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## **SOCIAL ENTREPRENEURSHIP LEARNING BASED ON COMMUNITY EMPOWERMENT OF TOURISM VILLAGE**

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### **Abstract**

*This study aims to describe the learning activities of social entrepreneurship and the impact of community empowerment as a manifestation of community empowerment in the management of tourist villages. The approach used is descriptive qualitative. The research subjects were the village head, batik craftsmens, batik makers and several community leaders as informants. Data collection uses interviews, observation and documentation methods. The validity of the data uses sources triangulation, methods, and theories. Data analysis techniques through the stages of data collection, reduction, presentation, and conclusion. The results showed the creation of interactions between craftsmens and batik maker who have established patron-client relationships. Batik craftsmens are involved in business collaboration, realized joint efforts in marketing batik products, which are centered in one batik showroom. The social structure formed shows dependency relations. The impact of community empowerment formed is the*

*creation of an entrepreneurial community and the formation of a batik tourism village center in Babagan village, Lasem sub-district, Rembang district, Central Java province, Indonesia.*

### **Keywords**

Learning, Social Entrepreneurship, Community Empowerment, Tourism Village

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## **1. Introduction**

Rural development is the most important part of national development, considering that rural areas are still dominant compared to urban areas. Rural development is multi-dimensional and multisectoral. Development that occurs in rural areas will impact on the success of national development as a whole. The disparity between urban and rural areas and poverty in rural areas also encourage not only acceleration. Equitable development in rural areas with various efforts must be taken. Poverty in rural areas occurs because of the lack of empowerment of citizens in optimizing local potential in their area. The villagers chose to go to the city because they thought they would live in prosperity in the city. Of course this is not the case, on the contrary, the village has become quiet and development management will not develop due to the lack of participation from the majority of the community, especially those of productive age.

The large and rich country of Indonesia will be its human resources and natural resources in the form of its natural beauty, cultural diversity, ethnicity, a religion which can make this country a major tourist destination at the world level. These assets must be able to be utilized by the state in the process of development activities. For example, through the Department of Tourism, a Tourism Awareness Group (Pokdarwis) has been formed in managing potential villages as tourist villages. The potential of local excellence that becomes a big highlight in the field of tourism is the potential of tourism villages. The history of development in many countries, the tourism sector has been proven to play a very large and important role in contributing to economic development. This has been shown by nations that make tourism as an industry in increasing the growth of business activities and employment of existing businesses by increasing the economic prosperity of these nations.

Tianlai & Tinggan (2013) revealed that the tourism industry has always been considered a miracle drug to increase the economic development of underdeveloped regions because of low costs and faster results so that it has been widely applied as a profitable solution with poverty alleviation and rural development. Tourism is a basic need for human life. Tourism as an

instrument to improve the quality of life of the people, as confirmed by Sunaryo (2013), improving people's welfare is aimed at improving the cultural and intellectual welfare aspects of the people in a tourist destination. The tourism destination itself is experiencing dynamics. As stated by Ben (2014), tourism in the realm of industry develops into various fields of interest including social, political, cultural mission, sports, and religion. Hong (2013) also stressed that rural cultural characteristics have very high relevance to tourism activities. Both influence and promote each other in many aspects. According to Anabestani & Vesal (2016), factors affecting rural tourism brands fall into three categories: economic, socio-cultural and physic. On the other hand, Esmailzade (2013) stated that the factors that influence rural development tourism are basement, management, planning, research, and research.

As is the case in Babagan Village, Lasem Subdistrict, Rembang Regency, which is currently famous as the Batik Tourism Village. By carrying out the Lasem batik culture as a cultural heritage of the ancestors. Through the village of Babagan with batik can answer the Lasem initiation as a batik center that has been long-awaited. Lasem itself is very well known as "Little China". From this, the cultural tourism sector (batik tourism village) is expected to become an embryo capable of being a multiplier effect for other sector's equitable distribution of rural development based on the potential for local excellence. Such matter as emphasized by Okech, Haghiri, & George (2012) revealed that tourism villages as an alternative to sustainable development suggested a three-pillar approach for sustainable rural development; exploiting endogenous potential, developing social capital and promoting local participatory democracy. Ernawati (2010) asserts that there must be many villages that can be an attraction as a tourist area. Jana & Marian (2012) also stressed the importance of developing villages as tourism to improve the quality of being more attractive and can be a creative industry as conditions exist in urban areas.

