

SOCIAL NETWORKS IN BATIK ENTERPRENEURS IN KAMPUNG BATIK LAWEYAN SURAKARTA

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Abstract

Batik, which is an icon of Surakarta City, Central Java Province, is one of the categories of Micro, Small, and Medium Enterprises (MSMEs) that has the potential to be developed. The Surakarta City Government inaugurated Kampung Batik Laweyan to become a batik MSME center, providing a platform for batik entrepreneurs to promote their products. Social capital in the form of networks is a component that needs to be developed by batik entrepreneurs. This study aims to describe the formation of social networks in batik entrepreneurs, the use of social networks, and actors who play a dominant role in batik business in Kampung Batik Laweyan. This descriptive qualitative research is analyzed using the theory of social capital. The components of social capital analyzed are networks, norms, and trust. The research results are; 1) Batik entrepreneurs in Kampung Batik Laweyan already have social networks with raw material suppliers and tailors who are categorized in micro social networks; 2) Batik entrepreneurs in Laweyan Batik Village have a social network with the Laweyan Batik Village Development Forum (FPKBL), private companies, banks and schools which are categorized in the meso social network; 3) Batik entrepreneurs in Kampung Batik Laweyan have social networks with the government that is categorized in macro social networks; 4) Utilization of social networks has not run optimally; 5) some actors play a dominant role in the running of the batik business in Kampung Batik Laweyan.

Keywords: *Batik Entrepreneurs; Economic Sociology; SMEs; Surakarta; Social Capital.*

Introduction

An essential component in improving Indonesia's national economy is realized in Micro, Small, and Medium Enterprises (MSMEs). Indicators of community participation can be shown through these MSMEs. In addition, the presence of MSMEs is also the best solution for expanding new employment opportunities for the community. Based on data from the Central Statistics Agency (BPS) that in 2019, the number of Micro, Small, and Medium Enterprises (MSMEs) in Indonesia was 65 million and continues to increase (Jayani, 2021).

How to cite:	Revi Qodri Arswinda, Nurhadi, Saifuddin Zuhri (2023) Social Networks in Batik Entrepreneurs in Kampung Batik Laweyan Surakarta, (8) 7, http://dx.doi.org/10.36418/syntax-literate.v6i6
E-ISSN:	2548-1398
Published by:	Ridwan Institute

In Surakarta, the total numbers of MSMEs is 17,964 business units and is more dominant than Large Enterprises (UB), which is 190 units. Surakarta has eight types of MSME categories: Batik, Fashion, Packaged Foods, Handicrafts, Services, Culinary, Agriculture and Livestock, and Trade. One of the MSME categories that have the potential to be developed is Batik. Batik, an icon of Surakarta, was designated by UNESCO in 2009 as a humanitarian heritage for oral and intangible culture (Masterpiece of the Oral and Intangible Heritage of Humanity) (Kemenlu, 2022).

The batik industry center, inaugurated by the Surakarta City Government in 2004 and located in Laweyan District, aims to develop the potential of batik both as an educational tourist destination and as a batik shopping destination. The batik industry center in Laweyan can also be categorized as an MSME center where there are various business activities in an area that produces the same goods and has the potential to be developed into an integral part (Z. E. Putri, 2018). Until now, batik MSME centers have continued to be developed in Laweyan Batik Village.

Based on data from the Laweyan Batik Village Development Forum (FPKBL), there are currently 120 batik entrepreneurs in Laweyan Batik Village. In its development, it is not only the government that distributes assistance to Kampung Batik Laweyan. But also the private sector, one of which is PT. Telkom Indonesia, which has made Kampung Batik Laweyan a digital village. PT holds the program. Telkom Indonesia is a form of Corporate Social Responsibility (CSR). In business development, it is essential to have social capital as a network that must be developed.

