

## SOCIAL AND ECONOMIC LIFE OF THE TRADITIONAL WOVEN FABRIC CRAFTSMAN IN NORTH LAKEKUN VILLAGE, KOBALIMA SUBDISTRICT, MALAKA REGENCY

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### Abstract:

Traditional weaving is generally inherited from the ancestors and is also part of the socio-economic life of the craftsmen in North Lakekun Village. They work like this almost every day, but what is unique is that the traditional woven fabric craftsmen in North Lakekun Village do not weave for sale. Instead, they weave to store it while waiting for a celebration. This study used a qualitative approach and a total of 45 informants with qualitative and quantitative data. The data collection techniques in this study were observation, qualitative interviews and qualitative documents. The data that has been collected is then analyzed using analytical techniques; data collection, data reduction, data display, and conclusion drawing and verification. The results of the study found that the socio-economic life of traditional woven fabric craftsmen in North Lakekun, Kobalima District, Malacca Regency was found from the side; (a) the level of income is quite good because they rely on agricultural and livestock products, (b) the level of education is relatively low, while in terms of (c) health, the craftsmen use health cards such as BPJS for free medical treatment, some seek and use traditional medicine whereas for (d) the condition of the houses of the traditional woven cloth craftsmen there in general, on average, they have decent houses to live in and (e) the social relations between fellow woven cloth craftsmen there look very good.

**Keywords:** Weaving, Traditional, Social, Economic

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## INTRODUCTION

In ancient times, the traditional woven cloth was used as ordinary clothing to cover the body from the sting of cold and hot air. However, over time, traditional woven fabrics developed for customary needs, such as ceremonies, dances, weddings and parties. Woven fabrics are commonly used as shawls, sarongs, blankets, and clothing. This weaving is handmade by local women with a traditional weaving system. Weaving is a skill that requires precision and patience. With the current development of information technology which has penetrated all areas of life, it can be used to introduce the potential of people's weaving skills and the diversity of woven motifs based on ancestral culture and customs.

In the 3rd century AD, the people of NTT were thought to have existed, had experienced development, and were already familiar with art and culture, one of which was weaving. As for culture as a whole symbol, meaning, depiction, structure of rules, habits, and values shared among members of a system and social groups in a society, this is explained in Alo Liliweri's article entitled intercultural communication. It was explained again that culture is inseparable from the meanings and meanings of symbols that can be distinguished but cannot be separated. These symbols represent the structure of cultural rules (Liliweri. 2011, pp. 4).

Kobalima sub-district is one of the sub-districts in Malaka Regency, NTT Province, which has four of the same tribes. However, of the four tribes, the Tetun tribe is more dominant and has its traditions and habits, including habits in dress, the process of weaving cloth, and the creation of their respective motifs. It is similar to other village communities in the district. North Lakekun Village is one of the villages in Kobalima District, Malacca Regency, which has inherited local woven motifs from the ancestors and is part of the life of the village community.

Weaving is one of the handicrafts occupied by women. They weave using simple and traditional tools but produce exquisite woven fabrics. They use natural surroundings to mix their own materials for weaving without mixing industrial materials. They go through a very long process but can produce attractive woven fabrics. Weaving is one of the main occupations of the women of North Lakekun Village, with the main actors in this craft being women (Nur, 2013).

Woven fabrics are traditionally made in the hands of skilled craftsmen only by relying on their imagination in forming motifs, so it takes quite a long time. Woven fabrics are made by collecting natural materials and are made in such a way that they become pure white threads. Then these craftsmen collect some materials from nature to find the dye. Traditionally produced woven fabrics are of very high quality. However, through a lengthy process, the price of a cloth that is traditionally woven is costly, ranging from Rp. 1,000,000-2,500,000, but the woven cloth can also be seen from its size. Therefore, skills like this must be preserved and developed because woven fabrics of outstanding quality are produced traditionally and still use natural materials.

In the world of weaving, yarn is an essential ingredient. To meet yarn needs, the weavers spin the cotton themselves. Woven fabrics made by the people of Lakekun Utara North usually use several techniques, namely Futus and Fafoit. For Futus, the technique for making motifs, before weaving, usually the craftsmen first provide motifs by tying the threads and then coloring the parts that are not tied, then weaving. In the Fafoit technique, the craftsmen only rely on imagination and creativity to get the desired motif by playing with sticks attached to the loom.

