

Brand Image of Ngilo-ilo Slahung Ponorogo Village as a Village of Reyog Hardware Craftsmen

Krisna Megantari¹, Eli Purwati², Job Dwi Anggoro³
Universitas Muhammadiyah Ponorogo

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Abstract

This research is research that studies Public Relations (PR) in communication science. Brand Image is part of PR science which contains the steps and methods for creating branding, of course adapted to the object. The object this time is Ngilo-Ilo Village which is located in Slahung sub-district, Ponorogo Regency. Using the Branding Image Theory proposed by Satori and Komariah which states the stages by means of SWOT analysis and also mapping village potential. The results obtained are that Ngilo-Ilo Village has carried out SWOT efforts and village mapping has also been carried out, but there are still obstacles. Some of the obstacles were found in terms of natural resources, irrigation conditions which were still quite difficult and also weaknesses, namely related to the village Reyog event, which was felt to be lacking. The solution is to create deep infiltration wells which are useful for irrigating rice fields and also for the clean water needs of local residents. Then, regarding village Reyog events which are felt to be lacking, the suggestion is to be more active in carrying out more village event activities by collaborating with local Reyog artists to develop Reyog art even more optimally by prioritizing Reyog crafts from Ngilo-Ilo village.

Abstrak

Penelitian ini merupakan penelitian dengan kajian Public Relations (PR) dalam ilmu komunikasi. Brand Image merupakan bagian dari ilmu PR yang memuat tentang langkah-langkah dan cara-cara dalam membuat branding, tentunya disesuaikan dengan objeknya. Objek kali ini adalah Desa Ngilo-Ilo yang terletak di kecamatan Slahung Kabupaten Ponorogo. Menggunakan Teori Branding Image yang dikemukakan oleh Satori dan Komariah yang menyebutkan tahapan-tahapannya dengan cara analisa SWOT dan juga melakukan mapping potensi desa. Hasil yang didapatkan adalah Desa Ngilo-Ilo telah melakukan upaya SWOT dan juga telah dilakukan mapping desa, namun masih ada kendala. Beberapa kendala diantaranya adalah ditemukan dari segi sumber daya alam tentang kondisi irigasi yang masih agak susah dan juga tentang weaknnessnya yaitu terkait event Reyog desa yang dirasa masih kurang. Solusinya adalah dengan membuat sumur resapan dalam yang berguna untuk pengairan sawah dan juga untuk kebutuhan air bersih warga sekitar. Kemudian terkait dengan event Reyog desa yang dirasa kurang, maka sarannya adalah dengan lebih giat melakukan kegiatan event desa lebih banyak lagi dengan menggandeng seniman-seniman reyog lokal untuk mengembangkan kesenian reyog lebih maksimal lagi dengan mengedepankan kerajinan perangkat reyog yang bersal dari desa Ngilo-Ilo

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Corresponding Author:

Corresponding Author:

Krisna Megantari

Muhammadiyah University of Ponorogo

Email: megantarikrisna@gmail.com

1. INTRODUCTION

Each village has its own uniqueness. Uniqueness can be seen from several aspects, for example in terms of building architecture, the location of the village, and products that add value to the village. Superior products add value to the village in front of the outside community. Village products aim to develop one superiority in one village. Products developed in a village must have characteristics that differentiate them from other villages. The village's superior products will be able to develop rapidly if they are developed by the surrounding community. Products owned by a village will become more famous if it has a brand that is easy to remember in the minds of the people.

Brand is the key to consumer loyalty, business survival and business growth. Brands have the ability to establish good interactions with consumers who are their main targets. The strategy to build a brand image aims to ensure that a brand is able to win the mind share and share of hearts of consumers. Placing the brand as the spearhead of marketing will make the marketing market easier to influence and win. The brand is managed well in order to provide maximum contribution

to the company. Image is a person's or individual's impression of something or an individual about something that appears as a result of their knowledge and experience.

The specification of the scheme's relationship to the PT's focus area or research strategic plan is that the branding theme refers to the PT's strategic plan, namely to become a superior PTM at the national level. One of the efforts made is by carrying out an image branding strategy in the field of public relations which is closely related to communication science.

2. RESEARCH METHOD

In this research, the author used a qualitative descriptive research method and the paradigm used by the author was the post-positive paradigm. This paradigm says not only to be involved, felt and felt but to try to understand the meaning behind what exists. According to this paradigm, social reality is a complete phenomenon related to context, complex, dynamic and full of meaning. Therefore, to find out about its existence is not in the form of measurements but in the form of exploration to be able to describe it in its entirety as expressed by Satori and Komariah, in (Kasiran 2010). The duration of this research was carried out in Ngilo-ilo Village, Slahung District, Ponorogo Regency for 1 (one) year, with the stages below. This research was conducted using the following method:

- a) Collecting both primary and secondary data, (carrying out field observations)
- b) Develop a POAC strategy (Planning, Organizing, Actuating, Controlling) and create a research time schedule.
- c) Carry out data analysis by analysing it according to the stages of Bbranding Image theory and looking at the stages in social media publications that have been carried out by Ngilo-Ilo Slahung Village.
- d) Carrying out dissemination of research results related to the Brand Image of Ngilo-ilo Slahung Ponorogo Village as a Village of Reyog Craftsmen

