



Strategy in Conserving and Marketing Songket Woven Fabrics at Kota Daro I Village

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ABSTRACT

This research was conducted to provide information on how to preserve and market songket woven fabrics so they can be widely spread in various cities and abroad. Based on the results of the research conducted, the results show that there are three strategies in preserving songket woven fabric in Kota Daro 1 Village, namely 1) successive strategies, namely efforts to preserve and respect traditional wisdom and local cultural values; 2) educational strategies, namely strategies that produce social actors who are appropriate and able to receive the inheritance of social groups, and can improve hierarchical levels; and 3) economic investment strategy, namely efforts to maintain capital or increase various types of capital, namely the accumulation of economic capital and social capital. Meanwhile, in marketing, songket has woven fabric in Kota Daro 1 Village; the artisans carried out a marketing strategy through promotions on social media and word of mouth. However, due to the limited Internet network and the ability of artisans to use social media to market songket woven fabrics, the marketing was not optimal.

Keywords: Strategy, preserving, marketing, songket woven fabrics

INTRODUCTION

This activity is a form of community service with a cross-scientific and sectoral approach at certain times and regions in Indonesia. The service activities' implementation usually lasts one to two months and is located in village-level areas [1]. The Directorate General of Higher Education in Indonesia has required every university to carry out service as an extracurricular activity that combines the tri dharma of higher education, namely education, research, and community service [2].

Universities make devotion one of the tri dharma colleges [3]. Community service is one of the components of academic activities, in addition to education and research [4]. Community service and empowerment institutions in higher education have an essential role in community service and empowerment to support the acceleration of nation-building in various fields [5].

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Ogan Ilir Regency is one of the regencies in South Sumatra Province, Indonesia. In this area, a weaving craft is called "Weaving/Sewet *Songket South Sumatra*." Songket is a woven fabric that adds weft yarn as decoration by inserting silver, gold, or color threads over the warp thread [6]. The word "Songket" itself comes from the words "Tusuk" and "Cukit," which are acronyms as

"Sukit," then changed to "Sungki," and finally to " Songket" [7].

In Ogan Ilir Regency, songket weaving manufacturing centers are located in 1) Tanjung Batu District, namely Tanjung Batu Village, Tanjung Atap Village, Tanjung Pinang, Limbang Jaya, and Tanjung Laut; 2) South Indralaya District, namely Tanjung Dayang Village; 3) Indralaya Subdistrict, i.e., Muara Penimbung, Talang Aur and Tunas Aur villages; 4) West Pemulutan District, namely Talang Pangeran Ulu, Talang Pangeran Ilir, and Suka Rami Villages; and 5) Pemulutan District, namely Pemulutan Ilir, Pegayut, Pelabuhan Dalam and Simpang Pelabuhan Dalam villages [8].

The business of making songket weaving in Ogan Ilir Regency, South Sumatera, is carried out by all family members, from mothers to their children. Since childhood, the children of songket artisans have been taught how to make songket so that the songket weaving business can take place for generations and be preserved. At this time, this songket business has spread to many other areas along with the movement of songket artisans to Indralaya City, Palembang City, Prabumulih, Jambi, and Bangka. Currently, the songket weaving artisans in Palembang are mostly indigenous people from Ogan Ilir. Songket weaving products that are widely marketed in *galleries*, *outlets*, shophouses, and supermarkets in Palembang City are mostly original products of craftsmen from Ogan Ilir Regency, whose products are known as "Palembang Songket Weaving" by other regions in Indonesia.

Songket weaving from the Ogan Ilir area has existed since the time of the Sriwijaya Kingdom. The manufacturing technology is not purely from the site but from China, India, and Arabia. The existence of trade between foreign nations that the Ogan Ilir community has absorbed is the technology of making woven fabrics that some of its people still carry out.

Ogan Ilir songket woven fabric is widely used by women in traditional wedding ceremonies, both by the bride, female dancers, and female guests. In addition, songket is also used in official events to welcome guests from outside or within the Ogan Ilir area. The use of songket, which is only limited to specific events or activities, is caused because songket is a type of clothing with high value, highly valued by the people of South Sumatra.

In ancient times (during the Srivijaya Kingdom), Ogan Ilir songket woven cloth was not only traded in the surrounding area (di Sumatra Island Only) but also out of the country, such as in China, Siam, India, and Arabia. However, during the Dutch and Japanese colonization, songket weaving suffered a setback [9].

