

Problem on traditional woven fabric and community development in Ensaid Panjang, Kalimantan

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Abstract: Woven fabric of Ensaid Panjang facing serious problems in its sustainability of productivity. The objectives of the study are to identify recent problem of woven fabric industry and its opportunities for community development as part of the approach to preserve the existence of traditional woven fabric. A survey on the traditional weaver community in Ensaid Panjang was done through observation and interview. Through the observation and interview, there are several problems related to the sustainability of woven fabric production has been documented. It was including human resources, capitals, raw materials, production process, marketing and institutional support. Integrating woven fabric preservation into tourism will become the interesting strategy to enhance the sustainability of traditional woven fabric production in Ensaid Panjang. Community development is key for such strategy. It is also important to enhance the conservation program of tropical forest and foster the local wisdom of local community in Ensaid Panjang, especially in forest resource usage. It has been also important to consider the community development to enhance the capability the create networking and generate stakeholder support.

Keywords: traditional woven fabric, intangible culture preservation, cultural tourism, community development

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I. INTRODUCTION

Modern era has been identified contributes to the declines of traditional wisdom in many indigenous community in the worlds. Rapid development program that focus on economical target without considering socio-ecological considerations has been identified contribute to the declining of traditional system. Throughout the words, numerous traditional wisdoms to manage resources has been changed through the intensive use of modern technological approach. Modernization and industrialization has been successfully replace traditional knowledge to produce goods and increase services [1] [2].

Wearing is one of the intangible cultural heritage which is now facing serious problems. Wearing is the old tradition and has been identified still practiced in many place in the globe. Wearing is one of the traditional knowledge among local community in Ensaid Panjang, West Kalimantan. In the economical perspectives, weaving is one of the crucial family earning in which women contribute significantly in woven fabric production. Threats to the weaving activity, however, have been identified numerous. Without the significant action to preserve wearing as an outstanding intangible cultural heritage, the wearing will extinct in the near future [3] [4] [5].

Saving traditional weaving related to the improving capacity of local weaver in the centre of wearing industry. Community development refers to a process that aims at encouraging stakeholder, government and local community to works together to plant, implement, monitor, evaluate, and learn from any development activity to achieve community prosperity. The background for community development project often related to the lack of community capacity to involve in development. People in developing countries with lack of facility and infrastructure often face uncertain and complex conditions (i.e. economy, social, and politics) where social value and environment are continuously changing. In the rural development and biodiversity conservation issues, the community development is not recent. In the local community economic activity sector, however, community development is new phenomena, especially in community in remotes area with its traditional knowledge and local wisdom. Rapid development and modernization in many remotes area is one of the significant factor for the decline of traditional knowledge, including weaving [6] [7] [8].

There are a number of mechanism by which community development could contribute to the development objective. The key to the success of community development is local community participation. In developing countries, the issues of community involvement and participation are essentially crucial because there are several aspects contribute to the less of community participation. The social and economical aspect often stated as crucial aspect in the less participation of local community in development program. Scholar point out that there are advantages for local community involvement and participation in development program. It may include the provision of information about environmental, social economical and political issues related to the development program. In the first step, community development program may be difficult, particularly in areas where local community and government passive. Community development program need the strong and active support of central government. Within the collaborative concept of community development there is wide scope for local community development activity. It was ranging from personal capacity development to organizational development. In such a case, a multidisciplinary team are required to identify, plant and prepare community development program [9] [10]. The objectives of the study are to identify recent problem of woven fabric industry and its opportunities for community development as part of the approach to preserve the existence of traditional woven fabric. The framework for preserving wearing as intangible cultural heritage into tourism has conceptualized as a part of the solution to enhance the preservation of wearing in Ensaid Panjang.

II. METHODS

Dayaknese in Ensaid Panjang are regarded by scholars as native people in Kalimantan Island, Indonesia. Ethnic identity for Dayaknese can be observed through language, appearance, clothes and traditional culture. Like the indigenous people of Kalimantan, the local community of Ensaid Panjang are traditional farmers. The main agricultural products grown by local people are food crops (i.e. rice) and rubber. Authors have long-term involvement in fieldworks and made interaction with local weaver in Ensaid Panjang. An interviews were done in the weaver community in long house as centre of the community activity, especially women. A series of questions were delivered, mostly related to the question to identify problems in weaving activity in Ensaid Panjang, especially community in long house [11] [12]. Authors actively involved in the daily activity of weaver community in longhouse and records all of the phenomena related to the production process of woven fabric. Based on the informant's perception, it was possible to identify and determine the problems of traditional weaving practices. Based on the data and information generated from the research, a framework for the integration of weaving activity and woven fabric production is conceptualized.

