



## PHILOSOPHY OF THE PUCUK REBUNG'S MOTIF IN THE IKATS WEAVING OF THE DAYAK VILLAGE TRIBE

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### *Abstract*

The purpose of this study is to obtain objective information about the Philosophy of the Shoot Motif in the Dayak Desa Ikat Weaving. The type of research used in this study is descriptive research with a qualitative approach. Data collection techniques are Observation, Interview, Documentation and Literature Study. Data analysis techniques in the study are data reduction, data presentation, and drawing conclusions. The results obtained in the study are the History of Dayak Desa Ikat Weaving in Sintang is based on the Dayak culture that developed in Sintang Regency. Dayak Desa Ikat Weaving in Sintang is a cultural product that emerged from cultural elements that form the Dayak culture in Sintang Regency. This element then forms an identity that marks the Dayak Desa community in Sintang Regency. The motifs developed in Dayak Sintang ikat weaving are adopted from various objects originating from flora, fauna, living equipment, beliefs, and stories originating from the weaver's living environment. Bamboo shoots that already have segments can be used to cook rice, as side dishes, and as containers to carry water from the river to the house. The bamboo shoot motif in Sintang Dayak ikat weaving is generally at the beginning or end of the fabric, this motif is a protective fence from anything that can hurt or weaken the weaver or the user of the woven fabric. Local Wisdom of Ikat Weaving is an important symbol of the cultural identity and heritage of the Dayak Desa tribe.

**Keywords:** *Village Dayak Tribe, Bamboo shoot motif*

### INTRODUCTION

Culture is one of the elements of human identity that places them in the highest position on earth. Article 32 of the 1945 Constitution explains that the Indonesian state supports the progress of Indonesian national culture. The government must directly develop existing potential, which is related to culture itself, so as to enrich Indonesian national culture (Depdikbud, 2019:1). The aim of developing culture is motivated by the need to place national culture at a high level based on the understanding that national culture, which guarantees elements of regional culture, is the identity of the nation and state which must be preserved, developed and strengthened amidst rapid global change and can threatens the identity of the Indonesian nation and state (Fransiska, 2024: 332)

One element of regional culture is traditional traditional clothing. Elements of traditional traditional clothing in real life have a function according to the cultural value messages contained therein, which are related to other aspects of culture such as economic, social, political, religious and educational. The cultural value messages conveyed can be understood through various symbols in decoration or traditional traditional clothing motifs. Nowadays, this motif is starting to be forgotten and is not popular with the younger generation. Traditional clothing is clothing that has been used for a long time in a particular society. Clothing is an identity or an identifying characteristic of the people who wear it. Traditional clothing is also referred to as traditional clothing. Traditional clothing is seen as a symbol of clothing that has the characteristics of a region, as folk clothing and/or national clothing

that expresses identity, which is usually associated with a geographical area or time period in history. Traditional clothing also shows social, marital or religious status (Boediono, 2023:433).

Sintang Regency is one of the largest districts in West Kalimantan with an area of 22,392 km. Sintang Regency is flowed by two large rivers, namely the Kapuas River and the Melawi River, these two rivers are the lifeblood of the Sintang community. There are three main ethnicities that inhabit Sintang Regency, namely the Dayak, Malay and Chinese. The Dayak, which is a native tribe of Kalimantan, gave birth to a variety of cultures which have become one of the identities of their tribe. One of the cultural products that is characteristic of the Sintang Dayak community is the Sintang Dayak Ikat Weaving product.

Special weaving activities are carried out by women to fill free time when they are not farming. Sintang Dayak Ikat Weaving is a woven cloth made in a traditional way using a gedogan loom. However, the use of a sling loom is not just a habit but is one of the characteristics of Sintang Dayak Ikat Weaving. The motifs outlined in the weaving are adaptations of beliefs, the surrounding environment, objects originating from the weaver's living environment, as well as the weaver's daily activities. There are several factors that can influence the formation of motifs or decorations, such as geographical location, nature and way of life, beliefs, customs, surrounding natural conditions, flora and fauna, and contact with external areas. This is what makes the diversity of Indonesian traditional textiles ( Natalia, 2019: 1).

