



INCREASING PUBLIC WELFARE THROUGH INCREASING HUMAN RESOURCES OF ORIGINAL SONGKET WEAVING CRAFTSMANSHIPS IN NGANJUK DISTRICT

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ARTICLE INFO

Article History:

Received Aug 23, 2024

Accepted Jan 13, 2024

Available Jan 31, 2024

Keywords:

Human resources;

Weaving;

Welfare

ABSTRAK

Latar belakang pelaksanaan kegiatan ini adalah adanya kesenjangan antara jumlah perajin aktif dan perajin baru. Hal ini menjadi kekhawatiran bagi pelaku/perajin tenun di dusun Barong desa Kedungrejo kecamatan Tanjunganom kabupaten Nganjuk. Tujuan dari kegiatan pengabdian ini adalah meningkatkan kesejahteraan masyarakat khususnya perajin tenun melalui peningkatan sumberdaya manusia. Hal ini dilakukan dengan melaksanakan pelatihan dan pendampingan perajin tenun. Metode yang digunakan dalam kegiatan ini adalah memberi pelatihan dasar tenun bagi pemula, yang akan berlanjut dengan pelatihan sehingga harapannya bisa menjadi mahir. Kegiatan ini dilaksanakan di dusun Barong desa Kedungrejo kecamatan Tanjunganom kabupaten Nganjuk. Hasil dari pelaksanaan kegiatan ini adalah tumbuhnya perajin-perajin baru yang berawal dari pemula/awam tentang tenun, kini mampu meningkatkan penghasilan keluarga melalui kerajinan tenun

ABSTRACT

The background of this activity is the gap between active craftsmen and new craftsmen. This is a concern for weaving actors/craftsmen in Barong hamlet, Kedungrejo village, Tanjunganom District, Nganjuk regency. If no action is taken, the weaving culture will become extinct. On the one hand, weaving is a cultural heritage that must be maintained and preserved, but on the other hand, weaving is a promising source of income. Carrying out training activities to improve human resources for these weaving craftsmen means that two goals can be achieved at once, namely preserving ancestral culture and improving the welfare of weaving craftsmen which will have an impact on the community in general. The method chosen in implementing this activity was to provide basic weaving training for beginners, which continued with training so that it was hoped that they could become proficient. This activity was carried out in Barong hamlet, Kedungrejo village, Tanjunganom District, Nganjuk regency. The result of implementing this activity was the growth of new craftsmen who started from beginners/laymen about weaving and are now able to increase family income through weaving crafts.

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INTRODUCTION

Indonesia has a variety of cultures and works of art, among some of these Indonesian cultures and works of art are handicrafts. Some of the handicrafts include wicker crafts, metal crafts, pottery crafts, and woven crafts. (Naini et al., 2020). This activity will focus on weaving crafts. This weaving craft is a craft that needs to be preserved because the results of this weaving craft are considered to still have high quality and still use natural materials, so it is very good to be used as clothing materials or household linen items (tablecloths, bed sheets, etc.) (Naini et al., 2020).

As a culture, the process and results of woven fabric crafts have a unique function and characteristics, so that they can increase the identity of tourist destinations and business opportunities for the community. This will be a value-added that will ultimately have an impact on increasing the household income of the village community (Fattah et al., 2023). As is generally the case with traditional craft businesses, almost all of the work processes are manual or semi-machine, so the role of the craftsman's manual skills is very dominant (Marnisah & Purnamasari, 2018). For that, efforts to improve the quality of craftsmen must be increased, so that craft products can increase.

The basic capital to drive the village economy towards prosperity to face increasingly competitive economic competition is to improve skills and knowledge combined with creativity, sense, artistic values, technology, and culture (Fattah et al., 2023).

For now, there are still very few people who want to pursue weaving crafts. Only certain levels of society are still willing to learn and try to cultivate weaving. Several factors have the

potential to hinder the development of woven products such as productivity and also the regeneration of weavers whose numbers are decreasing (Latif et al., 2022). This must be addressed immediately so that the weaving craft which is a minority in the Nganjuk area can develop into a large one like other crafts. This will not only have an impact on the income of the community as craftsmen but will also increase the Local Own-source Revenue (PAD) in Nganjuk Regency.

Nganjuk Regency has various cultural potentials that can increase the economic value of the community, one of which is a woven fabric. Woven fabric is a product of the appreciation of art and culture, as well as the customs of a region, which is categorized as craft art (Fattah et al., 2023). Woven fabric is a typical Indonesian fabric that is one of the cultural heritages and one of the clothes of the Indonesian nation that has been known since prehistoric times. Woven fabric has various cultural values, meanings, and history. The woven fabric itself is produced in various regions in Nusantara (Indonesian Archipelago) including Kalimantan, Lombok, Sumatra, Sulawesi, Bali, and Sumbawa (Tjandra et al., 2022). Although not too big, there are also weaving craftsmen in Nganjuk District.

