The Meaning of the Ngatir Tradition as a Form of the Message of Peace in Islam in Cipanas Village, Lebak Regency: Van Leeuwen's Model of Social Semiotic Analysis Study

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Abstract

Tradition is often the identity of a place because we can see what kind of background a cultural form is formed from tradition. The ngatir tradition is a face of tradition that must be preserved and preserved, the uniqueness of this tradition is that it contains a lot of interpretations of meaning that cannot be interpreted with ordinary understanding, so a special way is needed to dissect the meaning and meta-functions of the meaning of the tradition, namely using the building structure—Van Leeuwen’s theory in multimodality semiotic analysis. The researcher analyzed multiple semiotic modes in which the signs in the documentation were dissected in depth. They were expected to provide a detailed explanation of the meaning content of the ngatir tradition.

Keywords: Meaning, Tradition, Worry, Culture, Multimodality, Social Semiotics.

A. INTRODUCTION

The ngatir tradition is a tradition that has existed since the days of our ancestors in Cipanas Village, Lebak Regency. Ngatir itself is a food exchange tradition held every Islamic month, namely on the 12th of Maulid (Mulund) and 15th of Rowan (Rush). The tradition of ngatir is usually followed by all men in Cipanas Village, including children and the elderly. The ngatir tradition aims to share and is a form of gratitude and is applied in the form of alms (Mutaqin, 2015).

Ngatir is a cultural heritage that needs to be preserved because, in tradition, ngatir is full of the meaning and values of life that adhere to Islamic teachings. Ngatir only exists in Cipanas Village, a unique culture born from the Best Village in Lebak Regency as a pilot village (2018 Lebak Regent Award).

Cipanas Village is a village in the Lebak Regency which borders the Bogor Regency. Cipanas Village itself is not a remote village. It is called a religious village because it has nearly 140 Islamic boarding schools scattered in every village. In one village, at least one Islamic boarding school and one or two religious figures are present, so there is often a different understanding, even though it does not cause significant
problems. For example, in determining the beginning of one Ramadan, it is always different from one village to another, this is what causes inconvenience to the people of Cipanas village so that the existence of this tradition of worrying becomes an arena for sono or reconciling the understanding of scholars or the community, because even though one Ramadan is initially determined different but in the implementation of the tradition of ngatir all carry out at the same time.

Ngatir then becomes local wisdom with high social values and the accompanying potentials, which should be developed and preserved as part of the dynamics of socio-cultural change and modern life. Local wisdom is basically a product of a past culture which is continuously used as a guide in life, even though it has local values but the values contained therein are universal (Mutaqin, 2015)

This ngatir tradition is a tradition that unites the differences between the people of Cipanas Village. Given that Cipanas Village has 120 Islamic boarding schools, including Salafi and modern (Cipanas Village Data). This is the background for the understanding of differences held by local religious leaders. In one village there is at least one religious figure and one Islamic boarding school. Usually, the villagers obey their religious leaders; important decisions such as one Ramadan and Eid are usually different. This sometimes raises the problem of scepticism in certain village communities. Besides, Cipanas District is a sub-district that strongly adheres to traditions that have existed since our ancestors’ days, such as the Seren Taun and Earth Alms culture. Seren taun and alms earth itself are traditional rituals of worship after the main harvest. Not wanting to get out of the Islamic faith, Cipanas Village’s background, which is full of religious figures, has created a cultural fusion, namely worrying.

In the ngatir tradition which is full of meaning and message, it consists of several processions including; the first procession that must be carried out in the ngatir tradition is to prepare offerings that must be carried which will be placed in a basket called hancengan. Hancengan contains chicken, rice, rice and other staple foods and fruits.

The second procession is to bring baskets to the mosque to be collected. Usually, the men flock together to the mosque to place or collect baskets containing hancengan, walking together to the mosque while occasionally praying.

The third procession after the basket/hancengan has been collected at the mosque is the prayer procession. Village elders, religious leaders, and the community then gathered at the mosque to jointly beg or ask for good things during this worrying moment. There are two moments of implementing worry, namely at the birth of the Prophet Muhammad SAW and in the month of Ruwah or before the holy month of Ramadan, there are special prayers at the two worries, namely prayers offered at the birth of the prophet and prayers offered before the holy month of Ramadan, which is also given to religious leaders and village elders who have passed away (hadorot).

