



# Symbols and Meanings of Barong Dress Using Banyuwangi

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**Abstract.** This article examines the Symbols and Meanings of Barong Using Clothes. Barong is a mythological animal that is believed by the Javanese-Balinese community to have power and magic so that it is believed by the community to ward off evil spirits. Barong in the Using area of Banyuwangi is used as a performing art that has a function as a performing art. This writing method uses descriptive analysis with a qualitative approach. The theoretical basis used is the semiotic theory by Charles Sander Peirce, discussing the signs that give meaning to what is displayed by the universe. The data collection technique uses interviews with sources Maestro Gandrung Lanang and Barong Dancers. Observations were made via telephone, WhatsApp, Direct Messenger Instagram and also using documentation, data analysis using triangulation. The results of this study explain the symbols and meanings of Barong Using clothing at Barong Sunar Udara describing syncretism with Hindu-Javanese and Islamic patterns, this occurred in the pre-Mataram era.

**Keywords:** Symbol · Meaning · Dressing · Barong Using · Banyuwangi

## 1 Introduction

This article examines the symbols and meanings in Barong Using fashion. Barong is an ancient art of the Javanese-Balinese community which is a folk performing art using barong media. Barong Using is the original art of Kemiren Village, Glagah District which has existed since the 16th century. Barong Using is a symbol of goodness that has the ability to ward off evil spirits.

Barong Using has a philosophy related to life in his fashion. Clothing or clothing has an important meaning, especially in the performing arts. According to Dillistone [1], clothing is something that is relative, meaning that clothing can provide an understanding of the wearer, but also only a tool to recognize the physical form of the clothing itself. Dillistone [1] explains that the dress is a mask, an indication of position, level, status, role, but not identification with a part of the essential being.

Clothing on Barong Using is an indication of the role and character building. There are two Barong Using, namely Barong Sunar Udara and Barong Lundoyo. The figure of Barong named Sunar Air, a large animal with a bad face, he is very loyal to his master. The hallmark of Barong Sunar Air has two pairs of wings, has a rivet on its

head and a Cuban on its hump and has a distinctive color, namely red; yellow; green, white and black. While the figure of the barong named Lundoyo, the embodiment of a large and savage green tiger. This article focuses and examines the subject matter of this research, specifically it is necessary to ask how the symbols and meanings in Barong Using clothing are. The theory used in this article as an explanatory framework in analyzing the problem of the article and as a guide in collecting data in the field, refers to the functional relationship of concepts that can be followed in the description below. Semiotics according to Charles Sanders Peirce is a branch of science that deals with signs, such as sign systems and processes that apply to signs. Semiotics is a science that studies a wide range of objects, events, cultural elements, etc. Barong Using has signs or meanings of objects in Barong performances. In the Barong Using show, there are several signs or symbols that the using community has not understood. Cultural Anthropology (Cultural anthropology) is a branch of anthropology that studies the results of creativity, works and human works as contained in culture [2]. According to anthropology, "culture" is: the whole system of ideas, actions and human creations in the context of community life that are made into human beings by learning [3]. The words "culture" and "culture". The word "culture" comes from the Sanskrit word *buddhayaḥ*, which is the plural form of *buddhi* which means "mind" or "reason". Thus, culture can be interpreted: "things concerned with reason". There are other scholars who examine the word culture as a development of plural cultivation, which means "the power of culture". They therefore distinguish "culture" from "culture". Thus "culture" is "the power of the mind" which is creation, intention, and feeling. In the term "cultural anthropology" the distinction is eliminated. The word "culture" here is only used as an abbreviation of "culture" with the same meaning.

This study of Barong Using: Optimizing the Performing Arts of Barong as an Object of Using Cultural Tourism in 1996:2018 discusses the history of the performing arts of Barong Kemiren which examines ritual processions with socio-cultural values; and efforts to optimize the Barong Kemiren performing arts of the Using community in 1996–2018 as the use of tourism. The research method used is the historical research method by using a cultural anthropological approach to examine cultural changes and using structural functionalism theory to analyze the shift in the social function of barong as a result of tourism.

