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# IDEALOGY JOURNAL

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**MUHAMAD ABDUL AZIZ AB GANI, ISHAK RAMLI  
MOHAMMAD HAFIZ YAHAYA, NURUL SHIMA TAHARUDDIN  
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# A Study on Children Customary Clothes in Malay Head Shaving - Cukur Jambul Ceremony for The Malay Royal Tradition

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## ABSTRACT

*This Study aims to discover and document the clothing customarily worn by children during the Malay head shaving ceremony (Cukur Jambul), a tradition observed by the Malay Royal family. The head shaving ceremony is a unique Malay tradition and custom, relating to the birth of a new baby into the royal family and the Tradisi Agung custom. This study emphasizes Mayer Schapiro's theory of style in the context of artefacts or material cultural objects. It applies a qualitative method due to its flexibility in recording the views of informants in relation to observations. Specifically, this research considers a collection of photographs taken during head shaving ceremonies. The observation on Malay royal family tradition continues to uphold the uses of Songket ("The queen of textiles") in most of their ceremonies until today. Overall, this study will provide an invaluable source of information about Malay custom and culture. It will be of benefit to the Malay royal family, researchers, academics, scholars, students, cultural archivists, and museum curators interested in studying and preserving this subject and tradition.*

**Keywords:** Customary Clothing, Malay Royal Tradition, Head Shaving – Cukur Jambul, Songket



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## 1. INTRODUCTION

Culture is the common way of life of a community or a nationhood. The cultural activist has divided the human aspect of life to vary field. It involves the arts, *adat-istiadat*, agriculture, economy, language, attires and accessories, politeness, *rukun hidup*, the neighbourhoods and many more. In general culture itself define as an instruction to the members of a society in a closer way of life (Asmad, 1990). Culture is what we think we do, and we have, in life encompasses all areas of life, knowledge, belief, arts, law, morals, and customs or any way of life that is rebirth of any that we have been inherited from our society (Mohamed, 1995). These been a pillar and guidance for everyday not exclude the Islam belief and rules.



## 2. MALAY CULTURAL ORGANIZATION

Malays live in a beautiful and harmony society. Malays are known as the most loyal people to their king. They believe that king (rulers) is the person who they have to be truly loyal too. Obeying their rulers is the 'must' for the Malays, this automatically react they have to serve for their king (rulers). Theory of the great and the Little Tradition by Robert Redfield (1982) in Siti Zainon (2006) he put that royal society *masyarakat istana* is the person who practice the *budaya tradisi agung*. From this level of thinking, this theory has differentiated the cultural organization into two class. Which are medium society and complex society (Ismail, 2006). The two types of cultural manifestation are the *tradisi agung* and *tradisi rakyat*. The *tradisi agung* is a tradition that have been practice by the intellectuals, nobles and the royalties *golongan cerdik pandai* and *golongan istana* in the urban city and the other is in the small tradition in the kampong or rural area in the villages or the communal *masyarakat desa* but still have the relevance value into it.

### 2.1 Clothing

Clothe is one of essential thing for our life. Something that use to cover our body parts from harmful things. Clothing is needed of each individual, regardless of status and position. Clothing is required in every activity of life, from the official ceremony to normal activities. Each activity tends to have different type of clothing that suit in different agenda. Clothes can be to wrap up the naked body from any element that could hurt body, adjust their body temperature with the fluctuate weathers, keep their dignity and pride and also give the comfy to the wearer, Zubaidah Sual (1994). People keep updating their clothes with much more goods textile and design to be up to date. Before the arises of Islamic concept in The Malay civilization, the Malay tradition cover up with a *sarung* wrap around the body as *berkemban*. The tradition uses the sarong or a long piece of cloth till chest line and cover up *berkelubung* till the chest part (for women) Siti Zainon Ismail (2006). Furthermore, 'Baju' is a kind of *Pakaian Cara Melayu*. *Baju* is been is also related with the weaving of fabric (textile) in the Malay society also known after the emergence of Arab –Persian. This is the reasons why the term '*baju*' is originated from the word bazu or badhu while in English called as forearm. (Ismail S. Z., 2006) define as clothes that cover up the whole body such as coat, *baju kamis* (qamissun), known as shirt *kemeja*, *baju kurung*, *jubah* (jubattun) (Mohd Idris as-Marbawi 1987; Mahmud Yunus 1973, 6; Beg 1982, 61) and also utaufun (*baju*) (Ismail, 2006).

