

THE PERCEPTION OF AGENCY MODELING ON THE MODIFICATION OF *SILUWEUE MEUTUNJONG* FOR FACILITIES PARTY

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ABSTRACT

The research entitled "Modified Siluweue Meutunjong for Party Clothing" raised the issue of how to modify Meutunjong's Siluweue for the fashion party of the Modeling Agency in Banda Aceh City. This study aims to design three modified Siluweue Meutunjong models for party outfits, to find out the appropriate models, materials, and colors for modifications to supporting Siluweue support party fashions. This study used an experimental method with a quantitative approach, and a sample of 25 people from the Modeling Agency in Banda Aceh City, a total sample was determined. Data collection was done through a questionnaire and documentation. The Research Showed that Results Siluweue Meutunjong is wide-shaped pants at the top and narrow at the bottom and black at the bottom of the pants. The result of the modification, first model, the siluweue base still widened at the top, but at the end of the pants narrowed with the addition of a tire on the toe, and the addition of wrinkles so that the shape of the pants pipe becomes loose. In the second model, the pants follow the original Supporting Siluweue and the addition of a skirt above, which is open from the waist to the end of the pants. While the third model, at the end of the pants, uses wrinkles and tires at the end, the waist wears drapes on the left and right to the pelvis to cover the shape of the body. The preferred design models design 1 (65%), then design 3 (25%) and design 2 (10%). The material for Siluweue Meutunjong that was favored according to respondents for model 1 was very preferred (70%). Design 2 (20%) and Design 3 (10%). For color, respondents prefer color from Design 3 (50%), then like design color 1 (30%), and like design color 2 (20%).

Keywords: *Modification, Siluweue Metunjong, Party Clothing*

INTRODUCTION

Traditional Acehese culture is inseparable from the influence of other nations because Aceh is located on the path of world trade, which was once crowded and visited by nations other nations. Some of them live and settle in Aceh by bringing the cultural patterns of their respective countries, including the way of dressing. The style

of dress of other nations used to have an influence on the people of Aceh in the Creation of Traditional Clothing in Aceh. Aceh's traditional clothing consists of clothes, cloth, and trousers (*Siluweue Meutunjong*). *Siluweue Meutunjong* Aceh trousers that have a large shape / wide at the top and narrow at the bottom and have a big message. *Siluweue Meutunjong* has a high historical value. Achjadi (1976: 45) argues that *Siluweue Meutunjong*, its creation, is influenced by countries such as India, Pakistan, Bangladesh, which are Muslim. *Siluweue Meutunjong* used by the majority of the people of Aceh, especially women, especially adult women (Rahman Kaoy in Anwar, 2014: 39). Usually, *Siluweue Meutunjong* used for daily activities, because of their use more freely to do activities such as farming in the fields. It is said that during the war period, these pants are useful so as not to be seen by the enemy when in hiding because *Siluweue Meutunjong* is generally black. In preserving culture and customs in terms of usage, the people of Aceh took the initiative to use *Siluweue Meutunjong* by using it at special events such as traditional wedding ceremonies used by coastal Acehese ethnic groups.

Nowadays, the public does not value cultural heritage. For example, in the use of *Siluweue Meutunjong*, which is no longer used for daily activities. This is the same as Nurdin in Anwar (2014: 4) that "Acehnese society today, has begun to forget and almost no longer know the terms and meanings that exist than *Siluweue Meutunjong*." That is because of the current bridal makeup service, providing pants that are similar to *Siluweue Meutunjong*. Nevertheless, if you look carefully, the pants pattern used is not the *Meutunjong Silhouette pattern*. Besides, some wear tight pants made from T-shirts known as *Legging*.

Teenagers at this time are generally more interested in different values that come from outside. It allows for a cultural heritage such as *Siluweue Meutunjong* will disappear without a trace. If this happens, the regional identity will certainly not be known anymore. Shape *Siluweue Meutunjong Loose* can also be used as a step to anticipate the use of tight pants if designed more modern following the evolving fashion. Thus the use of tight pants can be replaced by modifications of *Siluweue Meutunjong* so that the use of *Silutweue Meutunjong* can be preserved and developed by the people of Aceh later.

For this reason, it is necessary to study How to Modify *Siluweue Meutunjong* at Party Clothing. This research is expected to attract teenagers to use *Siluweue Meutunjong*, which has been modified but still based on authenticity. The purpose of this research is to find out *Siluweue Meutunjong*, which is oriented towards its use, knowing textile materials that are suitable for *Siluweue Meutunjong* is used in party fashions and designs modifications *Silutweue Meutunjong for clothing* a party at the Modeling Agency in the City of Banda Aceh.

