



# The Role of the Trusmi Batik Home Industry in Improving the Community's Economy

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## ABSTRACT

This research departs from the phenomenon in Trusmi Village, Plered District, Cirebon Regency, where most of the population works in the batik industry. The number of batik industries in Trusmi village is a shift in livelihoods in the community, and there are still many unemployed. The method used in this research is descriptive and gathers information from informants through in-depth interviews. The results showed that the condition of the community before working as batik craftsmen was that the majority worked as farmers and odd jobs. Then, after the batik industry, the community's economic situation experienced a significant increase. So far, the role of the Trusmi batik industry is in the form of job creation. so that the community members who previously worked as farmers and casual laborers switched professions to work in the batik industry.

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## 1. INTRODUCTION

Development is essentially an effort to improve people's living standards to a better, more prosperous, more peaceful level and ensure survival. The development process aims to improve people's mental and spiritual living standards (Haryadi et al., 2016; Soekanto, 2010). Todaro said that development is a multidimensional process that includes essential changes in social structures, people's attitudes and national institutions, economic growth, unemployment, inequality, and poverty alleviation. It is understandable that development is not a static concept but a dynamic one and is a process that will never end (Charmaz, 2021; Suharto, 2015).

The key indicators of development are not only seen from a physical perspective but must also bring about many non-material changes. Three changes are necessary in the development process, namely changes in economic structure, for example, from agriculture to industry and then to the service sector, institutional changes, for example, reform of the bureaucracy and human resources; and changes in the increase in per capita income (Suharto, 2015; Tomer, 2016). Development requires a change, and the changes that occur are considered normal, these changes are bound by time and place and are of a chain nature so that they can take place continuously following the development of the times. National change in Indonesia is a process carried out in a planned and intentional manner by both the government as a pioneer of development and society (Akçayır Dündar Akçayır, G., M, 2016; Schröder et al., 2020).

Most of Indonesia's population lives in rural areas scattered in various regions with different natural conditions. Technology, transportation, and communication are developing rapidly. Still, when they experience a shift, the fact is that society is not ready for the changes that are taking place to follow the direction of globalization resulting in social inequality. Community development is also needed to improve life in the

community itself. Village development is carried out through the upper route (central and local government) and the lower route (community self-help). Implementation of growth in the more down lane is carried out by all elements of society, such as community leaders, religious leaders, community organizations, village apparatus, and social and religious institutions. Both development paths require the participation and support of elements of society (Fakhruroji & Rojati, 2017; Suharto, 2015).

Community development activities are closely related to empowering the community. Apart from assisting in solving poverty and inequality problems, it also encourages the community to be active and take the initiative. To empower the community, it is necessary to have institutions engaged in the economic sector to find solutions to problems that occur in the current conditions (Ferreira et al., 2020; Gubbi et al., 2013). Social welfare is an organized system of social services and institutions designed to help individuals and groups achieve living standards and personal and social relations to develop abilities and welfare fully aligned with the needs of the family and society (Fahrudin, 2014).

In this case, the community needs various parties' assistance to develop their potential (R K Anwar et al., 2019; López Franco et al., 2020; Mohammad Taufiq Rahman, 2014). The parties referred to here are the government and entrepreneurs; these two parties have an important role where the government can support both material and immaterial assistance. Meanwhile, entrepreneurs have a role in providing networks to the community to contribute to the economy, especially with various innovations in the industry. So that, in the end, the community can develop progressively in the economy.

The industry is one of the developments that leads to changing the economy from being mostly rural and agricultural to urban, industrial, and services in competition. This economic development will eventually lead to a structural transformation, namely the process of shifting the growth of the production sector from which originally relied on the primary sector (agriculture) to the secondary sector (industry), such as in the industrial sector and trade and services (Fahrudin, 2014; Troup & Rose, 2012).

This is done because the industry, as one of the development strategies, is considered capable of advancing the growth process of a country (Braunstein, 2019). Industrialization is considered capable of increasing the prosperity of a country more quickly than other strategies. Industrialization has now become a significant element in the ideology of national development in various countries, especially in developing countries. Even so, the industry is not the ultimate goal of economic growth but only one of the strategies in supporting economic development to achieve high and sustainable levels of income (Shelley, 1981; Yustika, 2000).

Industry is one of the dominant driving variables for social change in recent centuries, so the presence of enterprise will give rise to an industrial (urban) society that is different from an agrarian (village). Social transformation towards an industrial society (city) is a providence that cannot be avoided. However, it also shows that industrialization is not a unilineal historical journey from an agrarian society to industrial society, rural society to urban society, but the most multilineal evolution (Kuntowijoyo, 1991; Roncken, 2011).

