

Symbolic Meaning In Traditional Clothes Of Makassar

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Accepted: 16 March 2023 / Approved: 30 June 2023

Abstract

This research aims to describe the symbolic meaning in traditional clothes of Makassar through a semiotic study. This research is a research that uses qualitative descriptive methods with Charles Sanders Peirce's semiotic analysis. The objective of this research is what are the symbolic elements in traditional clothes of Makassar and what are the symbolic meaning in traditional clothes of Makassar. Data collection techniques in this research began with observation, in-depth interviews and documentation. The informants, who are considered experts in this research, are a traditional figure as well as historian of Makassar and Anrong Bunting (wedding makeup stylist). From the results of the research conducted, then revealed in traditional clothes of Makassar has certain symbolic elements that are very dependent on the social status and age of the wearers, namely in terms of types, shapes, materials, accessories, colors, and the way to use of sarong. Traditional clothes of nobles are interpreted in terms of accessories, the quality of materials made of silver and gold. For ordinary people are made of brass or bronze. And in terms of colors, green for noble daughters, red for teenage girls, deep red for married women, purple for widows, white for caregivers, and black for the elderly or those aged 40 years. The symbolic meaning of the way to use sarong in Makassar man is as a symbol of etiquette, and for women it is a symbol of authority. The meaning in traditional clothes of Makassar for man and women is a symbol of honor and majesty. While the meaning of the accessories worn by Makassar man and women is the symbolize manners and as a symbol of personality, honesty, and harmony.

Keywords: Symbolic Meaning, Clothes, Makassar Tribe



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1. INTRODUCTION

Humans live in this world are inseparable from one thing called a sign. Signs are means to display something to be understood by others. As social beings, humans engage in relationships and interactions in their own way with great diversity. However, sometimes what is described in all its forms has not been able to be understood clearly by others. Signs are a communication tool that requires the same concept so that it can be understood. A sign is defined by Peirce in Patriansyah (2014) as "something which stands to somebody for something in some respect or capacity".

In this case, it concerns the study of semiotics or semiology which is pragmatically that the study addresses the problem of signs. Generally, semiotics is the study of sign. According to Eco in Chandler (2007) states that semiotics is concerned with everything that can be taken as a sign. Littlejohn (2009) said that semiotic tradition consists of a set of theories about how signs represent objects, ideas, conditions, situations, feelings, and conditions outside the signs themselves. Kusumariny and Amalia (2019) states that semiotic connects the symbol which symbolizes and the meaning which taken from the community's agreement.

Generally, layers of society interpret signs as a form of symbols used in carrying out an act. A symbol is something that is intentionally used to show another object. The object shown

by the symbol is what is mean by social group itself. The use of symbol, involves using an object, an attitude, a belief, or a value in order to represent an abstract idea; it takes something ordinary or basic and makes it more than what it is in reality (Hadjira, 2013). However, Andriyani (2016) states that the meaning of a symbol will not be obtained just by looking at the words, statement, or an explicit message, because the meaning emerges from human perception. Human taste sees engaging in an activity that led to conclude its own meaning of a symbol. Symbols are profound expressions of human spacing have the ability to use symbols and symbolization into human basic needs. For instance, symbol can be found anywhere, for example: a mother going to a funeral using a black shirt, where the mother wants to reveal that she is sorry for what is happening. From this example it can be concluded that there has been communication using symbolic.

The basic method of semiotics is asking what, how, and why something has the meaning that it now has, also applies to clothing. Clothing does not only function as a body cover and politeness but also functions as a non-verbal communication tool, because clothing contains symbols that have various meanings. Barthes (2013) argues that clothing is always understood, implicitly, as a special marker of a general who is characterized by the exterior (age, country, social class). Likewise in traditional clothes which are typical clothing of a region.

