

## Transfer of Knowledge Local Wisdom 'Blitar Kartika Rukmi': Promote Entrepreneurship

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**Abstract:** 'Blitar Kartika Rukmi' is one of Indonesian bridal traditional make-up. To master this kind of make-up, participants need to complete their study from LKP Imam Mandiri which is one of the non-formal vocational institutions. Blitar Kartika rukmi is a kind of make-up taken from Blitar society local wisdom. This research aimed to find the relationship between the Blitar Kartika Rukmi bridal make-up and the successfulness of the participant as Kartika Rukmi bridal make-up artists. The research method used phenomenology study since the participant graduate from this training had succeed in doing the entrepreneurship. The finding of the research showed the participant who took part in the training, very understood about the philosophy value of Blitar Kartika Rukmi bridal make-up and applied it in doing the entrepreneurship. The make-up artists had gain successful as an entrepreneur and in other field of business.

**Keywords:** *Entrepreneur, Local wisdom, Blitar Kartika Rumi*

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### 1. Introduction

Vocational education is able to show some employability skills. It is an ability not only to get a job but also to increase company progress in reaching someone's potential and giving a strong contribution to the strategic purpose of the company (ACCI, 2002). The employability skills frame is able to integrate personal contribution to the work in the company included commitment, honesty and integrity, enthusiasm, reliability, personal presentation, healthy, positive pride, humor sense, the balance of attitude at work and home life, ability to control pressure, enthusiasm, and adaptation Vocational education is able to demonstrate a working skill (employability skills). Work skills are defined as skills needed not only to gain employment but also for advancement within a company so as to achieve one's potential and contribute successfully to the company's strategic direction (ACCI, 2002). The skill framework should be able to combine personal attributes that contribute to the overall work that includes commitment, honesty and integrity, enthusiasm, reliability, personal presentation, common sense, positive self-esteem, a sense of humor, a balanced attitude to work and home life, the ability to cope pressure, motivation, and adaptation.

Education should be able to overcome uncertainty through (1) information and knowledge about the reasons for change, including knowledge systems, (2) skills on how to collect and select information and knowledge, and how to use them in planning and decision-making processes, (3) problem solving and practical skills, social and team skills, (4) entrepreneurship skills, and (4) personality development (UNESCO, 1999). LKP Imam Mandiri is a non-formal bridal make-up course and training institution in Blitar, Indonesia. This institution produces and trains many Blitar Kartika Rukmi bridal make-up artists. The focus of learning that is given in this institution is about competencies, attitude, knowledge, and ability. Sveiby, (1996) explained that one of the patterns of knowledge transfer is through the tradition of knowledge which transfers act patterns, rules, values, and norms. It agrees with values and philosophy in Blitar Kartika Rukmi bridal make-up. Training in this make-up used a direct transfer of knowledge and tacit knowledge.

Tacit knowledge is a kind of knowledge that focus on its use to handle or fix something (Sveiby, 1996) and root in the participants' experience when they apply it (Bonache & Brewster, 2001). The training of bridal makeup is about transferring the basic knowledge, skills, principles, attitude, experiences, and supporting for life (Kilbrink & Bjurulf, 2013). Bridal makeup in every region has their own uniqueness based on their history, philosophy, and culture. Blitar is one of Majapahitan region, it is rich with full of noble culture. The form of bridal makeup 'Blitar Kartika Rukmi' has manifested the richness of noble culture. The founder of this makeup creates it based on Blitar historical excavations which is full of righteousness local culture. Local wisdom according to Kanhadilok, (2011) in (Kanhadilok & Watts, 2013) is telling the story, resulting in a set of experience, solving the problem directly or indirectly, having the knowledge, ability, skill, and knowledge about values, morals, and ethics. Bridal make-up Blitar Kartika Rukmi is based on the local wisdom of Blitar

and it is reviewed from the characteristics according to Kanhadilok. Local wisdom is the wisdom taken from the surrounding environment where people leave.

**The characteristics are elaborated as follows:**

- Telling the Story; Blitar local stories has underlined Blitar Kartika Rukmi to be a bridal make-up in Blitar.
- Resulting in a set of experience; acting bases on the relevancies to the environment that relates to the community and the other community.
- Solving problems directly and indirectly; being able to solve problems based on knowledge and experience in daily life.
- Knowledge, ability, and skills: having various religious, cultural, and believe experiences agree with Blitar culture.
- Knowledge about values, morals, and ethics: spiritual life has underlined this life.

