

ANALYSIS OF ICONIC AND INDEX MEANING IN BANGKALAN TRADITIONAL CULINARY NAMES: A SEMIOTIC STUDY

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Abstrak

Wisata kuliner akhir-akhir ini mengalami perkembangan di Pulau Madura, termasuk di Kabupaten Bangkalan. Berbagai macam kuliner khas dengan cita rasa unik bisa kita temukan di Bangkalan, seperti: Tajin Sobih, Nasi Serpang, dan Topak Ladheh. Sebagai bentuk kebanggaan terhadap sejarah dan budaya Madura, tujuan penelitian ini adalah untuk mengidentifikasi makna indeks dan ikon, serta faktor kausatif kuliner tradisional Bangkalan. Penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan semiotik dengan konsep pengklasifikasian tiga jenis tanda dari Charles Sanders Pierce yaitu indeks, ikon, dan simbol. Pertama, data yang telah diperoleh akan diidentifikasi menggunakan analisis Semiotika Charles Sanders Peirce dengan konsep mengelompokkan tiga jenis tanda untuk mengetahui maknanya. Selanjutnya dilakukan pengolahan hasil wawancara terhadap informan dan berbagai informasi di lokasi penelitian. Kemudian tahap terakhir adalah pemeriksaan data hasil wawancara terhadap sejumlah narasumber yang dijadikan subjek penelitian dan buku referensi tambahan. Dari hasil penelitian ditemukan bahwa penamaan kuliner tradisional Tajin Sobih mengandung makna indeks dan ikonik, sedangkan untuk Nasi Serpang terdapat makna indeks, dan untuk Topa' Ladheh mempunyai makna ikonik. Dapat disimpulkan bahwa dalam ketiga nama kuliner Bangkalan tidak selalu terdapat makna indeks dan ikon yang lengkap. Hal ini disebabkan oleh faktor-faktor tertentu yang didukung oleh teori para ahli.

Kata Kunci: kuliner, semiotika, Bangkalan

Abstract

Culinary tourism (culinary tourism) has recently experienced developments on Madura Island, including in Bangkalan Regency. We can find various kinds of culinary specialties with unique tastes in Bangkalan, such as: Tajin Sobih, Nasi Serpang, and Topak Ladheh. As a form of pride in Madurese history and culture, the purpose of this research is to identify index and iconic meanings, as well as the causative factors behind the traditional Bangkalan

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culinary. In this study used a qualitative descriptive method with a semiotic approach with the concept of classifying three types of signs from Charles Sanders Pierce namely indexes, icons, and symbols. First, the data that has been obtained will be identified using Charles Sanders Peirce's Semiotics analysis with the concept of classifying three types of signs to find out the meaning. Next is processing the results of interviews with informants and various information at the research location. Then the final stage is examining data from interviews with a number of sources who are used as research subjects and additional reference books. From the results of this study, it was found that the naming of traditional culinary *tajin sobih* contains an iconic and index meaning, while for *nasi serpang* there is an index meaning, and for *topa' ladheh* it has an iconic meaning. It can be concluded that in the three culinary names of Bangkalan there are not always complete index and iconic meanings. This is caused by certain factors, which are supported by the theory of experts.

Keywords: *culinary, semiotics, Bangkalan*

INTRODUCTION

It feels incomplete if you visit an area without tasting the traditional culinary specialties of that area. The word "culinary" is defined as anything related to cooking. Also, cooking changes food from nature to culture (Utami, 2018). Furthermore, Suriani in Saeroji & Wijaya (2017) explains that culinary tourism is not something that is luxurious and exclusive. Culinary tourism does not emphasize the luxury of restaurants or the completeness of the types of food and drinks available, but rather experiences (Saeroji & Adi Wijaya, 2017). Based on these two statements, regional culinary specialties can be interpreted as a cultural identity that does not have to be luxurious and expensive, but can be unique that other regions do not have.

As an area that has 18 sub-districts, 8 sub-districts and 273 villages, it's no wonder that Bangkalan Regency has various kinds of tourism, including culinary tourism. Some examples of typical Bangkalan culinary delights are *tajin sobih*, *topa' ladheh*, *nasi serpang*, *rujak kambing* and a lot more. However, this research focuses only on three culinary delights, namely *tajin sobih*, *topa' ladheh*, and *nasi serpang*.

