



AN ANALYSIS OF TRADITIONAL TATTOO (LUNAT) USED BY PEOPLE IN BAUS VILLAGE, BOKING DISTRICT SOUTH CENTRAL TIMOR REGENCY (A SEMIOTICS STUDY)

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Abstract: 2015. *An Analysis of Traditional Tattoo (Lunat) Used By People In Baus Village, Boking District, South Central Timor Regency (A Semiotics Study)*, English Study Program, Faculty of Teacher Training and Educational Science, Nusa Cendana University. Supervisors: (I) Dr. Agustinus Semiun, MA (II) Dra. Hilda Nalley, M.Ed. This research was conducted to answer the following problems: (1) What are the motifs of traditional tattoo (lunat) used by the people in Baus village, Boking District, South Central Timor Regency? (2) What are the meanings of the motifs of traditional tattoo (lunat) used by the people in Baus village, Boking District, South Central Timor Regency? (3) What are the functions of traditional tattoo (lunat) used by the people in Baus village, Boking District, South Central Timor Regency? The aims of this research are to find out and analyze the motifs, meanings and functions of traditional tattoo (lunat) used by the people in Baus village, Boking District, South Central Timor Regency. The method used to collect the data was descriptive qualitative method. In gathering the data, the researcher applied observation and interview to seven people who have traditional tattoo (lunat) as the informants. Techniques of data collection applied in this research were note taking, recording and documentation. In analyzing the data, the researcher took the picture (photo) of lunats from the informants who have lunat on their body. Then, the researcher analyzed the motifs, meanings and functions of lunats based on the semiotics perspective and cultural point of view of people in Baus village. The result of research showed that traditional tattoo (lunat) used by people in Baus Village consist of seven motifs with their meaning. *Lunat kanaf (tattoo of name)* used to show someone's identity. *Lunat nekaf (tattoo of love)* revealed someone's feeling. *Lunat bik lusu (tattoo of lizard)* as the reminder and the message bearer for them. *Lunat kolo (tattoo of bird)* told people that the time to plant is coming. *Lunat teke (tattoo of gecko)* told about the change of new month. *Lunat nape (tattoo of butterfly)* symbolized the process of human life. *Lunat pika bu'uf (tattoo of plate's bottom)* became a commemoration that Japan ever colonized Indonesia. Meanwhile, there were some functions of lunats such as *aesthetic function* to express their art skill especially in drawing a design. In *social view*, by making lunat people can keep their fraternity. Dealing with *historical function*, lunat becomes a medium for people in Baus Village to immortalize Japanese colonialism as a history for the next generation.

Keywords: Sign, Analysis, Traditional Tattoo (Lunat), Motif.

INTRODUCTION

It is undeniable that culture is a part of human being. It is because human is the creator and the user of the culture itself. Generally, culture might be use as a starting point when expressing our identity to others. It can reveal what ethnic you are and what nation you are. Taylor in Eilers (1995:20) says that culture is the complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired man as a member of society.

Nowadays, the issue of culture still exists and it encompasses many diverse matters. One of them is language which is belongs to the seven elements of culture. Brown in Jiang (2000:328) stated that language is a part of a culture and a culture is a part of a language; these two are intricately interwoven so that ones cannot separate these two without losing the significance of either language or culture. It means that without language it is possible to understand a culture. The language we use will reflect our own culture because language is shaped and influenced by culture in

the same time. Nida in Jiang (2000:329) says that every language form we use has meanings, carries meanings that are not in the same sense because it is associated with culture and culture is more extensive than language.

It is commonly accepted that language is a medium to express idea, feeling, exchange information, understand the world, and enables us to do communication whether in verbal or nonverbal. We need to emphasize that human language differs from animal because it is creative and unpredictable. Ruesch and Kees in Eilers (2008: 53) stated that there are three terms used to analyze nonverbal communication; they are sign language, behavior language, and object language. That is why the form of human language is varying from animals.

