



At-Tarbawi: Jurnal Pendidikan, Sosial dan Kebudayaan
e-ISSN: 2086-9754/p-ISSN: 2086-9754
Volume 11 Number 2 2024
doi: 10.32505/tarbawi.v11i2.9696

The Meaning of Sarong in Madurese Culture: A Symbolic Analysis of Films on YouTube Mata Pena

Received: October 24,
2024

Accepted: November 23,
2024

Published: November 30,
2024

Ni'mahtul Laily¹; Miftahur Roifah²

Universitas Trunojoyo Madura, Indonesia¹²

*Contributor Email: 210511100077@student.trunojoyo.ac.id

Abstract

The importance of the sarong as a symbol of identity and representation of the cultural values of the Madurese community. Sarong is not only seen as clothing but also as a marker of social status, tradition, and honor that is passed down from generation to generation. The purpose of this research is to examine the symbolic meaning of the Madurese sarong as a cultural symbol in the short film shown on the Mata Pena YouTube channel. This research uses a qualitative method with a semiotic analysis approach based on Charles Sanders Peirce's theory, focusing on three main elements: sign, object, and interpretant. This framework is used to understand how the meaning of sarong is constructed in a cultural and social context. The research findings reveal that the Madurese sarong has a deep meaning, both as a symbol of social status, and cultural identity and as a representation of tradition, modesty, religion, and honor in Madurese society.

Keywords: Cultural Identity, Madura, Sarong, Semiotics, and Short Film

Abstrak

Pentingnya sarung sebagai simbol identitas dan representasi nilai-nilai budaya masyarakat Madura. Sarung tidak hanya dipandang sebagai pakaian tetapi juga sebagai penanda status sosial, tradisi, dan kehormatan yang diwariskan secara turun-temurun. Tujuan dari penelitian ini adalah untuk mengkaji makna simbolik sarung Madura sebagai simbol budaya dalam film pendek yang ditampilkan di channel YouTube Mata Pena. Penelitian ini menggunakan metode kualitatif dengan pendekatan analisis semiotika berdasarkan teori Charles Sanders Peirce, dengan fokus pada tiga elemen utama yaitu tanda, objek, dan interpretan. Kerangka ini digunakan untuk memahami bagaimana makna sarung dikonstruksikan dalam konteks budaya dan sosial. Temuan penelitian mengungkapkan bahwa sarung Madura mempunyai makna yang mendalam, baik sebagai simbol status sosial, identitas budaya maupun sebagai representasi tradisi, kesopanan, keagamaan dan kehormatan dalam masyarakat Madura.

Kata Kunci: Sarung, Semiotika, Identitas Budaya, Madura, Film Pendek

Introduction

Indonesia is recognized as an archipelagic state under the United Nations Convention on the Law of the Sea (UNCLOS) 1982 (Nations, 2009), with more than 17,000 islands and a coastline stretching over 99,000 kilometers (Colonel Laut (P) Lilik Abu Siswanto, S.H., 2016). Each island holds a wealth of diverse cultural heritage, spanning from Sabang at the western tip to the farthest reaches of the archipelago. This diversity includes differences in language, customs, ethnicity, traditional houses, and traditional clothing, reflecting the nation's richness and serving as a marker of regional cultural identity. One island notable for its unique cultural richness is Madura, which consists of four regencies: Bangkalan, Sampang, Pamekasan, and Sumenep (Ekawati et al., 2021).

Culture encompasses all human creations, feelings, and ideas that reflect a complex way of life, including knowledge, beliefs, art, morals, customary laws, and the skills and habits present within a society. Cultural indicators consist of three main aspects: ideas and values, behavioral patterns within a community, and human-made objects (Sumarto, 2019). Meanwhile, the *Kamus Besar Bahasa Indonesia* defines 'culture' as a blend of thoughts, customs, and habits that develop within a society, often equated with "tradition" (Bahasa, 2014). Thus, culture represents a comprehensive structure of values and expressions of life, which not only shapes group identity but also serves as a foundation for social interactions and intergenerational continuity. In contrast, local culture refers to a unique set of values, customs, and practices that emerge within a specific community, shaping that community's identity and way of life and often differing from national or global cultures.

