

# The sustainability of clothing home industry settlement in Pekajangan Pekalongan

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## The sustainability of clothing home industry settlement in Pekajangan Pekalongan

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### ABSTRACT

In Indonesia, Pekalongan is one of the cities that is famous as a batik producer. The development of Pekalongan until it is known as "World's City of Batik" was a long journey. Based on historical records, the growth of the batik industry in Pekalongan originated in three regions, namely Wonopringgo, Pekajangan, and Buaran. Among the three batik-producing area, Pekajangan is an area that developed earlier than Wonopringgo and Buaran. In the dynamics of the industry, Pekajangan people not only produce batik, but also woven cloth. The development of the batik and woven fabric industry in Pekajangan is carried out in production houses, so that it grows into a productive clothing home industry settlement. Until now, the industrial development in Pekajangan coincided with the rapid development of clothing production in other Pekalongan areas. This paper examines the dynamics of social life related to residential and production activities in the Pekajangan clothing home industry settlement. The purpose of this research is to uncover the pattern of community life in conducting production activities in the Pekajangan clothing home industry settlement, so that it continues to run productively and sustainably until now. To achieve these objectives, a qualitative approach was used in order to explore the lives of people in the Pekajangan clothing home industry settlement environment in carrying out residential and production activities. The results showed that sustainability can be maintained because of local wisdom in the Pekajangan clothing home industry settlement in carrying out residential and production activities, so as to create a harmonious and sustainable environment.

**Key words:** Sustainability, Settlement, Clothing home industry, Pekajangan

### Introduction

Batik industry in Indonesia originated from Pekalongan, an area located in Central Java Province. The rapid batik craft in Pekalongan was then able to form the image of the city under the name "Pekalongan Kota Batik". With the city branding, the development of the batik business eventually spread to all regions in Indonesia, to reach foreign markets. Until now, the success of the batik business is growing after the launch of Pekalongan as the "World's City of Batik" by the Government on April 1, 2011. The development of the batik industry in

Pekalongan reaps a long history from the dynamics of social life until its architectural forms.

Based on historical records, batik fabric crafts in Pekalongan initially grew in three regions, namely Buaran, Pekajangan, and Wonopringgo around the 1800s. The growth of batik was begun by disciples of the Prince Diponegoro in the Java War in 1830, who then lived and settled in Pekalongan, (Hamidin, 2010). Where, the economic condition in several cities in Java at that time was classified as still in a period of depression (Ingleson, 2013). However, unlike in the Pekalongan area, at that time the community began to grow and develop a batik

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handicraft business. The development of batik in three areas in Pekalongan is located in a linear path from the South towards the North coast of Java in sequence, namely from Wonopringgo, Pekajangan, then Buaran, thus forming a corridor that supports the marketing system. In contrast to the two regions flanking it in one corridor, the development of batik crafts in Pekajangan is experiencing rapid growth. The growth of batik craft is supported by most of the people, so it can be said that in Pekajangan there was a change in social life in the early twentieth century (Mu'arif, 2012). According to Nurhajarini (2002), social life in Pekajangan changed from an agrarian society to an industrial village.



Fig. 1. Development Corridor of Batik Craft in Pekalongan  
Source: Processed from RDTRK of Pekalongan, 2019

Pekajangan grows into an industrial village supported by entrepreneurs who run their businesses by using productive houses as a place for their activities. The house is a place to accommodate all forms of activities in meeting needs, especially inhabiting and social. In addition to meeting residential and social needs, the existence of economic factors also causes the need for a place that can accommodate all three activities in one house. Silas (2000), divides the types of houses into two categories, namely: (1) residential houses, are types of residential houses as residences, without any other activity, and (2) productive houses, in this type, some of the houses are used as productive place (business) or economic activity. In a residential environment, then the concept of productive housing is also referred to as Home Based Enterprises (Kellet, 2002; Lawanson, 2012). Furthermore, Turner (1972) explained that in addition to being a place to live and improve social economy, the house is a place for

family growth, where the family is the main actor. Thus, the growth of productive housing in a residential environment can be influenced by family factors or kinship relationships.

