Article

Getok Tular Learning Model: An Example from Bantul District Yogyakarta

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Abstract
This study seeks to explain the phenomenon of getok tular learning model among rural communities exemplified by water hyacinth woven learning of Bantul district, Yogyarakarta. This study uses phenomenology approach with interview and observation as the research instruments. Research found that the hyacinth woven community of Bantul district uses getok tular learning model as a tool of empowerment within the group. From this research we learn that getok tular model of community learning can be applied in a community with high social interaction. We also found that to conduct a getok tular learning model, a lesson must be made as simple as possible and must be done in practice or learning in doing, thus it is easy to imitate and transmit the knowledge. Getok tular learning model also can be used in community practice development.

Keywords
Community learning; getok tular learning model; rural community

INTRODUCTION

Ideally, education should be accessible to anyone to create human and community development so that students can get prosperity. In fact, many students are unable to work after graduation for one reason or another. Learning and teaching activities require facilities, infrastructure, and an environment that makes it easier for them to learn and work according to their interests and talents (Eraut, 2006; Joia, 2010) . Remote areas or villages have limited facilities and infrastructure so that the quality of learning is also limited. In remote areas, especially in rural areas, the availability of teaching staff, teaching materials, and infrastructure that facilitates the learning process is not as good as in urban areas. Especially with the fact that people in rural areas usually also face economic problems (Bridgeforth, et al, 2021).

In addition, the low level of education also causes the high unemployment rate in the village (Wartiningsih, 2017). This is because many villagers do not have enough skills. Whereas the role of the creative economy in the craft sector produced by rural communities can reduce the unemployment rate and increase the level of the community's economy. This creative economy can create jobs and increase income (Isniati & Yusrini, 2019). Thus, to reduce the unemployment rate, we need to

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increase the economic status in the rural area.

Therefore, it is necessary to develop rural communities that involve local communities in activities designed for their own welfare (Robinson and Green, 2011). A village is something where the people can produce certain goods or services that can improve their economy and increase the village status (Adinugraha et al, 2017). The main focus of community development was given in the integration factor between economy and non economy in community development practice.

In the village development, the development must be carried out according to the potential that exists in the area or village. This is evident in wood, bamboo and ingke craftsmen in West Lombok (Isniati & Yusrini, 2019) and iron craftsmen from the Gunung Kidul area of Yogyakarta (Adinugraha et al, 2017). Both have a distinctive factor that has a selling value with a craft model with local culture value.

Likewise with woven water hyacinth. In some areas, woven water hyacinth has been developed for generations (Susantoyo & Mutmainah, 2019). They use water hyacinth, which is considered pests, from the local lake to make goods with high economic value. They innovate by creating new woven patterns so that they can always provide new products (Hapsari & Ciptandi, 2021). Currently, water hyacinth has also penetrated the fashion industry with new models so that it can compete in marketing with other handicraft products (Pangkey, 2017). To improve skills in conditions that lack facilities and infrastructure for learning which can help people to have these technical skills, a learning model that is easily absorbed by limitations is needed and is also used in the world of work, especially in traditional community industries, as well as supporting the local economy.

Alternative community development is needed because not all models can be applied to the community depending on the resources and culture of the local community. Community education in the area has its own philosophy of life and local wisdom.

Each area in the countryside has a lot of diversity so it cannot be equated with one another (Bridgeforth, et al. 2021; Bridgeforth. J. et al , 2021; Anwar, S., 2020).

Bantul Regency in Yogyakarta itself is a district with handicrafts as the local potensial that are in great demand by foreign markets (Santoso et al, 2015). So that there are many demands from the export market that must be met. These supply and demand factors make many collectors have to keep looking for more workers who can help to meet the export demand.

Alternative Community development, in this case learning woven crafts from neighbours to neighbours can help community members to increase their economic capacity (Green, 2015). The process of community development with Getok tular is a community development process in rural Bantul Yogyakarta by utilizing neighbours to meet with other neighbours with the aim of learning new things or in this case woven water hyacinth.

These different community empowerment alternatives are also useful during the pandemic given the existence of community activities so that neighbouring assistance is very meaningful to other neighbors compared to people from other locations. During this pandemic, people cannot access conventional learning that happened before. They used their creativity to meet their needs. Creativity can occur when a group or individual gets into a situation that requires them to do something with their creative abilities (Van Knippenberg & Hirst 2015). Community development through self-help also provides solutions not only for now but also solutions in the future (Green, 2015; Hapsari. L & , Ciptandi. F., 2021). This process is also a community creative process where people try to get the desired learning through neighbors who have these skills.

