

Study on Economic Values Through The Activities of The Manager in Kampung Purun Palam Village-Banjarbaru

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STUDY ON ECONOMIC VALUES THROUGH THE ACTIVITIES OF THE MANAGER IN KAMPUNG PURUN, PALAM VILLAGE-BANJARBARU

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ABSTRACT

Economic activity is simply done to meet the needs and the achievement of economic growth towards social welfare. Economic activity is not only inherent in sellers but can be in producers such as artisans. This article aims to describe the activity of artisans in the home industry that raises economic value. A qualitative approach is used in research by optimizing the role of researchers as human instruments. Analysis of Miles and Huberman's interactive model data was carried out to obtain saturated data.

The results of the study describe the activities of the purun crafters including production and distribution activities. The availability of purun resources becomes the driving factor for the sustainability of weaving activities by the collecting group (arisan). The products produced are not only simple webbing but are also created and distributed either directly or indirectly. The economic value of purun crafters activities includes three aspects, namely; social, quantity, and environment. These three aspects are intended to illustrate that each economic activity has a certain pattern. Thus it can provide the development of the home industry, especially the purun village craftsmen strategically.

Keywords: economic activity, economic value, and artisans of purun village.

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I. INTRODUCTION

Economic activity is a series of human endeavors by utilizing available resources to meet needs. Basic human needs are centered on personal, interpersonal, and social systems (Kasiati & Rosmalawati, 2016). To meet their needs, humans develop economy by utilizing power supply. Economic development means that with economic growth that continues to be encouraged, the number of natural resources that have been processed and utilized specifically in the resources that become material supplies (stock resources) (Shahbaz, Khan, & Tahir, 2013). Related to the relationship between the abundance of natural resources on economic growth, the resources meant are not only minerals and petroleum but also agricultural commodities.

Humans as subjects in a socio-system must be able to determine the steps and utilize other alternative resources. Humans play a role as an important input in economic growth. Seeing opportunities, carrying capacity, and environmental potential, increasing creativity without leaving aside aspects of profit in economic value (Bah, 2016). This is also related to decision making in meeting needs should weigh opportunities versus risks to produce potential benefits in the future (Choong, Baharumshah, Yusop, & Habibullah, 2010).

Each region has regional characteristics and a variety of potential resources. Regional competitiveness based on regional resources and the stability of social welfare (Heryawan, Fauzi, & Hidayat, 2014). South Kalimantan is a province that is geographically located in the southeastern part of the island of Kalimantan, with the characteristics of the low-lying areas on the west and east coast, while others are in the form of highlands, namely the Meratus Mountains in the middle. South Kalimantan shows various forms of earth relief including swamps and rivers, and some others have a wealth of mining (Tetya, 2010). In the South Kalimantan regional economic activity towards regional income (GRDP). Agriculture, animal husbandry, forestry, and fisheries (22.64%), as a sector that contributes greatly. Followed by the mining sector (20.86%), <https://reliefweb.int/report/indonesia/indonesia-province--infographic--south-kalimantan-27-nov-2014>). This is inseparable from the role of districts/cities in South Kalimantan including the potential of the city of Banjarbaru.

The highest growth in the city of Banjarbaru was in the building sector in the form of housing, offices, business buildings, and then the agricultural sector (Tetya, 2010; Abbas, 2022). As an area with the smallest land area ownership, potentially land is not a major factor of profit, but cultivation of agricultural commodities, trade, and industry both large, medium, small to household creative industries that have sprung up in the city of Banjarbaru coloring the economy of the community (Abbas, 2022).

According to the Ministry of tourism and Indonesia's creative economy states that in 2012 the creative economy industry contributed 6.9% in GDP or the equivalent in rupiah of 573 Trillion, which opened up employment opportunities for 11.8 million Indonesian workers. This shows that economic activities not only rely on community agriculture but also penetrate the creative industry pathway, both independently and there is government participation in the program.

