

Discourses of *Membatik* as A Symbol of the Subtlety of the Javanese Women Character

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ABSTRACT

The research focused on three things, as the platform of the Javanese women expanded, discourses of *membatik* as a gender representation in Java, and then how did the changing meanings of *membatik* (making a batik cloth) to the Javanese women. The purpose of this research is to know the reason why discourses of *membatik* is perpetuated, discourses of *membatik* as the creation of the gender system, and the change of meaning to the discourses of *membatik* for Javanese women. This research uses mixed methods, a descriptive-qualitative and textual. The data will be the oral result of deep interview with women who makes batik from Java and cultures critical to get the results of the research. Based on the research that has been done can formulate three conclusions. The first is the discourses of *membatik* as a gender system on Javanese women since the beginning to be established by the Javanese society. The discourses of *membatik* as a disciplinary system for the women's social body attaching it to the object of advanced knowledge relishing. Second, the discourses of *membatik* are creating a gender system through the discipline of the women body. Third, the discourses of *membatik* as a moral education and identity of women, in this modern era it is intended as a cultural capital supported by the new discourses '*membatik membuat halus budi pekerti*' 'making a batik created subtlety the characters' to support the tourism industry.

KEYWORD: the discourse of *membatik*, the tradition of *membatik*, women, Javanese

INTRODUCTION

1.1 Background

Tradition is a cultural activity inherited from the forebears and has great cultural value and thus is able to provide a strong and deep-rooted identity among the society (Purwadi, 2007:246). The identity created by this society becomes something other than natural and demanding, as a tradition to make *batik* in Javanese society of Kampoeng Batik Laweyan of Surakarta, which represents the Javanese women's subtlety and manners in the past.

The tradition to make *batik* or complicated on a piece of fabric have a function in Javanese life as the process of making clothing is used in daily life. Batik cloth may be in the form of *jarit* or long cloth, headbands, scarves, shirts and so on as well as are often used in ceremonial customs such as religious rituals, weddings, *aqiqahan*, ceremonial death, and so on. It makes the *batik* cloth one of the current fundamental needs, as well as an important tool of power in relation to Javanese women.

Nordholt (2013:16) reveals that *batik* cloth is not only identifies a person's status but it is a literal expression of power and can divert that power from one person to another. Clothes for the Javanese society in the proverbial is said *ajining raga ana ing busana, wanita pinter dandan/macak* 'a high regard for one's physical body lies in the clothes they wear, a woman who dresses well. The more decent and nice a Javanese women's clothing '*ngadi sarira*' is the more dignified and attractive for men.

The discourses that arising from the old traditions to make a *batik* in order to produce good and beautiful clothes then caused women to be restrained and dishonest in their own desires. Traditions in this regard contribute to the structure of the women experience of her body, a high social requirement for focusing on aspects of physical appearance as a source of value and significance (Listyani, 2016:6). Social demands that give priority to physical appearance are similar to the social demands of Javanese that determine women should be able to make *batik* or create *batik* as a source of women value and body identity.

The identity of women formed by the discourse of *membatik* has in fact been constructed into the "natural" code for women, which is on the other hand forms of reinforcing value to *membatik* traditions or the tradition to make a *batik* and in an effort to preserve the cultural integrity of *membatik*. The discourse that serves as an instrument of power in society, is used to discipline the women body so it can be governed according to society's desires. This disciplinary action for Foucault is a concept of power in a

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modern society called disciplinary power, the power is not being held by authority to control others. It functions in every social, economic, family, and sexual relationship. The power in this context is not a matter of legality of action and punishment in controlling others, but of the normalization of behaviour designed by the use of productive and reproductive bodies. Disciplinary power operates on the body to sneak up on the normalization of that power as a process of breeding the body on behavior and placing the subject as an effect and vehicle of power (1977:73).