This study aims to observe and study the Getok Tular phenomenon that occurs in the Pandak area, Bantul district. Getok Tular learning model that is easy to apply in rural areas and rural communities so that people can improve economically. This research was conducted to find alternative com-

munity development that can be applied by working together between the government, academia, and the community itself to help each other.

The existing research on community development during the pandemic largely focus on learning with internet facilities (Muhaimini et al, 2021; Bahfiarti. T., 2019; Prasetyo, K. B., 2019). This research emphasizes learning with getok tular formal especially in the area that doesn't have enough facilities such as internet and phone, in rural areas. This research argues that meaningful community education can be created if it is built on local culture. We also found that to conduct a getok tular learning model, a lesson must be made as simple as possible and must be done in practice or learning in doing, thus it is easy to imitate and transmit the knowledge. Getok tular learning model also can be used in community practice development.

METHODS

As we looked for the characteristics of the *getok tular* learning model, phenomenology research was conducted. Phenomenology is a research approach focused to describe the general meaning of people with experience of the phenomena (Webb, & Welsh, 2019). It was purposely to identify a phenomenon or an object related to humans, in this case it is human behaviour. In this phenomenological research, objects are considered to have characteristics and existing properties occur independently(Groenewald, 2004). There is a relationship between subject (human) and object (something that happens/idea) (Vegle, 2018). In phenomenological research, an object cannot stand alone without having anything to do with humans as subjects who experience and do it. This phenomenological model research was chosen because the nature and characteristics of this phenomenology is in accordance with the intent and the purpose of the research or the conduct of the research. Character recognition with this phenomenon is considered important because what is sought is the characteristics of the object (*getok tular* learning) carried

out by the subject (human). The object may come and go depending on the socio-cultural behavior of human subjects who do it.

This research was conducted for 1 week, started from 16 - 22 May 2021, by contacting several village residents of Caturharjo, Pandak, Bantul, by telephone, as well as came to residents area to interview for a few minutes with covid-19 health protocols and observed the neighborhood where residents and collectors live.

The target sample used was the village residents of Caturharjo as subjects who learned the water hyacinth woven and then to one collector who collected the finished products that were to be brought to the woven and ready made factories art to be brought to the factory. Data collection was carried out informally, by chatting, observing the results of both those who continued to work comfortably and those who only studied and did not continue their learning to the next level till the advanced level.

Data collection was done by using the interview started with a question that had been prepared to the answer roots. As for the major question given in that interview is how it started, how they learned to weave water hyacinth, how do the residents interact with each other or teach each other. What were the benefits achieved by residents, what happens if residents cannot complete their learning, as well as what motivations cause residents to want to learn from neighbors or friends who can do the craft. The data from the interviews were then added with observation data from the surrounding environment and the collector's area or video observations about collectors and water hyacinth crafts in the area that are already on YouTube.

RESULTS AND DISCUSSION

The history of the formation of *getok-tular* learning of water hyacinth woven in the Pandak sub-district.

From interviews in the field, it was found that the previous learning to weave water hyacinth started from mentoring MSMEs

(Micro, Small and Medium Enterprises) in Pandak District with the classical learning model under the training institute of the Industry Department, but then class learning moved and was no longer implemented in Pandak District. Meanwhile, on the other hand, a water hyacinth craft factory in the Pandak District area gets a job or an export project for woven fibers including water hyacinth fiber which is a community craft and requires a lot of human resources to work on export quality woven products which are one of the main regional incomes.

Based on this need and demand, the water hyacinth factory together with some collectors make a training strategy. They then opened the water hyacinth training in the collector's house to meet the need for the availability of ready-to-sell woven water hyacinth with a certain quality. The lessons were quite simple and easy to imitate by the local community. The collectors only taught one woven product to several neighbors and other neighbors saw the product and the sales of the water hyacinth woven. Then a learning in doing or learning by practice was done from the house water hyacinth weaving factory workers in the district of Bantul as well as by local residents who want to earn extra income, weaving water hyacinth fibers into an export-worthy product.