The village in Lasem which is famous for the batik industry has even been known as the batik tourism village is Babagan Village. Babagan Village which became Lasem's written batik icon individually will be the trigger for the growth of tourist destinations in Lasem. Seriousness in raising the potential of Lasem batik makes Lasem Subdistrict Rembang Regency one of the districts that have high attractiveness and direct or indirect attention as well as influence on the surrounding area. This is of course, there are social mobilization activities. Such conditions as stated by Milicevic, Podovac & Cavlin (2015) that the development of rural tourism will

generate new jobs in the villages, stimulate young people, women and unemployed to remain in the village and contribute to the development of their regions, affect the marketing of local products and raise awareness of the need to preserve the environment based on local wisdom. It is very necessary to conduct research on social entrepreneurship learning activities and the impact of empowering the batik tourism village community in Babagan Village, Lasem District, Rembang Regency, Central Java Province, Indonesia.

## **2. Methods**

This research uses a descriptive qualitative approach. The research location was Babagan Village, Lasem Subdistrict, Rembang Regency, Central Java Province, Indonesia. The focus of the research is on social entrepreneurship learning activities and the impact of community empowerment. The research subjects consisted of the village head, five batik craftsmens, seven batik makers and four community leaders as research informants. Determination of subjects and informants using purposive and snowball techniques. Data collection methods using open interview techniques, observation, and documentation. The validity of the data using source triangulation techniques, methods and theories. Data analysis as Miles & Huberman (1985) is data collection, data reduction, data presentation, and conclusion drawing.

## **3. Results and Discussion**

### **3.1 Social Entrepreneurship Learning Activities**

The planning of batik tourism villages is more dominated by activities carried out by community members. If according to the concept, the term development is known as "bottom-up". Although this is found that previously there was a Tourism Awareness Group (Pokdarwis). The tourism village they produce is a form of hard work. It grew because there was someone who was able to become a pioneer figure of a social movement that moved the people of Babagan Village to commit to building batik in Lasem. From these conditions, in the village of Babagan batik craftsmens emerged. Until it was found that in Babagan Village there were the most batik *craftsmens* compared to all villages in Lasem as well as at the Rembang Regency level.

The Babagan Village community has been considered proactive in planning a business opportunity. In line with Kaswan & Akhyadi (2015) that proactive planning requires an analysis of environmental forces and making decisions based on existing resources. The condition of the

development planning of the batik tourism village of Babagan Village which was interpreted using the bottom-up approach as according to Uemura (2005) the success of the development articulated the importance of development from within. This approach promotes the independence of local groups in developing the community, while the other parties are believed to act as partners providing facilities. This was also supported by Soetomo (2010) who conveyed that community development was seen as a form of joint activity to meet the common goals among its citizens. According to Suharto (2016), he regarded it as a reinforcement of village independence towards empowered villages.

Batik tourism village development activities began the existence of batik activities by batik *craftsmens* with batik in Babagan Village. The existence of batik activity originated from one of the craftsmen whose brief history of being a batik maker by batik *craftsmens* from the "Chinese" elite outside Babagan Village. Then the community members took part in making batik from one of the batik *craftsmens*. Some residents also participated in becoming batik *craftsmens* by making small-scale batik businesses. Some of the craftsmen take their business capital loans at Bank Negara Indonesia (BNI). Until then grew several craftsmen in the village of Babagan.

The existence of BNI in Babagan Village provides a lot of assistance both physically and non-physically. This is to be able to respond to the citizens of the Babagan Village community to strengthen their batik business. This condition is also able to increase the number of batik craftsmen. Each batik craftsman and his batik also interact to form a joint business relationship. One of the main platforms is the establishment of a batik showroom in Babagan Village from the results of BNI's assistance. A showroom is a place for marketing batik which is devoted to batik *craftsmens* in the village of Babagan. The conditions of the implementation of the development of the batik tourism village in Babagan Village are in conformity with the context of social entrepreneurship. The keywords of social entrepreneurship/community entrepreneurship according to Suryono & Sumarno (2013) are social change agents who have the ability to be a liaison between the source owner and those who enjoy the benefits of the source.