Barong and Rangda's research, the development of the process of making and sacralization as well as cultural messages in appearance as traditional Balinese art discusses cultural messages on the Barong and Rangda masks, specifically with the aim of describing, interpreting. In addition to messages, the researcher discusses Animism and Dynamism which were common religions in prehistoric times. Animism is the belief in the existence of spirits, that everything in the universe is inhabited and controlled by different spirits, while dynamism is the belief in the existence of natural forces. In prehistoric civilizations animistic magical rituals were an important source of artistic inspiration. Balinese people adhere to the Hindu Dharma religion, but the beliefs of animism and dynamism still exist today and have been integrated into the culture. This can be seen in the guardian dance performances, such as Sang Hyang Jaran, Sang Hyang Dedari, even in the Barong and Rangda performances there are elements of animism

and dynamism, because in the last scene there are always people who are possessed or possessed by spirits.

This article aims to introduce the symbols and meanings that exist in the Barong Using fashion in Kemiren Village, Banyuwangi.

## 2 Methods

This writing method uses descriptive analysis with a qualitative approach. The data collected is to explain the symbols contained in Barong Using clothing in Kemiren Village, Banyuwangi. The data was obtained from the results of interviews with resource persons, Subari Sofyan, as the maestro of *gandrung lanang* as well as the creator of the *jaripah* dance and the *air suanr* dance. Rianto Agus as Barong Using dancer. Observations were made via telephone, WhatsApp, direct messenger Instagram and supported by documentation owned by the sources.

## 3 Results and Discussion

The results of this study explain the Barong Using fashion which has an implied message. The Using community is very synonymous with the concept of cosmology for the Javanese community. Historically, using culture is Hindu-Javanese and Islamic syncretism that was sung by Sunan Kalijaga. The presence of Using culture was in the pre-Mataram era.

Barong Using is a symbol of the Using community which is the identity of the residents. The Using community is very closely related to Barong Using, which can be said to be a clump of bamboo. From the meaning of the word, what is in Barong Using is reflected in the habits of the Using people.

According to Mr. Soebari, Barong Using, like a human being, is given two choices of a white life (good) and a black (bad) life. The two lives are as symbolized by Barong Sunar Udara and Barong Lundoyo.

Barong Sunar Udara, a large and ugly animal, he is very loyal to his master. Barong Sunar Udara can be interpreted as Sunar which means light, while Udara means wind. The character of Barong Sunar Udara is powerful, witty, clever and good at dancing. Barong Sunar Air symbolizes above the sky there is a light which is a light that hangs hopes and ideals. The hallmark of Barong Sunar Udara has two pairs of wings, has a rivet on its head and a Cuban on its hump and has a distinctive color, namely red; yellow; green, white and black.

Barong Lundoyo is the embodiment of a large and savage green tiger. Unlike Barong Sunar Udara, Barong Lundoyo is a green tiger who turns into a human and then meets Pak Mantri. Before his meeting with Pak Mantri, Lundoyo had evil intentions, namely, to kidnap Pak Mantri's wife, then Pak Mantri was furious at Lundoyo because he had broken his promise to Pak Mantri.

### 3.1 Dressing at Barong Sunar Udara

In Barong Sunar Udara, the clothes used are very different, unlike barong in general, because the background of the Barong Sunar Udara character is the identity of the Using community, which is the place where Barong Using art performances grow and develop. This can be seen from the Head, Crown and the distinctive colors for Barong Sunar Udara, namely red, yellow, green, white, and black. There are seven kinds of clothing worn on Barong Sunar Udara, namely:

**Head.** Barong Using's head depicts a giant animal with a kalah face, bulging eyes, fangs, horns, beard, mustache. Barong Sunar Udara is red while Barong Lundoyo is green. The embodiment of the Barong Sunar Udara is different from the barong in general, which has antenna like the antenna of a butterfly. This antenna has the same function as a butterfly, namely for balance. The symbol of the antenna every human being must have a balance in walking and thinking.

