



The Meaning of Songkok Recca Semiotic Perspective in Nusantara Module Activities for Independent Student Exchange Participants 2

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Abstract

All regions in Indonesia from Sabang to Merauke have different cultures, from dance, music, clothing to handicrafts which have unique characters, identities, symbols and philosophies that are characteristic of each region. Through the Indonesian Independent Student Exchange (PMM) 2 inbound Nusantara Module activity at Padjadjaran University, students from South Sulawesi had the opportunity to introduce one of the cultural heritages owned by the Bugis Bone tribe, namely songkok recca as an identity or marker for men. This research aims to determine the meaning contained in songkok recca in Bone district in relation to the strata or social status of the Bugis community in Bone district. Research that utilizes a qualitative approach to data collection is obtained from sources or informants who are Bone Regency cultural figures, as well as Songkok Recca craftsmen. Songkok recca is a symbol of power which can be seen from the material of the songkok breaker which is made of pure gold. There are rules for those who wear songkok recca, each of which is seen from the social strata such as nobles, children of kings, slaves and servants.

Keyword: Songkok Recca , Semiotic, Archipelago Module, PMM

Abstrak

Seluruh daerah di Indonesia dari Sabang sampai Merauke mempunyai budaya yang berbeda-beda, mulai dari tari, musik, pakaian hingga kerajinan tangan yang mempunyai keunikan karakter, identitas, simbol dan filosofi yang menjadi ciri khas masing-masing daerah. Melalui kegiatan Pertukaran Mahasiswa Merdeka Indonesia (PMM) 2 inbound Modul Nusantara di Universitas Padjadjaran, mahasiswa asal Sulawesi Selatan berkesempatan untuk memperkenalkan salah satu warisan budaya yang dimiliki suku Bugis Bone yaitu songkok recca sebagai identitas atau penanda bagi laki-laki. Penelitian ini bertujuan untuk mengetahui makna yang terkandung dalam songkok recca kabupaten Bone dalam kaitannya dengan strata atau status sosial masyarakat Bugis di kabupaten Bone. Penelitian yang menggunakan pendekatan kualitatif pengumpulan datanya diperoleh dari narasumber atau informan yang merupakan tokoh budaya Kabupaten Bone, serta pengrajin Songkok Recca. Songkok recca merupakan simbol kekuasaan yang terlihat dari bahan pemecah songkok yang terbuat dari emas murni. Bagi pemakai songkok recca terdapat aturan-aturan yang masing-masing dilihat dari strata sosial seperti bangsawan, anak raja, budak dan abdi.

Kata Kunci: Songkok Recca, Semiotika, Modul Nusantara, PMM

Introduction

Indonesia is known as a maritime country, an archipelagic country with 34 provinces with a total of 17,000 islands, 714 tribes, 6 religions, and 1001 different languages (Azanella Ayu, Luthfia Tamtomo Bhayu & Velarosdela Nuris, 2019). From the large number of islands, various kinds of cultures were born because the people of each island developed their own culture according to their level of development and environment, giving rise to a diversity of ethnicities, languages, beliefs and religions which required the people to uphold tolerance. In accordance with the goals the government wants to achieve through a program from the Ministry of Education, Culture, Research and Technology, namely MBKM with the Independent Student Exchange (PMM) program which aims to develop knowledge about cultural values among students.

All regions in Indonesia from Sabang to Merauke have different cultures, from dance, music, clothing to handicrafts which have unique characters, identities, symbols and philosophies that are characteristic of each region. Culture can also be a state asset because it can generate income for the country, and one of them is that local handicrafts can compete with products from abroad because local handicrafts have many inherent values that explain their pedigree or what we usually call cultural heritage. The head covering is an identity for men as is the crown.

