

Karawo Ornamental Variety Based on Gorontalo Cultural Phenomenon

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Abstract. The research objective was to see the cultural phenomena that occurred in Karawo embroidery in Gorontalo. Karawo is a typical traditional cloth from Gorontalo which is made by handicrafts. Karawo itself has a unique way of doing it, such as making karawo which requires patience and thoroughness, making karawo takes one week to make one karawo that is ready to use. To support the research, we use descriptive methods and the data collected in the preparation of journals are analyzed descriptively, data collection is also in the form of observations and interviews with traditional stakeholders and karawo embroidery designers. The results show that there is a change in cultural phenomena in the karawo embroidery motifs today, in contrast to the motifs in the past that used cultural motifs based on cultural philosophical values or natural motifs. This is due to the motives that continue to develop and shift to a more modern direction and no longer depend on natural motifs, then adjust to what consumers like. Of course, this affects the making of the karawo embroidery motifs today, which no longer use traditional stakeholders for one motive. The conclusion of the research is to find that the handicrafts of karawo embroidery have shifted to a more modern direction.

1. Introduction

Indonesian encyclopedias read filigree as a method in weaving or fancywork by propulsion cut or cover duds so that sealed models are formed. Filigree technics are applied to various skills by forming fix models so as to admit lighter to infix [1] Gorontalo is the 32nd province in Indonesia which was inaugurated on December 5, 2000. Gorontalo is a city that has strong customs until today, because it conforms to the custom of Gorontalo, namely "Adat bersendikan sara, sara bersendikan Kitabullah". Gorontalo is famous for a lot of tourism as well as very diverse cultures and traditions, besides that Gorontalo is also famous for one of the craft cultures that have existed since time immemorial. The manufacturing process requires patience, meticulousness and eye foresight because the manufacturing process still uses humans without machine technology (handmade masterpieces), from designing, cutting cloth, pulling out threads, to embroidering [2].

Currently, Karawo embroidery is a leading commodity in Gorontalo Province, so that various Karawo embroidery craft development programs, which have now obtained a patent from the Indonesian Government, are increasingly being empowered for the development of the people's economy as well as protecting and preserving the cultural heritage of Gorontalo. Karawo cloth yield is carried outside by women for generations, so that this praxis is considered as the symbolisation of dependence of women in Gorontalo Responsibility [3]. Openwork embroidery is a unique and

distinctive handicraft. The term karawo is taken from the word “*mokarawo*” which means to cut or slice. Previous research has also discussed the culture in Karawo embroidery but discussed in terms of reconstructing the organizational model and financial management, in contrast to this research that focuses more on changing the design of the karawo motif [4]. Then previously there had been research on karawo in a symbolic and aesthetic discussion only, the explanation stated that presently fancywork pauperism to be a master good in Gorontalo Responsibility so various embroidery programs for Karawo skills that birth now obtained plain rights from the Indonesian Government are progressively sceptered for economic evolution [5]. Karawo research has also been carried out regarding airbrush batik design which aims to identify the potential of Gorontalo in art and alternative textile craft products [6]. And the last one is a research on karawo which discusses entrepreneurial and financial orientation karawo in Gorontalo [7]. This is clearly different from this research which only discusses the cultural phenomena that occur in the Karawo embroidery motif.

The original handicraft from Gorontalo is openwork handicraft or commonly called karawo which is a culture that exists today and makes karawo a distinctive feature of its own. Karawo can be produced from the embroidery process by pulling or unwrapping the threads from the fabric to form a pattern. Karawo itself is a typical regional cloth embroidery that was born from the diligence and diligence of Gorontalo people since the 17th century in embroidering cloth to form patterns and motifs, which have become the identity and cultural values of the Gorontalo people.

In contrast to previous studies that examined karawo from a symbolic and aesthetic perspective, this study focuses on revealing cultural phenomena that occur in karawo embroidery based on what has been studied, as well as what cultural phenomena occur during the making of karawo. This study used a qualification method and the data collected were analyzed descriptively.

2. Method

This study makes use of qualitative strategies due to the fact the facts wished isn't always withinside the shape of numbers or summation, however facts is withinside the shape of statements approximately values, conditions, Categories, interactions and social interactions, are qualitative [8].

