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SASIRANGAN MOTIF MODIFICATION TRAINING FOR THE PEOPLE OF NORTH LOKTABAT TO FOSTER AN ENTREPRENEURIAL SPIRIT

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Abstract: This Community Service aims to provide knowledge about making *sasirangan* cloth with various motifs that can increase competitiveness in the market because different and rare motifs are found. The service method used is to provide direct training to the community by experts in making *sasirangan* fabrics with various modifications of motifs. This training is carried out for ten days, from theoretical material to manufacturing practice until finished. Several things were concluded about the results of the movement, namely the preparation of (Kelompok Swadaya Masyarakat) KSM as an organizer was still not mature, so the sequence of activities had not been well conceptualized. Then the activities were carried out during the pandemic. Hence, it took a long time for training, which impacted the enthusiasm and commitment of participants to be disciplined in carrying out activities. Through this training, it is hoped that it will foster an entrepreneurial spirit in the North Loktabat community, especially *sasirangan* artisans in this area are relatively rare. This condition is undoubtedly a good business opportunity considering that *sasirangan* is a typical South Kalimantan fabric always in demand by the public, whether for daily clothing or gifts and souvenirs. In addition, the various modifications of the *sasirangan* motifs make the *sasirangan* look more modern and contemporary so that the competitiveness of this product increases.

Keywords: Modified Motifs *Sasirangan*, Heritage Handcraft, Competitiveness, Creative Economy, SMEs.

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INTRODUCTION

The era of global economic competition is visible in front of us, but now it has a more significant impact on the economy. Hard work alone is not enough to face this competition, but innovative work must also accompany it. In a situation full of uncertainty in the current global era, only nations/individuals who have creativity, innovation, and strategic advantages can win the market competition. So realizing innovative entrepreneurship amid international competition is necessary (Yunus, 2008, p. 3). Since the early 19th century, Schumpeter, in his theory of economic growth, has said that in addition to the stock of capital and technology have brought economic growth, one other thing that is no less important is entrepreneurs. He argues that there have emerged pioneers of economic growth in the world, who, with their expertise and creativity, have developed economic growth, namely entrepreneurs (Yunus, 2008, p. 92).

Entrepreneurship is the result of a disciplined and systematic process of applying creativity and innovation to the needs and opportunities in the market. It also includes implementing strategies focused on new ideas and insights to create products and services that satisfy customer needs or solve their problems. In doing so, it is more than just thinking casually in the area of discovering new equipment. Millions of people have new ideas about new or different products and services, but most don't do anything about them. Entrepreneurs are those who relate creative ideas to specific actions and business structures. Thus, successful entrepreneurship is a constant process that relies on creativity, innovation, and its application in the marketplace (Zimmerer, Scarborough, and Wilson, 2008, p. 59)

Community service activities are carried out by providing training on making *sasirangan* with modified motifs that are still rarely found and coloring techniques to produce *sasirangan* fabrics with attractive colors to increase public interest as entrepreneurs. The *sasirangan* cloth craft industry in South Kalimantan currently can create quite a large number of jobs. However, the reality in society is that *sasirangan* still has not found a place in the hearts of the people of South

Kalimantan at large, especially Indonesian people in general. This condition happens because today's *sasirangan* still has not touched all levels of society, only interested in the upper class. In addition, the pattern tends to be monotonous and less innovative, so people are reluctant to use it. Because besides being difficult to find in other areas, the motifs, colors, and designs of *sasirangan* are less attractive and less innovative, so their interest in *sasirangan* is significantly less. The conditions faced by the *sasirangan* are much different from the typical Javanese batik, which is easily found everywhere and is available in various designs, motifs, and colors suitable for all ages, from young to old, both for formal and informal events.

For this reason, providing training to residents is deemed necessary to increase interest in *sasirangan*, especially in the fields of improving skills, creativity, and innovation in coloring and managing various kinds of *sasirangan* results. Through this training program on making *sasirangan*, it is hoped that in the future, *sasirangan* will be increasingly known and in demand by the wider community, not only limited to the people of South Kalimantan. Another expected impact of this training on making *sasirangan* is preserving the *sasirangan* fabric like a typical fabric of South Kalimantan, a cultural asset of the nation. In addition, with this training on making *sasirangan*, it is hoped that the participants will be able to open up employment opportunities by producing *sasirangan* cloth, which will improve the community's welfare.

