



Meanings and symbols of wearing the sarong in the tradition of women in the tengger senduro lumajang tribe

Juariyah, Hery B Cahyono, Ari Susanti, Ayu Ferra Kartika Sari
Muhammadiyah University of Jember, East Java, Indonesia

Abstract

The Tengger tribe still exists with its fashion style, namely by using a sarong as a symbol of identity in social life, which lies in wearing the sarong and knot. This study aims to determine the meaning and symbols of wearing the sarong used by Tenggerese women. The method used is qualitative research. This research uses Herbert Blumer's Symbolic Interaction theory which focuses on meaning, language or language, thoughts or thoughts. The meaning and symbols in Tengger tribe women are divided into four knots and four meanings, namely, the first knot is located on the right shoulder which means the woman is a girl, the second knot is located on the left shoulder which indicates that the woman does not have a husband, the three knots which is located on the front which indicates the woman is married, the fourth knot is located on the back of the neck which means that the woman is old enough to marry but not yet married.

Keywords: meaning, symbol, female sarong

Introduction

Sarong is a clothing material that complements every tribe in Indonesia. The usage and meaning of each tribe is also different, as are the meaning and symbols of wearing the sarong used by the women of the Tengger Tribe who reside in Senduro Lumajang, East Java. The symbol of the sarong knot used by women of the Tengger tribe is divided into 4 types and has a meaning, namely the knot is located on the back of the neck which indicates that the woman is old enough to be married but not yet married, the knot located on the right shoulder indicates that the woman is already girl and unmarried, the knot which is located in the front center which indicates that the woman is married, the knot which is located on the left shoulder section indicates that the woman does not have children.

The people of the Tengger tribe are known for their hospitality to welcome tourists who come to their village with the typical accent of the Tengger tribe, namely by using the Kawi language and maintaining many ancient sentences that are no longer used in modern Javanese. The majority of the population are farmers of vegetables such as potatoes, cabbage, green onions, and so on. People who live in the tourist area of B29 are Tenggerese. The Tengger tribe has a very rich culture and has an extraordinary approach to local wisdom.

This tribal custom is still firmly held by the community and remains attached to the community. The Tengger tribe in Argosari Village is adherent to Hinduism, but now many have embraced Islam. The total comparison between Hindus and Muslims is roughly 50:50.

A number of places of worship such as mosques and temples are also side by side, in recent years, one of the mosques located in area B29 is claimed to be the highest mosque on the island of Java because this mosque is located at an altitude of 3,000 masl which is between Mount Semeru and Bromo is at the top of B29. There is also a temple that is a sacred part of the Tengger community

itself, namely Tri Padma Mandalayang, which are three major figures from the Tengger Tribe namely Joko Noto, Joko Niti, and Eyang Sapu Jagat, the three of whom include 25 children from Roro Anteng and Joko Seger. Even though there are religious differences among the Tengger tribe, they can coexist with mutual respect for one another. In fact, they harmoniously carry out the tribal customs together. The Tengger Tribe in the Probolinggo City Area who live in the TNBTS area or the Bromo Tengger Semeru National Park, especially in the Mount Bromo area, are different from the Tengger Tribe in Lumajang City, especially those who live in B29 which are also still in the TNBTS area. They are both Tenggerese, the only difference being a symbol of the way they dress

However, if you visit Argosari village, it is not surprising that every eye sees the majority of people who are carrying out daily activities using sarong as a symbol of identity in social life which lies in wearing the sarong and knot. However, the sarong used by the Tengger tribe is different from the sarong used by the general public. Because their sarong, which functions as a body warmer, has a fabric quality that is a little thicker than the usual sarong. The motifs and knots of the sarong itself make a difference between women and men.

Theoretical Framework

A symbol or symbol is something that is used to designate something else, based on the agreement of a group of people. Symbols include words (verbal messages), non-verbal behavior, and objects whose meanings are mutually agreed upon. The human ability to use verbal symbols enables the development of language and handles relationships between humans and objects (both real and abstract) without the presence of humans and certain objects. Coat of arms is one category of signs. The relationship between signs and objects can also be represented by

icons and indexes, but icons and indexes do not require agreement. An icon is a physical object (two or three dimensions) that resembles what it represents. This representation is characterized by resemblance. (Deddy Mulyana, 2008: 92) ^[3].

