

Maintaining Mandar Silk Fabric Through Addressing and Marketing as a Supporter of Marital Tourism at Polewali Mandar

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ABSTRACT

This research aims to find out: 1) how the Mandar community cadre system improves Mandar women's skills in weaving; 2) what is the marketing system used in marketing Mandar silk products. This research is applied research with a qualitative approach. Data were analyzed descriptively. Research data was obtained from interviews, observation and documentation. The data analysis technique used in this research is descriptive data analysis technique. Observations were made in one of the sub-districts which has many weavers, especially in Karama village and Napo village as villages that produce a lot of Mandar silk weaving works. The results of the research show that: 1) The formation of young women is still carried out conventionally, not formally, such as through formal education in public schools. 2) The marketing system they use still uses conventional methods.

Keywords: Mandar Silk Fabric; Marketing; Marital Tourism

INTRODUCTION

Tourism development cannot be separated from the role and responsibility of the government. Efforts to achieve the best tourism need to be based on regional potential and good and systematic cooperation patterns from various sectors. To achieve tourism development, the greatest force that must be applied is the creation of a form of cooperation scheme between the central government, regional government, business/industrial world, and the community (Amin & Taghizadeh-Hesary, 2023; Carr, 2020; Hamiyati & Doriza, 2019; Moshin et al., 2020; Patandianan & Shibusawa, 2020). The government collaborates and synergizes with the private sector, especially with the community as the main core of tourism which indirectly receives the impact of tourism developing to be (Heliany, 2019; Sun et al., 2022; Wang et al., 2024).

West Sulawesi Province is located in the western and coastal areas of Sulawesi Island which has a lot of natural tourism potential, especially marine tourism because it has many beaches spread out and is located on the coastline along Sulawesi which borders from South Sulawesi to Central Sulawesi such as Polewali Mandar Regency, Majene Regency, Mamuju Regency and North Mamuju Regency. West Sulawesi Province is also dominated by natural and cultural nuances.

As one of the districts in West Sulawesi, Polewali Mandar is one of the regions that produces various kinds of products that can be used as tourist attractions Akib et al., (2019) as well as culinary or specialty foods (Darmawan & Nurmandi, 2015; Haven-Tang & Jones, 2012; Yousaf & Xiucheng, 2018), as well as coastal beaches, and other attractions that can add to the potential richness of tourism products, including the typical woven silk cloth of the Mandar tribe or better known as "Lipa Saqbe" (Akib et al., 2019).

Lipa Saqbe is one of the characteristics of the Mandar ethnic community. It can be easily seen that someone is from the Mandar area if they have used these silk products. Lipa Saqbe is a silk woven cloth that is made traditionally using a non-machine loom (ATBM) which is used with the weaver sitting on the floor. The process of weaving Mandar silk sarongs has long been done with a tool called *dactor* which was created and passed down from generation to generation by the Mandar people from generation to generation (Ismail et al., 2016).

Lipa Saqbe apart from being used by the Mandar community for traditional activities or other activities, the woven sarongs are also used as economic goods or as trade goods for migrant communities or tourists and are used as souvenirs typical of the Mandar land. However, this commodity (Lipa Saqbe) has not been much sought after by tourists who come to West Sulawesi because of the lack of innovation in making silk woven fabric.

METHOD

This type of research is applied research with a qualitative approach. Qualitative research is research that is expressed in verbal form and analyzed without using statistical techniques (Creswell & Clark, 2017; Creswell & Creswell, 2017; John W Creswell, 2013). This research was conducted in Polewali Mandar Regency, West Sulawesi Province. The data collection techniques used were observation and interviews. The informants in this research were weavers, community leaders, and employees from the Tourism Service and the Industry and Trade Service. The data analysis techniques used are: (1) Data Collection, meaning that research data on the production and marketing of Mandar silk fabric as a support for marine tourism in Polewali Mandar was collected without a sorting process. (2) Data reduction, meaning that data processing is carried out by sorting it into certain concept units, certain categories or certain themes. (3) Data display or data presentation, meaning that the research data is presented scientifically by the researcher without covering up any shortcomings in the data. (4) Conclusion drawing, meaning drawing conclusions by looking back at the data reduction display.

RESULT AND DISCUSSION

Result

1. Mandar community cadre system for improving Mandar women's skills in weaving

Mandar silk cloth is a piece of cloth with a special pattern placed on it and has a certain meaning. Apart from that, Mandar silk cloth can also be symbolized as a symbol of cultural history and tradition, so that just by looking at the pattern of the cloth you can assume that the cloth comes from the Mandar tribe.

