

***SYMBOLIC COMMUNICATION OF THE TUNTUNG PANDANG (KONDANG)
SKULLCAP AS A REGIONAL SYMBOL OF TANAH LAUT REGENCY***

**KOMUNIKASI SIMBOLIK KOPIAH TUNTUNG PANDANG (KONDANG)
SEBAGAI SIMBOL DAERAH KABUPATEN TANAH LAUT**

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ABSTRACT

This study collected data through analysis of the Tanah Laut Regency news portal which reviewed the Regent's use of the Tuntung Pandang skullcap at various official events. A qualitative approach was used to explore the symbolic meanings contained in this skullcap and how society received and communicated these meanings. The research results show that the Tuntung Pandang Kopiah is not just traditional clothing or a symbol of formality, but is also an important marker of cultural identity for the people of Tanah Laut. This symbol contains values such as tradition, authority, and courage which are closely related to the position of Regent. This research provides a new contribution by describing the complex relationship between the symbol (Tuntung Pandang skullcap), the object (Regent of Tanah Laut), and the community's interpretation or understanding of the symbol. Through the approach of Peirce's semiotic theory and Ogden and Richards' Triangle Theory, this research highlights that cultural symbols not only have aesthetic value but are also an important tool in building the social and cultural identity of a community. This research also explores the meanings implicit in the use of symbols and how these symbols play a role in building identity and social solidarity in local communities..

Keywords: *Tuntung Pandang Skullcap, Cultural Symbol, Tanah Laut Regency, Semiotic Triangle Theory, Cultural Identity.*

ABSTRAK

Penelitian ini mengumpulkan data melalui analisis portal berita Kabupaten Tanah Laut yang mengulas penggunaan kopiah Tuntung Pandang oleh Bupati Tanah Laut di berbagai acara resmi. Pendekatan kualitatif digunakan untuk mengeksplorasi makna simbolik yang terkandung dalam kopiah ini dan bagaimana masyarakat menerima dan mengomunikasikan makna-makna tersebut. Hasil penelitian menunjukkan bahwa Kopiah Tuntung Pandang bukan hanya sekedar pakaian adat atau simbol formalitas, tetapi juga menjadi penanda identitas budaya yang penting bagi masyarakat Tanah Laut. Simbol ini mengandung nilai-nilai seperti tradisi, kewibawaan, dan keberanian yang berkaitan erat dengan jabatan Bupati. Penelitian ini memberikan kontribusi baru dengan menggambarkan hubungan yang kompleks antara simbol (kopiah Tuntung Pandang), objek (Bupati Tanah Laut), dan pemaknaan atau pemahaman masyarakat terhadap simbol tersebut. Melalui pendekatan teori semiotika Peirce dan Teori Segitiga Ogden dan Richards, penelitian ini menyoroti bahwa simbol budaya tidak hanya memiliki nilai estetika tetapi juga menjadi alat penting dalam membangun identitas sosial dan budaya suatu masyarakat. Penelitian ini juga mengeksplorasi makna-makna yang tersirat dalam penggunaan simbol-simbol dan bagaimana simbol-simbol tersebut berperan dalam membangun identitas dan solidaritas sosial dalam masyarakat lokal.

Kata Kunci: Kopiah Tuntung Pandang, Simbol Budaya, Kabupaten Tanah Laut, Teori Segitiga Semiotika, Identitas Budaya

INTRODUCTION

Tanah Laut Regency, South Kalimantan, Indonesia is home to the Kopiah Tuntung Pandang, also known as Kopiah Kondang, a cultural symbol of great significance. This skullcap not only functions as traditional clothing and

accessories but also contains a deep symbolic value in the context of social communication and local cultural identity. Tanah Laut Regency is famous for its cultural diversity, which reflects the complexity of its society.

The Tuntung Pandang skullcap is a symbol that represents this diversity, both in terms of religion and culture. In essence, symbols such as the Tuntung Pandang Kopiah play an important role in preserving and passing on local cultural values that are deeply rooted in society. Religious people and traditional communities usually wear the Tuntung Pandang skullcap at various important events such as traditional ceremonies, weddings, and religious events.

This shows that this skullcap is not just clothing, but is also a symbol of the values upheld by the people of Tanah Laut Regency. This research aims to find out in more detail the symbolic meaning of the Tuntung Pandang kopiah as a symbolic communication tool in the context of local culture and identity.

It is hoped that a deeper understanding of this symbol will provide broader insight into how traditional symbols such as the Tuntung Pandang Kopiah influence people's perceptions and social interactions..