Weaving craftsmen in Nganjuk District are constrained by less-than-optimal production results due to a lack of human resources and limited tools. In addition, the implementation of training to improve the ability to produce quality woven fabrics is very much needed. For this reason, this activity focuses on implementing training for craftsmen and people who are interested in increasing the economic value of their families through weaving crafts supported by the

procurement of Non-Machine Weaving Tools (ATBM) to increase productivity as a form of support in the capital sector.

The partners who are the target of this activity are weaving craftsmen in Tanjunganom District. Tanjunganom District is a District located in the eastern part of Nganjuk District with the northern boundary bordering Gondang District, the east bordering Baron and Ngronggot Districts, the south bordering Prambon District and Pace District, the west bordering Pace District and Sukomoro District. Geographically, Tanjunganom District is located at coordinates 111°45' to 112°13' East Longitude and 7°2' to 7°50' South Latitude. The area of Tanjunganom District is 70.84 km² consisting of lowlands with an altitude of \pm 46 M above sea level. (Yusri, 2020). Judging from its geographical location, Ngronggot District has quite good tourism and trade potential, so weavers in this area deserve assistance, empowerment, and capital assistance. The focus of the implementation of this community service activity is to provide training for craftsmen by presenting competent speakers and assistance in procuring non-machine weaving tools.

The problem faced by partners is the limited human resources in improving the weaving business in Tanjunganom District. Weaving crafts are only of interest to certain people as the older generation, while the younger generation has minimal interest in preserving weaving. This is a concern in efforts to preserve Javanese culture, especially Nganjuk Regency, which since the Dutch era has had a weaving cultural heritage and some people make weaving a source of additional income. **Analysis of the target partner conditions identified as follows:**

1. The lack of craftsmen in Kedungrejo village, due to the lack of interest from the community.

In a society where most of the main sources of income come from the agricultural sector, some residents of Kedungrejo village have a weaving arts business. On average, those who are engaged in the weaving business also have their main livelihood as farmers or farm laborers. The weaving business is only a side business. The community who become weaving craftsmen are mostly housewives who want to increase their income through weaving. It is difficult to find, craftsmen who come from young people who have graduated from school (not continuing to higher education). This is a concern for observers and senior weaving craftsmen because what has been pioneered previously has no successor. The weaving craft business is a very potential source of income, so efforts must be made to create new craftsmen who will replace the old generation. So that this business becomes sustainable and does not die out in the old generation.

2. Lack of human resource capabilities for weaving craftsmen.

The weavers in Kedungrejo village already have the ability to produce woven crafts, but this still needs to be improved. Given that the implementation of training to increase weaving skills is also rarely obtained, unlike other training. Training is carried out through tutorials, discussions, demonstrations, and practices (Retnoningsih et al., 2022).

3. The problem of capital is the biggest obstacle.

In addition to the workforce of craftsmen who are expected to be successors, the ability to create for weavers who are already involved in the weaving sector, one thing that is no less important is capital. Considering that the tools

and weaving materials used for the production process are not cheap and can be found (purchased) anywhere.

From the existing problems, there are solutions provided in this activity to provide answers to the problems faced, namely

Table 1. Outcome Target

No	Solutions offered	Outcome Target
1	Basic weaving training.	Implementation of basic woven fabric-making technique training. From this training, it is expected to be able to produce new reliable craftsmen.
2	Providing training targeting beginner craftsmen, introduction to materials, tools, and methods of making woven fabrics,	The creation of reliable and competitive human resources so that they can improve the family economy.
3	Advanced training.	The output is in the form of a loom with an electric motor to support the productivity of craftsmen and the design of Jaya Stamba patterned woven fabrics.

METHOD

This community service activity was carried out for six months, namely in March-August 2024, but the training was carried out for two (2) days. The methods for implementing this community service include: program socialization, preparation, and training, practice and evaluation (Mahmuda et al., 2022).

The description of the implementation of community service activities is as follows:

1. Program socialization

At the program socialization stage, the Community Service team from STIE Nganjuk explained the activity plan that had been prepared to partners. The team explained the activities that would be carried out to participants and that they

would be given basic technical knowledge of making woven fabrics by resource persons/instructors.

2. Training activities

Participants were invited to be more creative and innovative in producing woven fabrics as a source of income that helps improve community welfare. At this stage, partners were accompanied by a team from STIE Nganjuk and trained by competent professionals.

3. Application of Technology

The application of technology in this activity, for now, still uses a non-machine loom. However, for the next activity, it is planned to use a loom using an electric motor

4. Mentoring

After the training, the community service team from STIE Nganjuk did not immediately relinquish responsibility. Furthermore, the team continued to provide periodic assistance to the craftsmen who had been trained. The goal was to monitor the development and results of the implementation of the activity, whether it had an impact on the community/craftsmen or not. If it had a good impact, then it was necessary to think about how to develop the potential of craftsmen so that they could innovate and be more creative. If it did not have a good impact, it needed to be reviewed, what was the cause, and find a way out

5. Sustainability of the Program

After the objectives and targets of the implementation of this activity, namely improving the ability to weave craftsmen, then for the next community service team from STIE Nganjuk would provide assistance related to product marketing.

