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Empowerment Of Ulos Weaver Women For Tourism Development**Tince Siboro, Hidayat Hamsani, Ibnu Hajar Damanik**Department of Anthropology
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Abstract—Ulos weavers in LumbanSuhisuhiToruanSamosir is a form of cultural preservation of the Batak Toba community, as well as a community strategy to improve its economy. Batak Toba Ulos Industry in LumbanSuhisuhi also become one of tourist attraction to come and get to know Batak Toba culture in Samosir Island. Therefore it is necessary to empower the community, especially women in improving the creativity and attractiveness of ulos. This study aims to describe the empowerment of women in the framework of tourism development in the Tourism Village of ulos weaving handicraft in LumbanSuhisuhiToruanSamosir Sumatera Utara. This research is descriptive qualitative by using ethnography approach. Data collection is done by searching documentation, observation and direct interview to informant. Informants are Ulos Weavers, Indigenous Peoples, and Village Heads. The result of the research is that empowerment of ulos weavers, especially women need to be done based on the culture and local wisdom of Batak Toba community, so that empowerment can succeed. Such empowerment is conducting training to improve the quality of ulos motifs and forms in accordance with Toba Batak culture, and the provision of technology that can be used to improve the quality and quantity of ulos. Weaver's empowerment is also done through involvement in marketing, such as attraction to the meaning and usefulness of ulos to tourists, and demonstration of ulos-making.

Keywords—Women empowerment, tourism development, Ulos weavers, LumbanSuhisuhi

INTRODUCTION

Samosir regency is a newly expanded district of Toba Samosir Regency in accordance with Law No. 36 of 2003 on 18 December 2003 on the Establishment of Samosir and SerdangBedagai Regencies. The establishment of Samosir as a new district is the first step to start accelerating development towards a more prosperous society. Samosir Island is one of the regencies surrounded by Lake Toba. By continuing to support the vision of the national medium-term development, namely: The realization of a sovereign Indonesia, Independently, and mutual cooperation personality and the vision of the medium-term development of North Sumatra province, namely Being a Competitive Province to the North Sumatera Prosperous, by referring to the National and provincial vision North Sumatra and based on the geographical condition, the potential of destination and the natural beauty and the richness of the culture, which is supported by the philosophy of living "natolu", is very potential to be developed into an agriculture-based tourism district. Based on the studies that have been done, the vision of Medium-Term Development of the District of Samosir 2015-2020 is the establishment of a prosperous, independent, and competitive socio-samosir society based on tourism and agriculture.

The tourist attraction is anything that has uniqueness, value and convenience in the form of diversity of nature, culture and man-made products that become tourist visits (UndangundangNomor 10 Tahun2009)¹. Evidence has shown that this kind of tourism is the main choice for foreign tourists who want to know our culture and art and everything related to the customs and life of our cultural arts (Pendit, 2006). Munawaroh (1999)² also states that in a cultural perspective, tourism activities stimulate the growth of cultural art creations that can be introduced to tourists. The beauty of nature and the richness of the culture possessed become a source of interest for people living outside Samosir. This cultural treasure that needs to be explored, conserved and developed to attract tourists to visit Samosir Island. Because cultural tourism is the most popular tourist type in our country.

Such importance of culture in social life and developing tourism, so that culture needs to be explored, developed, and even preserved.

¹Undang-UndangNomor 10 Tahun 2009 tentangKepariwisataan.

²P. Munawaroh,
Peranankebudayaandaerahdalamperwujudanmasyarakatind
ustripariwisata, Jakarta:
DepartemenPendidikandanKebudayaan, 1999.

Samosir regency has many attractions consisting of nature tourism and cultural tourism. One of the tourist destinations is to see the local ulos weaving. The ulos Samosir weaving community is located in LumbanSuhisuhiToruan Village, Pangururan District, Samosir. The location is about 4 kilometers from Pangururan City. In this place, can see first hand the way ulos weaving work. The study was conducted to describe the empowerment of women in order to develop tourism in LumbanSuhisuhiToruanSamosir Village of North Sumatra. Village of LumbanSuhisuhiToruanDistrict of Samosir become Ulos Weaving Craft Village is useful and can support the tourism sector and preserve the culture of Batak Toba community. The village of ulos weavers have long been established with the aim of preserving Batak's unique woven cloth to avoid extinction as the growing fashion continues to cause Indonesia's heritage to drown. As well as several other reasons to maintain the existence of ulos cloth to remain in use at certain moments.

