

7. Student Community Services in Batik Education for The Young Generation

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Student Community Services In Batik Education For The Young Generation

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Abstract.

Batik is a heritage of art, culture, economy, and local wisdom products that are unique, and attractive. It has been globally. Central Java has several batik centers, one of which is Batik Gumelem in The sub-District of Susukan, Banjarnegara Regency is a research location. The study aims to construct student community services in batik education for the young generation the art, culture, and products as local wisdom. This study used quantitative methods and descriptive analysis through the distribution of questionnaires with a quota sample of 100 students from high schools and vocational schools at the research location. The result shows that community service as education can be analyzed into three aspects. First, declarative knowledge refers to the student's understanding of the types of batik and the importance of batik lessons to preserve local wisdom products. The second aspect is procedural knowledge which emphasizes the student's interest and assessment that learning batik, especially designing digital motifs, is not difficult. However, in the conceptual aspect, students considered that being a batik craftsman and entrepreneur was not prospective to generate a more promising income such as being an employee. Those results show the empowerment of the younger generation in the field of batik since designing both manually and digitally, to the process of batik to coloring is very important, besides skills in eco-print batik product innovation and its marketing promotion strategies through digital media. The empowerment of batik will contribute to developing the motivation, knowledge.

Keywords: Batik empowerment, community service, entrepreneurship, local wisdom, young generation .

I. INTRODUCTION

Batik is a unique, interesting and valuable work of art and cultural heritage of the Indonesian nation's local wisdom which was inaugurated by UNESCO in 2009[11][2][3][4] to be preserved and developed, especially for the next generation. young. This has become the author's interest to conduct research studies, especially about empowering the younger generation in preserving batik in Gumelem batik, which is already known as a batik center in Susukan District, Banjarnegara Regency, Central Java. Batik has a unique and distinctive standard or standard as well as its own motif from each region, including among batik craftsmen even though they are in the same area. It is even possible for one batik to be produced in only one product without any other duplication. However, it is different with stamped batik, where the process of batik motifs that have been printed will have similarities, and are usually distinguished by combining them with a little polished batik that can be mass-produced. The unique characteristics and beauty of this batik as a form of local wisdom that is important to be preserved. Local wisdom is manifested in the characteristics of mentifak or mindset, sociofacts as norms and values in society, and artifacts such as objects that support the necessities of life. These three characteristics are interrelated with each other as people have a mindset and obey the norms that can be seen from the form of their artifacts. Then the artifacts serve as clues to the mindset and norms that are believed by the community [5][6][7][8][9][10]. Based on the results of research in 2019-2021 to Small and Medium Enterprises (SMEs) batik craftsmen and entrepreneurs that the characteristics of Gumelem batik are floral, plant, udan lyrical and rujak senthe motifs as cultural designs that have been passed down from generation to generation by having dominant colors such as yellow, black and dark brown.

Gumelem batik has historical links and similarities with Banyumas batik such as ginger serimpang, kawung ceplokan, godong lumbu and pring sapur. Including having classic batik patterns typical of the palace such as Sidomukti and Sidoluhur from Prince Puger to the Banyumas area during the Diponegoro War. Then carry out further research in 2022, especially to the Batik Wardah craftsman group in the Susukan area, Banjarnegara Regency, Central Java. The result is the development of batik craftsmen who can color

themselves, Previously, batik craftsmen had to color in the Sokaraja area, Banyumas Regency, where there was a center for batik equipment and coloring. Then make batik with natural dyes from plants, including the manufacture of ecoprint fabric products that are naturally unique, and environmentally friendly. Problems that are still faced by Gumelem batik craftsmen and a review of several research results in scientific journal articles [11][12][13][14][15] namely: (1) The regeneration of young batik makers is still lacking in both interest and number, because the younger generation in the village are more interested in looking for work outside the city to become employees, laborers and tradesmen, so there are more elderly batik makers around 50 years old. (2) The profession of batik craftsmen and rulers is still considered less promising to earn a large income. So that batik is used more as an additional or sideline not as a main profession. (3) Batik lessons in senior high schools in batik areas have not yet become a mandatory curriculum, but still a lesson learned. Although there is learning to make batik specifically as a new department at the State Vocational High School 1 Susukan, Banjarnegara Regency, there are still not many students who are interested in it. (4) Policy support requires the use of school batik uniforms or government agencies from the results of groups of local batik craftsmen who are not sustainable. So that batik products are still not optimally and quickly sold on a regular basis which can generate large income for batik craftsmen. (5) The decline in sales and turnover of batik craftsmen was due to the Covid-19 pandemic which had lasted 3 years from March 2019 to mid-2022.

