



SEMICOLON BATIK MOTIVES AND ITS APPLICATION TO CASUAL CLOTHES

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Abstract

A semicolon is a semicolon (;). This semicolon punctuation in writing serves as a substitute for a conjunction in a sentence. In a sentence the use of a semicolon is not intended as the end of a sentence for the author. In the lives of people with mental disorders, the use of this punctuation mark is a statement of self to survive, to avoid fatalistic actions (suicide). Semicolon mental disorder as the theme of the work is motivated by the socialization constraints of the sufferer's community and their self-expression. Semicolon is a sign used by individuals or communities to show themselves and the suffering they experience. As a sign, the semicolon is interesting to be used as inspiration in the creation of batik motif designs. Its application in casual clothing is to provide another alternative in expressing self-identity. Through exploration, design, and embodiment, the Seroja Sauntara motif is created ; Roman Wani; Lang Aruna; and Semisulur. As for its application to clothing, namely Eunoia, Tittari, Renjana, Upeksha, and Sattva. The title of the work is adapted to the character and appearance, as a means of self-healing.

Keywords: Semicolon, Mental Disorder, Batik, Casual Fashion.

INTRODUCTION

A semicolon is a semicolon (;) used in a sentence. A Semicolon is not just a punctuation mark, use semicolon it has symbolic meaning. Related to mental disorders, the semicolon is much like a tattoo on a part of the body. The semicolon on the body is often found on the social media posts they upload. The movement was formed under the name Semicolon Project which aims to help sufferers who are experiencing problems with their health. Amy Bleuel was the

first to associate the meaning of the semicolon with mental disorders . Amy Bleuel is a college student inspired by her father's suicide and her own long-standing struggle with depression, project semicolon started in 2013 aimed at helping eradicate mental illness (Wolfgang, et al, 2019 : 3).

For Amy Bleuel, the semicolon sign or symbol for sufferers of mental disorders is like a piece of writing. An author can end their writing with a period (.), but the author chooses to continue writing. Like many people with mental disorders who have the intention to end their lives, but it is hoped that these individuals can survive and continue their lives. The semicolon project movement is a movement to draw tattoos on visible body parts, such as the wrists, ankles, and behind the ears. The semicolon project movement aims to bring hope to individuals who are struggling with mental disorders . There are not a few sufferers who want to end their lives (suicide) or do self harm (injure themselves). This movement is finally acceptable and becomes an option for sufferers, to express themselves through the use of tattoos on their bodies. As Wolfgang stated that,

“Since its inception, semicolon tattoos have served not only to help de-stigmatize mental illness in popular culture but also to provide clarity about those who wear them as an outward statement of the ongoing quest to overcome inner pain” (2019:3).

Mental disorders are commonly known as mental or mental disorders. Mental disorder refers to an individual health condition related to the development of a person's physical and psychological health. As stated by Fakhriyani (2019: 1) that initially, mental health was only limited to individuals who had psychiatric disorders and was not intended for all individuals. However, this view has shifted so that mental health is not limited to individuals who have psychiatric disorders but is also intended for individuals who are mentally healthy, namely how these individuals are able to explore themselves.

The Semicolon project is drawing tattoos on the limbs, but there are still many obstacles in drawing tattoos. The obstacles come from the world of education, religion, family environment, or society. If solutions are found for these various obstacles, it will have a positive impact on people with mental

disorders . One way is to create semicolon -based batik motif designs that are not in accordance with religious, educational, family, and community norms.

Its application to casual clothing will be a means of self-healing, comfort, beauty, and socializing in society. Semicolon mental disorder casual clothing, namely casual clothing that is used for daily activities or casual activities according to its purpose. When they wear these clothes, they can feel safe and comfortable, and for people with mental disorders, they become an identity and receive support to continue living.

In relation to the first work, self-healing uses elements to make sense of the past with the aim of changing mindsets or views about the past, in the hope of awakening oneself towards the future. The second work deals with the self-healing stage, namely the self-compassion stage , which is the ability to understand one's own condition. The third work deals with one of the self-healing stages , namely the self-forgiveness stage. In the fourth work of the eagle, as the main motif, the self-healing stage is related to the me-time or giving one's own time. The self-talk stage is the self-healing stage related to the fifth work, which aims to be confident in oneself.

