Building Characters and Socio-Culture Values to Generation Z of Batik Craftsman Family in Pekalongan

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Article Info	Abstract
	The use of internet technology allows parents and children activities to be higher and more diverse. From the family aspect, this condition allows changes in the parents' roles in educating their children. Furthermore, when it is viewed from the children aspect, it is possible to change the meaning of social values by the generation Z. Based on this phenomenon, there are two important issues that need to be studied. First, this research aims to reveal the parents' roles in building characters of socio-cultural values to Generation Z. Second, it aims to reveal the meaning of socio-cultural values by Generation Z. The research used a qualitative approach with the Habitus theory initiated by Bourdieu as the data analysis technique. The research findings showed that the parents' roles in building socio-cultural character can be divided into two categories. The first category is families that always provide parental accompaniment to their children and the second category is families that barely provide parental accompaniment to their children. Furthermore, based on the meaning of socio-cultural values, the social interaction value was interpreted as a communication with other people that does not have social implications. The other interpreted social interaction as a communication between two or more people with social implications. The value of solidarity was interpreted as a form of concern for others, while lifestyle was interpreted as a form of appearance that has no social implications and others considered it to have social implications. The value of tolerance was interpreted as the behavior of respecting differences.

INTRODUCTION

Generation Z grows and develops along with the flow of globalization, so that there are also challenges in shaping the mental and character of the millineal generation.The problem that often arises due to globalization is there are new values and cultures which in turn can weaken the values and culture of our nation.Every individual in Indonesian family is currently facing a conflict between Das Sein (what actually happens or reality) and Das Sollen (what should happen or what is expected) in understanding national cultural values which will result in weakening individual resilience as a strongholdin facing global cultural values, (Djahiri, 2006). In this case, the family is the smallest unit for an individual who can help build his self-defense so as not to be eroded by the negative effects of globalization, especially for families who have children in the Z generation category.

Family has an important role for generation Z to have a positive character.This is because society is the second social environment after family for an individual since he is born into the world. Indirectly, an individual or generation Z will grow and have a character according to the place where he was raised.Furthermore, it can be concluded that the characteristics of each individual are different, depending on where he was raised, the economic and social strata of thefamily. The communication pattern of generation Z is very open compared to previous generations.The fanatical use of social media and the lifestyle are very influenced by technological developments, they are more open to political and economic views, so that the adolescents of generation Zlook very reactive to environmental changes that occur around them, theyhave more attention to wealth. It means that an individual will be a good person if the community environment is also good and vice versa. If we look at it from its origins, the effects that arise globally can be found as the cumulative morality of a social group in society. Generation Z, as a generation that directly faces the phenomenon of globalization or modernization, of course, has its own challenges and moral identity, which are cumulatively inherent in them.

Generation Z, wherever they are, will experience almost the same challenges and situations. The difference is that generation Z in urban environments have more complex challenges than those in rural area.However, if you pay attention to the current situation, there is almost no significant difference between them. It may be because it is easy for anyone to access information. So that wherever they are, they can monitor and follow the developments of the existing times, but it is only how to respond to it.

The Generation Z in Pekalongan Regency, especially in Buaran, also face the same situation as teenagers in other areas. Pekalongan Regency with Kajen as its capital city, has several potentials which are expected to have certain competitiveness and uniqueness, which differentiates this city from others. The potential for regional products is relied on the sectors of agriculture, industry and tourism. In particular, the industrial potential in Pekalongan is still dominated by the textile industry, especially the batik industry, the weaving industry and textile products and it is also supported by agricultural and fishery products which are manifested in food processing and agribusiness products, (Pekalongankab.Go.id, 2012). Buaran is one of the sub-districts in Pekalongan. At first glance, there is nothing different in this area, but the main attraction is that Buaran is an area in Pekalongan which has many batik producers, both with the small and large scale.Various types of batik are produced in Buaran. The type of production varies from clothes, pants, praying clothes and so on. The types of fabrics used also vary, from printed batik, stamped Batik to hand-written batik. They carry out production activities each day, because most of the people make a living as batik producers or craftsmen.