Small industries and people's handicrafts, which are primarily in rural areas, can play an important role for economic development because they provide jobs for villagers, provide additional income, in some cases they can produce goods needed by the local population and the surrounding area more efficiently and more cheaply compared to big industry (Mubyarto, 1996; Surya et al., 2021).

Basri stated that small industry includes all companies or businesses that convert essential goods, semi-finished goods, or goods of less value to a higher value. The role of the small enterprise will be even more critical if there is a shift in the agricultural sector and mechanisms in the field of farming, this situation will become an alternative to choosing a small industry or home industry. This choice follows the reality that small sectors do not require high education and skills and the required capital is relatively tiny (Basri, 2002; Huriyani et al., 2021).

Industrial development is directed at developing labor-intensive small and medium industries to create job opportunities and create a basis for developing a wider industrial sector for further growth. Apart from that, efforts should be made so that the development of large and medium industries can stimulate the growth of small industries and complement each other (Martins et al., 2021).

In carrying out industrial development, it is necessary to increase steps to develop national private businesses (M Taufiq Rahman, 2018), For this reason, the government needs to pay attention to the development of infrastructure and the creation of a healthy climate that supports industrial growth. In this connection, efforts should be made to develop education and skills to increase labor productivity and management skills for national and tiny entrepreneurs (Rosavina et al., 2019).

Trusmi Village, which the people of Cirebon know as an area where the majority of the population has a livelihood in the batik industry, even though the village is a batik center area is certainly not without problems in the village because there are still social problems such as unemployment, economic backwardness and shifting of livelihoods. Amid a large number of batik industries, there are still many people who are not economically prosperous and cannot feel the impact of the batik industry (Rosyadi et al., 2020).

The Village Government, which is expected to be the spearhead of social change in the community, should play an active role in economic development in the region (Rully Khairul Anwar et al., 2019). The Village Government is the actor who knows best about the products in their community. The Village Government, in this case, has made efforts to help the community feel the impact of the batik industry in Trusmi Village. Moreover, with the low level of education and lack of expertise. Even so, the roles of other individuals are also considered important in developments and changes in the community environment, such as how batik entrepreneurs can employ people who still do not have jobs by providing training on batik and can employ people in the batik industry (Greenbaum et al., 2020). Based on this information, the researcher is interested and wants to conduct further research regarding the role of the batik industry in improving the community's economy.

## 2. RESEARCH RESULTS

### 2.1. The Livelihoods of Trusmi Villagers

Trusmi Wetan Village is one of the villages in Plered District, Cirebon Regency. Trusmi Wetan Village has a reasonably dense community in Plered District because there are many crowded places such as markets, the batik industry, and other tourist objects. Trusmi Wetan Village is an area of Cirebon Regency which is included in the lowlands because Cirebon is an area near the coast. Therefore, it has hot weather. Most of the area is densely populated with residential and business premises such as showrooms, malls, and some areas have land for paddy farming (Admin, 2013).

3,154 people inhabit Trusmi Wetan Village. Overall, they have various livelihoods but are more dominant as batik workers, civil servants, traders, etc. The livelihoods of Trusmi villagers consist of various levels of the economy. This is due to differences in education and skills possessed by Trusmi Village residents, among others:

Tabel 1. The Livelihoods of Trusmi Villagers

| Job                  | Frequency           | Percentage |
|----------------------|---------------------|------------|
| Farmer               | 10 People           | 0.49       |
| Farm workers         | 16 People           | 0.78       |
| Private Labor        | 386 People          | 18.91      |
| Government employees | 1.350 People        | 69.97      |
| Craftsmen            | 30 People           | 1.47       |
| Trader               | 98 People           | 4.80       |
| Mechanic             | 6 People            | 0.15       |
| Doctor               | 5 People            | 0.15       |
| Batik Entrepreneurs  | 56 People           | 2.20       |
| Military             | 12 People           | 0.59       |
| Police               | 10 People           | 0.49       |
| <b>Jumlah</b>        | <b>1.979 People</b> | <b>100</b> |

Source: Profile of Trusmi Wetan Village, 2013.

The table shows that most of the people of Trusmi Wetan Village earn a living as civil servants as many as 1,350 people or 69%, then the second most is as private workers as many as 386 people or 19.91%, consisting of batik workers and the remaining 78 other private workers, such as photocopy workers, etc. When compared to civil workers, the difference is enormous. Of course, civil workers guarantee welfare more than batik workers. At the same time, the third largest sequence is traders, with as many as 98 people or 4.80%. a very significant difference between batik workers and traders, meaning that some of the people of Trusmi Wetan Village make a living as batik laborers. This happened because this area is a batik craft center, so people prefer to become batik workers because it is close to their homes, saving on transportation costs.