3. RESEARCH RESULTS AND DISCUSSION

1. SWOT ANALYSIS

Strength (Strength)	
Social	<ul style="list-style-type: none"> • Regular recitations are heldevery two months and is attended by the congregation of Ngilo-Ilo village residents. • Procurement of posyandu for elderly and toddlers routinely every month, and Posbindu which is held every two months. • There are natural attractions in the form of Gemplah Waterfall and Mount Kuncung. • There are village facilities and infrastructure such as education (3 PAUD/TK, 3 public elementary schools, and TPA/TPQ), religious buildings (mosques and prayer rooms), health facilities (polindes). • BUMDES Ngilo-ilo which has facilities in the form of an office and manages a traditional market.
Economy	<ul style="list-style-type: none"> • There are MSMEs in the form of natural honey production, crackers and eblek craftsmen. • Has a traditional market. From the snacks sold to the location, it is very traditional, different from traditional markets in other villages. This market operates every day in Java Pon and Kliwon. 4. Ngilo-ilo Village has extensive agricultural land that can produce plant products in the form of secondary crops. So most of the people in Ngilo-ilo Villagemake agricultural sector as their livelihood.
Culture	<ul style="list-style-type: none"> • Has a reog arts group and regularly holds practice. Apart from that, there is also Gamelan practice every Wednesday evening for mothers and Saturday evenings for fathers.

	<ul style="list-style-type: none"> • Still implementing the Javanese custom of Bersih Belik which is held every Friday wage in the month of Selo.
Sport	<ul style="list-style-type: none"> • Has a volleyball club
Weakness	
Social	<ul style="list-style-type: none"> • Access to the placetourism is very difficult and extreme, so that currently it is rarely visited by visitors. • Having difficulty getting water. • There is a lack of knowledge about social media, and there is no village media so that the dissemination of information in Tegolong villages is still limited.
Economy	<ul style="list-style-type: none"> • Can only plant secondary crops because it is difficult to irrigate the fields so they cannot plant rice. And you can only plant it once a year because it takes advantage of the rainy season. • The high price of chemical fertilizers and the unavailability of organic fertilizers. Thus hampering agricultural development.
Culture	<ul style="list-style-type: none"> • There is no cultural house so tools are still stored in residents' homes. • Lack of community enthusiasm for the development of village culture.
Sport	<ul style="list-style-type: none"> • Volleyball activities are only active before August or when there are tournaments.
Opportunity (Opportunity)	
Social	<ul style="list-style-type: none"> • There is support from the village government. The Ngilo-ilo Village Government is ready to support every community activity, community organizations such as Karang Taruna. This support could be an opportunity to develop the human resources of Ngilo-ilo Village.
Economy	<ul style="list-style-type: none"> • The honey produced has become a trendsetter in Ngilo-ilo Village. • The leading MSME craftsmen selling Reog equipment outside the city are able to have a positive impact on the village so that Ngilo-ilo village is highlighted by the outside community. • The traditional market in Ngilo-ilo Village is an economic opportunity for the village community.
Culture	<ul style="list-style-type: none"> • Kharawitan art consisting of mothers and fathers is the attraction of Ngilo-ilo Village. • The Clean Belik custom, which is still being carried out, is able to increase public awareness of the importance of preserving existing customs.
Sport	<ul style="list-style-type: none"> • Bringing the good name of the village to every event you participate in. • Producing achievements among sports youth.
Threat (Threat)	
Social	<ul style="list-style-type: none"> • Many people, even young people, prefer to become migrant workers. Because by working abroad, the people of Ngilo-ilo village have a lot of potential to change the economy for the better. • Village social media is not active so that village information is less explored.
Economy	<ul style="list-style-type: none"> • It is difficult to obtain fertilizer, both subsidized and non-subsidized, which hampers the growth of secondary crops. • Incompatibility land For plant paddy because how difficult it is get water. • Irrigation of fields uses rivers, but if the river water recedes, it can result in crop failure and even crop failure.

Culture	<ul style="list-style-type: none"> • Lack of attention to teenagers' interest in existing arts and customs. • The regeneration of customs and culture is experiencing difficulties due to the lack of village youth.
Sport	<ul style="list-style-type: none"> • The difficulty of regenerating club members is due to the lack of human resources among teenagers.