The daily activities of producing and marketing batik make people in Buaran very busy. They spend most of their time focusing on their business activities. Meanwhile, they should not only focus on business activities but also

their family and their social relationships with others. When the parents are too busy, the children will not get their maximum attention. So that the parents will entrust their children to the school to educate their children in the morning, and then continue to Al-Qur'an Learning Center in the afternoon.Next, if an individual in a society is too busy, the social relations between each other are also not good, so that they seem individualistic.

If these phenomena occur in the long run, they will not be good for all. Children who are not given enough attention, especially millineals who are less accompanied by their parents, tend to grow up as individuals who are difficult to control.This is because the busyness of their parents and sufficient wealth makes them more consumptive, easy to accept any changes without filtering what is good and what is bad, and easily carried away by promiscuity.Children with this character are often found in families with high levels of busyness and high income. It is dangerous for the growth and development of Generation Z in all aspects. Meanwhile in their growth, generation Z must receive sufficient education and attention from their families, schools, and the people around them. So they can grow up to be the future generation of both family and nation as expected.

In Bordieu's view, the phenomenon as mentioned above is referred to Habitus. Theoretically, it is defined as a mental or cognitive structure with which people relate to the social world. People are provided with a series of internalized schemes that they use to perceive, to understand, to appreciate, and to evaluate the social world. Through this scheme, people generate their practice, perceive and evaluate it. Dialectically, habitus is a "product of the internalization of the structure" of the social world. Habitus is obtained as a result of occupying a position in the social world for a long time (George & Doughlas, 2010, hal. 581). Based on the assumptions built by Bordieu, the situation and conditions that occur in Buaran will influence the parents in educating their children. On the other hand, the parents' busyness and the high frequency of internet use

by the generation Z may lead them to changes in the way they perceive cultural values. Based on the assumptions above, there are two important issues that will be studied. They are: How is the role of parents in building the character of generation Z based on socio-cultural values? Second, how does generation Z interpret socio-cultural values itself?

This issue is important to research because there is prejudice against generation Z. Generation Z will be experiencing a cultural shift because they used a lot of technology. Besides that, they live in an environment of the batik business which is full of busy parents. So this issue is important to study, to prove this assumption. The novelty in this research is related to the theme of generation Z which has not been widely studied in batik circles and theoretically, this research update relates the relationship between habitus and family, which is related to socio-cultural behavior, with the analysis of Bourdieu's theory. The implication for science, this research proves the assumptions made by Bourdieu, although the assumptions not proved all. So empirically the findings can be used as references by families to build children's character, evidently that habituation and the family environment are very important to build children's character. Whatever the influence from outside, during the habituation and family environment is dominant, the child is not influenced by socio-cultural values from outside.

METHODS

This research is a qualitative research. According to Bogdan & Taylor, it is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. This approach is directed to the setting and the individual holistically or as a whole (Moleong, 2000: 3).The main objective of this research is to explore the basic substance of the parents' role in building the character of generation Z based on socio-cultural values. This research uses qualitative method because of the belief in the paradigm which says that social reality is based

on a hidden world or noumena. Therefore, the reality to be explored is the world of noumena, the world hidden from the informant. Furthermore, to reveal the hidden world is done by interviews, so that it will appear in the form of language.

This research was conducted in Buaran District, Pekalongan. The reason for choosing this district is it is one of the districts in Pekalongan which has many batik industries both on a small and large scale. Meanwhile, batik is a form of local wisdom in Pekalongan. The technique of selecting informants in this research is purpousive sampling. As the name implies, samples are taken with a specific purpose. The aim is to detail the specificities that exist in a unique set of contexts, while the purpose of sampling is to explore information that will form the basis of stimulation from emerging theories. (Moleong, 2006, hal. 224). In accordance with the selection technique, the informants selected in this study were the batik craftsmen family and the batik artist family. The batik families here referred to the families of batik entrepreneurs, batik craftsmen, batik traders and batik workers or labourers. Other informants are the children of batik entrepreneurs, batik craftsmen, batik traders and batik workers. The number of families who were used as informants was 6 families and 6 generation Z informants who came from those families.