The product being taught was not just one type but based on market demand. There are many models of woven styles that make it possible for people to choose which product they want to learn and which is urgently needed at this time for learning depending on the ability of the participant. The collector as a tentor sometimes chooses the woven style for the student when the student does not know their own potential skill.

The *getok tular* learning model itself has existed since 1800 with the popular Javanese literature Serat Wedhatama (Mangkunegaran IV, 2020), which explains how traditional learning was done, in the serat wedhatama, it was explained that the first thing a student did to become an expert is to go to an expert teacher in their field and ask the teacher about the subject. The next step is to observe and study and do what is asked by the teacher. The next thing is repeat practical learning up to proficiency and reach the level of ability to design and produce something high quality product. In the case of *getok-tular* water hyacinth woven, the theory of Van Knippenberg & Hirst (2015) occurred as a process of creating a creativity when a group or individual gets situations that require them to do something with their creative abilities.

This process was also one of the processes of community creativity Green (2015) where the community tried to get the learning desired through his neighbors who already know. The role of collectors as people who taught the community to make woven according to market demand becomes one who implements self-help projects. However, the role of collectors also works as a facilitator who facilitates the needs of the factory which needs a lot of stuff for marketing and the community's need for improving economic capacity by learning one type of skill.

Getok Tular Learning Model

Getok tular itself means word of mouth. In javaness, the word of mouth mean spreading information from mouth to mouth. But in this getok tular in this learning model spread the skill by meeting and learning from person to person. It is mainly informal and personal (Harjanto & Mulyana, 2008). The point is to meet someone and acquire the knowledge possessed by the neighbour. In practice, participants go to their neighbours who are already able to learn a skill of making a product, become an expert in that skill and earn additional income by becoming one of the artists who wove the product in the factory with export quality. The flow of learning with this *getok tular* can be seen in the flowchart in Figure 1.

At first, the learners found out that their neighbours got the water hyacinth fibre convenient project. Because the neighbour who had the project was considered
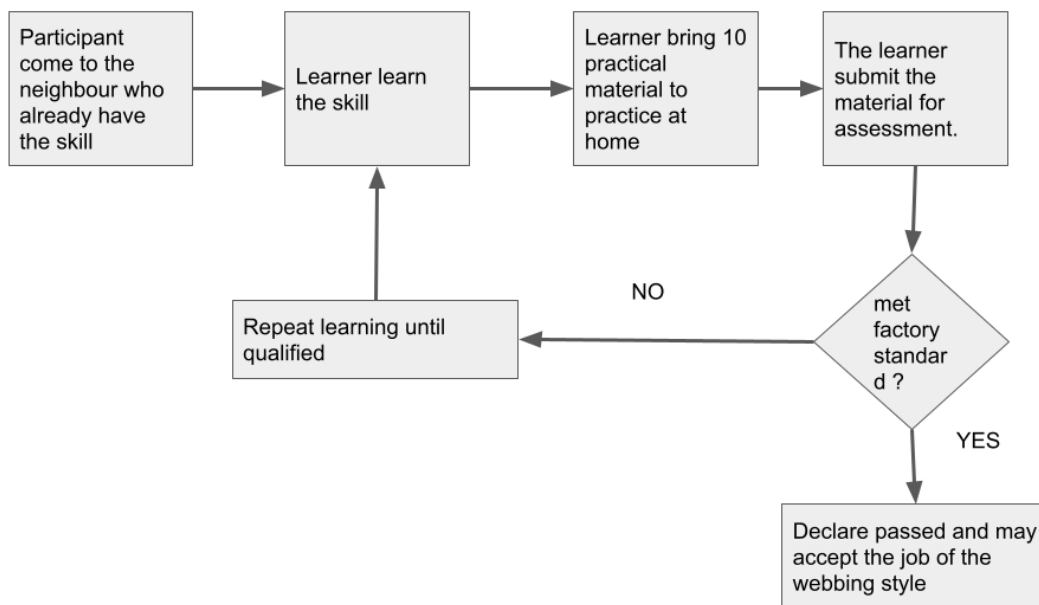
Figure 1. *Getok* Tular Learning Model

an expert, these prospective students go to this person to learn how to do the work. The expert neighbour then showed them how to make products with water hyacinth fibre and asked them to do it step by step. After practising the initial skills, the students were then given 10 sets of materials to learn and practice making the water hyacinth at home. While at home the participants who had the material learned many mistakes that occurred in their hand works, but after 10 times doing the craft, it was estimated that they were able to make the weaving product better.

