist by what has been passed down from generation to generation by the ancestors of the Betawi Tribe. The use of Roti Buaya was intended to remove the negative stigma attached to crocodiles. This research uses a semiological or semiotic research approach, which can also be termed qualitative research, which does not use calculations. This type of research is field research which is direct life research, which studies intensively about individuals or society. The author, in this case, focuses on the study of semiotics contained in Roti Buaya. This study examines the relationship, process, and meaning of Roti Buaya in marriage customs in Jagakarsa. The attitude of the Betawi people in the Jagakarsa region, which in modern times still preserves their customs, is very exemplary. The Betawi people in the Jagakarsa region are still loyal to using Roti Buaya. The Betawi people in the Jagakarsa area make the crocodile a symbol that must be present when the Betawi traditional wedding ceremony is held, as a symbolic form of the meanings of prayer, hope, and noble cultural values.

| KEYWORDS

Roti Buaya, Betawi, Semiotic, Ornament

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1. Introduction

Indonesia is a country with various cultures that are still preserved, consisting of local, regional and national cultures. This variety of cultures makes Indonesia rich in a culture known by other nations and has characteristics that make this culture unique. The uniqueness of Indonesian culture is reflected in the community's customs and habits. Indonesia, which is diverse in culture and forms groups called ethnic groups, recorded Indonesia reaches more than 740 ethnic groups spread throughout Indonesia from Sabang to Merauke. Among these tribes are the Betawi tribe.

Meanwhile, the Betawi tribe residing in the Jagakarsa Region, South Jakarta, is considered a newcomer to Jakarta. This ethnic group was born from various ethnic groups who had already lived in Jakarta, such as the Sundanese, Javanese, Arabs, Balinese, Sumbawa, Ambonese and Malays.

The Betawi tribe in Jagakarsa Region, South Jakarta, is an ethnic part of the outskirts of Betawi. Peripheral Betawi, commonly called Betawi Udik or Ora, consists of two groups, namely first, groups from North and West Jakarta and Tangerang, which are influenced by Chinese culture; second, groups from the eastern and southern parts of Jakarta, Bekasi, and Bogor, who are influenced by Sundanese culture and customs.

The Betawi people are solid and obedient adherents of Islam. Islam is used as a guide in living all aspects of the life of the Betawi people. The behaviour and actions of the Betawi people are based on the norms and values contained in the teachings of Islam. One example is in the stage of marriage. The marriage system in the Betawi community follows Islamic law, to whom they are allowed or prohibited to hold marriage relations. In finding a mate, both young men and women are free to choose their life partners. However, the consent of the parents of both parties is essential because it is the parents who will help carry out the marriage.

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Marriage is a ceremony of binding marriage vows celebrated or carried out by two people to formalize the marriage bond according to religious, legal, and social norms. According to ethnic, religious, cultural, and social class traditions, wedding ceremonies vary. Certain customs or rules are sometimes related to specific religious rules or laws. Differences in ethnicity are not an obstacle to getting to know each other and finally getting married. However, customs or cultural factors need to be considered for each partner to know so that they can respect and adapt to each other. Marriage between tribes and nations is not an obstacle for Islam, as long as each is of the same religion (Islam).

There is no unsupervised marriage with members of the community. Each ethnic group develops its system of marital norms and knowledge systems related to marriage. In some ethnic groups, the marriage knowledge system is so complex that only certain people can master it. Although manuals as instructions already exist, the "parents" who know a lot are still needed. This marriage knowledge system was developed based on the experiences and beliefs of the ancestors in the past. The system of knowledge is based on belief alone. No one can explain why a marriage must be chosen "good day, good month". Why should the bride and groom be treated like little children, as if unable to act independently? All these actions are cultural heritage passed down from generation to generation. No one is allowed to deviate from even dare to deviate from what has been inherited.