Furthermore, after all the baskets prayed in the mosque entered into the exchange procession. An exchange procession is a procession in which after the baskets in one
village are prayed for; they are brought to another village to be prayed back together with other villagers. The meaning is to unite two prayers that both expect goodness from Allah Subhanahu wa ta’ala.

The prayer procession in another village is the same as the prayer procession in the previous village; we expect good things and ask God for salvation. After the prayer procession is complete, then go to the procession of distributing the contents of the hancengan, where the baskets that have been collected in the mosque will be distributed to everyone present at the mosque, including the children, divided into groups and an orderly manner. Each group gets one hancengan, or one basket usually contains eight to ten people. Men who follow the traditional procession, but people who only participate in the distribution get rations hancengan.

The last procession arrived, namely the procession where all those present enjoyed the hancengan that had been shared. Children who participate in this procession usually eat together in the mosque’s courtyard; adults usually return home to enjoy hancengan with their families.

The sequence in carrying out the procession above is the development of the concepts contained in the belief that will determine the order and series of events in the tradition that can provide positive values (moral messages) for the community and hide signs that can be studied from a semiotic perspective to explore meaning. Existing in the Ngatir culture.

B. LITERATURE REVIEW

1. Cultural Communication

The term communication or English, namely communication, comes from the Latin word communication and comes from the word communis, which means the same. The meaning of the same is the same in its meaning. The definition of communication, in general, is the process of delivering messages from communicators to communicants. The following are some definitions of communication: According to Hovland, Janis and Keley in Djuarsa, communication is A process through which someone (communicator) delivers a stimulus (usually in the form of words) to change shape the behaviour of others (Sendjaja, 2004). In the communication process does not always run well, sometimes the message conveyed by the communicator does not reach the communicant, this theory is related to the custom of "Ngatir" wherein the customary procession there is mutual communication between one village and another to coordinate the exchange of baskets containing food hancengan). However, the process is not always smooth; there must be miscommunication between communicators and communicants and vice versa (Aloliweri, 2011).

To understand the meaning of communication, so that it can be carried out effectively, communication enthusiasts often cite the paradigm proposed by Harrold Laswell in his work The Structure and function of communication in social. Laswell says
that a good way to explain communication is "who says what in which channel to whom with what effect?" So, based on this paradigm, communication delivers messages by communicators to communicants through the media that have certain effects. So, based on Laswell’s paradigm, communication is the process of delivering the communicator’s message to the communicant through the media, which has certain effects (Lasswell, 1948).

Culture and communication have a reciprocal relationship. Culture affects communication, and conversely, communication affects culture (Liliweri, 2003). That’s why explaining the relationship between the two elements becomes complicated. Culture can influence the process by which a person perceives reality. All communities in all places always manifest or manifest their views of reality through culture. Conversely, communication also helps us create a community's cultural reality (Martin & Nakayama, 2003).

Reciprocal relationship (reciprocity) between culture and communication is important to understand if you want to study communication between cultures in depth. This happens because it is through a culture that people can learn to communicate (Porter & Samovar, 1991). Furthermore, Porter and Samovar reiterated that cultural similarity in perception would allow the giving of meanings that tend to be similar to a particular social reality or event. As we have a cultural background that will influence the way we practice communicating.

2. Mean

Meaning is an inseparable part of semantics and is always inherent in whatever we say. The meaning of meaning itself is very diverse. The terms meaning are confusing words and terms. These meanings are always integrated into the speech of words and sentences, besides having a relationship between meaning and understanding (Chaer & Muliastuti, 2014). In this case, the meaning is an understanding or concept owned or contained in a linguistic sign (Chaer, 1994).

The notion of meaning is a form of language that must be analyzed in terms of its limits and essential elements in the speaker’s situation. The meaning is a relationship between language and outside which is mutually agreed upon by language users to understand each other (Haris & Amalia, 2018).

From the meaning of the above meanings, it can be said that the definition of meaning is complicated to determine because every language user has different abilities and perspectives in interpreting an utterance or meaning (Liliweri, 2010).

