

Empowerment of Women Traditional Woven Craftsmen in Supporting the Sustainability of Local Wisdom-Based Tourism Business in South Central Timor

(Case Study on Bersehati Weaving Group, South Mollo)

Syul Rosli Sanam, S.Par.,M.Par
Travel Management : Hospitality Department
Politeknik Negeri Kupang
Kupang City, East Nusa Tenggara, Indonesia
syulroslisanam@gmail.com

I Wayan Adi Putra Ariawan, SST.Par.,M.Par
Travel Management : Hospitality Department
Politeknik Negeri Kupang
Kupang City, East Nusa Tenggara, Indonesia
adiputra.ariawan90@gmail.com

Martarida Bagaihing, S.Pd., M.Par
Hotel Management : Hospitality Department
Politeknik Negeri Kupang
Kupang City, East Nusa Tenggara, Indonesia
cedatha@gmail.com

Set Daud Tuan
Travel Management : Hospitality Department
Politeknik Negeri Kupang
Kupang City, East Nusa Tenggara, Indonesia
setdaudt@gmail.com

Abstract— This Bersehati Weaving Group is located in Biloto Village, South Mollo District, Timor Tengah Selatan Regency. This traditional woven fabric is considered to be one of the products that can support the sustainability of the tourism business. Therefore, women must be more creative and innovative in creating woven fabrics into products that still maintain the identity or identity of the woven fabrics. This research is focused on empowering women craftsmen of traditional woven fabrics in producing woven fabrics based on local wisdom.

The approach used to analyze this problem is to use a qualitative descriptive analysis method. Data collected in this study are observation, FGD, literature study and documentation.

The results of the study show that the empowerment of women craftsmen of traditional woven fabrics in supporting the sustainability of the tourism business includes human resource development, cultivating community capital, developing productive businesses, and providing appropriate information.

Keywords—Women Empowerment; Sustainable Tourism; Local Wisdom.

I. INTRODUCTION

In order to realize sustainable tourism, it is certainly oriented to the support and role of tourism stakeholders, namely the government, private actors and local

communities. The role and participation of local communities is important for the achievement of quality sustainable tourism, because it is believed that the community knows best what is needed. The community also plays a role as the main actor who must have readiness in receiving tourist arrivals. The lack of community roles in tourism management is caused by the lack of women's roles. This means that the success of sustainable tourism is determined by the role of the community, including women as part of the community, having the right and potential to participate in tourism activities.

Based on Data from the Global Report on Women in Tourism by the World Tourism Organization (UNWTO) released in November 2019 stated that the majority of workers in the tourism sector are women with a percentage of 54 percent. Quoting from the results of the Talkshow on the Role of Women in Tourism in Indonesia, the Founder of Women Tourism Indonesia explained the results of the 2019 UNWTO research that tourism workers in Indonesia with a percentage of 55.07% are women. This is also supported by an increase in the tourism industry which involves many women in an effort to create sustainable tourism. Initiatives to encourage more women to enter the tourism industry often turn into creative innovations in product diversification of objects, main tourist attractions, provision of accommodation, food and beverage services. <https://radarjogja.jawapos.com/life/2020/08/05/witd-dan-cii->

[diskusikan-peran-perempuan-dalam-pariwisata-di-indonesia/](#) (accessed: Wednesday, March 16, 2022).

Now empowerment is an important strategy in increasing women's roles and opportunities in improving their economy as well as an effort to increase and actualize their potential to be more independent and work. Associated with the skills possessed by women in NTT is in terms of producing traditional woven fabrics. NTT is famous for its traditional woven fabrics because starting from the collection of materials and tools used for weaving are still very traditional. This is precisely the concern of the wider community who considers that women craftsmen of woven fabrics still maintain the value of local wisdom of these products.

