



# Learning Model Using Social Media in the Community of Batik Craftsman in Indonesia

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**Keywords:** Learning Model, Gotong Royong, Batik Community.

**Abstract:** Cultural values become essential things that characterize a society. This study aims to explore how a learning model using social media based on the artistic value of gotong royong in the batik community of Malang district. Scott, (1988) explained “gotong royong” uses the principle of reciprocity. It means that it does not aim to get money, but it is a hope that when needed some help in the community of “gotong royong”. This study uses a qualitative design with an ethnographic approach. Informants research from batik artisans in the *Gondanglegi* sub-district, Malang Regency. It consists of 11 female batik artisans. The study results show that through collective learning using social media, by raising the value of mutual assistance, mutual support, and knowledge sharing on an ongoing basis, product innovation can result.

## 1 INTRODUCTION

In today's fast-paced world, knowledge can become quickly outdated as new information is constantly being developed. It is important to stay current by updating your knowledge, skills, and competencies in order to remain competitive in the global market. In business, knowledge is often more valuable than land or capital in terms of its ability to drive competition (Dunford, 2000). According to Popescu (2012), it is necessary to continuously update one's knowledge in order to stay relevant and effective in a business organization.

The company's success depends on its ability to continuously learn and adapt to changing circumstances (Bosch, Baaij, & Volberda, 2005; Leiponen, 2006). By exchanging information and implementing knowledge management systems, the organization can foster a culture of learning that promotes innovation and the ability to creatively imitate others (S. Kim & Lee, 2006).


Elevating the cultural value of gotong royong, as the basis for learning for MSME actors in Indonesia has not been touched in depth. The values of gotong royong are widely explored in formal education


settings, such as in making teaching materials (Mandala & Pujiati, 2020; Hutama, Anhar, & Haidar, 2019), developing teaching materials that contain character values (Subiyakto, Syaharuddin, & Rahman, 2016), and planting the values of mutual cooperation in learning (Utomo, 2018).


Small businesses favour informal learning processes (Gray & Mabey, 2005; Nolan & Garavan, 2016). It can be a solution for SMEs to continue growing and facing the existing obstacles of globalization. Rowden & Conine, (2005) also stated that the relationship between informal learning and innovation had not been studied in detail. Research shows a statistically significant relationship between informal learning and innovation (Raimonda Alonderiene & Pundziene, 2009).

SMEs prefer informal learning because it is cheaper (Anderson & Boocock, 2002b). According to Keskin (2006), small companies tend to rely more on informal learning and independent learning at work because of their more flexible and adaptable capabilities. Explore how natural SME learning can be used as a reference for policymakers in developing SMEs effectively and efficiently.

In Indonesia, the learning model for small and medium-sized enterprises (SMEs) is based on the idea

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of mutual support and cooperation for the overall advancement of the community, rather than for the benefit of a single member (Oikawa, 2014). This is influenced by the strong cultural values of "gotong royong" in Indonesian society, which is based on the principle of reciprocity (Scott, 1988). It means that it does not aim to get money but it is a hope that when needed some help in the community of "gotong royong".

Learning in the batik community suggests the critical role of access to social networks for learning (Clarke, Thorpe, Anderson, & Gold, 2006). Networking in the community will make sharing the knowledge that helps in product innovation that cannot do independently for micro and small businesses.

"Research has shown that students benefit from interacting and sharing information with their peers on social media platforms (Bryer & Zavattaro, 2011). Kaplan and Haenlein (2010) identified six types of social media: collaborative projects (e.g. Wikipedia), blogs and microblogs (e.g. Twitter), content communities (e.g. YouTube), social network sites (e.g. Facebook), virtual game worlds (e.g. World of Warcraft), and virtual social worlds (e.g. Second Life) (Soetan et al., 2020)."

The aspect of how micro and small entrepreneurs carry out innovation through collective learning has not received much attention in Indonesia. Exploring how natural MSME learning can be used as a reference for policymakers in developing SMEs effectively and efficiently.

