

The Failure of Regeneration Traditional Pottery Handicraft

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Abstract: Traditional pottery crafts in rural areas generally take form home industry, containing local wisdom, and passed from one generation to the next through socialization in the family. However, the condition of the traditional pottery industry now no longer persists in Paseban Village. Based on these conditions, this research attempts to explain the cause and the regeneration failure through social practice perspective. This research employed a qualitative method (phenomenology) and interactive model of analysis. The results showed that the causes of regeneration failure were influenced by internal and external factors. Internal factors are the system of division of labor in the family, orientation changes, and socialized. Meanwhile, external factors are the scarcity of raw materials, job opportunities in other sectors, education, and decreased consumer interest. The process of regeneration failure occurs from social practices in habituation of family and community environment.

1 INTRODUCTION

Pottery is one of symbols world civilization. The pottery is thought to have been around since prehistoric times. At the time mesolithic, pottery is used as a container of human bones (Kosasih, 1982). In the neolithic period pottery is used as household appliances. In Indonesia, pottery is found in the upper layers of Sumatran cliffs and the southern coastal hills of Java, between Yogyakarta and Pacitan, Kendeng Lembu (Banyuwangi), Tangerang, and Minanga Sipakka (Sulawesi) (Kempers, 1959).

The existence of pottery as a cooking tool can be found in the pottery industry of Paseban Village, Bayat District, Klaten Regency (Indonesia). The types of traditional cookware produced are wok, pitcher, and stove.

The development of pottery in the Bayat area is estimated to exist since 600 years ago. The assumption can be observed from the relic of "Gentong Sinaga". It is located at Prabuyeksa Gate in Sunan Padanaran Tomb complex, Paseban Village. According to the research of M. Dwi, the tomb of Sunan Padanaran (Bayat) was founded in 1555 Saka. The inscription on the Panemut gate is an inscription that reads "wisayahanata wisiking ratu" indicates the year of manufacture which means wizard (5), hanata (5), wisik (5), ratu (1). The writing implies that the gate was erected in 1555 Saka. (Supantono, 2006).

The description shows that pottery has long been growing in the Bayat area as an ancestral heritage. The center of pottery production in Paseban Village is mostly in production in Hamlet Dolon and Hamlet Kebondalem.

According to artisans, around the 1950's almost the population of Dolon Hamlet and Kebondalem Hamlet livelihood as a pottery crafters for household purposes. This period is illustrated by the involvement of all family members in industrial activities, housing residents still made of woven bamboo (gedek), large yard for burning and drying pottery, ash and smoke billowing every day, as well as the number of trucks carrying the earthenware vessels.

The condition is now very different. Only a few people Dolon Hamlet and Kebondalem Hamlet who still survive to make pottery. The decline in the number of craftsmen happens every year. According to chairman of Dukuh Dolon and Hamlet Kebondalem, the number of craftsmen from 2005 to 2016 continues to decline. In 2005 the number of craftsmen is estimated to be more than 100. The number continues to decline, in 2013 craftsmen is estimated to be more than 80. In 2014 there were 77 craftsmen, in 2015 there were 71 craftsmen, and in 2016 it decreased to 63 craftsmen.



Figure 1: Pottery crafters Paseban Village.

The condition of the decline in the number of craftsmen is expected to continue because most of the surviving artisans are the older generation (average age above fifty years). Meanwhile, most of the surviving craftsmen's children already have jobs in other sectors and are not continuing the family business of making pottery.

The low number of regeneration of pottery craftsmen in Paseban village shows the differentiator of this research. In Igbo of South Eastern Nigeria showed a decline in pottery occurred in the 1980s, about twenty years after the end of the colonial administration in Nigeria. In the 1980s the Igbo embraced Western culture, flooded the market with modern containers and modern pottery industries, which eventually led to the decline of the traditional pottery in late 1980s. (Ali, 2014). In Gujarat (India) the Prajapati community of Central Gujarat and the techniques utilized by them in their day to day life as identity. They inherited the technology of pottery making from their forefathers. The method of procuring the raw materials, processing of the same and ultimately ending up with a final product of their large energy (Sikdar, 2015).

