

# Education Contribution to the Sustainability of Pesindon Batik Tourism Village of Indonesia

Dian Kusumawati  
Universitas Negeri Semarang, Indonesia  
[diankusumawati22@gmail.com](mailto:diankusumawati22@gmail.com)

Rusdarti  
Universitas Selamat Sri, Indonesia  
[rusdarti@mail.unnes.ac.id](mailto:rusdarti@mail.unnes.ac.id)

Dwi Liesnoor Setiyowati  
Universitas Selamat Sri, Indonesia  
[dwiliesnoorsetiyowati@mail.unnes.ac.id](mailto:dwiliesnoorsetiyowati@mail.unnes.ac.id)

Eko Handoyo  
Universitas Selamat Sri, Indonesia  
[ekohandoyo@mail.unnes.ac.id](mailto:ekohandoyo@mail.unnes.ac.id)

**Abstract.** Tourism destination is one of the promising potentials for the welfare of people's lives. The sustainability of tourism destination is influenced by various factors including educational contribution. The purpose of this study was to analyze the contribution of education towards Pesindon village after having decided as Batik Tourism Village. A qualitative method was used by involving informants as the primary source information and informants as supporting information as well as documentation in the form of archives, documents, and phenomenology as additional materials from documents related to the study. The study results showed that the sustainability of Pesindon as a batik tourism village at Pekalongan City could not be separated from the role of non formal and informal education contribution. Non formal and informal education contributes to sustaining Pesindon by implementing various training and education initiatives initiated among the entrepreneur family who has orientation in batik entrepreneurship. The result of the study showed that non formal and informal education hugely contributes to sustaining Pesindon as a batik tourism village where the batik entrepreneurs through family education have motivated the next generation to maintain the type of business they do through inheritance. In conclusion, Pesindon village sustainability requires educational contributions to keep their existence as a batik tourism village.

**Keywords:** Education Contribution, Sustainability, Batik Tourism Village

## I. INTRODUCTION

Batik is a way to decorate cloth by covering certain parts using a resist-dyeing technique (Malik, Retno, and Ayu 2016; Oparinde 2012). Wax is the most common substance of resist-dyeing. The cloth that has been drawn using the wax is then colored by dyeing it. After that, the wax is removed by boiling the cloth. Finally, a cloth called batik is produced in the form of various motifs that have unique characteristics (Astuti and Hastuti 2017; Prasetyo and Singgih 2016; Taufiqoh, Nurdevi, and Khotimah 2018).

(Pebrianasari, Mulyanto, and Erlin 2015) In their writing, which states the word "batik" comes from the Javanese language, namely "ambatik" which means "writing" and "point." In contrast, the

general meaning of batik is the depiction process on mori cloth using the canting tool, where the wax or so-called malam is used to produce the batik motif. The entry of batik into the UNESCO list carries an obligation for Indonesia to protect the batik tradition. Therefore, as a nation of Indonesia, we must be able to interpret and preserve world cultural icons and know the aspects of the batik tradition that need to be protected (Taufiqoh, Nurdevi, and Khotimah 2018).

The Pekalongan city was included in the UNESCO creative city network in the category of *crafts & folk art* in December 2014 (Maryunani and Mirzanti 2015). It has the *city branding*, namely *the World's City of Batik*. Pekalongan has at least 7 nicknames; one of them is known as the city of batik. This branding shows that batik is a superior product and the pride of the city of Pekalongan, one of the Indonesian people's cultural heritage. The Pekalongan government pays extra attention to areas that can see the promising growth and development of batik. One of the efforts that can be seen physically is the existence of batik shopping, namely batik tourism village. Batik tourism village is intended as an alternative strategy in promoting batik as well as a place for shopping and recreational alternatives in Pekalongan City, with one of the locations is in the batik tourism village of Pesindon.

Pesindon is one of the batik tourism villages, a hamlet (pedukuhan) located in Kergon Village, Pekalongan City, which maintains its sustainability in the batik industry. Observations were conducted in Pesindon Village from January-March 2020. It found that there were 33 *showrooms* and batik producers who always ready to pamper visitors. Each showroom equips a rest area and a stopover that guarantees convenience for guests compared to shop at a typical store. Visitors can also go directly to batik production houses and even to the production kitchen. The batik village is also equipped with a place of worship, a parking area, and a batik rickshaw as a means of transportation for visitors who want to take a walk to enjoy the atmosphere of Kampung Pesindon. The is a secretariat office and internet facilities, which function as a center for the promotion and transactional communication among

the people and as a medium to facilitate transactions to foreign countries.

