

TINGKULUAK TANDUAK BATINGKEK THE IGNORED INHERITANCE CULTURE

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ABSTRACT

Tingkuluak tanduak batingkek is headdress used by bundo kanduang which comes from Lintau, Tanah Datar district. The top of tingkuluak is more small than bottom. Tingkuluak tanduak is used for particular event, one of them is the appointment of leader in minangkabau. Tingkuluak tanduak batingkek was not talk about an artistic value or a beauty of that, but Tingkuluak tanduak batingkek used on traditional culture. Tingkuluak tanduak batingkek also have a signification about human life. It is a symbol that must be obeyed and has different way how to used it.

Keywords: *Tingkuluak Tanduang Batingkek, Heritage, Cultural*

1. INTRODUCTION

Culture is the total of comprehensif that build up all of social life and showing some of part made a culture. Historically, Culture is heritage from one generation to the next generation. Heritage is treasure. One of the heritages being a topic is about traditional cloth used by bundo kanduang as a headdress called *tingkuluak tanduak*.

Tingkuluak tanduak is an icon of Minangkabau rumah gadang of place a bundo kanduang lives that has a responsibility and credibility must be honor. *Tingkuluak tanduak* comes from a Lintau is similar with takuluak tanduak comes from a Luhak Nan Tigo. The different is influence by culture it self. Generally, a form of *tingkuluak tanduak* is concident with a horn, which one is pointed both of them and other is acute. There are acute seem binocular, two stage and also any variason else.

On Lintau, Tanah Datar district, *tingkuluak tanduak* have a specific. Such as *tingkuluak tanduak batingkek*. This is made a different with other in minangkabau region. *Tingkuluak tanduak batingkek* used in ceremony culture, but *tingkuluak tanduak batingkek* have a form and meaning of human life, it is *tingkuluak tanduak batingkek* also have a signification about human life. It is symbol that must be obeyed and has different way how to used it.

As the change of human life on Minangkabau, the meaning about *tingkuluak* become an insuccfficiently. In fact, many people do not understand about a meaning of icon in *tingkuluak tanduak*, especially *tingkuluak tanduak batingkek*. Over the past making a form of *tingkuluak tanduak batingkek* seem modifying. People have not know, if a transformation of *tingkuluak tanduak* will make a different meaning that has it self in minangkabau. In the future, minangkabau people are concent, the basic of *tingkuluak tanduak batingkek* and symbol does not know by other generation.

Therefore, in this paper, the writer will try to find out and describe about a form, how to use and the meaning of philosphy contain in *tingkuluak tanduak batingkek* that used by bundo kanduang in Lintau.

2. DISCUSSION

a. Form

A form is mean that as a physical, it is mean, a form can be seen by eyes. When a Several part can be set, it become an intention. Discussing about art, of course is a "spesifict form", a form gives some influence. Bustomi (1981) explain, the base source comes from a living creature or a thing. In rule, form can be devided in two option, 1. A Form found in nature.2 a form make a human, 3. A form making by tools. Those opinion, a form is a realized, seem, dot, line and section.

According couton (2009) , divides form become two , there are organis form in art, curve, zig zag. However there is a natural form like a cristal structure angled and geometris form is a organized and exactly. A form of *tingkuluak tanduak batingkek* in Lintau Buo Utara, there are two shape, the first, *tingkuluak tanduak batingkek ameh* and *tingkuluak tanduak batingkek biaso*.

Every *tingkuluak* have a different way to using and have some terms. Maxim of minangkabau was said by Hj, Siti Jouhari Rasat "*adat balanggap pusako bainggo*" it is mean, *tingkuluak tanduak batingkek* is wearing by person that has degree in clan. such as, same family and the generation from uncle. *Tingkuluak tanduak batingkek* can not be violed. When it be violed, the person will get a social punishment or compensation. For a woman want to used a *tingkuluak tanduak batingkek ameh* must be implemant culture processing according niniak mamak decision "*bajopuik*", then compulsive cutting of buffalo or cow. The other wise, woman would use *tingkuluak tanduak batingkek biaso* , only implemant a cutting of a goat and there is no marawa flag.