According to Ferdinand de Saussure (1916), which is quoted from his book Abdul Chaer (1994) explains that meaning is an "understanding" or "concept" which belongs to or is contained in a sign –linguistic. Every linguistic sign consists of two elements: the meaning (signified) and the interprets (the signifier). What is actually interpreted is none other than the concept or meaning of a sign or sound. Meanwhile, what is interpreted is
the sounds formed from the phenomena of the language concerned. In other words, every linguistic sign consists of elements of sound and elements of meaning. These two elements are elements in the language (intralingual), which refer to or refer to a referent which is an extra lingual element (Chaer, 1994).

According to Abdul Chaer (1994) in his book entitled Introduction to Language Semantics, meanings can be distinguished based on several criteria and points of view. Based on the type of semantic, it can be distinguished between the lexical meaning and the dramatic meaning, based on the presence or absence of a reference to a word or lexeme, it can be distinguished that there is a referential meaning and a non-referential meaning, based on the presence or absence of a sense value in a word or lexeme, it can be distinguished by the existence of denotative meaning and meaning. Connotative, based on the accuracy of the known meaning, the word and meaning of the term or general meaning and special meaning then based on other criteria or other points of view can be stated that there are associative, collocative, reflective, idiomatic meanings and so on (Sukardi et al., 2018).

3. Tradition

Glassie (1995) argues that the tradition comes from the Latin tradition, which means continued. In the simplest sense, tradition is defined as something that has been done for a long time and has become part of a group of people’s lives. Tradition is a description of the attitude of human behaviour that has been in progress for a long time and has been carried out from generation to generation from their ancestors. Tradition is influenced by the tendency to do something to repeat something into a habit. So tradition has become a habit of a person or a group of people who have gone through a long process, from ancestors to the present day until the tradition can undergo several changes.

Koentjaraningrat theoretically sees culture more as a tradition: All beliefs, assumptions, and behaviours symbolize what is passed on and from generation to generation that gives the community a norm system to be used to respond to the challenges of the times, will change naturally or disappear by itself (Koentjaraningrat, 1983).

Etymologically, "the word culture" comes from the Sanskrit word buddhayah, the plural form of the word buddhi, which means reason or mind. According to cultural experts, the word culture combines two words: cultivation and power (Gazalba, 1998). Budi contains the meaning of reason, thought, understanding, opinion, effort, feeling, while power means energy, strength, and responsiveness. Even though the root word culture is derived from different root words, it can be said that culture is concerned with matters relating to intellect (Sulasman & Gumilar, 2013).

In a sociological perspective, culture, as stated by Alvin L. Betrand, is all views of life that are learned and obtained by members of society. Included in culture are all
forms of buildings, equipment, and other physical forms and the techniques, community institutions, attitudes, beliefs and motivation of the value system applied to the group (Bertrand, 1972).

Culture can be understood as a whole human activity in a social structure, whether in the past, present or future. This time discussion is closely related to understanding the science called historical science. Marc Bloch (1989) said that history is the study of humans in the context of time. From this understanding, it can be seen that the pattern of the relationship between culture and history is so close. In other words, understanding culture means understanding humans in the context of the time (Sulasman & Gumilar, 2013).

4. Semiotics in Theory Review

Semiotics, which is usually defined as the study of signs, is basically a study of codes, that is, any system that allows us to view certain entities as signs or meaningful (Scholes, 1982). If we follow Charles S. Pierce, then semiotics is nothing but another name for logic, namely "the formal doctrine of signs" (the formal doctrine of signs), while for Ferdinand de Saussuere semiology is a general science of signs", a science that studies the life of signs in society "(a science that studies the life of signs within society). Thus, for Pierce semiotics is a branch of philosophy; while for Saussure, semiology is part of social psychology.

In its subsequent development, semiotics has been heavily influenced by structuralism and post-structuralism, such as the structural anthropology of Claude Levi-Strauss, Neo-Freudianism Jaques Lacan, Neo-Marxismse Louis Althusser, Michael and the grammatology of Jacques Derrida. Until now, the fields of semiotic study are very diverse, ranging from the study of animal communication behaviour (zoo-semiotics) to the analysis of meaning systems such as body communication (kinesic and proxemic), olfactory signs, theory estetka, rhetorical theory, and so on.

The study spaces of semiotics are thus vast to give the impression of being a science that borrows the arrogant term "imperialism". Meanwhile, if we follow Charles Morris, a philosopher concerned with the science of signs, semiotics can basically be divided into three branches of inquiry (branches of inquiry), namely syntactic, semantic and pragmatic.

a. Synthetic

Synthetics or syntax (syntax) a branch of semiotic investigation which studies "the formal relationship between one sign and your sign-other". In other words, since these formal relations are rules that control speech and interpretation, the syntactic meaning is more or less a kind of "grammar".

