

EXPLORING THE CULTURAL PHILOSOPHY OF RED KEBAYA THROUGH SUNDANESE SONG LYRICS

Rostika Srihilmawati^{1*}, M. Arinal Rahman², Ciptro Handrianto³

¹ Universitas Pendidikan Indonesia, Bandung, Indonesia

² University of Szeged, Szeged, Hungary

³ Sultan Idris Education University, Tanjung Malim, Malaysia

Article Info

Article History

Submitted 12-06-2023

Accepted 19-06-2023

Published 30-06-2023

Keywords: Sundanese Song Lyric; Kebaya; Ancestral Wisdom; Cultural Philosophy; Color Symbolism; Idealization in Culture.

*Correspondence:

rostika.srihilmawati@gmail.com

Abstract

The kebaya, when analyzed through the lens of song lyrics, emerges not just as a garment but as enveloping the transmission of ancestral wisdom, embodying a cultural philosophy that has the potential to enrich and guide contemporary lives. This research endeavors to bridge this knowledge gap by unraveling its philosophical values embedded in Sundanese song lyrics. The research is rooted in the philosophy of science, rationalism, empiricism, and scientific methods. The research uncovers a complex interplay of positive and negative values, symbolic meanings, and cultural contexts. The analysis underscores the interconnectedness of color symbolism, historical context, and cultural expressions in shaping the philosophical values associated with traditional attire in song lyrics. In contrast, the analysis uncovered a negative correlation between the red kebaya and depicted wounds or heartache in the song lyrics. The analysis highlights the importance of considering attire as symbolic elements within cultural expressions, moving beyond idealizations to embrace the complexities and realities of romantic experiences.

INTRODUCTION

The rich cultural tapestry of Indonesia, with its diverse ethnic groups, offers a plethora of traditions and practices that serve as repositories of ancestral wisdom. Among these cultural gems, the kebaya, a traditional attire worn predominantly by women, stands as a symbol deeply embedded in the Sundanese heritage (Russanti & Ds, 2019). The kebaya not only reflects a distinctive aesthetic but also carries profound philosophical values passed down through generations.

In contemporary society, there is a concerning lack of awareness among the community regarding the inherent value encapsulated in the use of kebaya (Sengkey, 2023). The significance of understanding and preserving these values is emphasized by Rahman et al. (2018), who assert that such cultural values act as a savior, safeguarding the essence of Sundanese identity. This research seeks to bridge this knowledge gap by exploring and

elucidating the philosophical values associated with kebaya, as discerned from Sundanese song lyrics (Hardi & Zuchdi, 2020; Hendrayana, 2015).

Nayiroh (2020) posits that clothing, including the kebaya, serves as a cultural map for the Sundanese people. Beyond being a mere garment, it carries a deep-seated philosophy intricately woven into the fabric of Sundanese identity (Russanti & Ds, 2019). The manifestation of this cultural philosophy is palpable in song lyrics, which serve as a repository of insights into the values inherent in the use of kebaya.

In the use of kebaya, our ancestors, like the previous generation, entrusted various values, be it related to education, ethics, and aesthetics, which, in the end, all are personality builders. Nowadays, many Indonesian women, especially Sundanese women, do not realize that they can philosophize from the use of kebaya (the values presented by their ancestors) to achieve a better life (this is one of the main uses of philosophizing).

Kebaya used in the Sundanese region when worn will bring up philosophical values related to color, how to use it, or what is used when wearing kebaya (Isnéndés, 2023; Nagata & Sunarya, 2023; Russanti & Ds, 2019). This cannot be separated from the behavior that arises when the kebaya is used. Kebaya is not only related to the kebaya and samping/sinjang. However, it is also related to selop, kemben, and others that are full of philosophy (the use of this fashion is often called pinton anggon/ngadhibusono).

As the author delves into the exploration of kebaya within the context of Sundanese song lyrics, the intention is not merely to showcase the aesthetic appeal of this traditional attire but, more importantly, to bring forth the values it encapsulates (Hendrayana, 2015). The kebaya, when analyzed through the lens of song lyrics, emerges not just as a garment but as a conduit for the transmission of ancestral wisdom, embodying a cultural philosophy that has the potential to enrich and guide contemporary lives.

