The Secret of Minang Traditional Appearance

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The Indonesian archipelago that stretches from Sabang (tip of Sumatra Island) to Merauke (island of Irian) inhabited by various tribes. Various tribes establish their lives with the regulations of each so that they look into different cultures. The difference involves the clothes they wear, daily habits and use of equipment that they inherited from generation to generation. One characteristic of the famous Minang culture is matrilineal; the system makes women as a head of the family, which also means to be a family in a rumah gadang. This paper aims to explore a few of Minang culture related to bando kambang and symbolic meaning of clothing and found that Minang as one of the tribes in the archipelago, on the island of Sumatra, West Sumatra, has a specific culture and traditions of their ancestor.

Keywords: Minang, clothing, symbolic meaning, Bando kambang

1. INTRODUCTION

Indonesian archipelago that stretches from Sabang (tip of Sumatra Island) to Merauke (island of Irian) inhabited by vast amount of tribes. Those tribes establish their existence with their respective laws and regulations hence they are able to survive until recent day. The differences evolve through the daily habits and the use of equipments that they inherited from generation to generation. Yet by the passage of time and changes in life style due to the sophistication and life modernity force those traditions and habits slightly changed. Nevertheless, there are things hard to change and might last in a long time such as the equipment that used in tribe’s ceremonies which is also called cultural objects.

There are various cultural equipments in a group and it covers various fields of equipment that use in the fields of economics, politics, agriculture, social, special rituals, art and so forth. The equipments also have a basic function like hoe farming equipment that use to dig, an axe and machete to chop wood and others. Equipments like this can change quickly in term of its basic function.

If there is better tool, it can be replaced for instance the use of tractor has replaced the hoe. However, in term of their function in any rituals as a symbol are not easily replaced.

As a nation that has cultural diversity, Indonesia has many traditional clothes that have historical value and the value of knowledge is important. No exception of West Sumatra Province which is mainly inhabited by ethnic Minangkabau society. Like most tribes in other regions, this tribes which known as the "Minang" also has the traditional clothing that has meaning and significance of its own. The existence of traditional clothes in the sphere of culture becomes an integral part of the cultural events, such as the ceremonies that take place in public life. In the west of Sumatra custom clothing used by women called as Baju Kurung while the clothes worn by teenage girls called adat lambak ampek. Hence, this paper attempts to explore and explaining several meaning and philosophy behind Minangkabau clothing which is closely related to their socially culture of life.

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2. APPEARANCE AND THE FUNCTION

Definition of apparel (clothing) is any kind of thing that we put from head to toe. The clothing that worn every day has two major functions: firstly as a cover from weather disturbance, secondly as indication of the status (social status).

In the second function, clothing as a social status can also be divided into two major parts, namely National uniform and traditional uniform (or regional uniform). National uniform can be interpreted as characterizing of particular state like Indonesian government officially pointed batik for man and kebaya for ladies also like Indian pointed sari as an official uniform for woman.

Traditional clothing shows the characteristics of particular region, and this clothing usually worn on local ceremony. Indonesia at the moment has 33 types of traditional outfit with each region might have different clothing in accordance with the various forms of traditional ceremonies conducted. For examples, clothing for giving birth ceremonies, marriage and funeral ceremonies tradition.

As described above where equipment that used for customs and traditional rituals somehow last in a long time and cannot be replaced easily because it has specific function out of its basic utilities. On certain equipment has its own meaning and aesthetic values which were believed by all members of the tribe and these circumstances occur in almost of society all over Indonesia include in the Minang community. The life of tribes in Indonesia are largely still tend to hold their ancestral culture, even there are few tribes that slightly practicing it but still means the cultural tradition are inherited. Although, there are also some small parts no longer practicing their ancestral heritage. Here, Minang community is still practicing their cultural tradition from their ancestors.

In the field of cultural anthropology, apparel is part of cultural element which has fit out human needs. Following Robert FG, cultural equipment is...

...is the name given to the man-made physical products of human behaviour patterns, including structures, clothing, and other contains: the whole paraphernalia with man surrounds himself.

