

The Comparison of Children Customary Clothes Between The Royal and Communal Society in Malay Circumcise Ceremony

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Abstract

Islam emphasizes the value of cleanliness starting from their childhood ages. The Malay traditions that usually followed by a custom ceremony which is called Adat Berkhatan for boys or male gender. This tradition has been inherited since their ancestor's times as it is a symbolic period into a new childhood phase before entering a maturity phase. This study aims to identify the children's customary attire in two types of Malay social groups namely the royalties and the communal society during the circumcise ceremony besides documenting the knowledge of the customary clothes. Meyer Schapiro's theory of style is used in this research. The theory is equivalent to feature the Malay children's customary clothes' style worn during the circumcise ceremony. Methods applied was the qualitative method due to its flexibility in approaching the informants to have precise data and reliable facts including their photos collection of the ceremony had been analyzed. To conclude, this research hopefully will benefit and provide an essential source of references to the Malay culture including researchers, academicians, scholars, students, cultural activists, and the whole Malay communities throughout the region.

Keywords - Customary clothes, circumcise; style

1. Background of Study

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 types of clothing that suit different agendas. Clothes can be wrap up the naked body from any element that could hurt the body, adjust their body temperature with the fluctuating weathers, keep their dignity and pride, and also give the comfy to the wearer (Zubaidah Shawal, 1994).

This Paper discusses the comparison regarding the style of Royalties children and the communal during the circumcise ceremony. Both obey the Malay custom and tradition on the adat Bekhatan – Circumcise for the boy. This tradition has been inherited from generation to today generation.

1.1 Literature Reviews

Wan (2002) mentioned that Malay is classified into three main components which are following the Malay customs in terms of living culture, using Malay as a native language and they belief in Islam. *Melayu; nama suatu bangsa dan Bahasa (terutamanya di Semenanjung Malaysia); a) mengikut cara hidup orang Melayu, b) masuk islam; memelayukan menterjemahkan ke dalam bahasa Melayu, menjadikan bersifat atau menunjukkan ciri-ciri Bahasa Melayu; istilah ilmiah; kemelayuan ciri atau sifat yang memperlihatkan keperibadian orang*

Melayu: suasana kampung yang masih terikat erat dengan tradisi dan adat-adat istiadatnya. Mereka juga terdiri daripada golongan yang mahu unsur diutamakan; pemelayuan perihal (perbuatan dsb) memelayukan istilah. (kamus dewan edisi keempat). Malay customs have been practices from century. Its tradition being heir from layers of generation until this moment in time. They still practicing them but some changes occur to align with current lifestyle.

This research is focuses on the children ages because they are the pure cultural heirs. The Malay folks have taught their kids from the early age, as in Malay poem said that *melentur buluh biarla dari rebungnya*. Its show that, the new generations (kids) will follow the lessons regarding custom and traditions and practicing them. The United Nations Convention on the Right of the Child (1989) in it portal have define Child as ‘a human being below the age of 18 years unless under the law applicable to the child’. Referring to (Undang- undang Malaysia (cetakan semula) Akta 611 Akta Kanak-kanak 2001; *Mengadungi segala pindaan hingga 1 Januari 2006, 2006*) *kanak-kanak ialah anak yang masih kecil (biasanya belum berumur tujuh tahun) sebagai remaja yang mula dewasa, sudah akil baligh, sudah cukup umur untuk berkahwin.*

UNESCO (2012) discuss culture as that complex whole which includes knowledge, beliefs, arts, morals, laws, customs, and any other capabilities and habits acquired by a human as a member of society. This definition reflects to a society that have exist in the Archipelago the Malay norms. Norms explained as a standard or pattern, especially of social behavior that is typical or extended.

According to Alwi (1962) custom is also explained as *peraturan atau cara-cara melakukan yang sudah menjadi kebiasaan; adat kebiasaan; resam. Adat berbagai-bagai yang menjadi kebiasaan, majlis rasmi untuk menyambut sesuatu peristiwa, upacara.* It also includes the ways of life and practices to bring it up from a generation and afterwards what they have been trained since infant days.

Furthermore, there are limited numbers of information and exposure in terms of children attire for certain customs and tradition in Malay norms for either.

Intellectual or noble and also society. This type of research is exclusively found from grounded. This research is an effort to do in-depth on the historical background, style, design, and material used for the children attires from these three different backgrounds and lifestyle of society in Malay Socio-culture. Through observation and documentation for each will be based on the objectives of the research and to find out on the symbolism aspect. The final finding of this research will answer all of the queries found in this research and then will benefit other researcher that interested in Malay Sociocultural study and related.