After working on 10 sets of webbing, the learning weave would be brought to the collector or project owner to be assessed for quality. In a place where people could assess the quality of the product, students' handicrafts would receive an assessment, if the handicrafts had a standard according to the factory's request, students would be given recognition that students were able to work on water hyacinth woven fibres on certain product, the one that she or he learned. If the participant was not able to complete the craft according to the standard then the student was advised to learn another skill in this case is a different product. A cycle occured in the learning process. If the product result

was not in accordance with the factory quality, the cycle occurs until the student was able to complete according to factory standards or gave up not wanting to do it again because he or she considers him/herself incapable, but sometimes also promoted the learning to other friends who need it.

Getok Tular for building tacit learning

In this getok learning learning also applies Eraut learning at work and tacit knowledge. Learning with direct work as in Getok tular education is more informal and non-formal. where neighbors teach directly to neighbors who come to learn. This refers to the individual not only to local potential (Eraut, 2015).

By doing iterative learning, the word-of-mouth model applied here also builds tacit knowledge secretly. By bringing 10 sets of unfinished webbing that will be used as independent exercises at home. Only 1 set of materials is practiced on the spot. This proves that individual factors and incentives and companies for their agents to teach knowledge in a structured manner are important elements in the successful delivery of tacit knowledge in organizations (Joia & Lemos, 2010).

However, in learning by word of mouth, it does not only provide knowled-

ge through tacit learning. Participants also do what is taught by the tutor or neighbor whose expertise is recognized by direct practice so that explicit learning also occurs. This is in accordance with the assumption of Mann (2010) that tacit learning balanced with explicit provides strong knowledge in the management of knowledge possessed by students. Methods for balancing the use of tacit and explicit knowledge in the workplace and practical, proven ways to improve understanding and use of knowledge are presented. In building students' tacit knowledge, organizations must begin to create a participant-centered environment to encourage them to share and treat their abilities openly (Schmit, 2001).

To maintain patterns and provide motivation, it is necessary to understand well how the forms of key competencies in key learning are produced so that they can contribute to maintaining learning outcomes in various types of learning environments(Evan & Kersh, 2004). In addition, with individuals who want to create meaningful learning and always want to improve themselves, training to increase value also needs to be developed (Thory, 2016)

Getok tular learning model in training world

Getok tular learning is difficult to track administratively because students and educators do not conduct administration as rigorously as conventional skills education. There are 4 types of students who learn water hyacinth webbing. They are participants who learn directly from collectors and are immediately proficient, participants who repeat several times, participants who learn once but can not be categorised as participants who produce handicraft with export quality and participants who learn from other people or from other participants. Recognition and appreciation for students who study weaving in the form of opportunities to earn additional income by contracting with collectors to supply the required webbing according to the needs of the factory in a rational amount. What they do is usually a social matter so that professionalism in this learning cannot be judged by numbers or by a certain assessment but by standard criteria for export products. Expertise is assessed by collectors or factory workers who have an interest in standardising product results. Figure 2 shows how the difference between conventional learning and *getok tular* learning is.

In conventional learning input is assessed by conducting a pretest, while in *getok tular* learning, the input assessment is carried out by means of interviews or directly seeing the initial results of student learning. Likewise with the outcome, conventional learning is carried out using a post test with a value scale, but in *getok tular* learning, it will be assessed by looking at the product standards produced by students after doing 10 times of the weaving 1 product skill with quality criteria owned by the factory or collector. Participants get awards and recognition from factories and collectors who are willing to use the services and abilities of participants by submitting several weaving tasks and buying woven products. The lo-

Table 1. Conventional vs *getok Tular* learning model

	Conventional Model	Getok Tular Model
Input	can be measured	can be meausred
Outcome	Measured bu grade	Measured by factory quality standard
Learning Modal	Complex and need a lot of meeting	The simpler the better
Location	at school/course place	Anywhere
Curriculum	Was made by standar	based on student desire
Diffusion	limited class capacity	unlimited
Noted	Yes	No
Time	base on school/the course rules	anytime (no rules)

cation of learning is also different between conventional learning education and *getok tular* learning. *Getok tular* learning learners can learn anywhere, starting from studying in a collector's place, at a neighbour's house or at their own house. If in conventional learning the curriculum is made for several meetings with different abilities according to the competency standards of training learning, then the curriculum taught in *getok tular* learning is in accordance with the demand for factory orders and only requires one meeting to learn one product.