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b. Semantics
Semantics (semantics), a semiotics branch that studies "the relationship between the sign and the designata or the signs it refers to". For Morris, what is meant by designata is the signs before being used in a certain speech.

c. Pragmatics
Pragmatics (pragmatics), a branch of semiotic research that studies "the relationship between signs and interpreters or their users". The use of signs, pragmatics, specifically deals with communication aspects, especially the situational functions as a speech background.

Human life's communication phenomenon is clearly a semiotic phenomenon because it involves verbal, non-verbal or linguistic signs. Utilizing signs, humans on this earth can carry out communication activities with each other, like what Van Zoest said, humans are homo semiotics. Sobur also shows that semiotics is a science or analytical method for studying signs. Signs are tools that we use to find a way in this world, among humans and together with humans and their environment.

As a method of analysis, semiotics is one of the most interpretive methods of analyzing texts. Its success and failure as a method rest on how well researchers can articulate their studying (Budiman, 2011; Hasyim, 2014).

Judging from its history, the semiotic tradition developed from two main figures. The two figures are Charles Sanders Pierce and Ferdinand de Saussure, each of whom has a "wealth" of semiotics interpretation. In terms of different terms, semiotics (for followers of the Pierce school of thought) or semiology (for adherents of the Saussure school) including Rolland Barthes (Saussurean), have given rise to a prolonged dialectic.

If you follow Charles S. Pierce, then semiotics is nothing but another name for logic, namely "the formal doctrine of signs". Simultaneously, for Ferdinand de Saussure, semiology is a general science of signs, "a science that studies the life of signs in society" (a science that studies the life signs within society). Thus, for Pierce semiotics is a branch of philosophy; while for Saussure, semiology is part of the social psychology discipline.

C. METHOD
The method used in this research is to use a qualitative approach with an interpretive paradigm. According to Bogdan & Taylor (in Moleong, 2015), qualitative research methods are a particular tradition in social science that fundamentally depend on observing humans in their own area and relating to them in their language and terms. Research using qualitative produces descriptive data in the form of written or spoken words from people and observed behaviour; in this study, it cannot be separated from various theories' support. Qualitative research is empirical in nature, in which observations of data are based on the research subject's expression, as desired and interpreted by the research subject (Mulyana, 2013).
Semiosis Multimodality Process

Multimodality is a term used to refer to the way people communicate using different modes at the same time (Kress and Van Leeuwen, 1996). Multimodality can also be said as a "technical" term that shows that the meaning we have done so far utilizes various semiotics (Iedema, 2003). Meanwhile, Hermawan (2013) defines multimodality as "how verbal and visual semiotics can be used to realize the types and levels of dialogic engagement, dialogic involvement in books and texts. Multimodality according to the researcher can be understood as an 'analytical procedure' which describes the analysis tools and steps of multiple semiotic modes that combine the tools and steps of linguistics (SFL), or functional grammar, with analysis tools to understand images, if the semiotic modes analyzed use multiple modes, both verbal, visual and the text "Multimodality is a theory of communication in social semiotics. Multimodality describes communication practice in terms of textual, oral, linguistic and visual resources".

In terms of multimodal analysis tools, particularly those combining verbal and visual, Kress and Van Leeuwen, offer what is considered a "grammar" of images. Developing further their predecessors, including Arnheim's (1969) thought, they conceived a 'grammar' of images using a linguistic perspective. So far they have argued that text outside of language, especially pictures, designs, or illustrations belong to certain circles, namely designers or illustrators who have access to it. Rely on Halliday, who saw grammar not as a rule but as a source for making and conveying meaning. Kress and Van Leeuwen see that images can be treated as language, having all three metafunctions ideational/logical, interpersonal, and textual. Images can have a "grammar" by which people can read images correctly to reveal the meaning conveyed.
Unit of Analysis

The data analysis unit is each unit that is analyzed, described or explained with descriptive statements. In contrast, the unit of analysis used in this study is verbal and non-verbal signs in the worry process's pictures or photo documentation. This research is focused on the meaning of each sign in the form of icons, indexes and symbols in the worry documentation image. Therefore, this study is the verbal and non-verbal signs in the pictures or photo documentation of the worry procession.

