

THE SYMBOL OF TRADITIONAL CLOTHS OF KABASARAN DANCE

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ABSTRACT

The aim of this research is to find out the symbol and the meaning of Kabasaran dance cloths. The meaning of symbols was studied by using descriptive qualitative method and content analysis technique. In this research, the writer focused on symbol analysis to those selected items. By using symbol analysis it makes an easier to conclude that Kabasaran clothing is a symbol of the strength and courage of the Waraney. In every dress there is a meaning that reflects the character of ancient Minahasa people. The data in this research was collected by interview and documented so, based on the result the researcher suggests the government and community together encourage and support the younger generation to prefer traditional dance and traditional clothing compared to modern dance. The writer also expects that this study will be useful to the readers who want to know further about the symbol analysis

Keywords: *Symbol and cloths*

INTRODUCTION

Basic Consideration

The word "Minahasa" was taken according to the term musyawarah in Pinawetengan (direct descendant of Toar Lumimuut) which later developed into a big named as the Minahasa Tribe. After many centuries the Minahasa derivatives evolved into a predominant and majority part of the Minahasa, so the name of Minahasa refers not only to the people of the derivatives in Minahasa land, but to the Minahasa (Toar Lumimuut) derivative.

At first the Minahasa only consist of one family group among the many family groups living on the land of Sulawesi in the first century BC. In the event of the Tsunami famine, they drown remaining two groups of family members Toar Lumimuut and the group of King Sumendap. In the end the whole Minahasa nation, regardless of citizen or country, is also called Minahasa people. Although often claiming to be descendants of Toar Lumimuut.

Minahasa (Kawanua) is a descendant of the Minahasa people because it is difficult to prove biologically that the blood of "Minahasa" directly has a lineage as Minahasa, who are experiencing their dispersal and their descendants do not return all to the homeland but mingle among the inhabitants of the nation -other nations. While the Minahasa Malesung, who had experienced several times during the time of Pinabetengan and afterwards, had dispersed into various nations by joining themselves to other nations,

thus losing their identity as genuine Minahasa even though they had lived in their homeland from Pinabetengan to Colonial times Dutch Europe. Because basically anyone of the various ethnic and background can become a new Minahasa (Proselit).

Minahasa tribe is known to have a great history it has many famous tourist attractions, among others: hill of love, prayer hills, fort of Moraya even Waruga and also beach attractions and other natural wealth. The Minahasa is not only famous in terms of its attractions, but Minahasa is also famous in terms of culture.

In the era of globalization as now day it's not uncommon to see people who ask about "what the meaning of culture? This question arises because there are still many people who have not understood the true meaning of a tribal culture. As for cultural understanding "cultural is everything that individuals obtain from society, including beliefs, customs, artistic norms, skills acquired not from their own creativity but rather a past legacy gained through formal and informal education". (Lowie, 1937: P.I)

Culture in Minahasa consists of various backgrounds, including beliefs, customs, dances, and very phenomenal habits among the people of Minahasa. But from all existing cultures, Minahasa is famous for dancing. Dance gives its own color and meaning to Minahasa people who love harmony and comfort in their own area. Each region has its own distinctive culture that varies according to geographical location of its territory, not least with the Indonesian territory which is rich in cultural treasures and diverse customs. One of Indonesia's richness is known in accordance with the field is the traditional dance art because almost throughout the region in Indonesia each has a variety of traditional dance arts that existed since ancient times until now and there has even been modified without changing the actual elements of dance. At the time, many generations are no longer interested in traditional dance, especially in traditional dance clothes. The decreasing desires of the public's knowledge of the meaning contained in a traditional dress or costume of a dance due to the birth of various kind of modern dance which attracts the attention of the public, especially among young people. Traditional dance is one of the ancestral heritages that must be applied in everyday life because traditional dance contains various kinds of stories and meanings that have occurred in a culture in the past.

The development of an area can lead to changes in behavior, ways of thinking and can reduce people's love of the customs culture of a tribe, especially in terms of dance. Indonesia has hundreds of tribes that have different dances, both in terms of clothing, movement and meaning. As a young generation who has a sense of responsibility to promote a cultural heritage, it is appropriate that we maintain the local wisdom of our respective cultures so that diversity can be maintained in our unity and unity as citizens of the republic of Indonesia which is rich in culture especially in in terms of traditional dance clothes. Dance can be interpreted widely but in this lesson it is described the customs of symbol and meaning of dance costume. The symbol of the word in the Greek symbollo meaning to throw together in an idea of the visible object, so that the object represents the idea Symbols can take someone into the idea of the future or the past. (Dorothy. McmlXI .Jenkins, 1952.)