(6) The impact of batik dyeing waste from textile chemicals must still be a concern for controlling and preventing pollution that will damage environmental ecosystems such as rivers, water sources and fields rice fields in rural areas. (7) Batik craftsmen do not yet have the knowledge, understanding and skills in the use of media technology. digital media such as social media marketplaces, online shops and e-commerce for the promotion and marketing of batik products. (8) Empowerment of batik is still not given to the community, especially the younger generation, either by local government stakeholders, educational institutions including universities and the private sector or batik craftsmen themselves. This is because it requires initiative, participatory, collaborative and policy support from all parties. water sources and fields or rice fields in rural areas. So it is important and strategic to conduct a study on empowering the younger generation in preserving batik as a potential socio-economic and cultural resource in the village. Empowerment is a participatory development strategy by involving the community as beneficiary parties or beneficiaries from the planning, implementation and evaluation process of development programs. So that the program and implementation of development in accordance with the problems faced, the needs and potential of the community. Empowerment requires initiative, participatory and collaborative efforts from various parties, starting from the community and its socio-economic institutions, the government and the private sector. The most influential figure and pioneer of community empowerment as an education that raises awareness to be empowered, independent and change the fate of life. Freire uses pedagogy as a liberating learning strategy with critical awareness and a dialogical model between collective action towards community participation (bottom-up) this is empowerment [16].

This study aims to analyze educational communication in preserving batik among the younger generation, both formally at school and informally outside of school. Empowerment especially among the younger generation as a non-formal and informal education process in order to foster motivation, knowledge, skills and independence. Empowerment can be in the form of counseling, training, mentoring and partnerships. The empowerment-based development program invites the following elements, namely (1) Providing access to the community to production assets in the form of capital. (2) Strengthening the bargaining position of the lower classes of society in the market economy. (3) Developing small industries as the backbone of the national industry. (4) Increasing community independence and self-reliance in a sustainable manner. (5) Equitable development by involving all components of community members throughout the region. The empowerment process that occurs at the individual, organizational, and community levels, is not a process that stops at a certain point but a continuous effort to improve the power and standard of living of the community. Then by examining the factors that cause a community to be less empowered, including the process of technology transfer. The research uses quantitative research methods with descriptive analysis [17] through distributing questionnaires to respondents. The results of quantitative

research are very important in providing identification and analysis of phenomena or phenomena in general for further study. Determination of the sample using quota sampling from high and vocational high school students around the Gumelem Batik center area, Kacan Susukan, Banjarnegara Regency, Central Java Province as the research location. The sample is determined by high school and vocational students in grades 11 and 12 who have received batik skills lessons at school as shown in table 1.

Table 1. Quota Sample Determination

School	Number of Samples
SMAN 1 Purwareja Klampok	25
1 Susukan State Vocational High School	25
SMK HKTI 2 Purwareja Klampok	25
PGRI Purwareja Klampok High School	25
Amount	100 students

Collecting data in descriptive quantitative research by distributing questionnaires to respondents who have been determined as many as 100 people from High School and Vocational School in the Gumelem Batik center area in Susukan District, Banjarnegara Regency, Central Java Province. Data analysis for descriptive quantitative research by determining in advance the average score of the research object based on the assessment of the variables studied.

II. RESULT AND DISCUSSION

The design of youth empowerment programs as community service in batik preservation through the educational communication theory approach from Papalia and Feldman[18] with indicators, namely: (1) Aspects of declarative knowledge to "know that". This relates to all the facts that have been obtained by someone. (2) Aspects of procedural knowledge to "know how". Relating to data or facts and the application stage. (3) Aspects of conceptual knowledge to "know why". Related to the analysis process.

