



CURRENT ISSUES IN TOURISM, GASTRONOMY, AND TOURIST DESTINATION RESEARCH

Edited by
Hera Oktadiana, Myrza Rahmanita, Rina Suprina
and Pan Junyang



ROUTLEDGE



CURRENT ISSUES IN TOURISM, GASTRONOMY, AND TOURIST DESTINATION RESEARCH

The book focuses on contemporary research on tourism, gastronomy, and tourist destinations presented at the 3rd Tourism Gastronomy and Destination International Conference (TGDIC 2021). It serves as a platform for knowledge and experience sharing and invites tourism scholars, practitioners, decision-makers, and stakeholders from all parts of society and from various regions of the world to share their knowledge, experience, concepts, examples of good practice, and critical analysis with their international peers. The research papers presented at the conference were organized into three main categories: tourism, gastronomy, and tourist destinations, written by authors from various countries such as Indonesia, China, India, Switzerland, UK, Portugal, and Hungary.



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Current Issues in Tourism, Gastronomy, and Tourist Destination Research

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Preface

Dear honorable and distinguished guests,



It is a tremendous honor and a great pleasure to welcome you all to the 3rd Tourism, Gastronomy, Destination International Conference (TGDIC) 2021 that is hosted by Trisakti School of Tourism in Jakarta, Indonesia. The conference, which has the theme of “Rebuilding and Reshaping Tourism Outlook”, intends to bring together scientists, academics, researchers, and practitioners to discuss their expertise, research findings, and experiences in the era of Pandemic Covid 19. This year, the conference is held virtually on 2nd December 2021. We are honored to have Dr. (H.C.) Ir. Tri Rismaharini, M.T, The Minister of Social Affairs of the Republic of Indonesia as the keynote speaker. We are also delighted to have 5 invited speakers from international institutions: James Cook University, Australia; Guilin Tourism University, China; Hong Kong Polytechnic University, Hong Kong; RMIT University Vietnam, Vietnam; and World Women Tourism, Singapore; to give presentations related to the theme of the conference. Following the plenary session by the five speakers, there is also a parallel session in which the speakers have to attend the assigned room and present their paper. The speakers and authors of the paper come from various institutions in Indonesia, and from overseas, including China, India, France, Portugal, Switzerland, Hungary, and the United Kingdom.

We recognize the importance of paper dissemination through international publication. This year we are able to work on a publication with CRC Press, a member of Taylor and Francis group, as one of the leaders in the publication context.

The conference can be successfully held due to the efforts of numerous parties working together. First of all, I would like to offer my heartfelt gratitude to the President of Trisakti School of Tourism, Mrs. Fetty Asmaniati, SE., MM. and her team for their unwavering support in ensuring that the conference is organized on a regular basis. Secondly, I would like to thank all the co-hosting institutions, which include Universitas Pancasila, Swiss German University, Sekolah Tinggi Pariwisata Ambarukmo, and Institut Pariwisata dan Bisnis Internasional. Thirdly, our appreciation goes to all the sponsors and media partners as well as all parties that we cannot mention one by one. Last but not least my sincere appreciation goes to the committee members who have worked hard for the success of this conference.

We hope that all participants who attend this event benefit greatly from this conference. I am looking forward to meeting all of you at the next 4th TGDIC.

A handwritten signature in blue ink, which appears to read 'Myrza'.

Dr. Myrza Rahmanita, M. Sc.
Chief of the Organizing Committee



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Welcoming speech

Assalamu'alaikum Wr. Wb.



Dear the Honorable guests, speakers and all distinguished participants. It is a tremendous honor and a great pleasure to welcome you all to the 3rd Tourism, Gastronomy, Destination International Conference (TGDIC) 2021 hosted by Trisakti School of Tourism. Praise always to the God Almighty, who has bestowed His mercy and blessings on us all so that today we can be here at Trisakti School of Tourism to take part in this 3rd International Conference on Tourism, Gastronomy, and Destination 2021.

With full honor and happiness, I thank all the keynote speakers and presenters for their participation in this conference. Let us share information and research results at this conference. We believe this event is very strategic and meaningful not only to us, but also to the development of the Tourism and Hospitality industry in the era of Pandemic COVID-19. Through this activity, we expect that we can develop innovation and meet the demands of scientific, technological and socio-cultural development in the field of Tourism, Gastronomy, and Destination.

This 3rd International Conference on Tourism, Gastronomy, and Destination can be held because of the help of various parties, so that on behalf of the TGDIC 2021 committee, let me express a million gratitudes to all parties, and especially to all sponsors that have contributed to the success of this event:

1. James Cook University Australia
2. Guilin Tourism University China
3. Swiss German University, Jakarta
4. Universitas Pancasila, Jakarta
5. Sekolah Tinggi Pariwisata Ambarrukmo (Stipram) Yogyakarta
6. Institut Pariwisata dan Bisnis Internasional, Bali

We indeed still expect very much to be able to collaborate with all the sponsors in other events in the future. Wish you all the best and success participating in this this 3rd International Conference on Tourism, Gastronomy, and Destination.



