



# THE SPIRIT OF SOCIETY JOURNAL

*International Journal of Society Development and Engagement*

Volume 1 Number 2 March 2018

ISSN : 2597-4777 (Online) – ISSN : 2597-4742 (Print)

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## **Increase Community Income In the village Putat Jaya Through Batik Gardens**

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### **ABSTRACT**

Dolly is part of the Putat Jaya urban village which is a prostitution localization and is given **kebun jeruk**. Kebun Jeruk that has negative connotation. Based on these concerns, the researchers came up with an idea to change the image of the region. The change of image from the term **kebun jeruk** will be **kebun batik**. One of the efforts that will be done in community service in the Dolly region is to provide batik skills. Provision of training is done gradually begins with the manufacture of batik dipup followed by batik and batik naturally. Batik training aims to achieve the creation of image area in accordance with the goal to be achieved that is the image image kebun jeruk into kebun batik. If people in the Dolly area are able to make batik, then there will be many batik sales so that the image of the area will change, just like the village of batik. The change of image or image will lift the good name of the region, the community as well as provide income to the community in a good way. The results of the monitoring showed that the training was fruitful because there was a continuity of activity that is still the residents who continue to make batik, and even the result of the show was displayed in the store of various SME products in DS Store (Dolly Saiki Point) to be sold.

**Keywords:** *Reimage, orange garden , batik garden , Improvement of skills*

### **INTRODUCTION**

Kebun Jeruk is a term given by the community for the Dolly region. Dolly is part of Putat Jaya urban village and it is a prostitution localization. Its name by Kebun Jeruk because it is a refreshing place for the masseen man. In this region, the prostitution business is very mushrooming with more than 100 families who opened it. This business is very promising for the owner of the guesthouse and the surrounding community, so it grows rapidly and its existence is supported by the surrounding community. The condition of Kelurahan Putat Jaya is also described earlier(Handayani, Mulyaningsih, & Widayati, 2017). This becomes a concern for the



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academics and municipalities. Based on the above problems, then the companion initiated to change the image of the region. The change of the image of the region from the term of Kebun Jeruk become Kebun batik.

By changing the environmental conditions, it will change the image of the society as well. Image according to Kotler & Keller (2012) is a belief, idea, and an impression which according to a person about an object. The image is what gives the impression of the people and will stick or be stored in their minds. The image will bring a positive influence to a community environment. It will attract the outsiders to come to a place which have a good image.

An area or place will also become famous for its image. So, creating a good image in a region or society is very important. But it is not easy to change the image, it needs a business that is able to remove the negative image which has been stuck in the minds of the community. The existence of the community around Dolly who do not have enough skills to perform the activities or other than open a store or keep parking, this becomes a constraint in making the changes to the image of this region. For that, we need hard effort from the society of the higher education and the government to change to the hope image. One of the efforts that will be done in the community service of the Dolly region is to provide the Batik skills. The training begins with Batik Dye or Jumputan, *Batik tulis* and Natural Batik.

Batik cloth is a textile with ornamental technique (Moersid)<sup>3</sup>. Batik in Indonesia has many varieties. Based on the origin of the region, it can be as many cities in Indonesia. For example in East Java such as Batik Madura, Surabaya, Banyuwangi, and others. According to the story of Batik's ancestor, initially batik is only a dress for the palace but now many people wear it in all circles.

The provision of training is done gradually and begins with the manufacture of batik dye because its manufacture using techniques is easy to use as the initial stage of learning. Batik training aims to achieve the creation of the image area in accordance with the goal to be achieved that is the image from **Kebun Jeruk** into **Kebun Batik**. If people in the Dolly are able to make batik, then there will be many batik sales, so that the image of the area will change just like the village of batik. The change of the image



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will lift the good name of the region, the community and also provide the income for the community in a good way.

## METHOD

The community service activities are using the *community development* methods. This strategy is used to improve the ability of the citizens, especially the housewives of Dolly localization. In this devotional activity involving the Head of Kelurahan Putat Jaya who give a permission to do the devotiation in its territory. The trainees are the housewives of Putat Jaya who are in Dolly neighborhood and want to be able to make batik in order to have the income in a better way. The training and the practice is done directly by the localization of Dolly residents and it is done in Putat Jaya Village Hall for three days from Thursday to Saturday starting at 09:00 to 14:00 in November 2012.

## RESULT AND DISCUSSION

Batik is a work of art that has human selling value. The traditional batik is still made with high skill standard as pure batik (Roojen, 2001). The types of batik drilled in this service are: 1) Batik dye or *batik jumputan*, it is done by a particular pattern kby bonding or seeds (Hamzuri, 1985). To make batik dye or *batik jumputan* is very simple and easy to do without candles and Canting (Ningsih, 2001). A good result for this type is a fabric with natural fiber materials such as cotton or silk. The types of the motifs include: cow's eye, line, circles, spiral, baste, random and knot.; 2) *Batik tulis* is batik which is done by using canting which is the tool to hold *Malam* (batik candle) with small channel pipe for *malam* out in forming the initial picture (Prasetya & Kato, 2011). In the process of making it, need to take patience, diligence, skill and creativity.

