Social Economic Impact of Communication Network Pattern of Rural Women Community in Malang Regency

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Abstract

The development and improvement of entrepreneurial activities in a country cannot be separated from the participation and role of women. Women need a place to work with. Moreover, women in the rural area should also have a special space to develop and improve their skills. This article would take a deeper part to analyze about how the social and economic implication of the communication network pattern among the community member. This is broadening the analysist of the previous research that has been done by the writer about *Communication Network Pattern of Rural Women Pelangi Nusantara Community in Malang Region*. In addition, the factors of network communication pattern that influenced the developing and sustainability of the community also becoming a part of the discussion. The results show that the communication network pattern is a wheel. This wheel pattern has the advantage that the rapid flow of information and command given from the founder to the leaders. So that the quality and quantity of production remains the same as in the Pelanusa OPS. The disadvantage of this pattern is, because of the centered information and communication, members who have no position in the community have no access to share their needs and their capability in designing and producing the product. Regarding the economic and social situation, showed that there is no significant change in rural women members of the economic situation. Meanwhile, in terms of social aspect, members admitted that skills and information networks and knowledge gained to design products have increased.

Keywords
Sociopreneur, Communication Network Pattern, Women Community, Rural Economic, Small Entreprises

1. Introduction
Human resources are one of the important factors of production as the productivity of human resources will affect other factors of production. The Increased of productivity and quality of human resources and natural resources which are very limited in number can be processed by humans with a variety of expertise that is supported by technology and entrepreneurship to meet the demands of development in order to improve the welfare of society (Mardatillah, 2012). Human resource management can be done by anyone, including women. Women have an important role in the management and development of human resources, especially among women, which is then called the empowerment.

Saptaandari (2010, cited in Pratama, 2013 p.12) explains that empowerment impact the bargaining position of women to increase their role in national development. Through the empowerment approach, it is assumed that if you want to improve the bargaining position of women, the effort is needed to increase their power to bargain and to change their fate. This approach requires the involvement of women who are not only as objects but also as actors, as people who create their own needs.

One of the efforts to empower women that aims to change the social and economic situation is through organizing which can now be found in a forum such as a community. The role of women community is considered as something important for the empowerment of Indonesian women. The community became a channel of communication as well as a chance to share experiences for women from various backgrounds (Rizko, 2019). Community is a support system for women to be empowered. Especially for women in rural areas who are socially and economically distinct from the urban areas.

However, we need to focus on the existence of the community. How can it help the women as the member to change their social and economic status? will it change after years joining the community? Certainly, organizing the community especially women community not as easy as it planned. In practice, a community is the same as an organization that has a structure and a hierarchy. There is a process of interaction and delivery of information between one member and another and between leader and member, this is then called the communication network. A strong communication network between community members in the purpose of empowerment will certainly affect the progress of the empowerment process. Therefore, it requires the commitment of participating members to actively interact with and exchange information.

Based on research conducted on communication networks topics, there are diverse backgrounds and actions produced in the communication network. Lampe (2018) on his research about *Communication Patterns of the Social Movement of Communities Around the Tiaka Mine: Reflections on Local Ethnic Identity* states that the emergence of community social movements address the patterns of communication between local actors in building community solidity in gaining economic access caused by; 1) the social conditions of the surrounding communities who are getting poorer, 2) the loss of main jobs (especially fishermen), 3) increasingly narrow access to living spaces both social and cultural 4) disappointment about company promises that have not been realized and, 5) high expectations for jobs and opportunities for business. The communication patterns found on this case is community-based cultural communication. A pattern that is bound to local culture and develops in the communities around the Tiaka mine as part of the social movement communication strategy.

Meanwhile, Bulkis (2015) in his research *Analysis of Vegetable Farmers Communication Network (Case of Vegetable Farmers in Egon Village, Waigette District, Sikka Regency, East Nusa Tenggara Province).* Shows that (1) the description of communication networks of vegetable farmers are radial personal networks and interlocking personal networks, while crop protection communication networks and communication networks of harvest and post harvest are central personal networks (2) there was a relation between farmers' non formal education, farming experience, cosmopolitan level, land area, and tenure with network communications. Based on Bulki's research, it shows that network communication has a relation with the personal background of the farmer. Personal background is the knowledge of someone to deal with something in order to change their social and economic situation.