The unique characteristic that is different from *getok tular* learning and conventional learning is its spread. Because it is easy to duplicate and disseminate through communication within the local community, the spread of the communicable *getok tular* m del is faster than conventional learning. Conventional learning is more complicated so that learning these basic skills cannot be done anywhere and by anyone but must be done with experts who are truly experts in a classroom and under an institution's supervision.

The *getok tular* learning model is also in accordance with the statement of Renta-Davids, et al, (2014) that professional development with courses that are appropriate to the workplace provides a good transformation for participants. Effectiveness, a training feature that facilitates participants to acquire knowledge and skills, also has a significant positive influence on the transfer of training.

Getok tular dan community practice Lave

Community, according to Lave (2015), are people who have an interest in the same thing, have an attachment in carrying out activities and discussions together, helping each other and sharing information. Meanwhile, a collection of people who practise together to develop themselves focusing on the practice they are doing is community practice.

Lave (2015) explains that there is a relationship between new participants and old participants. The formed model,

as Lave's analogy, appears in an alcoholic group activity where sophomore participants can talk fluently and share about their past addiction to alcohol. Meanwhile, new students who have just learned start telling stories in a stammering way. The relationship between new participants in this case students and neighbours or people who are considered expert is a mutual need relationship where neighbours or old students need new students for the sake of the practice they are doing and regeneration in this case is someone who can help him do the order from factories or collectors, while new participants need additional skills and income by learning water hyacinth weaving skills.

This case of *getok tular* learning is in accordance with the theory of community practice.There are three important elements that can shape community practice, namely the domain or field of learning, a society or community and a practice that can take various forms. Learning *getok tular* on water hyacinth fibre is a social sector in community practice.

Even though it is in the form of community practice of *getok tular* learning, this water hyacinth learning is not only in the form of informal but also in the form of non-formal learning because participants do not come to learn such as informal practice where a student comes to observe and learn from one person only, but can also take the form of a non formal class course, depending on the situation and conditions. Learning with the *getok tular* system is a learning strategy to meet market demand which is the factory's need to fulfill it. Thus it can be said that the practice of *getok tular* learning is not entirely intentional or accidental, but has been organized by collectors and factories. In this *getok tular* learning, the experience of the participants is very important because participants who have good quality skills can produce good products that are ready to sell and have high value. The role of collectors and factories is to package finished handicrafts so that they can be sold to other countries with export quality.

Although in the form of apprentices,

there is a very small limit between informal learning and non-formal learning in this *getok tular* learning. In contrast to informal apprenticeship learning, non-formal apprenticeship learning can be measured and can be well organized, as is the case with *getok tular* learning in Bantul district. The lessons are also well designed and organized.

Diffusion model in dispersion learning with *getok tular*

The spread of the *getok tular* learning model has the nature of the spread as stated by Everest (1983), on the diffusion of innovations in which like-minded people are more receptive than people with different ways of thinking. The people of Pandak sub-district have the same thought, they want to develop their economy by learning one type of skill taught by collectors who need these products, In this case the collectors are their own neighbours. Neighbours who were not interested in learning *getok tular* before then saw the benefits of this learning on his friend's economy but instead of going to the collector neighbour they came to the neighbour that learned from the collector, thus the second generation of innovation diffusion was formed. The others learned from this generation and form the third generation and continue.

However, not everyone is able to do or perform skills according to the standards required by the factory. Then there is the elimination of students. The students who are not able to perform these skills may choose other skills or may only choose the as the sub collectors who receive the craft of water hyacinth weaving skills to be then handed over to the factory or to the main collectors. If a learned skill cannot show its ability to increase the level of the economy then the skill will not develop because many people are not interested in doing that skill. There are many skills offered to the community of Caturharjo Pandak village such as mendong fibre skills and other fibres but elimination occurs when the learning occurs so that only a few fibres can be duplicated and studied properly by the local community.

