

Visual Application *Pawukon* On Wall Lamp

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ABSTRACT

The presence of *Pawukon* as a Javanese calendar system is unpopular among Javanese themselves compared to the Chinese *cap ji shio* or the zodiac from the West, which is problematic. *Pawukon* in *primbon* books contains predictions about the time calculation system. These books are not only owned by most people but also live within the palace. It is necessary to preserve *Pawukon* through various media. This article is the result of research in Visual Exploration of *Pawukon* for the Development of Decorative Lighting Design as an Aesthetic Interior Element, a study of research and development, to explore the visual richness of the Islamic Mataram era in *Pawukon* form as a decorative lighting product. Visual *Pawukon* exploration results are used to develop decorative lighting designs into innovative, competitive and aesthetically pleasing interior elements while preserving *Pawukon* and providing innovation for the development of decorative lighting designs. As one of the preservation media, the application of *Pawukon* in developing decorative lighting designs is expected to be more accepted by various groups.

Keyword: *application, visual, Pawukon, decorative lighting, wall lamp*

1. INTRODUCTION

Pawukon, outside of belief, has a beauty value inherited from Javanese ancestors. For a long time, *Pawukon* has been developing in Java, according to Prof. Dr. Philip Van Akkeren, a researcher from the Netherlands, explains that *pawukon* traces can be retrieved to the 10th century, written on stone and brass or bronze plaques with ancient Javanese letters. The charter reports on the use of the Javanese prey-predator chain in the form of astrology and Javanese *pawukon* alongside calendars originating from India. At that time, *Pawukon* was already used among kingdoms and even rural communities in Java had used it long before that [1].

Pawukon includes aesthetic elements that are unpopular among the current generation. The visual of *pawukon* as one of the fascinating cultural heritages is the Javanese calendar system or *pethangan* based on Hindu mythology regarding the time associated with the prediction of human life based on *wuku* (7 days calculation). There are 30 pictures of *pawukon*, from the picture of *wuku Sinta* to picture of *wuku Watugunung* with pictures of gods

or goddesses. The shape is like *wayang purwa* (first form of puppetry) equipped with pictures of buildings or *gedhong*, weapons, various types of trees, birds, and others. Each of these elements has a specific purpose and meaning. The composition of the various elements makes the overall shape very interesting.

Pawukon contains predictions about the calculation of time contained in *primbon* book. These books are not only owned by most people but also live within the palace. For instance, in Surakarta palace, there are *primbon* that contain mystics, matters related to beliefs, such as amulets, prayers, information about fortunate events, destiny, omen, dream interpretation, predictions and so on [2]. Another example in the Yogyakarta Palace is that *primbon* containing certain days and dates that are considered more suitable than other days for marriage, long trips, building houses and so on. *Primbon* also contains *pawukon* in visual form, which is named *pawukon* picture and is given decoration in the form of puppets [3]. *Pawukon* picture also developed among the aristocracy of ancient community systems outside the palace, such as Semarang regent Adipati Sura Adimenggala (1765-1839) who served as regent from 1809 to 1822. Adipati Sura Adimenggala had made *pawukon* entitled *Papakem Watugunung*, along with other Javanese scripts were given to Raffles, Crawford, and Mackenzie (British officials) to help them learn history and culture [3].

2. METHODS

The initial visual exploration data is a form of *Pawukon* from *Primbon* book, which is then redrawn to be the source in *Pawukon* visual exploration. Data analysis used an interactive analysis model with three components: data reduction, data presentation, and drawing conclusions or verification. In this study, the data for data reduction is from *pawukon* images, data display from *pawukon* images, and drawing conclusions from *pawukon* images. These activities were conducted in an interactive form through the process of collecting data as a cyclical process. In the implementation process, the researcher moves between the components of analysis with the data collection while the data collection process is still ongoing [4]. The method used is studying the visual and artistic potential of *Pawukon* to be developed into an interior aesthetic element that is easily accepted by various groups. The next stage is the creation of various wall lamps designs by applying visual *Pawukon* as the main element.