The Village Fund, called the General Allocation Fund (DAU Supplementary), which is abbreviated as a leaf, is the fund allocated in the State Revenue and Expenditure Budget to the regions in the context of implementing decentralization. Additional funding is funding support for Kelurahan in the regency/city for overall facilities and infrastructure development and Village community empowerment. With the policy of sub-district funding assistance through these additional funds, the local government will have a more outstanding commitment to fulfilling the urban village budget. The allocation of kelurahan funds will differ for each kelurahan

based on the number of residents, area, part of the working area, and government infrastructure. In principle, budget allocation for kelurahan is a necessity as part of the government's commitment to encouraging maximum public services

North Loktabat Urban Village is one of the sub-districts located in the North Banjarbaru sub-district, Banjar Baru City, South Kalimantan. Based on BPS data from Banjarbaru city in 2019, North Loktabat Village consists of 48 Neighborhood Units (RT) and 9 Community Units (RW) with a population of 22,801 souls spread over an area of 770 ha. The fields of business and work that the community engages in are pretty diverse, namely, in agriculture, plantations, animal husbandry, fisheries, home industries, employees, and some are still in the process of looking for work. The people of the North Loktabat Sub-district who are currently looking for jobs are constrained by the limited skills, expertise, and experience that are usually a requirement for work. Therefore, the idea occurred to conduct training in making *sasirangan* which is intended for anyone to increase their skills. Even better if, after completing the training, someone produces their *sasirangan*, in addition to increasing income, it can also help open new jobs for the residents of North Loktabat.

METHOD

The general objective of the *Sasirangan* Making Training is to provide knowledge and skills to the people of North Loktabat Village and increase the community's capacity and capability by utilizing their potential and resources. Meanwhile, the specific objective of the *Sasirangan* Making Training is to increase the number of independent entrepreneurs in North Loktabat Village. After the training, participants are expected to develop their skills and use the knowledge gained to open their businesses to increase employment opportunities and increase family income.

This training on making *sasirangan* continues a similar training in the first stage with different participants. This training is due to pandemic conditions, so participants must be

limited. The second stage of the *sasirangan* Making Training Activity participants are residents of North Loktabat Village who come from several RTs. Participants consisted of 9 women and one man. The training materials provided include:

- a. History of *Sasirangan*
- b. Pattern Making in Cardboard Media
- c. Painting Fabric with existing Patterns
- d. Knitting a Painted Cloth
- e. Fabric Dyeing/Dyeing
- f. Removing the Knitting Yarn
- g. Rinsing Fabrics that have been dyed
- h. Viewing the Final Result and Ironing

Delivery of Adult Education (POD) model material using learning methods such as discussion, question and answer, and practice. The timing of the *Sasirangan* Making Training was held for 10 (ten) working days, starting on 09 - 19 September 2020 at the Loktabat Utara Village Hall and had every weekday (Monday - Saturday) at 09.00 s.d. 16.00 WITA. This training uses funding sources from the 2020 General Allocation Fund (Supplementary DAU) based on the Cooperation Agreement Letter Number:411.3/05/SupplementaryDAU/Kessos/Kel.LU/2020.

RESULTS AND DISCUSSION

Due to the COVID-19 pandemic, which limits the gathering of residents, the implementation begins with the opening of registration for training participants for making *sasirangan* to the people of the North Loktabat Village area. Registration opens through announcements via WhatsApp groups submitted by the Kelurahan and distributed to RTs. Then, the RTs notify their residents to find out who is interested in participating in the training for further selection. On August 10, 2020, there was a summons for prospective participants who registered to participate in the North Loktabat Village Hall section by complying with health protocols. After ten people were netted, consisting of 9 women and one man, the learning process was carried out for 10 (ten) days, from September 9, 2020, to September 19, 2020, and Wednesday to Saturday. The following is a

description of the implementation of training in making *sasirangan* phase II :

a. 1st day. Wednesday, September 9, 2020

Learning in the classroom begins with the delivery of material by the resource person. Each participant has received teaching materials and notebooks, and writing utensils in the form of pens. The resource person delivered the material orally following the teaching materials, starting from the initial page, in a history of the *sasirangan*, which was initially used for treatment and made widely. The participants listened to the speaker's explanation enthusiastically, which was indicated by the participants' eye contact, who were focused on the resource person.

The resource person then explained the pattern-making process, the *sasirangan* patterns and examples of designs generally used for motifs, such as brittle and pundan terraces, and what materials are needed to make a *sasirangan* pattern. The resource person explained that in the making of *sasirangan*, the most important thing was accuracy so that the results obtained were of high quality. Furthermore, the resource persons explained the types of coloring how to dye the *Sasirangan* cloth correctly so that the resulting color is desired. After finishing describing the material, the resource person then gave instructions to the participants to make patterns on cardboard.



Source: Author Documentation, 2021

Figure 1. Explanation of the Steps for Making Sasirangan Patterns

b. 2nd day. Thursday, September 10, 2020

On the 2nd day, the participants were still making patterns on cardboard; more designs were made than in the previous stage, so it took a lot of time, besides making patterns that used cutting or prying using a cutter which required precision. When all participants have finished making the pattern they want, they make motifs on cloth using their homemade practices. When making patterns on the fabric, participants must leave 7 (seven) centimeters of the side of the material.



