

The Shifting of Traditional Clothes Symbolic Means in the Bone District Community

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Abstract: Culture is a part of every human life and it is a legacy that realized from various cultural elements in Indonesia. One of them is traditional clothes which have undergone a shift due to technological advances. This study aims to understand the process of the shifting meaning of traditional clothes to the people of Bone Regency with specific purposes, namely the form of shifting meaning of traditional clothes to the people of Bone Regency. . This research location is in the Tanete Riattang Sub district Bone Regency with the data source is the Family of Royal Bone Regency, cultural observer, community leaders and the people of Bone Regency. The data collection techniques include data collection, data reduction, data presentation, and drawing a conclusion and verifying. The result of the study found that the form of the shifting meaning of traditional clothes in the people of Bone Regency can be seen from its symbol, time of use, and the sacred value of traditional clothes.

Keywords : shifting symbolic meaning, traditional clothes.

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I. INTRODUCTION

The social changes that occur include changes in various sectors, one of which is fashion. Fashion is part of the lifestyle of people with various types and modes that continue to experience dynamics/changes. Starting from ethnic, traditional fashion, eastern to western fashion inspired trends. Not only the fashion trend, but also the birth of a community based on culture, ethnicity, hobbies, lifestyles, and fashion communities have become widespread. There is a shifting tendency in postmodern society to form communities that are in accordance with their personal identities and choices. A community needs symbols that can be interpreted in society as community identities. With the phenomenon of the contemporary community, it should be explained to the public that the perception and use of fashion have undergone the shifting.

In connection with this, the effort is actualized identity through various traditions of dress and lifestyle. This shift occurs because contemporary communities are more pressing on commercialization and entertaining simply by forgetting the aesthetic side of clothing. This change also occurred in social life in South Sulawesi, but until now it has been maintained, especially in the tradition which is characterized by two things namely mutual cooperation life which is manifested in the form of traditional help and clothing. This is a cultural characteristic inherent in the people of South Sulawesi in general and the Bugis community, especially in Bone Regency.

South Sulawesi traditional dress is a sign of culture that is very valuable and owned by most of the tribes of Bugis Makassar, has its own meaning and meaning for the tribe. Traditional custom clothing is clothing that has been used for generations and is an identity which can be proud of by most supporters of culture [1]. Changes in the meaning of the tradition of using traditional clothing are influenced by the changing mindset of the local community, traditionally patterned thinking changes to a modern mindset. Changes that occur in people's lives include various aspects, namely social aspects, economic culture, technology, and science. Rauf Hatu's research results, reveal that the occurrence of changes in society is not a broad ordinary thing, in other words, social and cultural is a common symptom, because every society always changes [2]. The socio-cultural changes in society are caused by various factors such as the development of knowledge and technology, the development of transportation and communication, and the population from the village to the city.

Cultural values that are inherent in the people of Bone Regency are not a trend or tend to follow, but have philosophical meanings that are closely related to symbols in society. One of them is a symbol of history and culture such as traditional clothes, which has been going on for a long time. Clothing for men consisting of headgear is better known as songkok recca / urecca / songkok pamiring pulaweng / songkok to bone, black cap suit, kris / badik / tappi and silk sarong(lipa sa'be). Clothing for women consists of a crown on the head of a

simpolong pele an outer blouse with the terms bodo shirt / waju poncho / waju tokko, and a silk skirt or sarong with the term lipa sa'be.

Shifting the symbolic meaning of traditional clothes as an ontology object (area of knowledge) is not only intended to identify those that cause change, but this traditional clothes as a psychological mechanism to inherit past beliefs, knowledge, symbols, norms and values that are maintained, and used by various change agents such as family, school, mass media, and others. Thus, the factors of the causes interact with each other, and based on the interaction there is a mutual interpretation of meaning.

Based on this phenomenon, it can be understood that there has been a shift in the meaning of traditional clothes which certainly changes the value contained in traditional clothes itself. This situation needs to be carried out by observing the cause of the shift in the meaning of traditional clothes. Maris Condronogoro, explains that clothing is an important element that determines the identity of cultural life and symbolic devices contained in clothing are essentially meant as a regulator of behaviour, besides functions as information, because with the mediation of human symbols disseminate culture [3]. The results of Yusnuardi and Sulfa's study explain that the cause of the shift in Malay marriage ceremonies in Rengat is the influence of modernization that is developing now, the occurrence of promiscuity, due to the influence of economics and cultural prestige that grows in the community [4]

