

Tangerang Bamboo Hat In The Dutch Colonial Time until Now (Historical Review, Economy and Symbols of Local Culture)

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ABSTRACT:- This research aims to explain and explore the long history of Tangerang Bamboo Hat and its expansion of meaning and impact at Tangerang regional. By finding the true history and try to explain as brave as the reality appeared. This research used a qualitative method which specify in descriptive analysis and using pierce's tricotomy as supplement approach. qualitative descriptive research aims to describe, summarize various conditions, various situations or various social phenomena that are in the community that are the object of research and attempt to draw these realities to the surface as characteristics, characters, traits, models, signs, or images about a certain condition, situation or phenomenon The result found that a symbol used in Regional identity of Tangerang represents a local wisdom as economy creativity and a symbol of struggle and local identity of Tangerang regional.

Keywords: Tangerang Regional, Bambi Hat, Local wisdom, Pierce's approach, Economy Creativity

I. INTRODUCTION

Tangerang which is mentioned as city of a thousand industries, formerly known as the city of crafts has a fairly long historical journey. The name of the city of craftsmanship cannot be separated from the role of Frankman Peter Jean, a French citizen who lives in Tangerang. In 1882, Franshman Petit Jean founded a Panama hat woven craft business which became known as the tangerang hat. Over the years, the business pioneered by Petit Jeanitupus is growing and advancing (Kusnandar, 2012: 15)

According Toer (2005: 45) states that woven bamboo hats have made this place (Tangerang) world-famous. In 1887 Tangerang had exported 145 million caps, mainly to France. It has become customary in that period, Tangerang hats are used by port workers both in Europe and in America, and especially Latin America. According to Wrigh (in Dorleans, 2019) stated that in 1909 that production took place in people's homes and involved all family members. "Some young children, only five years old, take the job." It takes a long time to make a hat. "A woman can finish a hat of decent quality, which on the market is worth 12 to 15 cents, in two days. Many caps require a week of permanent work before finishing, while better quality caps sometimes take two to three months to complete.



Foto: Groepsportret met gevlochten hoeden, Tjikoepe (antara 1920 dan 1935)

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The demand for woven bamboo hat in Tangerang is exported overseas. This shows that the existence of woven bamboo hats made by Tangerang community is very popular in its time. Since the Japanese occupation, followed by the National Revolution and independence, the bamboo hat industry has gone out of business and is unlikely to wake up forever (Toer: 2005). However, during the New Order era, the Tangerang bamboo hat craft rose again. This was proven in President Soeharto's 1976 visit to Tangerang. The 2nd President of Indonesia, Mr. H. Soeharto during his visit to the bamboo hat industry in Tangerang. The opportunity during the President's visit at that time was in order to re-activate the Tangerang bamboo hat especially the bamboo hat for scouts (Permana and Hasanudin, 2020, p. 4).

II. RESEARCH METHODOLOGY

The study was conducted in Tangerang Regency, Banten Province. The reason for choosing this location is because not many historians have raised the theme of the Bamboo Cap as a historical study. This research uses a qualitative approach. Qualitative approach is a research method that is shown to describe and analyze phenomena, events, social activities, attitudes of beliefs, perceptions, thoughts of people, individually or in groups (Sukmadinata, 2007: 60). The research approach is based on the philosophy of postpositivism, which is used to examine the condition of natural objects, where the researcher is a key instrument. Data collection techniques were carried out by triangulation, data analysis was inductive / qualitative, and the results of qualitative research emphasized the meaning rather than generalization (Sugiyono, 2009: 9).

Qualitative research is used in research that refers to objects and phenomena that occur naturally. The results of research through observations that contain a complete description accompanied by the results of interviews and the results of document analysis. Type of research, namely descriptive research. The descriptive part in this data note includes; a portrait of the subject, a reconstruction of the dialogue, a description of the physical state, the structure of the place, and other items that surround it. Likewise, records of various special events, including who was involved in how, their movements, and also the behavior or attitude of the research (Sutopo, 2002: 74). In line with this, qualitative descriptive research aims to describe, summarize various conditions, various situations or various social phenomena that are in the community that are the object of research and attempt to draw these realities to the surface as characteristics, characters, traits, models, signs, or images about a certain condition, situation or phenomenon (Bungin, 2007: 68). This approach is suitable for researching the historical background of statues and symbols us in Tangerang Regency, so that the values of local wisdom can be passed on to the community as a source of historical learning. This research was carried out by analyzing data obtained from interviews, documentation, and direct observation in the field. This research data source is a primary data source and secondary data source that can explain the information needed in research.

