

The Implementation of Batik Tanjung Bumi Philosophy Value in Cross Culture Understanding Classroom

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Article Info

Article history:

Received June 11, 2022

Revised September 09, 2022

Accepted December 03, 2022

Keywords:

Local wisdom

Culture

Batik

Batik motif

ABSTRACT

Batik is part of local wisdom that exists in the Madurese community and is an ancestral heritage that needs to be preserved. This preservation can be applied by linking the Batik philosophy to Cross Culture Understanding learning which emphasizes the background of certain motifs that describe the life of the Madurese community. Through the qualitative method, the author explored the reflection of the philosophy of the Tanjung Bumi Batik Motif. The motifs and colors of Tanjung Bumi Batik tell some aspects of the life of the Madurese community and the symbols of the habits of the Madurese people in general. Linking the Philosophical Values of the Tanjung Bumi Batik Motif will add real insight into the life of the Madurese community. The finding of the data that shown the Batik Motif philosophy can make the lecturer were more enthusiastic because the discussion of the material focus on the Madura local wisdom.



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1. INTRODUCTION

Madura Island is a famous island in East Java. Madura has a special culture that consists of the way how to live and it is expressed in their local wisdom (Zayyadi, 2017). As we know, local wisdom includes culture that reflects the ideas, values and views of life followed by the local community. So that it can be interpreted that local wisdom is a view of life that develops in a certain social and ethnic community which is limited by regional, geographical and unique historical experiences (Niman, 2016). Individual local wisdom is the result of cognitive work in an effort to make choices about values that are considered appropriate for the individual. Meanwhile, in the group perspective, local wisdom is the result of efforts to find shared values as a result of the pattern of relationships arranged in the same environment. This is reinforced by stating that local wisdom is the cultural wealth of an area that has moral values, knowledge and as a source of contextual knowledge (Rahmawati et al., 2021). The value of local wisdom can be stated in form of knowledge such as behavior, product and process. All of those will create more value of learning because of the authenticity and originality. Learning from the real situation will give more meaningful for the learners.

As described above, local wisdom has an attachment to culture in certain communities. Culture is something that has been carried out by a person since the beginning of birth and then carried out in everyday life as a form of society in that environment. Culture in the form of tangible objects including cars, houses, chairs, tables, and many others while culture in the form of intangible objects including religion, beliefs, perspectives, and more (Rahmawati et al., 2021).

Madura which is a part of communities is also has culture that reflects some Madura people in spending their activities. One of the Madura cultures as their local wisdom is Batik. Batik is a cultural heritage of the archipelago which has high-value craft. Types of Batik are divided into two types, namely Coastal Batik and

Inland Batik. Inland batik is batik produced from areas far from the sea. While coastal batik is batik that produced by areas close to the coast. Batik Madura belongs to coastal Batik because most of the area close to the coast (Suminto, 2015).

In the concept of Cross Culture Understanding learning material, students are introduced to better understand local culture so that they are able to appreciate and introduce it to the wider community, namely at the international level. It is in line with Cultural elements, such as beliefs, cognitive styles, tools, and ecology, may operate on memory development by affecting information processing in children and shaping reminiscing activities between parents and children (Wang, 2021). This is part of the cultural characteristics that are shared and acquired through learning and are not inherited biologically or genetically (Niman, 2016). Based on the character of learning culture, it can be said that Learning culture is not the same as a learning site but refers to the social practices through which people learn and are constituted by the positions, dispositions and actions of the individuals. Hence, learning culture has no boundaries. The learning culture of a learning site allows us to think that factors impacting a particular learning site can and do originate and operate beyond the learning site itself (Goh, 2021). It can be inferred that learners can be more understand about their hometown by recognizing some part of the culture in form of the philosophy Batik specially Tanjung Bumi Batik.

In this research, the researcher needs to make a novelty about the Philosophy of Batik. In 1010 there was research about The Development of Batik Tulis in Kampar Village, Pamekasan Regency in 1009-1017 that focused on the progress of Batik Tulis in Kampar Pamekasan. The progress of marketing to interact other people to buy and wear the Batik Tulis of Kampar Village (Prasetyaningrum, 2020). So, there is a gap between this research and the previous research about Batik in Madura. Here, the researcher intends to related the value of Batik philosophy and the learning material in cross culture understanding course.