We can see that there are some ways people can use to communicate beside language. People are able to express what they have in mind and what they feel in form of meaningful sound (words), gesture, body language, meaningful sign, even in the product of

traditional art. In the past there were some media used by people to deliver their ideas such as cave paintings, stone sculpture and even the sign or picture on their skin. In order to convey what people have and feel, they also use a traditional art such as tattoo as a way to express them.

Some people view that the word tattoo is closely related to the word 'ta' in Polynesia language that means 'striking something' and the word 'tatau' in tahiti language means 'to mark something'. According to Oxford Learner's Pocket Dictionary, tattoo is define as picture or design marked permanently on somebody's skin by making holes with needle and filling them with coloured ink. The art of tattoo is differ than other because it is made on a person's skin by using the heated-sharp tools no matter how hurt it is. In Kalimantan (Borneo) many women tattoo themselves as a symbol that shows their special skill. Maori ethnic in New Zealand drew tattoo on their bottom and face as a sign for a good descendant. Indian people paint their body and curve their skin to beautify themselves or to show the social class.

As it is explained above, we can see that tattoo is one of the art activities used by people to represent their ideas, feeling, or believe. In this case, every symbol, picture and sign conveys different meaning. It is difficult to equalize the message behind tattoo because every person will try to understand it based on the culture he/she lives.

It is inevitable that the change of era has influenced the existence of traditional tattoo. Nowadays, people are more interested to use modern tattoo rather than the traditional one. Many of them use various modern tattoos as a life style. The effect of this has spread not only in big city but also in village.

This phenomenon also appears in Baus Village, Boking District, South Central Timor Regency where the traditional tattoo exists. In this Village, some people especially the old still practice the use of traditional tattoo. In opposite, the practice of modern tattoo begins to spread in this Village. The youth in this Village prefer to have modern tattoo rather than traditional tattoo. This of course affects to the appearance of traditional tattoo that gradually get lost.

Based on the phenomenon above, the writer wants to conduct the research entitle "AN ANALYSIS OF TRADITIONAL TATTOO (LUNAT) USED BY PEOPLE IN BAUS VILLAGE, BOKING DISTRICT, SOUTH CENTRAL TIMOR REGENCY (A SEMIOTICS STUDY)" in order to analyze the motifs of tattoo, its meaning and functions in Baus Village society.

REVIEW OF RELATED LITERATURE

Concept of Culture

There are some definitions about the term of culture. In this writing, the writer wants to provide

some ideas linked the culture and signs. Eco in Eilers (1995:28) views culture as a part of communication process. He states that the whole part of culture should be learn as communication that is semiotics phenomena, and every aspect of culture is the unit of semiotics. He also says that in culture every aspect can be the semiotics phenomena. The law of significance is the law of culture. Because of this reason, culture might enable the continuous process in exchanging communication. Culture can be learn completely in semiotics domain.

Geertz in Pujileksono (2006:20-21) defines culture as a symbol system of signs. Culture is a medium how we see and interpret all things in society. Culture reflects the way we convey the system and concepts inherited naturally. In Geertz (1992: vi) he stated a conclusion that system symbol provided in a society life shows how that society feel about their world and act based on the suitable norms. It means that the meaning of all signs in every culture should be understood conventionally in a society and inherits its meaning to the next generation as a guideline to act in certain society.

Semiotics

There is a most basic definition of semioticians about what semiotics is as 'the study of signs'. Specifically, Zoest and Sudjiman in Gero (2012:9) they said that semiotic as the study of sign and all its related things; how its function, its relationship with other sings, the sender and the receiver of those who use it. Another definition comes from Umberto Eco in Chandler (2007: 2) who says that 'semiotics is concerned with everything that can be taken as a sign'. It shows that semiotics is not only a science of sign itself but it also about everthing that has meaning and stands for something else. In a semiotic sense, signs take the form of words, images, sounds, odors, flavors, acts or objects. We can see that existence of semiotics in our life has grown into a number field of study encompassing the study of body language, language, artifacts, art forms, gesture, and anything created by human beings.