In the Malaysian government program on the Fourth Malaysia Plan (1981-1985), the development of handicrafts was given proper recognition as a sector for eradicating poverty, especially among rural populations. The

plan is to revitalize a home industry that involves the community as the main business actor (Redzuan & Fariborz, 2011). Therefore, the presence of handicraft as one of the economic sectors is in line with the principle of sustainable development goals in social welfare based on existing social, economic, and environmental potentials. Economics is said to be a branch of science that provides information related to ways to create, distribute, and use products and services according to the needs of the community. Further, production activities in the economy are not just fulfilling needs that are measured as homo economicus but are also a means to realize an increase in welfare (Sukirno, 2012; Syaharuddin, Susanto, & Putra, 2020). This article aims to describe the economic activities of local industries namely Kampung Purun, Kelurahan Palam, Banjarbaru. Thus the responsive and progressive impact of local economic growth can be described without leaving the local culture and wisdom in the community.

II. LITERATURE REVIEW

Community economic activities are manifested in a series of efforts in various forms of livelihood. The community economy is the organization of an economy that is based on community resilience in terms of the economic activities of the community as subjects and actors in the economy. Management of economic resources independently of what can be cultivated both as small and medium businesses such as agriculture, plantations, animal husbandry, food, industry, and crafts (Gunawan, 2014). The explanation above shows that economic activity is a series of activities that can describe human efforts that try to gather limited resources, to be used efficiently to meet their needs. Therefore, economic activity can be concluded as an effort implemented in various activities to realize the will of a product or service aimed at combining the ability, skills, and expertise to do and be effective.

Human economic activities (Lestari, 2017) are classified based on their priorities in the adequacy of fulfilling the needs of life in daily life, namely: primary activities, secondary activities, tertiary activities (tertiary activities), and quaternary activities (quarternary activities). More specifically in economic activity is the production process that has a vital role. The production plays an important role in increasing the value of an item so it can be used. Production activities are defined as the process of producing an item or service by utilizing several inputs or inputs in the form of production factors (Agung et al., 2015). This shows the existence of combinations and interactions of various inputs to produce output. Based on the definition of production, the main characteristics of products include: the creation of benefits, the assumption to obtain maximum benefits in the form of output (results). The intended benefits are not only concerned with personal and corporate profits but also the public interest (Hidaya, 2010).

Production can add value to an item is a combination of various factors of production and is closely related to the level of production. According to Rahardja and Manurung (in Muin, 2017: 206), that the factor of production is, labor is important and needs to be calculated both in quantity and quality. Capital consists of fixed capital (fixed input) in the form of land, land, shops and building forms, and machinery or immovable or variable capital (variable input) (Agung et al., 2015).

After the production activities, it is continued with distribution activities. Philip Kotler (1997: 140), argues that distribution channels are organizing with the dependence of various parties. The involvement of the process of a valuable product reaches the hands of consumers who will use it (Nurchayati & Hikmah, 2014). Distribution channels are the route a product takes when moving from the first producer to the end-user or user. Based on the type of goods distributed and market segments, classified into two namely; consumer goods and industrial goods. Consumer goods are defined as goods that are intended for parties or consumer components in general, while industrial goods are indicated for a more complex part of the market, namely industrial interests (Sartika, 2010). Both of these activities strengthen economic activities towards the fulfillment of human needs, not only that those needs also provide for the welfare of others outside of himself, namely the family and other people who have the same needs. Just as production will not be carried out if there is no consumer in need, so the production will not arrive if there is no distributor role.

III. RESEARCH METHODS

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The research approach used in this research is qualitative research. This qualitative approach is used by researchers to describe the condition of objects naturally related to the activities of purun crafters. Researchers as an instrument that determines data collection techniques, data collection, analysis to test the validity of data related to the activities of purun crafters (Afifudin and Saebani, 2012). Researchers describe the results of research in the form of descriptive data that is described by written words that come from oral (Moleong, 2002). Descriptive is meant in the form of written words that come from the oral craftsmen, not the community craftsmen. and academics. Purun crafter consists of the chairman and members of the purun woven crafter group. As for the non-crafters community, namely the government, both at the city of Banjarbaru and Palam, and academics, namely teachers and lecturers who can support the data. The selection of informants is based on proximity to the place of research, relationships, and involvement with the object under study (Yusuf, 2017).

