



ASSISTANCE IN CONSTRUCTING SEMIOTIC AND PHILOSOPHICAL MEANING MASCOT “KUCING CONDROMOWO” MOJOKERTO CITY AT THE 2023 EAST JAVA PROVINCIAL SPORTS WEEK

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Abstract

Assistance in constructing the "Kucing Condromowo" mascot for the 2023 East Java Provincial Sports Week (PORPROV) in Mojokerto City integrates local historical, cultural, and semiotic values. The selection process employed the concept of "Endemic Spirit," emphasizing native animals and cultural symbols representative of the region's identity. The cat, rooted in historical and cultural significance, was chosen for its agility, a trait reflecting athletic excellence. The name "Kucing Condromowo" embodies the philosophical and historical narrative of Mojokerto's traditions. The mascot design incorporates elements such as Iket Sambang blangkon, symbolizing self-control and remembrance, and the Surya Mojopahit necklace, which reflects Mojokerto's historical ties to the Majapahit Kingdom. Additional design features like the patterned Sular Gringsing cloth and color symbolism of the "telon" cat (white, yellow, red, and black) convey values of purity, ambition, resilience, and balance. This mascot transcends its role as an event symbol to serve as an emblem of regional pride and identity, aligning with PORPROV's mission to celebrate sportsmanship and promote local culture. The initiative also emphasizes preserving Mojokerto's traditional crafts and introducing them to future generations.

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1. Introduction

The 2023 East Java Provincial Sports Week (PORPROV JATIM) will be an excellent event to develop the abilities of athletes and the talents of athletes from the people of East Java. In addition, the tournament will also be an event to build cohesiveness and increase sportsmanship between athletes and sports lovers in the province. PORPROV JATIM is an event to display and improve the athletic ability and athletic talent of the people of East Java. In addition, the event will also create a platform to increase solidarity and increase sportsmanship among athletes and sports fans across the province.

The event is expected to attract a wide range of sports and disciplines, including traditional and new sports. The event not only showcases sports talent but is also an opportunity to promote and encourage physical activity and healthy lifestyles in the wider community. By providing a forum for athletes and sports enthusiasts, this event will contribute to the development and growth of various sports in East Java. East Java Provincial Sports Week 2023 will be a well-organized and highly competitive event that brings together top athletes from across the province.

Mojokerto City was chosen as one of the "Hosts" of the Eighth East Java (East Java) Provincial Sports Week (Poprov) 2023. The plan, there are 10 sports that are contested, including billiards, e-sports, rattan bridge, wushu, , billiards, dance, muaythai, kurash, gateball, and jujitsu. The Mojokerto City Government is serious about preparing various needs for organizing the biennial sports competition. Especially some game venues. The match will then be spread in several locations that have been prepared as venues including Mojopahit Art Gorge, MP 4th Floor Gajah Mada, Gelora Ahmad Yani, Sunrise Mall, Mojo Indah Plaza and Resort Hotels. The Mayor of Mojokerto, Hj. Ika Puspita Sari or more familiarly called Ning Ita has directed the Youth, Sports and Tourism Office to ensure the maintenance and repair of a number of venues run smoothly, according to purpose.

In every sports event, we always find sports mascots, mascots can be a symbol of the event itself in accordance with the theme and spirit of sports that uphold sportsmanship mascots can give regional charm which is part of Indonesia which is rich in natural resources, mascots can be one of the supporting factors for the success of a big event. Mascots are also one of the things that will make people remember an event that will be part of history, this is where the important role of a mascot with its unique nature and characteristics and deliberately designed for the promotion of an event that can entertain the audience.

In designing a sports mascot that is attractive and represents the identity of the team or event involves the following steps: 1) Recognize the identity of the team or event for example. Colors, logos, themes and stories. 2) Choose a theme or trait to represent by the mascot, for example; speed, strength or intelligence.. 3) Make a rough sketch of the mascot, taking into account the theme or characteristics that have been pre-selected. 4) Choose the most interesting and personalized sketch and create a final design with perfect details and colors that match the identity of the team or event. 5) Remember to consider the production capacity and use of mascots in various media or situations, for example; in the field, on social media or with goods.