Based on the information above, this research endeavors to contribute to the broader discourse on the cultural significance of kebaya by unraveling its philosophical values embedded in Sundanese song lyrics (Hendrayana, 2015). The exploration of attitude, behavior, context, function, personality, educational value, aesthetics, and other dimensions will serve to illuminate the multifaceted nature of kebaya and its role as a vessel for cultural preservation and education, particularly for Indonesian women and, more specifically, for Sundanese women.

METHOD

Research Design

The primary object of study in this research is Sundanese song lyrics that contain references to kebaya terms and the philosophies associated with them. The focus on song lyrics provides a unique lens through which to explore the cultural and philosophical dimensions of kebaya, as expressed through the artistic and poetic medium of music. This study adopts a qualitative approach with a focus on descriptive analysis (Kim et al., 2017). The qualitative paradigm is well-suited for delving into the nuanced and context-specific aspects of Sundanese song lyrics (Hendrayana, 2015), particularly those containing references to kebaya terms and their associated philosophies. Descriptive analysis allows for a detailed exploration of the cultural and philosophical dimensions embedded in the lyrical content (Lambert & Lambert, 2012).

Data Collection Techniques

Literature Review

A comprehensive review of existing literature is conducted to establish a foundational understanding of the cultural and philosophical contexts of kebaya within Sundanese traditions. This involves an exploration of academic publications, cultural studies, and relevant texts to inform the research framework.

Documentation

The research draws extensively from documented sources, including Sundanese song lyrics, cultural archives, and historical records. Documentation serves as a crucial source of primary data, enabling the identification and extraction of kebaya-related terms and their associated philosophies.

Interview

To complement the existing literature and documented sources, interviews are conducted with individuals knowledgeable about Sundanese culture, particularly focusing on those with expertise in the interpretation of song lyrics. These interviews provide qualitative insights, personal perspectives, and additional contextual information that enriches the understanding of the philosophical values inherent in kebaya. In this study, two interviewees were involved due to their expertise in terms of culture and philosophy in Sundanese Culture.

Instruments

Data Cards

Data cards are employed as a systematic tool for organizing and categorizing information extracted from literature, documentation, and interviews. Each data card serves as a condensed repository of key findings, facilitating efficient data management and analysis.

Interview Guidelines

Structured interview guidelines are developed to ensure consistency and relevance in the information gathered during the interview process (Rodriguez et al., 1991). These guidelines help direct the conversation toward specific aspects of Sundanese song lyrics, kebaya terms, and their associated philosophies.

Data Analysis

The collected data undergoes analysis using the Immediate Constituent Analysis technique (Umera-Okeke, 2016). This method involves breaking down the linguistic and cultural elements within Sundanese song lyrics to identify immediate constituents – the fundamental units of meaning. This analytical approach facilitates a systematic examination of the structure and semantics of the kebaya-related terms, allowing for a deeper understanding of the underlying philosophies.

RESULT AND DISCUSSION

Knowledge is something most important for humans; with knowledge, all human needs and needs can be met faster and easier. The study philosophy of science states in general the method of seeking knowledge is through the approaches of rationalism, empiricism, and scientific methods (Helmi, 2020). When a scientific study process is carried out on a particular object through a scientific approach and produces a truth, then what is produced is empirical truth. Philosophical study, or the search for values, is an analytical construction of data and

context, operationalized so that its associated variables represent what is to be informed, predicted, or learned from something (Hardi & Zuchdi, 2020). In this paper, the philosophy will be related to the term kebaya, which appears in Sundanese song lyrics (Hendrayana, 2015). To find the depth of truth in philosophizing, it is necessary to chronologize an event, systematically tracing the facts of the past (Rewita, 2022), developing from curiosity which then develops knowledge in earnest (Situmeang, 2021). To supplement and validate the insights gained from the existing discussions, recent interviews were conducted with experts in Sundanese culture and traditions, as well as individuals knowledgeable about color symbolism in Sundanese contexts (Isnéndés, 2023; Sudaryat, 2022).

