Revitalization Of Batik Tulis Giriloyo Small Business After The Covid-19 Pandemic Through The Storytelling Approach

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Abstract

Batik Giriloyo is the oldest written batik center in Yogyakarta. The Batik Giriloyo tradition has a strong emotional connection with the Kraton Yogyakarta tradition due to the development of the courtiers who guarded the tombs of the kings in Imogiri. This historical background makes the Batik Giriloyo motifs have a strong market in a storytelling marketing platform. So far, sales of Batik Giriloyo have relied on direct sales. However, the Covid-19 outbreak caused sales to decline. Changes in consumer behavior will have a permanent impact on sales not anticipated. Changes in consumer social behavior will change their shopping behavior. Reduced contact (less contact) will be a threat. For information technology to be the preferred way of selling, several studies have stated that technology will be useful in supporting the sustainability of people's lives. On the other hand, technology is less able to persuade. This research tries to make a promotional model based on storytelling by utilizing technology 4.0 as a marketing medium. The method used is the exploratory method. Exploration is used to find potential stories in Batik Giriloyo. The results show that the Batik Giriloyo motif has various background stories that are very philosophical. Starting from the philosophy of Javanese Culture, Environmental Philosophy, and history.

Keywords: Batik, Revitalization, Covid-19 Pandemic, Story Telling

I.   INTRODUCTION

The Covid-19 pandemic has caused panic around the world. Activities in various sectors have practically stopped. The economy is the sector that is most carefully handled. This can be seen from the government's uneasiness when facing a choice between a lockdown policy or economic recovery. It turns out that the government's choice is the Large-Scale Social Restrictions option. Behind this policy, the government wants the spread of Cocid-19 to be controlled, but the economy continues.

The economy is an impacted sector that has a huge influence on society. The Covic-19 threat has reduced international flight frequencies by up to 64% (ACNielsen, 2020). The decrease in the number of international flights will certainly have an impact on the economic decline

of the tourism sector, especially the Micro, Small, and Medium Enterprises sector. In Yogyakarta, the decrease in the number of foreign tourists (tourists) in February 2020 fell by 26, 07% compared to the same month in 2019.

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Judging from its export value, in February 2020, the Special Region of Yogyakarta only reached the US $ 35.7 million or decreased by 7.51 percent compared to the previous month. The largest export was sent to the United States (the US $ 11.6 million). Followed by Germany (the US $ 3.7) million and Japan (the US $ 3.3 million). Non-knitted apparel (the US $ 12.8), Furniture / Home Lighting (the US $ 4.7), and knitted goods (the US $ 3.4) were the commodities with the highest export value in February 2020 (Bantul Central Statistical Agency, 2020).

Batik Girilaya Bantul is one of the UMKM industries that are very affected. The development of the Girilaya Batik industry before the Covic-19 pandemic was quite promising. The creativity of the local community began to emerge when this industry was developed to become the main theme of a tourist village. Various packages are offered, such as batik tours (explanation of the batik process until being taught how to make batik), batik courses, and homestays. This development can increase village income by up to around 23 million rupiahs per month. Another added value is the increase in the sales volume of around 360 craftsmen. In Giriloyo there are 12 groups in three hamlets, namely Giriloyo, Karangkulon, and Cengkehan hamlets.

However, the Bantul Regency Tourism Office still sees the untapped potential in this Giriloyo Batik industry. Kampung Batik Giriloyo has a long history alongside the history of the Mataram Kingdom. From its history, it can be said that this village is the root of the Yogyakarta batik. However, the perpetrators of Batik Giriloyo have not explored this. The Head of the Tourism Office also expressed the same thing. In an interview with researchers, the Head of the Tourism Office plans to build this industry by entering the history of Kampung Giriloyo. But until now, we haven't found the right way to make it happen. So far, the philosophical aspects of Batik Giriloyo have not been used as added value. As a result, batik products are only assessed from the commodity aspect, such as other batik industries.

To involve philosophical values in the promotion of Batik Giriloyo, of course, narrative skills are needed (Story Telling). So far, the narrative of Batik Giriloyo's promotion is more about the tour packages. Less exploring philosophical historical studies. For foreign tourists, respect for historical and philosophical values is very high. The appreciation for Batik will

be different when it is valued based on commodities compared to its historical-philosophical value. To show this, a study and narrative formulation are needed to present Batik Giriloyo as having a philosophical historical value, so that its selling value and prestige will increase.

In addition to the economic impact, the positive side of the Covic-19 pandemic is that it has become a catalyst for the formation of a network society. Before the Covid-19 pandemic, many narratives about networked communities had been disclosed. However, at the practical level, the form of a networked society has not been fully applied. Community relations are still conventional. If technology 4.0 is used as the basis for social, business, and educational activities, it is still limited to only a few groups. However, since the Covic-19 pandemic, the world community has been reset. Almost all mobility has stopped. Activities almost rest on technology 4.0. People who have never had previous experience with this technology are forced to put it into practice. Work and education are carried out at home (Work From Home-WFH).