2. Mapping Village Potential

a) Natural Potential

- **Mount Kuncung**
South Ponorogo still offers many natural attractions. One of them is Mount Kuncung which is located in Ngilo-ilo Village, Slahung District. Mount Kuncung tourism in Ponorogo has a charming beauty that is very interesting to visit because it offers a tourist sensation and presents exotic giant rocks that require courage to climb them and tourists can also see the beautiful panorama of Ponorogo City. Mount Kuncung with a height of around 732 meters above sea level is located on the border of Ngilo-ilo Village and Wates Village.
- **Gemplah Waterfall**
Gemplah Waterfall Tourism is located on the border with Ponorogo-Pacitan Regency, which according to the forest management administration is included in the KPH Lawu area, Ngilo-ilo Village which has a height of 508 MPDL. Visiting this tourist spot is not difficult, because two-wheeled vehicles can enter the location, tourists can enjoy the natural panorama of Gemplah Waterfall.

b) Cultural Potential

Ngilo-ilo village has a reog art group called Singo Rangu Manggolo. Apart from reog, there is also the art of karawitan. Javanese traditions in Ngilo-ilo village are still very strong, for example the Javanese clean room tradition.

c) Potential Event

Sports activities in Ngilo-ilo Village include volleyball tournaments held between RTs and training activities will be active again as the Republic of Indonesia's Independence Day approaches.

d) Potential of MSMEs

- **Kendang Craftsman**
The making of drums is carried out by Reyog artists in Ponorogo, one of which is carried out in Ngilo-Ilo Village, Slahung District, more precisely at Mr Mukri's residence. He explained that he had been a Kendang craftsman for a long time, more than 30 years since he was 19 years old. Armed with the skills and experience gained during his work and because of his father's upbringing, Mr. Mukri developed a drum making business. Initially in Ngilo-Ilo village there was only one craftsman, but eventually it grew to include many craftsmen. However, not many have been able to survive until now. Especially for drum crafts, he is the only one who has survived and is able to compete with craftsmen from outside the region. Some other craftsmen prefer to develop eblek crafts because there are few orders for kendang crafts. The development of drum crafts in Ngilo-Ilo Village is a legacy passed down from generations of parents who were artists who are still engaged in this art and have even turned it into their main job as drum craftsmen. The process of making drums still uses a manual process until now. This drum making business has become a livelihood for several residents in the Ngilo-ilo area and has generated a turnover of 60 million rupiah. Craftsmen claim to sell drums at various prices starting from Rp. 1.5 million to 2.5 million rupiah. He admitted that there were always orders from connoisseurs and practitioners of Reyog Ponorogo art, even from outside areas such as Jakarta and Sumatra. The process of making drums still uses a manual process until now. This drum making business has become a livelihood for several residents in the Ngilo-ilo area and has generated a turnover of 60 million rupiah. Craftsmen claim to sell drums

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- Eblek Craftsmen

Apart from drum craftsmen, there is also an eblek craftsman, Mrs. Sunarsih, who is in Ngilo-Ilo village, Slahung District, Ponorogo Regency. She said that she had been in the eblek craft business for decades with her husband, Mr. Toko. Apart from helping make eblek crafts, Mr. Toko is also an Angklung craftsman who has been involved for a long time and this is not lost on his father, Mbah Daman, who is also a drum craftsman. It was inherited from Mbah Daman that his grandchildren became craftsmen to this day.

- Honey Bee Farmer

Honey village is the new nickname for Ngilo-ilo Village. Apart from being known as a village that makes Reog art tools, this village which is located at the southwest tip of Reog city, precisely in Slahung District, Ponorogo Regency, East Java, also has extraordinary honey potential. The honey that comes from Ngilo-ilo Village is the result of traditional honey farming obtained from wild bees in the mountainous areas. Bees will inhabit coconut tree trunks that have been split into two parts using a tool, and the contents of the trunk have been scraped out and a small hole has been made for the bees to enter. The tree trunk is usually called *glugu* by the Ngilo-ilo people, *glugu* which has been dredged and given a hole, then given a bailout (bee house) as a precursor to a beehive.

3. Disaster mitigation

- Landslide
- Make proper terracing and drainage
- Land greening or reforestation
- Reduces slope steepness

4. Village Media Content

- MerC-Dec
 - Umkm Angklung Craft Production, Pak Toko
 - Kendhang Craft Production Umkm, Jaranan, Ganongan Pak Mukri
 - Karawitan Arts Community
 - Gemplah Waterfall Nature Tourism
 - Umkm Honey Bee Cultivation stamp NCP (Ngilo-ilo Neraca Park)

5. Village Activities

- Community service for disaster management
- Posyandu for the elderly every 15th
- Posyandu for toddlers, Sumamanju Hamlet (10), Sukamakmur Hamlet (5), Blimbing Hamlet (15)
- Regular Sunday recitation
- Karawitan practice every Wednesday night (men) and Saturday night (women) at Rt 2 Rw 2 Dukuh Blimbing
- Technical guidance for 2022 SDGS data collection officers
- Cleannar Village Socialization (Clean from Drugs)

5. CONCLUSION

The results and conclusions obtained were Ngilo-Ilo Village has carried out SWOT efforts and village mapping has also been carried out, but there were still obstacles. Some of the obstacles were found in terms of natural resources, irrigation conditions which were still quite difficult and also weaknesses, namely related to the village Reyog event, which was felt to be lacking. The solution is to create deep infiltration wells which are useful for irrigating rice fields and also for the clean water needs of local residents. Then, regarding village Reyog events which are felt to be lacking, the suggestion is to be more active in carrying out more village event activities by collaborating with local Reyog artists to develop Reyog art even more optimally by prioritizing Reyog crafts from Ngilo-Ilo village.

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