



Pucuk Rebung Motif on Kain Tapis in Pepadun Community, Lampung, Indonesia

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Abstract

Each ethnic group in Indonesia has its own traditional fabric. The fabric contains meaning and is functioned in accordance with customary rules. Lampung as a province in Indonesia has traditional fabrics found in the Sabitain (coastal) and Pepadun (inland) communities. Kain Tapis is a traditional fabric from Pepadun community, has a variety of motifs and functions. The diversity of Kain Tapis motifs is very interesting to be researched especially on pucuk rebung motifs as the dominant motif found in Kain Tapis. Data obtained from the literature and interview, the results of the analysis of literature obtained the motif of pucuk rebung have a load of meanings of basic strength and meaning related to its function, so that its use is regulated by custom, used only for women, and should not be used by sutan and penyimbang titles are also only used by the Abung clan.

Keywords: Culture, Lampung, Meaning, Motif, Tapis

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1. INTRODUCTION

Lampung Province is located at the southern tip of Sumatra island, as the area closest to Java Island Lampung Province has the motto "Sai Bumi Ruwa Jurai" which means one earth two souls, based on the motto Lampung people consist of two communitys namely coastal and Pepadun (inland), both communitys have different cultures (Ditjen Kebudayaan, 2018). Lampung is one of the areas that has local indigenous communitys and cultures, which can be recognized from a variety of distinctive languages, livelihood systems of residents, population living systems, to the work of cultural art. Kain Tapis Lampung is a typical Lampung fabric that contains many motifs.

Motifs on Kain Tapis Lampung in general is a pucuk rebung motif, which is then combined with other embroidery motifs, the motifs are Tajuk Bertemu, Kibang, Mata Kibau, Ikatan Kinai Hitakih, Tajuk Ombak, Tajuk Sasab, Tajuk Bertalai Satu, Tajuk Berantai, Tajuk Bersarung, Bintang Laut, Lima Sekembar, Binatang Perak, Binatang Melata, Laut Andak, Monok, Gajah, Naga, Raja Tunggal, Kajang Lato, Padang Samar. Based on its function in the social level of Lampung people, there are important types of Tapis, namely, Tapis Raja Tunggal, Tapis Jung Sarat, Tapis Lima Sekembar, Tapis Balak, Tapis Laut Linau, Tapis Bintang Perak, Tapis Areng, and Tapis Pucuk Rebung (Affendi, 1995).

Kain Tapis Lampung, especially Pucuk Rebung has cultural value, both in terms of function in Lampung society also has meaning in its motives. The diversity of motifs of Kain tapis, especially pucuk rebung motifs both in terms of meaning and function is very interesting to be researched. Based on that the purpose of this research is to describe the motif of Kain Tapis Lampung based on its culture and traditional values. The motif Pucuk Rebung was chosen as a sample from the research conducted. The data is obtained from literature and interview with Raswan Institut on August 26, 2020.

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2. DISCUSSION

2.1 Kain Tapis Lampung

Lampung culture is found in the mindset, activities and objects contained in people's lives, this is related to the form of culture according to JJ Honingman (Koentjaraningrat, 1982), there are three forms of culture, namely ideas, activities / actions and works / artifacts. Lampung people both Pepadun (inland) and Saibatin (coastal) have differences in customs and culture. The difference between Pepadun community and Saibatin community lies in the process of granting the keadatanya degree system, if the people of Lampung Saibatin community continue the royal line on the king's original descendants, if the Pepadun community keadatanya system by giving a job title to someone who has the throne in a region (Dinas Parawisata Lampung Barat in Stiawati & Syafruddin Yusuf, 2017). These differences affect the customs, traditions and cultures lived, as in the weaving crafts. Lampung Pepadun (inland) people know Kain Tapis, while Saibatin (coastal) people know Kain kapal and Kain inuh in their customary activities. The culture representation between these two communities is distinctly different, which can be seen in their traditional textiles and decorations (Budaya Kreatif Foundation, 2019).

Kain Tapis in Pepadun community as a result of the creation of Lampung people have functions, meanings and various motifs. Motif is a pattern that is formed in such a way as to produce a variety of forms. Motifs are designs made of parts of shapes, various lines or elements, which are sometimes so strongly updated by natural stilation forms, objects, with their own style and characteristics (Suhersono, 2005).

There are two types fabrics of Pepadun community, used by women called Tapis and fabrics used by men called tumpal Sarongs. Kain Tapis is a women's fabric in the form of sarong fabric made of cotton yarn weaving with a motif or decoration of gold thread with embroidery system / cucuk (Sitorus, 1991).

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Figure 1. Antique Sumatran Lampung Tapis, circa 1915.

Sumber: <https://www.goldentriangleantiques.com/sumatran-Lampung-Tapis-ceremonial-sarong/>

Here are the types of Kain Tapis based on the motives according to Effendi (1995).

a). Single King's Tapis,

Tapis with a white base and a human pattern attracts the frogs and people sitting on it motif. This Tapis was used by a king at the time of his accession to the throne. Now the Kain Tapis Raja Tunggal not only uses white fabric but also uses other colors, such as yellow, in addition to being worn by indigenous leaders, this fabric is also used by Lampung nobles.

b) Jung Sarat's Tapis

The surface of basic fabric is covered by embroidery or tightly sedated with motifs mata Kibau, Mato Gal, Sasab, and Tenai Hikatih. Jung Sarat's Tapis are now mostly worn by noble brides.

