

Ethics and Business Communications in The Development of Small and Medium Enterprises

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Abstract — This article is a research result that uses Alfred Schutz's socio-phenomenological approach to an interesting fact of SME problem. In Indonesia, a citizen named Kusrin became the viral news because his electronic products did not meet Indonesian national standards, so he had to clash with the law. But this research will focus on other unique facts that he unearthed from his life experience. The issue of ethics and business communication becomes a dynamic issue in the course of a company, which in this context is done very well. The results of this study are people with low education and from the village actually have a strong business in developing the business. Kusrin's excellence in thinking as a businessman is not selfish and visionary of humanity. That's because he feels people from the village and stupid for just graduating elementary school. Grip his life as a Javanese he holds in his business. According to Kusrin, business is not only a matter of material, but an honest communication to the consumer.

Keywords — *Bussiness Communication; Ethic; Small Medium Enterprises; Development.*

I. INTRODUCTION

The problem of labor for a country is a complicated issue and consumes a lot of thought and energy. It certainly has something to do with the level of education. Based on data released by the Central Bureau of Statistics of Central Java Province, there is a data show that at least until August 2015, workers in Central Java province are still filled by under-educated workforce elementary school. The profile, amounted to 52.38 percent, while the population working with undergraduate education upwards was only 7.71 percent. Can be ascertained from 52.38 percent, one of them is Kusrin. In the context of this research, he was chosen to be the subject of research because he was a businessman who only graduated from elementary school. In addition Kusrin other interesting phenomenon is the choice to become teknopreneur with used tube television products. Uniquely again in the box or carton wrapping products there is writing "TV Recondition", which means there is honesty from the manufacturer regarding the specification of goods that he marketed. The important question in this research is how is the historical perspective of 'TV Recondition' writing as part of ethics and business communication?

II. LITERATURE REVIEW

A. What Is Phenomenology.

In Alfred Shcutz's way of thinking, human action is a social relation when a man gives a certain meaning or meaning to the action. In its terminology, the individual or another human being must also understand his actions as meaningful. The theoretical statements that will help explain the phenomenon of this fool's honesty. From that description, however, that meaning emerges in a social relationship, where one's life experiences will be part of one's biography, and will continually change over time in his lifetime. This understanding will lead to see the personal dynamics of a technopreneur, who in the context of this research is Kusrin. Phenomenology basically looks at the elements of knowledge that are in everyday life. Everyday world is a fundamental world, because at the time of the so-called day (day) that sculpture of every human life happened and recorded. Daily reality, is a meaningful reality that can be subjectively interpreted. About this phenomenology, there are three fundamental principles that need to be noticed.

Stanley Deetz, in Stephen Littlejohn's *Theories of Human Communication* and Karen A Foss, says

... ..three basic principles of phenomenology. First, knowledge is found directly in conscious experience- we come to know the world as we engage it. Second, the meaning of things consist of the potential of that thing in one's life. In other words, how you relate to an object determines its meaning for you the third assumption is that the language is that vehicle of the meaning ... (Littlejohn & Foss; 2011)

The essence of Deetz's thinking is that knowledge is an awareness. Knowledge is not inferred from experience, but rather found directly from the conscious experience. The meaning of something, formed on the potential of something itself that exists in one's life. In other words, how you perceive an object depends on the meaning of that object for you. Language is "vehicle meaning" (vehicle meaning). We gain experience through the language used to define and explain our world.

B. Concept of Ethics and Business Communication

Conceptually, Sony Keraf sees that business ethics contains the principles of autonomy, the principle of honesty, the principle of not doing evil, the principle of justice and the principle of respect for oneself, is clearly a universal concept for civilized human beings, and it should be a concept "guidelines" in everyday business interactions. Still quoted by Sony Keraf opinion from Richard T de George, where business ethics specifically concerns 4 (four) kinds of activities, first: the application of general ethical principles to cases or business practices in cases; Second: the application of business ethics does not merely apply ethics in business activities, but also relates to corporate social responsibility; Third: business ethics also highlights the morality of the economic system in general and the economic system of a particular country; And fourth: business ethics also concerns a field that has usually expanded beyond the ethical realm. (Sony Keraf, 1993).