2.1 Aspects of Young Generation Declarative Knowledge in Batik

Respondents from 100 students in 4 schools in the Susukan area, Banjarnegara Regency to answer questions in the questionnaire, including those that discuss knowledge of the types of batik, batik subject matter and assessment of batik learning.

Table 2. Knowledge of Batik Products	
Knowledge of Batik Products	Percentage
Handmade batik	38%
Handmade batik and printed batik	41%
Handmade batik, eco-print batik, and printed batik	21%

Based on table 2, in general, students have knowledge about the types of batik, namely handmade batik and printed batik by 41%, who answered only handmade batik by 38%. Answered completely handmade batik, eco-print batik, and printed batik as many by 21%. Then those who answered handmade batik, combination batik and printed or printed batik were 11%. Thus, students as the younger generation generally know the types of batik, starting from handmade batik, printed or printed batik, combination batik and eco-print batik. This is because students have been accustomed to wearing batik clothes since junior high school and when they were in high school or vocational school they had received batik material.

Table 3. Status of Batik Lessons at Schools	
Status of Batik Lessons at Schools	Percentage
Batik Lessons	57%
Additional lessons	31%
elective lessons	12%

Table 3 shows that batik lessons at school by 57%, 31% additional lessons and 12% elective lessons. This shows that in High School and Vocational School of Susukan, Banjarnegara Regency has great potential to preserve the handicraft and business of batik products. What if batik becomes a mandatory material in all high school and vocational schools as a distinctive and unique local content subject matter and becomes local wisdom. There needs to be policy support from the local government, especially the Banjarnegara Regency education office to determine batik material as mandatory material or additional local content in High School and Vocational School.

Table 4. Batik Lessons by Students

Batik Lessons by Students	Percentage
Important	66%
Very important	34%

Students assess the lessons and practice of batik in schools in table 4 generally stated it was important by 66% and very important by 34%. So that students know the importance of learning batik by improving skills, unique, superior products and local wisdom in their area. Local wisdom is ideas that are natural, accepted, believed and implemented together as wisdom of good value in certain community groups. Although wisdom originates and has local value, it is universal and is used as a guide for people's lives. Traditional batik as a form of local cultural heritage wisdom product that contains noble, unique, interesting values starting from the process, motif, color, ornament, function and meaning of the pattern of batik products [19][20]. Local wisdom is a view of life and knowledge as well as various life strategies in the form of local community activities in answering problems and meeting needs. Local wisdom or can also be called "local wisdom" or local knowledge "local genius" [21][22]. Communities that have patterns and systems of social, economic and cultural life and even religion that have been integrated and cannot be separated from generation to generation are inherited and preserved from generation to generation that have been agreed, understood, believed and implemented as a local wisdom to organize people's lives [23][24]. The Javanese community has the most important local wisdom, namely the ability to adapt or adapt to the progress of the times but still maintain and preserve traditions, one of which is batik products to be preserved as cultural heritage with a persuasive approach through teachings, values, norms and teachings [25][26].

2.2. Aspects of Procedural Knowledge

The aspect of procedural knowledge is an educational communication process related to facts, data and applications carried out, one of which is about how to learn batik at school, the most interesting batik learning materials and student responses about how to learn batik.

Table 5. Learning Batik Products at school

Learning Batik Products at school	Percentage
Interesting	68%
Very interesting	32%

Table 5 shows that students in learning batik at school in general stated that they were 68% interesting and 32% very interesting. This is because the lessons of batik according to students are more direct practice in groups and as a medium for channeling art, interests and talents of students.

Table 6. Learn to make the most interesting batik

Learn to make the most interesting batik	Percentage
Batik Design	39%
Batik writing and batik coloring	33%
Batik promotion and marketing	22%

According to the students in table 6, the most interesting batik lessons and training at school are batik design by 39%, 33% batik writing and batik coloring, 22% batik promotion and marketing. This shows that students as millennials are more interested in designing batik, especially digitally using computer applications. Then, besides being able to practice batik directly, it is also a natural and free medium of expression to channel ideas, creativity and students' unique and interesting artistic talents.