III. DISCUSSION

A. Local Wisdom Based on Creative Economy

Tangerang local wisdom in the form of craft hat made from woven bamboo which until now still survive in the midst of globalization that is so strong. Local wisdom in Tangerang Regency is actually born from culture as a task, as fate, as a blueprint that needs to be observed. The aim is that the local wisdom of the hat in Tangerang Regency as a local genius can be one of the main guidelines in dealing with the times. Although this is local, it contains universal moral values. It can be seen from the people of the village of the craftsman of the woven bamboo hat in the Tangerang area whose life is as it is, independent, not excessive, tolerant, does not damage the local preservation of the previous generation and still maintain the existence of its locality.

The form of local wisdom woven bamboo hat provides the opportunity for the creativity of the people of Tangerang which subsequently gave rise to the creative industry. The benefits of preserving local culture include: a) Preserving local culture is useful for enriching national culture so that cultural diversity is increasingly unique and increasingly colorful. b) The preservation of the local culture of each region will attract even more foreign tourists because they are interested in learning while enjoying as a study, sociology, art, and regional culture. c) Cultural arts are human creative products so that they can add to the list of references to develop new arts and culture that are more unique and creative. d) Ensuring that Indonesian regional culture is not extinct and it is believed that the Indonesian culture does not belong to other countries (<https://www.wanita.me/cara-melestambat-budaya-lokal/>).

According to the results of an interview with Hasanudin (Interview, 2019) stated that the effort of local wisdom of the Tangerang bamboo hat in facing the challenges of cultural change is by addressing culture in a differential way. Tangerang bamboo hat craft is the preservation of local craftsmanship of one of the works (culture) of humans so that it is realized in the form of works of art, art is an integral part of the overall cultural system. The competitor factor in this digital era is that the value of handicrafts will quickly compete in the form of raw material products, but more handicraft products use handmade so that the selling value has economic value.

Asmani (2012: 21) states that the superiority of a nation is related to the ability of its scientific capacity with other nations. Competitiveness refers to the ability to compete with a person, group, society, or other nations. In other words, competitiveness is related to the value of competence, against its competitors. In order to be able to compete, surely advantages are needed, both competitive and comparative advantages. Comparative advantage related to available natural resources. Meanwhile, competitive advantage is related to the ability of its human resources (HR).

Efforts to safeguard the local wisdom of Tangerang woven bamboo hats so that they are maintained and preserved need the existence of institutions, or communities that care about the preservation of Bamboo Bamboo Hats. As done by Agus Hasanudin as a mover and conservationist of bamboo hats making the Tangerang bamboo hats community, besides that he also made a kind of Nusantara Bamboo School, the Institute for Bamboo Hats Training Course, and in its development made a Community Cooperative (Permanent and Hasanudin, 2020; 5).

The rapid development of the global economy is a challenge and at the same time as an opportunity to develop a creative and innovative economy in order to offset a competitive market share. Local products with their respective identities strive to remain in the midst of foreign products. This is done in order to continue to provide opportunities for local workers (bamboo hat craftsmen) so as not to leave the local products they produce. As one of the local products in Tangerang, which is produced from local wisdom from generation to generation, it is developing innovation and creativity in producing bamboo hats with various methods of developing their works with those who pioneer them (Interview with Hasanudin, 2019)

These pioneers are people who care about the study of the local economic community, who are able to help solve various problems being faced. That way they (the craftsmen) can still maintain their local production with a variety of innovations and creativity while at the same time helping to improve their welfare as bamboo hat craftsmen. The economic development based on the value of local liveliness plays a role in building the Tangerang community. It is not centralized so that resources and economic participation do not accumulate in certain groups (Interview with Rakman, 2019, see also www.kompasiana.com).

The eminence in the creative economy of bamboo hats can increase community economic income by optimizing internal economic resources as a potential for regional revenue. Increased Regional Revenue shows the ability of the region to increase regional income per capita as one indicator of regional prosperity in terms of poverty alleviation in the region.

