

Traditional South Kalimantan Indonesia Fabrics Contribution on the Regional Economic Development

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TRADITIONAL SOUTH KALIMANTAN INDONESIA FABRICS CONTRIBUTION ON THE REGIONAL ECONOMIC DEVELOPMENT

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Abstract

Economic activities play an important role in improving people's welfare. Therefore, we need a management system about what products are produced and how to manage business activities. As has been done in big cities of China such as Beijing and Shanghai, in South Kalimantan, Indonesia, there are economic activities that are carried out by utilizing traditional fabrics known as *Sasirangan*. Thus, this article aims to discuss how the management of industrial activities in the form of how traditional fabrics in South Kalimantan can contribute to the economic life of the community. Interviews, observations, and documentation are carried out as a way to collect data on economic activities and the management of activities carried out. The results showed that the economic activities of traditional fabrics in South Kalimantan prioritize the concept of people's economy in various activities. Viewed from the economic aspect, this contributes to people's lives, namely as a provider of employment, a source of community income, the glue of social relations, and being part of regional tourism. The use of traditional fabrics as part of the country's economic activities is one option for developing economic activities based on cultural heritage.

Introduction

Economic activities in a country are an important factor for the creation of social welfare. This has been shown to change the economic landscape of most countries including major Chinese cities such as Beijing and Shanghai (Liua, Wang and

Nolf, 2019). Various models of economic development are made, studied, implemented and evaluated to find an economic system that is able to contribute to people's lives. For example, the economic development model in Thailand begins by using a participatory community-based approach to achieve a better quality of life for local communities and have a social, economic impact on the community (Wisansing and Vongvisitsin, 2019; Passakonjaras et al., 2019).

Building a culture-based economy is an economic activity that will not only contribute to the community's economy, but also become a means of maintaining the cultural existence of each region (Rajiani & Pypłacz, 2018). Development scholars have identified several cultural dimensions as important determinants of long-term economic development across countries by selectively developing the cultural sector and improving facilities to promote it through tourism (Sismudjito, Pohan, & Kariono, 2018; Dedeurwaerdere, & Hannachi, 2019; Tarabar, 2019).

Culture-based economic development has received a response from several countries that are rich in cultural heritage, including Southeast Europe and China. In Southeast Europe, culture-based economic development is carried out by launching a Southeast European transnational cooperation program (Nared, 2020). Meanwhile, in China, the traditional culture of Jiaodong which contains ideological and spiritual values is developed into economic activities by using the internet era as the main capital (Wang, 2020).

In line with these countries, the development of a culture-based economy in South Kalimantan, Indonesia has responded the trend by utilizing traditional fabrics, namely *Sasirangan* cloth (Abbas & Rajiani, 2017). *Sasirangan* cloth industry activities occupy the first level of industrial centers in the city of Banjarmasin. The investment value is compared to the wood furniture, crackers and pastries industry. The average investment value is 26,000,000.00 and the production value is 11,934,000,000.00 for each industrial business per year (Banjarmasin City Industry and Trade Office, 2019). In accordance with Indonesian economic data for 2016-2017, which is around 5.2-5.6%, growth is influenced by the manufacturing sector, then the transportation and communications sector, and the construction sector. These three sectors are the leading aspects of improving the economy (Report of The World Travel and Tourism Council and Indonesian Economic Report, 2018). Seeing the potential of traditional cloth in the form of *Sasirangan* cloth in the economic aspect of South Kalimantan, Indonesia, this paper discusses culture-based economic activities by utilizing traditional cloth in the form of *Sasirangan* cloth with the aim of identifying the potential of traditional fabrics for the community's economy, as well as the management carried out in developing traditional fabrics as part of the economy of a region.

Literature Review of the People's Economic System

The people's economic system is a system that operates with the strength of the people. The people's economy makes it very easy for the community, because the

people's economy really supports the economic progress of the country (Elizabeth, 2016; Rogerson, 2017; Alba, 2019). The people's economic system aims to improve the community's economy which is sustainable. Social economy is an economic system idea that makes the concept of justice for society the basis for the development of economic activities with the aim of increasing income and welfare for the community (Elizabeth, 2016; Meyer, 2017; Prasetyo, 2019). In East Kalimantan there is an economic influence on poverty when implementing a populist economy so that it can strengthen the economic foundation of the community (Ramadhan, 2019).