Education is one of the essential assets in development. This is because it requires educated personnel to carry out the development process. Education is also one of the indicators as a measure of the success of

development carried out by the government. The higher the level of education in an area, the higher the product in that area is also high. Educational facilities and infrastructure in Trusmi Wetan Village, Plered District, Cirebon Regency are generally inadequate. The lack of existing educational facilities and infrastructure indicates this. Trusmi Village itself only has educational facilities at the basic education level.

In addition, the economy is one of the determining factors for human survival, so humans in carrying out their daily activities cannot be separated from economic motives. (Mohammad Taufiq Rahman et al., 2018). Because we know humans are socio-economic creatures, in outline six factors encourage someone to take financial action, including to fulfill needs, obtaining welfare, gaining profit, power, respect from others, and taking social action. The economic factor is a necessity that cannot be separated from human life, individually and in groups. That is why humans try to fulfill their material needs in life no matter what.

Likewise, the people in Trusmi Village who have very diverse lives and livelihoods. On the one hand, the people of Trusmi Village still depend on agricultural land for their livelihood. Still, many Trusmi Village people are now changing professions to increase their economic level. Many of them now prefer the service sector, both laborers and batik artisans, because this work is considered to be able to improve the quality of economic life than before.

The art of batik craft, commonly called batik art, is the art of depicting on cloth using special tools, which has long been developed amid Indonesian culture. Apart from Yogyakarta, Pekalongan, Solo, Garut and Tasikmalaya, this business is also expanding in Cirebon. As one of the pockets of the art of batik, it still survives with its distinctive characteristics. Trusmi Village in Plered District still exists today, and there have been many developments so that many tourists deliberately visit Trusmi Village to see and buy batik. The art of Trusmi batik is a hereditary skill as a livelihood source, providing ample employment for the surrounding community, especially women. The batik business is the main livelihood in the Trusmi Kulon village area, so the batik production process never stops. Apart from producing batik, there are approximately 40 marketing halls or showrooms in the Trusmi area, so it has become a shopping tourism object visited by domestic and foreign tourists.

The existence of more and more batik seller showrooms indirectly harms the artisans because most of the artisans market their products through the showroom so that the income received is reduced compared to marketing themselves. Still, the number of showrooms that stand will be an opportunity for increased employment as employees in the batik showroom. As a result of the mushrooming existence of show rooms, buyers are more interested in buying batik in the showroom than buying directly from the artisans because the showroom is more comfortable and there are more choices of batik models (Dartam, Interview, 2017).

Initially, the classic batik motifs created by Panembahan Trusmi were full of rituals and meanings in their creation, which were only used for certain times at that time. Although it is complicated, the classic motifs that can still be found today are rare for batik artisans to make classic motifs, including *mega mendung*, golden *wadasan*, and the bride's *sawat*. However, with the development of the era, batik motifs were modernized according to market demand.

Batik began to exist in Trusmi Village in the 14th century. The name Trusmi comes from a local story that many plants grow in that area, then the residents cut down the plants but suddenly, the plants grow back. So that the land is called Trusmi village which comes from the word continues to blossom.

According to an informant named Masniri, one of the Trusmi batik craftsmen, there was Trusmi batik in the beginning because the Sultan of the Kasepuhan Palace ordered Trusmi and Kaliwulu people to make the same batik as the batik he was making. The Sultan only showed his motives, the Trusmi and Kaliwulu people also said that they could make the same batik as the Sultan's. Kaliwulu people make wood and Trusmi people make batik. then the Trusmi and Kaliwulu people brought the batik they had made and showed it to the sultan. Trusmi people asked the Sultan to choose the original batik, but the Sultan was so similar he could not tell the difference. The batik made by the Trusmi people is very similar to the original, so the Sultan ordered them to make and produce batik until now, making batik is hereditary (Masniri, Interview, 2017).

The golden age of batik in this area occurred in 1950-1968. When compared to Yogyakarta, Solo, or Pekalongan batik, Trusmi batik has different and distinctive characteristics. This difference can be seen in terms of color and pattern. Trusmi batik displays bright and cheerful colors, such as red, pink, sky blue, faded green. The motif images are also more accessible, symbolizing the life of coastal communities, such as pictures of people's activities in the countryside or pictures of fascinating flora and fauna.

The location of the Cirebon Trusmi batik-making center is in West Java Province. Trusmi itself is the name of a village in Plered District, Cirebon Regency and is 5 km from the city center. The location is from the direction of the Plered market intersection; the sign is "Trusmi Batik Shopping Tourism Object". Trusmi

Village is divided into two, namely Trusmi Kulon and Trusmi Wetan. Several villages around Trusmi also produce batik products or craftsmen, namely Gameel, Kaliwulu, Wotgali, Kalitengah and Panembahan Villages. Along with the development of the batik industry, now in Trusmi Village, there are many show rooms or showrooms where many of the clothing products obtained from batik are displayed and there are also craftsmen who use their homes as showrooms.