**Wings on Barong Sunar Udara.** Barong is a mythological creature that is believed by the Javanese and Balinese people. It is often found that every region has a barong. Barong Using's characteristic, Sunar Udara, has two pairs of wings. The Barong Sunar Udara wing has a concept like rwa bhineda. Rwa Bhineda is the basis of the law of balance in the universe, if judging from the meaning Rwa = Two, Bhineda = Different, it can be translated as two different things in life that are always one and inseparable from each other. For example, there is black and white, morning and night, good and bad, male and female and so on. Circulation origins before becoming a winged lion Sunar Udara is a metamorphosis of a giant butterfly (Cedung Butterfly). Because on Barong Sunar Udara head there are two antenna like a butterfly and two pairs of wings. The wings that Barong Sunar Udara has are like butterfly wings. These wings become the core organs for butterflies to fly while barong Sunar Udara occasionally files. The symbol on the wings of the Barong Sunar Udara everyone has high aspirations for those wings to be a tool (Figs. 1 and 2).

**Crown on Barong Sunar Udara.** Barong Sunar Udara has a crown like a tropong or dome (Fig. 3). In Islam, the dome can be thought of as a gate that is rotated on its supporting frame. This means that the dome has great structural strength. Tropong or dome pointing up illustrates that every human being must remember God Almighty.



Fig. 1. Head of Barong.



Fig. 2. Wings of Barong.

**Rivet on Barong Sunar Udara.** Behind the crown there is a coil or like hair that is rolled up (Kelingan) and there is an eagle (Fig. 4). The purpose of the rivet (rivet) and the rear facing Garuda is a symbol reminding human to look back as learning or for self-introspection towards the future.

**Tassels.** The tassels are under the body of Barong Sunar Udara, which means that a large family must always be in harmony and unified (Fig. 5).

**Socks.** All barong dancers wear socks. The use of socks has a spiritual meaning, some are interpreted to cover shortcomings because at that time there were no dancers whose feet were smooth (Fig. 6).

**Color on Barong Sunar Udara's Body.** Barong is generally famous for its red, gold, white brown colors. Unlike the Barong Sunar Udara, it can be seen that the carving has several colors that have meaning.

These colors are presentations of the five colored jenangs which are usually made in rituals to glorify oneself.

- Red as a symbol of the source of success.
- Yellow as a symbol of success.
- Green as a symbol of strength.
- White as a symbol of purity.
- Black as a symbol of eliminating anger.



Fig. 3. Crown on Barong Sunar Udara.



Fig. 4. Rivet on Barong Sunar Udara.



Fig. 5. Tassels.

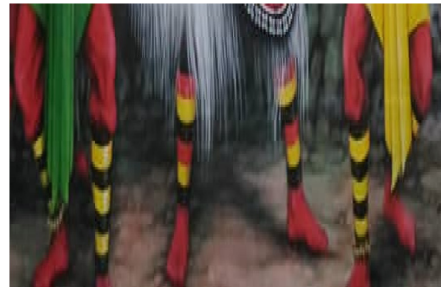


Fig. 6. Socks.



**Fig. 7.** Color on Barong.

The meaning of these colors is like the cosmic realm which is limited by *sedulur papat limo pancer* or four humans and humans themselves in which there are *Aluama*, *Sofiya*, *Mutmaina* and *Amara*. Humans must be able to control these four qualities to meet God Almighty or to perfect their lives.

The colors are also visible when the using community holds a salvation. There are five colors of pulp, namely red, green, yellow, white, and black.

The colors also depict elements of wind, water, earth and fire. These elements will form the nature of lust in humans to meet physical and spiritual needs (Fig. 7).

## 4 Conclusion

Barong is a mythological creature that is believed by the Javanese-Bali people as creatures who have good values. The Using community is very synonymous with the concept of cosmology for the Javanese community. Historically, Using culture is Hindu-Javanese and Islamic syncretism, this happened in the pre-Mataram era. The Using community is very close to Barong Using, it can be said that a clump of bamboo in an activity such as village cleaning always accompanies belief in God Almighty and the surrounding culture. In Sunar Air fashion. There are values of life that we can take and the implied message that has been conveyed by the ancestors through the symbols on Barong Sunar Udara.

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