Traditional clothes are a culture result and symbol that marks the development of regions that have their own cultural characteristics. Traditional clothes are clothing that is used for generations which is one of the identities and can be proud of by most supporters of culture. The development of traditional clothes from time to time always changes, even though can occur slowly. This matter influenced by the development of fashion styles that develop in society. The various models, colors, and types of fabrics used in traditional clothes may be changed but do not get to eliminate the characteristics and meaning contained in the traditional clothes.

2. LITERATURE REVIEW

There was research conducted by Siandari (2013) in her thesis “Makna Simbolis Pakaian Adat Pengantin Suku Sasak Lombok, Nusa Tenggara Barat.” Her research concentrates on the terms of symbolic meanings in traditional clothes of brides. Technique of analysis used is qualitative descriptive. The result of her research shows variety uses of color and accessories in higher society classes, one of them is that traditional clothes of brides from noble purposed by the accessories and from the intrinsic and extrinsic quality of gold material. As for ordinary people, the accessories were made of silver or copper.

Indonesia has a diverse tribe and culture. Almost every tribe in Indonesia has its own characteristics and distinctions. This can be shown in clothing and customs. Suniarini, et.al (2017, p.386) states that one of the cultural heritage is symbol and each of this contains different meanings. Naturally, any traditional clothes have different symbolic meaning, especially in traditional clothes of Makassar.

In Makassarese culture, the traditional clothes is the important aspect. It does not only function as body's dressing, but also as a completeness of a traditional ceremony in Makassar, such as marriage ceremonies, welcoming, and any other certain event. In addition, the existence and application of traditional clothes in certain traditional ceremonies would symbolize the majesty of traditional ceremony itself. The unique and interesting factor in traditional clothes of Makassar is the use of color concepts and other equipment. Many

symbols of meaning that are generally enriched by accessories that are also full of meaning.

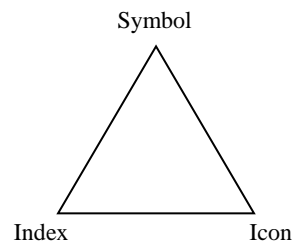
Based on the statement above, the researcher would like to analyze the symbolic meaning in traditional clothes of Makassar, with the study of semiotics contained in traditional clothes of Makassar, of course, it will be very detailed in terms of meaning and meaning itself.

3. METHOD

The type of this research is qualitative descriptive that uses semiotic analysis. This research uses a qualitative approach that seeks to obtain as much information as possible about the symbolic meaning of shapes, colors, accessories, and other aspect in the traditional clothes of Makassar Tribe. Information is explored through observation in Museum of Balla Lompoa. Data from the results of observations, interviews and documentation produced, then arranged in the form of sentences and images. Sources of the data in this research used two sources, namely primary data source and secondary data sources. Primary data sources, namely data sources obtained directly from the location of the research, such as traditional clothes, history and an explanation of the meaning contained in traditional clothes of Makassar with in-depth interview with informants. While secondary data sources, namely data sources obtained from books, articles, and journals that related to the problem under study. Qualitative research that aims to build a statement of knowledge based on constructive perspectives (for example, meanings derived from individual experiences, social and historical values, with the aim of establishing a particular theory or pattern of knowledge). In this research, the researcher obtained the data from the informants in the form of interview and observation. The location of this research was conducted in the district of Gowa, precisely in Museum of Balla Lompoa.

This research instruments in conducting research in the form of an interview sheet that contains a number of questions that would be asked to respond so that the interview can be directed in accordance with the objectives. The researcher also used a recording device in the form of a hand phone to record sound in the interview process, and to obtain data in the form of images, as well as stationery in the form of book and pen to record information related to the traditional clothes of Makassar Tribe.