Based on the research results from Putra (2010), social networks affect business continuity, and business continuity can occur if there is a social network. So these two things are interrelated and related (Putra, 2010). In addition, social networks with family, colleagues, government, and companies are also vital. In this case, batik, a potential MSME category in Surakarta City, needs to be developed optimally. But in its progress, batik entrepreneurs still need to utilize social capital in the form of a network as a whole. Therefore, the research question is, "How is a social network formed in Kampung Batik Laweyan?" Social networks have been widely studied with various research focuses, including degree of centrality (Ratukani, 2020), forms of social networks (Purba et al., 2018), characteristics of social networks (Wahyudi & Sasongko, 2019), organization (S. E. Putri et al., 2019), patterns of social networks (Bukhari, 2017) and typology of social networks (Marleni et al., 2020).

In Damsar (2009: 160), social networks are seen through three levels consisting of the micro level, the meso level, and the macro level (Damsar, 2009). This research will be studied using Putnam's theory of social capital. Through his work entitled *Making Democracy Work: Civic Traditions in Modern Italy* (1993: 36), Putnam defines social capital as features of social organization, such as networks, norms, and trust, that facilitate coordination and cooperation for mutual benefit.

Networks, norms, and trust become a forum for fostering coordination and collaboration for mutual benefit. So that social networks that are part of social capital will be studied more deeply through this theory. Putnam also explained that social capital

consists of networks of civic engagements where social networks governed by norms can increase the effectiveness and productivity of society. Networks and norms have interrelated and supportive relationships to achieve common goals in the economic field, especially for individuals who are members of formed social networks (Syahra, 2003).

In addition, this theory is considered relevant to the case to be studied because Putnam concluded that social capital embodied in norms and a network of interrelationships becomes a precondition in economic development (Syahra, 2003). There are three reasons underlying this statement: 1) Existing social networks can provide opportunities for communication and coordination, which will foster mutual trust among community members. 2) Communities that have mutual trust in a social network reinforce norms that pertain to the obligation to help each other. 3) Several successes achieved in a cooperation that has been established will provide encouragement and opportunities for the emergence of cooperation in the future.

The research consists of 2 objectives, namely; 1) Describe social networks and their use by batik entrepreneurs in Kampung Batik Laweyan; 2) Know the actors who play a dominant role in the social network of batik entrepreneurs in Kampung Batik Laweyan. Specifically, the discussion of dominant actors in social networks has yet to be widely studied, so it is interesting to look further.

Research Methods

This research is qualitative research with a descriptive approach. By using this method, researchers can explore and understand the meaning of social problems and social facts that exist in society (Creswell, 2017). In addition, through qualitative methods, researchers can understand the social situation in depth. The approach used in this study is a qualitative descriptive approach, so the researcher is assigned to be an observer, and the data obtained is based on observations in a natural setting.

Researchers found unique data based on existing phenomena regarding the social networks formed by batik entrepreneurs in Kampung Batik Laweyan. The research location is in Laweyan Batik Village, Laweyan District, Surakarta, Central Java. Primary data was obtained through interviews with batik entrepreneurs who live in Laweyan and have a batik business (batik production/showroom).

In addition, secondary data was obtained by researchers through various references and literature related to social networks for entrepreneurs. In collecting data, researchers used observation and interview techniques. Data analysis techniques were carried out using thematic analysis methods. According to Braun & Clarke, using thematic analysis techniques aims to identify patterns through data collected by researchers through several stages, namely understanding the data, compiling codes, and looking for themes (Ariyanto, 2018).

Results and Discussion

Social Networks

Lawang explains social networks in Damsar (1997) that social networks are likened to a net where the net will be stronger and more robust when it consists of various ties between nodes. In other words, social networks see that social relations that individuals intertwine have subjective meanings connected as a bond and a knot (Damsar, 1997). Social networks are likened to nets; actors are seen as a knot, and social relations that actors intertwine are seen as a bond. The following will explain the formation of social networks and how to build networks for batik entrepreneurs in Laweyan Batik Village through the levels of social networks consisting of micro, meso, and macro levels (Damsar, 2009):

Micro Social Networks

Micro-social networks are social network that is carried out by individuals every day, and the formation of this micro-social network is motivated by the existence of social relations that are continuously intertwined. In this case, micro-social networks have a function to provide convenience in accessing existing resources such as goods, services, and information (Damsar, 2009). The micro-social network of batik entrepreneurs in Laweyan Batik Village can be seen in production and marketing.