Wassalamu'alaikum Wr. Wb.
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Acknowledgement

The committee would like to express gratitude and our highest appreciation to Mrs. Fetty Asmanati S.E., MM the President of Trisakti Tourism School, Mr. Djoni Wibowo S.E., MM the Vice President for Academic and Student Affair, Mrs. Dr. Nurbaeti, MM the Vice President for Finance and General Affairs, Mr. Ismeth Emier Osman, SE, MM the Vice President for Partnership and Marketing. The same thankfulness also goes to all who have been involved in the 3rd TGDIC 2021 & Partnership and Business for his insight that helps the committee to execute the 3rd TGDIC 2021.

The committee would also like to thank the participants of The 3rd TGDIC 2021, reviewers, and publication team who have collaborated together to ensure the production of both the conference and the proceedings. Our ultimate thanks is dedicated to the team from CRC Press, Taylor & Francis who provide a space for the research from our participant to be published and disseminated further.

Finally, we have a great expectation that the proceeding will be beneficial and useful for anyone.

The Organizing Committee
The 3rd TGDIC 2021



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Cultural tourism: The meaning and symbol of crocodile bread in Betawi traditional marriage

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Universitas Internasional Batam, Indonesia

ABSTRACT: Indonesian people have a diversity of culture, ethnicity, religion, language, and custom that enriches local wisdom. In addition, the human life cycle tradition of Indonesian ethnic groups can be a tourist object and attraction. One of the examples of the tradition is the marriage tradition of the Betawi ethnic group with the bridewealth (*Seserahan*) of 'crocodile' bread as a symbol to express the groom's faithful promise, patience, and responsibility for protecting his family. Therefore, this research aimed to reveal the chronology and meaning of the 'crocodile' bread symbol as *Seserahan* in Betawi marriage tradition. This research was carried out through a descriptive qualitative research method, with a multidisciplinary approach and semiotic studies to analyze the symbols and meanings of 'crocodile' bread based on the local society's perspective. The procession of 'crocodile' bread *Seserahan* in Betawi marriage tradition can be presented as a tourist object and attraction both for domestic and foreign tourists.

1 INTRODUCTION

Indonesia is unique due to its ethnic groups and customs throughout the archipelago from Sabang to Merauke. The Indonesian cultural diversity indicates the cultural wealth of each ethnic group in Indonesia (Hariyanto 2017). Furthermore, as an archipelagic country, Indonesia has various ethnic groups with diverse, unique, and distinctive mindsets, knowledge, art, religions, languages, and local cultural traditions (Widiastuti 2013). Every society has its own unique culture as a part of supporting society life (emic). This becomes an attraction for both domestic tourists and foreign tourists.

Culture is a manifestation of tradition actualized in the form of art, customs, and religious ritual traditions, as well as traditional rituals related to the human life cycle. Including the diversity of traditional foods from each ethnic group in Indonesia, some people use food to complement ritual activities in religion and the traditional rituals of the human life cycle. Food is often used as a means of retaining cultural identity (Sibal 2018). For a part of the society, foods are needed in several ritual events, whether it is ritual for individual needs such as human life cycle, religious ritual, the ethnic group's identity, and the race of a nation (Hariyanto 2017). In this case, traditional food is served as a symbol to express educational meaning, conveyed to the audience or the society attending the ritual. As time goes by, traditional food is being replaced by foreign or modern foods from various Asian and Western countries. Traditional food is slowly but surely starting to be abandoned and forgotten by some people, especially today's millennials. Along the time, the symbolic sources of food that have local wisdom will also become extinct although it is actually very meaningful for Indonesian tradition preservation. Daniah (2016) claimed that globalization has significantly shifted the values of indigenous Indonesian local culture. Foreign cultural values are developing rapidly in people's lives and broadly affect the millennial generation. Millennials do not even realize that they have lost a lot of traditional foods and simultaneously lost the local wisdom of a regional culture that has meaning for people's lives.

Traditional rituals are related to the human life cycle from their birth, to marriage, and to death. These three very interesting human life processes often involve family and relatives as well as bringing joy, emotion, and sadness (Busro 2017). For example, in Hinduism, the *Ngaben* ritual in Bali is a ceremony for the burning or cremation of corpses. In this case, the fire is Brahma or the creator, while *Ngaben* means going to Brahma-Loka or sending the corpse to the next life back to the Creator. The *Ngaben* ceremony is a symbol to purify the spirits of those who have died. *Ngaben* is a happy time for Hindus because parents or children have carried out their obligations as family members. Therefore, the *Ngaben* ceremony is always greeted with joy without any sadness. This ceremony is a phenomenon and has become one of the tourist attractions, particularly to foreign tourists (Hutagalung 2009). The human life cycle tradition is always an interesting discussion topic. In this case, the human life cycle studied is the marriage tradition of the Betawi ethnic group. In Betawi marriage tradition, the groom's family brings *Seserahan* in the form of food, which is 'crocodile' bread. This bread is given to the bride as a symbol with a very sacred meaning and as an expression of a faithful pledge from the groom to the bride (Hyrasti 2019). Indonesia's cultural diversity contributes to the diversity of using signs and symbols in the form of food to deliver messages, intentions, and goals. The Betawi marriage tradition can be a tourism attraction for both domestic and foreign tourists, thus it should be included in tour packages, such as the *Ngaben* ritual case in Bali.

