



GIRLS PARTY DRESSES WITH CEMPAKA FLOWER BATIK MOTIFS

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ABSTRACT

The purpose of creating this work is to apply the Cempaka Flower motif into party dresses for girls. The methods used in making this work include expression, technique, and creation. The process of making this work consists of: the initial process using the batik *tulis* technique, then proceed with the coloring process in the form of dyed caps with synthetic dyes, namely with remasol dye, and using silk cotton fabric that is smooth and soft, therefore it is comfortable to use for girls' party fashion works. The creation of this work resulted in four different types of girls' party dresses for ages 6-12 years. In this work, there are four different titles for each work that has been made, namely Lalita, Arabelle, Nayara, and Wening. Each of which has the meaning and expectations of the creator for each work created. The meaning of the work inspired by the cempaka flower is to present the leadership spirit of a woman, have a beautiful shape and smell good, present a woman who has a beautiful and charming appearance and has a strong character and a very attractive personality. The presence of a woman with a leadership spirit is able to present a nurturing feeling like the long petals of a chrysolite flower and are able to cover many people and other things. The end result of the creation of this work is that it is suitable for girls' party dresses aged 6-12 years and is suitable for attending birthday parties, garden parties, and various other formal events.

Keywords: Batik Tulis, Cempaka flower, Fashion clothes



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INTRODUCTION

The spread of flora in Indonesia is influenced by various things such as geographical aspects. Flora is all types of plants in a habitat in a certain area,

one of which is herbal plants. Herbal plants are plants that have been identified and known based on human observations to have compounds that are useful for preventing, curing diseases, performing certain biological functions, and preventing insect and fungal attacks. (Tapsell et al., 2006). At least 12 thousand compounds have been isolated from various medicinal plants in the world, but this is only ten percent of the total number of compounds that can be extracted from all medicinal plants (Tapsell, dkk 2006). With the many benefits that can be obtained from herbal plants, using your yard as a place to plant herbs can bring many benefits. Communities will have plants that can be used to prevent and treat various diseases (Kahairudin,2015).

Indonesia is a country that has a diversity of plants. The beauty of flowers is one of God's gifts. Flowers produce a variety of smells that are very distinctive depending on the type of flower. The scent of jasmine flowers will be very different from roses or ylang. Often this floral scent is used as aromatherapy. The floral scent gives a relaxed and relaxed feeling. Others can cure various types of diseases (Julianto S, 2016). One example of a plant that can be used as traditional medicine is cempaka kuning (*Michelia champaca* Linn). The parts of cempaka kuning are believed to have many benefits that can cure disease (Shanbhag 2009). methanol extract from leaves, seeds, stems and roots of cempaka kuning has antimicrobial activity against bacteria, protozoa and fungi that cause infectious diseases. Yellow chrysolite bark extract (*Michelia champaca* Linn) was able to inhibit the growth of *Staphylococcus aureus* bacteria with an average diameter of medium inhibition zone (5-10mm). (Wikananda et al., 2019)

Cempaka kuning is a plant that is widely used by Indonesian people as a treatment for various diseases. Several current studies show that the yellow cempaka plant has several aspects that are important for treatment. The pharmacological activity contained in the yellow cempaka flower plant is produced due to the active compounds contained in it, among others, such as alkaloids, saponins, tanim, flavonoids, glycosides, carbohydrates, proteins, sterols and other compounds (Aditya & Ramadhania, 2019). Late childhood lasts

from 6-12 years of age. This period is further said by Kohnstam to name this late childhood with the intellectual period, because children are ready to get education at school and their development is centered on intellectual aspects (Umajjah et al.,2021).

