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## Figuring Bidai Craftswomen's Future in The Upcoming Asean Economic Community (AEC): Case Study in The Borderland of Jagoibabang

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### INTRODUCTION

Poverty has become national preserved issue starting from Dutch colonialism happened long time ago until it is now in the modern era. The efforts the government conducts left no significant

**Abstract:** Poverty on the country became a classic phenomenon that has not been resolved properly. The poverty of woman in the country veranda district Jagoibabang Bengkayang. Plantation in women and the double burden of women, the issue of trafficking in women and the exploitation of women can not be separated from women's lives on the porch country. this research uses qualitative method, using indepth interview and data collecting technique to some splint artisans in Jagoi Village. This research describes the socio-economics dynamic of artisans in Jagoi Babang spilnt as mean to preserve the local culture that exists. There are two interesting things from this splint handicraft. First, this craft is does by ethnic Dayak and Malay. Second, most of these artisans are women. That is, solints have the opportunity as a medium of bonding relations between etnics group and at the same time as an effort to strengthen the capacity of women to preserve local wisdom and improve their family welfare. Interestingly, more dayak and Malay woman are move from spar production sector than men who are more involved in the trade sector of splint at regional, national to foreign levels. Third, this study also to explain the prepared, provlems and challenges of women handicraftsmen in facing the MEA. Therefore, this research is a descriptive framework to contribute the policy of business incubator program for female artisans toget gender equity to be strived in improving family welfare marked by increasing knowledge and awareness of the importance of business incubator in face of MEA.

change toward the issue; poverty –either local or national scale– remains major issue uneasy to deal with. Instead of its strategic position as the stopover of countries such as Malaysia and Brunei Darussalam, West Kalimantan still have to

face the issue of poverty. The Central Bureau of Statistics (2014) records that there are approximately 401.51 thousand of people living under poverty in West Kalimantan; particularly those inhabit the rural areas.

The issue of poverty has firm connection to the issue of women; in Indonesia they become the major inhabitant of rural areas with low economic condition and limited access toward public sphere. This is as well happens to the women living in small and isolated villages of the borderland. Relying on nature, these women survive their lives by functioning natural resources to support their daily needs.

The construction of the borderland, however, as Rahmaniah argues (2014: 74) focuses more on the economic aspect rather than its human resources which is discouraging local people from being actively and representatively included in the process of territorial development. This becomes particular reason animating prolific poverty the borderland people should keep up with, leading them to be marginalized. With the lack of education and skills, these people sustain poor lives inheriting themselves an unfortunate social-class relation. Economic aspect is not the only fundamental reason, but the existence of multidimensional issue also generates the limitation of access these

people has to deal with. On the contrary, the issue of poverty the women in borderland has to face is not merely a cultural and structural dimension but it is a more complex multidimensional issue. Women are vulnerable to the multidimensional poverty which covers some dimensions such as social, education, healthcoverage and life standard quality.

In 2014 the data of multidimensional poverty recorded that there are as much as 2,060,569 of 4. 40 million people live under the poverty line in West Kalimantan. It represents 40.2% of the entire population living in West Kalimantan posit low economic lives particularly those living in the rural areas (1.726.992 lives) with the rest are the citizen of urban areas (Budiantoro, et.al., 2015).

Poverty has been fundamental issue flourished in the borderland society; the lack of human resources quality has become the most aspect. The monographic data of JagoiBabang district governance records that 1,537 of 1,676 families are living under poverty line. As a social issue, poverty provides significant influence toward the women living in the borderland. Economic exploitation positing women in domestic sphere appears to be one among several impacts of poverty; they are also the target of human trafficking in Malaysia. To this phenomenon, the writer

feels the urgent of exploring the lives of these borderland women –in which poverty and exploitation has become part of their lives.

## **METHOD**

This research is conducted with qualitative method to find out the lives of crafts-women in Bidai. To obtain the data, the following techniques of collecting data are conducted: (1) documentation; refers to deep reading on written sources and legal document germane with economic development and demographic condition of Jagoi society, (2) interviews; to collect information related to the aim of the research, both derived from the state government institution and private institution; (3) direct observation; this refers to the direct observation to the social and economic condition the Bidai crafts-women have on their activity and productivity in crafting, and (4) Focus Group Discussion, refers to the discussion conducted with the stakeholders to obtain clear picture on people's social and economic condition particularly their productivity as the craftsmen in Bidai, Jagoibabang.

