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Psychological Resilience of Batik Artisans in Indonesia Based on "Putting-Out System" During the Pandemic from Seven Resilience Factors Reivich & Shatte

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Abstract

The Covid-19 pandemic has had a negative impact on the Putting-Out System (POS) based batik artisans business. This impact has implications for the psychology of artisans, including anxiety, depression and stress. Psychological resilience as a strategy for POS based artisans can survive and continue to exist. The purpose of this paper is to explain the psychological resilience of POS based batik artisans during the Covid-19 pandemic. This paper uses Reivich and Shatte's resilience theory which describes resilience as the ability to survive in a healthy and productive way. The

method used is a review of literature and secondary data sourced from scientific publication articles and statistical data. Every individual has the ability to survive in very difficult situations by maximizing every supporting factor in himself to increase resilience. Resilience plays an important role for batik artisans during a pandemic, this is shown by the ability to adapt in changing circumstances by taking preventive measures by batik artisans in order to develop their resilience factors.

Keywords: Covid-19 Pandemic, Batik Artisans, Putting-Out System, Psychological Resilience

Introduction

During the pandemic, according to Widodo *et al* (2021)^[1], there are three sectors affected by the Covid-19 pandemic, namely tourism, trade, and investment. The commercial sector is dominated by micro, small and medium enterprises (MSMEs) which are the backbone of the economy in Indonesia, including the batik industry. According to the Indonesian Batik Artisans and Entrepreneurs Association (APPBI), the number of batik artisans dropped by 80% (26,000 batik artisans) from a total of 131,568 batik makers in Indonesia.¹ However, according to Mirzam (2021)^[2], the challenge for batik artisans is getting bigger, requiring them to maintain the existence of the cultural heritage so as not to be eroded by the impact of the Covid-19 pandemic and also competition in other batik industries such as batik cap and printing which are more affordable in terms of price and manufacture, thus making written batik weaker. Therefore, both entrepreneurs and batik artisans must have resilience to survive during the pandemic. In addition, people lack the knowledge to distinguish between original batik from stamp and printing batik, thus undermining the existence of written batik.

The batik industry to be able to compete in a wider market is looking for a mode of production by employing workers at home or called the "putting out system" so that Hunga (2016)^[3] revealed that putting out can be a strategy to survive. This strategy involves outsourcing work to individuals or small groups who can work from their own homes or small workshops. This mode is used because it is considered more efficient and cheaper. However, this poses a problem for workers, according to Sofiyah *et al* (2023)^[4], putting out workers are experiencing significant economic pressure due to the Covid-19 pandemic. Economic uncertainty, low income, and dependence on employers, are factors that cause pressure on workers, so workers must be in debt. The findings of Rachmawati *et al* (2022)^[5] show that the batik industry is also facing several challenges and crises. This can be seen in various aspects, namely production processes, supply chains, market demand, and financial difficulties. As a result of this perceived impact, it certainly causes psychological problems, including anxiety, depression and stress (Fahmi *et al.*, 2021)^[6]. This is actually reinforced by research conducted by Setyawan (2021)^[7] which revealed that batik artisans are in debt due to the high cost of raw materials, resulting in an increase in anxiety and stress by both employers and batik workers.

¹ <https://www.kompas.id/baca/dikbud/2022/02/24/regenerasi-pembatik-masih-menjadi-isu>

However, both batik artisans in Putting Out mode can survive in difficult situations. According to Sofiyah *et al* (2023)^[4], putting out workers can survive because they have a high awareness of the importance of building social capital and strong networks. Furthermore, Sari & Alwiyah (2020)^[8] in their research found that both batik artisans and entrepreneurs have shown resilience by adapting strategies, exploring new markets and seeking government assistance to maintain the existence of their batik businesses during the pandemic.