In the history of its existence ulos woven fabric has a different name, function, value and time of use. Ulos is not just clothes, but also symbols and symbols of position for those who wear them.³ According to MA Marbun and IMT Hutapea, there are at least 24 ulos names with uniform values, functions and usage. Among the various names of ulos are Pinunsaan, Ragildup, RagiHotang, RagiPakko, RagiUluan, RagiAngkola, SibolangPamontari, SitoluTuhoNagok, SitoluTuhoBolean, Suri-suri Na Gok, Sirara, danBintangMaraturPunsa. Then RagiHuting, Suri-SuriParompa, SitoluTuhoNajempek, BintangMaratur, Ranta-ranta, Sadun Toba, Simarpusoran, Mangiring, UlutorusSalendang, SibolangRestaSalendang, UlosPinarsisi, and UlosTuturPinggir. Among the most valuable woven fabrics for the Toba Batak community and worn in happy parties are UlosRagildup. In contrast to the time of using the woven cloth called Ragildup, Marbun and Hutapea recorded two types of ulos commonly worn by the Batak Toba people in what they termed "grief parties" such as when there were relatives who died were uloSibolangPamontari and Sirara. Ulos cloth that used to be worn in the form of scarves and sarongs, and used in traditional ceremonies Batak, now ulos many found in the form of souvenirs, belts, bags, ties, curtains, and tablecloths.

³Niessen, Sandra. 2009. *Legacy in Cloth : Batak Textiles of Indonesia*, Leiden : KITLV

Tourism development in LumbanSuhisuhi Village is inseparable from the active role of the community as well as an effort to empower local communities to improve their welfare and preserve the culture. According to Kartasasmitha (1997: 11-12)⁴, community empowerment is an effort to increase the dignity of society in the present condition is not able to escape from poverty trap and backwardness. Empowerment has literal meaning to make a person and group empowered, another term to empower is reinforcement⁵. Meanwhile, according to Novian (2010), the empowerment of women is an effort to empower women to gain access and control over the resources, economy, politics, social, culture, so that women can manage themselves and increase their confidence to be able to participate actively in solving problems so that able to build ability and self-concept. Women's empowerment is both a process and a goal. As a process, empowerment is an activity to strengthen the power and empowerment of weak groups in society. As a goal, empowerment refers to the circumstances or outcomes to be achieved by social change, ie, the community becomes empowered.

Empowerment is essentially humanitarian in the sense of encouraging people to show and feel their basic rights. In empowerment is contained elements of recognition and strengthening a person's position through affirmation of rights and obligations that have in all life order. The empowerment process is endeavored to encourage others to voice and fight for the imbalance of rights and obligations. Empowerment prioritizes self-employment and empowered people to achieve their empowerment. Therefore empowerment is very far from the connotation of dependence. The birth and development of the concept of empowerment requires an attitude and insight that is fundamental, clear and strong about power or power itself. The confusion that accompanies the development of empowerment concept is not only caused by the existence of various versions and forms of empowerment but also because the growth and development of the

⁴Kartasasmitha, G., 1997, *Pemberdayaan Masyarakat: Konsep Pembangunan yang Berakar pada Masyarakat*, Jakarta :BadanPerencanaan Pembangunan Nasional.

⁵RosaliaIndriyatiSaptatiningsih, Tri SiwiNugrahani, Sri Rejeki, *Pemberdayaan Perempuan Desa Untuk Mengurangi Kemiskinan*, Makalah Seminar Nasional Universitas PGRI Yogyakarta, 2015

concept of empowerment is not accompanied by the occurrence of fundamental reflection clearly and critically against the concept of power itself. Therefore understanding the question of empowerment can not be separated by understanding of power or power, helpless people can be powerless can be called as people who have no power. Power here means to control something, so it has the authority to decide something. Efforts to optimize the empowerment of women and efforts to raise the poor areas, can be taken one of them by assisting women to increase the potential of women who have been there, through the development of productive businesses in groups. In the process of empowering women is invited to recognize first what the real needs of women both practical needs and strategic needs, and the problem. By knowing their own needs are expected to find a solution of the problem.

In 2013 the government of Samosir Regency empowered the community, especially women in LumbanSuhisuhiToruan Village. Formed the ATBM Group of Companion Centers which originally consisted of 20 units. Empowerment of women is expected to help the family economy. They play a role in the development of tourism Samosir by still exist to preserve the culture of Batak by weaving ulos cloth.

METHODOLOGY

This study aimed to describe the empowerment of women in order to develop tourism at the Tourism Village Weaving Crafts UlosLumbanSuhisuhiToruan North Sumatra Samosir cover form the empowerment of women, obstacles encountered during the process of empowerment and empowerment outcomes and identify the implications for women's empowerment in tourism development. This research is a qualitative descriptive using an ethnographic approach. Data was collected by a search of documentation, observation and direct interview to the informant. Informants are Ulos Weaver, indigenous peoples, and the village chief.

RESULT AND DISCUSSION

A. The process of Empowerment

Community empowerment process in this case the women in the village of LumbanSuhisuhiToruan starting from 2013. They get Ulos weaving skill training for their skills capital. Initial training in 2013 there were 20 people. They received training from instructors brought in from

Bandung. Some outstanding shipped to Bandung for a comparative study and obtain the certificate. In 2014 trained 20 people and intrukturnya no longer of Bandung but of group achievement and already received a certificate of training the previous year. In 2015, some 15 people, while in 2016 some 10 people. In addition to vocational training, they also given one unit loom machines (handloom). They are trained to advanced and ability to maintain and repair the loom if damaged or problematic. So until this year Companion Sentra handloom group consisting of 65 people. All members of handloom centers Companion can be efficient, they already accept orders both inside and outside the district Samosir. They can help the family economy. They can send their children.