There are several types of fabrics produced by traditional woven fabric craftsmen in North Lakekun Village, namely: men's woven fabrics (Beti), women's woven fabrics (tais), and scarves (Beti ana). On men's woven cloth (Beti), the motif is more vertical or perpendicular, symbolizing a man's responsibility for the family's survival. Furthermore, the women's cloth or (tais) has small motifs and circular lines, which symbolize a woman who is always under the power and protection of a man. Whereas in the shawl (Beti ana), the motifs are small, while those in the lines are vertical or circular. The people of North North Lakekun also have many motifs, namely images of cones, rhombuses, plants, animals, humans, houses, et cetera.

The artisans of North Lakekun Village weave every day. The primary material that is needed in weaving is yarn. The craftsmen in North Lakekun Village no longer use nature to make yarn. They buy it at the market every week, shape it from small circles to large ones, and then start weaving. Woven results are obtained, stored and prepared for celebration events such as; weddings and mourning events. For example, in weddings, there is the term reciprocation (Tam Tanasak). If the man has given several items in advance, the woman must reciprocate in the form of cloth, scarves, threads and other items deemed appropriate for giving. At a mourning event, there is a term of respect (soef). Every person or family who comes to mourn brings woven cloth to cover the person who has died as a sign of respect. The craftsmen there look unique and different from the craftsmen in general, who weave daily to be sold to meet their needs. It is different from the craftsmen there who weave not for sale but for storage to fulfill the need for customs.

Based on this, researchers are interested in conducting research titled " Social and Economic Life of the Traditional Woven Fabric Craftsman in North Lakekun Village, Kobalima Subdistrict,

Malaka Regency." Which will be analyzed using several factors that influence the socio-economic life of traditional woven cloth craftsmen in Lakekun Utara Village, Kobalima District, Malacca Regency, namely; (1) income level, (2) education level, (3) health, (4) housing conditions and (5) social relations.

**Social life.** Social, in the general sense, means everything related to society. According to Soekanto (2006:464) social is an action or behavior related to social processes. So social means about the state of society. Thus, social life means actions involving a person or group to create a social life.

As for those who define social as a form of life, that is a group. Social is a condition that can create the presence of other people. With the presence of other people, an interaction relationship will be created, a reciprocal relationship between one person and another person or a person with a group of people, in *gemeinschaft* (*paguyuban*) relationships, namely a social life formed by a group of people who have family and eternal relationships. According to Ferdinand Tonnies in Soekanto (1990), a community group can grow and develop because there is an element of togetherness to create a harmonious unity (p. 402).

According to Gilarso (1987), social is human beings as social beings who have the desire to live together in an environment and a group of people where the members have a family relationship and have the same goals (p. 18).

**Social status.** Position or status determines one's position in the social structure. It determines relationships with other people. Individual status or position, whether he is from the upper class or he comes from the lower class from the status of other people, affects his role (Nasution, 1994:73).

According to Polak in Abdulsyani (2007), status (position) has two aspects (p. 91). The first aspect is the structural aspect. This structural aspect is hierarchical, which means that this aspect contains relatively high or low comparisons with other statuses, while the status aspect the second is the functional aspect or social role related to the status that a person has. By having a status, a person can interact well with other individuals (both of the same status or different status). Even a lot of people's daily interactions do not know someone individually but only know the status of that individual. Then the position or status means the position or place of a person in a social group. The higher a person's position, the higher the ability to obtain the necessary and desired facilities.

For Abdulsyani (2007), social status is a person's place in general in society that relates to other people (p. 92). Thus social status is a person's position in society, which will later determine the views of society and its role in society. However, how a person carries out his role depends on each individual's personality because one individual is different from another.

**Socio-economic Conditions.** Socio-economic conditions are a position that is regulated socially and places a person in a particular position in society. The granting of that position is accompanied by a set of rights and obligations that must be played by the carrier of the status (Sumardi, 2001:21), whereas According to Sumardi and Evers (2002), socio-economic conditions are a position that is rational and determines a person in a certain position in society, the granting of that position is also accompanied by a set of rights and obligations that the bearer of the status must play (p. 21).

According to Soekanto (2007), socio-economic status is a person's position in society concerning other people regarding social environment, achievements, and rights and obligations in relation to resources (p. 89). Soekanto (2001) states that the main components of the socio-economic position include a measure of wealth, a measure of power, a measure of honor, and a measure of knowledge (p. 237).