The batik motifs which are created very influenced by the creativity and the drawing skills. Batik with a smooth result will be determined by the favric, colowing, and the process of the workmanship. Each area has different characteristics of batik according to its difference. Each style of batik is made with its meaning and its purpose in accordance with the customs or life order of its territory. 3) Natural batik is a batik which its coloring using the colors that come from the nature like plants, fruits or



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gowns. Such as yellow color can come from turmeric, purple color comes from the skin of cassava, the green color of the betel nut, the red color of the mangosteen skin (Purwanto, Kwartiningsih, & Mastuti, n.d.).

Batik can be an icon of an area like Batik solo, Batik Madura and others. Based on that experience, then there is a chance for Dolly area opportunity to be the center of Batik in Surabaya. The existence of these opportunities also make the change to the image of the region. It can even be a story of the past if Dolly is Kebun Jeruk with negative connotations, and become Kebun Batik which means the batik producing region. Henslowe (2003) defines the image is the impression gained by the level of knowledge and understanding of the facts about people, products and situations. So the image is a person's understanding of people, products, and situations, this means a person's understanding of Dolly region. From the implementation of this training, it is expected to change the image of Dolly into Batik producing areas in Surabaya or even becomes an industrial areas batik.

## Training Implementation

In implementing the program of community service in the form of training, it is implemented by the following methods:

1. The process of presenting the material using the adult learning methods such as lectures, discussions and frequently asked the questions. With these learning methods are expected to be able to increase their motivation to make batik with various types of the variations and designs, able to sell and able to run the independent business.
2. The method of practice and mentoring  
In this method, the participants are given the learning and the direct practice of making batik with two types of batik dye and *Batik tulis*.

The training which is done is : making batik dye or *batik jumputan*. It is implemented in the hall of Putat Jaya village in the second week of November 2012 with the participants of Putat Jaya Urban village.



Figure 1: Training on Making dye or Jumputan

The residents are following the training activities of making batik dye gor jumputan. Batik dye or jumputan is a traditional culture which exist in some regions in Indonesian with the different terms. Batik dye is made by binding the dye with natural fiber fabric such as cotton or silk.



Figure 2: the Result of batik dye training or jumputan

Batik dye training conducted at Putat Jaya Village hall on the week of November 2012 with the participants are the housewives of Kelurahan Putat Jaya.



Figure 3: Batik Training

The housewives of Putat Jaya are making batik. *Batik tulis* begins by sketching the image on a width fabric with many various motifs which are referred.



Figure 4: the result of *Batik tulis* making training

This picture shows the result of *Batik tulis* which have been made by the residents in the training by sharing the colors of motifs.

### Monitoring Activities

The result of the monitoring showed that the training was success because there was a continuity of the activity and the residents still continue to make batik, and even the result of the show is display4d in the store of UKMs various result to sell. This can be seen on Batik display picture at DS store (Dolly Saiki Point) below.



Figure 5: Display th e training Result at DS Store (Dolly Saiki Point)

This conditions shows the success of the training. However, there are things that have not been achieved in total, it is the lack of the people who continue the training results. Out of the thirty people who attend the training, only 11 persons still continue to make batik joined in Three UKMs, 6 persons from Jaga Arum, one person from Alpujaba and four person from Canting Surya. Sales turnover is still relatively low. According to the current observations, the cause is still difficult to market the product so as to reduce the spirit of the citizens to continue to perform the production process. In addition,



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almost every region in Surabaya has a batik craft which displays regional motifs or regional characteristics it also adds the competition. The price offered is relatively expensive. The next training hopes to provide a solution to the situation faced today, so that the income of the citizens increase and the image of the regions becomes better. The effort to change the image of this region is also supported by the continuous training programs conducted by Surabaya city government and the government of East Java province. Dolly Saiki Point is a place to show off and sales of UKMs facilitated by Surabaya city government. Currently Dolly has a lot of visits both from abroad and from within the country. The visits include Brunei, Singapore, Colombo Plan Delegation, UK. From within the country include Irian Jaya, Central Sulawesi, Kalimantan, Semarang and official of East Java province councils. It was an effort to introduce that Dolly region has changed so that the image is also changed. They come to see firsthand the changes that occur and also learn how the city of Surabaya is able to make the changes to increase the love of social welfare through the cooperation with many universities and other parties.

## CONCLUSION

The training is done as a first step to change the image of Dolly region into a better one. With the training, it is hoped to provide the benefits for Dolly residents to be able to perform batik production activities that will raise the good name of the region. After being given the training, then the current residents especially the housewives are able to produce batik and market it through Doll Saiki Point. Thereby increasing the household income.

Furthermore, the devotional activities are directed at 1) training the design of batik better to enrich the motive and the character of the region. 2) increasing the knowledge of batik and the technology usage. 3) offline and online marketing training. 4) build the character in order to have a strong soul and not to return to the business of the past. With the change of knowledge and condition of the territory, tye reimage achievement of Dolly area will increase.



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