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STUDY ABOUT KENDUHAI SKO TRADITIONAL CLOTHING DESIGN IN SUNGAI PENUH CITY JAMBI PROVINCE

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Abstract

This study aims to describe the design characteristics, complements, accessories, how to use traditional clothing, and analyze the meaning contained in Kenduhai Sko traditional clothing in Sungai Penuh City. This research method is descriptive qualitative. Data were collected using observation, interview, and documentation techniques. Data analysis used interactive analysis collection techniques related to the subject matter studied. The results of the study 1) Depati and Rio's traditional clothes consist of a kuhong shirt and long pants, using an H silhouette. Black Japan drill material; 2) Complementary clothing, namely rawo shawl, lita, and lipak; 3) Clothing accessories, namely keris, dasinul and kampeng for Depati and sticks for Rio; 4) How to wear traditional clothes for Depati using a kuhong shirt, long pants, straight shaped lipak cloth, a rawo scarf, finally insert a keris that has been tied with dasinul and kampeng, then use lita. For Rio, he uses a kuhong shirt, long pants, lipak cloth, rawo shawl, uses a lita and holds a stick; 5) The aesthetic meaning of the kuhong shirt and pants as an identity and the value of modesty, the black color symbolizes power, the rawo shawl means self-control, the lipak cloth means protecting, lita as a symbol of wisdom, the keris which reflects authority, kampeng which functions to store cigarettes, Dasinul means control his power, the stick is to protect.

Keywords: Kenduhai Sko, Depati Rio, Tradisional Clothing

Introduction

The people of Sungai Penuh City have various traditional ceremonies, one of which is the traditional *Kenduhai Sko* ceremony. *Kenduhai Sko* which means *kenduhai* (party) and *sko* means heirloom (ancestral inheritance) and by the people of Kerinci is interpreted as a ritual of belief that aims to clean heirloom objects such as *keris*, a piece of hair (ancestral hair), *kuju* (spear), iron clothes, bronze gongs, and drums that are placed in a place that cannot be seen by people above the attic of the *umoh g'deang* (Sepdwiko 2016:49). According to Vansia, (1985; 63) *Kenduhai Sko* is an oral message of the culture of the people of Kerinci and Sungai Penuh which can be understood from cognitive terms that must be considered when interpreting it for the next generation. The hallmark of the traditional *Kenduhai Sko* ceremony is the coronation of a local son as



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Depati and *Rio* –a traditional leader. In this ceremony, *Depati* and *Rio* were chosen to wear traditional clothing that has a characteristic in fashion design. Design in clothing is closely related to fashion, such as the arrangement of lines, shapes, motifs, colors, sizes, and materials with regular textures so as to produce an aesthetic, artistic, and creative product (Yuliarma 2016). In addition, traditional clothing has complementary clothing. Milliners which are complementary clothing is additional to absolute clothing (Ernawati, 2008:27). What adds to the beauty of clothing are accessories. Accessories are objects that function as an addition to the beauty of clothing (Yuliarma, 2016: 02). Each of the design of clothing, complements, and accessories have an aesthetic meaning and how to wear traditional traditional clothing also has different characteristics from other regions. Traditional clothing is a hereditary inheritance from ancestors that must be preserved, but along with the times and fashion, *Kenduhai Sko* traditional clothing has changed in design. Therefore, the author is interested in researching *Kenduhai Sko* traditional clothing with the title Study About *Kenduhai Sko* Traditional Clothing Design in Sungai Penuh City, Jambi Province. The purpose of this study is to describe the characteristics of traditional clothing designs, complements, accessories, how to use them, and analyze the meaning contained in *Kenduhai sko* traditional clothing in Sungai Penuh City.

Method

This research uses descriptive qualitative research method. In this study, the researcher wants to objectively reveal the traditional *Kenduhai Sko* traditional clothing in Sungai Penuh City, Jambi Province and the focus of this research is the design of traditional clothing, the way how to wear it, and the philosophical meaning. The research object in this study is located in Gedang Village, Sungai Penuh City, Jambi Province. Sources of data come from informants, such as traditional leaders, community leaders, and wedding business. Data collection techniques were carried out by direct observation, interviews, and documentation. The research instrument used to collect data in this study was the author and assisted by interview and documentation guidelines. The data analysis technique is carried out by using interactive model analysis techniques, which are related to the subject matter studied. During the data collection process, data reduction is carried out by summarizing. Presentation of data can be presented in the form of a brief description. The validity of the data is carried out by extending observations, increasing persistence, triangulation, peer checking, and auditing.

Results and Discussion

Kenduhai Sko Traditional Clothing Design in Sungai Penuh City

a. Traditional Clothing Silhouette

The traditional *Kenduhai Sko* dress in Sungai Penuh City that *Depati* and *Rio* wear is the *kuhong* shirt. *Depati* and *Rio*'s traditional clothing consists of two parts, including tops and long pants. This traditional dress has an H silhouette because this *Kenduhai Sko* traditional dress is loose-fitting, uses an upright collar, has a slit in the front, and has long sleeves.



