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MODEL OF EMPOWERMENT OF TANIMBAR W hiEAVING CRAFTSMAN IN THE CITY OF AMBON

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Abstract

This research aims to ; (1) to find out the profiles of Tanimbar Weaving Craftsmen and (2) to find out the strategy for developing the Tanimbar Weaving Craftsmen in Ambon City. This research is a case study research with descriptive research type. Descriptive research is intended for exploration and clarification of social phenomena or realities, by describing a number of variables relating to the problem under study. The results showed that; (1) the Tanimbar Weaving Craftsmen has a large enough potential to be developed as one of the potential empowerment of craftsmen in Ambon City, (2) the strategy for empowering craftsmen through developing the potential for the Tanimbar Weaving Craftsmen can be carried out through the empowerment process which includes; (a) awareness, (b) organizing, (c). resource delivery.

Key words : empowering, awareness, organizing, resource delivery

BACKGROUND

One of the programs that must be implemented in the framework of poverty alleviation is the empowerment of poor families. This program should be implemented directly by the poor themselves assisted by local government officials. One way of empowerment is the provision of direct assistance to the poor. The implementation is carried out through the provision of business capital for the development of productive business activities and the creation of

employment opportunities through the construction of infrastructure and facilities that support the socio-economic activities of the community. It is hoped that this program will eradicate the roots of poverty by accelerating efforts to reduce the number of poor people whose strengthening includes four aspects, namely: improving the quality of human resources, capital, job creation, and strengthening the institutions of poor population groups.

But in reality, it shows that the Empowerment Program for poor families in Ambon City has not been carried out effectively and efficiently, this according to the author's observations is due to limited funds, lack of knowledge and understanding and the level of active community participation is still lacking, so that in its implementation it often experiences obstacles between others as follows: education of children in the family is still at a minimum, family health is still at a low limit, family nutrition is still lacking. Another cause, according to the author's observation, is the lack of attention and effort on the part of the government in empowering poor families, for example equipping them with counseling and education activities as well as skills courses, so that thus the poor become apathetic about participating in the programs announced. by the government.

Reviewing poverty in terms of area provides a comprehensive framework for efforts to eradicate poverty. Poverty in regional development can not only be viewed as a target and output that must be eradicated, but can also be part of the analytical process that guides development in achieving its goals. The development of a region achieves its goals, if the development is able to increase the standard of living and welfare of the community. Solving the problem of poverty must be studied in a more comprehensive manner by paying attention to local (social and environmental) aspects and the region is often an important variable (Ticoalu, Reppie, & Telleng, 2013)

ased on the above background, efforts are needed to empower poor families with the concept of developing regional potential, both natural resource potential and human resource potential. There are quite a lot of potential areas in the form of handicrafts or home industries, but they have not been able to increase people's income. One of them is the tanimbar tie-woven craft home industry. This of course will have a sizable impact on increasing people's income which will ultimately lead to poverty alleviation efforts through regional potential development in the industrial sector.

Woven cloth is one of the riches of the heritage of the homeland, regions in eastern Indonesia have different motifs and a unique way of working. Not least in Maluku it is known as the Tanimbar woven fabric. Natural motifs and bright colors are his trademark. You don't have to go all the way to Tanimbar village, West Southeast Maluku (MTB) district to be able to buy it. We can find crafts that have been passed down from generation to generation in downtown Ambon. Initially, this industry was founded as one of the community's efforts to increase income and efforts to get out of the poverty line. However, conditions on the ground indicate that the development of this business tends to stagnate due to a lack of guidance from the local government and related agencies.

For this reason, a concept that is better able to anticipate the basic problems of society is applied, with an emphasis on a participatory approach. The concept of empowerment is related to the process of increasing capability (capability building) for all shareholders involved in development events over a regional locality (Ticoalu et al., 2013). In order for capability building for all shareholders to take place with a relatively balanced achievement among them, the rules of the games of development and organizational units from channels to stake and to share in development, need to undergo reform and strengthening.

In line with this, (Zuliyah, 2010) operationally explains three very fundamental elements of development in relation to empowering local communities, namely: (1) Resources, in this case the utilization/management of physical resources, human resources, financial resources, and technology and (2) Organizations as actors . Norms, values that limit/regulate members in achieving goals.