Marriage is a sacred moment full of meaning, and there are many responses or prayers addressed to the bride and groom. Betawi wedding customs are one of the wedding customs in Indonesia that are still often carried out, especially in the Jagakarsa Region, South Jakarta. Betawi culture recognizes a multi-level way to arrive at the household stage. These stages are rarely or no longer carried out due to various obstacles. These stages are:

1. *Ngedelengin*, looking for a prospective daughter-in-law, carried out by Mak Comblang.
2. *Ngelamar*, the statement asks the male side to the female side.
3. *Bawa Tande Break*, a statement or agreement on when the wedding will occur.
4. *Ngerudat*, the groom's family group, headed for the bride's house while bringing gifts such as Roti Buaya, childbirth, sie, and others.
5. *Akad Nikah*, a vow made by the groom in front of the bride's guardian.
6. *Kebesaran*, the ceremony, the bride and groom sit in the puade to receive congratulations from the family and invitations.
7. *Negor*, the husband's attempt to seduce his wife to start a new life as a family.
8. *Pulang Tige Ari*, the wedding reception ceremony was held at the groom's family home.

One of the prayers in traditional Betawi marriages is reflected in knick-knacks or ornaments required to be in a marriage based on custom. The form of ornament is a gift from the groom in the form of Roti Buaya given to the bride.

Initially, the use of Roti Buaya was intended to remove the negative stigma attached to crocodiles. However, over time, Roti Buaya has become an icon of Betawi traditional marriage, which contains a certain sacredness and is believed to exist by what has been passed down from generation to generation by the ancestors of the Betawi Tribe.

This gift or delivery in the form of Roti Buaya consists of a pair of male Roti Buaya and female Roti Buaya, where the way to tell the difference is usually the female Roti Buaya will be made smaller as well as placing it on the back or beside the male Roti Buaya. Usually, Roti Buaya will be distributed to relatives and unmarried guests after the marriage contract are complete.

Based on the above background, the use of Roti Buaya in a Betawi marriage custom is interesting to study in-depth. The tradition used in Betawi traditional ceremonies in this context is the use of Roti Buaya in traditional weddings in the Jagakarsa region, South Jakarta, which is a traditional ceremony procedure that involves the mindset, beliefs, and expectations of the community, especially the bride and groom and their families for the best prayer to Allah Robbi for the continuity of their household. The researcher examines the use of Roti Buaya in Betawi traditional weddings, which focuses on the correlation between its use as a symbol of marriage and the values contained in the use of the tradition.

As for facilitating this research, the researcher formulates the problem as follows:

1. What is the Tradition of Using Roti Buaya in Betawi traditional weddings?
2. What is the correlation between the use of Roti Buaya and the value of marriage in Betawi culture in Jagakarsa Region, South Jakarta?
3. What is the point of view of using Roti Buaya in Betawi Tribal weddings in Roland Barthes' semiotic study?

In line with the formulation of the problem above, the objectives to be achieved in this study were drawn. The objectives of this research are as follows:

1. To find out the tradition of using Roti Buaya in Betawi traditional weddings in Jagakarsa Region, South Jakarta.
2. To find out the correlation with marriage values in Betawi culture in Jagakarsa Region, South Jakarta.
3. To find out the point of view of using Roti Buaya in Betawi Tribal weddings in Roland Barthes' semiotic theory.

2. Literature Reviews

This research uses a semiological or semiotic research approach, which can also be termed qualitative research, which does not use calculations. According to the history of semiotics, semiotics is the science of signs that consider the phenomenon of social communication or society and culture. There are two approaches in the study of meaning, semantics and semiology. Semantics only explores the meaning related to the linguistic significance of words. Meanwhile, semiology explores meaning related to its socio-political significance. More than the analysis of linguistic words, semiology also analyzes various cultural objects (clothes, television programs, food, Etc) as signs that sound the cultural "myths" behind them.

Semiology represents an extensive range of fields of study, ranging from art, literature, anthropology, mass media, Etc. Those who use semiology to emphasise include linguists, philosophers, sociologists, anthropologists, writers, and media and communication theorists. In simple terms, *semiology* can be defined as the study of signs and meanings in language, art, mass media, music and any human endeavour that can be reproduced or represented by someone.

