

Development of the Shoe Industry Village in the Urban Region

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Abstract—This research is based on the phenomenon of industrial development in urban communities that have a social system of communities. The focus of the study relates to home industry management patterns and shoe product dynamics. Theoretically, the City community leads to individual interests with various characteristics, but the City community is the development of a rural community characterized by a community in meeting common needs. The craftsman community will be able to exist if it has these two characteristics which are bound by solidarity and interests in meeting the needs of life. On the other hand, the City community is known to emphasize the service economy more than the production of goods, theoretically, it can be characterized as a home industry community in Cibaduyut. The city community, the change shows the characteristics of rural and urban. The research locus is in the village of Cibaduyut, Bandung, Indonesia, which is home to more than 30 home industry groups. They have been in the business for more than 20 years. Now the Cibaduyut home industry by the government and the community is made into a tourist village in the City or a shopping place for domestic tourists so that its development experiences dynamics. Expertise in making shoes that are hereditary and production planning is largely driven at the request of consumers in the production of shoes that involve all family members with the division of tasks that complement each other's wholesale system also takes place when receiving orders in large quantities.

Keywords: *management, home industry, shoe village*

I. INTRODUCTION

In line with current development, Bandung already has a very attractive shopping centre, especially in the field of fashion. One of the famous areas in Bandung that has its own peculiarities namely as a centre for the shoe industry. This makes the Cibaduyut area busy in the early stages of development encouraging the formation of a busy Cibaduyut and in the early development pushing the formation of Cibaduyut as a trading area.

One source of employment opportunities that are quite potent and growing, traditional handicrafts whose existence is a national cultural heritage and exists in every ethnic group in our own country, one of which is in the City of Cibaduyut which is famous for the Cibaduyut village.

Cibaduyut is a rural community that turns into an urban. This change shows the characteristics of rural, as well as urban

(modernization) which has positive and negative impacts on the surrounding community, as stated by Murdiyatomoko. Modernization, has two impacts: 1) Positive impacts, among others the creation of a dynamic society to achieve a state that is developed, just and prosperous; 2) Negative impacts include the emergence of various social problems, for example, crime, social inequality, social conflict. The positive impacts that occur in Cibaduyut Village are: Making Cibaduyut Village well known to foreign countries, providing employment, increasing the existence of Cibaduyut craftsmen, while the negative impact that occurs in Cibaduyut Village is starting the characteristics of rural communities, and increasing congestion [1].

Socio-cultural changes that occur in the community Cibaduyut Village certainly has a causal factor [2]. This is because of 1. The attitude of the people of Cibaduyut Village who accept changes easily and the imitation process is also easy. 2. The community needs of Cibaduyut Village in the economy are increasing. There are also factors from outside the Cibaduyut Village community including 1. The influence of other community cultures that originate from the culture of urban society by tourists or from the culture of migrants who settle in Cibaduyut Village and make contact with the people of Cibaduyut Village. 2. Appreciation for the work of others identified through the attitude of the people of Cibaduyut Village who participated in the activities organized by various tourism objects and other supporting facilities.

II. LITERATURE REVIEW

Catur in Jerusalem states that creative industries are industries that have authenticity in individual creativity, skills, and talents that have the potential to bring in and create employment opportunities through the exploitation of intellectual property [3]. This creative industry can improve prosperity for the community, especially for the Small and Medium Enterprise (SME) opportunities. To meet these needs, many industries are established on both large and small scale such as Small and Medium Enterprises (SMEs). This home industry or SME was established for the community to develop businesses so they can reduce unemployment in Indonesia. Small and Medium Enterprises (SMEs) have a very important role in improving the national economy. SMEs are able to produce goods and services that fit the needs of the community. SMEs prove themselves as a tough and flexible

group, and still survive and contribute to national economic growth significantly [4].

Herminiwati states that shoes/footwear is one of the mainstay export commodities and a potential source of foreign exchange, labor-intensive and absorbs a lot of labor. In order to make shoes and footwear products remain highly competitive in the international market, their quality must be maintained and even improved. The grouping of shoes is usually done by function or type, such as formal shoes (parties), casual shoes (casual), dance shoes, sports shoes, work shoes, orthopedic shoes and minimalist shoes [5].