Economic actors / entrepreneurs should know that based on the results of research have proven companies - large companies that are hundreds of years old still survive until now are companies that adhere to business ethics. Matters that need to be taken care of in order for business activities to run properly are: 1. Business ethics can play a role only in a moral community, not just individual commitment, but listed in a social framework; 2. Business ethics guarantee

long-term business activities, not focused on short-term profits; 3. Business ethics will improve employee satisfaction which is an important stake holders for note; 4. Business ethics brings business people into international business. Actually what Kusrin did by writing "Reconditioned TV ", unconsciously has put " brand " other disampin trademarks that have been registered. And it's also a unique business communication. In relation to that, a brand is a product or service that dimensions differentiate the brand in some way from other products or services designed to meet the same needs. According to the American Marketing Association in Kotler and Keller (2012: 263), "the brand is a name, term, sign, symbol, or design, or combination of them, intended to identify the goods or services of one seller or group of sellers and to differentiate them from Reviews those of competitors ", which means that the brand is a name, term, sign, symbol, design or a combination of the whole, which is intended to identify the goods or services of a seller or group of sellers and to differentiate them from goods or services of a competitor. If it may be mentioned, it seems that the prominent manifestation of business ethics, rather than a registered brand, because the segmentation is obvious to the lower middle class. As mentioned in the previous section, there is some justification for the adoption of green marketing activities in the company's continuity. Therefore, the green marketing activities will have a positive impact on the brand equity of the company. Strong brands have always been the main goal of the company, because they provide many benefits such as, greater margins, greater opportunities for extension and maintaining a strong position against competitors. Green brand image, green satisfaction, and green trust "has developed a theoretical framework on green branding, where to get a good brand equity green factor driving is green brand image, green green satisfaction and trust. Kusrin can also assume we have done what is called green marketing, because what he wrote is one form of waste utilization, or at least the goods that have decreased function.

III. RESEARCH METHODS

This research is qualitative descriptive. This means that research subjects will be presented based on a series of procedural processes that must be passed. In this study hypothesis is not proposed, because the type of descriptive research only develop and collect facts, but did not test the hypothesis (Singarimbun, et.al 1989). This qualitative decriptive research is more designed to collect facts and pursue them according to the problem to be solved. By

studying as closely as possible an individual, the researcher aims to provide a complete and in-depth view of the subject under study. Of course on the questionable aspect in the formulation of the problem. (Mulyana 2002). Data mining technique of this research is using an in-depth interview method which is done with structured question. The data in this study are the subject concerned from the speech - the direct speech, the clinical record, the statistical data about the subject, the various track records, the biographical profile and even the diary. Then the analysis is done with the relevant theoretical and research point of view. (Mulyana, 2002).

IV. RESEARCH RESULTS

A. *Story of Business Honesty*

Following to Shutz's ways, then what is Kusrin Because praxis of motive and in order to motive. Poverty of parents who cannot afford to continue education is the main cause, why he only finished primary school. Mohammed Kusrin is actually a portrait of family empowerment, a product of poverty. Poor and stupid terminology into a series that seems to complement each other. Poor and ignorant provides limited access to sources that can provide life-changing, but that does not mean the two brothers are absolute variables for someone who bears them to find access to change. In the context of this research, these two terminologies became the deep-seated motive for Kusrin's decision to travel to the capital. Practical motive, purpose done Kusrin when he admitted with the stupid and poor, he did not want to burden his parents in the village. He said, "I'm a child people do not have, they are only send to elementary school only. My goal to migrate to Jakarta is to find any job, provided it does not burden the parents, and gratitude can help them ". Although on a simple scale Kusrin's purposeful motif is very clear. The purpose he was planning at the time, when the level of thinking was still in the phases of the children, was fact-oriented. Acceptance of reality as a poor man, as a marker he has been thinking like an adult in the face of the weight of life. In Jakarta, the rediscovery of the motive for making Kusrin not become a young man who only works mechanically as a construction worker. He is not like a silent subject who just silent and rest his brain just after hours worked. He feels that life like this should gradually be wrapped up by developing something more likely to change lives. Awareness of the need to change the degree of life causes him not lazy to do something. On the sidelines of a holiday or leisure time he went to the junk market in Jatinegara area. " Since childhood

I like utak -utik electronics goods. One time I bought a broken tape compo, for 80 thousand, then I fix it. His voice became good, my friend bought it for 200 thousand " he said innocently.

Working as a construction worker with some income, not the ultimate goal of the work itself. From the perspective in order of Shutz motives, Kusrin is so strong to prepare for a good future. Collecting money for 5 years to find social capital is not easy either. The social capital referred to in this study can be found when Kusrin actually made / assembled the FM transmitter which was quite expensive at the time. The FM radio transmitter was a social capital that helped him find a community of electronics lovers, eventually through the community he could get a job being a technician at an electronic service business. The process of discovery of motivating action both motive cause and motive, purpose, it is a natural walk. Kusrin is like walking casually, but be wary of the opportunities or obstacles that may arise from the journey of life in the oceans. Up to this point, the motive of purpose and motive of cause in the life of Kusrin's work is applied in succession, fulfilling the direction of his life. The discovery of his way of life was due to intense social interaction with the community and the wider community as he did as an individual.