Semiology is often used in text analysis and hermeneutics, literary criticism, discourse analysis, and content analysis. Semiology examines various signs in the text to characterize the structures and identify their potential meanings. In media analysis and communication studies, semiology finds its main rival as a text analysis method, namely content analysis. If semiology is more associated with cultural studies, the meaning of analysis is more associated with the mainstream research tradition in the social sciences. If content analysis involves quantitative income to analyze the manifest content of media texts, semiology analyzes it as a structured whole and looks for latent or connotative meanings.

As a model of social science, Semiotics understands the world as a system of relationships that have a basic unit called a sign. Thus, semiotics studies the essence of the existence of signs, whether constructed with words or symbols used in social contexts.

Many philosophical figures discuss semiotics. One of them is Roland Barthes, who was born in Cherbourg in 1915 and grew up in France, namely Bayonne. Barthes' thinking differs from Saussure, the linguistic maestro, his role model. Barthes thinks that semiology must be part of linguistics, not the other way around. Barthes agrees with E. Benveniste, a French linguist from Lebanon, who emphasized that a group of signs is only meaningful when it is discussed. Therefore, language has priority over all other sign systems. Barthes' most famous writing related to semiology is *Elements de Semiology*, in which Barthes describes the principles of linguistics and their relevance to other fields.

The term marriage comes from the Arabic language, namely النكاح. Some say marriage according to the term fiqh is used the words marriage and the words zawaj. Meanwhile, according to Indonesian terms, it is marriage. Nowadays, it is often distinguished between marriage and marriage, but in principle, marriage and marriage differ only in drawing the word's root.

In Betawi society and culture, marriage is a critical time. Marriage is one of the crucial moments in the life of individual members of the community. Marriage marks a transition from adolescence to a more mature and responsible level of life, namely by forming a family. As a laki (husband) or bini (wife), he began to be included in community activities, especially in traditional ceremonies. His thoughts will be heeded, and his advice will be sought.

Betawi society as we know it is very synonymous with Islam. Therefore, it is not surprising that the marriage system also follows Islamic law. All matters related to marriage are regulated in Islamic law. Therefore, parents play a significant role in this marriage. Parents with confidence in themselves can approve or disapprove of whom a child will marry. In looking for a partner or mate, nowadays (according to the times), they are given the freedom to choose or determine who will be their partner, but the consent of their parents is absolute.

Roti Buaya is one of the snacks in Betawi weddings. In the view of the Betawi people, crocodiles are animals that can live even in critical conditions. He is also considered a loyal animal to his partner, patient, and tenacious in earning a living. A pair of Roti Buaya, whose woman is carrying a small crocodile (crocodile cub) on her back, symbolizes the end of singleness by carrying out a wedding ceremony.

3. Research Methodology

This type of research is field research which is direct life research, which studies intensively about individuals or society. The author, in this case, focuses on the study of semiotics contained in Roti Buaya. As a source of cross-checking on the data that the author obtained first through the library research method, it is intended to collect data from books, the opinion of which will essentially be used as a basis for the theory.

There are two forms of data sources in this study, namely:

1. Primary data sources are data sources that can provide research data directly. Both from respondents, through interviews, and other data. The primary data sources in this study were religious and community leaders in Jagakarta Region, South Jakarta and cultural and philosophical books.

2. Secondary data sources are data sources that provide additional information or data that can strengthen the primary data. The data is usually obtained from the library or reports of previous authors, books, scientific works, articles, and newspapers.

In this study, the authors used several methods, namely:

1. Observation

Observation is defined as systematic observation and recording of the symptoms that appear on the author's object.²³ This method is used to obtain data by observing and recording the phenomena studied. The observations made by the author here are participatory, where the author must be ready to mingle with the community. The target of this research is when one of the traditional Betawi weddings takes place in the Jagakarsa region, South Jakarta, on February 3, 2019.