A qualitative descriptive approach is used to identify the development of Bidai. The process of qualitative analysis according to Miles and Huberman (1992) can be categorized into three steps as

followings: (1) Data reduction; it refers to the process of selecting, focusing, simplifying, abstracting, and transforming the data that appear in written up field notes or transcriptions; (2) Data display; it goes a step beyond data reduction to provide an organized, compressed assembly of information that permits conclusion drawing and further action. The custom data presentation is narrative text; (3) Conclusion drawing and verification; it involves stepping back to consider what the analyzed data mean, cross-checking the sequence or pattern of elaboration and possible configuration, causality and proposition.

## **RESULTS AND DISCUSSIONS**

### **Constraints for Model Development**

Based on the economic program of the Ministry of Tourism and Creative of SBY-Boediono Cabinet, Indonesia still uses the nomenclature for creative economy which is then mapped into some problems related to the development of creative economy. The constraints faced by creative economy doers are: (1) The development of creative industries is not optimal, especially due to the lack of attractiveness of the industry, there are a dominant position of creative business, immature creative industries business model, as well as the business risks to face;

(2) Development of content, creation, and creative technology are not optimal, especially due to the inadequate Internet infrastructure, below standard performance hall infrastructure, high-cost production machines, expensive producing soft ware products and creative services tools, and lack of content archiving activities; (3) Expansion and market penetration for products and creative services at home and abroad are lacking. It is mainly caused by lack of appreciation of local creativity, lack of connectivity for nationwide distribution channels, concentration of overseas markets, the high cost of promotion, unimplemented online payment system, and lack of monitoring of the royalties, licensing, copyright; (4) Creative industries institutions are weak, mainly due to the lack of legal framework governing each subsector of creative industries; uncondusive business climate, low appreciation and high piracy, and unregulated electronic transactions; (5) Access to fund creative economy actors is lacking which is mainly due to the lack of bankable funding scheme suitable with the characteristics of creative industries, high risk high return, volatile cash flow, as well as intangible assets; and (6) Development for creative economic resources is little in both natural and human resources, and also issues of, the lack and scarcity of raw materials, the gap between education and

industry, as well as low quality standardization and certification.

The magnitude of the constraints in the development of creative economy turned out to be a big problem in an effort to improve the quality and productivity of *bidai* craft in the border Jagoi Babang such as: (1) Quantity and quality of *bidai* craftsmen resources as actors in the creative industry, which need repair, development and training. (2) The uncondusive climate to start and run a business in the creative industries, such as the system of state administration, policy and regulation, infrastructure and access to drive an increase in the creative economy. (3) Low recognition/appreciation toward the craftsmen as creative beings of Indonesia with their creative work to grow motivation and innovation in working in form of both financial and non-financial support; (4) Lack of preparation for the growth of information and communication technology in an effort to create better economy and strengthen social networks for public access to information, to exchange knowledge and experience, especially once market access is very important for the development of creative industries; (5) Weak support, cooperation and concern from the funding institution which supports creative industries, and also difficulty of access for creative entrepreneurs getting alternative funding

sources and productive such as venture capital, or funds from Corporate Social Responsibility.

Those five major problems need to be solved over as a top priority, to ensure that the targets to be achieved in 2015 can be met, creating a prosperous independent and superior society, which is competitive so that the vision of the creative economy Indonesia in 2025 that " the quality and creative Indonesian from the eyes of the world" will be achieved. One way to do is through business incubator as a coaching and training with more emphasis on practice than theory.

Each business incubator must have the ability in strategic planning for the beginner and has a connection with economic resources and business community related to information and business consulting. Business incubator concept developed in universities is a vehicle for the commercialization of research and the creation of new jobs. In turn, it creates the subsequent chain of employment, which is expected to create an added value business process, to create jobs and a close partnership between university-industry-government-community. The series of this process will be able to transform new discoveries into innovations, resulting in the creation of value which will have a positive impact on the emergence of technology

commercialization to encourage the creation and improvement of social welfare.

Thus, in regard to the capital issue, the common problems experienced by the craftsmen of *bidai* are: first, low or limited direct access of *bidai* artisans to various information, services and finance facilities provided by the formal financial institutions [bank] and non-bank. Second, the problems associated with the procedures and ratings of the banks which are still deemed too complicated. Third, there is still incoherence coaching in financial management problems from the aspect of financial planning, formulation of proposals using SWOT analysis for example. In addition to capital, the problem faced by small businesses is the issue of weak management of small businesses in determining the pattern of management in accordance with the requirements and stages of business development.