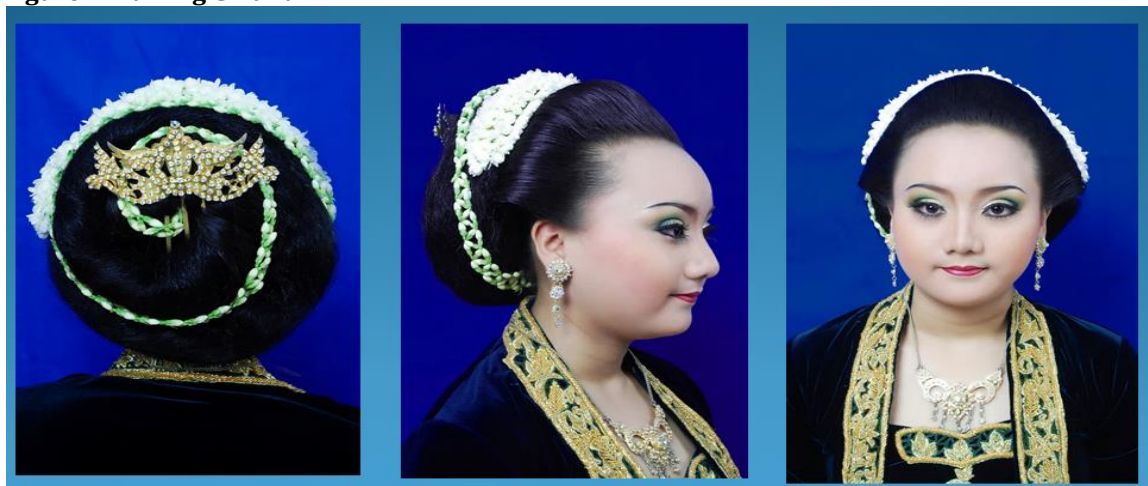
## **2. Methods**

The purpose of this research was to describe the effect of local wisdom value to the Blitar Kartika Rukmi bridal make-up participant entrepreneurship. The method used phenomenology which focused on the subject of research's experiences and took the conclusion from it. The subject of this research consisted of 6 participants who had followed the training of Blitar Kartika Rukmi and had been an entrepreneur. The researcher used the unstructured form to interview the participant and he had followed the subjects' activity. The taken data were grouped into several themes and took a conclusion from them. The local wisdom of bridal makeup 'Blitar Kartika Rukmi' is based on the history and culture of Blitar society. The way of 'Blitar Kartika Rukmi' make-up and dressed are full of philosophy values. Through its make-up, dressed, and wedding ceremonial, bridal makeup 'Blitar Kartika Rukmi' can show its local wisdom.

## **3. Results and Discussion**

Local wisdom to Blitar Kartika Rukmi Every region has their own uniqueness in their bridal make-up which based on history, philosophy, and culture. Blitar which is from Majapahitan region, is rich in noble culture. The richness of full noble culture was manifested in the form of bridal makeup 'Blitar Kartika Rukmi'. The founder of this makeup creates it based on the Blitar history excavation which full of local wisdom righteousness. The collected data which was processed into information then becoming knowledge had shaped the wisdom. The participant would understand the knowledge and make it useful for their life. The meaning of knowledge shaped wisdom that underlay this life. The local wisdom of 'Blitar Kartika Rukmi' was seen from the way of a wedding took the make-up, dressed, and the process of the wedding itself. 'Blitar Kartika Rukmi' make-up the interesting part of 'Blitar Kartika Rukmi' make-up was on its hair bun. The name of Blitar bridal hair bun was Luwing Cinandi. The shape of this hair bun resembled centipede. Luwing Cinandi hair bun had Blitar women meaning as smart stolid intellect women and good in earning money, like a centipede (in Blitar it is called Luwing). In Luwing Cinandi bun, there was jasmine twisted on it. The meaning of jasmine flower in the bun was a thousand of flower series. In the middle of the hair bun, there was jewellery that resembled small turtle-dove. The name of the jewellery was Kutut Kinasih that symbolized of love. The philosophy was about a pair of bride and groom who loved each other in no matter condition.

Figure 1: Luwing Cinandi



The bridal 'Blitar Kartika Rukmi' dress the Rukmi Kebaya was made of green velvet fabric with gold thread embroidery in it. Green color symbolized the Blitar land prosperity and gold thread symbolize glory. While Jarit or the fabric that was used as the sarong of the kebaya was kawungwulanpurnama. The color of this fabric was golden green. The specific part of the bridal dress was in the middle of the jarit which had two small turtle-dove birds painting which perched on a lotus flower. The philosophy of this painting was about a couple of brides and groom/ husband and wife should be loyal and full of love in having marriage in sad, sorrow, and happy together like the lotus flower who stayed alive even it grew on a mud, it grew in smile, fertile and flowering to stay alive.