The Mandar silk sarong is a cultural object, especially for the Mandar people, which is made from a wide piece of cloth sewn at both ends and comes from thread produced from silk worms. Mandar silk woven fabric has many motifs (*Sure*). According to Idham (2009), there are 10 Mandar silk weaving motifs, namely:

1. *Pangulu* namely a motif whose basic color is brown mixed with purple and black with small squares, which is used at attending events such as traditional weddings, circumcisions or inaugurations.
2. *Padada* namely cloth whose basic color is heart red with boxes that are larger than *sure' Chief*. This motif is worn by women to attend official events.
3. *Salaka* is a silk cloth with a black base color with white checkered stripes and a rather large box.
4. *Batu Dadima* is a motif whose basic color is purple mixed with red hearts and black and is worn by girls.
5. *Puang Limboro* is a motif with a basic color of purple combined with brown and black. This cloth is used by the large Pappuangan Limboro family.
6. *Pappuangan Biring Lembang* is a motif that combines red, brown, black and purple, where the box is bigger than the motif *Chief*.
7. *Jassa*, the motif is not directional, the basic colors include brown, red, purple and black. Previously used by prosecutors.
8. *Gattung Layar* is a motif whose basic color is more-black combined with white and brown, usually worn by ship crew.
9. *Bandera* is a motif with various colors resembling a rainbow, the colors that stand out are yellow, red, green, blue. This motif is common among the general public.
10. *Penja* is a motif whose basic color is black combined with white interspersed with purple. The box is small so it is sometimes also called a *Sure' ranni-ranni* and undirected.

The use of Mandar silk cloth is generally used at every life event or traditional parties, wedding ceremonies or deaths. This shows that *lipa' saqbe* Mandar has a certain meaning in people's lives whose function is not only to be used as a symbol of superiority, prestige or body decoration, but more than that, it is a cultural object that is considered to contain ritual value.



Figure 1 Panette (Mandar silk weaving process) Figure 2. Typical weaving equipment used

In figure 2 is placed on seats (halls) which are done in an irregular manner full time but according to conditions, which means it is only done when there is free time, because people consider this activity (weaving) only as a part-time job. Weaving is not considered a main job because economically it does not get decent results, where the economic value of the income obtained from weaving can only be spent on needs for one day or a maximum of two days. This is of course not comparable between the energy expended by weavers and the wages they get.

Furthermore, weavers in the Mandar area generally come from generations aged around 40 years and over and almost all of them are mothers who already have families. Their knowledge and skills in weaving or what in their native language Mandar is called "*Manette*" acquired from knowledge and skills passed down from generation to generation without any formal education. The Mandar woman *manette* these used to be home girls who no longer went to school. Due to limited formal education, they go out into the field to carry out weaving activities in their respective homes, and even in the homes of residents who still have Mandar silk looms in their homes.



Figure 3. One of the young women weavers as the next generation

Figure 3 above shows that one of the women in the next generation began to enter the world of weaving, which is a culture that is still maintained among the Mandar community to this day. However, carrying out weaving activities is just to fill free time. Thus, it can be said that the cadre system for Mandar women as weavers in an effort to improve their weaving skills, is not carried out in a structured manner but is only carried out traditionally by their parents.

The government's involvement in terms of cadre formation is also not significant because structuredly there is no formal special education in schools, either at the elementary school (SD), junior high school (SMP) or senior high school (SMA) level. whether general or special, such as Vocational High Schools (SMK). However, the government has made various efforts to improve community competency in weaving, namely carrying out training for young women who want to improve their skills in weaving. Of course, this cannot be separated from the record, namely that its implementation is not carried out routinely, only occasionally or when there is a budget for activities to increase human resources.

2. Marketing system used in marketing Mandar silk products

The weaving products of the weavers are not only marketed directly by the weavers themselves, but are marketed through a certain group held by people who are considered to have capital, considering that the owners of this capital are the ones who order the silk cloth and are also marketers of the woven products. The weavers are mostly just workers and do not weave if there are no orders. Apart from that, the level of living of their families (women weavers) is that most heads of families (husbands) only work as rice farmers or gardeners and fishermen. In particular, the people in Karama village are mostly fishing families who sometimes go out to sea for days at a time. However, working as fishermen is their main job because the proceeds from fishing can be used to finance their daily lives.