Of the various types of motifs in Dayak Sintang weaving, 'bamboo shoots' is the most dominant and frequently used motif. The main characteristic of the bamboo shoot motif is the triangular shape which is taken from the shape of bamboo shoots. The bamboo shoot motif is found on the headband, bottom and hem of the shirt. The bamboo shoot motif contains a symbol of good hope because bamboo is a tree that does not fall easily even in strong winds. However, the meaning and use of this motif is only known by certain communities, especially in the Sintang region which is known to be strongly influenced

by Dayak culture. If studied more deeply, this motif has the potential to be developed further, and applied to other forms of products besides traditional cloth. in the form of songket or long cloth.

For weavers, bamboo shoots are known as the 'tumpal' motif. In general, this motif is placed on the head of the cloth and is the main attraction of the cloth or sarong. Furthermore, bamboo shoot motifs can be found on 'king baba' and King Bibinge. Currently, many specific motifs have been developed from the base of bamboo shoots. Some of the motifs commonly found in songket include 'lawi ayam bamboo shoots', 'struggling bamboo shoots', 'kendung bamboo shoots', 'elbow keluang bamboo shoots', 'gigi bota bamboo shoots', and 'tunjung Langit bamboo shoots'.

With a good meaning and a form that has the potential to be developed further, the application of bamboo shoot motifs to modern bridal clothing will be an interesting innovation, where there is novelty offered from the application of previously existing motifs. Motif development using exploration and background design techniques is carried out without changing the meaning contained in the motif, only using different techniques to produce interesting new effects.

In connection with the traditional traditional clothing of Sintang Regency which is rich in motifs on each island and district, it is necessary to identify bamboo shoot motifs in Dayak tribal ikat weaving to be used as a contextual learning medium for local wisdom material. Mahdayeni, et al (2023: 522) emphasized that the use of media is expected to attract students' attention to Sintang Dayak Ikat Weaving, so that they can focus their thinking and attention to increase students' involvement in learning. The breadth of social studies material and teaching materials must make teachers pay attention to choosing themes and materials that are contextual and meaningful. Sintang Dayak Ikat Woven Fabric as a cultural product is a positive factor in being a medium for conveying information to students so that the transfer of knowledge process becomes meaningful. Sintang, is the reason it is important to carry out this research.

## METHOD

The method used in this research is a qualitative method ( Sugiono, 2019 : 119 ) " defining study qualitative is tradition certain in knowledge knowledge dependent social from observations in humans ". According to Bogdan and Taylor ( Moleong , 2013 : 4) " Research qualitative is a research process that produces descriptive data in the form of written and spoken words as well as behavior that can observed ". In line with the opinion above Denzin and Lincoln ( Moleong , 2013 :5) " said that study qualitative is research that uses background natural , with Meaning interpret phenomena that occur and are carried out with road involve various existing methods " . The informants in this research consisted of several sources, starting from the Village Head, Village Secretary, BPD, School Principal, School Inspector and Teachers and the Berakak Village Community, Tayan Hulu District, Sanggau Regency .

The data collection technique is a method of obtaining data using observation, interviews, documentation and triangulation (Rukajat, 2018). Data analysis used used a three-step process. The first is data reduction, and the third is data presentation or validation and drawing conclusions.

## RESULTS AND DISCUSSION

Below the researcher presents a discussion based on research findings through interviews conducted according to the scale and parameters of the research:

### A. History of Village Dayak Ikat Weaving in Sintang Regency

The Desa Dayak tribe is one of the Iban Dayak sub-tribes that inhabit Sintang Regency in West Kalimantan, Indonesia. One of the characteristics seen in the Village Dayak tribe is mongoloid physical characteristics, round faces, white or olive skin, slightly slanted eyes, straight hair, some are curly and relatively not tall, and are also known for their friendliness, the community The Village Dayak tribe blends in very easily with other sub-tribes. Desa Dayak is one of the Iban Dayak groups. These characteristics are based on

bekana, bejandeh, old literature or stories passed down from generation to generation.

