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Development of Partner Villages in Increasing the Number and Capability of Weaving Craftsmen in Tritiro Village Bulukumba Regency South Sulawesi Indonesia

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Abstract

The implementation of partner village development research in community empowerment aims to find solutions to increase the number and ability of weaving craftsmen in Tritiro Village, Bontotiro District, Bulukumba Regency, and South Sulawesi by carrying out several stages of activities, namely: (1) planning stage, (2) implementation stage, and (3) evaluation stage. The planning, implementation, and evaluation stages are the stage of preparing everything needed to implement the community development program in increasing the number and ability of weaving craftsmen in partner villages. Analysis of the situation in Tritiro Village was carried out by identifying the problems faced by the local community. The research was carried out with a qualitative approach through observation, interviews, and documentation. Based on the analysis of the problem and the results of the discussion, it was found that: 1) the success of the family planning program had reduced the population, resulting in a shortage of labor, including weaving craftsmen; 2) many villagers moved to cities to work and continue their education, 3) limited availability of skilled workers; 4) creativity development is not optimal and 5) innovation still depends on the government.

Keywords: Mitra Village; Skill development of villagers; Solutions to village government problems.

INRODUCTION

Bulukumba Regency is located on the east side which is part of South Sulawesi Province, geographically located at 5□20'00" to 5□40'00" South Latitude and 119□58'00" to 120°28'00" (Greenwich). Based on BPS data for Bulukumba Regency in 2021, Bulukumba Regency has an area of 1,154.58 km² and a population of 437,610 people. The total population in 2022 is 386,239 people and a population density of 2,918 people/km² with an average population growth of 0.61%, the densest population density is in the Ujungbulu District, and the least dense is in the Kindang District. The annual rainfall pattern is generally bimodal, with the dry season usually occurring in July – October and the rainy season in December – May, with annual rainfall rates ranging from 1400–2500 mm/year. In the rainy season, the wind blows from East to West, while in the dry season, it blows from West to East. Bulukumba is located in the southeast of Makassar City, consisting of 10 sub-districts and 24 sub-districts, and 102 villages.

The coastal and marine areas of Bulukumba Regency with a beach length of ± 132.5 km, including coastal waters to the seaward limit as far as 4 nautical miles from the coastline. The physical condition of the coastal and marine areas of Bulukumba Regency stretches from the administrative area of Gantarang District, Ujung Bulu District, Bonto Bahari District, Bonto Tiro District, Herlang District,

Kajang District, and Ujung Loe District. The following is a picture of the administrative map of Tritiro Village, Bontotiro District:
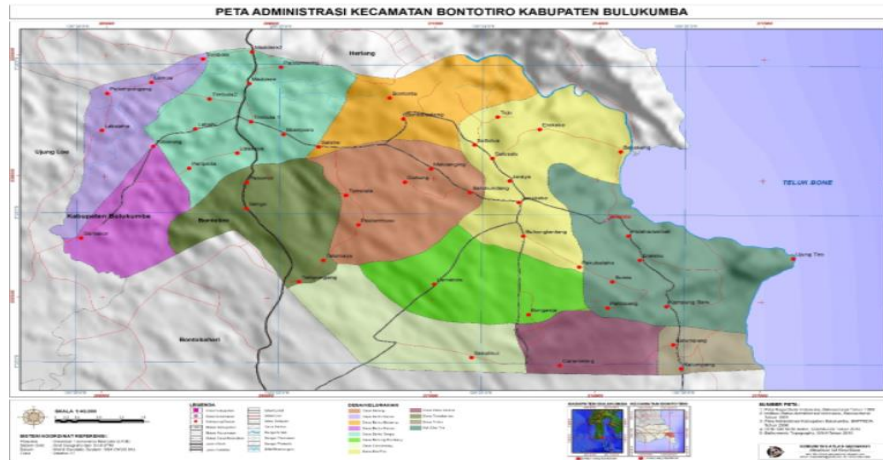

Figure 1. Administrative Map of Bontotiro Sub-district, Bulukumba Regency

Tritiro Village is located in Bontotiro District, Bulukumba Regency has a variety of tourism potential and handicraft activities that are already well known, namely Woven Crafts, which produce various products such as bags, flowers, bosara, wall hangings, and various models of woven handicrafts. Here's a picture of a housewife as a weaving craftsman in her spare time:

Figure 2. A Picture of a Housewife as a Weaving Craftsman

In addition to natural attractions, this area also has various cultural and historical sites from the 14th century as well as religious sites from the 16th century; besides that, various kinds of traditional life can still be found in the historic area as a center for the spread of Islam in the Southern Peninsula of South Sulawesi Province.