Also make sure the mascot designed does not contain discriminatory elements or other elements that can offend certain groups in society. Design a mascot with creativity and understanding, and consider these aspects to get an attractive mascot that has a character that matches the identity of the team or event and is also widely accepted by the community. Based on the above background, a study was prepared that will be the basis of the design of sports mascots in the city of Mojokerto based on local wisdom in Mojokerto, which later with the mascot can be supported at the 2023 East Java Province Olahraga Week event which will introduce the characteristics of the city of Mojokerto.

Sports mascots have several important roles, including as an identifier of a team or event, can trigger enthusiasm and support from spectators, and can increase the attractiveness of an event or match. In addition, mascots can also be an effective means of advertising to sell merchandise and sponsored products, as well as being a magnet for public and media interest in an event or match. However, in designing sports mascots, it should be noted that the mascots designed contain discriminatory elements or other elements that can offend certain groups of society. In addition, it is important to consider the practicality of mascot production and use in different media or situations, such as in the field, social media, or merchandise.

According to Ardhi (2013: 70) Mascot is a promotional tool in the form of characters that represent the company. These characters usually have characteristics and aspects that represent the company. The colors used are not too different from the logo of the company it represents. Usually it can be physical with a large human size, it can be a statue that does not move, or a person wearing a mascot costume. This mascot was created to represent the company's identity through characters.

According to Wheeler (2009: 46) Mascot is the personality of a brand in the form of certain characters with features and characteristics that represent the brand. Mascots can be a means of communication as well as a tool of differentiation, which can be an effective advertising medium in the short term in the context of "awareness" and in the long term in the context of "loyalty". An effective mascot is a mascot that is able to illustrate philosophy, convey an image of vision and mission, and be part of the audience.

According to Bootwala (2007: 82) Mascots are actual images, concepts, or personalities that are presented to embody a sales message or name. Shaila revealed that to make the mascot a useful and effective tool requires continuous use, as well as support and continuity of appearance to create the mascot. Meanwhile, according to Siswanto (2014: 45), mascots can appear as main or secondary characters. Mascots invite people to interact, because many people like cute and beautiful characters, mascots are universal and cross-language so they are easily accepted by

almost all circles, from children to the elderly. Through their faces, expressions and gestures, the presence of mascots makes the atmosphere more lively because it is close to human life.

Pekan Olahraga Provinsi is a sports competition event held annually between athletes from various districts / cities in the same province with the aim of showing the ability and achievements of athletes in sports a. Provincial Sports Week not only aims to showcase athletic abilities and achievements of athletes in various sports, but also serves as a platform to promote sportsmanship, healthy competition, and physical fitness among participants. In addition, the Provincial Olahraga Week provides an opportunity for athletes to gain recognition and potentially advance towards national and international competitions.

Therefore, local governments and relevant organizations should continue to support and invest in the development of sports infrastructure, training programs, and athlete welfare initiatives that promote the growth of sports and athletics in their respective regions. In addition, the Provincial Olahraga Week serves as an opportunity to promote sports tourism and boost the local economy by attracting visitors and generating regional revenue .

Provincial Sports Week (**PORPROV**) is a sports competition held annually between athletes from different regions/cities in the same province, which aims to show the talents and achievements of athletes in the field of sports. The State Sports Week not only aims to showcase the sports talents and achievements of athletes in various sports, but also as a forum for sportsmanship, healthy competition and physical fitness among the participants. In addition, sports weeks in the country offer athletes the opportunity to gain recognition and potentially advance to national and international competitions.

