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Local Wisdom in the Resilience of Batik Artisans Based on the "Putting-Out System": From the Perspective of Reivich and Shatte Theory

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Abstract

Batik is an Indonesian cultural heritage that has been passed down from generation to generation. Currently batik artisans based on the putting-out system are faced with various threats and pressures at work, such as during the Covid-19 pandemic. Under stressful conditions, batik artisans adapt and implement strategies to survive. The individual's ability to survive under pressure is resilience. A person can be resilient with supporting factors, one of which is local wisdom. For this reason, the purpose of this paper is to build

a conceptual framework to explain the resilience of local wisdom-based putting-out system batik artisans using the perspective of resilience theory by Reivich and Shatte. The method of writing uses a literature review. In conclusion, local wisdom which originates from community habits and culture is one of the factors in forming resilience. Individuals who have high resilience understand how to deal with threats and problems and find ways to solve them.

Keywords: Batik Artisans, Local Wisdom, Putting-Out System, Resilience

1. Introduction

The batik industry is a leading industry in Indonesia which has been economically impacted by the Covid-19 pandemic. The Covid-19 pandemic has brought various kinds of problems and pressures to individual conditions, both positive and negative (Thaha, 2020) [35]. Data released by the Association of Indonesian Batik Artisans and Entrepreneurs, the number of artisans who were still able to produce during the Covid-19 pandemic remained 32,895 out of 151,565 (Retno, 2021) [25].

As a result of the pandemic, batik artisans are experiencing difficulties in terms of lack of production, work restrictions and loss of jobs, funding constraints, debt, a decrease in the selling price of goods resulting in a decrease in people's purchasing power, as well as other obstacles (Qisthani & Hidayatuloh, 2021) [22]. Various strategies have been implemented to survive, namely by reducing employees, temporarily closing shops, lowering the selling price of goods and trying to sell online to keep earning income (Sari, 2020) [28].

The impact of the pandemic also affects the psychological condition of workers which includes emotional changes such as anxiety, stress, symptoms of depression, fear, prejudice, difficulty adjusting to circumstances and social behavior in the form of avoidance (Zalukhu, 2021) [39]. The emotional changes experienced make workers feel insecure, ultimately causing more worry and feeling helpless in overcoming situations that threaten the continuity of their work in the future.

One of the sectors affected by the pandemic is the putting out-based batik sector (Umaami & Wulandari, 2020) [36]. Putting out system or POS is a production process from raw materials into goods which is carried out in the workers' homes (Hunga, 2014). Putting out system has been developing in Indonesia for a long time and the working relationships established in this system are flexible. The putting out system has a big role in supporting the home-based batik industry to survive during the crisis in Indonesia (Hunga, 2011) [8].

During the pandemic, batik craftsmen tried to adapt to stressful situations. An individual's ability to overcome problems is obtained if they have resilience abilities. Findings regarding resilience in various studies, for example family resilience in child laborers who experience abuse (Rahmati & Siregar, 2012) [23], this study explains that they can be resilient when they have support from their families so that it helps them to survive in work. They form resilience by building trust, self-encouragement, role models, religion, education and welfare. Another finding regarding community resilience (Husna, 2017) [10] is that in disaster situations resilience is used in dealing with any difficulties that exist in society. Disaster victims can be resilient when they have the awareness to adapt and have an optimistic attitude within themselves, this helps them to survive and have an open mind to face stressful situations.

The concept from Reivich and Shatte (2002) ^[24] explains that resilient individuals are able to develop their skills and abilities to face problems and stress in life. Resilience is not only a reaction to an event, but also an individual's mindset to be able to overcome the problems they are experiencing. This means that someone who is resilient is when they use their abilities to get back up and do not experience traumatic conditions that are less than expected. Resilience can be realized when someone learns to face difficulties. To be able to realize resilience requires contributions from aspects such as family, community, disasters and local wisdom (Fitri, 2014) ^[3].

Local wisdom that originates from community culture is very effective in building resilience in the community in facing threats. Local Indonesian cultural wisdom is an alternative in post-disaster management (Prasetyo, 2019) ^[20]. The local wisdom possessed by batik craftsmen is a source of resilience to survive during the pandemic. For example, the tradition of mutual cooperation helps with economic problems by making batik as a means of contemplation which is used to solve problems. So they are able to control their emotions and think clearly when under pressure (Nurcahyanti, *et al.*, 2020) ^[18]. The results of the description above explain that the local wisdom possessed by the community is part of the solution in facing a threat.

Based on the explanation above, there are not many findings that can explain that psychology is related to local wisdom. For this reason, the purpose of writing is to build a conceptual framework to explain resilience to batik makers putting-out system based on local wisdom based on the perspective of Reivich and Shatte.

