Abstract:

This study aims to describe and analyze the role of women weavers in improving the family economy in Kampung Sabu Kelurahan Oepura Kota Kupang. This study uses the theoretical framework of Biddle and Thomas to analyze the changing role of women, showing the dynamic interaction between traditional values and economic contribution in defining gender roles in Kampung Sabu. This study uses a case study approach in the qualitative realm with the strategy of conducting field research conducted in two stages. The first phase is a field research activity with female informants selected weavers purposive sampling. Informants of the study consisted of seven ikat weavers in Kampung Sabu field Data were obtained through in-depth interviews, focus group discussions (FGDs), and literature studies. Data analysis was done qualitatively using interactive models, including data reduction, data presentation, and conclusion. The results showed that the transformation of the economic system affects the role of women weavers in Kampung Sabu, who play a dual role as housewives and workers. They are engaged in economic activities to overcome economic difficulties. Weaving skills, passed down from generation to generation, had significant economic value, with additional income from the sale of woven fabrics making an important contribution to the family economy. Despite the pressures of everyday life, women weavers remain persevering. In urban environments, wives also play a dual role as housewives and workers, using participation in economic activities as a way to stabilize the family economy amid uncertainty.

Keywords: Role, Women Weavers, Family Economy.

Introduction

Indonesian society is famous as a very diverse and prominent cultured society. Cultural diversity as the heritage of ancestors is still preserved for generations, one of which is handicrafts in the form of traditional weaving. Traditional weaving can be found in various regions in Indonesia which also became the hallmark of the region and even become the main clothing of certain communities. Traditional weaving craft is part of the traditional cultural arts that can be found in all regions of Indonesia, such as in Sumatra, Kalimantan, Bali, Sulawesi, Lombok, NTB and
NTT. As a form of traditional crafts, woven fabrics are still preserved and maintained from time to time as a rich ancestral heritage of local wisdom and myths that are still believed today.

East Nusa Tenggara is one of the provinces known for its very diverse culture. Each region or region has different patterns and motifs of woven fabrics in the use of materials and dyes and also displays legends, myths, plants or animals typical of each region, such as Timor weaving, Buna motif weaving, Lotis motif weaving, Sumba ikat weaving and so on. Patterns and motifs of woven fabrics depict the daily lives of people who show close emotional ties. Conceptually, the patterns and motifs of woven fabrics are abstract in the sense that all the patterns and motifs are not written in detail, but the patterns are stored in memory through the myths that are maintained.

In addition to being born from folklore or myths that are believed, ikat weaving is a cultural heritage that comes from creative ideas and the ability of art crafts from women. Then these creative ideas and thoughts are preserved and maintained by being passed down from generation to generation so that they become extraordinary works of art.

When talking about ikat weaving, it cannot be separated from the female figure. As a woman living in the midst of rapidly moving development with a variety of unavoidable consequences, including increased needs of both individuals and families. Such conditions encourage women to synergize with men in helping to improve the family economy so that needs can be met properly.

Women's participation in the economic sector has become a current phenomenon, because in various regions in the world, especially in Indonesia, women have been able to develop their abilities and competencies. With the increasingly prominent potential of women, involving women in every stage of sustainable development is an appropriate form of action for the economic improvement of society.

The fact that cannot be avoided that now the participation of women is no longer attached to tradition alone, namely the role of women as wives, Housewives but also according to the succession (in Dwi Edi, 2011) women have been able to carry out the role of transition that is to become workers in the economic sector in accordance with the talents and abilities, education and skills possessed and also supported by the availability of jobs that can accommodate women's labor. The phenomenon of women's participation, which is increasingly prevalent, is actually a social condition that is closely related to the culture of the community. In reality, however, women in the tradition/domestic space is considered more relevant than the involvement of women in the transition/public space. Even though the reality is that the traditional space that is limited to various ideal female role models is no longer appropriate as a reference to see and see the extent of women's participation. Because it is proven that in the limited space of tradition, women have been able to develop their ability to synergize with men in improving the family economy. This is in line with what Lasswell and Lasswel (1997) say that the economic contribution of women in the family will result in an increase in family finances, ownership of luxury goods and a higher standard of living with the achievement of a better sense of security thus having an impact on improving the social status of the family. So it can be said that women's participation in the economic field brings better family economic conditions including an increase in the social structure in the family (Wiryono, 1994).

The same thing happened to women in Oepura Village, Kupang City-East Nusa Tenggara (NTT). As is generally the case with women who do not work outside the home, the activities of women are taking care of their husbands and children, cooking and cleaning the House. But over time, with the development and improvement of the increasing needs of life, requiring women as wives to have to develop talents and abilities and even learn to be able to be in the economic field. So they are able to earn their own income to meet the needs of family life. One of the activities or activities of women...
in the economic sector in Oepura Village, especially in RT 09 RW 006 is weaving.

Weaving activity is a work of cultural heritage art that can also be said as local wisdom. Local wisdom is a view of life and science as well as various life strategies that are tangible activities carried out by local communities in answering various problems to meet their needs. It is conceptualized by Fajarani (2014) as local wisdom, local knowledge or local genius.