Through the Nusantara Module activity of Independent Student Exchange (PMM) 2 inbound at Padjadjaran University, students from South Sulawesi had the opportunity to introduce one of the cultural heritages owned by the Bugis Bone tribe, namely songko recca' as an identity or marker for men as a crown and also used as a symbol of a region's traditional identity. Like Aceh, which is famous for its meukotop skullcap, Balinese people know it as

udeng, while in South Sulawesi, precisely in Bone district, it is known as songkok recca, which is also commonly called songkok to Bone, whose existence cannot be separated from one of the villages in Awangpone sub-district, precisely in Pacing village. .

The research that is relevant to this research is research conducted by Asriani Alimuddin in 2018 entitled "Songkok Recca' Symbolic Communication in Bone Regency". The results of the research show that the songkok recca is a symbol of power as seen from the slanting material which is made of pure gold thread. In line with researchers who want to interpret songkok recca from a semiotic perspective in the activities of the Indonesian archipelago module for Independent Student Exchange 2 participants.

Messages in semiotics are a construction of signs through relationships to produce meaning similar to what Zoest expressed, namely that communication is carried out with the help of signs, and the process of giving meaning plays an important role in communication (Zoest, 1993). Statements about meaning have attracted the attention of philosophers, psychologists, linguists, sociologists and anthropologists for the past 200 years. All attempts to define its true meaning have failed (Fisher, 1968). A message is a series of symbols or signals created by someone with a specific intention, hoping to succeed in causing something. Messages can also be interpreted as statements that cause something. Messages can also be in the form of codes in the form of symbols or symbols that have meaning. Charles Sander Pierce (1839-1914) argued that humans think in signs and are an element of communication. A sign will become a sign if it functions as a sign. In semiotic theory, a relationship is found between one sign and another so that it has many meanings for the object being studied. Semiotics is the science of signs in social life and is also a branch of science that correlates with the study of signs and the process of using signs.

Research Methods

This research was carried out at the Faculty of Communication Sciences, Padjadjaran University, Jatinangor. The approach used in this research is qualitative research to interpret the symptoms that occur using various existing methods. Ahmad Tanzeh (2009) explains that in qualitative research, data collection is carried out with a research focus, data is obtained from two types, namely human and non-human. Data from humans is obtained from sources or informants who are research subjects. By collecting data which can be in the form of words and images. The informants in this research were Bone Regency cultural figures, as well as Songkok Recca craftsmen

Result and Discussion

Through the Nusantara Module activities, namely the holding of a cultural festival held at the Faculty of Communication Sciences, Padjadjaran University on 29 October 2022 which was attended by participants of the Independent Student Exchange (PMM) 2 program, consisting of eighteen provinces in Indonesia, introducing their respective cultures. starting from traditional clothing, typical food, to dancing and singing regional songs. As is known, Indonesia has many provinces, which has an impact on the many cultures that every PMM 2 program participant understands.

Students from South Sulawesi, especially Bone Regency, had the opportunity to introduce songkok recca which is a very famous ancestral heritage and has become an icon of the Bugis tribe in Bone Regency. In the beginning, songkok recca was only used by smart people (Tau acca or Ure' acca) which was made from beaten palm leaf fronds (direcca-recca) which in the Bugis language, fiber is called recca, which is why it is called songkok recca. The midrib fibers of palm leaves are white but after two to three hours they turn brownish and to turn them black requires soaking in mud for several days. In line with the results of the interview with Mr A.R: "In the beginning, why was it called

songkok recca because the wearer was an intelligent, intelligent person or U recca is a summary of ure acca' (intelligent person)."

In the beginning, people who used plain Recca songkoks were intelligent people or teachers, but during the reign of King Bone XXXII Lamappanyunkki in 1931 there was a shift so that Recca songkoks became oversized songkoks or official skullcaps for kings, nobles and royal courtiers. As a distinction between degrees at that time, because those who had a lot of wealth were nobles, gold fringed wire (Recca pulaweng) was decorated with different thicknesses which indicated the social strata of the wearer. The higher the gold thread coiled on the Recca songkok, the higher the level of nobility who wears it. So that Sombayya ri Gowa and Petta Mangkaue in Bone as well as kings of equal standing had the right to use the highest gold circle (about one centimeter remaining without a gold thread wrapping).