That was particularly true of Javanese women who lived in the past. However, the recent change in cultural values in Javanese women has contributed to the development of the value in the traditions to make a *batik* (*membatik*). Societies that began to develop into modern societies slowly gave up the traditional values that had been around them. Such as *membatik* with the former arronic abilities of women, it is now no longer a measure of subtlety in temperament from a Javanese woman. This is because the majority of Javanese women who are now no longer able to make a *batik* (*membatik*).



Image 1. Javanese Women making batik (source: Kawruh Ambathik (Nyerat), Kajawen Magazine, 1938).

In Kampoeng Batik Laweyan of Surakarta, *membatik* (making a batik) becomes an obliging knowledge and skill for a woman, even though it is no longer a standard of subtlety of women character. *Membatik* is an indentured legacy, and in this area, there is no obligation for women to make a batik but *mbathik* is done to get profit from batik cloth sales.

If looking at the difference between the function and the meaning of the discourse of *membatik* in the past and present would raise a lot of questions. What is the real reason for preserving the current discourse of *membatik*? How did the discourse of *membatik* establish a gender system in Javanese society? And what caused the change in the meaning of the discourse of *membatik*? Such questions above, then become interesting for the researchers to be adopted into the research to see how the discourse of *membatik* developed in relation to women in Javanese society.

Wijayanti (2019) in her research used the role and visual expressions of *Sasak* women in making *Sesek* cloth as an inspiration for his works of art. Wijayanti chose *Sesek* cloth, because for him it was the identity of *Sasak* women. Unlike Wijayanti, in research that is conducted by Choi (2018) he mentioned that in Korean neo-liberal society cultures through a discourse of reality show the loss of weight was propagated and thus gave rise to the idea of body care for women. Choi mentioned that the discourse was capable of producing good women citizens and being managed remotely.

Previous researches discussed women's social bodies shaped by the discourse, so the research that is conducted by Jaya (2016) and Rostiyati (2017) discussed how the current traditions developed in society formed gender identities for women and to preserve the traditions. In Jaya's research, the discourse of tradition was deliberately produced by the Balinese society as a form of modern criticism culture. Changing social values in society is admittedly impossible, but sometimes the discourses of tradition are designed to maintain the value of certain traditions.

Preservation is a tradition that never escapes the roles of women and discourse playing in its wake. As Rostiyati (2017), Triratnawati (2019), and Humaeni (2015) in their research demonstrate a close relationship between women and traditions.

In contrast with earlier researches, this research deals with how the scope of the Javanese women's identity is in reality a form of social construction. In an effort to unravel that reality, the power theory by Michel Foucault's was used in research titled "Discourses of *Membatik* as a Symbol of the Subtlety of the Javanese Women Character" to show how the connections of the inherent knowledge of the discourses of *Membatik* to create the "women rights" of Java.

RESEARCH METHODOLOGY

3.1 Research Design

The research was a cultural study. Cultural studies are basically trying to shake the stability of thinking about "reality" or what is called "real" in our daily cultural life (Ida, 2018:3). Cultural studies regard reality as a construct created by the owner of power. Therefore, people are always in the throes of power. In the context of this research, the object of the research was selected women form of the discourses of *Membatik* to dictate the group of women's societies to perpetuate making a batik tradition. The research seeks to examine the various discourses of *Membatik* and their meanings and effects on Javanese women.

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The design of the research is the mix method between descriptive-qualitative and textual analysis. The use of the mix method in the research is because of the data that used of the text was obtained from the informant through deep interviews and observation, in line with a descriptive sense of written or spoken words of an observable people and behavior (Bogdan & Taylor in Moleong, 2007:4). Further the text /data is analyzed textually to uncover construction hidden in a textual construction (Ida, 2018:60). The construction expression in a text is intended to expose the concepts, values, ideologies found in society specifically about the texts relating to the discourse of *Membatik* creating the social bodies of Javanese women.

