

IDENTITY DESIGN AND PROMOTIONAL MEDIA OF BATIK BEASAN CIANJUR

Awang Irawiyanta Nugraha Putra¹, Yanuar Rahman²

¹ *awangnp@gmail.com*, ² *vidiyan@telkomuniversity.ac.id*

Abstract: Batik is an intangible heritage and the native cultural arts of Indonesia.. In present now, batik popularity is not only among the people of Indonesia but also to foreign countries. In preserving cultural heritage, the Indonesian government has done some real action, including the establishment of National Batik Day in conjunction with the same statement by UNESCO; the regulation using batik on certain days and held special exhibitions for batik.. Typical batik from Cianjur, named Beasan was still not widely known by the public. The lack of promotion and publication of batik Beasan Cianjur can be an economic drawback for batik's employers and community in Cianjur. Therefore, one of the solution is to design a good identity of batik beasan, along with sets of promotional media that can help the development of batik Beasan to be recognized in wider society, moreover, in long term it can preserve batik Beasan from extinction, hopefully people can also get to know about the philosophy and motto of Cianjur. Through field observation method on the batik craftsmen and batik community, library research and interviews to craftsmen and community, the necessary data has been obtained as the basis for designing identity and promotional media. The process of communication and creative concepts in promoting batik Beasan to the public, is expected to make batik Beasan widely known and can increase the public's great interest for the culture of Cianjur.

Keywords: *batik, beasan, culture, heritage, identity*

1. INTRODUCTION

Batik is an intangible heritage and the native cultural arts of Indonesia that has high artistic value. In modern times such as present, batik popularity is not only among the people of Indonesia but also to foreign countries. In preserving cultural heritage, the Indonesian government has done some real action, such as determining the National Batik Day relating to the same statement by UNESCO; regulation using batik on Certain days; and held a special exhibition for batik.

Generally, the batik fabric is identical as typical of Central Java and East Java, such as Pekalongan, Solo, Yogyakarta, Kediri, Madura, and Jombang. In fact, apart from Central Java and East Java, batik IS ALSO available in the area of West Java Cianjur is one of them. One of the communities that preserve batik Cianjur is founded by Mr. Harry Mulyana Sastrakusumah, he created the local Batik Cianjur and the make-batik fabric as a local identity of Cianjur on October 9, 2009. He Also design and register the batik pattern of Cianjur to the intellectual property rights bureau and submit it to the District Government of Cianjur to be used widely with the given name is Batik Beasan.

Beasan derived from the word "Beas" that has same meaning with "rice" in Indonesian. Most of cianjur area has high quality land for rice planting and it can produce "Pandanwangi" the high quality rice that well known with the delicious taste, fluffier and have scent of pandan. There are no other area is able to produce rice comparable with Pandanwangi. From that reason, local design of batik Cianjur named Batik Beasan, to show superiority of Cianjur and the uniqueness of motif Beasan.

Unfortunately, the existence of batik Cianjur is less known by the public when compared with batik from other areas, they do not know that Cianjur also has its unique batik design. They are still widely using batik from other regions instead of Batik Beasan. One of Cianjur's citizen once said that existence of Cianjur's local batik is still unclear and they are less informed about it, so they do not use the Batik Beasan as a unique batik of Cianjur.

The lack of promotion and publication of batik Beasan Cianjur can be an economic drawback for batik's employers and craftsmen community in Cianjur. Citizens gradually could forget and ignore Batik Beasan, therefore the identity design and promotional media design of Batik Beasan will be able to help the progress of recognition process of Batik Beasan in society and it also could expand to the whole of Indonesia.

2. THEORETICAL BACKGROUND

Promotion is an activity to introduce products or services to the community. Promotional activities should be carried out continuously so that people can get to know the products and services well. There are some types of promotions such as advertising, personal selling, sales promotion, and publicity (Baharuddin, 2007). Several media that can be used for the promotion are print media, electronic media, and outdoor advertising.

One of the things that really needs to be considered in the field of promotion is the brand. A brand is a name, term, sign, symbol, design or combination of that element, that identifies a product or service, and differentiate with similar products. Brand also has several elements: the brand name, brand mark, trade mark, and copyright. One of brand theory that quite influential is brand archetype, which was originally conceived by a Swiss psychology, Carl Jung. In the field of marketing, brand archetype can determine the genre of a brand based on symbolic. The idea behind the use of brand archetype is to emphasize some icons that embedded in the human subconscious, then strengthen it in accordance with the character of the brand itself.

Design means "plan" which has the equivalent meaning to "designing" or "engineer". The term design also means "activity" or activities to produce the design. In the field of design there are basic principles which is part of the element in creating and implementing the process of creativity. Frank Jenkins (1997:245) classify the design principles such as: balance, emphasis (in contrast, the isolation of the object, object placement), rhythm, unity, diversity, and scale.