2. Methods

The writing in this study uses a literature review. Literature review is a search for relevant literature, both national and international, that is relevant to the topic of this study. This study uses a literature review because there is not much literature regarding psychology that discusses resilience, local wisdom and its relationship to batik. The data used is secondary data in the form of journal publications, books, articles and so on which have been validated in the field of psychology with quantitative and qualitative research types. In this study the author did not limit the year of the source but focused more on resilience during the pandemic, on average the author used studies from 1973 to the latest 2022. Of the 69 sources obtained, the author chose 39 sources because they suited the context and writing needs. The selected sources are then analyzed by identifying, evaluating and interpreting research results as written material by summarizing the research results and then closing with a conclusion.

3. Results and Discussion

Resilience

Resilience in English means spring power or springiness. In Latin, resilience means "to jump back" (Klein, *et al.*, 2003) ^[12]. Resilience was first known as ego-resilience (ER) around the 1950s by Block (in Milioni, *et al.*, 2015) ^[15] which means, the ability that involves adapting oneself when faced with pressure that comes from within and outside oneself, continues to grow in the flow of positive psychology by Seligman and Csikszentmihalyi (in Richardson, 2002) ^[26].

The concept of resilience is not only used as a research framework, but also applied in practice. Resilience as a concept is widely discussed in aspects such as economics, education, social and one of them from psychological aspects (Suryadi, 2020) ^[32]. Resilience in psychology was proposed by behavioral experts in order to define and measure an individual's capacity to survive and develop in stressful situations and the individual's ability to recover from stressful conditions (McCubbin, 2001) ^[14]. Within the scope of psychology and psychiatry studies, the term resilience is used instead of terms previously used by researchers to describe phenomena such as immunity, toughness and strength. Because in the process of resilience there are negative feelings, struggles and suffering (Munawaroh & Mashudi, 2018) ^[17].

Garnezy (1991) ^[4] explains the concept of resilience as an individual's success in adapting when faced with problems. Grotberg (1997) ^[5] stated that resilience is the capacity to face adversity by strengthening experience. The two previous explanations explain resilience as an individual's success in overcoming problems with the help of experience without involving the individual's process of recognizing and overcoming problems. Meanwhile, the concept of resilience from Reivich and Shatte (2002) ^[24] explains that resilience is the ability that individuals have to recognize, overcome and overcome every problem or serious pressure that exists within them in order to successfully return to their original condition. Experience is needed to help realize this ability. In other words, individuals need to have the ability and experience to be aware of existing problems, individuals need supporting factors in overcoming pressure such as spirituality and social support from family, community and work. This makes the writer feel that the concept of resilience from Reivich and Shatte is appropriate in this writing.

In "The Resilience Factor" Reivich and Shatte explain that there are seven aspects of the ability to form resilience, among others, the first is emotional regulation, namely the ability to remain calm and focused when experiencing pressure, the second is impulse control, namely the ability to control desires and urges that arise when facing problems. The third is optimism, namely the ability to believe that everything will get better, the fourth, causal analysis, namely the ability to identify specifically the causes of the problems experienced, the fifth, empathy, namely the ability to read instructions from other people related to psychological and emotional conditions, the sixth, self-efficacy, namely belief individuals to be able to solve problems, the seven achievements are the ability to increase positive aspects in life, resilient individuals usually assume that existing problems are not a threat but a challenge.

Resilience has four functions described by Reivich and Shatte, namely, as overcoming, namely a way of responding to problems from a more positive point of view. In life, humans often experience problems that can cause stress. Therefore, resilience is needed to change people's perspective to be more positive, so that they remain motivated and be productive when faced with various problems in life. Second, steering through self-belief that you are able to control the environment well and solve problems. Individuals need resilience to face every pressure and problem that occurs. Furthermore, the bounce back or return effect is that the individual has a coping strategy to

overcome problems and is able to return to normal life. Finally, reaching out, resilience is not only overcoming negative pressure within oneself, but resilient individuals will gain more and more meaningful life experiences. If the individual succeeds in achieving these four functions, the individual has the ability to survive in the future life process. The more problems one faces and the more experience one has, the more resilient the individual can be.

Psychological Resilience in Business

In the context of work and business, resilience can be interpreted as individual skills and abilities to adapt and survive in adversity and to be able to grow and develop in stressful times (Holling, 1973) [7]. This means that resilience is used as a measure of how individuals are able to survive and rise above difficulties to complete work. Quoting Walker, *et al.*, (2002) resilience is defined as the ability to maintain system functionality, meaning that workers who are tough and mentally prepared always find ways to see opportunities and take advantage of situations.