Nonetheless, in the current era of globalization, traditional culinary from Bangkalan are slowly being replaced and forgotten because millennials prefer modern culinary such as instant food and fast food. Whereas the traditional Bangkalan culinary is a characteristic and identity of the Bangkalan people because it contains history and philosophical meaning from Madurese culture. Therefore, the traditional Bangkalan culinary can be studied with a semiotic approach, one of which is analyzing iconic and index meaning.

In simple terms, semiotics is an approach that analyzes signs. Sidik (2018) explains that according to Pierce, semiotics is the study of signs, sign functions, and the production of meaning. Also, signs according to Pierce consist of the origin of Symbols (signs arising from conventions), Icons (signs arising from physical representations) and Indexes (existing indications of causal correlations). Furthermore, Listiani & Rahardi (2020) stated in classifying index and iconic meanings, the researcher looks for the similarity of several elements and the causes and effects of the names. Elements to look for are shape, sound, color and other elements.

Several studies on semiotics have been carried out. The first is research conducted by Wibowo (2021), entitled *Local Culinary Imagery of Kecap Bango Advertisements Meat Diagram Series: Peirce's Semiotic Study*, which uncovers the meaning behind the visuals by reading the signs presented in an advertisement for the Kecap Bango product series Meat Diagram using theory from Charles Sanders Pierce. The results of this study converge on the index, icon and symbol section of the ad. Then the second study compiled by Inrasari (2015) entitled *Representation of Minangkabau Cultural Values in the film "The Sinking of the Van Der Wijck Ship" (Film Semiotics Analysis)*. The results of the study show that in the film "The Sinking of the Van Der Wijck Ship", Minangkabau cultural symbols are manifested through the use of language, clothing and customs. Then the last research entitled *Pinisi Boat as a Symbol of Bulukumba Regency: Semiotic Analysis of Charles Sanders Pierce* by Jamil (2016). From the results of the research conducted, the 7 screens on the pinisi had meaning when the regional regulations were made, the number of sub-districts in Bulukumba was 7 sub-districts, but after the division of sub-districts in Bulukumba there were 10 sub-districts until now. Many studies on semiotics have been carried out by previous researchers. However, research on semiotics that analyzes the culinary specialties of a region has not been widely carried out, especially regarding the meaning of indexes and icons. Therefore, this research must be carried out to uncover a history that is not widely known by people, as well as an effort to maintain traditional culinary specialties in the current era.

In the midst of the phenomenon of millennial awareness that is not yet optimal regarding the cultural values of Madura in traditional Bangkalan cuisine and a form of pride in Madurese culture, this research aims to reveal the meaning of the index and the meaning of icons in traditional Bangkalan cuisine as well as the history of each of these culinary delights. As well as to describe the factors that cause the meaning of the index and the meaning of the icon from traditional Bangkalan cuisine.

METHODS

In this study, researchers used descriptive qualitative research. As for what is meant by qualitative research, namely research that intends to understand the phenomenon of what is experienced by the research subject as a whole, as well as by means of descriptions in the form of words and language, in a specific natural context and by utilizing various scientific methods (Moleong, 2009). Then to answer the formulation of the problem, the researcher used Charles Sanders Pierce's semiotic approach with the concept of classifying three types of signs in semiotics namely: (1) icons, signs that have something in common with the object they represent, (2) indexes, signs that have a causal relationship with what is represented or marked as evidence,

and (3) symbols, signs based on regulatory conventions or agreements agreed upon in the community and are universal. However, the researcher only limited the two types of semiotic signs (index and icon).

The source of the data for this research is traditional Bangkalan cuisine and information obtained through direct interviews with informants. For instance Bu Supik as a humanist of Bangkalan, Bu Matiyem as a seller of *tajin sobih*, Bu Linda as a seller of *nasi serpang*, also Bu Sulis as a seller of *topa' ladheh*. The data from this research are a number of (3) traditional Bangkalan culinary names, documentation in the form of pictures, and the results of interviews with informants.