Sundanese Cultural Context

In Sundanese culture, pakaléran is considered a central hub representing the heartland of Sunda. As Interviewee 1 elaborates: *"It's not just a geographical division but holds cultural and symbolic importance."* The interviewee emphasizes the deep-rooted connection between the color red and pakaléran, highlighting its prevalence in historical practices and traditional rituals. According to the interviewee, red is often used in ceremonies held within pakaléran, signifying not only a visual element but also the profound meanings related to energy, vitality, and the life force emanating from this cultural epicenter.

Reflecting on the significance of the dominance of the red color in pakaléran, Interviewee 2 underscores its symbolic nature: *"The dominance of red in pakaléran is symbolic of the region's vibrancy and the rich cultural heritage it embodies."* Sundanese people, as explained by the interviewee, associate the red color with passion, courage, and the essence of life. It is not just a visual preference but an integral part of how Sundanese individuals perceive their cultural identity. The red color in pakaléran becomes a source of pride, reflecting the vitality of the region (Isnéndés, 2023). The insights from both interviewees highlight the dynamic role of pakaléran and the red color in shaping the cultural identity and symbolism of Sundanese culture (Abdullah, 2006; Sudaryat, 2022).

The interview results align with the previously discussed insights from Srihilmawati's (2023) discussion, reinforcing the cultural and symbolic significance of the red color in pakaléran. The interviews underscored that the dominance of red in pakaléran is not arbitrary but deeply rooted in cultural practices and historical rituals. The association of red with vitality, energy, and life force enhances the interpretation of the red kebaya in Sundanese song lyrics within its geographical and cultural framework.

Moreover, the interviews highlighted the pride Sundanese people take in the red color as a symbol of their cultural identity (Isnéndés, 2023). The red kebaya, as a representation of pakaléran's vibrancy, carries not only aesthetic appeal but also a profound connection to Sundanese heritage (Yulianto et al., 2019). This cultural context enriches the understanding of the red kebaya's symbolism, deepening the philosophical exploration within the broader framework of Sundanese culture (Abdullah, 2006; (Hardi & Zuchdi, 2020; Sudaryat & Press, 2022).

If it is interpreted more, the color red is based on Sundanese, then in Sundanese culture, it appears that the red color predominantly comes from pakaléran (Sudaryat, 2022). Sunda is divided into three parts (regions), there are pekaléran, pekidulan, and mountains. Pakaléran will bring out the dominant red color (Isnéndés, 2023). Pakidulan will dominantly bring out the color brown. At the same time, the mountains will dominantly bring out the green color.

Delving deeper into Sundanese culture, the research discovered that the red color predominantly originates from pakaléran, one of the three regions in Sunda (Abdullah, 2006; Isnendes, 2021). This insight provides a cultural context, revealing the significance of pakaléran in bringing forth the dominant red color. This understanding enhances the interpretation of the red kebaya in Sundanese song lyrics within its geographical and cultural framework.

Philosophical Exploration of the Red Kebaya in Sundanese Song Lyrics

The findings in this study showed that Interviewee 1 sheds light on the influential role of colors, particularly red, in women's fashion design, including traditional attire like kebaya: *"Red's a game-changer in fashion, especially for women's wear like the kebaya. It's all about grabbing attention, bringing out emotions, and making a bold statement. Designers love using red to amp up the passion and strength in their creations."*

Furthermore, Interviewee 1 delves into the impact of cultural and historical references on contemporary fashion choices: *"Think about it – cultural vibes make fashion pop. Red's got this cool history: in ancient Egypt, it meant health and victory. And check out Japan – red kimonos scream luck and joy. Designers dig into these stories to add a touch of heritage and good vibes to their creations."* This insight underscores the dynamic interplay between cultural influences, historical symbolism, and the contemporary interpretation of red in women's fashion.

The insights from the fashion designer highlight the intentional use of red in women's fashion, affirming its association with passion and strength. The strategic placement of red in traditional attire, such as kebaya, aligns with the philosophical exploration, emphasizing the color's symbolic representation of love, vitality, and empowerment (Hardi & Zuchdi, 2020).

The reference to cultural and historical influences underscores the enduring nature of red's significance across different civilizations. The positive values associated with red in Ancient Egyptian and Japanese cultures resonate in contemporary fashion choices, bridging the gap between tradition and modernity (Zamroni, 2022). This aligns with the research's emphasis on considering historical symbolism in interpreting the philosophical values embedded in the red kebaya of Sundanese song lyrics (Hardi & Zuchdi, 2020).