In addition to the batik showroom in the village as a joint marketing venue, the exhibition was also used as an opportunity or an event for marketing. Usually in the exhibition, not always people who visit the exhibition booth directly buy the products on display. There are those who ask with the aim of ensuring the results of these products, even those who only ask for business

cards and addresses. Such people, even though they do not buy at the exhibition site, they will buy at another time and even buy by visiting directly to the production site, the place/house of the batik craftsman. With these conditions, will increasingly attract the interest of people to visit as tourists in the tourist village of Babagan Village. that condition is called delayed purchase, but it actually gets more benefits than if the buyer directly bought at the exhibition site earlier. Such reality can be associated with the name Social Marketing.

According to Pujiastuti (2016), social marketing strategies utilize two fields of science, namely using communication techniques and prioritizing marketing principles. Communication techniques can be in the form of offering products and services to meet the needs and desires of potential buyers, which are marked by transactions. The form of the transaction could be the prospective buyer directly buying the exhibition product on the spot or as well as the delayed purchase which the prospective buyer is just asking questions or asking for a business card (indirect transaction). While marketing is to function as management that aims to identify the needs and desires of humans (potential buyers). This could have been with the pending transaction earlier, prospective buyers want a product that does not yet exist at the exhibition. That way, prospective buyers can only order as desired. The desire or need could be the batik motif, the color, the number of the order or in combination. In this case, Pujiastuti (2016) said that social marketing products are something that can be offered to the market to be considered, obtained, used or consumed to meet the needs, desires, and expectations of the community in overcoming social problems.

The products offered are batik as a national cultural heritage and the name or branding of "batik tourism village" while providing added value to the community about the production of the batik. Therefore, the selling value of the batik tourism village with the products it produces will have a major influence on society at large. The batik marketing of the Babagan batik *craftsmens* was also carried out by utilizing social media. Like Facebook (FB), WhatsUp (WA), BlackBerry Messenger (BBM). Of the several social media that can be utilized, still the "say to say" method of person to person talk can also be through social media earlier. Who knows first, who then informs others of their families, relatives, and friends.

The relationship that exists between batik *craftsmens* (batik entrepreneurs) and batik (batik makers) shows the relationship system as the patron-client concept. Where there are patrons as owners of production facilities, as well as guarantors and protectors; while the client is

the party that manages the production facilities Suryono & Sumarno (2013). Likewise, where the craftsmen as patrons and batik as their clients. The social structure formed by patron-client shows the existence of a dependency relationship. Batik as a client, his life depends on the facilities provided by craftsmen (patrons). This if it does not require batik production, then batik will lose its batik work. And vice versa, batik craftsmen as patrons also hang their products from batik makers. If there is no batik, it is not possible for craftsmen to produce batik, especially with the conditions when there are abundant orders, the higher the dependence of a craftsman on batik. The difference lies in terms of power, status, role, and even income.

Craftsmen (patrons) are placed in a higher position (superior), while the batik (client) is placed in a lower position (inferior). It can also be said that craftsmen are people who are in a position to help their clients. But it can also be vice versa, batik is one person who is in a position to help craftsmen. The difference is that the craftsmen help many people, while the batik/batik makers only help one person directly to the craftsman. Although indirectly the existence of one batik can also help other batiks. In the sense that more and more batik, batik production results can quickly be completed.

### **3.2 The Impact of Community Empowerment**

All development activities certainly cannot be separated from the desired results. In this case, it can be said as the goal of achieving development, that is the impact of development. As Adisasmita (2006) stressed, rural development is multi-faceted, therefore it needs to be analyzed in a more directed and all-rounded relationship to sectors and aspects outside the rural area (physical and non-physical, economic and non-economic, social and non-spatial). Some physical impacts that have been put forward indicate that the development of batik tourism villages has changed the physical condition of Babagan Village. Various tourism facilities that support batik tourism villages as a trigger for creating opportunities as tourist destinations. With so many citizens will flock to take advantage of these conditions. As stated by Sunaryo (2013) the impact of tourism activities some of which are the construction of various tourism facilities and increasing population in destinations that are driven by tourism activities and businesses. With the intensity of the construction of tourism facilities, it will certainly increase business opportunities as well as travel. Thus an increase in population originating from tourists and related development can improve the quality of life of related local communities such as education, economic, social and cultural levels. Hammoudeh & Benedek (2019) expressed the

entrepreneurial responsibility of forming a network of companies and entrepreneurs. Supposedly, you can get a broad network base, new opportunities, clients, partners, team members, or even investors.