Table 1 Research Subjects

No	Category	
	Craftsman	Government
1	Salasiah	Katimin
2	Siti Mariana	Muhammad Agus Adrian
3	Rahmah	Dhiah Tri Widhiningsih
4	Saiful	Nadjmi Adhani

5	Amen	Darmawan Jaya
6	Maimunah	Rizla Syahrianoor
7		Hery Isdaryoko

(Source: Data Processed, 2019)

Data collection can be obtained from observations, interviews, documentation, and combined/triangulation so that researchers use data collection techniques by observation, documentation, and interviews. Qualitative data analysis is done by working with data, organizing data, sorting it into manageable units, synthesizing it, searching and finding patterns, discovering what is important and what is learned, and deciding what can be told to others (Kasiram, 2010). The data analysis model in this study follows the concept given by Miles and Huberman. Activities in qualitative data analysis are carried out interactively and take place continuously at each stage of the study so that it is complete (Moleong, 2002). Components in the analysis of data that researchers do include the following: 1) Reduction of data obtained, 2) Presentation of data in the form of narrative text, and 3) Verification of data to obtain clear conclusions of the truth and usefulness. Researchers do several ways so that the data obtained can be declared valid, among others, by extension of observation, member check, and triangulation to get saturated data (Afifudin and Saebani, 2012).

IV. RESULTS AND DISCUSSION

Purun village as a title of Palam village was given in February 2016. Purun village is a new initiative with an acronym (Kelurahan mAju Explores the Potential of the United States with Empowerment of Business into Purun woven handicrafts). The main objective is to open access to jobs and the sustainability of the peat ecosystem to improve the welfare of the community around the PT Intan mine. Galoeh Cempaka in the village of Palam (Lestari, Abbas, & Mutiani, 2020). The method used is by developing the purun woven creative industry as a superior potential that can become an economic leverage point (Palam Urban Profile, 2017). In daily life, the purun handicraft business includes two main activities, namely production, and distribution. Both of these activities become a stretch of people's economic activities in getting daily income.

First, the production activities in Kampung Purun, Banjarbaru Palam Village. Production activities are carried out almost every day because weaving purun is an activity carried out since the previous parents. Although in the past it was only weaving for daily use and some were sold to the market, in contrast to today weaving to fulfill quite a lot of orders. As stated by Rizla Syahrianoor before 2016, some people have already woven, but it cannot yet be said as an effort. Most of them take it raw and sell it out while it is now a handicraft business. The same thing was also conveyed by Salasiah (Interview, 05 July 2019):

"Maanyam ni sudah mulai lawas, mulai urang tuha bahari, gawian urang tuha lalu kanakannya dilajari sidin sampai ka aku ni nang manarus akan (Weaving this purun first, starting first grandmother, parents' activities and then taught to their children until I continue).

Purun weaving as a production process that produces a product in the form of woven in various forms requires supporting factors in supporting the process. Supporting factors include raw materials (natural resources), the role of capital both financially and supporting equipment, craftsmen as actors who weave purun and skills or skills that can produce woven products. Production activities are influenced by three components as follows:

1. Raw material

The weaving process certainly requires basic materials derived from natural resources that are around. The existence of purun plants is a typical swamp plant species that live around the village of Palam. Initially, purun plants were taken freely by parties from outside the area to be woven into valuable products. At present, purun plants are no longer sold freely and cheaply to outsiders but are utilized as raw materials for woven handicraft local products which are the leading icons of Banjarbaru city products. Purun plant is a type of grass that grows in brackish and swamps around the Intlu Alluvial Mine of PT. Galoeh Cempaka which is often used as matting material (Profile of Palam Village, 2017).