There are several stages of data analysis techniques. First, the data that has been obtained will later be identified using Charles Sanders Peirce's Semiotics analysis with the concept of classifying three types of signs namely Index (index), Icon (icon) and Symbol (symbol), which are used to understand and find out the meaning contained in typical traditional culinary. Bangkalan. Furthermore, for more in-depth data processing, it is done by processing the results of interviews with informants and various information at the research location. Then the final stage is examining data from interviews with a number of sources who are used as research subjects by comparing these data and various valid and relevant information. The location for data collection from this study was at several points (culinary vendors and resource persons) in Bangkalan Regency, which is on the western tip of Madura Island. And also in the cities of Malang and Surabaya for additional reference searches.

RESULTS

After conducting interviews with one of the Bangkalan humanists and several culinary sellers, it was found that the three traditional Bangkalan dishes contain index and iconic meanings. It can be presented in the following table.

Table 1. The meaning contained in traditional culinary of Bangkalan

No.	Culinary Name	Contained Meaning
1.	Tajin Sobih	Index and iconic
2.	Nasi Serpang	Index
3.	Topa' Ladheh	Iconic

Source: Data Adapted from conducting interviews

1. Tajin Sobih

Tajin sobih is a kind of porridge with a sweet taste typical of Bangkalan. The term Tajin means porridge (in Madurese), while Sobih is the name of a village in Burneh District, Bangkalan Regency. In other words, Tajin Sobih is porridge that comes from Sobih Village. At first glance, this culinary is similar to marrow porridge which is usually available in all regions. However, there are several things that make it unique and different from other porridge. In each portion, Tajin Sobih has three filling colors namely: white, pink and brown. The meaning of the white filling is the porridge that forms the basis of this sobih starch, which is made from rice flour and

glutinous rice flour. This is the filling that is served first before other fillings are added. For the pink color, it is filled with pearl pulp which feels chewy and slightly sweet which is actually pink or pink in color. As for the brown color, the contents are processed starch and rice flour which are deliberately formed into small ovals and mixed with brown sugar which makes them brown. The three colors of the filling are then arranged in a container made of banana leaves and doused with coconut milk and added a little liquid brown sugar as a complement on top. As time went on, the fillings for the tajan sobih became more varied with the addition of black sticky rice which made it more colorful and delicious.



Figure 1. Tajin Sobih

This culinary has been around for decades. At first, all the women from Sobih Village had difficulty finding ways to earn extra income. Until one day, there was a mother who succeeded in creating a sweet porridge that was delicious, savory and filling at the same time which was called tajan sobih. He also shared this recipe for starch sobih from generation to generation to generations of his family. Long story short, housewives in Sobih Village were able to make tajan sobih and the idea was born to sell it to various places in Bangkalan. This statement is supported by Ibu Sufi' who is a humanist native to Bangkalan, *"In the past, in one village (Sobih Village) all the mothers traded in starch sobih. They walked in droves to their respective trading places, some entered other villages, some were on the side of the road, and some chose to trade in a traditional market"*.



Figure 2. Matiyem, tajan sobih seller

One of the sellers of Tajin Sobih who is well known to the public is Bu Matiyem. She chose to sell tajan sobih at the Kasorjen Market instead of walking around, due to his age being in his 60s. *"When I was young, I could go around several villages to sell starch sobih, and it sold faster than just sitting in the market,"* said Bu Matiyem. As a native of Sobih Village, she explained that it is appropriate for Sobih Village women to sell tajan sobih because it is an obligation to preserve the original culinary from the area.

2. Nasi Serpang

Nasi Serpang is an authentic culinary from Bangkalan. This culinary can be found in the downtown area of Bangkalan, even on the outskirts of the road. It is called nasi serpang, because this dish was originally found in Serpang Village, Bangkalan. Nasi Serpang is equipped with various kinds of side dishes and other side dishes. The side dishes served with white rice in this Serpang rice include spiced tuna fish (or can also be replaced with cakalang fish), red seasoned shrimp, fried clam sambal, salted egg, anchors (but rarely due to seasonality), soy sauce glass noodles, coconut serundeng, chili paste and crispy dry beef jerky.



