

Ideal Discourse on Batik Development of Society 5.0 Era in Indonesia

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Abstract

Japan's Declaration on Society 5.0 is a form of readiness and superiority in its system and society in transcending the current industrial revolution 4.0 era. On the other hand, society 5.0 is a challenge for both developed and developing countries. The ideal form of tradition continuity has become one significant problem along this adjustment flow. Batik tradition in Indonesia, which has been declared as a cultural identity, will certainly face the demands of society 5.0. Such strong tradition roots are highly needed as the fundament to deal with the change. This includes batik which is starting to merge with modernity so that batik now appears as a hybrid product of technological advancement. This paper exposes batik readiness on the problem complexity to welcome society 5.0 era. The readiness is reviewed from various literature studies describing the factors and advantages of batik characters in adapting to various cultural, social, and economic problems in Indonesia. At the end, the position and sustainability of the future batik society 5.0 era will still be maintained substantively; by adhering to the benefits of batik as a life guidance for the community who live from batik and continue the values of its noble traditions.

Keywords: batik, Indonesia, society 5.0, technology, tradition.

A. Introduction

Technology is initially developed to adjust human needs and as a problem solving facility for various human problems. When the opposite happens, humans are required to adjust themselves to technological developments. This is mostly due to the difference in human readiness

level in certain areas. The shape of a society is influenced by various factors and technology becomes the main trigger. Society 5.0 which has now been applied in Japan is a provocative step taken by this Rising Sun country to spur other countries, including Indonesia, to adjust modernist movement by utilizing the most widely used current era's facility, internet. Japan built the concept of civil society with everything connected to the sophistication of internet. There are various sectors that have been well connected through the internet. Japanese society has also been ready mentally and physically to follow the government's propaganda. Society 5.0 formulation proposed by Japan is basically the answer to the problems faced by the country. The formulation of society 5.0 formed by Japan considers various things, i.e. the character of the society, economic potential, environment, and culture. This society 5.0 form may not be fit with the conditions of other countries, such as Indonesia. This is due to differences in problems and the various potentials faced by the countries (Anzai, 2016; Fukuyama, 2018).

Japan has taken an interesting act in implementing society 5.0 concept by positioning tradition appropriately, especially on the purpose of its implementation and philosophical meaning. Society 5.0 displays a dual rail structure in the implementation of preserving Japanese tradition, i.e. it is conducted using old-fashioned way which is inherited through generations with several commodifications to make it to follow and adapt today's human needs. On the other side of the rail, modernization of technology utilizes elements of tradition to be restated. There is a belief in Japanese way of thinking saying that tradition should run on its corridors and current development by displaying tradition elements will meet at the same station, although it will eventually separate again. Tradition and modernity are believed to have their own consumers; thus,

too much effort may actually eliminate its substantively contained meaning or wisdom (Brand, 2019; Ferreira, 2018).

Batik is one of Indonesia traditions which definitely faces changes and offers from new form of society 5.0. The word “definitely” needs to be taken into account since batik is currently trying to adjust to stage 4.0 with a dynamic path. This adjustment step starts to show some problems detection in the context of producers and consumers community for maintaining consistency in preserving the meaning of wisdom contained in batik. The society seems not to have a guideline yet to appropriately respond to batik without losing the essence of great meaning contained in batik. In addition, the society responds disruptively as a result of creating freedom done in all perspectives (Ucu, 2019). The positive side of the efforts taken by those various communities is on how to regeneratively maintain the continuity of batik. Batik which will be reviewed in this study is not merely a motif cloth proceeded using a *canting* dip and wax that faces many obstacles in marketing since it has to compete with cloth printed with batik motifs; instead, it focuses on the sustainability or regeneration of the deepest meaning essence contained in batik as a form of tradition which is rich in philosophical meaning that is able to support physical and spiritual life of Indonesian society (Zubaidah, 2019).