Communication is defined as a process, for example, a communicator convey the message in the form of symbols that connote, through certain channels to the communicant. The communication process takes place in a state of dynamic, sustainable, capricious, and on-going with no starting point or stopping point.

3. THE RESEARCH METHOD

To complete the data collection, some of the methods will be use, such as,

a) Study of Literature

Study of Literature will be conducted to find the relevant theory in order to support the process of good identity design and promotional media design for Batik Beasan Cianjur. Literature study can also strengthen perspectives in the same context.

b) Interview

Structured interviews conducted with experts to collect well organized primary data. The interviews will be conducted with Mr. Harry Mulyana Sastrakusumah as the creator of batik Cianjur to know the Batik Beasan history, problems being faced and batik Beasan in detail. Besides that, interviews will also be conducted with Mr. Tedi Artiawan as chairman of the Department of Culture and Tourism Cianjur to analyse and determine the development of batik generally in Cianjur. Interviews will also be conducted with the Department of Trade and Industry to find out how far the industry and trade batik in Cianjur. The author also interviewed locals about this unique batik from Cianjur.

c) Observation

Authors came directly to do field observation at Batik Beasan Workshop in Cianjur, it took place in the house of Mr. Harry M.Sastrakusumah. After visiting the workshop, author came to Department of Culture and Tourism, and the Department of Trade and Industry to find out how promotions and activities that they have done. The author also observe and figure out about promotions and activities carried out by other famous batik through online and offline media.

d) Questionnaire

In designing this thesis, author will prepare and distribute questionnaires to several Cianjur citizens to determine their responses on the interest of Batik Beasan.

4. RESULT AND DISCUSSION

Identity design and promotional media design of Batik Beasan is intended to create a new image of Batik Beasan that can help to increase brand awareness and promote Batik Beasan. There are two communication concept to deliver this Batik Beasan recognition widely to the public, they are educational concept and informational concept about this unique batik.

The educational concept will provide a comprehensive facts about the origin of Batik Beasan, furthermore, it will also educate the public about the value of batik Beasan especially in the patterns; philosophy and motto of Cianjur contained in Batik Beasan patterns and increasing a sense of pride when using this batik cloth. Informational concept is a continuation from the educational concept, which will inform the public about variety of news and information related to Batik Beasan, including special events and promotions..

The communication process will be adapted for the target audience from previous database that have been obtained. The audience of Batik Beasan is male and female aged between 20 and 35 years old from Indonesian, especially people of Cianjur. These audience have a great interest in local culture activities primarily related to fashion and batik, they come from middle class and upper middle, ranging from students to workers. To support the promotion and publicity program, social media accounts will be made to inform the existence of Batik Beasan Cianjur. Through this online media, all relevant information about this Beasan batik can be spread more wide and rapid.

The various colors of Batik Beasan Cianjur has been predefined and stated in Regent Decree No. 430 / Kep.55-Kepdaginpar / 2013, these colors was represent of natural colors in warm spectrum that inspired from nature elements such as soil, paddy, grain and the combination of it, as well as combinations and changes in color saturation that has been determined. In designing the identity and promotional media, several pantone colors that are matched with Regent Decree was used. These chosen colors also represents color trends of the year and predicted until next year.

Brand Archetype theory is used to categorize the character of Batik Beasan. Application of Batik Beasan brand archetype in particular promotional media is by informing the meaning of each batik motif and pattern. Promotional process of Batik Beasan is targeting teens and young adults as the primary audience by communicating the appropriate brand archetype that suits to Batik Beasan. Nowadays citizen have a tendency to choose soft selling process with empathy, people will search for products that can awaken their feelings and stimulate their minds. According to the research, people are now more concerned about the customer experience rather than product features and benefits.

Promotion will be conducted through the offline and online media. The first priority of information distribution is online media considering its value that have potential to be viral information in low costs. The use of hashtags in every online media campaign post is also quite important to

categorized and simplify the search process. One of the information that will be delivered via online and offline media is exhibitions and workshops about batik that will be held in several regions in Cianjur.

Visualization concept in promotional media of Batik Beasan will combine ethnic and modern nuances. In some parts of the layout will contain some information about culture and insight of Batik Beasan. In general, the design will show some pattern variation of Batik Beasan in line art style, combined with elements of photography as well as a sentences for supporting illustrations.

In addition, in some promotional media will also be featured Batik Beasan pattern that accompanies a story using the illustration of family portrait. This can also be used to tell batik Beasan from the beginning until now. This visualisation concept can we call as "the family batik", this concept not only be used by families, but also by couples who want to show their togetherness.