2. RESEARCH METHOD

This research used qualitative method with a descriptive approach. Described by Cohen et al., (2018) qualitative data analysis entails organizing, accounting for, and explaining data in terms of the participants' descriptions of the situation, recognizing patterns, themes, categories, and regularities. This method is used because the researcher focused the study on the preservation of Local wisdom that is the philosophy of Batik Tanjung Bumi Motif which is stated in Cross Culture Understanding material. The goal is to introduce and keep the culture of Bangkalan Madura for the younger generation.

The researcher chooses qualitative research because it is able to provide descriptive data from a case in the form of written or spoken words based on observed behavior of a person. Cohen et al., (2018) clarified, In qualitative method we talk about how to deal with individuals and situations in this section.

To search the goal of this study, the researcher conducted observation of the field to capture the situation of the atmosphere there and interview that were given not only to the senior Batik owner who is the second generation of batik owner which is famous on the Tanjung Bumi district and also the public figure in that area who knew well the significant information about the philosophy of Batik Tanjung Bumi. It is supported by Cohen et al., (2018) also explained that interviews allow individuals, whether interviewers or interviewees, to discuss their perceptions of the world they live in and convey how they view problems from their own perspective The interview that has been conducted for three times made a good comprehension to the researcher.

Data from observation and interview were analyzed by reducing some insignificant information and the researcher made a brief summary about the result of those instruments. The researcher conducted observation to search the daily activity of some Madura people. Another data gotten from interview to the local owner of Batik Store. From both data, the researcher conducted the next step that is combine the data into the goal needed by this research. This process elaborated that the data from observation were collected by the researcher from investigation of the Batik owner activities from the beginning of the motif process to coloring and ready for sale. After getting the observation data, the researcher conducted interview to the Batik owner and the public figure that gave information deal with the story beyond the Motif of Madura Batik. From both instruments, the researcher has significant information in term of the Philosophy of Tanjung Bumi Batik.

3. RESULTS AND DISCUSSION

3.1 Result

3.1.1 The Motif Philosophy

Learning Cultures affect the teaching and learning process; however, this now includes the notion that cultures need to adapt to scientific concepts (Shabrina & Kuswanto, 2018). The statement shown that Batik which is a part of local wisdom indicated that the culture of one community existed. So, by this

research, the researcher shown that the motif that have been collected are meaningful to add the learner's knowledge about the heritage aspect of the world specially Madura.

The researcher proceeds two steps to get the data in the field those are interview and observation. After conducting the interview and the observation, the researcher displayed the result based on the aim of this research. As mentioned in the previously that is actually not all motif designed by the batik owner had philosophy about the background of the motif. Here, the researcher mentioned in the following table the list of batik motif that have story behind the designed process and it is related to the Bangkalan Madura life. The following are the motif and the philosophy beyond the Motif.



Figure 1. dot-shaped/patterned and white and colour

Based on the picture in figure 1, it shown that Madura is a salt-producing island. Madura is well known by the salt- producing island and it is described on the batik Motif. Another aspect that indicated the existence of Bangkalan Madura is the color. Here, the researcher mentioned the vary of color and the meaning behind the color; Red symbolizes the strong and hard character of the Madurese community, Green is a symbol of the color of religion because several Islamic kingdoms were founded and developed in Madura, next is Yellow. Yellow means symbol of the agricultural grains of the Madurese population and the last one is Blue that symbolizes the color of the sea that surrounds Madura Island.



Figure 2. Tasek Malaya Batik

The motif below is Tasek Malaya. This batik shows the wife of a sailor who is waiting for her husband to sail while making batik at home. Maduranese is well known as an island that most of the people, especially the men need to be a sailor man to their main job they are in certain period of live. So, this condition is described in form of Batik Motif in term of Tasek Malaya.



Figure 3. Bang Ompay Batik

This batik shows how the movements of coconut leaves on the beach in the wind are being watched by wives while waiting for their husbands to come home from sailing. Regarding to the man's passion that is being a sailor, most of the women are waiting by sitting down under the coconut leaves. This situation needs to be known as the local wisdom of some wives who have sailor as the husband.



Figure 4. Melati batik

Deal with the sailing, this batik symbolizes the jasmine flower that is given/paired/draped on a husband who has just returned from sailing. This is also the wife attitude when the husband goes sailing. Most of the wife give the *Melati* or jasmine as the symbol of their affection to the husband. It is kind of loyalty of a wife when the pair must go sailing.