3. RESULT AND DISCUSSION

Pawukon visual exploration by exploring the discourse in it and examining the visual and artistic potential so it can be developed into an aesthetic element that is appropriate to the present context. The creation of decorative lighting design with visual exploration of *Pawukon* can be performed into various types, for instance, wall lamps designs. The first step is to redraw *Pawukon*. *Pawukon* arts is processed from images by R.M. Soelardi who actively drew puppets from 1930-1960 and was found in the book "*Pawukon 3000*". The method used is the *Ngowahi Rupa* concept or transformation from paper to copper. It is expected that a new and more appropriate nuance will be present when applied to the interior.

Visual *Pawukon* is applied to wall lamp designs with various techniques and materials, based on consideration of effectiveness and efficiency in its manufacture. Application techniques of *Pawukon* on wall lamp are performed with *mudul* technique and glass painting technique. While the material exploration on these wall lights is copper and acrylic plates because the material is durable and looks luxurious compared to paper.

The *mudul* technique on the copper/brass plate is made on *jabung* to produce a concave-convex effect, arranged by a *krawangan* (translucent) technique. *Mudul* is a technique for making motifs on copper waste originating from word *dimudul* or *ditotok* (renewed) [5].



Visual Pawukon (6)

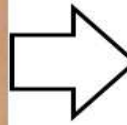


Figure 2. Redrawing Visual Wuku Sinta



Figure 3. Sketch of wall lights designs

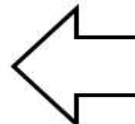


Figure 4. Copper wall lights with mudul technique

Wall lamp with the application of Pawukon processing with copper plate material

The application of the technique of glass painting by transferring the visual appearance of the *Pawukon* to Acrylic media, the contour [outline] is made continuously so it can be filled in color with transparent paint. Depicting the visual appearance contour of *Pawukon* on Acrylic with *prada*, using *canting* (pen-like instrument) as well as in *batik* technique. To assemble into a wall lamp, it requires a framework (in this case using a combination of Dutch Teak and Mahogany).



Figure 5. Visual Pawukon (6)



Figure 6. Redrawing Visual Wuku Sinta



Figure 8. wall lights with acrylic and wooden frame



Figure 7. Sketch of wall lights designs

Wall light with the application of the visual Pawukon with acrylic painting and wooden frame

The physical environment in buildings and public spaces are media (facilities) to accommodate the activities that apply to the public. This obviously requires the applied consequences of physical space-building facilities which are universal, or inclusive; these are the physical space-building facilities that could be used by everyone as civitas-space buildings. Physical space-building facilities with a universal approach (inclusive) as a consequence of these public space buildings have not become commonly applied in Indonesia. Many of the physical space building designs that are mostly applied have not considered the needs of the certain sides that have physical limitations, the range of certain age, and also the difference between the sexes equally[6][7].

The light source on the wall lights is behind the *Pawukon* so it can provide the clarity effect of the visual *Pawukon*. Existing light transparency raises decorative aspects[8]. The application of *pawukon* images in interior design places more emphasis on the presence of the Javanese atmosphere, especially the interiors built nowadays. *Pawukon* images present in hotel interiors (lobbies, restaurants, meeting rooms and bedrooms) with Javanese themes. This is a deepening and development of interior designers to present Javanese cultural artifacts as an aesthetic element that has been forgotten by the current generation [9][10] [11].

4. CONCLUSION

Given the development of the design of wall lamp with copper base materials, it has evolved to explore with other materials. The consideration is based on the effectiveness and efficiency in its manufacture, as well as flexibility in exploring visual considerations. The use of Acrylic, Wood and Iron materials as materials is an alternative to the development of wall lights designs. *Pawukon* visual exploration results are used to develop decorative lighting designs into innovative, competitive, aesthetic interior elements. Visual exploration of the visual *pawukon* into the design of lamps can bring Javanese nuances to the interior design, in addition to providing innovation for the development of decorative lighting designs, aside from being a media for the preservation of past cultural heritage. The application of *Pawukon* in developing decorative lighting designs is expected to be more easily accepted by various groups.

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