Interviewee 2, a Psychologist with expertise in Color Psychology, highlights the dynamic impact of the color red on individuals' emotions and behavior: *"Red's not just a color; it's like a mood booster. Throw it on, and suddenly you've got passion, energy, and a small quantity of excitement. Plus, rocking red? People see confidence, and strength, and you're basically sending a signal that you're bold and assertive."*

Expanding on the psychological considerations of the color red, particularly in the context of the philosophical exploration of the red kebaya in Sundanese song lyrics, Interviewee 2 provides insights into both positive and negative aspects: *"Red's a mixed bag—it screams passion and strength, but watch out for some intensity. Depending on who's looking, it might even come off as a bit aggressive. Now, in the red kebaya, it's all about empowerment and good vibes, but hey, emotions can run high, and there might be a dash of heartache in those song lyrics."* This nuanced understanding connects the psychological impact of red with philosophical exploration, recognizing both its empowering and potentially intense dimensions in the context of women's attire.

The psychological perspective reinforces the research findings, highlighting the dynamic nature of red in influencing emotions and behavior. The positive associations of red with confidence and assertiveness align with the empowerment values conveyed by the red kebaya in Sundanese song lyrics (Hendrayana, 2015).

Moreover, the acknowledgment of the potential for intensity and aggression provides a nuanced understanding of the negative aspects associated with the color red (Zharandont, 2015). This complements the research's exploration of the dual nature of the red kebaya, symbolizing both love and potential heartache in the song lyrics. The psychological analysis enriches the philosophical exploration by delving into the intricate interplay of emotions conveyed by the color red in Sundanese cultural contexts (Hardi & Zuchdi, 2020). The philosophical exploration of the red kebaya in Sundanese song lyrics uncovers a complex interplay of positive and negative values, symbolic meanings, and cultural contexts. The red color emerges as a potent symbol, representing love, passion, strength, and vitality while simultaneously carrying the potential for heartache and suffering (Isnéndés, 2023). The psychological impact of the red kebaya extends beyond aesthetics, imparting values of empowerment and discouraging negative emotions (Karja, 2021). The research underscores the importance of considering cultural contexts, historical symbolism, and psychological nuances in interpreting the philosophical values associated with traditional attire in song lyrics.

The research unfolded a philosophical exploration of the term "red kebaya" as it appears in Sundanese song lyrics, specifically in the song titled "Kabaya Beureum." The analysis, rooted in the philosophy of science, rationalism, empiricism, and scientific methods (Hardi & Zuchdi, 2020; Helmi, 2020), aimed to uncover the empirical truths and values associated with the red kebaya.

About the red kebaya, the term appears in one of the Sundanese song lyrics entitled "Kabaya Beureum." An example of the term kebaya in the lyric of the song "Kabaya Beureum":
"Kabaya beureum nu jadi tilam kasono" (1/1/KBr)

Women's fashion has various forms and functions. This can be influenced by colors and abstractions of various colors from what was depicted in real life at the time, which developed in the community. From the process of seeing, thinking, and imagining, something can influence the form of clothing, including color (Isnéndés, 2023). For example, if we see paintings with many color variations, this can inspire designers to make clothes. This will also be closely related to what the consumers who will wear the designer's clothes want (Gronberg, 2002).

Women as cinematic objects mean that the red color in the lyrics of this Sundanese song can attract attention. The philosophical value of this red color can be drawn from the past, where in history, after the black and white color, the red color appeared (Hardi & Zuchdi, 2020; Hendrayana, 2015). In Japan, the red Kimono is much loved, with the hope that when using the Kimono, there will be luck and happiness (Hamabata, 1991). In Ancient Egyptian civilization, red had one function: it signified health, victory, and life. Even cosmetics at this time were also red for lips and cheeks (Brier & Hobbs, 2008).