Songkok recca is made from palm leaf midrib fibers using a beating technique (Direcca-recca) and all that remains is the fiber. The fibers which are initially white will turn brownish after two to three hours and to turn them black you need to soak them in mud for several days. There are coarse and fine fibers, so to make a smooth Recca songkok, the fiber used must be fine, and coarse fiber will produce a Recca songkok that is somewhat rough depending on the order. To weave the fibers until songko recca is formed, you use a mold or in Bugis assareng which is made from the wood of the jackfruit tree which is shaped like a songkok. The assareng is what is used to assemble the fibers into a songkok, the size depends on the size of the assareng. Palmyra palm trees are often found in Awangpone sub-district, so the famous songkok recca craftsmen come from Awangpone sub-district, precisely in Pacing village. Almost all the people of Pacing village, specifically in Sawange hamlet, work as songkok recca craftsmen, as stated by Mrs.

To make songkok recca is not easy, it takes up to two weeks as stated by Mrs. ". In the past, there were rules for wearing songkok recca, nobles or high-ranking officials (kings) and children of kings who were considered to be of blue blood (Maddara Takku), Mattoala's children, were allowed to wear songkok recca, all of which were made of pure gold. The group called Arung Mattola Menre, descendants of Arung Manrapi, descendants of Arung Sipue and descendants of Arung can use a recca songkok whose gold width is three-fifths of the height of the songkok. Among the Rajeng Matase, Rajeng Malebbi can use a Recca songkok whose gold width is half the height of the songkok. The Tau Deceng, Tau Meradeka and Tau Sama groups are only allowed to use songkok recca with gold discs. There is a group called Ata which is not intended to use songkok recca at all. As explained by Mr A.R, a cultural observer from Bone, "In the past, songkok recca covered in real gold in the form of threads were only used by kings. The higher the gold, the higher the social strata or status."

As time goes by, people no longer see differences in strata or social status in using songkok recca. The previous rules no longer apply so all levels of society can use them. However, it is still special because it shows the wearer's authority and identity for the Bugis Bone people. Currently, songkok recca is not only owned by nobles or kings, but those who understand the theory of songkok recca will not use it carelessly. Songkok recca is also a marker of "who we really are". Regardless of the royal period, all groups can use it regardless of strata or social status, so it is called Songko' To Bone, which means songkok of all Bone people.



Gambar 1.1 Songkok Recca yang digunakan oleh Bapak Bupati Bone Dr. H. A. Fahsar M. Padjalangi, M.Si.
Sumber: Google



Figure 1.2 Songkok Recca Mosque
Source: Google



Figure 1.3 PMM students
Source: Personal Documentation



Figure 1.4 South Sulawesi PMM students

Source: Personal Documentation

Conclusion

Indonesia, with its great diversity, produces many cultures for every ethnic group. Through the PMM program with the Nusantara Module

activities which are carried out through art performances, namely cultural festivals. Students from South Sulawesi had the opportunity to introduce one of the cultural heritages owned by the Bugis Bone tribe, namely songkok recca as an identity or marker for men known as songkok recca or commonly called songkok to Bone whose existence cannot be separated from one of the villages in the sub-district. Awangpone is precisely in Pacing village. Songkok recca is made from palm leaf midrib fibers by beating them (Direcca-recca) until only the fibers remain. The plain black songkok recca is called the songkok of intelligent people and teachers which symbolizes intelligence and credibility. The songkok recca is called the songkok pemiring worn by the King. The edge has real gold thread. The circular gold thread gives the meaning that the higher the gold circle, the higher the strata or social status. the wearer. Songkok recca, whose edges are woven with silver thread, is generally used by kings outside Bone district, which also has the same meaning as the gold songkok pemiring. The silver thread means that the songkok wearer is a king from outside Bone district. Songkok Recca is not only a head covering or fashion, it was also born as a meaningful distinction that describes social strata or status, leadership, identity and pride of the Bone Bugis people. As time goes by, people no longer see differences in strata or social status in using songkok recca. This rule no longer applies so all levels of society can use it.

References