In fact, during the physical revolution (1945-1950), the songket weaving in Ogan Ilir had stopped due to the absence of raw materials. However, in the early 1960s, Ogan Ilir songket weaving experienced rapid progress as the government provided and brought in raw materials and assisted in its marketing. In 2006-2007, through the Office of MSME Cooperatives of Industry and Trade of Ogan Ilir Regency, exceptional guidance and training were given to make patterns (*cukit*) and keterampilan menenun songket, as well as provided equipment assistance and weaving raw materials, especially artisans in the Districts of Pemulutan Barat, Pemulutan and Indralaya [10].

Then in 2008, the Ogan Ilir Regency Government, through the development of the Ogan Ilir Regency PKK Driving Team, under the leadership of Hj. Fauziah Mawardi, S.Pd. Persistently fought for partnerships with state-owned Bank BNI 1946 and the Indonesian Weaving Image Organization. From this business, songket artisans no longer have difficulty finding capital and raw materials because they get supplies from Bank BNI 1946 and, at the same time, marketing assisted by Citra Tenun Indonesia (CTI) Jakarta [10].

Working on woven fabrics in Ogan Ilir is generally a side job for teenage girls who have entered the age of marriage and older women while waiting to perform prayers. In general, songket making is done by women. Nowadays, Ogan Ilir songket woven fabric artisans do not only produce one particular type of songket, such as sarongs, batik, and cloth, named along with the times, have propagated to other kinds of production, such as wall drawings, tablecloths, pictorial rugs, women's clothes, clothes, chairs, pillows, rugs, shawls, napkins, kitchen washcloths, handkerchiefs, and shirt materials.

METHODS

Qualitative research methods are often called natural research methods because they are carried out in natural conditions (natural settings). Qualitative research is also known as the ethnography method because, initially, this method was more widely used for research in the field of cultural anthropology. Qualitative research is also referred to as qualitative methods since the data collected and their analysis is more qualitative [11].

Qualitative research methods are based on the philosophy of postpositivism, used to examine the natural conditions of objects, where the researcher is a crucial instrument [12]. Data collection is carried out by triangulation (combined), data analysis is inductive/qualitative, and the study results are more meaningful than generalized [13].

The methods used in this study are divided into several kinds to obtain data, namely:

1. The method of participation, making an association event with teenagers in Kota Daro 1 Village and making meetings with the village community of Kota Daro 1 Village, aims to establish friendships with the district.
2. The method of association, chatting, and copying to get acquainted with the people and teenagers in Kota Daro 1 Village, exchanging stories, unique events that have been experienced, and the uniquenesses contained in the village.
3. *Icing device* (structuring), that is, we approach by often inviting people to chat and participate in activities carried out by the community.
4. *The pay-off idea* is to provide input, through informal forums, by chatting casually with the communities and giving input to preserve woven songket fabrics and market to various cities and foreign countries and providing information that the weaving craft that becomes songket is a fabric that costs quite expensive, namely 1 songket fabric is priced at Rp.2,500,000 to tens of millions, depending on the complexity of the motif made on the songket fabric.
5. *Fear arousing*, that is, after submitting the recommendations that will be carried out, we ask for help to help this service program for the betterment of the village and the advancement of education.

RESULTS AND DISCUSSION

From the observations obtained by the researchers, the habit of the villagers of Kota Daro 1 Village is to gather in the afternoon to chat or to eat at selling places such as selling models, meatballs, etc. In that place, researchers approached the community to ask about any local wisdom in Kota Daro 1 Village, especially discussing songket woven fabrics. How to make and where are the places that make songket cloth. The initial information obtained by the researcher was that the location of the weaving craft was near the border of Kota Daro 1, so the researcher went to the songket cloth manufacturing site not far away.

Based on the results of research, it is known that product innovation affects competitive advantage. This research corresponds to Colgate (1998) and Homburg and Pflesser (2000). The results of this study show that product innovation carried out by songket artisans in Kota Daro 1 Village is a way to create new ideas. The innovative new product aims to create an edge for artisans in the competition. There are three strategies for preserving songket woven fabrics in Daro City Village 1, namely:

Successive Strategies

The Successive Strategy is an effort to maintain the weaving culture by passing on treasures to the next generation. The inheritance of these treasures is usually related to economic and cultural capital. This Strategy aims to ensure the transfer of inherited property between ages by emphasizing minimal waste. Weaving artisans carry out successful strategies to make savings and save part of their income, such as keeping to meet their living needs. Customs as a means of passing on the past are sometimes conveyed not the same as those that occurred in the past but underwent various changes according to the times. The past is a basis for continuous development and renewal.