The first objective of the current research is to reveal and describe the chronology and preserve the traditional expressions and meanings of 'crocodile' bread *Seserahan* in Betawi traditional marriage, which is now almost extinct and is now almost not understood by the millennial generation. The second objective is that this study aims to maintain that the cultural inheritance from generation to generation is not interrupted or stopped, thus causing the loss of the meaning of local wisdom contained in the symbol of 'crocodile' bread. On the other hand, the dynamics of society will cause changes in how people think and view an object. The question raised is how the chronology of the 'crocodile' bread symbol arose as a Betawi marriage tradition that has a sacred meaning to be preserved throughout the ages, especially in Betawi society. The local wisdom values maintained throughout the ages can serve as the foremost filter in dealing with Indonesia's foreign cultural values. According to Ahimsa-Putra (2009), Indonesian local wisdom is the basis for more sustainable society development in various situations and conditions. In addition to become a part in Betawi marriage tradition, the preservation of giving 'crocodile' bread can also be a tourist object and attraction.

2 LITERATURE REVIEW

2.1 Previous studies

Each ethnic group in Indonesia has its own marriage traditions. This uniqueness becomes a characteristic that distinguishes the ethnic groups in Indonesia. The marriage tradition of the Malays in Tanjung Kuyo Village, Sumatra, provides an obligation to the groom to give a shopping money gift to the bride whose amount is determined based on the mutual agreement (Windyarti 2015). This shows the presence of deliberation between both sides of the groom and bride's family to build togetherness and unification. In addition, in the marriage tradition of the Weelewo Ethnic group in Southwest Sumba, the groom is obliged to give 'belis' as a dowry to the bride. 'Belis' is mamoli or cash that is given to the bride as a binding sign of friendship, kinship, or a symbol to unite the bride and groom as husband and wife (Lede et al. 2018). Furthermore, the marriage tradition of Galela Ethnic group in North Maluku is a traditional marriage with a modern touch because the dowry given is in the form of a ring. This dowry is part of Western culture that acts as a valid bond for life. In addition, other *Seserahan* is also given including clothes and food. The food is called *tamo* with cone-shaped rice decorated with side dishes, such as eggs, vegetables, tomatoes, and chicken. This food is a symbol of the integration of nature, environment, soil fertility, and society which are the basis of strength (Satria 2013). Furthermore, the marriage tradition of Dayak ethnic group in

Kalimantan has a dowry in the form of goods that shows the obligation or ability of the prospective groom to provide a living for his family in the future. In addition, white plates and bowls are also given from the groom to the bride as a symbol of purity. The marriage tradition of Dayak ethnic group is also attended by traditional or society leaders to give advice so that their marriage will last. Meanwhile, the food provided is in the form of nasi adap, which is a symbol of information to guests that their marriage is legal (Kristina 2018). Additionally, the marriage tradition of Asmat ethnic group in Papua, provides *Seserahan* in the form of hunted animals. i.e., pig's snout, and turtles. These animals are considered to be the most valuable *Seserahan* since the majority of the Asmat's livelihoods are forest and hunting products (Triantoro et al. 2017).

Meanwhile, in the Javanese marriage tradition, *Seserahan* is carried out by giving a dowry as a sign of completion done during the marriage proposal. *Seserahan* given from the groom to the bride is based on the deliberation of both parties and the ability of the groom. There are nine kinds of complete delivery and each of them has a different symbol and meaning (;ratama & Wahyuningsih 2018; Pupitorini & Faidah 2018). The marriage tradition of several ethnic groups in Indonesia is generally a procession in the form of *Seserahan* of dowry, which is called peningset in Javanese. *Seserahan* is a tradition that must be done by the prospective groom given to the prospective bride. This can be in the form of money, goods, and food. In this case, the food is usually in the form of vegetables and fruits, especially cakes. Each ethnic group or region has different cakes or traditional foods. The use of ingredients, shapes, and the name of the cake is also different, as well as the way of processing it (Table 1).

Table 1. Previous research review.

Researchers	Marriage Tradition	<i>Seserahan</i>	Aim of Study
Satria (2013)	The marriage tradition of Galela Ethnic group in North Maluku	<ul style="list-style-type: none"> – A gift in the form of a gold ring. – Giving clothes and food, food is called tamo; cone-shaped rice, decorated around it with side dishes and major vegetables. 	<ul style="list-style-type: none"> – Legitimate bond symbol for a lifetime. – The integration of nature and the environment; Soil fertility and society become the basis of strength for a marriage.
Windyarti (2015)	The marriage tradition of the Malays in Tanjung Kuyo Village, Province Riau	Giving in the form of shopping money	Building togetherness and deliberation and unification from both sides of the family.
Triantoro, Kusriani, and Prasetyo (2017)	The marriage tradition of Asmat ethnic group in Papua	Gifts in the form of prey such as pigs taken from the snout of pigs and turtles.	The tortoise is the most precious gift to the bride-to-be.
Lede, Bidaya, and Anshori (2018)	The marriage tradition of the Weelewo Ethnic group in Southwest Sumba.	Belis or mamoli or cash gift	Signs of binding ties of friendship, kinship as a symbol to unite the prospective groom, and the prospective bride as husband and wife.
Kristina (2018)	The marriage tradition of Dayak ethnic in Kalimantan.	<ul style="list-style-type: none"> – Giving in the form of white plates and bowls – Nasi adap is a symbol of information to guests that their marriage is valid 	<ul style="list-style-type: none"> – White as a symbol of holiness and household equipment as the husband's obligation and ability to provide a living for his family. – Nasi adap as information to guests that their marriage is valid

Table 2. Previous research review.

