



“Tudung lingkup”, the Malay woman’s clothing in Seberang Jambi City

Gusmira Wita*, Irhas Fansuri Mursal, Wirdanengsih***✉**

**Center of Local Wisdom Research, Universitas Negeri Padang, Padang, Indonesia*

Email: gusmira123@gmail.com

***Fakultas Ilmu Pendidikan dan Keguruan, Universitas Jambi, Jambi, Indonesia*

Email: irhasfansuri@gmail.com

****Center of Local Wisdom Research, Universitas Negeri Padang, Padang, Indonesia*

Email: wirdanengsih69@yahoo.com

ABSTRACT

The “tudung lingkup” is one of the clothes worn by Malay women in Seberang Kota Jambi. The “tudung lingkup” has been present in the midst of Jambi society since Islam entered Jambi through Chinese, Arab and Turkish traders. The “tudung lingkup” has also become a cultural identity for the Islamic community in Seberang Kota Jambi. At present, “tudung lingkup” has become a cultural tour through the “tudung lingkup” festivals. This study aims to describe the “tudung lingkup” which is the identity of Jambi Malay women in Seberang Jambi City and the potential of the tudung lingkup as a cultural tourism object in Seberang Kota Jambi. This research is qualitative research with data collection through interviews, observation and document analysis. Analysis of research data was carried out through the stages of data reduction, data display and verification/conclusions. The triangulation technique is used to determine the validity of the research data. This study shows that: (1) Malay women in Seberang Kota Jambi make the “tudung lingkup” as a cover for their private parts as adaptation to Islamic culture, (3) the “tudung lingkup” represents the characteristics of Arab-Malay culture di Seberang Kota Jambi and the ability of Jambi Malay women to adapt to Islamic culture, and (4) the “tudung lingkup” is rarely found in the people of Seberang Kota Jambi so that festivals of “tudung lingkup” as cultural tourism to preserve the local wisdom of the people of Seberang Kota Jambi and develop Jambi batik crafts.

Keywords: Local wisdom; tudung lingkup; cultural identity; cultural tourism; Malay woman.

✉ Corresponding author:

Email Address: gusmira123@gmail.com

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ABSTRAK

Tudung lingkup merupakan salah satu pakaian yang digunakan oleh perempuan Melayu di Seberang Kota Jambi. Tudung lingkup ada di dalam masyarakat Seberang Kota Jambi semenjak Islam masuk ke Jambi melalui para pedagang muslim China, Arab dan Turki. Tudung lingkup juga menjadi identitas budaya bagi masyarakat Islam di Seberang Kota Jambi. Saat ini, tudung lingkup telah menjadi wisata budaya melalui festival tudung lingkup. Penelitian ini bertujuan untuk mendeskripsikan tudung lingkup yang menjadi identitas perempuan Melayu Jambi di Seberang Kota Jambi serta potensi tudung lingkup sebagai objek wisata budaya di Seberang Kota Jambi. Penelitian ini merupakan penelitian kualitatif dengan pengumpulan data melalui wawancara, observasi dan analisis dokumen. Analisis data penelitian dilakukan melalui tahapan reduksi data, display data dan verifikasi/penarikan kesimpulan. Teknik triangulasi digunakan untuk menentukan validitas data penelitian. Penelitian ini menunjukkan bahwa: (1) perempuan Melayu di Seberang Kota Jambi menjadikan tudung lingkup sebagai penutup aurat sebagai bentuk adaptasi terhadap ajaran Islam, (2) tudung lingkup merepresentasikan karakteristik kebudayaan Arab Melayu di Seberang Kota Jambi serta kemampuan perempuan Melayu Jambi dalam beradaptasi dengan kebudayaan Islam, dan (3) Tudung lingkup mulai jarang ditemukan pada masyarakat Seberang Kota Jambi sehingga diadakan festival tudung lingkup sebagai wisata budaya untuk melestarikan tudung lingkup kearifan lokal masyarakat Seberang Kota Jambi dan mengembangkan kerajinan batik Jambi.

