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The Existence Of Local Wisdom In Pesindon Batik And Social Capital In The Digital Technology Era On Sustainable Economic Development

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Abstract

Local wisdom has national identity and cultural diversity values that should not fade amid rapid technological advances. The local wisdom of Pesindon batik, when combined with technology, is expected to create new discoveries that can respond to the challenges of modernisation and provide solutions to various social problems such as unemployment and the economy, as well as ensuring its sustainability. This study aims to analyse the existence of Pesindon batik local wisdom and social capital in the digital technology era in relation to sustainable economic development. A qualitative descriptive method was used to explore the phenomenon of Pesindon batik local wisdom in depth using the Penthahelix concept, which involves entrepreneurs, the community, academics, the government, and the use of technology through observation, questionnaire distribution, in-depth interviews, and documentation. The results of the study show that social capital has grown and developed, creating a community or association of batik lovers, which has led to the formation of the Pesindon batik tourism village. The sustainability of the Pesindon batik tourism village also utilises technology to meet production and marketing needs. The findings of the research indicate that social capital plays a very important role, where networks and trust grow and develop, while technology is utilised as a tool to assist in production and marketing, thereby creating a design concept for the existence of Pesindon batik's local wisdom and social capital in the technological era to build a sustainable economy.

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Keywords: ***Local Wisdom; Batik; Social Capital; Technology; Economy*****.**

INTRODUCTION

Batik makes a significant contribution in terms of culture, society, and economy. Batik is a form of local wisdom that needs to be preserved because it embodies cultural values and has economic value (Pujihartati et al., 2023; Sutarjo, 2023). The batik-making process can utilize technology as a tool (Indari, Adi Mulyadi, Ratna Mustika Yasi, ST. Fatimah, & Abdurrahman, 2023; Noormalita, Suprianto, & Astutik, 2023; Palupi et al., 2022). Technology plays an important role in improving the efficiency, quality, and competitiveness of production. The low production of batik is related to the level of economic income in stages (Dian Kusumawati, Rusdarti, Dewi Liesnoor Setyowati, 2020; Kusumawati, Utomo, Muslim, & Wuryani, 2024), There are many factors that influence this, such as the raw materials used, the involvement of batik makers, the sellers who market the products, and the income of batik entrepreneurs. As a result, this has an impact on economic resilience and the sustainability of local batik wisdom. The relatively low interest of the younger generation in batik culture, changes in consumer behavior, and the lack of research and development institutions that help create innovation are also factors that affect the production and sustainability of batik as a form of local wisdom.

Observations conducted on February 15-22, 2025, in Pesindon Village with batik entrepreneurs in the Pesindon batik tourism village as sources found that social capital and technology utilization are growing and developing in the local wisdom of batik so that it can be used as a tool to sustain its existence. Social capital can be defined as a network involving social relationships between individuals and groups based on values such as trust, norms, and cooperation, which can be used to achieve common goals. Meanwhile, technology in the batik industry cannot be ignored because it can be used to simplify work, accelerate access to information and communication in marketing products, increase batik productivity, and open up new business opportunities.

Research conducted by (Utami, 2020) on the Dynamics of Social Capital in Community Empowerment states that high social capital can solve existing problems. Empowered communities that are aware of the potential of their villages through social capital in the form of trust, social networks, and strong values and interactions are able to revitalize and maintain tourist villages. Trust, networks, and conventions are manifestations of social capital. Similarly, Rafi Alfiansyah, in Social Capital as an Instrument for Rural Community Empowerment, states that participation in networks, trust, cooperation, and independence are factors of social capital and

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entrepreneurship that are being developed. This aspect relates to improving expertise in community empowerment and the overall development of people's welfare (Alfiansyah, 2023).

Pesindon batik tourism village is an area located in Pekalongan City where the majority of the community works as batik entrepreneurs, thus forming the Pesindon batik tourism village based on a shared need to achieve a common goal of preserving the batik industry. The majority of entrepreneurs also come from previous generations who were also engaged in the batik business, so it can be said that batik is a local wisdom that exists in the Pesindon batik tourism village.