Based on research data, batik entrepreneurs have networks with raw material suppliers and tailors in production. Even though it is unwritten, most batik entrepreneurs cooperate with raw materials suppliers in the Laweyan Batik Village, namely with Santoso Drugstore traders.

Suppliers of raw materials will benefit from having regular customers and batik entrepreneurs to get raw materials cheaply and easily. In addition, in micro social networks, entrepreneurs and tailors cooperate. Some tailors work with batik entrepreneurs who come from families rather than families.

The role of the network between batik entrepreneurs and tailors is to make it easier for entrepreneurs to obtain information about other tailors. Batik entrepreneurs will look for additional tailors if it is felt that there are orders that exceed the ability of the tailor. As conveyed by research informant Taufan, 20 March 2023: "Looking for worker relations from batik makers. If we have ordered and exceeded our capacity, we take more workers from relations who can do it".

In the marketing process, this micro network can be seen through the cooperation between batik entrepreneurs and others. This is done by entrusting their merchandise to each other. Furthermore, micro-networks can be seen in marketing through the relationship between batik entrepreneurs and buyers. The established relationship will form consumer loyalty which is carried out by maintaining good relations with consumers and providing various price discounts. The advantage obtained by batik entrepreneurs is to have regular consumers, and the benefits consumers receive are low prices. In this case, it can be seen that social networks are not only limited to social relations that exist, but more than that, they provide mutual benefits to interconnected actors.

Meso Social Network

This meso social network is described by the relationships forged by actors in a group or community. Through meso social networks, these interconnected actors have a bridge function through the linkages of relations owned because of their membership status in a group (Damsar, 2009). So, in other words, in this meso social network, there is a relationship that batik entrepreneurs forge in a group.

The meso social network of batik entrepreneurs in Laweyan Batik Village is demonstrated by the network between batik entrepreneurs and the Laweyan Batik Village Development Forum (FPKBL). Most batik entrepreneurs are members of the FPKBL. The participation of batik entrepreneurs in this FPKBL provides advantages to expand its network and develop its business. As said by research informant Nurhidayah, March 29, 2023: "Expanding the network starts from the Laweyan Batik Village Development Forum (FPKBL), after which it will be connected with the government, which will provide facilities in the form of exhibitions. In the exhibition, we will meet a wider range of consumers".

In the meso social network, we can also see the relationship between batik entrepreneurs and other parties such as private companies, banks, and schools. Private companies that have established cooperative relationships are PT. Telkom Indonesia, which has made Kampung Batik Laweyan a digital village. The form of the relationship is digital training to develop batik products.

In its implementation, there are obstacles, such as the need for more will from batik entrepreneurs to move forward. In addition, the products provided by PT. Telkom Indonesia is paid, so there must be cost sacrifices made by batik entrepreneurs in utilizing these products (Kurniartuti et al., 2017). Meanwhile, the relationship between batik entrepreneurs and other companies, banks, and schools is indicated by many orders for batik in the form of uniforms.

Macro Social Network

In macro social networks, it is indicated by the existence of bonds between two or more groups, and these groups can take the form of state institutions or organizations. So it can also be defined as a bond formed over various knots from several groups (Damsar, 2009). Based on the research results in the field, the existence of the Laweyan Batik Village Development Forum (FPKBL) bridges the reality of the relationship between batik entrepreneurs and the government. In this case, several government agencies related to batik entrepreneurs in Laweyan Batik Village are the Office of Cooperatives, the Office of Tourism, and the Office of Industry.

Through this relationship, several activities were developed, including training, exhibitions, and assistance with tools and materials. The training provided is related to managing and growing a business through digital marketing training. During shows, batik entrepreneurs have opportunities to introduce and promote their batik products. In addition, arrangements can add and expand their social network. However, there was no equal distribution of participants participating in the show; most were batik entrepreneurs

who were members of the FPKBL. This was stated by research informant Rusmarin on 3 April 2023: "The government facilitates the exhibition and training, and as a member of FPKBL, you will participate. In addition, we can also open booths in various places such as hotels and airports. From there, we can get a wider range of offers".