There are three elements in data triangulation to test the validity of the data. The first is source triangulation, by comparing sources of information from one source to another or comparing the consistency of information from an informant in answering the questions. Second is the theory triangulation, the interview guide used to retrieve the data comes from the concepts and indicators of the theory used in this research: Bourdieu's Habitus Theory. Third, structural triangulation that the data taken is based on the conceptual understanding and concept indicator examined in this research, namely the family role and the socio-cultural behaviour of generation Z. To produce and to obtain accurate and objective

data in accordance with the research purposes, the data analysis used in this research is a qualitative data analysis technique by means of context analysis from literature review and statement analysis from interviews with informants. In conducting data analysis, the researcher refers to the several stages described (Miles & Huberman, 1992).

RESULTS AND DISCUSSION

The family role in building socio-cultural-based character for generation Z

The role of the family in giving knowledge to their children shows that not all batik families provide knowledge about socio-cultural values to their sons and/or daughters. Of all the six batik families, two criteria were found in giving knowledge to their children; The first criterion is those who always provide knowledge about socio-cultural values to their children regularly and those who give knowledge to their children not regularly, only in certain moments or events; The second criterion is those who almost never provide knowledge about socio-cultural values, the knowledge obtained by their children is done by themselves, their parents only direct them.

In the first category, the family has the role of providing knowledge regularly to their children. They stated that since childhood, their children are given knowledge about socio-cultural values through bedtime story. Usually, this activity is carried out by the mothers when their children go to bed. The story is usually a religious tale. While the knowledge given to their children is not to be given systematically in a certain time. It is given every time through advices. According to those parents, giving knowledge does not have to go through special times but at any time. As long as it is possible, they give advice to their children or when the children ask for explanation or advice about anything. Knowledge of socio-cultural values is not only given in childhood but continuously until the children becomes adults. The parents also choose the best school institution for their children in accordance with the family culture.

Even though they think their children are in good school institutions, the parents still continues to instill socio-cultural values for them.

In the second category, the family does not take the role of providing knowledge regularly. The fathers stated that knowledge of socio-cultural values has been completely left to schools. Their busy life as a batik worker takes their time to be with their family. The family time takes place in the afternoon after they returned home from work, as did the mothers, who work as a factory workers. So that they hardly have time to provide knowledge about socio-cultural values to their children. This condition also occurs in the families of batik traders. Their desire to guide and to accompany their children is actually very high, but they lack time to be with them. During the school break, it is actually a very good time to be with the children but their Batik shops are very busy with buyers. On the other hand, when there is no buyers, the children are busy studying at school.

Related to the parents' role in role modelling, the findings of this research show that almost all parents become role models for their children. Although the role modelling given to their children are different. The differences can be seen in the content of role modelling, the ways of delivering it, and the purpose of giving it. Related to the content, the results of this research show that the role modelling done by the parents emphasizes to religious life and hard work. Related to the ways the parents being the role models, it can be divided into two ways. They are by involving the children in the parents business and by involving the children in everyday life. Meanwhile, there are two purposes of role modelling done by the parents. First, the parents who aim their children to replace their positions. Second, the parents who aim their children to be a whole new individuals, regardless of whatever profession they have in the future.

The parents' role in evaluating the implementation of socio-cultural values indicates that all parents have a role in evaluating their children in their everyday life.

The evaluations are carried out in the form of controlling or rectifying what their children do in their daily life, if the parents think that what they do is not in accordance with the cultural values or norms. Based on the findings from the field, the forms of evaluation carried out are by giving advices, warnings, and punishments. The findings show that from six families sampled in the research, when the children make mistakes, all of them give advices or suggestions, two families give strong warnings, and two families give punishment when their children make a mistake.