Sintang Dayak ikat weaving, which is one of the cultural artifacts of the Dayak tribe in Sintang Regency, was previously used by the ancestors of the Dayak tribe to convey messages, advice and culture of the Dayak tribe to their children and grandchildren through the motifs and stories in them. Ikat weaving is also used for daily clothing and traditional activities such as the custom of bathing children in the river, weddings, deaths, welcoming the heads of ngayau (head hunting), taking the semengat (spirit) of rice, pounding rice, gadgets to end the year or harvest and so on. (Faustinus, 2023;332)

For the Dayak people in Sintang, Ikat Weaving is a work of cultural art that cannot be produced by just anyone at any time, because it is closely related to beliefs and traditions regarding several unwritten rules from ancestors which must be understood before someone carries out weaving activities. Ikat weaving is made using a weaving technique where the fabric pattern is created by tying the threads with dyed thread. The tied thread is dyed many times to obtain the desired pattern. The thread that has this pattern is then woven. There are two types of weaving, each of which is pua kumbu because it is used as a kumbu (blanket) or used to cover the body, and kebat or tating cloth which is used as a skirt. For fabrics used at traditional events, there are certain motifs, for example rare motifs, which depict deer, humans, fish, and many more. To make a piece of pua kumbu cloth, it takes between 6 and 12 months. Meanwhile, a piece of kebat or tating cloth can generally be completed within one month. This is not due to low skills, but because they only weave in their spare time between farming activities. This weaving skill is only limited, in general the weavers are old Ketungau Dayak and Village Dayak women. They live in villages around the forest or in longhouses and weave using traditional looms (gedokan) which they can carry everywhere. Apart from that, there are also unwritten rules (oral traditions) that regulate weavers and weaving activities. Obstacles were found in the regeneration process in mastering weaving skills which was relatively

hampered. Meanwhile, marketing is almost unknown because basically this woven cloth is not for sale but for use at ceremonies or traditional parties. However, now Dayak ikat weaving is being traded at varying prices. Ikat weaving is not just a work, but is seen as something that has sacred value, spirit and life energy. The weaving process also shows the local wisdom possessed by the Dayak people in respecting their ancestors and the universe .

In the Sintang area, weaving was originally a side activity carried out by housewives and girls after working in the fields. Weaving is an activity after carving or even when you have free time. While relaxing on the ruai (bamboo bale), the group worked on their respective weavings while joking around. For your information, in the past the Dayak tribe made woven cloth sacred. According to ancestral beliefs, the world is divided into two lives, namely upper life and lower life. The sacred form of woven cloth for the Dayak people is found in the threads and motifs. Because woven cloth is a sacred object, woven cloth is mandatory clothing in every traditional ceremony of the Dayak community.

Based on the coloring technique, the types of Dayak ikat woven fabric can be divided into two types, namely, ikat weaving using chemical dyes (chemicals) and ikat weaving using natural dyes (plants). In the process of dyeing woven cloth, a Dayak weaver usually has to wear traditional cloth in the form of tating to honor their ancestors or ancestors. Many ikat motifs are made by the Dayak community. The most widely circulated motifs are geometric motifs. Some motifs are sacred and sacred motifs. Therefore, not just anyone can make it. Only parents who have a lot of experience should make these motifs. (Antonius, 2021:441)

If an error occurs in making this motif, it can result in death. Sacred motifs usually depict living creatures such as humans, dragons and crocodiles. They believe that these motifs must also receive "food", namely carrying out special rituals in the manufacturing process. Based on the results of the work, Sintang ikat woven fabric is divided into two types, namely kebat and kumbu. Kebat weaving is a type of woven cloth that is quite

small in size and is only enough for women's and children's clothing. Meanwhile, ikat kumbu weaving is a tenu ikat cloth that is larger in size so it is enough to be used as material for adult clothing for men, women and children.

#### B.Philosophical Study of the Shoot Motif of Bamboo Shoots in Sintang Dayak Ikat Woven

The culture of weaving in the lives of the Sintang Dayak people has been around for a long time. The type of weaving that developed in the Sintang area is ikat warp weaving, where the warp threads are tied to avoid color absorption in several places and produce motifs. The motifs outlined in Sintang Dayak Ikat Weaving come from beliefs, stories, living equipment, flora, fauna, and the weavers' neighborhood. Sintang Dayak Ikat weaving is made using a simple loom known as a gedogan loom. The gedogan looms used in the Sintang area are obtained from the natural surroundings of the weaving community. The wood which is a component of weaving is obtained from the forest, weavers also have standards for the quality of the wood used. The components in the gedogan loom used to make Sintang Dayak ikat weaving include Paut, Apit, Beliak, Gelungan, Karap, Letan, Saok, and Senggang.

