

# Meaning of Symbols on Traditional Buton Wedding Clothes

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**Abstract:-** This study is aimed at exploring the meaning of the symbols contained in the traditional Buton wedding clothes or bridal gown. This type of research is qualitative. Some of the symbolic meanings of the groom's wedding dress are: headband (*kampurui*), crown (*lipi-lipi*), *bahaladada*, *sala arabu*, sarong (*biasamasil*), belt (*sulepe*), large sarong (*bio ogena*), keris (*tobo*), flowers (*kamba*), and the meaning of symbols contained in the bride's wedding clothes, namely: head cover (*tipolo*), combo shirt, lonjo sarong, punto, necklace (*jao-jaonga*), bracelet (*symbiote*), hand binding (*kabokema lima*), earrings (*dali-dali*), butterflies (*kambarabei*), kukuharimau (*korokoronjo*), fan (*kambero*), objects (*sampaka*) and handkerchiefs (*kalegona*). The objectives of this study are 1) to describe the meaning of the symbol of Buton's traditional wedding dress, and 2) to find out a strategy to preserve the local wedding custom of Buton people. The result of this shows that symbols of traditional Buton wedding clothes have the meaning to prepare the bride and groom to navigate life and maintain the sanctity of their marriage which is full of balance between rights and responsibilities of each. The implication is to raise collective awareness for Buton people to preserve their wedding clothes or bridal gown.

**Keywords:-** *Meaning of Symbols; Buton; Traditional Wedding Clothing.*

## I. INTRODUCTION

Language is a means of communication or as a means of conveying something that crosses the heart, in the sense of a tool as conveying thoughts, ideas, concepts and feelings. Each expression in language represents something called a meaning or concept [1]. So, it may be said that every language utterance has meaning. Language is also a complicated, changed, and subtle thing [2]. Human speech contains complete meaning. In order for the language used to be easy to understand, understand, and not misinterpreted, the word must be related to the object so that the meaning of the word can be known. Meaning is also a represented of something in a word.

The biggest mistake human in understanding symbols is to assume that symbols are substances. So that someone is often trapped in the truth of all things that are only visible as truth. However, not all symbolic forms are visible objects, but also through gestures and speech [3]. Symbols are also used as one of the language infrastructures, which are known as symbolic languages.

One of the efforts to develop national culture is to develop an aspect of customs through customary marriage regulations. Customary marriage is one of the elements of ancestral culture which is interpreted as containing high value, the ancestral and original heritage of these ancestors needs to be preserved. Between one ethnic and another region has different marriage rules according to the customs held by each region. For example, the people of *Bau-Bau*, traditional clothing has a special meaning. The bride and groom wear traditional clothes with certain characteristics or specifications, both color, form of jewelry, and the number of accessories used, and other accessories are those who have a higher social status in the past and present level of life of the Buton people. The existence of traditional clothing in that area is a matter of pride for the people in conveying messages to the social environment in which they are living.

However, use of traditional Buton traditional clothing is important to explore for enriching the culture knowledge. For example; almost all of Buton traditional wedding clothes no longer know, among other things, the type of clothing used, the accessories used, equipment and so on. They use their traditional wedding clothes without ever understanding the meaning behind their traditional clothes. Based on these reasons, this study is a preliminary study to explore the importance of bridal clothing for Buton culture.

## II. LITERATURE REVIEW

### A. *The Study of Semiotics*

The term semiotic comes from the Greek 'semeion' which means 'sign' or 'seme' which means the interpretation. Semiotics is the science of signs, namely an analytical method for studying signs. Signs are located around us. Words are signs as are gestures, traffic lights, flags and so on. Signs in this sense are not merely literal but broader, for example the structure of literary works, film structures, buildings, bird songs, and anything that is considered a sign of Zoest's human nature [3].

The development of semiotics was initiated by two philosophers of language, namely Saussure and Pierce. Pierce's semiotics is colored by the philosophy of pragmatism and logic[4], so that his semiotic concept is also very much based on pragmatic basics. Unlike Pierce, Saussure is a linguist, he is considered the father of modern linguistics. The fact that Saussure and Pierce developed their respective theories and are still very relevant for language and cultural studies. However, in principle, the two figures are in line in semiotics as a system of signs that are related to one another by understanding the meaning in them [4].

### B. *Symbols*

Etymologically, the symbol comes from the Greek language "*sym-ballein*" which means throwing together an (object, action) associated with an idea. In a broad sense, symbol means a sign or feature that tells someone something [5].