There are approximately 800 motifs consisting of 22 regencies and cities in NTT, including in Timor Tengah Selatan (TTS). TTS has a rich culture to be proud of, such as traditional ceremonies, dances, traditional musical instruments, and traditional traditional clothes which are still preserved to this day. In the context of traditional clothing, TTS has a variety of woven motifs originating from various sub-districts or villages. With the existence of three major tribes in TTS, each of them has a traditional woven fabric with a distinctive pattern and motif. The three tribes are the Amanuban or the Banam Tribe, the Amanatun or the Onam Tribe, and the Mollo or the Oenam Tribe. This traditional traditional clothing comes from woven fabrics in the form of sarongs, scarves, and blankets which are entirely produced by women.

Traditional woven cloth is considered to be one of the products that can be offered to tourists. Therefore, women must be more creative and innovative in creating woven fabrics into ready-to-use products by applying the concept of local wisdom, namely maintaining the identity or identity of the woven fabric. Based on the background of the problem presented, the point of the problem that needs to be researched is what are the forms and efforts to empower women woven fabric craftsmen in the sustainability of the tourism business?. There is a goal to be achieved, namely to analyze the forms and efforts to improve women craftsmen of traditional woven fabrics in the sustainability of the tourism business based on local wisdom.

II. LITERATURE REVIEW

A. Women Empowerment

Empowerment is a series of activities to strengthen the power or empowerment of weak groups in society, including individuals who experience poverty problems. As a goal, empowerment refers to the conditions or results to be achieved by a social change; namely people who are empowered, have power or have the knowledge and ability to fulfill their physical, economic and social needs, such as having self-confidence, being able to express aspirations, having a livelihood, participating in social activities, and being independent in carrying out tasks. his life [5].

Women's empowerment is an effort to enable women to gain access and control over resources, economy, politics, social, culture, so that women can self-regulate and increase self-confidence to be able to play a role and participate actively in solving problems, so as to be able to build abilities and self-concept. [13].

The objectives of the women's empowerment program are: 1) increasing the ability of women to involve themselves in development programs, as active participation (subjects) so that they are not just objects of development as has been the case so far, 2) increasing the ability of women in leadership, to improve bargaining position and involvement in every development both as planners, implementers, as well as monitoring and evaluating activities, 3) increasing the ability of women to manage household scale businesses, small industries and large industries to support the increase in household needs, as well as to open productive and independent work opportunities, 4) increasing the role and function of women's organizations at the local level as a forum for empowering women to be actively involved in development programs in the area where they live [11]. There are five empowerment strategy programs consisting of: 1) human resource development; 2) group institutional development; 3) fertilizing public (private) capital; 4) productive business development, and; 5) provision of appropriate information [8].

B. Sustainable Tourism

Sustainable tourism development is essentially related to efforts to ensure that the natural, social and cultural resources used for tourism development in this generation can be enjoyed for generations to come. "Tourism development must be based on sustainability criteria, which means that development can be ecologically supported in the long term as well as economically viable, ethically and socially fair to the community". Sustainable tourism development can be identified through its principles which are elaborated below. These principles include participation, participation of actors (stakeholders), local ownership, sustainable use of resources, accommodating community goals, attention to carrying capacity, monitoring and evaluation, accountability, training and promotion.

Sustainable tourism is a complex thing and is not something that is easy to do. The concept of sustainability itself cannot be interpreted as limited to the scope of environmental issues, such as protection of nature, but sustainability can have more meaning than that. As previously explained, sustainable tourism will have a broad impact on various aspects. The impacts can cover various aspects such as the economy, local business, community involvement, job creation, infrastructure development, investment, and so on. Basically, the principle of sustainability is to pay attention to the welfare of the present without compromising the welfare of the future.

Broadly speaking, tourism has 3 major impacts which can be categorized into environmental, economic and social aspects. The resulting impact on the economic aspect is

generally positive, while the environmental impact is generally negative and the social impact is generally a combination of the two. Sustainable tourism is about maximizing positive impacts and minimizing negative impacts.