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c) Lima Sekembar Tapis

The basic fabric is half covered with olek cucukan or embroidery. This Tapis was also worn by the bride of the nobility.

d) Balak Tapis

The surface of fabric is full of cucukan motif, and in some parts still visible the basic color. This Tapis is used by brides from the middle class and in other activities, such as dancing.

e) Laut Linau Tapis

Cucukan on the fabric looks more festive because it is equipped with various motifs, usually used by young people when attending parties or traditional ceremonies muli meranai.

f) Silver Star Tapis

The surface of fabric covered with star motif. Usually used by middle-aged women who are experienced in traditional ceremony.

g) Areng Tapis

This Tapis is an everyday outfits that used in protecting from the influence of nature. Nowadays Tapis Areng is used for mourning or simple ceremonies.

2.2 Pucuk Rebung Motif

Pucuk rebung motif has existed since the time of delay (Dongson period cultural influence). The use of pucuk rebung motifs can basically be placed facing each other and with various variations, among others: meet headings, wave headers, swinging headers, one-rope headers, gloved headings and frame headers (Raswan Institut, personal communication. August 26, 2020). The use of pucuk rebung motifs on Kain Tapis can vary, this motif can be a form of the main motif of the Tapis fabric and sometimes becomes tumpal motif or motif on the tip of the Tapis fabric (Nur, Susyanti and Budiman, 2019).

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Raswan Institut (personal communication. August 26, 2020) stated that the pucuk rebung motif comes from the people of Pepadun (inland) consisting of several clans namely;

- a. Abung Siwo Mego (Abung Sembilan Marga)
- b. Tulang Bawang Mego Pak (Tulang Bawang Empat Marga)
- c. Way Kanan Buay Lima (Way Kanan Lima Marga)
- d. Sungkai Marga Bunga Mayang
- e. Pubian Telu Suku (Pubiyan Tiga Suku)

2.2.1 The Meaning of Motif Pucuk Rebung

Various motifs on the Kain Tapis not only made in accordance with the social level of society, Kain Tapis also has the meaning of philosophy poured in the forms of ornaments on the fabric. As stated by the Creative Culture Foundation (2019), maintaining the significance of Lampung social hierarchy, the decorative textiles have incorporated the philosophies behind these structures. This stage of evolution combined experimentation with new materials with abstract natural shapes and color philosophies.

Tapis motif pucuk rebung (young bamboo) used by Pepadun women to attend weddings, cangget and cakak Pepadun, related to it, examining the creative development of decorative textiles can trace the stories of when and how they were made or used. The evolution of the techniques can be a way to understand the spread and movement of Lampung people; the materials that people came across directed how they created patterns (Creative Culture Foundation, 2019).

Pucuk rebung motif symbolizes the strength from the land as the basic power has a sacred value and has been hereditary from the ancestors of Pepadun (inland) since the time of animism and dynamism (Raswan Institut, personal communication. August 26, 2020).

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Figure 2 Pucuk Rebung Motif

Source : <https://ar.pinterest.com/pin/359513982736911144/>

Pucuk rebung are equal in value to the tree of life or axis mundi, the liaison of the upper world and the underworld. This is why the motif of pucuk rebung is depicted turned around, kalua shoots of pucuk rebung that one has occurred, immediately connected with the other pucuk rebung, only the direction is reversed. The unity of the two bamboo shoots, one towards the bottom and the other upwards, is repeated in different small large variations (Martiar, 2014).

2.2.2 Use of Pucuk Rebung Motif

In the use of traditional Pepadun there are several things to note, because not all Kain Tapis can be used. This adjusts to the social level in society, such as the traditional counter weights of wearing the Tapis Rajo Tunggal, Tapis Dewo Sano, Limar Sekembar, Lawet Andak, Jung Sarat, Tapis Inuh, or Tapis Cucuk Andak. Penyimbang Tiyuh use Tapis Balak, Sasap, or Cucuk Semako.. While tribal supporters use Tapis Lawet Linau or Lawet Silung. (Affendi, 1995: 130).

In addition to the above customary rules, Tapis is also worn according to the age of the wearer, such as young women at the time of the traditional ceremony wearing Tapis Bintang Perak, Pucuk Rebung, Kilap Turki and Kibang. Likewise for traditional weighing wives or tualo anau,

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will wear Tapis Kaco Mato Dilem, Cucuk Andak, and Liman Tunggal. As for the general public use Tapis Cucuk Pinggir or Taping Agheng. (Affendi, 1995: 131).

3. CONCLUSION

1. Pepadun community as an inland tribe has a variety of Kain Tapis, where the motifs contain meaning and related to the rules of use. Pepadun Tapis cloth consists of seven motifs where each of these motif has a rule of use that is divided based on social level and age, male and female, different functions, and philosophical meanings.
2. Pucuk Rebung motif found in every types of Kain Tapis of Pepadun community but Kain Tapis Pucuk Rebung which motified only with Pucuk Rebung found only in Abung clan of Pepadun community. Kain Tapis Pucuk Rebung is used only by women, which has not Sutan and Penimbang title, for their wedding, Cangget, and Cakak.
3. The motif of Rucuk Rebung has the meaning of strength from the ground (sacred) and value to the tree of life (Hayat).

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