



Literature Review

The Tradition of Using the Manduaro/Mudawaroh Shawl as a Cultural Heritage of the Local Coastal Communities of West Coast Sumatra

Soeandi Malik Pratama¹, Irfan Simatupang²

¹Bamboo Reading Room & Indonesian Historians Society Sibolga-Central Tapanuli Commissariat

²Lecturer of Social Anthropology, Faculty of Social and Political Sciences, University of North Sumatra

*Correspondence author: maliksoeandi@gmail.com

Abstract

Selendang Manduaro or Mudawaroh is a cultural heritage of the coastal communities of the West Coast, holding significant historical, aesthetic, and philosophical value. This traditional shawl is not only used as an accessory in traditional attire but also carries deep symbolic meanings in various ceremonial traditions, particularly in wedding rituals and social identity. However, modernization and lifestyle changes have led to a decline in its usage and preservation. This study aims to explore the tradition of using Selendang Manduaro within local communities through a literature review approach. An analysis of various academic sources was conducted to understand its history, functions, and preservation strategies. The findings indicate that Selendang Manduaro developed as part of cultural acculturation resulting from international trade since the 14th century. However, its existence is currently threatened due to a lack of education, limited regeneration of artisans, and a lack of innovation in design and marketing. To ensure its continuity, several efforts have been undertaken, such as embroidery skills training, entrepreneurship empowerment, and digital-based marketing. This study emphasizes that the revitalization of Selendang Manduaro requires a strategic approach, including design innovation, early cultural education, and support from communities and the government. With these measures, this traditional shawl can continue to be a vital part of the West Coast's cultural identity and be passed down to future generations.

Keywords: Selendang Manduaro; Cultural Heritage; Traditional Customs; West Coast Community; Cultural Preservation

1. Introduction

Indonesia is a country rich in cultural heritage, including traditional fabrics that hold deep historical meaning and value. One such cultural heritage still present in society is the Selendang Manduaro or Mudawaroh, which plays a significant role in the social life and customs of the coastal communities of the West Coast. This scarf is not only used as a traditional attire accessory but also holds profound philosophical significance and is part of the local cultural identity [1].

However, with the passage of time, the existence of the Manduaro scarf is increasingly threatened. Modernization and lifestyle changes have led to a cultural shift, where younger generations are less familiar with and inclined to use traditional fabrics in daily life. This trend is influenced by factors such as global fashion trends, inadequate education about cultural heritage, and a lack of promotion and innovation in the design and function of traditional fabrics [2].

Additionally, the limited number of craftsmen still engaged in traditional Manduaro scarf production poses a significant challenge to its preservation. The manufacturing process requires specialized skills and considerable time, discouraging many young people from learning its techniques. This is exacerbated by insufficient support from stakeholders in promoting crafts regeneration and wider product marketing [3].

Despite these challenges, some regions have started innovating to maintain the existence of traditional fabrics by adapting more modern motifs and production techniques. Preservation efforts include training for young craftsmen, integration into the creative industry, and digital platform promotion to attract younger generations to this cultural heritage. However, more systematic strategic steps are needed to ensure that the tradition of using the Manduaro scarf remains preserved and does not disappear over time [4].

This literature review aims to explore deeper insights into the Tradition of Using Selendang Manduaro/Mudawaroh as Cultural Heritage in Local Communities of the West Coast. Through this approach, the research will examine how this scarf functions in community life, factors influencing its sustainability, and strategies to preserve it. It is hoped that this research will contribute to the revitalization of traditional fabrics as part of the national cultural identity and enrich understanding in cultural heritage studies in Indonesia [5].

2. Materials and Methods

The current research is a qualitative literature review study. The literature review method involves gathering data from various written sources, including books, scholarly journals, online articles, and research reports [6]. The primary objective of this method is to obtain in-depth information and knowledge about a specific topic. By summarizing and analyzing existing research findings, the literature review method assists researchers in understanding the latest developments in knowledge [7]. Additionally, it is used to identify research gaps that still need exploration and opportunities for further research [8].