Batik is a culture that has long developed and is known by the people of Indonesia. The word batik has several meanings. According to Hamzuri (1985) on his book entitled *Batik Klasik*, the meaning of batik is a way to beautify a decoration by covering certain parts by using wax and canting. The cloth that has the image is then etched in the evening using a canting, then colored by dabbing or dyeing it. Then, the night is removed by boiling the cloth. Finally, a piece of cloth called batik is produced in the form of various motifs that have special characteristics (Mushofi, 2016). Basically the art of batik including painting. The difference is in painting, drawing on the canvas using a brush. Meanwhile, batik uses canting. A single-bladed canting with a half hole or commonly called a sketch canting is used to make lines. While canting isen with holes one to seven are used to make hiccup or isen points. Meanwhile, to fill a wide empty field, a wall canting with the largest hole is needed. The results of the incisions from this canting are then called variously as ornaments. (Purnomo, 2006)

Clothing is one of the main things in life that always follows the development of fashion trends. The more science and technology develops, the more skilled humans are in creating clothing. Party clothes have special characteristics of varied models and attract attention (Puspitawati, 2009). Children's clothing is everything that children wear from head to toe. Children's clothing design never stops at one static point, children's clothing always develops with the times (Valentina, 2016). The use of party clothes will show a cheerful and elegant impression when used. The form of children's party dresses is increasingly developing and has many variations, both in the form of party dresses and in the shape of the sleeves (Valentina, 2016)

This work is a thought about the author's creative ideas that emerged from within to become an inspiration for a new work with the title "Children's party

dress with cempaka flower batik motifs". The cempaka flower in question is a yellow cempaka flower originating from the Aceh region. What makes the writer feel interested in taking the idea of yellow chrysolite flowers as a children's party dress is because the writer wants to create several party dresses for children aged 6-12 years. According to the author, children's party clothes made from batik motifs are still quite attractive, thus motivating the author to make these works so that his work can be expected to become an interesting new fashion trend. The author is interested in choosing to raise the source of inspiration from the yellow cempaka flower because he wants to introduce to children about the stored content and the benefits contained in the yellow cempaka which can be used as a herbal medicine for various infectious diseases. The author is concerned about the millennial generation, most of whom no longer know the benefits of this yellow cempaka herbal plant. Given that the side effects caused by these medicinal plants do not cause harmful effects, the author wants to introduce them more deeply to children because children are the target of infectious diseases because they do not have a good immune system so that these plants can be used as an alternative medicine. safe to cure various diseases.

METHODOLOGY

The method of creating this work refers to SP Gustami's theory which consists of three stages in the process of creating works of art, namely the exploration stage, the design stage and the manifestation stage (SPGustami, 2007).

Exploration Stage

The exploratory stage, namely the observation and data collection stage, contains information sources and references to be able to determine various issues or is the first stage of making a work of art design. Steps to extract sources of theoretical foundations and references and visual references can be used for data analysis. At the exploration stage the author made observations

about the cempaka flower through books and journals. As well as viewing and reading books on related matters as well as related sources of writing and images in order to obtain conceptual maturation of the works raised. In the tracing stage, it collects data about the cempaka flower which will be visualized into several design alternatives. As well as the creators also collect data regarding children's party dresses related to the source of the creation ideas raised.

Desing Stage

Design is the process of expressing an idea or ideas from the results that have been obtained during the analysis, in the form of visual clothing and also motifs. There are several stages, including alternative design sketches. At this stage the author visualizes the results of exploration or data analysis into various alternative design sketches that refer to the cempaka flower. From the design that has been made then consulted with the supervisor to then determine or the selected sketch to be used as a batik pattern or motif and reference in the manifestation of the clothing work that has been prepared to become a prototype.

Manifestation Stage

The manifestation stage is the stage of implementing ideas, concepts, foundations and designs into works that are ready to use. This stage includes the manifestation of motifs on cotton-silk cloth with the technique of hand-written batik with synthetic colors which are made into children's party clothes for ages 6-12 years. Then the stage of evaluation and assessment of the manifestation results that have been completed. This stage of manifestation of the work requires precision, patience, and good skill flexibility so as to produce a satisfactory work. From the results of the exploration and design which were quite mature, the author made batik cloth using the dyeing process using remasol dye and then applied it to children's party clothes. In the tailoring stage, the writer uses the services of an artisan or someone whose role is to work on

the results of the source of ideas that are created to be made into visual works, which in another sense is called an artisan who creates works. This is what the author does because of the limited skills and facilities available as well as the limited manpower and time of the emanifestation of this project.