In analysing data, the researcher would use semiotic analyze by Charles Sanders Peirce. The data which would be analyzed aims to determine the meaning of the signs contained in traditional clothes of Makassar. The scope of this research focuses on the meaning of shape, accessories, and colors that contained in traditional clothes of Makassar, especially the traditional clothes that used on traditional events. Furthermore, the researcher uses a semiotics analysis according to Charles Sanders Peirce's theory of icon, index, and symbol. For the first data which are choosing the principal things, focusing on important things, finding the theme and model, and throwing away the unnecessary things. Then, the data which has been reduced would give a clearer imagination, and make easy the researcher to collect and find another data if it is needed. After the data being reduced, the next step is displaying the data. Display of data is intended to compile a set of information which gives the possibility of conclusions and taking action. Display of data by Peirce's theory sees the subject as an inseparable part of a significant process. Peirce's triadic model (representative + object + interpretant = sign) shows the subject's major role in the process of language transformation (Jalung, 2015). Then the researcher describes the triadic relationship in picture below:



Bradley (2016) stated that Peirce said the form a sign takes, could be classified as one of three types which are anicon has a physical resemblance to the signified, the thing being represented. An index shows evidence of what is being represented. And a symbol is arbitrary and must be culturally learned, it is usually becomes associated with the concept it represents over time.

Data that has been compiled and presented can be make it easier for researcher to understand what is happening and what must be done based on the understanding gained the researcher of the display. After all the data being analysed, the researcher would describe the result then draw a conclusion.

4. RESULTS

In traditional clothes of Makassar has certain symbolic elements that are very dependent on the social strata of the wearers, namely types, shape, materials, accessories, colors, and the way to use of sarong for women. From the types in traditional clothes for Makassar man are Jas Tutu, Balla Dada, and Laskar. 1). Jas Tutu is a long-sleeved coat with a closed collar and has two small buttons on the neck and five on the front. Material from Jas Tutu is a thick cloth or wool and plain color. In ancient times it was generally black, dark blue and white. 2). Balla Dada is a suit that is in the form of a closed jacket or similar to Jas Tutu. Material from Balla Dada is thick cloth, wool and silk and not plain with a variety of motifs. White, black, green, dark blue and red. 3). Laskaris a dress worn by an army called TuBarani and is usually also used by Paraga or drummers evenly in welcoming grand guests. The material is thin and not thick, the colors used are generally red. While the traditional clothes for women, commonly known as 1). Baju Bodo, is the naming of Makassar people, which means short clothes. The point is not arm, then when used then look arm. The material from Baju Bodo is woven from processed cotton yarn and woven from processed silk thread. 2). Baju Labbu is a long-sleeved clothes, made of silk, similar to Padang clothes, there are 5-7 buttons at the end of the sleeve, there are accessories made of cloth on the neck of the shirt equipped with the trinkets and only use long necklace called Kolara.

The accessories of Makassar man consist of Passapu (headband), Songkok Nibiring (headgear), Badik/ Keris (Sele), Passapu Sele, and Sikko Aya' (belt). While for women is Baju Bodo and BajuLabbu. The accessories of Makassar women consist of Bunga Niguba, Bunga Sibollo, Pinang Goyang, Kutulu' (hair ornaments), Tokeng and Kolara (necklaces), Bangkarak Takroe (earrings), Ponto Karro-karro Tedong (bracelets), and Sima (a binder on the arms). The meaning of the accessories worn by Makassar man and women is the symbolize manners and as a symbol of personality, honesty, and harmony.

The pair of traditional clothes for Makassar man is pants (paroci) and sarong (lipa) and for women is also using sarong (lipa). In traditional clothes has a certain symbolic meaning that is very dependent on the social strata of the wearer. Traditional clothes of nobles are interpreted in terms of accessories, the quality of materials made of silver and gold. For ordinary people are

made of brass or bronze. In terms of colors, green for noble daughters, red for teenage girls, deep red for married women, purple, for widows, white for caregivers, and black for the elderly or those aged 40 years.

The way to use the sarong which must extend down in the sense of symbolizing ethics and manners in dressing for the Makassar tribe. The way to use of Baju Bodo is to first wear the Baju Bodo and then the sarong. The sarong tied to the left side means that it is still girl or unmarried, and the right means it's married, then lifted up, the elbow presses the binder at the waist, the way to hold a sarong like this is usually called Makkinking which symbolizes the authority of Makassar women.

