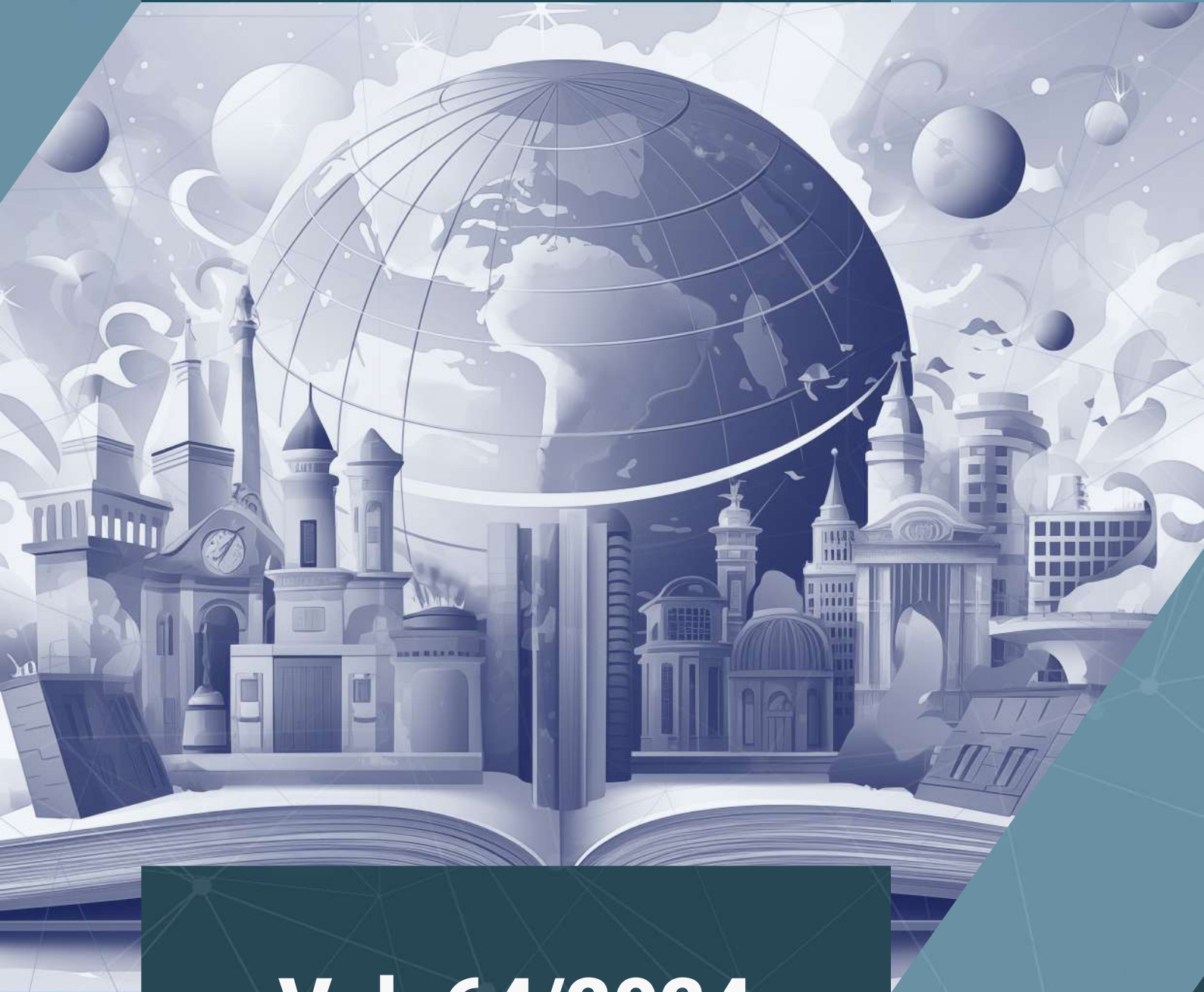




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SOCIO-ECONOMIC RELATIONSHIP BETWEEN WEAVERS WITH SMALL AND MEDIUM INDUSTRIES (SMEs) BIMA WEAVING

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ABSTRACT

Weaving (*muna*) is a result of knowledge, culture, beliefs, natural environment, and the state of the community itself. Weavers establish social relationships with Bima weaving small and medium industries (SMEs) to support their existence in the world of weaving. The social relationships are mutually beneficial and there are adverse effects on the Bima weaving SMEs. Weaving capital is financed by Bima weaving SMEs in the form of money and yarn. Domestic household needs that cause weavers to sell woven fabric production to other weaving SMIs. The research paradigm is constructivism, with a qualitative approach and case study research type. Research on the socio-economic relationship between weavers and Bima weaving SMEs in a single study is a single case study, so this case study uses an embedded design. The technique of determining informants using purposefully select, the main informants are weavers and owners of Bima weaving SMEs, supporting informants are government and community leaders. Data collection techniques are participant observation, open-ended interviews and unstructured interviews, and documentation Data analysis techniques use spiral model data analysis. Data validity testing techniques used triangulation of data sources and data collection methods. The theory used to analyze the research results uses Max Weber's social action theory. Social relations that exist between weavers and small and medium industries (SMEs) of Bima weaving consist of friendship, openness, empathy, trust, help (sympathy). The economic relationship that emerged was that the Bima weaving SMEs helped weavers in fulfilling domestic household needs, education of weavers' children, protection of weavers even though the production of woven fabrics was small. The principles of trust and kinship that strengthen economic relations between weavers and Bima weaving SMEs.