Some of these studies prove that traditional pottery crisis occurs globally, including in Indonesia. Traditional pottery for household use becomes feasible to be studied as an endangered cultural heritage. Based on these problems, this study was conducted to find the cause and explain the failure of regeneration through social practice theory.

2 RESEARCH METHODS

This research uses qualitative approach. The qualitative approach places more emphasis on the quality, process, and meaning not measured by a certain amount, frequency, and intensity (Denzin and Lincoln, 2000). The type of research used is phenomenology. Through the phenomenology of the shared experience of several individuals can be caught as a phenomenon (Creswell, 2007)

Data collection techniques used were nonparticipation observation and in-depth interviews. The technique of taking informant in this research is purposive sampling, with four families as analysis unit. Families are selected based on the variation of the child forwarding and not continuing. The validity of data in this research is done through sources triangulation. Triangulation of sources is done through interviews of different sources, namely between artisans, children craftsmen, and chairman of the craftsmen craftsmanship. Data analysis in this study using interactive analysis model developed by Miles and Huberman. The interactive analysis model consists of data collection, data reduction, data presentation, and conclusions.

3 RESULTS AND DISCUSSION

3.1 Process of Pottery Industry

Figure 2 represents the procurement process of raw materials, production processes, and marketing of pottery. Raw materials are obtained from outside the village. In the raw materials of clay, crafters are integrated with the association of land rent in the village of Mindi. The association is held once a year when the land lease is over. At the meeting, the assembly will discuss rental rates and lease locations in the following year. Integration/bonding relationship between artisans in the land rent together gives a positive impact, namely the rental price on every family head cheaper.

In the raw materials of sand and red soil, the crafters can obtain for free by searching for their own (father's labor) or paying for labor (wage labor). Meanwhile, on damen (straw), uwuh (dried leaves), and firewood crafters buy and a small search for themselves. In the process of production/manufacture of pottery is made through the stages of mixing soil and sand. Next, the soil is formed, dried, and rubbed. As a home industry, the division of labor within the family applies. The formation of clay into

pottery is done by women (most of them now are older generation).

The next process is the first combustion using straw (damen) or dried leaves (uwuh). After the process is complete, the pottery is colored using red

soil mixed with water. Then the pottery is burned with the same material (straw or dried leaves) and added wood as the main ingredient. Pottery is then sold to intermediary traders.