Weaving activities using traditional methods such as those carried out by the Sintang Dayak community require a series of long and lengthy processes. Weavers usually complete their weaving in around 2-4 months depending on the complexity of the motif, the materials used, and the time spent weaving. The weaving process begins with preparing the thread, tying or pulling the thread, tying or tidying the thread, tying or folding the thread, tying or oiling, tying or tying the motif, coloring, drying, weaving, and even twisting the ends of the fabric.

The coloring materials used initially used natural dyes obtained from the natural environment around which the weavers lived. Ingredients such as engkerebang leaves, lengkar bark, noni roots, turmeric, tarum, and so on are used to give color to woven threads. The color locking materials used are generally whitening, Tunjung, empait leaves and emerek leaves. The

technique of processing dyes is traditional knowledge passed down from parents.

Sintang Dayak Ikat weaving emerged as a cultural form of the Sintang Dayak community. This culture has been passed down from our ancestors to the Dayak people today. The meaning of Dayak Sintang Ikat Weaving is passed down orally from generation to generation. This verbal reduction in meaning results in an easy shift in meaning. The motifs of Sintang Dayak Ikat Weaving developed over time, through exploration and learning carried out by the weavers. In making Sintang Dayak Ikat Weaving, there are no special rules for making motifs. However, to make a good motif, weavers have a special calculation to determine the width of  $\frac{1}{2}$  of the motif. In general, weavers use a count of 30 strands for  $\frac{1}{2}$  motif. In one woven cloth, 15-20 motif repetitions are usually made depending on the width of the cloth being made. So the number of strands of thread used can be calculated by multiplying the number of strands of  $\frac{1}{2}$  motif by the number of repetitions of the desired motif.

The diversity of weaving motifs is generally adopted from various sources ranging from ancestral stories, flora, fauna, living equipment, to ritual objects. The motifs on woven cloth serve as a means of reminding the wearer of the values held by the Dayak community.



Figure 4. 1. Dayak Sintang Ikat Weaving with Bamboo Shoot Motif(source: Natalia, 2023)

The rabung motif is included in the sacred motifs. This motif is included in the sacred motif because there is a strong belief in the power of the bamboo shoot motif. Weavers believe that the

ridge motif can weaken the weavers if the conditions for making this motif are not met. The adoption of bamboo shoots as a weaving motif cannot be separated from the very diverse functions of bamboo shoots. Young bamboo shoots are used as food and ingredients for medicinal medicines. Bamboo shoots that already have segments can be used to cook rice, as a side dish, and as a container to carry water from the river to the house. Old bamboo plants are used as raw materials for making houses and daily equipment. The bamboo shoot motif in Dayak Sintang ikat weaving is generally at the beginning or end of the cloth, this motif is a protective fence from anything that could hurt or weaken the weaver or user of the woven cloth .

The bamboo shoot motif contains a symbol of good hope because bamboo is a tree that does not easily fall even in strong winds. The bamboo shoot motif is based on an isosceles triangle shape which symbolizes strength in upholding customs in order to educate an individual's morals and mutual respect between fellow humans. The bamboo shoot motif is believed to have existed for centuries and has become an integral part of the culture of the Village Dayak tribe in Sintang Regency. Shoots shoots symbolize determination in achieving goals, luck and hope. This also represents the open heart and spirit of unity in the Village Dayak community in Sintang Regency. This motif is classified as a Dayak Woven Woven Cloth motif, which represents a bamboo tree that does not easily collapse, even when exposed to strong winds. This motif means that a person's life must be useful all the time. This motif tells the story that life must emulate the bamboo philosophy, where bamboo is always useful when it is young (bamboo shoots) for eating, and when it is old (bamboo) as house flooring or building materials.