METHOD

This research is a case study with a descriptive research type, which is to provide an overall picture of the empowerment of Tanimbar woven craftsmen in Ambon City. Descriptive research is intended for exploration and clarification of phenomena or social reality, by way of describing a number of variables related to the problem under study. The approach used is qualitative, namely to explain the facts or empirical findings so that they can be described in more detail and clearly, especially those related to improving the ability of the poor.

The informants of this study were all workers involved in the Tanimbar woven handicraft home industry, namely as many as 30 people. The key

informants for this study were the Head of the Sirimau Sub-District, Nusaniwe Sub-District and the Head of the Ambon City Industry, Trade, Cooperative and UKM Office.

Data analysis was carried out using descriptive qualitative with evaluative analytic type, where phenomena that occur are evaluated descriptively. Qualitative descriptive analysis aims to make a systematic, factual and accurate description of the phenomenon to be studied.

RESULT AND DISCCUS

1. Empowerment Scenario

Based on the results of observations and interviews, both for the poor who are involved in the Tanimbar woven craft and those who are still living in conditions of poverty, it was found empirical facts that the empowerment of the poor, which has been a program plan, especially in Nusaniwe District and Sirimau District, Ambon City, has not yet been implemented. carried out effectively and efficiently. The obstacles faced are limited funds, lack of knowledge and understanding and the level of active community participation is still lacking. In addition, the program by the Department of Industry, Trade, Cooperatives and SMEs through the provision of capital does not help much, because it is not accompanied by sustainable empowerment models. The low socio-economic life of the community (poor) is a development problem in various fields characterized by unemployment, underdevelopment and powerlessness. Therefore, poverty is a major problem whose handling cannot be postponed under any pretext and must be a top priority in the implementation of development. In accordance with the principle of justice, poverty alleviation is one of the strategic efforts in realizing a people's economic system.

In accordance with the characteristics of a populist economic system in efforts to reduce poverty,(Febriandhika & Kurniawan, 2020)proposes two strategies that must be followed, namely: first, making efforts with the aim of meeting basic needs; second, trying to help the community through empowerment so that they have the ability to do business. In this regard, sustainable poverty alleviation is closely related to people's economic development, including the development of various productive businesses which constitute regional potential. Observing the regional potential in Nusaniwe District and Sirimau District,

Ambon City, the Tanimbar tie-woven craft is one of the alternative potentials that deserves to be developed based on the economic development and skills possessed by the community. Therefore, a strategy is needed in the poor community empowerment model with the following process:

a. Awareness Process

Empowerment programs for the poor in Nusaniwe District and Sirimau District, Ambon City should be carried out with a mission to support the development of the poor based on local potential with an emphasis on the Tanimbar woven handicraft industry. The empowerment process that will be carried out is based on the potential that is owned by the majority of the community but has not been utilized optimally. Therefore, the first step that needs to be done is to provide an understanding of the importance of this industry in supporting the community's economy by instilling a critical awareness of its potential.

The form of awareness that should be carried out is by inviting the public to attend meetings initiated by the Ambon City Industry, Trade, SMEs and Cooperative Services and support from the Nusaniwe and Sirimau District governments of Ambon City. This awareness is followed by counseling and providing training or short courses that will increase their skills in making Tanimbar woven crafts. Apart from that, in the trainings provided, material on good business management is also presented, accompanied by a feasibility study which will increase the confidence of the poor that this business is indeed prospective for development and will increase their income and help them to get out of poverty. poverty circle.

This awareness process also needs to examine the problems faced by the poor, so that the solutions provided are truly in accordance with the conditions and potential that exist in them. Basically, the awareness process that will be carried out has the potential to succeed. This can be seen from the high level of community participation in every meeting held by the government.

This was stated by the Nusaniwe sub-district head:

"In every opportunity meeting, the level of community participation is quite high. The number of residents present was quite a lot. At every meeting, I always give directions in expanding employment while still paying attention to the environment and regional aspects.