RESEARCH METHODS

Gustami SP stated that the stages of creating a work of art consist of exploration, design, and embodiment. (Gustami, 2007: 239). The exploratory stage is an exploratory activity to explore sources of ideas through identification steps and problem formulation. A concept is an idea or notion of someone. Concept exploration is carried out in order to obtain information relating to the basic ideas taken. Related to the exploration of semicolon signs or symbols used by sufferers of semicolon mental disorder . This includes identifying the shape, type, color, size, and location of the semicolon mental disorder sign or symbol used as a tattoo on the body. Exploration of the shape, type, size, and location of the semicolon marks is used as a visual capital in the creation of motif designs. Another exploration was carried out on the shape, type, and style of casual clothing . This exploration is to obtain a visual modal that is in accordance with

the tastes of sufferers of mental disorders as users. Other explorations are material and technical aspects of realizing designs and works.

The design stage is built based on the acquisition of the results of the analysis, followed by the visualization of ideas in the form of alternative sketches, then the choice of the best sketch is determined as a design reference or with technical drawings that are useful for its embodiment, so that the design stage is structured and systematic (Gustami, 2007). Through this stage, alternative sketches of motif designs and casual clothing designs are obtained . Alternative sketches are done to record various creative ideas related to motifs and clothing. Alternative sketches become capital for further development into the final design through several considerations. Visual considerations for motif design include the type, shape, and color of the main, supporting and isen motifs. Aesthetic considerations include the composition of the main motifs, supports, and isens and colors. This includes the overall composition of the elements forming the motifs and colors used. The size of the motif is also a consideration when applied to casual clothing .

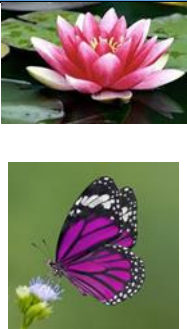


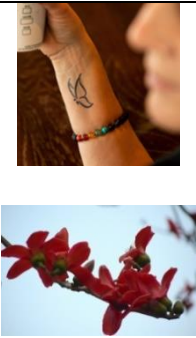


The embodiment stage is realizing ideas or ideas, concepts, foundations, and designs into works. The creation stage of this work raises the semicolon mental disorder symbol as a source of creative ideas for the Final Project. As for the embodiment process of the batik work, namely the first process of making a nyorek design, then with the wax being inscribed on a white cloth using a canting. Furthermore, with remasol dye, coloring is carried out on the fabric that has been painted. Then the locking process with water glass, then the nemboki process, followed by the dyeing process using naptol color, the ngelorod process, then pattern cutting, sewing, and finishing.

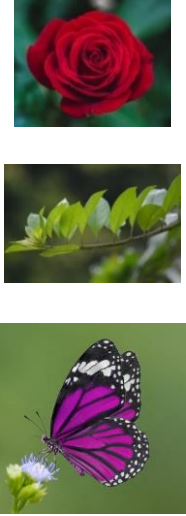


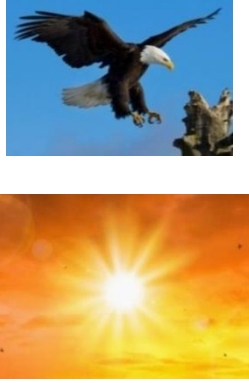


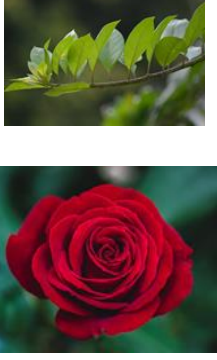
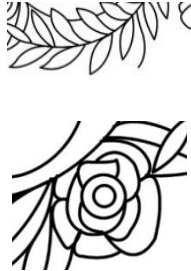

RESULTS AND DISCUSSION

Exploration is the initial stage in the process of creating craft art. Exploration is important to carry out in order to produce beautiful work with an innovation and functionality according to the concept.