Symbol is a form that signifies something other than the embodiment of the symbolic form itself. A symbol, from our perspective, is something that has cultural significance and resonance. These symbols have the ability to influence and have profound meaning. As has been shown, Saussure adherents hold onto symbols conventionally [6] [7].

### C. *Marriage*

According to Goldberg [7] marriage is an institution that is very popular in society, but also not an institution that can withstand the test. Promising a lasting and even lasting intimacy as well as cultural preservation and meeting interpersonal needs. The definition of marriage or marriage is an agreement between a man and a woman. The agreement in this case is not just any covenant but a sacred covenant to form a family between a man and a woman. Sanctity here is seen from a religious perspective of a marriage.

Marriage is to uphold the main morals and first, the nature of humanity as the nature of Allah, the nature of creating humans from a man and a woman as his word. So, it can be concluded that it is not merely a legalization, of a joint life between a man and a woman, but more than that marriage is a physical and spiritual bond in fostering family life. In carrying out family life, it is hoped that the two individuals can fulfill their needs and develop themselves. Marriage is eternal in nature and aims to create the happiness of the individuals involved in it.

### D. *Customs*

*Adat* or customs are rules, habits that grow and are formed from a community or area that is considered to have values and is upheld and obeyed by its supporting communities. In Indonesia, the rules regarding this aspect of human life become binding legal rules called customary law.

In the context of this discussion, clothing is a part of custom. Clothing is generally understood as a tool to protect the human body or to facilitate for enhancing appearance. But in addition to fulfilling these two functions, clothing can also function as a symbol of non-verbal communication, symbols in clothes contains various meanings.

Islam considers the clothes to be worn as a symbol of identity, identity, honor and modesty for a person, which can protect him from various dangers that may threaten him. Therefore, in Islam clothing has characteristics that are very far from economic goals, let alone goals that lead to abuse the creation of Allah's creatures.

Indonesian traditional clothing is one of the cultural properties owned by the Indonesian and is widely praised by other countries. With the many tribes and provinces that exist in the territory of the Indonesian state, automatically there are also many kinds of traditional clothes worn by each ethnic throughout the Indonesian province [8]. Because of the many ethnics in Indonesia have special characteristics in making or wearing these traditional clothes.

Traditional clothing or what is commonly called traditional clothing from each of these provinces has a different story [9]. The colors and designs of the clothes are exquisite. Besides being beautiful, these special clothes also have a certain meaning. For now, many traditional clothes are not used in everyday life. Usually traditional clothes are used during traditional ceremonies, wedding ceremonies and when demonstrating regional dances or performances [10][11].

## III. RESEARCH OBJECTIVES

The objectives of this study are as follows; 1) to describe the meaning of the symbol of Buton's traditional wedding dress, and 2) to find out a strategy to preserve the local wedding custom of Buton people.

## IV. DISCUSSION

In Buton's traditional wedding attire, there is a symbolic meaning in the wedding attire. The results of the data obtained from this study such as direct interviews from the informants (attached), archived documents and written data as obtained supporting data from community leaders of the Buton people.

### A. *Traditional Butonese Wedding Clothing*

Traditional clothing that exists in an area, is generally also used by almost everyone who is in a certain customary area, regardless of the existing social stratification. However, in the use of traditional clothing, there is usually something that distinguishes the social status of the user, whether the

position of the aristocratic group or the common people. One example of the use of traditional clothing by the community is bridal clothing.

### B. The Bridegroom's Wedding Dress

#### 1) Headband

*Destar* or *Kampurui* in Buton language means headband. *kampurui* or headband means greatness. *Kampurui* for a Buton sultanate official is very important, this is associated with policies or decisions made related to the interests and benefits of the people which are marked by the presence of *tundu* in the middle part of *Kampurui* which means incarnation from the sun which means giving enlightenment. The meaning of the symbols contained in the *kampurui* is to symbolize greatness, kindness, wisdom, truth and tenderness. That this is related to the past, related to the Buton sultanates as transmitted by a Sultan or his staff in handling government affairs and for the welfare of the community.

#### 2) Lipi-lipi

*Lipi-lipi* or crown attached at the top of the *kampurui*. Towering upwards resembles a pineapple in the middle there is a pineapple *loggo*. The results of interviews with his informants revealed that *Lipi-lipi* was only used by officials of the sultanate, aristocracy or *kaomu*. The pineapple logo on the crown is a symbol of the Buton area, which means that pineapple has a single fruit, namely God Almighty, the dais has sharp thorns that are protective, the fruit is spiny on the inside, sweet, meaning it looks fierce on the outside but inside is full with tenderness.