It is important to know that the success of athletes in achieving their goals cannot be separated from interrelated sources that can affect their performance. These resources include proper education and training, access to quality sports facilities and equipment, adequate nutrition to achieve optimal physical performance, and psychological support to overcome challenges and improve mental endurance. Therefore, local governments and relevant organizations should continue to support and invest in the development of sports infrastructure, training programs, and athlete welfare initiatives that promote the growth of sports and athletics in their regions. In addition, the country's sports week offers an opportunity to promote sports tourism and strengthen the local economy by attracting visitors and generating local revenue.

2. Method

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In the world of semiotics, Ferdinand de Saussure was instrumental in the emergence of structuralism, he also introduced the concept of semantics (semiotics; Saussure, 1972: 33). In his view, language is a system of symbols that express ideas, in addition there is a system of alphabetic symbols for the deaf, ceremonial symbols, and military symbols. Saussure believed that language was the most important system. Therefore, we can form another branch of science that studies the signs of social life and is part of social psychology; He called it semiotics. The word comes from the Greek word *sēmeîon* meaning "sign".

Linguistics is one branch of science that includes all these signs. The rules of semiotics can be applied to linguistics. In 1956, Roland Barthes, reading Saussure: Course in General Linguistics, looked at the possible application of semiotics to other fields. He had views contrary to Saussure's view of linguistics place within a semiotic framework. On the contrary, he thinks semiotics is part of linguistics because signs in this other field can be thought of as language that expresses ideas (i.e. has meaning), is an element formed of signifiers and contained in a structure. In Barthes' semiotics, denotation is a first-order marking system, while connotation is second-order. In this case, denotation is associated with a more meaningful closure. In opposing this oppressive literalism, Barthes sought to eliminate and refute it. For him, it makes sense. He added that "literal" meaning is something natural, called the theory of meaning. This theory is based on the theory of signs developed by Ferdinand de Saussure, only that its meaning is expanded with meaning occurring in two stages, as seen in the following table.

1. Signifier R	1 2. Signified		Denotation
I SIGNIFIER	RII	II SIGNIFIED	(Primary meaning)
III TANDA			Connotation (Secondary meaning)

Chart. Expansion of Meaning

Based on the chart, meaning occurs in two stages. Signs (signifiers and signifiers) first merge to form signifiers in the second step, then in the second step signifiers merge and signifiers can form a new expression marker, namely the expansion of meaning. For example, the marker (sound image), the rose, has a RI (relation) relationship with the marker (concept) "flowers whose petals are stacked and smell good". After the signifiers and signifiers are united, then comes the second stage of meaning expansion. The sign in the second stage is called

connotation, while the meaning in the first stage is called denotation. Barthes posited not only the expansion of meaning but also the expansion of form, which he called metalinguistics. As explained above, the process is similar but with a difference, that is, after the union between the signifier and the signified, comes the second stage of formal expansion. This second step marker becomes "rose".

These Signifier are called metalanguages. Actually, the terms denotation and connotation have been known for a long time. Barthes' role was to show how these two terms came about in order to clarify where the expansion of meaning came from. Thus, Barthes' semiotics encompasses the levels of linguistic systems at two levels of linguistics. Language at the first level is language as an object and language at the second level is called metalanguage. It is a symbol system that includes signifiers and signified. The second symbol system is built by converting the markers and markers at the first level into new signifiers, which then have their own new markers in the new notation system at a higher level. The first-level symbol system is called the denotative or terminological system, while the second-level symbol system is called the connotative system or rhetorical or mythological system. Meaning and metalinguistics contradict each other. Metalanguage is an operation that constitutes the majority of scientific languages, playing a role in the application of real and understood systems to express, going beyond the unity of the original sign, going beyond the domain of description. Connotations include languages of an essentially social nature in which the literal message supports a secondary meaning of a made-up general order or ideology.