| No | Visual (image) | Text |
|----|----------------|------|
| 1. | ![Figure 1](image1.jpg) | Bekakak rooster cocks as the main dish in the procession of worrying that must be prepared. |
| 2. | ![Figure 2](image2.jpg) | People carrying baskets / hancengan will be gathered in the mosque |
| 3. | ![Figure 3](image3.jpg) | Bakul-baskets / hancengan that have been collected at the mosque and want to be prayed for |
| 4. | ![Figure 4](image4.jpg) | Religious leaders and elders, as well as residents, gather at the mosque to pray |
| Figure 5 | The procession of the villagers went hand in hand to the neighbouring village to carry out the exchange procession |
| Figure 6 | The residents of the neighbouring village gather together and pray |
| Figure 7 | Bakul-Bakul / hancengan collected from neighbouring villages and local villages. |
| Figure 8 | The procession of distributing hancengan or the contents of baskets to residents who have been divided into groups |
| Figure 9 | The residents gathered together to enjoy the contents of the hancengan that had been distributed. |
D. RESULT AND DISCUSSION

This study discusses several figures from the Ngatir tradition implementation process documentation in Cipanas Village, Cipanas District, Lebak Regency. Using Van Leeuwen's Social Semiotics theory-building model of multiple semiotics modes / Multimodality, which wants to study and identify the basic particles of a sign in Figure and recombine all components in a single structure reading the text from Figure which is called "grammar". Because the purpose of semiotics is to dismantle a sign through a theoretical model to show how everything meets in a structure (Sobur, 2009), it will produce a reality of meaning by reasoning and analyzing each symbol's causalities through denotative and connotative meaning (semantic sign).

In a figure of documentation of the procession of carrying out the worry, the iconic particle can show several semiotic signs, such as hermeneutic signs, related to puzzles in a discourse. Narrative sign, related to a myth and legend or an oral story (folklore). Cultural signs (culture), associated with a particular culture of society. And analytical signs relate to ideas, objects, and meanings (Sobur, 2009).

The process of semiosis multimodality (Van Leeuwen's Social Semiotics) and the unit of analysis are nine photos and texts of documentation of the ngatir tradition's implementation. Multimodality itself is a term used to refer to the way people communicate using different modes simultaneously (Kress & Van Leeuwen, 1996), which can be defined as the use of several semiotic modes in product design semiotic events simultaneously and in certain ways. This is used to strengthen, complement, or be in a certain arrangement (Kress & Van Leeuwen in Hermawan, 2013).

| No | Visual | Text | Semiotic Signs |
|----|--------|------|----------------|
| 1  | ![Figure10](image) | Bekakak rooster cocks as the main dish in the procession of worrying that must be prepared. | The meaning of chicken bekakak |
| 2  | ![Figure11](image) | A group of men carrying baskets / hancengan will be gathered in the mosque | The meaning of men in the procession is worried |
| Figure | Description |
|--------|-------------|
| 3 | Bakul-baskets / hancengan that have been collected at the mosque and want to be prayed for | The referential meaning of baskets |
| 4 | Religious leaders and village elders, as well as residents, gather at the mosque to pray | Meaning of mosque and prayer |
| 5 | The villagers wore Koko clothes in tandem to the neighbouring village to carry out the exchange procession | The meaning of the Koko shirt |
| 6 | You can see a group of men from the local village and the neighbouring village wearing white caps | The meaning of the peci |
| 7 | Bakul-Bakul / hancengan collected from neighbouring villages and local villages | The meaning of unifying baskets |
| 8 | The procession of distributing hancengan or the contents of baskets to residents who have been divided into groups | The meaning of division is hancengan or basket |
The residents gathered together to enjoy the contents of the hancengan that had been distributed.

The meaning of community gathering

The Meanings of the Ngatir Tradition and Its Relation to Peace in Islam in Cipanas Village

As explained in the nine processions of the ngatir tradition above, Islam's influence plays an important role in influencing the ngatir tradition. The analysis results of the ngatir tradition, which are dissected by multimodality / multimodal semiosis, see several visual metafunctions described textually are about some semiotic signs and meanings studied randomly on the paradigmatic analysis.

