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## Implementation of Ciprat Batik Training for Disabled Peoples as Economic Empowerment Efforts

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### ABSTRACT

There is a very dreadful problem with unemployment, especially in an educated person. The availability of sufficient jobs does not match the high number of employees. Such conditions need to be remedied in order not to increase unemployment. In addition to the growing number of graduates, a lack of initiative to open one's jobs or become entrepreneurs also played a role. The aims and goals are to understand how to learn entrepreneurship in an entrepreneurial program that can transform disabled people's attitude into effective business people with a higher education curriculum. This method uses a qualitative and intense approach, namely, to provide entrepreneurial and mentoring education to disabled people through teachers, practitioners, and all parties involved. This service is carried out by the facts and properties of the object systematically, factually, and accurately. The result of this community service activity is the training in Kampung Idiot Ponorogo of the mentality of the people with disabilities. Thus, it is necessary to have a format or a road map in the idiot village of Ponorogo to achieve the efficiency of the ciprat batik learning program.

Keywords: Batik Ciprat, Economic Empowerment, Ponorogo.



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### INTRODUCTION

Idiot Village is the name given by the surrounding community to Karangpatihan Village, Ponorogo Regency, due to the high rate of mental retardation in the village. Based on service observations in 2020, this percentage is quite high, with 1-2% of the five thousand residents aged 30 to 50 years having mental retardation. The number of people with mental retardation in Karangpatihan Village is quite significant.

The existence of mental retardation in this village is not a coincidence. There is a link between the geographical conditions of the village located on the slopes of Mount Rejekwesi, with barren land contours, and limited access to adequate nutrition. According to the Environment and Genetics

Theory of Mental Development (Plomin, DeFries, Knopik, & Neiderhiser, 2013:234), individual mental development is strongly influenced by the interaction between environmental and genetic factors. Unfavorable geographical conditions, such as barren land that is only suitable for cassava crops, can contribute to the development of mental retardation in some residents. The malnutrition experienced by Karangpatihan residents has a direct impact on the intelligence and health of their generation.

The Rumah Harapan Mulya movement exists to support the potential growth of the population under these conditions, with the aim that they are not only dependent on agricultural products, but are also able to develop other skills such as batik ciprat making. Maslow's Basic Needs Theory explains that physiological needs, such as food, are the base of the pyramid of human needs, (Tay, & Diener, 2011:354). When these needs are met, individuals can move up to higher levels of needs, such as security, love and affection, esteem, and finally self-actualization. By providing entrepreneurship training, Rumah Harapan Mulya seeks to meet these basic needs so that people with disabilities can achieve self-actualization through economic independence.

One of the focuses of Rumah Harapan Mulya is to empower people with disabilities so that they can be economically independent. Empowerment Theory states that empowerment is the process of giving individuals the ability and power to take control of their own lives, (Christens, & Peterson, 2012:623). With entrepreneurship training and support in building businesses, Rumah Harapan Mulya empowers people with disabilities so that they are not only independent, but also able to make an active contribution in society.

Furthermore, the economic autonomy of people with disabilities also has social and religious dimensions. Social Economic Theory emphasizes that economics is not only about material gain but also about social contribution and the values it brings, (Raworth, (2017). Rumah Harapan Mulya not only focuses on economic improvement but also integrates Islamic values such as honesty, simplicity, and ukhuwah in the economic empowerment process. This vision is very important, especially in the context that economic prosperity is not only measured by wealth but also by the ability to perform worship such as hajj, umrah, zakat, and alms.

In addition, the learning program conducted by Rumah Harapan Mulya also seeks to be relevant to the context of the learners' real lives. Contextual Learning Theory states that learning that is relevant to everyday life will be more effective and meaningful for students, (Harp & Gallimore, 2018). Therefore, Rumah Harapan Mulya develops a learning model that integrates entrepreneurial skills with the daily lives of people with disabilities, so that they can directly apply the knowledge they have gained.

With these approaches, Rumah Harapan Mulya not only seeks to improve the economic welfare of people with disabilities in Karangpatihan, but also to ensure that they can live with independence and dignity in the long run. This program is a concrete step towards ensuring that every individual, including those with disabilities, have equal opportunities to achieve well-being and self-actualization.

## **METHODS**

Entrepreneurial understanding and mentality provide tremendous advantages for the disabled. They can identify their potential and the environment 's potential. This way of thinking can contribute to their economic independence. Consequently, it is necessary to assist the parties concerned, including mentors of business. These business mentors expected to provide sufficient expertise in the future for the economic independence of people with disabilities involved in

Rumah Harapan Mulya to have a positive impact. On this basis, the following problems are identifiable in Rumah Harapan Mulya:

1. The Rumah Harapan Mulya Entrepreneurship programs are still not the maximum soft skills programs;
2. Lack of understanding or thinking about the importance of entrepreneurship of persons with disabilities;
3. No model is used to develop the Rumah Harapan Mulya Disability Entrepreneurship Programme.