### C. The Value of Local Wisdom of Village Dayak Ikat Weaving in Sintang Regency

Ikat weaving from the Village Dayak tribe is a culture that originates from the ancestors of the Village Dayak tribe and is a cultural identity and tradition that must be preserved from generation to generation. One of the products from ikat

weaving is Pua/Pua Kumbu cloth which has a blanketlike shape. Pua is a fairly complicated ikat weaving product and is very much needed in traditional ceremonies of the Village Dayak community. Village Dayak Ikat Weaving contains the uniqueness of ikat weaving based on motifs, processes, manufacturing methods, loom tools and applicable taboos that make ikat woven fabric a symbol of cultural identity that is unique to the Village Dayak Tribe.

ikat weaving is one of the cultural heritages of the Desa Dayak tribe in Sintang Regency. This weaving is made using the ikat weaving technique, where threads are spun into cloth fibers and then tied to form certain patterns on the cloth. The process of making ikat weaving takes quite a long time, depending on the level of difficulty and size of the cloth to be made. The motifs used in ikat weaving include various symbolic meanings. Some motifs symbolize life, luck, prosperity and glory. These motifs are usually used in traditional ceremonies and religious rituals by the Village Dayak tribe. The tools used in the Desa Dayak ikat weaving process are quite simple. A woman would sit under a simple loom called a "serving hood", and use her hands and feet to spin the tool and weave the cloth. In addition, additional tools such as thread weft and safety pins are used to help produce the desired patterns. Ikat Woven Cloth is an important symbol of the cultural identity and heritage of the Desa Dayak tribe. Even though there is now a lot of modern technology available to produce cloth quickly, there are still people who choose to make Ikat Woven cloth using traditional techniques and maintaining the cultural wisdom inherited from their ancestors.

woven fabric for the Village Dayak Tribe is a symbol of the local culture of the Dayak Village community and the philosophical basis of local wisdom values, so that these wisdom values must become a pillar of character formation and part of improving the quality of the Village Dayak community. because there is a local culture that values local wisdom as a young generation of students. must be able to interpret woven fabric as a local culture that helps strengthen national culture in the midst of evergrowing technological developments where the government is excessive

in the diffusion space, so that cultural values become one of the main factors to encourage students. generations of people. always loves textiles as a local cultural heritage that can strengthen national culture so that it remains strong and is passed down from generation to generation.

## CONCLUSION

Village Dayak Ikat weaving in Sintang Regency is a cultural product as well as an identity that marks the Dayak community of Sintang Regency Village. The emergence and development of Sintang Dayak ikat weaving was influenced by several underlying factors. Based on the research that has been carried out, it can be concluded as follows:

1. The history of Village Dayak Ikat Weaving in Sintang is based on the Dayak culture that developed in Sintang Regency. Village Dayak ikat weaving in Sintang is a cultural product that emerged from the cultural elements that make up Dayak culture in Sintang district. The elements that form culture include religious and belief systems, social organizations, economic systems and livelihoods, living equipment and technology, language, knowledge systems and art. These elements then form an identity that marks the Village Dayak community in Sintang Regency.
2. Philosophy of the bamboo shoot motif Village Dayak ikat weaving in Sintang is full of meaning in every motif. The bamboo shoot motif contains a symbol of good hope because bamboo is a tree that does not fall easily even in strong winds. The bamboo shoot motif is based on an isosceles triangle shape which symbolizes strength in upholding customs in order to educate an individual's morals and mutual respect between fellow humans. The bamboo shoot motif is believed to have existed for centuries and has become an integral part of the culture of the Village Dayak tribe in Sintang Regency. Shoots symbolize determination in achieving goals, luck and hope. This also represents the open heart and spirit of unity in the Village Dayak community in Sintang Regency. This motif is classified as

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- Local Wisdom Ikat weaving is an important symbol of the cultural identity and heritage of the Village Dayak tribe. Even though there is now a lot of modern technology available to produce cloth quickly, there are still people who choose to make Ikat woven cloth using traditional techniques and maintain the cultural wisdom inherited from their ancestors. Ikat woven cloth for the Village Dayak Tribe is a symbol of the local culture of the tribal community. Dayak Village and the philosophical basis of local wisdom values.

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