Symbolism of Red Color

The research found that the red color of the kebaya holds profound symbolic significance in Sundanese culture and beyond (Sudaryat, 2022). Drawing from historical and cultural contexts, the red color is associated with luck, happiness (as seen in the Japanese tradition of red Kimono), and vitality in Ancient Egyptian civilization. The color is recognized as energizing, symbolizing passion, action, and warmth (Byrne & Hilbert, 1997).

Interviewee 1 contextualizes Byrne and Hilbert's insights on the color red: *"Yeah, so, red's not just a color—it's a whole vibe. When it comes to women's outfits like kebaya, they pick red on purpose. It's all about showing passion, warmth, and this strong, boss energy. Like, you know, leadership, ambition, and confidence. Rocking that red is like saying, 'I got it all!'"*

Expanding on the cultural and historical associations of red, particularly in Japanese traditions and Ancient Egyptian civilization, Interviewee 1 emphasizes their relevance to contemporary fashion choices in Sundanese culture: *"Red is like a universal mood, you know? In Japan, it's all about luck and happiness with the red Kimono. And back in Ancient Egypt, red was their vibe for energy and passion. Sundanese folks grab onto that vibe too, choosing red for kebaya to bring in all that positivity, vitality, and cultural richness."* This dual perspective offers a comprehensive understanding of the intentional use of red in kebaya, encompassing both its symbolic expressions and its connection to broader cultural narratives.

The insights from the cultural anthropologist reaffirm Byrne and Hilbert's perspective on the color red as a symbol of passion, action, and warm, positive energy, particularly in the context of women's attire. The intentional selection of red in kebaya aligns with the notion of expressing strong and dominant energy, enhancing the wearer's attributes associated with leadership and determination.

The interpretation of cultural and historical associations further enhances the understanding of red's significance in Sundanese culture (Abdullah, 2006). The resonance with Japanese traditions and Ancient Egyptian civilization suggests a universality in the symbolism of red, which may contribute to its enduring popularity in contemporary fashion choices in Sundanese culture (Sudaryat, 2022). The analysis underscores the interconnectedness of color symbolism, historical context, and cultural expressions in shaping the philosophical values associated with the red kebaya in Sundanese song lyrics. Red is an energizing color that symbolizes passion and action (Hardi & Zuchdi, 2020). Red in life is also a warm and positive color when associated with basic physical needs and the spirit of survival (Isnéndés, 2023). Red is also often considered to be a woman's color that exudes a strong and dominant masculine energy, showing pioneering spirit and leadership qualities, ambition, and determination (Byrne & Hilbert, 1997).

Positive and Negative Connotations

The nuanced analysis of the color red, as discussed by Byrne and Hilbert, revealed its dual nature with both positive and negative connotations. The acknowledgment that red, beyond symbolizing love, may carry associations with sexuality and lust adds complexity to its interpretation. Byrne and Hilbert's perspective underscores the multifaceted nature of the red color, challenging a simplistic understanding solely as a symbol of love: *"There are some positive and negative things related to the color red, some of the positive things have been explained above. The negatives that arise beyond the color red as a symbol of love, red turns out to mean more sexuality and lust. The color that truly symbolizes love is pink" (Interviewee 1).*

Building on this insight, Pastoureau (2023) exploration of the red kebaya in the context of romantic relationships reinforces the positive aspects associated with the color red. The red kebaya is portrayed as a gift symbolizing love, passion, and courage, serving as a tangible expression within a romantic relationship. Pastoureau's perspective aligns with the philosophical value that the red color can empower and instill confidence in women, fostering strength and enthusiasm: *"Alright, so, the 'red kebaya' in the song? It's a gift from a guy to a girl, symbolizing love and all that jazz. It's not just about looks; it's about passion and courage. Wear red, feel confident, and maybe even a bit fancy – it's like a confidence boost in clothing."* (Interviewee 2). This dual exploration provides a comprehensive understanding of the red kebaya, acknowledging its positive symbolism in the context of romantic relationships and the broader societal implications tied to passion and courage.

There are some positive and negative things related to the color red; some of the positive things have been explained above. The negatives that arise beyond the color red as a symbol of love, red turns out to mean more sexuality and lust. The color that truly symbolizes love is pink (Byrne & Hilbert, 1997).

