



IMPROVEMENT OF BAMBOO CRAFTS IN FAMILY ECONOMY POST COVID-19 PANDEMIC

Siska Dwi Yulianti¹, Roni Fardiansyah², Barkah Yasarudin³

^{1,2,3} Department of Accounting Economics Education, STKIP PGRI SUKABUMI, Jawa Barat, Indonesia

ARTICLE INFO

Article history:

Received Sep 9, 2022

Revised Sep 20, 2022

Accepted Oct 11, 2022

Keywords:

Bamboo Crafts

Bamboo

Family Economy

Post Covid-19 Pandemic

ABSTRACT

This research is motivated by the declining income of Bamboo Craft craftsmen in Cibiru Village (Egrang Village) Cicantayan Village, Kec. Cicantayan Kab. Sukabumi, West Java, during a pandemic that had an impact on the economic condition of Muslim families. In this case, the researcher wants to see how the economic condition of Muslim families as bamboo craftsmen after the Covid-19 pandemic will continue to decline or improve for the better. Through Bamboo Crafts, the people of Egrang Cibiru Village, Cicantayan Village, earn income that can be used to meet their daily needs while conserving and maintaining the Bamboo ecosystem around their homes. This study uses a qualitative phenomenological research method, which emphasizes how the living conditions of people who experience the use of bamboo in their daily lives. The results of this study were Bamboo Craft craftsmen before the Covid-19 Pandemic, they were able to reap profits of approximately between 50 - 80 thousand per day. During the pandemic, they sometimes only get 20 - 30 thousand and even then it is uncertain, so their income during the pandemic is very low which ultimately disrupts the economy. When the pandemic condition is almost over, it means that it can be said that currently post-covid-19 pandemic has increased by around 80%, even though this income is not the same as before the pandemic, bamboo craftsmen are very happy because they can maintain their family's economy and continue to be involved in preservation of national culture through bamboo.

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Corresponding Author:

Siska Dwi Yulianti,

Department of Accounting Economics Education,

STKIP PGRI SUKABUMI,

Jl. Karamat No.69, Karamat, Kec. Gunungpuyuh, Kota Sukabumi, Jawa Barat 43122, Indonesia

Email: siskady106@gmail.com

INTRODUCTION

Indonesia is a country rich in natural resources. From the tip of Sabang to Merauke, there are natural resources that can be utilized for the survival of the Indonesian people. One of Indonesia's natural wealth is bamboo, bamboo grows not only in the forest but grows side by side with people in rural areas.

Bamboo is a plant that belongs to the Poaceae (grass) tribe. Bamboo is a very abundant resource and has a fairly high diversity. In Indonesia, it is estimated that there are 157 types of bamboo. This amount represents more than 10% of the world's bamboo species, 50% is a type of bamboo that has

been used by the population and has the potential to be developed for the community's economy, both for daily needs, such as water pipes, fishing gear and to make furniture that can sold (Huzaemah et al, 2016).

Bamboo in Indonesia is found from the lowlands to the mountains. In general, bamboo is found in open places. Bamboo lives in clumps, has segments and books. In rural areas, bamboo is often found growing in yards, river banks, cliff edges, or on land ownership boundaries (Yani, 2014). Because of its existence, bamboo has many benefits that can be used, including being used as building materials for houses, household appliances, crafts, children's play equipment, house fences, pet cages, cliff erosion barriers and so on.

Bamboo plants that we often know are generally in the form of clumps. But bamboo can also grow as a solitary stem. Bamboo plants that thrive in Indonesia are sympodial bamboo plants, where the stems tend to clump together in clumps because their rhizome branches in the soil tend to clump together (Agus et al., 2006). Older bamboo stems are in the middle of the clump, so it is less profitable in the felling process. The direction of growth is usually upright, sometimes climbing and the stem is woody. If it is high, the ends of the bamboo sticks are slightly dangling and the leaves seem to wave. These plants can achieve a long life and usually die without flowering (Berlin and Estu, 2005).

One of the villages that use bamboo is the community in Cibiru Village (Egrang Village) Cicantayan Village, Kec. Cicantayan, Sukabumi Regency, West Java. In Cibiru Village, bamboo grows between their houses to protect the village and the livelihoods of some of the community. With the number of family heads as many as 75 families, approximately 45 families become Bamboo Crafts craftsmen. Crafts made by the community include Construction (gazebos, bamboo houses, chairs, booths, gedeg, bamboo panels and others), Craft (bamboo cups, trays, teapots, mugs, lamps, lampshades, besek, spoons, straws, jars, bluetoth speakers, blinds, shelves, frames, placards, thermos, tumblers, nyiru, sieves, hoods and others).

Bamboo handicrafts are promoted and sold either through door to door, direct messages, markets and social media. However, during the Covid-19 pandemic, the demand for bamboo craft art has greatly decreased, and there are even bamboo craftsmen who do not receive orders so that their income decreases. According to initial information from one of the Bamboo Craftsmen, before the Covid-19 Pandemic they could reap a profit of approximately between 50 - 80 thousand per day. During the pandemic they sometimes only earn 20 - 30 thousand and even then it is uncertain, so their income during the pandemic is very low which is ultimately disturbing. When the pandemic condition is almost over, it means that it can be said that this is a post-covid-19 pandemic.