The Pekajangan people uphold their kinship relationships, they develop their business through fraternity, namely marriages between relatives. Likewise with the growth of productive houses, with the relationship of marriage, the home industry is increasingly advanced and developing. Pekajangan community relations in developing its industry in accordance with the view of Koentjaraningrat (1994), namely through bilateral descent. In a family, kinship is one way to continue a certain goal, namely inheritance. Likewise, the growth of productive houses in a certain settlement, especially in Java, can be maintained because of kinship. According to Koentjaraningrat (1994), Javanese kinship is based on the principle of bilateral descent and relatives, that is bound through marriage between citizens living in one village. More specifically, kinship relations in Java are regulated through the social status system.

In running their business, the Pekajangan community cannot be separated from the existence of social status, namely employers and workers, so that harmonious cooperation is established between the two. The employment relationship between them does not only work as an entrepreneur and a laborer, but is more familial. The industrial community in Pekajangan is also famous for its patron-client relations. According to Scott (1972), in this relationship, someone who has a high socioeconomic position (patron), uses the influence of ownership of his resources to provide protection or help to his subordinates (clients). In return, the client provides general support and assistance, including personal services to the patron. Added by Sajogyo and Sajogyo (2011), if the client does not have the material or agility, then they are willing to provide service to superiors (patrons). The close social relations, both kinship and patron-client can shape the characteristics of a strong community life in an environment.

The existence of strong community relations in Pekajangan, forms a cultural system, namely the culture of the batik community. In the end, Pekajangan grew as an industrial village with character. The existence of potential in an environment that is characterized, developed, and supported by the social life of its people, can form elements of lo-

cal power (local genius). According to Soetomo (2009), local genius exists in several aspects, namely social, economic, cultural, technological, and artistic. To maintain local strength in an environment, it requires a wise attitude so that the values of locality can be maintained properly. Community efforts in protecting the residential environment are then often referred to as local wisdom. According to Keraf (2006), local wisdom is a form of understanding of knowledge and customs about humans, as well as how relationships among all residents in an ecological community must be built. Furthermore, he asserted that the intended understanding and knowledge is that people can understand how to live and relate well in a community with all the contents of nature. In addition, the community must be able to know and understand that all activities are moral activities (Keraf, 2006). So, the existence of local wisdom can strengthen the culture of an area.

The development of productive houses in Pekajangan supported by local culture is a harmonious environmental unity. Santoso (2008), explained that architecture is not just a place used to overshadow survival in the family, but is a complete cultural phenomenon. Conversely, the development of social life is also directly affected by the quality of architecture. Society in general requires social balance, a harmonious relationship with nature, so architecture is needed to create harmony to unite

people and the environment. The creation of a harmonious architecture is one form of preservation of the residential environment. Especially in residential buildings that may experience changes due to local culture, but do not change its shape. According to Antariksa (2017), preservation of buildings is not only in its maintenance, but also efforts to revive its functions, or provide new functions that do not damage the existence of these objects.

The study was carried out in Pekajangan, Kedungwuni District, Pekalongan Regency, as one of the sources of batik in Pekalongan that still survives and is productive until now. Where, in the development of the industry there is a dynamic production of crafts other than batik cloth, which is supported by patterns of social life and space as a forum for community activities. According to Nurhajarini's research (2002), the types of handicrafts produced by the Pekajangan community alternately are batik cloth, *stagen*, woven cloth, and gauze, so that industry dynamics occur.

Although the form of handicraft in Pekajangan has changed, it still uses the same raw material, namely fabric, so that it can be referred to as craft clothing. The existence of the dynamics of the clothing industry is still accommodated in production houses with specific spatial distribution, which is for residential and production. Uniquely, the development of the clothing industry and the growth of

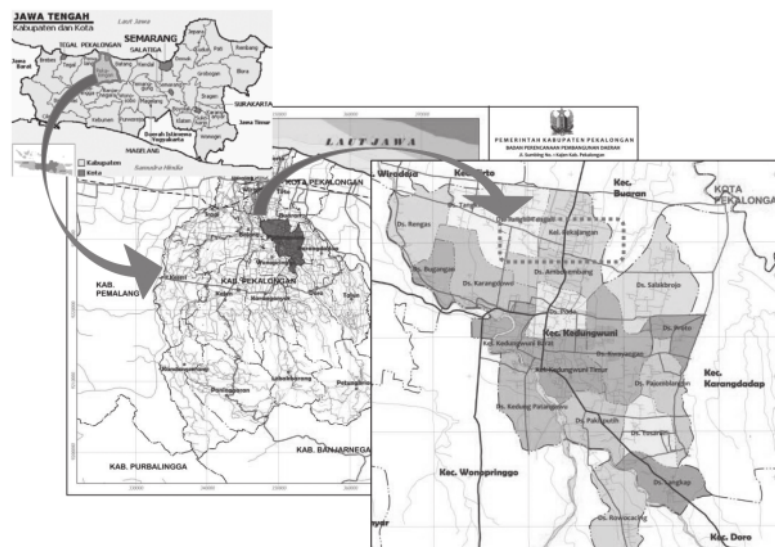


Fig. 2. Research Location, Pekajangan Village, Pekalongan Regency  
Source: Processed from RDTRK of Pekalongan, 2019