The more well-known batik *craftsmens* in Babagan Village, suddenly became better known to the wider community of batik and the village conditions were increasingly crowded. This shows both the village and the people became famous and popular thanks to the batik tourism village. If anyone mentions Lasem written batik, it will be directed at the batik of the batik craftsmen in Babagan Village. Although the batik craftsmen in Lasem were not only in Babagan Village, but the famous batik in Lasem was batik originated from the Babagan Village craftsmen. Pemaun (2010) stated that the development of tourist attraction was carried out by taking into account the ability to encourage the improvement of the social and cultural life of the community. In line with this, Dewi (2013) revealed social empowerment by involving the community in managing the Tanah Lot to bring benefits to the community to develop businesses in the tourism sector. As revealed by Griffiths, Gundry, & Kickul (2013), social capital can be accessed by social entrepreneurs as a unique set of strategies to mobilize resources that can produce value solutions for society.

Every batik or handicraft exhibition by the local government always assigns batik craftsmen from Babagan to represent each exhibition event, both at the local and national level. This gives local government confidence in the existence of batik craftsmen in Babagan Village. From his own village, he is even more quickly known especially for his batik. In fact, often many lay people who cross the Lasem area will stop by to buy batik in Babagan Village. As has been documented, Babagan Village is located on the edge of the northern coast road. Its location is very strategic, so it is supported by a large billboard so that anyone who drives through the Lasem pantura road will see it. Many also become batik customers Babagan Village. This is because the Babagan Village batik can be famous for the existence of speech media. People who have bought batik there will convey it to others. So that other people also come to buy batik in the village of Babagan.

The village of Babagan only puts forward that the original batik as written batik and has a distinctive style when compared to written batik in general which is known from Pekalongan, Solo, Yogyakarta to Banyumas. Next Lasem batik also has high philosophical value. Such conditions as stated by Milicevic, Podovac, & Cavlin (2015) that the development of rural

tourism will generate new jobs in the villages, stimulate young people, women and unemployed to remain in the village and contribute to the development of their regions, affect the marketing of local products and raise awareness of the need to preserve the environment based on local wisdom. This is in line with what was stated by Kani & Arekhi (2013), tourism provides promotion of economic indices such as increased income, job creation, and various social and cultural indices such as increasing public awareness and knowledge and increasing work motivation for young people. Giritwati et al. (2019) why public awareness can develop sustainable tourism destinations and involve the primary community in the process so that they can get support from all stakeholders.

The existence of daily batik activities by the residents of Babagan Village. Formerly every day there was no activity whatsoever especially housewives. With the construction of a batik tourism village, villagers have a daily activity that is by making batik. Previously only worked as a farm laborer, now can get additional work by participating in batik. Even batik is also used as the main work. As conveyed by Pemayun (2010) that the development of tourist attraction is carried out by paying attention to improving economic life, socio-cultural community and cultural preservation and environmental quality. Patarchanov (2012) revealed that the development of alternative tourism in the mountains has opportunities in solving problems in society such as unemployment, low income, narrow business economy, and underdevelopment compared to low-lying areas and big cities. The condition of the community members can also be said of the existence of mutual cooperation. This is what might also be expected from the many craftsmen in Babagan Village. This also created the growth of a new batik business in the village of Babagan, which used to be only a few now there are 15 batik craftsmen/entrepreneurs. This number is the most compared to all villages in Lasem. Among them, because it is written batik Babagan Village in particular and Lasem batik in general in the form of batik cloth (unfinished clothing).

#### **4. Conclusion**

Social entrepreneurship learning activities are formed by the interaction between craftsmen and batik makers established a patron-client relationship. Batik craftsmen as business owners and batik maker as clients. Batik craftsmens, business collaboration and the use of batik showrooms as a place to market with batik products. The social structure formed shows the

dependency relationship between them. The impact of community empowerment formed is the creation of an entrepreneurial community with batik industry activities that are increasingly large and make Babagan Village as the center of Lasem batik. The limitations of the study have not been able to reveal the position of batik makers who have changed their own businesses into batik craftsmen. The sustainability of the research is expected to be able to explain the historical background and motivation for the formation of social entrepreneurship learning activities, and analysis of the development of community empowerment.

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