According to Mayer (Soekanto, 2007, p. 207), socio-economic status means an individual's and family's position based on economic elements. While FS. Chapin in (Kaare, 1989, p. 26) reveals that socio-economic status is the position occupied by an individual or family concerning the generally accepted average size of cultural ownership, adequate income, ownership of goods and participation in group activities from their community.

**Types of Class Socio-economic Status.** Social class can be defined as a layer of people who are of the same position in a series of social status units. (Horton & Chester, 1989, p. 5). Social class is not strictly defined as a status grouping, such as the rank system in the armed forces. Social status varies along a continuum, a line that slopes gradually from top to bottom rather than a series of steps. Many experts use six classifications by dividing each social class into upper and lower layers. Highest social class or upper-upper class, lower-upper class, lower-middle class, middle-class social lower (lower middle class), upper-lower class, lower-lower class (Horton and Chester, 1989)

**Factors Affecting Socio-economic Status.** Social class is a relatively permanent strata in social life with differences in status, wealth, position and value. (Mowen & Minor, 1998 in Sumarwan, 2011, p. 265). Soekanto (1990) has a measure or criteria for classifying community members in a social layer (p. 54). These criteria include a measure of wealth, power, honor and knowledge, while according to Suryani (2008), several variables are often used as indicators to measure status. Socio-economic factors include occupation, income, and level of education (p. 268).

Horton and Chester (1984) also stated that the factors that cause a person to belong to a certain social class are caused by several factors: wealth and income, employment and education (p. 26). Socio-economic status is often identified with a person's level of welfare. People with good socio-economic status will be more prosperous than people with poor socio-economic status (Ng. Philipus & Nurul Aini, 2004, p. 49-50)

Based on the explanation regarding the factors that affect the socio-economic status of the community, in this study, several factors were formulated that influenced the socio-economic life of traditional woven fabric craftsmen in North Lakekun Village, Kobalima District, Malacca Regency, namely; (1) Income Level, (2) Education Level, (3) Health, (4) Housing Conditions and (5) Social Relations. Based on this, researchers are interested in " Social and Economic Life of The Traditional Woven Fabric Craftsman in North Lakekun Village, Kobalima Subdistrict, Malaka Regency".

## METHOD

This research uses a qualitative approach that is holistic, inductive, and naturalistic. This study's participants comprised 45 people with qualitative and quantitative data types. This study's data sources come from primary and secondary data sources. Data collection methods in this study are field research (Field Research), Libraries (Library Research). Data collection techniques in this study are observation, qualitative interviews and qualitative documents.

In analyzing the data, the data obtained by the researcher used the data analysis technique proposed by Bungin (2012, pp. 70), which is as follows.

**Data Collection.** Data collection is an integral part of data analysis activities. Data collection activities in this study are by using interviews and documentation studies.

**Data Reduction.** Data reduction is a selection process that simplifies and transforms raw data that emerges from written records in the field. The reduction was carried out since data collection began by making summaries, coding, tracing themes, making clusters, writing memos and so on, to eliminate irrelevant data/information.

**Display Data.** Display data is a description of a set of structured information that provides the possibility of drawing conclusions and taking action. Presentation of qualitative data is presented in the form of narrative text. The presentation can also be in matrices, diagrams, tables and charts.

**Conclusion Drawing and Verification.** It is the final activity of data analysis. Concluding the form of interpretation activities, namely finding the meaning of the data that has been presented.

## RESULTS AND DISCUSSION

**Socio-economic Life of Traditional Woven Fabric Craftsmen in Lakekun Utara Village, Kobalima District, Malacca District.** Socio-economic life is a person's activities related to other people to fulfill his life needs. Socio-economic life belongs to the social system. In socio-economic life, education and income are the main things determining a person's position or status. Therefore, socio-economic life requires efforts or strategies to answer every problem experienced by the community, namely by empowering the community, because implementing these efforts can increase the ability of the community to access or reach the resources around them. With community empowerment, community participation will emerge. Therefore, rural development must rely on community participation adapted to existing local potentials and is owned in the form of community-based commodities. Developing local commodities as one of the efforts to increase socio-economic potential is expected to help involve all communities in self-help movements, namely community-based productive socio-economic enterprises.