2. Interview

The Interview is an oral question and answer between two or more people directly. The interviewer is called the interviewer, while the person being interviewed is the interviewee.²⁴ This method is used to obtain data directly from the informants in this context, namely the community leaders of Jagakarsa Region, namely: religious leaders, traditional leaders, a couple of brides, and the local community.

3. Documentation

Documentation is the collection of data (information) in written data sources or images. The written or image sources can be official documents, books, magazines, archives, personal documents, photos, and videos.

After the data is collected, the writer then analyzes the data obtained. Data analysis is an effort to systematically search and organize notes from observations, interviews and others to increase the author's understanding of the case under study and present it as a discovery for others.

In writing this research, the author uses a descriptive method, which describes the research and describes it entirely in a language to understand the reality on the ground and the language used to describe the existing data.

4. Results and Discussion

Along with the times, the Betawi people continue to develop cultural characteristics that are increasingly easy to distinguish from other ethnic groups. One of the most vital elements that can reveal characteristics of the Betawian Tribe is primarily in the performing arts and the language. The Betawi language is the Malay language with a distinctive dialect of the Betawi Tribe, used from generation to generation as a daily language. Based on the use of language by the residents, it turns out that the area which is considered a cultural area of the Betawi Tribe covers the entire DKI Jakarta, most of the Bekasi area, part of the Bogor area, partly in the Batu Jaya area, Karawang Regency and partly in the Tangerang area.

According to the outline, the cultural area of the Betawi Tribe can be divided into two parts. They are namely the Central Betawi Tribe or the City Betawi Tribe and the Peripheral Betawi Tribe, which includes the area of the Central Betawi Tribe, namely the area which at the end of the Dutch colonial government included the Gemeente Batavia area, except for a few places such as Tanjung Priok and its surroundings. Meanwhile, other areas outside the area, especially areas outside the DKI Jakarta area, are cultural areas of the outskirts of the Betawi Tribe, which at that time was also known as the Betawi Ora Tribe.

The Jagakarsa Region, which is part of South Jakarta, is included in the area of the Betawi Pinggiran or also called the Betawi Ora Tribe. This area is included in people who still insist on preserving customs in their lives. For example, in the case of a wedding ceremony. The community members use the Betawi Tribe customs that their ancestors have passed down to them. They are starting from the *ngedelengin* process (finding a match for a potential partner), *aplying* (asking officially), *bringing tande* (disconnect) (talk about the wedding date, dowry and also how much money is needed for spending on the wedding ceremony), *non-bride candidate piare* (the bride-to-be begins the make-up process by make-up), *flower bath*, *boyfriend night*, *death night*, until the marriage contract is all based on Betawi customs that have been passed down from generation to generation.

Of course, for most of the Betawi people who will get married, the prospective groom will bring *Roti Buaya* to participate in the offerings. All offerings have their meaning for those who bring them. Especially in this case is the presence of *Roti Buaya* in a series of offerings which also has a meaning as a sign and has special meaning for the Betawi traditional wedding ceremony.

Another set of theories used to study culture is the semiotic theory. Semiotics sees various symptoms in culture as signs that are interpreted by society. Concerning *Roti Buaya* in this study, its use in marriage customs happened based on social conventions built long before independence. Even the Betawi people themselves now do not know precisely when the origin of *Roti Buaya* was used as a significant symbol that generally must be present in the offerings. The Betawi people, especially those in the Jagakarsa region area, only know that the tradition of using crocodiles as symbols in offerings has existed since they were born.

Now, Roti Buaya itself has become something that is no longer unfamiliar even to those who are not ethnic Betawi tribes because without them realizing the custom of using Roti Buaya slowly but indeed it becomes like a sign or distinctive feature of the existence of the Betawi Tribe, which the wider community has recognized.

The tradition of using crocodiles in Betawi wedding customs was initially an expression of gratitude for the Betawi people because, in the past, crocodiles were animals in lakes or estuaries who were also indirectly guardians of water sources for the surrounding community. Meanwhile, water sources are essential for human survival. So, for this expression of gratitude, people immortalize the crocodile as a symbol of marriage offerings, which is the first step to continuing life. Producing offspring also aims to survive human life, so the Crocodile symbol is considered appropriate to use. Crocodiles as a symbol for offerings are not limited to mere inventions. Nevertheless, a systematic, interconnected and symbolized custom as a sign of its existence.