The contribution of the Creative Economy from the local wisdom of the Bamboo cap makes a very significant contribution to the region's original income. The potential for increasing Local Revenue in the Tangerang district can be contributed to the results of the regional creative economy. Therefore the regional government always prioritizes the development of the creative economy especially the bamboo hat as an alternative to the potential of the original income of the region in addition to taxes and revenue sharing.

The urgency in developing an entrepreneurial-based creative and innovative economy is accommodated by the Tangerang Bamboo Community who are persistent and committed to always find solutions to the problems they face to maintain and develop the local wisdom values of bamboo hats. Various breakthroughs through innovation and creativity are always put forward in order to maintain quality and market share. The methods adopted in the development of entrepreneurship both through fostering the craftsman community, providing workshops, seminars, training, exhibitions at home and abroad, so that the existence of local wisdom in the development of the creative industry of bamboo hats is not forgotten and can be preserved from generation to generation (Interviews) with Endin, 2019, see Permana and Hasanudin, 2020; 40).

B. Bamboo Hats as Symbols of Local Culture

During the New Order era, the bamboo hat by the Tangerang Regency government was used as the identity of Tangerang. Therefore the Tangerang hat as local wisdom is included in the Tangerang Regency logo



The symbol of Tangerang Regency
(Source: www.Tangerang.com)

Reading a symbol means trying to interact with others. Symbol is objects, events, speech sounds, or written forms that are given meaning by humans, the primary form of symbolization by humans is through language (Saifudin: 289-290). Charon in (Mufid: 2010) even stressed that symbols are social objects that are used to represent what is agreed upon can be represented by these symbols.

Human as cultural creatures and human culture is full of symbols, so it can be said that human culture is full of symbolism. The symbol is a division of Pierce's version of the trichotomy. Symbols according to Pierce's semiotics are signs that refer to objects described by law usually in the form of associations of general ideas because of their conventional nature. Understanding this symbol is the same as Saussure's definition of the sign (Budiman, 1999: 108). As for what is included in the symbol in Pierce's view is a colloquial term commonly called words, names, and labels (Sobur, 2006: 159)

Meaning of images and regional symbols:

1. Top:

The peak of the five-piece shield represents the Pancasila which forms the basis of the Republic of Indonesia. The composition of the brick is a symbol of a fortress that reminds us of the heroism of the people of Tangerang Regency. The number of bricks symbolizes the date, month and year of the proclamation of the independence of the Republic of Indonesia, namely the seventeenth, eighth month, forty-fifth year.

2. Middle part:

1. The number of grains of rice, cotton flowers, and bamboo segments symbolizes the date, month and year of the Tangerang District Government, namely:
 - a. Twenty-seven grains of rice symbolizes the twenty-seventh,
 - b. Twelve cotton flowers represent the twelve months,
 - c. Forty-three bamboo segments represent forty-three years: Tangerang Regency anniversary is the twenty-seventh of December of the year one thousand nine hundred forty-three or 27-12-1943.
3. The bamboo hat symbolizes the handicraft and industrial products of Tangerang Regency (Suuryana, 1992).

Bamboo As A Symbol Of Weapon Struggle

From various literatures, it is known that spiked bamboo is a weapon known to the public since the days of the Japanese occupation of Indonesia. One of them is in the book *History of the Army: The Rise of Military Seeds in Indonesia during the Dutch East Indies until the Beginning of Indonesian Independence* (2011) written by Petrik Matanasi. Increasing urgency in the Pacific War made the Imperial Japanese Military Headquarters issued instructions to empower youth in the occupied areas in 1943. The training for young people was also carried out thoroughly for those who were healthy and aged between 16-25 years. Then the Japanese army was known by the name Keibodan, PETA, Gyugun, Heiho. There are also Muslim paramilitary groups trained during the Japanese occupation namely Laskar Sabilillah and Hezbollah (<https://www.kba.one/news/bambu-runcing-dan-simbol-digdaya-senjata-perjuangan/index.html>).

The use of spiked bamboo as a weapon of war, according to Andi, was widely carried out during the war of independence, including by the Hezbollah Warriors who came from students at Islamic boarding schools who also participated in the fighting in Surabaya. Related to this, the Minister of Religion during the Sukarno Presidency, Saifuddin Zuhri also confirmed the use of sharpened bamboo by Hezbollah Warriors. The testimony was given by the man who became the Commander of Hezbollah in Central Java during the independence period in the book *Guruku People from Pesantren*.

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