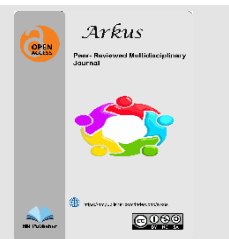




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The Development of Fashion in Jambi During the Dutch Rule (1906-1942)

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ARTICLE INFO

Keywords:

Development
Dutch rule
Fashion
History

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All authors have reviewed and approved the final version of the manuscript.

<https://doi.org/10.37275/arkus.v9i2.323>

ABSTRACT

During the Dutch rule period from 1906 to 1942, Jambi experienced significant changes in the fashion sector, which reflected Dutch colonial influence as well as internal changes in Jambi society. The people of Jambi, who had access to colonial culture, began to adopt clothing styles that were considered more modern and luxurious. However, over time, the influence of Dutch fashion began to spread to wider layers of society. This study aimed to explore the development of fashion in Jambi during the Dutch East Indies government (1906-1942). This study is carried out through four steps, namely collecting historical sources, interviewing historical sources, interpreting data, and historiography. Changes in the lifestyle of the people of Jambi during the Dutch rule have influenced the development of fashion and dress styles. Clothing style is not only a visual appearance but also a symbol of social status and identity.

1. Introduction

The development of fashion has always been a mirror of social, cultural, and political changes in society. This is also true of Jambi, a province in Indonesia with a rich and varied history. During the Dutch colonial period from 1906 to 1942, Jambi experienced significant changes in the fashion sector, which reflected Dutch colonial influence as well as internal changes in Jambi society. During this period, Jambi was under the rule of the Dutch rule, which influenced various aspects of life, including fashion. The Netherlands exerts its influence on various sectors, including the textile and clothing industries. This influenced the styles and trends adopted by the people of Jambi at that time. Prior to the arrival of the Dutch, the people of Jambi had unique traditions and styles of dress, tinged with strong Malay cultural

influences. However, with the presence of the colonial government, the mindset and clothing patterns of the Jambi people began to change. The Dutch colonial government brought with it new European goods and lifestyles, including fashion.¹⁻³

At first, the influence of the Dutch style in fashion was still limited to the elite affiliated with the colonial government. They introduced Western clothing, such as suits, dresses, and hats, which reflected high social status. The people of Jambi, who had access to colonial culture, began to adopt clothing styles that were considered more modern and luxurious. However, over time, the influence of Dutch fashion began to spread to wider layers of society. Traditional Malay clothing, such as the baju kurung and sarong, began to mix with elements of European clothing styles. The Jambi people began to incorporate their

traditional clothing with Western accents such as buttons, collars, and tighter clothing cuts. This reflects the process of acculturation between local culture and colonial culture.^{4,5}

At the same time, changes in the textile industry are also impacting fashion in Jambi. Modern textile production introduced by the colonial government allowed the people of Jambi to have greater access to diverse fabrics and clothing designs. This creates opportunities for the development of more innovative and creative local fashion. In a political context, the development of fashion in Jambi can also be seen as a form of resistance or a statement of identity against the presence of the colonial government. Some Jambi people who hold fast to their cultural identity may choose to continue wearing traditional Malay clothing without European influence as a form of resistance to Dutch cultural dominance.^{6,7} This study aimed to explore the development of fashion in Jambi during the Dutch East Indies government (1906-1942).

2. Methods

This study is carried out through four steps, the first of which is heuristic, which is to collect historical sources related to this study. The first step is to collect historical sources related to this topic. Researchers visited museums in Jambi and historical archives to access relevant collections. Apart from that, the researcher also conducted interviews with Jambi Customary leaders to gain a local cultural perspective. In addition, finding articles or publications that support and provide relevant information is also part of gathering sources. After historical sources have been collected, the next step is to carry out internal and external criticism of these sources. Internal criticism involves evaluating the consistency, accuracy, and reliability of the sources collected. External criticism involves comparing the source with other relevant sources to ensure the validity and consistency of the information found. The third step is data interpretation. At this stage, the researcher analyzes and interprets the facts that have been collected. Researchers interpret the information found

to form a deeper understanding of the development of fashion in Jambi during the Dutch administration. The researcher also links the data with relevant historical and cultural contexts to describe the Dutch colonial influence on fashion trends in Jambi. The final stage is historiography, in which the researcher rewrites the research results scientifically and objectively. This scientific article includes a synthesis of research findings, interpretation of data, historical analysis, and conclusions reached. In this stage, the researcher ensures that the writing of articles follows academic standards and reflects comprehensive research as well as objective.

