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Utilization of Batik Cultural Arts for Human Resources Development

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ABSTRACT

Batik art has been confirmed as cultural intangible from Indonesia by UNESCO. The art of batik contains many values that are characteristic of the Indonesian people because batik is an identity, explanation of social strata, cultural language, human spirituality, technological discoveries, and the journey of an Indonesian civilization. In its journey, the existence of batik art has been quite affected by the onslaught of foreign culture flowing in the swift globalization. The Indonesian people should have taken a stand to maintain and preserve the art and culture of batik. This encourages artists to take part in the preservation and development of batik art. One of them is by utilizing the art of batik by exploring the leadership values that exist in the art of batik to increase the competence of human resources. This study aims to explore the preservation and development of batik art and examine the values of leadership in batik art. This study uses a qualitative methodology. The results of the research show that batik art can be used as leadership training material as well as for preservation and in batik art there are leadership values that can be implemented in everyday life. This paper provides a discussion on the art of batik for leadership material for preservation and exploring the values of leadership in the art and culture of batik. This research contributes practically to the preservation of batik art and culture, as well as contributing theoretically to cultural values, leadership values in art.

Keywords: Leadership values, batik arts and culture

ABSTRACT

Seni batik telah dikukuhkan sebagai budaya takbenda Indonesia oleh UNESCO. Seni batik banyak mengandung nilai-nilai yang menjadi ciri khas masyarakat Indonesia karena batik merupakan identitas, penjabaran strata sosial, bahasa budaya, spiritualitas manusia, penemuan teknologi, dan perjalanan peradaban Indonesia. Dalam perjalanannya, eksistensi seni batik cukup terpengaruh oleh gempuran budaya asing yang mengalir dalam derasnya arus globalisasi. Sudah sepatutnya bangsa Indonesia mengambil sikap untuk menjaga dan melestarikan seni dan budaya batik. Hal ini mendorong para seniman untuk turut andil dalam pelestarian dan pengembangan seni batik. Salah satunya dengan memanfaatkan seni batik dengan menggali nilai-nilai kepemimpinan yang ada dalam seni batik untuk meningkatkan kompetensi sumber daya manusia. Penelitian ini bertujuan untuk mengeksplorasi pelestarian dan pengembangan seni batik serta mengkaji nilai-nilai kepemimpinan dalam seni batik. Penelitian ini menggunakan metodologi kualitatif. Hasil penelitian menunjukkan bahwa seni batik dapat dijadikan sebagai bahan pelatihan kepemimpinan sekaligus untuk pelestarian dan dalam seni batik terdapat nilai-nilai kepemimpinan yang dapat diterapkan dalam kehidupan sehari-hari. Tulisan ini menyajikan pembahasan seni batik sebagai bahan kepemimpinan dalam pelestarian dan penggalian nilai-nilai kepemimpinan dalam seni budaya batik. Penelitian ini berkontribusi secara praktis terhadap pelestarian seni budaya batik, serta berkontribusi secara teoritis terhadap nilai budaya, nilai kepemimpinan dalam seni.

Keywords: Nilai-nilai kepemimpinan, seni dan budaya batik

INTRODUCTION

Batik art is the art of drawing on cloth for clothing. The art of drawing is not just drawing, but what motifs are drawn also have a philosophical meaning. The philosophy of this batik motif is closely related to Javanese culture which is very thick with symbols that are deeply rooted in the philosophy of life of the Javanese people. Batik has been designated as Indonesian Cultural Heritage, namely intangible cultural heritage by the United Nations Educational, Scientific and Cultural Organization (UNESCO) precisely on October 2, 2009 (Iskandar, 2017)

Various unique and noble cultural values are the background for the designation of batik art as an Intangible Cultural Heritage. The UNESCO Committee explores the various histories and philosophies behind the art of batik as one of the considerations for designating it as an Intangible Cultural Heritage. The art and culture of batik teaches values such as tolerance, religion, discipline, hard work, creative, democratic, curiosity, national spirit, love of the motherland, communicative, care for the environment, social care, responsibility, respect for achievement, and participate in preserving noble culture of the nation. These values are also the basic values of leadership (Putu, 2015).