productive houses is supported by strong kinship relationships, so that the pattern of social life in Pekajangan has its own characteristics. The growth of industrial houses and the pattern of social life in Pekajangan are interesting to be studied. The research was conducted with the aim of uncovering the growth of production houses and their social life patterns, so that the sustainability of the Pekajangan clothing home industry settlement is maintained. The results are expected to complement Nurhajarini's (2002) research on the dynamics of the batik industry in Pekajangan.

### Research Location

Pekajangan is one of the villages in Kedungwuni Subdistrict, Pekalongan Regency, which is one of the first sources of handmade batik in Pekalongan. Batik craft in Pekajangan since the 1800s brought by the Diponegoro troops is growing rapidly. According to Asa (2006), the prosperity of the batik industry in Pekajangan which occurred in 1950-1970 was supported by two main factors, namely social growth and the development of productive housing. The rapid development of the batik industry, which is supported by two things, has an impact on regional progress, Pekajangan has changed its face to become like an urban area. Soetomo (2009), called this phenomenon rurbanization, which is urban growth in rural areas because of local genius.

Uniquely, until now the dynamics of the industry that are accommodated in productive houses in Pekajangan are still going well, even though the forms of business are alternating from batik, *stagen*, woven fabric, gauze to spinning yarn. Although the forms of business are different, the results produced by the Pekajangan community are still classified in one type, namely the clothing industry. Explained by Soedihardjo (1968), the socio-economic life of the Pekajangan community was strengthened by the religious system and inter-kin marriage. With the existence of the religious system and the form of kinship relations, the clothing artisans at Pekajangan can run their businesses in harmony.

One manifestation of the success of the religious system and kinship relations in the Pekajangan community is the growth of productive housing. In the early days of the glory of batik in the 1950s, many cars had been parked in front of Pekajangan's luxury homes (Nurhajarini, 2002). Such a scene is still visible today, the luxury houses in question are residential dwellings as well as a place for industrial

activity. Progress in Pekajangan eventually formed a new culture, namely the industrial society, which was divided into two groups, entrepreneurs and laborers. Productive houses in Pekajangan have an architectural form with a hierarchical spatial that is divided into several zones, so that it can accommodate two layers of industrial society.

### Research Methodology

To achieve the research objective, which is to uncover patterns of community life in conducting production activities in the Pekajangan clothing home industry settlements to remain productive and sustainable to date, a qualitative approach was used to explore them.

Sugiyono (2011), explained that qualitative research is a method based on the philosophy of postpositivism, used to examine natural conditions of objects. Postpositivism philosophy is often also called interpretive and constructive paradigm, which sees social reality as holistic, complex, dynamic, meaningful with interactive relationships, Sugiyono (2011). Furthermore, Strauss & Corbin (2009) state that qualitative research is a type of research whose findings are not found through statistical procedures or other forms of calculation. Qualitative research examines the life, history, and behavior of someone, the role of the organization, and good relations. Also stated by Patton (2009), that in general qualitative research is oriented in terms of exploration and disclosure with inductive logic. The statement was complemented by Creswell (2010), qualitative research is a method for exploring and understanding the meaning that by a group of people ascribed social problems.

By using this qualitative research method, the research was carried out by exploring the entire behavior of the Pekajangan community in conducting industrial and living activities. With this method, research can reveal the patterns of community life in the Pekajangan clothing home industry settlement that survives with the dynamics of their production results and is sustainable to the present.

### Results and Discussion

#### Development of Clothing Home Industry Settlement in Pekajangan

The clothing production house in Pekajangan began



Fig. 3. Clothing Industrial House in Pekajangan

in the 1950s, which was the golden age of the batik industry. With an average area of land ownership, batik artisans began competing to build residential housing as well as a place to conduct production activities. Industrial houses are built with hierarchical spatial architecture, so that they can accommodate residential activities for owners or entrepreneurs, and their workers.

