





Literature Review: Batik and Wedding Customs According to Javanese Tradition

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Abstract. Batik is Indonesia's wealth which has meaning. The function of Batik in Javanese society is distinguished from motives as factors that bring goodness. Batik in traditional Javanese wedding processions is interpreted as hopes and prayers made by the bride and her family in the household. This research is a literature review regarding the philosophy, types, and motifs of Batik in traditional Javanese weddings. Research sources come from scientific journals provided online based on three scientific journal search sites; 1. ScienceDirect, 2. Taylor and Francis, and 3. Sage knowledge. In enriching the research results, Batik motifs were analyzed based on Google Art and online cultural museums from two museums; a. Indonesian Art Museum, and b. Indonesian Batik Foundation. The research results show that Batik contains good values in Javanese wedding processions, namely; 1. *Lereng*, 2. *Sidho Mukti*, and 3. *Gabah Sinawur*.

Keywords: Clothing, Batik, Weddings, and Traditional Ceremonies.

1 Introduction

Batik is one of Indonesia's ancestral heritage. The meaning of using Batik patterns, the technique of immersing the body of a Javanese bride, has its own goals and hopes. Statistical data from the Ministry of Education, Culture, Research and Technology of the Republic of Indonesia states that since 2019, Indonesia has developed an intangible cultural heritage in customs, rituals, and celebrations in 287 categories [1].

Other data from similar sources, in 2020, mentions the growth in the number of traditional wedding dresses as a traditional Indonesian belief; There are new additions regarding clothing that function as wedding ceremony clothing, namely in Java there are 9 types of bridal clothing and in Banten, there are 4 types of bridal clothing [2].

Traditional types of beliefs in the form of ceremonies are also experiencing development. In Central Java, there are 46 types of ceremonies, in Yogyakarta 38 ceremonies, and in East Java, 34 types of ceremonies. For confidence in the types of fabric in the Java region, it is stated that there are five new types of fabric in West Java, seven new types of fabric in Central Java, four new types of fabric in Yogyakarta, and eight new types of fabric in East Java.

Clothing is an identity that supports a certain culture. Regional clothing, known as traditional culture, has characteristics that must be fully utilized, from accessories, and tops to bottoms. Batik is declared the national clothing in Indonesia [3]. Every bride on the island of Java who chooses to celebrate her wedding wears a traditional Javanese wedding dress using Batik cloth with a special pattern that is allowed at weddings.

This research aims to understand the traditions and customs of wedding parties based on Javanese batik clothing. The philosophy of Batik is starting to fade and the purpose of its use is not yet well understood, making this research interesting to research. The novelty of this research is the application of community customs and culture in scientific studies, so that both academics and the public can understand the treasures of batik, the richness and philosophy of batik, as well as how batik motifs are applied to wedding parties in the area. West Java, Banten, Central Java, DI Yogyakarta and East Java. This research was compared with previous research with similar methods, with a focus on literature study methods based on online sources and then interpreting Batik from the perspective of traditional Javanese wedding ceremonies.

As a complement to Batik's style and understanding of its meaning, literacy searches are combined with online collections available at the Jakarta Arts Museum online museum and the Indonesian Batik Foundation (YBI). So far, Batik research has been closely related to Batik motifs and the Batik industry. However, there has been no literature-based research that discusses the philosophy of Batik after traditional wedding ceremonies and not many have used online museums as a literacy source.

2 Research methods

Generally, literature reviews are used to build theory practically by reviewing the available literature and clarifying the criteria required for a particular research topic [4]. This research divides the literature review research design into three lines as follows. 1. Search for relevant literature by identifying appropriate keywords that suit this research. 2. Analyze the literature, referring to the abstracts provided; If the article is appropriate, it is analyzed and evaluated critically. 3. Rewrite the analysis results with synthesis and set them as new conclusions.

3 Data

The data on Batik is quite extensive, so to be more focused, the literature review in this research focuses on Batik as clothing and its philosophical value in traditional Javanese weddings. To keep the research from progressing, this literature review describes a conceptual model and theory that aims to see the meaning of Batik cloth in Javanese wedding ceremonies.