UNESCO designation of batik as an intangible cultural heritage can enhance the image of the Indonesian people in the eyes of the world, however, on the other hand, Indonesia has a tough task to preserve and develop the art and culture of batik. Efforts to preserve and develop the art of batik culture can be carried out through education and training, formally and non-formally, through festivals, parades, cultural performances, and events themed on the theme of batik arts and so on.

One of the Leadership Training and Development Center institutions that has contributed to the preservation of the art and culture of batik is Wikasatrian which is located in Bogor, West Java. The name Wikasatrian is taken from PT Wijaya Karya (Persero) Tbk (WIKAKA) as the owner of the place which functions as a leadership training center for company officials which is open to the general public. One of the interesting materials for the leadership training program is material on the art and culture of batik.

Lembaga Penjamin Simpanan (LPS) is one of the companies that uses Wikasatrian as a place of choice for training and development for company leaders. Interestingly, one of the traditional cultures is the art and culture of batik which is one of the important materials in the training program which is quite popular. This is a special attraction to know more about the preservation and development of batik art and culture.

Several studies related to the art and culture of batik have been carried out. Research on Teak Trees the Source of Inspiration for the Development of Batik Motifs (Mulyanto, Lili Hartono, Endri Sintiana Murni, Endang Sri Handayani, Desy Nurcahyanti, 2022) (Mulyanto, 2022). Then research discussing Sustainable Business Development with the Canvas Business Model Approach: Empirical Studies on Blora Batik MSMEs, Indonesia (Kesi Widjajanti, Febrina Nafasati Prihantini, Ratna Wijayanti, 2022) (Wijayanti, 2022). Research on Sustainable Industry, Culture and Community Development: A Case Study of Laweyan Batik Village, Indonesia (Sarjiyanto1, Sarwoto1, Mahinda Senevi Gunaratne And R.B. Radin Firdaus, 2022) (Sarjiyanto, 2023). Several studies related to the art and culture of batik have been discussed, but in terms of the concept/method of learning the art and culture of batik conducted at Wikasatrian have not found any that discuss it in depth. Therefore, this research seeks to examine the preservation and development of batik arts and culture and examine the values of leadership in the art and culture of batik. Based on the problems mentioned above, the main problem arises, namely how are the efforts to preserve batik art and culture in Wikasatrian? As well as what kind of leadership values are found in the art and culture of batik?

LITERATURE REVIEW

Batik Cultural Arts

Batik is an Indonesian cultural art that needs to be preserved. The art of batik is the art of writing images on cloth media so that they form patterns using wax (wax), so as to prevent the entry of dye (dye). This batik art is a cultural heritage. Introducing the art of batik can be used as a means of national education. Batik art is the result of human creativity that is creative and does not conflict with the norms that apply in society (Mustikarini, 2020). Actions that are careless, but need thoughts accompanied by feelings. People will always do good in socializing, there must be a balance between the right brain and the left brain. The left brain makes decisions with logic while the right brain is used when it involves artistic feelings. The right brain has a very important role in the development of emotional quotient (EQ). This is usually related to socialization, communication, interaction with other humans and emotional control. Intuitive abilities, the ability to feel, mix, and body expression, such as singing, dancing, and painting are located in the right brain. Meanwhile, the left brain is concerned with matters related to logic, reason, writing and reading abilities, and is the center of mathematics. The left brain is the controller of intelligence quotient (IQ). Art in its implementation involves the right brain. In making color

combinations, images also require harmony so that the art of batik involves feelings and also generates creative ideas.

Leadership Values in Batik Arts and Culture

Leadership values are one of the important things that are expected to exist in every individual in order to be a good leader, especially for yourself. The value of leadership that exists in a person will make a person able to remain patient, steadfast, tough and calm in dealing with problems. The value of leadership is also expected to be able to lead or direct oneself and others towards good goals. A calm, steadfast, patient state of self will make a person think well, so that he is able to make decisions wisely and not harm others.