RESEARCH METHOD

2.1 Research Approach

This study uses a descriptive qualitative approach. Sugiono explained that the qualitative approach method rests on the notion of postpositivism and can be said to be a naturalistic research method because the key instrument is the researcher himself and what is produced from this qualitative research is not generalization but meaning.

This qualitative approach is more inclined to use detailed or in-depth analysis, namely analyzing problems one by one because the characteristics of each problem are not the same from one another.

While the descriptive data analysis technique can be interpreted as an analytical technique used in describing the overall data collected without intending to generalize the research results.

2.2 Location and Time of Research

In this study, the research location was carried out in Kp. Cibiru, Cicantayan Village, Kec. Cicantayan Kab. Sukabumi. The research period starts from August-September 2022.

2.3 Subjects and Objects of Research

1. Research Subject

The research subject is defined as something being researched including people, institutions, or objects. Subjects are taken based on a technique called snowball sampling or snowball technique because the phenomenon being studied can develop more widely and deeply than previously determined so that researchers can adjust the needs of the data obtained.

2. Research Object

While the object of research can be defined as a research variable which is the core of the research problem. And the object of this research is the creative economy in the field of Bamboo Craftsmen in Egrang Village, Cicantayan Village, Kec. Cicantayan Kab. Sukabumi, West Java.



Figure 1 Bamboo Craft Art Objects in Stilt Village

2.4 Data Source

Source of data is information used in research. So that the source of the data must be confirmed. Broadly speaking, data sources are divided into two parts, namely primary data and secondary data.

1. Primary Data

Primary data is data that researchers get from direct data sources. This data can also be referred to as original data because it is up to date. The technique that researchers used to collect primary data was through interviews and observation.

2. Secondary Data

Secondary data is data that researchers get from various existing sources (researchers in this case as second hands) such as from the Central Bureau of Statistics, books, journals, reports and or others.

2.5 Data Collection Techniques

Data collection techniques are the most important action in conducting research because it aims to obtain data. The data collection techniques that researchers use include the following.

1. Data collection techniques with interviews/interviews

As one of the data collection techniques, interviews are used when the researcher wants to conduct a preliminary study as well as when the researcher wants to know things in detail and depth from the respondents. Researchers use unstructured interview techniques or so-called free interviews where the interview guide is only an outline or outline of the main issues that will be asked later.

2. Data collection techniques by Observation/Observation

Nasution through his book Sugiono explains that, observation is the cornerstone of all science because scientists are only able to work based on data and then the data is combined with the help of various sophisticated tools, so that even very small and very distant objects can be observed. clear. The researcher uses a passive observation technique in which the researcher comes to the place of the activity being studied but is not involved in the activity. Researchers in pre-research/pre-

research have made direct observations of Bamboo Crafts in Egrang Village, Cicantayan Village for 1 month.

3. Data collection techniques with Documents

Documents are defined as records of events that have passed. The forms of documents can be in the form of writing, pictures, or monumental works.

2.6 Data Analysis

Data analysis is an investigation of a phenomenon based on real data so that the actual situation can be known as a form of solving the problem so that conclusions can be drawn that are recognized as valid and scientific.

The researcher uses interactive data analysis techniques through data analysis of the Miles and Huberman model as outlined in Sugiono's book by explaining that the analysis is carried out continuously until it is completed so that saturated data is produced.

Data analysis carried out in qualitative research starts from data collection and then is followed by summarizing or reducing data then presenting or displaying data until the final stage of drawing conclusions or verification.

RESULTS AND DISCUSSIONS

Blue Stilts Village is one of the areas located right in Cicantayan Village, Kec. Cicantayan, Sukabumi Regency, West Java, the area is rich in natural resources including bamboo, most of the people in the village make a living as bamboo crafts craftsmen.

Table 3.1 data on Bamboo Craft Craftsmen in Egrang Village, Cicantayan Village

No.	Craftsman Name	Age	Types of Crafts Made	Equipment
1	Pibsa	39	Glasses, mugs, thermos, thumblers, drinking bottles, trays, spoons, forks, jars, lamps, chairs, gazebos, kere, bottle baskets, cocotom and others	Cleaver, Saw, knife sharpener, Glue, lathe.
2	Nurdin	36	Room, big, cool	Machete, Saw, knife sharpener, Glue
3	HeriHendrawan	50	Bamboo Parcel Box	Machete, Saw, knife sharpener, Glue
4	Yudi	44	Gazebo/bamboo building	Saws, Machetes, Sharp knives, Shooting nails
5	Khoerudin	37	Tray/tray	Cleaver, Saw, Knife, Angle Ruler
6	Ugan	55	Booth	Saws, machetes
7	Ade	49	Booth	Saws, machetes
8	Hamam	60	Booth	Saws, machetes
9	UUD	58	Booth	Saws, machetes
10	ArdiSomantri	30	Egrang	Sharp knife, machete, saw
11	Sahru	56	Booth	Saws, machetes
12	M. Enan	65	Booth	Saws, machetes
13	Bambang	50	Booth	Saws, machetes
14	Edih	56	Booth	Saws, machetes
15	Ijan	40	booth	Saws, machetes