The social economy concept provides a vital system for concentrating on human needs and understanding (Sijabat, 2015; Asif, Asghar, Younis, Mahmood and Wang, 2018; Parker, 2018). The economic system by utilizing cultural wealth is a solution to address economic problems that exist in the country of Indonesia, especially for small communities (Setini et al., 2020; Rajiani & Abbas, 2019). This economic activity is an economic idea that tries to formulate the basis of interpretation and ideals of the development of a just and prosperous society (Elizabeth, 2016; Abadi&Purwanti, 2019).

The people's economic sector has a role as a driver of sustainable regional and national economic growth. Social and entrepreneurial economic aspects have a positive and significant impact on the competition and growth of a country. Economic development based on the community economy is seen as something that appears to facilitate community economic development and build partners between the government, the business sector and the community (Meyer, 2017; Prasetyo, 2019; Fan, 2019). The populist economic system in Pakistan is able to increase investment, create job opportunities and alleviate poverty through managing people who are limited on their resources. Likewise, the transformational power of South Australia's experience in leveraging local advantages into the economy and tourism provides a concept of transformative innovation and a cultural landscape of understanding how an economic activity can improve the welfare of the providing community by contributing to their economic, social, emotional and cognitive aspects (Sigala, 2020; Zhu, 2020).

The success of the people's economic system is strongly influenced by active community participation, human resource development (Riana et al., 2020), and the development of independent financial institutions (Cui, 2019; Sovacool, 2019). Economic development for the community can trigger various ideas in terms of the economic development of a community (Hasanah and Kurnia, 2020; Laville, 2019). Thus, there are several things that must be considered, namely paying attention to community development, regional stability, environmental pollution and public health (Rogerson, 2017; Alba, 2019).

Sustainable Management of Cultural-Based Economic Activities

Culture is a complex unit consisting of knowledge, beliefs, laws, morality and customs (Sukawati et al., 2020). Culture is also understood as a pattern that manifests as a symbol that is passed down from generation to generation with the help of humans to communicate, preserve and develop knowledge and attitudes (Suweta, 2019). The use of culture as a source of community economic activity has been carried out by several countries in the world, with different management systems, so that it can be said that managing economic activities is the same as managing people's lives (Sloman, 2019; Tran, 2020).

In Bangalore, India, weaving production as a community economic activity is managed using the e-LCA system. The results show that the use of this system can provide an alternative decentralization pathway for sustainable development in rural India (Bhalla, Kumar, Rangaswamy, Siva, & Mishra, 2020). The handicraft industry is a strong pillar of the Indian economy providing large-scale employment opportunities for artisans in rural and underprivileged communities (Raviprakash, Damani, Chatterjee, Joshi, & Agrawal, 2019).

Baishapo Yi Village has also developed a handicraft industry with female craftsmen as its core element. This activity was carried out because a large number of young and middle-aged farmers gave up on agriculture and went to the cities to find new jobs. Local farmers, especially poor women who are left behind, need to find new approaches to increase their income. Therefore, by relying on rich ethnic cultural resources they build economic activities (Tong, 2019; Bau, 2019). The results of the analysis of a study state that good economic activity is an activity that encourages the socio-economic progress of the community, by designing a policy strategy that aims to promote sub-culture which is the source of community economic activity (Dedeurwaerdere & Hannachi, 2019).

Methodology

This research uses a qualitative approach. The research was conducted in South Kalimantan, Indonesia. Data collection was carried out by interview and in-depth observation from November 2019 to January 2020. The informants in this study consisted of several parties including the Sasirangan fabric industry business owners as many as 5 people, 3 workers in the Sasirangan industrial business and people living around the fabric industry as many as 3 people. Interview activities were carried out in Indonesian, with the help of recording devices and writing instruments. The process of interviewing activities is carried out openly, so that informants can answer questions freely. The results of the recorded interviews were then made into word-for-word interview transcripts. To obtain valid data, the results of interviews from one informant were crosschecked with the results of interviews with other informants. The results of interviews with business owners were cross-checked with the results of interviews with workers and communities around the industry. In addition, to ensure the validity of the research data, the

results of the interviews were also crosschecked with the results of observations and documentation. The secondary data obtained from several literature studies and information relevant to the research.