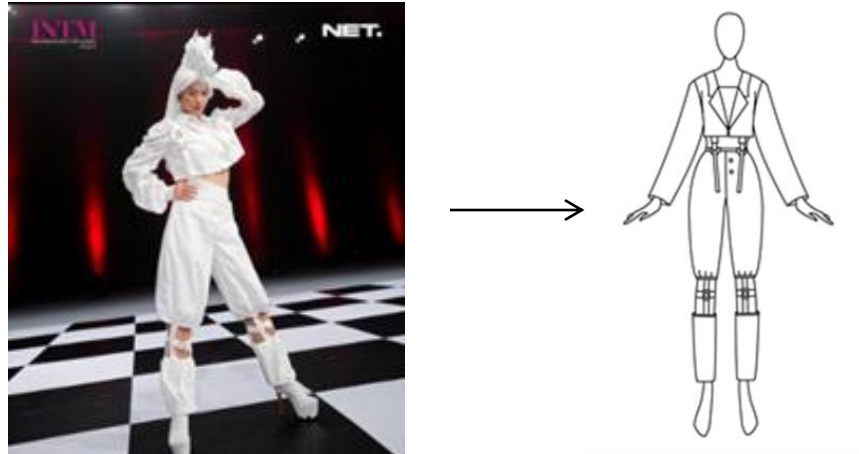
In the exploration stage of the form of the motif using the semicolon symbol object as an idea to express ideas to become the main motif. Supporting motifs using forms of flora and fauna. There are also isen that complement the main and supporting motives.

Table 1. Exploration of Motif Forms

No.	Physical form	Motive Exploration	Motif Design
1.			
2.			

<p>3.</p>			
<p>4.</p>			
<p>5.</p>			

In the fashion design process, first make a fashion design. Next find the concept of fashion by designing and researching several fashion concepts, after make design clothing as well as during do exploration then later will find draft fashion later at design fashion For realize concept that has found .



Picture 1. Exploration of Clothing Forms

The above clothing is inspired by the work of Aldawiyah (@byaldawyh), with a long-sleeved crop shirt top and knee-length pants combined with straps.



Picture 2. Exploration of Clothing Forms

The dress above was inspired by the work of Sarah O Robinson, with sleeves that cut across the shoulders, but are long and widening down.



Picture 3. Exploration of Clothing Forms

Inspired by Sarah O Robinson's work above, in the form of a mini dress with full buttons and long sleeves.



Picture 4. Exploration of Clothing Forms

The work above was inspired by Alena Goretskaya's work, with the form of long culottes and an obi belt combination as an addition to beautify the outfit. The design or design stage is the act of designing and selecting the sketch results to find the final design. The refined design is the finished sketch, a combination of batik motifs and casual clothing, used for the next process.



Picture 5. Motif Design 1



Picture 6. Fashion Design 1



Picture 7. Motif Design 2



Picture 8. Fashion Design 2



Picture 9. Motif Design 3



Picture 10. Fashion Design 3



Picture 11. Motif Design 4



Picture 12. Fashion Design 4



Picture 13. Motif Design 5



Picture 14. Fashion Design 5

Through the exploration stage that has been carried out, it becomes a work reference in the process of working on works in accordance with the concepts, ideas and ideas of the work. The embodiment stage of the work is the process of turning concepts, foundations, and designs into works.



Picture 15. EUNOIA

Eunoia comes from the Greek word meaning good will or good thought. This first fashion work relates to the stages of self-healing, namely making sense of the past with the aim of changing the mindset or outlook on the past, so that it is hoped that we can rise towards the future. The lotus flower motif only for arranged lengthwise shows that lotus flowers can indeed be enjoyed but in a short time. Thus, the lotus flower reminds us that life in this world will not last

long. The butterfly motif is used as a supporting motif because the butterfly has a beautiful shape, but it goes through a long process to get that beautiful shape. The isen in this work are lines or checkers to beautify motifs and bring out the aesthetic value of clothing.

Based on this, the batik motif in this work is entitled Seroja Sauntara, which means a beautiful lotus flower. This clothing work is presented in red, in the world of psychology red is often associated with energy, passion, strength, joy, love, energetic, luxury, lust and warning. And the black color here represents the symbol of strength, mystery and classic. This clothing is a casual clothing prioritizing the comfort and confidence of the wearer under any circumstances, but the aesthetics of this clothing are also presented as elegant and attractive to look at.

The meaning of this work on Eunoia is to remind us that life in the world will not last long, therefore it is necessary to have good thoughts in order to be able to make sense of the past and the future.