According to the American Psychological Association (VandenBos, 2015)^[9] resilience is a process and result of adapting well to difficult or challenging life experiences. It involves mental, emotional and behavioral as well as adjustment to external and internal needs. Reivich & Shatte (2002)^[10] suggest that resilience is the ability to survive in a healthy and productive way after facing adversity or trauma, especially to manage life stresses. Reivich & Shatte's resilience theory can be used in a variety of difficult situations and in any form, be it personal, family, social, and other resilience. Therefore, the purpose of this paper is to build a conceptual framework in explaining psychological resilience in the industrial world of batik artisans during the pandemic with the Reivich & Shatte theory approach.

Method

This research uses the literature review method by collecting research results related to the discussion described in this paper from various sources obtained such as books, journals and articles (Hermansyah & Hadjam, 2020)^[11]. This approach aims to form a strong frame of mind in the discussion and avoid subjective bias so that it is expected to provide output based on existing data and allow for exploration and analysis of findings, as well as become an example for future research studies and discussions.

Results and Discussion

Psychological Resilience

Resilience comes from the Latin "*resilire*" which means to soar again. The word was originally used in physics, meaning the ability to return in its original shape after being bent, stretched, or pressed. The term resilience when used in psychology means the ability of individuals to experience changes both in illness, misfortune and difficulty. Block uses this term and is known as *ego-resilience* which is defined as an individual's ability to adapt to circumstances (Klohn, 1996)^[12]. Then the theory of resilience has been developed more widely by experts, including according to Masten & Powell (2003)^[13] resilience is the ability to overcome, recover and successfully face challenges and pressures in life. This ability is not limited to situations of extreme trauma or risk, but includes an individual's ability to adapt and survive in the face of a variety of challenging situations. The development of this resilience theory emphasizes the importance of protective factors in overcoming risk and trauma.

Murphey *et al* (2013)^[14] added that protective factors can shape individual characteristics so that they have a high level of resilience. Resilient individuals have an *easygoing* and sociable character, have good thinking skills (intelligence, social skills, and judgment ability), have social support, have talents or advantages, are confident in decision making and have spirituality or religiosity. Masten (2001)^[15] also emphasizes the importance of context in

understanding resilience, recognizing that the factors that support resilience can vary depending on the situation and culture.

Reivich & Shatte (2002)^[10] suggest resilience as the ability to survive in a healthy way and remain productive after facing adversity or trauma. Every individual has resilience, but what distinguishes one individual from another is how to use and maximize each factor so that it becomes a prominent ability. Resilience factors according to Reivich & Shatte (2002)^[10]; Emotion Regulation-The ability to remain calm in the face of stressful conditions. People with high emotion regulation abilities can control themselves when they are in stressful situations. Impuls Control-The ability to control all desires and impulses and pressures that arise from within each individual. Optimism-The ability to stay positive and think, believe and plan something good for a bright future. Causal Analysis-The ability to search and find the source of the problem being faced by the individual well. Empathy -The ability to understand and build relationships with others in order to know other individuals psychologically and emotionally. Individuals with empathy skills are more likely to have positive social relationships. Self-efficacy – The ability to confidently face and solve problems effectively. Reaching out – The ability to improve positive aspects that include the courage to overcome all threats and challenges as well as new opportunities within oneself.

Individuals who are said to be resilient means being able to interpret negative or traumatic experiences experienced, can find purpose and develop strategies to overcome these problems. It is important to understand that this resilience process does not always succeed without a hitch.

Batik Based on Putting-Out System during the Pandemic

In general, Covid-19 has an impact on the work productivity of the community, especially in the context of batik artisans who have to work individually from home or the *Putting-Out System*. According to Hunga (2016)^[3] this concept has existed since the industrial revolution in England. The emergence of *putting-out* in response to the demand for goods and the need for efficient production methods. This strategy delegates work to individuals or groups to work from their own homes or small workshops to reduce production costs and keep production during tough times, so cottage industries play an important role in sustaining the economy. Batik production using a *putting-out system* can produce various batik products, including fabrics, clothing, accessories, and home décor items. These products feature unique and intricate batik patterns created through wax-resistant dyeing techniques. The specificity of the design, color and pattern of batik products can vary based on the creativity and expertise of each batik artisans.