Of course, there are different ways and types of making in making batik. Differences in the types of batik and how to make it are the things that distinguish the price and quality of batik along with the techniques and types of batik (Widi, Interview, 2017). There is a type of Trusmi batik based on the techniques used by batik craftsmen in producing batik: First, Written Batik: Between one ornament and another ornament is somewhat different even though the shape is the same. The condition is the same as the Isen-isen, which are relatively tight, neat, and not rigid. The process is done manually, one by one, with canting, wax, cloth, and dye. This type of written batik has a higher price than printed batik because the level sees it of difficulty and quality. Second, Batik Cap: Between one ornament and another, it must be the same, but the shape of the isen is quite tight, so *mbleberan* will occur (one stroke merges with the other, so it looks rough). The manufacturing process uses a stamp that has a batik pattern. The stamp is dipped in hot wax, then pressed on the cloth.

There are 24 batik industries in Trusmi Village, of the 24 sectors, each industry has an average of 5 to 15 employees. The following table shows the number of batik industries in Trusmi Village:

**Tabel 3. Number of Batik Enterprises in Trusmi Village**

| No | Trusmi Village | Batik Enterprises |
|----|----------------|-------------------|
| 1  | RW 01          | 5                 |
| 2  | RW 02          | 9                 |
| 3  | RW 03          | 3                 |
| 4  | RW 04          | 3                 |
| 5  | RW 05          | 4                 |

*Sumber : Profil Desa Trusmi Wetan tahun 2013.*

From the table above, we can see that most of the batik industry is located in RW 02 and it is the main job of the community to supplement their household income. The large number of people working in the batik industry in RW 02 is because in RW 02 many residents have more capital to make the batik industry, as well as a high interest in working in the batik industry because seen from the skills they only have in batik, then if seen from RW others lack interest in working in the batik industry, some residents prefer to work in cities (Aji, Interview, 2017).

**2.2. Community Economic Conditions Before Working in the Batik Industry**

Based on the data that the researchers obtained from the informants, it can be concluded that the economic conditions, especially in terms of livelihood, the majority of residents before working as batik craftsmen, namely as farm laborers and odd laborers. This condition is influenced by not many industries that have entered and the factor of public education that has not been able to compete with university graduates.

The socio-economic conditions of Trusmi Village certainly have differences where at a time before the proliferation of the batik industry, the Trusmi Village community itself experienced a period of improvement and improvement every year where originally the Trusmi Village community itself was one of the areas of society that lacked or was in a high unemployment environment. Bearing in mind, the situation and conditions of the location of the area are also included in the location of the border areas of cities or regions that are in a transitional stage both in terms of the geography of the region and its people.

As the results of an interview with Aji (56) as the head of RW 02 Trusmi Wetan Village on August 26 2017: "In the past, my father experienced an economic crisis, this is my father's life. In the past, finding a job was difficult; before that, jobs were still difficult, and factories were scarce. Apart from that, the difficulty in finding a job is the lack of education because the average education of the residents here is that they only graduate from high school and are not skilled enough, so they used to do whatever they did, it's okay, the important thing is to have income for daily expenses" (Aji, Interview, 2017).

The following is an interview according to Aji as the head of RW 02, who has experienced a time like this long before his village was bustling with many batik industries so Aji could feel the difference he felt from then to now. Of course, it is not only the socio-economic conditions of the people that can be felt the difference, but also the environmental conditions in Trusmi Village have quite significant differences.

"In the past, this area was still quiet, there were still lots of rice fields, lots of gardens, the houses were rarely seen, those who sold batik were also rare, not as much as now. Now there are lots of big batik shops, usually called showrooms. the atmosphere then was different from now" (Aji, Interview, 2017).

Based on information from the Head of the RW, who felt the difference from the socio-economic and environmental conditions in Trusmi Village, there was a clear difference between then and now. Then the factor of the community's work in the batik industry is due to the lack of income from previous jobs which have not been able to meet their daily needs. As revealed by Sani (47). Prior to the existence of the batik industry in Trusmi, Sani worked as a farm laborer. Sani works as a farm laborer in the fields owned by local residents. According to him, working as a farm laborer does not have a steady income. This is because Sani only has a job during the harvest season, whereas when the harvest season is over, Sani again has no job. Furthermore, Sani revealed that his economic condition was included in the middle to lower category. According to him, the financial situation is insufficient to meet his family's daily needs.

The following are the results of an interview with Sani on August 23, 2017:

"Previously, my father worked in batik, as a farmhand to become a rice craftsman, so the farm laborer's income was not fixed; sometimes it was enough, and sometimes it was not enough for daily needs. being a farm laborer, the work is erratic depending on the season, if it is the rainy season, you work; during the dry season, you do not have rice cultivation, so you don't work, so you don't have enough for your daily needs" (Sani, Interview, 2017).