The function of local wisdom is formulated by Sartini (2006) that local wisdom serves as 1) conservation and preservation of Natural Resources, 2) development of Human Resources, 3) development of culture and science, 4) advice, beliefs, literature, and restrictions, 5) social significance, such as communal integration ceremony or relatives, 6) ethical and moral significance. So the existence of ikat weaving can be said as an effort to preserve and develop local culture.

The activity of women weavers in Oepura Village, Sabu village located in RT 009 RW 006 is quite prominent, because they are very capable in developing talents and abilities in weaving. They can work on various types of woven motifs, either through self-taught or independent learning or learning from their predecessors. Seeing their economic situation is mediocre with the husband's main job is as a motorcycle taxi driver, vegetable seller, construction worker, and odd jobs, increase their enthusiasm to try to play their role in order to meet the needs of life in the family.

It is undeniable that the participation of women in various fields including in the economic field brings many families to be more prosperous. So that women, although doing economic activities in the space of tradition, have been able to break the notion that the economic world is a transitional/public world. When economic activity in the space of tradition / domestic has given changes to the family economy. So to see the extent to which the role of women weavers in the economic sector needs to be done research with the title “the role of women weavers in improving the family economy in Kampung Sabu Kelurahan Oepura Kota Kupang”, with the formulation of the problem of how the role of women weavers in improving the family economy in Kampung Sabu, Kelurahan Oepura Kota Kupang.

The purpose of this study is to describe and analyze the extent to which the role of women weavers in improving the family economy in Kampung Sabu, Oepura Village, Kupang City.

Materials and Methods

There is at least one theoretical perspective as “state of art “in the implementation of this research activity, namely the role Theory of Biddle and Thomas. Role theory (Role Theory) is a theory that is a combination of various theories, orientations and disciplines, in his theory Biddle and Thomas divided the terminology in the theory of terminology in role theory in four groups, namely terms that concern:

a) The people who take part in the interaction;
B) The behavior that appears in the interaction;
C) The position of people in behavior;
D) The relationship between people and behavior.

Furthermore, according to them, there are five terms related to: Expectation, Norm, Performance, Evaluation, Sanction. There is a very close relationship between the role and position of a person has a role in the social environment because he has the status of a position in the social environment (society). It is also undeniable that man is a social being, who cannot let go of the attitude of dependence on other human beings or humans. It is the duty of all the jurists to ensure that the verdicts of the jurists are carried out correctly and that the verdicts of all the jurists are based on the verdicts of the jurists and that the verdicts of the jurists are based on the verdicts of the verdicts of the jurists on the basis of the verdicts of the jurists on the his position in the community (environment) where he lives. Inside as David Berry puts it, there are two kinds of expectations, namely the expectations of the community
towards the role holders and expectations held by the role holders of the community.

From the citation it is clear that there is a hope from the community to the individual will be a role, to be carried out as it should be, according to his position in the environment. The individual is required to hold the role given to him by society, in this case, the role can be part of the structure of society, such as roles in work, family, power and other roles created by society.

Thus, the role theory that will be used in this study shows that women as part of the social structure and members of society, especially family members have a responsibility or are required to participate in improving the family economy through activities carried out, namely weaving. So that things that become hope in people's lives can be achieved with the real participation of women weavers.

This research is a case study that will be carried out in two stages as a strategy for implementing research in the field. The first phase of the researchers carried out field research activities through a case study approach in the qualitative realm. Here, the researchers went directly to the subjects, namely women weavers in Kampung Sabu, Oepura Village, Kupang City with informants who were selected by purposive Sampling. At this early stage, field data is needed in order to find out how the role of the women weavers of Kampung Sabu in improving the family economy. The selected data collection technique is through in depth interview, FGD (Focus Group Discussion) and literature review. Data analysis is performed qualitatively with an interactive model ineteractive model (interactive model). In general, this process includes three things, namely data reduction, data presentation and conclusion. The second phase, based on the results of the field research will generate understanding related to the role of women weavers in improving the family economy.

The strategy of this research activity is done by the mechanism as shown in the following diagram:

![Figure 1. Research Activities](image)

**Results**

**The Role of Women Weavers In Increasing The Family Economy**

The transformation of the economic system in society resulted in the adjustment of economic allocations at the family level. This has an impact on the changing role of women in contributing to Family Welfare. Women’s participation in the labor market is predicted to increase along with increased opportunities for access to education, a decrease in the number of births, and the ease of technology that supports women to perform two roles at once, as housewives and workers.
For families with low economic status, the involvement of all family members in economic activities has great significance. For those who live in remote areas and are in less favorable economic conditions, dual roles are not new. In fact, for women, the concept of multiple roles has been ingrained from an early age by their parents. Young women cannot live their teenage years as freely as other teenagers because of the burden of responsibility to work to help the family economy (Soetrisno, 1997). Especially for women in poor families, the work they will do is not a top priority. Most of them work as low-wage laborers, such as domestic workers and other domestic service jobs (Mudzhakar et al., 2001).