Kata Kunci: Kearifan lokal; tudung lingkup; identitas budaya; wisata budaya; perempuan Melayu.

1. INTRODUCTION

The living equipment system is one of the elements of culture (Soekanto, 1993). Clothing is one component of the living equipment system that is used to meet human needs (Dinda, Aman, & Setiawan, 2019). According Mustika & Budiwirman (2019), clothing is not only a necessity for human survival, but also functions as a symbol of people's cultural identity. Indonesia's diversity results in different customs and clothing in each region with its own particularities. Likewise with the Malay community in Seberang Kota Jambi. The people who live in Seberang Kota Jambi have a local culture that becomes their identity, one of which is *tudung lingkup*.

Seberang Kota Jambi is a swamp area on the banks of the Batanghari River. Seberang Kota Jambi, one of the oldest villages in the Palayangan District and Danau Teluk District, Jambi City, Jambi Province. In the past, Seberang Kota Jambi became the city center before the Jambi city center was moved to Kota Baru (Damanik, 2018). In the past, Jambi City was the center of the Jambi Malay civilization. The population is very diverse, consisting of various ethnic groups such as Javanese, Minangkabau, Banjar, Arab, Indian and Chinese. The diversity of this community was influenced by the existence of the Batanghari River which was a trade route and Opposite Jambi City as a trade center and Jambi government center at that time (Putra, 2018b).

The *tudung lingkup* is a women's clothing in Seberang Kota Jambi which also comes from a mix of cultures that occur as a result of the interaction of various cultures in that area. The *tudung lingkup* originates from local wisdom and becomes a cultural identity for the people in Seberang Kota Jambi whose culture is known as Arab-Malay culture. Local wisdom is a set of beliefs, knowledge, understanding, insights, and customs that regulate human life in society (Firdaus and Melay 2016). The *tudung lingkup* is interesting to study because it is a form of local wisdom that is present in the midst of the society in Seberang Kota Jambi. However, this local wisdom has begun to be abandoned and its existence is rarely found in society.

Research on Jambi Malay women's clothing has previously been carried out by several previous researchers. Like the research conducted by Nurdin, Hartati, & Putri (2020), which examined the *baju kurung* as Jambi Malay traditional clothing. The findings of her research show that the *baju kurung* is a Jambi Malay women's dress that is in accordance with Jambi's traditional “seloko” which upholds Islamic teachings. Furthermore, research conducted by Emilia & Mursal (2021) regarding the history of Jambi Malay clothing in general. Apart from that, there is also research by Hartati, Fatonah, & Putri (2020), which discusses the aesthetics of *tengkuluk* in Jambi Malay traditional clothing. However, among these previous studies, there has not been any specific discussion of the *tudung lingkup* which is also Jambi Malay women's clothing. In contrast to these studies, this research analyze the *tudung lingkup* which is a traditional Malay dress in Seberang Kota Jambi. This research is important to do because research on this topic has not been found before. This research becomes more important because the results of this research provide new knowledge to the public about *tudung lingkup* starting from the historical aspect of its existence, *tudung lingkup* as local wisdom, and its potential as cultural tourism.

2. LITERATURE REVIEW

Several previous studies that are relevant to this research include the research of Nurdin, Hartati, & Putri (2020), entitled “Jambi Malay women's traditional clothing at the clothes of the brackets”. This study discussed about the history and philosophical values of the *baju kurung* in Jambi Malay society and the development of ethics and the aesthetics. Furthermore, research conducted by Hartati, Fatonah, & Putri (2020), entitled "The aesthetics of the variety of *tengkuluk* in traditional clothing of the Jambi Malay community". This study discussed about the history and aesthetic values of *tengkuluk* as Malay women's clothing in Jambi. Then the research conducted by Emilia & Mursal (2021), is entitled "The history of fashion styles for Jambi city women in 1900-1970". This study examines the development of Jambi women's clothing styles from historical aspects from the period 1900-1970. Other research that is also relevant to the topic of this research is research of Damanik (2018), entitled "Local wisdom of Malay Arabic culture of the people in Jambi Kota Seberang as a source of learning Islamic Cultural History". This study discusses the values of local wisdom in Malay Arab culture in Seberang Kota Jambi which can be used as a learning resource for the subject of Islamic Cultural History in schools. Other research that is still relevant is research conducted by Karim (2019), which examines Malay local wisdom in Classical Malay Literary Works. His research identifies local wisdom values that exist in Malay literary works.