Clothing is a semiotic tool and communication machine (Umberto Eco.1974) in (Winarni, n.d.). Clothes are one of the objects that can actually convey non-verbal messages to the person communicating because they can convey messages.

Communication is a symbolic process and one of the basic human needs is symbolization or the use of symbols. Only humans use symbols, and this is what differentiates them from other creatures. Ernst Cassirer said, what makes humans superior (Efendil et al., 2023) to other creatures is our privilege as an animal symbol (Animal Symbolicum).

This research aims to explore more deeply the symbolic meaning of the Tuntung Pandang Kopiah as a symbolic communication tool in the context of local culture and identity. It is hoped that

a deeper understanding of this symbol can provide broader insight into how traditional symbols such as the Tuntung Pandang Kopiah, influence people's perceptions and social interactions.

The method used in this research includes semiotic analysis. To explore the symbolic meaning of the Tuntung Pandang Kopiah in Tanah Laut Regency, we carried out a semiotic and semantic analysis of the product.

This approach examines how cultural symbols function as signs, how meaning is formed through social interpretation, and their essential meaning (which is realized in design, materials and function).

This approach allows a deeper understanding of how social perceptions of meaning (signification) influence social perceptions and local cultural identity. A hermeneutic approach was used in data analysis to reveal the symbolic meaning contained in the Kopiah Tuntung Pandang.

It is hoped that this study will not only provide a theoretical contribution to the study of symbolism and symbolic communication, but also provide practical value in advancing the preservation of local culture in Tanah Laut Regency.

It is hoped that a deeper understanding of the meaning and function of the Tuntung Pandang Kopiah can help preserve unique cultural identity and strengthen social solidarity in a society that is increasingly open to global influences.

RESEARCH METHODS

This research uses a qualitative approach to understand in depth the symbolic meaning of the Tuntung Pandang Kopiah. A qualitative approach allows researchers to examine the cultural context, the values contained in

these symbols, and the social interpretation of these symbols.

One of the most famous theories is the semiotic triangle theory developed by Richard and Ogden. Three interrelated elements or entities are believed to exist in the dictionary according to this theory (*Teori Segitiga Semiotik Ogden Dan Richard | PDF*, n.d.). Apart from that, researchers also studied using Charles Sander Peirce's Triangle theory.

LITERATURE REVIEW

Triangle Semiotic Theory



Figure 1. Triangle Semiotic Theory Peirce

Sumber : (Shahreza, 2018)

The two triangular lines show a direct relationship between the first, interpretation and thought or reference. The second point lies between interpretation and symbol. However, the relationship between symbol and referent is indirect or implied (represented by a dotted line). This means that the symbol is not a direct representation of the object. Without active human thought, symbols would have no meaning and instead become objects that have no meaning. A reference or object has a use, activity or function (Shahreza, 2018). "Skull" is a term used to describe a combination of symbols or words that connect reference and thought, creating meaning.

According to Charles Sander Peirce, the triangle theory of meaning consists of signs, objects, and interpretants. Peirce said that the form of signs is words. An object is something

referred to by a symbol. The interpreter is a symbol that exists in someone's mind about what the symbol means. Therefore, something represented by symbols has meaning (Sobur, 2006).

Meanwhile, in Ogden and Richard's view, symbols have an associative relationship with ideas and references or the reference world (CK Ogden and I.A Richard, 1960: 11 in (Program et al., n.d.)). The meaning of Ogden's description explains three types of meaning, namely:

- Inferential meaning is the meaning of a word or symbol of an object, thought, idea, concept referred to by that word. The process of giving meaning (references process) occurs when we connect a symbol with what the symbol points to (referent/reference).
- Meaning that shows meaning (significance) is a term as far as it is connected to other concepts.
- International meaning is the meaning intended by the user of the symbol.

Product Semantics Analysis

Semantics is a fundamental concept in semiotics, the theory of signs. "Product semantics is the study of the meaning and symbolic properties of objects in relation to the psychological and social context of their use. The meaning of an object is the sum of all the contexts in which the object is found." (Krippendorff and Butter, 1984 in (Vihma & Väkeva, 2017)

Symbolic Communication

Symbolic communication is the intentional transmission of propositional information conveyed through symbols using a learned and socially shared signal system (Buck & VanLear, 2002).