Development programs in society should involve women so that women's empowerment can preserve environmental functions and gender equality. If viewed from the perspective of participation in the socio-economic life of traditional woven fabric craftsmen, this is inseparable from women's participation in preserving the culture of village development, apart from the normative arguments showing that women have the same rights and opportunities. For this reason, women should participate strategically in socio-economic life so that women can determine the direction of development women get their fundamental rights as noble beings. The various factors affecting the socio-economic life of traditional woven cloth craftsmen in Lakekun Utara Village, Kobalima District, Malacca Regency can be detailed in the research results and discussion.

**Income Level.** Man is a developing and active being. Humans are referred to as creatures who like to work to meet their basic needs, which consist of food, clothing, and shelter, as well as meeting secondary needs such as higher education, vehicles, entertainment equipment, and so on (Mulyanto, 1985:2). Work will determine socio-economic status because from work all needs will be fulfilled. Work does not only have economic value, but the human effort to get satisfaction and get rewards or wages in the form of goods and services will fulfill their life needs. A person's work will affect his financial ability, for that work or business is a must for every individual because work contains two aspects, physical satisfaction and the fulfillment of life's needs.

In this regard, Soeroto (1986) defines work as an activity that produces goods and services for oneself or others, whether people do it for a fee or not (p. 5). Soeroto (1986) explains that by working, people will earn income, from the income that person receives is given to him and his family to consume goods and services resulting from development (p. 167). Thus, it becomes clearer that whoever has been productive has participated actively. Real and active in development. From a social perspective, the purpose of working is not only related to the economic aspect/earning income (support) for the family, but people who work also function to gain status, to be accepted as part of a socio-economic status unit and to play a role in their status. (Kartono, 1991, p. 21).

A person's income can be defined as the amount of income valued in units of the currency obtained, or in other words, the amount of money paid by the person who gives the job to the worker for the services that have been carried out according to the agreement. Income is the amount of wages or income earned for a certain period as remuneration or factors of production that have been made. While the level of income is one of the criteria for progress or not a region. If the income of an area is low, progress and prosperity will also be low. So to increase the level of income, a person must be able to manage his income against high and low expenses, and someone can seek income from other sources or help the head of the family so that his income increases.

The source of income for traditional woven fabric craftsmen in Lakekun Utara Village, Kobalima District, Malacca Regency is quite good because they rely on agricultural and animal husbandry products. They do not expect a source of income from woven products, even though they weave every day. as well as grief because the craftsmen of traditional woven fabrics in Lakekun Utara Village prioritize their social status.

Based on the research results, it is known that the source of income for traditional woven cloth craftsmen in Lakekun Utara Village, Kobalima District, Malacca Regency is quite good because they rely on agricultural and animal husbandry products with an average income of IDR 1,000,000/month, they do not expect a source of income from woven products. Even though they weave every day, they weave to save, in preparation for waiting for events such as marriage or mourning and will sell their woven fabrics at times of urgency when they do not have any money.

**Level of education.** The level of education is an educational stage determined based on students' development level, the goals to be achieved, and the abilities developed. People with a high level of education usually have a great concern for the activities carried out. Education is essentially a human effort to increase knowledge or develop the potential of every human being, which is obtained from formal or informal institutions, while the meaning of education specifically can be interpreted as a human effort to develop personality according to the values in society. Formal educational institutions include elementary school education (SD), junior high school education (SMP), high school (SMA) and tertiary institutions where educational institutions teach about science to educate the nation's children in formal education institutions as we can learn about values and norms and the formation of the character of each individual, while the informant education includes training, courses, and so on to prepare individuals for the world of work.

The level of education is a person's activity in forming and developing attitudes, behavior and talents through a particular organization or institution, both for the present life and for life to come. Based on the research results, it is known that traditional woven cloth craftsmen in Lakekun Utara Utara Village, Kobalima District, Malacca Regency, have a relatively low level of education. Factors that cause their level of education are low: some feel that their brains are weak in thinking, which makes them unable to continue their education. Some say that the cost of education is not available due to limited family income, and some say that a large number of family members makes a person unable to continue his education to provide opportunities for other family members to continue their education to a higher level. So, these things can cause the level of education of the craftsmen there to be low.