Figure 3. Nasi Serpang

As for the accompaniment of Serpang rice, namely coconut milk sauce containing meat and krecek or dried cow skin, shrimp peanut brittle, fried lung, and various crackers. Furthermore, a humanist from Bangkalan named Bu Sufi' added, *"At first there was only one elderly person from Serpang Village who sold this Serpang rice. But thank God, he succeeded in passing down the recipe and business of this Serpang rice from generation to generation to his children, to the next generation and even now. In earlier times, the portion of Nasi Serpang was small but it tasted very delicious because the cooking process was done through a furnace, not an usual stove"*. As a result, the rice becomes puffy and tastes more delicious. She also said that this culinary is an additional "medicine" for sick people because the contents of nasi serpang are very diverse and have a high nutritional content because they are made from natural ingredients.



Figure 4. Linda, Nasi Serpang Seller

One of the famous nasi serpang sellers because of its original taste is the stall owned by Ma'am Linda, a seller who is the third generation original from Serpang Village. *"At this time, there are indeed a lot of us sellers of Serpang rice that we can meet even in cities outside Madura"*

Island. However, the original taste can only be found from the original seller from the origin of this culinary, namely Serpang Village". Ma'am Linda claims that the rice she makes is original in taste, because she is the original descendant of the first rice maker. Even though he only has one simple stall with a tent by the side of the road, at least around two hundred servings of nasi sepanghe makes are sold in a day. This is because some of his customers order up to dozens of portions to take home.

3. Topa' Ladheh

Topa' Ladheh, or in Indonesian it is called Ketupat Ladeh is a typical food that comes from Bangkalan. In general, this traditional dish is served during Eid al-Fitr celebrations for Muslims. Especially during Tellasen Topa' or one week after Eid al-Fitr, or what is commonly called Hari Raya Ketupat. Tellasen Topa' is one of the traditions passed down from generation to generation by Madurese people every year. When Topa' Tellasen arrives, the Madurese, especially the Bangkalan people, have their own way of celebrating it. Not much different from other people who like to arrange janur leaves to be wrapped in ketupat which is then filled with rice and then steamed until it becomes a diamond, on this Tellasen Topa' day the residents of Bangkalan do the same. It can be said that Topa' Ladeh is the main culinary that must be present in every Topa' Tellasen. Without Topa' Ladheh, it feels like the Eid al-Fitr celebration is lacking and imperfect for the people of Madura, especially Bangkalan.



Figure 5. Topa' Ladheh

Topa' Ladeh is a type of gravy food consisting of topa' or ketupat (can also be replaced with lontong) and ladheh or lodeh sauce as the main ingredient. And also equipped with sliced meat, fried boiled eggs and innards such as intestines, chili fried potatoes, shrimp and meat. And for some people who don't like beef innards, they can also be replaced with chicken. Apart from that, Topa' Ladeh contains vegetables consisting of pieces of long beans tied with coconut thread and pieces of young papaya that have been steamed, as well as short bean sprouts and also sayur manisa (chayote). And there is also corn chili and urap sauce for those who like spicy flavors.



Figure 6. Sulis (middle) and lecturers

On an ordinary day, this culinary seller is very difficult to find. However, there is one Topa' Ladheh seller who often sells them, but the location is a bit remote or quite difficult to find. Ma'am Sulis is one of the sellers of topa' ladheh in Bangkalan, to be precise around the Gelora Bangkalan Stadium. Unlike the sellers of sobih and nasi serpang, who only sell it at one point, Mrs. The topa' ladhe seller has been running his business since 2020, and is quite well-known to local residents. He started selling from the morning, until noon until the evening. "Every day at 7 o'clock it is usually open until it runs out around 1 pm, sometimes until the afternoon. But for Saturdays and when I'm sick I don't sell them," said Mrs. Sulis. As stated by Ms. Sulis "Topak ladheh is indeed one that is often invaded by residents and runs out quickly, because it is suitable for breakfast and lunch. On normal days, you can spend 4 kg of meat, on Sundays, you can get up to 6 kg of beef.