According to Deddy Mullyana in (Efendi et al., 2023), In the principles of communication, communication is a

symbolic process, meaning that a group of people agree on certain symbols. Symbolic communication is the flow of communicating ideas and understanding verbally and nonverbally. Communication occurs when the sender of the message and the recipient of the message are equal. In this case, communication is the way the message conveyed by the sender influences the recipient of the message. Communication is a social process because it brings individuals into interaction. This communication plays an important role between the communicator and the communicant. Communication can be said to be a process of symbolic interaction because thought patterns can be structured into message content using symbolic language which includes messages, words, non-verbal behavior and objects that can be agreed upon by both parties. Symbols are a communication process that is influenced by increasing social context. culture in society.

These signs or symbols are used in communication between humans using spoken language in the form of sounds, including words, sentences, numbers and other characteristics with the aim of asking for help. Nonverbal signs or symbols such as body posture, facial expressions, and other body parts are then used to strengthen the meaning of the message expressed.

Communication regarding clothing is based on codes, and knowledge varies depending on a person's social standing and the appearance of certain clothing (McCracken & Roth, 1989).

History of the Tuntung Pandang Skullcap

The Tuntung Pandang skullcap is a type of traditional skullcap which has deep cultural meaning and value for the

people of Tanah Laut Regency, South Kalimantan, Indonesia. Its history reflects a long heritage of rich local culture and traditions.

Kondang is a product that uses Sasirangan as its raw material. Kondang is an abbreviation of Kopiah Tuntung Pandang, a typical skullcap of Tanah Laut Regency. (*Media ITM | Menggerakkan Ekonomi Jorong Melalui Kondang*, n.d.)

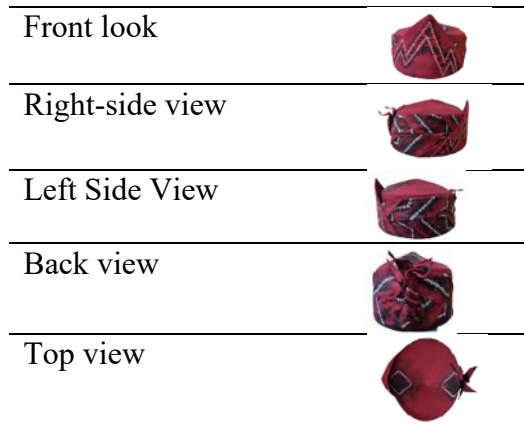
The Tanah Laut Regency Government is seriously committed to preserving Kondang through Tanah Laut Regency Regional Regulation Number 32 of 2022 concerning Kopiah Tuntung Pandang (Kondang).

The aim of this regulation is to make Kondang a binding force, unifying and strengthening the character of the people of Tanah Laut Regency. Kondang itself symbolizes the relationship between humans and God, fellow humans and their diversity, and the environment.

This regulation also requires male officials in Tanah Laut Regency to wear official clothing on Thursdays, Fridays, certain events and celebrations, holidays and anniversaries of Tanah Laut Regency. The Tuntung Pandang skullcap itself is known to have existed since the time of the kingdoms. control the region. In order to preserve and advance regional cultural values as well as cultural characteristics and traditions of Tanah Laut Regency, it is necessary to issue further regulations regarding KONDANG (PERBUP TALA No. 32 (Salinan), n.d.). Kondang has been preserved and protected by Tanah Laut Regent's regulation Number 32 of 2022.

Kondang Philosophy (Kopiah Tuntung Pandang)

Table 1. Tuntung Pandang skullcap details (PERBUP TALA No. 32 (Salinan), n.d.)



In accordance with (PERBUP TALA No. 32 (Salinan), n.d.), BAB II Pasal 3 that reads :

(1) The front is triangular in shape as is the laung, a typical headband of the Banjar people, South Kalimantan, where this triangle is a symbol of the relationship between humans and the creator (Hablumminallah), the relationship between fellow humans (Hablumminannas) and the relationship between humans and the environment.

(2) The right and left coils in two rows crossed at the front and tied at the back, are a symbol of the plurality of the people of Bumi Tuntung Pandang which has a diversity of ethnicities, religions and cultures which bind, unify and strengthen the character of the people of Bumi Tuntung Pandang.

(3) On the back of the skullcap there are two knots. These two knots are a symbol of a bond which refers to the verse of the Qur'an, Surah Ali Imran, 103, which means the following: "And hold fast, all of you to the rope (religion) of Allah, and do not separate, and remember Allah's favor upon you when You were (during Jahiliyah) enemies, then Allah united your hearts, so that by HIS grace you became brothers, whereas (at that time) you were on the edge of hell, then Allah saved you from there. Thus Allah explains His verses to you, so that you may be guided."

