

Bun Viewed from Its Meaning, Philosophy, and Forms

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Abstract— bun or *konde*, or in the Javanese term called *gelung*, is one of the common identity that women wear to support their appearance. The bun was worn by ancient women when dressing their hair on the back of the head. Generally, the bun is worn by Javanese women, complete with full *kebaya* clothes, and worn in a traditional ceremony. The bun has different names in each region. Despite different names, they have the same philosophy. The meanings and shapes differ according to the customs of people who wear them. The bun turns out to have more meanings than just supporting appearance. Each region has different forms of the bun and such differences have different meanings according to the customs reflected in their behavior. The purpose of this study is to determine the philosophy, form, and expressed and implied meanings of its society. The methods used are library methods as well as interviews. The data-collection technique is a documenting data collection technique with qualitative data analysis. Research results that 1) the bun has a meaning as appearance support, 2) the bun indicates the social status of the wearer, a portrayal of a woman who is good at keeping secrets, and has a different shape in its existence, 3) the bun

has a philosophy that describes women swirling with a deep sense, or it can be symbolized for the female genitalia which can be stretched and rolled (widening-narrowing).

Keywords—*bun, women, meaning, philosophy, shape, konde, gelung*

I. INTRODUCTION

In multiple occasions, the bun is a part of the hairdress that have to be used by certain local people. The bun comes from the word *perisanggul* which means artificial hair that is used as a cover as well as a headdress (Triasih, 2018). According to Triasih (2018) bun has been known in ancient Egypt Ancient Egyptian women used to shave their hair completely for religious purposes, as well as for the heat and cleanliness considerations (Triasih, 2018). The use of the bun is not only for a fashion purpose during the

important events, but also the women who wear the bun give some influential meanings for daily life. A person's social status is also very influential on the bun model that is used. The identification of one's social based on the bun, itself, that makes a bun not only a headdress. .

The shape classification also determines the meaning of each bun. This classification also determines the origin of the bun or where it is commonly used. Contemporary society tends to reject the classification that is associated with this meaning. In this study, several examples of the types and meanings that affect the bun will emerge, thus determining social status.

A. Definition of Bun

According to Indonesian semi-authorized Dictionary of KBBI bun is a woman's hair drawn back into a tight coil above or behind her head; or *kundai*; *condo*. Regional bun is also often associated with the arrangement of the hair with a certain style and shape according to the special characteristics of a person, group, tribe, region, or nation. The bun is one of the attributes generally used by women to support their appearance to produce a style called a bun, women must have long hair. Long hair will be pulled back to curl or conclude it, in which it results a circular or curled formation that

can be found at the top or back of the head and will be considered beautiful or with a certain symbolic meaning. To help beautify the formed conclusions, the bun is equipped with several accessories such as a hair tie, clip, pin, or long cylindrical object (the naming is adjusted according to each area).

According to Delia (in Putri, 2015:48) the definition of bun generally is awig that is shaped in such a way into the expected shape, that uses existing patterns and then placed on the head. Quoted from Putri in Andiyanto (2015: 49) that the bun can be displayed in many shapes and colors in which the inspirations are taken from the traditional buns.

B. Shapes / Types of Bun



UkelKonde(Condo Ukel)

The *UkelKonde* bun comes from the Solo area, Central Java. Initially, the *UkelKonde* bun was worn by Solo teenagers and mature women who generally had long hair. At that time, if they would do an activity, they were asked to roll their hair in such a way as to form a bun. This is intended so that teenagers and mature women who wear bun make-up will look beautiful, clean and authoritative. Later on, as time goes, bun is often used in official events. This type of bun is a traditional bun that is still popular today, worn or matched with a short *kebaya*, *wiron* cloth and a scarf to sweeten the total appearance.

UkelTekuk

It is used around the Yogyakarta Palace, starting from the empress, concubine, the king's daughter and the host caretakers or *emban*. The shape is almost similar to the *UkelKonde* bun (Solo), but the difference lies only on the use of the accessories and clothes that distinguish them. This type of bun is used by women who have grown up. By wearing a bun like this, a girl is like a newly blooming flower. While she grows up, she is expected to be able to assume duties and responsibilities and deserve to be considered a housewife

UkelAgeng



It is a formal bun or an oversized bun, elongated in shape like a fighting butterfly. Javanese people in the past believed that butterflies perching on their hair (especially yellow butterflies) were a sign that sustenance and happiness would come to the wearer.

For that, there are some ways to use it:

- For teenagers, *ukelageng* worn with pandanus.
- For mature women, *ukelageng* is worn with pandanus and combined with a rose and cananga
- For married women, *ukelageng* is worn with a rose and combined with jasmine *tulak*(nn,2014).

The type of *UkelAgengBangunTulak* is suitable for daily use, official events, and *fulldodotan*.

Bokor Mengkurep(Facedown Bowl Bun)



This bun is worn specifically for the bride. The shape resembles a facedown bowl. The hair bun is filled with slices of pandanus leaves and knitted and covered with jasmine flower crochet. The combination of pandanus and jasmine exudes a fragrant, a kind of mystical fragrance. It also has a symbolic meaning that the bride and groom are expected to carry a good name for themselves that is beneficial to society (Rostamailis, et al, 2008).

II. FINDING AND DISCUSSION

A. **Meaning and Philosophy of Bun**

As it has been explained previously that bun is an attribute that is used by women to support their performances. Malik Jenny NjajuRochman (2018) explains the meaning of a bun as the depiction of a woman who can keep the secrets smartly. Bun is interpreted as a woman's intelligence in keeping secrets, both her secrets and her family secrets.

This means that if a woman has personal problems, or with her family, let the problem or secret remain behind her (bun). Meanwhile, on the front (face) of a woman must still be seen smiling, meaning that even though she is in a difficult state, she must bear a heavy burden, she must still display beautiful face and smile.

A woman gives meanings of patience, when she is wearing bun with *kebaya* and *jarik* as the complement, while the pieces of *kebaya* and the fingers wrapped around the body are full of meaning that she has a gentle nature(Kumparan,2020). The bun is originally a bundle of real hair that is placed behind the head as decoration to support an appearance or performance. An accessory bun that is placed behind the head with a sweetened hairdo has a philosophy that a roll of hair placed on the back, denotes a problem, also a disgrace, or bad things in (a household) that must be hidden, All household problems must be kept, it is said that women who wear the bun are generally mature women and are married.

A bun implies that women should keep smiling even though they are carrying heavy burdens. Wearing a bun is not heavy but if it is used too long it feels uncomfortable, then it is better not to wear it for long. The bun is located on the back of a woman's head, decorated with flowers

and accessories, meaning a wife adorns the problem at hand with a smile and good things so that people who see it also feel that smile and kindness. Endraswara (2003:54-55) explains that this illustrates that the feeling of a woman who is always swirling with a deep sense, can be symbolized for the female genitalia in a position that can be tilted and rolled (widening-narrowing). Furthermore, Endraswara adds (2003: 54-55) that this is proven when a woman has intercourse or delivers a baby, this sexual organ can perform its function as well as possible (in title), but when the vital sexual organ is not used, it will be rolled (narrowed) again, neat in its own right.

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