Unlike the case with previous studies, this research discusses the *tudung lingkup* as the traditional attire of Malay women in Seberang Kota Jambi, which represents their cultural identity and is now used as a cultural tourism object that can be enjoyed by the wider community. Researchers analyzed it from historical, sociological and anthropological aspects. In the historical aspect, the researcher identified how the *tudung lingkup* was present in the culture of the people of Seberang Kota Jambi so that it was used as a cultural tourism object. Furthermore, on the Anthropological aspect, the researcher analyzed the presence of the *tudung lingkup* as a culture that emerged because of the local wisdom of the people of Seberang Kota Jambi, and from the sociological aspect, the researcher analyzed the presence of the *tudung lingkup* as an adaptation of Malay women to Islamic culture. This topic is interesting to study because it provides new knowledge about *tudung lingkup*, which are local wisdom that has become a cultural identity for the people of Seberang Kota Jambi. This research not only examines the *tudung lingkup* as the attire of Malay women in Seberang Kota Jambi, but also examines the history of the *tudung lingkup* as a form of local wisdom which has become the identity of the people of Seberang Kota Jambi and its potential as cultural tourism. Thus, this research offers the originality of values and the latest studies on the traditional clothing of ethnic group which is the identity of the tribe concerned.

3. METHOD

This research is qualitative research. Data collection techniques used were interviews, documentation studies and indirect observation. Interviews were conducted with the people of Jambi who know about the culture of the scope covering found in the people of Seberang Kota Jambi. The documents used in this research are online newspapers and YouTube content covering the festival of *tudung lingkup* in Jambi which was held on 28 August 2022 which contained interviews with important figures who know about the culture of Seberang Kota Jambi. Observations made were indirect observations by observing videos and images related to the culture of the *tudung lingkup*. The data analysis technique used Miles and Huberman (1994), yaitu qualitative data analysis through three stages of activity, namely data reduction, data display, and verification/conclusion. The collected data were processed at the data reduction stage by selecting the data needed based on research objectives, then coding and simplifying the data. Then proceed with compiling the data into a collection of meaningful information by categorizing and synthesizing the data and then the data is presented in the form of narratives and images. Then the data is verified and conclusions are drawn based on the interpretation of the researcher. The triangulation technique was used to validate the findings of this study.

4. FINDINGS AND DISCUSSION

4.1. *The History of The Tudung Lingkup for Cover Women Private Parts in Seberang Kota Jambi*

The existence of *tudung lingkup* in the Seberang Kota Jambi community has existed since the 1900s along with the entry of Islam into the city of Jambi. As explained by Suwandi, (2022) that *tudung lingkup* have existed in the society in Seberang Kota Jambi, to be precise

in the village of Tengah, since Islam entered Jambi. Islam entered Jambi through trade routes. Jambi is on the east coast of Sumatra, which was visited by many Muslim traders in the 13th century via the Batanghari River as their trading traffic (Putra, 2018a). Meanwhile Apdelmi (2018), explains that Seberang Jambi City was an important part in the spread of Islam, Islam entered the Seberang Kota Jambi area at the same time as the Malay kingdom moved from the Tanjung Jabung area to the interior of Jambi during the reign of Rangkayo Hitam. Rang Kayo Hitam played a big role in the Islamization process in Jambi Malay Country (Putra, 2018b).