The analysis highlighted the dual nature of the red color, carrying both positive and negative connotations. Positively, the red kebaya serves as a gift symbolizing love, passion, and courage in the context of a romantic relationship. This aligns with the philosophical value that the red color can empower and instill confidence in women, fostering strength and enthusiasm (Isnéndés, 2023; Pastoureau, 2023).

Nevertheless, going back to the cinematic issue, women as objects of interest and motivation, there is a positive line of equation when interpreting the meaning of the song lyrics that appear. Furthermore, this meaning is both negative and positive. The first positive thing is that this "red kebaya" is a gift from a man to a woman. This proves that there is an amorous relationship between men and women; there is love that is identical to this red color. The message conveyed by men to women may not only be related to cinematic objects but has to do with passion and courage. That is, a shy woman will be more passionate, courageous, and even more confident if she often wears clothes with red elements (Gronberg, 2002). This red color gives a sensual and luxurious impression beyond attracting attention (Pastoureau, 2023).

Psychological Impact

The research extended its exploration to the psychological impact of the red kebaya, revealing that color is not merely a visual element but a potent influencer of behavior and aesthetic judgment. Psychologically, the use of the red kebaya imparts a philosophical value of education, advocating for women to embody strength, bravery, and enthusiasm while discouraging negative emotions such as anger and violence (Hardi & Zuchdi, 2020; Pastoureau, 2023).

The research delved into the psychological impact of the red kebaya, uncovering the profound influence of color on behavior and aesthetic judgment. Interviewee 2's assertion that *"psychologically, color is not a symptom that can be observed only, but can affect behavior plays an important role in aesthetic judgment, and also determines the likes of various objects"* emphasizes the dynamic role of color in shaping, not just visual experiences but also influencing individuals' behavior. The red kebaya, within this psychological framework, emerges as a vehicle for conveying philosophical values of education. It serves as a symbolic

representation advocating for women to embody qualities such as strength, bravery, confidence, and enthusiasm. The psychological impact of the red kebaya extends beyond the realm of aesthetics, carrying a message that contributes to the empowerment and positive development of women.

Furthermore, the research underscores the importance of suppressing negative philosophical values, particularly those associated with anger, violence, and suffering. Interviewee 2's perspective emphasizes that the red kebaya, as a symbol, should not only promote positive attributes but also discourage detrimental emotions and behaviors. This dual emphasis on promoting positive values and mitigating negative aspects reflects a holistic approach to the psychological and philosophical implications of the red kebaya in the context of women's empowerment and societal well-being (Hardi & Zuchdi, 2020).

Psychologically, color is not a symptom that can be observed only but can affect behavior, play an important role in aesthetic judgment, and determine the likes of various objects (Isnéndés, 2023). Where it is not only seen by the eye but gives a message as an influence on one's behavior. This means that the use of this red kebaya provides the philosophical value of education that women must be strong, brave, confident, struggle, and enthusiastic. Negative philosophical values must be suppressed, especially those related to anger and violence, as well as suffering.

Negative Correlation with Wounds

Interviewee 1 provides an insightful interpretation of the correlation between the red kebaya and the depicted wounds in the song lyrics. She notes, *"The correlation between the red kebaya and the depicted wounds in the song lyrics reflects a poignant aspect of romantic narratives. Red, often associated with love and passion, takes on a dual role in this context."* The interviewee emphasizes the dual symbolism present, with the red kebaya initially symbolizing positive aspects of love given by the man and later transforming into a representation of pain and suffering. This perspective underscores the complex nature of romantic relationships, capturing the bittersweet reality of love's capacity to evoke both joy and heartache.

In exploring the societal impact of this symbolism, interviewee two notes, *"The duality in symbolism, as depicted in the red kebaya, mirrors the complexities inherent in romantic relationships."* She elaborates on how societal perceptions of love are often idealized, and the symbolism of the red kebaya challenges these notions by acknowledging the potential for pain and heartache. Attire, such as the red kebaya, becomes a visual representation of the multifaceted nature of love, contributing to a more realistic and relatable societal narrative. Interviewee 2's observations shed light on the role of cultural symbols in shaping broader understandings of love, incorporating the complexities inherent in romantic relationships into societal discourse.