A person's response is not made directly to the actions of others, but is based on the "meaning" given to the actions of others. Interaction between individuals, between the use of symbols, interpretation or by trying to mutually understand the meaning of each other's actions. Symbol formation activity is one of the basic human activities, is a fundamental process of thought that takes place every time. Humans are typically free to determine, produce, and change the value for symbols, and can even make symbols for symbols.

Symbolic interactions exist because the basic ideas in shaping meaning come from the human mind (Mind) about self (Self), and their relationship in the middle of social interaction, and the ultimate goal is to mediate and interpret meaning in society (Society) where individuals is settled. Meaning comes from interaction, and there is no other way to form meaning, other than by building relationships with other individuals through interaction. In Herbert Blumer's theory, it focuses on three main principles of communication, namely meaning, language and thinking. In this theory, the first meaning is not closely related to an object but develops through social interaction. Second language, namely the source of meaning that develops widely through social interaction so that language is also known as a tool or instrument. And the basis of thinking is language, which is a mental process of converting meanings, names and symbols. In this study, it focuses on the wearing of the Tengger tribe women's sarong in analyzing the meaning and symbols. By using symbolic interaction theory, which covers the perch community and the symbolic interaction itself. The culture of the Tengger community is inseparable from the customs, customs, and daily habits contained therein, from the habits of the Tengger tribe community, a symbol that is depicted with various kinds of knots appears. The knot consists of four types, namely knots located on the back of the neck, knots located on the right shoulder, knots located on the shoulders in the middle front and knots on the left shoulder. From the various types of knots that are used daily by the Tengger people, a meaning and symbol that characterizes the Tengger community itself can be created.

Research methods

This research uses descriptive which aims to make descriptive systematically, factual, accurate about facts, and the characteristics of a particular population or object. This researcher is to describe the reality that occurs without explaining the relationship between variables.

The research location is in Argosari Village, Senduro District, which is in the Administrative City area, namely Lumajang Regency. There are two kinds of data obtained in the study, namely primary data, namely data obtained directly in the field, secondary data, namely data obtained from other sources such as the 2017 Lumajang Regency Tourism Office yearbook and archives or documents related to research.

Determination of data sources using purposive sampling technique (purposive sampling) which aims to select people who are selected on the basis of certain criteria. These criteria will be used as a reference for research, namely

1. Chairman of Pokdarwis
2. A married woman

3. Women who do not have husbands
4. Unmarried woman even though she is old enough to marry
5. Women who are girls and not married.

In this study, the researchers interviewed five objects that will be the target of the researcher, namely the Chairman of the Association, married women, women who do not have husbands, women who are not married even though they are old enough to marry, women who are already girls and not married.

Data analysis used

1. Data Reduction

In this study, the information obtained by researchers regarding the research results will be described in the report.

2. Display Data

After the data is reduced then summarized in a narrative form, to facilitate researchers in completing the research.

3. Conclusion

Conclusion is the step in which the researcher draws an outline of the research problem.

Results

Argosari Village is one of 12 villages in Senduro Subdistrict, with an area of 274,565 hectares consisting of hilly areas and only a small part of which is an area with flat contours.

Argosari village has very fertile land because it is located between two volcanoes so that the mineral content is very good and suitable for use as agricultural land, basically the perch community is farming. The majority of the population is Hindu, so that they can be recognized by the common people, namely by dressing differently from society in general, namely using various fashionable or fashionable clothes, using jackets as body protection from extreme air, using sandals or shoes.

But what distinguishes the way to dress the perch is in addition to using a jacket they add a sarong to keep body temperature warm even with very extreme temperatures.