Even though cultural objects expose only visual (visible) but still related to the non-material matter. Through anthropological-cultural approach both elements are complimenting the core culture. The non-material cultural elements which include beliefs, moral issues, customs, laws and arts require 'equipment' or such kind. These kinds of equipment need to be discovered which have certain meaning and function as objects of cultural material. Sometimes their meaning and function overlapping in the systems: either exists as cultural objects, economic or technological equipment. In manufacturing technology for instance, equipment are tools or artificial materials that used to create and support the appearance of social status of the possessor.

Clothing is one of the cultural objects that used daily, made from textile materials through the process or sewing technique. As a matter of daily needs also as culture elements, clothing has two functions, first as a means to facilitate intercommunication (social status) and other as a human shield from external condition (health purposes).

More precisely, the process of creation or production of clothing requires skills that involve the processing with raw materials, shape purposes and the aesthetic values where spiritual element or mentality culture as the core of cultural meaning. Therefore clothing is not only provides to protect physical body from the environment, but also bring politeness and symbolic meaning (spiritual element).

3. The Form of Minang Traditional Clothes

Minang tribe is one of the tribes in the archipelago located in the island of Sumatra, specifically located in the province of West Sumatra. They have typical style of their own ancestral culture and tradition that are quite difference rather than other ethnic in Indonesia. One famous characteristic is the line of female descent system (mother's line), which always referred to as matrilineal. In this system, women appointed as patriarch, which also means to be the leader in her Rumah gadang (family house).

Women who become the chairman in her Rumah gadang in Minang language called Bundo Kanduang or "Limpapeh Rumah gadang". This title is given to women who are already mature and able to organize everything in her people within her Rumah gadang. In traditional Minang presupposed a biological mother as Limpapeh Rumah gadang, Pusek Jalo or reel ropes, sumarak or ornament in the village.

Minang tradition implicitly implies that woman as bundo kanduang besides being bearers of offspring also as a symbol of leadership in Rumah gadang, she can be referred as well as tunggak tuo (old pillar). Considering the function of tunggak tuo described as main punchen in a house, she supposed to be a strong and sturdy woman to protect other members. Moreover, bundo kanduang also play other role outside the house (but still for her family member). Due to very large and highly complex function of a woman in Minang tradition, then clothing she use suppose reflects of her function in the tradition of Minangkabau.

Therefore the general terms of clothing can be connected to the intention of the process (production). The word 'wears' mean; wear something, put on, and then use by the Petam and Pontoh. Clothing means forms or objects (could be wear a dagger, a weapon or odors). The basic point of clothing means of wearing something (clothes, shoes, fabric that attached to the body); something that is commonly used, worked on, and habits.

Clothing as an element of indigenous traditions as well as a symbol referred to as 'dressing' ...the son of Sultan was not yet again "dressed Subang" (Raja Chulan, 1966: 39); associated with traditional customs can be
expressed by wear more clothes. In the context of traditional culture, the way they dress or the art of dressing can be attributed to non-material culture, for example particular appear contains certain meaning or symbol.

There are several terms that can be associated with other form of clothing or design, namely:

Clothing, cloth-woven material from with garments or covering is made; a piece of this material. Costume — a manner of dressing. Dressing — to straighten: to flatten: to smooth Garment — any article of clothing. The words above are interrelated. Collins Dictionary: English Language explains:

Cloth is the basic material for making clothes. Comes from the old English word: clathian, form cloth - cloth; namely, a formal fabric by weaving, knitting or felting wool, cotton, etc; cloth - clothe - clothe - clothes, clo-thing, clothed or clad - To dress or attire, (a person)
To provide with clothing or covering
To conceal or disguise
To endow or invest
From materials (cloth, fabric) to make garments (clothes); have design (dress, garment: a robe, coat) and completed (as costume). Costume is, a complete style of dressing including all the clothes and accessories at one time in a particular country or period; dress: national costume. An Etymological the root of word comes from the Latin (costume) Consuetudinem.

Terms and meanings of clothing above referred to include the role of basic materials (cloth, textile, fabric), using, wear: refine, tools and equipment to demonstrate the clothing model. Broader meaning is not just clothing sets, dress is a work of art (wearable art or art to wear) combine with matching accessories (ornaments, jewellery, etc). Overall, clothing covers the whole of society and custom values.

