



HOME INDUSTRY OF LEATHER CRAFTS IN MAGETAN REGENCY EAST JAVA REVIEWED FROM FUNCTIONAL THEORY

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ABSTRACT

In Magetan Regency, East Java Province, there is a home industry of leather crafts, precisely at Jalan Sawo, Selosari Village. The leather crafts is a form of physical culture which is currently being developed and preserved. Operationally the production process is carried out there and marketing is also carried out outside the region. The production process involves employees from the local community while marketing is not only carried out in shops on Jalan Sawo, but also sent to various regions in Indonesia. The products produced are shoes, slippers, bags, wallets, belts, and jackets. This study aims to describe the leather crafts home industry in Magetan Regency when viewed from a functional theory. This study combines field research with library research. Data collection techniques are carried out through interviews, observation, and documentation. Meanwhile, data analysis used the interactive model of Milles and Huberman's. Based on the research results, it can be seen that there is a relationship between functional theory and the leather crafts home industry. If viewed from the point of functional theory, that is when it is said that basically everything (objects, animals) has the principle of function, use or benefit. In this case there is also a functional link between cultural elements in the social system of the local community. So it can be concluded that functional theory can be used as a knife of analysis in examining the existence home industry of the leather crafts. The implication of this research is that it can be used as a reference for further researchers to develop other objects of study when it is linked to elements of local wisdom.

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1. INTRODUCTION

If we talk about cultural issues, it is inseparable that the culture in society that we can meet has many forms. If we talk about cultural issues, it is inseparable that the culture in society that we can meet has many forms. Culture refers to various aspects of life. This includes ways of acting, beliefs and attitudes as well as the results of human activities that are unique to a particular society or population group (T.O.Ihromi, 1990: 18). However, in general, culture can be interpreted as a manifestation of the results of human power, creativity, taste and initiative. Related to this, there is a home industrial product which is a form of a culture, namely leather crafts especially in Magetan Regency, East Java.

According to Raharjo (2009: 200), craft is something that is diligent, referring to activities or craftiness in the form of goods that are produced through hand skills. In the Big Indonesian Dictionary (1990: 722), craft means about being diligent; activities; bitterness; industry; company; make up something. The definition of skin in the Big Indonesian Dictionary (1990: 473), namely, the outermost sanitary napkin (human, animal); sanitary napkins; sanitary napkins for animals that have been dried; book or book section; usually thicker; and everything that looks on

the outside. Whereas in biology, the skin is the outermost layer of multicellular organisms (Indonesian Encyclopedia, 1983: 1910). In line with the definition above, in leather crafts, what is meant by this skin is animal skin, not plant skin or human skin. According to Sunarto (2001: 9), the skin is the outer layer of an animal's body which is an outer frame, where the animal's fur grows. In Indonesia, leather is one of the most abundant raw materials used as the main material in the leather industry and art works. The skins are produced from livestock, so as long as people still raise or utilize and consume the livestock, the skins will still be available.

So it can be concluded that leather craft is one of the crafts made from leather. The skins used can be animal skins such as snakes, crocodiles, monitor lizards, cows, goats, buffalo, and others. There are also various leather crafts, some are made into bags, shoes, sandals, paintings, belts, wallets, wall hangings, and many others.

According to anthropology, culture is the entire system of ideas, actions and human works in the context of community life which is made the property of humans by learning. Culture comes from the Sanskrit language *buddayah*, which is the plural form of *buddhi* which means mind or reason. Thus culture can be interpreted as things that are related to reason. There are other scholars who discuss the word culture as a compound development of cultivation, which means the power of mind. Because of that they differentiate culture from culture. Thus culture is the power of the mind in the form of creativity, intention and taste, while culture is the result of creativity, initiative and feeling (Koentjaraningrat, 1981: 180-181).

We can understand culture as one of the main sources of a societal value system which is expected to shape human mental attitudes or thinking patterns. This condition is often reflected in the patterns of daily attitudes and behavior in various aspects of social, economic, political life, and so on. Culture can be observed from two points of view. First, from a narrow sense, which limits culture from an artistic point of view. Second, from a broader understanding that seeks to find cultural meaning in relation to various aspects of human life and society (Sarjono, 1999: ix).