Studies on batik and batik tourism villages have been carried out by many researchers. However, they are still dominated by the topic about motives, characteristics, factors that influence batik production and their contribution in strengthening the populist economic system such as research conducted by (Amijaya, Seliari, and Oentoro 2019; Bahruddin and Nugraha 2013; Prasetyo and Singgih 2016; Setyanto, Samodra, and Pratama 2015; Susanti 2015; Taufiqoh, Nurdevi, and Khotimah 2018; Wahyuni, Handini, and Khristanto 2017). Meanwhile, there are no studies that raise a topic about the contribution of education in the preservation of batik tourism villages. Thus, it is essential to conduct this research.

(Astuti and Hastuti 2017) Batik industry in Java does not always progress. There are obstacles in its ups and downs. In 1970, batik in Java was rapidly developing. Unfortunately, in the year 1997, many batik craftsmen/craftswomen shifted their business to others when the monetary crisis occurred and added with the natural disasters that hit the batik industry. From the data obtained, 800 batik businesses were lost in Yogyakarta. Kobat PPBI revealed that out of 116 business units, 16 business units survive, and from these 16 businesses, only 5 business units are still running. Furthermore, the data from DIY Disperindagkop mentioned a reduction in the number of hand-written batik from 107 to 8 business units. The decline in batik business also occurred in Lasem batik as an export commodity from 140 decreased to 70 batik entrepreneurs, which means only 12 entrepreneurs remained. Indeed, this is becoming a homework to find an immediate solution to keep existing in generating production.

Batik industry in many regions often experiences obstacles that possibly caused by several factors as an effort to maintaining its existence in the industry (Gatut and Aryanto 2010; Izzwi, Manan, and Jan 2010). However, this is exceptional in Pekalongan City. Based on data from the Pekalongan City government, there are 1,719 batik craftsmen in 3 sub-districts, including West Pekalongan, East Pekalongan, South Pekalongan. And also, there are 600 batik companies, 700 garment companies, four significant wholesalers, namely Sentono (225 stalls), Gamer Market (350 stalls), Mega Grosir MM (180 stalls), and Metono market as well as the Pekalongan batik industry, which is more promising compared to other regions. The Pesindon batik tourism village in Pekalongan is also able to maintain its existence well. This is proven through the results of the observations that have been made.

This paper aims to identify the role of education, which functions as a tool to maintain the sustainability of the Pesindon batik tourism village in Pekalongan City, and how to realize it.

## II. METHODS

Pesindon is an area of Pekalongan City, Indonesia. The data source of this research was obtained by using written notes taken from interviews and observations results. The informants were needed to uncover phenomena by conducting in-depth interviews. They were:

Table of the Research Informants

<i>No</i>	<i>Informan</i>	<i>Number</i>
1	Pesindon Secretariat	2
2	Batik Enterpreuneurs	2
3	Children of Batik Enterpreuneurs	3
4	Pesindon residents	3
	Total Number	10

Documents as library sources were used as additional material in completing data that cannot be obtained from interviews to support the understanding of the research problems in this study. Suitable books or literature are also used to support research that can support an understanding of the problems that are the object of study. *Kajian fenomena dilakukan untuk mengetahui keberlangsungan kampung wisata batik melalui anak pengusaha batik yang meliputi perilaku anak pengusaha batik, pendidikan anak pengusaha batik, serta model pewarisan yang didapat anak pengusaha batik dalam melanjutkan usaha batik.*

To validate the data, the researcher used theoretical triangulation, conceptual structure triangulation, and source triangulation, whereas the data collection was following Bourdieu's theory through habitus and arena construction. The investigation by utilizing the use of sources means comparing and checking back the degree of confidence of information obtained through different time and tools.

## III. RESULTS AND DISCUSSION

Currently, batik has been recognized by the UN agency, namely UNESCO, as part of the cultural heritage of Indonesia. (Nurainun and Rasyimah 2008). The role of human resources in the national economy and market potential for business actors must be balanced with their quality (Risteskia, Kocevskia, and Arnaudov 2012; Scherer and Palazzo 2011). Human resources will be a valuable asset and nations' strength if this is balanced with existing qualities (Arregle et al. 2007; Luthans and Youssef 2004). Conversely, a large number of resources will be a burden for a country if they have low expertise. Many factors can maintain the sustainability of the batik industry; one of them is the education sector.

The role of education in improving human resource expertise is the essential capital for improving human resource quality (Chien, C. F., &

Chen 2008; Sheehan, M., Ellinger, A. E., & Ellinger 2014). In the batik industry, a large enough workforce with a relatively high level of education is needed. At least as a consultant or facilitator to develop design innovations. The problem is that the lack of human resources causes the batik industry frequently stopped. Most of the batik makers who work on hand-written batik are very few, and most of them are old. It is feared that the art of written batik will disappear if there is no regeneration. Currently, the human resources in the batik industrial centers prefer to choose other jobs, such as being employees in government offices.