Therefore, researchers need to pay attention to the accuracy in evaluating the credibility and reliability of the sources used, and ensure that the data analysis is objective and trustworthy. In literature review research, the methodology is more descriptive, meaning that the researcher will describe the findings or information found in the literature related to the research topic. This research does not involve sampling or research subjects; thus, it does not require ethical approval as typically done in quantitative research [9].

The data collection method used involves searching journals through databases like Academia.edu, SpringerOpen, Google Scholar, and SINTA. Searches are conducted using keywords: "Tradition", "Selendang Manduaro/mudaroh", "West Coast Coastal", Journals currently used as the main source in research refer to educational media used for culture. References that are considered appropriate have completeness of articles, research novelty, and article credibility. At the first stage in this research collected articles or other research results based on search engines on the site namely: Academia.edu, SpringerOpen, Google Schoolar and SINTA

3. Results & Discussion

Tabel 1 merangkum sejumlah artikel ilmiah yang membahas pelestarian warisan budaya takbenda, khususnya yang berkaitan dengan tradisi Selendang Maduaro/Mudawaroh serta nilai-nilai lokal yang terkandung di dalamnya. Artikel-artikel tersebut mencakup berbagai tema seperti pelatihan keterampilan budaya berbasis komunitas, ancaman kepunahan tradisi, nilai-nilai pendidikan Islam dalam upacara adat, serta praktik pelestarian busana tradisional di berbagai daerah di Indonesia dan kawasan Asia Tenggara. Informasi ini menjadi dasar penting dalam menganalisis konteks, makna sosial, dan upaya pelestarian budaya Selendang Maduaro/Mudawaroh dalam penelitian ini.

Table 1. List of Articles from Online Journal Site Search Results

No	Authors	Title	Source	Year
1	Muhammad	Building	Journal of Multidisciplinary	2022

No	Authors	Title	Source	Year
	Saputra, Kurnia Fadila, Joko Triloka	Entrepreneurship Spirit in Dif_able Community through Maduaro Embroidery Craft Training, Typical of Lampung	Community Service [10]	
2	Zidan Gupara Ramdani	Threat of Extinction and Strategy to Maintain Intangible Cultural Heritage of Selendang Mudawaroh in Palembang City	Journal of Islamic Culture and Literature [11]	2024
3	Hendra gunawan	Values of Islamic Education in Sebangun Wedding Tradition in Lampung Pesisir Village, Bangun Negara District, Pesisir Selatan Regency, Pesisir Barat Regency	https://repository.radenintan.ac.id/id/eprint/772 [12]	2017
4	Balkis Helmathea Almega	The Meaning of Ngelakau Post-Wedding in Lampung Pepadun Abung Community	Faculty of Social and Political Sciences, University of Lampung Bandar Lampung [13]	2018
5	Resi Amelia Supi	Islamic Values in the Wedding Tradition of Lampung Saibati Community (Pekon Kerbang Dalam, Pesisir Utara District, Pesisir Barat Regency)	Faculty of Tarbiyah and Teaching at Raden Intan State Islamic University of Lampung [14]	2021
6	Norseha Unin	<i>The Keringkam Veil of Sarawak</i>	https://www.researchgate.net/publication/331382303 [15]	2012
Shawl Maduaro/Mudawaroh				
		<p>Maduaro/Mudawaroh shawl with floral motif typical of Central Tapanuli</p>		
		<p>A pink Maduaro/Mudawaroh scarf with a typical Palembang pattern</p>		

Explanation of the Contents of Each Journal Related to Selendang Maduaro/Mudawaroh

Selendang Mudawaroh, or by its full name *Selendang Mudawaroh Sulaman Kelingkan*, is a handcrafted embroidery made using *kelingkan* thread typically gold or silver in color. This form of decorative art emerged in the early 14th century, brought about by international trade involving countries whose merchants stopped at several ports along the east coast of Sumatra, such as Tanjung Balai and Bangka, eventually reaching Riau. At that time, the Malay region was a major trading hub, which led to a dynamic exchange between local and foreign cultures.

The maritime and trade relations between Indonesia, India, and China positioned Indonesia as an important actor in global trade during that era. These connections brought distinct cultural influences: from China and India, particularly India, which contributed to the spread of Hinduism and Buddhism. During this period, embroidered textiles from India and China significantly influenced the development of *Selendang Mudawaroh Sulaman Kelingkan* in the Malay world. These textiles were later categorized as part of Sriwijaya-Majapahit art and spread throughout the Malay region, especially to Palembang.