Indonesia's diversity is a valuable asset for the nation, as each local culture across the archipelago possesses unique characteristics (Wijdaniyah, 2022). This is evident in the Madurese people, who display a resilient character and distinctive culture reflected in their daily lives (Setiani, 2022). This unique cultural heritage makes Madurese culture an important part of Indonesia's broader cultural legacy (Handaka, 2018).

*The Meaning of Sarong in Madurese Culture: A Symbolic Analysis of Films
on YouTube Mata Pena
Ni'mahtul Laily, Miftahur Roifah*

The sarong, as defined in the *Kamus Besar Bahasa Indonesia*, is a piece of cloth with its ends sewn together to form a tube. In use, the sarong is generally worn to wrap around the lower part of the body. Sarong patterns vary greatly, from plain designs to those adorned with complex patterns and images. The sarong holds deep cultural significance for Indonesian society, particularly in Madura, where it serves not only as clothing but also as a tradition and a symbol of local identity. On March 3, 2019, the government established National Sarong Day to celebrate the sarong's role as a symbol of cultural identity and to emphasize its importance as part of Indonesia's cultural heritage (Ariani, 2023).

The sarong can serve as an object of study for artifacts or material objects to explore the concept of national identity. As a research subject, the sarong provides insight into how a material object can carry deeper meanings regarding society's perspectives and behaviors toward certain values, such as beliefs, conduct, social status, and religiosity (Syakir, 2023). The sarong is often associated with modesty and respect in religious practices and serves as a symbol of social status across various groups. This indicates that the sarong is not just an everyday garment but also an integral part of a broader social and cultural identity.

In the rapidly advancing technological era, platforms like YouTube have become central to the creation and consumption of online content. YouTube, the world's largest and most popular video-sharing site, provides a space for users of all ages to share, watch, and engage with a variety of content (Arham, 2020). A concrete example of this phenomenon can be seen in the short films on the YouTube channel Mata Pena, which highlight the identity and symbols of the Madurese community. These videos not only serve as entertainment but also as a medium for promoting and representing local culture. Through narratives and visuals, the short films introduce and reinforce an understanding of the region's culture, identity, and local wisdom (Kartini, 2022). In this way, YouTube serves as a bridge between tradition and modernity (Sinabela, 2022), allowing younger generations to appreciate and preserve their cultural heritage while utilizing digital technology (Hairil,

2023). The Mata Pena YouTube channel, with its 692,000 followers, faces challenges in conveying a deep understanding of the symbols representing Madurese cultural identity. Therefore, a more detailed analysis is needed to ensure that Madurese cultural elements are conveyed clearly and accurately.

Based on the previous comparative study by Nurma Yuwita (2018) titled "*Representasi Nasionalisme dalam Film Rudy Habibie (Studi Analisis Semiotika Charles Sanders Peirce)*" semiotic theory was employed to understand how meaning is created and conveyed through signs. This study emphasized symbols of nationalism in Indonesian cinema and explored how semiotic elements can contribute to fostering a sense of nationalism among younger generations. In contrast to Yuwita's study, this research focuses on local cultural identity, specifically the Madurese sarong, through an analysis of semiotic elements within a short film on the YouTube channel Mata Pena. Peirce's semiotic theory provides insight into the significance of the sarong in Madurese cultural identity and demonstrates how local symbolism can be analyzed using approaches previously applied within the framework of nationalism.

The sarong plays a very important role in Madurese culture, serving as a profound symbol of cultural identity. This study aims to identify and analyze the symbolic meaning of the Madurese sarong featured in short films on the Mata Pena YouTube channel. Therefore, the sarong was chosen as the subject of the study to explore how this symbol represents the distinctive cultural identity of Madura, as well as its role in preserving and communicating cultural heritage through digital media such as YouTube.