Keywords: *Socio-economic relations, weavers, Bima weaving SMEs*

1. INTRODUCTION

By understanding the concept of social relationships in society, individuals can better understand how interactions and connections between people can form a complex social life that benefits the entire community. Social relationships reflect the interdependence between individuals and groups. Each person affects and is affected by others in their social network (Hanafi & Yasin, 2023). [1]

Socio-economics is the position or position of a person in a community group based on economic activity, education, and income. The definition of socio-economics is a joint effort in a society to overcome or reduce life's difficulties, with five parameters that can be used to measure the social conditions of society, namely

age, gender, education level, occupation and income level (Oktama, 2013) in (Hofman, Susanti, & Sari, 2022) [2]. The income level of each region is very different, which greatly affects the socio-economic conditions of the people in the region. This causes the income of each community group to also differ in meeting the needs of life. Sources of community income can be influenced by the geographical conditions of the region, the development of needs, tourism, culture and so on.

Rural communities are still influenced by culture so that cultural elements become one of the important factors related to income so that it directly affects the socio-economic conditions of the village community. Woven fabric is one of the cultural products that has a high selling value for rural communities. Generally, rural and urban communities use traditional fabrics as trade

goods because they have a high selling value (Hofman, Susanti, & Sari, 2022) [2]. Weavers in Bima City are spread across 14 villages out of 41 villages in 5 sub-districts.

Table 1. Distribution of Weavers in Bima City West Nusa Tenggara

| Sub-district | Number of Weavers |
|---------------|-------------------|
| Raba | 973 |
| Rasanae Timur | 545 |
| Rasanae Barat | 4 |
| Mpunda | 12 |
| Total | 1.534 |

Data Source: *Department of Cooperatives, Industry and Trade of Bima City, 2022*

Weavers have an important role in advancing the region, and sustaining the lives of their households. Domestic household needs encourage weavers to continue producing Bima woven fabrics. Cooperation between weavers and small and medium industries (SMEs) of Bima weaving is very necessary, but it is not uncommon for weavers to sell woven fabrics to other weaving SMEs because of urgent needs, even though production costs have been met by the first Bima weaving SMEs.

2. RESEARCH METHOD

Research related to weavers with Bima weaving SMEs in alleviating poverty, determines the research paradigm of constructivism. The research approach is a qualitative approach, the research method uses a type of case study research. Case study is a study by providing strict limits on a particular object and subject of research, through focusing on a case intensively and in detail (Indrawan & Yaniawati, 2017) [3]. By using the case study method, it can explore the weaver's personal experience, the weaver's life journey, either as a weaver who works weaving as a side job or indeed weaving because they depend on household domestic needs from the results of weaving. Weavers' social interactions as weavers, social interactions as non-permanent employees in the Bima weaving small and medium industry (SMEs), and weavers' interactions as a community. Visualizing the current life of weavers and describing and offering problem solving in trying to solve or minimize the problems of weavers in the domestic sphere (as housewives) and the public sphere (as weavers).

Research on the socio-economic relationship between weavers and Bima weaving SMEs in a single study is a single case study, so this case study uses an embedded design. Single case design is a case study research that emphasizes research on only one case unit (Yona, 2006) [4]. The case analysis unit in this research is the economic action of weavers with the Bima weaving small and medium industry (SMEs). The research design

is embedded, the researcher decomposes the unit of analysis into a number of sub-units of analysis (Rustendi, 2022) [5]. Measuring and examining sub-units of analysis as sub-cases whose findings are compiled in sub-units of analysis, namely the social and economic relations of weavers with small and medium industries (SMEs) of Bima weaving.

The sampling technique selects deliberately and purposefully select, participants and locations (documents and materials) of the research that can help researchers understand the problem being studied (W.Creswell, 2019) [6]. The main informants consisted of weavers and owners of weaving SMEs, while supporting informants consisted of employees of the Cooperative, Industry and Trade Office of Bima City NTB; Village Government and community leaders.

The data collection techniques are participant observation, open interviews and unstructured interviews, and documentation (a list of typical Bima weaving artisans throughout Bima City in 2022 and population data in Ntobo Village, Raba District, Bima City). Data analysis techniques using Creswell's spiral model data analysis include: presenting data, depicting, clarifying, interpreting, reading and remembering, data management. The data validity testing technique uses triangulation of data sources and data collection methods.

3. CONCEPT STUDY

3.1. Weavers

A craftsman is a person who makes handicraft goods or a person who has skills related to a particular craft, such as a group of weavers. Women workers or commonly called craftsmen who work in ikat weaving companies that sell services from their energy (Wafiroh, 2017) [7].

