

DISCOURSE OF FLOWERS IN CONTEMPORARY BETAWI CULTURE

Dadan Iskandar
Faculty of Communication Science
Universitas Mercu Buana
dadan.iskandar@mercubuana.ac.id

Feni Fasta
Faculty of Communication Science
Universitas Mercu Buana
fenifasta@gmail.com

Abstract

Discourse about flowers means discourse with symbol. It was constructed to serve the needs of a culture to be a symbol in a tradition. This tradition can gradually find themselves in different modifications according reception times. In Betawi people for example, the delivery of messages through the depth of flowers despite its meaning can not be changed. Now, the original of a culture of the ritual to Betawi wedding ceremony is rarely seen among the community. While the information and knowledge about communication symbol of the flowers of Betawi culture is still not widely known. Therefore, this research would like to explain in more detail about flowers and their meanings of the communication symbol in Betawi culture, especially for the citizens of Betawi Rawa Belong, Jakarta Barat. Flowers in question are Melati, Kenanga, Cempaka, dan Kamboja

The symbol can be expressed in the form of oral or written language (verbal) or through certain cues (non-verbal). Then the meaning of the sign will be running in a different connection through conventions, negotiation and social conflict, and standardized the meaning of the structures and challenged.

The result of this research critical constructivism approach and discourse analysis method according to Laclau and Mouffe found that use of several number of flowers sign (elements) drawn into two moments through two nodes, namely: the preservation of Betawi culture that cultural heritage remains in everyday life in contemporary postmodern era and nuanced ritual religion (Islam) through articulation reading the verses of the Qur'an, Islamis expressions, which is a nodal for all the moments (sign), such as flower - the preferred fragrance by Prophet Muhammad SAW.

The fixation process of the meaning is done by making a video about the ritual and printed into a book. It mngisyaratkan efforts to redefine a number of moments in the nodal of Betawi culture and religion (Islam) and challenging the discourse of polytheism. Fixation of significance was conducted by an original-Islamic descendant of Betawi that has gained a high social status.

Keywords: Discourse, Flowers, Betawi

Introduction

Cnnindonesia.com have reported (13/02/2015 - 12:34) that the Flower Market Rawa Belong, West Jakarta is the largest flower market in Indonesia, even in Southeast Asia. Locally, this market is well known at Bogor, Depok, Bekasi, and Tangerang. According to legend, this market known as Betawi relic whiz against the Dutch, known as the Pitung.¹ According to the Dutch historian Margareet val Till, Pitung life in the second half of the 19th century.



Figure 1-4: The atmosphere around the Flower Market Rawa Belong

When visiting the site (September 18, 2015), Flower Market Rawa Belong widening and spreading around the road to Flower Market Rawa Belong. Since 2007, this market has two buildings (Cnnindonesia.com). the two buildings opposite each other. In the second building, it appears traders selling a variety of accessories to beautify the flower arrangements, baskets, pots, twigs, until the fences that can be used to decorate a flower.

According to Cnnindonesia.com reports, this market would have an annual event like Gebyar Flowers and Flower Festival Rawa Belong, which includes a number of activities such as exhibitions of flowers, flower arranging contest, and the election of Princess Flower.

Flower often associated with fragrance, beauty and beauty. However, the meaning is socially constructed interest, either directly or through conventional media and new media (website). A blog states that (<http://rangkaiانبunga.info/bahasabunga>):

“Floriografi introduced to Europe by two women, namely Mary Wortley Montagu in England in 1717, and Aubry de La Mottraye in Swedish court in 1727. The first book that explains the interest and symbolism entitled *Dictionnaire du langage des fleurs* written by Joseph Hammer Pugstall in 1809. Then the first flower dictionary published in 1819 when Louise Cortambert (the pen name of Madame Charlotte de la Tour) wrote the book *La language des Fleurs*.”

Later published in English language dictionary flowers *Floral Emblems* by Henry Phillips (1825). Next, Frederic Shoberl (1834) published *The Language of Flowers* accompanied illustrate and poetry; Robert Tyas (1936) publishes *The Sentiment of Flowers (Language of Flora)*, which is an English version of *Charlotte de la Tour*. But

¹ Action of Pitung in 1892-1893 recorded in Hindia Olanda newspaper

the work of Kate Greenaway's *The Language of Flowers* is a book that is the most popular language of flowers.

From the new media, Wikipedia, the free encyclopedia, for example, produced red roses meaning is true love. Another meaning of red roses is love, beautiful, I love you, respect, courage (<http://rianiflower.files.wordpress.com>). Then white roses mean silence or innocence, wistfulness, virtue, purity, secrecy, Reverence and humility (Wikipedia).

From the standpoint of Laclau and Mouffe (1985), the flowers – as a sign - have double meanings (polysemy) is a sign whose meaning is not fixed or called elements. Whether red rose means true love or respect? Whether white rose means innocence or respect?

To become a discourse, it takes effort to change the element into the moment by reducing its double meaning becomes a fully fledged meaning. When it becomes discourse, then there is the closing / conclusion (closure); dismissal while on fluctuations in the meaning of the sign.

From research Stacy Leigh Pigg (1995) titled *The Social Symbolism of healing in Nepal*, revealed the use of flowers as an attempt to change the element (in this case the flowers) to the moment of healing (dispel evil spirits) for pregnant Jethi third through religious rituals led by a Brahmin. In the incident in 1987 that:

"He has arranged five small piles of rice on a banana leaf, each with a flower laid on it. For several minutes he muttered a rapid succession of syllables - his mantra - punctuated by sharp, sucking intakes of breath, then wrote a protective formula on a piece of paper. He folded this neatly in plastic to make an amulet for Jethi to wear for the duration of her pregnancy." (Pigg, 1995, p. 3 of 21).