3. Results and Discussion

In brainstorming, research with Members of the Cultural Council (DKD) of Mojokerto City who assist in conducting studies in the preparation of Mascots, including ; a) Drs, Wuliyono, M.S.i., DKD Secretary is an Expert in Public Policy & Governance. b) L. Hari Prastowo, SE, Head of Cultural Preservation DKD, as an Expert in the field of Arts & Culture. c) Ayuhanafiq, S.Sos, Head of Cultural Studies, as an Expert in the Field of History of Mojokerto. d) Nugraha, anggota DKD as Artist, & Mojokerto Artist.

In the first brainstorm, we conducted a Focus Group Discussion (FGD) with the theme of finding and determining what animals are worthy to be used as the Mascot of Mojo Kerto City in the 2023 East Java Province Olahraga Week. The basis for the discussion refers to there is a concept "*Endemic Spirit*" a term that shows how you study and formulate mascots based on native animals that can become icons and identity characters of a region. Regionally,

Mojokerto City is passed by rivers that cross Mojokerto City . There are rivers that cross Mojokerto City, namely Brantas River, Brangkal River, Sadar River, Cemporat River, and Ngotok River. Some endemic fish that live in the Brantas River include Bader, Tawes, Wader, Nila, Jendil, Rengkik or Baung, and sili fish.

Especially for the Rengkik fish or Baung p ernah is proposed to be an icon of typical animals of the city of Mojokerto, because it has economic potential for the people of the city, but it is very unfortunate when the existence of endemic fish endemic to the Brantas river is increasingly rare and difficult to empower so it is very difficult to be used as a mascot. It is not so easy for other regions to have distinctive animals that are so well known, such as Anoa in Sulawesi, Orangutans in Kalimantan, Cendrawasih in Papua, so that the selection of animals as Mascots in Mojokerto City is difficult.

The next time we try to dig through the historical cultural heritage of Majapahit, because Mojokerto is good city want p un region kabu p aten merupwill be the former capital of a large kingdom that has ever existed in the archipelago. The first animal discussed is the horse, which refers to the majapahit which is identical to Ronggolawe, apparently already used as a mascot by Tuban and Lumajang regencies. Furthermore, the kebo animal, or buffalo that has actually been used by Banyuwangi, Turangga which is identified as Ronggolawe, or as a knight character, if in the Mataram era it was similar to Aryo Penangsang who was also described as a horse with a dashing, agile, and tough character. Aryo Penangsang's mount is called Gagak Rimang.

From the historical that animal name In the age of Majapahit It is referred to as the name of the unitary element, Starting from Ronggo, Kebo, Mahesa, Gajah used to designate the unitary group, The larger the name of the animal used, the higher the rank and class of the unit. Animals that existed in the era Majapahit It has also been in Pakai by other regions. For this reason, there are other things related to animals that allow it to be used as a mascot that can be a representation of the identity and character of an area. The closest, historically, that is familiar to the community can then be called a "cat" animal worthy of being proposed as a mascot, And it deserves to be developed in a philosophical historical narrative, the reason being that physical appearance can be the coolest. The expression of the figure of an atlet competing is actually very visible through the figure of a cat... because cats are agile, agile, especially from the beliefs of Masyarakat Because cats are also the favorite animals of the prophet Muhammad. The idiom of the cat is also used by kyai Munasir with his battalion on Condromowo, Also there is a black cat battalion Historically, cats san gat berhad a broad role as a symbol in the war for independence in the Mojokerto region. From intense discussions among the roots of the

Regional Cultural Council, it was finally decided to choose a cat as the Mascot of Mojokerto City in the 2023 East Java Sports Event

Cats are animals kept by humans. Many people believe that cats have been kept by humans since the time of ancient Egypt. At that time, there was a myth about cats associated with the goddess Bast in the form of cats. In Greek mythology, he was the son of Ra (the sun god). The goddess Bast is a goddess who protects houses and fields from rats. Goddess Bast can also transform into a lioness in the midst of war.