In this research, the crocodile, which is now known as Roti Buaya, is still manifested as an animal with a tail, head, body, teeth, and fangs in the Betawi traditional wedding ceremony. Even though at the beginning of this tradition, the crocodile form was derived from coconut husk, wood, and other materials that could be displayed in front of the prospective bride's house. However, now the crocodile symbol has changed ingredients from bread with various colours and tastes. In research that has a context in the tradition of using Roti Buaya in the marriage customs of the Betawi Tribe, Roti Buaya as a form of an animal stands as its denotative meaning.

Meanwhile, the attitude of the Betawi people in the Jagakarsa region, which in modern times still preserves their customs, is very exemplary. The Betawi people in the Jagakarsa region are still loyal to using Roti Buaya. It is a form of belief in prayer and a medium of hope for the survival of their offspring in the future.

The Betawi people in the Jagakarsa region inherit stories from their ancestors about the existence of crocodiles that protect them from the community's water sources so that their survival becomes stable. Now they also believe that the Crocodile symbol in wedding customs is a form of prayer so that their offspring will continue to live in peace and happiness. There is hope that their son-in-law can protect each other, be loyal, and survive in a world that is no longer the same as their past. This belief is still held firmly to this day. Even though only a minority of them know the origin of the existence of the crocodile symbol as a sign of surrender and ownership and a sign of the groom's pledge. Nevertheless, the love and respect for the land of birth is a particular reason for them to continue to carry out the tradition.

The geographical factor of the Jagakarsa people, who are located on the outskirts of South Jakarta, does not affect their traditions. So, the tradition of using Roti Buaya in traditional Betawi weddings can still be preserved until now. Even now, people outside the Betawi Tribe are also familiar with the mention of Roti Buaya in Betawi Tribe customs. The existence of Roti Buaya and the Betawi people are like two currencies that cannot be separated. Where there is Roti Buaya, people's memories will run to the Betawi people.

Educational, religious and economic factors also do not influence the use of Roti Buaya in this Betawi marriage custom. In the context of religion, its use is also not prohibited because it is only a symbol of adat/urf not to be worshipped, nor to be worshipped, which results in the people's polytheism.

Economic factors are more or less influencing things. It is just that the effect is limited to "using or not using". Because now, the Crocodile symbol, which has been transformed into Roti Buaya, has a relatively high price. Meanwhile, the groom-to-be needs at least the female Roti Buaya symbol, the Male Roti Buaya symbol, and also the sapling Roti Buaya symbol, but this in no way undermines their belief in the traditions they have inherited from their ancestors.

The understanding, belief, and the way of the Betawi people, especially those in the Jagakarsa region, towards the tradition of using Roti Buaya in their wedding customs is a belief that their ancestors have passed down since time immemorial. This condition can be interpreted as denotative because their beliefs are descriptive and literal. The majority of the millennial generation voluntarily practice it even though not all of them know precisely when and how the tradition originated. However, respect for elders is another impetus for them to carry out the tradition without coercion.

The crocodile, which in this case is a manifestation of the connotative meaning, is a symbol of the sincerity of a prospective groom who promises to be loyal to the prospective bride, protect her, and also take care of their children and grandchildren, as imitating the behaviour of a crocodile who is faithful to a partner, protecting their children and their partners from harm. However, this nurturing attitude seems contrary to the crocodile's physical form, which has rough skin, sharp teeth and fangs. It is hoped that the groom will do the same. Having the authority to be loved is also appreciated at the same time.

Along with the routine and hegemony of connotations that have naturally transformed into something that is highly trusted by the community, a myth is formed about whose existence. It is supported by obedience and love for the homeland. As well as the level of social life that is felt to increase when using customs in their lives, especially in the wedding ceremony. So, this is where

the myth supports the preservation of a tradition to remain sustainable. Because it is hoped that the story that develops as a myth is also a prayer so that their survival will be better and happier.