Although the clothing industry in Pekajangan was built during the golden age of batik, because it has been well designed, it can unite the various production functions and layers of industrial society into a harmonious whole. That is, when there is an industrial dynamic, from batik, *stagen*, woven fabric, gauze, to yarn spinning, it can be accommodated in the industrial house. Where, the development of industrial houses and changes in the type of production in Pekajangan are bound by the existence of a religious and kinship system formed through marital relations between clothing entrepreneurs. So that the development of the home industry and the advancement of clothing business in Pekajangan will progress through family relations.

#### Kinship Relation in Pekajangan Society

Based on historical records, the growth of batik craft was brought by disciples of Prince Diponegoro in 1930 who then lived and settled in Pekajangan. The settled disciples of Prince Diponegoro entered into

a marital relationship with the indigenous people of Pekajangan and developed their batik business. Likewise, the descendants continue their kinship with marriages between employers. Instead, the workers who devote themselves to the employer, also carry out kinship through marriage in between. Although in Pekajangan there are different layers in society, it can still be harmonious in conducting social relations, which are united in a container of production activities in the clothing industry.

#### Stratification and Social Relation in Pekajangan Society

The existence of stratification or division of society into two social layers, namely employers and workers in Pekajangan is a unique phenomenon. The two layers of society formed increasingly grow the economy in Pekajangan. Both employers and workers are individuals who need each other.

In addition to working relationships as employers and workers, they also collaborate to provide mutual strength mentally and spiritually. The relationship is in the form of a patron-client partnership. Both parties cooperate with one another in certain circumstances by providing loans, here entrepreneurs provide financial assistance to their workers. The workers will repay the loan through a reduction in each income, so that it feels light. However, if they are unable to return it, then they replace



Fig. 4. Patron-Client Relation in Clothing Industrial Houses in Pekajangan



it with work services in return, which is devoting themselves to employers within a certain period of time.

The patron-client relationship in the clothing industry settlement in Pekajangan is not only tied to one productive house, but can involve several dwellings. This can happen to workers who have work ties with some productive home entrepreneurs, where work is not the main thing. So that within a day, they can do their work in several productive homes, as well as patron-client relations.

#### **The Sustainability of Clothing Home Industry Settlement in Pekajangan**

The dynamics of the clothing industry in Pekajangan that runs until now, is increasingly colored by global competition in the form of factories. However, the presence of several large-scale factories in Pekajangan that produce clothing does not significantly affect the productivity of industrial houses.

In the midst of the many factories, the existence of the Pekajangan clothing industry still exists. The survival of the home industry in Pekajangan is getting stronger from the existence of local forces that are formed through the characteristics of "culture of industrial society". The existence of the role of archi-

tecture, in this case as a container that can accommodate dwelling as well as production activities through a hierarchical spatial, functions to unite the community, so as to create a harmonious relationship between employers and their workers.

The forms of local wisdom of the Pekajangan community industry actors include being wise in using production spaces, although in certain periods of time the product changes, there are restrictions on production hours, especially when the call to prayer, remembering their religious social life, and mutual understanding of each productive home. The tidal dynamics of the clothing industry in Pekajangan by continuing to use productive homes, is a form of architectural preservation, because the actors not only care for, but also revive the use of space when alternating types of production.

The existence of a close kinship also plays a role in fostering the local strength of the Pekajangan community. They are entrepreneurs giving each other recommendations to prospective customers, coming together to work together if there is a shortage of raw materials, and the needs of workers. Not only entrepreneurs who have a kinship relationship, but workers also have a fabric of cooperation in meeting their needs. The form of fulfillment can be seen when the pay period arrives, so they



**Fig. 5.** The Harmony of Workers and Laborers in Clothing Industrial Houses Pekajangan



**Fig. 6.** The View of Clothing Industry Settlement in Pekajangan when Pay Day

work hand in hand, even involving traders of their basic needs, namely the borrow-cut system. The bustling scene of the workers who gathered in each of the clothing industry houses on the day of the payment of wages formed its own character.

## Conclusion

From the results of the study showed that the existence of local forces that were formed and accompanied by local wisdom of the community, further strengthened the sustainability of the home industry settlement in Pekajangan. Local power is formed by the kinship of the industry players. Whereas local wisdom can be well preserved from the characteristics of people who are wise in acting, using space and the environment when doing residential and production activities in the Pekajangan clothing home industry settlement.

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