Dress Collection at the Horniman Museum, Foresthil, and London has explained the clothing material complete with jewellery as a dressing material. Jewellery in a point of view are likely head dress of Indian turban, Malay turwel, finger rings, neck ornaments, bracelets, and ear ornaments. Term like busana (Java-Sanskrit) gives meaning and function of clothing is almost same with Minangkabau traditional clothing. Variety of clothing is defined as wearing clothing and beautiful jewellery, especially for ceremonies and art performances.

As the term and meaning of clothes that mentioned above, there are three forms of basic clothing such as wrapping style, caftans and camisole. The third forms are the fundamental development of clothing design nowadays. If you look at the basic form of traditional outfit such as shirt brackets, then it was developed from basic shape of camisole/bra. While the development various forms of kebaya was development from basic form of kafan.

In the Minang traditional dress of men and women principally have the same design with other tribe, consists of three parts to cover the body such as the upper part (i.e. headgear), the middle part (i.e. basiba clothes), and the lower part (i.e. trousers with great pesak).

4 DIFFERS OF UPPER BODY COVER BETWEEN MAN AND WOMEN

Man

Deta bakarulik, made from black satin. This deta symbolizes a very wise leadership that has character of "natural Laweh and bapadang field" which means a leader must be patient, and has a strong vision in terms of taking care of her community (the clan). The color is only made of black that symbolizes robustness, tahan tapo (shock-resistance), and does not give up easily.

Saluak: Saluak made of fine Javanese barik, this part is also characterize of a leader and only a leader who can put on this headdress. At front of this saluak there are folds like a staircase, that symbolizes levels of leadership, as such mamangan culture "kamanakan barajo kamanak, mamak barajo kapangulu, pangulu barajo manufakat."

Baju Gadan: This kind of dress does not defined as large or larger sizes (as its mean, Gadan is tower), but expressed with tribe's highness uniform and no one allow to use it but particular person as known as headman. The design is called basiba which has mansie ornaments at the base of the sleeve, neckline fit, and wide sleeves. Basiba comes from the word sibar or as known as "a part of him," which has a meaning that a leader is a part of the people whom he leads and leader does not feel strange amid his people. This shirt also made only in black, the nature of black here shares the same meaning with destar.

Neckline fit implies that a leader cannot speak carelessly and speaking as it necessary, does not like most people when talking. These cloth worn with Sarawa Gadan, where sarawa gadan signify tribe's highness pant and it only wears on specific ceremony.

Woman

Women's headgear is called "tingkulak" tengkulak. The art of wearing this tingkulak principally same, by wrap it to the head from front or rear, clockwise then pull towards backward until small parts hanging. What distinguishes of each tingkulak is the origin material, the opportunity to wear it (ceremony) and the meaning contains as well. Types of tingkulak in traditional Minang are:

- **Tingkulak tanduak (horn) balapak (with songket balapak)** is worn only on great ceremonial (lambing uruk).
- **Tingkulak kampong batiak (butik), uses in regular traditional ceremonies (kabuang batang).
- **Tingkulak kampong talaksang (women’s prayer white cloth), uses at funerals in order to do the death pray.**
- Tingkuluak bugih fabric (buginess silk glove), uses by guests at great ceremonies, or at the welcoming ceremony for tribe’s guest of honor. Various cover for body such as gadang shirt (men’s) and baju kurung. Baju Gadang is not the great clothes but like regular cloth that worn in traditional ceremonies such inauguration ceremony of leaders. Where the design of this outfit consists of body clothe, sibar clothe and sleeves. Body clothe implies leader amid his people, big and strong, also implies a very great relationship with God. Sleeve implies relationship between environment surroundings (people in his clan), meaning that a leader should not differentiate any member of his people, not to be partial, and should be fair and wise. Sibar that connects the arm to the body portion contains meaning of the leader’s role in guiding his people towards Basandi Sarak tradition and Sarak basandi Kitabullah. These are means to guide them towards culture tradition and religion. Neck fits implies that a leader cannot speak carelessly, not all matters suppose to be delivered to the public.

Meanwhile, the design of baju kurung and baju gadang have something in common, there is only slight differences in ornaments and the art way of using it which is at the lower end of the sleeve narrowed by a snake bracelet. Snake bracelet is a symbol of strength and courage of a leader in front of his people (inside her Rumah gadang). Here, woman is the one who become the Queen in her Rumah gadang whom given Limpapeh Rumah gadang title.