The main substance of the description of the phenomenon and its theoretical relevance on how the process of shifting the symbolic meaning of traditional clothes is taking place can be divided using the symbolic interactionist perspective Blummer as the five assumptions he put forward, namely: First; humans live in an environment of symbols, and provide responses to those symbols. Second; symbols as stimuli that enable people to interpret them in different ways. Third; symbols that are communicated have a number of meanings and values that can be learned from the actions of others. Fourth; symbols, meanings and values that are related are not separate parts that stand alone but as a broad and complex unity. Fifth; interpretation in the communication process of symbols is symbolic to study future actions based on individual judgment as a choice of action [5]

II. MATERIAL AND METHODS

This study intends to find out the construction of discourse in the arena of conflict in Poso district, thus it is expected to find a new model of approach in handling the Poso conflict, therefore the research paradigm that is considered relevant as the basis or reference of this research is the constructivism paradigm.

The research paradigm that is considered relevant as the basis or reference for this research is research based on the postpositivistic paradigm. This paradigm views the ability of researchers to decipher, predict and control phenomena that develop from time to time. This research is a case study about the shifting form of the meaning of traditional clothing in the people of Bone Regency, for this type of research is qualitative descriptive research. The main subjects in this study consisted of the Royal Family of Bone, Head of the Bone Regency Cultural Service, cultural observer, and community leaders who had information related to the use of traditional clothing and the people of Bone Regency as traditional clothing users. The selection of research subjects was carried out by snowball sampling technique. The informant is then obtained based on information from the previous informant and so on until all required data is met.

To understand traditional clothes in Bone Regency, which is the focus of research, researchers approached the theory of symbolic interaction and social change theory to avoid differences in interpretation so that the limitations and focus of the study were given as follows:

1. Customary clothing for the people of Bone Regency is clothing that is used in formal and informal events, especially songkok to Bone, waju tutu suits, waju poncho / tokko and lipa sabbe
2. The form of shift is things that experience changes or shifts in the meaning of traditional clothes for the people of Bone Regency.

Data collection techniques used in this study, namely observation, in-depth interviews, documentation and determination of the subject of purposive sample selection research or sometimes referred to as judgment sampling. Data analysis techniques are data reduction, data display and verification (conclusion drawing).

III. RESULT AND DISCUSSION

3.1. Forms of Change in the Meanings of Traditional Clothes for the People of Bone Regency

Changes that occur in society are always followed by changes in culture as well as vice versa, the development of one is accompanied by the development of another. In fact, a culture continues to develop. One of the many changes is clothing. Changes that occur are changes in the nature of the revolution or change very quickly. Knowledge and development of clothing from one generation to another or the next period also follows changes based on culture. Culture in each region has its own path and development in accordance with the needs of its people. By that, culture is a way of thinking and behaving that arises because it interacts and communicates with symbols, signs or language that are interpreted as a means of meeting between individuals and other groups [6].

Social interactions occur when interactions between individuals and between individuals and groups than between groups and groups of people occur a unity of thought where previously in each of them involved the ongoing interaction. All things that are related to the formation of the meaning of an object or symbol or symbol through the process of interaction and the ultimate goal is to mean the symbol or symbol of the object based on the collective agreement that applies in a particular region or community group including:

3.1.1 Traditional Clothes Symbols

The Bugis tribe, especially Bone Regency, is a community whose lives are still dominated by traditions and customs. Customs rule exists and includes all cultural system conceptions that regulate human actions or actions in social life such as living together, mutual cooperation and mutual respect. The aspect of Bugis ethnic identity can be seen from kinship, marriage, social modification, character, behaviour, self-esteem, and the process of interaction and the characteristics of traditional clothes. Based on field data, the researchers conducted the Watampone City community in 2018 in Tanete Riattang District by interviewing informants about the history and development of traditional clothes in Bone Regency. The results of the interview with Andi Yoshan Petta Tappu, that clothing has an important role in social interaction. Sociological lifestyle (with limited understanding) refers to the typical lifestyle of a particular group [7]. While in modern society, lifestyle (lifestyle) helps define the attitudes, values, wealth, and social position of a person [8]. Traditional clothes that have become a tradition has the meaning or message to be achieved especially by the traditional clothes wearer. Behind the meaning, there are values contained in the traditional clothes and have been believed by the people, and carried out from generation to generation when the Kingdom of Bone has not joined the NKRI. This belief is not only found in tribal Bugis but also in other ethnic groups in Indonesia.