There are three levels of society in the diffusion of *getok-Tular* learning. The first level is the community who directly receive the learning from the collectors. The second level is the people who want to improve their economy after seeing neighbours or friends get the benefits of learning *getok-tular* learning thus they ask friends or a neighbour who can teach them also. While the 3rd level are people who feel unable to perform or work on skills of water hyacinth woven and other fibres offered by collectors so that they are not interested in studying the water hyacinth fibre skills. The existence of levels in the population who study water hyacinth fibre shows that the diffusion of an innovation has 3 levels of diffusion in people's acceptance of *getok tular* learning with a mountain-shaped curve like the one described by Roger (1983).

Trust as social capital in *getok tular* learning model

In people living in rural areas, such as in the village of Caturharjo, Pandak Bantul, social capital has proven to be a major factor in community development (Suandi, 2014 and Prasetyo et al, 2019). The orientation of cultural values is one of the substantial things in shaping the character and personality of community groups. Trust is a measure of one's belief in words, agreements, and actions consistently when relationships are established between individuals or groups/ organisations in society (Suandi, 2014). The higher the trust between community members, the higher the value of solidarity occurs in the community (Anwar, et al, 2020). In community development, the relationship between the community and community solidarity is social capital which is the main thing in developing economic capacity. Social capital, especially trust and networking, contributes to improving welfare (Handoyo, 2013).

In the case of learning with *getok tular*, the first generation's trust in the offer from collectors to learn to weave water hyacinth is an important factor in the development of this learning. The community's willingness to start with the process of awareness and enlightenment by the collectors to change

themselves, or accept an offer, will not be welcomed by the community if there is no trust. the trust of the collectors to entrust the work they get to the craftsmen and the trust of the craftsmen that their work will be paid for after giving their handicrafts. High trust causes strong solidarity among community members and creates harmonious relationships and avoids feelings of mutual distrust (Anwar et al, 2020). Environmental security grows from a sense of trust from residents and employers or collectors.

Opinion Leader Factor

Opinion leader behaviour is important in determining the level of innovation adoption in social systems (Everest, 1983). Everest (1983) showed an S-shaped curve that shows the important stages of the spread of innovation. In the case of water hyacinth woven craftsmen, the developers and collectors positioned themselves as the ones who introduced the water hyacinth woven learning program by conducting dialogue with the first generation of people to participate. This activity was similar to marketing activities but invited awareness activities carried out by factories and collectors as a program to motivate the community to take part in community learning that they planned. This supports the findings of Bahfiarti (2019) which states that opinion leaders apply the concept of interpersonal communication with minority groups through interpersonal communication skills, such as the ability to imitate, identification skills, and the ability to sympathise with minority groups.

Even though there were those who first introduced the marketing method or the enlightenment model, opinion leaders in *getok tular* learning experienced pseudo leadership because the first generation who was influenced or enlightened influenced the next generation to do the same thing and repeat it until it was maximally distributed. This incident reinforces the theory of Waiman et al (2007) that the influence process is more complex than a single group in which opinion leaders view the phenomena around them as passive follower groups).

On the other hand, people who influence others, the people who saw the benefit of the learning, are those who are themselves influenced by others in the same topic area. Opinion leaders, then, are both disseminators and receivers of influence. With this in mind, a more accurate depiction of communication flow will be a multi-step process, not just a two-step process.

CONCLUSION

To get good *getok-tular* learning, a stable social capital and trust between each other are needed. This learning also requires high motivation and must be able to prosper the learners as a human development whose end result is community development and economic development. The development of *getok tular* learning can be carried out because of the cooperation between the collectors or factories and the community itself in a mutually beneficial relationship. If the characters of *getok tular* are mutually beneficial between the community and the industry, the possibility of duplication or application in other places can be achieved.

The *getok tular* learning model is a learning model that can be easily absorbed by the community quickly. This model must meet the criteria: simple, easy to work with, and practical. This *getok tular* learning model is also based on social capital where instructors teach their abilities to students voluntarily without pay and the desire to help their friends or neighbours. This model is not easy to imitate or do in a big city that has a high sense of individuality.

The Covid pandemic has accelerated the digital era. The use of social media and IoT (Internet of Things) as well as the importance of technology in the SDGs (Sustainable Development Goals), community learning is also changing. The existence of a new normal era provides challenges for community learning. The next research recommendation is the challenge of using or implementing *getok tular* as a learning model on digital platforms.

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