Mandar women are housewives who only rely on income from their husbands as gardeners, rice fields or fishermen, so these housewives use their free time when they have finished doing their household work, namely preparing their family's food for lunch. Therefore, they can only carry out weaving work if they have finished doing the household work. The time-consuming routine of daily activities means that weaving activities are carried out only as additional work and are carried out by the customer according to the opportunity or free time they have.

If they weave for sale, then the marketing method used is through friend to friend, or traditional marketing where their woven products are brought to the market every market day and if the woven cloth is not sold by the end of the market day, the weavers' woven products are entrusted to them. to their acquaintances' cloth sellers in the market. Apart from that, another marketing method used is entrusting it to the group leader or their boss to sell. The marketing system that has been used by weavers has not changed, namely the traditional marketing system.

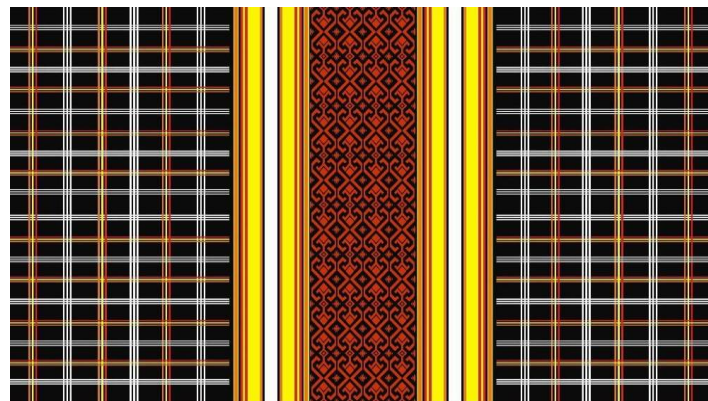


Figure 4. Mandar silk woven fabric motif *Sureq Marasa*

Discussion

Mandar silk fabric, a traditional textile, holds significant cultural and historical value. Its maintenance and promotion are crucial not only for preserving cultural heritage but also for supporting marital tourism, a niche but growing sector of the tourism industry (Alberti & Giusti, 2012; Fenitra et al., 2022; Spennemann & Whitsed, 2021; Wan et al., 2022).

Firstly, addressing the preservation of Mandar silk involves understanding its production process, unique designs, and the skills of local artisans. Efforts to maintain these techniques are vital for the fabric's authenticity and quality. This can be achieved through workshops, documentation, and supporting local artisans financially and technologically (Chamboko-Mpotaringa & Tichaawa, 2021).

Secondly, marketing Mandar silk is essential for its sustainability. Developing targeted marketing strategies that highlight its uniqueness and cultural significance can attract tourists, especially those interested in unique wedding experiences. Collaborations with fashion designers and boutiques to create contemporary designs can also appeal to a broader market (Karayilan & Cetin, 2016).

Furthermore, integrating Mandar silk into marital tourism involves creating packages that offer traditional wedding experiences with Mandar silk costumes, decor, and accessories. This not only promotes the fabric but also provides a unique selling point for marital tourism in the region.

CONCLUSION

The traditional leadership of the Bugis ethnicity, which includes elements such as lempu, macca, warani, and masempoi, when positively interpreted by PKBM managers, can enhance achievement motivation which will then contribute significantly to performance as a result of behavior. This can be understood because theoretically, the interpretation of motives shapes behavior. This research shows that these three research variables have a close relationship. 99.1% of the performance of PKBM managers can be explained by the traditional leadership behavior of the Bugis ethnicity and their achievement motives. The remaining 0.09% is explained by other unmeasured variables. The achievement motive variable, both tested as a whole and partially, positively influences the performance of PKBM managers. From the analysis of traditional Bugis ethnic leadership elements, it can be concluded that (1) there is a significant relationship between the lempu element and achievement motive in PKBM managers. This means that PKBM managers who positively interpret the lempu element have a high achievement motive as well; (2) there is a significant relationship between the warani element and achievement motive in PKBM managers. This indicates that PKBM managers who positively interpret the warani element also have a high achievement motive; (3) there is a significant relationship between the sugi/masempoi element and achievement motive. This also indicates that PKBM managers who positively interpret the sugi/masempoi element have a high achievement motive; (4) the acca/kanawa-nawa element does not have a significant relationship with the achievement motive, but cannot be ignored because this element is related to other elements.

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