The production chain of batik artisans based on putting out system can be described as follows: *the first*, the source of raw materials; the batik artisans get the raw materials necessary for batik production, such as fabrics, dyes and candles. *Second*, the making of designs and patterns; batik artisans create or select designs and patterns to apply to fabrics by involving traditional motifs or innovative designs. *Third*, wax application; batik artisans use canting tools to apply hot wax to the fabric. This process requires skill and skill. *Fourth*, dyeing; the fabric is dyed using natural dyes or synthesis. The candle acts as a buffer to prevent the color from penetrating a certain area and creating the desired

pattern. *Fifth*, logging; once dyed, the wax is removed from the fabric. This can be done by boiling the cloth or using a solvent to dissolve the wax. *Sixth*, the finishing touches; the batik cloth is washed, dried and ironed to achieve a smooth look. It may also undergo additional processes such as embroidery or stitching on the ends of the fabric. *Seventh*, marketing and distribution; the finished batik products are then marketed and distributed to retailers, wholesalers or directly to customers. It can also be showcased in craft fairs and sell online.

Hunga (2021) ^[16] found that batik artisans experienced vulnerability during the pandemic due to experiencing various negative impacts. They experience stress and anxiety related to the demand and sale of batik products, as well as difficulties in meeting daily economic needs. Economic difficulties due to the COVID-19 pandemic have also caused conflicts in families, resulting in psychological pressure. Feeling burdened with arrears of installment payments and materials that cannot be produced, and have no control in dealing with difficult situations. In addition, batik makers also experience feelings of isolation and loneliness due to limited social interaction due to restrictive measures and the *putting out* system imposed. This causes artisans to feel disconnected from the social networks and emotional support they usually get from their communities.

Psychological Resilience of Batik Artisans: Seven Factors Reivich & Shatte Perspective

Resilience in the industrial or business world refers to the ability to survive and recover from pressure or disruption around and can adapt to changes that occur. During the pandemic, it was found that batik artisans face various challenges that can affect their business. If the resilience aspect is applied in the context of batik artisans, then;

1. Batik artisans can develop good emotional regulation to manage stress and anxiety that may arise due to changes that occur during the pandemic. In developing a batik business, batik artisans need to regulate their emotions. Batik artisans need to recognize individual emotions that arise, be it stress, anxiety, or fatigue. Awareness of these emotions can help each individual to take the right steps. Billah & Ma'rif (2021) ^[17] found that emotional regulation can be done with relaxation or exercise techniques. This is to reduce stress levels and improve the well-being of the individual himself. Effective stress management can help individuals to stay calm and focused in the face of challenges during the pandemic.
2. They can control themselves and make wise decisions in the face of challenges and difficulties that arise during the pandemic. Pekalongan Batik helps create good social relationships. Batik workers use the modern nature of batik to solve problems. Batik artisans can solve problems by controlling emotions and thinking clearly. Regular and rhythmic movements encourage the perpetrator to maintain an attitude so as not to disturb the rhythm of idea visualization in batik motifs. The results of batik will be different if you do not maintain stability. As a result, the process of making high-quality batik takes a relatively long time—two to three months for one piece of cloth. Batik teaches patience, perseverance, and discipline (Nurcahyanti, *et al.*, 2020) ^[18].
3. Batik artisans can increase their empathy by understanding and feeling the feelings of their co-

workers and customers, thus strengthening social relationships. Hunga (2021) ^[16] found a strategy carried out by batik artisans to build an empathetic attitude by encouraging open communication, this is done to create a safe and supportive environment where batik artisans can express thoughts, concerns, and emotions openly. This open communication allows empathy to develop as individuals listen to and validate each other's experiences. Thus, empathy plays an important role in understanding and addressing the needs and concerns of batik artisans. This allows individuals and organizations to recognize the circumstances and struggles faced by artisans and respond to them with compassion and support. Empathy can help create a sense of solidarity and connection within the batik community, as well as foster a supportive environment where individuals can share experiences and seek help.