Picture 16. Tittari

Tittari comes from Sanskrit which means butterfly. This clothing work relates to the stages of self-healing, namely self-compassion, which is the ability to understand one's own emotional state. The Butterfly Project is a movement that invites people to fight self-harm. The movement is by drawing a butterfly tattoo on the wrist. Butterflies are likened to hope and life. So, by drawing a

butterfly , it is hoped that the perpetrator of self-harm will have courage, be positive and love his life. Based on this, the batik motif in this work is entitled Roman Wani which means the appearance/visualization of courage.

In this fashion work to support the butterfly project movement apart from making tattoos on the limbs, namely making them the main motif. As well as floral motifs that are made repetitively with flower shapes as supporting motifs. The isen that are presented are lines and dots, besides beautifying motifs and creating aesthetic value in clothing. This clothing uses the basic color red as a symbol to show that an individual must have the courage to control their emotions in order to continue living. And black is a combination of black as a symbol of the color of the semicolon tattoo.

The value contained in Tittari's work is a hope to have the ability to understand one's own emotional state so that it is hoped that the perpetrator of self-harm can love his life and still have a positive attitude and courage.



Picture 17. Renjana

Renjana means a strong sense of heart. Associated with one of the stages of self-healing which is self-forgiveness. The main motif in this work is a form of flora arranged to form a semicolon symbol. This arrangement of flora is expected to be a symbol for an individual's ability to forgive himself, so that an individual can develop in the future. The butterfly motif is a supporting motif that is a

symbol of freedom in itself. The isen used are lines and dots, which are used to beautify motifs and emphasize the aesthetic value of clothing.

The black base color is a symbol of inner strength. While the colors of green and red are the colors commonly found in flora. The batik motif in this work is entitled Sumarasa, which is a combination of the words sumarah and rasa, which mean feelings of surrender and peace with oneself. As for the meaning of this work, namely, a hope to be able to have freedom and be able to forgive oneself, so that an individual can develop in the future.



Picture 18. UPEKSHA

In this clothing work, the eagle is used as the main motif, because the eagle has a philosophy in life, which is to increase self-potential. This is based on the habit of eagles like to fly high which is interpreted as a process of self-development for the better. Related to the self-healing stage, namely me time, or giving time to yourself. The sun motif is a supporting motive, because the sun has a meaning of being a source of energy for a sustainable life.

In accordance with the "me time" self-healing stage, navy is used as the base color because navy is a symbol of calm. The brown color represents the color of the eagle and the red color represents the color of the sun. The batik motif in this work is entitled Lang Aruna. Lang is a non-standard form of eagle, while aruna means dawn. So Lang Aruna means the dawn eagle.

In Sanskrit, Upeksha means serenity. The meaning of this clothing work is a hope for an individual to be able to increase the potential for self-development so that they can have a source of calm energy for a sustainable life.



Picture 19. SATTVA

Doing the act of talking to yourself is also a form of self-healing, namely being honest with yourself and expressing what you have felt so far. The main motif of a leaf that spreads following the shape of the semicolon symbol means that it is important to be an independent figure and even benefit yourself and others. Flower motifs as supporting motifs and cecek as isen-isen. In this piece of clothing, black is used which is a symbol of self-strength, green is the color of leaves in general and red shows passion, courage and energy.

The batik motif in this work is entitled Semisulur which means tendrils that bloom/grow. Sattva in Sanskrit means courage, purity and good qualities. The meaning of this work is a hope to be able to realize how important it is to dare to express about oneself and the benefits of others.

CONCLUSION

The source of inspiration for the creation of this Final Project work is the semicolon mental disorder symbol, which is an urgency that needs to be considered, through a semicolon project movement that underlies the creation of a work of clothing with a casual style featuring patterns and color combinations

as well as a combination of various styles created on the basis of concern for mental disorders. In this regard, the source of the idea for the creation of batik motifs, which takes its inspiration from the symbol of the semicolon project movement is expected to adapt to functional aspects as a means of self-healing media, comfort aspects, and aesthetic aspects. Through this work, a casual outfit was created for ages 17-30 years, with different fashions.

The process of creating this final project uses the art creation method with the exploration stage, the design stage, the embodiment stage. Every piece of work created comes from an idea from a semicolon mental disorder. There are five works on the batik motif, namely the first work entitled EUNOIA with the motif title seroja sauntara, the second work entitled TITTARI with the motif title ROMAN WANI, the work entitled RENJANA and the motif entitled sumarasa, and the last one entitled SATTVA with the motif of the dress. namely semi-sulur.

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