The use of traditional clothes has its own meanings at every age level of children who use as explained by Petta Tappu that clothes express one's identity and then clothes is one of the most obvious ranges of marking someone's outward appearance with others in placing themselves apart from other people, and then develop into the identity of a particular group.

The Bugis people are familiar with the social strat system. It has been around since the time of the Kingdom of Bone ruled by previous kings. The existence of a Kingdom government structure accompanies the implementation of social stratification in people's lives. That causes what applies to the royal community should not be used for ordinary people such as clothing, for ordinary people, namely farmers, traders, artisans, and other professions do not have the same clothes as the nobility, even for official events.

Clothing is one way for a group to define and shape themselves as a certain group so that they are more confident in their own appearance and self-confidence. George Herber Mead, views meaning not growing from solitary mental processes but as a result of social interaction or causal significance of social interaction [6]. A mental individual is not only creating meaning and symbols but also there is a learning process for those meanings and symbols during social interactions.

Traditional dress in the Bugis community is closely related to tradition, traditional ceremonies, position, identity and the rank of the wearer. Signs or characteristics give things to someone in the form of symbols or motives into one. A cultural symbol marks development, acculturation and cultural distinctiveness in symbolization.

3.1.2 Time Of Use

Characteristics of traditional clothes, especially Bugis Bone, can be identified based on the gender of the user, for example traditional men's clothes using songko to Bone, jas tutup, lipa sa'be / silk sarong, jug and badi / keris while traditional clothes are Bugis women wearing bowongs / hijab, pinang goyang / without hijab in the head, waju bodo / waju tokko, simatayyang on the arms, are used based on one's social stratification and the Lipa sa'be /. This clothing sutra sarong is used in traditional events such as bridal events, reception of guests and anniversary of Bone Regency.

The results of our interviews are that when traditional clothes were used only during traditional events, now it has undergone a shift. Traditional clothes such as tokko clothes have been used at free events that do not have to be formal; their wears have also been used as a fashion trend to follow developments such as fashion shows, dance competitions, cultural weekends and guest reception. In addition, because the shape is already practical and even used to the office.

Charon even stated that symbols are social objects that are used to represent what is agreed upon can be represented by the symbol [9]. Individuals as producers as well as humans over symbols not only respond symbolically passively but also actively create and recreate the world where he acts based on the reality that comes. Social interaction has become a separate way to understand society. By paying attention to the social interactions that occur in society, one can understand the community somewhere else. According to Mead, the meaning does not grow from solitary mental processes but is a result of social interaction or causal significance

of social interaction. Mental individuals not only create meaning and symbols but also there is a learning process for those meanings and symbols during the course of social interaction.

3.1.3 Sacred Value of Traditional clothes

Bugis society has experienced a shift in their social life, especially the younger generation who have followed the development of their fashion, have also begun to experience lifestyle changes in accordance with the changes. The weakening of traditional culture occurs along with the advancement of science and technology and the tendency of modernization in all fields.

Cultural changes that often occur in the local communities especially changes to traditional clothes, all people used traditional clothes in accordance with their social stratification and the function of the dress. But along with the development of the era little by little people began to leave their characteristics and follow the traditional culture to the modern.

The way to dress now is obtained through various information media such as on television, the internet and so on. However, most of the people of Bone District abandoned their traditional clothes and switched to modified traditional clothes or their own modern characteristics in certain events. Along with the development of the times, the shift in traditional clothes was driven by the level of advancement in technological science and the increased welfare of the people. The results of the above research are in line with Mead's theory which identifies four bases of action phases that are interrelated with each other and these four bases reflect an organic unity. The four bases in question include impulse, perception, manipulation and consummation. Goffman states that most attributes, possessions or human activities are used for self-presentation, including the clothing used.

This happened because the people wanted to show themselves the same as the nobles. One way is to use clothes commonly used by nobles so that they are no longer considered ordinary people. This continues until finally the traditional clothes are no longer only used at certain times and by certain people.

3.2. Theory Implications

Interaction is a term and arable from sociology; while symbolic is communicology or communication science. Sociology's main contribution to the development of social psychology gave birth to the perspective of symbolic interaction. This development can be attributed to the flow of Chicago Herber Mead. The development of sociology in America has so far been preceded by the widespread absorption of sociological roots in Europe. A symbol is a social object in an interaction used as a representation and communication determined by the people who use it and gives meaning, creates and modifies the object in interaction. A symbol is a form that marks something other than the embodiment of the symbolic form itself, in the Peirce concept the symbol is interpreted as a sign referring to a particular object outside the mark itself. The relationship between symbols as a marker with something marked (marker) is conventional. Based on the convention, the wearer's society interpreted the characteristics of the relationship between the symbol and the object being referred and interpreted its meaning.