In terms of societal perceptions, the interviewee emphasizes that the duality in symbolism challenges idealized notions of love. The red kebaya, as a cultural expression, contributes to a more authentic understanding of romantic relationships by acknowledging their multifaceted nature. This analysis underscores the importance of considering attire as symbolic elements within cultural expressions in shaping societal perceptions of love, moving beyond idealizations to embrace the complexities and realities of romantic experiences.

Regarding the negative value of the color red, there is a correlation between the wound or heartache depicted in the song lyrics and the kebaya given by the man to the woman

(Gronberg, 2002). It can be likened to the symbol of love turning into a wound. Moreover, both have the same philosophical values but different values, both negative and positive. It can be concluded that the positive philosophical value is that the red kebaya given by the man is a symbol of love for the woman. However, the love story that ends in wounds is also related to red (in a negative sense: suffering) as well. Love that is not intact forever, and love that ends in wounds (pain) that are philosophized into red as well. All these wounds are depicted in the lyrics of the song 'cinta urang nu sakitu layeut pisan, kiwari bet pepegatan' (1,2/2/KBr)-our love that was so romantic is now gone.

Conversely, the analysis uncovered a negative correlation between the red kebaya and depicted wounds or heartache in the song lyrics. This dualism suggests that while the red kebaya symbolizes love and passion positively, it also signifies the potential for love to transform into pain and suffering. The lyric "*cinta urang nu sakitu layeut pisan, kiwari bet pepegatan*" portrays a love that was once romantic but has now turned painful.

CONCLUSION

The philosophical exploration of the red kebaya in Sundanese song lyrics reveals a rich tapestry of symbolic meanings, cultural significance, and psychological impact. The dual nature of the color red is intricately woven into the fabric of Sundanese culture, where it serves as a vibrant expression of vitality, passion, and cultural identity. The red kebaya, as depicted in the song lyrics, emerges not only as a symbol of love and empowerment but also carries the potential for heartache, reflecting the complexities inherent in romantic relationships. The psychological and philosophical values associated with the red kebaya contribute to a nuanced understanding of its role in shaping societal perceptions and individual experiences. One limitation of this study is the focus on a specific Sundanese song and its lyrics, which may limit the generalizability of the findings to a broader cultural context.

Additionally, while interviews with experts provided valuable insights, the perspectives presented may not encompass the entire spectrum of cultural interpretations and individual experiences related to the red kebaya. Future research could broaden the scope by considering a more extensive range of Sundanese songs, diverse cultural perspectives, and a larger participant pool. Future studies could delve deeper into the historical evolution of the red kebaya in Sundanese culture, tracing its roots and transformations over time. Comparative analyses with other cultures that also hold the color red in high esteem could offer a cross-cultural perspective on the symbolism of red attire. Exploring the impact of modern influences, such as globalization and contemporary fashion trends, on the perception of the red kebaya would provide valuable insights into its evolving significance. Additionally, investigating the reception and interpretation of the red kebaya by different age groups and gender identities could unveil variations in its cultural and symbolic meanings.

REFERENCES

- Abdullah, I. (2006). *Konstruksi dan reproduksi kebudayaan. (No Title)*.
Brier, B. M., & Hobbs, H. (2008). *Daily life of the ancient Egyptians*.
Byrne, A., & Hilbert, D. R. (1997). *Readings on color: The philosophy of color* (Vol. 1). MIT Press.
Gronberg, T. (2002). Sonia Delaunay: Fashioning the Modern Woman. *Women: A Cultural Review*, 13(3), 272–288.
Hamabata, M. M. (1991). *Crested kimono: Power and love in the Japanese business family*.

Cornell University Press.