Previous studies which discussed batik from the perspective of traditional resistance to any changes have been carried out in many topics, e.g. a research entitled *Batik Wadanan motif, past and present* which examined changes in the culture of batik consumers associated with their needs. The results of the study stated that the creativity in developing visual offerings of batik products plays a significant role in attracting consumers to purchase, as a form of appreciation for the novelty presented by batik artists. Visual elements in new batik creations consisting of

themes, colors, and ornaments' composition are important besides unceasing and optimal marketing (Nursalim, 2017). Another study has been conducted by questioning the main factors which determine the ups and downs of batik is economic policy. This study is entitled *Pengembangan komoditas batik: Determinasi budaya ekonomi dan perubahan struktur kebijakan terhadap perkembangan usaha ekonomi (Studi tentang pengusaha batik Laweyan Surakarta)*. (translated: *The development of batik commodities: Determination of culture, economic and changes in the structure of policies towards the development of economic enterprises (a Study of batik enterprises in Laweyan Surakarta)*). The result of this study showed that social relations, patterns of production networks and good government policies in batik business in Laweyan brought significant changes. The changes can be seen in the efforts of business people who are motivated to create innovations in various processes, presentation, and marketing aspects (Setiawati, 2015).

Substantive understanding as an identity is outlined in the title "*Batik sebagai identitas kultural bangsa Indonesia di era globalisasi*" (translated version: *Batik as a cultural identity of Indonesian people in globalization era*). Collective awareness of Indonesian people to maintain batik as their identity is still limited to an easy understanding concept of wearing batik as their clothing. The change of communal value today has become privatization in most businesses, and this threatens the sustainability of solidarity noble meaning, the key of a whole batik. There are abundant things which can be done continuously in order to maintain the substance of batik, i.e. expanding batik to the community outside the palace walls, organizing activities with "batik" theme, presenting batik in museum education format, and vigorously conducting tourism promotions to such production locations or centers of batik in the form of tourism

village (Iskandar, 2017). These topics have placed batik as an object which can be investigated in many visual and physical diversified forms in industrial revolution 4.0 era, global discourse, economics, and government policy. However, it has not discussed the position of batik as a tradition that contains a wisdom to answer the challenges of society 5.0 concept. This gap is important to study so that this research may obtain an ideal formulation discourse on the development of batik in society 5.0 form which highlights the integration of technological systems to facilitate human life. Moreover, a discourse format is needed as a form of guidance to prepare the best position for batik as a tradition as well as as the identity of Indonesian people in adjusting the changing shape of dynamic society.

B. Methodology

This study is a descriptive qualitative research aiming to formulate a discourse based on the portion of batik when adapting in society 5.0 (Maxwell, 2005: 1-10). The description includes facts, data, and understanding from a multi-perspective, as well as how to adapt to society 5.0 format. Accordingly, an ideal form of batik development can be formulated. The approach used in this research is a literature study. This is based on the ultimate goal of this research to find the ideal discourse formulation (Alwasilah, 2017: 52-84). The data in this study are obtained by collecting, reducing, and analyzing theories, arguments, and scientific opinions derived from documents and archives which are relevant to the research topic (Iskandar, 2017: 2457). In addition, the data were noted and then reclassified according to the problem groups. Data analysis is carried out interactively through some steps, they are including: 1) analyzing the data hermeneutically to translate, interpret, and understand the data to obtain contextual description (Gadamer, 2004; Hasanah, 2017); 2)

Collecting the factors to form an ideal formulation of batik development; and 3) Making intertwining among the forming factors with the format of society 5.0 concept. Thus, it comes into a formulation of ideal contextual discourse. This interactive analysis is a follow up of Maxwell's model as seen in Fig.1.