III. RESULT AND DISCUSSION

In the traditional agriculture society, men in Ensaid Panjang are involve in farming. Women are engaged principally in soil and crops management, fertilizing and farming. In Ensaid Panjang, some of the local dwellers are rubber tappers who have participate in rubber cultivation system for several years. Some women usually involve in wearing activity. Some women specialize in traditional wearing and provide additional income for households. Women's income from weaving has been reported crucial [13] [14].

According to informant, many women in Ensaid Panjang have additional source of income because their weaving product are also sold. The women community are also able to assemble as a traditional weaver group, centered on the traditional long house (*Rumah Panjang*). Traditional ethnic group often kept their tradition communally, including wearing tradition among Dayaknese in Ensaid Panjang [11] [12].

Problem in traditional woven fabric production

Through the observation and interview studies, there are several problems related to the sustainability of woven fabric production has been documented. It was including human resources, capitals, raw materials, production process, marketing and institutional support. In many case, these problems has been identified not independent each other, but it seems has close relationship each other.

The informant in this study provide serious attention to the decline of traditional woven fabric. In the past, the high demand for woven fabric product stimulates the home industry of woven fabric. Increasing the quality and quantity of woven fabric does not lead to increase of weaver income generations. While the woven fabric was declining, very few program were implemented. Informant point out that woven fabric and traditional weaver are in the uncertain situation. This lead to the decrease of wearing activity in Ensaid Panjang community.

Women are often neglected in community development in Ensaid Panjang. Scholars point out that there are some reasons for the poor involvement of women in many development program, especially in developing countries. There is cultural aspect which is significantly contribute to the women access to training program. Women also close to the household's maintenance and take care children [15] [16].

Human resources

Human resources are important in all production activity, from traditional to modern process and productions. The issues of the impact of human resources in product competitiveness are quite old and have been understood by economist. In Ensaid Panjang, low human quality represented by education levels. Basically, education was not crucial to determine the hand-made quality of woven fabric. The woven fabric ultimately depend on the weaver skill to create woven. Education, however, contribute to the human capacity which is contribute to the future development, marketing and development [15] [16].

Most of the traditional weaver in Ensaid Panjang has low informal education. Most of the traditional weaver has finished the elementary school. Poor quality of human resources influence the ability of traditional weaver to improve their management capacity to increase production. Low education of weaver provides significant impact on the effort to increase manajemen knowledge, and it is contribute to the less progress on local bussiness. Other problems related to the absent of management training lead to the poor management of home industry. The inovation of traditional weaver to create new motif was low. Traditional weaver didn't have skill to operate modern technology, including information technology to introduce and sell the traditional woven product.

Skill of weaver has been derived from old generation, especially old weaver to young generations. In the past, it is become tradition to tranfer weaving knowledge to young generation, but currently young generation did not interest to learn weaving techniquis. Recent modernization has infulence young generation perspective on live, in which many generation prefer to use modern technology. It is also problematic because parent wants their children learn modern technology to ensure the future prosperity of their generation. Most of the community member in Ensaid Panjang consider that wearing activity not sufficient to support the daily live, ang therefore there should be alternative works and economical activity based on modern science anf technology. In the perspectives of weaver, there is very hard to get family prosperity based on weaving activity.

Capitals

Capital is one of the significant problems among traditional weaver in Ensaid Panjang. The limitation to buy raw material for woven production has been stated by most of the informant. The limitation of capital lead to the traditional weaver dependency to outsider, especially who has ability to provide cash money. Weaver often make proposal to get funding to local cooperation institution, especially *koperasi JMM*. *Koperasi JMM* (coop JMM) has numerous functions. Beside place to sell *tenun ikat*, the coop also place to money keep and borrowed of coop member.

It is difficult among traditional weaver in Ensaid Panjang to access bank funding because traditional weaver fail to complete the bank's requirement. According to respondent the requirement to access bank funding very complicated and in many case it is difficult. Most of the weaver use their own resources, including money to by raw materials to make woven. When there are order to make woven, the traditional weaver borrow some money in coops. This is become the crucial phenomena for the sustainability of woven fabric. Funding assistance should be introduced and able assed easily. In such a case, the role of government to provides funding mechanism is important [2] [6] [7].