Qualitative method is the proper technique to reply many questions on structure, inclusive of the situations wherein a problem arises, and processes, the macro, micro, and meso stage interactions of humans over the years in reaction to a problem [9].

The approach in research uses a descriptive approach, namely by describing the actual phenomena that occur and are found while collecting and analyzing data, after which it can be evaluated the findings in the field. Apart from that, it will also analyze the implementation of the concept of karawo motifs based on the cultural philosophy of the karawo embroidery.

The stages involved in collecting data are as follows: (1) Determining the Research Location, the location of this research was conducted in Gorontalo City and Gorontalo District, which was carried out in three different addresses. (2) Determine the time of the research, the time taken for this research will be carried out in 2020. (3) Using interview data collection techniques, data collection carried out in this study uses interviews that are used to be able to obtain data and oral information through conversation -competent.

3. Results and Discussion

The discussion in this study has been adjusted based on the research theme and adapted for the target audience who is the recipient of the message and information to be conveyed, the following is the discussion — the discussion used in this study. After seeing the cultural phenomena that occur in karawo embroidery handicrafts, then we can take the results and discussion of what has been researched from Karawo embroidery in Gorontalo based on literature sources that have been previously reviewed.

4. Philosophy

Karawo has a cultural philosophical value in almost all the motifs that exist in Karawo embroidery handicrafts. The cultural philosophy of Karawo itself has been passed down from generation to generation from the Dutch colonial period to the present so that it has its own meaning for the Karawo motif in Gorontalo.

Philosophy is the innermost thoughts and feelings of all things down to the heart of the matter. The word philosophy comes from the word Philo which means love, and the word Sophos which means knowledge or wisdom. Thus, philosophy means love of knowledge or wisdom. Poerwantara puts forward philosophy which means the realm of thought or the realm of thought. However, not all thinking means philosophizing. Because to do philosophy is to think in a certain way deeply and sincerely. Philosophy is the mother of all knowledge possessed by material objects and formal objects, material objects are thoughts, while the objects of formal philosophy of science are truth, goodness and beauty by means of dialogue. In research, the said object is something that is the subject of discussion. In its distribution, objects consist of material objects and formal objects [10].

Cultural philosophy is unique, in that some elements of the discussion are linked to other fields of study, such as the philosophy of history, anthropology, sociology, and psychology. Each of these fields of study can be used as support in explaining cultural philosophies. One of the factors why cultural philosophy is increasingly in demand, is because of the many major events that have occurred in this world, which then contribute to changing the pattern of human life. Cultural philosophy tries to analyze cultural elements and the rules, structures, degrees and values of those who accompany them.

In the ordinal part of Lives and Opinions of the High Philosophers 1, Philosopher Laërtius (3rd century), [11] the first historiographer of ism determines the customary part of philosophical interrogation into three pieces:

- Natural philosophy was the study of the establishment and processes of shift in the physical man
- Moral philosophy was the study of goodness, compensate and wrongfulness justness and virtuousness
- Metaphysical philosophy was the study of existence, causation, Absolute being scientific reasoning shapes and other abstraction things

Some of folks that take a look at philosophy emerge as expert philosophers, commonly through serving as professors teaching, researching, and writing in educational institutions. However, maximum college students of educational philosophy later contributed to law, journalism, religion, science, politics, business, or numerous arts [12].

5. Culture

Culture is the result of the interaction of life with each other. Humans as members of society are always changing. A movement that unites or changes the ups and downs of community culture over a period of time is called cultural motivation. In the process of development, creativity and the level of civilization of society as the owner so that the progress of culture in society is truly a reflection of the progress of that civilization.

Cultural evolutionary principle has the ability to enhance our expertise and wondering on acculturation for at the least 3 reasons. First, the literature generates hypotheses as to why people shift their cultural models for the duration of the method of migration. If a character grows up in a single area, character trial and mistakes getting to know on one's very own and getting to know via interactions with others prepares them for social and bodily environmental situations which are much like the ones given in which they develop up [13].