Methods

This study uses a descriptive qualitative method with a content analysis approach, aimed at exploring and understanding the experiences, perceptions, and phenomena presented in the analyzed media, such as text, images, audio, and video. The main focus of this analysis is to identify patterns, themes, or meanings, as well as to understand how the symbolism of the sarong reveals its important role as a symbol of identity, tradition, and social status in the

*The Meaning of Sarong in Madurese Culture: A Symbolic Analysis of Films
on YouTube Mata Pena
Ni'mahtul Laily, Miftahur Roifah*

short films featured on the Mata Pena YouTube channel. The tools used in this study include a video player for watching the films, observation sheets to record key elements, and content analysis software to facilitate the categorization of scenes according to Peirce's semiotic theory.

In this study, the Semiotic approach by Charles Sanders Peirce (Peirce, 1958) is used to analyze the symbol of the sarong through three main elements: Sign, Object, and interpretation. The Sign encompasses all visual and auditory forms that represent the sarong in the film, including its physical appearance, the way it is worn in social contexts, and the colors and patterns that reflect cultural values. Every visible and audible element is considered a sign that needs to be analyzed to understand the meaning embedded within it. Next, the Object refers to the cultural values and traditions represented by the sarong. This analysis explores how the sarong functions in specific rituals or celebrations and how its use reflects social status and cultural identity within the Madurese community. This process involves a deep understanding of the social context behind the use of the sarong, offering insights into its significance in local culture. Lastly, the Interpretant involves how the audience interprets the symbol of the sarong.

This interpretation includes an analysis of the audience's reactions to scenes involving the sarong, as well as how their understanding may be influenced by their cultural backgrounds. With this approach, the study seeks to uncover a deeper meaning of the sarong symbol in the film while also explaining its role within the context of Madurese culture.

The data collection process begins with repeatedly watching short films on the Mata Pena YouTube channel to gain a deep understanding of the context, themes, and symbolism within them. Each viewing focuses on recording key elements related to the sarong symbol, such as scenes, dialogue, and other visual components. The collected data is then grouped and labeled to identify emerging themes or patterns. This classification is done carefully, focusing on the identification of signs representamen, object, and interpretant and analyzing the relationships between these signs to understanding how semiotic patterns contribute to Madurese cultural identity.

*The Meaning of Sarong in Madurese Culture: A Symbolic Analysis of Films
on YouTube Mata Pena
Ni'mahtul Laily, Miftahur Roifah*

After the data collection and classification are complete, the next step is to interpret and analyze the signs. This process involves interpreting the meaning embedded in the sarong symbols based on the cultural context of Madura. Conclusions are drawn from a thorough analysis of the symbols found in the films, ensuring that all interpretations and analyses are conducted with consideration of the broader context. To maintain accuracy and consistency, a verification process is carried out by reviewing all the collected data. This step is crucial to avoid errors or mistakes that could affect the research outcomes.

Result

Through the identification and analysis of the symbolic meaning of the Madurese sarong in short films from the Mata Pena YouTube channel, it was found that the Madurese sarong holds profound meaning, reflecting the cultural identity and values of the Madurese community. This finding highlights the important role of the sarong in expressing traditional values and provides a deeper understanding of the meaning behind its use. The analysis confirms the significance of the sarong as a cultural symbol in the daily life of the Madurese people.