1.2 Children

Children is a human being between the stages of birth and puberty. Malaysia Child Act 2001 define children as a person who age is under eighteen years old. *Kanak-kanak bukan sahaja merupakan suatu bahagian penting masyarakat sedemikian tetapi juga merupakan kunci kehidupan, pembangunan dan kemakmuran masyarakat itu (Undang-undang Malaysia (cetakan semula) Akta 611 Akta Kanak-kanak 2001; Mengadungi segala pindaan hingga 1 Januari 2006, 2006).Kanak-kanak Ertinya seseorang yang di bawah umur lapan belas 18 tahun; dan Berhubung dengan prosiding jenayah, ertinya seseorang yang sudah mencapai umur bagi tanggungjawab jenayah sebagaimana yang ditetapkan dalam seksyen 82 Kanun Keseksaan [Akta 574] (Undang-undang Malaysia (cetakan semula) Akta 611 Akta Kanak-kanak 2001; Mengadungi segala pindaan hingga 1 Januari 2006, 2006).* While the Convention on The Rights of the Child (1997) claimed that children means every human being below the age of eighteen years unless. Another clarification as stated by Prof. Datin Nor Aziah Mohd Awal, *secara umumnya di Malaysia kita takrifkan kanak-kanak di bawah umur 18 tahun. Namun mengikut perundangan Islam definisi kanak-kanak adalah untuk lelaki mencapai baligh sementara perempuan adalah keluar haid (boleh hamil).* Children love to explore their surroundings. They are taught thru verbally and also practically.

1.3 Clothes

'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. Siti Zainon (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 *utaifun* (baju). Before the arises of Islamic concept in The Malay civilization, the Malay tradition cover up with a sarung wrap around the body as *berkembangan*. 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 (2012).

1.4 Berkhatam Al-Quran and Berkhatan;Circumcision

This tradition ceremony, though not nowadays much practiced by educated Malays or by those in urban areas, is still widely upheld by the more conservative Malays, especially in the Kampong. When the boy is about eight to twelve years old, his parents fix the date for his circumcision. When the preparation is done for this ceremony, the boy's hair being trimmed 'berandam', dressed in gay and gleaming garments and then seated on a specially made pelamin 'bridal couch' before the gathering of guests, male and female. Furthermore, if the boy to be circumcised has completed learning to read all the thirty chapter of the Holy Quran, the circumcision for khatam Quran and take place after the procession. Circumcision for girls is an age-old Malay practice which is still prevalent today. Malay believe, we made to believe that it is Sunnah to circumcise girls as well (Alhady, 1962). *Putera atau puteri raja yang telah berumur lima atau enam tahun mula diberi pendidikan agama Islam serta belajar menghafiz Al-Quran. Apabila telah khatam belajar menghafiz Al-Quran 30 Jus, putera-putera Raja sungguh merasa bangga kerana akan menempuh suatu istiadat yang dikatakan Berkhatan Quran. Istiadat ini, jika ianya seorang putera maka disekalikan pula dengan Bekhatan atau bersunat. Putera yang berkhatam Quran itu dipakaikan seberhana pakaian yang indah-indah dan diarak dengan paluan nobat sekeliling pecan pesara hingga balik ke istana. Di anjung Istana atau Balai Seri telah disediakan pelamin kecil tempat bersemanyam putera itu dan dihadiri oleh Kerabat-kerabat diraja, orang besar-besar, alim ulama serta guru agama yang mengajar putera itu. Istiadat bermula dengan mendengarkan bacaan gurunya, kemudian putera itulah meneruskan membaca Ayat-ayat Suci Al-Quran hingga habis setakat yang ditetapkan. Majlis ditamatkan dengan doa khatama Quran oleh gurunya.*

1.5 Cultural Organization

Theory of the great and the Little Tradition by Robert Redfield (1982) put that royal society masyarakat istana is the person who practices the budaya tradisi agung. From this level of thinking this theory have differentiated the cultural organization into two class. Which are medium society and complex society. This theory is focused on the rural people which are more remote towards the educated society in the higher level istana/ pusat kota. Siti Zainon (2006) mentioned there is two types of cultural manifestation which are tradisi agung that been practice by the intellectuals and the royalties golongan cerdik pandai dan golongan istana in the urban city and the other is in the small tradition in the kampong or remote area the villages masyarakat desa but still have the relevance value into it.