#### 3) Balahadada shirt

*Balahadada* shirt, which are based on the original material made of black velvet. All parts of the clothes are filled with ornaments made of gold or silver. The decoration is small circles scattered regularly and is known as *Buka-Buka*. On the edge of the shirt there is a *Pasamani* decoration. On the neck of the *Pasamani* ornament, it was larger and more striking and attached an *Ake* made of gold or silver. On each cleavage, a large *Ake* is attached which starts from under the neck of the shirt and goes straight down to the belly of the shirt. Above the *Ake*, both on the neck and cleavage, on the right, six to seven conical buttons are attached to the ends of the sleeves, which only function as decoration.

#### 4) Sala Arabu

The results of the researcher's interview with the informants suggested that the pants used for men's traditional wedding clothes were called *Sala Arabu*. It is like Arabian trousers that basically have the same color and motif as the one on the *Balahadada* shirt. There is a slight slit on the leg of the pants, and on the edge of this slit, seven buttons are attached.

#### 5) Bia Samasili

*Bia Samasili* is a sarong worn over *balahadada* and *sala arabu* clothes. *Bia samasili* has a function as a complement to *balahadada* clothes. These covers are generally based on black color and white plaid pattern. The white thread that is

made into boxes is a silver thread which in Buton language is called *Kumbaea*. "The groom will look more polite when wearing the *samasili sarong*"

#### 6) Sulepe

The language of *Wolio* (Buton Language), a belt is called *sulepe*. The belt used in the *Balahadada* outfit is originally made of black cloth with the head belt made of gold or silver. The shape of the head of the belt is oval or rectangular, with the words *Tauhid* engraved and floral motifs with the name *Rongo* flowers around the edges. The *Sulepe* is inscribed with the phrase *Tauhid* as a symbol of the strengthening or binding of religious and customary laws that the *Butonese* must obey. Due to the development of the times, the colors and motifs of this belt have been modified. This belt is worn at the top of the shirt with a sarong attached to the bottom of the shirt.

#### 7) Bia Ogena

*Bia Ogena* means big scabbard. However, it is not a large form, but is an oversized sarong that is only used by officials or children of noble descent (*La Ode*). *Ogena* has its own meaning for the wearer, namely as a symbol of greatness for a man from among the officials or from the aristocratic class.

#### 8) Tabo / Keris

*Tobo* in Indonesian is a *keris*. *Tobo* or *keris* is a piece of equipment in traditional *Buton* wedding attire, which is tucked into the waist of the groom.

#### 9) Kamba

In Indonesian, *Kamba* means flower. *Kamba* is a flower arrangement that is slung over the left shoulder. *Kamba* is one of Buton's traditional wedding clothing equipment and to beautify the appearance and also as the greatness of Buton's traditional clothes.

### C. The Bridegroom's Wedding Dress

#### 1) Panto / Tipolo

*Tipolo* is a bride's head cover made of velvet. *Tipolo* has the following decorations: *bigi* or buffer flower *ija*, *patiga*, *gulu-gulu*, *popungu*, flower *ija* or *tarimakasi*. The tooth is placed on the top of the head which functions as a support for the decoration above or the *ija* flower. *Patiga* is a carving of black velvet cloth covering the ears, then on the forehead there is a pony carving called *popungu*, on the top of the head there are also two scrolls called *gulu-gulu*.

#### 2) Combo clothes

Combo clothes are traditional clothes for Buton women. The basic material for the clothes is satin cloth with a white base color, fully decorated with beads, colored threads which usually consist of gold or silver threads and various decorations made of gold, silver or brass. On the surface of the shirt sewn, it is found a series of beads in a rhombus formation. On each of the rhombus plots there is a decoration of silver or brass with the *Tawana Kapa* (cotton leaf) motif and sewn a flower that stands upright at the end of the cotton leaf. The combo clothes used actually have a variety of

colors, but in general, the color used in wedding customs is white.

### 3) *Lonjo sarong*

*Lonjo sarong* or also called *bia ogena* is a sarong consisting of a combination of several kinds of plain colors such as red, black, green, yellow, blue and white and are sewn in stages. This outfit is a pair of combo clothes. The top is a combo shirt with a *lonjo sarong*.

### 4) *Punto*

Apart from being used as accessories in the Combo dress, it also functions as a decorative sarong for the wearer with a black base and the *Tawana Kapa* motif attached to the surface of the *Punto*, and many sprinkled with various beads so that it looks beautiful.

### 5) *Jao-jaonga*

*Jao-jaonga* in Indonesian means necklace. The *jao-jaonga* used in the buton tradition are made of brass, "which is worn on the traditional Buton wedding dress consists of 3 kinds, namely the first is carved with a dragon, butterfly and in the form of a gem". Use in layers or layers. Where the first layer is a necklace with a dragon carving, the second layer has a butterfly carving, and the third layer is carved with gems.