In the early development, the *bidai* industry is still splint visible small-scale enterprises through simple centralized family management by a single person. Although family management model is still relevant, the conventional management style in the development of the business environment cannot be used anymore. It is because of the potential for new problems such as internal conflict and

lack of innovation. The problem is that the managerial skill of *bidai* craftsmen is generally weak. As a result, management styles and patterns applied by them is unable to meet the demanding needs of business and challenges from existing markets. This happens because the *bidai* craftsmen have not been able to set priorities for steps to be taken for the development of management and have not been able to take into account the principle of benefit and cost of change and implementation of appropriate management.

In addition, there are also issues related to financial management. *Bidai* artisans generally are not able to separate the company's financial management and household finances. These conditions resulted to inaccurate calculations and business activity records. In turn, this will hamper the process of venture capital formation to support their business development. As a result, when the company had to dealing with third party, such as to apply credit application, the data of the company's development cannot be shown, and even when they make notes, it does not conform to the standard recording system.

### **Women and Poverty in the Borderland**

Germane with rapidly grown population nowadays, the notion of

poverty is inevitably separated from the lives of womanhood settled in remote areas. The issue of poverty justifies oppressions toward women in this area; their quality as individuals has been violated by three dimensions of oppressions i.e. the economic, politics and culture. Women living below poverty line have been excluded from the access of education withholding them from potential competition in public sphere.

In time the poverty has been accepted as something natural in remote areas, the people would never been able to recognize that social injustice is existed in their lives; with low economic power women in remote areas place themselves at the most unfortunate party in social relation. A particular power works on the nurturing cultural prejudices among societies function as a backdrop to the practice of dispositional classification existed in the production and capitalism activities, which is sadly to say generated by the other party. They put the poverty to be something taken for granted thus people have never reconsidered or aware to the existence of structural system addressed on the creation of their poverty.

Poor families survive their lives with financial and food shortages; women have to work outside homefor family financial support. Most of poor families are unable to escape from this condition

unless a certain social network of their own safes them from poverty. The fact that many people living below the poverty line has been affected by the structural condition keeping these people to live under such situation and women should deal with this condition as well.

Lack education is convinced to be one among several factors generating women's poverty in remote areas. It supposed to be a social capital for a better life; however fact shows that people living in Jagoi borderland are still lack in the access of educational services. This situation causes the shortages of people's knowledge and skill, thus a better future in life is impossible to achieve.

### **Women and Exploitation (The Pattern, Causes and Solution)**

Exploitation toward women's body has been classical issue flourished in mass media nowadays; not only women in cities who are vulnerable to sexual abuses such as rapes and prostitution but also women living in remote areas. The sexual abuses the women in rural areas experience are unspoken; it is something far from being exploited by the mass media. History records that violation and exploitation on women's body in remote areas is never come into an end; it is assumed to be normal case or part of culture in rural areas

a proof of conserved patriarchy and traditional system among society.

Women's body has never been neutral; trapped among the coercive traditional culture and religion (Arivia, 2011: 59), suffers physical and sexual abuse such as the practice of human trafficking. People in remote areas are living under the strict traditional custom system; regulating the young generation to follow their elders' beliefs. There are many young women brought to Malaysia for a housekeeper –the worst –for a whore.

These women return home with their big belly; most of them are women under the age of marriage. Without husband, they bear a baby and let the baby raised by their grandparents meanwhile the mother flies back to Malaysia for another work. This case has been normal found in remote areas of borderland; their lack consciousness of body exploitation is absolutely generated by their lack of education –a fundamental factor caused by poverty. The condition makes them to work abroad leaving their families with low work security; allowing another potential sexual abuse or exploitation happens at any time.

The issue of human trafficking justifying women as an object depicts how women's body has been trapped in poverty and given an inevitable way of life as prostitute (Arivia, 2011: 59). To sum up,

poverty –direct or indirectly– has led these women as target of human trafficking practiced by the dominant; poor women have no choice but allowing their bodies to exploit for family financial support or – naively– to pay back all the deeds the parents do on them.

### **Women's Cognition and Capability toward the Upcoming ASEAN Economic Community (AEC)**

#### ***The Lives of Women in Borderland: Poverty and Exploitation***

Women settled in Jagoi borderland are still relying on the natural resources for their main income. Approximately 90% of women inhabited the area of Jagoi belong to the Dayak tribe, particularly the sub tribes of Bidayuh and Bekatik. Working to the major profession as farmers, these women are following their ancestors using traditional system of plantation; thus, the harvest supports only family needs – nothing left for sale.