**Health.** Health is a state of well-being of the body, soul and social that enables a person to live productively, socially and economically. Another meaning of health is a condition or condition that describes a body free from all diseases or physical and psychological disorders. Healthy conditions are needed to carry out a job or activity to achieve a life goal. In addition, health is also a basic capital or a significant need for a person in carrying out his life. Thus, someone who has

been declared healthy will be able to work very well and provide positive benefits for himself and his environment.

Based on the research results, it is known that the craftsmen there use health cards such as BPJS for free treatment. Some say that if a family member is sick, they will look for and use traditional medicines that they often use and the recipes they have passed down. Passed down from their ancestors, some say that if a family member is seriously ill and cannot be treated by the health authorities, they will look for someone who has knowledge of the use of traditional medicines and can cure someone with a specific type of disease. Some said that if they were sick, they would check with a particular doctor and get medicines from the pharmacy or other health authorities, such as a nurse. The craftsmen there consider health very important. If a person's physical condition is not healthy, it will hinder all activities, including weaving.

**Home Conditions.** Home is one of the basic human needs of a place to live for a specific time. Another definition of home is a building made as beautiful and comfortable as possible to be suitable for habitation. The house has a function as a means to protect oneself, as a place that provides peace and tranquility in life that can encourage self-fulfillment. Another function of the house is as a place to rest and unwind, a place of refuge, a symbol of social status, and a place to store household items. It is said that the house's quality will also affect its inhabitants' quality of life. The house is an important facility that a person or group of people must own because it is classified as a primary need (Isnaini, 2009, p. 29).

According to Kaare Svalastoga in Sumardi and Evers (2000), to measure a person's socio-economic level from his house, it can be seen from: 1) The status of the house occupied, it can be own house, official house, rented, living with relatives or with other people. The physical condition of the building can be in the form of permanent, wood, and bamboo (p. 37). Families with high socio-economic conditions generally occupy permanent homes, while families with middle to lower socio-economic conditions use semi-permanent or non-permanent 2) The size of the house occupied, the wider the house occupied in general, the higher the socio-economic level. The house can create a socio-economic level for the family that occupies it. If the house is different in terms of size and quality of the house. A large, permanent and privately owned house can show that the socio-economic condition is high, in contrast to a house that is small, semi-permanent and rented which shows that the socio-economic condition is low.

Based on the results of the research that has been carried out, it was found that the condition of the houses of the traditional woven cloth craftsmen there generally has an average house suitable for habitation. Some have a semi-permanent form roof that is made of corrugated iron, the walls are made of fronds and cement floors, and some say that they have a permanent form of the house, that is, the roof is made of corrugated iron, the walls are made of masonry, and the floor is tiled. From the things mentioned above, the efforts of the craftsmen there in meeting economic needs are outstanding. It can be seen from the condition of their houses.

**Social Relations.** Humans are living beings who deal directly with themselves and their surroundings. Humans and their surroundings have a very close reciprocal relationship. Reciprocal relationship determines the nature of humanity. So the human person can only develop when in a social group. As social beings, humans always have relationships/interactions with other humans to carry out activities. Social interaction is a process in which individuals and individuals, individuals and groups or groups and groups relate to one another. Social interaction is the key to all social life. Without social interaction, there would be no life. The meeting of humans with other humans will not result in association without social interaction. Furthermore, the

occurrence of social interaction will produce social activity. Social interaction is the main requirement for social activity (Basrowi, 2005, p. 138).

Based on the results of the research that has been done, it is known that the craftsmen there has an excellent reciprocal relationship. Some say that the weaving work requires help from other craftsmen, but this can happen based on the woven products they will process. If it is in the form of scarves, then it is a job that does not require help from other people, but if it is in the form of cloth for men and women, then the work can involve two or more people because it will be challenging to do it alone. Moreover, some say that they weave daily. Usually, they borrow tools or materials for weaving when they are experiencing a shortage. Therefore, the social relations between the woven cloth craftsmen there look very good because, in weaving, they need each other.

**Sociological Implications of Socio-economic Life of Craftsmen of Traditional Woven Fabrics in Lakekun Utara Village, Kobalima District, Malacca District.** Attention and study in this study focused on the socio-economic life of traditional woven fabric craftsmen in Lakekun Utara Village, Kobalima District, Malacca District. The skill of weaving is a skill that has been owned and passed down from generation to generation by the ancestors, so weaving is already an activity or work that is always done when they have free time because remembering that woven fabrics have significant benefits, the women in Lakekun Utara Village always weave every day. With weaving skills, one can have a permanent job because woven fabrics have extraordinary benefits, such as clothing in every traditional ceremony, as a tribute to people who have died and as a tool to pay penalties if an imbalance occurs. Furthermore, woven fabrics have a tremendous value if sold to help economic needs that cannot be met with income from agriculture and animal husbandry. However, the woven cloth craftsmen in North Lakekun Village are different. They weave daily, to be precise, during their free time, but the woven products are not sold but stored so that they can be used to meet certain customary needs.