Sulistiawati, Lubis and Mulyani (2014). On their research analyzed about *Social Network Analysis in Farmers Group (Gapoktan) of Blessing Farmers.* The result showed that (1) the variable characteristics of individual resources that are significantly related to the degree of centrality include age, business scale and the level of mass media ownership. Meanwhile, the level of formal education, work status and length of business are not significantly related to the degree of mentality. (2) Variable characteristics of individual resources that are significantly related to the level of closeness, including age and level of ownership of mass media. (3) Variable characteristics of individual resources that are significantly related to the level of togetherness, among others, age, level of formal education and level of mass media ownership. The communication network pattern is the wheel and Y model. Furthermore, Sulistiawati (2018) on her research about *Communication Network Analysis In The Farmer Group Of Gapoktan Tani Berkah* showed that the density of the group depends on the numbers of members in the group. The bigger the number of members, the communication desicion among the group becomes centralized. It's because the members choose to interact with the leader more than others.

Another reasearch conducted by Sari, Kumalasari and Zunaidah (2019) about *Communication Network Pattern of Rural Women Pelangi Nusantara Community in Malang Region* showed that the network of the community is a wheel pattern. Wheel communication network pattern is the pattern whereas all the instruction in group is centralized and every member can only interact with one other person. This pattern indicates that the information and the command from the leader is more accurate in this pattern.

As we have seen on the four-case study of the previous research. We can summarize that the four of them only focus on the background of the member and the communication network pattern used in a community. It seems that the discussion not yet finished. The implementation of communication network pattern should be analyzed deeper.

Based on the explanation and the case studies of network communication in community. This article would take a deeper part to analyze about how the social and economic implication of the communication network pattern among the community member. This is broadening the analysist of the previous research that has been done by the writer about *Communication Network Pattern of Rural Women Pelangi Nusantara Community in Malang Region*. In addition, the factors of network communication pattern that influenced the developing and sustainability of the community also becoming a part of the discussion.

1.1 Objectives

Based on the explanation and the case studies of network communication in community. This article would take a deeper part to analyze about how the social and economic implication of the communication network pattern among the community member. This is broadening the analysist of the previous research that has been done by the writer about *Communication Network Pattern of Rural Women Pelangi Nusantara Community in Malang Region*. In addition, the factors of network communication pattern that influenced the developing and sustainability of the community also becoming a part of the discussion.

Previously on the research about communication network pattern, it is revealed that an organization has a communication network pattern to allow information among members in a community and to run the community harmoniously and smoothly. But it has never been discussed before how the pattern of the communication network has brought an impact to the members. Based on that fact, this study limited the discussion on the socio-economic impact of the pattern of communication network used by the rural women community in Malang Region. The limitation of the discussion was chosen because there has been no discussion yet about the impact of the pattern of communication networks of organizations that could affect the sustainability of the organization.

2. Literature Review

2.1 Communication Network

Rogers (1983, cited in Widianti, 2012 p.54) defines a communication network as a network consisting of interconnected individuals, which are connected by patterned communication. A communication network is a type of relationship that specifically arranges individuals, objects, and events in a certain pattern. The communication process in communication networks in groups takes place both ways (dyadic) and interactive which takes place between group members (Widianti, 2012 p.54). David K. Berlo (1960, cited in Widianti, 2012 p.54) considers participants or group members to act as senders and recipients of messages.

Furthermore, Ringe and Contractor (2002) defines that communication networks are the patterns of contact that are created by the flow of messages among communicators through time and space. The concept of message should be understood here in its broadest sense to refer to data, information, knowledge, images, symbols and any other symbolic forms that can move from one point in a network to another or can be co-created by network members. These networks take many forms in contemporary organizations, including personal contact networks, flows of information within and between groups, strategic alliances among firms, and global network organizations, to name but a few. Based on the theoretical concept of communication network, communication network is the interpersonal relation between person to person in group that interchange the message. The aim is to create a mutual understanding among the member of the group.