Some ancient beliefs believe that cats are the embodiment of spirits or spirits whose duty is to accompany and guide humans. They are said to know everything, but they are stupid and therefore cannot influence human decisions. In Japan, cats are said to bring good luck. The legend is associated with the legend of Maneki Neko. Maneki Neko is a lucky cat, so whoever can keep a Maneki Neko cat will get a lot of luck and fortune in his life. It turns out that cat myths also exist in Java. This is stated in an ancient manuscript entitled *Fiber Ngalamating Cats*. The manuscript was written anonymously in Javanese script. The text is close to myth, which is a very vivid expression of man's relationship with his environment and the entire environment of his life (Hayat, 2003:156).

In Javanese culture, there are several myths about cats. There are several breeds of cats that bring good luck and bad luck to their owners. These myths have been believed by Javanese people for generations. *Serat Ngalamating Kucing* consists of 24 stanzas and contains mythological stories about cats. The text has spread in Javanese society. However, the text is also found in palaces, for example in the Yogyakarta palace (Lindsay, 1994: 204). Therefore, the text was also studied in court circles. Even Condromowo cats are also found in the "*Serat Ngalamating Kucing*".

Rekatha Sura and Candra Mawa

Rekatha Sura and *Candra Mawa* is a well-kept cat name. The breed of cat is described in the couplet 10.

padha ngulatana kucing / Look at cats

ingkang darbe nyeng unyengan / Which has a navel

bulu ing sirah mivab dhadbane / On his head and chest

atanapi gigir ira / Without making a mess

aran rekatha sura / Named rekatha sura

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becike kalangkung langkung / It's good to overdo

aran kucing candra mawa // Called cats Candra Mawa

(Serat Ngalamating Kucing Temple 16)

Definitively a mascot is an object in the form of a person, animal or other object that is considered to represent or represent the nature, character and / or value system of life that exists in the community that is holding an event, and believes that the mascot can bring luck. Likewise, the mascot of Mojokerto City in the context of organizing the East Java Provincial Sports Week (PORPROV) in 2023 is in the form of **CAT "CONDRO MOWO"** with the familiar name "Cak Condro", so after explaining its historical value as described in front, then related to the attributes of the completeness of the clothes worn by Cak Condro have the following meanings, meanings and philosophical values :

- a) **Cak Condro wearing Iket Sambang** blangkon which is a typical blangkon of Mojokerto City. The term blangkon for Javanese people is not just a head covering, but has a meaning as a form of self-control. In some cases, Javanese people when facing a problem always put forward a wise attitude, namely that **"the heart may be hot, but the head must remain cold"**. Therefore, in order to keep the head cool, the head is tied which used to use udheng cloth but in its development was modified in the form of blangkon to facilitate use. While the term Iket Sambang consists of 2 (two) words, namely Iket and Sambang, the word **Iket** means ikat (**tie** = verb, **tied** = adjective) and **Sambang** means **"tilik"** (dlm bhs Jawa) or visit, **visit**. In full, the term Iket Sambang means that anyone who visits Mojokerto City will be bound by their hearts and **memories**, so that after visiting Mojokerto City and returning to their home areas their hearts will be bound and always remembered with the city of Mojokerto , and in the future is expected to return to visit. Of course, the visitors **are "bound"** to the economic, socio-cultural potential and superior products owned by Mojokerto City.
- b) Visually (physically) Iket Sambang has the following meanings and philosophical meanings :
 - a. **Panca Gati**, the upper right fold of 5 (five), means Panca means Five, Gati means Important, that in everyday life and in the life of the nation and in the life of the nation, the people of Mojokerto City are based on Pancasila. While specifically for Muslims the 5 (five) folds have the meaning of the five pillars of Islam that must be obeyed and carried out in everyday life.
 - b. **Pawukir**, That is the shape of the pointed upward like the upper left mountain, according to numerology studies that the term pawukir has the meaning of caring for others,

generous, obedient to rules and obligations, expression and creative. Therefore, the meaning and meaning are very suitable with the nature and character of the people of Mojokerto City. Furthermore, pawukir or mountains whose shape is pointed upwards illustrate high scientific and spiritual values, so that in the use of Iket Sambang can be distinguished between users of " **kasepuhan**" (older generation) and the younger generation. Kasepuhan in using Iket Sambang the position of the pawukir is bent down as a picture of rice science, the higher the spiritual knowledge, the more subdued the person is. Meanwhile, for the younger generation, in the use of Iket Sambang, the position of pawukir is upward, as a picture of a spirit that is still high and burning unyielding in achieving goals.

