Empowering Livelihood of Disabled People through Batik Village

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ABSTRACT
This study attempted to understand the problem faced by disabled people who live in Rejodani Village, which is located in the southwestern part of Special Region of Yogyakarta, Indonesia, as a means to empower them through the establishment of Batik Village. This study was conducted in the form of qualitative descriptive through the use of observation, indepth interview, and documentation technique as the instruments of data collection. Disabled people still had to encounter the social, economic, psychology, culture, education, and accessibility problems. Rejodani Village of Batik is suggested as a strategy to empower disabled people through character building, entrepreneurship, socialization, education, participation, and economic enterprise. The disabled people are required to innovate their production of batik as the portrait of archipelago and bring history of Islam in the world behind their Batik’s motives. This study found that disabled group who actively participate in all Rejodani Village of Batik grew independently and financially survive without the help of their family members or others.

Keywords: Disabilities, Empowerment, Qualitative, Development

I. INTRODUCTION
The international community has admitted Batik as Indonesian cultural heritage on 28 September 2009. The United Nations Educational, Scientific, and Cultural Organization (UNESCO) stated that batik is one of the original cultural heritage of Indonesia [1]. Hence, Batik is not only the creative artwork which developed all the time, yet it becomes the source of income to many industries.

Yogyakarta is one of many regions which develop batik craft and art. Realizing that batik, silver and puppet as the worth national asset, government support the local business to preserve batik. Yogyakarta as the center of classical Javanese art and culture use batik as the main business product that sold either to local or foreigner buyers. Other important products of this city are handicrafts included batik garments and household items, wood products, leather, ceramics and pottery and silver. The typical patterns and motifs of Yogyakarta Batik are Parang, Ceplok, Sido-Mukti, Truntum and Kawung. The combination of Yogyakarta batik color is the same as Solo region, which predominantly by rich brown, indigo (blue), black, white and beige. One of Batik production areas in Yogyakarta is Rejondani Village, which is located in the southwestern part of Special Region of Yogyakarta.

In the current development, batik is potential to be well known in worldwide view level. Batik is considered to be one of unique characteristic since it has historical meaning from its product. Rejodani Village, Indonesia will not only present the batik creation yet to deliver the historical message of the culture diversity and Islamic touch behind every product that they made.

These values are used as the main grip in developing motifs. Therefore, batik is expected to be a medium in order to convey the historical messages and local wisdom that became the identity of the Indonesian nation. On the other hand, every batik production processed from design, pattern, batik, coloring, suturing until finishing is always accompanied by dhikr (reciting the sentence that glorifying God). This habit is called "Batik Berdzikir".

Rejodani Village of Batik also has significant vision for the environment. It is manifested through the empowerment of the disabled. People with disabilities are large minority groups who struggle to gain control over their lives and claim their rights to control the factors that affect their lives. It may be difficult due to physical or psychological limitation. More often, however, this condition is influenced by the stigmatization and prejudice, and extrinsic factors such as institutions, organizations and communities that do not allow persons with disabilities to be responsible for their own lives. Therefore, increasing empowerment is very significant in the rehabilitation of people with disabilities, for example, by giving them the tools that they need to achieve independence and self-determination.

This study tried to understand the problems faced by people with disabilities who live in Rejondani village, specifically in the north part of Yogyakarta, Indonesia, as a means to empower them through the formation of Batik village. Furthermore, the significances of this research are expected to be an input in empowering workers with disabilities to improve the welfare of workers with disabilities through the formation of Batik village.

The structure of this paper is presented as follows: In part 2, we introduce the data and methods; In part 3, we discuss the results; and in the last section, we
summarize and discuss our findings and suggestions for the next research.

II. DATA AND METHODS

This paper uses a qualitative descriptive study based on literature. Interview and observation is undertaken. In-depth interviews were conducted to the founder of Sogan batik in Rejodani and disabled workers who live in Rejodani Village. This village is a means to empower disabled through the establishment of Batik Village. This is done by collecting information by asking a number of questions orally for face to face relationship. The data used in this research are primary data and secondary data. Primary data is obtained through three ways: observation, interview to the community and triangulation (truth checking). The observation was done to understand the research location and to understand the characteristics of Rejodani Village. Interviews were conducted to get main informants and respondents to find out the management of Rejodani Village of Batik. Triangulation is done by comparing the information provided by the key informant and respondent to the conditions that occur directly in the community. Secondary data are obtained from various sources: books, official websites, journals and articles that have been identified, analyzed, clarified and interpreted, so that source this research is expected to strengthen and sharpen the research.