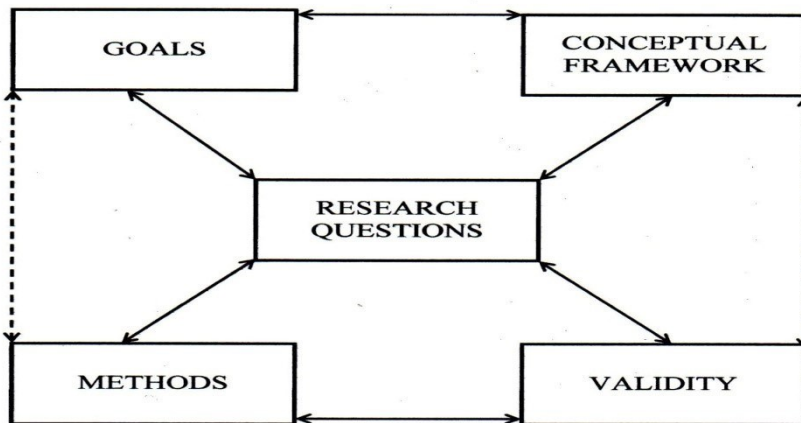


Fig. 1. An interactive model of research design
(Doc: Joseph A. Maxwell, 2005)

C. Results And Discussion

1. Society 5.0 Wisdom

The problems in condition and availability of human resources have been the root of the emergence of society 5.0 concept. Human resources problem is related to the availability, duties and functions. In fact, human labor availability in Japan is a dilemma. In one side, humanist touch is still required for each job; on the other hand however, the salary to pay is too high. Thus, it is inefficient. The main task of humans to play a full role in most sectors in Japan can be accommodated by machines, even Artificial Intelligence (AI) is visualized in the form of robots or humanoids (human android) (Nordfords, 2016). Society 5.0 was formulated as an answer to the disruption of industrial revolution 4.0 which has been widely echoed

in European countries. However, the position of humans is refunctioned as the controller of engined machine, robot, android, and AI.

Wisdom is an abstraction and subtraction from the noble values existing in the society. The implementation can be seen in the way humans or communities interact properly and equally to other humans, all other God's creatures, and the natural surroundings. The essence of wisdom is used to philosophically understand the meaning and advantage of an action (Hirt, 2012: 1-8). Traditional societies whose a set of norms, values, and manners are inherited from generation to generation, then the society eventually forms a unique culture producing local wisdom. Moreover, wisdom values are actually not permanent. Instead, they grow along with the society format. Stages 3.0 and 4.0 have an industrial character which has created an urban society with their own wisdom. The wisdom resulted from the perspective, power and lifestyle of urban communities has a dynamic structure. In addition, urban wisdom is created as a response to problems arising in industrial society. The problems emerge due to their condition to survive in a limited space as well as in an open competition with all kinds of possibilities. Consequently, wisdom values function as a resistance system for urban society. People who are willing to be part of society 5.0 are required to possess an adaptive, agile, fast and reactive characters; since changes which may occur are unpredictable (Salgues, 2018: 1-23).

Society 5.0 has its own wisdom values. If local and urban societies have fully controlled awareness in understanding the function of artifacts, wisdom of society 5.0 will form a balance on the ease of technology advancement created by humans. Society 5.0 certainly has greater portion in technology and automation. The perspective and mentality of a society needs to be well prepared in an en masse state/national scale. Japan realizes

their people's mental potentials that are mostly mature and ready to utilize and control the technology. Furthermore, the negative effects of dependence on automated system and technology have also been systemically and considerably calculated. When at any time the automation stops due to an error or disaster, the people (Japan society) already know how to manage and know the steps to temporarily keep on doing their activities even without the existence of the automation system. Society 5.0 wisdom means social balance and complete control over the ease and convenience although they have been dominated by systems which indulge human beings to think and move minimally.

2. Space for Batik Development in Society 5.0's Road

Batik's development and sustainability in Indonesia at present have been in adjustment stage, from manual to digital process (see Fig.2). Such transition is originated from Society 3.0 format which focused on physical or industrial productivity. It changed towards community 4.0 with digitizing information concept (Brand, 2019). Innovations which ease people to produce batik were created by inventors and researchers with close to handmade or manual quality. This eventually has caused shifting in the meaning of wisdom contained in batik. The role of traditional batik artists who create batik using handmade or hand writing process lessens as they have been replaced by machines.