2.2 Communication Network Pattern

The communication pattern explained by Djamarah (2004, p.1 cited in Pangestu, 2015 p.2) is a form or pattern of relations between two or more people in the process of sending and receiving message on the right way, so that the

message can be understood. Meanwhile, the dimensions of communication patterns are explained by Sunarto (2006, p.1 cited in Pangestu, 2015 p. 2) there are two kinds, first is patterns oriented to concepts and patterns that have different directions of relationship. Lunenberg (2011, p. 2-3 in Pangestu, 2015 p.3) described communication pattern below. That communication patterns can be divided into 5: 1) Chain Patterns, 2) Y Patterns, 3) Wheel Patterns, 4) Circle Patterns, and 5) All-Way Patterns.
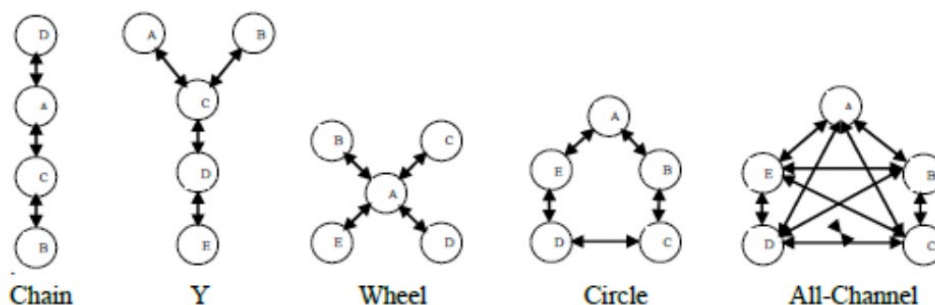:

Figure 1. Communication Wheel Pattern by Lunenberg

2.3 Women Entrepreneurship Concept

Throughout the world, women make a vital contribution to industrial output. Their work not only sustains their families but also makes a major contribution to socio-economic progress. Women have traditionally played an important role in the SME sector, as owners, managers and workers. They dominate three important sub-sectors, constituting over 80 per cent of the employees in textile, clothing and leather production; 75 per cent in food, beverages and tobacco production; and over 60 per cent in wood and wood processing. They also perform most agricultural work in rural areas, where they act as micro-entrepreneurs and traders in agricultural produce (Bhargava, 2007).

The participation of women, particularly in the SSI sector, has been as owners, managers and employees. Any SSI units or Small-Scale Service and Business (industry related) Enterprises (SSSBE) managed by one or more women entrepreneurs in proprietary concerns or in which she/they individually or jointly have a share capital of not less than 51 per cent as partners/shareholders/directors of private limited companies/members of co-operative society are called Women Enterprises. This number has been increasing at a very fast rate in recent years. One can also see the fast rate in increase of women as managers and employees in entrepreneurial organizations (Bhargava, 2007).

The growth of the proportion of women entrepreneurs in developing countries has drawn the attention of both the academic and the development sector. Donors, international public institutions, national and local governments, NGOs, private companies, charities, knowledge institutes and business associations have initiated programs or policies to promote and develop women's entrepreneurship. They initiate programs for capacity-building of entrepreneurial skills, strengthening women's networks, provide finance and trainings, or design policies that enable more and stronger start-ups and business growth. They all claim that women entrepreneurship is essential for growth and development (Vossenberg, 2013).

3. Methods

This research is a descriptive study, as explained by I.B Wirawan (2010, cited in Sari, 2011), descriptive study intended to provide a description of a particular social reality, where information about it already exists even though it is not detailed & complete. Social reality depicted is about the *Social Economic Impact of Communication Network Pattern of Rural Women Community in Malang Regency.*

The approach used in this research is qualitative. The study was done in Malang, East Java. Data collection used in this research is primary and secondary. The primary data collected through interview with the informants. Informants of this research were 5 leaders of women group in Pelanusa who is active for over 5 years. In order to keep the privacy of the women group, the leader would be divides in to Leader A, Leader B, Leader C, Leader D and Leader E. The secondary data collected through observation during interview, social media and the previous research.

4. Data Collection

Data classification was done according to the specific theme and interpreted using the theoretical framework in the data analysis process. In the data classification process, the background of the informants must be considered. The analysis process was done by first transcribing interview according to the criteria that has been categorized, then selecting the data obtained to select the suitable information for the research purpose, displaying and analyzing the chosen data with the help of related, relevant theories, and lastly concluding the finding of the research (Sari & Widita, 2017).

5. Results and Discussion

5.1 Community Background

Pelangi Nusantara Community (Pelanusa) is a community initiated by Noor Suryanti who is engaged in the textile waste processing industry with a social approachment that came to be known as sociopreneurship. The social approachment here is aim to build and involve women's groups in Malang Regency that help increase the number of poor families and early marriage (Pelanusa, 2013). Every member who participates in coaching training, with the coaching, the members' insights about the products produced will increase and understanding with insights about good production will also increase income.