Sustainable tourism as tourism that takes into account current and future economic, social and environmental impacts, meets the needs of visitors, industry, the environment and local communities and can be applied to all forms of tourism activities in all types of tourist destinations, including mass tourism and various types of tourism activities. others [9]. UNWTO (The World Tourism Organization) is tourism that takes full account of its current and future economic, social and environmental impacts, meeting the needs of visitors, industry, the environment and host communities.

C. Local Wisdom

Etymologically, local wisdom consists of two words, namely wisdom and local. Other names for local wisdom include local wisdom, local knowledge and local genius. With this intention, it is understood that local wisdom can be local ideas that are wise, full of wisdom, of good value, which are embedded and followed by members of the community. Local wisdom is also the habits, rules, and values as a result of the cognitive efforts adopted by certain communities or local communities that are considered good and wise, which are implemented and obeyed by the community. Local wisdom is the identity or cultural personality of a nation that causes the nation to be able to absorb, even cultivate culture that comes from outside/other nations into its own character and abilities [14]. Local wisdom is a view of life and knowledge as well as various life strategies in the form of activities carried out by local communities in answering various problems in meeting their needs [6]. In a foreign language, it is often conceptualized as a local policy of local wisdom or local knowledge "local knowledge" or local genius. Local wisdom is defined as a way of life and knowledge as well as a life strategy in the form of activities carried out by local communities in meeting their needs [2].

Local wisdom has the following significance and functions. 1) markers of the identity of a communication; 2) adhesive elements (cohesive aspects) across citizens, religions, and beliefs; 3) cultural elements that exist and live in society (bottom up); 4) the color of togetherness of 2 communities; 5) will change the mindset and reciprocal relationships of individuals and groups by placing them on the common ground/culture they have; 6) encourage the building of togetherness, appreciation as well as a common mechanism to ward off various possibilities that reduce and even damage communal solidarity which is believed and realized to grow on the shared consciousness of an integrated community [1].

III. METHOD

The method used in this study uses a qualitative descriptive approach, which in its completion uses the Research and Development procedure developed by Borg and Gall, namely conducting exploration and implementation as well as dissemination. Without reducing the validity of the process and the findings of this study, Research and Development [4]. The approach used to analyze this problem is to use a qualitative descriptive analysis method, namely to analyze, describe, and obtain a clear and objective picture related to the problems studied. While data collection consists of direct observation, interviews, literature study and documentation.

A. Location and Research duration

This study focused on the Bersehati weaving group located in Biloto Village, South Mollo District, South Central Timor Regency, East Nusa Tenggara.

B. Research Subject

Research subjects are people or resource persons who can provide actual information related to the state and existence of the object being studied, so as to obtain precise and accurate research results. There are several techniques used in data collection, namely through direct field observations, interviews, FGDs, literature studies and documentation. The informants who are considered important to be interviewed related to this research are the TTS Customary Chair and the Chair of the Bersehati Weaving Group, then data collection by FGD is carried out with all members of the weaving group.

C. Research Instruments

In order to collect and obtain valid data, an instrument is needed. In qualitative research, the findings or data can be declared valid, if there is no difference between what was reported by the researcher and the circumstances that occurred in the object under study [10]. In this study, the researcher acts as a data collector and as an active instrument in an effort to collect data in the field. While other data collection instruments besides humans are various forms of aids, other documents that can be used to support the validity of research results that function as supporting instruments. Therefore, the presence of researchers directly in the field as a measure of success so that the direct involvement of researchers is absolutely necessary. The instruments used in this study were interview guides, cameras, recording devices and writing instruments.

D. Data Analysis Techniques

Data analysis is the process of systematically searching and compiling data obtained from interviews, field notes, and documentation, by organizing the data into categories, breaking them down into units, synthesizing them, arranging them into patterns, choosing what is important and what is not. will be studied, and make conclusions so that they are easily understood by themselves and others [10].

The data analysis technique used in this study is an interactive data analysis technique using the Miles and Huberman model

which includes data collection, data reduction, data display, and conclusion drawing/verification.

