
Research Article

Exploring Communicative Discourse of Millennials in Developing Social Entrepreneurship

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Abstract

Social entrepreneurship is a crucial factor in the development of society, as it can greatly contribute to the well-being of individuals. The focus of this study is to examine how millennials use new media as a tool to promote and advance social entrepreneurship. Recognizing the relationship between new media and discourse, this study argues that entrepreneurship is geared towards creating social solidarity and encouraging individuals to change their mindset about how to increase profits, primarily through building social networks. This highlights the importance of conducting communication research to identify critical issues concerning the empowerment of millennials, especially in the context of new media. Our unit of analysis focused on a social entrepreneurial group called *Mengayam Pesisir* which is located in Bantul and Gunung Kidul areas, Yogyakarta. We utilized a qualitative descriptive approach, employing virtual ethnographic methods that included in-depth interviews, online documentation, and literature studies. We found that *Menganyam Pesisir* engaged in communicative discourse as they worked to identify the problems and opportunities in the community. By identifying problems and shortcomings in society, social entrepreneurs can use communicative discourse to address these issues and bring about positive change.

Keywords

Communicative discourse; social enterprise; new media; millennial

Introduction

Communicative discourse in new media refers to the exchange of information, ideas, and opinions between individuals or groups using digital technologies such as social media, blogs, online forums, and other forms of online communication (Klemenova & Ereshchenko, 2020). It involves the use of language and other forms of communication to share, negotiate, and co-create meaning in a dynamic and interactive way. Communicative discourse in new media allows individuals and groups to connect and engage with others, build relationships, and participate in social and cultural practices that are



facilitated by digital technologies. It also enables users to access and share information, express their opinions, and participate in public debates and discussions. As such, communicative discourse in new media plays an important role in shaping public opinion and influencing social, cultural, and political norms (Valentini, Romenti, & Kruckeberg, 2016).

Bauvier (2015) stated that communicative discourse plays a crucial role in developing the self and social entrepreneurship. In the context of self-development, communicative discourse through new media enables individuals to express their identities and connect with others who share similar interests and values. By engaging in online conversations, individuals can build their confidence, self-awareness, and social skills, which are essential qualities for successful entrepreneurship.

In terms of social entrepreneurship, communicative discourse allows social entrepreneurs to connect with their target audiences and effectively communicate their mission and values. Through social media platforms and other digital tools, social entrepreneurs can create engaging and interactive content that educates and inspires their followers. They can also use these platforms to crowdsource ideas and feedback from their audience, which can help them refine their business model and improve their impact.

Furthermore, communicative discourse also helps social entrepreneurs build relationships with stakeholders and partners, such as investors, government agencies, and nonprofit organizations. By effectively communicating their vision and mission, social entrepreneurs can attract funding and support from these entities, which can help them scale their operations and maximize their impact (Kudlach, 2020).

Overall, communicative discourse is an essential element in the development of the self and social entrepreneurship. It enables individuals to connect with others, express their identities, and effectively communicate their ideas and values to their target audience. Unfortunately, according to the latest report by the *Badan Pusat Statistik* (2023), the poverty rate in Indonesia has increased significantly in 2022, with 26.36 million people living below the poverty line in September 2022 compared to March 2022. The province with the highest percentage of poor people in Indonesia is Java, with 7.65% in urban areas and 11.94% in rural areas (Badan Pusat Statistik, 2023). More specifically, the highest percentage of poverty in Java Island is found in Yogyakarta province, which has a poverty rate of 11.49%, followed by Central Java at 10.98%, East Java at 10.49%, West Java at 7.98%, Banten at 6.24%, and DKI Jakarta at 4.69% (Ahdiat, 2023). These figures reveal that poverty in Indonesia, particularly in Java, is a grave concern. It is alarming to note that Yogyakarta, which is well-known for its tourism industry, has the highest poverty percentage among the provinces in Java Island. This situation requires the implementation of effective programs to revitalize the economy and increase regional income. It is crucial to reduce the poverty rate significantly in Indonesia, particularly in Java, to promote sustainable economic growth and ensure the well-being of the people.

In recent years, the Indonesian government has discussed the nation's economic problems, particularly the issue of poverty. To address this, the government has been encouraging the active participation of young people in restoring the country's economic conditions (Humas Ekon, 2022). One way in which the government has been promoting economic growth is through the development of the creative economy, a term frequently mentioned in various mainstream and social media platforms (Isabela, 2022). The creative economy is comprised of 16 sub-sectors, including applications and games, architecture, interior design, visual communication design, product design, fashion, animated film and video, photography, crafts, culinary, music, publishing, advertising, performing arts, fine arts, television, and radio. In Indonesia, the fashion, craft, and culinary sectors are the three most dominant sub-sectors (Sari, 2018), which have a significant impact on economic growth, both positively and



negatively. In fact, the craft industry is one of the top three main sub-sectors of the creative economy, which has enormous potential to drive economic growth and job creation (Afrillia, 2021).