Bima weavers are predominantly female, not that male weavers do not exist. Children are aware of the existence of weaving culture around them, thus encouraging children to learn weaving after school. The initial process of children loving weaving, adult women will direct them to drying yarn, spinning yarn, and then learning to weave. The type of weaving used for weaving uses *nggoli/* rayon yarn and *galendo/* polyester yarn. In addition, women who are still girls or married women are still actively pursuing weaving. Unlike weavers in some regions in Indonesia, weavers are still active in my old age. Employees who weave in one of the woven fabric production houses are also elderly, but the production results made are more attractive and follow the times (Putridiani & Suryono, 2019) [8]. There are no more young female weavers, but weavers who are no longer young (Iriani, Suryaningsi, Sritimuryati, & Bahtiar, 2022) [9].

In general, there are two types of weavers. First, craftsmen who depend entirely on this activity for their livelihood; second, those who do cloth weaving as a part-

time job. The dependence of craftswomen on their weaving livelihood because the domestic needs of the household are the responsibility of the craftswomen is influenced by several factors, including: (1) The death of a spouse (*cengga made*) who is the head of the family, or divorce (*cengga mori*), (2) Weavers do not have rice fields or fields to work on, (3) Weavers are getting old, so they are not involved in the planting season and harvest season if there is a large family farming (cepe rima culture means that weavers or Bima residents in general will work together to relieve each other of agricultural work without being paid). Weaving is a part-time job for some weavers because during the planting or harvest season, weavers will stop weaving and switch professions as farmers or farm laborers.

3.1.1. Stages of Weaving (Muna ra Medi)

Weaving is combining the warp and weft threads lengthwise and crosswise alternately. Before weaving, the weaving process is carried out, namely the installation of warp threads parallel to each other on the loom according to the width of the fabric that the weaving artist wants to make (Kevin, Hendryli, & Herwindiati, 2019) [10]. The weaving process starts from spinning yarn, coloring, inserting yarn into the loom, to producing fabric (Melalatoa, 1991) in (Iriani, Suryaningsi, Sritimuryati, & Bahtiar, 2022) [9].

To produce weaving crafts in the form of sheets of cloth must go through several stages. Broadly speaking, the process of making woven fabrics explained by Suwati, Kartika (1973) in (Mardiyah, 2014) [11] is as follows:

- a) Opening the mouth of the lungsi, opening the lungsi threads so as to form a gap called the mouth of the lungsi.
- b) Launching weft, inserting or launching weft yarn through the mouth of the lungsi so that the lungsi yarn and weft yarn cross each other to form a webbing.
- c) Pressing, closing the new weft thread that is launched to the previous weft thread that has been weaving with the warp threads.
- d) Rolling the fabric, rolling the fabric little by little according to the weave that has been formed.
- e) Lungsi rolling, extending the lungsi yarn from the roll little by little according to the needs of the process of forming the mouth of the lungsi and crossing the next yarn.

The webbing produced in the weaving process varies greatly, the difference in determining the webbing is very dependent on the scheme of the weaving plan to be made to find out the motif of the webbing, the cucukan gun, the gun bond and the pattern of the woven fabric

ijakan. The appearance of warp and weft threads on the surface of the fabric can be estimated from the beginning.

3.1.2 Weaving Time

The type of woven fabric, raw materials and motifs in the weaving process affect the weaving time. Types of paleka/striated weaving, such as *tembe bali mpida*, *tembe lomba* and *tembe pa'a* can be woven into a piece of woven fabric for 5 to 7 days; *tembe su'i*, *tembe salungka* and *tembe asi* are woven for 7 to 10 days; while *tembe renda* and *tembe kapikeu* are woven for 7 to 12 days. The raw material is galendo (Bima people often call it) or polyester yarn, the yarn texture is hard, stiff and not easily disconnected so that weaving simple motifs can be completed in 5 to 7 days, full motifs 10 to 12 days. Weaving *songket mbojo*, the weaving process is very long because the motif is difficult and the yarn used is very small, easily disconnected. Weavers can complete songke woven fabrics for 2 weeks to 3 weeks. The length of weaving has been calculated with community celebrations, such as birth events, weddings and death events (*rawi mori or rawi made*).

3.1.3. Estimated Price of Woven Fabric

The estimated price of palekat tenun/ lurik tenun and songket tenun varies depending on the use of the yarn base material, the motif woven, and the weaving time. Rayon and polyester yarns can be used to weave palekat weaving/ lurik weaving and songket weaving. The type of rayon yarn used is viscose rayon size 40/2, long testil yarn 5000 yards 40/2 made from spun polyester, and mesrai / mesres yarn size 64/2. Bima weaving motifs are often used during sacred ceremonies, such as the Bima sultan appointment ceremony, *Hanta U'a Pua* ceremony, wedding ceremony. Bima residents often use sacred motifs such as *nggusu waru* motif, *satako flower* motif, *sampu'u flower* motif, *panggampa* motif, *kapikeu* motif, *pagar ayu* motif, *S* motif, palace motif. Motifs that can be used for everyday use, among others: *mada capi* motif (cow's eye), *galomba moti to'i* motif (small wave), *ntara* motif (star), *samado* motif (grass flower), *sawa ma liwa* motif (swimming snake), *kuba sigi* motif (kuba masjid), *kakando* motif (bamboo shoot), *paria* motif (bitter melon), *jinta* motif, *waji* motif, *toma* motif (tomato), horse motif, *coma kapi* motif (safety pin), *anti fare* motif (rice), *golkar* motif (big tree in the middle of the forest), *raba* motif (bamboo fence), *kapempe* motif (butterfly), *wanga sahe* motif (buffalo horn), dog tooth motif, *huri* motif (bengkoang), *koha keu* motif (hard shell), *ro'o wa'u* motif (mahogany leaf), *samobo flower* motif (one-on-one flower), *isi mangge* motif (tamarind seed), wheel motif.