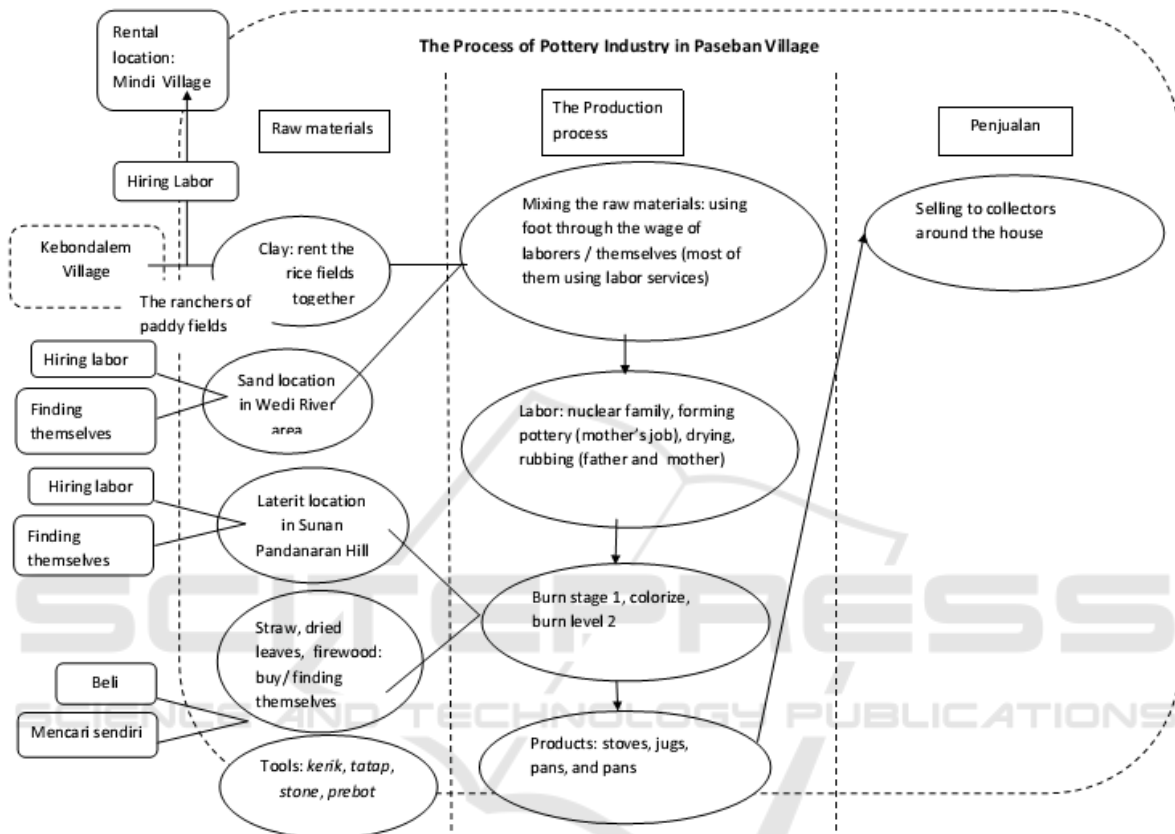


Figure 2: The process of the earthenware industry.

3.1.1 Traditional Pottery Product



Figure 3: Traditional wok (*wajan*).

The cookware in figure 3 is wok (*wajan*). It is one of the many products produced in Paseban Village commonly used for frying food. Users do not have to worry about crack because the main characteristics of pottery produced in Paseban Village are fireproof. There are also another household appliances like pot for rice cooking (*kendil*), traditional stoves made of clay (*keren*) and clay pot (*kwali*) with a large size.

According to craftsmen the use of traditional cooking appliances is now rarely used. Cookware made of aluminium, iron/steel is now growing rapidly along with the modernization of household cooking utensils. In addition, the use of oil stove and gas stove more evenly, so that traditional pottery cookware increasingly marginalized.

The impact of modernization of cookware on Paseban Village pottery is the decline of consumers.

Pottery is now increasingly difficult to market as consumer demand is increasingly limited (only villagers still use firewood).

Lots of pottery in the intermediary trader's house because it is difficult to sell (figure 4). As a result of this condition, the intermediary trader's capital does not return immediately. Meanwhile, many craftsmen lose money because the cost of production offered by an intermediary trader (*bakul*) is almost equal to the selling price.



Figure 4: One of intermediary trader's house.

3.1.2 Duties of Family Members

The pottery in Paseban Village is produced in the form of home industry. The role of family members in this type of industry has an important role because it acts as a workforce in collecting raw materials, production, and marketing done by family members. The duties of the father and son in industrial activities are to collect raw materials and market the handicrafts. While the task of mother and daughter is to make pottery. Activities of smoothing, drying, and burning pottery done together.

The division of tasks is now rarely found in the family of Paseban Village pottery craftsmen. The main cause is that children no longer continue the family business. Craftsmen who still survive to make pottery is the generation of parents (most are now widowed status). Only a small percentage of children who still continue to make pottery. In general, children who continue are girls who still live in the village and have no other job.

Continuity of pottery is very dependent on women because only they are taught to make pottery. People in Paseban Village consider making pottery as a work of women and not suitable for men's work. This condition is a cultural reality that is still preserved in traditional rural industries.