In 2015 the Pelanusa Community has accommodated around 150 members, consisting of 15 groups, which has generated Rp. 10 million per group. The value is all obtained from the sale of the products they make, starting at a price of Rp 10,000 to Rp 2.5 million. Noor's idea can not only provide income for the housewives involved, but also empower community members because the meeting becomes a place to share the knowledge of the members. This community business idea was appreciated internationally by won the Community Enterprise Competiton (CEC) in 2013 an award given by the British Council and the Arthur Guiness Fund to the Pelanusa Community. This award is given to creative economic activists who have the commitment and brilliant ideas in initiating and managing independently businesses aimed at overcoming their respective social and environmental problems. (Pelanusa, 2015). Now there are around 21 groups that are fostered under the Pelanusa Community, the farthest in Flores, NTT. The Pelanusa community also has creative teams, cooperatives, credit houses, structured training activities and monitored walking groups. The training itself is usually done on Jalan Wijaya Barat, Singosari, Malang Regency. The products produced also vary from home decoration to accessories (wallets, bags, etc.). This community itself is currently being replicated by MKKM and other friends and is also targeting the souvenir market in Malang (Dwi, 2018).

5.2 Rural Woman as a Member in a Community

The development and improvement of entrepreneurial activities in a country cannot be separated from the participation and role of women. In Indonesia, based on the data from Bank Indonesia, the total number of Micro, Small and Medium Enterprises (MSMEs) in 2018 reached 57.83 million with more than 60% managed by women (Kumparan style, 2018). The data shows that women have a large role in managing creative activities and community empowerment. This is also shifts the public's view that women are unable to compete with MSME managers or male entrepreneurs.

The existence of Pelanusa, which from the beginning aim to reduce the early marriage for rural women by empowering them through entrepreneurial activities in making handicrafts from patchwork, was accepted by the leaders as an effort that must be done well. Below is the transcript of the informants who is joined the Pelanusa:

Table 1. Background of The Informants Joining Pelanusa

Leader A explained that	*"There are some of my members who are 13 years old and married, there are also those who are 17 years old and already have three children from three different husbands. I see how sorry".*
Leaders B who is also a housewife described that	*"Joining Pelanusa really helped me to get extra money for my family. My husband works on the project, the income is accordance to the project. If there is project this month, I can get money, if there is any, I can't get money. So far, I can buy a motorcycle eventhough I got it by credit loan, it is because this community".*
Leader C also gave a similar response	*"Joining Pelanusa makes us not only get additional income, but also learn desig patterns and information about networking for marketing".*

Continuing the explanation from the leaders, it is clear that the income is a strong factor for women to empower themselves through small businesses. As a study conducted by Aimasari (2015) states that the main factor that motivates a woman to be an entrepreneur is the Income-Job factor with the highest variance value compared to other factors such as personal growth, family, Government Subsidy Skill and Knowledge.

Women in a patriarchy culture in Indonesia and particularly in java placed in number two in terms of power. The power to make decisions, the power to argue, the power to behave, everything must be based on the consent of the husband and religion. Women are considered only suitable to live in the domestic area only in the household. Yet the reality on the ground that happens, women are often become the backbone of the family and work harder than her husband to meet family needs.

It is undeniable that women who are members of Pelanusa are housewives who have to share time for community and their roles as a wife and mother so that it is not uncommon for members who cannot come often to participate in training at Pelanusa Workshop located in Singosari. As it stated by the informants in the table 2.

Table 2. The Problems Amongst Group

Leader B explained that:	"I rarely go to the workshop now, if I want to participate in training at the Workshop, the problem is this (while showing her child to researchers) I cannot leave him alone. Because he is still small, if his brother does not matter, but now there is this younger brother who is still too small to be left at home".
Leader D stated that	"The members in my group are rather difficult if they want to go to workshop, because they have to deal with their children. So sometimes the members of my group who can. They will join the workshop"
Leader E also explained the same thing that	"These members, if they have to go to the workshop, definitely quite difficult, miss, because even though the workshop in our group which is not far from their home, Sometimes, there are member who is still did not come to the group for practice".

Stand on the Leaders' explanation, reinforces the writer's argument that women are only given a share in the domestic sphere. This is also as explained by Abdillah (1997, in Hermawati, 2007) which explains that women are still considered the second class who are often referred to as "second class citizens" whose existence is not so taken into account. The implication of the concept and common sense about unbalanced positioning has become a force in the separation of the life sector into the "domestic" sector and the "public" sector, where women are considered people who take part in the domestic sector while men are placed in the public sector. This kind of ideology has been endorsed by various social institutions and institutions, which then become social facts about the status and role played by women.