From some of the opinions above, it can be concluded that the use of the sarong has occurred since ancient times, which makes the sarong an identity of the Tengger tribe itself. So that this identity becomes an attraction for tourists visiting the Argosari village. The knot of the sarong is also applied by the western Tengger tribe, namely the Sukapura area, Probolinggo Regency, which also wears a sarong on their daily basis. The sarong knot also varies for each woman depending on the status it carries, namely married women, women who do not have husbands, women who are old enough to marry but are not married, women who are girls and not married.

The sarong also has various motives, but each motif does not affect a social strata of the Tengger tribe community. Because the motifs or patterns on the sarong depend on the aesthetic value of the people who choose the sarong motif. So that it does not affect the social strata either rich or simple.

The meaning of each knot has been passed down from generation to generation and started to be used from an early age. But in daily use, just use the knot by putting the knot at random, but when you are a teenager or an adult, the sarong knot is automatically placed according to the written agreement. Likewise with married women who do not have husbands automatically the knot used

immediately changes from a married woman to a woman who does not have a husband.

On average, the majority of the inhabitants of the Tengger tribe use a sarong knot in their daily life because it is not only able to warm the body but also for other activities. For example, to take pictures, to lift crops, to carry children. This also does not have fatal consequences if the community does not use the sarong in their daily life because in their customary tribe there is no customary sanction stating that it is prohibited to use the sarong. But not using the sarong in the perch community depends on the individual because they will definitely get a gossip from their neighbors.

The gossip here is an insinuation about why they no longer wear sarongs, for example when an individual has lived for a long time in the lowlands either to work or study then they return to their village, they do not wear sarongs but only wear jackets, so they will get an insinuation that they no longer wear sarongs but only wear jackets because they have lived in the lowlands for a long time. But that only lasted for long because surely they will come back again using their habit of wearing sarongs.

In the research rope knot based on the researcher analysis which contains a philosophy contained therein. This knot itself signifies a bond, a commitment that makes a responsibility to be carried. a knot tied to the right shoulder, which indicates that the girl is not married, which means that the girl is ripe for marriage, so a good thing lies on her right shoulder, even looking for a husband will definitely choose the best and also the responsibility she carries is getting bigger. The knot which is located on the left shoulder, which indicates that the woman does not have a husband, means that the woman does not have any household burdens because of the divorce. The knot which is located on the back of the neck which indicates that the woman is old enough to marry but not yet married means that everything that is good in her will always be covered for her and her future husband, and the knot located on the chest which indicates that the woman already has husband means that whatever is best for him will be given to all family members so that the burden will be heavier because he still takes care of all family members.



Fig 1

Conclusion

The conclusion that can be drawn from the research entitled "the meaning and symbol of wearing the sarong of women of the Tengger tribe in Argosari Village, Senduro District, Lumajang Regency." This research can draw the following conclusions from the research

1. In general, the majority of the people in Argosari Village have used sarongs for a long time, even from generation to

generation. Because the sarong itself has a very useful function for the villagers as a tool to warm the body besides using a jacket.

2. The sarong used by the Argosari community has different motives for each sarong, but the motive and meaning used by each individual does not have a social meaning or social strata that it carries. The sarong motif used by the community depends on the aesthetic taste of the user.
3. The symbols and meanings contained in the sarong have existed since time immemorial, the symbols and meanings contained in the sarongs used by women of the Tengger tribe, there are four types of sarongs, namely:
 - a. A sarong that has a knot tied to the back of the neck indicates that the woman is old enough to be married but not yet married.
 - b. A sarong that has a knot tied to the right shoulder indicates that the woman is a girl but is not married.
 - c. A sarong that has a knot tied to the left shoulder indicates that the woman does not have a husband.
 - d. A sarong that has a knot tied to the center front means that the woman is married.
4. The use of sarongs in everyday life can also be done for activities in the fields as body armor, etc. In everyday life, if the community does not wear a sarong in their daily life, then it will not be subject to customary sanctions on the traditional leaders in the village.
5. The researcher draws conclusions from several kinds of meanings and knots that already exist so that it becomes a philosophy from a sociological point of view and this has also received approval from the sources.

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