5. DISCUSSION

In the Makassar Tribe, traditional clothes has a semiotic study that is sometimes different from the interpretation of the wider community with its true meaning. We can review this through semiotic analysis. There is some focus in the analysis of semiotic studies found by researcher. The research results obtained during the research are explained using semiotic analysis that is specifically to study, explain, describe and tell, then describe the results obtained during the study in this case is about "Symbolic Meaning in Traditional Clothes of Makassar : Semiotic Study"

As a further step in research with nuances of semiotics is a confirmation of the various findings that have been found by researchers at the moment conduct research. Confirm the various findings with this theory which of course with the appropriate theory. The consequences are confirming various findings with relevant theories. Theory is quite relevant and quite related to the problem. The results of the data obtained from this research, namely the results of direct interviews from informant, supporting documents and written data as supporting data.

Traditional clothes that exist in an region, generally also used by almost everyone who is in a particular customary area, regardless of existing social stratification. However, the use of traditional custom clothing is usually just something that distinguishes the social status of its users, whether the position of nobility or ordinary people.

From the interview conducted by researcher with informant an expert staff at the Museum of Balla Lompoa who also work as a traditional figure and historian of Makassar, namely Mr. Andi Jufri Tenri Bali, 2019, he stated that symbolic meaning of traditional clothes for man and women Makassar tribe is essentially the same. The values contained in traditional clothes serves as guidelines for behavior or symbols of honor and majesty. Likewise, these values are used as a reinforcement of norms that have been passed down through generations. Thus it is the values that can be used as supporting social arrangements, which means as reinforcement of identity by cultural supporters of a social group and also as values of community culture and national solidarity. While the shape in traditional clothes of Makassar for women and man is basically the same, which is based on a rectangular pattern starting from the shape of clothes, sarong and the motif of the sarong. This based on the cosmological view of Makassar people who looked at this universe as a rectangular in Makassar language known as "Sulapak Appak" which is a unit. In accordance with the conviction of Makassar people who see that all events in nature include humans are determined by the combination of four elements, namely water, wind, fire and soil. Makassar people believe that humans and nature need harmonization which is then implemented in the shape of clothing. This is because

the Makassarese views that clothing is as their own.

In the past, the use in traditional clothes of Makassar was regulated in customs. When traditional clothes used, who has to wear it and how to wear it must follow certain rules.

Now there are no restrictions on the accessories or colors of clothes in any traditional event such as in ancient times now depending on the taste of the wearer. The colors used of Baju Bodo in the past must follow the rules of customs. However, often with the development of the times these colors are commonly used by Makassar women in various marriages. It can even be used by women from other regions. Such as green for noble daughters, however now all people can use it according to their preferences. Likewise with the accessories that are used there are no more restrictions such as in the old days when wearing accessories only they were from noble families or high social status. However, some of the Makassar tribes still maintain the traditions of their ancestors. (Mansur, personal communication, May 17, 2019)

6. CONCLUSIONS

Based on the research which have been conducted that in traditional clothes of Makassar has certain symbolic elements that are very dependent on the social strata of the wearers, namely types, shape, materials, accessories, colors, and the way to use of sarong for women.

Symbolic meaning of traditional clothes for man and women of Makassar tribe is essentially the same. The values contained in traditional clothes serves as guidelines for behavior or symbols of honor and majesty. The meaning of the accessories worn by Makassar man and women is the symbolize manners and as a symbol of personality, honesty, and harmony. In traditional clothes has a certain symbolic meaning that is very dependent on the social strata of the wearers. The colors as a visual sign have different connotations on the culture depending on the culture that exist in a community group. Indonesia's rich in tribes and customs have different connotations to path with colors. This is because every culture or tribe has their respective color connotations, especially in culture of Makassar tribe.

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