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## WOMEN EMPOWERMENT OF BIDAI PLAITING IN THE BORDERLAND AREA

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### Abstract

This paper described about women empowerment of bidai plaiting. The borderland area has an important and strategic role, as a sovereignty symbol of a country and a reflection of a country (Madu et al, 2010). Jagoi Babang, one of the regency in Bengkayang, West Kalimantan, has a borderland with Sarawak, Malaysia. The infrastructure in Jagoi Babang has not been developed well. Having a policy only is not enough to ensure a development if there is no serious supervision. There are many civilians who live under poverty in the borderland, in terms of human resources, economy and infrastructure. The dynamics of people development in Indonesia's borderland is not maximal. The national development strategy and policy is aimed to reach a high economic growth to improve the economic sector which is left behind. There is bottom-up development policy which is based on democracy, whereby the development essence is from the people, by the people and for the people. The people is only an object of the development project, they are only being a spectator. This condition happens also in Jagoi Babang, the people are only an object. They are not able to give additional value to their natural resources, but only sell it directly in Serikin, Malaysia. This paper using secondary of the data and field observation, then analyzed in the form of descriptive research.

**Keywords :** Bidai, Economic creative, Women empowerment

### Introduction

In the development of economic history at first the attention of governments in various countries around the world are oriented to large enterprises, at least medium-sized businesses. But in subsequent developments, there have been changes in orientation are quite dynamic, the government started to pay attention and acknowledge the existence of small industries.

Government attention to small-scale creative industries, has demonstrated a consistent attitude of the urgency of the sector in the Indonesian economy system. This was done in order to improve the welfare of the economy in the borderland area which is the front porch of the state, at the same gate economic and trade activities with neighboring countries. Creative industries in the development of their business often face constraints of both external and internal. The constraints faced by small businesses commonly associated with capital, licensing constraints, investment opportunities, business opportunities, marketing, product quality and weaknesses in management ability, the experience and the technology used.

The borderland area is a district that is geographically and demographically directly borders with neighboring countries and / or the high seas. Borderland area covers an area of land and sea border regions including the small outer islands. Borderland area has a very important and strategic role, being a sovereign borders are also among the front page reflects a country (Honey, *et al.*, 2010). The facts show that the borderland areas are often synonymous with disadvantaged areas, it's main characteristic is socio-cultural, economic, financial area, accessibility, and availability of infrastructure is still lagging behind other regions. Therefore, it requires intervention efforts are thorough, so that the borderland area is really as front porches country.

Jagoi Babang is one of the districts bordering land with part of Sarawak, Malaysia. Jagoi Babang located in Bengkayang, West Kalimantan. The construction is still not

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much touched Jagoi Babang border region as a whole. Policy alone can not be the yardstick of development if there is no serious monitoring. The main problems faced by border communities, according to some literature is there are still many people who live in poverty and underdevelopment on the veranda of the country. Poor HR (Human Resources), poor economy and poor infrastructure.

Policy development of border regions in Indonesia at this time to change its orientation, from inward looking into outward looking as the gateway to economic and trade activities with neighboring countries. While the approach in addition to security, also the welfare approach. Responding to the government's attention to the borderland region, currently at some border provinces and districts have established a special agency in charge of the development of borderland areas. One of the borderland area development program is a program of small business and households to people on the borders.

Small businesses and households in Indonesia is very important, especially as a source of employment or income, because the jobs created by this business group far more than labor absorbed by the business on a bigger scale. In other words, that the nature of small businesses and households which are labor intensive to make a direct effect on the growth of the business groups to increase employment is greater than the effect of the growth of a large business. Therefore, small businesses and households are expected to be able to continue to play an important role in efforts to tackling unemployment so far in Indonesia through output growth or expansion of a business or production capacity in small businesses and households existing or additional business units new ; and this could be achieved partly by the expansion of market share or the creation of new markets, including export markets. In addition to employment, small businesses and households, particularly in the manufacturing sector is considered very important as a source of growth in gross domestic product (GDP) and the development of non-oil exports, particularly of manufactured products. This role is increasingly important in the future given that it has been since the last few years the Indonesian government continues to reduce Indonesia's economic dependence on oil and gas exports and foreign debt.

In addition to the roles mentioned above, small businesses and households in the manufacturing industry could also play an important supporting industries or suppliers (or vendor) that make capital goods or intermediate, or certain components for production large enterprises, such as the automotive, industrial machinery, and industrial electronics goods through subcontracting activities (Tambunan, 2009).