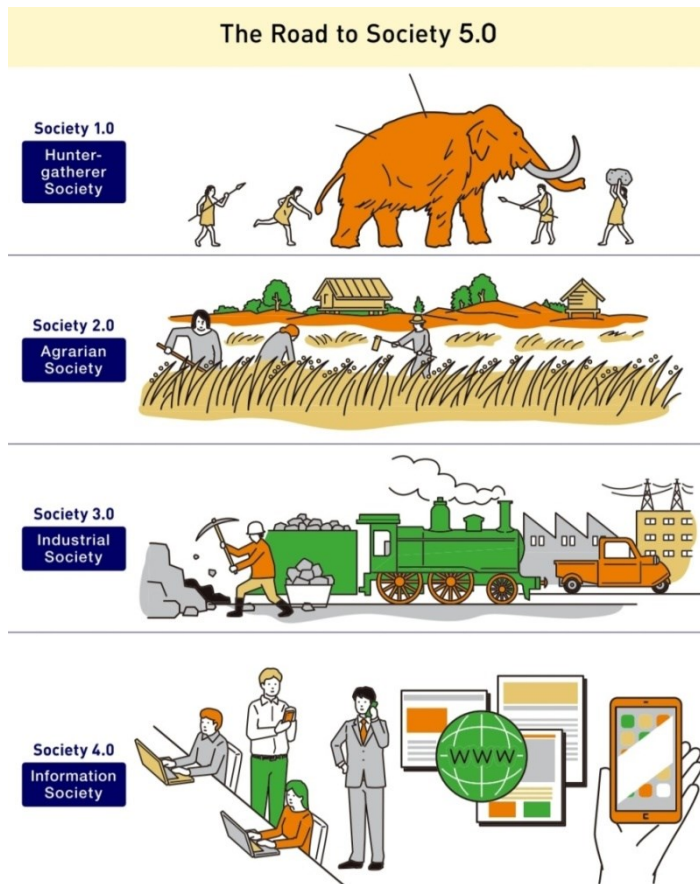


Fig. 2. Japan's illustration about the road into society 5.0
(Doc: Brand, 2019)

The definition of batik agreed today is a motif on the cloth produced by *canting* (dip-cover) and stamp process. Technology welcomes the literal understanding of batik with such ease as robots or machines which may be able to make batik cloth without any human touch. This has triggered a problem in batik process. Moreover, there is a prediction when some work has been facilitated and managed mostly by machines and automation system, batik which is rich in wisdom in symbolic meaning contained in each its manual process cannot be both continued and stopped (see Fig.3).



Fig. 3. Mbok Semok, one of contemporary handwritten motif batik that contain ways of life symbolic meaning from Girilayu societies. Girilayu is one of batik craft center in Karanganyar, Central Java, Indonesia; 31 km east far from Solo (Surakarta).
(Doc: Author Photo Collections, 2018)

Concern about the cessation of batik in its meaning or wisdom values in the concept of society 5.0 must be considered by adjusting the condition into a more humanist technology form. Batik process is still traditionally maintained by involving batik artists as the main rein of the process. Accordingly, the meaning and wisdom of batik are expected to be well preserved. Automation functions as a supporting aspect in the processes, activities, and sustainability of batik. The use of machines or robots in batik production and marketing can be continuously conducted. However, human function which serves as the operator in making the description of each step from process, socialization, and meaning of batik balances this digitised system. On the other hand, manual batik creations are also

supported by digital systems. The balance between manual and digital systems in batik does not mean to equalize human portion with machine. Instead, social character or humanism remains to be the motor of progress including sustainability of batik in process and meaning. The community of tradition batik artists in Indonesia is in fact still a long way from the concept of society 5.0 in their facilities.