In the book written by Richard, Robert, and Gordon said that the value of leadership is a construct that represents general behavior or circumstances that are considered important for individuals. These values will indirectly shape the working character of each employee. Every company or leader has different characteristics of leadership values with their respective perceptions of achieving success in leading their employees. Richard et al. [7] said that the value in a person will influence the decision about joining an organization, organizational commitment, employee relations, and the decision to leave the organization. Meanwhile, there are values contained in the local wisdom of karawitan culture, namely the value of togetherness, the value of patience, the value of leadership, the value of responsibility, the value of discipline, the value of politeness, the value of religion, the value of delicacy, the value of concentration and the value of tolerance. (Yustita Tiara Buana¹, Risma Dwi Arisona; 2022).

Learning Concepts

Learning is a process of interaction between students and educators to obtain a new behavior change as a whole, as a result of the individual's own experiences in interaction with their environment. Experiential learning method is a learning process in which learners combine knowledge, skills and values through direct experiences. Learning will be more optimal if the participants are involved. Ideas and principles experienced and discovered by learners will be more effective in changing behavior, (Rahayu S. Purnami, Rohayati Rohayati, 2013).

METHODOLOGY

This study uses a qualitative research method approach. The qualitative research method is a research method that intends to understand the phenomenon of what is experienced by the research subject holistically and by means of descriptions in the form of words and language in a special natural context and by utilizing various natural methods. The

research location is in Wikasatrian, one of the Leadership Training and Development Center institutions located in Pasir Angin Village, Mega Mendung District, Bogor Regency, West Java. The research was conducted when at Wikasatrian there was a Leadership Training and Development Program for executives of the Lembaga Penjamin Simpanan Corporation named "Satria Penjamin" Program which was held on June 17-19 2022. Sources of data in this study were oral sources obtained through interviews with both the training organizers and participants training. Written sources in the form of books, scientific magazines, to be able to add information. As well as field sources in the form of observations at Wikasatrian during the implementation of the training program in the form of photos of activities as well as answers and results of interviews. Data collection methods used in this study were interviews, observation and documentation.

RESULTS AND DISCUSSION

Satria Penjamin Training Program

Satria Penjamin is a Leadership Training and Development Program with participants consisting of 20 executives from the Deposit Insurance Corporation and held at Wikasatrian which is a Leadership Training and Development Center located in Pasir Angin Village, Mega Mendung District, Bogor Regency, West Java. This program is implemented on 17-19 June 2022. The existence of this program is motivated by the various business challenges faced by the Lembaga Penjamin Simpanan which require mental toughness, expertise, innovation and accurate and fast decision making. Furthermore, it is necessary to develop solidarity and conduciveness from all parties to make decisions decisions that have been made. Some important things that are of concern in this program are Mapping opportunities, customer needs and improving performance. These three things require leaders who are aware of the strengths of themselves, the team and the company, as well as the responsibility to take steps to empower them. In addition, it also has the courage to evaluate, reconcile, and take steps to make changes according to the context of business and organizational needs. This program is a means of refreshment, collective discussion, generating ideas, as well as agreements on strategic actions from the middle to top managers to manage and direct the performance of oneself, the team and the growth of the company's business. More specifically, the "Satria Penjamin" Training Program has activity objectives including: realizing and mapping the potentials of oneself, the team and the organization; promote unity, conduciveness,

communication and coordination of middle to top managers; taking the essence of learning about leadership values through the media of Archipelago Arts and Culture activities, developing the ability to explore ideas and their implementation; develop leadership skills, especially talent in managing teams, tasks and organizational strategic needs.