The Jethi case at least shows meaning of flower through exclusion of other meanings that may arise so as to reduce the possibility of a field of discursivity and create a unified system of meaning: the flowers associated with the treatment.

In a magazine feature, Mary Brown (1992) have discussed the symbolism of flowers among Christians and some legends about the plants derived from the Greek and Roman civilizations. Stephanie Schwartz (2015) *The Meaning of Flowers* compile special -a guide to the legendary and sometimes secret language of today's most popular flowers. From the symbolism of flowers in the Old Testament, through Shakespeare's poetry, and the "talking bouquets" of the Victorians that let lovers carry on clandestine romances, flowers have communicated volumes.

More polysemy flower meanings, more unique effort to make elements (flowers) in the moment through the nodal so that it becomes discourse. This uniqueness is structured by the dominant class in society (culture).

In Indonesia, especially in Jakarta, the Betawi people live side by side with other ethnicities, including the Javanese - which is the major ethnic in Indonesia. One of blog (sabdalangit.wordpress.com) expressed meaning of flower in the moment of sowing a variety flowers at the intersection according to Javanese culture:

"I take an example, the parents of old like to sowing flowers at a crossroads. But as time went by, the tradition was vanished because of the fear of being accused idolatrous. In fact, the real people who did it while invoke The prayer for example as follows: Oh my God ... grant salvation and blessings to those who pass this way, both men, spirits, and animals apapunjenis and his name. "

In social practice we can see that, sowing flowers at the crossroads associated with polytheism on the one hand, and the salvation prayer on the other. So, when performed

rituals in Betawi culture by using flowers, ambiguity of meaning arises: is there a mystical discourse or religiosity discourse in Betawi culture?

This research would like to explain in more detail about flowers and their meanings of the communication symbol in Betawi culture, especially for the citizens of Batavia Rawa Belong, West Jakarta. Flowers in question are Melati, Kenanga, Cempaka, dan Kamboja.

Communication implies the existence of a mind, a meaning or a message shared equally (Mulyana, 2011, p. 46). These things happen in the social process, where individuals using symbols to create and interpret meaning in their neighborhood (West & Turner, 2008, p. 5). Therefore, it can be said that communication is an interaction, the symbolic willed people organize their environment by building relationships among, through the exchange of information, to strengthen the attitudes and behavior of others, as well as trying to change the attitudes and behavior of the (Komala 2009, p. 73).

The definitions of the above communication implies a view of interactionism simbolik. In communication science, the theory of Symbolic Interaction is a newcomer, around the beginning of the 19th century. Indirectly Symbolic Interaction is a branch of sociology from the perspective of interactional (Ardianto, 2007, p. 40).

Symbolic interaction exists because the basic ideas in shaping the meaning derived from the human mind (Mind) about themselves (Self), and their relationship in the midst of social interaction, and aims to end to mediate and interpret meaning in society (Society) where the individual settled. As noted by Douglas (1970), meaning it is derived from the interaction, and there is no other way to establish the meaning, in addition to building relationships with other people through interaction.

The three basic idea of symbolic interaction, among others: (1) Mind is the ability to use symbols that have social meaning commonly, in which each individual must develop their minds through interaction with another individual, (2) Self is the ability to reflect each individual assessment viewpoint or opinion of others, and the theory of symbolic interactionism is one branch in sociological theory that suggests about yourself (the-self) and the outer world, and (3) Society is a network of social relationships that are created, built and constructed by individuals in the community, and each individual is engaging in behaviors they choose actively and voluntarily, which ultimately leads man in the process of taking a role in society.

"Mind, Self and Society" is the work of most famous George Harbert Mead's, In the book, Mead focused on three concepts and assumptions are required to draw up a discussion on the theory of symbolic interaction.

The first theme focuses on the importance of creating meaning for human behavior. Initially, meaning it has no meaning, until eventually constructed interpretive by individuals through a process of interaction, to create meaning that can be agreed jointly. This is consistent with the work of three of the seven assumptions Herbert Blumer (West & Turner, 2008, p. 99):

1. Human acts against other human beings is based on other people's meanings given to them,
2. Meaning is created in the interaction between humans,
3. Meaning modified through an interpretive process.

The second theme focuses on the importance of "self-concept" or "Self-Concept". The development of self-concept through the active individual, based on social interaction with other people. This theme has two additional assumptions:

1. Individuals develop self-concept through interaction with others,

2. The concept of self-forming important motive for behavior.

Final theme relates to the relationship between freedom of the individual and society. This assumption recognizes that social norms restrict the behavior of each individual, but in the end each individual who decide the options that exist in the social kemasyarakatannya. The focus of this theme is to explain the regularity and changes in social processes. Assumptions related to these themes are:

1. People and communities affected by cultural and social processes,
2. The social structure is generated through social interaction.

One of the implications of symbolic interaction is socially constructed (*social construction*) which is the work of Alfred Schutz, Peter Berger and Thomas Luckmann. Look at the social construction of individuals who perform the communication process to interpret events and share interpretations with others, and the reality is socially constructed through communication.

However, the view is not to criticize the social construction of structures (power) social influence (limit) of individual choice. When a critical view aimed at power structure with the ethical consequences of those choices, comes the critical view of constructivism.