III. RESULTS AND ANALYSIS

a) Regional Overview and Potential Rejodani Village of Batik

Rejodani village include in the area of the village of north Sariharjo, Ngaglik, Sleman. It is divided into two main hamlets namely Rejodani I (in the north) and Rejodani II (in the south). Geographically, this village is still surrounded by rice fields in the north, south, and west, while in the east is limited by Boyong River which becomes the forerunner of Code River. Rejodani Village of Batik is located in Rejodani village, street Palagan Tentara Pelajar km 10 Sariharjo, Ngaglik, Sleman, Yogyakarta. The Location is approximately 5 km from Jogja Kembali Monument. The majority of the population living in Rejodani village is a Muslim society (embracing Islam almost entirely). This is reinforced by the environmental condition of the community that is decorated with a touch of Islam. According to the history, Rejodani village is not a batik village. Then in 2009 Taufiq Abdurrahman as the founder of CV. Sogan Jaya Abadi trained some disabled to make batik. Until now, Sogan Batik still exist in producing and innovating to develop his work.

b) Problems in The Management of Rejodani Village of Batik

Rejodani Village, which is located in the north part of Special Region of Yogyakarta, Indonesia, empowers disabled through the establishment of Batik Village. The founder Rejodani Village of Batik realize that there are still many perceptions of the disabled as a meaningless person who has a very little involvement in economic activity. As a result, this makes them difficult to adjust and feel that there is discrimination against them. In fact, people with disabilities are part of a country that has the same rights, duties and roles. Respect for the fulfillment of the rights of persons with disabilities is increasingly concerned with the passage of Law No. 19 of 2013 on Legalization of the Convention on the Rights of Persons with Disabilities. Indonesia has ratified the convention which means having full responsibility and commitment to pursue the rights of persons with disabilities. On the other hand, the price of Rejodani Village of Batik products is high enough to be a challenge to market it. Before in 2009, the marketing of Rejodani Village of Batik products has not much demand. Therefore, it is necessary to create innovations in demand from a variety of market segments. Then, the location of this Rejodani Village of Batik is still not strategic. In the processing of batik, it is also still difficult to make an environmentally friendly production process because currently uses synthetic dyes.

In this research there are factors driving the development of Rejodani Village of Batik that is:

1. Product : design that narrates the message history of the archipelago and the Islamic world on every collection behind every Batik motif.
3. Place : The location is still beautiful with the design of Java buildings.
4. Promotion : so far the promotion is good enough
5. People : some diligent and creative disabled people.
6. Process : every batik production processed from design, pattern, batik, coloring, suturing to finish always accompanied by dhikr.

c) Livelihood of Disabled People through Rejodani Village of Batik

In contemporary world economic factors determine the quality of life, dignity and value of a person. The
World Health Organization (WHO, 2010) argues that safe access to livelihoods can reduce poverty among people with disabilities. ‘Livelihood’ not only refers to the ability to gain but also the opportunity to develop one's full potential by controlling for the factors that shape his life and contribute to the development of society [2]. A sustainable rural livelihood approach emphasizes access to resources; Market and economic services; Elimination of barriers to participation; Reforms in basic services and improvements to rural infrastructure to improve the livelihoods of all people, including people with disabilities [3].

Related to the statement, Rejodani Village of Batik provide opportunities for people with disabilities not only to get a chance to work. Most people with disabilities are placed in the production section, especially sewing and batik. However, they can also develop the potency and creativity in producing products derived from batik. Every process of batik production from design, pattern, batik, coloring, suturing to finish always accompanied by dhikr. In addition, they also perform dhuha prayer and recite al qur'an before work. It can increase faith and confidence and eliminate the feeling of discrimination as well.

Framework Empowering Livelihood of Disabled People through Rejodani Village of Batik

Description:
The concepts of empowering disabled people are implemented through 3E approaches:

- **Rejodani Village of Batik**, the company that becomes the media of the disabled in work

- **Academics and Practitioners**, which runs Research and Development and Human Resource Development.
- **Disabled People** as an object of empowerment
- **Community Net Analysis** is to conduct a comprehensive analysis to determine the factors that affect the empowerment of disabled people.

The concepts of empowering disabled people are implemented through 3E approaches:

1. **Education of disabled people**. First, to educate about the potency of the disabled people and train in the form of sewing and batik skills. Second, the processing and production of the community are guided in order to enable to create innovative and creative products. Third, to improve religious and spiritual enhancement.

2. **Environment** is in the production of batik processing waste into an main environmental problem. The waste is derived from industrial and liquid residue settlement. The impacts that arise with the various pollution materials will destroy the ecosystem and harm the water content of the land in the village Rejodani. Thus, it is very necessary immediately recycle batik waste.

3. **Entrepreneurs** are educate disabled people to understand opportunities, to organize resources, to manage financial and do online marketing.

IV. CONCLUSION

Rejodani Village of Batik is suggested as a strategy to empower disabled people through character building, entrepreneurship, socialization, education, participation, and economic enterprise. The disabled people are required to innovate their production of batik as the portrait of archipelago and bring history of Islam in the world behind their Batik’s motives. This study found that disabled group who actively participate in all Rejodani Village of Batik grew independently and financially survive without the help of their family members or others.

SUGGESTION

For Rejodani village of batik, it would be better to create handicraft innovation because so far the products resulted are still related fashion such as Moslem Ready to Wear; Blouse, Skirt, Long Dresses, Hijab, Abaya. As a result the skills of disabled people are will be improved.
For the next researcher, it is better to explore more about safety and live assurancy protection of human resources, specifically disabled people.

REFERENCES