He said that his condition at that time did not have a permanent job. It can be said that at that time Ridwan was only a casual laborer. Furthermore, Ridwan, who works as a casual laborer, has an erratic income. So that it is not sufficient for their daily needs. As the results of the author's interview with Ridwan on the date said: "Previously working in batik, he worked as a casual laborer, that is, he did anything if no one told him to work, he didn't work, usually as a porter of harvesting vegetables at the plered market, as a construction worker and others. Erratic work, you don't have a steady income, if you don't have a job, you have money, but if you don't have a job, you don't have money because finding a job is difficult" (Ridwan, Interview, 2017).

Lisma (42) expressed a slightly different matter. Lisma revealed that her family's economic condition at that time belonged to the lower middle class. Before working in the batik industry, Lisma worked as a laundry worker. The results of his work as a laundry worker are still not able to provide for his family. Coupled with his position as the head of the family requires him to find a job that can meet the needs of the family. As the results of the interview with Lisma said:

"Previously, my mother worked in batik and as a laundress in people's homes. As a washerwoman ironing the house, her income was insufficient to pay for the children's school fees. Mother being a washing worker is more tiring. Mother's income as a washing worker was insufficient, so she changed jobs to become a batik laborer at a batik shop. Incidentally, mother has been able to make batik since the past because the average resident here can already make batik" (Lisma, Interview, 2017).

So, besides the types of people's work that previously did not bring enough income, what pushed people to work in the Trusmi batik industry was the ease of production factors, such as skills, raw materials, and capital. And the marketing can also be increased by expanding the marketing segment the actors carry out. In contrast, external marketing is carried out by people outside the industry or artisans, both Trusmi, as explained by Widi (35). As the results of the interview with Widi said:

"I opened this batik business because opening a batik business I felt that it would not too difficult to run because of the many conveniences in running this business, such as easy labor because the majority

of residents here can make batik and in Trusmi village, their young children have also been taught batik from generation to generation. So, it's easy to find work for the shop, then it's not too difficult in terms of marketing because visitors can choose which shop, they want to go to" (Widi, Interview, 2017).

Besides that, it also affects employment, the growth of the batik industrial area also affects solidarity between community members and social interaction of the community. There are several things that cause the people of Trusmi Village to choose to work as craftsmen or employees in the batik industry, including, 1) Not requiring a lot of capital, 2) Being close to the house does not have to leave Trusmi Village and does not need to pay for transportation 3) Want to preserve own culture area. The batik industry is a hereditary business, so many of its citizens have automatically learned batik techniques since their teens and the majority of people have batik businesses, so even those who don't have a batik business can work as batik craftsmen. The community is quite feeling the positive impact of the existence of this batik industry as said by Marsinah (38). As the results of the interview with Marsinah said: "In the past, my mother only took care of the house, my father worked only for needs at home, not enough to pay for the children's school fees, so I tried to work as a batik craftsman at the Batik Wening shop, because I could only make batik and the results, Alhamdulillah, were enough to help with additional costs. Daily and school fees for children" (Marsinah, Interview, 2017).

There are also people who, before working as batik craftsmen in batik shops, had made their own batik at home. However, according to them, their income was insufficient to meet their daily needs and also the community still had difficulties dealing with limited capital as expressed by Amah (41). As the results of the interview with Amah said: "Previously, my mother made batik at home, but the income was not enough, sometimes it was just a loss with capital, when my mother worked at a batik shop, it was not bad that a month she could get a salary of around Rp. 1.200.000 – Rp. 1.500.000. prepare capital if you work in a shop, all you have to do is make batik and get paid, that's good enough to add to your kitchen needs" (Amah, Interview, 2017).

It is felt that such a significant income for the people who work as batik craftsmen in Trusmi Village is sufficient to meet their daily needs, the most important thing for them is that they regularly receive this income every month. Trusmi Village is a village which is the center of batik in Cirebon so the majority of the people depend on this Trusmi batik business. So it is not surprising that the income of some people in Trusmi Village comes from the batik industry. As said by Gofur (43) as the Village Secretary of Trusmi Wetan. As the results of the interview with Gofur said: "Indeed, the people of this village have characteristics as batik craftsmen and entrepreneurs. This batik business is profitable for the artisans in meeting their daily needs because this village has become a tourist destination as a shopping tour. As well as the many batik industries in this village that can open jobs for residents" (Gofur, Interview, 2017).