The time to weave palekat weaving/ striated weaving and songket weaving into a piece of cloth takes

5 days to 3 weeks. The weaving process uses traditional gedongan tools, not ATBM. Non-machine looms (ATBM) have been socialized and empowered by the NTB Industry Office to small and medium industries (SMEs) of Bima weaving but are not active among weavers.



Picture 1.1 *Tembe bali mpida*

Tembe bali mpida is classified as a type of palekat weaving, using rayon yarn. The price of *tembe bali mpida* ranges from Rp.250,00 to @ 270,000.



Picture 1.2 *Tembe lomba*

Tembe lomba uses rayon yarn, the price of woven fabric ranges from Rp.250,00 to @ 270,000.



Picture 1.3 *Tembe pa'a*

This woven fabric, a type of *palekat* weaving / striated weaving using *nggoli* yarn (as Bima residents call it) or rayon yarn. The price of *tembe pa'a* ranges from Rp 280,000,- to Rp 300,000,- (specifically green, purple and blue colors). The price difference in the same type of woven fabric is influenced by the price of the yarn which is more expensive than the usual color.



Picture 1.4 *Tembe Salungka*

This type of cloth, *songket* weaving technique embossed motifs the top of the woven fabric surface (*hanta koro*). The price of *tembe salungka* ranges from Rp.350,000 to Rp.370,000. The price is not only influenced by the basic material of the yarn, but also by the difficult patterning process.



Picture 1.5 *Tembe su'i*

This type of weaving, *songket* weaving woven with the *hanta ku'u* technique (the motif is embossed on the top and bottom of the woven fabric). The price of *tembe su'i* ranges from Rp.350,000 to Rp.370,000.



Picture 1.6 *Tembe renda/ Tembe sasambo* (Sasak, Samawa, Mbojo)

This woven fabric, songket weaving technique is *hanta koro* (translucent motif on the top of the woven fabric). *Tembe renda* or west nusa tenggara residents know it as *tembe sasambo* (sasak, samawa, mbojo). The price of *tembe renda* is rp.600,000 to rp.650,000.



Picture 1.7 *Tembe kapikeu*

This *songket* woven fabric, *tembe kapikeu* is based on the name of the *kapikeu* (crab claw) motif. This fabric is woven by weavers who live at the top of the mountain. The price of *tembe kapikeu* ranges from Rp.550,000 to Rp.600,000.



Picture 1.8 *Tembe asi*

Tembe asi is a combination of *tembe bali pida* design with motifs. This type of weaving is *songket* type, the price range is Rp.350,000 to Rp.370,000.



Picture 1.9 *Tembe songke mbojo*

Tembe songket Bima, using the technique of weaving the motif is gouged to form a motif. The price of *tembe songke panggampa* motif is around Rp.1,250,000,- (the price is tentative depending on the motif woven).

Songket woven fabric motifs that use *mesrai* yarn affect the price, the price range is Rp.1,000,000 to Rp.1,850,000.



Picture 1.10 Full print shirt material

Bima woven fabric, which is used for clothing using polyester yarn. The price varies depending on the motif woven, starting at Rp.400,000, - Rp.460,000, - Rp.550,000, - Rp.650,000 Rp.750,000.

3.2. Small and Medium-Sized Industries (SMEs) of Bima Weaving

A person's employment history is influenced by his or her level of education and choice of occupation (position and vocation). In a democratic industrial society, the choice of a job depends on the principle of individual volition. The choice of occupation is influenced by a variety of factors that are difficult to measure the strength of each, including the will of parents, the advice of close relatives and teachers, the advice and examples of friends and neighbors, the prestige of tradition, cultural models provided by the social environment or global society (Polak, 1984) [12]. For housewives living in rural areas, the decision to choose a job is dominated by tradition and social values

in the community. People who live in mountains and boundaries tend to choose the same job as other housewives. Determining the same occupation is due to the interaction between neighbors, which motivates the mother to learn weaving. Choosing to work as a weaver provides its own benefits because it can do domestic tasks (domestic institution) and take care of children at home, besides that it can help husbands in the fields and rice fields. The weaver's assumption of working as a weaver is not too binding in work because weaving as a side job when the busy household and helping the husband are resolved, then carry out weaving work. Weavers choose weaving as a job, one of which is due to the element of social values in the community. The community's view that weaving is a cultural heritage from ancestors that must be pursued and preserved by the community. Weaving is not required to be done only by women but men can pursue weaving work.

In village communities, social bonds are a shared sense of responsibility, both in terms of fortune and misfortune. These bonds are based on mutual affection and understanding (Dharmawan, 1986) [13]. Competent weavers, who have been weaving for a long time or housewives who have become weavers first, will participate in helping other housewives learn the weaving process. Senior weavers will train, assist, and guide new weavers in weaving. The initial stage is to introduce all the looms, weaving materials, and then the steps of weaving. The situation of weavers like this, Emile Durkheim called the existence of mechanical solidarity consciousness, because humans have not been divided and are still bound by friendship, neighborliness, and kinship as if they were bound by external forces (external force) only (Bachtiar, 2010) [14].