Culture is something that is very interesting for us to learn because it is related to the free and dual creativity of humans. In the book *The Principles of Cultural Anthropology*, Ralph Linton defines culture as the whole way of life and not only about part of that way of life, namely the part that society considers higher or more desirable. J.M.W.Bakker SJ (1984) said that culture in short is the creation, order, and management of human values. It includes efforts to humanize raw nature and its results. In the natural material, the self and the natural environment, both physical and social, values are identified and developed so that they are perfect. Because there are two elements in culture, namely subjective culture which is related to the development of truth, virtue and beauty and objective culture which is immanent values in subjective culture must express itself in the birth order as materialism and institutional. So if it is associated with this objective culture, leather crafts fall into the category that can be related to the economy in the framework of culture which includes patterns of behavior and consumption of life necessities.

Leather crafts is a result of a cultural process. According to Koentjaraningrat (1990) culture has three elements, namely (1) an ideal form, namely the form of culture as a complex of ideas, ideas, values and norms. This form is also called customary behavior / customs which functions to regulate, control and give direction to human behavior and actions. (2) the form of culture as a complex activity of patterned behavior of humans in society and (3) culture in the form of objects, namely physical culture. This physical culture is the result of ideas and activities, actions and human works (Moertjipto, 1996: 40-41). So that we cannot deny that there are many forms of culture in society that we can observe.

A culture is tangible: First, the need as a human behavior code which in practice can be in the form of ideals or norms or rules as well as views and attitudes, etc., all of which can encourage human behavior. Second, a culture as human behavior itself which is usually in the form of shared human processes and activities. Third, culture as a result of human behavior which in a society can be in the form of objects of living equipment or living equipment, as well as objects of art etc. The three forms of culture that are in the reality of life are certainly inseparable from one another. Culture ideals and customs govern and give direction to human action and work. Both thoughts and ideas, as well as human actions and works, produce physical cultural objects. On the other hand, physical culture forms a certain living environment which increasingly keeps people away from their natural environment so that it affects their patterns of practice and even their way of thinking (Koentjaraningrat, 1981: 187-188). The form of culture as objects made by humans, where this form is almost entirely a physical result (the activity of actions and the work of all humans in society). It is most concrete in nature and is in the form of objects or things that can be touched and photographed, both large and small (Elly M. Setiadi Dkk, 2006: 30-31). So that we can conclude that leather craft is a form of culture that is physically tangible. Leather crafts are in accordance with the category of one of the main elements of culture which is commonly called a cultural universal which includes: (1). Equipment and supplies for human life (clothing, housing, household tools, weapons, transport production tools and so on). (2). Livelihoods and economic systems (agriculture, livestock, production systems, distribution systems and so on). (3). Social system (kinship system, political organization, legal system, marriage system). (4). Language (oral or written). (5). Arts (fine



arts, sound arts, movement arts and so on). (6). Knowledge system. (7). Religion (belief system) (C. Kluckhohn in Soerjono Soekanto, 2004: 176).

The culture of every nation or society consists of large elements as well as small elements which are part of a unified unity. Some scholars have tried to formulate the main elements of culture, for example Melville J.Herskovits who proposed 4 main elements of culture, namely: 1) technological tools, 2) economic system, 3) family, 4) political power (Soerjono Soekanto, 2004 : 175). One of the cultural elements is the result of human behavior, which in society can be in the form of objects of living tools or equipment that support aspects of life as well as objects of art and so on. So that leather craft is a form of culture which is still preserved to support the needs of human life. In the leather processing process, it also requires special techniques so that it can be processed into various handicraft products from leather.

Many theories can be used to study cultural phenomena, one of which is functional theory. According to Koentjaraningrat (1987: 171) based on the theory of the function of cultural elements from Malinowski, states that all cultural activities are actually intended to satisfy a series of instinctual needs of human beings related to all of their lives. In this case, functional theory can be used as a point of view in studying culture, namely in the form of leather crafts which is one of the home industries in Magetan Regency, East Java. Andthan, according to Gita Rosalita Armelia and Anita Damayantie (2015: 339) home industry is a business unit or company on a small scale that is engaged in certain industrial fields. Home means home, residence or hometown. While industry, can be interpreted as a craft, business and / or company products. In short, a home industry is a product business house or a small company. It is said to be a small company because this type of economic activity is centered at home.