Similarly, the opinion expressed by the Head of Industry, Trade, Cooperatives and SMEs of Ambon City:

"...for the intended awareness-raising process, I don't think it's too difficult for me to say that, because every socialization program for craftsmen is always attended by members of the community, whether craftsmen or not."

The presence of the poor in this awareness activity will be a measure of the success of the program, because it is a form of the community's desire to develop themselves. This is in line with the opinion(Nardin, 2019) which reveals that in the key concept of the participatory approach, the process of awareness, clarification of problems and specific needs in everyday life is very important. The hope of this awareness process is the birth of recognition of the old societal pattern that constructs poverty and the birth of a vision for the realization of a society that reduces poverty.

b. Organizing

The organization is a forum for the community to convey aspirations and carry out activities for capacity building. Organization is one of the elements of development that has an important position in the context of empowerment. Without an organization, existing empowerment will not be managed and utilized properly. Organizations have a role as actors to change or adjust the balance relationship between the three elements when dealing with a new condition or situation due to environmental changes. The organization that will be formed in the planned empowerment program is a group of craftsmen. Through this group, it is hoped that the poor will carry out activities to improve the abilities and skills of the Tanimbar tie-woven craft. This group of craftsmen can be formed from youth organizations, youth organizations and pre-existing LKMD. Seeing the number of members in each existing organization, the reorganization stage has the potential to be successful.

In the next stage, a new group of craftsmen was formed which had never existed before, with distribution to each Pillar of Citizens. The organizational structure is formed according to the wishes of the members. In this new group, there are rules that bind each member, for example regarding the division of labor and profit sharing mechanisms.

The group or organization that is formed is not only a place to carry out activities for making Tanimbar woven crafts, but also a place to discuss and exchange ideas about the problems faced related to the business being carried out. The formation of this group of craftsmen should be managed by the community itself, so that they can learn how to work together and organize and elect leaders who have adequate skills and capabilities to lead. This is done as an effort to get them used to facing the same conditions to encourage the empowerment process itself. It is hoped that the craftsmen's groups that are formed will be able to apply and share their knowledge with other poor people who have not yet been involved in this Tanimbar tie-woven craft.

The formation of this group of craftsmen is in line with the theory put forward by (Bakarbesy, 2021) which explains that the empowerment process can be carried out individually or collectively (groups). But because this process is a form of social change involving relations or relationships between social layers or other hierarchical statuses which are characterized by economic polarization, the ability of individuals to "share the same fate" to come together in a group tends to be assessed as the most effective form of empowerment which is commonly referred to as collective self-empowerment. The group that was formed also has the potential to create a social network with NGOs to strengthen empowerment relations, resulting in a dialogical encounter that will foster and strengthen group awareness and solidarity. Group members will develop a uniform identity and recognize their common interests.

c. Resource Delivery

The delivery of resources intended in this empowerment program can be in the form of physical, material or human resources. Physical resources include workshops or work shops, in which there are various tools that will be used to make Tanimbar woven crafts. Material resources are the basic materials for making Tanimbar woven crafts, such as looms, threads, cotton. While human resources are in the form of skills and abilities to make Tanimbar woven handicrafts with better quality.

Actually, the process of delivering these resources has been carried out by Ambon City Industry, Trade, Cooperatives and SMEs through the provision of capital assistance, with a revolving return system with low interest. As stated by the Head of Service:

"As a technical agency in empowering SMEs, we have provided a touch of capital or strengthening the capital structure, but this is an official program in relation to SMEs, so in terms of empowering the poor it is still far from expectations."

This was also confirmed by the informant:

"I have indeed received capital assistance from the PERINDAK service with a monthly return system, the interest is light, but indeed it is not directly for the poor, only for craftsmen."

he explanation from the Nusaniwe Sub-District Head also provides an understanding that basically the process of delivering these resources already exists, but has not directly touched the poor. Because basically, this poor community empowerment program has not yet been handled.

"the provision of direct cash assistance from the government in the form of cash amounting to Rp. 100,000/KK every month is not intended for business capital, this is only a subsidy from the government and is a central government program.