### 2.2 Children

Human life cycle occurs in four stages. Starting from born stage, teen stage, adult stage and mature stage. We grow and decay up to certain period of time and this lifecycle keep rotating to recycling the real human life cycle from day to days. Children age define as someone under the age of eighteen and eighteen; and in relation to criminal proceedings, means a person who has attained the age of criminal responsibility as specified in section 82 of the Penal Code [Act 574] (Bhd, 2006). In other hand, Children are not only an important part of society they also the key to life, development and prosperity of the community.

### 2.3 Malay Children Costume *Adat Istiadat*

Malay Socio-cultural rich in their own tradition and custom. Each custom and traditions are different from one another, and not all tradition and custom and practices by the royal and the communal. Not all tradition and customs are meant for adult and children, neither boys nor girls. The Malay have managed the suitable tradition and custom that have different practices to differentiate these two types



of cultural manifestation the royal and the communal. This research is only focus on the Head Shaving; *Cukur Jambul* ceremony for the Malay children in focus on Malay Royal tradition.

This is the list of tradition and custom; *Adat* especially for the Malay children:

- 1) Hari cukur kepala dan memberi nama anak; Head Shaving and Naming of the Baby
- 2) Adat naik buai / Berendoi; swing ceremony
- 3) Adat Memijak tanah
- 4) Berkhatam Al-Quran
- 5) Berkhatan; Circumcision
- 6) Bertindik; Piercing the Ear-Lobe

(Alhady, 1962), (Mohamed, 1995), (Alhady, 1962)



**Figure 1.** Malay custom of adat naik buai / berendoi / cukur jambul of her son and daughter in 1986.

(Source: Sahil, 1986)

## 2.4 Head Shaving; *Cukur Jambul* Ceremony

Head shaving ceremony is one of the ceremonies for a new born baby. The practices is different depending on the parents' availability and financial factor. A week after the delivery of the baby, according to the Malay tradition a ceremonial kenduri of nasi kunyit (yellow cooked sticky rice) is held after the customary performance the head shaving ceremony for the baby and naming him/her, (Alhady, 1962). This ceremony can be done after the 44th day of the childbirth that is the end of mother berpantang; confinement day. In this adat; ceremony, the Malay royal family normally cover their baby in a piece of white cloth / napkin wrap around the baby or bedung and place them on layers of Songket fabric. Head shaving is vital 'sunat' for the new born. At the end of the ceremony, it is advised disunatkan to donate silver or gold to the poverty if they could afford it. Or else, another option is to contra the weight of the baby hairs with money or any valuable items (Mohamed, 1995).

## 2.5 Songket

Head shaving ceremony is one of the ceremonies for a new born baby. The practices is different depending on the parents' availability and financial factor. A week after the delivery of the baby, according to the Malay tradition a ceremonial kenduri of nasi kunyit (yellow cooked sticky rice) is held after the customary performance the head shaving ceremony for the baby and naming him/her, (Alhady, 1962). This ceremony can be done after the 44th day of the childbirth that is the end of mother berpantang; confinement day. In this adat; ceremony, the Malay royal family normally cover their baby

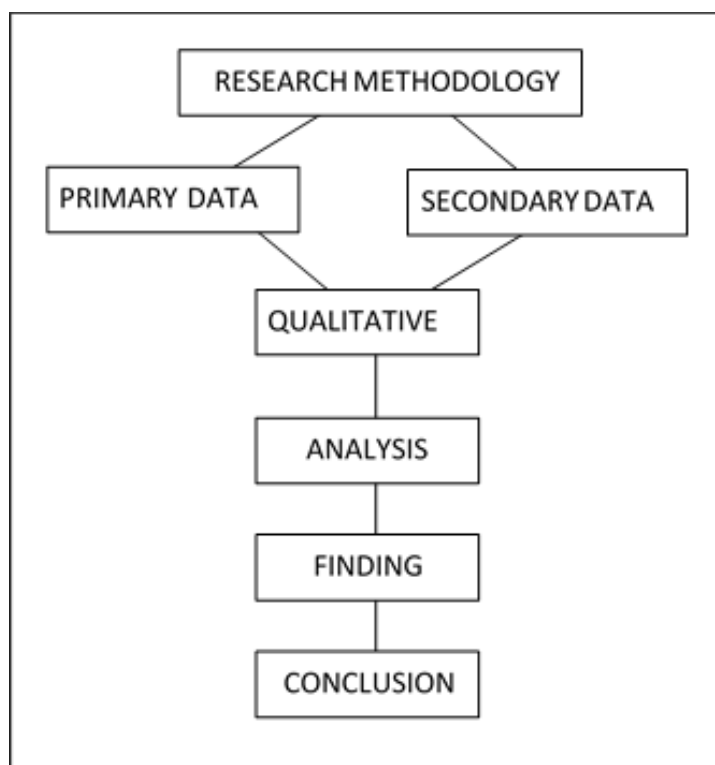
in a piece of white cloth / napkin wrap around the baby or bedung and place them on layers of Songket fabric. Head shaving is vital 'suntat' for the new born. At the end of the ceremony, it is advised disuntatkan to donate silver or gold to the poverty if they could afford it. Or else, another option is to contra the weight of the baby hairs with money or any valuable items (Mohamed, 1995).