DISCUSSION

1. Tajin Sobih

Based on the explanation above, it can be concluded that the iconic meaning of this porridge is from tajin (porridge) which consists of three filling colors. The white, pink and brown colors represent the icon for this Tajin Sobih. In line with Pierce who stated that "An icon is a sign that refers to the object shown because of its own character and what it has" (Ibid: 102). In other words, the meaning of an icon is related to the object regarding its similarity. Therefore, in this case the iconic meaning of tajin sobih is tajin, which is the equivalent of porridge in Indonesian. This is also in accordance with Budiman's statement (2011: 69) which says that in semiotic analysis, there is a non-arbitrary relationship between a sign and its reference because of similarity and resemblance. In addition to the iconic meaning, index meaning is also found in this culinary. The cause of the naming of sobih is the location of the initial discovery of sobih starch. Sobih is the name of a village in Burneh District, Bangkalan Regency, Madura. This is because Pierce in Susanto (2005:49) said "*Index resembles an icon but has an additional quality, namely that the object also describes the icon*". Therefore, Sobih, which is the name of the village that describes the icon of this dish, namely starch. Thus, Tajin is an iconic meaning and Sobih is an index meaning of this culinary.

2. Nasi Serpang

Based on the results above, there is an index meaning that refers to the initial location of this culinary discovery. The regional name Serpang is the reason why this mixed rice is called Nasi Serpang. This is in accordance with the statement of Budiman (2011:69). In semiotic analysis, there is a non-arbitrary relationship between the sign and its reference. In this serpang

rice, there is an index meaning. The meaning of this index lies in the mention of sepang. Serpang is the name of the location where this mixed rice was first discovered. Therefore, mixed rice originating from the Serpang area is called Nasi Serpang.

3. Topa' Ladheh

Based on the discussion above, it can be concluded that the naming of *topa' ladheh* contains an iconic meaning. This is in line with Pierce's statement that an icon is a sign that contains a resemblance, so that the sign is practically recognized by the wearer. The naming of *topa' ladheh* has similarities and is related to the term Tellasen Topa', namely the celebration of the seventh day after Idul Fitri which is simultaneously celebrated by Madurese, especially Bangkalan. As stated by one of the Bangkalan humanists, Ibu Supik, *topa' ladheh* is a mandatory element during the Tellasen Topa' celebration. Because with this culinary, we can maintain friendship between neighbors and relatives by sending and sharing *topa' ladheh*. Therefore, the *topa' ladheh* is known by Madurese as well as being an icon of the Tellasen Topa' celebration. Budiman (2011:69) states that in semiotic analysis there is a non-arbitrary relationship between signs and references.

CONCLUSION

Bangkalan culinary which is described has an iconic meaning and an index meaning. Iconic meaning can be seen from the resemblance. The similarity can be obtained from the shape, color, name of the area and also how to eat it. For example Topak Ladheh. Topak and ladeh have the same meaning in Madurese and Indonesian. Topa' means diamond in Indonesian. The same thing also happens with the word ladeh which means lodeh (gravy) in Indonesian. It can be concluded that the people of Bangkalan still maintain their regional language, namely Madurese in their culinary names. The meaning of the index is obtained from the cause and effect behind its name. Thus it can be concluded that the naming of Bangkalan culinary is not arbitrary (nonarbitrary). The naming of Bangkalan culinary comes from the physical environment and social environment. For example, *tajin sobih*. This food is named *tajin sobih* because it comes from the first place where *tajin sobih* was found, namely in Sobih Village, Bangkalan. Another example is *nasi serpong*. The name Serpong comes from the place where it was first found and sold. Serpong rice is a typical culinary dish from Serpong Village, Bangkalan. The researcher realizes that there are still many shortcomings in this research. Therefore, researchers hope that the phenomena that exist in society can be studied properly if further research is carried out, especially regarding other Bangkalan culinary specialties. The author hopes that with this article readers can add to their knowledge about Bangkalan culinary specialties. The researcher also hopes that with this semiotic study, readers can gain knowledge about semiotics and its relation to the surrounding environment.

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