According to Littlejohn & Foss (Eds. 2009), the term is derived from the incorporation of the views constructivist / constructionist and critical epistemology developed by the Frankfurt School. The term was first used in the 1960s in education, then applied in the world of psychology, politics and sociology. From their perspective, critical constructivism refers to the integration of the *social construction of reality theory*, proposed within the tradition of the sociology of science and technology, and critical theory, such as Herbert Marcuse and Jürgen Habermas.

"This Involves combining ideas related to how people think while interacting with the social environment (constructivist) or how meanings are socially derived (constructionist) and impacted by power structures in society, as well as the ethical consequences of people's choices (critical)." (Littlejohn & Foss (Eds), 2009, p. 216).

In communication studies, *critical constructivism* or *constructionism critical* appeared in 1999 in the book *Questioning Technology* by Andrew Feenberg. In 2002, Maria Bakardjieva proposed the term Independently in her 2002 dissertation for a doctorate in communication and published a book *The Internet in Everyday Life* (2005).

According to Feenberg, the critical constructivist approach criticizes deterministic views, According to the which technology shapes society by itself, silently or Independently of major political and cultural developments.

Source of his critical ideas is Herbert Marcuse thought about social progress as a reflection of the conflict as well as the historical and artistic representation Habermas thinking about democracy as a process of intersubjective understanding that unites the public and private realm. Feenberg then add thoughts *actor network theory* of Bruno Latour that sees "the role of active citizens in political engagement. Empowered citizens can build democratic societies by shaping and using communication technology to change society and Achieve democracy and justice. "

Such a view can be aligned with the theory of structuration by Anthony Giddens. In research information systems, Andrade (2007, p 9), suggests: "Because technology and information systems can not usefully be studied in isolation from their social Contexts, this paper analyzes how Giddens' *Structuration Theory* is used to offer a theoretical understanding between technology and information systems, and organizational structure and social practices."

With a critical constructivist stance, Milton Campos took a different direction through the ecology of meanings theory. He argues that the "process of permanently making 'sense' of the others and of the world. So, this view different from *signification* idea of semiotic, which merely questioned the meaning of denotation of a word or sign.

"According to the ecology of meanings theory, communication, as all biological mechanisms, is a never-ending, progressive process of disequilibrium, in the which interlocutors search for equilibrium, fighting for autonomy instead of multiplicity, and shared understanding instead of conflict." (Campos in Littlejohn & Foss, 2009, p. 216).

Thus, communication is a transversal discipline, requiring the formal and informal methods to be able to verify and interpret progressive communicative constructions, co-constructions, re-constructions, and so on. "*Communication is, in fact, an Ethics* that triggers the amazing human ability of constructing multiple universes of love, understanding, and cooperation, or hate, war, and destruction."

While the idea Campos saw semiotic a different way, Laclau & Mouffe combine and modify two main theoretical traditions that Marxism and structuralism. Marxism, Laclau & Mouffe question of economic determinism, as does the question of technological determinism Feenberg. If Feenberg lean on the notion Habermas and Marcuse, then Laclau & Mouffe reasoning rests on Antonio Gramsci.

Based on historical materialism, the economy determines capitalist society into two classes that objective, the ruling class and the working class. There can be no division of the relevant classes in society. By leaning on Gramsci, Laclau and Mouffe reducing economic determinism while stating that the position of ruling class power can be explained also by applying the concept of *hegemony*. The reason:

"Hegemony is best understood as an *organization approvals* – a process used to mengonstruk forms of consciousness are placed lower in the absence of efforts to help reduce violence or coercion. (Barrett 1991: 54, italics original)

To secure its position and stabilize the relations of power, the dominant classes have the power to pemroduksian meaning. Through processing meaning, power relations can be naturalized and is part of common sense that they can not be questioned. Thus, "Hegemony is similar to the discourse because both terms that describe the deep feelings of the elements in certain moments. But the intervention of hegemonic reach deep feeling cross discourses colliding antagonistic.

The idea of the meaning - which comes from the structuralist – has been methapor by Jorgensen & Phillips as fishing nets to explain Laclau and Mouffe's theory of discourse. All linguistic signs can be regarded as a nodal point at the net. The linguistic signs acquire meaning in the difference in the net position. The objection of poststructuralist is that the meaning can not be determined regularly.

Laclau and Mouffe also accepted the criticism, but structuralism can still be used to give the idea of impressionistic message given by Laclau and Mouffe. Creation of meaning as a social process is an attempt determination of meaning, *as if the* Saussurian structure exists. By returning to the metaphor of fishing nets stretching it, then the meaning of each sign is locked in a special relationship with other signs.

Then, Laclau & Mouffe formulate the concept teoritsnya as follows:

"[W] e will call *articulation* any practice establishing a relation such that elements Among Reviews their identity is modified as a result of the articulatory practice. The structured totality the resulting from the articulatory practice, we will call *discourse*. The differential positions, insofar as they Appear articulated within a discourse, we will

call *moments*. By contrast, we will call any *element* of difference that is not discursively articulated." (Laclau and Mouffe 1985: 105; italics in original)

In their theory, Laclau and Mouffe set four main concepts (articulation, discourse, moment, and element) and a number of related concepts: *nodal points*, *field of discursivity* and *closure*.

Sara Mills (1997) cites a dictionary to explain the meaning of the discourse. Among them, the discourse is (1) verbal communication, conversation (see Littlejohn, 1999 and David in Mills), (2) the treatment of formal about the subject in speech or writing (see Fowler in Mills), (3) a unit of text linguists used to analyze phenomena that range exceeds a sentence, (4) take the lead constantly (see Riggins [in Riggins, ed, 1997: 2] citing O'Barr which defines discourse as "the flow of ideas connected to each Other").