The government also provides facility assistance through tools and materials to batik entrepreneurs. The problems experienced are still the same. Namely, the service only aims at a few batik entrepreneurs, so there is no equity. This statement is what was disclosed by the Taufan informant through an interview on March 20, 2023: "The government is assisting several batik entrepreneurs in the form of raw materials, tools, and facilities (exhibitions and training). However, during its operation, the batik entrepreneurs who have received this assistance have not been evenly distributed, so an evaluation needs to be carried out. Even so, we still appreciate the government's assistance".

This study was analyzed using Putnam's theory of social capital. Putnam defines social capital as the characteristics of social organization, which includes networks, norms, and trust, where these three components are considered to facilitate coordination and cooperation in achieving common goals. So, in Putnam's view, networks have interrelated and mutually supportive relationships with norms to attain success, especially in the economic field for individuals included in the social networks formed. The link between the network and the norm is a precondition in economic development. Social networks allow for the emergence of mutual trust between related individuals, where this trust has positive implications.

For individuals with mutual trust in a social network, it can strengthen the norms regarding the obligation to help each other. The distinctive feature of social capital based on the definition presented by Putnam is that social capital facilitates cooperation and coordination for common interests, which provide mutual benefits to each individual in a group (Syahra, 2003).

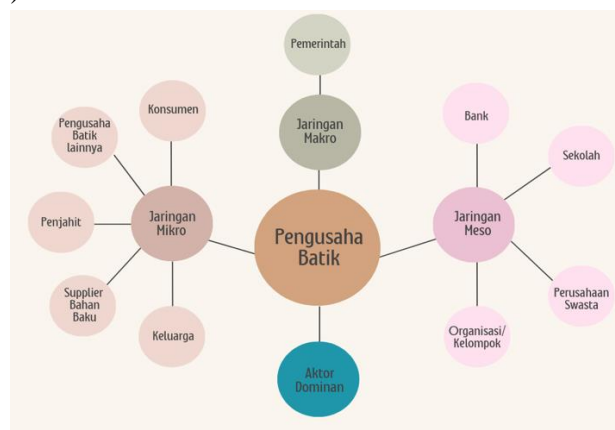


Figure 1 Diagram of the Social Network of Batik Entrepreneurs in Laweyan Batik Village
 Source: Processed results of research data

The social networks formed by batik entrepreneurs in Kampung Batik Laweyan can be seen according to the levels of micro, meso, and macro networks described. Batik entrepreneurs have social networks with other entrepreneurs, tailors, raw material

suppliers, families, organizations, the government, private companies, banks, and schools. Furthermore, it can be seen that the use of social networks carried out by batik entrepreneurs in each business process has yet to run optimally. This is because most batik entrepreneurs who have extensive social networks are dominated by batik entrepreneurs who are only members of FPKBL. It has not been evenly distributed for all batik entrepreneurs in Kampung Batik Laweyan. Can be seen in every cooperative relationship that is established to provide benefits.

In addition, using social networks is also considered not optimal because some batik entrepreneurs only want to focus on sales in showrooms. So the range is just a little wide. In this case, social networks play an important role because every process allows entrepreneurs to connect with other parties to get what is needed. In addition, the formation of social networks is also motivated based on a sense of mutual assistance and information between entrepreneurs. Various actors intertwined in the social network of batik entrepreneurs in Kampung Batik Laweyan have similarities and the desire to achieve goals, both in increasing economic profits and obtaining social benefits.

Through the social network that is formed, it encourages several actors who are in it to work together and provide mutual benefits. In connection with the trading process carried out by batik entrepreneurs in Kampung Batik Laweyan, social networks become social capital in sustainable relationships. So that it can provide its advantages, namely, having relationships with patterned relationships in the long term. In the social network that is formed, the actors in it carry out their respective roles. Besides that, the social networks included in Laweyan Batik Village can be seen regarding the existing relationships and the roles of each actor. In its progress, it takes a long time and effort so that Kampung Batik Laweyan can be known to a broad audience.