The local wisdom of Pesindon batik has been able to ensure its sustainability through the establishment of a batik tourism village. This grew out of a shared need among fellow entrepreneurs, leading to the formation of a community of batik entrepreneurs who then joined the Pesindon batik association with the aim of preserving batik and generating income to meet their daily needs. Social capital bonds are formed that can predict the outcome of complex projects, even though different types of social capital bonds produce different effects (Ali, Jiang, & Ali, 2023; Moore, Payne, Autry, & Griffis, 2016; Prieto-Pastor, Martín-Pérez, & Martín-Cruz, 2018). This is because Pesindon batik entrepreneurs form communities that indirectly use their social capital to preserve batik. Social bonds are strengthened so that trust and networks can be built, which in turn can influence economic behavior (Omeihe, 2022; Postelnicu & Hermes, 2018; Sujianto, 2021). Local wisdom in batik is very important, but it will face a crisis of regeneration if targeted improvement efforts are not made early on, as it faces the challenges of modern development and is at risk of being eroded by global market forces if it cannot be preserved. The younger generation should be empowered and introduced to local wisdom, given that they play a very important role in the continuity of local wisdom to preserve and protect it (Nursyifa, 2018; Sugiantoro, Priyanto, & Kusumawati, 2024).

RESEARCH METHODS

A qualitative research method with a phenomenological approach to the penthahelix concept was used to collect, understand, and explore the existence of local wisdom, social capital, and the use of technology for sustainable economic development, including events that occurred in Kampung Pesindon. Data sources were obtained from informants involving batik entrepreneurs, the Pesindon secretariat, workers, residents of Kampung Pesindon, and the Trade and Manpower Office, which were selected using purposive sampling techniques. For further clarification, please refer to Figure 1 below:

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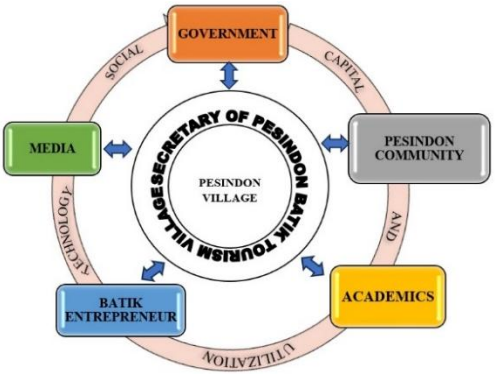


Figure 1. Application of the Penthahelix Concept in Pesindon Batik Tourism Village

The data collected included notes, reports, archives, and photographs. Data collection was conducted through in-depth interviews using a prepared interview guide that was given to the informants. The data collection process was carried out by a research team consisting of two researchers and assisted by two students. The equipment needed to carry out the research, such as recording devices, notetaking, and documentation, was used to support the implementation of the research. Data verification was conducted using triangulation techniques, including theoretical triangulation, conceptual structure triangulation, and source triangulation. Data analysis was conducted through data collection, data condensation, data display, and verification. Focus group discussions (FGDs) were conducted with the involvement of expert sources in the field of economics, as well as the Pesindon secretariat, entrepreneurs, and other relevant parties.

RESULTS AND DISCUSSION

Before being designated as a batik tourism village, Pesindon was home to many batik artisans and entrepreneurs, making it a batik-producing area. Before the batik tourism village was formed, entrepreneurs marketed their batik products by sending them to markets, bus terminals, selling them on the side of the road or in front of hotels, and even at stations and other strategic locations. Most batik artisans and entrepreneurs come from previous generations, meaning they continue businesses that have been passed down from generation to generation, or inherited. Inheritance is the transfer of rights and obligations from a deceased person to their heirs, who in this case will continue the existing business.

Research conducted in Pesindon found that the establishment of the Pesindon batik tourism village was inseparable from the participation of entrepreneurs who collaborated with

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various related parties to develop the potential of the area into a more promising region capable of adding economic value. This resulted in Pesindon batik becoming more widely known and sustainable, while technology was utilized as a tool to assist in production design and marketing strategies to maintain its continuity. Social networking is carried out and developed depending on the group members' understanding of collective identity (Lecompte & Hage, 2019; Yan, Wang, Cui, Yang, & Ren, 2021). The relationship between social capital and aspects of environmental formation (Mazumdar, Learnihan, Cochrane, & Davey, 2017), may affect the sustainability of the local wisdom of Pesindon batik.

The sustainability and continuity of a region is influenced by the personal awareness of each individual, whether as a business owner in the environment occupied in that region or other factors that influence the realization of expectations or the development of the existing area. In the Pesindon batik tourism village, the personal awareness of each individual, including entrepreneurs and community members, and the formation of a community of batik enthusiasts, followed by the establishment of a telecenter, which later changed its name to the Pesindon batik tourism village secretariat, is a manifestation of development efforts to build a people's economy with the aim of improving lives and achieving economic stability.

The Pesindon batik tourism village, in its development process, uses innovation in technology, social networking, trust, and interaction as the main tools in developing various aspects to achieve common goals. Collaboration between entrepreneurs, residents, the secretariat, and workers, involving networks such as the government, investors, banks, and academics, is dominant as a means of improving the process carried out for the development of the Pesindon batik tourism village. This is evident from the results of in-depth interviews conducted using the pentahelix approach with various informants. The following are excerpts from interviews with entrepreneurs.