Selendang Mudawaroh became a decorative art passed down among the noblewomen of Palembang, particularly during the reign of Sultan Muhammad Badaruddin Jaya Wikromo (Sultan Mahmud Badaruddin I, 1742–1758). Palace women were taught the art of *kelingkan* embroidery from an early age. The art symbolized the ideal traits of a woman: patience, precision, diligence, and creativity.

In modern-day Palembang, Selendang Mudawaroh is a tradition used to welcome women returning from the pilgrimage to Mecca (Hajj). Tradition can be defined as heritage, rules, norms, customs, and values passed down over generations. However, traditions are not immutable; they are shaped by human behavior and lifestyle. In Palembang, the use of *Selendang Mudawaroh* marks that a woman has completed the Hajj. For those who wish to wear a similar garment but have not yet made the pilgrimage, there is another version called *kain misfa*, which looks the same but can be worn by anyone regardless of religious status (Zidan Gupara Ramdani, 92:2024). Based on the activity stages from planning to evaluation, three main activities were conducted, with the following results:

3.1. Entrepreneurship Training

In this phase, participants underwent a pre-test on entrepreneurship knowledge. The pre-test and post-test were used to measure their understanding before and after the training. The pre-test results showed a score of 41%. After the training and the post-test, scores rose to 93%, indicating a significant increase in knowledge.

3.2. Maduaro Embroidery Skills Training

This was the second phase of the community service activities. *Sulam Maduaro* is a distinctive embroidery from Lampung, made with *selingkang* thread. Initially, this textile was used in traditional ceremonies among Lampung communities.

In this training, the pre-test showed a result of 43%. After the material was presented and followed by a post-test, scores rose to 91%, showing clear improvement in the participants' understanding.

3.3. Product Marketing Training

The third phase involved training on product marketing. As with previous sessions, participants took a pre-test to assess their prior knowledge. The post-test was again used to evaluate progress after the training. (Muhammad Saputra, Kurnia Fadila, 58–59:2022)

- The Role of Selendang Maduaro in Lampung Customs

Selendang Maduaro plays a vital role in traditional Lampung wedding ceremonies, especially during the welcoming of the bride to the groom's house after the marriage contract (*akad nikah*). In this ritual, the bride replaces the *siger* (traditional crown) with a *kanduk tiling* or *Selendang Maduaro*, which is wrapped around her head.

Symbolism and Meaning of Selendang Maduaro:

1. Symbol of Status Change
The replacement of the *siger* with the *selendang* symbolizes that the bride has officially become part of her husband's family and has entered a new phase as a wife.
2. Loyalty and Purity
The *Selendang Maduaro* represents the hope for the bride's loyalty to her husband and the harmony of their household.
3. Respect for Tradition
The ritual reflects the preservation of Lampung culture, especially within the Pepadun community, and is a form of honoring ancestral values.
4. Unity and Household Integrity
The *Selendang Maduaro* also symbolizes the couple's hoped-for unity, mutual support, and household harmony.

This tradition highlights the importance of symbolic objects in Lampung marriage customs and how the local people continue to uphold their indigenous wisdom at every life stage (Balkis Helmathea Almega, 2018). Originally small and rectangular in shape, this selendang was often dark red. Today, it comes in various sizes and colors such as blue, green, brown, and black. *Keringkam* the golden thread used was once imported from India due to its high quality, although Japanese thread is now commonly used. In Sarawak Malay wedding tradition, the *tudung keringkam* (a type of gold-threaded selendang) also carries symbolic meaning. Traditionally, on the wedding day, the bride would send a rolled-up mat wrapped in the *tudung keringkam* to the groom's home as a sign of readiness to receive him. However, this practice has faded with technological advancement. Interest in *tudung keringkam* has recently resurged, especially as bridal wear. Some people now commission custom *keringkam* veils for their weddings. However, the number of artisans has dwindled, making these selendangs rare and expensive, ranging from RM600 to RM3000 depending on the amount of gold thread used. Historically, the art of *keringkam* embroidery in Sarawak is believed to have emerged around the 1860s or 1870s as a luxurious imported item. Even Margaret Brooke, wife of Sarawak's second Rajah, wrote in her memoir that she wore a gold selendang brought from Mecca highlighting the cultural value of *tudung keringkam* in traditional Malay attire (Norseha Unin, 2012).