The creative economy comprises three main sub-sectors, namely culinary, craft, and fashion, with a total of 18.1 million workers employed in 2018. This indicates that the creative economy provides opportunities for the public to contribute to its development, particularly for those aged between 20-24 years. Although the culinary sector appears to be the most promising, the craft sector also plays a significant role in boosting Indonesia's economy. In 2021, the export of Indonesian craft or handicraft products reached US\$743.50 million, which was an increase of 16.48% compared to the previous year, which amounted to US\$638.33 million, and remained stable during the pandemic (Soeparyono, 2022). This achievement shows the potential of the craft sector in contributing to Indonesia's economy.

The data presented above indicates that profits generated from various economic sectors greatly contribute to the improvement of the country's economy. However, it is important to focus not only on profit but also on developing independent economic potential. One way to achieve this is through social entrepreneurship, which prioritizes the empowerment of human resources (HR) (Khosyi et al., 2018; Rahadi, 2017). In Indonesia, social entrepreneurship has seen significant growth with over 342,000 businesses engaged in social enterprise activities in 2018 (Shandy, 2020). This indicates that social enterprise activity is widely recognized and implemented across the country. Through this approach, it is hoped that the people of Indonesia can actively and creatively participate in improving the economy while maximizing their available skills and natural resources (Reginald, 2014). Thus, developing a self-sufficient economy within the community is a direct outcome of social entrepreneurship's empowerment and engagement strategies.

Recent research showed that by several academics and researchers which concluded that at this time it is very important to take part in realizing social entrepreneurship, especially among millennials (Panggabean & Sinaga, 2020). Thus, the form of social entrepreneurship will be able to make people more concerned about developing the economy independently.

Then, Ikhwan (2021) conducted a conceptual analysis on start-up and e-commerce. He found that The focus of competition in business and development, originally centered around the utilization of natural resources, will transition towards the mastery of information technology and digital technology. That explained the importance of innovation in entrepreneurship. For this reason, training and guidance are needed for the millennial generation to face challenges in this all-digital era. Furthermore, the results of Ahmad Gunawan's research (2020) resulted that entrepreneurship training activities for young entrepreneurs are important to be instilled and developed from an early age, given the current problems there is a lot of unemployment and the difficulty of getting a job, therefore entrepreneurial knowledge that can be obtained from digital entrepreneurship training activities is definitely will become capital for the millennial generation (Gunawan & Hazwardy, 2020).

In connection with social entrepreneurship activities, in Yogyakarta, there is a community engaged in social entrepreneurship, namely *Menganyam Pesisir*. This community focuses on the craft sector which is located in the Bantul and Gunung Kidul areas, Yogyakarta. The social entrepreneurial activities carried out by a group of young people focused on the coastal area, namely the utilization of sea pandanus as a raw material for crafts or handicrafts. The *Menganyam Pesisir* Team empowers communities around the coasts of the Saptosari (Gunung Kidul) and Bantul areas to actively produce products made from sea pandanus. In short, their focus is not only limited to making a profit but also empowering the community and reviving the self-sufficient economy of coastal communities. This activity is also presented in the online space, such as selling products through social media and uploading photos of empowerment activities on social media. The purpose of this activity is as one of



the efforts to create an independent economy for the coastal communities of Gunung Kidul and Bantul and to contribute to the economic recovery of Yogyakarta.

Departing from the concept carried out by the *Menganyam Pesisir* team, the researchers were interested in exploring more deeply the practice of social entrepreneurship carried out by young people. Therefore, this research was carried out to examine how millennials in *Menganyam Pesisir* used new media as a tool to promote and advance social entrepreneurship by actively engaged in communicative discourse.

Method

In this study, the researchers employed a qualitative descriptive approach using virtual ethnographic methods. The research was conducted through in-depth interviews, online documentation, and literature studies. The initiator of *Menganyam Pesisir* was interviewed virtually, where the author conducted a question-and-answer session lasting approximately 2 hours to explore how the idea of establishing *Menganyam Pesisir* was born, how it manages finances, and empowers the community.

Additionally, the researchers made online observations and documented content related to community empowerment, entrepreneurship, and social entrepreneurship, analyzing both the visual content and the captions. Moreover, the researchers used several literature references to support the overall analysis of this study. Therefore, the author uses *Menganyam Pesisir* as a window to view academic discourse related to social entrepreneurship, new media, and millennials. These three issues became the focus of writing this research.