Researchers	Marriage Tradition	<i>Seserahan</i>	Aim of Study
Pupitorini and Faidah, (2018)	The Javanese marriage tradition in Surakarta.	The offerings on the Javanese marriage tradition can be categorized into: <ul style="list-style-type: none"> – A set of women’s needs; clothes, shoes, jewelry and make-up – Beautiful betel leaf and banana – Bananas and a set of betel ayu. – Market snacks; wet pastries – In the form of agricultural products; vegetables and fruits symbolize – Batik and stagen – For the Javanese, batik and stagen are inseparable. 	<ul style="list-style-type: none"> – It is hoped that a wife will always look attractive in front of her husband in the future, always of one heart. – Symbol of happiness – The bride and groom are united in marriage until the end of their lives. Welfare and prayers so that the life of the bride and groom brings blessings to the family and those around them. – Batik cloth, so that husband and wife can keep secrets from each other, – Stagen implies a strong determination in living the household.
Pratama and Wahyuningsih, (2018)			
O.I.B Hariyanto 2021	The marriage tradition of Betawi ethnic	Giving a pair of crocodile bread	History and nature Tribal environment. <ul style="list-style-type: none"> – Local genius Betawi people – Crocodile A symbol of fidelity in marriage, especially on the part of the husband being loyal to his wife. Responsible for family.

Based on the results of six previous studies, namely about the marriage tradition of the Galela tribe from North Maluku (Satria 2015); the marriage tradition of the Malays in Tanjung Kuyo Village, Riau Province (Windyarti 2015); the marriage tradition of the Asmat tribe in Papua (Triantoro et al. 2017); the marriage tradition of the Weelewo tribe in Southwest Sumba (Lede et al. 2018); the marriage tradition of the Dayak tribe in former Kalimantan (Kristina, 2018); the Javanese marriage tradition in Surakarta; and the marriage tradition of the Betawi tribe, the marriage traditions of the tribes in Indonesia basically have similarities, namely: (1) there is a *Seserahan* procession; (2) *Seserahan* is in the form of food; and (3) food is a symbol and has meaning and purpose. Each tribe has differences in terms of food ingredients or food used as offerings. The Betawi marriage tradition is analogous to a 'crocodile' in the form of bread as a symbol of the fidelity of a prospective husband and is responsible for and cooperates in marital life. The Betawi tribe has the skills and abilities (local genius) to present the life behavior of a loyal 'crocodile' animal couple without making a promise in front of a *penghulu* or priest.

2.2 *Tourism object and attraction*

Tourism is a combination of various kinds of fun activities supported by various interesting facilities, accompanied by professional services. The Ministry of Tourism of the Republic of Indonesia or *Kememparekraf* (2009), through the Law of the Republic of Indonesia number 10 of 2009 on Tourism states that "Tourism objects and attractions are everything that has uniqueness, beauty, and value in the form of a diversity of natural, cultural, and man-made wealth which is the target or purpose of tourist visits." Tourism objects consist of natural tourist objects including (a) the beauty of flora and fauna, (b) the uniqueness and distinctive of ecosystems such as beaches and mangrove ecosystems, (c) the uniqueness of natural phenomena such as craters, hot springs, waterfalls of lakes, and rivers, and (d) cultivation of natural resources such as rice fields, plantations, livestock, and fisheries. The second tourist object is social and cultural tourist objects which include museums, historical relics, traditional ceremonies, and arts and crafts performances. The third tourist object is special interest tourist objects which attract tourists who have special interests or hobbies including hunting, mountain climbing, rafting, agro-tourism, and various kinds of water sports. The fourth one is man-made tourist objects which are various innovations that humans have made to develop artificial tourist objects such as Ancol, Taman Mini, Disneyland, and so on (Natalya Nikolaevna Zubakova et al. 2014).

An object can have a tourist attraction as long as the object meets the criteria to motivate and generate the tourists' interest to visit the object. This criteria includes: (1) what to see—there are unique and interesting objects and attractions that can be enjoyed and felt by tourists, and are different from other destinations or areas; (2) what to do—there are various recreational complete and fun facilities so that the tourists can choose activities according to their hobbies, ranging from children, teenagers to adults or the elderly; (3) what to buy—There is a place to shop to buy souvenirs and local specialties; (4) how to arrive—accessibility and transportation facilities are available to be used to the destination; (5) where to stay—accommodation facilities are available for tourists on vacation such as inns or hotels with various classifications (Kironom et al. 2016).

The Betawi marriage tradition processions are a series of interesting and unique events that can be developed into tour packages as socio-cultural tourism objects. This opens up opportunities for socio-cultural activities to be packaged as a tourist attraction for domestic and foreign tourists, and at the same time become a medium for preserving local culture.

