

SEMIOTICS OF FRENCH CROP HAIRSTYLES LECTURER AT ISLAMIC UNIVERSITY

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Abstrak

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One of the hairstyles that is currently trending is the French crop hairstyle. Even though everyone has the right to choose any hairstyle, what is interesting in this article is that an academic chose a French crop hairstyle that was different from academics in general. The aim of this research is to find out the hidden meaning that Prof. wants to convey. Iswandi Syahputra, through the French Crop hairstyle that he uses using Roland Barthes' semiotic analysis. The research method used in this research is field research, namely research carried out by participating directly at the research location to explore and obtain information related to the meaning contained in Iswandi Syahputra. The collected data will be analyzed semiotically using interpretive techniques. The results of this research are that there is a religious meaning, namely that he wears a French Crop hairstyle as a form of obedience to the Prophet Muhammad. and there is also an ideological meaning, namely locally based with a global perspective, he wants even though we are only local people, we must have broad insight.

Introduction

A person's appearance is a form of nonverbal communication that has certain messages which will then be interpreted by the person who sees it. Therefore, appearance can be an initial assessment when meeting someone for the first time. One appearance that easily gets attention is the hairstyle. (Nassir 2021) Hair is a very important part of the body for some people, both women and men. Every year, human haircut trends change. People finally follow this trend and forget about other hairstyles. Each hairstyle consists of various characteristics combined (Tan, Wicandra, and Asthararianty 2016). Many of the hairstyles that are popular with young people nowadays follow western or K-pop characters or figures. There are even hairstyles that are makruh but can be forbidden if the intention is to resemble an infidel such as qaza'. (Muzakki, Muhid, and Nurita 2023)

One of the hairstyles that is currently trending and popular with young people is the French Crop hairstyle. A French crop is a men's haircut that is very short at the back and on both sides, with a crew cut that is trimmed on top. The bangs are usually cut short above the eyebrows or styled to the side when they start to get longer. A haircut or style has its own beauty and meaning.



Figure 1. *French Crop Hairstyles*

However, what is interesting in this article is the hairstyle of a high-ranking campus official, a vice chancellor for academic affairs and institutional development, namely Iswandi Syahputra, This is certainly very interesting, as if there is a meaning he wants to convey or he is just following the current trend. However, in general, campus officials rarely choose and follow trendy hairstyles. He has also been seen wearing this hairstyle in the last few months as seen on his Instagram and when he teaches students. Therefore, the author is interested in researching "What meaning does Iswandi Syahputra,

through the French crop hairstyle he chose? In contemporary cultural studies, discussions about signs are the realm of semiotics or semiology studies. Semiotic studies related to signs, codes and meaning. The discourse around semiotics cannot be separated from two pioneering figures in semiotics, namely Ferdinand Saussure and Charles Sander Peirce. Saussure is the founder of structuralism which explains that meaning emerges from reference to a system of structured differences in language. According to Saussure, language is a sign system that can convey and express ideas and ideas better than other systems. (Sitompul, Patriansyah, and Pangestu 2021) Saussure believes that a system of meaning in language consists of a series of signs which are analyzed according to their parts. parts of its preparation, namely the (signifier) and the (*signified*). (Syahputra 2009)

Roland Barthes developed Saussure's thinking by highlighting two levels of denotative and connotative meaning. Denotation is a descriptive and literal level of meaning that is understood by almost all members of a culture. Pig, for example, has the denotative meaning of brown livestock (and so on according to the definition). Information about swine flu, for example, refers to pigs as agreed by convention. However, at the second level, connotatively "pig" creates new meaning by connecting markers with certain cultural aspects, even more broadly regarding beliefs and religious teachings; particular framework, ideology or social formation. Meaning becomes a matter of associating signs with other cultural codes of meaning. Connotation contains expressive value that arises from the cumulative power that arises from the cumulative power of a sequence (expressive value that appears syntagmatically). This meaning is produced through social conventions which Barthes calls myths. Myth in this case is a way of meaning, in Barthes' language it is called a type of speech. Myth is a cumulative force that contains the expressive value of a conventionally agreed sequence of meanings. (Syahputra 2009)