The approach to this research is the modern post by using critical discourse analysis and the power theory by Michel Foucault's as an analysis knife. Power theory is used to unravel how power connections in the discourse of *Membatik* on society especially in the form of the "women rights" of Javanese women. And in view of the change in the power of the discourse of *Membatik* through to women in the context of modern Javanese society.

3.2 Research Site

The research is done in Kampoeng Batik Laweyan of Surakarta, Central Java.

3.4 Technique of Data Collecting

In an outline of the data collection it uses three techniques, they are: a. observation, b. deep interview, c. document study. Observations or field observations are made directly by the researchers in observing how the society lives and Javanese women daily life at the research site, as one of the most important factors in the observation technique that will serve as informants (ratna, 2010:217). A more focused observation was made in seeing how women engaged in activities, dress, talk, interact, and performance in carrying out *Membatik* traditions, especially those who qualified as informants. This is done to make it easier for researchers, positioning texts relating to the discourse of *Membatik* finds in the field with context.

As communication mechanism interviews are usually done after observation is made (Ratna, 2010:222). Interviews were conducted by the researchers in order to obtain texts on the discourse of *Membatik* found in the society and in Javanese women.

3.5 Data and Data Sources

The research used two data sources they are first; data source is obtained through a direct examination of women who make a batik from Kampung Batik Laweyan of Surakarta. Second, or secondary data sources are based on Javanese cultural, watter of *Membatik* traditions, and document studies, documentaries relating to objects being studied.

The results of interviews with women as principal perpetrators of the *Membatik* tradition in the form of oral begins the main data of this research have been obtained through deep observation and interview of women who make a batik in Kampung Batik Laweyan of Surakarta.

3.6 Validity of Data

The type of triangulation that is used in this research was resource triangulation, which is to compare and recheck a data obtained from the source through time and devices of the same methods and theories (Moleong, 2007:330).

In this research the researchers triangulated the Javanese women by interviewing at Kampung Batik Laweyan of Surakarta. Beside that, the interview is also done with Javanese cultural to recognize matters related to the response or feedback about *Membatik* tradition as the subtlety of women characters especially the Javanese women.

3.7 Technique of Data Analysis

This technique works by identifying transcripts of the interviews obtained through observations and deep interviews using data from the document study. Further, a critical qualitative analysis of the data's (Moleong, 2007:4), which describes and analyzes the findings of critical transcript of the interview through power theory by Michel Foucault's that is most appropriate to solve the problem, with the aim of revealing the answer behind the discourse of *Membatik* as a symbol of the subtlety of women's character, and its changes now.

3.8 The Presentation Technique of Data Analysis

As the final stage of this research is the presentation of data analysis. The process of presentation of data analysis is divided into two they are formal and informal methods, this research uses the informal data presentation technique that is used by using a normal word chain to appear detailed and coherent (Sudaryanto,1993:145).

The technique for delivering data analysis using informal methods, through dialogue, statements and paragraphs that researchers have gathered on the theory of discourse. Overall, the results of this research are presented in several chapters, equipped with the necessary index and other attachments.

RESULT AND DISCUSSION

It considers the field data that has been analyzed of texts using power theory by Michel Foucault's. This chapter unravel the answers to the problem formula in research that will be presented in several sub-chapters according to the need to answer the research

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problem. The subchapter adapter found in this chapter is: first. The general layout of the research, describing the lives of Javanese women, so that the researchers can find the right informant. *Membatik* traditions to begin with how it's actually interpreted.

Second. The reason for the release of the discourse of *Membatik*, in this sub chapter researchers build a context that will be used in assessing the textual relevant texts found in Javanese society. The third, the discourse of *Membatik* as a women gender system, describes how a power theory works on a women body. Fourth. This final subchapter describes how a similar discourse has different meanings if it is presented in a different context. A detailed description of the subchapter will be presented in the following discussion.

