

UNIVERSITI TEKNOLOGI MARA

**“TEXTILES MOTIFS AND WEAPONS
SYMBOLISM IN SABAH BUGIS ETHNIC”**

MOHAMAD AZIZIE BIN NORDIN

MSc

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AUTHOR'S DECLARATION

I declare that the work in this thesis was carried out in accordance with the regulations of Universiti Teknologi MARA. It is original and is the results of my own work, unless otherwise indicated or acknowledged as referenced work. This thesis has not been submitted to any other academic institution or non-academic institution for any degree or qualification.

I, hereby, acknowledge that I have been supplied with the Academic Rules and Regulations for Post Graduate, Universiti Teknologi MARA, regulating the conduct of my study and research.

Name of Student : Mohamad Azizie Bin Nordin

Student I.D. No. : 2019756027

Programme : Master of Art (Visual Communication and New Media) – AD 750

Faculty : Art & Design

Thesis Title : Textiles Motifs and Weapons Symbolism in Bugis Sabah

Signature of Student :

Date : October 2020

ABSTRACT

The aim of the research is to study motif of the Bugis symbol in textiles motifs and weapons and to analyse Bugis symbol in Tawau, Sabah textiles motifs and weapons. The research type is descriptive qualitative approach with interview, observation, documents and literature review. Data analysis techniques in this research is ethnography Clifford Geertz. The results of the research indicated that extiles motifs and weapons have philosophy and symbolic meaning of Bugis Sabah motifs. In this study, textile for Bugis Sabah has certain symbolic meanings that are very dependent on the wearer for green colour for nobility women, red colour for teenager's girl, orange and red colour for married women, purple colour for widows, black colour for elderly and white colour for assistants and shaman. *Lippa Sabbe* ' cloth also has its own meaning and philosophy. The motifs found in this *Lippa Sabbe* 'is Balo Tettong, Mallobang, Cobo, Balo dan Balo Renni. For weapons the structure of symbolic system is also an essential element of culture which has a definition of society's lives. These cultural values are an important and valuable aspect of one's person. This is also because the value of the culture is also a guideline that is significant enough for each human behaviour. In culture, there are ideas and values for them to learn. On the other hand, they are sure to know the elements. Pamor Polobessi functions to providing content on the values of heroism (arowaenengeng); meanwhile (abbaramparengeng is meant to be wealth. In addition, the authority known as (arajangeng) is placed in *Polobessi*. As conclusion, to analyse Bugis symbol we should consider the motif in weapon and textile aesthetics in Tawau, Sabah.

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