3. Results and Discussion

The influence of Dutch culture on Jambi culture

When the Dutch established residents in Jambi during their reign, the city of Jambi experienced significant growth and development, including in the area of cultural influence, one clear example of Dutch cultural influence can be seen through the architecture of buildings in Jambi. The Dutch colonial government built European-style buildings in Jambi to support their activities in the area. These buildings include administrative offices, official residences, churches, schools, and commercial buildings. The European architectural style adopted by these buildings reflects the dominance of Dutch culture at that time. The existence of this European-style building has had a significant impact on the development of the city of Jambi. First, these buildings provide a different visual identity for the city of Jambi. Local people can see the difference between the European-style buildings and the traditional Malay buildings that existed before. This reflects the changes and progress brought by the Dutch rule. In addition, these European-style buildings also have a practical function. They were designed to support the administration, trade, and daily life of the Dutch community in Jambi. The existence of these buildings provided wide space for the Dutch people to carry out various activities such as seeking community needs, managing colonial administration, and organizing

social activities. In the context of cultural influences, the presence of European-style buildings also reflects the cultural assimilation between the Dutch and the people of Jambi. Local people can see and experience the lifestyle, architectural systems, and values promoted by the Dutch colonial government through these buildings. This can influence the perspective, thinking, and lifestyle of the people of Jambi at that time. Overall, the presence of European-style buildings in Jambi as a result of Dutch cultural influence has had a significant impact on the development of the city of Jambi. Apart from providing a different visual identity, these buildings also provide broad space for movement to carry out various activities, including meeting the needs of the community. The cultural assimilation between the Dutch and the people of Jambi can also be seen through the architecture of these buildings, which can influence the perspective and lifestyle of the people of Jambi at that time.⁸⁻¹²

Changes in people's lifestyles during the Dutch rule in Jambi had a significant impact on the development of fashion or style of dress. Various layers of society adopt styles of dress that reflect their social status and identity. Fashion is not only an aspect of appearance but also reflects everyday life and is a popular lifestyle. At that time, the style of dress became an indicator of one's social status and identity. The use of certain clothing can provide clues about the economic level and social status of the individual. People with higher social status tend to adopt more modern and extravagant styles of dress, whereas people with lower social status may wear clothes that are simpler and more functional. In addition, the use of batik cloth in the Soekarno era in Indonesia also had a significant influence on the development of fashion in Jambi. Batik is considered a symbol of modernity, cultural pride, and a source of national economic development. The use of batik provides a positive and supportive media construction in terms of advancing the batik industry, including in Jambi. This creates economic opportunities for batik artisans and workers in Jambi, which can improve their welfare. In the context of

fashion, the use of batik is also an important element in developing a unique and distinctive style of dress. Batik cloth with traditional motifs and designs is used in various types of clothing, both for formal and casual events. The use of batik is part of cultural identity and local pride while also reflecting a sense of modernity and economic development.¹³⁻¹⁵

At that time, European women's fashion was considered more advanced because they actively renewed their styles every year. Jambi women at that time began to imitate European women's fashion styles as a result of the influence and adoption of these fashion developments. Changes in the function of clothing also play an important role in the shift in Jambi women's dress styles. At first, women's clothing was used only for practical purposes to cover the nakedness. However, with the thinking that was influenced by the European world, the perception of the function of clothing has also changed. Clothing is not only a cover for the body but also affects human feelings and concerns. Jambi women's clothing styles began to adopt these changes and adapt to European women's clothing styles. One example of the Jambi women's fashion style at that time was the kebaya, which was often worn in the afternoon. Kebaya itself comes from the Arabic word "abaya" which means clothing. However, in Javanese society, kebaya is often called "kebyak" or "mbaya". The origin of the kebaya is still not certain historically. Some opinions state that kebaya originated in China and then spread to Java, Bali, Sumatra, and Sulawesi through an acculturation process that lasted for centuries. After experiencing adjustments to Indonesian culture and norms, the kebaya became an accepted part of Indonesian culture. The influence of European fashion styles on Jambi women at that time reflected the development of fashion and adjustments to international trends. The adoption of European fashion styles, such as the kebaya, reflects cultural interactions and acculturation processes that occur in Jambi. Although Jambi women adopt a European style of dress, they also give it a local touch and make it a distinctive part of their cultural identity. With changes in the function

of clothing and the influence of European dress styles, Jambi women at that time experienced a shift in the way they dressed, which later reflected changes in culture and norms in Jambi.¹⁶

Jambi community fashion style 1906-1942

At the beginning of the 20th century, people in Jambi, both women and men, generally wore a baju kurung with a tengkuluk and a belango. The baju kurung is a traditional Malay dress that is popular in the region. The baju kurung consists of a loose top with long sleeves and a long skirt. For women, the baju kurung is often combined with a tengkuluk, which is a type of head covering made of cloth and worn as an accessory. Tengkuluk is usually brightly colored and decorated with various decorations such as beads or embroidery. The use of tengkuluk by women in Jambi is part of their cultural identity and tradition. Apart from that, the belango was also part of the traditional Malay clothing, which was often worn by men in Jambi at that time. A belango is a type of loose-fitting trouser that is often made from cotton or traditionally woven fabrics. The use of belango by men reflects a style of dress that is functional and in accordance with the tropical climate in the area. The use of the baju kurung with tengkuluk and belango in the early 20th century in Jambi reflected loyalty to Malay traditions and culture. Although the adoption of European dress styles has begun to appear, traditional clothing remains an important part of the cultural identity of the people of Jambi at that time. This style of dress also illustrates the continuity and sustainability of local culture in the midst of changing times. It is important to note that dress styles in Jambi at this time may vary depending on the social context and the events attended. Apart from the baju kurung, there are also other traditional clothes that are used for formal occasions or traditional ceremonies. However, the baju kurung with tengkuluk and belango remains a general description of the Jambi people's dress style in the early 20th century.¹⁷