The experience during the Covic-19 pandemic is the basis for predicting that after this pandemic subsides, there will be fundamental changes in people's behavior. WFH activities will still survive considering that concerns about Covic-19 do not immediately subside (AC Nielsen, 2020). Changes in behavior also occurred in terms of spending and the frequency of use of technology 4.0 in various sectors. Including the trade sector.

Overview of Narrative Marketing
Research on consumer behavior reinforces the notion that the way humans think is a more dominant narrative than argumentative or pragmatic. (Weick; Wells in Woodside, et al). Stories and storytelling are important to reach a deep understanding of consumer psychology. The following proposition sheds light on this conclusion. First, people naturally think narratively, shown by the study of Wang, et al. (2007) which states that marketers try to create a social role for a brand in its various promotions (advertisements) to increase consumer interest, attention and feelings. The phenomenon of the Jurassic Park film shows that storytelling has a very strong effect. When released, this fantasy-filled film was watched by millions of people around the world. This is both surprised and convinced the view of the director, Steven Spielberg, that storytelling has a magical power to unite the world.

The weblog phenomenon also shows that people have an instinct to tell stories - about themselves - through writing, photos, and videos. The study of Wang, et al. (2007) shows that marketers always try to position the social role of their brand in their promotional activities. This action is taken as an effort to attract attention, increase interest, and arouse the taste of consumers.

Second, a substantial amount of information in the memory of the brain is stored and recalled episodically, including unpleasant experiences, evaluations, assessments of other people's character, as well as brand experiences (Fournier, 1998; Schank, 1990).

Third, taking, reliving, or retelling experiences results in what Aristotle calls "pleasure" (Hiltunen, 2002). This relates to the work of Holt (2003) and Jung (1916/1959) which

showed that watching, retelling, and telling stories allows individuals to experience the archetype of myths. The archetype is the unconscious primary form, original pattern, or prototype in the human mind; Archetypes are not studied or acquired - they are with humans from birth and are as naturally embedded in humans as their DNA.

Fourth, certain brands and products often play an important role in enabling consumers to have fun. This results in both mentally and physically the consumer to enact certain archetypes - and relive their experiences by retelling stories from the product experiences experienced. Storytelling and consumer enjoyment results - brands are built on the ideas of Bagozzi and Nataraajan (2000) who say that people need help finding what makes them happy, and this is where marketing comes in. Happiness through brands that enable consumers to create archetypal stories is a micro-complementary proposal for Nataraajan and Bagozzi (1999) for a more macro explanation of the role of marketing in helping consumers' search for awareness of happiness.

Fifth, individuals seek clarity, to understand previously held conversations, events, and the opinions of others and themselves by telling the story, "How do I know what I'm thinking until I hear what I have to say?" (Weick, 1995) is a partial summary of this proposition. In his method of dialogue, Aristotle practiced this. The repetition of a story is often a plea for clarity that may be achieved in part by acknowledging that the drama in a story is one illustration of one or more archetypes.

The above proposition helps explain explicitly how a brand becomes an Archetype. This proposal is deeper than Holt's (2003, 2004) proposals which reveal that icons are summarized myths. This proposal describes how consumer stories involving action with brands and products provide appropriate enjoyment, which relates unconsciously to one or more Archetypes) and helps consumers achieve deep satisfaction.

Consumer Story Telling Theory builds on several streams of theory and related research, including the view of Holt and Thompson (2004) which argues that dramatic consumption experiences should be written, either by experiential service providers or within the institutional structure of the consumer subculture. Thus, the structure of word of mouth (WOM) is an important indicator of whether a product experience message is a story. Story structure includes two important elements: chronology and causality (Delgadillo & Escalas, 2004). Regarding chronology, narrative thinking organizes events in a temporal dimension: Action occurs over time. There are three forms of Story Telling communication, namely drama (classic), sketches, or lectures. For details that compare these three forms of communication. Wells (1989) provides a thorough description of drama communication and lectures relevant to developing an advertising strategy.

The structure of episodes in dramas can involve characters or build a setting in the preparation of Story Telling Marketing. A commercial advertisement that has practiced this technique is 'Marjan' Syrup Products, the Indonesia ads. These commercial advertisements do not apply hard-sell techniques but take the narrative way of promoting their products. Advertisements are divided into episodes that are broadcast continuously in several time

segments. Each time segment is broadcast for one episode. This strategy provokes consumers to always be involved in the story in the advertorial. There is a sense of curiosity to follow the continuation of the story. That's when the product message was inserted.