In discussing his theory of discourse, Macdonell (1986) commented: "A discourse like a typical area of use of language that may be identified through institutions which it relates and through the positions from which it came and which marks the speaker."

Discourse is understood as meaning in the determination of a specific domain. All the signs contained in a discourse are those moments. Moments is a mesh in the nets the other, whose meaning is defined as the difference each other ("different position"). All the signs are moments that exist in a system and the meaning of each sign is determined by its relations with other signs. For example, the medical discourse stretched a net of meanings that are interwoven in the domain that includes the body and pain.

A discourse is formed by the partial determination of meaning around *nodes* (Laclau and Mouffe 1985: 112). Nodal point is a sign that has a special place right around it can be used for managing other signs. Other signs that derive their meaning from its relationship with the node points. (p. 49).

This is done by eliminating all other possible meanings which could in fact owned by the signs: namely, all the possible ways between the signs associated with the sign of the other one. Thus, the discourse is the reduction of possibilities. All possibilities are negated by the discourse by Laclau and Mouffe called field of discursivity (1985: 111).

Field of discursivity is a reserve for the "surplus meaning" produced by articulatory practices - namely, the meanings of which are owned or possessed by every sign in the discourses of others but are dispensed by special discourse in order to create unity of meaning.

If the discourse is always set through the removal field of discursivity, then this is not entirely clear, because the concept field of discursivity will cover all the possible construction of meaning. For example: if football is part of the discourse of medicine? In theory Laclau and Mouffe, both merged into a field of discursivity concept.

Phillip and Jorgensen offers analytical separation for both. Field of discursivity are all possible construction of meaning which excluded (all things that are beyond discourse). While the order of discourse is the limited scope of the discourse of the struggle in the same territory.

Because discourse is always defined in relation to diskursivitas field, it is always in danger weakened by field of discursivity; meaning unity in danger of disruption against other ways of fixation of the sign. Therefore, the elements concept becomes relevant. Element is a sign whose meaning is not standardized. Signs that have double meanings, potential (polysemy). By using the concept of elements, the discourse reformulated as follows.

A discourse seeks to change the element into the moment by reducing its double meaning becomes a fully fledged meaning. Discourse set a closing /conclusion

(closure); dismissal while on fluctuations in the meaning of the sign. But the inference is never definitive: the transition of elements into a moment is never fully achieved. Discourse can never be perfect: that it can not be weakened or challenged by the multiplicity of meanings in the field of discursivity. For example: the discourse of Western medicine - are being challenged by acupuncture - lead to a modification of the dominant medical understanding of the body in order to accommodate the net 'energy'.

The word 'body' can not tell you a lot in the word itself. The word 'body' has the meaning of a compound, but its identity is determined in conjunction with other words, through the articulation. When the word 'body' is positioned in relation to another sign, the word 'body' has a certain identity, in accordance with articulation.

For example, articulation: "body and soul". This speech put the word 'body' in religious discourse (the discourse of the Christian understanding of the body in relation to the psyche/soul). Thus, the 'body' (sign) is a node (special sign around discourse, the discourse of medicine); and an element (open to the achievement of different meanings. It's called floating signifiers championed by each different discourse to give meaning to the sign which is important in their own way.

According to Blommaert, semiotic signs such as character, style, preferences for food, even specific modes of behavior (eg in dating or marriage), and political preferences known as **accent** in sociolinguistic older.

Accent, not just about the origin of the region, but also take pictures of people in the political, cultural, social and ideological. "Apart from the regional descent, Tus accents suggest places and rankings on Several other highly sensitive scales in society. (Blommaert, 2005: 222).

Accents can be a node, which is a floating signifier that refers to a specific discourse crystallization point. Discourse aims at eliminating the ambiguity by returning element in the moment through inference (closure). However, the goal was not entirely successful as the various possible meanings that are transferred to the field of discourse diskursivitas always threaten destabilization fixation of meaning.

All moments are polysemy, has the potential to be an element. Because of the potential polysemy perceptual, each verbal and written expression (even every social action) - in particular stage - also an articulation or innovation. Although the expression was withdrawn from the fixation of the previous meanings - which signs a moment - that expression merely repeating what is already set. Thus, each expression is an active reduction of the possibility of meaning as it positioned the sign in relation to the other in one way, so getting rid of alternative organizational forms.

Therefore, the discourse can be understood as a type of structure. In Saussurian sense, it is a sign of standardization in the net of relationships; a structure that encompasses all signs in permanent inference; but in Laclau & Mouffe's theory, closure not permanent, because there is always another potential meaning - that when actualize with specific articulation will challenge and change the structure of the discourse.

Therefore, the articulation of a temporary intervention that constantly shape and interfering in the structure of meaning in unexpected ways. One locus of meaning production is cultural.

Generally speaking, culture can be interpreted as a phenomenon of the material, so according to this ideology of understanding and meaning of culture more scrutiny as a whole system of ideas, actions and man's work in the context of a society that used belongs to human beings by studying (Koentjaraningrat, 1980: 193). In line with the understanding that the human behavior as members of the community will be bound by

the culture seen his form in a variety of institutions that serves as a control mechanism for human behavior (Geertz, 1973), culture is everything that is learned and experienced together socially, by the members of a society. So that a culture is not just the accumulation of habit (Folkways) and the code of conduct (mores), but a system of organized behavior.

Method and Procedure

In general, the use of flowers in the tradition of the dominant discourse shows the Betawi community agreed. Flowers given meaning agreed upon socially within the scope of social interaction as well, meaning it experienced a tug between ideologies that exist in society. Therefore, to understand this phenomenon, the researchers approached the critical perspective of constructivism. Phillips and Jorgensen called it a critical social constructionist.