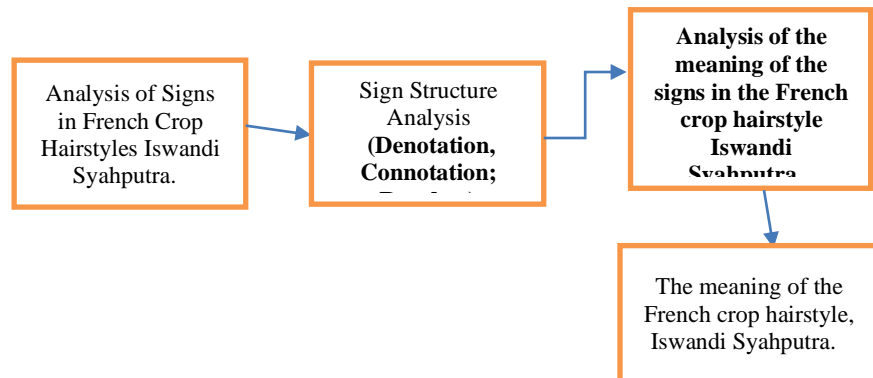
Meanwhile, Peirce developed a triangular model of semiotics, which shows that each point is connected by a line in two directions, which means that each term can be understood only in relation to one another. Peirce's theory can be called a sign if the sign can replace another. Peirce provides three concepts of meaning, namely ground

sign, object, and interpretation. Nurgiyantoro stated that in Peirce's theory something can be called a Judging from the object, Peirce divides the concept into three parts, namely: icon, index, and symbol. (Shofiani 2021) Mikhail Bakhtin, where every cultural expression is always a response or answer to the previous expression, and which produces a further response that is addressable to others. (Vera 2014)

Research methods

This research is qualitative research that will seek knowledge or understanding in the form of the relationships behind a cultural reality. Wimmer and Dominick explain that qualitative data appears in several forms, such as notes when conducting field observations, interview transcripts, documents, diaries, journals and so on. (Syahputra 2009) Qualitative research attempts to describe the research object observed by the researcher. The research object can be a written text or words that are spoken and recorded for observation and analysis by the researcher. (Sopiyan, 2023) So this type of research is field research, namely research conducted by participating directly at the research location to explore and obtain information related to the meaning contained in Iswandi Syahputra. The data in this research consists of all documents or information obtained and used during the research.

The collected data will be analyzed semiotically using interpretive techniques. Grossberg explained that interpretive analysis in cultural texts is necessary because it is related to techniques that focus on encoded meaning, namely the interpretation that is assessed from the cultural text itself. Interpretation is the broadest category of open comments. In other words, if interpretation is an explanation, then assessment is an explanation based on moral evaluation. Thus, interpretation is an analysis that combines information surrounding the text (French crop style context) and the researcher's own opinion or opinion. (Syahputra 2009) The interpretive paradigm is a subjective approach that looks more implicitly than explicitly. (Parmitasari 2015) Style semiotic analysis French crop hair Iswandi Syahputra, This research uses Roland Barthes' semiotic framework. In terms of semiotic analysis, it can be described as follows:



Result and Discussion

Biodata Iswandi Syahputra

Prof. Dr. Iswandi Syahputra, S.Ag., M.Si, born in Medan, April 23 1973. He is an Alumni of the Sharia Faculty of IAIN (UIN) Sunan Kalijaga in 1998. Apart from that, he is also a media research staff at Pan Asia Research and Communication Services Jakarta in 1999-2001 in collaboration with UNICEF, Frederich Naumann Stiftung, Germany and USAID, United States. The results of joint research that have been recorded are: Free People's Power (LKIS: 2000), People's Chat (Tiara Wacana: 2000). He completed his Masters in Communication Science at the University of Indonesia (2002-2004). And completed a Doctorate in the Cultural and Media Studies study program at the Postgraduate School, Gadjah Mada University, Yogyakarta (2010). He was also a senior reporter for Radio Elshinta Jakarta (2001-2005) for Presidential coverage at the Merdeka Palace-State Palace. Through KOMUNIK (Community for Information and Justice), the institution he founded with a number of senior journalists, is active in providing consulting services in the field of television and radio programs. (Syahputra 2009)

Apart from that, he has been active in providing training on journalism and television/radio programs and has also been a lecturer at the Faculty of Social Sciences and Humanities at UIN Sunan Kalijaga and Commissioner at the Regional Indonesian Broadcasting Commission (KPID) DI Yogyakarta for the 2007-2010 term and Chair of the Organizational Division of the Educational Association College of Communication Sciences (ASPIKOM) Center for service period 2008-2010. Apart from actively writing in newspapers, he has also published a number of books, namely: Peace Journalism (Pilar

Media Yogyakarta: 2005), Infotainment Journalism (Pilar Media Yogyakarta: 2006), Prophetic Communication (Simbiosis Rekatama Media Bandung: 2007). In 2019 he wrote a book entitled *Media relations: Theory, Strategy, Practice and Media Intelligence*. Published by Raja Grafindo Persada, Jakarta. In 2018 he also wrote the book *Public Opinion: Concepts, Formation and Measurement*. Published by Simbiosis Rekatama Media, Bandung. In 2016 he also wrote a book entitled *Football Fans, the Power of Media over Culture*. And in 2014 he also wrote a book entitled *Media Regime: The Struggle for Democracy, Journalism and Infotainment in the Television Industry*. Published by PT. Gramedia Pustaka Utama. And now he serves as Deputy Chancellor 1 for Academic Affairs and Institutional Development at UIN Sunan Kalijaga Yogyakarta.