Based on the results of observations and problem analysis that has been done, various problems need attention to be solved. There are also various opportunities for the tourism sector that are quite prospective to be developed in several tourist areas in Tritiro Village, Bontotiro District, in Bulukumba Regency. The development of tourism potential in one area as a tourist destination will provide benefits for increasing the income of the community and local government. The function of tourism can be carried out by empowering the community in rural settlements and, at the same time the function of conserving the potential of regional wealth. Efforts to develop rural tourism objects that utilize the potential of handicrafts by involving rural communities can function as community empowerment which is in line with community based tourism empowerment.

Community empowerment in question is the potential of crafts that can include the roles and aspirations of rural communities that are in line with the utilization of the potential of natural resources and human resources they have. The problem is how rural communities can be fostered in a sustainable manner so that the potentials possessed by the regions are optimally explored so that they can provide adequate results, especially for craftsmen, village communities, local entrepreneurs, and become a reliable source of regional income (Andi Cudai Nur, et al. 2022). In line with that, there is a

need for a pattern of craft development so that tourism actors and craftspeople can synergistically plan, compile, and program a handicraft business that has developed at this time, namely the woven craft center "Konjo Roof," whose existence can provide benefits for the community, entrepreneurs and the government area. The most pressing problem in finding a solution is the lack of skilled craftsmen and the limited number of skilled workers. This is a partner problem that becomes important to be resolved with various efforts by carrying out various innovative activities and programs to increase community empowerment. Here's a picture of featured craft products, flowers, bosara, wall hangings, and various models of woven handicrafts from the woven craft center "Konjo Roof":

Figure 3. Various Models of Woven Handicrafts

LITERATURE REVIEW

The awareness of the community is not yet fully optimal, so to realize the development of the Konjo Roof Business, the Head of Tritiro Village, Bontotiro Sub-district, Bulukumba Regency has agreed: a) Carry out training of craftsman skills development. The method used is lecture, discussion, simulation, and practice; b) Implementing community-based craft management development guidance. (The methods used are lectures, hands-on practice, weaving exercises, developing models and types of weaving, and simulations)

The word weaving comes from the word weave, which means arranging pandan leaves, water hyacinth, bamboo, rattan, bark, and others, by overlapping and crossing each other. (Koko Koswara in Ade Eka Rosita, 2005:11), Suggests that woven crafts result from the activity of making an item by weaving certain materials with perseverance, thoroughness, and aesthetic skills values.

Based on the shape, webbing is divided into two, namely:
1) Two-dimensional webbing, namely webbing that only has length and width, even if it has a thickness, the thickness is not taken into account.
2) Three-dimensional webbing, namely webbing that, has length, width, and height (Dekrnas, 2014: 136).

Based on how to make it, webbing is divided into three, namely:
a) Flat webbing (Sasak), namely webbing that is made flat, flat, and wide. This craft is widely used for mats, traditional house walls, and room dividers.
b) Oblique webbing (oblique), which is made oblique, is bias in two-dimensional or three-dimensional. This type of craft is widely used for baskets, tape holders, and so on.
c) Square woven (Truntum), namely woven made with square motifs, can be triangles, rectangles, octagons, and so on.

This webbing can be two-dimensional or three-dimensional. Based on the technique, webbing is divided into two: 1) tight weave, which is made tightly. 2) Infrequent webbing, namely webbing that is made infrequently (sparse) (Mutmainah, 2014).

Webbing can be found in complementary needs as a household tool. We can find various weaving crafts in the kitchen, including aseupan (steam), niru (nyiru), and sieve. Maybe now it is no longer available (Torachman, 2009). Based on the results of the research, the outputs produced after carrying out this activity are a) Sub-district, kelurahan/village apparatus, and the community in Tritiro Village,

Bontotiro Subdistrict have an understanding of weaving craft as an opportunity for local income, develop weaver skills, foster community to want to improve entrepreneurial knowledge, as well as seeking to increase the number of skilled weavers; b) Sub-district, sub-district/village apparatus, and the community in Tritiro Village, Bontotiro District have the desire, belief, and decision to develop skills and increase the number of craftsmen in the Bontotiro District area. According to Jim Ife in Zubaedi (2014: 74-75), empowerment is providing resources, opportunities, knowledge, and skills to citizens to increase their ability to determine their own future and participate in and influence the lives of their communities (empowerment means providing people with the resources, opportunities, knowledge, and skills to increase their capacity to determine their own future, and to participate in and affect the life of their community).