Indonesia itself has many cultures that are spread in almost all provinces. Indonesia is famous for a variety of cultures that are well-known to foreign countries, not only domestically. Sulawesi itself has cultural diversity, one of which is Gorontalo which has many cultures, one of which is the Karawo embroidery craft.

3.2.1 Gorontalo Culture

Gorontalo culture is the ninth culture of about nineteen cultures in Indonesia [14] muslims that is present in Gorontalo has implications for various aspects of people's lives. These influences include the existence of customary principles with syara jointed, syara with traditional jointed which later turned into the addition of a third customary principle, traditional jointed with syara, syara with the Al-Qur'an, but the basic philosophy of adat and the source of customary law (*butaqolimo*) were not changed but in its implementation in each customary institution according to Islamic teachings [14] Philosophically, the community's religious culture in Gorontalo City recognizes the existence that basically grows and becomes an integral part of the struggle between religion and culture that occurs in almost all regions in Indonesia in a structured process of Islamization [15].

Of the many external cultural influences in Gorontalo, the influence of Islamic culture from the Arab community is the strongest and most influential in Gorontalo to many people of Gorontalo, therefore culture in Gorontalo is closely related to Islamic religion (Figure 1).



Figure 1. Bili'u Traditional Gorontalo Clothes
Source: Government tourism office (2017)

In the Gorontalo regional language there is also the term, namely "*adati hula-hulaa to saraa, saraa hulahulaa to Qur'ani*". This term comes along with the development of Islamization which doesn't want to clash frontally between adat and Islamic teachings.

6. Karawo Embroidery

Karawo or *mokarawo* or in Indonesian is making embroidery that has existed since the colonial period even long before the Dutch colonial period. Karawo is a tradition in the city of Gorontalo that cannot be forgotten and must be preserved. Karawo embroidery is a unique and distinctive handicraft. The term karawo is taken from the word "*mokarawo*" which means to cut or slice. The manufacturing process requires patience, precision and eye foresight because the manufacturing process still uses humans without machine technology or with name "handmade masterpiece", starting from designing, slicing and, pulling out the thread, to embroidering Because openwork embroidery is a braid of threads that are linked to one another and form a beautiful motif, openwork embroidery in community life has several dimensions, including: religion, social, culture and economy. This dimension constructs the individual action of interpreting the diversity of karawo embroidery [16].

Every embroidery in Indonesia has its own uniqueness and characteristics. Karawo has its own characteristics that make karawo different from other embroidery in Indonesia.

The distinctive feature of the karawo is the process of making it which has been written in a special report published by the Gorontalo provincial government, the tourism office is written for making karawo as follows:

- Design
First Step of making karawo embroidery
- Cut and Slice
The riskiest step so it requires discipline and accuracy so as not to mess up the fabric
- Embroider
Doing embroidery according to the initial design
- Binding
Last step is the finalization stage of making karawo by tying back which has been sliced and removed in the second stage (Figure 2).



Figure 2. Proses of Making Karawo Emroidery
Source: Personal Photo (2020)

7. Source Ideas of Karawo Design

Karawo motives has an idea in making karawo which departs itself from traditional clothing from Gorontalo named "*Bili'u*". In the first making of the karawo motifs came from nature and the idea for making clothes had not yet been made. The ideas from the source of inspiration to a concept that is calm dim [17].

The motif on the lowest of the *Bili'u* suits best to be tailored in designing cutting-edge Karawo. Like that the motif resembles a leaf this is organized vertically from the pinnacle to the lowest of the dress. The purpose designed in 3 components with a border in every section part. The center a part of the decoration, that is the place the principle purpose, made the biggest. While the decoration is on the left and right, serves as an area for added motifs, smaller; all of the motifs connected are gold. Although the purpose at the lowest of the *Bili'u* isn't always representative positive custom symbols, the purpose serves to displaying the beauty of the Gorontalo bride [18]. This motif which are appropriate to be tailored into diverse forms of motifs cutting-edge Karawo ornaments (Figure 3).