Symbols are manifested in image, shapes, movements, or object that represent an idea. Although the symbol is not the value itself the symbol is necessary for the purpose of observing the values it represents. The notion of the symbol is also inseparable from some symbolic meaning contained in clothing traditional dance. Traditional dance clothing is a symbol of a dance the costume used in dance performances can explain what dance is being performed. The costume also has a function as a tool to cover the human body. From a dance point of view, costumes have a specific function that is to describe the character or personality, meaning and meaning of the dance. Like traditional Kabasaran dance clothes from North Sulawesi.

LANGUAGE

When people study language, people are approaching what some might call the 'human essence' the distinctive qualities that are so far as people now, unique to man (Chomsky, 1968, 1972). The word language is used only to refer to human's way of communicating. Language plays such a prominent part in the daily lives of all of us that people should do our best to understand its first principle (Simeon Potter, 1968).

Language is deeply embedded in culture. Language is human speech spoken or written: without language men would be like animals. Language is bases of men's uniqueness and the essence of his culture. Language is asset of habits. Like other habits, they are easily formed in early life and difficult to change a letter. Language applies to the body of words, forms and patterns of sounds and structure making up the speech of a people, nation, or group of peoples. (World Book Dictionary 1978)

Language is also representing the attitudes of the social group in which one grows up and in this way attitude finds expression through the language. In this way, the language is an integral part of the functioning social system. Language is speech, as we normally learn our mother tongue in the spoken form before being introduced to its representation by graphics symbols, and as "speech," or sound communication, is the form in which all natural languages first developed. A languages is a set of habits, just as other social habits are acquired by a child growing up in a particular culture, so is the language of his group.

Word language can be used as a general concept about the specifically human capacity for acquiring and using complex system of communication or as a specific instant of such a system of complex communication. The scientific study of language in any of its senses is called linguistic.

Chaer (1995,p.33) stated that the function of the language is as tool of covering thought, ideas, concept, or feeling as well." In other words, the function of the language is a tool of human communication of both written and spoken language. This function, however, has concluded five basic functions which are called functional expression, functional information, functional exploration, and functional persuasive and functional entertainment. The function of entertainment is the use of language which aims to entertain, or to satisfy the inner feeling. This basic function contains the concept that

language is a tool creating the spiritual expression that wants to be told by an informant to others.

Anthropology Linguistics

Linguistic anthropology is the interdisciplinary study of how language influences social life. It is a branch of anthropology that originated from the endeavor to document endangered languages, and has grown over the past century to encompass most aspects of language structure and use. Linguistic anthropology explores how language shapes communication, forms social identity and group membership, organizes large-scale cultural beliefs and ideologies, and develops a common cultural representation of natural and social worlds. The first paradigm was originally called linguistics, but as it and its surrounding fields of study matured, it came to be called anthropological linguistics. The field was devoted to themes unique to the sub discipline: linguistic documentation of languages that were then seen as doomed to extinction (they were the languages of native North America on which the first members of the sub discipline focused). The themes included:

- *Grammatical description,*
- *Typological classification (see typology), and*
- *The unresolved issue of linguistic relativity (associated with Edward Sapir and Benjamin*

RESEARCH METHODOLOGY

Research design

The type of research used in this study is descriptive qualitative. Qualitative method is often called the type of naturalistic research because the research is done naturally. This method is more widely used for research on cultural atrophy; called descriptive qualitative, because the data obtained is not poured in the form of numbers, but in the form of qualitative expressed in words Sugiyono (2012: 8).

The data analysis in this research is open, so that the researchers get the easiness in arranging the resource planning before the previous planning, by giving priority to openness and adjustment. The methods applied in this research process or data collection are observation, interview, and documentation. This descriptive qualitative research aims to describe the costume of traditional Kabasaran dance in Batukota Bawah.

Time and Place

This study lasted for approximately a month which took place in the urban below and places featuring dance Kabasaran like in the place of grief, marriage and welcoming the dignitaries of the country.

Sources of Data

The result of this study comes from the leader Tonaas and dancers of Kabasaran and some other informants who know about kabasaran dance in Batukota bawah.