Raw materials

It might be argued that increasing woven fabric orders would require a lot of raw material. The raw material for traditional woven was including cotton and colouring materials. In the past, most of the colouring materials were extracted from natural sources, especially plant. Recently, there is no cotton cultivation to support weaving industry. One of the reasons for the decrease of cotton cultivation related to the decrease of wearing activity and woven production. There effort to open experimental plot of cotton orchards (cover an area about 1 hectare) in Umin Village, Dedai sub regency, in which it is one of the village project for woven fabric production. The orchards was initiated through the restoration program for Dayak woven fabric, in which some institution include in the restoration program (i.e NGO Yayasan KOBUS Sintang, Dian Swadaya Khatulistiwa Institute, and People Resources and Conservation Foundation (PRCF) Indonesia, with the support of Ford Foundation. The cultivation of cotton are, however, fails because numerous factors. Among the problems were related to the skill to cultivate cotton and seeds availability.

Recently, factory yarn and chemical dye becomes preferred material to produce woven. Informant point out that it is easy to get raw materials in the cheap prices. The cotton cultivation and post harvesting were identified as crucial problem for the preparation of native yarn that are produced by local community. Cotton is not the traditional crops among Dayaknese in Kalimantan, and therefore cotton cultivation needs the superior seeds and farming technology. Among Dayaknese in Kalimantan, rubber cultivation is common as an economic activity to provide family income [13] [14].

The availability of natural dye also contribute to the decline of woven fabric in Ensaid Panjang. Natural dye is one of the key aspect contribute to the quality of woven [17]. In the past, the natural dye has been

extracted from numerous plants that are grown in the forest. Source of the dye were numerous, including roots, rhizome, bark, steam, fruit, flower, leaf and seeds. Forest provides numerous dye resources for traditional wearing. Weaver often enters to the forest and collects the materials. Numerous plants provide different colour, and the local knowledge to identify plant and its colour has been identified excellent. Some of the plant which are frequently use by local people as natural dying are given in Table 1.

Table 1. Name of local plants to produce color

NO	Species names (local)	Colors
1	<i>Rotan Jernang</i>	Red
2	<i>Rumput Tarum</i>	Blue
3	<i>Empaid</i>	Blue-green
4	<i>Akar Mengkudu</i>	Yellow
5	<i>Kunyit</i>	Yellow
6	<i>Buah kayu Empawong</i>	Gray
7	<i>Lengkar</i>	Red
8	<i>Emarik</i>	Red
9	<i>Engkerabang</i>	Brown
10	<i>Jerengau</i>	Brown

Plant such as *rotan jernang* is one of the important non-wood forest products [13]. According to respondent, the population of this species abundance and seem to be the main component of tropical forest in Kalimantan. Therefore, it is very easy to collect *rotan jernang*. There are also abundance in populations of *empaid*, *lengkar*, *emarik*, *engkerabang* and *empawong*. The local wisdom of local community contributes to the sustainable harvest of such natural dye sources. Some of the plant was harvested one time in a year, such as *rumput tarum*. This plant has harvested after the upland rice harvest time. Naturally *rumput tarum* abundance in fields without cultivated because this species able to grows wild. Other plant difficult to cultivate, leading the high dependency of traditional weaver to natural dye in the wild. Only *morinda* and *curcuma* were cultivated in limited number. The use of natural dye extracted from wild plant is common in traditional community in developing countries. Plant provides numerous colour materials which are extracted from numerous purposes, including colouring textile [18].

Woven fabric production.

The production of woven fabric has been done through the traditional techniques using traditional equipment. There are no machine involve in the process of woven fabric production. All of the process were done manually by weaver and assisted by family member. Traditional process to produce woven fabric requites times, in which in many case it is long. The length of the process was depending on the motifs, colour combination, size, and weaver skills. The fastest time to produce woven fabric was 2 weeks. Interestingly, there are no standard size for woven fabric. According to respondents, the manual process to produce woven contribute to the variety of woven leaf. There are no technical changes to be made in woven production from generation to generation, indicate that the culture, tradition and techniques of woven fabric production was preserved in Ensaid Panjang. All of the process was done manually using traditional equipments.

In Ensaid Panjang, all of the woven fabric and other handicraft product are made following traditional equipment. Introduction of technology has been identified important to increase woven fabric production. The production of woven fabric is made easier and rapid by the technology and technical development that have taken place in small and medium enterprises in textile production. The phenomenon is found and mentioned by many researcher in developing countries. Fear is growing that the introduction and spread technology may make indigenous knowledge in weaving decline. In tourism industry, concern with product authenticity is paramount, including woven fabric. Among western and well educated tourist, product authenticity is a major concern. This means for the sale of traditional woven or other traditional handy craft must be taken in the sustainable production process [3] [4] [9].

Marketing.