Social networks or media can be thought of as a category of online platforms that allow people and organizations to share and collaborate on content (Rouse, 2017). Therefore, this study will explain how the micro and small business community facilitates collaboration in learning, where elements of togetherness and mutual cooperation are prioritized through social media technology. Revive the value of "gotong royong" as local wisdom of Indonesian culture.

## 2 METHODOLOGY

This study used a qualitative design with ethnography type that assesses the social behaviour of identifiable groups of the community (Creswell & Poth, 2018). The selected community group is the Malang district batik entrepreneur community, founded in 2017. It consists of 33 districts with 75 fellows of small batik entrepreneurs.

The advantages of this batik community are: learning in the district indicated the value of togetherness, solidarity, and cooperation, which have become the culture of the Indonesian people, known as "gotong royong". Considering Batik is a local cultural heritage, which needs to be preserved.

The pre-survey was carried out on several small and medium business communities located in one of the creative city areas in Indonesia, namely Malang Raya. Through interviews with several business local authorities at an exhibition held by the local government. There are indicators that the batik entrepreneur community deserves to be studied to find learning patterns based on local wisdom values. The next stage is an in-depth study of the data obtained through interviews, observation, Focus Group Discussion (FGD), and documentation.

Informant chosen was a study group in the batik craftsman community of Gondanglegi District, which had 11 fellows. The reason is that the group's assistant has been the head of the batik craftsmen community in Malang Regency and batik observer since 2013. She is continuously recruiting fellows and experience as nationally certified mentors from official certification bodies that have received permission from the State. Therefore, this group deserves to be a learning model for batik entrepreneurs at the micro and small scale. Preservation of local cultural values helps fellows to innovate sustainably, as well as helping to survive amidst intense global competition. Following are detailed data of 11 key informants.

Table 1: Informant Identity.

Key informant identity	Position	Age	Year Joined the Community	Other ventures
AD	Local authority	50	2017	batik guide
DW	Treasurer	46	2017	Bridal makeup
KU	Fellow	48	2017	housekeeper
NA	Fellow	32	2019	employees
JU	Fellow	45	2017	beverage business
AN	Fellow	40	2017	eatery
SA	Fellow	42	2020	housekeeper
SU	Fellow	35	2019	housekeeper
AV	Fellow	20	2019	housekeeper
SR	Fellow	36	2017	housekeeper
JA	Secretary	49	2013	housekeeper

Data analysis used the model of Miles and Huberman (1994) with several stages, including data

reduction, data presentation, and conclusion/verification. Coding system using the Nvivo 12 program.

The first coding process are open coding, After this coding process continued with axial coding, the themes contained in open coding were regrouped by deleting unnecessary ones and creating one piece with similarities. The new theme became more conical.

The final stage of the coding process is selective coding. The final data reduction aims to get an ideal theme according to the conditions in the field. Finally, a pattern was found that was by the learning process in the batik craftsman community.

The Credibility of Research Results

To test the validity of the data using triangulation techniques. Compare the results of interviews with the chairperson and fellows in FGDs and individual interviews. Compare interview data with observations, and several photos that show the ongoing learning process.

### 3 RESEARCH RESULTS AND DISCUSSION

Based on the results of the data analysis, the learning model for small batik entrepreneurs in their community is shown in Figure 01 below.

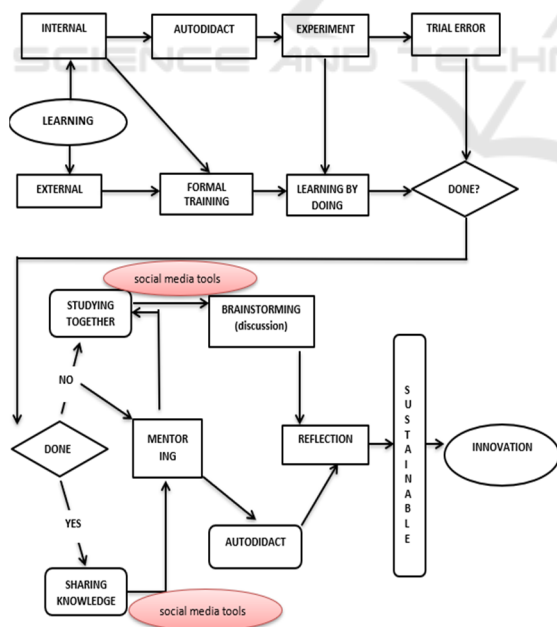


Figure 1: Learning Model in the batik craftsmen community on a micro and small business scale.