The Meaning of Socio-Cultural Values for Generation Z

The indicators of the social values meaning in this research include knowledge, functions and sanctions on social interaction, social solidarity in everyday life, lifestyle and religious tolerance, thought and culture differences. The knowledge indicator here is the extent to which the generation Z's knowledge of social interaction, social solidarity, lifestyle and religious tolerance, thought and culture differences. The findings indicate that the informants' knowledge about social interaction, social solidarity, lifestyle and tolerance can be divided into two groups. The first group fully understands what is meant by social interaction, social solidarity, lifestyle and tolerance. Whereas in the second group, their knowledge about social interaction, social solidarity, lifestyle and tolerance is limited to knowledge without being able to provide examples in everyday life.

Related to the meaning of social interaction, the first group understands social interaction as two-way communication or more between two or more people. According to them, social interaction is a communication between two people in everyday life, both in real life and in virtual life. It includes communication via social media while social interaction in real life is a direct communication between two or more people in society. This communication has specific aims and objectives between the two sides. Those purposes are related to something good, not the bad one.

Therefore, in social interactions, it is a must to pay attention to moral values so that there will be no hard feeling between them. The second group stated that the most important thing in social interaction is the desire or the purpose of someone saying something. There is no need to pay attention to whether what is said can be accepted or not according to the norms and values. Because the main function of social interaction is to convey the purpose that you want to say.

Related to the meaning of social solidarity with indicators of knowledge, function and sanctions, the findings show that informants interpret social solidarity as an act of caring for others. The sense of caring here is a feeling of willing to help or to ease others who are experiencing difficulties. Whether it is in the form of energy, thoughts, or materials. The main function of social solidarity in everyday life is interpreted by Generation Z as the glue in life. Social solidarity is considered as one of the elements that strengthen brotherhood and friendship. On a broader scale, it strengthen the ties of unity. They stated that social solidarity has an important role in society. They considered that without social solidarity, people's life will be scattered. In other words, social solidarity unites the society.

Related to the lifestyle, the generation Z in the field can be grouped into two. The first group defines lifestyle as a person's behavior to meet secondary needs related to clothing styles, choosing types of food and drinks, choosing types of vehicles, behaving in society, showing self-existence in a community, developing talents or hobbies, choosing certain types of music, mastering technology and communication, and enjoying the world of entertainment. The meaning as written above shows that a lifestyle is something inherent in an individual that determines his/her appearance. Meanwhile, the second group defines lifestyle as not just a matter of clothing, culinary, entertainment, transportation and technology, but lifestyle is also about personal branding or self-identity. It includes self-efficacy and good speech, neat appearance, polite and acceptable appearance by the public, and also a charming appearance.

Related to the values meaning of religious tolerance, thought and culture differences, the results hows that generation Z's understanding of tolerance is a habit of respecting differences in religious differences, cultural differences and even ethnic differences. According to them, differences are something that cannot be avoided in our life. Whether it is religion differences ethnical and cultural differences, or thought differences. Therefore, differences do not need to be confronted with one another, but on the contrary, they should be treated with generosity. It is not differences that are highlighted but harmony among people. Because if differences are always highlighted, it results in social conflict. Furthermore, the function of tolerance itself is interpreted as the glue in a social life. Through the values of tolerance, each person can unite with one another to live side by side together and to help each other. It binds different people to be a group that jointly fulfill common needs and interests.

The parents' role in character building can be grouped into two. The first group has a role as a supervisor by providing knowledge regularly, mentoring, giving examples by role modelling and conducting evaluations. This group comes from the families of batik entrepreneurs, batik craftsmen and batik workers. Meanwhile, the second group only provides values understanding or knowledge. They do not perform mentoring functions, modelling the role, and conducting evaluations. This group comes from the families of batik workers and batik sellers. Based on these findings, it seems that the differences in parents' professions do not determine their roles in shaping socio-cultural characters towards the children. It is shown by the working family class. Some of them perform the mentoring role in shaping their children's character and the others are not able to provide assistance or accompaniment. Meanwhile from the merchant families, both of the two informants are not able to perform any mentoring role to their children. It was probably because their time was very

limited. They admitted most of their time was spent in their batik shops, so they did not have enough time to provide accompaniment to their children.