The data analysis technique was carried out following the pattern of Miles and Huberman which began with data reduction, data presentation, then verification (King, 2018; Bungin, 2011; Sugiyono, 2010). In the data analysis process, it is carried out by selecting data that is relevant to the focus of the research, then, the data is presented in a narrative form, so that a conclusion is obtained from the data obtained. In the process of analyzing data until it reaches the verification stage, researchers also continue to test the validity of the data. Referring to the opinion of Creswell (1998), there are several steps that can be taken to obtain the validity of the data. In this study, the researcher used the extension of the observation and the triangulation of sources, techniques and time as a technique for testing the validity of the data obtained during research activities.

Results and Discussion

Development of economic activities in South Kalimantan was carried out by utilizing cultural aspects in the form of traditional cloth, namely *Sasirangan* cloth. This cloth was originally known as cloth upon request, produced solely for medicinal purposes (Redho, 2016). In its development the *Sasirangan* cloth production process was not only made when there was a demand for treatment, but had developed into a community economic activity (Jumriani, Subiyakto, & Syaharuddin, 2019; Prasetyo, Dimas, Arisanty and Nugroho, 2014). These activities can be found in Banjarmasin, Indonesia.

Sasirangan fabric production in Banjarmasin City is a potential industrial activity for the people's economy compared to other industrial activities. *Sasirangan* fabric production is a product that has the highest investment value in Banjarmasin City compared to other industries such as wood furniture, crackers and pastries.

Changing market environments, global competition, rapidly fluctuating customer demands and more complex global supply chain networks, however, require a conception of a supportive economic system (Mohtar, & Rajjani, 2016; Kovacs, 2017; Mikucka, Sarracino & Dubrow, 2017). In this study, we found a framework on the elements which are the main elements of the development of *Sasirangan* traditional cloth into an economic activity in Banjarmasin.

Creativity and Product Variation

Creativity of business owners and craftsmen in developing an industrial activity plays an important role in the sustainability of an industry. Although the *Sasirangan* fabric industry was developed from traditional fabrics that have certain characteristics, in the production aspect, creativity is needed in how to package these products to have a selling value. In the *Sasirangan* fabric industry

activities, various trainings are given to craftsmen to improve their abilities and skills in producing *Sasirangan* fabrics. As stated by one of the informants, “*There have been several production trainings that I have attended on making motifs that present designers. There is also about how to determine attractive color combinations. The results of the training are usually passed on to the business owner. The current motives are the result of us attending the training* (Interview with Natsir, 35 years).

Various trainings also have an impact on increasing community knowledge and abilities (Arsawan et al., 2020). In fact, this contributes directly to the local community, because both the business owner and the workers at the *Sasirangan* fabric making place are the people themselves. The productive community empowerment model with trainings held by the government and the private sector has several positive impacts, namely first, the fulfillment of basic needs. Second is honorable job opportunities. Third, residents' income increases and is evenly distributed. Fourth is the growth and economic stability of citizens (Mikucka, Sarracino, & Dubrow, 2017).

In addition, the variation in the type of production here is one of the techniques used by the *Sasirangan* fabric industry in *Sasirangan* village to attract buyers. There are various products from *Sasirangan* fabrics ranging from formal clothes, t-shirts, pants, to various products from *Sasirangan* fabrics, so that buyers can not only buy *Sasirangan* fabrics in the form of cloth, but can be adjusted according to their needs. Variations in production are also carried out by developing the motifs of each *Sasirangan* cloth production activity, so that the motifs painted on the cloth are not only traditional motifs, but also modern ones. As stated by Redho (2016) that the times are developing, nowadays the motifs of the *Sasirangan* cloth are also developing. The motifs are modified to create beautiful motifs, although they do not leave the distinctive features of the original motifs.