Weavers in certain areas, such as weavers in the mountains and valleys have their own weaving communities. The community in the view of sociologists is a cohesive social group, where individuals are united by common values, habits and provisions, where they have a certain status and role and have a feeling of solidarity with the group, a sense of belonging and membership (V.Schneider, 1986) [15]. Weaving communities in Bima City are scattered at several points, including the weaving communities of West Rabadompu Village, East Rabadompu Village, Nitu Village, Ntobo Village, Raba Subdistrict and the weaving communities of Oi Fo'o Village, Kumbe Village, Lelamase Village, East Rasanse Subdistrict. Products produced by several communities are marketed at the weaving center in West Rabadompu Village, East Rabadompu Village in Raba Sub-district. Ntobo Village in Raba Sub-district is centralized in this village because of the large number of weavers. Based on data from the Department of Cooperatives, Industry and Trade of Bima City in 2022 on the list of Bima weaving entrepreneurs in Bima City,

weavers in Ntobo Village, Raba Subdistrict, totaled 506 weavers.

Poerwadarminta (1989) defines weaving as a craft in the form of cloth from materials made of yarn (cotton, silk, and so on) by inserting the material crosswise on the warp. Weaving is a fabric made from intertwining or crossing of lungsi and pakan threads. Lungsi yarn is a thread that extends in the direction of the length of the woven fabric. Meanwhile, weft yarns are yarns that cross or form towards the width of the woven fabric (Meisa, Soegiarty, & Sobandi, 2013) [16]. Weaving is a fabric created from the weaving process using the technique of crossing the warp threads with weft threads and accompanied by coloring techniques using natural materials (Nurwati, 2018) in (Maulinda, Farida, & Safitri, 2021) [17]. Weaving is spinning certain materials that can be made into yarn which is then made into cloth or sarong using certain techniques and tools (Dariana, 2020) [18].

Various definitions have been put forward by many experts regarding weaving. This definition generally refers to the same understanding, weaving is the craft of woven fabrics using natural textile dyes or artificial dyes (synthetic) with the technique of crossing using yarns with weft yarns using traditional looms (gedongan/gendong and bendho) or innovative looms such as Non-Machine Weaving Tools (ATBM) and Machine Weaving Tools (ATM).

The Bima weaving small and medium industry (SMEs) is an economic activity carried out by individuals or households that uses local resources (natural dyes taken from nature and domestic synthetic yarns), applies simple technology (traditional gedongan and bendho looms; ATBM innovation looms), has assets <Rp 200 million or a turnover of Rp. 5 billion, a workforce of 20-99 weavers.

4. RESULTS AND DISCUSSION

4.1. SOCIAL RELATIONS BETWEEN WEAVERS AND BIMA WEAVING SMEs

Social relationships are the ways individuals react to the people around them and how they influence them, where each individual tries to adjust to the social life environment, both group norms, morals, and traditions (Risal & Alam, 2021) [19]. Social relations or social relations are a relationship that occurs reciprocally between one individual and another, influencing each other and based on awareness to help each other (Aditia, 2021) [20].

According to Michener and Delamater, social relations are the result of systematic interactions (series of behaviors) between two or more people. Social relations are reciprocal in nature which requires

individuals and other individuals to interact and influence each other. Social relations occur through four stages: (a) zero contact, which is a condition where there is no relationship between two people; (b) awareness, where a person has begun to realize the presence of others; (c) surface contact, where the first person realizes the same activity by someone around him; and (d) mutuality, where social relations have begun to be established between two people who were previously strangers to each other (Hidayati, 2014) [21].

The concept of social relationships is very important in society, as it involves interactions and connections between individuals or groups within their social environment. Social relationships reflect the way people interact, communicate, and share values and norms that govern their behavior (Astuti & R, 2018).

Social relations in society will be good if each individual is able to maintain their rights and obligations properly. Compliance with the norms that apply in society is one of the factors that support social stability. However, in practice there are often violations of these norms. This results in the emergence of problems. The number of social problems that arise in a community is an indicator of the level of social stability of the community. The higher the quantity of social problems, the more unstable the social relations in the community.

Social problems can appear in various forms. Among the social problems that are often found in society are economic disparities, conflicts between rulers and people, conflicts between individuals and community groups. The emergence of various social problems has a negative effect on the realization of a prosperous and happy society. The higher the escalation of social conflict, the higher the risk of destruction of the fabric of a society. Conversely, a community that is able to minimize social problems in its society will have a positive impact on the creation of a peaceful and prosperous society.

