

The Dynamics of Young Generation Social Transformation in the Era of Globalization in Batik Laweyan Village Surakarta

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Abstrak

Penelitian ini bertujuan untuk menganalisis transformasi peran generasi muda dalam mengembangkan dan melestarikan Kampung Batik Laweyan di era globalisasi. Hasil penelitian ini akan berfokus pada beberapa isu utama; 1) transformasi peran pemuda dalam pembangunan Desa Batik Laweyan di era globalisasi; 2) peran generasi muda dalam pembangunan Desa Batik Laweyan; dan 3) sistem pembangunan pemuda di Desa Batik Laweyan. Metode yang digunakan dalam penelitian ini adalah kualitatif dengan pendekatan analisis deskriptif. Proses pengumpulan data meliputi pengamatan, wawancara, dan tinjauan literatur. Setelah mendapatkan data, penelitian melibatkan pengumpulan data, verifikasi, penafsiran, dan penyajian data. Hasil penelitian ini turut memahami transformasi sosial yang terjadi pada generasi muda di Laweyan terkait pembangunan Desa Batik Laweyan.

Kata kunci: generasi muda, transformasi, globalisasi.

Abstract

This research aims to analyze the transformation of the younger generation's role in developing and preserving Kampung Batik Laweyan in the era of globalization. The results obtained from this research will focus on several key issues; 1) the transformation of the youth's role in the development of Kampung Batik Laweyan in the era of globalization; 2) the role of the younger generation in the development of Kampung Batik Laweyan; and 3) the youth development system in Kampung Batik Laweyan. The method used in this research is qualitative with a descriptive analysis approach. Data collection processes include observation, interviews, and literature review. After obtaining the data, the research involves data reduction, data presentation, verification, and drawing conclusions. The results of this research contribute to understanding the social transformation occurring in the younger generation in Laweyan concerning the development of Kampung Batik Laweyan.

Keywords: young generation, transformation, globalization.

INTRODUCTION

The younger generation can take advantage of the advancement of science and technology to grow local knowledge and culture. However, in the era of globalization there are considerable challenges in preserving local cultural identity as well as local wisdom principles (Mayhand, 2020). The development of modern technology also brought moral changes and shifts to society (Kokkinos,

2016). One of the negative effects of globalization is the waning of local culture or the lack of cultural existence caused by the lack of interest of the younger generation in local culture (Nurhasanah et al., 2021).

In line with the influence of globalization, Batik Laweyan Village continues to develop, which was originally only an industrial area for batik villages to become Laweyan Batik Tourism Village.

Laweyan is an area in Surakarta that became a batik cluster and was a merchant village and at the same time a fairly large trading center of the batik industry, starting to grow and develop in the early XX century (Baidi, 2009). Laweyan Batik Village has existed since 1500 CE, which is a batik cluster located in Laweyan Village, Laweyan District, Surakarta City. Laweyan's main road is the Slamet Riyadi protocol road that connects Surakarta with Yogyakarta. Laweyan's population and area are relatively small compared to other Surakarta areas. Laweyan was designated as Batik Village for the first time in 2005 and can be referred to as a batik and tourism cluster (Hariyani et al., 2006).

Laweyan batik once experienced a heyday in line with the development of batik writing techniques to batik stamp techniques in the 1900s during the Sarekat Dagang Islam (SDI) movement led by H. Samanhudi. Then in the 1970s, Laweyan batik suffered a setback due to the emergence of batik printing, which was very fast in production and relatively low price and began to compete with batik writing and batik stamps. This caused the batik industry in Laweyan to decline. Concerned about the decline of Laweyan batik industry, the local government and batik traders in Laweyan decided on 25 September 2004 to make efforts to restore the sector by using the idea of tourist destinations through the Forum

Pengembangan Kampung Batik Laweyan (Safitri, 2020).