> “If we still use the old design process, we will fall behind. In terms of production, if we only rely on networks, it may no longer be possible to market batik products in large quantities, because we can use technology as a means of designing and marketing.” (Interview with PNGS on July 19, 2025).

Based on the results of interviews conducted, entrepreneurs said that amid the turmoil of the times, the way to survive is not only by relying on social capital, but human capital and the use of technology are key points in responding to consumer needs. (Abdullah, Badaruddin, Riyanti, & Tri, 2024) in 2024 with the title “Innovation in Batik Motif Creation with Artificial Intelligence Technology in the Education World of Era 5.0” states that artificial intelligence technology plays a

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very important role in creating batik motifs that give birth to new creations. (Qurrata, Yusida, Sudjatmiko, & Prastiwi, 2021) with the title "Development of Malang Regency's Batik MSME Industry through Digitalization of Marketing Mix and Technology" states that digital marketing has had a significant impact of 20%. This is also confirmed by the results of in-depth interviews conducted with the secretariat. The following is an excerpt from the Pesindon batik village secretariat.

> "Currently, if you only use your personal network, your sales will be limited and you will definitely lose out to those who use Shoopee, Instagram, and other social media. You will also be slower in production if you don't use technological advances." (Interview with SKTR on July 20, 2025).

The interview excerpts show the importance of utilizing technology to maintain the continuity and sustainability of the Pesindon batik tourism village. Various training activities are carried out to maintain the continuity of Pesindon batik. Batik is not only an artistic and economic product, but also a cultural heritage with deep meaning and symbols unique to the region (Widagdo, Ismail, & Alwi, 2022) so that Pesindon batik entrepreneurs can maintain their livelihoods. Training programs such as batik design, dyeing, and the use of natural dyes and other materials in batik making are also conducted through the Pesindon Batik Tourism Village secretariat. This can be seen more clearly in Figure 2 below.



Figure 2. Batik Training Attended By The Community Of The Pesindon Batik Tourism Village

The use of technological media such as digital marketing is also provided and emphasized. Various social media platforms are used as tools to brand and promote batik, such as WhatsApp, Instagram, Facebook, Shopee, and TikTok Live, as well as creating design concepts with the help of technology to minimize errors.

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Interviews conducted with government agencies and officials responsible for policy-making revealed excellent collaboration between the government and Pesindon batik entrepreneurs. This was evident from in-depth interviews, which showed that the government played a participatory role in developing the Pesindon batik tourism village. Tangible evidence of the activities carried out and organized by the government that have had a significant impact on the batik tourism village and batik industry in the city of Pekalongan include intellectual property rights facilitation, which is done so that the works created by entrepreneurs are not claimed by outside parties, the implementation of batik expos through well-planned online and offline agendas, exhibitions involving entrepreneurs to promote their work, and training in production development and the use of materials for making batik.

The local wisdom of the Pesindon batik tourism village is also inseparable from the role of batik enthusiasts and academics who contribute to maintaining the stability of batik production and marketing, thereby ensuring the sustainability of the Pesindon batik tourism village. Various academics involved in the campus also play a role in providing training and assistance in developing the batik industry.

It is undeniably very difficult to preserve cultural heritage if it is not done consistently and involves various parties. The residents of Pesindon village, as the people who live in that environment, must also play a significant role in the success of the batik industry. This is evidenced by the results of an interview conducted with one of the residents of Pesindon village, who stated that with the development of the batik industry, the residents of Pesindon also benefit financially, meaning that they can work as batik makers and so on.

The mutualistic symbiotic relationship based on social capital plays an important role in creating a competitive and sustainable Pesindon batik tourism village that can boost the people's economy. Putnam defines social capital as the networks, trust, and norms that exist within a society and encourage cooperation and collective behavior in order to achieve common goals. Coleman further explains that social capital provides a basis for understanding how social structures and interactions between individuals become valuable assets in achieving personal and collective goals.

There is a difference between Coleman and Bourdieu's views on social capital. Coleman emphasizes the function of social capital as a facilitator of individual behavior, while Bourdieu emphasizes how social capital can be used to maintain or improve social status. Understanding the elements of social capital can help us understand how the penthahelix can function as the key to the existence of the local wisdom of Pesindon batik in the digital technology era for sustainable

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development. Piere Bourdieu explains that, similar to economic and cultural capital, social networks and harmonious relationships between individuals can be valuable resources. Social capital from patterns of mutual interaction and recognition can be accessed and utilized by individuals or communities to achieve their goals. This is in line with what exists in the Pesindon batik tourism village, where individuals and groups are connected in a mutually beneficial relationship.