Results and Discussion

Menganyam Pesisir: A Space for Developing Communicative Discourse

Communicative discourse can have a significant impact on economic creativity. Through effective communication and information exchange, individuals and communities can gain access to knowledge, resources, and ideas that can help them develop new and innovative approaches to entrepreneurship. By sharing ideas and collaborating with others through communicative discourse, entrepreneurs can learn from one another, gain inspiration, and find new ways to overcome challenges and create value. Furthermore, by engaging in communicative discourse with customers and other stakeholders, entrepreneurs can gain valuable insights into market needs and preferences, allowing them to tailor their products and services to meet those needs more effectively. In this way, communicative discourse can be a powerful tool for promoting economic creativity and innovation in the context of social entrepreneurship.

One way to develop the creative economy is through social enterprise or social entrepreneurship (Andayani et al., 2021; Rahadi, 2017). Social entrepreneurs are considered to have an effect for the benefit of society. Social entrepreneurship does not only offer a way to increase profits but also strengthens awareness by building a more empowered social community. Through this concept, the hope of entrepreneurship has a vision of building social solidarity and inviting people to change their mindset regarding new ways to increase profits, namely by building social networks. Therefore, innovations that can be developed in social entrepreneurship are increasingly needed. This provides benefits or solutions as well as contributes to solving problems that exist in society, namely solving the problem of poverty which is the main problem (Sholikhah & Marjayanti, 2021).



One form of social entrepreneurial activity that has been carried out by young Indonesians is *Menganyam Pesisir*. *Menganyam Pesisir* was established as a micro-community to help coastal residents of Yogyakarta in realizing a creative and independent economy. Based on the results of interviews, *Menganyam Pesisir* was founded based on a millennial's anxiety regarding the increasing poverty rate in Yogyakarta. Kharolina Hilda Amoz, the founder of *Menganyam Pesisir*, explained that the poverty rate in Yogyakarta is also concerning, especially in the Gunung Kidul and Bantul areas. Due to this concern, he invited other millennial colleagues to be able to join and find solutions and contribute to restoring poverty in Yogyakarta. This was done by way of pre-observation to the Gunung Kidul and Bantul areas. When the observations were made, the *Menganyam Pesisir* team found problems and at the same time became opportunities for entrepreneurial activities.

The concept of communicative discourse can be related to *Menganyam Pesisir's* activities in several ways. Firstly, the team likely engaged in communicative discourse as they worked to identify the problems and opportunities in the community. They have talked to residents, community leaders, and other stakeholders to gain a better understanding of the local situation. Secondly, as the team developed solutions, they likely engaged in further communicative discourse to ensure that their efforts would be effective and sustainable. This would have involved ongoing communication with community members and other stakeholders to ensure that their needs were being met and that their efforts were having a positive impact on the community. Finally, as *Menganyam Pesisir* worked to market their products and services, they likely used communicative discourse strategies to reach a wider audience and promote their brand. This would have involved creating compelling marketing content and using social media and other digital platforms to engage with customers and build a loyal following.

A tool of identifying problems during observation is known as social blame (Taftazani, 2017). Social blame highlights the deterioration of social conditions that stem from social problems. For instance, the economic state of a regional community may worsen due to inadequate attention from authorities and government agencies. The lack of institutional functioning can have a detrimental effect on the resilience of people's lives. The *Menganyam Pesisir* team discovered that the economic resilience of coastal residents in Gunung Kidul and Bantul was severely affected by the conditions they found. The team observed that the coastal communities of Gunung Kidul mainly sold sea pandanus at very low prices. Although sea pandanus is a staple for businessmen, the price given to the sea pandanus was unjustifiable. Therefore, the social blame identified by the *Menganyam Pesisir* team presents a challenge and opportunity for improving the economy of the coastal communities in Gunung Kidul and Bantul.

The process of establishing *Menganyam Pesisir* was not based on any particular business results but was purely initiated by Kharolina as the founder of *Menganyam Pesisir*. The pure funding process was carried out singly by Kharolina and then she invited several colleagues to be able to express creative ideas in tackling issues related to problems in the coastal communities of Ngrawah, Gunung Kidul, and Dusun Soropadan, Bantul. Then, Kharolina and her team conducted an approach process with village leaders and proposed suggestions to help the economy in the area. The process carried out by the *Menganyam Pesisir* team is to design several programs that can be carried out jointly by the people in the two areas. The programs offered consist of skill training, mentoring, and entrepreneurship.