The social relationship between weavers and the Bima weaving small and medium industry (SMEs) consists of friendship, openness, empathy, trust, help (sympathy), as follows:

4.1.1. **Friendship**

In a broader sense, friendship is not only among family members but also connecting the bond of brotherhood between members and the community to strengthen brotherly relationships, also called *shilaturrahmi* (Amin, 2022) [22]. The small and medium industry (SMEs) of Bima weaving initially started as a collaboration between extended families of weavers, then spread to neighbors. The pattern carried out to establish cooperation needs to strengthen the friendship between large outings and neighbors. The result of the friendship creates cooperation between individuals who oversee Bima woven fabric production activities with their

families and neighbors. One form of associative social relations is cooperation, as a human social creature requires cooperation with other parties in meeting the needs of their lives. The cooperation between the weaver and the owner of the Bima weaving SMEs, does not have a written employment contract as a permanent employee, but rather an agreement between the two parties in oral form and supported by actions that trust each other. In addition, the status of weavers in the weaving industry as employees is not permanent that encourages the absence of employment contracts. This can cause weavers not to continue to cooperate with one weaving SMEs, but to move to another weaving SMEs because of the weakening of social relations that occur.

Another reason why weavers move to cooperate with Bima weaving SMEs is because of the family's economic needs. The weaver as an individual does not seem to have any responsibility in this collaboration because he is still bound by cooperation with the first Bima weaving SMEs, but has switched to another Bima weaving SMEs. This collaboration is often detrimental to Bima weaving SMEs, still benefiting weavers, because weaver services are still needed by several Bima weaving SMEs.

4.1.2. **Openness**

Openness, is to convey and express everything that exists in the individual (Aditia, 2021) [20]. The weaver will emotionally express all his needs to the Bima weaving SMEs, related to his economic problems. This is only done by weavers as a permanent job. Even for family problems, weavers do not hesitate to communicate with Bima weaving SMEs.

4.1.3. **Equality**

Equality is to balance positions and responsibilities between individuals (Aditia, 2021) [20]. The obligation of the weaver to produce woven fabrics according to the number of sheets planned during the *ngane* process (spinning process, stretching of yarns, making new motifs carried out weaving). Bima weaving SMEs fulfill the rights of weavers by providing wages in the form of money and yarn, their obligation to provide production wages in accordance with the initial agreement on the price of woven fabrics and the number of woven fabrics produced.

4.1.4. **Empathy**

Empathy is being able to feel as others feel intellectually and emotionally (Aditia, 2021) [20]. The relationship that arises between the weaver and the Bima weaving SMEs, there is an emotional relationship that through intense communication can be seen the feelings of the weavers. It is realized in the form of actions carried out by Bima weaving SMEs, who participate in feeling what the weavers feel. Bima weaving SMEs is involved

in the health costs of weavers if they are sick, contributing in terms of the implementation of marriage and aqiqah (*rawi mori*), prayer for the death of the weaver or the weaver's family (*rawi made*).

4.1.5. Belief

Trust is to eliminate prejudice and suspicion between individuals (Aditia, 2021) [20]. Bima weaving SMEs and weavers are bound by mutual trust in terms of woven fabric production. This belief system encourages weavers to become permanent workers or non-permanent workers in Bima weaving SMEs. The weaver is a permanent worker if the weaver intensely cooperates and maintains trust with the Bima weaving SMEs, so that production costs can be given first, before there is a production of woven fabrics and even capital can be given by the Bima weaving SMEs. The excess capital on the weaver as a permanent worker will be calculated in the next production result. While weavers as workers are not permanent, there is cooperation and trust between weavers and Bima weaving SMEs that are not intense.

4.1.6. Please Help (Sympathy)

Please help is an act to provide benefits to others with the aim of easing each other's burdens. In social life, every human being must have experienced difficulties in his life affairs. Problems start from the domestic area (family) to big problems related to the problem of taking care of the community and even managing the country. When someone is bullied by problems, human instincts need others to help overcome the difficulties they face (Amin, 2022) [22]. Family economic needs, the need for protection, and educational needs, weavers often ask for help from the owner of Bima woven SMEs to help meet their needs, even though the production of Bima woven fabric is lace or not enough for the requested price. The owner of the Bima weaving SMEs will continue to help finance the living needs of weavers and their families, paying the tuition fees of the weavers' children. The technique of paying fees incurred by Bima weaving SMEs is by means of installments according to the amount of woven fabric produced.

4.2. ECONOMIC RELATIONSHIP BETWEEN WEAVERS AND BIMA WEAVING SMEs

The view of economists is that economic growth in Indonesia, especially a fair and equitable distribution of income, is now only driven by a small group of people. People who enjoy economic growth are now in urban areas, while rural people or people who live on the periphery or boundaries between urban and rural areas. The portion of economic growth obtained in rural or suburban areas gets a small economic distribution, causing the area to be left behind. The economic gap is getting worse from the agricultural sector, in the

countryside it becomes the base of the agricultural sector and urban as the industrial sector (agricultural product market).

The agricultural sector is dominated by men, while women are only as complementary workers. The position of women as complementary workers in the agricultural sector encourages women to find jobs that can generate capital. Saturation in the agricultural sector is seen from the production costs incurred that are not proportional to the amount (Hofman, Susanti, & Sari, 2022) [2]. The distance between the planting season and the harvest season is relatively long, while the need for domestic households is always needed. The state of the agricultural sector cannot meet the needs of weavers and families at the right time. Encourage weavers to do other activities, which generate capital to help alleviate household needs. Housewives will learn weaving to senior weavers. This learning process is what motivates weavers to always weave to produce Bima woven fabrics.