This kind of activity is not only a means of maintaining a regional identity, especially in terms of maintaining the existence of traditional fabrics, but can be used as a source of income for the local community. There is a potential positive symbiotic relationship between cultural assets and the community's economy. To achieve this relationship, it is necessary to empower the community to develop various cultural assets owned by a country with various approaches to develop them (Kim, Whitford, & Arcodia, 2019).

Cooperation between business owners of the *Sasirangan* fabric industry

Sustainability of *Sasirangan* industrial activities in the city of Banjarmasin can continue to develop by the cooperation carried out by the *Sasirangan* fabric industry business owners, in maintaining the pattern of economic activity. This form of cooperation can be seen in the fulfillment of the availability of raw materials. As the result of an interview with Raudatulsaying: “*I buy materials from business owners who buy materials in large quantities, because if they buy*

from the agent they have to be in large quantities. Hopefully in the future there will be sustenance so I can also buy directly from the agent. I really want to advance my business". This statement was confirmed to Rafi, who is a supplier of materials for other industrial business owners in the city of Banjarmasin. He said that: *"The material is cloth, special thread. Usually we stock these materials, because we also sell them back to local business owners. So their small Sasirangan production house does not buy materials from the agent, but from us, because buying at the agent must be in large quantities and it requires funds. So, we help each other in fulfilling the necessary materials"*.

The difference in the amount of capital owned by business owners has led to the formation of cooperation between them to meet the need for providers of materials needed for the benefit of making *Sasirangan* products. This positive relationship is an element that plays an important role in the sustainability of industrial activities in *Sasirangan* Village. Economic development for the community can trigger various ideas in terms of the economic development of a community (Hasanah and Kurnia, 2020, Laville (2019)).

Opening Job Opportunities for Local People

Communities around industrial premises are something that must be considered to maintain the sustainability of the industry. *Sasirangan* can continue to develop into industrial activities that support the economy of South Kalimantan which is greatly influenced by community support. One of the strategies taken is to utilize the surrounding community as workers. This economic activity is an economic idea that tries to formulate a basis for interpretation and the ideals of developing a just society and prosperous (Elizabeth, 2016; Abadi&Purwanti, 2019).

The production process, which is still traditional in making *Sasirangan* cloth, has created jobs for local people who lack education and skills. As stated by i information that *"Working here is not determined to have graduated from a certain school level. I myself am only an elementary school graduate. When working on making patterns, first learning about how to do them is given. Even at the beginning, I couldn't make it right away, but the owner of the business here suggested it first"*(Interview Result of Rahmat, 38 years). From the informants' statements, it can be noted that the production process in a traditional way can be a source of income for people with minimal education and skills when there is good cooperation between business owners and other communities as workers.

The open attitude of *Sasirangan* industrial owners who are willing to provide themselves to teach the skills of making *Sasirangan* patterns is a means to provide opportunities for the community to be involved as workers. An economic activity that employs local people who are unemployed due to a lack of education and skills, enabling these activities to potentially serve as additional reserves to increase regional economic growth (Shelomentseva, Bespalyy, Beisembayeva&Soltangazinov, 2019).

The positive impact felt by the community from the *Sasirangan* industrial activities is that it can be used as a source of income. As the informant stated, "Making a pattern is priced at Rp. 1,000, - per sheet up to Rp. 5,000, - per sheet depending on the number of motifs or not. They are paid a week from Rp. 700,000 to Rp. 1,000,000 depending on how much they are able to paint patterns in a week" (Interview with Susi, 46 years old). From this statement it is clear that the presence of the *Sasirangan* industry contributes to a source of income for people who have minimal education and skills. Culture-based economic activities on the one hand can maintain the existence of regional identity, on the other hand, it can improve the regional economy, especially in providing employment (Setiansyah, 2011; Hasanah, 2020).

The activities of the *Sasirangan* fabric industry in South Kalimantan, Indonesia also contribute to women. This can be seen at one of the production stages of *Sasirangan* fabric, namely the process of sewing patterns that have been made on cloth. Placing culture as part of the economic activity of the community is not only an opportunity for employment but also plays an important role in protecting and preserving culture in the form of heritage, traditions and other cultural aspects (Enzenbacher, 2019). The involvement of women in the *Sasirangan* cloth production process provides benefits not only socially to create equality in community life. For women, working not only helps the economy but also a place to gather and socialize, so that it can improve the social and economy of the local community (Arisanty, Normelani, Putro, & Anis, 2017; Setini et al., 2020). The use of cultural heritage into economic activities plays a role in creating job opportunities for local communities by involving and empowering stakeholders to carry out cultural heritage management programs by increasing economic values for community life (Chong, & Balasingam, 2019).