Technique of Collecting Data

Sugiyono (2012:63) stated that in general there are 4 types of data collection techniques, namely observation, interviews, documentation and triangulation. In this study, the researchers used data triangulation techniques, namely by combining 3 data collection techniques as follows:

1. Observation

Observation or observation is the activity of a process or object with the intention of feeling and then understanding the knowledge of a phenomenon based on knowledge and ideas that has been known before to obtain the information needed to continue a research.

The science of biology and astronomy has a historical basis in observing by amateurs. In the study, observation can be done with tests, questionnaires, image recording and sound recording. Most effective way of observation is to complete it with observation guidelines / observation guidelines such as formats or observation forms. The compiled format contains items about the event or behavior described will occur. After that, the researcher as a live observer gives a check mark (Checkbox.svg) on the desired column of the format. The observer is called observer.

2. Interview

This study uses (in- depth- interviews) technique, such as semi-structured interviews. Sugiyono (2012:73-74) the implementation is freer compared to structured interviews. The purpose of this type of interview is to find problems more openly, where the parties invited to interview was asked for their opinions and ideas. In conducting interviews, researchers use the help of interview quid to facilitate and focus the questions to be uttered. Researchers also use tools record to facilitate data processing.

3. Documentation

Sugiyono (2012:82-83) stated that the document is a record of events that have passed. Documents can be in the form of writing, images, or monumental works from someone. The research result will also be more credible if supported by existing photographs or academic papers and art to support documentation data collection, the subject uses a tool in the form of a camera to facilitate researchers in collecting some documentation.

Technique of Data Analysis

Sugiyono (2012 : 89) stated that the analysis of data is the process of finding and compiling data systematically data obtained from interviews, field notes and documentation, by organizing data into patterns, choosing which ones are important and which will be learned and making conclusions so that they are easily understood by themselves alone or others. Sugiyono (2011: 92) put forward 3 steps in data analysis, namele:

1. Data Reduction

Sugiyono (2012: 92) stated that reducing data means summarizing, choosing the main things, focusing on the important things, looking for themes and patterns. So that the

reduced data will provide a clearer picture and make it easier for researchers to collect data. Thus the reduced data with Drall provide a clearer picture and make it easier for researchers to carry out further data collection and look for it if needed.

2. *Data Display*

After the data has been reduced, the next step in analyzing this data is displaying data or presenting data. Miles and Huber man state that the most frequently used data to present in qualitative research is narrative text. By displaying data, it will be easier to understand what happens, plan the next work based on what has been understood.

3. *Data Verification*

The third step in analyzing qualitative data is drawing conclusions and verification. Conclusions may be able to answer the formulation of the problem are temporary and will develop after the researcher is in the field. If the conclusion raised at the initial stage are supported by valid and consistent evidence when the researcher returns to the field of collecting data, then the conclusions that are creative.

RESULT AND DISCUSSION

Data Description of Kabasaran Dance

Kabasaran dance is a traditional dance of Minahasa community, which was a kind of war dance, performs by several men. Kabasaran dancers work daily as farmers or become village security guards in Minahasa. But if their territory is threatened with enemy attack, the dancers will turn into Waraney or warrior per. In the beginning this dance was called 'Kawasilan' which is two words namely Kawasal ni Sarian, Kawasal means accompanying and following dance movements, while Sarian is a war leader who leads the traditional Minahasa military dance. But over time, the development of Manado's Malay language then changed the letter 'W' to 'B', so that the word changed to 'Kabasaran'. This change has no connection with the 'Big' words in Indonesian.

In the present time, the Kabasaran dance is no longer carried out for war, because there has never been a war or oppression by irresponsible parties. However, the Kabasaran dance is still being preserved and performed at sacred places in the Minahasa area. Such as:

- *Funeral services for village elders.*
- *Weddings,*
- *Official pick-ups, and*
- *Opening important events.*

Therefore, the Kabasaran dance must continue to be studied and trained to be younger generation so that the Minahasa dance continues to be popular and known from generation to generation and continues to be preserved by its beauty and meaning found in Kabasaran dance clothes. Kabasaran dance clothe is very valuable meaning how sacrifice and beliefs of the ancient Minahasa people to the Waraney to defend and protect the entire land of Minahasa.

Research Findings

To find more accurate results regarding the researcher looking for various information about the Kabasaran dance especially the traditional Kabasaran dance cloths. The researcher interviewed some informants in Batu kota who are Kabasaran dance leaders (Tonaas) and dancers who had good information and understood about the cloths of Kabasaran dance. The informants are: Mr. Oktavianus Kalengkongan and Mr. Rifky Losu.