METHODS

This study used an experimental method applied to the quantitative approach, and the study sample was 25 people from Modeling Agency in Banda Aceh assigned total sample. Pengumpulan data is done through questionnaires and documents. Teknik photo documentation of design modifications *Siluweue Meutunjong* made as reference sources in research. After the theory of *Siluweue Meutunjong*, it is then used as the basis for data analysis by applying an applied experimental method with a quantitative approach. The distribution of questionnaires was continued to determine the response of

consumers to the design modifications *Siluweue Meutunjong*. To find out the percentage of consumer interest in the design *Siluweue Meutunjong* using the formula proposed by

(Sudijono, 2014: 43) as follows: $P = \frac{f}{n} \times 100\%$

Description:

P: Percentage of respondents' answers

f: Number of respondents' answers

n: Number of respondents

100%: Fixed value of

RESULTS AND DISCUSSION

Traditional clothing is clothing that is widely displayed at traditional ceremonies, such as weddings, deaths, and regional dancers (Soekarno and Lanawati Basuki, 2004: 7). Aceh's traditional clothing is a traditional fashion which is a work that is imbued with a spirit of patriotism, combined with Islamic religious norms complemented by art, both shape, motives, and variations (Usman et al. 2009: 50). Customary clothing contains values or messages to be achieved primarily for the wearer. Customary clothing can be used as the identity of an area because each region, especially in Indonesia, has different forms of clothing.

The very strategic location of Aceh, which was once the route of world trade, made Aceh visited by many other nations. The form of clothing that they use is undoubtedly following the characteristics of each culture so that it gives an influence on the style of dress of the Acehnese people today. As for the traditional Acehnese fashion models, there is *bajee jubbah* (robe clothes), *bajee panyang Jaro* (long shirt), *bajee plah dada* (dress cleavage) *baje brackets* (clothes brackets), *baje kot* (clothes suits), *siluweue* (pants), *waist* (sarong) *Dani jasawak* (shawl), (Usman et al., 2009: 50). Clothing that is used by women in daily life when it consists of pants (*siluweue*), clothes (*bajee*), sarong (*waist belt*), and shawl (*ija sawak*). Generally, the combic community of men and women always wear trousers in their activities. The pants they use are called *Siluweue Meutunjong*.

SiluweueMeutunjong

There are several types of pants found in Aceh, including *Siluweue* Aceh, namely loose pants worn by men and women the difference is the pants used by women wearing embroidery (Umar, 2008: 98). Nowadays, people are more familiar with *Siluweue Meutunjong* or also known as *Siluweue* Aceh. *Siluweue Meutunjong* is a pant created by the ancestors of the Acehnese people. Yunan (1997: 22) says that *Siluweue Meutunjong* is trousers whose tops are from the waist to the pesaknya (Acehnese: *Thong*) large and slightly down so that the overall shape, the upper part is visible rather big and his legs look rather short and small. Based on opinion Sulaiman's (2000: 9), "*Siluweue Meutunjong* is an ethnic wedding dress com Coastal pants are made of flannel/cotton (formerly woven from silk yarn) wide waist while the tips of the legs narrowed, at the end of the pants were embroidered with gold/silver threads patterned leaves, shoots bamboo shoots, and flowers sprinkle." Black Color For the people of Aceh means greatness; if someone uses black clothes and pants, that person is wearing his greatness, Keuchik Leumik (2009: 166). *Siluweue Meutunjong* is influenced by the Indian state, as seen from the shape of the *Siluweue Meutunjong*,

which resembles traditional Indian pants, the pants *Dhoti*. It is generally explained that pants are *Dhoti* spread and used in countries such as Nepal, Sri Lanka, Pakistan, Bangladesh, Myanmar, and even in sub-continent Africa. The following is a picture of the shape of the pants *Dhoti*.



Figure 1. The shape of Pants *Dhoti*
Source: Poespo (2000: 23)

From some of the opinions that have been presented, it can be concluded that *Siluweue Meutunjong* is a pant original from the community Acehese coastal watch is also strongly influenced by foreign cultures coming to Aceh. Black silk. Nevertheless, today these pants are used by the bride and decorated with embroidered motifs on the toes. *Siluweue Meutunjong* is unique in its archetype making, so it is not the same as pants from other regions in Indonesia. Here is a picture of the original form of *Sileuweu Meutunjong*.



FIG. Photo of the original form of *Siluweue Meutunjong*
Source: Aton NyakNi Collection Souvenir

Discussion

Siluweue Meutunjong oriented to its use.