Based on the observation result, batik's sustainability in the batik tourism village of Pesindon Pekalongan tends to be stable and has increased. It raises a big question mark on how to maintain its existence in the batik industry. Various supporting factors are closely related to preserving the batik industry. In the Pesindon batik tourism village, capable of producing adequate human resources is a needed factor. The patterns to produce generations are varied and unique. However, it is needed to create supportive human resources through education, which the role and function are to maintaining the batik sustainability in its tourism villages.

The entrepreneurs of Pesindon batik tourism village tend to maintain the existence of batik as a source of income in entrepreneurship. Therefore, batik entrepreneurs tend to keep batik's preservation and try to maintain their business through education. Consider batik as the work of expertise in creativity, it means that the skill is obtained not solely taken through formal education but also through the informal education sector, which in this case is very dominant in producing batik workers (interview results). Children of batik entrepreneurs tend to continue their parents' business. On the other hand, many of the Pesindon batik tourism villages also love and engage in batik crafts. The formal education path taken by the children of batik entrepreneurs and the people of the Pesindon batik tourism village tends to follow the formal education path in general. However, it is known that the children of batik entrepreneurs get informal education to continue their business (inheritance). This is what causes Pesindon to still exist in producing batik. In contrast, The Pesindon batik tourism village community tends to take part in training activities and participate in becoming batik workers. Even some of them create their own business with the provisions they get through the training path. This is in line with the theory of habitus and the Bourdieu arena.

In the perspective of Bourdieu habitus consists of personal knowledge and how he/she understands their world, contributing to the reality of their world. Habitus is a person's mindset that is adjusted with certain conditions they face. Personal

knowledge has constitutive power (constructing the essential) and is not merely a reflection of the real world. Therefore, the habitus is never "fixed" or static, either according to the individual's time or from one generation to another. When positions in the arena change, so do the disposition that makes up the habitus (Bourdieu 1993). Habitus is produced from subjective processes (internalization of externals, from specific histories) and objective processes (responses to objective structures and conditions) (A 2016; Adib 2012). Habitus does not come from innate or natural authority but is the result of learning through nurturing and socializing. The learning process is quite subtle, unconscious, and appears as natural (Mangihut Siregar 2016). Bourdieu developed the concept of the arena, which is a metaphor to describe the 'field of forces,' namely the arena of dynamic forces, a state of various potentials is possible.

In this era, people are trying to carry out social mobility because they believe that it will make people happier and allow them to do the most suitable work; this is what causes the way of Pesindon community has changed. The determination of Pesindon as a batik tourism village in Pekalongan City has a binding positive impact, where the relationship that occurs provides a symbiotic mutualism, in the context of professional work between the community and employers. So that became helpful for each individual, both workers, and entrepreneurs and automatically, the Pesindon village community also strives to maintain batik as an inherent icon for them and trying to keep Pesindon as a batik tourism village.

In the Pesindon batik tourism village, there is high social mobility. The interaction between the Pesindon community and batik entrepreneurs is excellent even though their social backgrounds are fundamentally different. They can still feel they have the same rights in achieving a higher social position. For example, the Pesindon community is allowed to bring batik products from one of the entrepreneurs to be marketed and take profits that cause social movements. Social movement or social mobility is a movement in a social structure, namely, specific patterns that govern a social group's organization. In this case, both the organizational structure in the Pesindon village and the entrepreneurs try to maintain the existence of the Pesindon as a batik tourism village through informal education. The following is an excerpt from an interview with the secretariat of the Pesindon batik tourism village.

“To improve and preserve batik in Pesindon, the Secretariat of Pesindon intensively conducts various activities in the form of training, exhibition, carnival, and expo. Sometimes these activities are carried out in collaboration with the Ministry of Industry and Trade. Activities carried out include batik and nyolet.”

“When conducting training activities, the participants are diverse. Some are from inside the Pesindon Village itself, but some are from outside the city. The participants usually participate in many acts.”

“The batik workers come from Pesindon Village and also residents from outside the Pesindon Village.”

Another interview excerpt states as follows:

“In preserving batik, the activities are usually in the form of training or workshop. If making cooperation between the Industry and Trade Agency and the secretariat, this activity is generally facilitated by the Industry and Trade Ministry as the executor.”

“The training was given on batik making in the form of batik types, how to make batik, materials in batik and others.”

The secretariat provides non-formal education in the form of training. Still, entrepreneurs also offer informal education to their children to maintain the batik sustainability in the batik tourism village of Pesindon. An excerpt from an interview with one of the entrepreneurs said:

“Introducing batik to children and young people is our target, sometimes we teach young people at the Pesindon how to do batik business. The most effective step is to coach them or even include them in the organizational structure of the Pesindon secretariat. Through this, it is expected to have a deep love for batik, and thus the sustainability of batik in Pesindon, in particular, is maintained (interview on research results).