RESULT AND DISCUSSION

In the work of a children's party dress with a cempaka flower batik motif, there are three stages of creation including:

Exploration

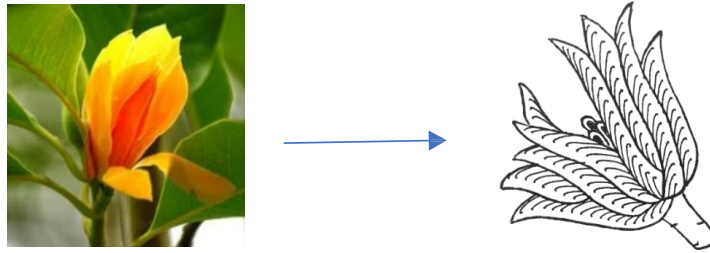
The exploration stage is the stage of collecting data or the first stage of designing a work of art. In the exploration stage, the worker made observations which included observing what rides and traditional games were found at the Sekaten Night Market. As well as looking for various sources of related writing and images in order to obtain the maturation of the concept. In this exploration stage, the craftsmen carry out several exploration stages which include:

1. Concept Exploration

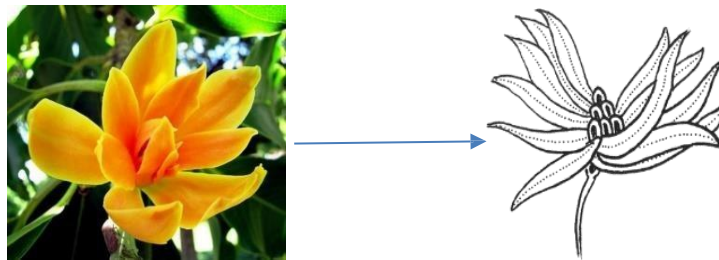
At this stage the worker collects data by means of literature study and through internet sources. The author did a literature study by visiting the ISI Surakarta central library and the FSRD library. In addition, the author also seeks data from internet library sources in the form of descriptions, images, and journals.

2. Motif Exploration

At this stage, the artist performs stylization and replication from the source of the idea which will be appointed as a work concept to obtain the beauty of the form. Form is a unified composition of the elements that support the work. The concept that has been obtained by the artist is then continued by exploring the form of making sketches that are in accordance with the theme taken by stylizing the making of batik motifs.



Picture 1. Making Of Batik Motifs Cempaka 1



Picture 2. Making Of Batik Motifs Cempaka 2

The visual overview collected through various sources, both from books and pictures from the internet, is used as a reference in making motif designs. There is a pattern structure in making batik including the main motif, then the supporting motifs and isen-isen. The main motif in this work is the cempaka flower petals, while the supporting motifs are leaves, tendrils and others.

3. Fashion Exploration

The first stage in exploring clothing is exploring references to the shape of children's party dresses. Furthermore, the creators made several alternative designs for children's party dresses which were then consulted with the final assignment supervisor and selected to get the best design. The form of the children's party dress in this work is designed with a simple and elegant form of clothing but still attractive and comfortable to wear by children. Clothing is designed with a combination of several other fabric materials, including surta cotton, brocade, velvet, tile and satin. The colors used are bright colors that match the character of a cheerful child. The colors used are bright colors that match the character of a cheerful child.



Picture 3. Shape Of Children's Party Dresses 1



Picture 4. Shape Of Children's Party Dresses 2

Work Design

The design stage begins with making a fashion design first, then making several fashion designs, the designer selects several motif sketches that have been made and determines the appropriate sketch. Basically, batik designs must adjust to the interests or needs of the design, such as the size, position and shape of the motifs. This is done to get the appropriate work.