With the formation of the Forum Pengembangan Kampung Batik Laweyan (FPKBL) community and the development of Laweyan as a tourist village, making community leaders and batik entrepreneurs able to see the potential in Laweyan Batik Village from various aspects, especially from the tourism sector, including various historical relics. One of the efforts made to attract more tourists in Batik Laweyan Village is to provide educational tourism. FPKBL introduced educational tourism by involving industry players and providing tour guides to explore Laweyan Batik Village, in addition, tourists can also learn batik directly at the batik industry center (Majah, 2014).

This study discusses the transformation of the role of the younger generation in developing the Laweyan Batik Village in the era of globalization, considered by the local youth development system. Local human resources are important for this growth in tourism, especially the younger generation who are active in society and can offer local services. Because the younger generation is part of society and must be involved in tourism development (Busaini et al., 2020).

To strengthen social capital, as well as the independence and participation of youth, there needs to be a

division of roles or autonomy between the central and local governments and the community, including youth. In a situation where global change and development take place quickly, which in turn affects the value shift in Indonesian society, a proper approach is needed to provide a foundation for the next generation as a knowledgeable and proactive individual (Islah, 2022).

This article uses several relevant reference sources including, "*Peran Generasi Muda dalam Mempromosikan Kesenian Batik di Pamekasan*", by Mohammad Takdir and Mohammad Hosnan. The study explained the role of youth in developing batik art in Pamekasan Madura. The difference with this article is that it is found in the object of his research, the research conducted by the author was carried out in Batik Laweyan Solo Village.

The article also uses another relevant reference source, "*Pemuda, Globalisasi dan Perubahan Sosial*", by Munadhil Abdul Muqsih. In the study, the author explained the role of youth in the era of globalization in the process of social change. However, in this study there was a lack of discussion about the involvement of youth's role in social change in the era of globalization, especially in society.

In the above explanation, the research is directed at several points of the problem. First, regarding the

transformation of youth's role in the development of Laweyan Batik Village in the era of globalization. Considering that as time goes by, the awareness of local culture and wisdom is decreasing and considering this as old-fashioned. Second, regarding the participation of the younger generation in the development and preservation of Laweyan Batik Village. And third, related to the youth development system of Batik Laweyan Village.

METHODS

This article uses qualitative research methods using a descriptive approach to analysis. According to Nana Sudjana and Ibrahim (2001) in (Nurhasanah et al., 2021), "Descriptive research is a study that seeks to describe current symptoms, events, and events. In a descriptive analysis approach, The authors relate all events that take place in the field and combine them in the presentation of removable results and then summarized in a conclusion The descriptive analysis approach is used to provide an easy-to-understand explanation based on the author's research results.

Qualitative research on data collection was obtained through observation, interviews, and library studies. Observations are made by observing the condition of Laweyan Batik Village and observing the activities of the youth in Laweyan Batik Village. In-depth interviews were conducted on the FPKBL

community (Forum for the Development of Batik Laweyan Village), Pokdarwis (Tourism Awareness Group) Laweyan, Mr. Alpha Fabela as the originator of the Laweyan Batik Village and the chairman of FPKBL, as well as the youth of Karang Taruna Laweyan. The study of libraries involves reading and analyzing various literature sources related to research topics. The literature source used is a book or journal of articles available online. This is done to obtain the specified information. The data obtained are then reduced, presented, verified and drawn conclusions (Miles & Huberman, 1992).

RESULTS AND DISCUSSION

The History of Laweyan

Laweyan village has existed since before the Kingdom of Pajang. The term Laweyan comes from the word "lawe" meaning thread, named Laweyan because at that time the Laweyan area was heavily grown by cotton plants and was a center of the thread industry and transformed into a fabric and clothing industry. In 1546 during the Pajang Kingdom, Laweyan developed into a trading center for cloth and had trading centers in Laweyan Market and Kabanaran Bandar. Kampung Laweyan is also closely related to the figure of Ki Ageng Henis who is the son of Ki Ageng Sela (a descendant of Brawijaya V). In its development, the figure of Ki Ageng Henis was then considered as the origin of Laweyan society, because apart

from preaching, he also contributed to learning to make batik to Laweyan society (Ag & Shodiq, n.d.).