(4) The first knot is the symbol "Lam Jalalah", which has the meaning of

prayer or to protect us from evil intentions and supernatural disturbances. Lam J alalah was solved by Alif Lam Lam Ha which means "La ilaha Illalah La Haula Wala Quwwata Illa Billah" The secret of Allah, Adam, and Muhammad which is believed to prevent Satan from leaving and dispel "Parang Maya" or teluh from approaching us.

(5) The second node is encrusted with the silhouette of a deer's horns as the main symbol of the Bumi Tuntung Pandang mascot.

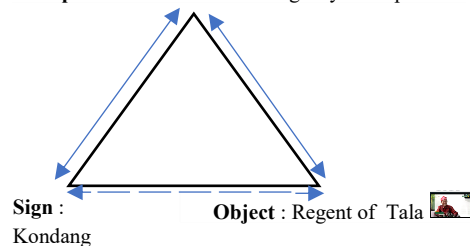
(6) At the top, the circle is a symbol of the earth where humans live. The circle shape also depicts the distinctive character of the "Kondang" peci because it uses material from the peci which has become characteristic of the Banjar people.

(7) The famous images as referred to in paragraphs (1) to paragraphs (6) are listed in the Attachment which is an inseparable part of this Regent's Regulation.

RESULTS AND DISCUSSION

This study provides a deeper understanding of how the Tuntung Pandang Kopiah functions as a cultural symbol of the people of Tanah Laut Regency. Using the symbolic triangle theoretical framework, this analysis not only identifies the meanings contained in these symbols, but also examines how these meanings are formed, received and communicated in a broader cultural context.

Interpretation : Tanah Laut Regency news portal



n Peirce's model, meaning is created through a series of signs to the interpreter. Peirce also said that symbolic forms are words. Everything that satisfies the following two conditions can be called an expression (symbol).

- 1) Can be understood using the five senses and perception.
- 2) functions as a symbol (represents something else) (Vera, 2014).


Regarding this research, Regent Tala used the symbol (word) Kopiah to refer to real objects: Kopiah is known every day. The word "Kopiah" was then connected to the image he used during the Nusaraya podcast, an image that represents the "marker" element of Peirce's semantic triangle theory.

DISCUSSION

In the context of Peirce's semantic triangle theory, there is an assumption that meaning is produced by signs connected to the interpreter. Symbolic form in this theory is a word or expression that symbolizes or represents a certain object or concept.

Let us explain the relationship between the word "Kopiah" used by the Regent of Tanah Laut (Tala) in the context of Peirce's semantic triangle theory:

Table 2. Analysis Based on Peirce's Triangle Semantic Theory

Sign	
Object	A skullcap that is used daily by the people of Tanah Laut Regency.
Interpretant	The relationship or interpretation between the word "Kopiah" and a real object (the skullcap used daily by the Tala

community) is the interpretant in Peirce's semiotic theory.

Symbol (Kopiah Tuntung Pandang): The Kopiah Tuntung Pandang is the main symbol in this context. In semiotics, this symbol not only reflects the physical existence of an object (a skull worn by a ruler), but also contains meaning that goes beyond its physical aspect. This skullcap is a visual representation of the cultural identity and authority associated with the regent as a regional leader. This peci or skullcap is included in the realm of symbolic thought of Indonesian leaders in the history of Indonesia's progress (Kertamukti, n.d.).

The object (Regent of Tanah Laut) is the Regent of Tanah Laut, where the object bears the symbol (Tutung Pandang skullcap). In this context, the Regent functions as the main user of the symbol in official activities and traditional ceremonies in Tanah Laut Regency. This skullcap is not only part of the Regent's formal attire, but also strengthens his image and identity as a community leader. Communication regarding clothing is based on codes, and knowledge varies depending on a person's social standing and the appearance of certain clothing (McCracken & Roth, 1989).

The reference or thought is that the Tuntung Pandang skullcap not only functions as a physical representation of the Regent's position, but also contains meanings attached to it by local society and culture. The use of this skullcap creates thoughts and associations that go beyond the Regent's physical presence, involving values such as tradition, honor and authority associated with the position.

This research not only describes how the symbol (Tutung Pandang

skullcap) is connected to the object (Regent of Tanah Laut), but also explains how the meanings of this symbol are formed and accepted in a wider social and cultural context. The use of Peirce's semiotic triangle theory helps in understanding the complexity of cultural symbols and how they contribute to the construction of identity and public image. Several important approaches can be taken to increase our understanding of the meaning and function of the skullcap in a broader cultural context.