In the process of community empowerment, especially the delivery of resources, it is in line with the opinion put forward by (Ra'is, 2017) that the role of outsiders, in this case, is NGOs or donors, not actors who plan, design and make decisions about agendas to improve the plight of the poor. They are only facilitators, supporters and reinforcers of the agenda planned and implemented by the poor through local organizations.

2. The output expected from the Empowerment Scenario

Empowerment is an effort to increase the capacity of the community and to provide the widest possible opportunity for the poor category of population to carry out productive socio-economic activities, so as to be able to generate higher added value and greater income. Thus, community empowerment is essentially directed at increasing access for individuals, families and community groups to resources for carrying out production processes and business opportunities. In order to achieve this, various efforts are needed to motivate in the form of capital assistance and human resource development.

The planned empowerment scenario is a form of development of a development planning model that favors human development, especially the poor in Nusaniwe District and Sirimau District, Ambon City. There are several expected outputs from this empowerment scenario, namely:

a. Ability Enhancement

1). Asset Expansion

Empowerment programs for poor families in Nusaniwe District and Sirimau District, Ambon City were developed to realize the participation of the poor and the strength of community institutions in the form of groups of craftsmen who are used as drivers of community economic enterprises as well as environmental management and improving the quality of human resources. The purpose of implementing the empowerment program is to improve the quality and quantity of people's lives in the physical aspects of the environment, human resources and capacity building in economic/business activities. The objectives of the poor community empowerment program in Nusaniwe District and Sirimau District, Ambon City are:

1. Formation of skilled human resources obtained through training, skills courses, and other supporting activities, towards creating jobs so as to reduce unemployment on a local scale.
2. So that the community has the ability to do business both in terms of management and capital so that it supports an increase in welfare, especially the Tanimbar woven handicraft business.
3. Have a set of institutions and maintain and develop the development results achieved.
4. Has more adequate and sufficient public (social) facilities compared to before the empowerment program.

Based on the objectives of the empowerment program that have been stated above, one of the implementations is the expansion of assets owned by the community both collectively and individually. This collective asset is for the benefit of the whole community. While personal assets are obtained through the allocation of revolving funds which are given to members of the poor community, who are involved in the Tanimbar woven handicraft industry. The collective assets that are expected from this empowerment program are workshops or craft work shops that must be owned by each group of craftsmen that are formed.

While the expected individual assets can be either material or non-material. Material assets in the form of livable housing and furniture that are necessities of life. Non-material assets in the form of knowledge and skills in making high quality Tanimbar woven crafts. One of the main dimensions in empowering the poor according to (Sopandi, 2022) is capability building which includes expanding the individual and collective assets of the community.

2). Knowledge Change

As previously stated, the implementation of the poor community empowerment program should be carried out based on the wishes and needs of the community. Therefore preparation for program implementation must be carried out in collaboration with existing organizations. One of the objectives of implementing a poor community empowerment program is to change the knowledge of community members. Knowledge in this case is knowledge that can change the mindset and pattern of action by the poor themselves.

The community empowerment program that will be implemented must be an effort for the community to be able to develop and optimize the potential that exists in itself independently and sustainably. From this program it is hoped that there will be changes in knowledge by involving the community in Tanimbar woven craft activities. Changes in knowledge experienced must be in line with their willingness and awareness to participate in the activities of the group to be formed. This is in line with the theory put forward by (Elfahmi, Abidin, & Sopandi, 2022) that through critical awareness and the organization that is formed, people are assumed to be able to fight for their social power, political power and psychological power gradually and gradually.

Change in knowledge as one of the outputs of empowerment must take place in a participatory manner, in the sense that the poor become the main actors in life improvement agendas through their organizational platforms, where in the process their capacity will continue to increase as a result of the learning process through experience (experience based). learning process). With a participatory approach, parties outside the poor community only function as facilitators, supporters and reinforcements of the ongoing process.

3). Change of attitude

Institutions or institutions are basically the driving force in managing a program starting from the planning, implementation, monitoring and maintenance stages. Because this program is an activity that involves the community, the institutions used are community-based institutions.

This change in attitude can be seen from the reduction in delinquency among teenagers who are already involved in the Tanimbar tie-woven craft industry. Before becoming members or workers of the industry, they were unemployed youths with no significant activity, they just sat around hanging out with fellow unemployed people, so they were prone to fights. However, after becoming craftsmen, they already have activities that have economic value and experience a change in attitude that respects time more.