Symbolic interactionism is a communication sociological approach that specializes in observations based on the meaning behind the interaction symbols that appear on the surface. This approach originated with the thought of George Herbert Mead who observed social interactions from the use of symbols in social interaction [10]. So a symbol is something whose value or meaning is given to individuals who use it. The interaction of meaning or value does not originate from or determined by traits that are intrinsically contained in its physical form. The meaning of a symbol, according to White, can only be captured in a non-sensory way, namely by means of symbolism. The roots of symbolic interactionism assume social reality as a process and not as something static-dogmatic. That is, society is seen as a symbolic interaction for the individuals in it. The symbolic theory of interactionism discusses the concept of self that grows based on negotiating to mean with others.

Symbolic Interaction assumes that social reality is a process and not something static. In this case, the community is seen as a symbolic interaction for the individuals inside. In essence, every human being is not a finished product but an item that will become. By him, symbolic interaction theory also discusses the concept of self which grows based on negotiating to mean with others. George Herbert Mead states that humans interpret the world and itself are closely related to their society [10]. George Herbert Mead sees the mind and himself becomes part of human behavior, namely the part of interaction with other people and society.

The results of the d of this study are in line with the three premises of George Herber Mead theory, namely: first that humans act based on the meaning of something for themselves. In this study, changes in the meaning of traditional dress in the people of Bone Regency occurred because of the process of thinking and understanding. Traditional clothes that are only used in certain events then shifts into clothing that is almost used at every informal event because individuals understand that the times have progressed and no longer active on tradition but on rationality. Finally from that thought produces action.

The second shift in the meaning of the use of traditional clothes in the Bone Bone community is a result of social interaction in the community that is directly or indirectly. Formal and informal socialization that takes place in individuals then opens the ratio of individuals. Technology and increasingly open access to information make individuals develop their understanding of traditional clothes, that if they do not keep up with the times, individuals will be left behind and unable to be fashionable in socializing. Traditional clothes that look simple then modified to become more practical and luxurious results in many symbols of traditional clothes being removed. This causes a shift in meaning in the use of traditional clothes.

The third premise of Mead's theory is that the meaning of something will be understood and also modified by individuals through their interpretive abilities and creativity. It is clear that traditional clothes in the people of Bone have shifted both from its symbol, time of use and sacred value. This shows that the meaning of an object is not static but dynamic. This dynamic is influenced by the development of the times and technology or increasingly modern humans. The people of Bone Regency as individuals are creative and interpretive individuals in accepting the development of the age, finally in the process of interaction, modifying the meaning of traditional dress.

The individual's ability to manipulate the symbols and meanings of traditional clothes then allows individuals to choose and then decide which one is best. If later on, the lower society decided to use traditional clothes even though they were not of nobility then it was the decision taken after observing other individual actions. In addition, the rising income of the community then makes them feel uncomfortable using symbols of nobility so that they look similar to the royal family.

In line with Blumer's theory that society refers to the distinctive nature of the interaction between humans, in using traditional clothes of the community as individuals translate each other and define each other's actions. Not just a mere reaction from the actions of others, but based on the "meaning" given to the actions of others in using the traditional clothes. Interaction between individuals, among others by the use of symbols, interpretations or by trying to understand each other's intentions of each other's actions.

In this theory Mead's symbolic interaction explained that human action is not caused by "external forces" (as intended by structural functionalists), nor is caused by "inner strength" (as meant by psychological reductionists) but is based on the meaning of something facing it through the process that Blumer called a self-indication. The Self Indication process occurs in individuals as users of traditional clothes, in which a communication process occurs in the individual who starts from knowing something, evaluating it, giving it meaning, and deciding to act on that meaning. The interaction of the people of Bone Regency in using individual traditional clothes is bridged by the use of symbols, by interpretation, and by the certainty of the meaning of the actions of others, not just reacting to each other as the stimulus-response model

IV. CONCLUSION

Based on the results of research and discussion regarding the shift in the symbolic meaning of traditional clothing in Bone Regency, the researchers draw the following conclusions, The form of shifting the symbolic meaning of traditional clothing to the people in Bone Regency is based on historical exposure since the time of the Kingdom of Bone and this process has progressed after joining the Unitary State of the Republic of Indonesia to sacred value.

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