Cigarette advertisements also use the Story Telling technique. Each story has its character. For example Gojek's version of the 'Cerdikiawan' ad. This advertisement is intelligently packaged in the form of Story Telling which lures consumers to become aware of absurd phenomena in their 'creative' everyday life that they don't realize. The same is done by Ramayana Department Store. The advertisement version #KerenLahirBatin Welcoming Eid became a trending topic on YouTube within 2 days of being watched by 1.7 million people. This phenomenon stimulates other media to report it and the amplification process is getting stronger. Bruner (1990) proposes two dimensions related to how to make interesting storytelling, namely the landscape of action and the landscape of awareness. The landscape of action includes events that can be seen both visually and imaginatively by society at large: since the occurrence of the event, the action that arises from the event, and the end of the events. Meanwhile, the Awareness Landscape allows the reader/viewer to enter (engage) the character of the story, both the protagonist and the antagonist). According to Bruner, stories with both landscapes are considered better when compared to stories that contain only action landscapes. Gergen and Gergen (1988) offer the concept of evaluative slope in theorizing about storytelling: The events in a story are evaluated over time (as they occur in the narrative) for the degree to which these events increase or worsen the protagonist's state. Stories that have a steep slope or descend on an evaluative slope and stories that alternate (for example, going up, down, then going up again) will evoke the most emotions.

Enterprise Resources Planning implementation to Batik Tulis small business
Enterprise Resources Planning (ERP) is defined as a special software package that integrates the flow of information from an organization, a company by combining several sources of information into a software application and also a database (Kharismanto, et al., 2011). ERP can make Batik more competitive in facing a dynamic global market. Therefore, Batik in Giriloyo, Bantul requires an integrated information system capable of making strategic and operational decisions.

The main purpose of implementing an ERP system in small business is to manage the resources owned effectively and efficiently. ERP helps the company's business processes and can accelerate the performance of the small business of Batik (Kharismanto, et al., 2011). The ERP system application can be one of the solutions (Saputro et. al,2010; Fahmi, 2010) for small business of written Batik Giriloyo because it can provide information with very fast response time, increase interaction between parts of an organization, improve the cycle management of goods ordering and other benefits. In other words, ERP applications can facilitate a strong interaction between production, marketing/sales, finance, supply chain, and human resources where everyone can be on the same page.

II. RESEARCH METHODOLOGY

This study aims to develop the promotion of Batik Tulis Girilo with a storytelling approach through technology media 4.0. To achieve this goal, the method used is exploratory. Exploration was carried out regarding, in particular, the philosophical history of Batik Tulis Giriloyo relating to the history of the Kraton Yogyakarta. Historical exploration is carried out either through documentation studies or interviews with 'elders' in the Giriloyo neighborhood. The Snowball method will also be used when researchers intend to find other sources that may have information. Apart from historical philosophical information, exploration is also carried out to explore other potentials that are considered to have power when narrated. To obtain this kind of information, the researcher will make observations and interviews as a method of extracting data.

III. FINDING AND DISCUSSION

Batik could be found easily in the Indonesian market. As a traditional product, Batik had different characteristics than clothes in general. High market demand made Batik produced massively. The consequences were it was perceived as fabrication clothes. It caused the value of Batik had decreased. Initial, Batik was the cultured product, but pragmatism had changed the consumer's behavior. The cultural value hasn't become the buying consideration factor anymore. Consumers more minding the price than culture value. Low prices are more attractive to consumers. It affected producers of Batik to simplify the process and made it a massive product.

Massification of Batik affected how people appreciate the craftsmen of Batik. The craftsmen in Giriloyo couldn't eschew from it. The complicated process to produce a piece of Batik cloth seems invaluable for the people. It appeared when the consumer made a bid for Batik. They tended to go away when knew the price of Giriloyo Batik which is in the range between 50 \$ -100\$. In the traditional market, a piece of Batik (printing) was sold for around 10 \$. Consumers didn't think that Batik of Giriloyo was produced in a detailed process and had a philosophical background. It had a different value.

Processing a piece of Batik cloth needs one to three months. It depends on the complicated of its motif. The motif which consists of two colors is the simplest one. More colors need more time in processing. The details of the motif also determined the length finishing time of the cloth. The blocking motif is the simplest process than the details one. There are three techniques of how Batik cloth produced. First is the Printing technique. This technic uses a plate that is modified as same as the motif that the producer want. The plate was operated like a stempel. The rectangular designed plate was filled with liquid wax and then stamped to the cloth. It was repeated over the entire surface of the cloth. Second is the Drawing technique. Like the name, this technique was like writing or drawing. A 'pen' called canting which was filled wax. The canting is then written to the cloth under the motifs that have been drawn before. If the Printing technique takes a matter of hours, the Drawing technique takes a matter of days even months. And the third one was the combination of both. The combination technique used a plate for the main pattern and a drawing for the details. Batik

which was produced by all of the techniques could be found in the market. Printing Batik, because of the reason for the price, was the most favorite for the people.
Philosophical motifs

Batik was the indigenous craft of Javanese. There were some rituals to get inspiration before drawing. Some craftsmen did what they called 'lake'. 'Like' was spiritual activity by fasting, 'mutih' (just eat pure rice and leaving salt), or escaping from the social life for meditation. The inspiration could be life advice, such as wedding philosophy, pregnant philosophy.

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