Structure of French Crop Hairstyle Signs Prof. Dr. Iswandi Syahputra. S.Ag., M.SI

In this section, we will explain the sign structure proposed by Roland Barthes to find out the sign structure in Prof. French Crop hairstyles. Dr. Iswandi Syahputra. S.Ag., M.SI. as explained in the previous discussion, Roland Barthes provides two systems of meaning, namely denotation and connotation which will then produce myths. To unravel the myths about the French Crop hairstyle, Prof. Dr. Iswandi Syahputra. S.Ag., M.Si., then several denotative and connotative signs must be explained first. Tabularly, this description can be seen in the following column ;

Table 1
French Crop Hairstyle Visual Text Prof. Dr. Iswandi Syahputra. S.Ag., M.Si.

Visual Text	Denotation	Konotation	Myth
French Crop Hairstyle	<ol style="list-style-type: none"> 1. <i>Trendy hairstyle</i> 2. Foreign style 3. Football player hairstyle 4. Neat Cut 	<ol style="list-style-type: none"> 1. People who can always read reality 2. Often goes abroad 3. Likes football 4. Follow the rules Sunan Kalijaga islamic 	<ol style="list-style-type: none"> 1. Communication s Graduate 2. Locally Based with Global Insight 3. Football observer 4. Not all rules are formal 5. Following the Sunnah of the

		university 5. All hair shortened	Prophet Muhammad
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Figure 2
 Prof. Iswandi's French Crop Hairstyle from the front



Figure 3
 Prof. Iswandi's French Crop Hairstyle from the side

The French crop hairstyle denotatively means that this hairstyle is a current trend that is being widely followed by young people. This is of course related to people who can always read the reality of what is happening, things that are trending at the moment. Therefore, in connotation he seems to convey that he is a person who can read reality and a person who exists when something happens. With this, a myth was born that Iswandi Syahputra. is a Communication graduate. In general, a human being must be able to communicate so that person can continue to exist in life. Just as he is always present and

can read the reality of what is happening, without us realizing it, he is saying that he is a communications graduate.

Furthermore, the French crop hairstyle denotatively means that the hairstyle is the hairstyle of foreigners because the French crop itself comes from France, namely the French military haircut. With this connotation, he seems to be saying that he often goes abroad and why he chose a haircut like that is because of his experience from visiting abroad, especially France. With this, a local-based myth with a global perspective emerged. He seemed to want to convey that we Indonesians as local citizens should develop our insight and abilities to be like westerners. Even if you can, you have to exceed it.



Figure 4
Prof. Iswandi Syahputra While on holiday in France

The French crop hairstyle also has a denotative meaning that this hairstyle is often used by football players at home and abroad. Connotatively, the French crop hairstyle that he wears means that he is a football fan, especially foreign football, because many foreign football players wear French crop hairstyles such as Phil Foden, Kylian Mbappe, Eden Hazard, Antonie Griezman and others. The resulting connotation will give birth to a myth, namely that he is a football observer, as proven by the results of his writings which were outlined in a book entitled football fans, the power of the media over culture, which was published in 2016.

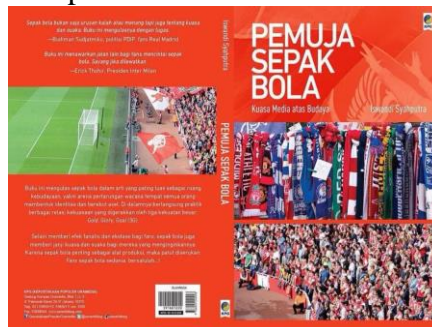


Figure 5

The book entitled "football footballers the power of media over culture" written by prof. Iswandi syahputra

The French Crop hairstyle denotatively means that the style is a neat cut because it can be seen from the side, back and front, it looks short and it looks very neat. In terms of connotation, the French crop hairstyle is in accordance with UIN Sunan Kalijaga Yogyakarta regulations for students in chapter III Student Obligations, namely the special obligations of Article 4 Point G, namely that students must have neat hair, clean from earrings, necklaces and piercings. The resulting connotation will give birth to a myth that he wants to convey that obeying the rules is easy. Don't be afraid, follow our rules, don't be slang and keep up with the times. For example, in terms of hairstyles, of course in our minds a neat cut is like a soldier's haircut. However, this can be modified in various ways, for example by using a French crop hairstyle. This hairstyle is neat and in accordance with campus regulations but also cool and in line with current trends.