2. Problem Statement

The current generation did not aware and has tiny exposure regarding their tradition especially its traditional attire. A conversation via phone call with Madam Zubaidah Syawal made on 19th May 2017 found that the current generation has little information regarding their traditional attire especially during the ceremony, thus this research is vital at this moment, especially among the children in Malay socio- culture today. Another interview was made with a local writer and poet, YM Raja Ahmad Aminullah back dates on 9th June 2017. He agrees that the documentation or any specific research on children's attire among the Malay society he has not been seeing any. In reflecting to the research done by late Azah Aziz on Malay textile and Busana Dewangga, while Siti Zainon on textile and some costume and clothes among the Malay, but yet in this specific topic of children attire, still not done yet. This research is a kind to provide ample historical background of Malay Socio-Cultural attire which focus on the children ages.

3. Research Aims

These are three main objectives in this research.

- i. To study the style of children attire during the Malay ceremonials 'circumcise', in the Malay ceremony.
- ii. To identify the materials in children attires during the Malay ceremonials 'circumcise' in Malay ceremony.
- iii. To analyse the comparison of children attires in Malay ceremonials 'circumcise' in Malay ceremony between the Royalties and communals.

4. Research Questions

These are three main questions in this research.

- i. What are the style of children attire during the Malay ceremonials 'circumcise', in the Malay ceremony.
- ii. What are the materials in children attires during the Malay ceremonials 'circumcise' in Malay ceremony.
- iii. What are the comparison of children attires in Malay ceremonials 'circumcise' in Malay ceremony between the Royalties and communals.

5. Findings and Discussions



Figure 1 : Istiadat Berkhatan; YM Tunku Mohd Alauddin, YM Tunku Nasruan 'Adil, YM Tunku Nasaifuddin, YM Tengku Aslahuddin (photo from; 25 Royal Album, Silver Jubilee Anniversary of the reign of His Royal Highness Tuanku Ja'afar Al-Hak on the throne of Negri Sembilan Darul Khusus)

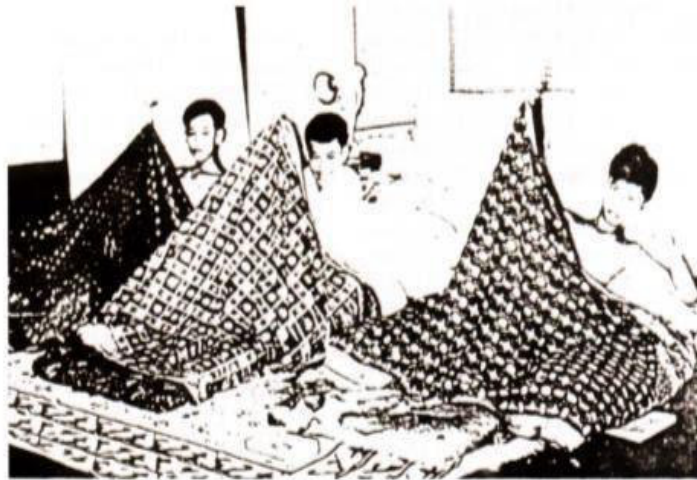


Figure 4.14 Limar sarong are used for the "berkhatan" or "bersunat" (circumcision) ceremony for the young princes from Terengganu.

(Source: Tengku Ismail Photograph)

Figure 2: Limar sarong are used for the 'berkhatan' or 'bersunat' circumcision ceremony for the young princes from Terengganu. Photo scanned from Ikat Limar; The Ancient Malay Textile book Norwani Md. Nawawi 2016 pg 64. Illustration of young princes of Terengganu resting after being circumcise. They lay down and cover their body with a piece of sarong limar that being hanging up high. Limar is a piece of textile that is fully hand woven and a beautiful piece made by the Malays. Sarong Limar symbolise the wearer status are the Royals or the nobles.



Figure 3 : Photo courtesy of Informant during her son and his friends Berkhatan ceremony in 2000 in Kuala Kangsar, Perak. Halirul Akbar and his friend sat on a mini dias wearing a pair of baju melayu cekak musang with a songket samping ivory colour. Other than that, he also wore a velvet songkok in black colour. While his friend, wore a pair of baju melayu cekak musang, in dusty pink colour, match with a piece of samping in blue color. He also wore a head accessories of songkok in red velvet color.