### 3. RESEARCH METHODOLOGY

This study focused on Malay Head Shaving; *Cukur Jambul* Ceremony for The Malay Royal Tradition. A qualitative method used in gaining the valuable and resourceful data. The data collection for this study are gathered from various sources that are related with Malay Head Shaving; *Cukur Jambul* ceremony. Other than that, this study applied the theory of style by Mayer Schapiro.

Mayer Schapiro an excerpt from style is meant form. Meant form and also refer as the constant elements, qualities, and expressions in the art of an individual or a group. The term also applied to the whole group of activity of an individual or in a group form and also the society. It's applied as in the speaking of a life style or the style of civilization. But in archaeologist, style is exemplified in a motive or pattern, on in some directly grasp quality of the work of art that help them to localize and date the work and establish connection between groups of works or between cultures. Style here is a symptomatic trait, like the non-aesthetic features of an artifact (Schapiro, 1998).

This study will analyse on the artefact gathered from pictorial sources from royal album of different states in Malaysia. These pictures been analysed and study based on the customary clothe wear by the children.



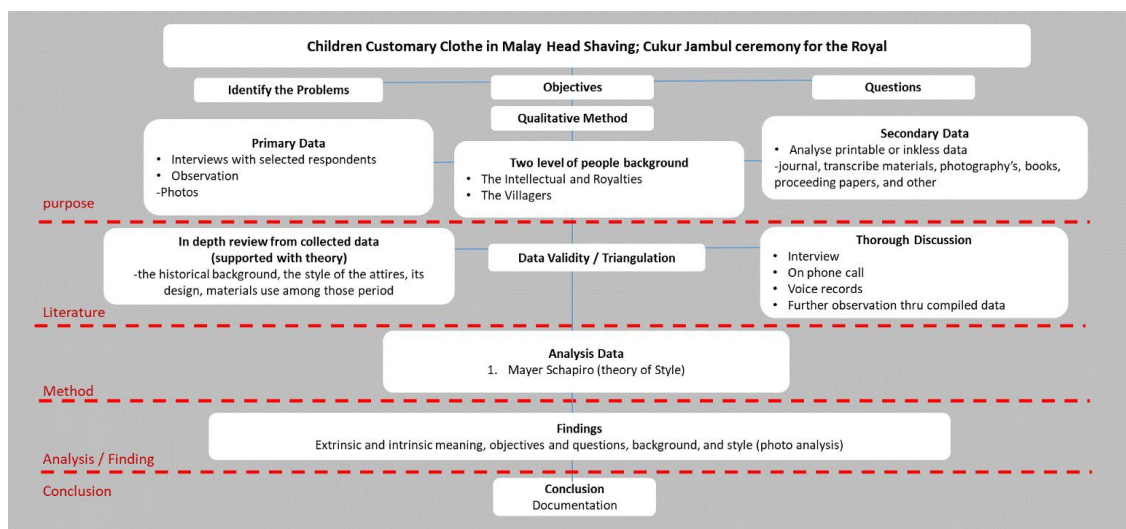
**Figure 2.** Research methodology flowchart.

This paper emphasizes a flowchart methodology that gain thru several steps. The data gathers via two type of data collection, its use the primary data and secondary data sources. The second steps, upon gathering more viability source, researcher make a verbal interview and discussion with selected

informants that are expert in this research topic field. The open-ended questions are discussing with them to gather and to scrutinize more precise information related to this study. All the data were analysed and referred start from the analysis, finding and up to reaching the final step of research conclusion. This is the guide for the researcher to achieve research aim, research question and finalize the all the data collections in proper manner.