The form of *Siluweue Meutunjong* is made loose at the top or part of the pesak narrowed and at the bottom (the broken pipe). This is intended to make it easier for

the person to take part in activities. At that time, the area of Aceh each boundary of gardens with each other bounded by fences so that when fleeing from the enemy must jump over the fences. On the part of *Siluweue Meutunjong*, silks are given the addition of a triangular cloth, which is usually called a *puja*. The Addition of this *suja* is intended to give more leeway to the *pesak* section. The height of the *Siluweue Meutunjong pesak height* is above the knee. At the top part, it is given the addition of a waist pant waist belt has a function as a place to tie pants when used and can also function as a pocket to put all the needs.

The color of the waistband on *Siluweue Meutunjong* is made in contrast to the color of the pants, which uses red, which means it symbolizes courage. The waistband is made with a red fabric that has a motif like the stars. The waistband textile material is made differently from the *Silutweue Meutunjong* material, i.e., using another Pop fabric. This is because *Silutweue Meutunjong* was made with a smooth and elastic material. The use of *the Siluweue Meutunjong* wide at the top needs to be tied. So when using the same material that is smooth and elastic, it will be difficult to be bound. For that, it needs to be made with different fabrics. Material for making *Silutweue Meutunjong* in the form of black silk cloth and linen (which is known today), the material is elastic and durable.

Before making a modified design of *Siluweue Meutunjong*, you should pay attention to the shape and parts of the *Siluweue Meutunjong* that will be modified. Besides, you also need to know the material for making *Siluweue Meutunjong* so that when choosing materials, the characteristics of the ingredients are not too deviated from the original material. This is because *Siluweue Meutunjong* was created by previous people by considering certain conditions such as its use, comfort, and the values contained therein. This is following the opinion of Sufi et al. (2008: 112), which says that the values contained in traditional clothing are guidelines and role models for supporting communities. These must be adhered to and must not be violated.

Textile Materials that are suitable for Siluweue Meutunjong in Party Clothing

The selection of suitable textile materials will beautify or beautify the people who use these clothes. The things that must be considered in choosing materials for making clothing. Choosing textile materials for party outfits should choose materials that are sparkling, luxurious, both thin and thick. Zuhri (2008: 9) states in choosing textile materials, it is necessary to pay attention, choosing materials according to the design, choosing materials according to the conditions of the user, choosing materials according to the opportunity, and choosing materials that are by family finances. The selection of textile materials for pants should choose materials that are strong, thick, lightweight, and elastic. This is under the opinion of Rostamailis (2005: 157) should make the pants choose a rather thick material so that the fall of the pants on the body is better.

Formerly a textile material for manufacturing *Siluweue Meutunjong* using silk and cotton materials because the availability of textile materials on the market at that time was minimal, not many different types of textile materials were found. Currently, in the market, there are many different types of materials, such as Roberto, T-shirts, Velvet, Deluxe Chiffon, and others. In making modifications to the *Siluweue Meutunjong*, the original material of the pants can be replaced with the materials mentioned above, provided that the material is easy to sew and not transparent. The Textile Material is in high demand and is chosen in the making of a party dress at this time, halin based on

the observations seen when at a party. The Choice of Appropriate Materials Very Determines the process of sewing *Siluweue Meutunjong*. If Salah chooses the material to be constrained during the sewing process on the part of the pesak, because on the pesak lies the difficulty of sewing *Siluweue Meutunjong*. For that, it is recommended not to choose materials that are too slippery and thin.

Modify *Siluweue Meutunjong* For Party Clothing

Today many products from culture, especially Aceh, are forgotten by the people themselves. It is feared that culture, which is the identity of a nation, will be forgotten. Like *Siluweue Meutunjong*, which has been forgotten by Acehnese teenagers, especially young women in general. This is unfortunate, even though *Siluweue Meutunjong* has a high historical value. Besides that, the manufacturing pattern is very different from the pants from other parts of Indonesia.

Modification of *Meutunjong Siluweu* is very much needed. Every Mode Always rotates every time. This is following the opinion of Keuchik Leumik "Customs Are Flexible Must be following the times it is very reasonable because customs are not bound." At this time, the rapid development of technology affects the use of clothing by the community, including clothing for partying. So that *Siluweue Meutunjong* is not forgotten, the model *Siluweue Meutunjong* modified can be made as one of the developments in fashion models. This is under the appeal of Irwandi Yusuf in L. Sofyati (2011: 02) so that the community can use Aceh's modified clothing in various activities so that the community knows more about and loves traditional Acehnese clothes.