Fig. 4. Society 5.0 is solutions for a better life in Japan
(Doc: Brand, 2019)

Tradition element becomes a special characteristic or distinguisher in the implementation of society 5.0 in Indonesia. Human-centered control system makes it possible to create a system containing the character of local wisdom traditions, instead of the wisdom of society 5.0. The ideal form of batik development in Indonesia which fits Society 5.0 is local wisdom discourse despite the fact that Society 5.0 has its own wisdom concept. This concept is enclosed in batik process which at first prioritizes

the beauty of ornamental forms and philosophical meanings before becoming the object of commodification and commercial commodities today. Japanese society has their own perspective believing that society 5.0 is the solution to their life's problems (see Fig. 4) especially the ease to help elderly people whose high life expectancies to do their activities. Each country and nation has different problems and characters; consequently, the ideal solutions formulated will also be different. Batik as an artifact of Indonesia's cultural identity tradition has a characteristic to serve as an accumulation of local wisdom existing in the community. Tradition in flexible batik is diversely packaged without omitting its meaning. The ideal form of batik development until this point can be formulated as batik readiness in adjusting itself to various possibilities; then, the abstraction of this concept can be described in this following figure:

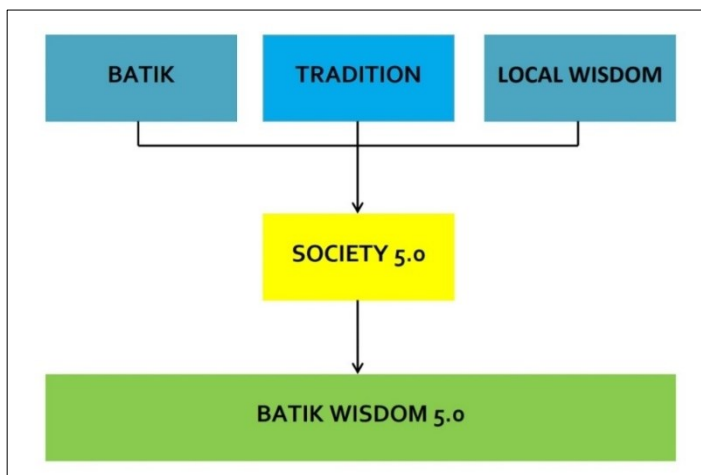


Fig. 5. Batik's ideal discourse formulation in society 5.0

Ideal formula illustrated in Fig. 5 is a positional discourse which describes the adaptive style of batik when it enters a different space or concept. Local wisdom is the key word for batik adjustment phase although each era has its own wisdom characters. Batik's efforts to

sustainably serve as an identity, product, and local wisdom of Indonesia require a good and reliable supporting capacity from cross-sectoral parties. Changes, offers, and challenges within the world society in varied concepts are triggers for batik to metamorphose for its sustainability.

D. Conclusion

Society 5.0 is a solution to the problems of Japanese society. The concept was announced as a branding and a face of Japan which is ready to compete to be a country with facilities, systems and management of various social-based sectors which utilize the best artificial intelligence in the world. Other countries including Indonesia responded this announcement as a challenge to make Indonesia equal to Japan. Acceleration is mainly conducted in many ways to improve facilities, access, and systems which are intelligently integrated. Problems arise when this ease starts ignoring the process and contents. Tradition has become one thing feared to be degraded in the system, i.e. batik as Indonesia's national identity. Tradition of batik in Indonesia has a taste of real local wisdom which successfully adapts to the change. Indonesian Batik when later enters the era of society 5.0 will not need to fully adopt Japanese characters which are competent in the latest technological advancements. The ideal formulation of batik development is discoursed as a form of batik's readiness and continuity guideline, i.e. by extracting the character of batik, tradition, and wisdom in the concept of society 5.0 into batik wisdom 5.0.

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