A similar research was also carried out by Sandi Rediansyah (2019) with the title functional structural art of bamboo handicrafts in the Selaawi Garut community. In this study, it is discussed how when functional structural theory is used as a point of view to analyze the effect of this theory on Selaawi economic change and case studies of rural economies from a structural functional perspective. Whereas in this research functional theory is used as an analysis knife of the existence home industry of the leather crafts in Magetan Regency, East Java, especially regarding the relationship of causality with the social structure of the community.

From this background, this research discusses about how is the history home industry of leather crafts in Magetan Regency, East Java? And how is the existence home industry of leather crafts in Magetan Regency, East Java when viewed from a functional theory?

2. RESEARCH METHOD

This research is a qualitative research with field research. This research is also a type of library research because the data sources used to analyze the functional theory come from various literature studies. Data collection techniques in this study were carried out by interview, observation, documentation. Meanwhile, the data analysis technique used the Miles and Huberman model. Activities in data analysis are data reduction, display data, and conclusion drawing or verification.

3. RESULTS AND ANALYSIS

3.1. History Home Industry of Leather Crafts in Magetan Regency, East Java

Industry is a part of the production process that does not take materials directly from nature, but the goods are processed first so that they become goods of value to society. Home means a house, a place to live, or a hometown which is the center of a balanced social institution in human life, where people meet face to face and foster family relationships. While industry can be interpreted as a craft, a product business, or a company. In short, Home industry is a home business product or also a small company. It is said to be a small company because this type of economic activity is centered at home. The definition of small business is clearly stated in Law no. 9 of 1995, which states that a small business is a business with a net worth of not more than IDR 200 million (excluding land and buildings for business premises) with a maximum annual sales of IDR 1,000,000,000. Other criteria in Law No. 9 of 1995 are: owned by Indonesian citizens, independent, affiliated directly or indirectly with medium or large businesses and in the form of individual business entities, whether legal or not. Home Industry can also mean home industry, because it is included in the category of small family-run businesses.

Meanwhile, according to Law no. 20 of 2008 (2009: 3) that small businesses are productive economic enterprises that are independent, carried out by individuals or business entities that are not subsidiaries or branches of companies that are owned, controlled, or are part of either directly or indirectly. medium-sized or large-scale businesses that meet the criteria for small-scale businesses as referred to in this law. According to Tulus T.H Tambunan (2002: 166), home industries in general are business units that are more traditional in nature, in the sense

of implementing a good organizational and management system as is common in modern companies, there is no clear division of labor and a clear bookkeeping system.

So what is meant by home industry is a business activity that is able to expand employment opportunities and provide broad economic services to the community, and can play a role in improving the community's economy as well as family income reducing unemployment and improving community welfare.

Magetan Regency is a district in East Java Province, Indonesia. The capital is Magetan. It is bordered by Ngawi Regency in the north, Madiun City and Madiun Regency in the east, Ponorogo Regency in the south, and Karanganyar Regency and Wonogiri Regency in the west (both of which include Central Java province). Magetan Regency consists of 16 districts, which are further divided into a number of villages and sub-districts. Magetan Regency is crossed by the main Surabaya Madiun Yogyakarta highway and the southern route of Java Island, but this route does not cross the capital of Magetan Regency. Maospati is the capital of the largest sub-district (after Magetan city), situated on this main route. Mount Lawu (3,265 m) is located in the western part of Magetan Regency, which is the border with Central Java.

Cultural activities occur because of a combination of various kinds of human needs (Koentjaraningrat, 1987: 171). Magetan Regency has a form of physical culture in the form of leather crafts. The manifestation of the cultural results that exist in Magetan is in the form of various types, including shoes of various styles, bags, wallets, belts, and various other souvenirs. There are 36 leather handicraft business units here. The leather industry is centered on Jalan Sawo, Selosari Magetan village \pm 1 km west of Magetan city before entering the Sarangan Lake tourist area. The location of the leather industry is very strategic and easy to reach. The leather crafts in Magetan are visited by many buyers from various circles, especially tourists who travel to Sarangan Lake. Visitors usually before or after traveling from Sarangan Lake also stop shopping for leather handicraft products on this Sapodilla street, Selosari Magetan Village.