B. Results for Women's Empowerment in LumbanSuhi

Suhi-tourism development in the village of LumbanSuhisuhiToruan of the role of the community. Problem economy is not separated families now also of the role of women, along with the progress and development of the times. The formation of a group of weavers in the village of LumbanSuhisuhiToruan. Companion female group handloom centers after training, and looms Ulos in 2013 although slowly the women in the village of LumbanSuhisuhiToruan to become independent in economic and social terms, and can come to develop their social environment. With the increasing independence of women in the economy will improve well as income and family welfare. Furthermore, we will be able to influence other women to want to take part in the improvement of skills and knowledge, and eventually be able to also improve the welfare of society.

Currently they can ease the burden of their husbands. Some members of handloom has been able to become an instructor for candidates Ulos weaver weaver who previously had to bring in instructors from Bandung. Ulos produced handloom woven is to fashion. To weave a fabric Ulos measuring 115 cm x 200 cm they only wear one and a half days. Old weave cloth hanging Ulos desired motif. While the price of cloth Ulos produced ranges from Rp. 500,000,-. According Wantimer Simbolon as chairman of this group said that the empowerment held Naidoo government can be said to be successful, they have the skills to wear handloom and can introduce Batak culture can also be prosperous economy besides family. They get orders for

woven we are considered delicate and smooth material. Overall Sentra handloom members can be empowered Companions already visible on their proficiency wear Ulos loom. Empowerment of women in the village of LumbanSuhiSuhi can improve the welfare and preserve the cultural arts.

There are several parameters that can be used as a measure of the success of empowerment. The confidence is not something that can be bought or sold. But something must be found within ourselves. And the confidence shown to be built up, cultivated and propagated. Until now, Partonun-Ulos in LumbanSuhiSuhi kept the spirit and confidence to continue weaving activities ulosnya. Women's empowerment is a systematic and planned efforts to achieve gender equality in family and community life. Weaver Ulos not weave Ulos origin. They understand the meaning and encourage them to love Ulos than just concerned with money. Ulos weavers in the village of LumbanSuhi-suhi realize that by weaving ulospun still can live well. Since then, residents who had been reluctant to weave, are now starting to roll out the loom and weave Ulos in their homes.

The empowerment of women weavers Ulos apparently attracted the attention of the men in the play looms Ulos. They are weavers Ulos husband. Initially they were very supportive wives until they had a role to develop the skills that have been acquired from the government.

Parameters success of the development of tourism in the village of LumbanSuhisuhiToruan can be observed from the formation of public welfare. The public welfare is measured from the increased economic empowerment and skills as quality of life. The empowerment of women in the village of LumbanSuhiSuhiToruan itself has the capability promotion through social media to promote their online woven, other than that they promote through brochures distributed to the tourists who come. Another promotion is by actively participating in tourism fairs held in major cities in Indonesia, attending seminars and cultural tourism are often held by the Department of Culture and Tourism.

Empowerment Ulos weavers in the village of LumbanSuhiSuhi-Torun seen from the positive side, is one way to preserve the culture and customs of the local community. The impact of tourism led to increased demand for woven Ulos. On the other hand tourism directly or indirectly

contribute to improving the welfare of the community. In connection with the negative impact indications of people who use the tourist arrivals to increase revenue by opening stalls / kiosks in the yard of their house, so the shop is directly visible by tourists from outside the courtyard disturbing view of traditional houses.

C. Community Empowerment Constraints

In terms of promotions woven Village community UlosLumbanSuhiSuhi-constrained. They have difficulty explaining to the customer when they compare prices with other weavers artificial. But for enthusiasts, or who know the quality of materials and nonwovens is certainly not a problem. To facilitate their sale should create tiers of yarn materials used. Because so far they are still consistent wear one kind of yarn material categorized as good yarn so the price is more expensive than other weavers artificial.

CONCLUSION

Tourism development in the village of LumbanSuhisuhiToruan of the role of women. The empowerment of women in the village-LumbanSuhiSuhi was successful because although slowly the women in the village of LumbanSuhisuhiToruan become independent economically. They can ease the burden of their husbands. Women contributed to increase the income and welfare of the family. They have confidence and continue the spirit of continuing to loom ulosnya proved to be built up, cultivated and propagated. Previously been reluctant to weave, are now starting to roll out the loom and weave Ulos in their homes. They can affect other women and even men to take part in the improvement of skills and knowledge.

Empowerment Ulos weavers in the village of LumbanSuhiSuhi-Torun is one way to preserve the culture and customs of the local community. The impact of tourism led to increased demand for woven Ulos. On the other hand tourism directly or indirectly contribute to improving the welfare of the community. The existence of people who use the tourist arrivals to increase revenue by opening stalls / kiosks in the yard of their house, so the shop is directly visible by tourists from outside the courtyard disturbing view of traditional houses. In terms of promotions woven fabric Ulos Village community LumbanSuhiSuhi-constrained. In addition to getting a good idea of skills training, they also get knowledge about the marketing of their weaving.

So that they can compete with the weaver weavers in other areas.

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