The Satria Penjamin Training Program uses the learning methods of Experiencing, Sharing, Small Group Coaching & Counseling, Interactive Feedback, Conceptualization. Experiencing is a learning method based on the active participation of participants, participants are facilitated to "experience" material motorically, emotionally and cognitively. Sharing is a method of expressing feelings, thoughts, visuals and insights that are felt in the forum. While the Small Group Coaching & Counseling method is guidance and direction for the development or change of an attitude or behavior that aims to improve attitudes and behavior. Carried out by tutors with a background in Psychology and Self Empowerment, every 4-5 people are accompanied by 1 tutor. The Interactive Feedback method is carried out as feedback from the forum to respond to attitudes or behaviors displayed during simulations/activities. While the Conceptualization method is the provision of concepts and frames of reference on a material topic, with the aim of or providing new insights, in terms of program activities, local cultural values and self-empowerment.

The main material for the "satria penjamin" training consists of divinity, humanity, and nature. The subject matter of God aims to always be Gratitude and Sincerity, the subject matter of Humans aims for Happiness and service, while the subject matter about Nature aims to unite with nature.

Implementation of Satria Penjamin Training Program

The Satria Penjamin Training Program with the media of batik art culture to explore leadership values is carried out through three stages, namely the stage of providing material on the art and culture of batik in general, the stage of training or practicum with the art of batik culture, the stage of performing the art of batik culture. The first stage begins with the introduction of the batik art and culture facilitator who will guide the course of the training from start to finish. The participants are welcome to sit on the floor one by one. Then the facilitator conveys batik art and culture material in general. Some of the things that are built through batik art material include 1) Admiration for the art culture of batik which represents lifestyle, character, attitudes. 2) Batik Cultural Arts owned by Indonesia which has become a world heritage, 3) Batik Cultural Arts which are conditional on a moral message and leadership. 4)

Batik art as a simulation of relational attitudes, empathy, contribution, respect, commitment, 5) Batik arts and culture can collaborate with other musical instruments for performances 6) There are many groups of batik art lovers, 7) The use of batik arts for relaxation, 8) Video of batik art culture 9) The history of batik art and culture is quite long. This stage is the stage of imparting knowledge to the participants. At this stage the participants were very enthusiastic, understood and understood the art and culture of batik with its various dynamics. Participants understood the deep meaning and philosophy of the art and culture of batik as a national noble art.

The second stage is joint practice and practice. At this stage the facilitator instructs participants to form a group and one group consists of 4 to 5 people. One group was challenged to make a batik with a certain theme. Each participant received a piece of white cloth measuring 40 x 40 cm as a medium for making batik. Then each participant makes a batik sketch using a pencil according to the raised themes. After that, slowly each participant makes batik using a canting. As a beginner, of course there are many obstacles such as canting liquid splashing everywhere, uneven thickness of canting, canting that does not match the sketch of the drawing and so on. After a while, the participants finally found patterns or models that were comfortable for them to work on. After all the sketch images were given canting, it was time for the coloring process. After the coloring process was complete, the participants were generally very surprised and proud of their work because there was a change for the better from the batik creation.

The next stage is the stage of staging the art of batik culture which resembles wayang beber. At this stage the participants were divided into 5 groups so that each group consisted of 4 participants. The purpose of dividing into groups is so that participants can assess each other and learn from other groups. At this stage, the cultural arts performance of batik is carried out with gamelan accompaniment with a duration of approximately 30 minutes. Alternately, each group advanced to the stage, demonstrating the art and culture of batik they had learned without the assistance of a facilitator. It is a challenge for the participants both individually and as a team to give their best contribution and of course produce the best performance. At the end of the performance, the works of art and culture of batik are put together into a single unit which is a picture or flow of the company that will be carried into the future. Batik cultural art performances can be said to be like wayang beber performances where each group consists of a puppeteer who tells about the work in the group that has been produced.