One of the Islamic broadcasters who caused Islam to develop in Seberang Kota Jambi was Sayyid Idrus bin Hasan Al-Jufri who is of Arab descent. Sayyid Idrus had a strategy to spread Islam by approaching the Jambi sultanate family at that time. Sayyid Idrus married the daughter of Sultan Nazaruddin who was the Sultan of the Jambi palace, so he received the title of Prince Wirokusumo (Arman, 2015). According to Putra (2018), the process of spreading Islam through an approach to the palace resulted in Islam being easily accepted by the people of Jambi. The presence of Islam brought fundamental changes to the life of the people of Jambi. The religion of Islam slowly began to shift Buddhist Malay culture until the development of Islamic Malay cultural patterns (Muslim, 2015). After Islam entered and developed in Jambi Malay land, the Jambi Malay people were known for their strong belief in Islamic teachings (Emilia & Mursal, 2021).

The arrival of Islam resulted in an assimilation process between Islamic culture and Jambi Malay culture. One form of cultural assimilation is the use of the veil by Jambi Malay women. The *tudung lingkup* is used as a garment to cover the private parts for Jambi Malay women. The cultural assimilation that occurs is between Islamic culture which obliges its adherents to cover their private parts with local culture which uses sarong as one of the types of clothing it uses. Related to this, the US, the Jambi cultural heritage expert team explained that: “Seberang Kota Jambi has a unique culture, Malay culture and Arabic culture mingle and produce Malay Arab culture. The Islamic culture there is very strong, you can see how the people dress”.

Before the 1960s, teenage girls who had reached puberty or were menstruating were strictly prohibited from leaving the house during the day for fear of being slandered. However, for important matters, women who have reached puberty were still allowed to leave the house with the rule that they must be used a *tudung lingkup* with a clothing similar to that of a veil (Suwandi, 2022). In this regard Emilia & Mursal (2021), explain that at the beginning of the 20th century, Jambi women wore clothing in the form of a *tudung lingkup* when they went out of the house because Islamic norms in dress were implemented very strictly, women were highly guarded her nakedness. Islamic norms teach that every Muslim should dress according to what Allah has commanded in the Al-Qur'an Surah Al Ahzab verse 59 as follows "O Prophet, say to the wives, daughters and wives of the believers, “let them stretch out their headscarves all over their bodies. That is so they can be easily recognized, therefore they are not disturbed.

The *tudung lingkup* is the result of the ability of the Malay society in Seberang Kota Jambi to adapt to Islamic teachings as a new culture that comes to their environment. Adaptation is the integration between the individual and the surrounding environment (Cohen, 2012). Islamic teachings have a rule that women who reach puberty are obliged to cover their genitals. As a form of adaptation to this rule, Jambi Malay women try to manage their

knowledge so they can adapt to the prevailing dress code. They try to take advantage of the type of clothing they usually use, namely batik sarongs. They usually use a *tudung lingkup* to cover their private parts in accordance with the Islamic teachings they accept. Thus, the *tudung lingkup* is a manifestation of the adaptation of women in Seberang Kota Jambi to the norms that apply in their environment.

The uniqueness of the *tudung lingkup* lies in the way it is used. The process of using it is very simple. When going out of the house, a sarong is worn over the body with part of the cloth covering the hair and the other part being left hanging down to cover the body. Then the outer edge of the cloth on the right which is parallel to the right cheek is clamped.

4.2. *Tudung Lingkup of Local Wisdom of Communities in the Seberang Kota Jambi*

The *tudung lingkup* is the clothing worn by women in the Seberang Kota Jambi. Some people call this *tudung lingkup* with the term *Bakarobong*. The distinctive feature of this clothing is that it is used by women who have entered the category of teenagers and adult women when leaving the house. The clothes used for this *tudung lingkup* are not required to use typical Jambi cloth, but when using the number of the sarong used is two pieces. One strand is used to cover the head while the other strand is used as a sarong/skirt. So that other people can only see the eye only (Mariadi, 2019).

Related to the tradition of the *tudung lingkup*, NS, the Head of Tourism Attractions and Destinations for the Jambi City Tourism and Culture Office explained the following.