Morris in Danesi (2004:9) there are three branches of semiotics, they are *syntactic*; the study of the relations between a sign and other signs, *semantics*; the study of the relations between signs and their basic meanings, and *pragmatics*; the study of the relations between signs and their users.

In Chandler (2007:13) he says that anything can be a sign as long as someone interprets it as 'signifying' something - referring to or *standing for* something other than itself. We interpret things as signs largely unconsciously by relating them to familiar systems of conventions. It is this meaningful use of signs which is at the heart of the concerns of semiotics. It means that all meaningful phenomena exist in human life is

consider as signs and it would be meaningful only if we give meaning on them. Therefore, as a science semiotics tries to investigate, analyze, and correlate all signs to its meaning.

In Barthes’s viewpoint as cited in Gero (2012:10), semiotics deals with the relation between text and the experience of the sing’s users. It means that a sings would have meaning to a person only if he/she has experience on it. Here, one should be able to understand the relation between a sign, its symbol and meaning so that a sign would be meaningful by that person.

In general, a sing is universal and has direct relationship to its reality while symbol which takes the form of letters is not universal and has indirect to its reality. For example, ever people in this world knows that the sing ‘☆’ means ‘sky’s object’. It is because sign is universal and people all over the world can see this sing in the sky. In contrast, the symbol is not universal. People in America know this kind of sign as ‘star’ while people in Indonesia know this as ‘bintang’. Those symbol could not be replaced because it is based on the society.

Relation of Sign and Referent

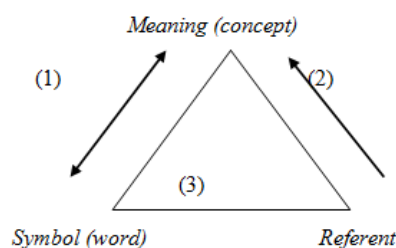
In terms of relation between sign and its referent, it is interesting to pay attention to Peirce’s concept. He divided sings into three categories of sing and its referent relationship. Those three categories are icon, index, and symbol.

The first is icon. Seobeok (2001:50) states that a sign is said to be iconic when there is a topological similarity between a signifier and its denotata. Icon is a category of sign where there is a relationship between the sign and its referent in form of similarity. Peirce in Gero (2012:11) gives a statement that an icon is a sign which has perceptible likeness in its form and what its meaning describe. In other words an icon is a signifier that resembles what it stands for in some qualities. Some example of icon are photographs, painted portraits, map and also onomatopoeia (iconicity in language). According to Zoest and Sudjiman in Gero (2012:11), there are two keys that help us to understand a text, they are topology and diagrammatic icon. Topology icon focuses on the important role of a position in a text, while diagrammatic icon focuses on the relationship of a sign which enable us to understand the meaning of a text.

The second is index. Seobeok (2001:87) says that index is a sign which refers to the Object it denotes by virtue of being really affected by that Object. Index is designed to indicate a referent by relating it other referents. It means that the relation of index and its referent shows a cause-effect relationship. For example, smoke is an index of fire or a knock at the door is an index of someone’s presence on the other side. Index also include a pointing index finger, adverbs such as *here, that, etc.*

Beside icon and index, there is symbol. Sebeok (2001:55) define symbol as a sign without either similarity or contiguity, but only with a conventional link between its signifier and its denotata, and with an intentional class for its designatum. In other words symbol stands for its object by convention or agreement in specific contexts. Plato in Djajasudarma (1993:22) he says that symbol is word in a language while meaning is the object we experience in this world in form of referent pointing by symbol.

Djajasudarma (1993:22) names the relation between words, meaning and reality as *referential relationship*. The relationship between words (symbol), meaning (concept/reference), and referent (object) is *an indirect relationship*. This can be described in semiotic triangle of Ogden and Richards (in Gero 2012:12).



