

Graphic Elements in The Cirebonan Five Mask Aesthetics "Panca Wanda"

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Abstract

A mask in a dance is not only used as a 'kedok' or covering face, but an embodiment of artwork is related to the symbol of the face and to the concept of the mind. This face decoration has aesthetic value, as found in five Cirebonan masks. There are five main masks that are commonly displayed and are known as the "Panca Wanda" masks which refer to transcendent realities, these five masks contain meaning and graphic elements that we need to know about. This research is a descriptive study using semiotics to obtain differences in graphic elements and meanings of contained in the Cirebon "Panca Wanda" mask. The results of this study there are many differences from each element of the "Panca Wanda" mask face, from the facial shape, gestures in the mask, surface elements, lines, fields, textures, and colors, closely related to the symbol creation of the universe based on Indonesian culture.

Keywords: *Graphic Element, Mask Aesthetics, Panca Wanda*

A. INTRODUCTION

The term mask itself is formed from two words namely "ketop-ketop" which means sparkling and "gepeng" which means flat, these two terms represent elements that are on the face of "sobrah" or "tekes" in the scope of Cirebon society, namely decoration on the head of

the dancer. Mask art is already known and owned by most people in remote parts of the archipelago. During the Hindu-Buddhist period the function of the mask was more diverse because it was not used sacred as part of ritual ceremonies alone, but gradually functioned in senior performing arts as a secular-functioning spectacle[1].

Cirebon Mask symbolizes how the origin of Sang Hyang Tunggal and a symbol of the creation of the universe based on ancient Indonesian belief systems and Islam-Hindu-Buddhist-Majapahit. Referred to as the Cirebon Mask Dance because this is the original Cirebon dance art which in practice uses mask.

Cirebon mask is a complementary ritual dance that is very sacred and as a result of culture, Cirebon mask dance carries the value of entertainment that contains hidden messages. The elements contained have symbolic meaning which, when translated deeply touches various aspects of life. Sunan Gunung Jati (Syarif Hidayatullah) became a figure in 1470 to make the Cirebon region a center for the spread of Islam in an effort to spread the new religion, and cooperate with Sunan Kalijogo[2]. This mask dance was brought to life by several Demak Sultan in the framework of the concept of bringing elements in the form of spiritual power.

On the island of Java, Sunan Kalijaga is considered the first mask creator in a mask puppet show in the middle of the XVI century. It is said that Sunan Kalijaga in creating these masks refers to the faces of leather puppets from the gedhog puppet that tells the story of Panji[3]. Researcher chosen the mask "Panca Wanda" to be investigated using semiotics about the shape, style, lines, surface, facial shapes, and colors, because has 5 masks in order of dance of mask Panca Wanda consists of the Kelana Mask, Tumenggung Mask, Ruyang Mask, Samba Mask, and the first place is the Panji Mask. Cirebonan masks present in five main masks that commonly displayed and known as the "Panca Wanda" mask, and own a spiritual approach and human traits in Cirebon, by analyzing the form of presentation and mask style can be known by the wider audiences, especially the people in Cirebon.

B. METHOD

This research is a descriptive study that aims to describe the characteristics of the Panca Wanda Mask with semiotics or symbolically determine the point of view and interpret the aesthetics of the elements of the mask elements. After clarifying the Panca Wanda mask with the main form differences from the five Panca Wanda masks, then the research continued with determining the detailed graphic elements contained in aesthetics, from the shapes, styles,

lines, surfaces, masks shape, colors, and meaning. For the meaning of masks by looking from history and the purpose of making the Panca Wanda mask.

C. RESULT AND DISCUSSION

The mask is a cultural object which has been used throughout the world in all periods and cultures. many varied in masks appearance, such as in usage and symbolism of cultures. The word mask comes from the word "Taweng" which means closed or covered. In general opinion, the term "mask" implies understanding as a face covering or "kedok". There are so many types and shapes of masks that we know of. However, the most dominant mask is a mask that is close to the structure and size of the human face. The shape or structure of the face mask does not have to be the same as a human face (oval)[4]. In masks, we find various basic shapes, such as round, oval, or heart-shaped, triangular or square-shaped. In addition, there are many masks that have other basic shapes that are difficult to categorize.

The Panca Wanda mask is a mask that is used in dances in Cirebon. It depicts the characterization of humans, which begins from the time humans are born until old age. This mask has a meaning, function, and religious value as well as a moral message. Cirebon masks which have five shape and types namely is Panji Mask, Samba (Pamindo), Rummyang, Patih, Kelana (Rahwana) have been used in Cirebonan mask dance, all types of masks will be worn during the performance of Cirebonan mask dance accompanied by a set of gamelan.

Overall Panji Mask has a clean white face symbolizing the sanctity of a newborn, there are only eyes, nose, mouth a simple shapes. This Panji mask is a symbol of souls and hearts pure and not easily touched by worldly ugliness. Panji masks symbolize the universal great event, namely the creation of the universe at the beginning. Ancient times Cirebon dance using Panji masks only danced by the kings, the king represented the presence of the Sang Hyang Tunggal itself, because in the understanding of Javanese power, the King was a god. This Panji mask or Cirebon mask repeats the primordial events of humanity, how "creation" takes place.

Panji mask is white with smooth character (liyep, lenyep). His face without ornamentation is complicated and looks innocent. The eyes in his eyes are called wiji bonténg (cucumber seeds) and his eyes a beautiful and smile is funny. The look on his face shows someone who is pious, with voice is soft. This a depiction of a newborn human. The guise is comparable to the character Arjuna, or Rama in the Purwa puppet story.