H silhouette sketch image

b. Traditional Clothing Forms

- 1) *Kuhong* shirt, which are the tops used by *Depati* and *Rio* is a loose-fitting model with long sleeves that are also loose. This *kuhong* shirt uses a upright collar and has a slit in the front.
- 2) Long pants, which are the bottom clothes worn by *Depati* and *Rio*. These pants are loose models and the length is up to the ankles. The pants use a strap to adjust to the waist of the person who wears them.

c. Traditional Clothing Materials

The material currently used by *Depati* and *Rio* at the *Kenduhai Sko* traditional event in Sungai Penuh City is a black Japan drill material.

d. Traditional Clothing Color

The color of the clothes in the traditional *Kenduhai Sko* event for *Depati* and *Rio* only uses one color, black –which symbolizes the power and strength of a leader.

e. Decorative Technique

Kenduhai Sko traditional clothing in Sungai Penuh City has decorative embroidery techniques on the front, collar, sleeves, and pants. This ornamental technique aims to provide a value for beauty.

The Complementary of Kenduhai Sko Traditional Clothing in Sungai Penuh City

- a. *Lita*, which is a kind of headgear is the specialty of the people of Sungai Penuh City and Kerinci which is used by men. *Lita* is made of long cloth that is shaped round. There are seven folds in the front, shaped and glued using starch and assisted by pins which make it more sturdy, worn on the head like wearing a hat.
- b. *Lipak* cloth, which is sewn like a sarong, is used to cover the lower body from the waist to the knees. The *lipak* cloth used is usually *songket* cloth. Straight shape for *Depati* and triangle shape for *Rio*.



- c. *Rawo* shawl, which is a cloth that serves to bind and as a retainer of the *lipak* cloth.

Kenduhai Sko Traditional Clothing Accessories in Sungai Penuh City

a. *Depati*

- 1) *Keris*, is a hereditary legacy for the people of Sungai Penuh City which is a symbol of the power and authority of a *Depati* in making decisions and solving problems.
- 2) *Kampeng*, is a place to store *lipah* and matches made of woven.
- 3) *Dasinul*, is a red cloth about 50 cm long and 7 cm wide which is tied to the base of the *keris*.

b. *Rio*

The stick is a symbol for a *Rio* who becomes an assistant to the direction or who directs and protects the community and carries out the tasks assigned by the *Depati*.

How to Wear Kenduhai Sko Traditional Clothing in Sungai Penuh City

For *Depati*, first a *kuhong* shirt and long pants, then a straight-shaped *lipak* cloth, tied using a *rawo* scarf, insert a *keris* that has been tied with *dasinul* and *kampeng*, place the *keris* to the right, then use the *lita*. For *Rio*, first he used a *kuhong* shirt and long pants, then he wore a triangular fold of cloth, tied with a *rawo* shawl, used a *lita* and a stick to hold.

The Meaning of Kenduhai Sko Traditional Clothing in Sungai Penuh City

There are several aesthetic meanings contained in traditional clothing. The *kuhong* shirt and pants as an identity and symbolize the value of modesty, the black color symbolizes power, the *rawo* scarf has the meaning of self-control, the *lipak* cloth means protecting, defending, keeping his heart focused on his family, the *lita* as a symbol of wisdom and authority, the *keris* which reflects authority as well as a symbol of power, *kampeng* which serves to store cigarettes and *Depati* matches. *Dasinul* means *Depati* must be able to control his power, stick is to protect and direct children (community) and carry out *Depati*'s orders.

Conclusion

Based on the results and discussions obtained from observations, interviews and documentation, it can be concluded: The traditional clothes worn by *Depati* and *Rio* in the *Kenduhai Sko* event in Sungai Penuh City consist of *kuhong* shirt. The *kuhong* shirt is made with a loose fit, long sleeves that are also loose. This *kuhong* shirt uses an upright collar and has a slit in the front. The pants used are also loose and long to the ankles, these pants use straps to adjust to the waist of the person wearing them. The silhouette of this outfit is the silhouette of H. The material used is a black Japan drill. Complementary to the traditional *Kenduhai Sko* attire in Sungai Penuh City consists of a straight-shaped *lipak* cloth for *Depati* and a triangular-shaped for *Rio*, *rawo* and *lita* shawls made of long cloth. The traditional clothing accessories of *Kenduhai Sko* in Sungai Penuh City consist of a *keris* for *Depati*, *dasinul* which is a cloth tied to *keris*, *kampeng* which is a place for *lipah* and *Depati* matches, and a stick for *Rio*. How to wear traditional *Kenduhai Sko* clothing in Sungai Penuh City is for *Depati*, the first thing to use is a *kuhong* shirt and long pants, then proceed with straight-shaped *lipak*

cloth, then tie it with a *rawo* shawl, insert a *keris* that has been tied with *dasinul* and *kampeng* on the cloth, place the *keris* to the right, then use the *lita*. For *Rio*, it is the same as *Depati*, the first one used is a *kuhong* shirt and long pants, then continued by wearing a triangular *lipak* cloth, then tied with a *rawo* shawl, then using a *lita*. *Rio* uses a stick to hold. The aesthetic meaning contained in the traditional *Kenduhai Sko* clothing in Sungai Penuh City, namely the *kuhong* shirt and long pants symbolize the value of modesty and as the identity of the people of Sungai Penuh City. The color of the traditional *Kenduhai Sko* has one color, namely black which symbolizes the power of a leader. *Rawo* shawl has the meaning of self-control of a leader in making decisions. *Lipak* cloth means protecting, defending, keeping his heart focused on his family. *Lita* is a symbol of the wisdom and authority of a leader. The *keris* reflects authority as well as a symbol of power. *Kampeng* is used to store cigarettes and *Depati* matches. *Dasinul* means *Depati* must be able to control his power. The stick is to protect and children (community) and carry out *Depati's* orders.

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