2.3 *Culture*

Budaya and *kebudayaan* (Culture) have different meanings. In this case, *budaya* is the mind, reason, and human mind, while *kebudayaan* is the result of work and initiative which includes the results of thoughts, mind, and wisdom or human creations. In English, the words *budaya* and *kebudayaan* are translated into one word, which is culture. Culture has many perspectives. The first perspective is the form, which is the material form. This is the most concrete result of human work and initiative that can be felt, such as food products, household appliances, medicine, technology products, automotive, and others. Meanwhile, the non-material culture form is the result of human work and initiative in an abstract form. Therefore, both of these cultures are viewed based on the forms, those are (1) material form which is the same as material culture; (2) non-material or abstract forms which include ideas, concepts, values, norms, traditions, rules and so on which are abstract in nature and whose existence cannot be seen; and (3) the cultural behavior form or patterned actions from humans in society, such as the social order in society that regulates the human life in interacting in accordance with the status and roles regulated by the values and norms applied in the society (Luftiany & Santosa 2011).

Furthermore, human culture has universal elements because these elements can be found in all the cultures throughout the world, from ancient times to modern times. Based on the elements, culture can be divided into eight parts, these are: (1) language, including spoken language, writing, and symbols used as a communication means between human beings; (2) knowledge, which is related to mind and wisdom to produce useful works and intentions for the needs of human life;

(3) the social system or social organization, including the order and customs as rules that govern human life in society; (4) the living equipment system and technology, including how humans carry out and maintain their lives as well as create and produce equipment as tools to make it easier to complete their work; (5) the livelihood or economic system, including how humans look for or generate livelihoods or an economic system. Based on the ethnography definition, economics is the system of how people earn income in order to meet their needs; (6) the absolute system of religion or belief. All peoples who have faith carry out ceremonies and traditions led by their religious leaders; (7) the activity of a society to produce art that is useful in human life (Koentjaraningrat 2000); and (8) food is part of the culture whose development is in accordance with the development of human culture, since human birth requires various kinds of food as a nutrition source. Food is universally needed by humans from when they are in the womb, and so are the other seven elements of culture. Food is needed in all cultures in the world from ancient times to modern times. Its development follows the development of human culture. Therefore, food in terms of cultural elements can be equated as the eighth element of universal culture. Furthermore, cultural diversity contributes to the diversity in using signs and symbols of food. Food in the cultural concept has a broad meaning depending on the societal perception as interpreting and supported by the society (emic). This is related to the belief of the local society (Yevita Nurti 2017).

2.4 *Local wisdom*

The diversity of ethnic groups in Indonesia will enrich the diversity of the customs from *Sabang* to *Merauke*. According to BPS census in 2010, Indonesia has 1,340 ethnic groups. Such diversity in ethnic groups, culture, religion, languages, and customs enrich the local wisdom. Local wisdom is a local idea or ability that has the characteristics of being wise, full of wisdom, good value, as well as being instilled in and followed by the members of society. Local wisdom builds noble character so that the national culture has roots to build a national identity. Through education, local wisdom (local genius) basically can be seen as the basis for the formation of national identity (Hariyanto 2017).

Cultural shifts or changes are events caused by the dynamic development of cultural elements in society. Cultural shifts can cover all aspects, including the eight elements of culture, which are language, knowledge, social systems, life equipment and technology, economy, religion or belief (Koentjaraningrat 2000) and food. People's perceptions towards a condition will continuously occur in accordance with the dynamics that occur in a society that is considered more suitable with the times (Widiastuti 2013). There are several changes in the millennial generation, including entering the socio-cultural life as well as changing the mindset and behavior, and lifestyle of the society, especially the millennial generation. Advances in science and technology (IPTEK) have affected the Indonesian people's lives, in this case, it changes the people's values and attitudes from being irrational to rational. In essence, there is no static culture, because it will change and develops sooner or later, both caused by factors from the outside and from within the society (Khoiri 2009). People's values and attitudes will change due to a shift or loss of identity. As the Indonesian nation is known for its eastern values, thus its local wisdom which contains the meaning of goodness and education must be maintained.

2.5 *Semiotics, symbols, and meaning*

Semiotics is a science that studies signs. Signs are everything or objects that include colors, signs, body language, such as food, clothes, and others, which represent something other than themselves. A previous study conducted by Mintz (2002), food studies have illuminated broad societal processes such as political-economic value-creation, symbolic value-creation, and the social construction of memory. This means that the study of food and its relation to social processes provides political-economic value, symbolic value, as well as social values (Nurti 2017) as a meaningful system, culture is not always visible but requires significant, deep, and cautious interpretation

according to the perspective of the supporting society (emic). A symbol is an object that has meaning and value and is studied by humans. It does not only include objects but also actions carried out by local people in accordance with the traditions from generation to generation (Zahra 2017).

Symbols and meanings have the characteristics of being public and not privately owned. Studying culture means learning the rules of symbols and meanings shared by society. In this case, semiotic approach is used to provide meaning or interpretation and express the purpose of communication, thoughts, and feelings, or any expressions conveyed by symbols. According to Riffaterre (1978) symbols are displacing of meaning, distorting meaning, and creating meaning. In addition, Chaer (2012) claimed that symbols have two meanings, those are denotative meaning which is the actual meaning and connotative meaning which is another meaning that is "added" or developed; this also called subjective meaning. The semiotic approach is conducted by firstly extracting value and meaning through signs found in society. This is closely related to semiotics focusing on sign systems. The sign system is a combination of all systemic elements which represents meaning implicitly or explicitly, and a sign convention is a form of mutual agreement regarding the existence of the sign (Jayanegara 2019). Symbol is used as one of communication means to convey messages, thoughts, and emotions (Haris 2018). The most important characteristic of symbols is arbitrary in the sense that symbols have no inherent relationship to what they represent. Symbols are used by humans to share reality with others or interact with others. In addition, symbols are also used by humans to pass on culture from one generation to another generation.