Bima woven fabric commodities are now in great demand by the people of Bima or outside Bima, all of this is supported by the Bima City government itself with a Circular Letter that agencies and schools once a week use clothes made of woven fabric. Woven fabric uniforms are worn on Thursdays. The NTB provincial government's work program every Friday is required to use woven cloth sarongs (Sasak, Samawa, and Mbojo). This work program is known as Friday Belondong or which means Friday with a sarong. The purpose of the Friday Belondong program is to deceive weavers, both female weavers and male weavers. Promoting NTB woven fabrics abroad. In addition, the Bima City government has an annual event program, such as Rimpu Mantika. Market demand is increasing, weavers are motivated to always produce Bima woven fabrics every day. Weaving activities will stop when the planting season and harvest season arrive. The geographical situation and social status of the weaver that determines the position of the weaver in weaving, namely weaving as a side job because there is no activity in the planting season or harvest season or weaving because there is no other livelihood, which can be done. Women weavers are concerned about the domestic needs of households in weaving because they are influenced by various factors, including: the weaver woman is a widow, who does not have rice fields or fields, the weaver woman cannot do planting or harvesting work in the rice fields and fields, the age of the weaver woman is old so she is not strong enough to be a farmer or farm laborer. In general, there are two types of woven fabric craftsmen, namely first, craftsmen who are completely dependent on the activity; second, those who do cloth weaving activities as a part-time job (Samadara, Jennie, & D.Samadara, 2018) [23].

The economic investment strategy is an effort to maintain capital or increase various types of capital, namely the accumulation of economic capital and social

capital. Social capital investment aims to perpetuate and build short-term and long-term social relationships (Murniati, 2017) [24]. Weavers have economic investment strategies in accordance with cultural patterns in the individual's social environment. Newly developed rural and urban communities such as Bima City have similar techniques in economic investment. Weavers participate in money arisan among weavers. Arisan is obtained at least Rp.10,000,000,- to Rp.50,000,000,-. The arisan money will be invested by the weaver in the form of gold investment and holding pawned land (rice field or field land). Economic investment is carried out if weavers have met the cost of education, child marriage costs, and household domestic expenses (urgency).

The economic investment process of weavers has an impact on the cooperation between weavers and Bima weaving SMEs. The positive impact in the cooperation between weavers and Bima weaving SMEs will run in accordance with the trust system between individuals. The financing of the arisan will be fulfilled by the Bima Weaving SMEs every month, even though there are few or many woven fabrics produced. The economic investment of weavers is also detrimental to Bima weaving SMEs, because weavers have taken a lot of money or yarn as weaving capital, while arisan money cannot be fulfilled that month. The production of Bima woven fabrics will be sold to other Bima woven SMEs, so that less woven fabrics are stored. The weaver will take weaving capital in other Bima weaving SMEs, with different materials and motifs will be woven. The weaving capitalized by the initial Bima weaving SMEs will be stored, and continue the weaving of the next SMEs.

Table 1.2 Workers who work as weavers

| Year | Month | Permanent Labor | Non-Permanent Employment |
|--------------|--------------------|-----------------|--------------------------|
| 2019 | January - June | 4 | 8 |
| | July - December | 2 | 10 |
| | Total | 6 | 18 |
| | January - June | 2 | 4 |
| 2020 | July - December | 1 | 9 |
| | Total | 3 | 13 |
| | January - June | 3 | 11 |
| 2021 | July - December | 13 | 31 |
| | Total | 16 | 42 |
| | January - June | 10 | 22 |
| | July - December | 7 | 9 |
| Total | 17 | 31 | |

| | | | |
|------|--------------------|-----------|-----------|
| 2023 | January - June | 7 | 11 |
| | July - December | 7 | 9 |
| | Total | 14 | 20 |

Data source: Small and Medium Industries (SMEs) Weaving Bima NURMANTIKA, Year 2024

Permanent workers of weaving SMEs, namely weavers, have an agreement with the owner of the weaving SMEs to become permanent employees, with a commitment to the price of woven fabrics that will be given every month or take the price of woven fabrics at the beginning of weaving. For example, every 15th of every month the weaver will take the price of woven fabrics, even though the production of woven fabrics is little or a lot or before weaving has taken the price of woven fabrics with a large amount of money (for example, a minimum of Rp.2,000,000,-). While the non-permanent workforce of weaving SMEs, namely weavers work based on the need and need for labor in a short time, the price of the woven fabric will be given when the woven fabric is completed. For example, the weaver has completed 2 pieces of woven fabric, then the owner of the weaving SMEs will pay for 2 pieces.