4.1 The Overview of Research

4.1.1 The Lives of Javanese Women in Laweyan of Surakarta

Women who come from the word *empu* mean to be appreciated (Subhan, 2004:19). It was a psychic manifestation that suggested women had a gentle demeanor, a gentle voice, a gentle and tearful feeling, so that women gained a weak image in the society's view. This is then enhanced by existing cultural structures, especially by mores, socioeconomic systems, and the impact of knowledge.



Image 2. Javanese Youth Are Making Batik (source: Kawruh Ambathik (Nyerat), Kajawen Magazine, 1938).

In Javanese society's knowledge structure, discourse of *Membatik* is believed to be an accurate measure of character and personality of women, it is based on the ideas passed down by the early Javanese ancestors. It can make a woman to be patient, the delicate temperament, precise, industrious woman and so on.

4.1.2 Tradition of *Membatik*

Membatik tradition is a fabric made of thread or *mori* by making the signatur of batik (Rohaeni in Devi, 2020).

At any stage in the process of *Membatik* is believed by the Javanese society to be a tool in training the adult character needed when building a household. Like *nyorek*, *ngeblat*, creating a pattern, *nyanthing*, *nembok* is a form of practice, *nyorek* step is defined as diligence, the *ngeblat* step is defined as persistence, then *nyanthing* is defined as a skill of exercising patience.

The step of batik cloth roduction is actually honing women's skills, arithmetic, layout, and sequence, which is indirectly a management training tool. Management skills will certainly be required by a mistress when managing a household. It will become one of the reasons for making batik cloth activities passed on and associated with women.

4.2 The Reason of Preservationary the Discouse of *Membatik*

A description of *Membatik* tradition has shown how each process in making batik cloth is the basis for women's knowledge to form their character. This was used by the Javanese society to establish and implement the discourse of *Membatik* in the lives of Javanese women. The practice of *Membatik* carried out over and over through social construction, then gave birth to a system of gender and an assessment of the women body. The system of assessment is used in determining a woman's worth whether she is a delicate individual, diligent, patient, good or not.

In an effort to preserve the discourse of *Membatik*, the researchers essentially found two reasons it is preserved among them; For women who lived in the era before Indonesia's independence, it was preserved because in the construction of the Javanese society the discourse of *Membatik* produced as a knowledge used as a standard for assessment of women. As for societies and women that living in the modern era, the discourse of *Membatik* is preserved as a cultural capital for the operation of the tourism industry as a result of modernization.

In an effort to keep the discourse of *Membatik*, researchers largely found the two reasons why the discourse of *Membatik* was preserved there are: for women that living in the 1950s it has been known that in the construction of the Javanese society, the discourse of *Membatik* is produced as a knowledge used as a standard for assessments of women. As for societies and women that is living in the modern era, the discourse of *Membatik* is preserved as a cultural capital for the operation of the tourism industry as a result of its modernizing influence. Here is a detailed description of the reason for the release of the discourse of *Membatik*. Here is a detailed description of the reason for the release of the discourse of *Membatik*.

4.2.1 The Meaning of Batik Cloth in Javanese Lives

In the Javanese society, the batik cloth is considered to be one of the fundamental things needed to provide an article in the lives of the Javanese society. Batik cloth is present in every Javanese society activity, whether in daily life to indigenous activities, such as when the marriage ceremony, aqiqahan, khitanan, to batik *jarit*, which is used as a cover for the deceased. Even the batik cloth with such motives as *sidaluhur*, *sidamukti*, *truntum*, *parang* are believed to contain high requirements and prayers for the wearer.

The batik cloth is used in addition to providing clothing, which is also a means of moral education for Javanese women. Because of that through the process of making batik cloth the women are expected to be patient, virtuous, refined, and have an exalted personality. The truth of the matter is how the character of women such as patience, strength, perseverance, responsibility, intelligence, can be shaped through making a batik cloth, where as those represented by righteousness by good character then women will automatically understand how language (attitude), and religion (values and norm) through *Membatik*. Based on this knowledge, the woman said to have refined intellect in the social construction of Javanese society through skill of *Membatik*.