Figure 5. Bird motif batik

Bird Motif batik is one the famous one in Madura. This batik is made because usually the husbands who come home from sailing bring gifts in the form of birds. It can be said their attitude describe the loyalty of a pair.



Figure 6. Gheje se Kerreng Batik

This batik shows a picture of a fierce elephant. this motif is unique because it describes the face of elephant which is so *kerreng* means cruel. It is as representative of one Madurese's character that is sportif and consistent.



Figure 7. Kerapan Sapi Batik

This motif is the most popular one. Everyone knows that *kerapan sapi* is Madura' icon and it is very famous around the world. So, this batik was made because the cow race is one of the cultures that exist in Madura. Batik is an identity of Madura people that represent the character of most people there. The special things that we can see from batik are not only the color but also the motif. Tanjung Bumi Bangkalan is one of the districts in Madura Island that well known by the Batik. One of the familiar Batik is *Batik Gentongan*. Based on the previous research that has been conducted by (Suminto, 2015) that Tanjung bumi batik has various pattern and bright colour because Tanjung Bumi Bangkalan is in coastal area. Based on the finding of data in the field of research, the motif of Tanjung Bumi batik is various and so represented the Madura life in the daily. Suminto found the name of motif batik are *ramo, banjar ramo, rongterong, perkaper, rawan, serat kayu, panca warna, kembang randu, ola-ola, burung hong, panji susi, etc.*

As mentioned above, in this research, the researcher the tried investigated the Tanjung Bumi Batik motif that have piece of story covered the designed. This is called philosophy beyond the motif. We know that actually the motif as an icon of Madura, Tanjung Bumi Bangkalan specially were influenced by some people around Tanjung Bumi Bangkalan. People who have profession as a fisherman expressed the condition when they need to leave the wife at home. So, the wife will wait the husband's coming by designing batik. Moreover, from the table 1, we can see the list of philosophy beyond the motif as the character of the motif itself.

3.1.2 The Cross Culture Understanding Lesson Plan Design

Concerning with the philosophy of batik motif, here the researcher collaborated it into cross culture understanding material as the reflection of one local. Cross Culture Understanding (CCU) is a way to understand different cultures to avoid any kind of misunderstanding. This Cross-Cultural Understanding study is generally defined as 'all human beings experience the same feeling. Instinctively, humans will tend to adapt more easily and compromise with the same culture or agree with what they profess and believe

compared to having to confront cultural differences. In other words, the Cross-Cultural Understanding course is one of the subjects whose lecture model is the most fun and very interesting. By getting to know various cultures from different regions/cities/countries, students will not only gain new knowledge, but also a very memorable experience for their future life (Rachmawati, 2013). Understanding culture as the local wisdom will make the students as the young generation appreciate their nation. It means the students must recognize their local wisdom that is so popular around Indonesia moreover around the world. So, it is very meaningful if the philosophy of Batik motif stated in the learning material or lesson plan. The following table is the lesson plan of Cross Culture Understanding which collaborates the Batik Philosophy to learnt by the university students.

Therefore, culture has been used in a wide variety of organizations, including higher education institutions (HEIs), as a means to foster the change processes necessary to adapting to rapid environmental changes. In addition, culture has also been studied as a conceptual tool for helping organizations to improve the morale, motivation, commitment, loyalty, productivity and profitability of their employees (Gaus et al., 2019). So, here the researcher elaborates the finding of the data in the field to be part of lesson plan in Cross Culture Understanding Course to introduce and make it familiar to the young generation. The researcher made a formula in Lesson Plan Design that was shown in the following table.

3.2. Discussion

The data that concern in presenting the philosophy of Madura batik Motif gave significant information about the story beyond the Motif. As the Madurese people, we know that batik is one of the Madura icon that is very popular around Indonesia also International scope. We as the young generation need to make Batik is more famous. But not only that aspect that is needed by Madura young generation, we also needed to know the story that delivered about the Motif. The consequences, as the educator, we need to convey this information to be reinforcement of the students toward their knowledge about Madura. As the previous research mentioned that actually Intracultural learning, building knowledge of one's native culture, is fundamental in developing learners into intercultural communicators (Lee, 2020), it can be said that students learning or getting more knowledge can be started their knowledge about their local cultural.