Along with its development, Laweyan batik's peak of success occurred in the early 1900s and 1960s as the writing batik technique developed into the cap batik technique. Where in this period was the same as the Sarekat Dagang Islam (SDI) movement led by Haji Samanhudi. The glory of batik merchants at that time was seen from the building of his house which had high walls and fences, this was also to avoid the batik thieves that were rife at that time (Safitri, 2020).

In its development, batik business in Laweyan area did not always run smoothly, entering the 1970s period, Laweyan batik glory began to decline. This is due to the emergence of new techniques in batik making, namely batik printing techniques. In the process of making batik printing, the capital used is much cheaper and in a short time can produce more batik products than writing techniques or stamping. The batik industry in Laweyan gradually declined and it is estimated that almost 75% of the production area went out of business, until the 1990s Laweyan only left 50-80 batik makers (Wahyono et al., 2014).

The '70s laweyan experienced a significant decline because laweyan did not yet have batik innovation. In the past, laweyan originally produced written batik and the stamp of the 70s-80s laweyan

drastically decreased by almost an estimated 75% roll-out. In the '90s, Laweyan only left a few, roughly 50-80 batik makers, because they were less competitive with printing" (Interview Mas Darmawan).

Feeling sympathy for the decline of the Laweyan batik industry, several community leaders and batik merchants also discussed and reached an agreement to revive the batik industry in Laweyan. In order to achieve this goal, on September 25, 2004, the FPKBL was established or the Laweyan Batik Village Development Forum (Safitri, 2020). The revival of Laweyan batik is evidenced by the establishment of the Laweyan Batik Village Development Forum. The goal of FPKBL is to make Laweyan a batik sector and cultural heritage that utilizes sustainable development to improve the environment. This vision is expected to help batik businesses in Surakarta, especially in Laweyan Village, which has become a batik cluster, to grow and develop again (Wahyono et al., 2014).

Transformation on the Role of Batik Laweyan Village Youth in the Present Era

Laweyan village dates back to before 1500 M. At that time, Laweyan was a fast-growing center for selling garment materials (called Lawe), and was located strategically in Bandar Kabanaran. Before being famous for batik producers, in 1546

the era of the Kingdom of Pajang, Laweyan was known as a weaving area. Along with its development, during the Surakarta era, Laweyan batik became known and reached a golden age in the 1960s. Initially, Laweyan produced batik in the form of written batik in a different style than batik developed inside the palace walls. However, entering the 1980s, batik printing products began to appear that caused Laweyan batik industry to decline and begin to go out of business, due to the lack of regeneration process and the lack of batik business management system (Ag & Shodiq, n.d.).

In this era of globalization, youth's role is needed to preserve cultural values, especially local culture. Globalization is characterized by the rapid development of science and technology (IPTEK), globalization can be said to be modernization. Globalization greatly influenced people's mindset and life, especially in the younger generation. Globalization has had a major impact on people's thinking and living, especially the younger generation. Younger generations are more easily affected by globalization trends, as they tend to be more open and receptive to various forms of reform. As globalization progresses and progresses, it can transform the mindset of the younger generation into more advanced and modern. However, on the other hand, globalization has also had a negative impact on the younger generation. The

negative impact caused by globalization is the pattern of modern life and risks to the younger generation who lost their identity as an Indonesian nation (Januarharyono, 2019).

In order to maintain cultural sustainability so that the identity as an Indonesian nation does not fade, it is necessary to have a regeneration. Regeneration is an effort to transfer values both physically and psychologically from one party to another with the aim of maintaining the sustainability of these values. Simply put, regeneration can be interpreted as an effort that can be made to ensure the continuity of a matter. The success of the regeneration process can be measured by the ability of the next generation to achieve better performance than the previous generation. The errors that previous generations may have made were assessed and corrected to achieve a better level. In this case, the role of the younger generation in preserving batik in Laweyan Batik Village can start from simple things before going to the regeneration process from the older generation to the younger generation. As it should be, the young generation is a leadership relay milestone that will later inherit the existing culture or traditions and have been pioneered by the previous generation. The simple thing that can be started to preserve batik in Laweyan Batik Village is to love local batik products without getting stuck with western

culture. Loving products is one of the efforts that can be easily made as a form of concern and as a form of small effort in preserving batik in Kampung Batik Laweyan (Takdir & Hosnan, 2021).