Next, no less interesting is the French crop hairstyle which also denotatively has the meaning, namely a neat cut, the same as discussed above, but the connotation is different, here the connotation has the meaning, namely all hair is shortened. Because from all angles the head is cut short, only the top is a little longer. The resulting connotation will give birth to a myth, namely the French crop hairstyle according to the orders of the Prophet Muhammad SAW. From Ibn 'Umar, he said: "The Messenger of Allah sallallaahu 'alaihi wa sallam forbade qaza'." Qaza' is shaving part of the head hair (some of the head hair is gone) and leaving the other hair alone. (Samudi 2014)

The Ulama agree that qaza' is performed on several parts of the head separately, unless it is done for medical purposes or the like. This prohibition is makruh. Imam Malik enforced qaza' for both boys and girls absolutely. The ulama say that it is forbidden to perform qaza' because the act destroys the creation of Allah SWT, some argue that because it is a sign of evil and abomination, it is also a Jewish custom. (Febrian 2023)

Al-Nawawi believes that the most correct qaza' opinion among the others is Nafi's interpretation, namely shaving hair from any part.

Some scholars interpret qaza' as shaving hair separately in certain parts. (Abdullah 2017) Abu Dawud with an authentic isnad based on Bukhari and Muslim's requirements "Shave it completely or just leave it all." This is exactly the same as the current mohawk haircut. And of course it is very different from the French crop hairstyle. Without meaning to or intentionally, he wore this hairstyle because he was carrying out the command of the Prophet Muhammad SAW.

Meaning of French Crop Hairstyle Iswandi Syahputra

Religius Meaning

Form of obedience to Rasulullah SAW

The meaning of obeying the Prophet Muhammad SAW in the French Crop hairstyle connotation means that all parts are shortened. The Prophet Muhammad SAW forbade growing part of his hair. But he ordered to lengthen it all or shorten it all. Therefore, the French Crop hairstyle is part of obedience to the command of the Prophet Muhammad SAW, namely to shorten all hair. All Muslims, both naql experts and aql experts, have agreed that the hadith/sunah is the basis of Islamic law, namely one of the sources of Islamic law and also agree on the obligation to follow the hadith as it is mandatory to follow the Qur'an. (Syakhrani and Hidayah 2023). Indirectly, the French crop hairstyle is carrying out the command of the hadith of the Prophet Muhammad SAW because it is clear that qaza' is the opposite of the short hairstyle or French Crop.

Ideologis Meaning

Locally Based with Global Insight

The local-based, global-oriented meaning of the French crop hairstyle has a meaningful connotation, Prof. Dr. Iswandi Syahputra. S.Ag., M.SI often goes abroad, specifically to France, where this hairstyle originates. However, behind that there is the meaning that we as local people must have broad insight and global views or attitudes.

Conclusion

There are various versions of the hairstyle, one of which is the French crop hairstyle, which is a hairstyle that is currently trending. A French crop is a men's haircut that is very short at the back and on

both sides, with a crew cut that is trimmed on top. The bangs are usually cut short above the eyebrows or styled to the side when they start to get longer. A haircut or style has its own beauty and meaning. The French crop hairstyle is also used by high-ranking namely Iswandi Syahputra. Hairstyles that are trending In terms of connotation, it means that the French crop hairstyle he wears is a statement that he is a person who can always read the reality around him or a person who is aware of what is happening. Football Hairstyles, Connotatively, the French crop hairstyle that he wears means that he is a football fan, especially foreign football, because many foreign football players wear French crop hairstyles such as Phil Foden, Kylian Mbappe, Eden Hazard, Antonie Griezman and others. Neat Cut, In this case, the connotation has two meanings, namely first, it means that the hairstyle is a neat hairstyle in accordance with the regulations of namely the special obligations of Article 4 Point G, namely that students must have neat hair, clean from earrings, necklaces and piercings. The second is that it has the meaning that all hairstyles are shortened. Unintentionally or intentionally he followed the command of the Prophet Muhammad SAW that you should not cut your hair, some of it long and some of it shortened, but the Prophet told you to cut it all or make it all long.

From the signs above, there is a meaning to Prof. French crop hairstyle. Dr. Iswandi Syahputra. S.Ag., M.SI. namely the religious meaning, this meaning arises from the French crop hairstyle where all parts of the hair are shortened. From this hairstyle, it can be said that the French Crop hairstyle is not the qaza' hairstyle that the Prophet forbade. The second has an idealistic meaning, namely local-based with a global perspective. Through this hairstyle, he wants to convey that he often goes abroad, therefore there is a hidden meaning that he wants to convey to everyone that we as local people must have a global view and insight.

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