Efforts to preserve and appreciate traditional wisdom and local cultural values cannot be separated from the condition of its principal owner and user, namely the community. Adolescents are part of a society whose existence needs to be considered. As the nation's next generation of young people, the responsibility for preserving local culture rests with the youth. The first thing teenagers must realize is how to appreciate the local culture.

Educational Strategies

Cultural capital is a person's ability, skill, level of education, and academic knowledge. These attributes provide an opportunity (access) for a person to achieve specific goals and positions. Cultural capital defines how human beings engage with each other and the source of economic resources. The culture of the organization is good or bad. Cultural capital is created when values, traditions, beliefs, and languages become currency to utilize other capital. This educational Strategy produces social actors who are worthy and able to accept the legacy of social groups and improve the hierarchy level. The path of education is taken, both formal and informal. The weavers carry out this Strategy seeking to accept and learn all forms of training they know in a place.

Economic Investment Strategy

An economic investment strategy is an effort to maintain or increase various types of capital, namely the accumulation of financial and social capital. The social capital investment aims to perpetuate and build short- and long-term social relationships. The important thing that workers instill is a sense of responsibility that must be shouldered together. They work for their use of products that have been hyped. This excellent cultivation of thinking patterns and flexibility impacts workers and their work results.

To get good economic value, informants make the social value as support. This positive thing deserves to be imitated in maintaining the quantity of high-value economic production. The informant admitted that to work not only have skills, but the most important thing is the ability to control all conditions in the work environment and suppress to a minimum if there is a chance of failure of production results.

Furthermore, in marketing, songket has woven fabric in Kota Daro 1 Village. The artisans carried out marketing strategies through promotion on social media and word of mouth. Advertising is one of the activities to introduce, inform, disseminate, and offer a product or item to customers and can also be interpreted to attract customers to buy the product. Of course, the purpose of promotion is to sell the product or item.

Kota Daro City 1 Village has one art product in the form of songket woven fabric, songket woven fabric is a typical Ogan Ilir woven fabric with a variety of beautiful and exciting motifs. In addition to interesting motifs, the process of making woven fabric is unique. It still uses traditional tools and takes months to manufacture a piece of songket woven fabric.

The promotion strategy is carried out through social media and word of mouth from buyers of songket woven fabrics in Kota Daro 1 Village. The results of interviews, observations, and documentation show that the most optimal promotion is to use social media. Still, the limited Internet network and the ability of artisans to use social media to market songket woven fabrics make marketing not optimal.



Figure 1. Songket Fabric Making



Figure 2. Songket fabric produced by craftsmen

CONCLUSIONS

There are three strategies for preserving songket woven fabrics in Kota Daro 1 Village, namely:

- a. Successive Strategy: efforts to preserve and appreciate traditional wisdom and local cultural values. Adolescents are part of a society whose existence needs to be considered. As the nation's next generation of young people, the responsibility for preserving local culture rests with the youth. The first thing teenagers must realize is how to appreciate the local culture.
- b. Educational Strategy is a strategy that produces social actors who are worthy and able to accept the legacy of social groups and improve the hierarchy level. The path of education is taken, both formal and informal. The weavers carry out this Strategy seeking to accept and learn all forms of training they know in a place.
- c. Economic Investment Strategy is an effort to maintain capital or increase various types of capital, namely the accumulation of economic and social capital. The important thing that workers instill is a sense of responsibility that must be shouldered together.

Furthermore, in marketing, songket has woven fabric in Kota Daro 1 Village. The artisans carried out marketing strategies through promotion on social media and word of mouth. The promotion strategy is carried out through social media and word of mouth from buyers of songket woven fabrics in Kota Daro 1 Village. The results of interviews, observations, and documentation show that the most optimal promotion is to use social media. Still, due to the limited Internet network and the ability of artisans to use social media for marketing songket woven fabrics, marketing has not been optimal.

Conflict of Interests

The authors declared that no potential conflicts of interest with respect to the authorship and publication of this article.

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