Besides living as farmers, they also cultivate the rubber plantation –which they called as *mutong'k* – for an extra income. This is an activity of extracting rubber from its trees to process then sale. It is noted that most of women works only as a *mutong'kto* support their family financial condition. This phenomenon provides vivid depiction that women in borderland has two roles; a maternal role as well as family financial supporter.

The unique thing is that, living as farmers does not stop the women in JagoiBabang to do other business; doing handicrafts such as *bidai*, *takin*, and *bubu*, which is made of *kapua'k* and rattan, become their creative activity. Those handicrafts are then brought to Malaysia to trade with high sale values. This home industry eventually supports women financial condition. This potential industry, sad to say, relatively obtain little consideration from the local government as well as national government allowing them to sell a limit stock of product and trade area. Indonesian people's little interest to this kind of handicraft plays a stumbling block as well.

Another obstacle these craftswomen have to face in selling their products is difficult transportation access to reach their remote areas. Several villages have no access of land transportation such as SinarBaru Village; through water transportation, it needs 5 to 6 hours using speed boat with high exesto reach the village. No electrical current as well as internet access letting the people live isolated from the entire Indonesia's area, whereas it needs only an hour to reach Malaysia through land transportation.

To sum up the economic condition of womanhood in borderland, it is depicted from the fact that their income rate per-day



is not sufficient for living on that very day. They are not merely suffering an economical lack, but also structural lack which causes a drawback for public competition. The poverty flourished in the borderland is not only experienced by the women; children are as well the victims. They have to do a part time job after or before school. Most of these children works as labor in small factories (part of the society's attempt on creative economy) and works as *mutong'k*. They work for extra money for tuition fee and family financial supports.

Working women from borderland have to work excessively hard in Malaysian palm oil plantation with low wage, meanwhile extra money are spend for company tax expense since they are not Malaysian workers. Numbers of young women are dropped out schools and decide to be illegal female workers in Malaysia, without complete documents. Their lack in skills would relatively encourage them to be involved in the illegal business of drugs selling. Therefore, poverty has taken its role in creating the unfortunate condition of women of borderlands.

Working as illegal female workers in Malaysia constitutes a symbol of women's body exploitation; women's sexual capacity functions the practice of prostitution which has been inevitably flourished in the area of palm oil plantation

around Sabah, Malaysia. Further, these women also work as maid in Malaysian's houses with lack of job security; with physical abuses a part of their lives as maid. These poor women, thereof, suffers double exploitation; being the victim of human trafficking as well as sexually abused. This reality acquires more attention to the wide society to stop. Women living in the borderland would keep up with the issue of poverty and body's exploitation and never find its end if the beliefsaying thatwomen are born to be female workers in Malaysia for family financial supports remains a culture.

Related to the notion of ASEAN Economic Community, free trade eventually proposes not only the escalation of social productivity but also a threatening remark to the principles of cultural values among people in the borderland. To nourish the conserved values, there must be huge consideration on the local culture preservation by introducing local culture to the fast-paced free trading. Associated to the economic issue, furthermore, the creative economy's escalation is necessary, particularly those local wisdom-based. By intensifying Bidai handicrafts as one of Dayak cultural heritage in JagoiBabang, the local wisdom-based creative economy could assist the people to compete in international markets without depriving their original identity.

### ***The Role Of Government in Developing Bidai Craft***

As described above, there are significant differences between economic growth and economic development. Economic growth usually puts more emphasis on changes in economic indicators such as the implementation of changes to the system of agriculture, infrastructural development, market and so on. On the other hand, economic development may include changes in the structure of society issues, attitudes and behaviors, values, technological advancement, improvement of the system of administration and so on which can basically support aforementioned economic growth. Based on this statement, it turns out that economic development is closely related to social and human development which leads to an understanding that the cause of the development failure is the absence of a continuing and sustainable relationship between economic and social development.