2.6 Marriage

Perkawinan (Marriage) comes from the word *kawin* which is an ancient Javanese language which means to bring. Marriage is the union of two people, making a bond and a sacred promise to be together in hardship and joy. The purpose of marriage is to build a happy family and nurture their offspring to become useful members of society for religion and nation. According to the Law of the Republic of Indonesia Number 1 of 1974, marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family or household based on the Belief in One and Only God. Marriage is considered legal if it is carried out according to the religion and beliefs and recorded according to the applicable laws and regulations. Marriage is a sacred event in human life. Almost everyone experiences this as a part of their human life circle. It is expected that marriage will lead to a lasting and harmonious life and offspring. According to Santoso, (2016) marriage is one of the most important dimensions of human life in any world. Moreover, religion and societal tradition also participate in regulating this event, such as the date, wedding day, as well as the types of *Seserahan* as symbols that have sacred meanings. In addition, the state also regulates marriage through the Marriage Law No. 1 of 1974 (Figure 1).

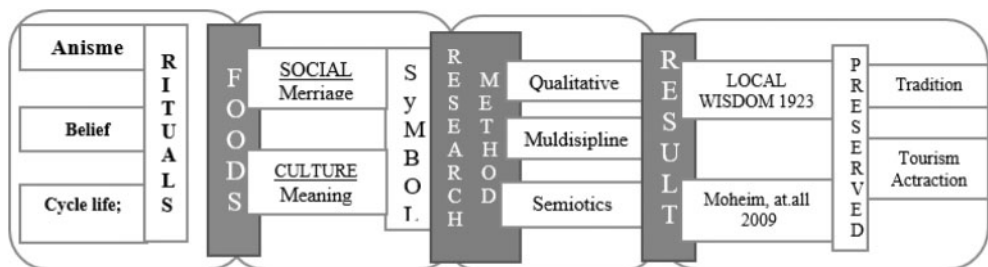


Figure 1. Framework of thinking.

3 METHODS

This study uses a qualitative descriptive method on the grounds that the results of the research are current and actual social problems and are described systematically. The object of the research is the marriage tradition of the Betawi tribe and the meaning of the 'crocodile' bread symbol. In qualitative research, observation of social situations is important. To get accurate data, the focus of the research is on three elements, namely (1) the locus (place or space) or the research area is Central Betawi or *Jakarta Kota*, outskirts Betawi area or Udik Betawi; (2) Betawi people as the main actors or actors (key informants) or as key resource persons; and (3) the activity is a procession of offering the symbol of 'crocodile' bread at a Betawi traditional wedding (activities).

Data collection techniques require appropriate techniques and strategies in accordance with research objectives. Researchers collect quality and accurate research data. Accurate data is important in research so that it can lead to the correct conclusions. The data collection techniques used are observation, interviews and documentation. To test the data obtained are valid or not, a test is carried out using triangulation techniques, namely using several different techniques to one key informant. Meanwhile, source triangulation, on the other hand, uses one data collection technique to different sources. To get quality key informants who can provide accurate data about the history and meaning of 'crocodile' bread in the marriage tradition of the Betawi tribe, the snowball technique is used. This technique is used to explore from one interviewee to another, obtain some accurate information, and find key sources who can reveal the history and meaning of 'crocodile' bread in the marriage tradition of the Betawi tribe.

The stages of data processing techniques, according to Sugiyono (2011) are as follows: (1) perform data reduction, collect all issues related to the history and meaning of 'crocodile' bread in the marriage tradition of the Betawi tribe. Observations and interviews were conducted in depth (deep interviews) with key informants; (2) the display of research findings data is summarized systematically so that it depicts the mindset of the Betawi tribe, especially about the history and meaning of 'crocodile' bread in the marriage tradition of the Betawi tribe; (3) conduct triangulation analysis for the data obtained, with depth and consistency or contradictions, which are accurate. This data is needed to interpret the history and meaning of 'crocodile' bread in the marriage tradition of the Betawi tribe; and (4) data verification (conclusion). The triangulation results are then used as the basis for making conclusions as a result of the research. In order to provide factual and accurate research results from various cultural points of view, the research also uses various relevant sciences and theories or a multidisciplinary approach (Ratna 2010). To analyze the symbols and meanings of 'Crocodile' bread in Betawi traditional marriages, a semiotic and imaginative approach to the community is used based on the results of interviews with people who support the tradition.