Table 7. Learn batik outside of school

Learn batik outside of school	Percentage
Easy to learn	51%
Very easy	37%
Difficult to learn	12%

Students in the process of learning batik in table 7 generally rated it easy to learn by 51%, very easy by 37% and difficult to learn by 12%. This is because batik lessons are of interest to majors and additional skills of students at school. Especially about designing batik motifs digitally and easy access to information

on various batik design motifs on the internet. Including product marketing promotion by utilizing digital media that is easier, cheaper, effective and efficient. This is a demand, a challenge and even a passion for students as millennials in the era of Information and Communication Technology (ICT) who use digital media in all aspects of life, including the educational process. The consequences of changes in social and cultural development will change lifestyles (life style), value systems, ways of production and consumption of people starting from evolutionary and even revolutionary ideas as innovations. This innovation is supported by technological developments, including the marketing sector.

According to Christensen, this is called a disruption or attack [27] that the development of digital marketing or digital marketing is a support for small and medium enterprises in facing challenges in the industrial era 4.0. As according to the American Marketing Association (AMA) that digital marketing is an institutional activity that uses digital technology in producing and communicating to consumers and interested parties. The development of information and communication technology (ICT) is growing rapidly and rapidly which can be utilized by Micro, Small and Medium Enterprises (MSMEs) in developing business innovations and their appropriate, fast and accurate marketing to gain market share. MSMEs need to have the ability to face various challenges in the era of globalization and the development of information technology with human resource development programs, increasing product, service, technology and marketing innovation through entrepreneurial information technology media such as E-commerce, Blogger, Facebook, Youtube, Word Press, and other market places to reach market share in various regions [28][29][30][31][32][33][34][35]

2.3 Aspects of Conceptual Knowledge

Aspects of conceptual knowledge discusses the process of analyzing reality such as learning to make batik outside of school, interest in batik entrepreneurship, empowerment of batik outside of school.

Table 8. Learn batik outside of school

Learn batik outside of school	Percentage
Never learn outside school	56%
Studied outside of school	28%
If schoolwork	16%

The process of learning batik is generally carried out during school hours and does not continue outside of school as shown in table 8 as many as 56% and 28% studied outside of school and 16% off school-work. This is because students maximize batik activities at school because batik equipment and supplies are more complete at school, students have more comfort in making batik collectively with their friends at school and there is assistance from teachers as facilitators and batik instructors.

Table 9. Interest in batik entrepreneurship

Interest in batik entrepreneurship	Percentage
Not interested	53%
Interested	33%
Still thinking	14%

Students are generally interested and find it interesting in learning batik, but generally they are not interested in continuing to make batik as part of economic entrepreneurship as shown in tabel 9 by 53% and still thinking by 14%. Because students still think that batik craftsmen and entrepreneurs are less prospective to generate income, they should be employees or employees. However, there are still by 33% of those who are interested in continuing to make batik either as entrepreneurs or craftsmen. This is an important note for the continuous implementation of empowerment, mentoring and batik partnerships for students so that batik products and businesses can continue and develop.

Table 10. Empowerment of Batik

Empowerment of Batik	Percentage
Never joined empowerment	83%
IParticipate in empowerment activities	17%

Table 10 shows that students generally have never been outside school to receive batik empowerment in the form of counseling, training and mentoring by 83%. Only 17% while those who have participated in empowerment it from the District Education Office. So that it is very important and strategic to empower batik for the community, especially for the younger generation including students so that batik becomes an entrepreneurial product and a prospective leading commodity and produces socio-economic welfare. It is this young generation that needs to be formed and continues to be accompanied to become young entrepreneurs, one of which is to become craftsmen and entrepreneurs who can support the development of interesting, distinctive and unique regional tourism products. Batik entrepreneurs not only sell batik products but can also be used as educational tourism product commodities or called edutourism for visitors who want to learn batik. This requires the support of local government policies, especially the micro small and medium enterprises, the creative economy and tourism in collaboration with the private sector.

An entrepreneur is someone who has the ability to be independent by running his own business or business activities (self-employment). Entrepreneurship is derived from the word and business entrepreneurship. Wira means hard worker, unyielding fighter, superior human, exemplary, virtuous, and brave to take risks. Business is working to do something productive. Entrepreneurship is the ability to create something different and new (ability to create different and new)[36][37][38][39]. Entrepreneurship as an alternative form of solution in creating job opportunities and economic independence for the community who need to build the characteristics of seeking experience are diligent, creative, innovative and dare to take risks. [40][41][42][43][44][45]. So it can be designed an entrepreneurial model design based on the construction of identification and analysis of the communication aspects of the younger generation of education in this case students in the preservation of batik as a product of local wisdom as shown in Figure 1.