Tingkuluak tanduak batingkek made by sarek fundamental, it visible to rectanguler, some of part made by gold and silver yarn. Also put in payet and manik, and colour *tingkuluak tanduak batingkek* more dominant influence and special motive. a motive saik galamai are use "*tanpa kerja keras dan hati-hati sesuatu tidak akan dapat dihasilkan dengan baik*". In minangkabau, *tingkuluak tanduak* using traditional colour, such as red, yellow and black. Especially red silver was used on Lintau buo Utara.



Source: private documentation, 2018

Figure 1. Kain Sarek Lintau Buo Utara



Source: private documentation, 2018

Figure 2. Tingkuluak Tanduak Batingkek Emas



Source: private documentation, 2018

Figure 3. Tingkuluak Tanduak Batingkek Biasa

b. How to use *Tingkuluak Tanduak Batingkek*

Based on the study, *tingkuluak* is a cap used to hair close. It is same with a buffalo horn or ship design. Both of *gonjong* more identically with a design of ship. Because, in the maxim minangkabau description both of *gonjong* are an icon of harmonism and balance between custom and religion. *gonjong ateh balik batimpa, lambang naraco bayangan adaik, adaik nan basandi syarak, syarak nan basandi kitabullah*. It is similar to a purpose of ship form to make a balance.

Tingkuluak was made by sarek cloth or drapery songket, which like long cloth around similar *tingkuluak*. The first muffler around to front of and the other around to hind. That will show on minangkabau maxim "*walau kabek buliah dibukak, namun buhua ndak buliah tangga*". It is mean, minangkabau tradition, accept all of a ideas for better, but not for a fundamental, such as

confidence and life filosofi. This is become a guide to fix all of problem in daily life of minangkabau people.

Convolution of *tingkuluak*, it is tight but not slack. However the convolution seem tight from both of the edge cloth. It was description on minangkabau maxim *tagangnyo bajelo-jelo, kanduanyo badantiang-dantiang, hati lapang paham saleso, pasiah lidah pandai barundiang*". It is mean that, how to think of people was not clumsy. The idea and principle must be continually , however on delivery the ideas must be carefully, because each people has a different opinion.

The large of *tingkuluak* circle that used must be suitable with head of user. Because of that, there is no regular size *tingkuluak*, it is depend of user. It show two separate; the first one, there is no limitation idea and the second one, the women responsible is unlimited. Those will description on minangkabau maxim, "*salilik lingkaran kaniang, ikek santuang di kapalo, lebanyo pandindiang kampuang, panjang pandukuang anak-kamanakan. Nan sapayuang sapatagak, di bawah payuang di lingkuang cupak*". *Nan sapayuang sapatagak* describe, a cousin is in the same clan. *di bawah payuang di lingkuang cupak* showing, a cousin is different clan. nevertheless in malakok tradition, the cousin part of clan.

The used of *tingkuluak* does not forcefull pressing of head. Because, *tingkuluak* design will suitable for user. That seem *tight* and hefty while use. Minangkabau maxim call *guyahnyo bapantang tangga, kokohnyo murah diungka*" the value of filosofi as look as a *tagangnyo bajelo-jelo, kanduanyo badantiang-dantiang*", its mean that, thought of people are not stuck. Must be widely, and un theory thought. Because a tradition is hiumanity that continuity.

