

BRIDAL MAKE UP IN TALAWI DISTRICT SAWAHLUNTO CITY WEST SUMATERA PROVINCE

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ABSTRACT

This research background due to many changes both face makeup, fashion and bridal equipment and the meaning contained into it. The aims of this study to describes bridal makeup in Talawi Subdistrict Sawahlunto City, West Sumatra province that see the changes that occur in makeup, fashion and equipment, and meaning itself. The method used is descriptive method with qualitative approach, where the researcher observe the object as it is in the field. The instrument used by the researcher. Data collection techniques for this study using observation techniques, interviews and documentation. The results obtained through data reduction, then performed the presentation of data and the last withdrawal of conclusions, the results of this study found that Talawi wedding makeup ancient times very simple to use many of natural materials while now using modern tools, materials and cosmetics from various brands. The hairstyle of the bride formerly used a Lipek Pandan bun, now more practical hairstyle only tied one back. The wedding dress has changed in terms of model, color and complement, although it has changed but the meaning contained thereis maintained by Talawi society.

Keywords: Bridal Makeup, Makeup, Fashion Meaning

1. INTRODUCTION

The development of the times at the present time is very influential in many ways, it is very visible in the wedding dress, changes in function and aesthetic value of clothing used bride, as well as the Minangkabau bride. This is due to the influence of the dynamics of society, the flexibility of Minangkabau adat, the development of science and technology and follow the trend. This shift made the Minangkabau cultural concept fade. Can be seen with the changes ranging from tools, materials, cosmetics, bridal makeup process work and wedding dress and its equipment One effort to defend it is by digging and introducing the culture to the community so that it can be guided, understood, preserved and loved so that the culture will continue to grow and develop so as not to be lost by the time.

The wedding dress and accessories also contain the hidden meanings and philosophies of any clothing worn by the bridegroom and the bride. Along with the development of knowledge and technology, the wedding dress in Talawi area has changed both in terms of model, color, complementary and technique of usage, but the meaning of each used in Talawi society is maintained according to Talawi culture. In addition, for a bride to support the appearance required makeup that will give the impression of beautiful and elegant. Makeup is not a new thing to be known or used but it has been known long ago by women. Where every variety of ethnic groups have certain characteristics or standards of meaning "beautiful" Because the bride is likened to the king and queens a day at the time of marriage.

The Department of Education and Culture (2002: 1148) states that: Makeup is the arrangement of makeup arrangement of the object to be displayed,

while the bride is a person who is going on marriage, bridegroom and woman. So bridal makeup is the whole process of arrangement of decoration arrangements on the bride in a marriage. In the make up of a bride can be realized through makeup or makeup that can change the shape or correct the part of the less perfect to be more beautiful and proportional so that it has its own charm.

Based on the observations that researchers do starting from February 2017 to May 2017 has undergone many changes both in makeup and clothing used bride in weddings. *Suntiang* used is not using *suntiang* prick again replaced with edit *songkok*. most darling children wear headscarves. Wedding dress colors worn red, until now the color is still survive if only to beautify the bride may wear a variety of colors black, green, millennium and so forth. Clothing that is used by the bride also changed as to what was formerly made only from velvet material without motive and mounted on the chest, shoulders and rear back, now the motifs have been modified much more with the ornate threads of gilt and there are accessories in the form of golden crested on the right and left sides.

For the first accessories children wear *daru* necklace consists of 3 (three) levels of fan-shaped, parabolic and custom homes. In reality now only *daru* children wear accessories such as necklace custom homes and plus other necklace models such as necklace necklace to add beauty, and children *daru* no longer use the *cawek* because the accessories used are too crowded. At the bottom of the first child *daru* wearing slippers (*tarompa*) covered the front is made of velvet, now in fact *daru* children use high-heeled slippers with various models to look modern .

In the clothing of the bride also experienced a noticeable change on the *sander* worn first is a knee-length *sarong* that is long *sarong* *bugis* *makassar*, now it is replaced with a shiny *songket*. The color of the suit is worn black, until now the color still survive if only to beautify the bride may wear a suit of various colors, as well as the first tie only black color is now tailored to the color of the suit that is worn to look harmonious.

This is further clarified by Mr. Didi Asaad Datuak Gagar Sampono on March 26, 2017 a *ninik* *mamak* *nagari* *Talawi* (age 71 years) said that, "*Kapalo marapulai ko mamakai soluak balipek-lipek yang bawarna hitam jo coklat, bajunyo kamejaputiah longan panjang, badasi panjang hitam, tambah jas hitam sarawa hitam, ikek pinggang hitam untuak mampaarek lakek sarawa lalu mamakai saruang bugih lamo tagantuang sahinggo lutuik. Kini alah maju saruang bugih tu alah batuka jo songket sirah (merah) samantaro batambah pulo jo cawek yang tabuek dari kain bakilek-kilek sarupo songket. Kari dilatakan pado pinggangbagian mukojo tangkainyo mangadek kakida Sapatunyo hitam pulo tapi kaus kakinyo tasarah urang yang mamakai. Suntiang yang dipakai anak daru dipakai sajak dulu batusuakkan sajo ka sangguo yang berisi daun pandan musang (pandan harum) di dalamnya, supayo kapalo indak kanai dek tusukkan suntiang. Kini suntiang yang dipakai basongkokan sajo kakapalo labiah gadang dari yang dulu yang disabuik suntiang gadang. Cawek/ikek pinggang yang dipakaianak daru tabuek dari logam yang baukie-ukie. Baju jo kodeknyo (songket) banyak parubahan, Cuma sajo kini labiah banyak mainan (aksesoris) yang dipakaikan supayo tambah rancak penampilan anak daro".*

2. METHODS

To achieve research objectives the type of research used is qualitative research. Qualitative research is a method of naturalistic research because the research is conducted on the condition of the object that natural qualitative research is intended as a type of research whose findings are not obtained through statistical procedures or other counts. In qualitative descriptive research, the selection of informants is done by snowball sampling technique.