The discourse of *Membatik* in relation to women, also as a form of social activity for women. It suggests that the discourse of *Membatik* has a high value and an important role in society especially for Javanese women. Thus women as perpetrators of *Membatik* tradition have a special attachment to that tradition (Giddens in Ningah, 2016:53).

Social conditions that will require of Javanese women should make a batik, making the batik fabric one of the women gender identities of Javanese women. It proves what is said by Foucault (1978:153) that a person's view of an object is shaped within a boundary determined by a diskurtd structure, the discourse is identical to the boundary of the field of the object, the definition of the most trustworthy and viewed as correct. The discourses that were later born through the social practice of the discourse of *Membatik* strengthened the power of the discourse of *Membatik* over the woman's own body. Further discussion of gender identity, body discipline, and will be discussed in the next sub chapter.

4.2.2 Gender Systems in Java

Male and women are fundamentally indistinguishable based on gender as biological agents that are possessed. Unlike the biological element in humans, gender is intended to be a distinction between male and women who are socio-cultural (referring to emotional and psychological elements) (Nugroho, 2004:58). Socio-cultural background differences and the knowledge each community has will certainly establish a different gender assessment standard.

The concept of femininity in Javanese society is determined by two things. First is *Membatik*, for Javanese society, it was a form of proof of subtlety of character for a women. A women will be judged of her attitude, character and personality through the fabricated results. The society regard the better the results of Women's fabricated results, the better the personality of the women, and the more suitable it is to be made a wife.

In the era of the 2000s the Javanese society began to experience a significant change in the lives of both civilisations, styles of life, to traditional values and norms. This change is not only experienced by Javanese society but also experienced by people around the world, which is in modern times has become increasingly serious.

The emergence of a formal school in the middle of Javanese society has affected the building of new consciousness, which has affected people's understanding of the traditions that have been developing. Particularly to the *membatik* traditions regarded as a moral education for women, which at the time began to experience turmoil. However, the turmoil has remained in the power of social construction of communities on the *membatik* traditions.

Technology, and industrialism as modern products, have entered the agricultural system found in Javanese societies, and santerers are beginning to feel as large changes in the social life of Javanese societies are taking place.

In line with Giddens (Lubis, 2014:140), there are four important institutions that can become the basis for defining modernity. First, it is capitalism that is characterized by commodity production. Second, it was industrialism that used natural resources and the machinery that produced the goods. Third, the ability to monitor state activities primarily in politics. Fourth, military or control over violent devices including industrialization of armaments. This event indirectly affected the spirit of the Javanese people, in the midst of changing times and loss the spirit of *membatik* especially in Javanese women.

The discourse of gender eventually becomes a guide to society's understanding and judgment of one's "masculinity" and "femininity," that is, when men are expected masculine through *ngelembar* and *ngangon* while the women are expected to be feminine through *manoang* and *nyesek*. It is suggested that social and cultural construction established by society will determine whether such a person is feminine or masculine based on the sexual identity of the women at birth (Butler, 1990:35). In this case it can be seen in male shaped and judged stronger, rational, responsible, gallant, leaderless, tough, and dependable to public space than women. While the women are trained to be dependable, strong but also gentle, kind, good at arranging, organizing or things related to their management ability, they aim to prepare the ideal women for motherhood.

4.3 The Discourse of *Membatik* as a Gender Representation in Java

The previous sub-chapter discussion has been explained how societies form the discourse of *Membatik* as a knowledge system for women. Thus, by using the Foucault's authority or power theory, it will be shown how the knowledge which has been formed is

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then practiced and forms a system of truth's value. To Foucault, the power is more or less as a strategy, a network, a mechanism, a technique that makes a decision acceptable and implemented without question (1977:104).

Among the important subjects that Foucault observed regarding power or authority is the body, to show how the authority does normalization and diffusion must be seen from how the women's social body is shaped. The women body in this case has become a continual "battle of the discourse of *Membatik*". The discourse of *Membatik* now exhaled gradually creates a categorization, such as the rules of good or bad behavior that actually control the behavior of women that is ultimately defined as the truth.