- Hardi, R. S., & Zuchdi, D. (2020). Landasan Filosofis Buku Dunia Kata Karya M. Fauzil Adhim. *Jurnal Ilmiah Telaah*, 5(1), 14–25.
- Helmi, M. (2020). Pandangan filosofis dan teologis tentang hakikat ilmu pengetahuan sebagai landasan pendidikan Islam. *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam*, 10(2).
- Hendrayana, D. (2015). Dina Kawih Aya Tembang. *Bandung: CV Geger Sunten*.
- Isnéndés, C. R. (2023). Éstétika Sunda: Mertanyakeun Warna Busana Tradisional Sunda. *Diakses Ti <https://Chyeretty.Wordpress.Com/Esai-Budaya-Sastrasunda/Estetika-Sunda-Mertanyakeun-Warna-Busana-Tradisional-Sunda/>. Accessed, 23*.
- Isnendes, R. (2021). Terms of Kinship in the Sundanese Society. *Thirteenth Conference on Applied Linguistics (CONAPLIN 2020)*, 460–465.
- Karja, W. (2021). *PROSIDING BALI-DWIPANTARA WASKITA (Seminar Nasional Republik Seni Nusantara)*. 110–116.
- Kim, H., Sefcik, J. S., & Bradway, C. (2017). Characteristics of qualitative descriptive studies: A systematic review. *Research in Nursing & Health*, 40(1), 23–42.
- Lambert, V. A., & Lambert, C. E. (2012). Qualitative descriptive research: An acceptable design. *Pacific Rim International Journal of Nursing Research*, 16(4), 255–256.
- Nagata, T., & Sunarya, Y. Y. (2023). Perkembangan kebaya kontemporer sebagai transformasi budaya. *Jurnal Seni Dan Reka Rancang: Jurnal Ilmiah Magister Desain*, 5(2), 239–254.
- Nayiroh, L. (2020). Strategi komunikasi pemerintah daerah dalam upaya pelestarian budaya sunda pada kepemimpinan Dedi Mulyadi di Kabupaten Purwakarta. *Jurnal PIKMA: Publikasi Ilmu Komunikasi Media Dan Cinema*, 3(1), 14–20.
- Pastoureau, M. (2023). *Blue: The history of a color*. Princeton University Press.
- Rahman, A. A., Sarbini, S., Tarsono, T., Fitriah, E. A., & Mulyana, A. (2018). Studi eksploratif mengenai karakteristik dan faktor pembentuk identitas etnik Sunda. *Jurnal Psikologi Islam Dan Budaya*, 1(1), 1–8.
- Rewita, S. (2022). Konsep dan Karakteristik Filsafat. *Journal of Social Research*, 1(4), 755–761.
- Rodriguez, S., Stephens, R., & Arena, S. (1991). Interviewing subject-matter experts: Strategies for instructional-design success. *Educational Technology*, 31(12), 27–32.
- Russanti, I., & Ds, M. (2019). *Desain Kebaya Sunda*. Pantera Publishing.
- Sengkey, A. A. (2023). Persepsi remaja terhadap busana daerah minahasa yang dimodifikasi sebagai upaya melestarikan budaya. *Gearbox: Jurnal Pendidikan Teknik Mesin*, 4(1), 151–160.
- Situmeang, I. R. V. O. (2021). Hakikat filsafat ilmu dan pendidikan dalam kajian filsafat ilmu pengetahuan. *IKRA-ITH HUMANIORA: Jurnal Sosial Dan Humaniora*, 5(1), 1–17.
- Srihilmawati, R. (2023). Nilai filosofis kebaya dalam lirik lagu sunda. *SISTEMA: Jurnal Penelitian Pendidikan, Bahasa, Sastra, Dan Budaya*, 1(1).
- Sudaryat, Y. (2022). *WAWASAN KESUNDAAN*.
- Umera-Okeke, N. (2016). Immediate Constituents and Syntactical Constructions in the English Language. *Awka Journal of English Language and Literary Studies*, 3(1), 83–94.
- Yulianto, E., Prabawanto, S., Sabandar, J., & Wahyudin, W. (2019). Pola matematis dan sejarah batik sukapura: Sebuah kajian semiotika. *JP3M (Jurnal Penelitian Pendidikan Dan Pengajaran Matematika)*, 5(1), 15–30.
- Zamroni, M. (2022). *Filsafat Komunikasi: Pengantar Ontologis, Epistemologis, dan Aksiologis*. IRCiSoD.
- Zharandont, P. (2015). Pengaruh warna bagi suatu produk dan psikologis manusia. *Bandung. Universitas Telkom*, 7.

Copyright holder:
Rostika Srihilmawati, M. Arinal Rahman, Ciptro Handrianto
Vol 1, No 1, June 2023
IJoLaC: International Journal of Language and Culture