



Reconstruction of Clothing *Menak Sunda* Media Planting Values Culture Local Wisdom Sunda

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ABSTRACT

The scope of this study relates to the reconstruction of the Sunda ethnic clothing, especially in Bandung marvelous fashion with the intention to reinvest the values of local wisdom Sundanese culture. On Sunda marvelous fashion reconstruction used an experimental method with the following stages: a. Making fashion design Menak Sunda, b. Selection of materials/ material, c. Manufacture of clothing Menak Sunda/ Bandung. Experimental method used to reintroduce a form of fashion Menak Bandung to the public. The results showed that clothing menak Sundanese source can be found in museums Prabu GESAN Ulun is Menak Clothing Bandung. Reconstruction fashion Menak also functions as a medium in instilling the values of local wisdom of Sundanese culture, especially related to the fashion area of Indonesia. Clothing is a cultural phenomenon in a culture, because it is through the visual language/ visualization of clothing, it can be studied, explored and revealed the values contained therein. It also can be a communication medium that has a historical past and the meaning of positive values for the local culture then submitted at the present or future.

1. Introduction

Ethnic clothing also called traditional dress is a fashion area that has been used for generations, which is one of identity can be proud of by most proponents of a particular culture. (Thambun in Mally Maeliyah 2007: p 2). Sunda ethnic clothing is clothing and equipment that is worn by the Sundanese people both in daily activities and in certain ceremonies, which are characterized by the values of local wisdom Sundanese culture. Clothing or fashion plays a major role in determining one's image. From the way, the dress worn someone then traceable identity, status, hierarchy, gender, religion, and furthermore can be traced asso-ciated with cultural and social backgrounds. Ethnic clothing can be said also as a means of nonverbal communication in an order of society, be-cause through visualization clothing worn good views of fashion models, types of materials, colors, and all accessories and millinerics symbolically used as the

language of communication to convey who he is, what he does, and the office has. Including positions as regent in the social strata in the days 1940 menak sunda's.

2. Research Methods

On the reconstruction of the Sunda ethnic clothing used ethnographic methods (visual) and the experimental method. Visual methods used to peel kesundaan value in different dimensions in the Sunda ethnic clothing visualization: design, model, naming, and colors that can represent them, then directed to the aesthetic concept kesundaan reflection on society Priangan (Spradley, 2006: xiv). Experimental method used to bring back ethnic clothing Menak Bandung as the media in imparting values back local wisdom Sundanese culture in society at large.

3. Result and Discussions

3.1 The concept Dressed at Sunda Society

The dress code in the Sundanese people closely associated with the philosophy of life, the concept of value and values of public religiosity Sunda. Sundanese people dress concept can serve as a foundation to build attitudes and behavior in everyday life.

3.1.1 Section head

Ordinances dressed in Sundanese society starting from the head. Sundanese people wearing headgear in the form of Iket related to the concept of "MASAGI" (4 corners) is a siloka that if someone wants to be successful in life then it must MASAGI / ngajurus. Iket head of batik cloth in the form of a rectangular shape and then folded diagonally in the middle to form a triangle. Then tied around the head, because the head is the source of reason and the mind (common center).

Outside form or naming, Iket Sunda itself contains the value the meaning of philosophy known as Dulur Opat Kalima Pancer. Opat is a fourcore Dulur life of fire, water, earth, and wind, and Kalima Pancer meaning that is centered on ourselves. Broadly speaking, Dulur Opat Kalima Pancer has meant that the four core elements are included on ourselves and merge as the embodiment of self-centered.

In the context of diversity, there is a close relationship between the values of philosophy Iket with head cover functions in the context of Islamic values. The function of iket according to Islam generally can be used as a prayer mat that can be used as a means of prayer. The aspects that shape the relationship between man and Allah the creator called Hablumminallah. Functions as Hablumminannas is iket as a fitting relationship based on cultural heritage and iket as part of a way of exchanging knowledge. In Bandung menak fashion reconstruction of the head using Bendo which is the development of a form of iket Sunda, more practical or simple terms how used.

3.1.2 Body Part

The concept of human life Sunda has three vertically concept, namely: governance, said, and lampah, horizontally, namely: Soul, body and papakean. So papakean or clothing worn in everyday human life Sunda is a picture of the heart which contains the concept of life, philosophy of life, and the concept of religion. Embodiment reconstruction menak clothing Bandung beskap black form, containing siloka (silow seagrass kabuka TEU) that the color Hideung implies that a leader (marvelous) should be the one to hideng / adult / authority. This means that to be a leader must have the knowledge and insight or MASAGI (the interview with M. Zaini Alif, S.S.n, M.Ds on May 22, 2015). At the front, there Beskap pasmen ornament in the form of embroidered gold color with floral forms cloves. The ornaments in addition to providing a visual effect to a handsome and luxurious at the same time as a symbol of power and authority as regent (marvelous) that user is carried.

3.1.3 Bottom

At the bottom Clothing menak Bandung form of black trousers slacks models made of taffeta, complemented using dodot Santana on the outside. The materials used for dodot is batik motif *Garutan rereng* prosecutor, considering that from several sources Sunda marvelous book that motive Rereng

Attorney is one motif fabrics worn by the marvelous Sunda. Motif rereng imposed handsome and dignified impression to the wearer.

Clothing *garwa* / wife of the Regent of Bandung in terms of material and color of clothing the top and bottom in the form of a long cloth / *Sinjang* conform and adapt to fashion Regents. At the top of Regent's wife fashion wear kebaya length to the hip with a V neck shape, with a slick arm model that reaches the wrist. At around the front of ornate embroidered kebaya contained gold color with a pattern that resembles the ornate *beskap* Regent but were made in a smaller size.

4. Conclusion

Clothing is a language of non-verbal communication that can be used to communicate a social culture, customs, and the noble values of local wisdom of a community in the past it was read and analyzed in the present or even the future. The dress code in the Sundanese people closely associated with the philosophy of life, the concept of value, the symbolic meaning and values religiosity Sundanese people, which can be observed on the clothing menak Bandung who use headgear in the form of Bendo contains the philosophy that if you want to be someone who is successful in life or wants to be a leader must "MASAGI" (have extensive knowledge and insight). Beskap containing black color on the philosophy that if you want to become a leader must "hideng, mature, dignified". Reconstruction fashion menak Bandung is one of media to reassert the positive values of local wisdom Sunda in the academic environment and in the community. As well as efforts to preserve objects of cultural artifacts Sunda.

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