Concerning to the statement above, the researcher focused on the knowledge in the regional scope of Madura. The researcher needed to Integrate cultural learning into the English curriculum that could be the media for students to know more about their Country's icon. It is supported by (Munna, 2022), it is said that actually integrating intracultural learning into the English curriculum could be a key to preparing English as a Language Teaching (ELT) students as cross-cultural communicators to people in non-English-speaking countries. It can be shown that by involving the culture that is philosophy of Madura Batik Motif to the course can be as the source to the young generation to know and appreciate their local wisdom. The Philosophy of the Madura Batik Motif told about the story beyond that describe the way how Madura people life and spend their daily life. Most of these stories cannot be known by the following generation because not many people know the story beyond the motif. They only know that Madura Batik has many motif or design.

It can be shown that is very important to educate the young generation about these stories that can make them are more understand and proud being Madura people. Enriching their knowledge can be gotten from lesson in their study means syllabus or lesson plan. It is so meaningful for the young generation to maintain their own culture. In this part, the researcher tried to deliver that curriculum is designed by certain goal and expectation of the learners that will follow it in their learning process. The concept of curriculum is formed as the media to fulfill the learner's activities in the courses. In other word, curriculum requires continuous engagement of different stakeholders with main focus on students. On the other aspect, the implicit curriculum is defined as teaching based on the pedagogy, which includes traditional education of culture, politics, religious education, and or social. It includes the learning outcomes, subjects to be taught at various level of education, academic content that should be integrated.

The curriculum that has mentioned above is about the lesson plan that acquired in every course. By composing the lesson plan as the pre design of every course, the lecturer need to prepare well and covering the students need and make the course is so meaningful for the students. Here, the researcher concerns on Cross Culture Understanding Course as the course that convey the culture as the local wisdom of countries.

In this research, the researcher elaborated the material about the local wisdom in Bangkalan that is the philosophy of Tanjung Bumi Batik. Tanjung Bumi batik is an icon of Batik around Indonesia. It is needed to be introduced the story beyond the motif to make the batik more special. Elaboration is created as the effort to introduce and enrich the young generation about their hometown, Bangkalan. In English department there is a specific course that is Cross Culture Understanding that conveys the variation of culture as the local wisdom in some places. Here, the Philosophy of Tanjung Bumi Batik as the local culture was introduced to the people by being added in the Lesson Plan in Cross Culture Understanding. It is supported by other research that indicated local culture played an important role in early childhood curriculum development

(Yang & Li, 2022). From the previous research, it supports that actually the merge of local wisdom in term of philosophy of batik motif that talking about the story beyond that were not known by the following generation. So, it is quite needed to bridge this knowledge into main course in college through cross culture understanding (CCU) material.

In Cross Culture Understanding course, the students learnt some culture and the local wisdom from some places, Madura has also important part to be known by other people by learning the Philosophy of Madura batik Motif. By learning this course, the students more appreciate their hometown and can promote to other learners around Indonesia that actually Bangkalan Batik has special history in some original designed. Learning philosophy of Batik means that the students know more about the Madura people life in spending their daily life. The motifs talk that Madura people express their habit and their feeling by painting some motif to be a real batik.

4. CONCLUSION

In this research, the researcher composed the conclusion as the result of the connection between the aim and the finding of this research. The finding shown that actually many things that are very exciting to be learnt and introduced to the young generation to know more about the Madura Culture through learning the Philosophy of Madura Batik Motif. Concerning with the aim that has been mentioned by the researcher is to introduce the Philosophical Values of the Tanjung Bumi Batik Motif as real insight into the life of the Madurese community can inspire the lecturer to adopt those values into lesson plan of cross culture understanding. In Cross Culture Understanding, the students learnt many cultures from many countries but most them do not know a part of Batik Motif has Philosophy Values toward Madurese. Here, the researcher need to collaborate the Philosophical Values of Batik to be more known not only the batik motifs but also the background or history of the formation of these motifs. By conducting this research, it got the data that are involved as the material in Cross Culture Understanding Course as the way for young generation to know and appreciate their local wisdom in term of Batik Tanjung Bumi Philosophy. It is quite needed that this research can be continued by other researcher that concern in presenting the Local Wisdom to be more knowing and understanding by young generation by involving as part of the Course.

ACKNOWLEDGEMENTS

We would like to thank all parties involved in conducting research on the philosophy of batik. Hopefully it can add to our pride in local products or wisdom in the Indonesian. And the great thanks we delivered to the Kemdikbudristek and LPDP as the sponsored of this program.

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