- c. **Straps**, On the back there are 2 (two) ends of the strap which means the contents of the world (bhs jawa : *isen-isening jagad*) the two-round. **Example : male-female, life-death, sadness-happy, day – night, etc.** The two ropes tied from the right and left directions are also a picture or symbol of meeting Jagad Cilik (*Mikrokosmos*) representation of humanity and Jagad Gedhe (*Makrokosmos*) as a representation of the Creator. The two ropes are tied not permanently or tali pati, but tied with nik technology "tali wangsul" (tali palsu). Term "wangsul" ini means "go home", as a reminder to every human being that one day it will " go back" to the Creator of Almighty God. **Ilat-ilatan**, or someone called itsinom, yaitu The triangular shape is on the forehead (front) which is pointed downwards pointing towards the nose, ilat-ilatan This is a reminder that DimaNa Nose is one of the panca indera whose function is to breathe or in and out of human breath which in Javanese life is called " *bojro herowono* " which means that every human being should always remember or (dalam bahasa jawa) " *tansah eling marang sing nguripake lan sing nguripi*" (who animates and who gives life) that is the Creator. Because if the nose is still functioning then the human is said to be alive, but if the nose is no longer functional then the human can be said to have passed away or died alias " **wangsul** " that is, to return to the days of Almighty God.

c) **Patterned Necklace Surya Mojopahit.**

Cak Condro wearing a patterned necklace Surya Mojopahit, it reminds the public that Mojokerto City has historically been part of the Kotaraja Majapahit, dan surya Majapahit It is said to be a symbol that is believed to be a symbol of the bitter Maja kingdom, which consists of

a circle shape having eight directions of sunlight or also referred to as the eight cardinal directions.

The eight directions of sunlight or the eight cardinal directions are images of gods in Hinduism, with the center in the middle of the god Vishnu, so this symbol is also referred to as Lord Nawasanga. The symbol of Surya Majapahit is thought to affect (or can also influence each other) the understanding of some Javanese people, especially the four cardinal points with the center in the middle, as a cosmological concept that develops in the midst of Javanese life, in this case is the understanding of the elements of the origin of creation or better known as the 4 (four) factors are *sedulur papat limo pancer* that is *bumi, geni, banyu dan angin* become a “ilmu” The unique one that until now is still firmly held by some Javanese people as a guide in determining pranoto mongso, to find out human nature and character, matchmaking calculations and so on known as **Kitab Primbon Jawa**. In the cosmological concept of placing these gods starting from the east side there is the god **Bayu**, the element is **wind** with the market day Legi, the **south** side is the god **Brahma**, the element is **fire** with the market day **Pahing**, the **west side** there is the god **Sambu**, the element is water with the market day of Pon, the **north side** is the god Kala or **Batara Kala**, the element is the **land** with the market day of **Wage**, and as the center in the middle is **Sang Hyang Wisnu** who has the elements of the four gods as control over the running of the other four nasir with the **market day of Kliwon**. Furthermore, the symbol of Surya Majapahit is found many relics and ruins of the bitter Maja kingdomlike in the middle of the ceiling Garbhagriha (The holiest room) some temples such as Sawentar temple, Jawi temple. The carving of the Hindu god located in the middle of the bitter Surya Maja symbol is one of the things that makes the symbol associated with the kingdom centered in East Java. Therefore, in its development, the Mojokerto City government sets its philosophical foundation in every formulation of development policies oriented to the **bitter Spirit of Maja** to realize Mojokerto City as a Tourism City based on History and Culture.