“*Tudung lingkup*, people know him in Seberang Jambi City with another term, namely *berkerobong* or two of the cloth. It is called *berkerobong* or two of the cloth because the cloth used is a sarong covering part of the body. Two of cloth because the cloth uses consists of two strands, the first is wrapped around the bottom and the second is used to cover the head. This tradition has existed in society since the 1900s. The *tudung lingkup* is used by women or women outside the home when carrying out their daily activities such as going to the river, going to a party, or going to the market. Jambi Malay women wear a *tudung lingkup* whose purpose is to cover their genitals because the city of Jambi has customs based on Islamic law. Jambi Malay women cover their private parts with the traditional pattern, namely the *tudung lingkup*.”

Meanwhile, ZB, a Jambi humanist, explained the following.

“...the *tudung lingkup* is thick with its Islamic culture, different from the *tingkuluk* which is also the Jambi Malay culture. The *tudung lingkup* hints at Islamic house, the *tudung lingkup* should be worn, when going out of the house, ...the *tudung lingkup*, hi, the *tudung lingkup* should be put on, old culture should not be extinct...”

Meanwhile, the video uploaded on the YouTube channel "DORIBae TV" with the title "Tudung Lingkup in Jambi, a Unique Tradition of Covering Women's Aurat" which was uploaded on 30 August 2022 explains that the *tudung lingkup* in Jambi has also become a cultural identity for the Malay people in Seberang Kota Jambi. The *tudung lingkup* is the clothing of Malay women across the city of Jambi. They wear these clothes when they want to leave the house to carry out their daily activities, such as going shopping to the market, going to invites, and going to the river to wash and bathe and besides that they also wear them when

they are at home when receiving guests who are not related to them. Emilia & Mursal (2021), emphasize that the use of *tudung lingkup* in Jambi Malay society indirectly indicates the age and marital status of a woman. The custom of Jambi Malay girls in Seberang Kota Jambi is to cover their body parts, leaving only the eyes, palms and feet exposed. This habit is used by Malay girls of Seberang Kota Jambi to leave the house unrecognized by anyone. They also often exchange sarongs to trick the young men who try to approach them.

Thus, the *tudung lingkup* is a garment that symbolizes that the person wearing it is a woman who is already mature. In the past, women who had reached puberty were obligated by the Malay society to wear this *tudung lingkup* if they wanted to do activities outside the home. This rule is based on the religious norms they adhere to, namely Islam which requires every woman who has reached puberty to cover her private parts. This means that the use of *tudung lingkup* for women in Seberang Kota Jambi indicates that women there implement their religious norms properly.

In addition, the *tudung lingkup* is the local wisdom of the Malay society in Seberang Kota Jambi in covering the private parts (parts of the body that are not allowed to be seen by the opposite sex who are not muhrim) which is an obligation for Muslim women. Local wisdom is a view and knowledge that develops in society as an effort to solve problems in aspects of people's lives (Warni & Afria, 2019). Local wisdom in a community group is the result of a process of adaptation that has been passed down for generations over a very long period of time to an environment that is experienced and frequent interactions occur within it (Juniarta, Susilo, & Primyastanto, 2017). The local wisdom of the Malay society is unique and distinctive resulting from the demands of nature and the environment. Malay local wisdom contains the values or life behavior of the Malay people in interacting with their environment wisely (Karim, 2019).

Local wisdom is reflected in the use of *tudung lingkup* for Malay women in Seberang Kota Jambi by using sarongs as a tool to cover their private parts in a unique way. They try to manage resources with the knowledge they have. As a solution to cover their private parts, Malay women from Seberang Kota Jambi in the past chose to use a sarong as a tool to cover their private parts on the head and the lower part which was wrapped in a skirt around their waist which they called the *tudung lingkup*. In the end, a *tudung lingkup* was created which became the culture of the people in Seberang Kota Jambi. Then this culture is passed down from generation to generation through the process of socialization and interaction that occurs in society.

overtones. Its use is a manifestation of the implementation of Islamic religious norms by the community. With a woman's scope covering her private parts, only the eyes are visible as if they were veiled.”