The meaning of social interaction is divided into two categories. The first category stated that the meaning of social interaction is a communication of two people to convey goals by considering applied rules and norms. The second category interpreted social interaction as a communication between two or more parents without considering to applied rules or norms. Those who interpreted social interaction as a communication by considering the rules and norms are three informants who come from the families who provide regular assistance or accompaniment. While those who interpreted social interactions without considering the rules and norms come from families who do not provide regular assistance or accompaniment. From these findings, it shows that the parents who intensively provide regular accompaniment are effectively able to shape the children's character.

In contrast to the findings on social solidarity, almost all informants have the same interpretation on social solidarity. It is because of the parents' role which always sets an example for their children. In addition, it is also possible because of influence of their social environment and their playmates. The idea of the social solidarity value has been well-instilled among them. The findings on the indicators of social solidarity are very interesting, considering that the generation Z who lives in digital era, which is characterized by the highly use of smartphones, apparently still has a high sense of social solidarity with other people. The findings of this research also breaks the assumption that Generations Z, who has got a tendency to be selfish (because they are always with their smartphone and very lacking in direct communication with others), is not proven in this research. Even though they spend a lot of time using their smartphones, they still have a sense of solidarity with each other.

Regarding the meaning of lifestyle value, the findings show that there are two categories.

The first category defined lifestyle related to a person's appearance on how to dress, what to eat, entertainment, the use of technology as well as the use of additional accessories attached to the style appearance. This interpretation was carried out by the informants whose parents did not provide intensive assistance or accompaniment. While the second category interpreted lifestyle not only in terms of dress, culinary, entertainment, and technology but also the ways of speaking and the ways of thinking. These findings also reinforce the argument that the family has an important role in shaping the socio-cultural character for the children. For families that always provide assistance to their children, the lifestyle meaning of their children is not just their appearance and attributes that are inherent in themselves but also how they can be well-accepted by the people.

About the meaning of tolerance for generation Z, almost all informants had the same interpretation. The tolerance for generation Z is the habit of respecting religious, cultural and ethnical differences which have a function as glue for the people's unity. The lack of tolerance will cause social conflict among the peole. It is due to the family role through role modelling that was performed by the parents. In addition, it can be possible because of Generation Z's association are still limited to daily interactions where there is barely ideological issues. They see differences as something normal. It can be seen from their behavior in respecting the differences in religion, ethnicity, and culture. They accept friends from any background and they are accustomed to any different opinions.

The research findings as mentioned above show that the Habitus theory proposed by Pierre Bourdiue is well-proven. It is indicated by the relationship between the parents' role in instilling socio-cultural values with the meaning of socio-cultural values. The parents' role who provides knowledge, role modelling, and evaluation is a form of habituation initiated by Pierre Bourdieu. Meanwhile the meaning of social values which consists of social interaction, social solidarity, lifestyle and tolerance is a form

of the process of forming a frame of mind for the individuals that will lead to social practices. Thus, the role of *habitus* in building the character of socio-cultural values and forming social practices in Buaran District is very strong compared to other factors such as the use of gadgets by the generation Z.

CONCLUSION

There are two categories of parents' roles in building the character of the children. The first category is the parents who plays a role in imparting knowledge of socio-cultural values to their children. The second category the parents who do not give knowledge intensively to their children. However, almost all families provide role modelling on the religious life and hard work culture. They also evaluate their children behaviour in their everyday life. The parents' roles as mentioned above has an influence on the meaning of socio-cultural values which consist of social interaction, social solidarity, lifestyle, and tolerance. Almost all informants gave positive meanings to these values. Although there are two interpretations on the meaning of social interaction and lifestyle values, both of them are still in the positive category. Thus, the Bourdieu's *Habitus* Theory with the proposition that habituation affects social practice, in the case of Kampong Batik Buaran Pekalongan is proven. The findings of this research refute the assumption that technological advances and the use of gadgets are likely to influence the meaning of socio-cultural values which is not proven. It means that whatever the activities of parents and how much internet technology is used by the children, as long as parents play an active role in accompanying their children, the meaning and socio-cultural behavior of the children will remain positive.

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