The sale of cultural product is characteristics of special form of tourism (i.e. ecotourism, cultural tourism). In Ensaid Panjang, woven fabric are exhibited to tourist in long house verandah. Culturally, long house (*rumah panjang*) is communal home of Dayaknese [11], including Dayaks in in Ensaid Panjang. Recently however, long house also used for nuerous purposes. Long house in Ensaid Panjang arguably the most

important sites to exhibit and sell traditional woven fabric. This site is further made available to the consumer in the product offered for sale in ong house. There are numerous woven fabric product exhibited in the verandah of long house. The woven fabric variations were include kind of woven fabrige function (scraft *syal*, *selendang*, *kebat* (*sarung*) and *kumbu* (*selimut*) (Table 1), colour and motif. Scraft is the most favourites product with average price Rp 50.000 sampai Rp 100.000. Buyer of woven fabric were dominated by domestic tourist, while international tourist prefer to buy original woven fabric with natural dye. The price of woven fabric was influnced by quality an size. The original woven fabric has highest price.

Tabel 1 Woven fabric product of Ensaid panjang community

NO	Woven fabric	Size
1	Blanket <i>Kumbu</i>	100 cm x 200 cm
2	Sarong <i>Kebat</i>	60 cm x 150 cm
3	Shawl	20 cm x 180 to 200 cm
4	Scarf	7 cm x 140 cm

As far, traditional weaver depend on the assistance of coop to sell product. Problem, however, is price negotiation between coop and traditional weavers. Some mechanism has been developed, including sell woven to coop to complete weaver's credit to coop. In this schemes, coop provides funding assistance to weaver, and weaver pay using hand-made woven fabric. Coop become significant partner to sell woven fabric. Traditional weaver has limited marked access, and therefore the role of coop has been claimed important [19].

Institutional support

In fact, there are no groups and organization as an umbrella of local weaver in Ensaid Panjang. In practice however, weaver works alone and the networking and relationship each other seems very poor. Individual participation was very weak. These lead the objectives of the community was difficult to achieved. Disharmony and potential conflict often occurs related to the income. There are no efforts from government and NGO in community development assistance, especially in supporting training to improve local weaver skills. Economical activity in local community and developing countries are often close to the issues of poor product because lack of institutional support. Some assistance has been reported, including government assistance to support raw materials. Respondent state that the contribution of government are include yarn. Yarn from government, however, very limited an unequal distribution often become crucial problem. In case of Ensaid Panjang, the contribution of NGOs seems to be important to enhance the local organization capacity. Many NGOS in developing countries, especially in countries with forestry problem, pay a lot of attention to the organization capacity to counter deforestation. In case of Ensaid Panjang, however, the assistance of NGOs should be enlarge to increase local people and local organization capacity to preserve its traditional woven fabric as one of the important intangible heritage of Ensaid Panjang [20].

Schemes for community development

The traditional weaver community in Ensaid Panjang never make collaboration with private sectors and other aids agency. These lead the development of community capacity very low. Community development become important to sustain the production of woven fabric in Ensaid Panjang. It is especially important in the situation where the capacity of local people to continuous local culture and tradition were identified low, and few external support was gathered. Community development basically has specific objective to increse local community participation in planning, execution and monitoring the development program in local level [2] [7], including woven fabric preservation.

Some mechanism is including mapping the human resources which are a still concent in traditional woven fabric production, including traditional weaver, involving local weaver to the planning design for the sustainability of woven fabric production and quality improvement, incresing human resources to produce high quality of woven fabric, and institutional building. Without the active involvement of local people it is imposible to preserve woven fabric productions.

Integrating woven fabric preservation into tourism will become the interesting strategy to enhance the sustainability of traditional woven fabric production in Ensaid Panjang (Fig 1). Tourism recently huge bussiness and tourist also interets to buy indigenou product (including woven fabric as handicraft) to support local culture preservation efforts. There are numerous example how local culture product has been introduce to the tourism industry. Many of them has been reported success to enhance the prreservation programs. Tourim provides direct economic benefits, including direct cash and open new opportunities for jobs. There are, however, asisstance support needed. In many coutries, the contribution of Non Governmental Organization has been identified important [20] [21].