This method emphasizes in accordingly in answering the research question; What is the specific style for Malay Head Shaving; *Cukur Jambul* Ceremony for The Malay Royal Tradition? Does it involve any specific costume that has been custom for them specifically for this ceremony.

**Figure 3.** Research Methodology design.



## 4. RESEARCH FINDING

This research finding from gathered data and photo collection are been rearrange accordingly and been analyse base on its clothing by referring to the theory of style by Mayer Schapiro. The data collection is a collection of children head shaving ceremony specifically for the children under the age of eighteen years specific for the Malay Royal tradition.

Head Shaving *cukur jambul* ceremony specifically for the new born. This ceremony occurs on the 44th day of the childbirth equivalent to the last date for the mother *berpantang*; confinement day. In this *adat* ceremony, the Malay royal family normally cover their baby in a piece of white cloth / napkin wrap around the baby or *bedung* and place them on layers of *Songket* fabrics. Head shaving is vital *sunat* for the new-born. This ceremony held on the seven days of the childbirth. After the ceremony ended, it is advised to donate silver or gold to the poverty if they could afford it. Or else, other option is to contra the weight to the baby hairs with money or valuable items (Mohamed, 1995).



**Figure 4.** A baby laying on a baby bed underneath seven layers of Songket, during her head shaving; *cukur jambul* ceremony, 2018, (Source: photo taken by researcher)



**Figure 5.** Baby Zaheerah hold by her mother on the seven layers of Songket, and her aunty holding the Head shaving: *Cukur Jambul* apparatus during her day, 2018 (Source: photo taken by the researcher)



**Figure 6.** Picture of Johor Royal family during the Head Shaving; *cukul jambul* ceremony; *berandam surai* for their grandchildren (2018) (Source: Royal Press Office, Johor Darul Takzim 2018)





**Figure 7.** Picture of Johor Royal family during the Head Shaving; *cukul jambul* ceremony; *berendam surai* for their grandchildren (2018)  
(Source: Royal Press Office, Johor Darul Takzim 2018)



**Figure 8:** Collection of *Songket*, in seven different colour and motif collect from several informants, photos taken by the researcher 2018.

In a nut shell, the use of *Songket* ‘queen of textile’ is very dominant for the royal family not only on the head shaving ceremony, also use to most of their custom and tradition ceremonies. They up bring the uses of *Songket* and also, they preserve these precious Malay own heritage.

## 5. CONCLUSION

In a conclusion, this research is an observation on content analysis on the children customary clothe for the Malay head Shaving; *cukur jambul* ceremony for the Malay Royal custom and tradition. The head shaving ceremony symbolise parents’ thankfulness to the almighty for giving them a new heir in their family. Furthermore, this head shaving; *cukur jambul* ceremony is an important ceremony that have been practice from the Malay ancestor ages that also symbolise purity, to clean the baby from bad or dirty environment physically and spiritually. This ceremony also aligns with the Islam religion belief

and taught. All of Malay ceremony customs and traditions are based on the teachings and belief in Islam and are based on the main Qur'an and Hadith. Other than that, Malay Royal tradition maintain the uses of *Songket* for most of their ceremony for both adult and children. They use natural base material such as cotton and silk in upholding the genuine of Malay traditional *Songket* fabric quality. By maintaining the best among the best quality natural sources, can maintain certain fabrication quality to a longer period of time, and they the Royal members is the loyal heir that maintain our own heritage up to this century. Other than that, in Islam taught to always pray for The Almighty blessing every day for our parents, family and all. This shows that, the Malay put cleanliness is vital for all. Islam teach their *ummat* to love the cleanliness to have a proper worship to the God The Almighty.

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## **CONFLICT OF INTEREST**

This research found that the photo retrieved from secondary sources from Malaysia Royal Family Instagram, photos of Royal Family of Johor, Royal Press Office has been shared with the public about the Berandam Surai Ceremony in 2018. Researcher use these sources and acknowledge the source for these photos. Other than that, other photographs are taken by the researcher during field work in 2018. Besides, researchers agree that this research paper are solely for this publication and another reuse of this research paper content must have admissible from these authors.

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