Informants concerned are the Chairman of Traditional Adat Density (KAN), Ninik Mamak, Bundo Kanduang and 3 (three) makeup artists. The research instrument is the researcher himself and becomes the key instrument for his research, functioning to set the focus of research, selecting the informant as the data source, analyzing the data, interpreting the data making conclusions on his findings and assisted with simple research instruments ie, observation guides, interview guides, documentation, field notes and a combination of all (triangulation). Data analysis in qualitative research done since before the researcher entered the field, during the field and after finished in the field, data analysis technique in this research is data analysis model Miles and Huberman (Sugiyono, 2012: 19-199) is, a) , b) Presentation of data, c) Conclusion.

3. RESULTS AND DISCUSSION

a. Description of data on bridal makeup (Tools, Materials, Cosmetics and Work Process) in Talawi Sub-district

Based on the findings of the ancient makeup of Talawi wedding dress is very simple to use many of natural materials, due to the development of science and technology and follow the trend now using modern tools, materials and cosmetics various brands in accordance with its function.

b. Description of data about the clothing and complementary forms used

Based on the results of research that the clothing and bridal gear in this Talawi region has been changing both in terms of model, color, complementary as along with technological developments. For the groom formerly wearing saluak many times the black and brown, wearing black coat , black tie, black pants covered with sarongs that is sarong Bugis Makassar and coupled with a cawek made of songket shiny, keris is placed on the waist facing to the left, wearing black shoes for socks are free color is up to the person wearing. Far change with now because the age has advanced the groom wearing a suit with a pants suit can wear a variety of colors are not focused as black but not change the meaning, for Bugis Makassar sarong has been replaced with a glowing red songket plus a tip that is there crested to tighten the songket cloth.

For the bride wearing suntiang gadang headdress, basiba kurak clothes made of velvet material is simple model of gold thread ornament is not too much, first to cover the chest and shoulders of the model is simple, now the model tokoh that is used to cover the back of the back and model tokoh have been modified , wearing a glittering songket songworm kodek. When reviewed far change for the bride is now already objecting because the

accessories are used too much. Here is a picture of the bride's fashion changes of the times past and the present.



Figure 1. The Changes of Bride's Fashion in Talawi

c. Description of the data about the meaning of clothing and complementary used bride

Based on the results of the research, the authors obtain information on the meaning contained in the wedding dress. Starting from the use of saluak many times located in the head has clearly had the responsibility of the head of the family after marriage. There is also a saying that this man is not with his wife's children but also remain responsible to his nephew and his family as said *minang anak dipangku kamanakan dibimbiang* means that children who *dipangku* later have a family, his son still lived but *kamanakan* guided so *kamanakan* at home parents still nurtured and directed to the good means the head of the family who increased his responsibilities. White shirt symbolizes purity, cleanliness so men who are ready to *pelemanan* his heart must be sacred. *Kata* people *minang it kapeh dapek dapek diliek liver bakaadaan* mean white cotton it looks straight, white heart if we want to talk to someone see the situation and conditions.

The whole look that the groom is wearing is a great suit jacket to begin to mean that the head of the family must have a hearty, broad-hearted, big-minded and wise nature. Pants symbolize can block in addition to cover the *aurat* of existing decisions can not be changed just like that, the term in *minga* called *aluah jo patuik makasuiknyo* must be implemented *apo* that has been specified in the household regulations if calling father should not be in the call of aunt, uncle and so forth. So also used *sarong sarong bugis* now been replaced *songket* cloth but not change the meaning. Custom *mamakai syarak mangato* means in the use of *sarong* is not only used alone but must know its meaning in custom there is a provision not to be changed by immigrants / others.

So also used *sarong sarong bugis* now has been replaced *songket* but not change the meaning of *makna*. *Adat mamakai syarak mangato* means in

the use of sarong not only used it but must know the meaning in custom there is a provision not to be changed by immigrants / others. Cawek symbolizes to strengthen / strengthen all things or provisions. The sign of the boy's marriage has responsibilities and definite provisions. Keris is installed clearly there is a provision not just any location like straight or tilt to the right should not, the groom should wear a tilted keris to the left because if there is an opponent comes easily taken with the right hand, the kris as a weapon. Shoes symbolize steadfast and able to deal with various problems must set the step toward goodness.

For the bride edit is used not only as a crown that beautify the bride, but there is also an important meaning for the prospective mother, edit symbolizes that a mother must be able to overcome the problem and a heavy burden after marriage, meaning a mother in marriage must be able to overcome big or small problems. Basiba kurung bajuba symbolizes the mother must have a heart that is roomy chest, big soul, responsible to the family so the responsibility of the mother after a very heavy and wise family in taking action. Tokah implies that a part that should not be seen called a disgrace, meaning a household secret should not be told as neighbors should be able to keep a secret. For women kodek balapak as cover aurat mean women should always dress politely wherever located.

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