Symbol in this case is define as a linguistics element in form of word; *referent* is an object or something refers to (reality in human experience); *meaning/concept* dealing with what you have in mind about the symbol and referent. The triangle shows us that: (1) there is mutual relationship between concept and symbol, (2) there is one way relationship between concept and referent; referent gives stimulus to the user (speaker) of symbol that makes him/her possess a concept called mental image about the object, and (3) there is arbitrary relationship between symbol and referent, or there is indirect relationship between symbol and referent.

Text

It is undeniable that text plays an important role in human communication. It is because people communicate not only by individual words or fragments of sentences in languages, but also by using texts. According to Chandler (2007:263) the term text is used to refer to anything which can be ‘read’ for meaning; to some theorists, the world is ‘social text’. In semiotics case, text is difine as a system of signs(in the form of words, images, sounds and/or gestures,etc). Beaugrande as cited in Gero (2012:13) states that there are three textual characteristics as follows :

a) **Intentionality**

Every text is created with an intention or purpose. In this case, intentionality of a text is focus on the speaker’s intention to produce a text. According to Wikipedia, Intentionality concerns the text producer’s attitude and intentions as the text producer uses

cohesion and coherence to attain a goal specified in a plan. However, depending on the conditions and situations in which the text is used, the goal may still be attained even when cohesion and coherence are not upheld. It means that intended goals can be achieved if there are cohesion and coherence that could keep a communication as long as it depend on the context where a text is used. As example, *where was your hand when I was sick ?*. In this example the cohesion is not maintained but the text producer still succeeds to achieve the goal of finding out if the text receiver need support or help.

b) Acceptability

Generally, a text must be logical and understandable. Dealing with text, Wikipedia also states that acceptability concerns the text receiver's attitude that the text should constitute useful or relevant details or information such that it is worth accepting. The desirability of goals and the political and sociocultural setting, as well as cohesion and coherence are important in influencing the acceptability of a text. It shows that the context where a text is applied will influence the acceptability of a text. A text would be easy to be understood if the message convey in the text is accordance with the listener's knowledge.

c) Informativity

Basically, a text is created to convey an information to people. In Wikipedia, Informativity concerns the extent to which the contents of a text are already known or expected as compared to unknown or unexpected. It means that a text which is full of the new and unexpected or has too high informativity can be rejected because it is difficult. While text which consists of only known information or has low informativity can be rejected because the information has known by the listeners/readers. In this writing, the reference of the text contain message is delivered to the readers through traditional tattoo.

RESEARCH METHOD

The researcher applied descriptive qualitative method in her research. According to Masyhuri & Zainudin (2008:19) Qualitative research is an inquiry process that investigates social and humanity problem with different methodological traditions. Researchers build up complex and holistic image, analyzes words, reports the views or opinions of informants, and the entire study took place in a natural setting. In order to get the data needed, the writer used observation in conducting the research. The observation focused on the people in Baus Village who have Traditional Tattoo on their body. During the research, the writer used interview instrument to ask for some information from the informants including their experience, knowledge, perception and personal opinion about the Lunat. There were some prepared questions (see appendix) dealing

with types, meanings and functions of traditional tattoo (Lunat).

FINDING AND DISCUSSION

Types of Lunat

Considering various tattoos, the writer has found that the type of Traditional Tattoo used by people in Baus Village is categorized into amateur tattoo. Amateur tattoo is a type of tattoo that can be achieved via a home tattooing kit or by an amateur practitioner. It means that this kind of tattoo is done by non-professional tattooist and can be applied by someone at home.

People in Baus Village tattooed themselves in traditional way. All the materials and tools are collected from the nature. To make the ink, they mix the lamp's charcoal and molasses. The ink then is kept for four nights and ready to be used. When they want to draw Lunat's designs on someone's body, they have to dip a small palm rib into the ink. After drawing, they begin to tattoo by inserting the ink into skin. The process of inserting is done by tapping a torn of citrus using a span of bamboo following the design until the skin is blood. After tattooing, the body will wound but two days later will be dry. Then, the dry Lunat is cleaned by water. At the end of the process, we will see the Lunat with dark green color.