Leather crafts located on Jalan Sawo Kelurahan Selosari were initiated in 1960 but in 1950 there was already a leather tanning business. At first, only a few people were engaged in Leather crafts, but it was finally increasing and it was proven that starting in 1985 in Kelurahan Selosari Magetan, a home industry began to develop with the type of classic slippers. Widyo Susanto, "UD Praktis" leader on Jalan Sawo, who is one of the pioneers of the leather crafts business there. Widya Susanto used to be a shoemaker at a company in Central Java, returning to Jalan Sawo, which is also his homeland, in 1986. On arrival in Magetan, he started a shoes making business. Dozens of other residents began to realize the bright prospects for the leather craft business. Since 1986 other household business units on Jalan Sawo have also sprung up. In 1995, the leather crafts business boomed in the region. During the 1997 until 1998 monetary crisis, leather crafts businessmen in Jalan Sawo reaped multiple profits because middle and upper class consumers turned to the shoes produced by Jalan Sawo. They consider the price of Magetan leather crafts to be relatively cheap with relatively good quality. Until now, leather crafts in Magetan still exist on a local and national trade scale.

In 1991 a leather craft village was established with 9 home industry members and involved 45 workers. In 1994 there was a road widening and 13 shops were established as a form of development or pioneering of leather crafts centers. In 2002, a leather crafts industry center was officially established with a total of 14 home industry businesses and 157 workers. In 2013, there were 36 home industry businesses with 223 workers. These business units have also received permission from the government through the Industry and Trade Office and to date have reached $41 \pm$ home industrial businesses.

Leather crafts in Magetan from year to year have increased, although the increase is not significant. However, it is seen from the results of production from year to year that it is increasing even though it is not that big. The development of leather crafts in Magetan, which is small, is influenced by the obstacles faced by leather craftsmen in developing their business. This obstacle is the problem of human resources. The production system that serves orders also affects the development of this craft. The craftsmen work on orders reaching ninety percent and the rest is to fill the showroom owned by the craftsman.

3.2. The Existence Home Industry of Leather Crafts in Magetan Regency, East Java When Viewed from Functional Theory

Functional theories in anthropology began to be developed by a very important figure in the history of anthropological theory, Bronislaw Malinowski (1884-1942). He was born in Cracow, Poland as the son of a Polish noble family. His concept of function theory was when Malinowski conducted research in the Trobriand Islands in the northern part of the Masin Islands, southeast of Papua Nuigini (Koentjaraningrat, 1987: 160-161).

One of them, Malinowski explained about Trobriand magic in relation to its function to reduce anxiety in facing things that are not understood, he seemed to explain the reasons for the presence and preservation of magic in trobriand culture (David Kaplan and Albert A. Manners, 1999: 77). According to Malinowski, anthropologists analyze culture by looking at anthropological facts and the part that these facts play in the cultural system (Margaret



M. Poloma, 1987: 27). The retrieval of a methodology such as the methodology of functionalism was thought of by Kingsley Davis when he stated that functionalism is synonymous with sociological and anthropological analysis. This is more appropriate if it is seen merely as a methodological proposition or as a rule that directs us to seek mutual relations between cultural phenomena and the consequences arising from cultural actions. Functionalism is a methodology for exploring interdependence. Besides that, functionalists also state that functionalism is a theory about cultural processes. Apart from being interested in tracing the very diverse and often surprising ways of interrelation between the elements of a culture, many functionalists are of the view that they have created a theoretical figure explaining why the elements relate regularly, and why certain cultural patterns occur or at least why the pattern persists (David Kaplan and Albert A. Manners, 1999: 76-77). If we try to connect with leather crafts in the Magetan area, the cultural pattern appears in the customs of the local community. This culture is also reflected in the speech and attitude of the community members who are very friendly, especially in the area of the small leather industry in Magetan. Because basically the friendliness of the people and other customs, the convenience factor in shopping, the price factor and if it is viewed in terms of the quality of goods, can affect visitors in the area of the Magetan leather craft industry. From this, it can be seen that there is a mutual relationship between cultural phenomena and the consequences that arise from cultural actions.