Table 1.3 Weaver Needs in the Form of Yarn and Money

| Year | Month | Thread | Money |
|--------------|---------------------|----------------------|----------------------|
| 2019 | January - June | 10.060.000,- | 22.620.000,- |
| | July - December | 8.404.000,- | 24.060.000,- |
| | Total | 18.464.000,- | 46.680.000,- |
| | January - June | 4.913.000,- | 18.420.000,- |
| 2020 | July - December | 5.457.000,- | 16.900.000,- |
| | Total | 10.370.000,- | 35.320.000,- |
| | January - June | 9.974.600,- | 33.910.000,- |
| 2021 | July - December | 36.724.000,- | 113.790.000,- |
| | Total | 46.698.600,- | 147.700.000,- |
| | January - June | 1.820.000,- | 77.460.000,- |
| | July - December | 24.057.000,- | 83.395.000,- |
| Total | 25.877.000,- | 160.855.000,- | |
| 2022 | January - June | 22.236.000,- | 68.805.000,- |
| | July - December | | |
| | Total | | |

Data source: Small and Medium Industries (SMEs) Weaving Bima NURMANTIKA, Year 2024

The initial capital for weaving is in the form of money and goods (in the form of weft yarn or lusing yarn) which will be financed by Bima weaving SMEs. The price agreement for woven fabrics is based on a joint commitment between weavers and Bima weaving SMEs. For example, the price of woven fabric @ Rp.450,000 x 10 pieces = Rp.4,500,000,-, the price of woven fabric will be deducted from the price of the yarn and the money taken at the beginning of weaving. The payment technique for production depends on the trust system and kinship that exists between weavers and Bima weaving SMEs. This is influenced by the position of the weaver as a non-permanent weaver or a permanent weaver, because the non-permanent weaver will move his partners to the Bima weaving SMEs that the weaver wants.

4.3. MAX WEBER'S THEORY OF SOCIAL ACTION

Social action is an individual action that has a subjective meaning for himself or herself and is associated with others (Damsar, 2015) [25]. Weber used his ideal-type methodology to derive the meaning of action to introduce four basic types of actions. This important typology is not only to understand what Weber meant by action, but it is also partly the basis for Weber's attention to social structures and larger institutions. The most important thing is Weber's distinction between the two types of rational action.

4.3.1. Instrumentally rational action

The rationality of the means or actions determined by expectations regarding the behavior of objects in the environment and other human behavior; These expectations are used as conditions or tools for the achievement of the actor's own goals that are pursued and calculated rationally (Weber, 1921/1968: 24).

Rationality is the action of individuals considering deliberate matters, which convinces weavers to decide on economic actions on the grounds of their individual needs (needs as a weaver) or groups (economic needs of weavers' families). The economic actions taken by weavers in achieving the domestic needs of the household are selfish if they abuse only their interests as weavers. The position of Bima weaving SMEs as a business partner of weavers, is a medium to achieve the welfare of the weaver's nuclear family, based on trust, cooperation and kinship. Bima woven fabric is a product in instrumental between weavers and Bima weaving SMEs. Good cooperation between weavers and Bima weaving SMEs is a form of rational action of weavers, but it turns into irrational action if there is an action of weavers selling woven fabric products to other Bima weaving SMEs.

4.3.2. Value rational action

The rationality of values, or the actions determined by a belief that is aware of the inherent value of an ethical, aesthetic, religious, or other form of behavior, regardless of its prospects for success (Weber, 1921/1968: 24-25). The rational action of values is often found in weavers who have the status of permanent workers in Bima weaving SMEs, because they uphold the value of cooperation, the value of trust and kinship between weavers and Bima weaving SMEs. Weavers whose status as workers are not permanent, only capitalize on economic needs. The amount of Bima woven fabric production determines the nominal amount of money received, not on mutual help. Even though the amount of woven fabric production is small, the weaver still receives enough money in accordance with the initial agreement between the weaver and the Bima weaving SMEs.

4.3.3. Affective action

Emotional actions (which Weber doesn't pay much attention to) are determined by the actor's emotional state. The weaver will take affective action, if driven by urgent economic needs, while the initial weaving capital has been given quite a lot by the Bima weaving SMEs, on the other hand, the production yield is low. Causing the weaver to take action according to his ego, namely selling woven fabrics to other woven SMEs.

4.3.4. Traditional action

Traditional actions (which Weber paid much more attention to) were determined by the usual and prevalent ways in which the actor behaved. The weaver as an actor, carrying out the act of weaving (*muna ra medi*) is not only for reasons for the domestic needs of the household, but also to preserve the weaving culture inherited from generation to generation from ancestors. The transition of agricultural products has taken so long, encouraging women weavers to help men to produce their jobs that can help meet the economic needs of the family. A lot of time is wasted waiting between the planting period and the harvest period. Bima weaving SMEs help deceive women to produce skills to produce woven cloth sheets.

It should be noted that although Weber distinguishes between the four typical forms of action, Weber is well aware that each particular action usually contains a combination of the four ideal types of action. In addition, Weber says that sociologists have a much better chance of understanding actions of a more rational variety than of understanding actions that are dominated by feelings or traditions (Ritzer, 2012) [26].

5. CONCLUSION

Weaving (*muna ra medi*) is a community activity to produce woven cloth sheets, which have aesthetics and

have philosophical meaning. Weaving is dominated by female weavers because women have more time in the house and have the main responsibility in taking care of the household. The selection of the weaving profession is based on the domestic needs of the household, the husband's job who offers services (farm laborers/farmers, building workers/builders, carpenters). Working as a weaver is a rational choice for women weavers, and partners with Bima weaving SMEs. Bima woven fabric is an instrument medium to achieve a prosperous family. The partnership built between weavers and Bima weaving SMEs is based on trust, cooperation and kinship.

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