The ink of Lunat is placed in the layer beneath our skin calls dermis layer. The inks are dense and deep in the skin that makes Lunat is hard to be removed. The statement of an informant who tried to remove Lunat from her body has proved it. She tried to remove it by traditional technique. She mixed wings soap and lime and brushed it on the part of the tattooed body until wound. Two weeks later it will be dried with the trace on the tattooed body. From this, we can see that to remove a Lunat in traditional technique we need many treatments.

The Motifs and Meanings of Traditional Tattoo (Lunat)

The Lunat for people in Baus Village has some meanings. Those meanings are identified based on the perspective and cultural point of view of people in Baus Village. Therefore, the meanings of Lunat are classified as below:

1) Lunat Kanaf (Tattoo of Name)



Figure 1 Lunat Kanaf on right arm
Photo of Mr. Agustinus Kabnani

Lunat Kanaf (Tattoo of Name) is one of the forms of traditional tattoo used by people in Baus Village. Many people in Baus Village have this kind of lunat. One of the informants who have this kind of traditional tattoo is Mr. Agustinus Kabnani. He drew his name on his arm in form of acronym. Actually, the acronym form of his name is ATK, because of the lack in education he wrote it as ꜥTA.

Agustinus Kabnani that is at the past named Ek Kabnani is a man who was born in Noebone in 1935. Ek Kabnani was the name while he was in the dark side, the time when he did not believe in God. However, in 1965 he was baptized in Silo Taklan church and he chose by himself the name Agustinus Kabnani. He drew the acronym of his name on his arm as the new identity and as the symbol of his light life, the time when he has believed in God and had left his dark life. The line under the acronym ꜥTA functioning as the boundary and the place where the letters was written.

Agustinus is the name he chose because of the initial of this name is letter A. According to him letter A is the symbol of a very important person. He chose this because he was inspired by the heyday of Golkar party, which at that time was the number one in Indonesia's politic. In his opinion, letter A still the same although the head of government is changed. He thought that by choosing this name he could be the first person in his life.

2) Lunat Nekaf (Tattoo of Love)



Figure 2 Lunat Nekaf on right arm
Photo of Mr. Yunus Missa

Lunat Nekaf (Tattoo of Love) is a kind of traditional tattoos used by people in Baus Village especially when they were young. The picture above is the photo of reverse heart with a small cone like a spade card. There are two words inside the heart, they are *Yun* that is derived from Yunus was written horizontally. While the word *yan* that is derived from *Yani* that was written in vertical way.

Mr Yunus used Lunat Nekaf on his arm while he was young and was falling in love with the girl name Yani. Concisely, they had an intimate relationship and loved each other. As the symbol of their felling and relationship, they agreed to immortalize it in form of lunat. As the expression of love, they drew tattoo on

their couple's body. Here, Yunus drew tattoo on Yani's arm and so did Yani.

As the time passes, their relationship was broken but the tattoo is still on Mr. Yunus's arm. Now, Mr. Yunus was married to Mrs. Selvina Halla and born 2 children. The tattoo on his arm did not make Mrs. Selvina jealous. She understood that it was his past relationship with yani. Now, they are focus on their future' life with the new family.

3) Lunat Bik Lusu (Tattoo of Lizard)



Figure 3 Lunat Bik Lusu on left hand
Photo of Mrs. Marta Banunaek

Lunat Bik Lusu (Tattoo of Lizard) is one of the favorite designs in Lunat for people in Baus Village. This can be seen in traditional clothes and carve on the pole of traditional house of South Central Timor Regency's people. The designed is inspired because of the myth that Timor Island was formed by the sacrifice of a crocodile to its friend. Gradually, people believe that lizard was the representation of a sacred crocodile.

According to the superstition of Baus Village people, Bik Lusu (Lizard) is a message bearer. They believe that Bik Lusu (Lizard) told something for them. People in Baus Village believe that while they are eating and Bik Lusu cries, it means that a guest will come to their house. In opposite, While Bik Lusu cries after they have eaten and have put the plate it means that someone will die whether their family or relative.