Motivation Theory, in the context of my paradigm, uses Abraham Maslow's theory, known as the Hierarchy of Needs Theory. Maslow (2009) hypothesizes that within all humans, there are five levels of the following needs: a) Psychological: including hunger, thirst, protection (clothing and housing), sex, and other physical needs, b) Security: Among other things safety and protection against physical and emotional harm, c) Social: Includes affection, belonging, acceptance, and friendship, d) Respect: Includes internal respect factors such as self-esteem, autonomy, and achievement; and external respect factors such as status, recognition, and attention, and e) Self-actualization: The drive to become what one is capable of becoming; includes growth, reaching one's potential, and self-fulfillment (p. 37).

From a motivational standpoint, the theory says that although no need is ever completely satisfied, a substantially satisfied need is no longer motivating. So if you want to motivate someone, according to Maslow, you need to understand which rung of the ladder that person is on and focus on meeting those needs or needs above that level.

Maslow separated the five needs as high level and low level. Psychological and safety needs are described as low-level and social needs, esteem and self-actualization need as high-order needs. The distinction between the two levels is based on the premise that higher-order needs are met internally (within the person), whereas lower-level needs are primarily met externally. Indeed, the natural conclusion from Maslow's classification is that in times of economic adequacy, almost all permanently employed workers have most of their lower-level needs met.

Maslow's theory of needs has gained widespread recognition, especially among managers' practices. It can be explained thanks to intuitive logic and an easy understanding of the theory. Nevertheless, unfortunately, research generally does not validate the theory. Maslow did not



provide empirical substantiation, and the few studies that attempted to validate the theory found no support.

Old theories, especially those that are intuitively logical, are dying. One researcher reviewed the evidence and concluded that "despite the great popularity of socialization, the hierarchy of needs as a theory continues to lack empirical support." Furthermore, the researcher stated that "the available research must inevitably lead to a reluctance to accept the implications of Maslow's hierarchy unconditionally." Another review came to the same conclusion. Little support was found for the prediction that needs structure is organized along dimensions - the dimensions put forward by Maslow, that unsatisfied needs will motivate or that a satisfied need will activate movement to a new level of need.

The relationship between the material and the theory here is that North Lakekun Village artisans weave daily. However, the results of the weaving are sold differently than the craftsmen who weave to be sold to meet their economic needs. It is different from the woven cloth craftsmen in Lakekun Utara Village, Kobalima District, Malacca Regency, who make woven fabrics as preparations for waiting for celebrations such as marriages and mourning. The traditional woven fabric craftsmen in North Lakekun Village are more concerned with their social status. They make the woven fabric a fulfillment of their self-esteem needs. In a celebration event, if someone cannot donate a piece of cloth, this will hurt their pride, possibly significant is not treated well, and vice versa. If someone can bring several woven fabrics to a celebration event, then that person will be valued and considered to have a high social status. The woven fabrics they used for customary needs, paying respects to people who have died and as a tool to pay penalties if there is an imbalance.

Weaving is an activity that can take a very long time, up to a week or even a month, to complete the woven product. Apart from being time-consuming, this weaving activity also requires patience and skill in forming qualities and motifs to look attractive and of good quality. In the process of making woven products, it will require or involve several people depending on the type of weave, so in the life of the traditional woven cloth craftsmen, a very close cooperative relationship is established because, in the world of weaving, they need each other.

## CONCLUSION

The socio-economic life of traditional woven fabric craftsmen in North Lakekun, Kobalima District, Malacca Regency at the income level is quite good because they rely on agricultural and livestock products. The level of education is relatively low, while in terms of health, the craftsmen use health cards such as BPJS for free medical treatment, and some seek and use traditional medicine. Whereas for the condition of the houses of the traditional woven cloth craftsmen there, on average, they have decent houses to live in, and the social relations between fellow woven cloth craftsmen there look very good.

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