At first, the majority of batik entrepreneurs in Laweyan were dominated by women or commonly called mbok mase. Most of the children at that time spent their time helping their parents' efforts. However, this then changes over time. The majority of their children are now receiving higher education, which led to them working in sectors outside the batik industry. Feeling less skilled in batik making, this then made them reluctant to continue their parents' business. This reason arises because most of their time is spent on other matters, no longer being used to help their parents' efforts.

With the development of science and technology, there will also be more jobs available. With the many job options available, batik is no longer a business or job respected by the younger generation in Batik Laweyan Village. Because in developing batik business, it is needed not only for skills, but also for having sufficient capital. This then led to the lack of contribution of the younger generation to batik production, because they chose other jobs besides being batik craftsmen. However, this does not apply to children whose families already have batik businesses, to families who have attention to batik, there will be a process of

inheriting batik businesses to their children. In general, the children of batik entrepreneurs will be involved in management and production, these are the ones who will continue the batik business inheritance owned by their parents.

"The more science develops and the more labor market develops, the more choices there are about work, so indeed batik does not become or maybe not yet the language may not be something young people can hope for in terms of becoming a business, right? Because to make a business, not only have skills but also have to have capital and so on, that's what the youth's role in the development of batik is, especially as the perpetrators, so they choose to work rather than become batik craftsmen, for example. But that doesn't apply to children whose fathers or families already have batik business, because they just have to continue that," (Interview with Mr. Tom Festarandi on December 1, 2023).

From here it can be seen that many things later became challenges in the development of batik in Batik Laweyan Village. Among them came from internal factors, namely the lack of interest for the younger generation to learn batik making and become batik craftsmen. If the regeneration process is not continued, it is likely that there will be a very ironic thing where the Indonesian nation will lose its cultural heritage later. In addition,

there are also external factors that are challenging in batik preservation efforts, where now there are many more promising job opportunities out there, especially in terms of financial income and salary.

The Role of Youth in Batik Laweyan Village in the Globalization Era

The unstoppable development of technology and social media is one of the problems that can erode the attention and concern of the younger generation in preserving local culture, especially their respective regions. Not a few young people are stuck with the global culture, the impact of globalization gained from the development of digital technology. Not a few of them choose to leave their place of origin to go abroad with the aim of realizing their dream profession as well as to meet their desired standard of living (Mulyono, 2017).

The increasing flow of technology and information development has made the role of youth in society decline from year to year. This is due to one of the negative effects of globalization, namely, changes in the value of life orientation that tend to be individualistic. The impact of this globalization can lead young people to become engrossed in the consumptive flow, in this case it is the availability of instant entertainment that is easy to access so that it can distract them from social responsibility and their involvement in society. Young people tend not to be

interested in socializing with their surroundings, as individualistic souls have been embedded due to the negative effects of this globalization. However, in addition to the negative impact caused by technological development in the flow of globalization also has a positive impact. The amount of information that can be easily accessed also does not rule out the possibility of young people being motivated to do social activities in the community or other social activities (Muqsith, 2019).

This also happened in Kampung Batik Laweyan, the more technology and information development made the youth in Kampung Batik Laweyan not interested in engaging in social activities in the community. However, there are also young people who still have full awareness of their role that is needed enough in the community, but not many young people in Batik Laweyan Village are aware of this. Youths play a role in the dissemination of information and promotion in the context of the development of Laweyan Batik Village, such as holding outbond activities, socializing batik training, sewing, and becoming tourism staff. The younger generation should have high creativity, innovation, and independence to act in promoting, especially in the era of globalization like today, information technology as life support is very adequate (Salam, 2021). The development of technology and information is also

accompanied by the development of social media, currently more and more social media can be easily accessed by all users from various circles. This can be used as a means of promotion by the younger generation of qagar to introduce to the public and the public regarding the existence of the Laweyan Batik Tourism Village.