Table 1 Sarong as a Symbol of Social Status

VIDIO 1 "SARONG MADUREH"	
Sign	<div style="text-align: center;">  <p><i>Fig.1 Scene 1 (Klebun's Sarong) 0.32-044 (Sarung Songket Gunung Exclusive)</i></p>  </div>

*The Meaning of Sarong in Madurese Culture: A Symbolic Analysis of Films
on YouTube Mata Pena
Ni'mahtul Laily, Miftahur Roifah*

*Fig.2 Scene 2 (Dul's sarong)
1.23-1.30*



*Fig.3 Scene 4
7.47- 8.08*

Object	Mat said that if the sarong he was wearing were like Klebun Morleke's, he would want to wear it, unlike the sarong worn by Dul, which Mat considered tacky. This can be seen from Mat's statement, in which he said that the sarong Dul was wearing looked tacky. Mat indirectly views sarongs as a symbol of social status.
Interpretation	The difference in sarongs worn by Klebun and Dul reflects their social status within the community. According to Charles Sanders Peirce's semiotic theory, the sarong as a sign consists of the "representamen" (the shape or pattern of the sarong), the "object" (social status), and the "interpretant" (social meaning). The Sarung Songket Gunung Exclusive worn by Klebun, with intricate patterns and luxurious embellishments, signifies high social status and honor, while the simpler sarong worn by Dul affirms a lower social standing. Mat's desire to own a sarong like Klebun's reflects his aspiration to reach a higher status and his need to be respected, illustrating the sarong as a symbol of social stratification, cultural identity, and social aspiration within the community.

Table 2 Sarng as a Symbol of Local Cultural Identity

VIDIO 1 "SARONG MADUREH"

Sign	
Object	Dul said that in his village in Madura, the customs were different from those in Java. On the island of Java, young people usually wear trousers everywhere; on the other hand, in Madura, the younger generation can wear sarongs both to attend weddings and for everyday life. Dul's statement shows that Sarongs are the cultural identity of the Madurese people.

The Meaning of Sarong in Madurese Culture: A Symbolic Analysis of Films on YouTube Mata Pena

Ni'mahtul Laily, Miftahur Roifah

Interpretation Representamen refers to the sarong itself, which features various patterns and flexibility in its use as observed by the Madurese community. The object represented by the sarong is the cultural identity of the Madurese, distinguishing them from other groups and affirming their membership within the community. The sarong is highly flexible, as evidenced by its frequent use by the Madurese on various occasions, both formal, such as weddings, and informal, as everyday wear. This contrasts with the use of the sarong in Java, particularly in Surabaya, where it is more limited. Therefore, the sarong not only serves as clothing but also as a symbol of cultural identity that distinguishes the Madurese from other groups. The sarong becomes a marker that strengthens their self-identification as part of the Madurese community.

Table 3 Sarong as a Symbol of Cultural Heritage


VIDIO 1 "SARONG MADUREH"	
Sign	 <p>Fig.5 Scene 4 4.43-4.48</p>
Object	<p>Klebung stated that Mat and Dul's opinion that Madurese people generally wear sarongs was correct; however, wearing a sarong doesn't mean it looks tacky. He also added that sarongs are one of the cultural legacies of Madurese figures from the past, so they should be preserved and not ignored. Klebung further emphasized that Mat was too proud of foreign culture and clothing, to the point of forgetting the sarong, which had long been the daily clothing of the Madurese people. From Klebung's statement, it can be concluded that the sarong is a symbol of cultural heritage.</p>
Interpretation	<p>The sarong is an important symbol of Madurese cultural heritage, representing historical and cultural values passed down through generations. As external cultural influences continue to grow, the importance of preserving the sarong becomes even more crucial to prevent the erosion of local cultural heritage. Wearing the sarong helps maintain a connection to the past, ensuring the continued celebration of cultural heritage for future generations. Its preservation is vital in safeguarding Madurese culture in a globalized world.</p>

Table. 4 Sarong as a Symbol of Authority

VIDIO 1 "SARONG MADUREH"

Sign



Fig.6 Scene 5

10.08-10.15

Object

Kleburn emphasizes that the use of the sarong by the Madurese is not a sign of being outdated but rather a symbol of authority and their cultural identity. Meanwhile, Mat experiences the respect of those around him when he wears the sarong, as they bow their heads in acknowledgment. This strengthens Mat's belief that the authority of the Madurese lies in the sarong they wear. In conclusion, the object represented by the sarong is authority.