Figure 3. Karawo Ornament
Source: Personal Photo (2020)

8. Karawo Motif Based on Philosophy

Research on karawo motifs based on the philosophical values of Gorontalo culture has been carried out by Mulyanto in Koniyo (2015). This study aims to consider the karawo motifs that have been made with the source through the existing philosophical values in Gorontalo, which are aimed at adjusting to the character of the karawo user and seen from the study of human characters. Karawo motives make philosophical values in Gorontalo cultural objects [19] The results of the adjustment of the karawo motifs based on the philosophy, there are 25 karawo motif designs, as follows (Table 1):

Table 1. The results of the Karawo motif recommendation are based on Gorontalo philosophical values

No	Karawo Motif	Cultural Philosophy Values Gorontalo
1	Areca Tree	Straight, Protect, Honest
2	<i>Makuta</i> / Crown	Useful for others
3	Crocodile	Law, Advice
4	Rope/Knot	Brotherhood
5	Coconut	Nobility, determination, sturdy, unite, good personality, honest, refined, trustworthy, exemplary, wise, sharing
6	<i>Pahangga</i> / Palm Sugar	Human Status
7	<i>Alikusu</i> / Gate	Upholding religion, spirit of life, contributing to the world
8	<i>Lale</i> /Janur	A leader who loves his people
9	Banana	Spirit to live, to contribute to the world
10	Cane	Warm, expressive, stubborn
11	<i>Aliyawo</i> Weapon	Dangerous like a viper, aggressive
12	<i>Eluto</i> Weapon	Dangerous, Killer
13	<i>Baladu</i> Weapon	Authoritative, Mighty
14	<i>Pito</i> Weapon	Safe, Not Dangerous
15	<i>Sabele</i> Weapon	Firm in holding religion

16	<i>Sumala</i> Weapon	Aggressive
17	<i>Banggo</i> Weapon	Idealist
18	<i>Bitu'o</i> Weapon	Want to Win
19	<i>Wamilo</i> Weapon	Gentle and Happiness
20	<i>Badi</i> Weapon	Mighty, Dangerous
21	<i>Yilambua</i> Spear	Nobility
22	<i>Pumbungo</i> Spear	Fighter, Persistent, bUnited
23	<i>Tadui-dui</i> Weapon	Might
24	Currency notes	Tenacity, Skill
25	<i>Pala</i> and Cloves	Life Toughness

Of the 25 motifs that have a cultural philosophy, the following are visuals of some of the karawo motifs that have been given by the designer of the karawo motif (Figure 4):



Figure 4. *Luhuto* / Areca Tree Karawo Design
Source: Design of John Koraag (2017)

In figure 4 depicting a motif from *luhuto* which in Indonesian means areca tree which has cultural philosophical values, namely straight, protecting, honest which if judged by one's character means a perfectionist and a warrior.

9. *Karawo Motif Cultural Phenomenon*

The motives above are some of the visual motifs based on the cultural philosophy in Gorontalo. However, over time the motives based on cultural philosophies are increasingly shifting to what motives are trendy or motives based on what phenomena are happening in Gorontalo. Karawo motifs, which initially originated from plant and animal motifs, came from Gorontalo. In figure 5, the design of a *malewo* bird motif by karawo designer John Koraag.



Figure 5. Malewo Bird Karawo Design
Source: Design of John Koraag (2017)

Then the making of the karawo motif, which must be based on local customary leaders, now seems to be shifting to be more modern and following something that is trending in Gorontalo. However, they still use animal motifs such as fish, because karawo decoration with animal reasons are by and large tailored from the shapes of fish. This is taken into consideration because of its relation to the geographical region of Gorontalo Province this is surrounded through the sea, in order that diverse fish shapes are not unusual place to the area people of their everyday lives [20]. The changes from the making of the karawo motif can be seen in figure 6