4.2.1 Pictures of Kabasaran Cloths



Hat



Wings (rooster feathers)

Taong beak

Animal fangs

Tail (rooster feathers)

Robes

Skull head (Monkey)

Amulet

Babi rusa skull

Head

Sapi utang/Anoa skull head

Discussion

Kabasaran dancers have traditional clothing that is worn when dancing or while fighting. The clothes show more about the character of the soldiers when fighting and adding to the beauty of the character while dancing. Where the Kabasaran dancers costume which is dominated by red and is equipped with various attributes, each of which has a meaningful symbol.

On the Kabasaran cloths there are two colors, namely:

Color

- *Red color*

The red color is used in Kabasaran clothing gives an explanation of the meaning of the character of the Kabasaran dance which is a war dance. Red symbolizes courage, strength, blood, joy and victory. Red color is also believed to be a burning spirit, so that the ancestors chose red as the traditional color of Kabasaran dance clothing.

- *Chocolate color*

Chocolate symbolizes bark. In the old days Kabasaran clothing was made of bark, because the people did not know the existence of cloth. But after going through the times the people had begun to recognize cloth, and they began to use typical Minahasa fabrics in making Kabasaran robes.

Kabasaran dance is famous for its unique hat, it has fur and beak that adds beauty and dignity. But, the hat and its various attributes are not just to show beauty. But Kabasaran dance hats have a very useful meaning for Kabasaran dance dancers and Minahasa people. Kabasaran dance caps symbolized as living things, so, when making a Kabasaran had it must resemble a rooster that has a beak, wings and tail.



Hat

- *The beak is the bird's beak called the taong bird by the Minahasa people. As a symbol of immortality, because the taong is able to survive for many years.*
- *The feathers used are rooster feathers as a symbol of the virility of a Minahasa warrior.*

- *Animal fangs as a symbol of the might of a soldier or dancer. The fangs are taken from wild fangs.*

4.3.3 Robes



The costume of kabasaran dance

Traditional Kabasaran dance clothing made of typical Minahasa fabrics. However, the cloth used to make Kabasaran clothes must use a cloth that has been used as a door cloth (Pampele) Minahasa language. Kabasaran Robes is made by having many fringes around, its which is the symbol of war clothes in the past.

1. *Skull Heads*

In kabasaran dancer clothes there are several skull heads placed on the front or dance clothes chest. These skull heads are hunted by animal hunters. Skull heads are taken from several animals, include:

- *Monkey (monyet),*
- *Pig deer (babi rusa), and*
- *Cow debt / Anoa (sapi utang / anoa),*

Skull heads on kabasaran dance clothes have meaning based on the number, such as: skull head totaling 7 pieces, its means 7 Pakasaan (7 ethnic Minahasa tribes).

The skull heads of the animals are symbolized as human heads which are defeated and gained in a battle against the enemy.

2. *Amulet*

In Kabasaran dance clothes there are also talismans which are security symbols that function as guardians / incantation prayers from the ancestors, so that the warriors (Waraney) or dancers are protected from human strength and supernatural powers and all kinds of dangers that can threaten their lives.

CONCLUSION AND SUGGESTION

Conclusion

After analyzing the symbol of traditional cloths of Kabasaran dance, the researcher might draw conclusion as follows:

1. *The symbol of Red color is courage, strength, blood, joy and victory.*

2. *The symbol of Skull heads is human head that has been killed.*
3. *The symbol of Bird beak is immortality and long life.*
4. *The symbol of Rooster feathers is Virility.*
5. *The symbol of Animal fangs is strength and greatness.*
6. *The symbol of Hat is Living things and rooster.*
7. *The symbol of Amulet is protector, safety and guard of kind of strength.*
8. *Kabasaran cloths are symbolizes the courage, strength, ability and spirit of the Minahasa community in the fight against the enemy, working and dancing to entertain.*
9. *Kabasaran hat made to resemble a rooster.*

Suggestion

1. *The researcher suggests parents have an important role to encourage young people to learn about traditional dance.*
2. *The researcher suggests the government and community together encourage and support the younger generation to prefer traditional dance and traditional clothing compared to modern dance.*
3. *The researcher suggests the government helps to provide and finance the places that need an implementation of traditional dances, especially Kabasaran dance.*
4. *The researcher suggests the young generation began to learn how important the meaning of our ancestral culture, especially in Kabasaran dance clothes.*
5. *The researcher suggests the young generation must reduce their sense of pride in modern dance and start to love traditional culture.*

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