Figure 4 : Sarung Pelikat used for the Berkhatan – circumcised for the boy after been circumcised. Photo courtesy of Informant during her son Berkhatan ceremony in 2000 in Kuala Kangsar, Perak. Halirul akbar, rest inside a sarung pelikat tied up at his bed.

This ceremony are still been practice by the Malays. Far from that, both members from this two cultural manifestation, the Royals and the communals are still maintain using the Malay traditional style of Baju Melayu for berkhatan – circumcised ceremony. The boys wear a specific clothes named Baju Melayu with stand collar call cekak musang. Baju Melayu is a pair of top and long pants in same material and colour. Baju Melayu cekak musang have 5 buttons and three equal size of patch pockets. Its long pants have pocket on its sides.

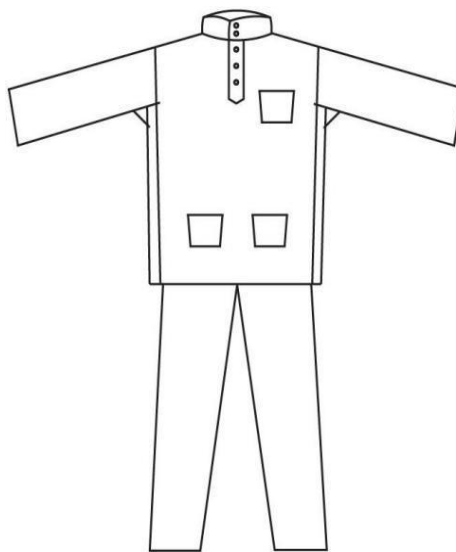


Figure 5 : Illustration of technical drawing of Baju Melayu Cekak Musang with five buttons and three patch pockets.

Siti Zainon, 2009 support that the prince attire clarification has been discuss as:

Sekali lagi baju 'takwa' disebut sebagai baju penghulu daripada kalangan anak raja. Bezanya dengan baju takwa raja (Pengantin) ialah bahannya daripada tekstil mewah, iaitu merah bertabur emas. Baju pandak juga bukan sekadar pakaian penghulu malah pakaian (baju) "... bagi anak raja-raja yang laki-laki dan tuan-tuan syed apabila naik atau masuk" (Pesaka Selangor,96).

Gambaran rupa bentuk dan pola baju orang besar sesuai dengan cara Temenggung Hassan berpakaian yang menepati konsep Pakaian Cara Melayu seperti yang perikan, "Melabuhkan baju Melayu dan membesarkan pangkal lengan/memanjangkan tangan baju. Malah pola baju Melayu lebih lengkap lagi dengan menyebut berkancing baju di lengan atau di leher" (Kerajaan Johor-Riau, 53). Tradisi inilah yang berkesinambungan

dengan pakaian wanita (baju kurung). Semua perempuan daripada keturunan anak raja dan puan syarifah, "... hendaklah berbaju kurung daripada benang kapas atau sutera yang labuh, hujungnya besar dan tiada beranika (cekak musang) tiada boleh memakai sadundari (sedondon, kecuali raja/permaisuri" (Pesaka Selangor, 6-7). Warna turut menentukan kategori baju orang besar Melayu yang terdiri daripada warna kesumba, ungu, putih. Other accessories that complement this full customary attire during circumcised ceremony is tengkolok and sampung. Material use for this fully customary clothe is Songket that hand woven in same material base, same color and also can be suit up with sampung matching with the tengkolok or headdress. The style or solek of tengkolok; ikat; semutar are different that symbolize its wearer. Each states have its own solek or folding type name and its own meaning. The symbolic of headdress also known in many Malay name and dialect, they are bulang hulu, setangan kepala, tanjak, semutar, destar, jastar dan tengkolok.

Istilah tengkolok umumnya sering terdapat dalam teks sastera dan terkenal di Perak, Setanjak terkenal di Selangor dan destar di Negeri Sembilan. Ini merujuk pakaian yang diikat dan dipakai di atas kepala khususnya dalam upacara dan adat istiadat (sebagai kelengkapan pakaian raja dan pengantin- raja sehari).