Facts on the ground suggest that striving to be the ideal women or to conform to a predetermined gender value standard is normal in society. The identity of the women gender found in the Javanese society has become a common agreement that is embedded in every woman's consciousness. The agreement eventually required the women to meet the ideal body standard.

4.3.2 The Discourse of *Membatik* on the Social Bodies of Javanese Women

The discourse of *Membatik* is present as the imposition of compulsory and compelling moral values to be met by a woman. Such moral values then check what is to be done, as well as the public system for monitoring women. As to Foucault, knowledge has been in bondage to authority so that knowledge formed begets truth (1977:27).

The discourse of *Membatik* has successfully controlled women or what is called by Foucault as disciplinary power. It is when the individual body can internalize ramming and make it seem as a normal circumstance. This is what Foucault calls a form of the normalizing practice of power toward the individual's body (1977:124). The authority in question is the authority of the women social body. Women's social bodies are trained continuously into the inner workings of women.

Expressions such as *ngadi sarira ngadi busana*, *wanita kudu bisa macak*, *suci ati suci rupi*, *pinter mbatik* show how "power" has the power to isolate the women from Java that cannot make a batik, since they are not considered part of the authority relation. Because of one form of authority according to Foucault is productive, controlling the body through internalized surveillance mechanisms as the normal process of operating power on the body (1980:119). Women who were unproductive in the context of the discourse of *membatik* were defined as deviating from such authority relations.



Image 3. Modern Javanese youth are being *Membatik* (source: compassia.com).

During the traditional Javanese transition to modern change, there is a wide range of fluctuations in women and the cultural values inside. The appearance of a new way of life, one attending formal school education as an appraisal of one's scientific level was one of the trends at the time. It slowly brought a big change to the development of the Javanese society, particularly to the discourse of *membatik* that had been exploited as a form of moral education for women.

4.4 Changes the Meaning of the discourse of *membatik* for a Javanese Woman

In the process of sociocultural change experienced by traditional and modern Javanese women contribute to the change in the sense of the discourse of *membatik* as the identity of Javanese women. The emergence of new lifestyles and new calls brought by modernism, leading to a dialectical process between discourse of *membatik* as old discourse dominates and new discourse as the revolution. It shows from a transition period which shows how the discourse of *membatik* can still survive amid the changing lifestyle of society.

As the ages go, the presence of moderates is increasingly strong in Javanese society. Not only does modernity introduce a new lifestyle, but modernity also engenders new consciousness in action propagated through the modernizing products of industrialization. In this regard, governments as power owners have contributed to the spread of modernization by means of supportive discourses.

4.4.1 Changing Definition of the Discourse of *Membatik*

The development of the era in traditional Javanese societies, bringing it to a change leading to the modern era. A society that initially lived in traditional societies with traditional systems and laws, and the king as a powerholder, after independence began to be replaced with an official government system, and a transition of the monarch to government took place. The changes that take place through that system of government are transforming societies into modern civilization.

Through their power, governments introduced industrialism as a product of modernization in the midst of traditional society life in the form of the tourist industry. Its development profoundly influences local things and is bound in origins to something global and free to go over local boundaries (Kearney, 1995:548). As Sibarani (2012:3) implies, one of the inevitable changes or transformations in the future is the transformation of traditions toward the economy, the dominant cultural force, and the ideologies of the world that are brought by modernization.

The diffusion of the tourist industrial system is now done by governments by presenting the calls that support the industry. The government as a domineering and potentate at the Javanese society in this modern era, makes it easier to produce discourse to support his interests. One of the discourses that is produced by the government is the discourse of tourism based on culturally to preserve the traditional values in the society (Saufi and kk, 2015:15).