Moreover, people in Baus Village also recognized Bik Lusu as a reminder that tells them what should to do and what is not. The superstition is that while the lizard cries in front side of them by the time they are talking and thinking about something bad or even has hidden agenda (e.g. planed to steal), it means that what they do should be stopped. If they keep on doing so, they will in danger. In opposite, while the lizard cries behind them while they are talking and thinking about something good, it means that they can keep on doing it.

4) Lunat Kolo (Tattoo of Bird)



Figure 4 *Lunat Kolo (Tattoo of Bird) on thigh*
Photo of Mrs. Yosina Kabnani

Lunat Kolo (Tattoo of Bird) is one of traditional tattoo designs used by people in Baus Village. One of them is Mrs. Yosina Kabnani who has Lunat Kolo on her left thigh. She chose this design because she liked this kind of bird with white and black color. For people in Baus Village, this bird is commonly known as Kol Ton. They called this Kol Ton because it only exists at the last month and the first month of a year.

Kol Ton is a kind of birds that is singing at the morning and evening in rainy season especially on December to January. The superstition of Baus Village's people is that singing of Kol Ton becomes a reminder for them. They believe that while the bird is singing it means that the time to plant is coming. When people hear its voice, they will go to their garden as soon as possible to clean the garden from bushes and make fence regarding there are many wild herbivores. The voice of Kol Ton forces them to work harder than usual to prepare the garden and the seeds as the preparation for planting.

5) Lunat Teke (Tattoo of Gecko)



Figure 5 *Lunat Teke on left calf*
Photo of Mrs. Yosina Kabnani

Tattoo of Gecko for people in Baus Village is called Lunat Teke. This belongs to the designs of traditional tattoo use by people in Baus. Mrs. Yosina Kabnani is one of those people who used this kind of design on her left leg. This design also can be found in traditional clothes and the poles carve of traditional house of South Central Timor Regency's people. This design also inspired by the myth of Timor Island as

stated previously. People of Timor believed that gecko is a representative of sacred crocodile.

Lunat Teke carries a sign for people in Baus Village. They believe that this animal only cries in a certain time. They believe that while the gecko cried in the hole of a wood it means that the old moon will appear and the new month is coming. In opposite, while there is eclipse of the moon the gecko will not cry for four nights which means that the end of a month is coming soon. In this case, the cry of teke (gecko) signals the change of a time in a month.

6) Lunat Nape (Tattoo of Butterfly)



Figure 6 *Lunat nape on right hand*
Photo of Mrs. Yosina Kabnani

Lunat Nape (Tattoo of Butterfly) is one of the traditional tattoo designs with a high skill work. This design is about butterfly.

People in Baus Village believed that there is a good lesson for our life from a butterfly. They know that nape is formed from a bad caterpillar and then will turn to a beautiful butterfly. The color variation of butterfly's wings symbolized the process of our life. They believe that human life is full of much color there are happiness and sadness. Through a nape, they learn that to achieve a success one will past a hard time but in the last the success will be achieve soon.

7) Lunat Pika Bu'uf (Tattoo of Plate's Bottom)



Figure 7 *Lunat Pika Bu'uf on right hand*
Photo of Mr. Jusak Beti

Lunat Pika Bu'uf (Tattoo of Plate's Bottom) is one of the traditional tattoo designs used by people in Baus Village. This design is one of the favorite designs this Village. After conducting the research, the writer found three informants who have this kind of design.

People in Baus Village recognized that the existence of Lunat Pika Bu'uf (Tattoo of Plate's Bottom) was because of the plate in Japan era. At that moment, there was a big square plate with designs as shown in the picture above. At the past, this plate was popular and expensive. People who wanted to buy it would spend one brass. The existence of Lunat Pika Bu'uf became the reminder of Japanese colonialism's era which spread in all area of Indonesia includes Baus Village. Through lunat, the next generation could know the history of Indonesia's fighting towards Japan.