Finally, using the horn batingkek ameh and the only horn batingkek, used to on takuluak that has made by using a pin *inside* of tangkuluak and decorate with necklace

c. Symbol

1) Meaning

Meaning it s mean that a purpose, that has a meaning of, it is explain about means and intent. (iskandar 1989:70). According Daryusti (2006). Means is understanding about something. However a symbol sign will have a different meaning it is depend on the way of people life. Human are speaking, doing, and build up something that way of make an idea. According Djajasudarma (1999), words have a meaning, there are divide in two section, denotatif and konotatif. Denotatif is a meaningfull that showing relationship between concept and lives. Konotatif it has a metaphor, it is mean that not usually.

According to the scientists, it can be concluded meaning is interpretation that give for something. The concept of meaning that order of researcher using by Djajasudarma opinion that devide in two option, denotatif and konotatif. In this reasearches, the reasearcher interisting to find out denotatif meaning from bundo kanduang traditional clothes philosophy. Especially *tingkuluak tanduak batingkek* on lintau. This reasearch also uses Charles Carpenter Fries theory that also quote by Maksan, he said that meaningfull influence by culture and habitual. The understanding about the meaning or philoshopy meaning *tingkuluak tanduak batingkek* must be seen from a form, colour, and the motif philosophy itself.

2) Symbol

Symbol is a sign of some meaning particular. This is forcefully by Chaer (1990) that state, a symbol is absorption comparison with Indonesia letter, which an icon. In this research, both of them represents the same concept, although different using. According Daryusti (2006), symbol is an essential element on human life. Symbol in society was an agreement. Despite of symbol is not meaning itself, yet symbol very needed for a meaning appreciation that represents meaning itself. Symbol can be used for some purposes, such as knowledge, social life, also religion.

According Pierce in Hoed (1992), semiotika is knowledge or analysis method to review about a symbol. Symbol is representative about an icon, if the sign related with convention, example traffic light, red it is mean stop. Base on people convention, like a pigeon is believed is symbol of peace, a pigeon can not be change with another animal.

In this research based on Pierce opinion, he said sign is representative about something. Symbol is an icon, if the sign related with convention. *Tingkuluak tanduak batingkek* used to as symbol for Lintau Buo Utara people after they made a convention. They made *tingkuluak tanduak batingkek* as a characteristic of Lintau, Tanah Datar district.

3. CONCLUSION

Tingkuluak tanduak batingkek comes from Lintau, has unique form, it is different from other place in minangkabau. *Tingkuluak tanduak batingkek* which a tradition clothes use by bundo kanduang as a head dress in ceremony customs. *Tingkuluak tanduak batingkek* was a tradition that be continue to next generation.

In Lintau, *Tingkuluak tanduak batingkek* is used when ceremony tradition. It is not for estetically and beauty, but it has a form and meaning of human life, as a symbol that must be obeyed and has different way how to use it.

Base on interview, with a source Hj, Siti Jouhari Rasat, she is one of bundo kanduang figure in Lintau, she explain about takuluak tanduak batingkek divided into two, first *tingkuluak tanduak batingkek ameh* and *tingkuluak tanduak batingkek biaso*, each *tingkuluak* has a different way to use it. Speech of custom "*adat balanggap pusako bainggo*" it is mean, *tingkuluak tanduak batingkek* is wearing by person that has degree in clan. such as, same family and the generation from ninik mamak. *Tingkuluak tanduak batingkek* can not be violed. When it be violed, the person will get a social punishment or compensation. For a woman want to used a takuluak tanduak batingkek ameh must be implement culture processing according niniak mamak decision "*bajopuik*", then compulsive cutting of buffalo or cow. The other wise, woman would use takuluak tanduak batingkek biaso, only implement a cutting of a goat and there is no marawa flag.

Tingkuluak tanduak batingkek was made by fiber cloth from embroidery gold and silver in particular area. Adornment such as payet and manic, the colour are substances that influence the form for whole and design for specific one. The motive used is saik kalamai, means that without working hard and being careful, something can not be done as well.

Tingkuluak tanduak in Minang Kabau uses the traditional colour like red, yellow and black. Especially in Lintau Buo Utara uses silver red.

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