The many batik industries in Trusmi Village have now become an attraction for domestic and foreign tourists. The Trusmi Village area, which is not far from the Pantura route and the Cipali toll gate, makes it easy for tourists to come for shopping tours in Trusmi Village. Of course, suppose it's the holiday season. In that case, many tourists come to Trusmi Village to shop and not only batik entrepreneurs' benefit, but the people around them can also be splashed with their fortune, such as pedicab drivers, hawkers, parking attendants and others as said by Fikri (36) as a marketing manager at BT Batik Trusmi. As the results of the interview with Fikri said:

"In Trusmi Village, when it's the tourist holiday season, it won't feel complete If you go to Cirebon and don't visit Trusmi Batik, not only at the Trusmi Batik shop, but other batik is also splashed with the sustenance and not only batik entrepreneurs who can reap the benefits, the others also feel like hawkers. Pedicab drivers, snack traders, souvenir traders also benefit from the hectic batik industry because this area has become a shopping tourism area" (Fikri, Interview, 2017).

The existence of the batik industry is an essential part of the life of the people of Trusmi Village. The positive impacts include increasing the community's economy, namely increasing people's income levels and business opportunities. Apart from farming, this batik industrial activity is one of the livelihoods of the people of Trusmi Village. The existence of this batik industry has had an impact on changing life in the community where the activity takes place. The development of the batik industry has received a positive response from the public. The positive impact is related to their expectations that refer to economic needs, for example the

existence of job opportunities, increasing their income, and so on. This can be seen especially in people living in the batik industry.

For example, Sani (47), one of the residents, feels the impact of the existence of the batik industry. Even more so after Sani worked in the batik industry. Sani, who previously worked as a farm laborer for the residents' rice fields, after the existence of the batik industry in Trusmi then switched to work in the batik industry. Furthermore, Sani said that he has been working in the batik industry for approximately 10 years. As the results of the interview with Sani said: "My father's current job is as a security guard at BT Batik Trusmi. It has been more or less 10 years since my father has been a security guard at a batik shop. My father's job now is better than his previous job, now the income is a lot clearer" (Sani, Interview, 2017).

Sani then explained why he prefers to work in the batik industry. Sani reasoned that he chose to work in the batik industry because his results were more significant than when he was still working as a farm labourer. Sani revealed that he is currently working as a security officer. Sani told that his income after working in the batik industry was enough to meet his family's economic needs. As the results of the interview with Sani said: "After my father worked at the batik shop, his income has increased, so he has a permanent job, unlike his previous job as a farmhand, where it is not clear what time he will work. Now he is an employee of the security department; he can provide for your family's daily needs, he can afford to pay school fees for his children, so now he has a steady income" (Sani, Interview, 2017).

The same thing was also expressed by Lisma (42). Currently, Lisma works as a batik craftsman. Lisma said she could make batik but did not have a place to market her batik products. After the existence of the batik industry in Trusmi, Lisma saw an opportunity to be then able to market her batik products. Lisma revealed that until now, she had been involved in the batik industry for approximately 8 years. As the results of the interview with Lisma said: "My current job is as a batik craftsman at Mrs. Hj Ade's shop, I have been working as a batik craftsman for ten years, but after two years, I feel that the profits I get are insufficient. After I felt that my income was lacking, I tried to work at a batik shop as a craftsman, which I felt was enough to meet our daily needs and finally, I remained as a batik craftsman in the shop for up to 10 years" (Lisma, Interview, 2017).

Lisma further revealed that she chose to work in the batik industry because she wanted to take advantage of the batik industry market to market her batik products. Currently, Lisma is marketing her batik products at the batik shop owned by Hj. Ade. Lisma revealed that the results obtained from batik can be an addition to fulfilling her daily life. So it can be said that Lisma's economic condition when she was involved in the batik industry changed. As the results of the interview with Lisma said: "I chose to work in a batik shop. I wanted to take advantage of an easy market by wearing batik to the shop. So, it's more practical and faster. I feel that supplying batik is more profitable than making batik with my capital and then selling it myself, it feels less profitable" (Lisma, Interview, 2017).

The positive impact of the existence of the batik industry was also felt by Amah (48). Amah, who has always been able to make batik, but does not yet have his market share. At that time, Amah sold her batik products to her neighbors and relatives. However, this does not get maximum results, especially in meeting the family's economic needs. So that with these conditions then encouraged Amah to work as an employee at the Batik Amel shop. Amah has worked at the shop for 7 years. As the results of the interview with Amah said: "I am someone who works at Amel's batik shop feels that it is enough for my daily expenses and school fees for my children. I have been working in this batik shop for seven years. The existence of this batik shop is enough to help our economy, not to mention helping my husband's income to cover the costs of our 3 children" (Amah, Interview, 2017).

Furthermore, Amah revealed that his income from working in the batik industry was greater. This is because Amah has a job and a fixed income every month. As the results of the interview with Amah said: "Alhamdulillah sir, the results look quite good; there is a difference from my current work, which is larger in amount and more sufficient than the previous one. Because now my job has a clear monthly income, I don't need to trouble myself on how to meet my daily need and my child's school fees" (Amah, Interview, 2017).