The condition of the craftsmen before the covid 19 pandemic received many orders for bamboo crafts both from the Sukabumi area and even outside West Java so that the economic level of the people there was varied and even quite good, but when the covid 19 pandemic hit, it had an impact on the economy in almost all parts of the archipelago. No exception in the Blue Stilt Village, the craftsmen there experienced a significant decrease in orders so that the economic level of the community decreased.



Figure 2 Interview with Bamboo Crafts

In Figure 2 Researchers conducted an initial interview before conducting the research, many craftsmen complained about the pandemic conditions that had an impact on the condition of bamboo crafts and the economic level of their families which decreased drastically, but even though the pandemic did not give up they did not give up and tried to get back up and more aggressively market their handicrafts. bamboo through social media, participating in training, discussing with fellow craftsmen both within and outside the region. The uniqueness of Kampung Biru, which mostly engages in the bamboo craft business, was even attracted by the Minister of Tourism and Creative Economy Mr. Sandiaga Uno to visit the Blue Egrang Village to see bamboo crafts and the spirit of the Blue Egrang Village craftsmen. With the arrival of the Minister and the end of the pandemic period, it is hoped that their economic conditions will improve and even their economic level will continue to improve.



Figure 3 Bamboo Craft Artwork

Based on Figure 3 above, the results of the study, Bamboo Craft Art found in Cibiru Village, Cicantayan Village, Kec. Cicantayan Sukabumi Regency was also affected during the Covid-19 pandemic. This is marked by a decrease in orders and even some craftsmen who do not receive orders so that it is also affected by the family economy or the income earned to fulfill the family life of bamboo craftsmen in Cibiru Village.

The condition of the Covid-19 pandemic has made some bamboo craftsmen stop producing and switch to other professions, but there are also craftsmen who still exist to produce bamboo crafts because there are still orders although not as many as in the period before the covid-19 pandemic, one of the products that still being ordered, usually construction materials such as booths, blinds, beds, there are also fans of craft glass, mugs, thermos and others. In addition, artisans also rack their brains to find alternatives and be creative so that their products can still be sold so that they can earn income to fulfill their family's life.

To support their business, the Bamboo Craftsmen in Cibiru Village, Cicantayan Village actually need capital assistance for the continuity of their business, but to this day according to their confession there has been no capital assistance provided either from the government or the private sector. However, after cross-checking with the village government, the information we received was

different from that of the craftsmen, namely that some bamboo craftsmen had received financial assistance.

Efforts to improve product quality, product quantity, marketing and consumer confidence are carried out by several bamboo craftsmen by being involved in programs held by the government such as through bazzars, training, resource persons and other activities. Marketing has also been done online such as websites, Instagram, Facebook, WhatsApp, TikTok and others.

During the Covid-19 Pandemic, Bamboo Craftsmen experienced stagnation in orders and did not even receive orders at all, after the Covid-19 Pandemic ended or the New Normal period, Bamboo Craftsmen received orders, although not as much as before the pandemic. The above is proportional to the income they get to meet the family's economy. Before the pandemic, their income was around 100,000 s.d. 120,000/day, during the Pandemic the income fell by about 50-60%, approximately between 30,000 to s.d. 50,000/day, while after the Covid-19 pandemic the income of bamboo craftsmen began to increase although it was not the same as before the pandemic, which was around 80,000 s.d. 100,000/day. The income of Bamboo Craftsmen after the Covid-19 Pandemic has increased by around 80%, although this income is not the same as before the pandemic, bamboo craftsmen are very happy because they can maintain their family's economy and continue to be involved in preserving the nation's culture through bamboo.

CONCLUSION

After conducting research and experiments in the field, explaining some of the findings, processing and analyzing data, then the researchers discussed the results of their research. In the end, the conclusion obtained from this research is that Bamboo Craft Craftsmen before the Covid-19 Pandemic could reap profits of approximately between 50 - 80 thousand per day. During the pandemic they sometimes only earn 20 - 30 thousand and even then it is uncertain, so their income during the pandemic is very low which in the end disrupts the economy. When the pandemic condition is almost over, it means that it can be said that currently post-covid-19 pandemic has increased by around 80%, although this income is not the same as before the pandemic, bamboo craftsmen are very happy because they can maintain their family's economy and continue to be involved in preservation of national culture through bamboo.

ACKNOWLEDGEMENTS

Say thanks to the editors and reviewers for all suggestions, input and have helped in the process of publishing the manuscript. Thank you also goes to those who have supported the research and provided moral and material assistance.

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