Current conditions indicate the role of males in dysfunctional families. The role of gathering raw

materials and stirring clay attacks is done by part-time workers. Soil and sand raw materials can be obtained with labor wage system and raw material for burning pottery process obtained by buying. Meanwhile, the sale of pottery is done through an intermediary trader (*bakul*). The condition shows a shift in family duties. The division of labor in the nuclear family is now shifting to a wider system. The part-time wage system and the purchase of raw materials have a major impact on the sustainability of the traditional pottery industry. The cost of producing the pottery becomes higher thus the profit becomes lower. In fact, the selling price of pottery did not increase.

Based on the description, it can be seen that in the handicraft industry activities of Paseban Village is included in small industry/household industry which has the following characteristics.

- a. All raw materials are obtained by artisans from outside the village.
- b. Crafters are integrated only in terms of land rent.
- c. Most use laborers to obtain raw materials.
- d. Each family autonomously produces raw materials into finished goods.
- e. The production process is still traditional.
- f. The resulting product is still traditional.
- g. Labor in production activities utilizes the nuclear family (without wages and for the household). Some developed using labor services.
- h. The division of labor by gender differentiation.
- i. The sale of pottery is done through the intermediary trader.

3.2 Causes Regeneration Failure

Based on the result of the research, the cause of regeneration failure of pottery craft in Paseban Village is influenced by internal and external factors. Internal factors referred to in this study are factors that come from within the family. Meanwhile, external factors are factors that come from outside the family.

3.2.1 Internal Factors

Based on the results of identification and analysis, internal factors that affect the failure of regeneration is the system of division of labor, orientation changes, and socialized. The division of labor in the Paseban Village pottery industry is influenced by a gender perspective. The cultural view of the duties that men and women are supposed to have is firmly held by society. The gender perspective that is firmly adhered to in the earthenware craft industry is the skill of

making pottery only inherited and owned by one of the sexes i.e. women.

Family orientation also changes. Making pottery in the past must be done by every child in the family. Many children do not complete primary school education because they prefer to help families run the pottery industry. This condition is experienced by the generation of parents in the family of pottery craftsmen. Pottery is very valuable to be inherited because it is the only skill for the family economy. However, now making pottery is not a requirement. Many families are no longer continuing the way. The pottery is then considered to be no longer enough to meet the economic needs of the family. In addition, other work sectors are considered more productive for the family economy. Most craftsmen's child chooses to work in other sectors. The majority of boys choose to be construction workers or taking another job outside the village. Meanwhile, girls taking work as factory workers, helpers, and live outside the village (married).

Changes in parent and child orientation occur due to the failure of the socialization process. Children of artisans are no longer required and are taught to continue making pottery. Therefore, slowly the role of children in the family industry participation began to be abandoned. Parents expect children to have better jobs and produce. In a family of artisans with high production, output children are accustomed to focussing on education. Meanwhile, in the producers of medium / low productivity craftsmen parents tend to be permissive and work at a young age in other sectors. Now making pottery is not a valuable and cultural obligation, inherited intergeneration. Pottery is now seen as a side job to fill the spare time of the older generation.

3.2.2 External Factors

External factors of regeneration failure of Paseban Village pottery are raw material shortages, decreased consumer interest, education, and job opportunities in other sectors. The scarcity of raw materials and the decreasing of consumer interest become the obstacle of the sustainability of the earthenware industry because it causes the production cost is not proportional to the income. This condition encourages some craftsmen no longer make pottery. Some choose to switch to other sectors because the results obtained are not enough to meet the needs of everyday life.

Job opportunities in other sectors have been exposed since the 1990s by the broker networking. Most of the youth choose to migrate outside the village such as Jakarta. The choice to be a

worker/labor worker in other sectors is also much chosen by the daughter of a family of pottery crafters. Other factors that affect to the youth generation are higher education (this condition is only experienced by families of artisan pottery that has a more established economy, namely in high productivity families).

3.3 Regeneration Failure Process

The failure of regeneration in Paseban village pottery industry does not happen by itself. The regeneration gap marked by the fewer generations of pottery crafters is the result of the agents' social practices. The agent in this study is the family (as a home industry business unit). The social practice of Pierre Bourdieu's thought can be translated as "results from relations between one's dispositions (habitus) and one's position in a field (capital), within the current state of play in the social arena (field)" (Grenfell, 2008).