In the constellation of small-scale development of creative industries is thick with many obstacles, both external and internal constraints, it was a small industry has been faced with economic globalization and free trade. The era of economic globalization and free trade, small industry position to be able to enhance comparative advantage and competitive advantage. The era of globalization requires efficiency and high productivity. Likewise, the quality of the resulting production will determine the ability to compete in the market, both domestic and foreign.

The dynamics of the state border community development in Indonesia is still not maximized. At national development policies and strategies, aimed to achieve the highest economic growth in order to keep pace with the development in the economic sector. Policy development based on *bottom-up* democracy was already there, where the essence of development is of the people, by the people and for the people. However, implementation of policies and implementation of development itself ignores public participation to contribute as part of the development process. In this case only used as a community development project, which implementation just be a spectator society. As in Jagoi, people just become the object of land alone. So the natural resources that exist are underutilized. What happens is largely the result of the natural resources in the

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communities Jagoi Babang sold to Serikin on the grounds that the distance is closer than heading to market or Bengkayang city. In addition, the lack of infrastructure such as transport, means of transportation and communication in the society requires more dominant Babang Jagoi choose to buy or sell goods directly to Serikin to meet the needs of everyday life. This fact should be changed by running the essence of the actual construction. The community should be part of the development process of the border itself. Therefore, the concept of participatory community development needs to be a *tool* or a tool in carrying out development, which in turn should be directed to the development of human development. This is to achieve a creative man, free from fear, and happy. Participatory empowerment model is also relevant for the empowerment of women artisans in Jagoi Babang Bidai.

Empowerment in the context of society is the ability of individuals who fused in the community and build community empowerment is concerned. A society that have quality human resources are sufficient, will have a high empowerment. Besides the intrinsic value in society becomes a source of empowerment, such as kinship, and mutual cooperation. The existence of society is a basic element that enables a society to survive, and in terms of dynamic develop themselves and achieve progress. In this frame of mind that, efforts to empower communities must begin by creating an atmosphere or climate that allows the potential for developing society. Empowerment is an effort to encourage, motivate and raise awareness of its potential and strive to develop it.

Empowerment involving women in the border directly, certainly in view of the availability of abundant natural resources. Jagoi village has a natural result every week selling community in Malaysia. This natural resource to be managed for the welfare of the community. Rahmaniah (2014) argues that community development should be oriented towards welfare that is empowering designed and implemented with a focus on increasing the level of welfare. Efforts are being made to achieve this goal by forming partnerships mutualism between people can not afford someone more capable. In another sense that the empowerment of women artisans Bidai on the border is more emphasis on improving human resources.

According to the Chamber (in Edy Suharto, 2005) empowerment as a new paradigm of development, ie, that is people centered, participatory, empowering, and sustainable. This concept is broader than merely satisfy basic needs or provide a mechanism to prevent further poverty processes (SafetyNet) but also sustainable development in society.

The era of traditional society faced with conditions that are not familiar with the technology. In the main factors of production lies in the power of natural resources and human resources. This happens in the pattern of community life in Jagoi Babang is still reliance on technology. In the era of globalization, industrialization packed with activity today, demanding the production process depends on the use of innovation technologies that require complete facilities.

These needs are not needed by the border communities in Jagoi. They still looked comfortable in doing things the traditional way. Included in processing natural products and their forests. But the demands of the times will semaki alarming, when residents are not able to access the information network innovation, price and market. The conditions faced by society Jagoi, so there are still quite high poverty rate. This should be a critical concern for academics, so that the culture and values of society are not eroded in building society Jagoi.

According to the MC CULLOCH, Timmer and Weisbrod (2007) there are two ways to get out of poverty, namely *"improved productivity in agriculture and the growth of non-farm productivity; and two transitions to reach Reviews These paths were hypothesized, a sectoral transition from farm to non-farm, and a geographical transition from rural to urban "*. Bahwasannya on Jagoi border communities can be developed

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through local resource-based creative industries, not only in agriculture. In his research Rahmaniah (2015) developed a model of community development in the border with a local knowledge base. These results indicate there is a role Genbi (Generation Bina Bangsa) of West Kalimantan in developing a business incubator to be a partner in business development Bidai craft and other creative industries.

Local Community Empowerment is supposed to take advantage of local resources. Both the natural resources that are derived from forests. And human resources that come from the local community. Then the products that will be a source of empowerment has advantages and all the typical late on a local basis. According to Robbins, Chatterjee, and Canda (2012) concept of *empowerment* refers to the process of an individual or group gain strength to access resources and as a controller continuity of their own lives. Self-reliance is an important point in the concept of empowerment.