The journals used in research on Javanese traditional marriage (see Figure 1) before being filtered come from; (a) Scienedirect: 189, (b) Taylor and Francis: 1660, and (c) Sage Knowledge: 461. Meanwhile, after sorting out several keywords, it was

found; (a) ScienceDirect: 1, (b) Taylor and Francis: 46, (c) Sage Knowledge: 50. Before analysis, keywords were used to search for journals, namely, Javanese traditional wedding, Indonesian traditional wedding, Javanese traditional wedding, and culture wedding in Indonesia.

Source Literature review data was taken from scientific journal articles from Science Direct, Taylor and Francis, and Sage Knowledge. To deepen the analysis and take the history of Batik to look at the subject of Batik philosophically, this research examines two online museums. Researchers do not limit the year of journal articles. The research in question looks at History and Philosophy so that the literature used does not refer to the recency of the publication – the journal criteria are removed according to the figure and research purposes.

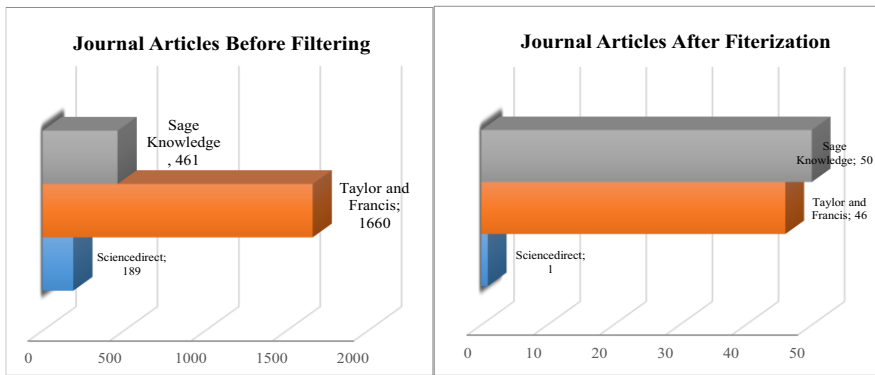


Fig. 1. Comparison of Journal Articles in Literature Review. Source: Research analysis, 2021 – 2023.

A literature review on Javanese Batik is filtered first (Figure 2). Through broad keywords, keyword specifications are then carried out according to the research topic. Indonesian Batik seems more economical, and there is relatively clear research on Batik in traditional weddings.

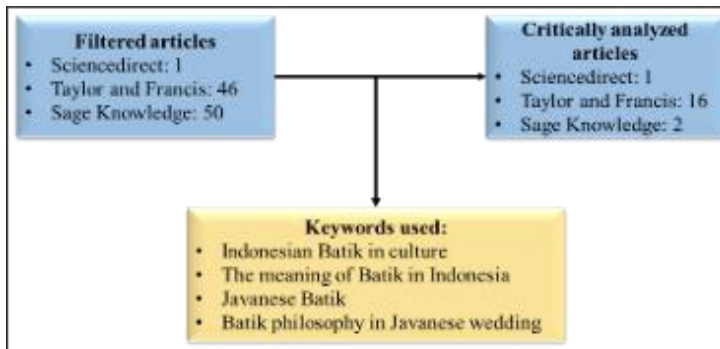


Fig. 2. Process of filtering relevant articles in a literature review. Source: Research analysis, 2021 – 2023.

Another literature review analysis was carried out on the Batik cloth gallery collection on Google Art and Culture. Researchers used two locations; 1. Art Museum Management Unit and, 2. Indonesian Batik Foundation Batik Gallery.

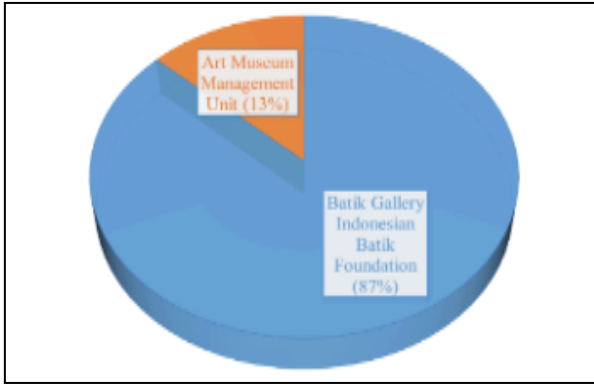


Fig. 3. Batik cloth and its philosophy from Google art and culture. Source: Research analysis, 2021 – 2023.

