

CHAPTER 1

INTRODUCTION

1.1 Background of the Study

Human beings have various ways to express themselves, including their sense of beauty. On medium of expression is the human body itself. Body art is simply used to beautify the wearer (Hirschmann, 2014, p.6). Women and men love to beautify themselves in many ways to look more attractive (Douglass, 2004, p.1). They adorn one or more parts of their body by clothing, wearing jewelry, or wearing make-up (DeMello, 2007, p.28). Those actions are simply called body adornment. By adorning a specific part of their body, people make themselves conspicuous and become the living works of art (Hirschmann, 2014, p.20).

On special occasions, such as party or celebrations, people prepare various things including, preparing the body. By wearing body adornment, people use their body as a medium of communication as the body adornment delivers their thoughts and feelings (Douglass, 2004, p.2). “Many cultures throughout the world express themselves through body ornamentation” (Douglass, 2004, p.1). For example, African culture, African people use the body to produce art (Douglass, 2004, p.3). Another example is tattoo which is reported by its male bearer as boosting their energy and power (DeMello, 2007, p.278).

In addition, body adornment can also be a personal statement or identity. Body adornment can differentiate one person from another. It has the role to speak of someone’s values, status, identity, beliefs, or even achievements (Douglass, 2004, p.1). Besides,

adorning oneself is a practice women used to pass judgement of beauty standard (DeMello, 2007, p.29).

However, although women are commonly connected with body adornment, men are also subjects to it. Beauty is important in playing a role in the lives of both a man and a woman because it decides how much benefits their physical appearance will give them (DeMello, 2007, p.29). One of the events that women usually try to beautify themselves is in the moments of their marriage ceremony.

In Javanese culture, one important rite of passage is marriage. Rites of passage are a way both individual and society cope with the events in their life that irrevocably change us (Philipens, 2015). It is a process or an event someone has when they are going to have a new status (status change). In this important stage of life, the bride shall adorn her face by applying face-painting, putting make up, and wearing jewelry as the accessories of the hair. In Javanese culture, this adornment is called *paes*.

Paes is taken from Javanese language which means *riasan* (make up on face). Cosmetics or makeup that refers to the application of temporary powders to the face, for decorative purposes (DeMello, 2007, p. 82). It is an activity to make the bride look more beautiful. *Paes* is divided into several different types, and one of them is *Paes Ageng*. *Paes Ageng* was only worn by the princes and the princesses of *keraton* Yogyakarta (Yogyakarta Palace). However, since the reign of the King Hamengkubuwono IX, common people have been allowed to wear *Paes Ageng*. Having *Paes Ageng* as body adornment for marriage event is not practiced in Yogyakarta alone.

Javanese people in Semarang, Central Java, also have *Paes Ageng*. What is interesting to notice in the case of Semarang is that this city is inhabited by people coming from various

cultural backgrounds such as Javanese, Malay, Chinese, and Arabs. The heterogeneity of this city is understood for it is located in the coastal area where culture encounters are most likely to take place. The culture of Semarang, therefore, is a hybrid one. *Paes Ageng* in this place is certainly influenced by *keraton* tradition although the influence of foreign cultures can be observed. There is no wonder that *Paes Ageng* in Semarang has gone through modifications, especially those influenced by modern trend.

Following the modern trend, *Paes Ageng* has experienced some modifications including the steps taken by a make-up artist to adorn the bride. *Paes Ageng* adornments and their meanings in modern trend are interesting to study. The writer wanted to know whether the modification in modern era will affect the meanings of the adornment (*paes*) or not.

Some studies have been conducted on *Paes Ageng*. One of the studies is conducted by Paramitha (2015). The work deals with a study on clients' interest in choosing a traditional or a modification make up look in Kemuning Salon, Purwokerto. The study proves that one of the most wanted make-ups is *Paes Ageng* itself. Clients' preferences become central in influencing people to choose *Paes Ageng* style for their marriage (Lestari, 2014). Besides, Bernadus (2012) also ever conducted the study of *Paes Ageng*. The work deals with a study on jargons used by Javanese style bridal make up persons. The study finds some jargons of *Paes Ageng* adornments, the names of the adornment. In his study, he only explained about the kinds of jargon of Javanese traditional make up adornments. Different from this study, this study finds out not only the adornments of *Paes Ageng*, but also the symbolic meanings of them.