The process of how the community has its advantages Access to resources is a long process with the appropriate program. Thus all processes will benefit the local community. Empowerment that are measurable in creating new jobs, build public awareness of air-power and build economic strength micro-society will bring about a change in society itself.

Community development currently underway is only temporary, so that local people do not feel the benefits of long-term sustainability of the development program. Eg cash assistance programs aimed at the poor and not just make people helpless but otherwise people tend dependency. So that social capital does not function properly in society. According Jamasy (2004), another challenge-oriented poverty alleviation efforts in community development is about the ability of local leaders find and identify the problems encountered.

Supposedly social capital communities can be empowered and put to good use to create a better living standard. It's very function as driving the development of quality human resources. Santoso (2014) revealed that the empowerment paradigm of *economic and technological driven* was less effective in order to strengthen the position of the poor. So that element of the sociocultural environment is the primary engine (*human driven*).

The empowerment of women artisans Bidai on the border Jagoi Babang not solely oriented on economics and technology alone, but also take advantage of local resources as a socio-cultural elements. Empowerment of people on the border are supposed to place and involve women as actors and promoters. So that the conditions of backwardness and powerlessness of women can turn otherwise. The role of women is so important in maintaining cultural values.

There is some research on border development undertaken by Suratman (2008) in the PhD thesis of University of Indonesia in Jakarta with the title Border Regions and Regional Development. This work focuses on the development of the border by using a systems approach socioeconomic balance (SAM) in the perspective of Economics. Suratman explained that the research results in the area of West Kalimantan, especially in the border areas is still a high number of poor people in the border area. Suratman also explained that the policy of development of border areas do not interfere with the distribution of income in West Kalimantan, even this would contribute to the equitable distribution of income although it is still small. Furthermore, he also stated policy of development of border areas also had an impact on the balance sheet increased revenue production sector. Hermansyah (2011) in the anthropological analysis of the law against cross-border trade in West Kalimantan (the search for the model and pattern of legal protection). This study describes the legal protection of trade activities in border areas. Hermansyah clarify the concept of the market in the perspective of economics, anthropology, politics and law. According to the market have multiple roles that not only serves undertake economic activity but became the venue for cultural interaction processes so easily people will see a change in the values, ideas, norms, beliefs and

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patterned activity of man in society. The market on the border not only from the local community but also migrant communities and even from neighboring countries.

Hermansyah statement is in line with Siburian study (2002) which describes the economic crisis that occurred in 1997 in Indonesia would benefit the border, especially people who are engaged in business and agriculture with their "shock market" around the border Entikong. He explained the cause of this is the case: (1) their "shock market" around the border Entikong (2) economic levels of Malaysian society that is much higher than people of Indonesia that led to the establishment of economic interactions are mutually beneficial (3) citizens of Indonesia are able to provide commodities the quality is not too low and can compete with goods bought and sold in Malaysia. However, the blessing of the economic crisis is only felt by some groups of people at the border, especially immigrant communities who open businesses and services, so that local communities remain poor and do not feel this advantage.

Meanwhile Wu (2001: 22-33) identifies three borderland area development approach: first, planning to prioritize building the infrastructure (*infrastructure led*) as an investment before economic activity begins. Second, putting private sector investment (*investment led*), and third, prioritize programs and policies (*policy led*) which aims to facilitate the development of border areas. Wu use planning approach with a primary focus area of development over the border to the improvement of physical infrastructure in an effort to build the border area. Further study of Ishikawa (2010) conducted in the Gulf region Melano (Malaysia) and Temajuk (Indonesia) to reveal the dynamics of life that occurred between the two communities politically, but have much in common in the sociocultural. Despite having differences politically but socio-economic activities between the two communities can survive well.

### **Methodology**

This paper is a qualitative study with a descriptive analytical method approach. The data used in this article is in the form of secondary data collected through the study of literature. However, some primary data is also used as the results of interviews with women artisans Bidai writers in the field.