### 6) *Symbiosis*

In Indonesian, the symbol is a bracelet. The bracelets worn by four each on the right and left hands are made of gold or brass.

### 7) *Kabokena Lima*

*Kabokena Lima* or hand binder is worn in pairs with a bracelet or cymbal which functions as a fastener or bracelet holder. *Kabokena lima* itself has a meaning in human life as a binder or to tighten the ties of human friendship with one another. "In married life we always maintain or tie the relationship with the family, this is the same as hand binding or the five *kabokena* as the glue between one bracelet to another so that it is not easy to divorce.

### 8) *Dali-Dali*

*Dali-Dali* in Indonesian means earrings. *Dali-dali* is generally made of gold, or silver. However, nowadays the *dali-dali* used in traditional Buton clothing on special occasions is generally made of brass because it only functions as a traditional accessory.

### 9) *Kamberambe*

*Kamberambe* comes from the root word *kambara* which means butterfly. *Kamberambe* is an addition to traditional bridal clothing accessories for the bride made of cloth, inside which there are *pasimani* decorations or gold or silver thread stitches. *Kamberambe* is linked on the woman's left shoulder. The shape is elongated and there are flower stitches.

### 10) *Korokoronjo*

In Indonesian, *korokoronjo* means a ring that is elongated and attached to the user's left thumb. *Korokoronjo* is also known as *konuku tiger* or tiger nail. This *Korokoronjo* is usually used by women when carrying out the traditional *pusuo (Pingitan)* and marriage. Basically, *korokoronjo* is only one of the accessories in traditional wedding attire as an addition to the appearance or completeness of greatness in clothing.

### 11) *Kambero (Fan)*

*Kambero* in Indonesian is called a hand fan. The hand fan is used as a fan to prevent sweating. *Kambero* is one of the bridal clothing supplies that also functions as an enhancer to the appearance or greatness of the clothes there is a Buton wedding.

### 12) *Sampleaka*

*Sampleaka* comes from the word *sampela* which means object. This sample is almost the same as *kambarambei*, it's just that this sample is used or placed on the right shoulder, the material and size are the same as *kambarambei*. The results of the author's interview with his informants revealed that the *sampleaka* was used only as a beauty of appearance and greatness of the Buton traditional wedding dress on the bride, as well as *kambarambei* and other accessories.

### 13) *Kalegoa (handkerchief)*

*Kalegoa* in Indonesian is called a handkerchief. Used as a cleaning tool. In addition, the *kalegoa* functions as an addition to the appearance or completeness of the bride's traditional dress. *Kalegoa* only as a complement to the greatness of traditional clothes, enhancing the appearance of the bride and groom

## V. CONCLUSION

Based on the following explanation "The Meaning of the Buton Traditional Wedding Dress Symbol", it can be concluded that the wedding clothes of the bride and groom each have their own meaning which is very closely related to the history of the Buton sultanate and the future (household). The symbols contained in the groom's wedding clothes are: *kampurui*, *lipi-lipi*, *bahaladada*, *sala arabu*, usually *amasili*, *sulepe*, *bio ogena*, *keris*, *kamba* and *kotango*. From the symbols of the groom's wedding attire, it is known that the meaning contained in it is related to the Buton sultanate and the leadership of a king. While the symbols found in the bride's wedding clothes are: *tipolo*, *combo shirt*, *lonjo sarong*, *punto*, *jao-jaonga*, *symbi*, *kabokema lima*, *dali-dali*, *kambarambei*, *korokoronjo*, *kambero*, *sampaka* and *kalegoa*. The symbols contained in the bride's wedding clothes, there are some that have no meaning, but only as an accessories for the beautify of the bride's appearance.

The meaning of symbols contained in traditional Buton wedding clothes needs to be known by the outside community because by understanding the symbols contained in traditional Buton wedding clothes, we immediately maintain and develop the culture so that the ancestral heritage continues to be preserved by fish.



Based on the findings and conclusions in this study, the researchers suggest the following; 1) The research results are expected to be used as reading material, both at the school and college levels, 2) The traditional Buton wedding dress is one of the cultural heritages of the Buton kingdom, so it must be preserved and preserved, 3) It is necessary to do more in-depth research on the "Meaning of the Buton Traditional Wedding Dress Symbol", and 4) The results of this study are expected to be a reference material, especially for Indonesian Language Education students in the context of conducting research on the meaning of the symbol of Buton's traditional wedding dress.

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