This qualitative research is aimed to give descriptions of *Paes Ageng* adornments and to explain their symbolic meanings. For these purposes, the researcher collected data by

conducting interviews. The writer chose 3 potential informants, the first informant is a professional make-up artist who owns a *Sanggar Rias* and Salon for years. The others are a Javanese make up artist and a Javanese artist. The writer interviewed them to find out informations about Javanese wedding tradition, especially that of *Paes Ageng*.

In addition to answering the problems above, this research also ended up with a production of a beauty book. The book is surely about the adornments of *Paes Ageng* and short explanations about their meanings. The book also includes pictures of the *Paes Ageng* make up look and the adornments. Hence, my research has two-fold purposes, they are writing a research paper and producing a book.

1.2 Field of the Study

The field of this study is culture related to entrepreneurship. The writer studied *Paes Ageng* cultural adornments. Besides producing a writing on body adornments, this study also ends up with the production of a beauty book. The beauty book is sold by the writer to potential buyers such as traditional or modern make up artists and also to the people who want to know more about *Paes Ageng* make up adornments.

1.3 Scope of the Study

This research focuses on documenting *Paes Ageng* adornments of where put on the focused areas, and to explain their symbolic meanings. This research has two focused areas where the *Paes Ageng* adornments are worn, they are face area and hair area. In addition to writing a research report, this research also ends up with a beauty book on body adornment of *Paes Ageng*. The book contains the pictures of body adornments and their meanings. The meanings of *Paes Ageng* that are explained, are the modern meanings of *Paes Ageng* itself. The writer conducted this study by doing an observation in *Sanggar Rias* and *Salon* of a

professional Semarang make up artist and interviewing her and other informants that know Javanese marriage tradition well. Furthermore, the writer also documented the kinds of adornment used by the informants as make up artists.

1.4 Problem Formulation

The questions which will be answered in this research are::

1. What are the adornments of *Paes Ageng*?
2. What are the meanings of *Paes Ageng* adornments?

1.5 Objectives of the Study

In connection to the problems mentioned, this research is conducted to attain the following objectives :

1. To discover the kinds of *Paes Ageng*.
2. To seek to understand the meanings of *Paes Ageng* adornments.

1.6 Significance of the Study

This research is expected to be a source for the writer to produce a beauty book. This research aims to enrich the understanding and knowledge of *Paes Ageng* adornments performed by make up artists in Semarang and their meanings in modern era. For both traditional and modern make up artists, this research can be a reference for putting make up for their clients. Additionally, this research is expected to be a reference for anyone who wants to marry or even for those who only want to know about *Paes Ageng* make up look and its adornments. This research can enrich their knowledge of the sacred meanings of a make up look in a marriage.

1.7 Definition of Term

1. *Paes Ageng*

Paes Ageng is taken from Javanese language, in which *Paes* means make up and *Ageng* means glorious. *Paes Ageng* is a traditional wedding make up look in Central Java. Lestari (2014) states that “*Paes Ageng gaya Yogyakarta mempunyai simbol dan makna yang terkandung di dalam bentuk corak riasnya (paesnya)*” [*Paes Ageng* of Yogyakarta style has symbol and meaning which are specific in its shape and look (*paes*)]. Hope and prayer are written on *Paes Ageng* adornments. The sacred meanings of *Paes Ageng* adornment make the make up artist has to consider about it.

2. Body adornment

Language is the important thing which people use as a way of communicating. Beside that, there are other ways that can be a medium to communicate. It can be either by how a person looks by the clothing they wear or by how a person paints their body or face. The adornments they wear can show things inside of themselves. Body adornment is a way for a person to declare their appearance of “who I am as an Individual” (Maykut, 2014). Personal statement in the body design differentiates an individual, and the precise meaning of the designs or patterns is unique for each person in the society (Utoh-Ezeajugh, 2009, p.118).

3. Make up artist

A make up artist is someone who is capable of doing make up. Suitable with face painting, make up look can not be measured by one look only as a make up artist has a free will to decide what kind of painting they want to do or give to their client. According to Kehoe (1995) “Great make up artists maintain their positions of excellence by constant and unending research and

study well as accomplishments in their work”. A make up artist shall know not only the technique to do make up, but also the meaning of the painting or look that they make.