By conducting community care and human development, economic growth can be realized in an optimal and sustainable way. And if economic growth is analogized as a human head, the development of human and community care symbolize the legs that support the head. Therefore, in this case to build and

empower communities and frontier areas, government needs to combine conventional approaches to development with social development and further development which prioritize community as actors themselves, so that they can become independent and productive society. Thus, it can be understood that education has a significant role not only as a process of transferring the values and knowledge (*transformation of knowledge*) from educators to students, but more than that education is a process to improve the human consciousness in order to have a critical thinking capability, eliminating the fear against something and improving their creativity. Also, through this education, the values contained in the community safety as a process to achieve freedom from the threats that are stated either directly or indirectly, globally and locally. When a society has been freed from the threat, it will grow a critical consciousness to understand and appreciate the social and economic life so as to make society into a creative, independent which eventually develop into productive society. Briefly, education is a tool of human for liberation from any threats and restoring the values of pure participative, creative and productive humanity (Rahmaniah, 2014).

This calls for the cooperation of all parties and aspects such as government, society and the market, of which

development carried out is interpreted as economic growth, the needs to be associated with the development and maintenance aspects of society as well as the maintenance of the environment. The sectors which may be involved are the government, the public and also market by improving good governance and clean government as an operational concept in order to realize the basic healing.

Development can be understood as an attempt and a strategy to develop human so that humans' critical thinking to make them realize that they have the potential for economic and social capital to be developed, Socio-economic capital development that would make humans able to construct development policies which are more comprehensive and pro-active against the interests and desires of society. Thus, one important aspect of this development is the empowerment and prevention that can be operationalized by increasing formal and informal education community. Even though many economics experts discuss human resource issues, as well as natural resources issues that require the skills and knowledge aspects, the important issue is regarding ways to create the political and cultural environment that can encourage creative humans.

Business incubation is a process of coaching for small businesses or new product development performed by

business incubators in the provision of business infrastructure, business development and management support as well as technology. While the business incubator is an organization engaged in the provision of facilities and business development both management and technology for small and medium enterprises to improve and develop their business activities or the development of new products in order to create self-employment or formidable and competitive new products in certain period of time.

Systemically, business incubation serve a vehicle for the transformation of the human resources formation who are not or are less creative and productive to have an entrepreneurial motivation in a creative, innovative, productive and cooperative action as the first step of the self-employment creation with competitive and comparative advantage and to have the vision and clear missions in the future. The scopes of the business incubation community that integrates the operations and activities includes entrepreneurs, universities, financial institutions, business consultants, legal counsel, private, state / local enterprises, government through the relevant technical agencies, and non-governmental organizations.

Every business incubator should have the ability in strategic planning, especially for startup companies that have

connections with the economic resources and community business related with business information and business consulting. Business Incubator concept developed in universities a vehicle for the commercialization of research and the creation of new jobs, which in turn create a chain of supplementary employment expected to create a business process with added value; to create jobs and a system of close alliances among the university, industry, government, and the community. The series of this process will be able to turn new discoveries into innovations, resulting in the creation of value which will have a positive impact on the commercialization of technology that is able to encourage the creation and improvement of public welfare.

In line with the explanation above, education is a very important aspect to be improved as a process to improve human resources; if they have gained enough skills and knowledge, they can manage the existing natural resources and then be able to help improve their economic welfare. Thus it can be understood that education has a significant role not only as a process of transferring the values and knowledge of educators to students, but more than that education is a process to improve the human consciousness in order to have the critical ability, to relieve fear of something and to

improve the creativity of community. With this education also, the values contained in the security community as a process of realizing human liberation from any threats - either directly or indirectly, globally and locally. Then, if a society is free from the threat, it will grow a critical awareness in understanding and appreciating the social and economic life so as to make society into a creative, independent and then develop into productive society. Briefly, education is a tool of human liberation from security threats and restores the values of pure participatory, creative and productive humanity

In the end, development should be directed to human development. Humans that are built are creative and productive humans. To be human is to be creative, feel happy, be safe and free from fear. Only men like these that may develop and solve the problems encountered. Productivity and distribution of the development cultivated by economists is just the impact of successful development of human construct. Therefore, the meaning of development should be in line with the meaning of human; liberation of the public safety to obtain a better quality of life as well as the liberation of man from the behavior and actions of dehumanization which will then raise human consciousness

to become more participatory, creative, independent and productive.

## CONCLUSION

Women settled in remote areas of Jagoi Babang are still tied up with the issue of poverty which generates the practice of body exploitation. The welfare state-based policy system of the country is still far from its practice particularly for women who live under the poverty line with varied problems of shortages. Prosperity concept which is proposed by the government, unfortunately, remains a notion without any further accomplishment. Poverty has been fundamental issue attached to the lives of women in borderland generating exploitation to their bodies, as female workers in Malaysia with physical and sexual abuses. Country has not yet been able to maximally exist for its people, especially the isolated one.

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