2. Human resources (crafters)

The creation of a product cannot only capitalize on abundant natural resources if it is not accompanied by the availability of human resources. The human being referred to is not only available quantitatively but also quality in terms of ability, expertise, or skills (Mutiani, 2019). Purun weaving is not dominated by one person but together in a group of artisans. This was revealed by Rahmah (interview, 14 July 2019) that if there is order then it is notified to members. Each has the opportunity to weave to fulfill the order so that the profits derived depend on the effort and tenacity of each craftsman. The division in workmanship is also flexible,

3. Woven Products

Weaving activities carried out almost every day can produce a product. When there are many orders, one day can finish woven according to the level of complexity. The results of woven bags and purses can complete up to 5 pieces if resilient to fulfill orders, in contrast to if the order is rather loose and not within the target period. This is because weaving is an activity carried out at home, interspersed with homework activities both home, cooking, washing, and so forth. The products produced include;

- a. Purse
- b. Seminar bag (goodie bag)
- c. Drinking bottle/shelf or drinking water basket
- d. Various Bags
- e. Accessories (bracelets, brooches)

f. Equipment (tissue box, bottle holder)

The entire product produced then enters distribution activities. Distribution activity is the second activity carried out in Kampung Purun, Kelurahan Palam, Banjarbaru. Distribution activities of woven products are usually taken directly by consumers by the customer. Consumers are aware of the existence of this purun village woven products from various sources both appeals to the office, tourism promotion, and the presence of social media. As said by Siti Mariana (Interview, 31 July 2019, "the crafter group also has social media accounts such as Instagram, WhatsApp, and Facebook so that many know our woven products." While Muhammad Agus Adrian, as the originator of Purun Village revealed:

"The distribution of purun woven products was initially assisted by the kelurahan, Kelurahan Palam being the second hand for creativity. Sometimes it is bought by the kelurahan and then created to a tailor outside, after that it is brought back to the service such as Bappeda during the General Assembly event. Purun woven is introduced and offered during the provincial development program. The vice president, Yusuf Kalla Musrebang Nasional, bought it to be used for a goodie bag or seminar kit. Distribution is also for the assistance of the mayor to Mrs. Chairul Tanjung. "

Media distribution in addition to social media also through the dissemination of information from people from outside Palam who buy woven products. Government activities, teachers, lecturers, PKK mothers, school children, and visits from tourists who come. The media for expression through photographs is also provided by the crafter's group. The photo arena is like in the yard of the head of RT 05, which depicts the figure of the former young Bupati of Tanah Bumbu namely Mardani H. Maming can attract tourists to take pictures. In front of the house of the collecting group (arisan) al-paradise also there is a photo arena with a display of purun as decoration and interesting attributes can also be used as a place to photograph visitors who come. Many then post and share them on social media accounts so that the woven products of Purun Village are also expanding.

Concerning the activities of purun artisans, of course, it raises economic value. Economic value can be seen from three main activities in the economy, namely production, distribution, and consumption. As expressed by Hery Isdaryoko (46 years) that economic activity is the three major activities from production, then distribution to consumption. Its value can be seen from these three activities. The following description of aspects of the activities of the purun crafters purun village Palam village;

1. Social aspects

Based on the results of an interview by Agus Adrian (41 years), the formation of the purun village was self-help with elderly mothers along with the lurah and his staff. Handicraft mothers should be empowered, bearing in mind the potential of the riches around the community. This was started by mothers who were quite old in the long run among other mothers who were also interested, in the past only as traders, now they also became artisans. With the growing number of crafters, new groups are formed independently by the community. Efforts to increase productivity and creativity are always encouraged so that the purun woven cloth is not left behind because besides

being a source of income the community also characterizes community groups in the Palam village that still pay attention to social and cultural ties.

Cohesiveness in the group shows solidarity in fulfilling the order of purun woven. According to Siti Mariana (40 years), the display place for the Al-paradise paradise woven cloth is privately owned by Siti Mariana who intends to provide facilities that make it easier for her group's friends to collect and display woven products. Using their costs and from cooperative money managed. The influence is not only in terms of social group ties in the togetherness of the factors of production and fulfillment of purun woven product orders, but also the positive influence felt by the community of Palam village. Katimin (48 years old) explained that the image of Palam village has also improved since the development of the purun village with its purun woven handicrafts.

"The presence of these crafters' activities builds the image of Palam Village as a Village that proactively serves and develops its territory. The opening of the flagship icon of Kampung Purun Kelurahan Palam, the exposure in print, electronic, and social media has increasingly increased the frequency of its broadcasts so that attention has an impact on increasingly intensive development activities in Palam Village.