Sari (26), Yuni (27), and Suswati (25) feel the same way. They feel the positive impact of the existence of the batik industry in Trusmi Village. For example, Sari currently works in the batik industry as an employee at the H. Ahmad batik shop. Sari reasoned that she preferred to work in the batik industry because the results she obtained were sufficient to meet her daily needs. Sari has worked at H. Ahmad's batik shop for approximately eight years. As the results of the interview with Sari said:



"I have worked at the Batik H. Ahmad shop as a cashier 8 years. I only graduated from high school. I find it difficult to find a job until I tried to apply at this batik shop, and entered to be at the cashier, thank God, I have enough income and the work is easy, not too stressful, it's different from my previous work, which was at a snack factory. There, it was tiresome, and the salary was insufficient so I moved to this shop, it just so happened that the distance from home to the shop wasn't too far so I didn't have to pay a lot for public transportation" (Sari, Interview, 2017).

The existence of this batik industry affects reducing unemployment, opening up job opportunities, such as people who only have a high school diploma; the surrounding community can try to work as employees in batik shops in Trusmi to fulfill their daily needs, as revealed by Ridwan (20). As the results of the interview with Ridwan said: "Thank God, I was still an odd laborer before I worked at the kelana batik shop, but the exact position was unclear. The risk of only having a high school diploma, yes, is just being a shop employee, but I'm grateful because the results can be sufficient for daily expenses, you could say it's enough for my own needs and I don't ask my parents for money anymore" (Ridwan, Interview, 2017).

In addition to the many positive impacts felt by the people of Trusmi Village with the existence of the batik industry such as the opening of jobs such as batik entrepreneurs, batik craftsmen and employees working in batik shops, of course, there are differences in socio-economic conditions and environmental conditions that can be felt by the community as explained by Aji (56) as the head of RW 02 Trusmi Wetan Village. As the results of the interview with Aji said:

"The difference between then and now is different. In the past, batik shops were not as busy as they are now, let alone smaller ones; the houses are still sparse, still quiet, there are still lots of rice fields and farmfields. The residents also mostly work as artisans, farm laborers, and gardeners. Now, the road in Trusmi is already densely populated, many houses have many batik shops standing, it's already bustling, but residents are grateful that the lively batik shops in this village can help the economy of many residents who depend on their livelihoods, such as working as batik entrepreneurs, batik craftsmen, and batik employees and others in the batik industry" (Aji, Interview, 2017).

Of course, some benefits are felt by batik business owners and the efforts made to their business so that they can survive with the many competitors in Trusmi Village, as explained by Widi (35) as the owner of Batik Elsa. As the results of the interview with Widi said:

"I opened this batik business for 7 years; when I opened it I still used a makeshift shop that wasn't too big, still employed only 2 employees and only had 4 craftsmen. Over time, from year to year I started this business. This building can grow and compete with batik shops here, the profit I get is good so I can renovate my shop so that it becomes bigger from when it was standing and then the number of employees is increasing. The way to survive with so many rivals is that I of course maintain the quality of the batik I sell, innovate for my batik motives and then always provide good service to my customers by prioritizing consumer friendliness" (Widi, Interview, 2017).

The presence of the batik industry in the Trusmi Village area, namely around the 1970s, which still exists and develops with the times. At first, Trusmi Village was an agricultural and plantation area. Industrial development in this area indirectly stimulated the local population to take advantage of business opportunities in agriculture and plantations to expand into the services sector. The establishment of the batik industry in the Trusmi Village area has created a special attraction for job seekers from outside the Trusmi Village area, such as people from the city of Cirebon and its surroundings who want to work as employees in batik show rooms which have many stands in Trusmi Village, giving rise to a pluralistic society. With various kinds of culture and behavior brought by each individual, it will also affect the life of the local community.

The local government is currently promoting industrial development and development, which is an effort to increase large-scale production by utilizing modern technology so that the demand for the community to master this technology must be seen in a contemporary pattern or system as well. The growth of industrial estates in the regions does not rule out the possibility of changes in various aspects of life, both in natural conditions and in life values. Industrial development provides job opportunities for the local community and people outside the region, resulting in rapid population changes, such as transmigration. Many batik home

industries in Trusmi Village have a role that is quite helpful in the economy of the surrounding community and people outside the Trusmi Village area who work in the batik industry who feel they have sufficient income to meet their daily needs. After the batik industry blossomed in Trusmi Village, now it is not only the batik entrepreneurs who benefit, but the local community, such as hawkers, grocery shops, souvenir shops, and pedicab drivers, are also feeling the impact of the Trusmi batik industry, because the Trusmi Village area is now become a shopping tourism area in the Cirebon area. Especially when the holiday season arrives, many tourists from outside the city visit Trusmi Village to hunt for batik and Cirebon-style souvenirs. This is the basic background for the author's consideration of conducting a research study on the Role of the Trusmi Batik Home Industry in Improving the Community's Economy in Trusmi Village. Besides that, the writer wants to know how influential the batik industry is on the community's economy. The writer also wants to point out that in Cirebon there is a village where the majority of its citizens work as a batik industry.