### **Finding and Discussion**

#### **a. Women Empowerment of Bidai Plaiting**

Subdistrict Jagoi Babang is one of the strategic border region to become a center of cross-border trade, in addition to the border Entikong in Sanggau. Direct access to the Serikin, Sarawak-Malaysia region just taken approximately one hour from Jagoi Babang because the location of the border at the village entrance Jagoi Babang dealing directly with the district Serikin state of Sarawak, Malaysia. Distance to the border with the territory Serikin  $\pm$  3 kilometers, while the distance between the boundary with the district office Jagoi Babang  $\pm$  18 kilometers. Access roads have been classified as good, making mobilization among the population has increased. Ranging from local residents, and residents outside the region (such as Singkawang and Bengkayang) that sell farm produce and craft them in the market Serikin, Malaysia. However, local products compete with products from outside the region (Rahmaniah, 2015).

In Indonesia, at basically makes small industry composed of various sectors and products. Industries that recently surfaced in the province of West Kalimantan, especially in the industrial district government Bengkayang is woven Bidai. Wicker products Bidai which become the flagship product in Jagoi Babang female artisans.

Bidai is one of them, which is a product of superior craft a unique and much in demand by the market in Malaysia. Matting Bidai of Jagoi Babang is derived from rattan handicraft and bark *kepua'k* raw material that can be formed mats, bags, hood of food and other unique accessories. The number of products Bidai produced approximately 2,500 Bidais sheets per month and most marketed in Serikin, Malaysia (Rahmaniah, 2014). Bidai sold from Rp 150,000 to Rp 600,000 depending on the motive and shape.

Basically this Bidai craft is a craft that is done in the traditional way, and for generations by indigenous Dayak *Bekati'*k. Therefore Bidai can only be found in Jagoi Babang, with the craft that has artistic value. The craftsmen community also has the creativity and innovation in waste processing. Results cane waste is processed into other craft accessories such as bracelets, baskets, vases, and more. The handicrafts have not been managed well by the local government, so that people Jagoi prefer to market Malaysia as the delivery agent Bidai handicrafts they sell Bidai but the Dayak community is still in a simple form, what it is and not get a touch of technology. The conditions turned out to be an opportunity for Malaysia improve with better quality then sold to other parties. In Indonesia's handicraft hard Bidai marketed, besides there is no container, buying interest people in Indonesia are low and prices tend to be low so that the advantages diperolehpun unable to cover the production costs incurred. Local Government Bengkayang put the National Crafts Council (Dekranasda) Bengkayang as a container to hold the craft and then marketed, only admitted mat Bidai that accommodated rarely sold due to price according to the public perception is quite high. The craftsmen are usually set prices according to the value obtained when marketed to Serikin, Malaysia Bidai so that the craft is not too familiar in Indonesia. Unlike in Malaysia, has been marketing easy for the container just love this product because it sells in the market Malaysia as well as the international market at a fairly high price. Bidai measuring 4x6 feet cost RM 55, the size of 5x7 feet price is RM 80, the size of 6x9 feet price is RM 120, the size of 7x8 feet Rm 125 price and for the size of 7x10 feet cost RM 160. On the other hand Bidai craft is marketed in large quantities in Malaysia through cross-border trade in Serikin. Rahmaniah (2014) menungkapkan sometimes people are forced Jagoi also looking for an alternative road / *street rat* and desperate to bring the results of their craft in large quantities to Malaysia. This activity also raises new problems, especially the issue of *human security*, which helped trigger the circulation of illegal drugs types of drugs (Drugs, Narcotics, other addictive substances). In addition, these *mice* make their way Jagoi region vulnerable to smuggling or *human trafficking* practices (women and children).

Bidai product made in Jagoi Babang purchased by the container in Malaysia, then in the back though and polished into processed products made Malaysia. Produk in exports in various countries in Europe, Middle East and Asia. Including Indonesia itself Bidai import products from Malaysia, to be sold in major cities. This condition is alarming, given the products that have the economic outlook is not managed well in negeri. Jerih suck the sweat of women artisans Bidai, is not appreciated in their own country, otherwise being imported from other countries.

#### **b. Development and Women Empowerment**

Handicraft business in Jagoi Babang is a type of *home industry* is done by families that in fact his disorganized. Although there are a Bidai processing industry shaded by department of tourism and creative economy Bengkayang, but not performing as it should, not many craftsmen who manages the place. Craftsmen amounted to very little, and not controlled by the related department. This type of business should be a micro economic center for the local community. However, because the HR (Human Resources) is inadequate, this effort only as a sideline only. There is a community-owned business groups "Craftsmen Enterprises Bidai work" fairly productive of Bidai. In one week they can produce more dar 15 pieces Bidais, and number of employees of about 11-14 people, male and female. Finished Bidai for sale in Serikin, with prices relatively murah. Hal This is a constraint for the craftsmen, because to get the raw materials are included hard Bidai. Bidais sold to container in Serikin, then a container to be sold to consumers in Malaysia.