The occurrence of craft synergy between Kampung Purun and Lake Seran tourism, with information becoming more open about Kampung Purun, outside communities are increasingly interested in coming to Kelurahan Palam, thus opening up other opportunities such as the opening of Lake Seran tourism which is managed by residents (Palam Kelurahan Profile, 2017).

2. Quantity Aspects

Purun crafter's activities as economic activities lead to material profit and loss considerations. The use of purun is carried out by the community self-help, in addition to being assisted by the Palam village itself, it also involves the sacrifice of business, energy, and material from the craftsman. The availability of nature that supports the handicraft business is positive points and advantages possessed by the Palam village community. the availability of never-ending purun resources is also a driving factor in the continuation of weaving activities by artisans in the purun village. Facilities and moral support from members, the community, and the government also make crafters more active in weaving to fulfill orders.

Product diversification by creating innovative and creative new products by utilizing environmental issues to reduce plastic raw materials that are applied in shopping places, and Purun's unique natural characteristics and durable and can be created with attractive coloring. Not only produce conventional products (mats and baskets) but by making new products such as eco-friendly shopping bags, exclusive women's bags, sasirangan purun maps, bottles, tablecloths, kitchen spices, hats, sandals, etc. (Kelurahan documents Palam, 2017).

The creativity and tenacity of each craftsman are not the same, as revealed by Salasiah. The more resilient and creative crafters, the more income. The pattern of order fulfillment and cooperative savings is a tangible form that can be seen related to the profit and income of each craftsman. Usually, to fulfill orders, each group member is given a target to complete a certain amount, and if there is one who cannot complete it according to the target, it will be transferred to other craftsmen.

3. Environmental aspects

Purun is a vine in swampy areas. This plant grows wild in the area of +/- 20Ha, precisely the former mining excavation of PT. Galoeh Cempaka. PT. Galoeh Cempaka has not been operating since the end of 2016. Therefore, the former excavation became a region of purun plant growth which was then utilized by residents. According to Agus Adrian (41 years) purun plants if not utilized optimally cause purun plants to have the potential to disturb the surrounding agricultural land. Purun is a weed that thrives on acidic swampland, this weed is a type of grass that is shaped like a longitudinal and hollow line. For farmers, this weed is very unpopular, because it is difficult to eradicate and disrupt rice growth. The view of the purun village people who live in the swampy area, this purun has an important meaning for their lives (Mutiani, 2017).

Purun is a type of shrub that only grows in open peatlands, the stem is upright not branched with shiny green with a length between 50-200 cm. Purun is suitable as a handicraft raw material because it is durable, strong, and comfortable to use (Palam Village Document, 2017). Purun weaving is a tradition that has been passed down for generations. The tradition of purun weaving is local culture, a legacy that must be preserved while maintaining the balance of the ecosystem that can improve the economy of the Palam village community. Purun is a raw material that is freely available in purun woven crafts. The uniqueness of these natural resources provides a sustainable opportunity that can be an alternative future livelihood for future generations.

V. CONCLUSION AND SUGGESTIONS

The activities of the woven purun crafters in the purun village, Palam village, Banjarbaru city, are a series of economic activities that process the purun plants into woven handicrafts. These activities include production and distribution activities. The availability of never-ending purun resources is also a driving factor in the continuation of weaving activities by artisans in the purun village. Facilities and moral support from members, the community, and the government also make crafters more active in weaving to fulfill orders. Products are not only simple webbing but have been created and distributed through direct and indirect channels. The role of the souvenir shop owner in the Banjarbaru region, the Banjarbaru city government, and the rapid social media also contributed so that the woven products of the purun village can penetrate the local market, national to international. The economic value of the purun crafter's activities includes three aspects; 1) social aspects are seen in community activities, 2) quantity aspects of the use of purun raw materials carried out by the community self-help, and 3) environmental aspects in meeting the needs of products utilizing purun known as weeds in the environment around Palam Village. These three aspects are expected to help improve the economy through the crafters' home industry in Kampung Purun, Palam Village, Banjarbaru. Besides, it is hoped that the regional government can see patterns of influence of economic value as a basis for the development of purun village artisans.

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