METHOD

The development of partner villages through mentoring in the development of craftsman skills in Bontotiro District, Bulukumba Regency, is carried out in several stages, namely: (1) the planning stage, (2) the implementation stage, and (3) the evaluation stage. The planning stage is the initial stage of preparing everything needed to implement the partner village development program. The proposing team analyzed the situation in Bontotiro District, including identifying the problems faced by the community. Furthermore, from the analysis results, the proposing team prepares and plans the program form that must be implemented. With a qualitative descriptive method approach, the implementation of this village development program also uses the Participatory Action Research method. All relevant and interested parties or stakeholders, including representatives of each kelurahan and village, are actively involved in reviewing ongoing actions (their own experience as a problem) to make changes and improvements for the better. Increasing community weaving skills and increasing the number of weavers are expected results from various programs and activities that have been implemented, such as counseling, collaboration, partnerships, and direct practice with the village government, weaver craftsmen, and the community.

RESULT AND DISCUSSION

According to Stephen Corey (1953), action research is defined as the process by which practitioners study their problems scientifically to guide, correct, and evaluate their decisions and actions. PAR is always related to participation, research, and action. The results of research that have been carried out in a participatory manner are then implemented into action so that they are right on target. On the other hand, it will be contradictory if it is not appropriate. Overall, each stage will always include a method of discussion with a "deliberation," namely a focused discussion that directly involves all stakeholders to discuss and review the proposed ideas so that they become systematic. The first is the development of conservation-based agro-tourism, which is meant for the pattern of community development while maintaining the authenticity of the agro-ecosystem by striving for the preservation of natural resources, the environment, history, culture, and recreation (Nur, Andi Cudai, 2022). The way of community development can be done in stages, namely, before the area becomes a tourist attraction and after the area becomes a tourist attraction. The development of tourism objects is in the form of fostering the community to become skilled craftsmen and have a strong will to develop their village's potential to increase the local community's income. Empowerment is carried out by directing every community member to have the same perception in dealing with various problems when the area is used as a tourist location. If the community has the same perception, they will provide attitudes and behaviors supporting the tourist village. While developing the community to become weaver craftsmen, the most important thing is to be sustainable and control themselves. This means that the community's success must be maintained so that it does not fade and is just a free time filler. But it is expected to work productively and professionally to support product development to become a potential industry. Baily in Cheryl (2000) explains that empowerment is a multi-dimensional social process that helps people gain control over their own lives.

Stages as steps in solving problems, namely implementing solutions to partner problems in this case: 1) Problems in developing handicrafts for tourist souvenirs have not been a concern of the local government. This is because ecotourism management is still managed individually or by certain private parties. ; 2) The government and the Bontotiro Subdistrict community do not yet understand the potential development program for handicraft businesses; if carried out, it can increase the number of craftsmen to increase the amount of income for the local government and improve the welfare of the community. The approaches that have been offered to solve partner problems are a) Providing training to the apparatus and the community about the potential of handicrafts to support the needs of tourists as souvenirs or gifts in the form of souvenirs; b) Conducting a program for developing craftsmen, developing weaving skills, and developing community-based weaving training in Bontotiro District, Bulukumba Regency; c) Instilling knowledge about: (1) improving the skills of craftsmen; (2) solving problems regarding the lack of a number of craftsmen, developing craftsman skills, and the availability of skilled weavers; (3) Development of types of souvenirs for tourists, especially local & regional tourists. Village officials, in collaboration with handicraft entrepreneurs and the local community, have also provided guidance in the form of 1) a Community-based craftsman skills development program; 2) Improving the skills of craftsmen by expanding the network to increase business towards a more professional direction (Andi Cudai Nur, et al. 2019).

Discussion

Being an outstanding student is a matter of pride for students, so each student competes to become an outstanding student in his school. Especially if it's an achievement in a competition in the field of mathematics, however, achievement in a mathematics competition cannot be achieved without an effort, and that effort is through learning. Learning, according to Thursan Hakim in Mahrani Dita Putri & Junierissa Marpaung (2018), is a process of change in the human personality, and these changes are shown in the form of increasing the quality and quantity of behavior such as increasing skills, knowledge, attitudes, habits, understanding, skills, thinking power, etc. So effective learning can help students improve their expected abilities per the instructional goals. Therefore, this research discusses metacognitive skills possessed by outstanding students in mathematics, especially in solving mathematical problems used by outstanding students in solving ethnomathematical problems in traditional houses and having high analysis.

Meanwhile, based on the research analysis results, the participants applied problem-solving strategies according to the tests and the results of interviews conducted by researchers at the MAN 1 Polewali Mandar. It turns out that female subjects (SK1) and male subjects (SK2) both tend to use forward-thinking strategies in solving problems-ethnomathematics-based (Mandar Traditional House) questions as well, as both of the participants also use or combine other strategies in solving math problems such as; heuristic strategies, strategies to calculate all possibilities systematically, strategies to see or analyze patterns, and strategy to change perspective. So it can be said that both are not tied to a particular strategy in solving the problem but rather refers to the characteristics of the problem.