Society's active role in building awareness of the economy at the micro level is very important in the context of economic development. However, public participation terkadang only seen in the narrow context. Nasdian (2015) revealed the role of the

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community is seen as the only manual labor to reduce costs of development, so that public participation is limited to the implementation of the program; society is not developed the power to be creative from within himself and must accept the decision that has been taken "outsiders".

Bidai handicraft business development, according to the author, should be viewed from several aspects; economic, social and cultural aspects, and legal aspects. The economic aspects can be seen how the market share and enthusiasts Bidai up at international level. It akanberpengaruh the economic income of local communities, it can also be a local *income*.

Bidai craftsmen (both men and women) to prosper. In terms of socio-cultural, Bidai is a product handed down from their ancestors. While the legal aspects, this product should be patented local products, so the market in Malaysia does not claim that the Bidai is their product. This condition is difficult, which is where the process of obtaining a patent is not easy.

Development of craft businesses Bidai should involve many stakeholders and partners, both public and private. So expect the continuity of the programs are designed. Ministry of tourism and creative industries should be part of the development of creative industries. Considering there are programs to improve the economic empowerment of local communities, but not yet as a whole to the public at the border Jagoi Babang. *"There is still, from the government came, we were told to signature, after it already before, no longer exists,"* (interviews with women artisans Bidai). This is also confirmed by other craftsmen, that the empowerment program that is only temporary and can not be controlled in a sustainable manner.

Basically the problem craftsmen Bidai that is difficult to gain access to capital and access to marketing their products. Limitations of this network makes an effort and they have no other choice but to sell their product to the container in Serikin, Malaysia. While in Indonesia, no container, only Dekranasda Bengkayang even then with a very limited amount. *"If there is a new exhibition they will be a message to us,"* (interviews with women artisans Bidai).

Bidai craft business development is inseparable from the role of many stakeholders, including the role of government. Technical marketing, which can Bidai dipasarkansecara products *online* and *offline*. Marketing can be done in several partners exist in major cities. So that these products are not only known by local people of West Kalimantan, but also from various provinces in Indonesia. With the hope that this product will be the genuine products made in Indonesia.

At the level of development of this business, Bidai bargaining power is high enough. Enthusiasts Bidai product itself came from outside the country, so it is possible *bergaining* this product is quite high *position* in international markets. So it must be supported with the assuredness of quality and productivity. In this case the continuity of the products produced in accordance with the target market. Means that the craftsmen are required to be productive, creative and innovative in the processing of products Bidai.

### **Conclusion**

Creative economic is an effort to improve the capabilities of human resources in the borderland areas, especially in the district of Jagoi Babang, Bengkayang, to compete with their counterparts from neighboring countries. Direct access to the Serikin, Sarawak-Malaysia region just taken approximately one hour from Jagoi Babang because the location of the border at the village entrance Jagoi Babang dealing directly with the district Serikin state of Sarawak, Malaysia. The resource base is in prospect and effectiveness of local craft businesses Bidai become a new way to repair people's microeconomic Jagoi. Synergy between the usefulness of the program with the local community becomes crucial problem that must be strategic studies in subsequent studies.

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Because many empowerment program that is not working properly, so that existing programs do not touch the aspects of usefulness for local women at the border.

The uniqueness and kunggulan products a top priority in the development of craft businesses in Jagoi this Bidai. This craft became a tool that shows the preservation of the values of local wisdom of the Dayak ethnic communities in Jagoi Babang. Motive is unique, color and shape as a symbol portrait of socio-economic life of border communities Jagoi Babang.

The value of local knowledge capital to promote culture in the border. The quality of the product determines the market interest at home and abroad. Need excavation depth data about how the process of container products in Malaysia Bidai Bidai process becomes more shiny, has a distinctive color and high value. The new challenge is how to patent these products into the work of the country. This is where the expected strategic role of local authorities and *stakeholders* to develop the craft Bidai.

Otherwise, the local resources of high value this will be a story. In addition, people will tend dependence on neighboring countries in economic needs. The development of this craft is an attempt Bidai treatment of local cultural values of indigenous peoples in the border area Jagoi Babang. Women as main actors in taking care of this culture, it should be given the power (*power*) to be more prosperous and have access in various sectors (education, economy and health).