Of course, the City and Regency administrations of Cirebon have a concern for this trusmi batik industry because this area is an asset for Cirebon itself where the majority of its people depend on this batik business and have made this area a shopping tourist attraction later as a form of preserving Cirebon culture. As the results of an interview with Gofur (52) as Trusmi Village Secretary regarding the government's attention to the batik industry in Trusmi Village:

"There was attention from the government, namely when batik was claimed by a neighboring country, namely Malaysia, one of which was Cirebon batik, then the batik community in Trusmi Village asked the government to patent Trusmi batik, that Cirebon batik belonged to Indonesia. Then after that the recognition of Trusmi batik was held by holding a record-breaking muri leisure walk using the most batik which was named "walking together wearing batik" then the government's attention was also to build a gate in front of the Trusmi Village Road that read "Trusmi Batik Shopping Tourism Object" (Gofur, Interview, 2017).

When the researchers conducted interviews with the community, both craftsmen and the surrounding community, it was found that with the existence of this batik industry activity, community responses were more positive than negative; the positive was due to the creation of jobs, reducing unemployment, especially in the community closest to the location of the batik industry, and making his village a shopping tourist attraction in Cirebon.

During an interview with one of the people, the community really hopes for the government to be able to implement a strategy to be able to improve the batik industry so that unwanted things don't happen. Because, the existence of this batik industry has a remarkable impact on society as explained by Rodi (30), an employee of Batik Salma. As the interview results with Rodi Say: "I hope that the government will pay attention to the government so that many tourists come to Trusmi area. How can the government promote Trusmi batik so that it will be more crowded and also help generate income for the residents of Trusmi" (Rodi, Interview, 2017).

As far as the information that the author has collected, the development of batik industry activities from day to day has led to the current situation where changes are felt to have improved their welfare. as stated by Ridwan (20). As the results of the interview with Ridwan said: "The existence of this batik industry makes me happy and can help increase my income to meet my needs as an odd laborer whose income is uncertain, but after working as an employee I can earn almost one million per month. I am grateful for that kind of income because the income is routine every month" (Ridwan, Interview, 2017).

The difference is also felt by Gofur (43) as the secretary of Trusmi Village who feels the difference from year to year the development of the batik industry in Trusmi village, which is increasingly crowded with many visitors from outside the city who transit to Cirebon, most of them take the time to go on shopping trips to the Trusmi area, not infrequently many artists and officials who visited Trusmi village to shop, the difference felt was also seen from the entrepreneurs who were even more enthusiastic about competing with their competitors as said by Gofur as the village secretary.

"Thank God, from year to year there is a difference that I can feel as a village secretary here, it becomes busy with the batik industry, not only batik entrepreneurs who feel the impact, but residents also feel like pedicab drivers and also participate in the splash of fortune, many tourists who want to use their services and also traders around also share the fortune. I also see the enthusiasm from batik entrepreneurs and their residents to revitalize the batik industry in this village and make batik an icon of this village and

Cirebon's cultural heritage. I hope that the existence of this batik industry will still be a source of livelihood for the majority of its citizens and will continue to exist with the times" (Gofur, Interview, 2017).

Seeing the objective conditions of the people of Trusmi Village and the results of interviews with many local people including traders, craftsmen, batik employees, and batik business owners, shows that the lives of the Trusmi Village people are helped by the many Trusmi industries (Haryadi et al., 2016; Lai et al., 2017). Those industries had opened up job opportunities such as craftsmen, batik shop employees, and others in the field of batik (Miah et al., 2020). Many people feel benefited by the many batik shops such as traders and pedicab drivers who use their services so that there is an increase in the economy and prosperous life in Trusmi Village.

### 3. CONCLUSION

The socio-economic life of the farming community in Sukamaju Village in Cianjur District, Cianjur Regency, is seen from their working conditions, most of them are farmers. Judging from their economic condition, they are classified as low-income. So that it can be categorized as poor. And when viewed from the condition of education, they are classified as low education. Especially their parents. The average farmer family has an elementary and junior high school education. The low education of the area's people means that their perception of education for their children is also common. Out-of-school children in the Sukamaju Village community include economic factors, the low interest of the child to continue school; factors of lack of awareness and attention of parents; factors of the absence of school infrastructure, and cultural factors. As for the views of parents on the education of their children, they differ. Parents' views are influenced by educational background, socio-economic status and culture. The better the education, socio-economic status and culture of the parents, the better, better and higher the perception of the parents, and vice versa.

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