The Function of Traditional Tattoo (Lunat)

1) Aesthetic Function

Traditional Tattoos (Lunat) convey an aesthetic function for our life. People could express what they feel and have in mind in form of artwork. People in Baus Village express their feeling in form of lunat. As example we can find it the work of traditional tattoo needs a skill. We can see on lunat's designs which need high skill work such as Lunat Bik Lusu (Tattoo of Lizard), Lunat Teke (Tattoo of Gecko) and Lunat Butterfly (Tattoo of Butterfly). These kinds of designs need a high skill while drawing and tapping them on body.

2) Social Function

Dealing with social function, Lunat for Baus Village's people become a medium to keep togetherness and fraternity relationship between them. This can be seen from the process of making Lunat. Before making Lunat, they make an agreement for gathering in a place and prepare the materials to make lunat together.

To draw a traditional tattoo design, people need friends to draw do on the body. This is because ones could not draw design and tapped a torn on his/her body alone. During the process of drawing and tapping, people in Baus Village sit two by two facing each other and began to do it. After the ending of the process, they will eat together in that place. Here, we can see that they are working together to make traditional tattoo. They keep fraternity relationship by helping each other.

3) Historical Function

Nowadays, we are easy to remember and immortalize someone or something only by taking photo. In opposite, at the past time people were hard to immortalize an event just because of the absence of camera. As the consequence, people in Baus Village used Traditional Tattoo (Lunat) as a media to remember something.

The existence of Lunat Pika Bu'uf (Tattoo of Plate's Bottom) is an example of how people in Baus Village immortalize the history of Japanese colonialism in Indonesia. The design they used remembered them to the colonialism in their land. Therefore, they drew it on their body as a historical story and evidence of Indonesia's freedom fighting for the next generation.

CONCLUSION AND SUGGESTION

Conclusion

Traditional tattoo that is called Lunat for people in Baus Village, Boking District belongs to amateur tattoo. Lunat is traditional tattoo that use traditional ink. The process of lunat is done by non-professional people by using traditional technique. However, the ink of Lunat is not easy to be removed by traditional treatment.

Lunat in Baus Village encompasses several motifs. Every motif has its own meaning based on the belief and convention of people in Baus Village. There are seven motifs used by people in Baus in making traditional tattoo; 1) Lunat Kanaf (Tattoo of Name) was drawn in form of acronym to show identity; 2) Lunat Nekat (Tattoo of Love) used to express feeling of love to someone; 3) Lunat Bik Lusu (Tattoo of Lizard) shows that Baus Village's people believed Bik Lusu as the reminder and the message bearer for them; 4) Lunat Kolo (Tattoo of Bird) shows that the bird (Kol Ton) told people that the time to plant is coming and they have to prepare the garden; 5) Lunat Teke (Tattoo of Gecko) was used to tell people that the cry of teke in wood's hole told people in Baus about the change of new month and the end of month; 6) Lunat Nape (Tattoo of Butterfly) symbolizes the process of human life. To be a success man we will pass the difficulty; and 7) Lunat Pika Bu'uf (Tattoo of Plate's Bottom) becomes a commemoration that Japanese ever colonized Indonesia.

The Traditional Tattoo (Lunat) used by people in Baus Village has three function. Dealing with aesthetic function, lunat become a medium to express their art skill especially in drawing a design. In social view, by making lunat people can keep their fraternity and relationship with others. Dealing with historical function, lunat becomes a medium for people in Baus Village to immortalize colonialism that ever exist in Indonesia.

Suggestion

Reviewing to the result on this research, the writer would like to offer some suggestions that; 1) The writer expects to the people and governmental agency in Baus Village to pay attention to the local cultures, especially for Lunat as a traditional tattoo; 2) it is important that people in Baus Village should keep and maintain this tradition as a cultural heritage for the regeneration without being afraid of the rumor that could break our culture. The culture tells who we are. If we keep our culture and promote it well, other people will interest to visit even study about our culture.

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