From the various views on resilience explained above, it is known that individuals who have a high level of resilience tend to be better able to withstand pressure and adversity. Those who are resilient have good self-confidence and understand that they are able to get out of all the problems they face. Individuals who are resilient tend to be more enthusiastic about work that suits their abilities. If it is related to work and business, employees and entrepreneurs must be able to survive, adapt and grow in the face of turbulent changes with situations full of high demands and causing work stress (Simeone, 2015; Tampombebu & Wijono, 2022) [29, 34].

This kind of thing is experienced by individuals who work in the industrial sector, for example workers in the batik sector based on the putting-out system. To be able to survive and grow in dealing with problems and stressful situations, individuals who have an interest in or work in the industrial sector must have access to resources, this aims to help them adapt to all the changes that are taking place both in the business sector, work and society. Life in the family (Wijono, 2010; Suartana, *et al.*, 2020) [38, 31].

Based on the description above, the authors draw the conclusion that resilience is an ability that can help individuals overcome every threat, problem, pressure or difficulty they are facing. But resilience is not possessed from birth, resilience is formed from time to time based on experiences that have been experienced and passed by a person. Because resilience involves individual experiences, the framework in this article uses Reivich and Shatte's theory.

Batik Based on Putting-Out System and Local Wisdom

According to the Big Indonesian Dictionary (KBBI), batik means that cloth with pictures is done specifically by writing liquid wax (malam) on white cloth (mori), after which it is processed in a certain way. Meanwhile, batik means drawing motifs on cloth (Sugono, *et al.*, 2008). UNESCO designated batik as an intangible cultural heritage because batik is considered to be inherent in the Indonesian nation and October 2 is celebrated as national batik day. In batik, every motif drawn has a philosophical meaning. This philosophy is closely related to culture and is firmly rooted in the philosophy of community life (Kustiyah, 2017) [11]. In addition, batik also shows the identity of the Indonesian

nation which has an important history and describes the status of the wearer (Moerniwati, 2013) [16].

Batik cannot be separated from people's lives, especially Javanese people, so batik is often known as the breath of Javanese people. This idea is strengthened because from birth, marriage to death, batik has always lived side by side and participated in every process of people's lives. The presence of batik in various sacred events and people's lives proves that batik has an important role for the survival of society.

Batik is admired not only because it is beautiful to look at and wear but also because the production process is complicated and takes a long time, each motif in batik contains symbolic and philosophical meaning, unique colors and the function of the batik itself (Indarmaji, 1983). From the way the cloth is drawn to the use of canting as a tool to draw patterns on the cloth, to the use of natural dyes to color the cloth, all of these processes are carried out by different individuals and each have their own duties.

For each batik motif that has been drawn has a different meaning and philosophy, this makes batik suitable or not suitable for use in certain situations (Atrinawati, 2022) [2]. For example, special batik for descendants of royalty and palaces may not be used by ordinary people, for weddings the batik cloth worn by parents and bride and groom cannot be the same, so that the batik cloth used for newborns is different from the batik for people who have died. One of the batik motifs that is part of local wisdom is the jlamprang motif. For the people of Pekalongan, the jlamprang motif has its own story and is part of their cultural identity because it shows how cultured and civilized people have been working together since ancient times in creating a work of art that is now called batik.

Pekalongan is nicknamed the city of batik and is famous as one of the coastal batiks. Coastal batik usually uses bright colors in the use of colors. The bright colors in Pekalongan batik come from outside cultural influences. The colors that are often found in Pekalongan batik, for example green, red, yellow and blue which are often called indigo, come from indigo plants which are often found around the city (Atrinawati, 2022) [2]. In the use of color, in Pekalongan for weddings, the bride and groom are not allowed to use batik with dark colors because it is believed to be a sign that their household will experience many disasters.

In Pekalongan, batik is a medium for building good social interactions. The contemplative nature of batik is used by batik workers to solve problems. Craftsmen can control their emotions and think clearly to solve problems with batik. Rhythmic and steady movements influence actors to maintain attitudes so as not to disturb the rhythm of visualizing ideas in batik motifs. Maintaining stability will affect the final outcome of batik. Therefore, the process of making quality batik requires a relatively long processing time, namely 2 to 3 months for one piece of cloth. The positive values of batik are an effective way to instill the values of perseverance, discipline and patience (Nurchayanti, *et al.*, 2020) [18].

One area with many home-based batik workers is the city of Pekalongan. Putting out or POS-based batik is the process of producing batik in each house. All processes and stages in batik are carried out at the workers' homes, from drawing motifs to coloring cloth (Hunga, 2011) [8]. Batik workers are categorized as home workers because they have a verbal work contract and do not have formal work ties with

employers, do the work themselves at home, bear all the risks themselves due to production and wages are obtained on a piece or unit basis (Solechan, 2018) [30].