The youth in Batik Laweyan Village can cooperate with various communities and community institutions located in Batik Laweyan Village. One of the communities in Batik Laweyan Village is FPKBL (Forum Pengembangan Kampung Batik Laweyan). Meanwhile, the existing Community Institutions are POKDARWIS (Kelompok Sadar Wisata) and LPMK (Lembaga Pemberdayaan Masyarakat). Where each community and community institution has a work program that has been designed in such a way and one of the goals with it is to develop the Laweyan Batik Village. On his way, the youth in Batik Laweyan Village who are members of Karang Taruna members can collaborate with the community and the Community Institution. This promotion is aimed at introducing Kampung Batik Laweyan as well as introducing various tourist attractions that are in it to the public, especially tourists, both domestic and foreign. It is also used as a means of sharing information related to Laweyan Batik Village in various forms of promotions carried out by the youth of

Laweyan Batik Village in collaboration with the FPKBL community and Community Institutions such as POKDARWIS and LPMK Batik Laweyan Village (Suseno, 2010).

This is supported by a statement from Mr. Tom Festarandi as chairman of the Laweyan Pokdarwis, *"The role of youth for the overall development of batik is quite good, some friends, if our term is UJP (Usaha Jasa Pariwisata) if there are guests who want to learn batik, usually those who teach or mentor are young men here. It means they have a developmental role here in what kind of system the provision or utilization of batik education packages in Laweyan is that they did. So it's very rare if anyone will learn batik, instead the batik craftsman himself taught no, because his nature is learning batik which in Laweyan is just a person who wants to just know what batik is like, schoolchildren and so on but there are also people who want to learn batik as a business. Well if it's usually straight to the craftsman. Then if the empowerment of the youth community, especially we give Karang Taruna the full opportunity to empower it, for example, this is how, once with the term muspreng deliberation on urban development planning, So in each village or in Indonesia every year there is a deliberation meeting for the village development planning, all institutions including Karang Taruna, children's forum*

and so on are involved." (Interview with Mr. Tom Festarandi 1 December 2023).

However, the overall role of the youth in developing the Laweyan Batik Village has not been very significant. Many younger generations in Kampung Batik Laweyan prefer to switch professions to try other advantages, not a few of them also prefer to leave Laweyan to migrate. Even though their parents already own batik business, they choose not to continue. Now, the youth in Batik Laweyan Village are not required to continue their family batik business, they have the freedom to decide their own fate and choose the profession they want (Interview, Pandono, 2023). Over the course of time, the available jobs have become more diverse. This can make some people, especially the younger generation of living standards, increasing. They considered that the measure that can be considered honorable today is those who hold high positions in their work. This perspective is what makes the younger generation today, including some young people in Kampung Batik Laweyan to choose another profession that they see can meet the standard of life they want.

Young Generation Development in Batik Laweyan Village

The lack of a coaching system for the younger generation to develop batik business is one of the causes of the lack of role for the younger generation in

developing batik business in Laweyan Batik Village. In Batik Laweyan Village, there is a karang taruna community which contains young people from Batik Laweyan Village itself. There are 27 members of the Karang Taruna in Batik Laweyan Village, starting from the age of 17 to 30. As information technology develops, the younger generation today begins to be lazy to socialize with the surrounding people, they are more interested in their own world. This also happened in Kampung Batik Laweyan, the lack of interest in youth in Kampung Batik Laweyan to socialize with the community made them not interested in joining Karang Taruna membership in Kampung Batik Laweyan. Various ways are being attempted by members of Karang Taruna to attract the sympathy of youth in Kampung Batik Laweyan to be able to join the Karang Taruna organization, starting from inviting personal communication, inviting them to gather and have a casual conversation, to involve non-karang taruna youth to engage in activities in Batik Village. However, this has not been able to attract young people in Batik Laweyan Village to join Karang Taruna members to the maximum. The lack of youth human resources in Karang Taruna membership is also one of the factors causing youth's role in developing the Laweyan Batik Village has not been maximized. (Interview with Karang Taruna Laweyan Chairman, Wednesday, December 20, 2023).