Summary and Relevance to the West Coast Coastal Communities

1. Origin and History of Selendang Maduaro/Mudawaroh
Selendang Mudawaroh Sulaman Kelingkan originated from handcrafted embroidery using gold or silver thread (*kelingkan*), influenced by 14th-century international trade between India, China, and the Malay region. This trade enriched local culture, especially textile arts, which flourished in Palembang and spread to coastal Malay areas. During the Palembang Sultanate, this embroidery was a noblewomen's skill, symbolizing precision, patience, and feminine artistry.
Relevance to the West Coast Coastal Communities:
These coastal regions were also part of historical trade networks and thus received cultural influences, including textile arts like *kelingkan*. Their openness to trade allowed the embroidery to become a symbol of social status and local tradition.
2. Training and Preservation of Maduaro Embroidery Skills
Research by Muhammad Saputra and Kurnia Fadila (2022) shows that Maduaro embroidery can still be taught through structured training, significantly improving participants' knowledge. The training included entrepreneurship, embroidery techniques, and product marketing.
3. Relevance to the West Coast Coastal Communities:
This proves that cultural heritage preservation in coastal areas is possible through empowering local communities especially women to carry on traditions and develop them into economic opportunities.
4. The Role of Selendang Maduaro in Traditional Customs
According to Balkis Helmathea Almega (2018), this selendang is used in Lampung traditional weddings as a symbol of status change, loyalty, cultural respect, and household unity.
Relevance to the West Coast Coastal Communities:

As a culturally rich region with many traditional ceremonies, West Coast communities also uphold symbolic values through selendang use, strengthening cultural identity and social solidarity.

Development, Challenges, and Revitalization Efforts

Norseha Unin (2012) noted that in Sarawak, interest in *tudung keringkam* once declined but recently resurged as bridal wear and cultural symbol. However, the dwindling number of artisans has made these items rare and expensive.

Relevance to the West Coast Coastal Communities

A similar phenomenon may occur in the West Coast. Reviving the *Selendang Mudawaroh* tradition can be done through training, cultural promotion, and artisan empowerment to ensure its survival and sustainability as a living heritage.

4. Conclusion

The Selendang Manduaro/Mudawaroh is an essential part of the cultural heritage of the West Coast coastal communities, carrying deep historical, aesthetic, and philosophical values. As a product of cultural acculturation stemming from international trade routes since the 14th century, this selendang evolved into a symbol of social identity and tradition, passed down through generations, particularly among the Malay and Lampung communities.

However, the current existence of the Selendang Manduaro faces significant challenges due to modernization, limited education about cultural heritage, and the declining number of artisans who still practice traditional embroidery techniques. Younger generations tend to be less familiar with and appreciative of this selendang, resulting in a decrease in its use and preservation in everyday life.

Several studies indicate that preservation efforts can be carried out through training in embroidery skills, entrepreneurship, and product marketing. These programs have proven effective in improving public understanding and skills in processing traditional textiles, while also creating economic opportunities for local artisans. Furthermore, this selendang continues to play an important role in traditional ceremonies, such as weddings, reinforcing its symbolic meaning in the community's social life.

The phenomenon observed in Sarawak with the *tudung keringkam* shows that cultural heritage can be revived with the right strategies, such as cultural promotion, innovative design, and the empowerment of local artisans. Such approaches can also be applied to the West Coast coastal communities to ensure that the Selendang Manduaro remains preserved and relevant in contemporary times.

Therefore, more strategic and systematic efforts are needed to revitalize the Selendang Manduaro, including integration into the creative industries, early cultural education, and support from both the government and local communities. In this way, the Selendang Manduaro can continue to be a vital part of the cultural identity of the West Coast coastal people and be passed on to future generations as a highly valuable cultural heritage.

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