## RESULTS AND DISCUSSION

Idiot Village is a title name to Karangpatihan Village in Ponorogo Regency which was given by the surrounding community because the village was occupied by people who had a high level of mental retardation. The number of mentally retarded residents in Karangpatihan village shows a quite high number, which is 1-2% of 5000 people, with ages around 30 to 50 years (Observation of service, 2020). The existence of idiots is not accidental. There is a connection that occurs in the village that makes many residents have mental retardation, such as geographical conditions on the slopes of Mount Rejekwesi which has barren land contours. This makes the results of plants that can be planted, only cassava. Under these circumstances, making the need for nutrition becomes very less for the offspring and intelligence of residents who are in the village Karangpatihan. With these conditions, there is a Rumah Harapan Mulya movement to support the increase in the potential of the population in order not only to depend their lives on crop yields, but on other potentials, such as making splash batik.

In exploring the development of social entrepreneurship in Karangpatihan Village, it is certainly inseparable from the existence of persons with intellectual disabilities. So that in this service information about the history of the emergence of mentally handicapped residents was also revealed. Information gathering uses historical techniques, one of the methods in Participatory Rural Appraisal (PRA). Unstructured interview techniques will also be carried out. The discussion began with asking about events that had occurred in the village. Then record the events recorded in the form of a timeline explaining the sequence of events that have occurred in the village. While the informants were involved in determining historical points based on the year of the incident. This point is an assessment related to what is felt in certain events. The more upward means more positive or has a good meaning, on the contrary the lower down means more negative which can also be interpreted as giving less meaning that is expected for citizens.

The form of social entrepreneurship that emerges and accommodates a community, for example, is Rumah Harapan. The Danamon Social Entrepreneur Award presented EM to the "Self-Supporting Independence" in 2013 thanks to its success in empowering rural communities (Karangpatihan Village, Ponorogo Regency, East Java). There are five villages in Ponorogo Regency that are nicknamed "Kampung Idiot". One of them is Karangpatihan Village with the highest number of mentally retarded persons (97 people). The interesting thing about social entrepreneurship in Karangpatihan Village compared to social entrepreneurship in general is that it lies in the target of these social goals, namely people with intellectual disabilities. Starting from the aim to improve the standard of living of persons with intellectual disabilities, now social entrepreneurship is under the auspices of the "KSM Rumah Harapan Karangpatihan Bangkit".

Rumah Harapan Mulya is one of the movements that has a commitment to equip persons with disabilities with a mindset of independence and entrepreneurship, and is proven to have an impact on improving the welfare of mentally retarded people who join, and one of its flagship programs is ciprat batik. Evidence of this seriousness can be seen from the establishment of several business units and there is also an entrepreneur class program, which is a class where persons with

disabilities are given additional local content about entrepreneurship. However, this program is still looking for forms and patterns of learning models that prioritize the mindset of being entrepreneurs, based on activities outside the classroom. Persons with disabilities are encouraged to have an entrepreneurial spirit, so that when they graduate, they will have a reliable business in addition to relying on crop yields.

The initial footing of the emergence of social entrepreneurship was marked in 2009 because at that time there was a big news about the existence of persons with intellectual disabilities in Ponorogo District and included Karangpatihan Village which made the village "flooded" with aid. This event actually caused problems in the community, namely the emergence of a sense of dependence on aid. The movement of social entrepreneurship figures has been seen, namely from youth youths in their involvement helping with the distribution of aid to residents. So that in 2010 empowerment activities were carried out in the form of catfish farming. The aim is to increase the independence and empowerment of people with intellectual disabilities. The figure of social entrepreneurs at that time was EM, the chairman of Karangtaruna and village community groups. In 2010, they managed to get a grant from one of the national banks as initial capital for the catfish farming business. The bank's CSR also accompanies it for approximately 3 years.

The management group is simply formed to manage the distribution of profits for goals, business operations, and cash for capital. Community leaders were also involved in providing a model for mentally disabled people. This was done because of the limited communication with the disabled people so the training model that was carried out had to be direct and continuous.

In addition, administrators often visit the houses of residents one by one to provide catfish cultivation direction. The entire production process is fulfilled by the management, starting from supplying catfish feed, hatchery, and selling crops. Empowerment through catfish cultivation has succeeded in having a positive impact on the community and the village, namely improving the economy of the citizens, especially mentally disabled people, increasing the concern of local people about social problems, and gradually removing the community's stigma that "idiot village" is a curse.

SMJ recognized that the transition to this type of business was more difficult because the management wanted to have to teach the target of making doormats one by one. Even so the results of this hard work succeeded. The target is to be able to make doormats manually with the Hope House tool. Initially the production was carried out at the high school house as well as routine training, but now the target has progressed so that the production can be done at their respective homes. At least the mentally disabled people are able to produce an average of every person, 7 doormats a week with a total economic value of around 500 thousand rupiah per week from all craftsmen (mentally disabled people). According to SMJ, the quality of the mats produced is also getting better from year to year. This is inseparable from the assistance of the House of Hope organizers to the targets. With good quality, the selling price of the product is also high. One doormat is sold at Rp. 15,000.00. Product marketing still relies on relations owned by the management. Promotion is still word of mouth, not yet utilizing social media and the like. The sale of doormat products has also expanded to several universities in Java. For its success, Rumah Harapan has been widely covered by print and electronic media. The point reached was not yet equal in 2013, but the progress has shown results that can be tangible benefits for people with intellectual disabilities.