4 RESULTS AND DISCUSSION

4.1 *Regional history and description*

Based on the history, Betawi ethnic group is a descendant of the 5th century Proto Malay family. The Betawi ethnic group was not found during the census conducted during the Dutch colonial period in 1615–1815. The term 'Betawi ethnic' group was used during the Dutch East Indies period through the establishment of 'kaoem Betawi' association in 1923 which was founded by Husni Tharim (Pamungkas & Wahyudi 2015). Several studies on the Betawi ethnicity stated that Betawi culture is a mixture of several different ethnic cultures, including the Dutch, Chinese, Portuguese, Arabic, Indian, and Sundanese. These cultures influenced each other and the acculturation of a new culture, called Betawi culture. In addition, Betawi is also known as a pluralistic society (Tantria et al. 2017).

The residential areas of Betawi ethnicity are divided based on their cultural characteristics, those are: (1) Central Betawi or Urban Betawi for those who live in the Jakarta City area; and (2) Suburbs Betawi or Betawi Udik, which is divided into two groups, namely (a) Suburbs Betawi ethnic group

who live in the North and West of Jakarta as well as Tangerang which are influenced by Chinese culture, and (b) Suburbs Betawi ethnic group who live in the eastern part of Jakarta, Bekasi, and Bogor who are influenced by Sundanese culture. Based on its geography, the Betawi ethnic is divided into Central Betawi or Urban Betawi, Suburbs Betawi, and Coastal Betawi, who live on the coast, i.e., formerly the port of Sunda Kelapa (Andi n.d.).

Betawi people are Muslim and very religious. They are obedient in carrying out their religious teachings and are tolerant of the other religions. Since childhood, Betawi children have been taught to recite and memorize the Qur'an until they graduate. The language used is Indonesian with Arabic absorption and Chinese with Betawi dialect. Betawi language occurs through interference at the morphological level, namely a change in vowel, 'a' becomes a sound change 'e,' for example, 'kenapa' becomes 'kenape' (Pujaning Ati & Ahmad 2021). Another example is 'I' with the absorption of the Arabic 'ane'; the word 'ane' has entered Betawi language, as well as the absorption of the Chinese 'engkong,' where the word 'engkong' has entered Betawi for grandfather. Likewise, Betawi marriage tradition is a mixture of various cultures, such as Dutch, Chinese, Portuguese, Arabic, Indian, and Sundanese. Batavia was the previous name during the Dutch Colonial era from 1621 to 1842. Now, it is known as Jakarta which is the capital city of Indonesia. There are 13 major rivers that pass through and enter Jakarta and finally empty into the sea. Some of the major rivers include (1) Ciliwung River; (2) Angke River of 91.25 km length, in which the headwaters are in Menteng and East Cilandek Villages in Bogor City; and (3) Pesanggrahan River, which is upstream in Bogor Regency, crossing Depok City, South Jakarta, and finally to Tangerang, Banten. Another river includes Cipinang River, whose headwaters are in Depok and empties into the sea (Jakarta 2019).

In the past, the river crossed by ships carrying goods to Jakarta. On the other hand, rivers are also the habitat of 'crocodiles.' When sailing, people or communities around the river often see saltwater crocodiles living in the river. In 2018, several rivers in Jakarta went viral including the Flood Canal River, Grogol River, and Pondok Dayung, where several 'crocodiles' were still found and emerged on the surface of the river ("Selain di Ancol, Buaya Juga Pernah Nongol di Ciliwung dan Pesanggrahan" 2018). The river as a habitat for 'crocodiles,' and the tradition of 'crocodile' bread *Seserahan* as a symbol in Betawi traditional marriage have a very close relationship in Betawi people's life with their natural surroundings. This is reflected in: (1) the shape of the 'crocodile' bread as a symbol of Betawi marriage tradition; (2) the folklore of 'buaya putih' Situ Babakan (the white crocodile of Situ Babakan), where situ means lake. This folklore is believed to be a love story of lovers who could not conjoined, because the girl was to be married to a richer man. Because of that, the girl ran and dived into Situ Babakan and was helped by the demon guard of Situ Babakan, transforming the girl into a 'White crocodile' (Hendarto 2019); (3) reflected as a place name; 'rawa buaya' is believed to be an area owned by landlord during the Dutch East Indies era, now located in Cengkareng village of West Jakarta. Rawa Buaya is also used as the name of Transjakarta bus stop and City's train station; (4) 'Lubang buaya' is also a sub-village in Cipayung District, East Jakarta City, which is a relic of the Dutch East Indies (VOC 16th-18th centuries), originally a rubber plantation. It is said that the name of 'Lubang Buaya' was inspired by the many 'crocodiles' found in Pondok Gede river around Lubang Buaya area. Lubang Buaya is also the site of the bloody events of the September 30th movement (G30S PKI) in 1965. Now, there is Pancasila Sakti Monument to commemorate the seven heroes who died during the G30S PKI incident.

It has been explained that the natural conditions of Batavia in the colonial era until now included many rivers which eventually led to the sea, and these rivers were the habitat of the saltwater crocodile. Life and relationships in the thoughts of Betawi people, or the culture of the Betawi ethnic, are closely related to the surrounding natural conditions, especially about the 'crocodiles' which are often seen in rivers around Jakarta. Several facts have been discovered by the 'kaoem Betawi' association, where in 1923, the word 'crocodile' was found in the legend of 'white crocodile of Situ Babakan' and 'rawa buaya' has been the name of several places in Jakarta since colonial times. In addition, there is also the Crocodile Hole which is a relic of the Dutch East Indies era, in which there is the Pancasila Sakti Monument now and the 'crocodile' bread as *seserahan* in Betawi marriage tradition.