B. *Honesty Message*

Using Schutz's way of thinking, then trying to trace the meaning of life to a person can be done by living up to the values that exist and grow in society. Human beings are born not in an atmosphere of no value at all, because the human presence in the world is a valuable presence. Although there are various cases of presence - a new human presence in the world, negated by individuals who have violated these values. As a child born from poor families and from the village, but parents Kusrin always advised that " kudu urip honest, frank wong bakae lucky " (live it to be honest, honest people will be lucky). An advice in Javanese culture, which in this case we can regard as local wisdom. In the literature of psychology is said to find the meaning of life can be done by strengthening the belief and appreciation of the values - truth values, virtues, religious and love. As said above, to live and believe a certain value will be able to give meaning / meaning to one's life (Bustaman: 2007). In business, Kusrin seems to live up to the values of honesty that seem to be a rare value in the present era. The honesty of doing business for Kusrin is not a mere discourse, but a spiritual value to be projected.

In the study of business ethics, honesty associated confidence or trust between businesses. What Kusrin did was probably trivial, but actually reflected his honest character. Honest people are generally trustworthy people. Can be trusted just starting when someone is open. To be open to others in this context is that we are not holding back information that is relevant or necessary to be conveyed to someone. It may be better for someone to whom we are going to get complete information from us, then they get information from others who can not be trusted which can be misleading and distorting information (Setiawan, 2015).

In this way of thinking, we must be wise in determining to which parties information that deserves to be informed, moreover confidential information. Recipient selection of information is done so that someone will not betray our good intentions. If associated with what Kusrin has done by being honest / open to all people (especially prospective consumers of the product), then he can include maintaining the trust, either from himself to the audience, and trust the audience to himself as a producer. Oversight of values of honesty to some extent has compared Kusrin's profile as a fair business person. At the same time, it is possible deep inside his heart to acknowledge how dishonest, cheating or deceitful in business is unnecessary, and betaia with personal values that he found during the dynamics of life. Perhaps, it gets personal branding in an atmosphere that he does not realize, because the main intention to write " the message of honesty " is just a form of empathy to the television consumer product. The correct information about the product will only be delivered by the businessman with the honest character.

V. CONCLUSIONS

Kusrin model business ethics that put textual messages about the factual condition of a product, is a verity that is very worthy to be done also by other entrepreneurs, in this case is UMKM entrepreneurs. Actually the spirit of business ethics in the dimension of honesty, can manifest into various concepts and forms that are separate or distinctive. What Kusrin did was just one form that was chosen to represent the conception of business ethics that he understood to be a statement or factual information about his home-made television products. The manifestation of business honesty carried out by Kusrin, is typical of Kusrin, especially when viewed from historicity or genealogy that absorbs personal experience and local wisdom of Javanese culture.

If you can say, Kusrin's business ethics formula that promotes honesty can actually be applied widely, since

honesty itself is a universal concept. The concept of universal honesty that will be applied in business ethics can be born from / or surrounded by different nuances on each business actor. Thus, what Kusrin does is actually a derefensial function of honesty as universal values. The form of business ethics that Kusrin carried out with his honest behavior, can be said typical Kusrin because this writing is trying to trace phenomenologically to Kusrin.

Furthermore, something we consider to be Kusrin's typical form of honesty, can be treated with an integral function so that honesty is born as universal honesty. Well, this value that would need to be widely disseminated to the perpetrators of SMEs, so they will also get a spark of understanding of business ethics. However, this does not at all put forward the assumption that previously the perpetrators of MSMEs do not run the business ethics that should be lived. The context is more aimed at the perpetrators of MSMEs can dig deeper - what is in themselves and the environment more deeply, for the next they can display the manifestation of real, distinctive and representative.

Honesty as a form of business ethics, for the perpetrators of SMEs in general can be applied in two dimensions. The first is the production behavior and the two manifests in the product. Honest behavior in production in this context is involving all processes from beginning to end into ready-to-sell or ready-to-eat products. Thus the wider application opportunities are quite open while still considering the distinctive characteristics possessed by the respective entrepreneurs.

As an illustration, if Kusrin television entrepreneur assemblies that use raw materials mix between new and used, and honestly write " television reconditioning ". Then other MSMEs can look for another point of view or perspective about the process until it becomes a product, which can be communicated in the pack or the product itself. For example, food products, will be more honest if the content of certain substances written clearly then written also the substance content is permitted by the body POM.

The comparison is the real and honest information of a food product. So consumers get information from producers in two facts, namely the facts of product test results and facts in the form of quantities of a substance or material is allowed. For example can be written in packaging " preserved artificial, BPOM tolerance threshold ". And more to note again, for example, is the date of expiration. This is very important for food products or chemicals so that

consumers know the safe time scale for product utilization. Often found in the market of goods - goods (especially home industry) do not write the expiration date. It is actually a fairness in business, which is one part of business ethics.

Other illustrations, for example, for furniture products that use non-teak wood materials may, for example, be written in a " non-teak wood ", 'made of acacia wood' " 'made from teak wood' ' , " Made from mahogany " or so forth. Well, the writing can be fruited in a good paper / sticker design so that people can know the traces of table materials / chairs that he will buy. Maybe this will be felt very complicated. Yet another point of view represents a good business ethic.

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