Visual/image/figure has several possible relationships with verbal and words. Brothers (quoted in Kress and Leeuwen, 1996) verbal adds or expands (extended) the meaning of the image and vice versa. Or verbally explain (elaborate) the image and vice versa. Kress and Van Leeuwen further stated that for Barthers, the meaning of images in particular, and other semiotic modes are always associated with, and depend on the verbal text's meaning.

**Table 3 Meaning of the Worry Tradition Based on Multimodality / Multimodal Semiosis**

| Visual | Text | Semiotic Signs | Mean |
|--------|------|----------------|------|
| ![Bekakak rooster](image1) | Bekakak rooster as the main dish in the procession of ngatir. | Bekakak Chicken (Narrative meaning) | One reason to attract people's attention is used as a medium to reject reinforcements and is called sacred food by the Sundanese. |
| ![Men or men carrying baskets / hancengan](image2) | Men or men carrying baskets / hancengan will be gathered in the mosque. | Men | Philosophy on the progress of men in the family, as the head of the family, should bear the burden and |

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| Bakul-baskets / hancengan that have been gathered at the mosque and want to be prayed for | Basket (referential and narrative meaning) | As a forum to bring prosperity to all citizens / Muslims who will follow the procession of worry. |
|---------------------------------------------------------------|-------------------------------------------|-----------------------------------------------------------------------------------------------|
| Religious leaders and elders as well as residents, gather at the mosque to pray. | Mosque and prayer                          | The functions of mosques that bring peace include prayer places, prayer places, education places, deliberations, courts, places for welcoming messengers, places of care and social life, places of the marriage contract, places of refuge, and religious defence. While prayer is hope and the same desire contains the same vision and mission, forgetting any obstacles and differences. |
| The procession of the villagers went hand in hand to the neighbouring village to exchange baskets / hancengan | Exchange of baskets and Koko clothes | Keeping in touch and come to visit and see the condition of fellow Muslims in other villages. Meanwhile, Koko clothes are very close to Muslims in Indonesia. |
| Residents of neighbouring villages and local villages gathered and prayed together. | Whitecap/skullcap | The cap is not a symbol of Muslims, but Asian Muslims, including Indonesia, wear it when worshipping as a head covering. The cap/skullcap itself has a symbol of nationalism as we know that Mr The first president of the Republic of Indonesia, Soekarno, always wore a cap in almost every document. |
| Bakul-Bakul / hancengan collected from neighbouring villages and local villages | Unification and exchange of baskets / hancengan | The Cipanas Islamic community lives in harmony, and there is no difference between the poor and the Sikaya. Unification |
The procession of distributing hancengan/baskets to residents who are already in groups. | Distribution of basket contents | Reminding equality (equality) in Islam, and sharing itself has the essence of sadaqah (almsgiving/giving), which is very high and cooperates.

Residents gather together to enjoy the hancengan that has been shared. | Citizens gather together | Strengthening friendship, increasing a sense of kinship and peace in Islam in Cipanas Village.

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**E. CONCLUSION**

The Meaning of Representation of the Message of Peace in Islam in Cipanas Village. The meaning of the first procession is chicken bekakak, which is considered a sacred and luxurious food by the Sundanese people. In this case, bekakak also became a medium to attract the attention of citizens to gather together. The second meaning of the ngatir procession which is only carried out by men or men is to have a philosophy on the role of a man as the head of the family who carries the burden and responsibility to provide a sense of security his family. The meaning of the third procession is the basket as a place to bring prosperity to all Cipanas residents, which has the meaning of welfare for all residents. If the basket continues to be used, that person will be prosperous. The next procession's meaning is the meaning of the mosque and prayer together, which means having the same hopes and desires and good goals. In the fifth procession, the meaning of exchange and Koko clothes, which brings to Islamic peace, maintains and upholds the close ties of friendship, come to visit and see fellow Muslims' condition in other villages. Meanwhile, the meaning of the Koko shirt means closeness to Asian Muslims, especially Indonesia. In this procession's symbolic meaning, most of the men who are present wear white caps/skullcaps. The cap's meaning is a head covering that is usually used in worship by Indonesian Muslims, and the white colour is a symbol of purity and purity. The distribution of baskets in the last procession has the meaning of strengthening the ties of friendship and a sense of kinship; this shows peace in Islam.
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