4.2 *Betawi marriage traditions and the symbol of 'Crocodile' bread*

Marriage is an interesting event and part of the human life circle. Indonesia has many ethnic groups from Sabang to Marauke, where each of them has a different traditional each other. Betawi people have an interesting and unique marriage tradition, which contains the procedures and stages that must be passed by the bride, groom and their families. The 'Crocodile' bread as *Seserahan* in Betawi marriage tradition is a sacred symbol of faithfulness from the groom to the bride. The meaning of the 'crocodile' symbol is that a husband is expected to be faithful to his wife until the end of his life, and vice versa. This is related to the life of crocodiles who have a loyal marriage to only one partner. Previous research conducted by Moheim (2009) reveals "that up to 70% of females choose to remain with their partner, often for many years. This amounts to the first evidence for partial mate fidelity in any crocodylian species and reveals a similarity in mating patterns between alligators". The research was conducted through observation for 12 years to determine the mating life of alligator including crocodiles (Moheim, 2009).

The second meaning of the symbol is the hope that the husband will become a leader or head of the family who can provide protection and comfort to his wife and children. The protection given by a husband is related to the life of the male 'crocodile' who always supervises and provides protection to his partner, where the male 'crocodile' helps build a nest to lay eggs and guard them together. "I don't think any of us expected that the same pair of alligators that bred together in 1997 would still be breeding together in 2005 and may still be producing nests together to this day." This is a fact about the life of a pair of 'crocodiles' who are naturally loyal to each other, without having to make a pledge of allegiance in carrying out their married life. The crocodile pair agrees and is responsible for maintaining their nests together, and is not tempted slightly by other 'crocodiles' around them. The faithful behavior of the 'crocodile' becomes an inspiration and an example in human married life. This is what later became the reason that 'crocodile' is a symbol of Betawi marriage tradition. The 'crocodile' symbol gives a very meaningful meaning to the continuity of marriage life. On the other hand, the saltwater 'crocodile,' *Crocodylus porosus*, is one of the protected 'crocodile' species based on the Minister of Agriculture Decree No. 716/Kpts/Um/105/1980 and PP. 7 of 1999. Based on the decree, the use of all types of 'crocodiles' in Indonesia must be approved by the Indonesian Minister of Forestry (Ripai & Kamaruhayana 2016), due to their decreasing population and to sustainably maintain the 'crocodile' habitat. Likewise with the 'crocodile' bread *Seserahan* in the Betawi cultural marriage tradition, which can become extinct if the tradition is not preserved by the millennial generation of Betawi ethnic group. The millennial generation of the Betawi is expected to always include the 'crocodile' bread *Seserahan* in the proposal procession. In this case, *Seserahan* in the form of 'crocodile' bread has a sacred meaning as local wisdom and genius is owned by the Betawi ethnic group.

Betawi people have understood the characteristics of 'crocodile' loyalty (1923), even before Indonesian independence (1945), and long before the research conducted by Moheim et al. (2009). This faithfulness is indicated by the crocodile's responsibility to his family, cooperation between the couple in providing nests, and protecting them from harm. This is done by large animals that are known to be very vicious. The local wisdom and genius possessed by the Betawi people must be preserved and become an example for the lives of couples who will be married so that they will be loyal and lasting. On the other hand, the proposal procession for Betawi marriage tradition is very interesting and unique, thus it can be presented as a tourist attraction for domestic tourists, especially foreign tourists who really like foreign culture. Local wisdom is the capital of noble character formation so that culture has roots to build national identity. This can be seen as the basis for the formation of national identity.

5 CONCLUSION

Based on the results of the research and discussion, the research can conclude that the symbol of 'crocodile' bread in the procession of Betawi marriage tradition has a close relationship with the

environmental and natural conditions of Betawi society from a long time ago (1923). Batavia, now Jakarta, is crossed by more than 13 rivers that empty into the sea, and these rivers are the habitat of the saltwater crocodile (*Crocodylus porosus*). Thus, the meaning of the symbol 'crocodile' and the word 'crocodile' is immortalized and actualized in the form of *Seserahan* of 'crocodile bread' in Betawi marriage tradition as well as the name of the area, location, place, bus stops, and train stations in Jakarta. The previous Betawi elders instinctively possessed local wisdom, by analogizing 'crocodiles' as a symbol of the faithfulness in marriage. The symbol of 'crocodile' as a sacred promise for the longevity of a marriage should be imitated by couples who will marry. Meanwhile, research by Moheim et al. (1997-2009) conducted a 12-year study at the Savannah River Ecology Laboratory, University of Georgia to observe and prove that alligator reptiles of the 'crocodile' type have loyalty to their partners. In this case, the 'crocodile' couple will work together to make a nest when their partner lays eggs and keep them together. The Betawi marriage tradition with *Seserahan* of 'crocodile' bread as a symbol that has a sacred meaning is also an education for couples who will hold a marriage so that the marriage must still be maintained well. Betawi marriage tradition with 'crocodile' bread *Seserahan* can be an attractive object for tourists. In addition, the 'crocodile' animal can also be used as a miniature as a distinctive Betawi souvenir.

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