d) Cloth Sembong Motif Sulur (Sisik) Gringsing

Sembong cloth is a completeness of clothing in the form of a long cloth that is worn distinctively (according to the culture of each region) outside the pants starting from the waist to the thigh and there is a fold like a tie on the front. There are several batik motifs that already existed in the bitter Maja era including tendril motifs of gringsing, kawung, gedheg rubuh, mrico bolong and so on. The Sulur Gringsing motif itself is one of the oldest and most popular motifs in zaman Majabitter, as written in the Book of Negara Kertagama mentioned that Hayamwuruk

when making visits to areas or known as *Decawarnana* Wearing kawung patterned cloth, while the train is decorated with patterned cloth Sulus Gringsing.

The glory of the bitter Maja kingdom in the past has made the art of batik firmly embedded for some Javanese people, especially for centuries as the cultural heritage of the archipelago. Meanwhile, batik motifs can be found in artifacts of past cultural relics such as temples, yoni and other Hindu Buddhist places of worship. This fact proves that batik making activities have existed since hundreds of years ago. The bitter Maja Kingdom which has extensive power, makes batik making activities have become an ingrained tradition throughout the archipelago.

Therefore, Cak Condro wears a sembong cloth patterned with **gringsing tendrils** which symbolically has a philosophical meaning as an **expression of prayer and hope** to God Almighty to be avoided from bad influences and emptiness. The people of Mojokerto City should be proud of the active batik craftsmen in their work, whose work is recognized and appreciated at the regional and even national levels as a spectacular work. Considering that batik has been recognized by UNESCO as a world cultural heritage but so far the art of batik is still identical to several cities such as Jogjakarta, Solo, and Pekalongan. Therefore, the Mojokerto city government encourages the typical batik of Mojokerto City to be able to compete with batik from some of these cities. The soup of the Mojokerto city government includes holding events with the theme of typical batik of Mojokerto City. Included in the 2023 East Java PORPROV event by featuring Cak Condro wearing cloth Sembong Patterned Sulus Gringsing. In addition, the Mojokerto City government encourages batik craftsmen to always produce works that are able to compete with other regional batik works, and have their own characteristics that are easily known and recognized that these works are the products of Mojokerto City craftsmen. And no less important is the efforts of the Mojokerto City government to preserve the very beautiful and adiluhung batik motifs that already exist in z aman Majapahit, namely old batik motifs, so that the old batik motifs are not lost to z aman. Therefore, it is also considered necessary to be introduced to the current generation or millennial generation so that these millennials from an early age in addition to knowing and loving the work of their own people.

e) **Telon Colors**

Cak Condro is described as a condromowo type cat or telon cat, which consists of three kinds which are generally **red (tend to be orange), yellow and black** but there is actually one basic color color that is not of concern to the public in general is **white** which is usually in the

stomach or stomach. So that the color of the condromowo cat or telon cat is actually to have **four colors**. The four colors according to Javanese society are referring to four human passions which have the following meanings and philosophical meanings:

White Color

It means a symbol of purity, which refers to human nature that leads to good things or whose morality is called lust **Mutmmainah (spiritual lust)**, is a quiet lust or spirit, friendly to others, doing good, having a high sense of empathy and care, no fear and fear of the certainty of God's promises, so as to be able to bring to a level of peace, and tranquility that always accepts the will of his God and gets pleasure later when returning to the Creator. Physically this lust resides within the chest.

Yellow Color

Its meaning is to refer to the nature of human lust commonly called **Lauwamah** (biological appetite) which in everyday Javanese people call **aluwamah**, That is the basic appetite that exists in every human being in fulfilling biological needs such as eating, drinking, sexual orgasm. This lust, if it cannot be understood properly or excessively, becomes disastrous for man himself and becomes despicable. Physically, this lust is located around the abdominal area and lower abdomen.