In the implementation of this community service program, the participation of partners is as follows:

Partners actively participated in both theory and practice. With the socialization related to woven fabric training, partners could contribute in terms of providing a place and participants who would participate, which of course got support from the local community. The community service team, in this case, lecturers and students of STIE Nganjuk would

participate in aspects of governance and implementation of socialization and training, providing resource persons, and other supporting equipment. Partners and the community could also consult with lecturers if there were things that needed to be discussed in depth so that the program being implemented could provide an optimal impact on the development of woven fabrics from target partner.

Potential for Credit Recognition for Students Involved.

The community service program is a program that aims to provide a positive contribution to society through the application of science and technology owned by the university. This program is carried out by lecturers and students collaborating with the local community. The potential for recognition from students who play a role in this program is very possible to realize. Many courses are relevant to the HR management and marketing training program. So that students can gain additional knowledge and experience when carrying out activities directly in the community. The description of science and technology provided in this service activity is:

1. Providing socialization and training for beginner weavers. In this activity, craftsmen are given knowledge about basic weaving techniques, fabric structure and fibers, and dyeing techniques with environmentally friendly and more durable natural materials.
2. Artistic and attractive product photography, as well as strong branding to highlight the

uniqueness and cultural value of woven products. This can introduce the product to a wider market, thus affecting the income and welfare of craftsmen.

RESULTS AND DISCUSSION

As part of the program to improve the quality and sustainability of weaving, especially in Nganjuk, the implementation of training for weavers is designed with a humanist approach, which begins with a personal approach to weavers. This training aims to improve technical skills, introduce and provide insight into weaving tools and materials, and how to operate a slightly different loom. Usually, craftsmen use simple non-machine looms, but this time the community service team introduced a loom that uses an electric motor. In the future, after being able to create reliable workers to make woven fabrics that have good quality, they will provide assistance in the fields of business management, marketing, and product innovation.

The stages of implementing this activity can be described as follows:

1. Program Socialization

During this socialization, the implementing team approached and communicated with village officials as a form of a request for permission to enter the area and identify the problems and needs of target partners. In this meeting, the issues faced by the target partners/community of Kedungrejo village can be identified.

2. Training

From the identification of existing problems, the next step is to provide training

to provide knowledge about basic weaving techniques. Here the names and parts of the loom and their functions are introduced. In addition, the materials to be used are also introduced. The materials consist of two core parts of weaving, namely:

- a. *Boom*, which is a part of the loom used to press or compact the weft yarn after it is inserted between the warp yarn. Its functions are 1) to maintain the compactness and density of the weft yarn so that the resulting fabric is sturdy and neat. 2) to ensure the pattern or motif on the fabric is visible and consistent. The ways it works are: 1) the boom is moved back and forth to press the weft yarn into place. 2) the boom will press the weft yarn tightly to the previous row through the weft yarn insertion
- b. *Weft yarn*, which is a yarn that is inserted horizontally between the warp yarn to form a fabric
- c. *Warp*, which is a yarn that is stretched vertically on the loom. The warp functions to form the main frame of the woven fabric and is the base where the weft yarn is inserted horizontally.

3. Application of technology

In the implementation of this activity, an introduction to the tools and how to operate the loom was carried out. Because it was different from what craftsmen usually used, the tool used was a simple machine loom with an electric motor. So, craftsmen did not have to use their feet to move the loom but simply press a certain button. This

made it easier for craftsmen to carry out weaving activities because it did not require too much energy, weavers could carry out this activity happily and lightly.

4. Evaluation

After the implementation of the activity, the implementer evaluated the activities that had been carried out. What needed to be considered was periodic monitoring of weaving activities, even though the training had been completed. This aimed to monitor whether partners could consistently use the tools and knowledge that had been provided or not. If the tools were used properly and utilized for the development and improvement of craftsmen's welfare, then consideration would be given to adding tools to reach more partner communities in need. Furthermore, coaching could be carried out regarding product marketing and branding to be more competitive.

CONCLUSION

From the activities carried out, the following conclusions can be drawn:

- a. With this training, there was an increase in human resources as weaving craftsmen, although not much due to limited tools. With this training, participants became enthusiastic and had a high interest in learning weaving.
- b. With this training, craftsmen gained additional knowledge, and experience in weaving with looms that were different from those usually used. With the modification of the looms used, craftsmen/participants became interested in learning, so that their.
- c. With this activity, the obstacles related to tool capital could be overcome because participants got assistance in the form of looms with electric motors. The hope for the future is to be able to add more loom units so that the quality and quantity of woven products increase.
- d. This activity produced output in the form of woven fabric with a special motif, namely the "Jaya Stamba" motif which is a symbol of the city of Nganjuk

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LAMPIRAN

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