Social capital can support the acquisition of other forms of capital, namely cultural capital and economic capital. We can see this in social relations (social capital) helping someone obtain a job (economic capital) in the batik tourism village of Pesindon. With the existence of the local wisdom of Pesindon batik, the people of Pesindon village and those outside Pesindon with good social connections are able to earn and increase their income from the service and non-service sectors. Technological sophistication requires humans to create and keep up with developments.

Bordieau emphasizes the urgency of mutual and institutionalized associative interactions. The Pesindon batik tourism village has a secretariat that was originally named a telecenter, formed from a community of batik enthusiasts. The Pesindon batik tourism village secretariat is an institution formed from the collective desire of the residents of Pesindon village, who are aware of their village's potential to be branded as a batik tourism village. Tecenter has a management structure that represents every aspect of society, consisting of entrepreneurs, residents, community leaders, batik workers, and donors. A strong social network based on trust and recognition forms a fundamental resource in society.

Strong social capital supported by information technology can overcome local economic development issues such as poverty alleviation and income improvement in these communities (Uma Adi Kusuma, Dias Satria, 2017). Information technology drives modern industry (Kholifah, Sudira, Pardjono, Sofyan, & Utami, 2023; Syed Shaharuddin et al., 2021). In addition, the ability to reach global markets can be enhanced through the use of well-designed information technology systems. This is in line with the Indonesian Ministry of Industry's commitment to realizing a stable economy through the 4.0 industrial revolution. Technology has a fundamental function, namely information processing, which has five dimensions, including capturing, transmitting, creating, storing, and communicating (Gunawan, 2018). To reach a wider market, businesses in the Pesindon batik tourism village are implementing fast and efficient communication and information technology.

Based on the concept of a batik tourism village, empowering the community to access information technology and preserve the cultural heritage of batik is one of the goals for moving

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towards a digitalized industry for a sustainable economy. There are many obstacles and challenges to achieving sustainable economic independence, and the phenomenon of batik printing beginning to replace hand-drawn and stamped batik needs to be addressed. The onslaught of the batik printing industry with lower selling prices has prompted entrepreneurs in the Pesindon batik tourism village to adopt a strategy of preserving local wisdom through the use of information technology and strengthening social capital with the pentahelix concept to strengthen and improve the tourism economy sector in the Pesindon batik tourism village. As a concrete effort in an era where almost every individual owns a smartphone, the ease of access anywhere and by anyone is utilized as a means of information technology, from the concept, production, promotion, to the branding of Pesindon batik tourism village batik.

The creation of batik designs or motifs using technology in the manufacturing process can speed up the process and reduce the risk of errors. In the Pesindon batik tourism village, the impact of technology use on entrepreneurs, batik makers, residents, the government, and related parties is widespread information. The marketing process using social media can quickly and easily send images, product details, and order details. Distance is no longer an obstacle. Communication between artisans, community members, secretariats, consumers, and resellers is easier with the use of information technology. The Pesindon batik tourism village has increased its use of innovative social media and marketplace technology as a means of promoting sales and branding both its products and the Pesindon batik tourism village, as well as protecting intellectual property rights, including copyrights for batik motifs and showroom names, this is in line with what was conveyed by (Infante & Mardikaningsih, 2022; Nisar, Prabhakar, & Strakova, 2019; Sibtiyah & Latief, 2023) that social media can provide optimal benefits for the business world. The existence of Batik Pesindon's local wisdom is not only the responsibility of the community or business actors, but also the role of all parties, including the government, academics, practitioners, the community, and the media, to realize sustainable economic development. The harmonization and collaboration between social capital and each component of the penthahelix in the use of information technology innovations can realize sustainability and economic improvement for the people of the Pesindon batik tourism village.

CONCLUSION

The existence of Pesindon batik local wisdom and social capital in the technological era is essentially an inseparable part of responding to the challenges of the technological era. The establishment of the Pesindon batik tourism village cannot be separated from the social capital

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that involves the participation of entrepreneurs in forming a community of batik lovers and collaborating with various related parties to develop the potential of the area into a more promising region capable of adding economic value so that Pesindon batik production becomes more widely known. Meanwhile, to maintain its sustainability, technology is utilized as a tool to assist in production design and marketing strategies. Social networks are established and developed based on the group members' understanding of collective identity. The relationship between social capital and aspects of environmental formation, including technology, influences the sustainability of the local wisdom of Pesindon batik.

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