In traditional Betawi marriages, it can be seen that the marker of something material, namely Roti Buaya itself, is a sign of a picture of marriage in order to prevent betrayal, a reminder of loyalty, responsibility and mutual respect as husband and wife. In contrast, the sign is something we can take. Observe, namely, the joy in the Betawi tribal marriage.

The Betawi people, especially those in the Jagakarsa area, also use the crocodile symbol to suggest that the prospective bride and groom always take lessons from the existence of crocodiles. Imitate the excellent nature of the animal.

Roti Buaya is a type of bread shaped like a crocodile with a body, head, tail, teeth, and fangs. It is a symbol used as a custom by the Betawi Tribe. The philosophy of this crocodile animal is that it is a resistant and robust animal. Therefore, according to the Betawi people in the Jagakarsa region, South Jakarta, with this symbol, it is hoped that the prospective groom will have a robust nature in terms of earning a living and then be physically and mentally strong as well. Responsible for the family. As for the prospective bride, she expects the groom who will become her husband to be loyal and not treacherous.

Furthermore, crocodiles are also animals that have a wild nature. With the presence of a female crocodile, the male crocodile is more focused on his life. The use of Roti Buaya in the traditional Betawi marriage ceremony in the region of Jagakarsa Region is also an implied effort by the elders in giving marriage advice which is none other than through tradition.

Another philosophy says that the crocodile is a symbol of loyalty. So, that means the groom is ready to sacrifice to take care of his children when the bride and groom from groom hand over the bread that is shaped like a crocodile. When he is married, he is not only ready to be a husband but is also responsible for protecting, securing, guarding, and caring for his wife and children, like how a crocodile protects its eggs, children, and others.

On the other side, when the man who gave the Roti Buaya, besides describing the offerings, is also a picture of being ready to take care of his wife until she is old. Although, the fact is that Betawi people who have lots of money have not only one wife but two, three, four. Giving Roti Buaya just reminded him that he had promised only to have one wife with his loyalty. To just hold back. So another value of the use of the Crocodile symbol, which in this case is Roti Buaya, is a first step to prevent betrayal, a reminder of loyalty, a promise of responsibility and a form of commitment to maintain each other's honour as husbands and wife, as parents and children, father-in-law and son-in-law.

Based on research that has been carried out for ten years by Stacey Lance resulted in the discovery that as many as 70% of female crocodiles will continue to mate with male crocodiles of the same sex when the breeding season arrives. So, this is what is used as an icon by the Betawi people regarding marriage, precisely on the innate offerings. If a married man is required to bring Roti Buaya with his philosophy, the groom will always be faithful to his bride.

5. Conclusion

The tradition is still influential in the traditional Betawi wedding ceremony in the Jagakarsa region, South Jakarta. Wedding processions that use traditional ceremonies generally carry out the process according to custom since the beginning of the introduction, along with the development of the era where not every couple married because of an arranged marriage or, in other words, married to their acquaintances or even their lovers. So, usually, the Betawi ethnic tradition called *ngedelengin* or seeing the prospective bride and groom, is only carried out to comply with existing customs. However, the next event starts from the procession of applying until the contract is carried out according to custom. In this traditional ceremony, the bride and groom will wear traditional clothes too, especially for the prospective groom, where he and his family will carry out the procession from his residence to the residence of the prospective bride. The procession of this group did not come secretly but also accompanied by *marawis* music, which the prospective groom also prepared. The prospective groom, who arrived with the entire entourage, did not come empty-handed but brought offerings with various contents, especially Roti Buaya, a unique icon that must be present in a wedding ceremony that uses Betawi customs. The people of the Jagakarsa region do not all know in detail the origins of the use of Roti Buaya in traditional wedding ceremonies in their tribe. However, living in an environment that carries out traditions well makes them, without further questioning, only rely on the belief that they are trying to honour their ancestors by carrying out traditions, preserving them, and keeping them from being eroded by the times. Nowadays, the bride and groom themselves put forward their intention in advance to their families that it is the Betawi custom that will be used in the wedding procession. So, now the use of Roti Buaya in traditional wedding processions is no longer foreign to the Betawi people and the broader community in general. Now it seems that the mention of Roti Buaya cannot be separated from Betawi. Where there is a mention of Roti Buaya, the public's memory will automatically focus on the Betawi tribe. So, it is clear that the Roti Buaya and the Betawi tribe are two things that are interrelated and cannot simply be separated.