Rumah Harapan is an organization that houses social entrepreneurship activities. So as a social enterprise, Rumah Harapan must meet five basic criteria that are generally owned by social enterprises. In this study the elaboration of the criteria of Rumah Harapan as a social enterprise refers to the opinion of Haryanti et al (2015) which sequentially is the existence of a social mission /goal, empowerment, business principles that are in accordance with ethics (ethical business

principles), social impact (social impact), and sustainable orientation (sustainability). The five basic criteria are adjusted to the social enterprise context in Indonesia. The following explanation also shows Rumah Harapan's identity as a social enterprise :

1. Social mission (Social Mission / Goal)

The purpose of this social mission is the existence of social problems that want to be resolved. In other words this is the goal for the organization to remain in the midst of society. Rumah Harapan has a social mission related to poverty / economy, so the aim is to help improve the economic welfare of families of people with intellectual disabilities.

2. Empowerment

The social problem faced by social entrepreneurs in Karangpatihan Village is the poor condition of mentally disabled people making them dependent on social assistance. In addition, the stigma and neglect of the surrounding community further worsens the condition of mentally disabled people both socially and economically. Therefore, EM social entrepreneurs initiate empowerment of mentally disabled people in order to encourage them to 'help' themselves. In accordance with the presentation of SMJ, mentally disabled people are deliberately taught to 'how to fish' so that they do not only 'receive fish' from benefactors. With the success of these activities will certainly bring a better impact for people with intellectual disabilities themselves. These social entrepreneurs approach the community to solve existing social problems.

3. Ethical Business Principles

Rumah Harapan operates business principles that are in line with Haryanti et al (2015), namely ERAT: ethical, ethical, responsive, transparent and transparent. Ethics are described as a value / norm that affects the perception of right / wrong related behavior in the relationship between members of the board, leadership, partners, and the community. Social entrepreneurs in Rumah Harapan have values such as respecting the opinions of others, being polite to older people, being friendly to migrants, and supporting one another. This is done so that the atmosphere of kindness always envelops Rumah Harapan.

The manifestation of social responsibility is defined as the organization's responsibility to all stakeholders such as consumers, members and the environment in all aspects of the organization's operations. So Rumah Harapan does a good selection of doorman raw materials, although sometimes the provision of convection factory waste is still sorted, human resource management is made according to the ability of management members. The responsibilities undertaken are active, i.e. those that produce positive impacts for the community such as the provision of training for the general public. Accountability is described as a relationship of responsibility. This is related to the financial recording system and includes honest and professional management of the organization. In this case, the recording of business and organizational finances at Rumah Harapan is also carried out and supervised together. Honesty is an important value that is highly valued by all members of the board. Transparent in an organizational management means openness, clarity, and accuracy of information for relevant stakeholders, especially in terms of financial and organizational management implementation. At Rumah Harapan, openness is a principle held by fellow members as well as honesty. Whatever is the obstacle, ideas, input, and all matters relating to Rumah Harapan are conveyed to all members. This is done so that all feel the same and maintain the trust that has been built. As one of the organizers revealed during the FGD. One of the management stated:

“...susah senenge kudu bareng. Mergo iki ora gur kanggo aku utowo kowe tok, kanggo kabeh wong akeh.”

(“...it's hard to be felt together. Because this is not just for me or you, but for everyone”.)

The four business principles are still run by Rumah Harapan. Not only for organizational interests, but also the application of these principles is a form of building the Rumah Harapan's trust in all

relevant stakeholders. Some of the development of ciprat batik to improve the economy of the mentally disabled can be seen as follows :



**Figure 1. Ciprat Batik Drying Process**

Source: Author

## CONCLUSION

Several external and internal factors are the key to Rumah Harapan's continued existence and continue to exist in the Karangpatihan community. Government regulations considered necessary from external elements and influenced Rumah Harapan 's life. Regulation Rumah Harapan is needed to determine the steps in each decision-making process as a regulation and a reference for management. Then there are social factors for the environment. The fact is that the driving force of social entrepreneurship in the village can not unleash. Although there is no longer an intellectual disability, Rumah Harapan still has the chance for the community in general. In terms of internal factors, all factors are the key to sustainable management, support for resources, and networking by Rumah Harapan. Leadership is the key to social entrepreneurship management. The management and structuring of Rumah Harapan on shared expectations, considered in the present circumstances. Ressource support supplies fuels that provide Rumah Harapan with what is needed, like human resources. Finally, the network is essential for a village organization of social entrepreneurship to survive, expand product sales objectives, and develop new business sciences as part of its cooperative relationship with stakeholders.

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