Moreover Anita (2010) on her research about Women's Participation in the Improvement of the Family and Community Economy found that the culture of the community that developed in the village was religious. The barren and dry environment affects women to take over the duties of their husband at work, while their husbands joining migration. further explanation in Anita's research (2010) explains that women's understanding of the role is limited on serving their husbands and families. They are just working on their role in the household area. Confronted with their religious values and beliefs. The formation of this attitude is reflected in the attitude of the women themselves, when their husbands go to work outside the area, they only work to replace the role of her husband first, limited only for the work which is uneducated and informal. The inability of women to develop their roles for the improvement of their family's economy is hampered due to the lack of education and skills they have.

Rural women are different from modern women who live in urban area. In terms of education, certainly women in the rural area do not have access culturally to be able to achieve higher education. This is due to the perception that the villagers still have about old maid. So that parents in the village often marry off their children who are even under the age of 17 so as not to be labeled as spinsters. The result, due to immature emotions and economic readiness, made them trapped in the same socioeconomic situation.

For rural women, having the expertise and ideas to develop products and selling product is reflected from the willingness to join women's groups and of course in Pelanusa. The selection of jobs to earn income through the informal sector which is flexible in terms of time is chosen because it refers to the perception of their culture that after all the family is primary. Looking after children and getting permission from their husbands is important before finally

being able to take part in joint training with their female groups in Pelanusa.

5.3 Community's Communication Network Pattern

In the section on communication network patterns, the data used are secondary data from previous studies conducted by writer and team entitled *Communication Network Patterns of Pelangi Nusantara Community Rural Women in Malang Region* conducted in 2019. Based on the research, the pattern of Pelanusa communication network is a wheel pattern.
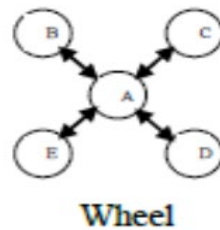

Wheel

Figure 2. The Wheel Pattern

The wheel pattern formed due to the centralization of information and interpersonal relationships that occur between members and members only, female group members and leaders as well as Pelanusa founders and group leaders. The data have shown the choices of interactions and communication in Sari, Kumalasari and Zunaidah's research (2019) with a percentage explains that 75% of members state that they are appointed to be leaders of each group of women in their area and the ones who channel related information Slow agenda of activities. Not only that, from the frequency of communication, it can be seen that 50% of the communication of members is established only among fellow leaders of Pelanusa and the coordinator of the women's group, and fellow group coordinators. While 25% exist between members to the coordinator and 25% between members.

Lunenberg (2011) explained that the wheel network is the most structured and centralized of the patterns because each member can communicate with only one other person. For example, a superintendent of schools and those who are his immediate subordinates (assistant superintendent for business, instruction, personnel, and assistant to the superintendent), probably form a wheel network.

Bavelas (1950) and Leavitt (1951) (cited in Fox, 2001 p. 188) found that a centralized network (here one individual is central) had a communication flow which was faster and more accurate than a decentralized network. This was later found only to be true in the case of simple tasks – for complex tasks a decentralized network was more efficient.

Based on the explanation of Lunenberg (2011), Bavelas (1950) and Leavitt (1951), wheel pattern is a communication pattern whose interaction is very orderly and runs as the party who is central to convey information to its subordinates. There is no information that is not coordinated, all delivered in the same form and purpose. This is why wheel patterns are considered accurate and faster than other community patterns. Moreover, Bonito (2012) explains that the personal satisfaction of group members depends on the position of the members in the network. Members in the central position tend to feel more satisfied with performance.

Based on the results of interviews with leaders as it's shown in the table 3. The interesting thing that was found that leader acknowledged that many members felt that access to convey ideas related to design, as well as wage models that felt more beneficial to the founder, made most members dissatisfied. Not satisfied because the need to get money cannot be immediately fulfilled because they have to wait for the purchase of goods.

Wheel communication pattern although the flow of information is fast and accurate, the fact that must be considered is that the importance of a communication network lies in its potential effects on such variables as speed, accuracy, morale, leadership, stability, organization, and flexibility (Lunenberg, 2011 p .3).

Table 3. Informants Thought about The Benefit

Leader B explained:	" For example, if I sell 50,000 to Pelanusa. They will sell at the market up to 200,000. Sometimes I'm wondering, it's good to get lots of it. Meanwhile, I just got a little from my product".
Leader A explained that:	"Actually, I think i cannot continue to depend on Pelanusa only. There are poor women here. Because the wages are small. So, yes, i have to think about how I can accept my own orders that are not from Pelanusa."