The Betawi people in the Jagakarsa region make the crocodile a symbol that must be present when the Betawi traditional wedding ceremony is carried out. At first, it was because the presence of crocodiles living in the water source area did not directly prevent the water source from being destroyed regularly. So, as an expression of gratitude, the Betawi people finally

made the crocodile a symbol of marriage. It has functioned as a symbol of their prayers and hopes for the continuity of the bride's household. In the study of philosophy, there is a discussion of semiotics where in this study Barthes as a character, discusses symbols and signs used in society. That a sign is not something that exists without a meaning. In this context, the Roti Buaya symbol used in the traditional Betawi wedding ceremony is a symbol indicating that someone has proposed to a girl in the house. In addition, the presence of Roti Buaya in the offerings is also a sign of the pledge of loyalty of a prospective groom to the prospective bride and her family. The promise is always to be faithful, look after, protect, and nurture his only wife and children. The acceptance of Roti Buaya by the prospective bride is also nothing but a symbol of a sign that the prospective bride and her family have given up their trust in the prospective groom. Roti Buaya, which is present as a prayer and also a good wish for a new family, is a culture that only exists in the Betawi tribe. If we look back at Barthes' theory, the culture that is carried out continuously can be a feature, a unique sign of the existence of a community group.

In the context of this research, Roti Buaya can also be referred to as a symbol of the existence of the Betawi tribe in the Jagakarsa region, South Jakarta, which is their geographical location. Even though they are in the capital city area but still consistently carry out traditions.

In traditional Betawi wedding ceremonies, the crocodile, which is now known as Roti Buaya, is still manifested as an animal with a tail, head, body, teeth, and fangs. Even though at the beginning of this tradition, the crocodile form was derived from coconut husk, wood, and other materials that could be displayed in front of the prospective bride's house. However, now the crocodile symbol has changed ingredients from bread with various colours and flavours. In research that has a context in the tradition of using Roti Buaya in the marriage customs of the Betawi Tribe, Roti Buaya as a form of an animal stands as its denotative meaning. The crocodile, which in this case is a manifestation of the connotative meaning. It is a symbol of the sincerity of a prospective groom who promises to be loyal to the prospective bride, protect her, and also take care of their children and grandchildren, as imitating the behaviour of a crocodile who is faithful to a partner, protecting their children and their partners from harm. However, this nurturing attitude seems contrary to the crocodile's physical form, which has rough skin, sharp teeth and fangs. It is hoped that the groom will do the same. Having the authority to be loved is also appreciated at the same time. Over time, along with the routine and hegemony of connotations that have naturally transformed into something that is highly trusted by the community, a myth is formed whose existence is supported by obedience and love for the homeland, as well as the level of social life that is felt to increase when using customs in their lives, especially in the wedding ceremony. So, this is where the myth supports the preservation of a tradition to remain sustainable. Because it is hoped that the story that develops as a myth is also a prayer so that their survival will be better and happier. The signifier and the signified form a linguistic sign, and this sign becomes a marker for the different signifiers and signs in the original language. In terms of myth, the signifier (a sign in the original language) is called a form, while the signified is a concept and sign produced from a process of feeling.¹ In Betawi traditional marriages, it is seen that the signifier is something material, namely Roti Buaya itself, for the signifier. A picture of marriage to prevent betrayal, a reminder of loyalty, responsibility and respect for each other as husband and wife, while a sign is something that we can observe, namely from the joy in the Betawi traditional marriage.

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