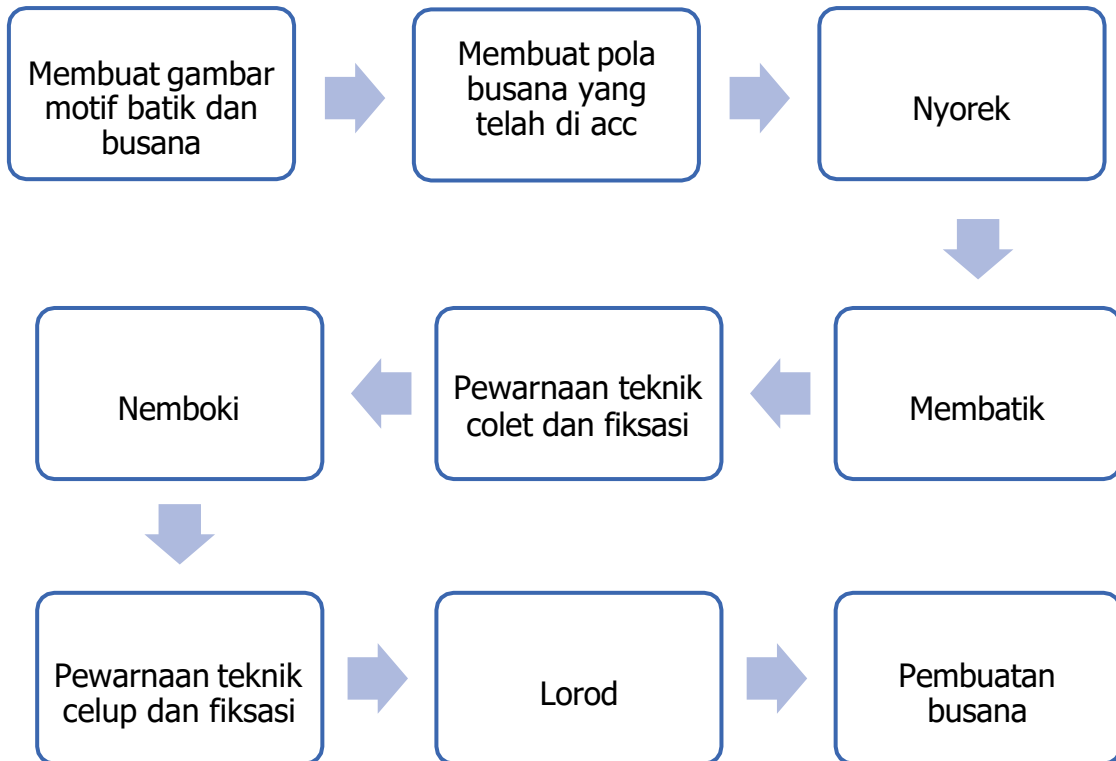
At the design stage it is done by making alternative designs and then selecting sketches which will then be selected to become an enhanced design in the form of a temporary design, so that the sketches made are in accordance with the theme and concept that the artist adopted. It aims to create a batik work in children's party clothes that is attractive, elegant and has artistic value.

1. Alternative Design Sketch

The design carried out by the artist starts from alternative designs, selecting designs that will be used as a reference for creating a work. Then continue with the selected design, namely selecting alternative designs that are suitable for the concept of work based on the lecturer's assessment. Next the design was refined. Completion of the selected design, namely the final design form that is perfect both from the batik motifs and party dresses as well as the colors used so that they can be transformed into children's party clothes. Finally, it can be explained in the working drawings and description. Working drawings are detailed descriptions of design drawings that can be used as a reference for realizing an idea in the physical form of a work of art. The scale of making working drawings using the same comparison with the actual physical uses a 1:4 scale.

2. Production Stage

The stages of making a work are the process of embodiment of concepts, designs and foundations into works by preparing tools and materials, designing fashion patterns, batik processes, cutting patterns, sewing processes, and finishing to produce works that are in accordance with the designs that have been calculated to match the themes that have been prepared. determined. The stage of making a work has stages starting from the beginning of the work process to the finishing stage of the work. The following are the stages of the work:



Picture 5. Following Are The Stages Of The Work

Work Manifestation

The manifestation stage is the process of formation, and continues with the assessment and evaluation of the finished work.