Training Results

The Satria Penjamin Training Program at Wikasatrian through the learning methods of Experiencing, Sharing, Small Group Coaching & Counseling, Interactive Feedback, Conceptualization and also the role play of batik art performances which are packaged in such a way, have been able to reveal, identify important values in the art and culture of batik which can be used as leadership values that must be understood, understood and implemented by participants in life. The participants who at the beginning of the training were selfish, didn't want to listen, didn't respect, didn't have empathy through the art of batik culture could at least lead the participants to be even better. Some of the opinions of the participants after undergoing the gamelan art learning process include:

Inspiration for the performance of Batik Cultural Arts

1. Patience, focus and perseverance.
2. Follow the flow, rules, SOP, if something is missed, you have to respond quickly to fix it immediately.
3. Slowly being able to bring out the flavors and process them properly so that there is harmony between creation-rasa-karsa. The balance of these 3 elements is considered important in completing any work.
4. Introspection and improvement. Wax drops/spills are not seen solely as mistakes, but also as a point to come back (focus) and improve yourself.
5. Creativity, unwanted drops/spills of wax can give birth to new motifs that not only cover up stains but also embellish pre-existing motifs.
6. Appreciate the process and power of God Almighty. Recognizing that humans can only strive for the best in every stage of their lives, the final result remains up to God Almighty.

In the activities of the Satria Penjamin Training Program the participants felt that they were not being taught, but instead experienced direct inner experience by practicing the cultural art of batik. The learning process which is carried out using the experiential learning method, small group discussions and role plays performing the art and culture of batik is very appropriate to do. Activities like this make the participants not feel bored, because the participants are actively involved and enthusiastic. Indirectly the participants succeeded in expressing, feeling and understanding the values in the art and culture of batik which can be applied in leadership. In the results of the training process it appears that the art of batik culture for learning

leadership values is very relevant and the participants are very impressed. Participants can express the tangible and intangible meanings of batik art and culture for leadership. For example, leadership values such as cooperation, empathy, trust, harmonization, respect, trust in the team, positive thinking, teamworks and others can be experienced and felt directly by participants through batik art training/practicum. Then other characters such as not being selfish, learning to listen, learning to be communicative and contributive in a team, as well as improvisation as well as values that were discovered directly by the participants in the art and culture practice of batik. Confidence, cohesiveness in the team is carried out during the performance of batik cultural arts. The participants worked together to provide support to each other to give their best. When it is associated with various efforts for the preservation and development of the art and culture of batik, the training process for the satria guarantor is very striking. Batik art culture, which was initially only seen in passing, through this training was explored more deeply for learning leadership values.

Batik Cultural Arts Values

Based on the value content of the art and culture of batik, these values become reinforcements in implementing leadership values. The value of togetherness and the value of trust is highly upheld in the art and culture of batik performed by the participants. The embodiment of the value of togetherness and the value of trust requires connectedness (cooperation) between participants with one another. Building a relationship of trust between individuals with one another certainly requires a lot of interaction that must be carried out together. So that by making batik art and culture which is carried out together indirectly helps each individual participant to continue to always interact and exchange ideas and ideas with other participants. While related to the value of responsibility, each participant has a responsibility with the work that must be harmonious between each individual. If this responsibility belongs to each participant who has an equally important role, discipline will automatically materialize which will then produce a harmonious work of batik culture. The value of responsibility, the value of trust, and the value of togetherness (cooperation) contained in the art and culture of batik are leadership values that can be implemented both in daily life and in business organizations. Utilization of gamelan art as a part of the leadership training material conducted by Wikasatrian can be said to be a real form of preserving the art and culture of batik which has now become a world heritage.

CONCLUSION

Batik art is one of the cultures that has been designated by UNESCO as a world cultural heritage. As a consequence, every component of the nation takes responsibility to preserve and develop gamelan art. One form of preservation is making batik art and cultural material for leadership training programs and at the same time exploring the values that exist in the art and culture of batik. tolerance, religious, discipline, hard work, creative, democratic, curiosity, national spirit, love of the motherland, communicative, care for the environment, care for the social, responsibility, respect for achievement, and participate in preserving the nation's noble culture. are also the basic values of leadership.

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