Tengkolok dan destar terdiri daripada pelbagai jenis reka bentuk (bahan, teknik, reka corak/susun ikat) yang mempunyai makna dan dianugerahkan menurut status masing-masing. Bentuk tengkolok dengan lipatan yang bertingkat, Raja, lima lipatan, bendahara, empat lipatan, temenggung, tiga lipatan, dan orang kebanyakan satu ke tiga lipatan. Bentuk ikat kepala ini menjadi objek hiasan atau simbol estetik tetapi juga mempunyai simbolik dan dengan ciri makana konvensional dan intrisik. Satu peralatan budaya penting dalam adat istiadat penganugerahan (Siti Zainon, 2009).



Figure 6 is a picture portraying four princes in full set customary clothes in different color code. They are during Istiadat Berkhatan; of YM Tunku Mohd Alauddin, YM Tunku Nasruan 'Adil, YM Tunku Nasaiuddin, YM Tengku Aslahuddin. They wore

traditional baju melayu cekak musang with headdress and sampung in same color Songket. They are prepare for circumcise ceremony. Their headdress of tengkolok in Negeri Sembilan style, called Dendam Tak Sudah. Their tengkolok songket matching with their sampung and bengkung; waist band. The sampungs are folded in pakai di luar style pleated at the left hand side. Pakai di luar style, been discussed in Siti Zainon 2009,

Tenas Affendi mengutip pemerian cara memakai kain sampung di bawah baju dengan menyebutnya sebagai 'pakai di dalam', iaitu gaya yang dipakai oleh orang kebanyakan yang disebut sebagai dagang luar. Manakala orang dagang dalam atau kerabat istana memakai kain sampung dengan cara 'pakai di luar'. Ini bererti istilah 'dagang luar'; ialah cara memakai kain, bukan status untuk orang yang memakainya. Dlam tulisannya 'kain dagang luar' Azah Aziz merujuk kepada cara wanita memakai kain di luar baju. Tenas Affendi pula merujuk kepada cara yang dipakai oleh dagang dalam, kain diluar, menuru Azah Aziz (1990).

They tuck a short keris on their left side waist in between of bengkung Songket. This is symbolise the power of a man lay on its weapon; the keris. Besides that, they also wore layers of necklace and dokoh and a medium size brooch in the rear tengkolok. These style of customary clothes symbolize the status of the wearer are the princes of the ruler king.



Figure 7 shows a group of boys who are prepared for the circumcised . they wore full set baju melayu cekak musang and teluk belanga in various color, matching with a songket sampung, and a head accessories of velvet black songkok or white keyatap, 2017.

Ciri khas yang dikekalkan ialah leher bulat yang disebut 'bulan-bulan', berjahit kemas dengan teknik 'tulang belut' atau 'tulang Peringgi', kancing satu berkocek (satu-wanita, dua – lelaki). Di Johor ia dikenali sebagai baju 'Kurang Johor Kancing satu', seperti salam ungkapan (Tenas Effendi 1945)

Tebuk leher bertulang belut Cengkam dijalin menjari lipan Buah baju tunggal-tunggalan Kalau bulat menelur burung Kalau bertangkai menuding petai Atau bermata bagai cincin (Siti Zainon Ismail, 2006)

To conclude that, this research found that both Royal and communal practice the Royal family maintain same ceremonial clothes of baju Melayu cekak musang for circumcise ceremony. They wear the proper style with sampung and head accessories. The Royal family head accessories is far different from the communal. They have tengkolok, dastar in different style in beautiful Songket piece. While the communal head piece is known as Songkok baldu, or ketayap.

Songkok made in different color and height and it is a structured stand still head piece. Its normal size is in medium height, made from velvet material that cover the mens head. Most of the communal use dark color such as black and dark blue Songkok, they also decorate their songkok with decorative embellishment in same color decoration. Besides, the communal also have a head piece called ketayap, lebai usually in white color. It is unstructured piece usually fit the head shape perfectly.

To add, they both royal and communal wear a piece of sampung in Songket textile. The royal wear sampung fully set with a bengkung and a keris tuck on his waist. Other than that, these young princes also been style with gold accessories such as kalung bertingkat and a brooch at their destar. This style symbolize the wearer status and power of the royal heir.

The communal wear much more simplify style of proper Malay clothes style. They wear a pair of baju melayu cekak musang or baju melayu teluk belanga, with a Songket sampung and a songkok or lebai.

Yet, both cultural menifestation the royal and the communal members maintain the proper clothing Malay style for the circumcised ceremony. They have different style and different accessories and still preserve the Malay custom and tradition especially for the children customary clothes during circumcised ceremony.

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