According to Gustami, craft, art is a branch of fine art that has strong roots, the value of high-quality traditions or value *valuable*. Because of that craft has a very high value. While crafts are something that is valued as alternative creativity, an item produced through the skills of hands [6]. The technology used in traditional crafts is very simple, due to the very slow technological development, the older generation as a source of policy and knowledge in conveying to the younger generation the successors are not able to create change.

The scope of traditional craftsmen and their products turns out to touch on the start of a fairly large arable, both in terms of the quality of the work, the use of materials and the ability level of the craftsmen themselves. If we look at the quality of the craftsmanship made of very high quality and able to compete in the market. According to Sutardi and Budiasih in Dekme, craftsmen are basically actors who pour ideas and ideas so that they can produce a craft. Craftsman is a subject that consists of only one person, while the subject consists of several people, hence it is called a craftsman [7].

Production is an activity carried out to add value to an object or create a new object so that it is more useful in meeting needs. Activities that increase the usefulness of an object without changing its form are called service production. While activities increase the usefulness of an object by changing the nature and shape called the production of goods. the production function is the nature of the relationship between the factors of production and the level of production produced. The factor of production is also known as the input and the amount of production is always also referred to as output [7].

III. METHODS

The research method used in this research is descriptive research method or design with a qualitative approach. Sugiyono explains that this research method arises because there is a change in paradigm in viewing a reality /phenomenon/symptom [8].

Qualitative research methods are research methods used to examine the condition of natural objects where the researcher is a key instrument, data collection techniques are carried out by triangulation (combined), data analysis is inductive and the results of qualitative research emphasize the meaning rather than generalization [8].

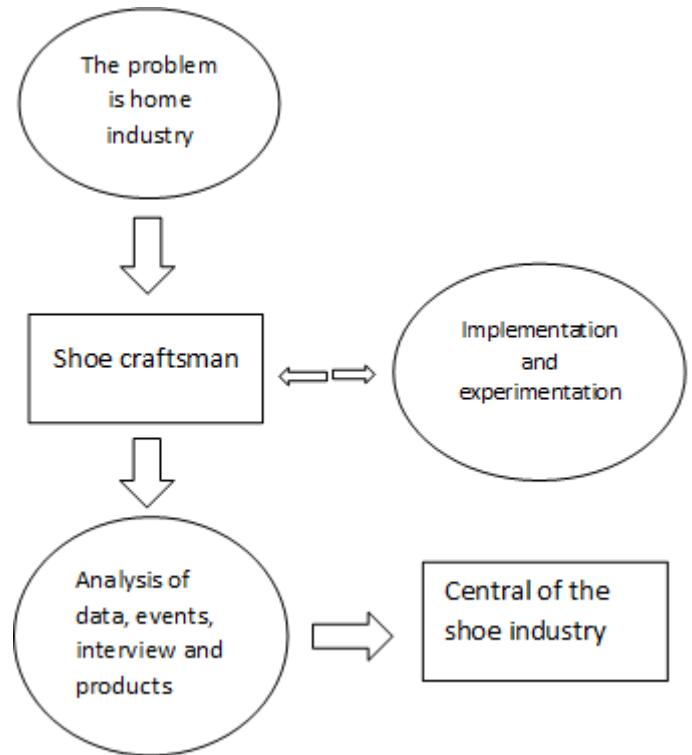


Fig. 1. Flowchart.

IV. RESULTS AND DISCUSSION

Craft crafts for the people of Cibaduyut especially the craftsmen group are the main businesses from which they fulfill their daily needs. The person in charge of the business is a joint obligation between husband and wife which in their implementation involves all family members with several employees. The role of work according to Berry and Houston, argues that the role of work is the attitude of the internal aspects of the work itself from the variation of the required skills, procedures and clarity of the tasks that have been carried out. The process of making shoes made by each family, the first step taken is to find shoe materials such as leather, soles, laces and so on carried out by employees who are in accordance with their duties, after the materials are in accordance with the responsibilities of their employees doing their respective tasks such as making pattern, cutting, sewing, gluing and attaching the shoe frame to the sole [9]. Based on the results of the free interview, it is known that the search for materials can be said not difficult because the owner has been working with vendors, tools and other shoe materials, however, over the years the cost of shoes has increased from usual.