1. Children's Party Clothing Works 1 "LALITA"



Picture 6. Children's Party Clothing Works 1 "LALITA"

"Lalita" means cheerful. Inspired by the shape of the parang batik motif combined with the shape of the cempaka flower. The batik pattern is made using the full repeat technique, the main motif stylization is taken from the cempaka flower. This batik motif is in the form of oblique lines that resemble the shape of a machete batik motif with several supporting motifs such as isen-isen cecek, sawut, ukel etc. As for the other forms contained in this work, namely the tumpal triangular shape which has the meaning of fertility and wealth which must be preserved.

The color composition used by the artist is white, orange, yellow, red and green. The composition is almost entirely in hot colors, so the creators took the initiative to give the title "Lalita" which means cheerful because the color is dominant with bright colors. This is in line with the life journey of children who are currently playing so that they are in a phase full of fun and laughter. The coloring materials used are remasol Yellow GR, Red 3R, orange which is produced from a mixture of Red 3R dye and Yellow GR dye, and green color which is produced from Blue TQ dye with Yellow GR color. The coloring technique used is the dab technique and the dipping technique.

The children's party dress by the author of "Lalita" is made in the form of a women's dress with the outer skirt made detachable using batik cloth. At the waist there are flowers that adorn this dress as a support to make it look elegant and attractive.

The meaning of the creator of "Lalita" is that children are one of the gems that need to be cared for and cared for because they are in the playing phase and the cheerful phase with various kinds of ideals covering them in the future so that every attitude needs to be paid attention to so that it can be directed even better for the future because they are the next generation of the nation who need adult education to help guide them. Basically life is continuous, we as adults must not be indifferent to children and need to realize the importance of their existence who still need our role.

2. Children's Party Clothing Works 2 "ARABELLE"



Picture 7. Children's Party Clothing Works 2 "ARABELLE"

"Arabelle" means beautiful. This is the second work with the basic idea of cempaka flower petals combined with a modification of one of the Ceplok batik motifs. The batik pattern is made using a full repeat geometric repetition technique, the main motif is taken from the stylized cempaka flower which is shaped like the concept of the ceplok batik motif. Supporting motifs use checkered lines complemented by isen in the form of ceceg, sawit, etc.

The composition of the colors used by the artist are white, yellow, blue, pink and red. The color composition is a combination of hot and cold colors which looks very beautiful so the creators took the initiative to give the title "Arabelle" which means beautiful because the colors have a combination of hot and cold colors. The dyes used were remasol Yellow GR, Red 3R, and Blue TQ. The coloring technique used is the dab technique and the dipping technique.

The author made the children's party dress in the work "Arabelle" in the form of a woman's dress with the front skirt as if it was stacked with a shorter length than the back and combined with a brocade top decorated with flowers on the right side of the top as a sweetener to make this dress look more

graceful.

The meaning of the creator of "Arabelle" is that world life does have its own lines, but we must still try to live this life well and regularly which is based on beautiful attitudes and morals so that we can achieve something even better for ourselves and for others. other people around us.

3. Children's Party Clothing Works 3 "NAYARA"



Picture 8. Children's Party Clothing Works 3 "NAYARA"

The creator gave the title of this dress the name "Nayara" which means peace. This is the third work with the idea of cempaka flower combined with a modification of one of the Sidomukti batik traditional motifs. This motif is made using the full repeat technique with the main motif being the reddish yellow cempaka petals and the tendrils that adorn the surroundings in a square shape with a brown background.

This fashion work is presented with several kinds of colors, namely red, yellow, brown and green. The color component is a calm color, so the creators took the initiative to give the title "Nayara" which means peace. The dyes used are remasol Yellow GR, Red 3R, light brown from a mixture of Red 3R dye and green color produced from Blue TQ dye with Yellow GR color. The coloring

technique used is the dab technique and the dip technique.