From this perspective, the video that illustrates the use of flowers in the Betawi community is seen as the way people think while interacting with the social environment or how the meaning of social interest generated and squeezed by the power structures in society, as well as the ethical consequences of each person selected. In other words, the Betawi people have an active role generate meaning in social interaction and the environment of power in society while aware of the ethical consequences of the choice of its meaning when using flowers to create the circumstances of equilibrium or disequilibrium.

Constructivism critical perspective-which are within the realm of qualitative - with the critical discourse analysis method developed by Laclau & Mouffe (Phillips and Jorgensen, 2004). According to Jorgensen & Phillips (2007), Laclau and Mouffe do not do a lot of detailed analysis of their empirical material. However, theories or concepts Laclau and Mouffe still be used.

Phillips and Jorgensen (2007, p 49-51) summarizes the theory of Laclau and Mouffe be instument to conduct empirical analysis, namely:

Nodal point, the myth, and the major markers, which are collectively referred to as the main marker in discourse organization; Concept braid equivalence refers to the main marker investments

meanings network; The concepts of identity: the formation of groups, identity and representation; and

Concepts for conflict analysis: floating marker, antagonism and hegemony.

The instrument is applied to analyze the video 'monthly njuh'. His analysis is accompanied by interviews with a number of sources, namely:

Table 1

List of Informants The use of flowers in *Nujuh Bulanan* rituals a la Betawi

o	Informan	Gend er	A ge	Status Informan
.	Haji Nur Ali Akbar (Babe Nunung)	Male	6 8	Betawi Figure of Rawa Belong, West Jakarta.
.	Drs. Yahya Andi Saputra	Male	4 6	Cultural observers of Betawi

No	Informan	Gender	Age	Status Informan
				(Chairman of Betawi Cultural Institute)
1.	Rusli Imam	Male	40	Florist Rawa Belong, West Jakarta
2.	Bachtiar	Male	43	Person who has experienced one of the tradition event

This qualitative study does not intend to draw conclusions / generalizations to the population, but rather focused on the representation of the social phenomenon. (Pawito, p. 155) or departing from certain cases that exist in certain social situations and the study results are transferred to another place on the social situation has similarities with the social situation in the cases studied (Sugiono, p. 50).

The procedures adopted by Laclau and Mouffe's discourse theory is as follows:

focus on specific expression in kapasistasnya as articulation: What meaning they charge through the positioning of elements in a certain relationship with others? What are the potential meaning they eliminated? What is produced by the discourse? whether it challenging or changing the existing discourse to redefine a number of the moment?

identify the points he concluded: What special status held signs? How they are defined in relation to other signs in discourse?

identify the struggle over the meaning and gradually map out a partial structuring by discourses in specific domain. Sign what became the object of struggle for meaning? A sign of what has meaning relatively raw and doubt? Thus, the analysis here is not to dismantle the structure (such as in the Saussurian tradition) but describes how the structures are set and changed -in the form of discourses.

Result



Figure 2 Captured Frame from Video Nujuh Bulanan Ritual

The objects that were examined in this study originated from a video about *nujuh bulanan* (seventh monthly) ritual, which is a series of activities for the woman who was seven months pregnant. In other cultures, the ritual was performed when the pregnancy reaches the age of four months (120 days). The intention to do this ceremony is to give favors and begging god blessed on children, in the hope that the child will be born gets the safety (security) and later became a goodly child, noble character and obedient to his parents and other good hopes.

Broadly speaking, the ritual "toward monthly" or "kekeba" done with the sequence of events as follows: opening, Foreword of the host, recitals mothers, greeting respectfully, spray, escaped eggs, turn the candle, broken coconut, dressing fashion ritual, uphold salad and snacks.

Associated with a node, the myth, and the main marker, it can be disclosed that in the ritual, there are a number of signs in the form of hoods, caps, pronunciation greetings (greetings ...), reading Qur'an (Surat ar-Rahman, Joseph and Mary) expressions of religious (Alhamdulillah, Allah subhanahuwata'ala, God willing), and completeness of the ritual, such as:

Betawi foods are rarely sold (cake cecorot, native, Cake flunky blankets, and other snacks). It is used to articulate the motives preserve Betawi culture. "This is what I and Mrs. Sylvi was really really wanting... there is one place that is the bida shopping there, with one stop shopping,"

basket: rice, spices, kitchen, glass, combs, envelope. "Envelopes whose contents greatest value given by Ananda Elin and password that will have to be given to

orphans." Sign (envelope) that is used to articulate the myth that "the joy of domestic life ananda both it can feel and shared with orphans . "

Tenong contains: rice thanks, peshmol, stews, food betawi normally. "It will be carried by a relative." It articulates a tradition in a big family relationships among the family of the wife and the husband.

seven kinds of flowers and water from seven wells. "That is, to bathe the bride seven months and seven wells filled with water" This is a symbol that "later on after birth the baby will go through seven days, seven months, seven years, and setrusnya adult, until remarriage." Meaning according to Betawi figure:

Jasmine is usually interpreted as a symbol of society betawi sincerity and friendliness.

Kenang: more to the scent of flowers is preferably Prophet. If it was not there, no problem.

Frangipani flower: life means always successful harmony. Flower Cempaka also signifies authority.

Cambodia: Mark the position of the head of the deceased.

Red Rose: The birth of human beings to the world. But more to the scent of scent of flowers is preferably Prophet, If it is not there, no problem.

Yes, white roses mean reconcile. So that in life always peaceful and tranquil.

Roses, mawi-arsa: Yes, the same is also meant sincerity rose through the activities.