This handicraft business is a family business (home industry) whose handling in addition to involving the whole family member, where a wife has a double burden, as said by Ollenburg, women are in the context of a double burden, the burden of providing unpaid care in the service of domestic work performance, as well as the burden of providing economic survival through paid work, provides the norm for women [10]. In addition to a helpful wife, also assisted by several workers who have been educated and trained

intensively and informally through the appointment of examples of good craft making. These shoe business owners train the skills of workers, especially new workers, and then they are told to try to make them gradually until finally, they are really able to do it themselves without having to be continuously guided and directed by those who already have the skills already professional. For a number of shoe craftsmen in Cibaduyut, Bandung, the number of workforce owners consists of 6 active shoe workshops consisting of 21 shoes with different owners. Viewed from the age factor, the average workforce ranges from 15-20 years, some are aged 21 years to 50 years. From the statement about the average age of the workforce, it is known that the majority of the workforce aged between 21-50, is a productive age for work, while the age of 15-20 is still relatively a learning phase [10]. From the level of education, especially the level of formal education ever undertaken by the workforce, on average they have studied up to high school, although most cannot finish until graduation. Overall, the workforce has received a formal education, only some have never completed it.

Cibaduyut people process leather raw materials into traditional handicrafts that are artistic and of economic value. Kinds of types of goods/objects produced in general include goods for individual needs, especially relating to lifestyle needs. The marketing of the results of the production of traditional leather handicrafts is done in various ways, including marketing social media and also marketed through kiosks /shops/markets. The marketing target of traditional handicraft production is not only in the area/village or within the district itself, but also extends to areas within the district and not even a few of them are even more widespread, namely to areas outside the City or district, outside the province and to areas far in the territory of Indonesia and abroad.

The process of processing leather raw materials into handicrafts that have artistic value in a midwife *fashion*, has several stages as said Dwi Yunanto, in the book leathercraft footwear products shoe I, the process is carried out through various resistance, from the preparation stage to the stage the end where the skin is ready to be processed and used in making crafts. In the preparation stage, the steps taken after the skin is ready to be produced make a pattern on the skin that has been provided after that, cut the skin that has a pattern according to the design, then sew the skin that aims to connect the skin, after the skin is sewn then the skin is installed with how to attach to the base/sole that has been provided by way of gluing and sewing [11].

Aside from the genuine leather of craftsmen using other materials such as PVJ leather, it is a type of synthetic leather, PU material is almost similar to PVC, canvas material, which is a material made from canvas which is a collection of large fabrics put together, Denim material is the name other than jeans, and rubber is a material that has the characteristics of bending, waterproof, lightweight and durable [12].



Fig. 2. Creating a shoe pattern.



Fig. 3. Gluing glue on a piece of the shoe pattern.



Fig. 4. Sticking pieces of material that have been the glue.



Fig. 5. Sewing the pieces of material that have been made.



Fig. 6. After sewing.

V. CONCLUSION

The traditional crafts industry of the Bandung craftsman community is heavily influenced by the social environment, cultural elements, the livelihood system of life. On the other hand, the dynamics of choice, the social image of the community as consumers will affect the way new work in the family environment and between community members. This influence will produce the type, design, and type of craft produced.

The skills of the artisan community are a cultural heritage of their parents/ancestors. This is very important, especially in relation to efforts to preserve the culture of the people so that traditional handicraft products are still maintained and the quality and quantity of products have been improved to date.

The nature of the work of craftsmen is the main work and becomes the foundation of hope for the fulfillment of their daily needs. That is why their home industry business is a process of involving all family members and making a home industry.

The person in charge of the business is a joint obligation between husband, wife, each complementing each other, for the success of their business. Even so, the husband's role as head of the household still occupies an honored place that is obeyed by all family members.

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