Community empowerment that will be carried out is not directed at creating new institutions, but rather at empowering existing institutions. Because of this, the Nusaniwe and Sirimau District governments of Ambon City need to carry out an inventory of existing institutions in the community.

The approach through the formation of groups that embody diverse interests and priorities, can be solved properly through raising awareness, thus enabling community members to be able to live together experiences in dealing with problems and taking action. This is a long process and takes time to implement. The awareness of the success that will be achieved through the group causes members to have a strong commitment and work not only for personal interests and narrow small groups, but also for things that benefit the larger population. Friendly, close and open relationships between leaders and members will reduce outside intervention that can affect their leaders. Community trust in leaders and led organizations allows for the willingness of the community to contribute to their organizations. This indicates that through the organization the possibility to explore community self-help becomes greater (Nazaruddin, Mudjib, & Muafiqie, 2017).

The process of forming groups of craftsmen is carried out in a democratic way by involving all components of society. Because of that, all existing administrators must be with the knowledge and approval of the residents. The first thing to do for decision making is done by deliberation. But if the way of deliberation cannot be carried out, then it is done by way of counting votes/voting.

4). Skill Change

The empowerment program for the poor in Nusaniwe District and Sirimau District, Ambon City is expected to increase the ability of the poor which will later be seen from their skills in making Tanimbar woven crafts. They will acquire these skills through training in collaboration with related agencies or even with private institutions that have more sophisticated technology so that production results are of higher quality.

This change in expected skills is in line with the theory put forward by (Mulyadi, 2013) that the development of knowledge, attitudes and skills is expected to increase the ability to manage local resources both individually, in groups and collectively and to increase the ability to manage additional external resources in an integrated manner with existing local resources.

b. Institutional Strengthening

1). Changes in Values and Norms

Empowerment programs for the poor through the potential of Tanimbar woven crafts should have a role in realizing institutional strengthening in Nusaniwe District and Sirimau District, Ambon City. The values that have existed so far in society should change after this program takes place. The values that tend to decrease among poor people are the enthusiasm to get out of the poverty line. This is as a result of the lack of an attitude of openness to accept innovation from outside. It is evident, from the results of interviews with established craftsmen, that they have tried to persuade other residents to pursue the Tanimbar tie-woven craft business, but some are still apathetic and indifferent.

Even so, there are still many deeply rooted values and norms, namely cooperation and kinship. The poor community in Nusaniwe Subdistrict and Sirimau Subdistrict, Ambon City are known for their high kinship and cooperation values. These values can be increased through organizing in the form of groups of craftsmen. This value will become a culture that is expected to be maintained and is sustainable.

2). Organizational Strengthening

The organization is a place for the community to carry out activities and channel inspiration. A strong organization will also support the poor to be involved and active in supporting development. Development can take place in a sustainable and sustainable manner if the formation and strengthening of community institutions in a systematic and dynamic manner takes place to the point of sustainability (sustainable). The scenario of empowering the poor in Nusaniwe Subdistrict and Sirimau Subdistrict, Ambon City will begin by facilitating the community through the sub-district government by inviting them to listen to explanations about their potential and what can be developed to meet their needs.

Furthermore, groups of craftsmen were formed who would later receive training from the Office of Industry, Trade, Cooperatives and SMEs. The training provided is not only limited to newly formed groups, but also to businesses that have been running for a long time. Of course, this training requires a lot of funds, for this reason this program must have the full support of the Ambon City Government.

The concept of group formation is in line with the theory put forward by (Ra'is, 2017) that the role of social groups in poverty alleviation can be used as a media forum in community empowerment or poverty alleviation programs.

CONCLUSION

Based on the results and discussion, it is conclusion that (1) the Tanimbar Weaving Craftsmen has a large enough potential to be developed as one of the potential empowerment of craftsmen in Ambon City, (2) the strategy for empowering craftsmen through developing the potential for the Tanimbar Weaving Craftsmen can be carried out through the empowerment process which includes; (a) awareness, (b) organizing, (c). resource delivery.

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