4. Batik artisans can maintain optimism and focus on existing opportunities so as to stay motivated in facing the pandemic period and finding creative solutions. Despite the decline in orders and sales, batik artisans persevered by making efforts to open new product lines and innovate. Optimism is a significant factor for batik makers during the pandemic, this is inseparable from the challenges and uncertainties faced. One of the strategies carried out to show optimism is to find alternative ways to maintain their jobs by diversifying products including creating products that suit consumer interests, making products from batik such as masks, loungewear, accessories and bags, so as to meet market needs and trends (Firdaus, 2021) ^[19]. An optimistic individual means believing that things can change for the better if there is effort made. Reivich & Shatte (2002) ^[10] also say that optimistic individuals have great opportunities for the future and can control any challenges experienced. Thus, the optimism of batik artisans can provide new hope in the midst of a pandemic to continue running the batik business and make a profit. Individuals with high optimism can improve mental health and are less likely to experience depression, because they are more productive in doing their jobs.
5. Batik artisans can conduct causal analysis to identify the cause of the problem and find effective solutions in the face of market changes and customer demand during the pandemic. To maintain the existence of batik, batik artisans must adjust prices to the pandemic situation. Akmal & Arifa, (2023) ^[20] revealed that there was a decrease in the selling price of batik due to the decline in consumer purchasing power in Indonesia due to the impact of the Covid-19 pandemic. By reducing the selling price of the product and reducing profits, it is expected to attract customers to buy the batik product. In addition, batik artisans also innovate the design, products and process of making batik. The new design can help sales and can even be sold abroad. The new motif designs developed are able to help batik artisans to survive during the pandemic. Another thing that batik artisans do is to innovate the process by simplifying the complexity of motifs and using unobtrusive colors. This innovation is carried out to reduce the cost of batik production so that it is more efficient in running its production.

6. Batik artisans can build self-efficacy or confidence in their abilities to empower batik artisans to face uncertainty and difficulties during the pandemic. The findings (Miftahuddin, 2021) ^[21] show that batik artisans have shown strong self-efficacy. Self-efficacy It refers to an individual's belief in their own ability to successfully perform a specific task or achieve a desired result. Batik artisans have shown confidence in their batik skills and ability to create high-quality products. They are actively involved in training and mentorship programs to improve skills and knowledge in batik making techniques. Furthermore, batik artisans also took the initiative to promote and market their batik products. They actively participate in local events, exhibitions and showcase their work to attract customers. Overall, the self-efficacy of batik artisans is evident from their confidence, motivation and proactive behavior in developing and promoting their batik craft.
7. Batik artisans can seek support and resources from others, such as colleagues, artisan communities, and industry associations to assist them in finding appropriate solutions during the pandemic. This effort has been shown by batik artisans in Indonesia, especially in female batik artisans in the Rifaiyah batik community. Women in Javanese society in general, do domestic work or at home. This results in helplessness towards women. Therefore, to be able to get out of this, women can actualize themselves with creativity in batik. Making batik is a self-expression of economic life on the one hand and religious life on the other. Rifaiyah women are still allowed to work but with the type of work that is not too long out of the house. This position provides opportunities for female batik artisans to reach out to the real business and economic world (Fadlia *et al.*, 2020) ^[22].

Conclusion

Resilience can be summed up as a process that involves the interaction between individuals and their environment, as well as the use of adaptive systems and resources to overcome difficulties. Resilience is not a fixed trait, but rather a dynamic process that can be developed and strengthened over time. Resilient individuals can still experience negative emotions, but can overcome them again, so it can also be said that the resilience process is influenced by the level of difficulty faced. Every individual has the ability to survive in very difficult situations by maximizing every supporting factor in himself to increase resilience. Resilience plays an important role for batik artisans during a pandemic, this is shown by the ability to adapt in changing circumstances by taking preventive measures by batik artisans in order to develop their resilience factors.

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