One of the actors who play the role of a figure who pioneered again and developed the batik business in Kampung Batik Laweyan is Alpha Fabela. He is also a batik entrepreneur currently chairman of the Laweyan Batik Village Development Forum (FPKBL). Most batik entrepreneurs in Kampung Batik Laweyan access information about business continuity through him. The relationship that exists between batik entrepreneurs and organizations with other parties, such as government agencies, is bridged by Alpha Fabela. So, in this case, it shows that the social network owned by Alpha Fabela is already in broad reach and can be categorized as an actor who plays a dominant role in running the batik business in Kampung Batik Laweyan.

Norms

In running a business, values and norms play an essential role as a rule, used as a guide for social life by individuals in behaving and behaving. The running of the batik business in Kampung Batik Laweyan by batik entrepreneurs is inseparable from the role of norms that apply in social life, work, and organizations. The existence of values and norms used in Laweyan Batik Village by batik entrepreneurs regulates the way batik entrepreneurs establish relationships and work. In the Laweyan Batik Village Development Forum (FPKBL), there are rules governing the participation of members,

namely batik entrepreneurs, in every activity. In addition, there are also rules regarding sources of cash inflow, where when there are visitors from out of town, batik entrepreneurs as FPKBL members become tour guides.

After that, the money obtained from being a guide is divided equally, and cash must also be allocated. The norms that apply to batik entrepreneurs in Kampung Batik Laweyan also come from the various organizations/groups they participate in. Based on field data, only one informant joined the formal group, and most others joined the informal group. The legal group followed is the Worker Certification Institute so that the applicable norms are official and straightforward: carrying out work by Standard Operating Procedures (SOP). For other batik entrepreneurs who join informal groups, the norms that apply are unofficial, unwritten, binding, and obeyed by group members. These norms include maintaining good relations between group members and attending and participating in ongoing activities.

For batik entrepreneurs in Kampung Batik Laweyan, some norms apply to work with fellow batik entrepreneurs, consumers, and other parties. These norms are manifested in the form of being responsible, honest, keeping promises, disciplined, having mutual respect, helping each other, not plagiarizing the work of other batik entrepreneurs, and maintaining good relations with consumers. With the norms that apply to batik entrepreneurs in Kampung Batik Laweyan, the relationships that exist in social life will be more orderly. In addition, carrying out the norms that have been agreed upon both in writing and writing can be used as a reference to maintain the existence of the batik business in Kampung Batik Laweyan. Putnam explained the concept of social capital: networks, trust, and norms. The presence of social relations that are established through interaction by batik entrepreneurs indirectly raises cultural value.

Examples of visible cultural values are helping each other, caring for one another, and cooperation. The cultural values formed are expected to strengthen the cooperative relationship between batik entrepreneurs. This is in line with Apriawan research, et al. (2020) regarding the role of social capital as a strategy in the development of the woven handicraft industry, where the values and norms that apply are used as a reference in regulating the way the community and weavers work and establish relationships. Cultural values that emerge and are owned by the surrounding community are implemented as a strategy used to accelerate the recovery process and increase solidarity between communities (Apriawan et al., 2020).

Norms as part of social capital are also found in research conducted by Alfianti et al. (2021), where these norms are also informal so that they are not written but are still implemented by the community in developing ecotourism. The applicable norms are applied thoroughly in everyday life and for developing eco-tourism. Some of the norms that apply are hospitality and togetherness, which originate from the customs of the Samawa tribe and care for the natural and social environment (Alfianti et al., 2021). So that the norms that apply in the batik business in Kampung Batik Laweyan can be described in the following table:

Table 2 Norms

No	Norms	Form
1	Norms in groups/organizations	<ul style="list-style-type: none"> • Present and actively participate in activities • Help each other • Work by Product Operational Standards (SOP)
2	Norms in dealing with other people	<ul style="list-style-type: none"> • Honesty • Mutual respect • Maintain trust • Responsible • Maintain harmony • Work in a civilized manner
3	Norms source	Group/organization and self
4	Norms in commerce	<ul style="list-style-type: none"> • Honesty • Responsibility • Professional • Maintain trust