Figure 1. Skill training (Source: ig Menganyam Pesisir)



Figure 2 Mentoring (Source: ig Menganyam Pesisir)



Figure 3. Entrepreneurship (Source: ig Menganyam Pesisir)

Based on Figure 1, Figure 2, and Figure 3, it can be seen that the *Menganyam Pesisir* team carries out three programs based on social entrepreneurship. First, in the skill training program, the *Menganyam Pesisir* team guides women in processing pandanus, weaving, making accessories, and making products. Second, in the mentoring program, the *Menganyam Pesisir* team provides ongoing assistance and monitors the progress of the skills that have been carried out. Third, in the entrepreneurship program, the *Menganyam Pesisir* team shows the results of the crafts that have been produced. At this stage, the craft product is ready to be launched and ready to be sold.

By identifying problems and shortcomings in society, social entrepreneurs can use communicative discourse to address these issues and bring about positive change. In the case of *Menganyam Pesisir*, the team used observation and social blame to identify the economic struggles of coastal communities in Gunung Kidul and Bantul. They then used communicative discourse to create a solution to improve the economic resilience of these communities. This highlights how social entrepreneurship involves using effective communication strategies to identify and solve social problems, which is a fundamental aspect of communicative discourse.

In general, when viewed from the social entrepreneurship process carried out by the Weaving Coastal team, they implement the Hybrid Social Enterprise type of social entrepreneurship. The source of the *Menganyam Pesisir* Fund so far still uses a combined system of social, semi-commercial, and commercial funds. In addition, every woman who has been trained, mentored, and sold her handicrafts,



will receive an income or salary from the sale. Furthermore, financially, to support the running of the three programs, the *Menganyam Pesisir* team takes part in various types of competitions, both at the national and international levels. The funds obtained will be used to run the three *Menganyam Pesisir* programs.

Communicative Discourse Used by Menganyam Pesisir: New Media and Community Empowerment

As far as the researchers' observations are made online, the *Menganyam Pesisir* team actively uploads their social entrepreneurial activities on Instagram. The uploaded activities are inseparable from the three programs carried out, namely skill training, mentoring, and entrepreneurship. Weaving Pesisir actively uses Instagram as a place to publish all activities related to the progress of social entrepreneurship being carried out. The use of social media platforms such as Instagram enables the team to communicate their activities to a wider audience, thereby increasing their outreach and potential impact. By actively uploading their activities on Instagram, the team engages in communicative discourse and creates a dialogue with their followers. This can lead to increased support and participation in their social entrepreneurial activities. Additionally, the use of Instagram can also help the team to establish their brand and identity in the field of social entrepreneurship, which can lead to more recognition and opportunities for collaboration.

The activeness of the *Menganyam Pesisir* team has helped optimize new media in running social entrepreneurship, especially in the craft sector. The existence of woven products as local wisdom for coastal communities can be produced in a variety of products, such as house walls, chairs, basket mats, and camping hats (Mayreista, 2021). This activity can be carried out by coastal communities as an additional activity and also as a form of being active in honing skills in their spare time (Mardiana, et.al 2021). Then, the results of the craft products that have been produced will be marketed, both offline and online. However, currently, online marketing is very effectively used to reach a wider number of potential buyers (Kurniawati et al., 2021; Maulidasari & Damrus, 2020). Product marketing utilizes information and communication technology, especially social media, which emphasizes modern patterns. Online marketing is dominated by the millennial generation (Kusuma et al., 2021). The millennial generation has unique characteristics based on region and socio-economic conditions, which are marked by increased use and familiarity with communication, and digital technology media, such as Instagram, Twitter, Facebook, and so on.

Regarding online marketing, this can be seen from the many new businesses that exist due to digitalization opportunities that change businesses from offline to online which have a positive impact on entrepreneurship. This can create new job opportunities and increase productivity both socially and economically (Hayati, 2019). Not only that, but offline marketing also really supports social entrepreneurial activities, such as digital entrepreneurship training which is very important so that people can be empowered and can open businesses by utilizing current technology (Gunawan & Hazwardy, 2020).

The presence of digital media as new media causes a social change in society. Activities on social media are daily activities that cannot be separated from people's lives. Therefore, social and technological entrepreneurship can be carried out simultaneously so that it can be accepted more widely and quickly. Thus, social entrepreneur marketing can be enhanced by using applications available on smartphones by creating interesting creative marketing content such as photos or videos. Local community participation, especially the millennial generation accelerates economic recovery and nation-building. This effort is a manifestation of innovation and even creation to create synergy between the social entrepreneur management team and the community to be empowered.



In terms of marketing, Penganyam Pesisir has produced some products to be marketed, such as batik, jewelry, bags, woven mats, and so on.