It was found that many home batik workers were done by women. Even though they have a job as a batik maker, they do not leave women in household work. The role of women as batik makers is to help fulfill the economy in the family. Women have the biggest role in the batik production process, because women are considered to have gentle and refined attitudes and personalities making them suitable for working on batik (Suyikno & Suharso, 2016) [33]. In addition, women have sharper accuracy than men so that when depicting the night (candle) on batik cloth it tends to match the character of women who are patient and full of precision.

This shows that batik is a local wisdom that contains cultural values from the process of making motifs to coloring (Parmono, 2013) [19]. As a treasure, batik is a cultural heritage and cultural identity of the Indonesian people, especially Javanese, which needs to be preserved. Therefore, batik has a sentimental value that represents society to be cultured and civilized.

Based on the explanation above, the writer concludes that batik and local wisdom cannot be separated. Batik is one of the local wisdoms that contains cultural values, batik is part of Indonesian history. This is reflected in the process which is complicated and takes a long time, the time it is used and the philosophy in each batik motif.

Resilience, Local Wisdom and Batik

Individuals who have high resilience understand how to face threats and problems and find ways to solve them. Resilient individuals continue to develop even though their surrounding environment continues to change, because they are flexible, have intelligence, creativity and are easy to adapt and learn from all experiences that have occurred in their lives (Prihastuti, 2011) [21]. Therefore, individuals can be resilient with supporting factors such as social support, spirituality and demographic factors including age, gender and local wisdom (Herrmann *et al*, 2011) [6].

Communities affected by disasters can be resilient with existing local wisdom, so that the impact of disasters can be minimized properly. Local wisdom is passed down from generation to generation so that it can be implemented by the community in their daily lives (Antoro, 2022) [1]. Lsma (2022) [13] also explained that resilience will be stronger if it is combined with local wisdom because local wisdom is a manifestation of resilience in an effort to survive when facing disasters. Mutual cooperation between people is an example of local wisdom in society that can help in dealing with disasters.

For Javanese people, local wisdom is a guide to values and norms for everyday life; Local wisdom contains problem-solving elements that answer people's difficulties in adapting to the environment (Nurcahyanti *et al*, 2020) [18]. Batik is a medium of expression in Javanese society to convey messages symbolically. The form of local wisdom of batik artisans comes from beliefs and traditions that position batik as a cultural identity and breath for the lives of the craftsmen. This can be seen from the manufacturing process which produces high philosophical values, the depiction of motifs and the choice of colors. In the process of making batik which takes a long time and the individual relationships in it produce an attitude of mutual cooperation,

work commitment, patience and cooperation in completing a series of batik making. Each motif in batik contains interesting historical meaning and philosophy, as well as color choices that suit the user's needs.

There are several factors that influence resilience originating from local wisdom, namely psychological, economic and socio-cultural. Psychological origins come from the process of putting-out system batik makers in making batik with patience, perseverance and skill. This process is related to teachings in religion so that it allows them to survive. In stressful situations, putting-out system batik craftsmen make various strategies by creating new products, marketing these products through a network of friends or relatives using technology. Putting-out system artisans continue to make batik even with less wages due to reduced market demand. They do this not only for economic reasons, but also for socio-cultural reasons because batik has become a cultural heritage, community identity and part of their daily lives. This is also reinforced by research from Rosyada and Wigiawati (2020) [27] that implementing various strategies in facing competition in the batik industry is one way to be resilient.

Judging from Reivich and Shatte's seven aspects of resilience, the author finds that put-out system batik craftsmen can be resilient when they have abilities such as controlling impulses, emotional regulation, self-efficacy, causal analysis, optimism, empathy and achievement. However, not all individuals have this ability, each individual can have one or more abilities in forming resilience. This can of course be realized with the help of the local wisdom of the batik craftsmen putting-out system, namely with patience, perseverance, commitment, cooperation between people and the values of religious teachings that are believed in.

Based on the explanation above, the conceptual framework in this writing is as follows:

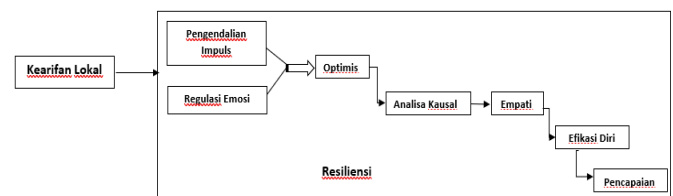


Fig 1: Kerangka Konseptual Resiliensi

4. Conclusion

In facing problems, batik artisans based on the putting-out system use various strategies to survive. Resilience is the ability that an individual has to be able to survive and adapt in facing problems. One source of resilience is local wisdom. Local wisdom which originates from community habits and culture is one of the factors in forming resilience. Individuals who have high resilience understand how to face threats and problems and find ways to solve them.

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