From the two online museums, 131 Batik fabrics analyzed are at the Art Museum Management Unit, and 865 Batik fabrics are at the Indonesian Batik Foundation (see Figure 3). All Batik clothing that was traced and carried out in detailed analysis in this scientific study is Javanese Batik, which is intended as a traditional wedding dress. Apart from this theme, other types of Batik motifs are not presented.

4 Discussion

4.1 Javanese Batik Fabric

Batik in local Javanese bridal fashion designs is considered a symbol and meaning of Javanese culture. So, every outfit at a wedding is not only a trend and popularity of the festival but shows the regeneration of local Javanese culture [5]. Batik is a human heritage in indigenous Indonesian oral and non-material culture. Even though it has cultural functions, the export value of Batik currently reaches hundreds of millions of US dollars [6].

Batik-making began in 1927 when the Sultan at the Yogyakarta Palace made the Batik process part of the education and internalization of character values regarding palace culture for palace wives and daughters, for example, each motif tells the character's philosophy [7].

Batik is an Indonesian culture [8] that originates from the origins and thoughts of society and will continue to develop, creating the possibility of visual exploration that can penetrate conventional boundaries [9]. Batik in Indonesia is a story of a long history and acculturation of Indonesian culture so that it represents the characteristics of Indonesia [10].

The ethnomathematics research model explains that Batik is a local culture that can be calculated logically and objectively, while Batik is symmetrical knowledge and reflection, part of transformation, and contains congruence [11]. The use of Batik contains aesthetic value according to its motifs, colors, and applications. The criteria for Batik users show a distinctive personal and cultural identity [12]. Visually, Batik is the values of life and cultural identity [13].

Batik is conceptually defined as the taste and sensitivity of Indonesian culture, used as cultural heritage. Javanese Batik narratives from available historical texts reveal the dominant views of Javanese Batik Literature introduced by court culture. Modern Batik is currently combined with Kebaya made of silk, and usually on certain occasions combined with a scarf and simple gold jewelry. Batik, which women prefer to attend events, is made locally, and its meaning is based on the aesthetics of the city where the Batik cloth originates [14].

There are several types of clothing made with Batik cloth: (a) Sarong/sarong, characterized by cloth wrapped around the hips, then tied according to social status. Headbands were originally used to protect from the sun, but people believe that they have special meanings such as social status in the kingdom, and other benefits used to save money for heirlooms. (b) Shawls are usually worn by women. It is long and shows the curves of a woman's body from the hips and waist to the ankles. When tied on the shoulders or around the breasts as Javanese women's clothing it is called kemben. (c) Blankets are used to cover the body to protect the body from cold temperatures and night insects [15].

Talking about Batik and mass or home production, Batik has an ambidexterity orientation which is understood as an explorative ability to create and see new opportunities [16]. Ethno-historical studies in other research state that Batik is influenced by developments over time which make the motifs, colors, and identity of Batik rich in value [17].

Since the Mataram kingdom in Indonesia, the Batik tradition has been referred to as a traditional art that reminds Indonesian people and reconnect with the past and struggle Indonesian nation [18]. Batik, which has turned into a national dress, still has a conservative side and is used as a ritual practice to express local art and culture [19].

4.2 Wedding as a Traditional Ceremony

Marriage is seen as a cultural norm that can be seen based on theories of modernization and the convergence of cultures and behaviors that promote socio-economic opportunities. Marriage is a traditional ethnic form, and generally, Indonesians still view marriage as a traditional norm [20].

Traditional ceremonies are Indonesian cultural assets that need to be preserved. Traditional ceremonies are religious activities, have moral values, and have meaning in every series of activities Traditional ceremonies are an expression of gratitude to God Almighty and social integration of society [21].

BPS Susenas [22] explains that 9 out of 10 households attended or held traditional ceremonies during the past year. More than two-thirds of households (68.1%) attended traditional ceremonies, and more than one-fifth of households (21.16%) held and

attended traditional ceremonies. The most attended traditional ceremony by Indonesian people is a wedding ceremony (80.26%).

Traditional ceremonies in Indonesia are a form of wedding ceremony that starts from the introduction procession to the post-wedding ceremony. In Javanese tradition, the ceremony begins when the groom comes to the bride's house to propose, discuss the wedding process, and agree on the wedding date. Followed by *Midodareni*, which means angel: Before the wedding day and wedding procession, the bride, parents, relatives, and invitees use Batik as clothing.