Red

This means that the nature of human lust is commonly called lust **Amarah**, that is, passions that bring people to a state of lack or uncontrollability of anger or emotion, so that a person does something beyond the consideration of a clear mind, and is unable to distinguish what is good, what is bad, what is wrong and what is right. This lust arises because of feelings of jealousy, offense, and so on. Physically this lust is at the base of the neck.

Black

It means the nature of **worldly** lust commonly called lust **Supiah**, that is, the lust for love for worldly matters such as wealth, position, position, and beauty. This lust arises because of wanting praise, flattery and respect, which in turn makes a person show off, arrogant, and greedy, thus encouraging someone to cheat, manipulation and corruption. This lust is physically in the head. Although there is apart that assesses it as mit os, but in the perspective of Javanese life, it generally believes that if someone owns or keeps a condromowo cat, then his life will be better, more prosperous because it is believed that

the condromowo cat will affect his parents in his business so that rez eki is more abundant, or the owner of the condromowo cat will increase in degree.

f) Othok Belt or Wala Belt

The othok belt or wala belt in the perspective of Javanese life can be philosophically translated as follows :

- a. Othok belt wearers are very confident figures because they have spiritual and physical abilities that affect others, becoming a highly respected figure in their environment.
- b. As a symbol of social status or strata in Javanese society in his era, that the othok belt wearer is someone who has a high position or position and is respected in one community group. Moreover, the material of the belt is made of expensive materials, for example, made of crocodile skin, tiger skin and so on, as well as timangan made of gold and decorated with gemstones or the like, will further raise the social status of the person.
- c. In the royal safe zone until the independence era, the othok belt has multi-functional benefits, namely in addition to being a place to hang weapons, it is also used as a place to store other personal items for the user such as money, lighters, and so on.

g) Physical anatomical view of Cak Condro's Athleticism

The anatomically athletic appearance of Cak Condro is a visualization that reflects that Cak Condro is a *sporty* cat. This means that Condro has a healthy *lifestyle* because he diligently exercises. In everyday life, Cak Condro always applies a motto "**No Day Without Exercise**".

4. Conclusion

The basis of discussion refers to the concept of "*Endemic Spirit*", a term that shows how efforts to study and formulate mascots based on native animals that are able to become icons and identity characters of a region. The closest, historically, that is familiar to society can then be called a "cat" animal that deserves to be proposed as a mascot, and deserves to be developed in a philosophical historical narrative, the reason being that the physical appearance can be the coolest. The expression of the figure of an athlete competing is actually very visible through the figure of a cat, because cats are agile, agile, especially from the beliefs of the Society Because cats are also the favorite animals of the prophet. The cat idiom is also used by kyai Munasir with his

“Condromowo Battalion”. There is also a black cat battalion Historically, cats have played a wide role as a symbol in the war to gain independence in the Mojokerto region.

In analyzing the meaning of a visual work, it can be seen through the use of design elements associated with local wisdom; in the form of history, myths or local culture. The mascot "Condromowo Cat" is closely related to Mojokerto's wisdom which is used through its constituent elements. Mascot "Condromowo Cat" is not only a medium to enliven sporting events, but mascots carry a vision and mission that has a certain meaning and philosophy of an event. In this case, the meaning can be found from the mascot object used, the color, and the clothes used. From the overall visuals, the mascot has a meaning full of energy, kindness, losing, winning, sportsmanship and an undying spirit in achieving achievements.

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Peraturan Daerah Kota Mojokerto Nomor 7 Tahun 2021 ; Tentang Perubahan Atas

Peraturan Daerah Nomor 10 Tahun 2019 Tentang Rencana Pembangunan

Jangka Menengah Daerah (RPJMD) Kota Mojokerto Tahun 2018-2023

POKOK PIKIRAN KEBUDAYAAN DAERAH KOTA MOJOKERTO ; Disusun Sesuai

UU Nomor 5 Tahun 2017, Perpres Nomor 65 Tahun 2018, Permendikbud Nomor 45

Tahun 2018

Figure 1. Supporting Data