Habitus is a consciousness built through structures or external conditions that can be observed through attitudes (dispositions and attitudes). On one side it is a relation of conditioning: the field structures the habitus. . . . On the other side, it is a relation of knowledge or cognitive construction. Habitus contributes to constituting the field as a meaningful world. (Bourdieu and Wacquant, 1992)

Capital and habitus affect each other. Both are sometimes difficult to distinguish with clear boundaries. Capital is an agent's strength. Capital itself is not only seen as an economic aspect, but there is also social capital, symbolic, cultural. The Arena according to Bourdieu is not only seen as a location but interrogates more deeply about the ways and channels obtained to gain knowledge. From Bourdieu and Wacquant, 1992, "a field is a game devoid of inventor and much more fluid and complex than any game that one might ever design. To see fully everything that separates the concepts of field and system by the empirical objects they produce." (Grenfell, 2008)

Bourdieu's social practice theory helps this research explaining the phenomenon failure of regeneration. The social practices that cause this regeneration failure occur in two large of arenas (family and society) and actually it takes for the time process (figure 5). The family arena is the first and foremost area between children and parents.

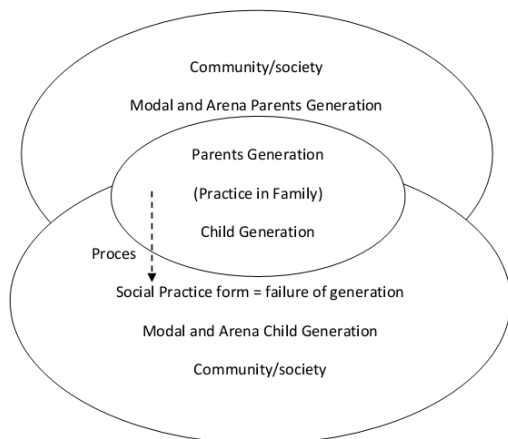


Figure 5: The process of regeneration failure.

The family arena affects the generation of children in deciding whether to continue or refuse to continue making pottery. In the old days, the economic capital in the pottery industry is quite stronger because it becomes the main source of family livelihood. Social capital among business networks is well maintained. Both between craftsmen, traders, and suppliers of raw materials. The existing cultural capital that time is still strong, namely togetherness on helping production and merger of product. They believed that pottery is a knowledge that must be passed from one generation to another. The symbolic capital showed by social position and class that distinguishes between one unit of pottery industry one and another.

Habitus makes pottery in every family unit into the field worthy of being at stake. Therefore, pottery is still considered important in the family, but the conditions of social domains and practices are changing. External conditions in the family, not always static. The pottery began to experience crisis, the economic capital in each business unit underwent a decline in turnover. Meanwhile, social capital between crafters, broker, and seller of raw materials increasingly tenuous due to economic capital. Symbolic capital began to change, pottery experience degradation because it is seen as a job that does not profit. The new orientation of culture makes pottery increasingly not firmly held in the family. Because of these conditions, children do not fully absorb the culture as a whole (internalization).

In the generation of children, the capital and the habitus that is formed from the family is very different from the generation of parents. This condition is also influenced by the generation of children outside the core family, such as education, peers, and social environment of society. Child capital

in the economic field has more networking power in other sectors. Children get more results by pursuing other work. In addition, work on other sectors is considered more proud that social capital in the generation of children is no longer narrow. Culture makes pottery increasingly abandoned. Thus, the pottery is no longer continued. The apparent condition of the process is the failure of regeneration.

4 CONCLUSIONS

Social practices that occurred in the failure of regeneration of pottery of Paseban Village occurred through changes in the accumulation of habitus, capital, and field in the community. Nevertheless, the use of Bourdieu's social practices does not place an important element of time. Time is an important element that can be used to explain the social changes that affect the habitus, capital, arena. It is even possible that the capital and arena undergo changes that then affect social habits and practices.

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