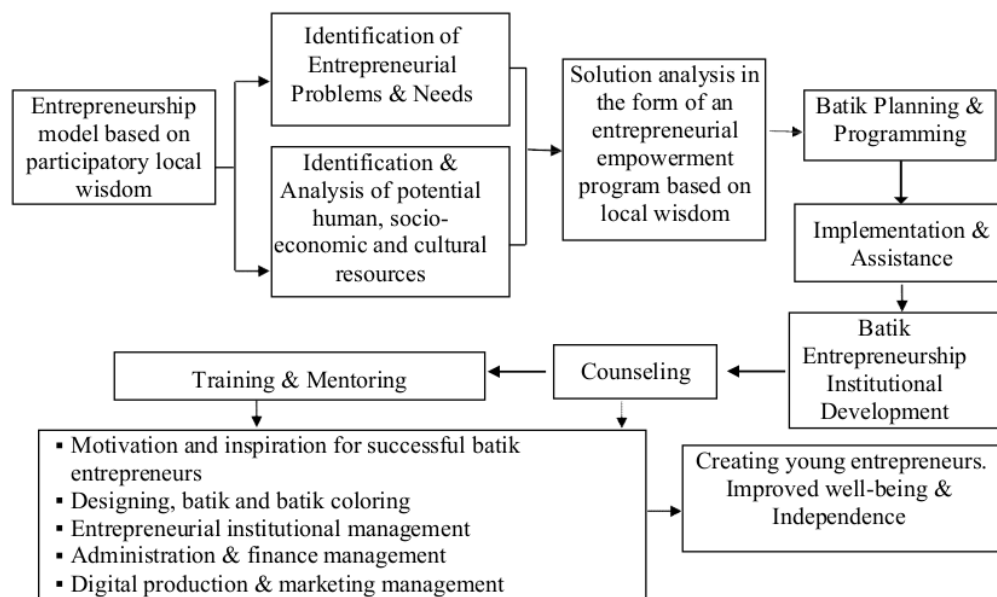


Fig 1. Batik Entrepreneurship Empowerment Model

III. CONCLUSION

Educational communication for students as the generation of batik from the aspect of declarative knowledge generally already knows the types of batik such as handmade batik, stamped or printed batik, combination batik and innovative batik in the form of eco-print products. Batik lessons in schools are generally still an optional and mandatory subject. Then assessing the importance of batik subject matter for the preservation of local wisdom products. So it needs policy support from the local government, especially the Education Office to make batik as a mandatory material or local content material in high school and

vocational schools as the regional center of batik in Banjarnegara Regency. The aspect of procedural knowledge shows that students value the importance and attractiveness of batik subject matter in schools, especially in batik design, the process of batik to batik coloring. The process of learning batik at school is considered by students to be quite easy because there are facilities and equipment for batik at school. Students also already have an interest and special interest in the digital batik process that is suitable for the millennial generation.

Many events are needed to demonstrate and appreciate students' batik works, such as in exhibitions at school or between schools, at regional exhibitions, and organizing batik product competitions. This is so that students are more motivated and appreciate their interests, talents, skills and batik products. Aspects of conceptual knowledge that students have never made batik and get batik empowerment outside of school lessons, because facilities and equipment and assistance are more available in schools. However, students are generally still less interested in entrepreneurship, both as craftsmen and batik entrepreneurs. Because they still think that being an employee is more promising in terms of income and future. Batik education is expected to continue to be a compulsory subject and specialization in high school and vocational schools, especially in areas that are centers of batik products, so that they can continue to be preserved and developed not only as cultural heritage and local wisdom. But also become a prospective and leading entrepreneur who can prosper. So batik education also needs to be carried out outside of school lessons by implementing batik empowerment programs, especially for the younger generation in rural areas on an ongoing basis, starting from designing motifs, batik and batik coloring to digital marketing promotions by village and regional governments along with educational institutions and batik entrepreneurs.

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