Source: Author Documentation, 2021

Figure 2 Making Patterns on Cardboard

c. 3rd day. Friday, September 11, 2020

Participants who have finished making patterns onto the fabric start knitting/basting. During the extension process, the participants looked very careful not to make mistakes to reshuffle. Just like the previous stage, the participants actively asked about a good way of explaining.



Source: Author Documentation, 2021

Figure 3. Draw a pattern on a fabric

d. 4th day. Saturday, September 12, 2020

Participants began to close the honest lock they did yesterday; some of the participants who were wrong in stretching continued their knitting. The obstacles faced by the participants were still the same as in the previous stage. When they pulled their stitches, they lacked energy, causing their pulls to be loose/less tight, so the resource persons gave examples of stretching the stitches to each participant.



Source: Author Documentation, 2021

Figure 4. The Process of Tying Fabric with Thread

e. 5th day. Monday, September 14, 2020

On this day, participants have entered the process of soaking the *sasirangan* cloth on which they have locked the basting stitches. Meanwhile, participants who have not finished drawing the tracing thread continue their activities. This soaking process takes overnight.



Source: Author Documentation, 2021

Figure 5. Sewing and Tying Stitches

f. 6th – 9th day. Tuesday - Friday, September 15-18, 2020

On the previous day, the participants had soaked the *sasirangan* cloth. Today the participants did the coloring for the core motif or the first coloring; this process is very long because the paint is done one by one by the participants in turn by mixing the colors they want with hot water. The resource person explained to the participants that the first coloring they did last night had to be covered with rubber. After completing the process of observing the pattern that has been colored, proceed to do the second stage of coloring. On the following day, participants dye the fabric's fundamental core, taking a whole day.



Source: Author Documentation, 2021

Figure 6. Coloring and Dyeing Process

g. 10th day. Saturday, September 19, 2020

The participants did a nursery on the last day, rinsed and dried in the sun. When it is dry, all the finished *sasirangan* fabrics are ironed. The participants looked satisfied with the results of the *sasirangan* they had made.



Source: Author Documentation, 2021

Figure 7. Coloring and Dyeing Process

The participants' enthusiasm to take part in the training on making *sasingan* can be seen from their enthusiasm and learning discipline. They actively discuss and ask questions with resource persons or fellow participants if things are still not understood. They enjoy all learning from start to finish. On several occasions, we as the organizers also asked some questions to the trainees about the goals/actions they will take next. On average, they said they wanted to try making their *sasingan* to use, counting on promoting their skills after completing the training; who knows, some are interested in the *sasingan* they use and ask to be made. Within ten days of the training, the organizers noticed that participants seemed to show a high level of interest and interest in the materials being taught. For example, when making patterns, participants asked the resource persons for input on what designs they should use to make their bodies look better. At the time of coloring, the participants were very active in taking notes and asking questions while paying attention to what was exemplified by the resource persons; they were very enthusiastic because the mixture of hot and cold colors sometimes made the colors produced unique and varied.

When the *sasingan* was finished, the participants looked delighted with the results of their work.

Through this activity, the target community will understand and understand theoretically and practically in making *sasingan* cloth. In addition, they are also taught to modify the motifs and colors of the *sasingan* so that they are not limited to the existing standards because they are considered outdated. Participants learn to be creative in making motifs and experimenting with *sasingan* fabrics so that their products have higher competitiveness and competitiveness in the market.

Although the implementation of activities is excellent and smooth, it is not without obstacles. The readiness of the event organizers from the *Sasingan* (Kelompok Swadaya Masyarakat) KSM appointed by the community service team is still not ripe. There are still many things that need to be improved, such as the training concept, which seems not ready for the equipment for making *sasingan* which is insufficient or left behind so that it takes more time to prepare again while the participants are present. From the participant's perspective, it is still necessary to be disciplined in participating in the training. However, 80 percent of all participants already understand *sasingan* making and modification motifs as a whole, so they plan to turn this skill into a business in the future.

CONCLUSIONS

After ten working days of training, we can conclude that this kind of skills training is very much needed by the community to develop their abilities, increase knowledge, improve skills and understand the process. During the training, the organizers have seen a lot of improvement and progress from each participant in terms of

technical abilities. This indicator directly agrees that the government's program to empower the community and prosper the community has been successfully implemented. Of course, this training cannot be separated from the attention of the North Loktabat Village to provide opportunities to empower the North Loktabat Village community through skills training. Several things that the committee recommends to be done in the following community empowerment program, there are:

1. More mature preparation is needed for (Kelompok Swadaya Masyarakat) KSM as the activity organizer so that the whole process goes well.
2. The readiness and commitment of participants in participating in the training need to be considered for the smooth learning process. Considering that the number of participants is limited in each stage to only ten people, participants should be able to take advantage of and participate in this free training opportunity properly.

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DISCLOSURE OF CONFLICTS OF INTEREST

The authors declare no conflict of interest.

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