3 Government Support; Policies, Promotion Systems and Tourism

Changing market environments, global competition, rapidly fluctuating customer demands and more complex global supply chain networks require a conception of a supportive economic system (Kovacs, 2017; Mikucka, Sarracino & Dubrow, 2017). To support the *Sasirangan* cloth industry activities, the local government provides support in the development of *Sasirangan* industrial activities, marked by the issuance of Mayor Regulation Number 25 of 2016 Article 2 which makes the *Sasirangan* production site known as "*Sasirangan* village as part of the tourist zone in Banjarmasin City, South Kalimantan, Indonesia. *Sasirangan* village is part of the destination in the northern zone of riverbank tourism.

Culture, economy and tourism are the three main elements that influence people's lives (Mohanty & Sadual, 2020). The adoption of an adaptive approach by enabling the preservation of the originality of the cultural heritage so that its identity is maintained (Chong, & Balasingam, 2019). In accordance with Law no. 9 of 2009 concerning tourism states that, tourism destinations are geographic areas that are

located in one or more administrative areas where there are tourist attractions, which are interrelated and complementary. In today's era, culture is one of the main tools for tourism marketing and contributing to the community's economy. Integrating *Sasirangan* cloth production with the tourism aspects carried out by the local government in line with the increasing number of tourists. The number of tourists in Banjarmasin City in the last three years has continued to increase, namely in 2016 as many as 681,752 people, in 2017 as many as 733,816 people, in 2018 as many as 783,837 people and in 2019 as many as 840,587 people (Data from the Banjarmasin City Culture and Tourism Office, 2020).

Economic development is seen as one of the prominent and emerging tools in the facilitation of development in relation to tourism. (Kovács, 2017; Meyer, 2017; Bryndin, 2018; Menshikov, Volkova&Stukalo, 2017). The local government continues to promote *Sasirangan* fabric products, namely by conducting an annual agenda, namely the Banjarmasin *Sasirangan* Festival (BSF), which has been held for four consecutive years with a series of socialization events and training on making motifs, waste management, and motif design competitions. The aim is to promote *Sasirangan* fabrics not only to local communities and tourists as well as to increase the productivity of the craftsmen in designing motifs and managing production waste.

Various activities to promote *Sasirangan* fabrics and improve the abilities of *Sasirangan* craftsmen were strengthened by the existence of the Governor of South Kalimantan Regulation Number 42 of 2008 concerning Main Duties, Functions and Tasks of the Organizational Elements of the Cooperative, Small and Medium Enterprises Office and the Education and Training Center for Cooperatives, Enterprises Small and Medium-sized Enterprises in South Kalimantan Province that empowerment of small and medium enterprises in Banjarmasin City must be carried out through education and training, strengthening of capital, marketing and promotion. The use of cultural heritage into economic activities plays a role in creating job opportunities for local communities by involving and empowering stakeholders to carry out cultural heritage management programs by increasing economic values for community life (Chong, &Balasingam, 2019). Therefore, it can be said that various efforts have been made by the community and government to develop *Sasirangan* as an economic activity in South Kalimantan (Jumriani, 2018; Artiningsih, 2011).

CONCLUSION

The development of economic activities that take advantage of local culture by using a populist economic system has a role in the socio-economic life of the local community. Recruitment of workers that prioritizes the surrounding community clearly provides job opportunities and a source of income for the community. This is a means of gluing community social relations in fulfilling their daily needs. The

role of the government serving as a supporter through the legality of regulations and involving in aspect of tourism has a potential role in re-shaping the identity of a region and the economic responsibility to the community. On that basis, each region can explore the potential of its local culture to be used as part of the economic and tourism activities of the city and state, as well as a means of maintaining the existence of local culture in a country.

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