Furthermore, related to this *tudung lingkup* there is also a Jambi regional song which explains it, namely the Jambi regional song entitled "Tudung lingkup". This song was created by Febriana Wulandari which was released by the Jambi cultural park in 2020. Some of the lyrics of the song describe the *tudung lingkup* of culture as follows.

“...the *tudung lingkup*, hi *tudung lingkup*, face covered in batik cloth, is worn by a girl in Seberang Kota Jambi, the old culture has now disappeared, when going out of the

4.3. Potential of *Tudung Lingkup* as Cultural Tourism

The existence of a *tudung lingkup* in the Malay society in Seberang Kota Jambi is starting to become rare. At present, the *tudung lingkup* in Seberang Kota Jambi is only worn by elderly women, and even then, it is not found much. Meanwhile, teenage girls and adult women prefer to use heads carves with various models. As explained by DR to the Kompas.com team, currently there are women who use *tudung lingkup* when leaving the house. However, the numbers are very few and can be counted on the fingers. They also come from women who are elderly or elderly. Meanwhile, teenage and adult women or mothers already use head scarves or head scarves as head coverings (Suwandi, 2022).

The government of Jambi is trying to preserve the existence of the *tudung lingkup* in the Malay community of Seberang Kota Jambi because it is a part of the culture of the Malay community in the Seberang Kota Jambi. The government of Jambi preserves the culture of *tudung lingkup* as a form of local wisdom for the people in Seberang Kota Jambi because the *tudung lingkup* is the cultural identity of the people in Seberang Kota Jambi. According to Suwandi (2022), the Jambi government is trying to restore the collective memory of the Jambi people about the local wisdom of the *tudung lingkup* by holding a *tudung lingkup* festival. This festival is held as part of the Swarnabhumi feast on August 28, 2022.

The same thing was explained by NS, Head of Tourism Attractions and Destinations at the Jambi City Tourism and Culture Office, that the festival of *tudung lingkup* was part of a series of Swarnabhumi festivities which had been initiated by the Pamalayu festival in Dharmasraya. This activity is an effort to preserve the *tudung lingkup* which was the culture of the people in Seberang Kota Jambi in the past.

The festival of *tudung lingkup* was attended by all sub-districts in the city of Jambi. Each district sends its members to participate in this activity. In this activity, woman from various sub-districts in the city of Jambi walked along the paths between old houses in Seberang Kota Jambi. The women use *tudung lingkup* as their head coverings. The Mayor of Jambi, Mr. Maulana explained that the *tudung lingkup* is a local wisdom from Seberang Kota Jambi which is still maintained today. The woman in Seberang Kota Jambi still wear the *tudung lingkup* in their daily activities, but these are elderly women. Mr. Maulana emphasized that the festival of *tudung lingkup* is not only an effort to preserve culture but also a way to drive the economy of society in the Seberang Kota Jambi through the Jambi batik craft business (Suwandi, 2022).

KH, one of the people in Seberang Kota Jambi, also explained that:

“When I was little, I still saw many women went to the river wearing *tudung lingkup*. But now the *tudung lingkup* has begun to be abandoned due to the influence of modernization and globalization. Through the festival of *tudung lingkup*, the government can preserve it again, especially to remind the public that the people of Jambi have a local wisdom called *tudung lingkup*. The government's action to hold this festival is at the same time an effort to develop Jambi batik crafts.”