The theory of functionalism as a theoretical perspective in anthropology rests on an analogy with organisms. This means that it leads us to think of the socio-cultural system as a kind of organism, the parts of which are not only interconnected but also contribute to the maintenance, stability and preservation of the organism's life. All cultural systems have certain functional requirements to make their existence possible. Or a cultural system has needs that must all be met in order for it to survive. It can be assumed that if the requirements of the functional system are not met, the system will experience disintegration or die (David Kaplan and Albert A. Manners, 1999: 77-78). Like the leather craft industry in Magetan, when viewed from the socio-cultural system, there is a mutual relationship which can be analogous to an organism. From a cultural point of view, the community is able to produce various leather handicraft items such as bags, shoes, sandals, jackets, wallets and various other types of leather products. This means that it has an impact on the social system of the community, including the availability of jobs so that it can reduce unemployment in the regions. Because of the production process, it can absorb labor which has an impact on the economy of the surrounding community. With the existence of Leather crafts it also functions as a shopping tourism destination, because tourists traveling to Sarangan Lake generally stop by to buy Magetan leather handicraft products. The thing that attracts tourists is that the leather handicraft products in Magetan are relatively cheap when compared to other products and the quality is just as good. Leather craftsmen also tend to maintain their quality and quantity in order to ensure that their products still exist in the market both locally and nationally. Because if this is not the case, then according to the function theory, if something does not have a function / is used by the wider community, it will have an impact on the disappearance of the leather crafts in Magetan from the surface.

According to Malinowski, the social functions of human behavior and social institutions are grouped into three levels of abstraction, namely:

- a. The social function of a custom, social institution, or cultural element at the first level of abstraction regarding the influence or effect on customs, human behavior and other social institutions in society.
- b. The social function of a custom, social institution or cultural element at the second level of abstraction regarding its influence or effect on the need for a custom or other institution to achieve its purpose, as conceptualized by the members of the community concerned.
- c. The social function of a custom or social institution at the third level of abstraction regarding its influence or effect on the absolute need to take place in an integrated manner from a certain social system (Koentjaraningrat, 1987: 167).

Related to the conception of the first level of abstraction, the presence of leather crafts in Magetan which is an element of a culture in physical form, will have an effect or effect on customs, human behavior and other social institutions in society. In the small leather industry environment, with the visiting tourists, the behavior of the surrounding community, especially traders, is more patterned into an ethics that are strictly maintained to support trade stability. If we relate it to the second and third abstraction conceptions, the local community members always maintain the comfort of the visiting tourists to buy leather crafts products. Visitors who feel comfortable who are satisfied with the service and quality of leather goods can have an effect or effect on the sales of these goods. So that visitors, especially tourists, will not be deterred from returning to shopping while traveling to Sarangan Lake. Thus the goal of the people in the Magetan area is achieved, namely the Magetan area is functioned as a tourist destination (Telaga Sarangan) as well as a tourist place to shop for handicrafts from leather. With such conditions, the result is that the production process continues to be able to fulfill the daily needs of both workers and traders in the small

industrial environment in the Magetan area. On the other hand, with the existence of a small industry that is able to support the tourism sector, if there are many visitors it will also affect the income of Magetan Regency.

4. CONCLUSION

Culture is a product of human action with all its freedom in remodeling and shaping nature into a higher world of life. With the diversity of cultural forms that exist today, it contributes many tangible contributions to support the needs of human life when linked to physical cultural forms. Leather crafts as a form of physical culture are continuously being developed and preserved in the Magetan area. There are many small industries in Magetan that are engaged in leather crafts.

Leather crafts in Magetan Regency can also be viewed from the point of view of functional theory, namely when it is said that basically everything (objects, animals) has the principle of function, use or benefit. But if something doesn't have a function anymore, it will be removed. In this case there is also a functional link between cultural elements in a social system.

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