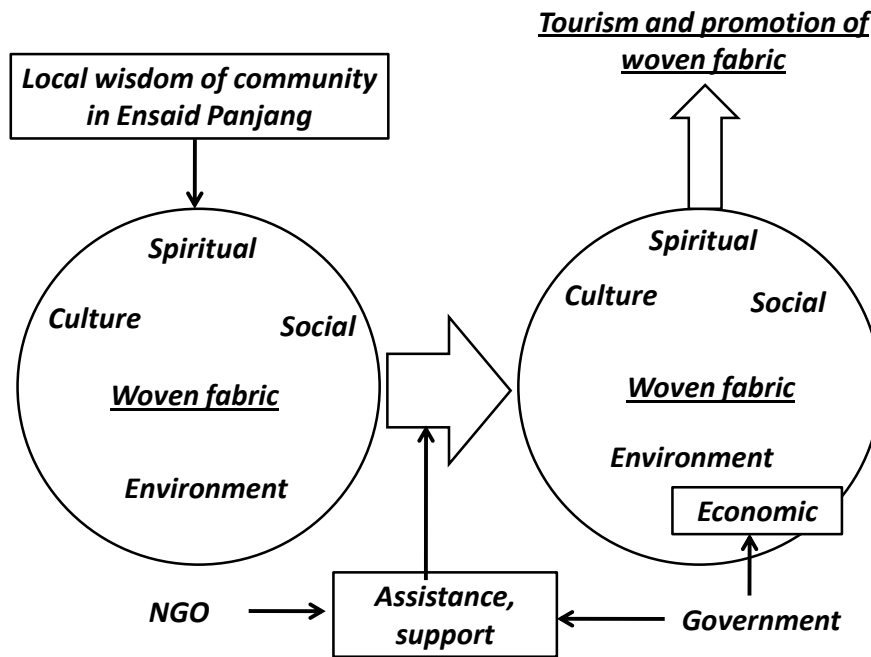


Fig.1. The capacity improvement of traditional woven fabric in tourism industry

The proposed basic mechanism for woven fabric preservation illustrated in Fig. 2. In case of Ensaid Panjang, the preservation of woven fabric production was influenced by living system support of local community in Ensaid Panjang, especially forest. Forest provide both materials and immaterial resources for the production of traditional woven fabric. Forest basically is home of local people in Kalimantan [13], including people in Ensaid Panjang. The dependency of people to forest has been identified high [13]. The conservation of tropical forest to enhance the preservation of woven fabric therefore important. It is also important to enhance the local wisdom of local community in Ensaid Panjang, especially in forest resource usage. Many materials for traditional woven fabric production were grown in forest, and the sustainable use of such material is the important key for the continuity of woven fabric production. It has been also important to consider the community development. Under serious threats of modernization and local capacity of traditional weaver, it is important to increase the local weaver capacity and facilitate networking to generate external support[22] [23].

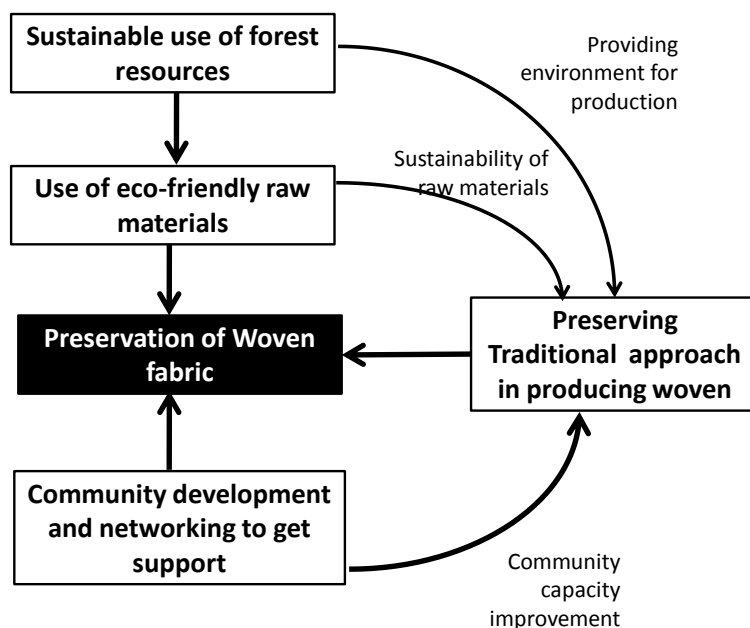


Fig.2. Basic mechanism of woven preservation need community development

IV. CONCLUSION

The production of traditional woven fabric in Ensaid Panjang facing problems, including human resources, capitals, raw materials, production process, marketing and institutional support. Integrating woven fabric preservation into tourism will become the interesting strategy to enhance the sustainability of traditional woven fabric production in Ensaid Panjang. In such a case, the conservation of tropical forest to enhance the preservation of woven fabric is important. It is also important to enhance the local wisdom of local community in Ensaid Panjang, especially in forest resource usage.

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