Telon: Flower eye drops for newborns and as an anti-septic. So that his eyes became clear.

Flower Boreh: Yes, one of them was but rather the fragrance of these flowers are favored of Allah, if it did not exist, it does not matter.

Rampe / Seven such (magnolia, roses, red rose, ylang-ylang, jasmine, calico): one of them was but rather the fragrance of these flowers are favored of Allah, if it did not exist, it does not matter.

Flower Kanthil: That is just over the scent of these flowers are favored of Allah, if it did not exist, it does not matter.

rice side dish, complete: it articulates tradition such as sympathy, or birthday, or perform rituals such as this,

Nyai table: lay a variety of food pastries. It articulates tradition Betawi culture to be transmitted to future generations.

From the above description it appears that the signs are associated with each other.

Nujuh Bulanan ritual ⇔scarf, cap, pronunciation Greetings (greetings ...), reading Qur'an (Surat ar-Rahman, Joseph and Mary), expressions of religious (Alhamdulillah, Allah subhanahuwata'ala, inshallah).

Betawi foods (cakes cecorot, native, Cake flunky blankets, and other snacks) ⇔Betawi culture scarce basket of envelopes ⇔joy ⇔for orphans

Tenong ⇔tradition of extended family relationships of the wife and the husband.

seven kinds of flowers ⇔water from seven wells: Various kinds of flowers: ²

Jasmine ⇔sincerity and friendliness ⇔patient, like humility, sincerity

Kenanga ⇔rather the fragrance of flowers is preferably Messenger ⇔so that children hereditary always remember, all of the "heritage" of heritage in the form of

² See also sabdalangit.wordpress.com (English Symbol (Meaning of Flowers) _sabdalangit's web_Build archipelago Righteous Character Luhur_files)

objects of art, traditions, art, culture, philosophy and spiritual science which contains the values of local wisdom (local wisdom).

Kantil / Cempaka ⇔ life success always harmonious; kewibawahan ⇔ awareness of spiritual appreciation of noble values in everyday life.

Flower Kanthil, Kanthil behavior, tansah kumanthil ⇔ rather the fragrance of flowers is preferably Messenger ⇔ To achieve spiritual knowledge and success outwardly and inwardly, everyone not only enough just to beg prayer, need appreciation would noble values in everyday life.

Cambodia ⇔ mark the position of the head of the deceased ⇔ Heading towards the harmony of nature of eternity and the core of the nature of the holy (holy spirit)

Red roses ⇔ rather the fragrance of flowers is preferably Prophet ⇔ birth of human beings to the mortal world (time); symbolized the mother; affection.

White roses ⇔ reconcile that always peaceful and prosperous life ⇔ Peace, prosperity and peace; father sky symbolism that paved our spirit into being, within the scope of the macrocosm,

Roses, mawi-arsa ⇔ sincerity through the activities ⇔ roses or awar-awar ben fresh, make the liver loses its flavor (genuine), as well as the sincerity of God or the power of the universe in bestow grace upon all beings, must be selfless.

Telon ⇔ anti-septic eye drops to clear the newborn ⇔ telon /three: won three (trinity jaya sampurna): Sugih banda, sugih ngelmu and sugih power; reminder to always be careful and vigilant; clear your mind and as a condition for the sanctity of life.

Flower Boreh, putihan ⇔ rather the fragrance of flowers is preferably Messenger ⇔ so that everything is always in a behavior, the behavior of pure sacred.

Rampe / Seven such (magnolia, roses, red rose, ylang-ylang, jasmine, calico) ⇔ over to the fragrance of the flowers is preferably Messenger ⇔ Seven (Pitu) meaningful hope to get help from god almighty Rice side dish ⇔ tradition ⇔ sympathy, birthday (the birth of the prophet)

Assorted pastries ⇔ tradition ⇔ Betawi culture

Through association-association of the above, it can be concluded that the meaning of that set are:

This ritual is about to be interpreted as an effort to preserve and transmit the Betawi culture to the next generation, so that cultural heritage is still present in daily life in this contemporary postmodern era.

Betawi culture is preserved articulations housed within a religion (Islam), while negating the potential of polytheism. In other words, the discourse that is constructed through the articulation is a monthly ritual in line with sharia nujuh religion (Islam), because the moment ritual was drawn by reading verses of the Koran (Qur'an), expressions into-an-Islam, which is the point node for all the moments (sign), like a flower – the Prophet preferred fragrance.

In fact, the socio-cultural practices more broadly, "salvation of pregnancy, such as 3 monthly or monthly 7 (nujuh Monthly), nothing in the teachings of Islam. That includes a new case in the religion. And all new case in religion is a heresy, and all heresy is misguidance." (Abisyakirah) expressed similar opinions,

"Tradition 4 months, 7 months and semisalnya when a wife was pregnant is usually done by some Muslims is not including the teachings of Islam. Then we shall leave it because the Prophet sallallahu 'alaihi wasallam as an imam and a model of our best and most perfect never do such traditions when his wife, Khadija radi' anha pregnant 4 months or 7 months 7 times in pregnancy." (Abu Fawaz Asysyirboony)

The event was also known *neloni* (salvation when the pregnancy was three months old), *mitoni* (at the age of seven months), and also *tingkeban*. Most Javanese, (and also in others, including Sunda, Minang, Dayak and others) believe that salvation *mitoni* or seven months, made after the pregnancy a mother even the age of 7 months or more. *Mitoni* purposes or *tingkeban* so that the mother and fetus are always maintained in the welfare and safety (Wilujeng, santosa, Jatmika, rahayu).