5 Results

5.1 History of Batik Cloth

Batik is historically a family tradition, but many young people do not understand the culture, history, origins, manufacturing process, and values implicit in Batik motifs [23]. Batik patterns are characterized by symmetry and repetition. Previous research tried to automate Batik patterns, and experiments stated that automatic matching of Batik patterns had the potential to experience 8% pattern differences [24].

There are still errors in making Batik patterns when using machines, so traditionally painting Batik using humans has a relatively high level of difficulty. Batik style is a philosophy in terms of religion, culture, and ethnic identity or certain ethnicities have meanings and forms that symbolize certain meanings [25].

The Batik pattern in Java was not initially commercialized but was for traditional purposes and a symbol of secondary importance in carrying out palace weddings in Central Java [26]. To get to know Batik and trace its history so as not to lose ancestral culture, it is necessary to look at its motifs and understand the philosophy intended in these motifs [27] Results of research analysis on the meaning and philosophy of Javanese Batik:

1. History: Batik tells stories about hopes or events beneath the reality of people's lives painted on Batik cloth. Batik is a record of people's travels on the island of Java and is increasingly developing throughout Indonesia.
2. Culture: The way a group of Indonesians inherit or transmit habits between generations.
3. Identity: As a richness of Indonesian culture, which is socialized and becomes the identity of Indonesian national clothing.
4. Tradition: Social inheritance is passed down from generation to generation, becoming customary in values and norms.
5. Spiritual: Batik has religious values. Batik is also an art for understanding life from a spiritual perspective as prayer and hope.
6. Believe: The human attitude is proven to believe in a certain meaning.

Every piece of Batik cloth is rich in stories, reflections of religion and belief, culture, and cosmopolitan history. Javanese batik represents history that tells experiences and views about regional life and identity [28, 29]. In Java, until now, selling Batik is to

generate business profits and as a form of responsibility and carrying out moral obligations to preserve traditional culture [30]. The development of Batik motifs creates Batik creations based on ideas from animal motifs, plants, and artificial objects. Batik with modern motifs, to meet the needs of today's creative industry [31].

5.2 The meaning of batik cloth in traditional Javanese weddings

Scientific articles that specifically state the meaning of Batik cloth in traditional Javanese weddings are not yet available in sufficient numbers. Therefore, researchers used additional literature reviews sourced from online museums, took pictures, and described scientifically based on the philosophy of available Batik cloth.

Traditional wedding ceremonies are social events with high cultural and sacred values in human life. In general, Central Javanese people carry out a series of traditional wedding ceremonies, in at least three stages; (1) The procession before marriage is in the form of a proposal, midodareni, and siraman, (2) The procession is in the form of approval of the marriage contract and Panggih, (3) The procession after marriage is in the form of Ngunduh Mantu [32].

Lereng, contain positive values. This motif is interpreted as a motif commonly used by noble families, whose philosophy means fertility, good hopes, prosperity, and the determination to sacrifice for the country. Thus, the bride who uses this motif is expected to have offspring who can continue the family line, and be prosperous, and both husband and wife are willing to make sacrifices for each other to build a household.

The Sidho Mukti motif is a traditional Javanese wedding dress made with Sawat, Meru, plant and animal motifs. The hope of using the Sidho Mukti motif is to have a household that is physically and spiritually prosperous, materially and spiritually prosperous.

The motif of this fabric is Gabah Sinawur, which is made with Eagle, Meru (mountain), floral and geometric motifs. This cloth in Javanese custom is used for marriage proposals. The meaning and philosophy of Gabah Sinawur are like grains of rice; Households and marriages that will be carried out are expected to be sufficient in terms of food and other aspects of life.

6 Conclusion

Batik motifs for traditional wedding ceremonies are interpreted as congratulations and special prayers for the bride and men in married life. This research found that several Batik motifs have a good philosophy and are recommended for wedding ceremonies in Java. These batik cloths include Lereng, Sidho Mukti, and Gabah Sinawur, which imply positive expectations in the household when the bride uses these types of cloth. The results of the literature review in this research strengthen the theory that Batik cloth has symbols that contain philosophy, social culture, and history.

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