IV. RESULTS AND DISCUSSION

The Bersehati woven group is located in Biloto Village, South Mollo District, South Central Timor. This weaving group was founded in 2017 and legalized in 2020.

The members of this group as a whole are women who work as housewives. The purpose of establishing this weaving group is to facilitate women who have skills in weaving. The number of weavers involved in this group is 20 people. The Healthy Weaving Group is chaired by Ms. Juliana A. Tapenu who originally worked as a teacher. He has skills in weaving so that he can motivate and facilitate craftsmen to weave.

A. Empowerment of Women Weaving Fabric Craftsmen based on local wisdom

There are five empowerment strategy programs consisting of: 1) human resource development; 2) group institutional development; 3) fertilizing public (private) capital; 4) productive business development, and; 5) provision of appropriate information [8].

1. HR Development

Human resource development is a very important thing to do by empowering the capabilities and skills possessed by women.



Source: Doc. Private (2022)
Figure 1. Weaving Activities

In supporting tourism development in TTS, it is necessary to improve the skills of women woven fabric craftsmen by involving in activities or socialization through the Women's Voice Studio, the Regional National Craft Council, as a forum and channel for the skills and expertise possessed by women who daily weave sarongs, blankets and scarves.

2. Group Institutional Development

In supporting women's skills and expertise in weaving, this is done by forming a weaving group approved by the Village Government. The Weaving Group which consists of 1 chairman and 19 members are women who work as housewives. Based on the results of the FGD with the weaving group, they stated that by empowering their skills in weaving, they are motivated and have the intention to continue producing woven fabrics to be marketed as an effort to support the family's economic income.

3. Fostering community capital

Capital is the main problem needed to develop a business. This weaving group has capital constraints to develop a business in producing woven fabrics. The main requirement used for weaving. So far, craftsmen buy yarn with private money. So far there has been no partner who has assisted this weaving group in providing production materials so that the craftsmen do not weave regularly, adjusted to the availability of materials for weaving. If there are parties who help provide production materials, the craftsmen will be more active in producing woven fabrics with varied motifs and colors.

4. Productive business development

Based on the results of interviews with the Head of the Weaving Group, it was informed that so far the woven fabrics produced were directly sold in the form of sarongs, blankets and scarves.



Source: Doc. Private (2022)
Figure 2. Production Results of Woven Fabrics

However, there is a lack of interest from consumers to buy one type of product. Therefore, it is necessary to develop a more productive business in this case by packaging woven into souvenirs or clothing designs with modern designs.

5. Provision of appropriate information

So far, product marketing is still limited with its market only to local consumers who buy it to be worn during traditional ceremonies, so that with the large number of woven fabrics produced, it takes a long time to sell. Lack of promotion so that the product is not known by the wider community. For that, it is necessary to use promotional media that is adapted to technological developments through Social Media, such as Facebook, Instagram, TikTok and others.

V. CONCLUSION

This Bersehati Weaving Group is located in Biloto Village, South Mollo District, South Central Timor Regency. This traditional woven fabric is considered to be one of the products that can support the sustainability of the tourism business. Therefore, women must be more creative and innovative in creating woven fabrics into products that still maintain the identity or identity of the woven fabrics. The results showed that the strategy used to empower women craftsmen of traditional woven fabrics based on local wisdom was in developing human resources, group institutions, cultivating community capital, developing productive businesses and providing appropriate information.

VI. SUGGESTION

Some of the recommended suggestions include:

- 1) The craftsmen need to provide training to the younger generation so that they continue to develop skills in order to continue to preserve the culture that has been outlined long ago.
- 2) The craftsmen need to cooperate with the local government in order to facilitate in the form of training, the provision of production materials or can provide financial assistance so that this weaving group is more advanced.
- 3) It is necessary to use social media as a tool in promoting the production of woven fabrics in the form of scarves, sarongs, and blankets.

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