Interpretation

The sarong is a symbol of authority that deserves to be respected and preserved. The reaction of the community, where people bow their heads in respect when Mat wears the sarong, shows the recognition of the authority that the sarong represents. Mat's belief in the authority of the sarong reflects an acknowledgment of cultural heritage, making it a symbol of pride and respect for ancestors. Therefore, wearing the sarong becomes a sign of dignity and respect for cultural values, which receives a positive response from the community.

Table 5 Sarong as a Symbol of Religion

VIDIO 2 "SHOLAT TARAWIH"

Sign



Fig.7

Object

This video shows that the use of Madurese sarongs during Tarawih prayers not only reflects tradition and culture but is also a religious symbol that strengthens the religious values that underlie the worship itself.

Interpretation

Although the role of the sarong in religious activities is not explicitly explained in the video, the wearing of sarongs by all the worshippers during prayer reflects values of propriety and respect for the sacred moment. The sarong creates a more solemn and dignified atmosphere while also reinforcing cultural identity. Furthermore, the sarong serves as a symbol of

religiosity and humility, strengthening the sense of togetherness and unity among the worshippers, as well as reinforcing religious bonds.

Table.6 Sarong as a Symbol of Religion
VIDIO 3 “SANG HAFIZ”

Sign



Fig.8

Object

In this video, all the students and teachers wear sarongs during religious events, especially Qur'an muroja'ah, and memorization. Although it is not explicitly stated, the use of the sarong appears to be an integral part of the identity and religious values that are highly upheld in the pesantren (Islamic boarding school) environment. Thus, the sarong serves as a religious symbol related to the religious practices at the pesantren.

Interpretation

The use of sarongs by the students and teachers demonstrates their discipline and seriousness in living their daily lives based on religious principles. In the pesantren tradition, wearing a sarong signifies respect for an environment that focuses on religious knowledge and the teaching of the Qur'an. This creates a profound atmosphere full of respect for the learning process, connecting the students with their ancestors, who also wore sarongs as a symbol of piety and sincerity in living a life based on religious teachings. The sarong becomes a symbol of religious identity that directs the students to always strive to become better individuals and obedient to Allah.

Discussion

The results above include three short films taken from the Mata Pena YouTube channel (2019). The first film, *Sarong Madureh*, published on May 24, 2022, discusses the sarong as a symbol of tradition, identity, and social status, as well as its role in religious events and daily activities in preserving culture (Mata Pena, 2022). The second film, *Sholat Tarawih*, uploaded on April 18, 2021, combines humor with religious practice, portraying the sarong as a symbol of local pride and togetherness (Mata Pena, 2021). The third film, *Sang Hafiz*, posted on July 9, 2023, depicts the sarong as a symbol of spirituality that

*The Meaning of Sarong in Madurese Culture: A Symbolic Analysis of Films
on YouTube Mata Pena
Ni'mahtul Laily, Miftahur Roifah*

connects santri with tradition and religious values (Mata Pena, 2023). The symbolic meaning of the sarong was found in all three films on the Mata Pena YouTube channel;

Husna (2019) explains the social symbolism of the Madurese pale at sarong. The palekat sarong, made from silk and adorned with gold threads, symbolizes luxury and high social status, often used in formal events or important rituals. Conversely, the simpler cotton sarong with blue or green checkered patterns serves everyday purposes and is accessible to people of lower social status.

Notwithstanding Husna's lack of detailed distinctions between these two types of sarongs, the choice of material, patterns, and quality strongly suggests a symbolic function as a marker of social status. The sarong not only serves as clothing but also represents cultural and social identity, reinforcing norms and values within Madurese society. One's choice of sarong reflects both personal taste and socio-economic background, where a high-quality sarong can enhance the wearer's image and respect. Thus, the sarong becomes a means of expressing identity and social status within Madurese society.