Based on figure 01, the pattern of mutual cooperation-based learning activities through

WhatsApp social media in the Citra Gendhis batik community is as follows

1. SMEs are more motivated to learn if they are directly related to the concrete problems they are facing. The exchange of knowledge and experience can be seen from the posts of each member when asking for advice and when facing problems in their field of work.
2. Mentors who come from the community are felt to be more effective because there has been an emotional closeness by being part of one community. Friendly relations (close relations) between members, will increase the possibility of exchange of knowledge Argote et al. (2003).
3. Need each other, foster solidarity values (togetherness, mutual help, and sharing) which can be seen from the WhatsApp group. The values that encourage cooperation are often rooted in deeply embedded phenomena such as religion, shared historical experiences, and other cultural traditions that can only be formed with great difficulty (Fukuyama, 2002).
4. Experiments and trial errors are an integral part of learning the batik community. Utilizing internet technology in the form of YouTube helps in this process.
5. If they experience problems, they seek help from friends in the community by venting on social media groups or offline. Through the trust that has been formed in society can develop social capital in collective learning (Gubbins & Maccurtain, 2008).
6. So that learning together is an alternative when there are obstacles experienced. A shared learning system with mutual cooperation values, by utilizing social media can produce product innovations in a sustainable manner.
7. Most SME actors already understand the importance of networking in learning.

Entrepreneurship learning is an ongoing process where practical policies are drawn from experience (Politis, 2005). Including failures and critical events that have been experienced.

Here's a snippet from one of the community fellows who supports the statement.

"You know? Mine until I processed it six times. I am very smart. So wait fresh, then think about finding a way to reprocess it. If I'm still busy, so be it. So look forward to being fresh, looking for inspiration, what to do. Finally got good results".

There are learning elements consisting of doing experiments independently and the trial error process. Through learning by experimentation and

learning from mistakes, one can improve skills (Gibb, 1997).

Some literature suggests that essential aspects of SME learning are contextual action, critical reflection, and social interaction (Higgins & Aspinall, 2011).

If autodidact does not work, then the person concerned will continue mentoring, which is facilitated by other fellows who have more abilities or from fellows who have succeeded in making similar products. Each fellow is open when asked for suggestions for the success of fellow fellows. It is a value in the community even though it is not written. Fukuyama, (2002) states that understanding social capital as norms and values that encourage cooperation often stems from phenomena such as religion, sharing of historical experiences, and other deeply embedded cultural traditions that can only be formed with great difficulty.

The following is a snippet of the conversation results during the FGD

... AD: If she fails to make batik, report to me. I took it to Ms Yuli's place. It is the victim of a failure like this. No problem, significant. I said like that. DW: I'm a cheerful person. If it fails, I say forget...

From the results of reflection during the mentoring, it will result in product innovation when implemented sustainably. This statement from the interview with JU.

"After the mother joined the training, were the results of the training shared with friends? Yes. After training, I usually try it at home. Trying like this, how will the result be later. Such knowledge increases. Oh, it should be like this; insight also increases. Do not stop. Is every experiment a collective thought? Yes. Sometimes shared in groups. Oh yeah, great, what to use? How to process it? Such a question arose. Oh yeah, make it like this tomorrow. So that knowledge is increasing" (JU). The values of helping each other can be linked to the values in Indonesian society known as "gotong royong". Scott (1988) described "gotong royong" as a system based on the principle of reciprocity, where individuals in a community offer help to each other with the expectation that they will receive assistance in return when they are in need. This model of mutual support is intended to promote the development and progress of small and medium-sized enterprises (SMEs) in Indonesia, rather than being motivated by financial gain. Oikawa (2014) further noted that this system inspires a sense of community and cooperation within the SME community in Indonesia. During the training at the fellows' homes, the values of helping each other can be seen in the following JU conversation.