Some Jambi Malay women use sarongs with batik motifs as *tudung lingkup*. They obtained it from local batik craftsmen and from batik craftsmen on the island of Java whose work was marketed across Jambi City. Based on an interview with UH, a Jambi culturalist explained that Jambi batik has been around for a long time. Batik craftsmen generally come

from across the city of Jambi. Uniquely Jambi Batik develops motifs that are unique to Jambi culture and in its manufacture uses natural dyes derived from plants in the Jambi area such as leather of *Jengkol*, wood of Sepang, wood of Bulian and others. Jambi Batik is used by the local community as their clothing. According to Muslim, (2015) the people of Jambi have weaving and batik skills with other floral motifs besides gardening. At first Jambi batik coloring used natural materials derived from plants such as wood of Sepang, wood of Ramelang, and wood of Nilo. Initially, Jambi batik was only used by the Jambi Malay nobility/kingdom, but in its development, Jambi batik can be used by Jambi people in general. Jambi batik craft was developed by Haji Muhibat in 1875 with his family who came from Central Java. The batik motifs that he applied at that time were decorative motifs found in the carvings of Jambi traditional houses and wedding clothes.

The implementation of the festival of *tudung lingkup* by the Jambi city government provides benefits for Jambi batik. With this activity Jambi Batik business can develop even more. The reason is, the festival participants are required to wear Jambi batik as a *tudung lingkup*. This activity indirectly promotes Jambi batik throughout the world. Related to this, ZB, a Jambi humanist who is also a Jambi batik craftsman, explained as follows.

“The festival of *tudung lingkup* in Jambi is attended by every sub-district in the city of Jambi. All participants use good Jambi cloth produced by local craftsmen. This festival of *tudung lingkup* can advance Jambi batik because all participants use Jambi typical batik produced by batik craftsmen across the country. With this activity, people are increasingly familiar with Jambi batik. We batik artisans are very happy with this activity.”



Figure 1. Jambi Malay Women Wearing a *tudung lingkup* in Festival on August 28, 2022.
Source: Youtube DoriBae TV.

The *tudung lingkup* was originally only a tool to cover the private parts of body. However, with the festival of *tudung lingkup*, the *tudung lingkup* became a cultural tour located in Seberang Kota Jambi. The *tudung lingkup* is not only the local wisdom of the Jambi people who live in Seberang Kota Jambi, but also a source of income for batik craftsmen and the local community. In this case tourism and local culture are two aspects that influence each other. Tourism requires an object that becomes a tourist attraction, while the traditional costume of *tudung lingkup* requires tourism activities as a media promotion so that it is recognized by the wider community as the identity and local wisdom of the Malay society in Seberang Kota Jambi. Not only that, the use of the *tudung lingkup* as a cultural tourism

object has had a positive impact on the development of Jambi batik crafts which are across from Jambi City. The festival of *tudung lingkup* has a function for the development of the Jambi batik business because the wider community can know more about Jambi typical batik with its characteristics that are different from batik from other regions such as the motifs and dyes used. In the end, the Jambi batik business became more developed and had an impact on the economy of the people in Seberang Kota Jambi.

5. CONCLUSION

The *tudung lingkup* is one of Jambi Malay's typical clothes which is located in Seberang Kota Jambi, Jambi Province. The cloth used as a *tudung lingkup* is a batik sarong with two strands that serves to cover the private parts of Jambi Malay women. One strand is used to cover the head to the body, while the other strand is for the lower part of the skirt. The research findings show that the *tudung lingkup* is a representation of the characteristics of the Malay society in Seberang Kota Jambi, which is a society that is thick with Islamic values in their lives and their people have the ability to adapt to the values and religious norms prevailing in their environment. At present, the *tudung lingkup*, which was previously only a garment covering the private parts of the local community, has become popular among the general public, especially the people of Jambi province through the festival of *tudung lingkup* initiated by the government which will become an annual activity in Seberang Kota Jambi. In addition, now the *tudung lingkup* has become a potential for cultural tourism across Jambi City, which can boost the economy of the local community who work as batik craftsmen. The study of the *tudung lingkup* has implications for the development of knowledge in understanding the meaning and social function of traditional clothing which is useful for preserving Jambi Malay traditional clothing in the past. This paper provides comprehensive knowledge about traditional clothing which is not only a cultural identity and an effort to fulfil life's needs in the form of clothing needs but also the history of its presence which is the adaptation of society to its environment.

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