The main typeface used in this design is B80-Roman, this typeface is a part of script family, which is expected to bring a strong traditional nuance. This typeface is used on most of the promotional media. The next typeface used is Javanese Text, this typeface also part of script family that has the feel of ethnic culture.

In disseminating the existence of Batik Beasan to the public, some of the media that will be used are: stationery, online promotional items (social media, e-commerce apps) and offline promotion items (posters, flyers, brochures, billboards, banners, magazine ads, hangtag, etc).

The results of this identity design is a logo, which can be seen as follows,

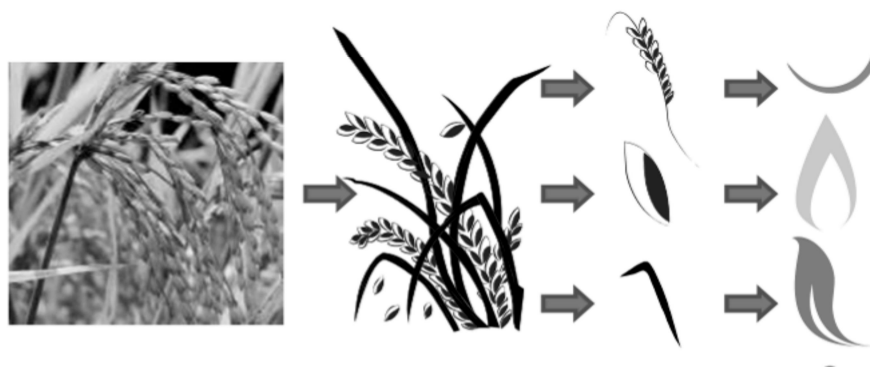


Figure 1 Batik Beasan Logo Elements
Source: Personal Documentation



Figure 2 Batik Beasan Logo
Source: Personal Documentation

The logo shape takes the form of a basic yellow paddy that ready to be harvested. This good shape of paddy will produce a fluffier rice, this shape also represent classic proverb which the meaning is

that we have to always humble when we have reach the high level of knowledge or wisdom. Brownish yellow color is taken from the color of paddy that ready to be harvested, this color gives the impression of an energetic power and have a warm feeling.

The sickle-shaped image was represent a paddy growing process, from stalk into the rice, from small to large, yellow, and have substance. This symbol means that people who have higher level of education, must have a teacher who previously taught him. The person must have a sense of gratitude to the teacher that make him become a great person. This gratitude must be inculcated in everyone so they always remember great values from their predecessor and not being an arrogant person. Pastel green color taken from the color of paddy leaves when it get bigger. This color has a meaning of natural, healthy and fortune. If related to the meaning of the form it is represent that the people who have healthy body and mind, will always have a happy life as long as he did not arrogant about himself.

Brown image shaped like a leaf is a form of paddy leaves. This symbol has deep meaning, this symbol has deep meaning, it is symbolized as the process of a yellow-growing paddy and described as person who submissive and obedient to their leaders. This leaves follow the form of the paddy until the paddy is bent, It also reflect that leaves carefully following the paddy fascicle --their leaders to be better and always give benefits to others and their environment in the future. The brown color is taken from the soil color that signifies fertility. The more fertile soil will makes healthy paddy plants and the leaves will be more fertile. Person who always be better from day to day will be the mainstay of every other people and give comfort to others.

The result of promotional media design such as posters and horizontal banner are as follows,



Figure 3 Poster to inform and persuade
Source: Personal Documentation



Figure 4 Horizontal banner to inform and persuade
Source: Personal Documentation

5. CONCLUSION

Nowadays, many people using batik as a part of daily wear, no longer exclusively used as an official ceremonial dress, this phenomenon makes batik is used by more and more people. Unfortunately, for most people in Cianjur, not many of them know that Cianjur also have the unique batik named Batik Beasan that carries the philosophy and motto of Cianjur. Based on that background, it is necessary to perform promotional programs to increase knowledge and interest of Cianjur society in Batik Beasan. The lack of promotion and publication of Batik Beasan makes this batik is less popular to the public of Cianjur, especially to the young people of Cianjur which were an asset to continue to preserve this unique Batik. Energy, passion and commitment of these young people are expected to be able to preserve this batik for the future generations.

The new identity and series of promotional media is made to educate and inform the public about Batik Beasan, starting from the origin, meaning, philosophy and value that contained in Batik Beasan. It will also developed series of media campaign that invites citizen, so they eager to buy and participate in Batik's events that will be held. Identity design and promotional media design of Batik Beasan is intended to increase the knowledge and interest of citizen to Batik Beasan Cianjur, so they can preserve Batik Beasan until the next generations.

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