Source: Processed results of research data

Trust

In the context of trust in social capital, Putnam said faith has a positive role and involvement in social life. The relationship between individuals in the social network allows the emergence of a sense of mutual trust. Trust arises internally and externally for batik entrepreneurs in Kampung Batik Laweyan. Trust that exists internally includes trust between batik entrepreneurs and workers, while external trust includes trust that is established with other parties such as consumers, organizations/groups, and the government. The trust that arises, both internally and externally, makes the behavior of batik entrepreneurs and cooperating parties mutually based on honesty and does not betray one another. Hence, the relationship between batik entrepreneurs and cooperating parties remains a big problem.

In this case, batik entrepreneurs make trust the most critical work component. Trust is built and grows not suddenly and in a short period but through various processes over a long period. The number of parties cooperating with batik entrepreneurs makes trust the key to business success. Batik entrepreneurs carry out the process of growing this trust by first looking at the background of the parties concerned, although it is undeniable that a person will change over time.

Thus, batik entrepreneurs will see how the party works and what recommendations and references are from third parties who have worked with these parties. Therefore, it can be seen that in fostering trust, batik entrepreneurs consider background, attitude and character, openness, recommendations, and third-party references. Trust that grows reciprocally between the two parties who work together makes maintaining and strengthening it essential.

As explained, trust is a significant component in business continuity, so when that trust is lost and one of them betrayed, it can directly impact the business. In maintaining ongoing trust, batik entrepreneurs do this by preserving honesty, understanding the nature of other parties, being disciplined, and not breaking promises. Based on data in the field,

trust between batik entrepreneurs and consumers will be seen when consumers give orders with a predetermined deadline, the resulting product is unsuitable, and there is damage. So that batik entrepreneurs will be responsible for working in a disciplined manner and are ready to accept returns when orders that have been given are not appropriate. This is to maintain the trust that is established with consumers.

In this regard, most batik entrepreneurs choose to give their trust to people who have been well-known for a long time. This can happen because most batik entrepreneurs in Laweyan Batik Village establish cooperative relationships with other parties in the same environment, so these people usually come from friends/family. If batik entrepreneurs are going to trust other parties who have just been known, they will rely on several basic things taken into consideration to give trust, as previously described. Therefore, trust can indirectly maintain the relationship established in a business so that both parties who work together feel a sense of responsibility that must be fulfilled.

Table 3 Trust

No	Trust	Forms
1	The basis for considering trusting the cooperating party	<ul style="list-style-type: none"> • Background • Honesty • Openness • Attitude and character • A trusted friend's referral
2	Growing trust	<ul style="list-style-type: none"> • Looking at the way of working from the business development of other batik entrepreneurs • Honesty • Third-party recommendations
3	Maintain and strengthen trust	<ul style="list-style-type: none"> • Responsible • Discipline • Don't break a promise

Source: Processed results of research data

Conclusion

Through research results, social capital in the form of networks plays a vital role in business continuity. It is known that social networks have been formed for batik entrepreneurs in Kampung Batik Laweyan on a micro, meso, and macro basis. Micro networks exist in production and marketing, as indicated by the relationship between batik entrepreneurs, raw material suppliers, and tailors. Batik entrepreneurs also have a meso network, as shown by the relationship between batik entrepreneurs and the Laweyan Batik Village Development Forum (FPKBL) and other parties consisting of private companies, banks, and schools.

In addition, the macro network of batik entrepreneurs is indicated by the relationships between batik entrepreneurs and government agencies such as the Office of Cooperatives, the Office of Tourism, and the Office of Industry. In the social network that is formed, it can be seen that its utilization has yet to be maximized, as seen from the lack of even distribution of social networks for all batik entrepreneurs in Kampung Batik Laweyan. In addition, batik entrepreneurs properly carry out and maintain the application of norms and beliefs as social capital in running a business. It is hoped that future research will explore social networks more specifically, namely in each social network formed in batik businesses run by various batik entrepreneurs.

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