1. **Symbolism and Cultural Identity:** The Tuntung Pandang skullcap not only functions as a physical characteristic and formal clothing but also conveys a message about the cultural and social identity of the Regent of Tanah Laut. This symbol has meaning beyond its practical function as a head covering but symbolizes the rich tradition, authority, and responsibility of local (Regional) leaders.
2. **Understanding in Peirce's Semiotic Theory:** In the context of Peirce's semiotic triangle theory, Kopiah Tuntung Pandang is a good example of how symbolism arises through a complex relationship between signs, the objects they represent, and their interpretation by society. The use of the word "Kopiah" by the Regent of Tanah Laut combines observations of this symbol.
3. **Cultural Communication and Local Identity:** The use of the skullcap is not only a sign of personal identity, but also as a powerful means of communication to strengthen social solidarity and recognition of local cultural values. The Tuntung Pandang skullcap contributes to the preservation and development of the cultural heritage of Tanah Laut as

well as the promotion of cultural diversity as a valuable treasure.

4. **Social and Cultural Implications:** This study highlights the importance of cultural symbols in building and strengthening social networks, as well as maintaining the identity of local communities in the era of globalization. The use of semiotic theory in this research also shows that symbols such as the Tuntung Pandang Kopiah not only have aesthetic or ritual value, but are also an important tool in understanding and strengthening cultural identity.
5. **Relevance for Community Development:** An in-depth understanding of the meaning and function of the skullcap can provide guidance for efforts to preserve and develop local culture in Tanah Laut. This not only impacts local communities, but also has the potential to increase cultural tourism and draw external attention to the region's cultural riches.

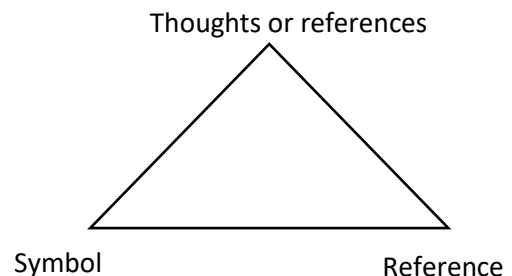


Figure 2. Semiotic Triangle Ogden dan

Richards (Aminuddin, n.d.)

According to Ogden and Richards, symbols have an associative relationship with the ideas and references they represent. This means that symbols such as the Tuntung Pandang skullcap are not just physical objects, but also carry meaning and value related to their use in cultural and social contexts. As a regional symbol of Tanah Laut Regency, Kopiah Tuntung Pandang has a complex

relationship with its users, especially Tanah Laut Regency. The use of a skullcap is not only a sign of personal status and identity, but also functions as an expression of ideas, values and cultural identity embedded in a society. The meanings that emerge for the audience and the public who see the use of this skullcap are also not static, but are continuously formed based on ongoing social and cultural interactions. This is in accordance with semiotic theory which argues that symbols such as skullcaps do not have a single meaning, but can have many interpretations depending on the context of use and the cultural background of the user. For the Regent of Tanah Laut, wearing the Tuntung Pandang skullcap can be a way of communicating his identity as a regional leader as well as an effort to maintain and strengthen his sense of belonging and solidarity with the community. Therefore, the use of a skullcap is not just a symbolic act, but is also a complex and in-depth form of communication in the cultural and social context of Tanah Laut Regency.

By utilizing theories such as Pierce's triangle and the views of Ogden and Richards, the research results explore the meanings implicit in the use of this symbol, as well as how this symbol plays a role in building identity and social solidarity in the local community.

CONCLUSIONS AND SUGGESTIONS

This study of the Tuntung Pandang skullcap as a regional symbol of Tanah Laut Regency was analyzed using Pierce's triangle theory and Ogden and Richards' views on symbolic communication, as well as exploring the complexity of the symbol's meaning in cultural and social context and depth. Based on Pierce's triangle theory, the

Tuntung Pandang Kopiah functions as an expression that connects with a broader object: the identity and local cultural values of Tanah Laut Regency.

Tanah Laut Regency uses it not only as a physical form, but also as symbolic communication that strengthens the sense of identity and social solidarity in society.

On the other hand, Ogden and Richards' views emphasize that symbols such as the Tuntung Pandang skullcap have the capacity to express deep and varied meanings, depending on the context of use and social interpretation.

Therefore, this research not only explains the role of the Tuntung Pandang Kopiah in preserving local cultural heritage, but also how these symbols contribute to the process of individual self-identification and community solidarity in Tanah Laut Regency actively participating.

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