The sarong is a symbol of Madurese cultural identity, reflecting the richness and uniqueness of local traditions. In Madurese society, the sarong embodies deep pride and a strong sense of belonging to their culture. Its use across various contexts, both formal and casual, reinforces the sarong's position as an integral element of daily life and cultural rituals. Recently, the sarong has been elevated by fashion professionals to become a trend among urban communities, including the younger generation, within a contemporary cultural context (Damajanti, 2022).

The sarong is used in both Muslim-majority and non-Muslim regions, making it a symbol of diversity, tolerance, and solidarity. By preserving and promoting sarong culture, we not only safeguard local cultural heritage but also strengthen national character and support the existence of Pancasila as the nation's foundational principle, ensuring the sustainability of Indonesia (Sugiarto, 2021).

*The Meaning of Sarong in Madurese Culture: A Symbolic Analysis of Films
on YouTube Mata Pena
Ni'mahtul Laily, Miftahur Roifah*

The culture of wearing sarongs in Indonesian society is far from a trivial cultural issue. The sarong imparts the mindset of its wearer through various patterns and ways of wearing it while also encouraging creative innovation in more modern applications. The tradition of wearing sarongs, especially in Madura, is deeply ingrained as part of daily attire, even for those who have migrated or settled outside their homeland (Damajanti, 2022).

The sarong is recognized as a cultural heritage that transcends generations, serving as a bridge between the past and the present. In Madura, the sarong is not merely clothing but a symbol that strengthens the continuity of tradition as well as cultural and religious identity (Nasrullah, 2019). The use of the sarong reflects the Madurese community's commitment to preserving a tradition rich with philosophical values, norms, and communal perspectives. The sarong plays a crucial role in various aspects of life, from daily activities to traditional ceremonies and religious rituals, making it a symbol of unity and collective identity. Furthermore, the sarong's ability to adapt to changing times has made it a dynamic cultural symbol, strengthening the identity of the Madurese people and fostering pride in the nation's rich cultural heritage.

Sugiarto (2021) explains that the sarong is a symbol that has a big influence on the wearer, both in physical and behavioral aspects. Sarongs represent the values of dignity and honor, teaching the wearer to maintain good behavior, avoid arrogance, and respect social norms. As a symbol of authority, the sarong teaches the importance of self-control and emotional regulation. Wearing a sarong requires the wearer to behave by the values upheld in Madurese culture, such as simplicity, respect for other people, and obeying social norms. The sarong symbolizes the presence of a person who is not only respected for his appearance but also for his behavior and attitudes that reflect high integrity and morality.

The sarong, originally a part of fashion not directly related to religiosity, has a close connection with religious activities and worship tools in the Muslim community of Indonesia, particularly in Madura. The sarong is often worn during religious study sessions, daily prayers, and celebratory rituals (Ikhsan,

2023). According to Subandy in Barnard, Muslim attire reflects the identity, taste, income, trade patterns, and religiosity of the wearer.

In the Santri culture, the sarong has become a part of traditional male Muslim clothing, especially since the spread of Islam in the archipelago. In Madura, the people of Pamekasan began embracing Islam in the 15th and 16th centuries (Hefni, 2020). The use of the sarong continues among the santri even after they no longer study at Islamic boarding schools (Damajanti, 2022).

The sarong, is an important garment in Islamic tradition in Indonesia, particularly within the Nahdlatul Ulama (NU) community (Wahyu, 2023), has become a religious symbol and a tool for worship. Its use in pesantren reflects respect for tradition and Islamic teachings (Hairil, 2023), making it an integral part of the religious and social life of the Muslim community in Madura.