Kampung Sabu, located in Oepura Village, Kupang City, is a community rich in cultural heritage and traditions. In the midst of daily life colored by local wisdom values, the role of women is very important in advancing the family economy. One of the main roles played by women in Kampung Sabu is as weavers, not only to preserve the traditional cultural heritage, but also to make a real contribution in improving the economy of families and communities.

Figure 2. Example of Traditional Woven Fabric

Based on interviews with informants Henderika wuli (51) it is known that weaving skills, which have been passed down from generation to generation to research informants, represent a meaningful cultural heritage. The weaving process requires adequate patience and accuracy, producing beautiful woven fabric works that reflect the typical cultural identity of the village. Although sometimes caused by the demands of everyday life, informants manage to maintain these weaving skills diligently, filling free time in between the responsibilities of housewives.

The woven fabrics produced by informants have a fairly significant economic value, with sales prices varying depending on the market accessed. The weaving process takes quite a long time, which is about a month to create 3 to 4 pieces of fabric, considering the complexity and beauty of the end result. When sold in stores, woven fabrics are valued at around 300-400 thousand rupiah per sheet, while if buyers come directly to the house, the price increases to 500 thousand rupiah per sheet.

Figure 3. Female Weaver is Weaving Cloth

The additional income derived from the sale of woven fabrics makes a significant contribution to the household economy. In the informant's perspective, weaving was not only a skill, but also part of a livelihood that provided Pride, well-being, and happiness for their families. With seriousness and dedication in preserving the weaving tradition, informants take part in realizing the cultural heritage that continues to live and thrive in the community of Kampung Sabu.
In addition, in interviews that have been conducted, it was found that the wife not only does activities at home but works to help supplement her husband's income. Wives have a dual role as housewives and working women. The reason the wives have to work is divided into two, namely to meet the needs of many schools and bear the burden of parents who live under one roof so that they have to look for additional income.

Based on the interview results, it can be seen that women's active contribution to improving their lives is by working to meet the daily needs of the family (dahlia, 2018). Women are classified as active only as housewives taking care of their husbands, children and relatives, but in fact women also play an active role in working outside the home. The participation or contribution of women as weavers is a way to stabilize the family economy when income is uncertain. Economic difficulties become one of the driving factors for women weavers in increasing family income dangan way of working.

Discussion

The theoretical framework of Biddle and Thomas, specifically centered on role theory, serves as a lens of analysis through which to comprehensively examine the presented text. This research reveals several important elements that are embedded in the broader context of the role of society. First, the text outlines significant transformations in the economic system, leading to consequent adjustments in the economic allocation of families. This transformative economic environment is emerging as an important factor in reshaping conventional family roles. Secondly, the ongoing economic evolution has particularly affected the role exercised by women in the family unit. Anticipated results include an increase in the presence of women in the labor market, facilitated by expanded educational opportunities, a decrease in the birth rate, and technological support for the simultaneous fulfillment of the roles of housewife and professional. Third, families grappling with economic vulnerability are undergoing substantial role restructuring, with all family members, including women, actively participating in economic activities. The concept of dual roles, in which women double as housewives and low-wage workers, is especially evident in geographically isolated and economically disadvantaged neighbourhoods. The narrative also introduces the cultural nuances of Sabu village, where women play an important role as weavers.

This cultural background underlines the influence of local wisdom on the configuration of women's roles within the communal framework. Weaving proficiency among Sabu village women emerged as a substantial contributor to the family and communal economy, thus accentuating women’s economic agency beyond conventional domestic roles. In addition, the text also highlights the dual role in the urban environment, specifically that of wives who simultaneously carry out domestic responsibilities and seek work to supplement their spouse's income. The impetus behind this dual role includes meeting education costs and supporting cohabiting parents. Finally, women are portrayed as actively involved in economic activities outside the domestic sphere. The interviews underscore the diverse contributions of women, with weaving emerging as a stabilizing force amid economic uncertainty.

The phenomenon of multiple roles and active economic involvement of women, both in rural and urban settings, underscores the dynamic interplay between societal transformation and the redefinition of gender roles. The cultural dimension, as exemplified by Sabu Village, emphasizes the convergence between traditional values and economic contributions in defining the role of women within their communities.

Conclusion

The role of women weavers has a significant impact on improving the family economy. The transformation of the economic system of society affects changes in economic allocation at the family level, triggering the participation of
women in the labor market. For families with low economic status, the dual role of women as housewives and workers is very important to maintain the economic balance of the family.

Especially in Kampung Sabu, women play the role of weavers, not only to preserve traditional cultural heritage but also to make a real contribution in improving the economy of families and communities. The skill of weaving, passed down from generation to generation, was of significant economic value and helped to provide for the daily needs of the family.

The importance of women's economic contribution, including the role of weavers, in improving the family economy cannot be ignored. Their participation helps to create family economic stability. Assiduously performing this dual role, women, including weavers, play a role in helping to improve family well-being and preserve valuable local traditions and culture.

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Conflicts of Interests

No conflict of interest.

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