Figure 4. Batik products (Source: ig Menganyam Pesisir)



Figure 5. Bag Products (Source: ig Menganyam Pesisir)

The two products above are the result of the production of the people of Gunung Kidul after receiving direction and training from the *Menganyam Pesisir* team. Products like this are marketed through social media, such as Instagram. Product photos uploaded on the Instagram page are supported by captions or descriptions of product sales, as follows.

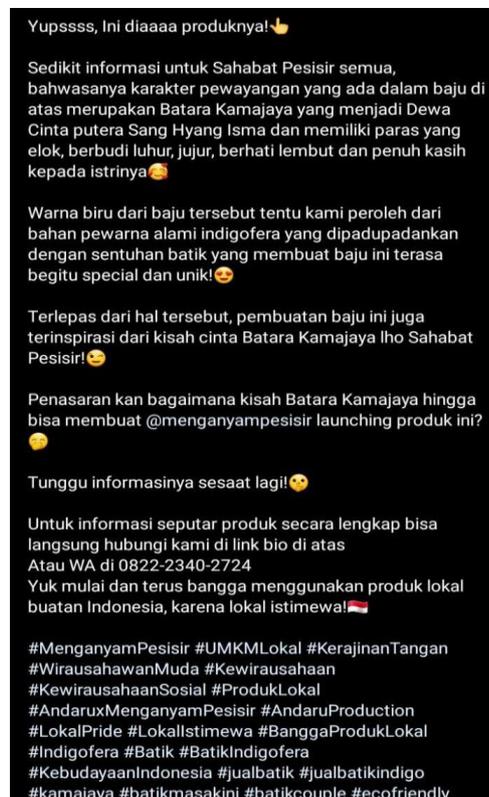


Figure 6. Description of product sales on Instagram (Source: ig Menganyam Pesisir)



Instagram is one of the platforms most used by the public to market products which is then referred to as the practice of digital marketing communication. This practice can be seen based on the basic nature of social media, which is content-based (Sulaksono & Zakaria, 2020). Content-based refers to content that is designed to attract public attention, in terms of graphic design, discussions, and comments from the results of uploaded content. This basic concept is to connect individuals or consumers with a product that is marketed online. Based on several examples of uploaded content on Instagram Weaving Coasts, it can be seen that Weaving Coasts has used the content-based concept as a strategy to market its products. This can be seen from the use and arrangement of appropriate lighting in the public eye, persuading or solicitation through writing, providing contact information to maintain the stability of communication between sellers and buyers, and providing several hashtags to show the focus and purpose of *Menganyam Pesisir*.

Conclusion

The concept of entrepreneurship has evolved over time, and with the emergence of social entrepreneurship, the focus has shifted towards creating a positive social impact along with generating financial gains. Social entrepreneurship is an innovative approach that combines the principles of entrepreneurship with a social mission to solve social problems. It involves using entrepreneurial skills and techniques to create sustainable and scalable solutions to social problems.

The millennial generation is playing a crucial role in driving the growth of social entrepreneurship. They are not only interested in creating financial wealth but also want to make a positive impact on society. They are keen on finding solutions to social problems and using their entrepreneurial skills to create sustainable solutions that benefit society as a whole. Social entrepreneurship allows them to combine their passion for social change with their entrepreneurial spirit, which can lead to the creation of innovative and impactful solutions.

The advent of the digital era has created new opportunities for entrepreneurship. The younger generation has grown up in a digital world and is well-versed in digital technologies. This knowledge is effective in creating innovative solutions that can benefit society and generate financial gains. The digital era has also made it easier for social entrepreneurs to connect with like-minded individuals and access resources that can help them scale their ideas.

In conclusion, the concept of entrepreneurship has evolved to include social entrepreneurship, which focuses on creating a positive social impact along with generating financial gains. The millennial generation is driving the growth of social entrepreneurship and is using their entrepreneurial skills to create sustainable solutions to social problems. The digital era has created new opportunities for entrepreneurship, and the younger generation is well-positioned to take advantage of these opportunities to create positive change in society.

The concept of entrepreneurship, as stated in the above paragraph, is related to communicative discourse because it involves communication and interaction between individuals to create a positive social impact. Social entrepreneurship, in particular, aims to address social issues through innovative solutions and communication with the community. The use of digital media has further enhanced the ability of social entrepreneurs to connect with their audience and promote their initiatives. The younger generation, especially millennials, have embraced the use of digital media and technology to develop their social entrepreneurial ventures. This highlights the importance of effective communication and collaboration in promoting social change and creating sustainable solutions to social problems.



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