Conclusion

This study demonstrates that the Madurese sarong holds deeper cultural significance than merely being a traditional garment. The Sarong serves as a symbol that reflects social status, local cultural identity, heritage, dignity, and religious values in Madurese society. The research underscores the importance of preserving cultural symbols like the sarong as integral to community identity, particularly in the context of globalization and modernization, which often risk eroding traditional values. This study aims to raise awareness, especially among the younger generation, of the need to safeguard local cultural heritage, ensuring its continued vitality and evolution in the future.

References

- Arham, M. et al. (2024). Efektivitas Penggunaan YouTube Sebagai Media Pembelajaran Matematika. *Jurnal Konatif: Jurnal Ilmiah Pendidikan*, 2(1), 1–14. <https://doi.org/10.62203/jkkip.v2i1.21>
- Ariani, J. (2023). *Selamat Hari Sarung Nasional 3 Maret, Sejarah Hingga Simbol Perjuangan*. Esensi TV. <https://www.esensi.tv/asal-usul/104417897/selamat-hari-sarung-nasional-3-maret-sejarah-hingga-simbol-perjuangan>

*The Meaning of Sarong in Madurese Culture: A Symbolic Analysis of Films
on YouTube Mata Pena
Ni'mahtul Laily, Miftahur Roifah*

- Bahasa, P. (2014). *Kamus Besar Bahasa Indonesia (KBBI) Online*. KBBI Daring Online Edisi III. <https://kbbi.web.id/>
- Colonel Laut (P) Lilik Abu Siswanto, S.H., M. S. (Han. (2016). Blue Ocean Strategic Menuju Indonesia Sebagai Poros Maritim Dunia. *Majalah Cakrawala TNI AL*, 44-46. <https://majalah.tni.mil.id/publisher/8/cakrawala.html>
- Damajanti, M. N. et al. (2022). Budaya Bersarung Masyarakat Kontemporer. *Biokultur*, 11(1), 1-14. <https://doi.org/10.20473/bk.v11i1.37113>
- Ekawati, R., Puspitasari, D., Hanifa, S., & Madura, U. T. (2021). MULTIMODAL DISCOURSE ANALYSIS OF RELIGIOUS TOURISM ON MADURA ISLAND, . *Journal of Business on Hospitality and Tourism*, 07(01), 64-77. <https://doi.org/https://dx.doi.org/10.22334/jbhost.v7i1.268>
- Hairil, F. et al. (2023). Identitas Budaya di Era Globalisasi. *Jurnal Ilmu Sosial Dan Pendidikan (JISIP)*, 7(3), 2598-9944. <https://doi.org/10.58258/jisip.v7i1.5240/http://ejournal.mandalanursa.org/index.php/JISIP/index>
- Handaka, T. dk. (2018). Madura 2030 Ilmu Sosial Progresif untuk Madura. In *Inteligensia Media* (Issue November). <https://www.researchgate.net/publication/330347688>
- Hefni, M. (2020). slam Madura: Sebuah Studi Konstruktivisme-Strukturalis tentang Relasi Islam Pesantren dan Islam Kampung di Sumenep Madura. *Journal of Humanities and Social Sciences of Shouteast Asia and Oceania*, 429-431. <https://doi.org/10.1163/22134379-17602009>
- Husna, I. (2019). *Culture shifting from wearing sarong to wearing trousers amongst the people of Bangkalan Madura* (Y. A. Thor Kerr, Bekiszwe Ndimande, Jan Van der Putten, Daniel F. Johnson-Mardones, Diah Arimbi (ed.); 1st Editio). Taylor & Francis Group. <https://doi.org/https://doi.org/10.1201/9780429507410>
- Ikhsan, M. et al. (2023). Representasi Budaya Pada Iklan Sarung Wadimor. *Seminar Nasional Desain Dan Media*, 2023.
- Kartini, K. et al. (2022). Representasi Pesan Moral Dalam Film Penyalin Cahaya. *SIWAYANG Journal: Publikasi Ilmiah Bidang Pariwisata, Kebudayaan, Dan Antropologi*, 1(3), 121-130. <https://doi.org/10.54443/siwayang.v1i3.388>
- Mata Pena. (2019). *KANAL YOUTUBE*. Mata Pena. <https://www.youtube.com/@MataPena>
- Mata Pena. (2021). *KOMEDI MADURA - SHOLAT TARAWIH*. <https://www.youtube.com/watch?v=lTo7gje-o3Q&t=2s>