According to the discourse, the government will enter to the Javanese society, such as Kampung Batik Laweyan of Surakarta, Central Java, which is estimated to have the potential for producing tourism products via the batik village that supports the industrial workmanship. So, with the power that the government has legitimized it by making Laweyan of Surakarta to be a tourism village. Through the discourse of cultural tourism aimed to preserving the value of traditions, especially painful traditions, it is easy for the government to get support from the Javanese modern societies to spread the discourse.

Awareness of the women in this era to practice the discourse of *membatik* has affected modernization. Giving a set of insights into self, responsibility, knowledge, natural rationality, freedom, commercialism, and competing legitimacy have been able to change other perspectives that may be out of active consideration (Connolly, 1988:3). When knowledge of commercialization becomes a new consciousness for women living in the industrial world, there is no consensus firmly held as a shared value of the ordinance.

Thus, the social body of the Javanese women is once again in power relations that is created by the government, as a machine having order in its mechanism (Foucault, 1977:135). It shows the social bodies of Javanese women are changing and moving with the notion of power that influences them to such an extent.

And then, these realities led the Javanese women to stop viewing the discourse of *membatik* as the value of "feminine," reward, and punishment, but instead are viewed as a myth of selling the batik cloth. For them the discourse of *membatik* is merely a form of skill, survival, and employment that has economic value. That assessment was affected because from an early age the scene they had witnessed was "women are extremely graphic."

This is the consequence of pre-modernization, the advent of radical modernity; A process that takes a form of ingratitude even a traditional deletion (Hidayat. 2012:24). The discourse of *membatik* in relation to the increasing value of Javanese society is not longer considered a symbol of the subtlety of Javanese woman, but in the bargain as a form of economic value

The woman who initially make a batik as a form of "feminine" came to be a machine producing goods to meet the needs of the market. In addition, the presence of the community-based cultural discourse of tourism is echoed by the government, with reason to preserve the value of the making a batik tradition. This is used by the government to dictate the social bodies of women living in modern times to keep batik or induce the production of batik cloth as a product of the tourist industry. In this case, the social body of Javanese women is once again in power relations created by the government, as a machine having order in its mechanism (Foucault, 1977:135). It shows the social bodies of Javanese women are changing and moving with the notion of power that influences them to such an extent.

V CONCLUSION AND SUGGESTION

5.1 Conclusion

The phenomenon of discourse to make a batik as a symbol of subtlety and discretion the Javanese woman is a reflection of the long complex process. In this case, critical use of studies indicates that there is a discursive formation that occurs in threatening relationships with Javanese women. Starting with the social constructions, the communities that spread and watch, and the women that target the discourse of *membatik*.

Regarding the relationship between the discourse of *membatik* and the women in critical analysis, the researcher getting three conclusions came from the formulated research problems that could be presented as follows. First, the discourse of *membatik* as a gender system on Javanese women have been established since the beginning of this year. It makes the discourse of *membatik* as a disciplinary system for the women's social body, which positions it as the object of these knowledge relayed. This rating system is then passed down from generation to generation through cultural heritage mechanisms to a sustainable existence until now.

Second, the discourse of *membatik* in the practice of his rule acted as the framing, reward, and punishment of the women body. In the process of disseminating the discourse of *membatik* as the identity of gender or the value system of "feminine" over

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the women body. With this system the women body was formed, trained, subdued, through to make a batik from an early age in order to meet the "feminine" assessment standards.

Third, sociocultural change in traditional societies resulting from the influence of modernization, resulted in a new digestion of the discourse of *membatik* by women. Viewing the discourse of *membatik* and the history as an economic value cultural capital to move the wheel of industry, which then the discourse of *membatik* with the nature of locality and was bound in the characteristics of origins into something global and free to cross local boundaries. However, it has also been supported by governments as domineering and interested power owners today, with the notion of "the tourism based on the cultural for the purpose of absorbing the value of the conventional conventional" has always been echoed and is a weapon for governments to win sympathy from Java.

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