**Local Wisdom Promote Entrepreneurship:** The success of Blitar Kartika Rukmi make-up artists was influenced by the process of learning that they had in the past. A good learning process had an impact on the mastery of knowledge and skill that had been taught. The learning process was not only to transfer knowledge but also in establishing values or attitudes to the participant's students. The establishment of values and attitude to the bridal make-up was done in the material presentation by explaining every meaning of the make-up, dress, and accessory that were used in the bridal makeup. Blitar Kartika Rukmi was an original Blitar regency bridal make-up which was evolved from local culture value. The conducted learning was a knowledge transfer about the values, morals, ethics, and admiration to the ancestor, spiritual act and nature (Kanhadilok & Watts, 2013). Through the understanding of Blitar Kartika Rukmi bridal, it was hoped that make-up artists were able to apply the values inside the wedding and able to conduct them in their profession and life. Wisdom was an ability to see in every act and evaluate it in a long-term. The students in non-formal education hopefully could conduct a lifetime learning in fostering their profession. Lifetime learning according to Singh, (2015) had a multifaceted character with its relation to the economic purpose, social, and wider and various personal. Knowledge transferring to the Blitar regency make-up artists did not happen in the class only, but also in every professional organization.

The function of the professional organization was very important in elevating knowledge and entrepreneurship. Poell & Krog, (2016) explained that there were several learning phases in the organization, and it had three processes; (1) main work process which gave the people in the organization many chances to develop; (2) Human Resource Management process which career planning and work skill were the keys ideas; and (3) Human Resource Development process, which explicitly focused on learning. Profession organization also had functioned as a place for shaping partnership between members. Shaping partnership meant giving hopes to the member by giving information to each member about what happened in business today and getting involved in strategic planning (Izzo, 2001) Organization gave a strong influence in transferring knowledge and developing innovative ability (Rhodes, Hung, Lok, Lien, & Wu, 2008). People involved in community organizations gained valuable learning through experiences ranging from collective-decision making to community census, and from participatory budgeting to policy development and a better place if the members were engaged in significant learning (Mündel & Schugurensky, 2008). The competencies

of make-up artists were the result from their experience and knowledge. The experience was knowledge of act that was accumulated during the make-up artists practiced their make-up (Fischer, 2002).

The competencies consisted of two competencies the first was basic competency which comprised self-control and communication, and the second was global competency which comprised three issues; attitude, orientation, and interpersonal skill (Berdrow & Evers, 2014). An educator interpersonal skill gave a strong influence to the succeed of the participant. Communication skill in and outside the educator's teaching was very influence to elevate the competency, attitude, and ability to do entrepreneurship. Berdrow & Evers, (2014) explained that there were three realities in 21<sup>st</sup>-century global entrepreneurship, such as (1) knowledge in the job was motivated and done by technology, (2) personal and interpersonal competency were needed to make an effective activity; and (3) work was done through cross-cultural. The education for Blitar Kartika Rukmi had correlated and connected between the bridal make-up working environment with the other working environment. Pavlova, (2009) explained that there was a relationship between those three components. The relationship was learning for work, the relationship between knowledge and job, learning about work, the relationship between the environment and its condition, and understanding the nature of work, the relationship between social culture, economy, and politic pressure related to the job. Those three components became the focus of vocational learning. Pavlova also explained that the result of vocational learning was the ability in demonstrating the relationship between job and main competencies in various situation, positive attitude with various kinds of jobs and each individual characteristic, and the entrepreneurship skill.

**Figure 2: Wedding Dress "Blitar Kartika Rukmi"**



(Source: Anik W)

The qualification in non-formal education was done in three ways; (1) being able to recognize someone achievement matched with the predefined standard, (2) relating an individual study achievement with the needed skill and the job standard which had been decided in industrial or certain economy sector or vocational qualification, and (3) organizing systematic work frame that supported the use of study achievement, standard decision, curriculum, and assessment (Yang, 2015). Assessment in vocational education used criterion based assessment. The assessment of bridal make-up Blitar Kartika Rukmi had used competencies based assessment and work practice. The assessment for Blitar Kartika Rukmi was reviewed based on UNESCO recommendation for vocational education to show how it reached the standard. This conformity proved that the evaluation had been a part of the learning process, students' performance was evaluated by considering the students' participation, interest, and attitude. The students played an active role in the assessment for their progress and the assessment was done ongoing basis (UNESCO, 2001). In vocational education, especially traditional bridal make-up, the teacher should emphasize values, philosophy, competency, and attitude. The planting of philosophy value in bridal make-up was expected to cultivate a professional bridal make-up artists' attitude who could elevate their ability.

#### **4. Conclusion**

Blitar Kartika Rukmi bridal make-up was a traditional bridal make-up which was extracted from local values. The transfer of knowledge of Blitar Kartika Rukmi on vocational education was done by planting the wisdom values. The wisdom taught in this bridal make-up had shaped the participants' attitude in doing their job. The succeed of Blitar Kartika Rukmi bridal make-up artists in doing entrepreneurship was very influenced by the education process. The transfer of knowledge in Blitar Kartika Rukmi education did not focus only in knowledge and skill but also through the planting of wisdom values. The understanding of philosophy values in Blitar Kartika Rukmi was able to take part in the participant as a professional make-up artist who had competitiveness, innovative, and creative.

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