Tengkuluk in Jambi is unique in the way it is used, which does not use pins or needles as reinforcement,

but only relies on skills in tying and inserting a cloth. The use of this tengkuluk is part of the art of tying cloth which shows the expertise and creativity of Jambi women. This uniqueness also reflects the belief in the power of faith in the Creator. Tengkuluk also has a meaning and symbol of modesty for Jambi women. In wearing tengkuluk, Jambi women dangle the cloth in different directions, and this has its own meaning. If the cloth dangles to the left, it indicates that the woman is not married. Meanwhile, if the cloth is hung to the right, it means the woman is married. With this pattern of wearing tengkuluk, the public can find out the status of Jambi women's marriage without the need to ask directly. Looking at the use of the tengkuluk and the direction in which the cloth is dangling provide clues about the women's social and marital status. This reflects the existence of a symbolic system in Jambi culture which is passed down from generation to generation. The use of tengkuluk with hanging cloth in different directions is also part of the cultural identity and traditions of Jambi women. Tengkuluk is not just an accessory but also has meanings and values that involve social aspects, marriage, and the social status of women in Jambi society. Thus, tengkuluk in Jambi is not only an element of appearance but also reflects skills, meaning, and cultural values related to marriage and women's social status. The unique use of tengkuluk is one of the elements that enrich Jambi's cultural heritage and traditions.¹⁸

Initially, the use of batik in Jambi was generally limited to the royal class as a symbol of power and status. However, with the collapse of the royal system due to Dutch colonialism, the use of batik was no longer limited to royal circles. Jambi people widely began to adopt the use of batik in everyday life. The use of batik in Jambi has a hereditary tradition, where skills in making batik and wearing batik are passed down from generation to generation. The process of making batik in Jambi involves traditional techniques such as canting, wax, and natural dyes, which produce beautiful and artistic results.



Figure 1. Tengkuluk to the farm.

Apart from batik, in the 1920s, kebaya became the dominant style of dress in Jambi. Kebaya is a traditional dress adopted from Javanese culture and differs in shape and style according to the region. Kebaya dapay is a type of kebaya that was popular at that time. Kebaya can be characterized by elaborate decorations, such as embroidery and beading, which add beauty to the dress. Kebaya can often be used in formal events and traditional ceremonies in Jambi. The use of kebaya can reflect respect for local traditions and culture. It should be noted that the use of batik and kebaya in Jambi is not only a style of

dress but also reflects cultural identity and local pride. Batik and kebaya are important elements in maintaining cultural heritage and traditions in Jambi, as well as part of efforts to preserve local identity amid the social and cultural changes that occurred as a result of Dutch colonialism. With the collapse of the royal system and Dutch colonization, the use of batik and kebaya in Jambi spread from royal circles to the general public. The use of batik and kebaya not only reflects the beauty of fashion but also illustrates the resilience of culture and values passed down from generation to generation in Jambi.¹⁹



Figure 2. Jambi men's fashion.

At the beginning of the Dutch rule in Jambi, the style of men's clothing was still dominated by traditional Malay clothing. Men generally wear a sarong at the bottom and a Malay shirt at the top. These clothes are made of traditional fabrics and have a distinctive design. Along with the growing influence

of Dutch colonial culture, the influence of European dress styles began to penetrate Jambi. Jambi men began to adopt some elements of European clothing styles, such as shirts, jackets, trousers, and hats. The influence of the Dutch rule is very visible in the fashion style of Jambi men when attending formal events or

administrative activities. On these occasions, they generally wear suits complete with ties and hats as part of the European style of formal dress. In everyday life, the influence of European dress styles can also be seen in Jambi's choice of men's clothing. They started using shirts, trousers, and shoes as alternatives for their daily activities, replacing traditional Malay clothing. However, this style of dress still retains some local elements, such as the sarong, which is still used as the bottom. Despite the influence of European dress styles, Jambi men also maintain their traditional dress. Malay clothes are still a common clothing choice but with some modern touches, such as choosing colors, motifs and using accessories that are more in line with current fashion developments.²⁰

4. Conclusion

Changes in the lifestyle of the people of Jambi during the Dutch rule have influenced the development of fashion and dress styles. Clothing style is not only a visual appearance but also a symbol of social status and identity.

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