The author made this children's party dress by Nayara in the form of a women's dress with a ruffle at the bottom of the skirt with the addition of organza fabric, this dress was made using batik cloth in light brown shades.

The meaning of the creator of Nayara is that we as human beings must respect and respect each other regardless of age or rank and position to be able to achieve a peaceful and prosperous life because peace and prosperity are the gems of life.

4. Children's Party Clothing Works 4 "WENING"



Picture 9. Children's Party Clothing Works 4 "WENING"

Wening is the fourth work which means calm. The main motif of this work is cempaka flower petals and leaves which are combined with a form of the ceplok batik motif which is in the shape of a square divided into four triangles filled with alternating intervals between the main motif and the grain mawut motif. Supporting motifs using lines, ceceg describe the pattern of human thought that must be focused and calm towards the goals it wants to achieve. This fashion work is presented in several colors, namely white, yellow, red, green, and blue. The color component is a combination of hot and cold colors

which are dominated by cold colors, so the creators took the initiative to give the title "Wening", which means calm. The dyes used were remasol Yellow GR, Red 3R, Blue TQ, green from a mixture of Yellow GR and Blue TQ dyes. The coloring technique used is the dab technique and the dip technique.

The author made the children's party dress in the work "Wening" in the form of a woman's dress with a full circle skirt with a combination at the top using the addition of satin and organza fabric on the sleeves in the shape of a bat.

As for the artist's meaning of "Wening" that we as humans must be able to focus and be calm on the goals to be achieved without leaving the rules that have been formed by ourselves to be able to achieve these goals and desires so that they run as expected. As well as being able to set an example for children so they can emulate our good behavior as adults.

CONCLUSION

From the initial process of looking for themes and sources of ideas in making batik motifs to the creation of a children's party dress, the author has gone through various lengthy processes so that he can produce works that are interesting and materialized according to the purpose of the initial creation of the work. The purpose of creating this work is that the author wants to convey the meaning contained in the work so that this work can be accepted by both the public and connoisseurs of other works of art.

The source of inspiration for the creation of batik motif designs from this work began with the author's fascination with a plant originating from the city of Aceh. One of the plants that has beautiful yellow, slightly orange flower petals which is easy to cultivate in Indonesia. Not only that, if investigated in more detail regarding the contents of this cempaka flower plant, it has the effect of being an alternative to one of the herbal medicines. The attractive components of flower petal shapes and colors build the soul of the artist to explore more in the form of written batik motifs which aim as a way to preserve and introduce this efficaciousness and to introduce reference education into a new work. The

chrysolite floral motif is explored into a stylized synthetic color batik motif using a geometric repetition technique that is applied to children's party clothes. The author chose to determine the target audience for this clothing for ages 6-12 years who belong to the millennial generation at this time so that they can contribute early on in preserving culture so that it can have an impact in various business fields. The clothes that the author adopts are simple but still look elegant which aims to give the impression of being comfortable and not making it difficult for the wearer's movements.

The process of creating a mode with the source of the idea of cempaka flower in this work uses several stages of the creation method, namely the exploration stage, the design stage and the embodiment stage. (1) The exploration stage includes extracting data sources, collecting data and looking for references to be used as a reference for making sketches of designs for written batik motifs and designs for children's party dresses. (2) The planning stage, namely making alternative designs before being selected to obtain a design that will be realized into a new work. (3) The embodiment stage is the process of visualizing the design that has been selected into the real form of a finished work.

The application of motifs based on the idea of the cempaka flower in each children's party dress is made to reflect the original shape of the cempaka flower petals combined with the concept of traditional batik motifs that already exist. Among them are 4 works, namely, one entitled LALITA means cheerful, ARABELLE means beautiful, NAYARA means peace, and WENING means calm. In each title of the selected work, there is a prayer and hope from the author to live life as well as possible.

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