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**A STUDY TO DETERMINE THE ATTITUDE OF  
GOVERNMENT SERVANT IN KUCHING TOWARD  
POLICY OF WEARING BATIK ON THURSDAY**

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## **Abstract**

The policy of wearing batik to work has been introduced first by imposing that the civil servants were required to wear Batik every Saturday. Then in Nov 2005 to encourage its ½ million public servants to wear batik it was changed to twice a month on the 1st and 15th each month. Now by using the same system it will be instructed that Thursday will be Batik Day. The study is to determine the attitude of civil servants towards the new policy by governments to wear Batik on every Thursday. A random sample of 100 respondents of governments' servants in Kuching will be selected randomly to fill in the questionnaire form. Their involvement in the study is important in order to know whether this policy were accepted, followed and most importantly their attitude toward this policy. From the study it is found that most of the civil servants is aware of the policy and obey the policy. Staffs from the supporting group 1 and supporting group 2 are more attentive towards this policy since their participation in the survey is higher. Nevertheless, most civil servants agree with the policy although by using questionnaire method to carry the survey, it is hard to measure their attitude.

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## **CHAPTER 1**

### **INTRODUCTION**

#### **1.1 Introduction**

The new policy of wearing Batik every Thursday was announced recently by the Chief Secretary to the Government of Malaysia, Tan Sri Mohd Sidek Hassan on 15<sup>th</sup> January 2008. There have been various reactions towards this new policy especially among the government servant. As for the government their main agenda is to boost the batik textile industry in the country. Those are among their effort to introduce Malaysian arts, heritage and tourism products to the world. Nevertheless, not everyone is in favor of wearing batik to their workplaces as they think that it is not suitable as office attire and they have this mindset that batik shirts are worn only for weddings or dinner functions.

Another excuse for this new policy is so that it is easy for these government servants to remember as to when they should put on their batik shirts. Moreover it is not very practical for Fridays to be made “batik day” as many people particularly men would want to put on traditional garments such as Baju Melayu. The government wished to discard the perception that wearing batik were only meant to be worn by the rich people.

Indeed, by getting the three major races to wear batik was good to promote the Malaysian image. It shows sign of unity and integration among the civil servants. However, it was said that it was rather costly to buy batik as the material for batik is silk and it is quite expensive. This is not included the tailoring fee yet. Nevertheless, some says that Batik shirts are cooling and they need not to wear a thick suit and tie every day in this hot Malaysian weather.

## CHAPTER 2

### LITERATURE REVIEW & CONCEPTUAL FRAMEWORK

#### 2.1 Literature review

##### 1. HISTORY OF BATIK

Use of batik in the traditional couture has its roots in the early days of Malay civilization. Worn by royals to nobles to peasants, batik has manifested itself as a popular and practical indigenous crafts. Arts whose application transcends boundaries of social status. In literary tradition, mention of batik has appeared in a number of **folklores**. Mention of batik as a parting gifts of love in Hikayat Malim Deman and as a **bestow** of honor in Hikayat Hang Tuah. In the more recent cinematic art - in the movie Sumpah Orang Minyak (P. Ramli 1968) batik was portrayed as an expression of forbidden love. And in Fenomena (M.Nasir 1996) Ramona in **batik lepas** (one piece batik cloth) taking the **mandi bunga** (flower bath) was simply memorable.

The definitive history of batik is obscure but batik artifact of 2000 years had been found. Wherever its origin, it is a heritage art of the human civilisation.

Use of batik in recent time was given impetus with it being accorded national status - worn by dignitaries for official and state function. Often visit to batik factories were made part and parcel of state visit and wearing of batik at state reception by foreign dignitaries symbolize closeness of relationship between nation.