"Apparently *telonan*, *mitoni* and *tingkepan* often found in the middle of the community is a tradition that comes from Hinduism, namely in the Book of Hindu Upadesa page 6. This event is often also known as *Garba Wedana* (*garba* means the stomach, *wedana* means pregnant)." (Abu Fawaz Asysirboony)

However, in practice the social *diperlihat* through the video, do not use the term *mitoni*. The term was removed in vocabulary Betawi. The term *mitomi* into elements. Instead, the purpose of its activities, ie so that the mother and fetus are always maintained in the welfare and safety retractable, articulated in the social practice, so that a moment. Thus, the potential significance of this ritual as Hindu teachings was eliminated. As an opposition, *diartikulasikanlah* reading of *the Qur'an* which is the way of life of Muslims.

Flowers, as an element (which is polysemy) is pulled into an Islamic node became a moment articulated 'Prophet like fragrant flowers'. Similarly, the water element seven wells. In the socio-cultural practices of the wider, seven wells become moments pulled through the knot *hadits* of the Prophet. It can be seen at <http://www.majelisrasulullah.org/2012/03/mandi-tujuh-sumur-sunnah-rasulullah-saw-senin-12-maret-2012/>.

Meanwhile, other elements, such as food (pastries Betawi) is pulled into a moment into a nodal of Betawi culture. Meaning the standardization process is done by making a video about the ritual and printed into a book. It imply an efforts to redefine a number of moments in the node of Betawi culture and religion (Islam) and challenging the discourse of polytheism.

To perform the standardization of meaning carried by a descendant of the original Betawi beraagama Islam that has gained a high social status. Her name is Prof. Dr. Hj.Sylviana Murni, SH, M.Si, a native Indonesian female figure betawi strict, straightforward and discipline, is currently the Mayor of Central Jakarta (2008-2013). Born from a religious family and the discipline that makes the figure Sylvi successful. The event was held for his son.

As a member of the ruling class, Sylviana building a compliance organization - a process that makes forms of consciousness subordinate built without carrying out violence or coercion. The participants (especially the mothers and their daughters) attended as invited. A process of hegemonic meaning of the ritual. Politically, Betawi ethnic group becomes exist among other ethnic groups in Jakarta, because it has a form of ritual superstructures Betawi. Rituals that are part of the socio-cultural practices affect the economic activities that occupy the realm of buying and selling flowers at the Flower Market Rawa Belong.

Rawa Belong region close to Pesanggrahan making it suitable for farming and gardening. Betawi people Rawa Belong to become very fond of planting various flowers. Rawa Belong is also known as *panghasil* fresh flowers, especially orchids. The livelihood of the Betawi Rawa Belong flower mostly farmers (especially growers of orchids), fruit farmers, rice farmers and fish keeper. The farmers were then selling flower crops results in the outskirts of Palmerah Street. But the longer the narrowing

their agricultural areas, because more and more are sold for construction of residential, industrial, and others.

Rawa Belong Market is also a residential area that is dominated by ethnic Betawi. Therefore, not only as a center of interest, Rawa Belong became the destination if you want to hold ala Betawi wedding and bridal makeup *a la* Betawi. In this area there are villages Betawi Betawi tradition that is still very awake.

Betawi tradition appears also from the use of flowers as ornaments Betawi house. Ornament-ornaments contained Betawi traditional house usually cempaka flowers, sunflowers, and jasmine. Moreover, flowers are used in some ceremonies, relating to the life cycle of depressed individuals, such as the ceremonial "toward monthly". This ceremony is still strongly attached to the Betawi people in Kampung Rawa Belong.

The ceremony always use a serving dish and one of the most important is that there are seven kinds of flowers (magnolia, roses, red rose, ylang-ylang, jasmine, calico). Similarly, when the ritual burial of the placenta, akekahan, and marriage.

What are the socio-cultural practices that better show how the structure is set and changed - in the form of perwacanaan (form of discourses), which indirectly challenge the hegemony of the practice of other ethnic groups.

Indirectly, People Betawi Rawa Belong, West Jakarta (Haji Nur Ali Akbar / Babe Nunung) states: "It is expected to provide input to the Betawi people to maintain and improve the quality of the traditions of Culture of flower symbol." Meskipun he realized that the symbol of interest only as a supplement course, no one is obliged to do in the event of Betawi culture wear flowers, because the Prophet liked the fragrance so bungalah are always identical in every event.

Observers of Cultural Betawi (Betawi Cultural Institute Chairman: Yahya Andi Saputra) was of the view that flowers is only a tradition of hereditary and Prophet like fragrance. However there are mempercai if it does not do that (use of interest) will be cause and effect feels there is a lack or fear stricken. Nevertheless, he hopes, "... in the future the tradition of" flower symbols in Betawi culture "could be more helpful, informative, varied and entertaining; but did not become idolatrous".

Why did it happen? According florist Rawa Belong, West Jakarta (Rusli), "meaning flower is actually the most prominent of Javanese culture, because the Hindu culture was very strong in Java, Gajah Mada enter the area Sundanese to introduce the rich Sirma flowers, pilgrimage and others, and Batavia from Prince Jayakarta supposedly still descendants of kings in Java buga strong tradition of Hindu culture. "As a salesman, he hoped Betawi Cultural traditions can interpret different flower symbols in order to become a trendsetter for other cultures. Imam, another flowerist do not understand the meaning of the flower itself. He just run this business because of heredity. Interest that he sold more to the interests of pilgrimage to the tomb. Flower seven-way, in his understanding, the important thing is the interest consisting of 7 colors.