So the application and integration carried out by outstanding students is nothing but to adjust which strategy is appropriate and suitable for solving problems so that the problem can be solved correctly and correctly so that such a strategy is used. This is in line with the theory expressed by Nur in Sitti Nursiah (2013), which explained that cognitive monitoring is the ability of learners to choose, use, and monitor appropriate learning strategies according to their learning style to the task situation or problem at hand. Regarding the importance of this cognitive monitoring activity, Winkel in Sitti Nursiah (2013) argues that: "Although students are given various cognitive strategies that can be used in solving certain problems, it does not mean that these strategies can be used for all kinds of problems. Finally, students must absorb the strategy and determine which strategies suit problems A and B. In other words, flexibility in thinking. Therefore, the strategy used by outstanding students in solving ethnomathematical-based questions in this study are; forward-thinking strategies, heuristic strategies, strategies to calculate all possibilities systematically, strategies to see or analyze patterns, and open sentence writing strategies. While another strategy of the 13 strategies contained in the problem,

neither apply. This is because the strategies they understand and use are the usual strategies they often get during guidance, learning, and working on similar questions. So that they have more control and understanding in this way than in other ways, it can be interpreted indirectly that the two subjects in applying mathematical problem-solving strategies are still adopting or duplicating, or imitating what has been taught by the teacher. This is in line with Bandura's Learning Theory in Qumruin Nurul Laila (2015) which can be regarded as *social learning*. Children learn from imitating what other people do, so the environment is an important factor influencing behavior and actions. Although in fact, the cognitive process is no less important. Where humans can control their patterns, however, from the theoretical basis, it can be said that the implementation of these strategies is also influenced by external factors, namely what the teacher teaches.

Furthermore, if it is reviewed as a whole and more intensely than what has been described above, there are several similarities and differences in the strategies applied by the two. The similarities in using this strategy occur because the two subjects are both outstanding students. So that they understand and are accustomed to solving or solving mathematical problems, they must use such strategies, especially in solving ethnomathematics-based questions. And also comes from the same environment and teacher, producing the same strategy. Then the difference in strategy can be seen in the incompleteness of male subjects (SK1) in solving mathematical problems. Meanwhile, based on the conclusions that the researcher explained earlier on the exposure and interpretation of the research data, the prominent difference lies in the inability of the male subject to solve problems related to algebra and geometry theory. He tends to be forgetful, while the female subject relates to the theory of geometry, so the use of strategy both are also different.

Then related to the geometry problems given to both subjects, it was found that both subjects were easy to solve the questions given because students were accustomed to solving contextual problems in learning taught at school. The teachers of the two outstanding students often used contextual-based mathematics teaching materials, especially in their own local culture. So it can be said that ethnomathematics-based mathematics teaching materials are proven effective in problem-solving skills. When students learn to use teaching materials or modules with ethnomathematical nuances, they get good results. This is because the learning process carried out by students will be effective with the help of teaching materials or modules with ethnomathematical nuances. In terms of the learning process, ethnomathematics can collaborate with learning strategies to create good learning outcomes. This answers the question Amor et al. (2016) obtained using a questionnaire where students feel uninterested in learning mathematics if the material conveyed is unrelated to everyday life (ethnomathematics).

From this opinion, it can be seen that teaching materials that apply ethnomathematics in them can help students hone problem-solving skills. This can be seen from several factors, including more focused learning, the use of cultural content in learning, and ethnomathematics that can collaborate with learning methods and strategies so that learning can be more effective. So that it can be concluded that students' problem-solving ability can also be improved by carrying out learning that applies or uses ethnomathematics in it, such as teaching materials or learning media. Various types of diverse cultures will make students more interested and even able to improve their problem-solving abilities from within.

CONCLUSIONS AND SUGGESTIONS

The development of Mitra Village to increase the number and ability of weaving craftsmen in Tritiro Village, Bontotiro District, Bulukumba Regency, South Sulawesi, has been carried out. However, there are still obstacles, namely: 1) the success of the family planning program has reduced the population, resulting in a shortage of labor, including weaving craftsmen; 2) many villagers move to cities to work and continue their education; 3) limited availability of types of raw materials; 4) not yet optimally developing the creativity of the population; 5) Community innovation empowerment is still

dependent on the government. Optimal efforts are needed to improve crafters' skills, as well as partnerships with other villages to meet the needs of crafters; 6) limited innovation of craftsman skills, availability of skilled weavers, and development of types of souvenirs. Village officials are expected to cooperate with handicraft entrepreneurs and the surrounding community by guiding the form of 1) a community empowerment-based craftsman skills development program; 2) Increasing the number of skilled craftsmen by expanding the recruitment of craftsmen between villages, and 3) Networking to expand cooperation networks, product marketing, and business improvement towards a more professional direction.

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