"... if we have finished working on the assignment during training. We always help other friends who are not finished. Finally, everything is over, so it's all cooperation. If you have trouble, do you meet Mrs Yuli? Yes. Sometimes we ask for solutions from friends in the group. Does anyone know? Oh, yeah, like this. Can you come to a friend's house if you don't understand? Can. Usually to Ms Yuli's house, or whoever can". SMEs often prefer informal learning methods because they are more flexible and adaptable. These methods, which include work-based learning, are generally less expensive and more convenient than formal learning methods. Building friendly relationships with colleagues can facilitate knowledge exchange and lead to a dynamic learning process that results in innovative work (Kim & Nelson, 2000). This is supported by research from Argote et al. (2003) and Anderson & Boocock (2002), and Keskin (2006). In observing the conversation between JU and DW, this was clear.

"...JU: When the order is finished, our activities are like this. We learn together if there is a new model, so there are innovations. DW: Sometimes the evaluation is about "canting", how to colour it. Such is learning especially batik techniques."

The essence of cooperation in innovation for small business actors is precious. The existence of dependence on each other becomes the strength to work together. Exchange ideas and share the results of each experiment resulting in critical reflection based on contextual action. It reflects the existence of togetherness in learning, discussion, which results in critical thinking. If this is sustainable it will result in innovation. Discursive and critical reflection aspects of the environment benefit SMEs through new networks and collaboration between SMEs (Clarke et al., 2006). Although often not intended as learning, small business owners consciously develop and manage their corporate learning processes and environment (Csillag et al., 2019). Support and complement each other from the following interview excerpt with AN. If you learn from training held by the government compared to training in learning communities, which one is more effective? More effective in our group. The time available for formal trainers in the government is limited. If we don't understand, we repeat it in our community until we get maximum results, for three days. That means cooperation. Yes. Nobody is stingy. Because if you are frugal, the knowledge does not increase. "No blessings" (AN).

Collaborative learning also provides a synergistic way for students to acquire knowledge (Xie et al., 2019). Brien & Hamburg, (2014) emphasized that



collaborating helps small businesses to survive sustainably. Formal and informal learning integration makes the right choice (Tynjälä, 2008) through informal learning communities (Spaan et al., 2016).

From the resulting learning pattern Figure, 01 shows that entrepreneurship learning is positively related to the performance of SMEs. Innovation plays an essential role in mediating the relationship between entrepreneurial learning and SME performance (Kura & Abubakar, 2017). Leiva, Alegre, & Monge, (2014) found a positive linear relationship between post-start-up entrepreneurial learning and performance. A conceptual framework for entrepreneurship learning has been developed (Rae, 2005). According to Rae, entrepreneurship learning is an important area of inquiry that is not well understood in the academic study of entrepreneurship or the practical development of new entrepreneurs. Saunders, Gray, & Goregaokar, (2014) much of this learning is informal through networking, mentoring, or coaching. Innovative SMEs are significantly more committed to learning than those who are less creative. Innovative SMEs are more likely to have a shared vision, be open-minded, and learn from crises, and can reflect on their experiences. Sharing a vision, creating continuous learning opportunities, informal learning that promotes inquiry and dialogue, collaboration and team learning, knowledge management systems, and enrichment are all part of the organization. Deakins & Freel, (1998) entrepreneurial behaviour is a dynamic response to a changing environment that does not exist in large corporate organizational theory.

#### 4 CONCLUSION

Learning by utilizing social media for the batik community has a vital role in the current era of knowledge and technology. According to (Saunders et al., 2014), innovation and learning orientation are important factors in the success of SMEs. Based on the results of collaborative learning research through WhatsApp and YouTube groups by prioritizing mutual cooperation values, it makes it easier to innovate products for micro and small businesses such as artisans in the batik craft community. Knowing how this learning pattern can be used as a reference for policy makers to develop SMEs in order to survive and develop.

#### ACKNOWLEDGEMENTS

The author would like to thank the leaders of the teaching and education faculty of the Universitas Islam Riau for their support in publishing this paper.

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