Another interview excerpt states as follows:

“Batik is a family business. I continued the batik business from my parents too. I did not take tourism or trade majoring in school, but after school, I often helped my parents order batik or sell batik in the shop”.

“Currently, my child goes to school like any other child. Do not take tourism or batik or trade. After the children came home from school, I asked them to go to the showroom to sell or monitor sales results”.

Another interview excerpt states as follows:

“Sometimes, I ask my child to order batik and determine the batik motif before being taken to Pronggok. Even after the batik is finished, I usually ask my children to

market it. I let my child learn through an ongoing process with the hope that my child can also maintain the family business, namely batik”.

“Discipline, thoroughness, responsibility, and having a fighting spirit I instilled in my child. Every day I ask my children to check, record, and monitor several showrooms and recap sales results. The hope is that he will study well so that he can develop the existing batik business”.

The sustainability of Pesindon as a batik tourism village in the city of Pekalongan is well preserved through formal, non-formal, and informal education. Children of batik entrepreneurs tend to continue the business of their parents, and some are even able to create their brands. The people of the Pesindon batik tourism village take part and take responsibility for maintaining the Pesindon batik tourism village's sustainability.

The work functionalism that occurs in Pesindon Village is in line with Horton's functionalism. The community is seen as a group working networks, together in an organized manner that works in a somewhat orderly manner, according to a set of rules and values shared by most of these communities. Society is seen as a stable system with a tendency towards balance, namely a tendency to maintain a harmonious and balanced work system. Features arise because they are functionally useful. Behavioral patterns emerge to meet needs and disappear when needs change (Horton, Paul B 1999) Van den Berghe confirmed this in the writings of Robert Lauer which was rewritten by (Hatu 2011; Nasith 2017) looking at general features from a structural-functional perspective on the societal change that society must be analyzed as a whole, as a system consisting of interconnected parts. While the cause and effect relationship is "plural and reciprocal." The social system is always in a state of "dynamic equilibrium," the adjustment to the forces beating on the system results in minimal changes in the system.

The people of Pesindon, after the declaration of batik tourism village, step by step towards a social change. The theory of social change by Ferdinand Tonnies is a theory of change in society, which includes changes in *Gemeinschaft* and *Gesellschaft*. *Gemeinschaft* is a situation that is values-oriented, aspirational, has a role, and sometimes as an original habit that dominates social forces. So for him, *Gemeinschaft* indirectly arises from within the individual and desire to have a relationship or relationship based on the same in desires and actions.

In this case, individuals are defined as the glue and support of social forces connected to their friends and relatives (their families), in which they

build emotional relationships and interactions with each other. Status is assumed to be based on birth and the limitations of mobilization and the unity of the individual with a known place in society. Meanwhile, Gesellschaft (defined as a society or modern society - Piotr Sztompka's term). After previously, Weber emphasized that he saw that changes in society were seen in the tendency towards rationalizing social life and social organization in all fields such as instrumental considerations, emphasis on efficiency, away from tradition and emotions, impersonality, and bureaucratic management (Tonnie's 1887).

Gesellschaft's points can be seen in the pattern of relationships between batik entrepreneurs and batik workers. The rationality of social life, instrumental considerations, emphasis on efficiency, away from tradition, impersonality, and bureaucratic management have begun to enter the joints of life. This is another impact of the determination of Pesindon as a tourist village for batik in Pekalongan City. In maintaining the sustainability of Pesindon as a batik tourism village, several activities were initiated by batik entrepreneurs in the Pesindon batik tourism village, which are supported by the secretariat and the community of the Pesindon batik tourism village. Various educational ways pursue this. For example, batik training, batik marketing training, and business premises are used as a training ground for batik. This was done to maintain the existence of Pesindon as a batik tourism village so that it created a generation that was able to continue the presence of the Pesindon batik tourism village. As a result, Pesindon has been able to develop a shopping tourism village until now. Even on every street, there are many decorative displays with batik icons of Pesindon and Pekalongan City.

#### IV. CONCLUSION

The sustainability of the Pesindon batik tourism village is inseparable from informal education in the family environment. The family environment instills character values and an entrepreneurial spirit in their children, and inheritance is carried out from generation to generation. Through training, activities can create batik workers and create young people in business in doing entrepreneurship in the field of batik.

The contribution of education in the sustainability of the Pesindon batik tourism village has a huge impact. Informal education and non-formal education can maintain the viability of Pesindon as a batik tourism village.

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