One person who has experienced one of the events that tradition (Bachtiar) also admitting that the interest relating to the Betawi event Rawa Belong only requirement because the Prophet liked floral fragrance that is used, if not using bungapun no problem. Anyway Rawa Belong is the hallmark of flowers / plants as part of the economic livelihoods. In the future, the tradition of flower symbol Betawi culture is maintained.

Conclusion

Video of the ritual *nujuh monthly* in Betawi culture Rawa Belong, West Jakarta which uses a seven-flowers using a number of sign (element) of flowers drawn into two moments through two nodes, namely: that the Betawi culture preservation of cultural heritage is still present in daily life in contemporary postmodern era and religious rituals (Islamic) through articulation reading the verses of the Qur'an, Islamic expressions, which is a node for all the moments (sign), like a flower - the Prophet preferred fragrance.

The fixation process of meaning is done by making a video about the ritual and printed into a book. It imply an efforts to redefine a number of moments in the nodal Betawi culture and religion (Islam) and challenging the discourse of polytheism. Fixation of significance was conducted. by an original-Islamic descendant of Betawi that has gained a high social status.

References

- Andrade, Jesús Alberto (2007), "*Structuration to research in information systems*" in *Opción*, septiembre-diciembre, año / vol. 23, número 054, Universidad del Zulia, Maracaibo, Venezuela, pp. 9-23
- Ardianto, Elvinaro (2007) *Komunikasi Massa Suatu Pengantar*, Bandung: Simbosa Rekatama Media.
- Blommaert, Jan (2005), *Discourse: Critical Introduction*, Cambridge University Press, Cambridge, New York, Melbourne, Madrid, Cape Town, Singapore, São Paulo
- Brown, Mary, (JUL 1992) "Flower Lore, Charms & Spells" in *Flower and Garden*, Volume 36, Kansas City, United States: KC Publishing Company
- Jørgensen, Marianne and Louise Phillips (2002), *Discourse Analysis as Theory and Method*, SAGE Publications, London, Thousand Oaks, New Delhi.
- Komala, Lukiati (2009) *Science Communication Perspective, Process and Context*, Bandung
- Kusumohamodjojo, Budiono (2000), *Diversity Indonesian Society*, Grasindo Jakarta
- Laclau, E. and Mouffe, C. (1985) *Hegemony and Socialist Strategy. Towards a Radical Democratic Politics*. London: Verso.
- Littlejohn, Stephen W., and Karen A. Foss, (2009) *Encyclopedia of Communication Theory*, California, SAGE Publications, Inc.
- Littlejohn, Stephen. W (1999), *Theories of Human Communication 6th*, Belmont California: Wadsworth Publishing Company,
- Macdonell, Diane (1986), *Theories od Discourse: An Introduction*, Oxford: Basil Blackwell Ltd .,
- Mills, Sara (1997), *Discourse, London: Routledge*
- Mulyana, Deddy (2011), *Communication Studies An Introduction*, Bandung: Remadja Rosda Karya
- Mulyana, Deddy and Jalaludin Rakhmat.ed. (1998). *Communication Between Cultures; Guide Communicating with People Different Cultures*. Bandung: Remadja Rosda Karya.
- Pawito (2008), *Communication Research Qualitative*, Publisher LKIS, Yogyakarta,
- Pigg, Stacy Leigh (1995), "The Social Symbolism of healing in Nepal" This *Ethnology* Volume: 34 Winter 1995 Publisher: University of Pittsburgh - Of the

Commonwealth System of Higher Education United States (<http://search.proquest.com/docview/205268427?accountid=34643>)

Riggins, Stephen Harold (ed) (1997), *The Language and Politics of Exclusion: Others in Discourse*, California: Sage Publications.

Rumondor, Alex (1995). *Communication Between Cultures*. Jakarta: The Open University

Schwartz, Stephanie (2015), *ArtFolds: Flower: The Meaning of Flowers, Volume 4 of ArtFolds Color Editions*, Studio Fun

Sugiyono (2007), *Understanding Qualitative Research*, Alfabeta, Bandung

Till, M. van (1996), "In search of Pitung; The history of an Indonesian legend "In: *Bijdragen tot de Taal - , Land- en Volkenkunde* 152 (1996), no: 3, Leiden, 461-482 (PDF-file was downloaded from <http://www.kitlvjournals.nl> 22 September 2015; 16:17 GMT).

West, Richard and Lynn H Turner (2008). *Introduction to the Theory of Communication* Third edition, Jakarta.

Internet

<http://ericharramain.blogspot.com/> (1969) (2008: 99)

<http://kitabhukumislam.blogspot.co.id/>

<http://profil.merdeka.com/indonesia/s/sylviana-murni/>

<http://www.cnnindonesia.com/gaya-hidup/20150213121330-269-31881/sekelimit-kisah-pasar-bunga-terbesar-di-asia-tenggara/>

<http://www.theoi.com/Flora1.html> ; <http://rangkaianbunga.info/bahasabunga/> ;

<https://rianiflower.files.wordpress.com/> <https://en.wikipedia.org/wiki/Plant>

Symbolism

<https://abisyakirah.wordpress.com/2013/10/22/acaratujuhbulananwanitahamilislami>

kah/

quoted from Salafi Muslim Magazine / Issue XIX / Rabi al-Awwal /

1418/1997, Sakinah Family, title: Pregnancy Month Seven event,

Islamikah ?, it , 14; [Http //: almuslimah.co.nr](http://almuslimah.co.nr)

<https://abufawaz.wordpress.com/2014/10/20/hukum-tradisi-4-dan-7-monthwhen-pregnant-woman-in-sight-islam/>