*The Meaning of Sarong in Madurese Culture: A Symbolic Analysis of Films
on YouTube Mata Pena*

Ni'mahtul Laily, Miftahur Roifah

- Mata Pena. (2022). *SARONG* MADUREH.
https://youtu.be/VR9KkDvdaDw?si=eyDs_EjFUMsEe5GL
- Mata Pena. (2023). *SANG* HAFIDZ.
<https://www.youtube.com/watch?v=Kw1RBaOvMc8&t=12s>
- NASRULLAH. (2019). Islam Nusantara: Analisis Relasi Islam Dan Kearifan Lokal Budaya Madura. *Al-Irfan*, 2(September), 133–156.
<https://doi.org/https://doi.org/10.36835/al-irfan.v2i2.3589>
- Nations, U. (2009, March). United Nations Convention on the Law of the Sea. *Maritime Zone Notification*, 1984, 1984.
https://www.un.org/Depts/los/LEGISLATIONANDTREATIES/PDFFILES/mzn_s/mzn67.pdf
- Nurma Yuwita. (2018). Representasi Nasionalisme Dalam Film Rudy Habibie (Studi Analisis Semiotika Charles Sanders Peirce). *Jurnal Heritage*, 6(1), 40–48. <https://doi.org/10.35891/heritage.v6i1.1565>
- Peirce Charles Sanders. (1958). *The Collected Papers of Charles Sanders Peirce*. Rowman & Littlefield. <https://doi.org/10.2307/2016224>
- Setiani, S. et al. (2022). Taneyan Lanjang Shared Home Gardens and Sustainable Rural Livelihoods of Ethnic Madurese in Madura Island, Indonesia. *Sustainability (Switzerland)*, 14(10), 1–24.
<https://doi.org/10.3390/su14105960>
- Sinabela, I. R. Y. et al. (2022). Analisis Semiotika Pada Simbol Upacara Mangupa Sebagai Tradisi Batak Toba. *Journal of Education and Language Research*, 1(1), 77–86. <https://doi.org/https://doi.org/10.53625/joel.v1i10.2291>
- Sugiarto, T. (2021). Makna Material Culture dalam “Sarung” sebagai Identitas Santri. *El Madani : Jurnal Dakwah Dan Komunikasi Islam*, 2(01), 77–100.
<https://doi.org/10.53678/elmadani.v2i01.191>
- Sumarto, S. (2019). Budaya, Pemahaman dan Penerapannya. *Jurnal Literasiologi*, 1(2), 16. <https://doi.org/10.47783/literasiologi.v1i2.49>
- Syakir, A. F. et al. (2023). Epistemologi Sarung sebagai Identitas dan Simbol Pendidikan Karakter di Pondok Pesantren Mambaul Ulum Bata-Bata Pamekasan. *Ma'arif Journal of Education, Madrasah Innovation and Aswaja Studies*, 2(2), 38–44. <https://doi.org/10.69966/mjemias.v2i2.22>
- Wahyu, P. (2023). Tradisi Sarungan di Kalangan Pesantren dan Nahdliyyin. *Lampung. Lampung.Nu.or.Id*, 10–12. <https://lampung.nu.or.id/>
- Wijdaniyah, E. J. et al. (2022). Nilai lokalitas budaya Madura dalam cerpen-cerpen karya Muna Masyari. *Litera*, 21(1), 37–42.
<https://doi.org/10.21831/ltr.v21i1.47228>

*The Meaning of Sarong in Madurese Culture: A Symbolic Analysis of Films
on YouTube Mata Pena
Ni'mahtul Laily, Miftahur Roifah*