The bottom cover design is namely sarawa gadang for men and various lambak (sarong) for women. The mentioned sarawa is type of pants with very low pesak designed (pesak telapak itiak). The design intents for various occasion such consensus meeting, tribe’s ceremony, or even martial arts event.

The bottom cover design for female is a wide variety of wearing sarong combine with several basic materials, for instance material of balapak or batiak jao. The art of wearing lambak balapak has two different ways, firstly one piece balapak, secondly balapak balapith sometimes also called double lambak (two layers sarong with batik jao) and lambak ampek is lambak balapak decorated with four Mansie (gold ribbon). The difference in the meaning of these arts is on lambak ampek consist of four obligations for Limpapeh Rumah gadang to lead her people in the community (Rumah gadang).

Minang community is the only group in the archipelago who practice the matrilineal family system. In such a social system, women were given priority to inherit high inheritance family (tribe) as rumahgadang and its contents and farmland. Rumah gadang is the center of cultural activities and places of the parent residence. It became a meeting (Mufakat) place and various rituals. The most popular clothing of west Sumatra in indigenous Minangkabau is known as Bundo Kanduang. The clothing consists of tingkolok (head cover), baju kurung, kain selempong, kain sarung, and jewellery such as necklaces and earrings. Clothing specifically intended for women who have been appointed as Bundo Kanduang has a typical head cover called tingkolok. Tingkolok a female headdress shaped and forked resemble buffalo horn. The tengkuluk used as a symbol of women as owners of the rumah gadang. In rumah gadang that lay the appareal or bridal. When the bridal becomes an important artefact, even not equaling to rumah gadang, the interests of bridal as cultural objects (custom) Minangkabau should not be abandoned.

5. NOBLENESS VALUES IN MINANGKABAU TRADITIONAL CLOTHING

The Function of clothing for a person not just as a protective body from the cold weather and hot sun, but has other functions in the social structure of a society. From the clothing worn by a person we can know the social status of the person in particularly society. In the Minangkabau society, for example, traditional clothing worn by the indigenous tribe stakeholders (Datuk and sultan) is different from most people, so that people know exactly the social status of the wearer, likewise, the clothing worn by bundo kanduang (great mother) different from most women. Clothing worn by bundo kanduang also not just fashion, but behind it there is a symbolic meaning that is loaded with values that in turn can be used as a reference in life. These values are: leadership, determination and responsibilities, wisdom, frugality, hard work, exemplary, devotion, shelter, and obedience.

The value of leadership is reflected in the symbolic meaning of head covering called tengkuluk tanduk or tengkuluk ikek. The head covering is a symbol of a leader in Rumah gadang or the longhouse. Leadership Value, firmness and responsibilities or accountability reflected in the symbolic meaning misai and balapak. Misai is a symbol that a bundo bladder and his people know exactly about the customs and should not be violated. Meanwhile, balapak is the successor symbol descent. That is, a bundo kanduang responsible continue the descent.

The value of wisdom is reflected in the symbolic meaning sarong balapak (kodek) embroidered with gold, which is a Bundo Kanduang should be able to put something in a place. Meanwhile, the value of frugality reflected in symbolic meaning dukuhu nasru, ie people should be able to apply life-saving mental attitude. The value of hard work is reflected in the symbolic meaning dukuhu palam, that life should not surrender but must think, act and struggle to get something for the sake of human welfare. The exemplary value is reflected in the symbolic meaning dukuhu uang (money) dukat, which bundo kanduang is a reflection of a Minangkabau woman who can be guidance for his people to live a life.

The value of devotion is reflected in a symbolic meaning: dukuhu-rago rago, dukuhu pinyaram, Kaban
Ketek, Kaban manangah, and Kaban Gadang, Pillars of Islam that must be implemented by each of the Minangkabau people, especially those who embraced Islam. The Aegis value is reflected in the symbolic meaning behind the ula tigo balik, namely paga diri useful to protect all heirs (the) bundo kanduang. That is, a bundo kanduang expected to protect their area from damage or disorder.

And the last but not least, the obedience value is reflected in the symbolic meaning galang gadang, namely as pamaga (fence). That is, all the actions or tasks performed by bundo kanduang must be in accordance with the customary rules and approved by mamak or panghulu.

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