And then Samba mask (Pamindo), the shape of the mask looks children with cheerful, funny, and lively faces, depicting the phase of children, and there is a slight stroke on the face. The color of this mask is yellowish white. This mask shows signs of joy and always lives happily, sassy, funny, flirty and childish and shows freshness in every expression of the Samba mask[5]. The meaning of the word Samba, is a loan from the name of the Purwa puppet character, namely Samba Purwaganda, his son Prabu Kresna.

In the Cirebon masking performance, Pamindo's guise was danced in the second part. Character is flirtatious or agile, Cirebonese people call it the term "ganjen". On his forehead there is a curved hair ornament in the middle there is a decoration called "Kembang Tiban". It has a hair style as called "ukiran ukel gigir welut". While on the cheeks, a circular decoration called "Pilis" is coiled between the two cheeks.

The next result are Rummyang Mask, with pink color which is a symbol of man in the teenage phase. Rummyang is embodiment of someone who has reached the age of first puberty. Rummyang's mask shows a structured assertiveness, on the forehead to the cheeks there is a decorative line curved like a thin hair, and in the middle of the forehead there is a decoration like a small crown. Dance Movement on Rummyang mask usually tends to be unstable with the repetitions in each dance session[6].

Tumenggung mask, is the only mask that uses a hat. This Tumenggung mask describes humans who have entered an adult, established, calm and steady phase. Strong face, personality, and responsible. Depictions of people who have reached adulthood and have found their true selves. The mask with mustache as a leader's symbols. Meaning of the Mask Tumenggung is as a warlord or patih. with a mask of brown or pink implies someone who is manly, brave, and authoritative according to his character who is also dashing. Has rather bulging eyes, and is called the "Kedelen" eye shape, its mustache is thick and usually made of braided hair, or skin rounded at the edges. Sunggingan beard called "fluffy". For the structure of motion in the Tumenggung mask dance, it has a part of the tayub dance that is very different from the dance in the other masks, with the rhythm of music with heavy tone pressure.[7]

Mask Kelana, this is the last phase in which people interpret the Kelana mask as a symbol of anger, and human greed[8]. This mask became the center of attention of artists, cultural observers and mask observers, because it has a cruel face and anger. It has a red color with a thick mustache shape and out eyes with a hard face and looks very bad. In the dance movement more self-actualizing and expressive, and also explains the symbols "sedulur papat

lima pancer" or "four lust in humans".

This Kelana mask is also a symbol of the highest level of life because it is included in the category of people who are perfect with the maturity of the mind and lust[9]. The guise of Klana is generally painted in dark red. Seeing his temperament was predictable, that this guise had the character of a manly-harsh. His eyes stared like wide-eyed people; thick mustaches made of braided hair and rounded edges. Her nose was sharp, her mouth dropped open and teeth popped out. The upper teeth protrude forward, at first glance it seems like someone is laughing out loud[10]. On the chin is a beard ornament called "rengget" which blends with the beard. Above the tip of the nose or on the forehead there are many indentations as a description of an arrogant person and while at the top it crosses a decoration called "jamang".

| Figure | Character | Face Color | Face Elements | Symbols |
|---|------------|------------------|--|---|
|  | Panji | Pure White | <ul style="list-style-type: none"> Smooth character with innocent and clean face Only eyes line, pointed nose, thin mouth, all simple shape | <ul style="list-style-type: none"> White soul, clean, like a newborn. Have a pure soul and heart, show someone pious |
|  | Samba | White | <ul style="list-style-type: none"> Smooth character and clean face Eyes line, pointed nose, and thin mouth. Pilis called cheeks circular decoration. Above her forehead, hair ornament is called a tibana flower | <ul style="list-style-type: none"> Phase of children Cheerful, funny and lively Taken from the name of the Purwa puppet figure, namely Samba Purwaganda, his son Prabu Kresna. |
|  | Rumyang | Pink | <ul style="list-style-type: none"> On the forehead to cheeks there are decorative lines curved like thin hair, in the middle of his forehead was a decorative <i>rerengu</i>, connected circularly on both sides of the cheeks. the shape of his mouth that always implies someone with a sweet smile. | <ul style="list-style-type: none"> Teenage phase Step on the age of puberty Flirty and agile style. This guise is the same as Dipatikarna |
|  | Tumenggung | brown /dark pink | <ul style="list-style-type: none"> The only mask that uses a hat. Has a mustache as well as authoritative strokes, brownish red. His eyes are rather bulging, called <i>kedelen</i>. Thick mustache and braids, rounded at the edges. Sunggingan beard is called <i>memulu</i>. Has a mustache and facial strokes firm | <ul style="list-style-type: none"> Adult phase. Firm face. Warlord or patih symbols. Established, Calm and Steady. Manly, brave, and authoritative. |
|  | Kelana | Red | <ul style="list-style-type: none"> Hard Face with Mustache is very thick. Nose are sharp, Mouth dropped open and teeth come out and a little popped out. Bulging eyes and Sharp eyes. Thick eyebrows. Forehead strokes is very rough with ugly face. On the part of his chin is a beard decoration called <i>rengget</i> or <i>rerengu</i> which connect with the beard. | <ul style="list-style-type: none"> Symbol of anger, and human greed. Maturity of mind and lust. Arrogant and Cruel Symbol The symbol of <i>sedulur papat lima pancer</i> (four lusts) |

D. CONCLUSION

Panca Wanda is a mask that symbolizes the human phase in life, from birth to old age. The development of human life is very clearly depicted in every element of the five wanda masks. The symbols contained in the panca wanda mask are very closely related to human life through the nature, attitudes and behavior in the soul born on this earth. The face shape, elements contained in the face element, and the color in this mask have their own symbols in each character mask.

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