5.3 Enterpreneurship and leadership in Rural Women Community

Based on the results of an interview with one of the leaders in Pelanusa, explained that the leadership system and rules in this community have been set. Hence, the design model, the products that going to be produced, training for the members must refer to the Operational Procedure Standarts (OPS). Thus, the consistency of products is maintained. Related to production and reward. Information obtained from the Leaders shows that up to 8 years the community have established, the significant socioeconomic changes have not occurred. Rural women in the women's groups in each region joined in the fact still often feel less economically. Based on interviews with Leaders A, B, C, D and E relating to wage management conditions and family economic conditions, they acknowledge that:

1. The consignment business system in Pelanusa is less profitable for members. Especially the production reward which is low and cannot be obtained quickly.
2. Members are still trying to find other channels that can quickly marketing or purchasing members' production services.

Although from the economic aspect the members claimed do not feel a significant impact. But in terms of social aspect, members admitted that skills and information networks and knowledge gained to design products have increased. In addition, members also felt that being part of the community made them more able to develop their communication skills and information networks for women's empowerment activities.

Entrepreneurship is a challenging activity, because it is related to managing human resources and making profit. Therefore, we need good leadership skills in order to manage an organizing the community. Accomplishing satisfaction from members for their loyalty, ideas and information for organizational sustainability. This becomes even more interesting, because the activities that were predominantly carried out by men, now have been taken over by women.

The success of women in managing an organization when from a psychological perspective shows that women have a higher need for independence and a stronger desire for new and different experiences. Women in organization are still relatively high to published norms (Sexton & Upton, 1990). Woman leaders, however, used authoritarian behavior in the passive sense, to demonstrate correct rules for group activity (Denmark, 1993). In Pelanusa, the demonstration of the rules is stated in the OPS. There is an effort from the leader to maintain order and consistency that must be maintained. However, a communication approach that is more focused on developing relationships with members has not yet fully taken place.

Being an effective leader in relation to the organizational goals that must be achieved, it is not enough just because of the nature of women or the inherent characteristics in themselves, but many other factors that influence it. Other factors that must be considered for organizational effectiveness include: selection and placement of leaders, leadership education, rewarding the achievements of leaders and subordinates, organizational management techniques for coding with environmental changes, and technology (Wibowo).

Being an entrepreneurial woman with the concept of sociopreneur means you must not forget the concept of building close relationships with members. Because after all, Pelanusa members are village mothers. They are not only members, but also play a role in production. Therefore, a leader must be more aware of the factors that also focus on the relationship. This is as Halim and Razak (2014) on their research about Communication Strategies of Women Leaders in Entrepreneurship showed that a leader should be aware of the factors that focus on relationships, symbolic communication, body language, and cognitive complexity for a better, more effective communication strategy.

6. Conclusion

Managing a community especially when its members are rural women, certainly challenging. Because there is the desired of hope to be achieved, especially in economic terms. There is a desire to change the economic situation of the family that cannot be delayed. However, this cannot be done quickly because it often clashes with the interests of the organization.

According to the analysis of the Social Economic Impact of Communication Network Pattern of Rural Women Community in Malang Regency showed that the communication network pattern formed in Pelanusa is a wheel pattern. A pattern which information flow is centralized. Centralized communication patterns in Pelanusa make information management and production go through one channel, from the Founder to the leaders of women groups. This wheel pattern has the advantage that the rapid flow of information and command given from the founder to the leaders. So that the quality and quantity of production remains the same as in the Pelanusa OPS. The disadvantage of this pattern is, because of the centered information and communication, members who have no position in the community have no access to share their needs and their capability in designing and producing the product.

Nevertheless, this pattern should be satisfying the members, in fact Leaders and members feel dissatisfied with the management of this community. Through this research, showed that the implications of the wheel pattern are related to the founder leadership skills. The relation among members is transactional based on the business needs. While the aim of the community is to empower rural women in the economic sector and reduce the number of early marriages in the village. Thus, the relations should be more focused on the relationship.

Regarding the economic and social situation, showed that there is no significant change in rural women members of the economic situation. Because of the reward system considered too low and cannot quickly get the money from the production services. Meanwhile, from social conditions there are perceived changes ranging from communication skills to design skills, networks for women's empowerment as well as information on existing sales and marketing activities. So that members can participate to sell their community products.

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