From the research that has been done, it turns out that the Modeling Agency likes the design modifications offered by *Siluweue Meutunjong*. In *modifying the Meutunjong Siluweu* it is better not to lose authenticity so that the original form of the pants is not forgotten. Likewise, in the pesak of parts, pesak on *Siluweue Meutunjong* should not be eliminated because uniqueness *Siluweue Meutunjong's* lies in its pesak. Color modification on *Siluweue Meutunjong* should still choose a rather dark color, for example using dark brown, dark yellow, dark red and others. However, for those who like bright colors can still use these colors. The selection of dark colors is intended to the authenticity of the colors *Siluweu Supporting* maintains, namely black. Here are some varied designs of *Siluweue Meutunjong* for teens to go to parties.



Figure 3a. Design I



Figure 3b. Design II



Figure 3c. Design III

Based on Figure 3a above (Design I), there is not much change in *Siluweu Meutunjong*. Its shape follows the original shape of the pants, which is widened at the top and taper at the end of the pants. However, the waist no longer uses other fabric connections, replaced with the addition of rubber and front zippers. In order to remain visible covering the hips, combined with clothes that the waist up to the hips expand to cover the hips. The end of the leg pants that use rubber so that the model still looks sharp on the bottom, but there are loose wrinkles. The type of textile material used is velvet with green color. To adjust, the color of the shirt is also chosen green with a blend of yellow, which is adjusted to the color of the veil.

Figure 3b (Design II), the model also did not change much from the *Siluweu Meutunjong* original by not changing its shape, widening at the top, and shrinking at the end of the pants. However, there is the addition of rubber and zippers on the waist for easy use. To cover the hips, the waist of the pants is added with a layer of a skirt on the outside of the Chiffon material so that it is a unity of pants and a skirt. The type of material used by the pants is chosen by Roberto in red color that is aligned with the same color on the shirt.

Whereas in Figure 3c (Design III), the model of pants changed, no longer widening from the waist to the hips. At the waist, the skirt is modified with skirts that resemble drapes on both sides of the waist to the hips and the addition of a rimpel to the front of the waist. The legs (the ends of the pants) remain smaller with the addition of a rubber. The peach color was chosen for the color of the pants, and green for the combination of the new drapes and rimples. To adjust, the color of the shirt is also chosen the same color as the color of the pants.

Consumer Questionnaire Analysis

Below are the results of the questionnaire detailed in the following graphical form.

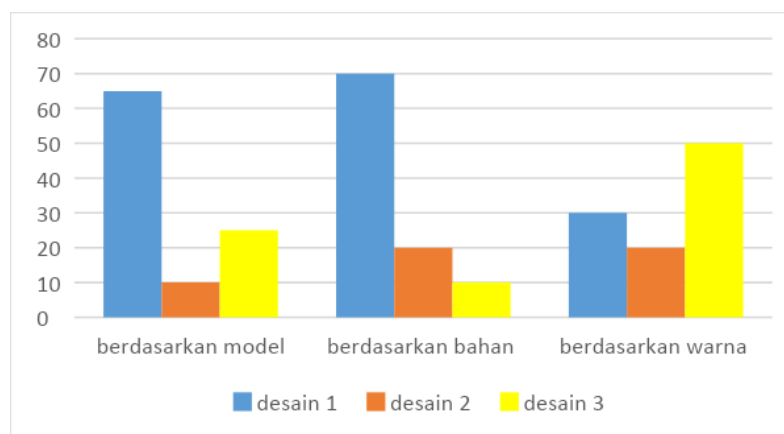


Figure 4. Graph of Respondents' responses to the model, Material, and Color modification *Siluweue Meutunjong*

Based on responses from the Modeling Agency in Banda Aceh City, the response to design *Siluweue's Meutunjong* modified (figure 3), there are 65% who like the design I and 25% of respondents who like design III while the lowest percentage is in design II as much as 10%. For the use of materials, the highest percentage of 70% of

respondents chose the design I, 20% of respondents liked material for design II, while 10% of respondents liked material for design III. Based on the highest percentage of color selection found in design III as much as 50%, then as much as 20% of respondents liked the color combination in design II, and as much as 30% of respondents liked the color in design I.

CONCLUSION

Siluweue Meutunjong is loose pants in the waist to the hips, and the thigh has widespread flak, but it narrows in the legs. The structure of the rectangular pattern and the taper triangle, as well as there, are other fabric joins at the hip and waist boundaries.

Textile materials for modification of Metunjong Siluweue may be replaced with materials available in the appropriate market such as Roberto, Velvet, Deluxe Chiffon, and other materials.

Perception of the Modeling Agency for the modification of Siluweue Meutunjong in party outfits, the highest percentage of design models found in design I (65%), for the highest percentage of material selection also in design I (70%) respondents' responses to color are found in design III (50%).

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