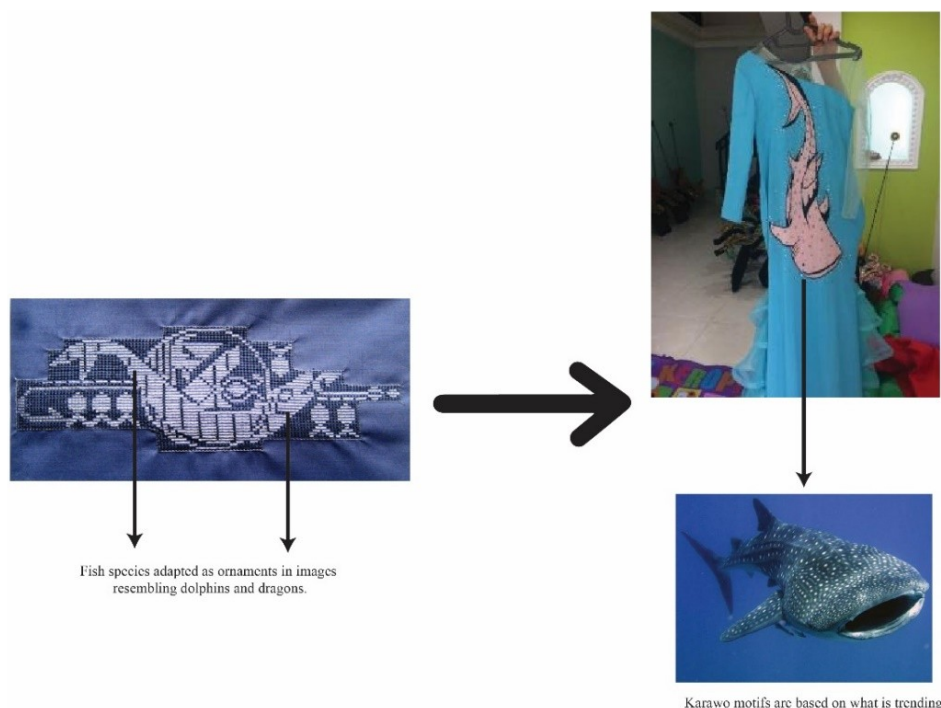


Figure 6. Karawo Ornament from Fish Animal (fauna)
Source: Output Research (2020)

Whale motifs, in Gorontalo, in particular, a unique phenomenon occurs where a whale called the “Whale Shark” often visits one of the beaches in Gorontalo, to be exact, the whale shark is present in the waters of Tomini Bay, Gorontalo, its location is in Botubarani Village, Kabila Bone District, Bone

Bolango Regency which until now has become one of the attractions by tourists. There is a contrast between the two karawo motifs in Figure 6, on the left the kind of animal created to be the motif or detail withinside the Karawo paintings of the animal's motif is fish. Fish species tailored as adorns in pics corresponding to dolphins [5] but in right karawo motif with Whale Shark takes the motif from what is happening and trend in Gorontalo and no longer with traditional stakeholder. From the motifs contained in figure 6 it has similarities, which is taking the theme of fish, it's just that the design is different for the karawo.

According to the results of interviews with the Karawo carnival motif designer, he said that until now there are many kinds of Karawo motifs by no longer seeing the cultural philosophical values of Gorontalo but seeing what is currently popular in Gorontalo. This method is making for the motive continues to grow and does not become fixated on just natural motives.

10. Karawo in Modern Era

As time goes by, the Karawo motive has developed, the people of Gorontalo have left the Karawo motif based on the cultural philosophy and see what phenomena are happening at this time, but the consumers themselves decide the motives they want by referring to what they like, therefore the Karawo motif until now it is growing and there will be no run out of ideas to make any motif that will be the decoration on the fabric they want. As an example of the motive below is a motif that takes the spongebob cartoon reference (Figure 7).



Figure 7. Karawo Spongebob Reference
Source: Personal Photo (2020)

11. Conclusion

After doing the research, the conclusion is motif of the karawo depends on the character of the user by adjusting what they want, this makes karawo a modern direction and the occurrence of cultural phenomena in karawo embroidery in Gorontalo. From this research it can be seen that karawo does not only make motifs based on traditional stakeholders and existing cultural philosophies, but karawo motifs are made for the benefit and pleasure of the wearer whether it is for events formal or just used in casual. that's make karawo motif continues to develop so that it has its own characteristics for the karawo in Gorontalo. Karawo is also preserved until now by the government, it can be seen from the karawo festival which is held annually to civil servants who are required to use karawo.

12. Aknowledgment

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