Karang Taruna of Batik Laweyan Village are empowered by Pokdarwis and LPMK Laweyan. In this case, the youth empowerment of karang taruna carried out by Pokdarwis and LPMK is by involving them in various activities held in Batik Laweyan Village. There are many routine activities held in Batik Laweyan Village and youth of Karang Taruna are directed by Pokdarwis and LPMK to become committees and take care of all the necessary events. In Kampung Batik Laweyan itself has various routine activities that are carried out every month and this activity is carried out in various RWs in the Kampung Batik Laweyan area itself. In Laweyan itself, especially in Kampung Batik Laweyan there are three culinary areas that become the center of certain routine activities that are held every month. The activities held are divided into each RW evenly which are held regularly. The distribution is as follows, RW 2 every Sunday morning exactly in the first week of the month is held an event called *Undo Usuk* held in Kabanaran River. In addition, in the second week, there is an event called *Randu Alas Next*, in RW 3, every third week there is an activity called *Setono Berbagi* activities that are carried out are food sharing, gymnastics, and several other activities (Interview, Kevin, 2023).

Before carrying out certain activities that will be held in Batik Laweyan Village, Pokdarwis and LPMK

usually hold a meeting together with the Karang Taruna of Batik Laweyan Village who discuss the concept of activities to the arrangement of committees at the event to be held. The committees in various events held in Kampung Batik Laweyan are mostly held by youth of karang taruna of Kampung Batik Laweyan. Although the event organizers are Pokdarwis and LPMK itself. In fact, it is not uncommon for youth in Karang Taruna of Batik Laweyan Village to be given the responsibility to draw up concepts to implement activities from beginning to end. This aims to make young karang taruna of Batik Laweyan Village have experience in managing an activity that will be held regularly in Batik Laweyan Village, and ready to replace the role of the older generation in Batik Laweyan Village to further develop Batik Laweyan Tourism Village (Interview, Tom, 2023).

CONCLUSION

Batik Laweyan Village has existed since before 1500 CE, formerly Kampung Batik Laweyan had a trading center called Bandar Kabanaran. Before becoming Batik Village as it is today, Laweyan was formerly known as a weaving production area and later developed rapidly into a batik industry area.

In an era of technological and communication globalization, this can cause the young generation's social awareness of the importance of preserving

local culture. The process of regeneration and transfer of cultural values is the key in maintaining the sustainability of Laweyan batik industry. In addition, the rising standards of life and diversity of professions are emerging which are certainly more attractive and viewed more by most younger generations today. This caused some young people in Batik Laweyan Village to choose another profession outside of the batik business development business and to leave Laweyan to move to meet their desired standard of living.

In general, the role of the younger generation in developing the Batik Laweyan Tourism Kampoeng is still very lacking because of several factors, one of the factors is the lack of a coaching system provided by the younger generation in the Laweyan Batik Village. This resulted in a lack of awareness embedded in youth in preserving and developing the existence of the Laweyan Batik Tourism Kampoeng. The development and empowerment of the younger generation, especially in Kampung Batik Laweyan, is very important. It takes intensive efforts to provide encouragement and motivation to the younger generation so that they are interested in continuing their batik business, especially for those from the families of batik industry owners. Development can be done through various ways, including training, socialization, and

even financial support. In addition, what is no less important is the need for collaboration between the government, the community, and industry players to form a policy that can support the sustainability of the batik industry in Laweyan Batik Tourism Village.

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