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Legal Protection and Empowerment of Songket/Endek Fabric Weavers in Gelgel Village Tourism Area, Klungkung

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ABSTRACT

Gelgel Village in Bali is renowned for its traditional woven fabrics, particularly songket and endek. These fabrics are integral to the Balinese cultural heritage, necessitating legal protection to ensure their preservation. However, several challenges threaten the sustainability of songket weaving in Gelgel, including (1) declining interest among younger generations to become weavers, (2) discrepancies between employer expectations and weavers' outputs, and (3) insufficient legal protection for both workers and entrepreneurs in the weaving industry. This program aimed to address these issues by conducting awareness sessions on the cultural significance of songket weaving, which successfully increased youth interest in the craft. Additionally, fostering better collaboration between weavers and employers was emphasized to enhance production quality and meet market demands. Legal protection efforts focused on ensuring workers' rights under applicable labor laws while encouraging entrepreneurs to secure Intellectual Property Rights (IPR), particularly through copyright registration, to safeguard their woven fabric designs.

Contribution to Sustainable Development Goals (SDGs):

SDG 8: Decent Work and Economic Growth

SDG 9: Industry, Innovation, and Infrastructure

SDG 11: Sustainable Cities and Communities

SDG 12: Responsible Consumption and Production

SDG 16: Peace, Justice, and Strong Institutions

1. INTRODUCTION

1.1. Background

Bali, the Island of the Gods, is one of the favorite tourist destinations. In addition to its natural beauty, Bali has an extraordinary cultural heritage. Besides, Bali also has other attractions, such as handicraft products that have high artistic value, one of which is the songket / short weaving craft centre

which can be found one of them is in Gelgel Village, Klungkung Regency, Bali, which has long been famous as a producer of Balinese songket woven fabric which is one of the traditional Balinese fabrics.

Gelgel Village, Klungkung Regency, is 26 KM east of Denpasar City. This village is one of the most extensively producing Songket fabric in Bali. The exact location of Gelgel Village is approximately 3 km south of Semarapura City. The geographical condition of Gelgel Village is that it has an area of $\pm 4,824.3 \text{ M}^2$, located on the southern edge of Semarapura, the capital of



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Klungkung Regency. From the area, Gelgel Village is divided into 6 (six) Banjar Dinas areas and 13 (thirteen) Banjar Adat [1].

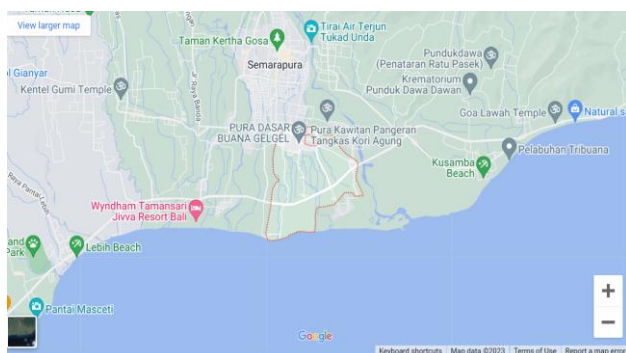


Figure 1. Map of Desa Gelgel [2]

One of the ended/songket businesses in Gelelel Village, Klungkung, is Dian's Songket, a business engaged in the textile sector with Balinese woven fabric products, including songket and ended woven fabrics. Established in 1997, Dian's Rumah Songket aims to become a company that positively impacts the surrounding community and wants to continue to preserve the hereditary cultural heritage so that it continues to exist today.[3]



Figure 2. Gelgel Songket Woven Fabrics (Dian's Songket) [4,5,6]

Songket fabric is one of the wealth of traditional Balinese wastra (cloth) products whose motifs are made using gold thread. This fabric is luxurious, and the price ranges from millions to hundreds of millions of rupiah. The characteristic of songket fabric lies in the way it is made. The manufacturing process is still done manually for a long time, and much patience is needed to make Songket cloth a luxurious and exclusive clothing product.

Weaving work, in particular, is no longer always the main occupation. It is often considered a 'geginaan selagan' (side job). This is due to the demand for instant fulfillment of the cost of living needs, which must be paid in cash. The job that can earn

money first comes first. Thus, the work of making Songket was temporarily overlooked. They continue to weave unless there is no other work, such as they cannot farm or do other things to make money.

Agus Diantika, the owner of Dian's Songket Weaving, and the Chairman of HIPMI Klungkung Regency, said that the Songket woven fabric in Gelgel, Klungkung, is a legacy of the Watuenggong Kingdom. Over time, the process and utilization of songket have also shifted or expanded. Initially, songket fabric was used as regalia for the nobility. However, now, its use has expanded. Nowadays, songket clothing is worn by nobles and the general population (non-nobles), who use songket cloth at religious or traditional ceremonies.

The endek/songket weavers are primarily middle-aged women, while the relatively young songket artisans are almost extinct. This is because the younger generation in Gelgel Village tends to work outside the village, and no one chooses to work as a weaver. Therefore, there is a concern that the songket weaving business in Gelgel Village will become extinct or cease to exist in the next few years.

Based on the analysis of the situation and the phenomena that occur related to the problem of the songket cloth weaving business in Gelgel Village, the problems are as follows:

- Lack of interest of the younger generation in working as weavers,
- Lack of compatibility of work results required by employers with weavers, and
- Legal protection for workers and employers of songket/short cloth weaving in Gelgel Village, Klungkung

1.2. Objective

This study aims to address the challenges faced by the songket weaving industry in Gelgel Village by increasing awareness of its cultural significance, thereby encouraging greater interest among the younger generation to pursue weaving as a profession. Furthermore, this research seeks to improve collaboration between weavers and employers to enhance production quality and align weaving outputs with market demands. Additionally, the study aims to strengthen legal protection for both workers and entrepreneurs by ensuring labor rights compliance and promoting Intellectual Property Rights (IPR), particularly through copyright registration.

2. METHODS

A qualitative approach was employed, focusing on participatory engagement with stakeholders in the songket weaving industry. The methodology consisted of the following steps:

2.1 Counseling and Awareness Sessions

- 1) Educational sessions were conducted for young people in Gelgel Village to raise awareness about the cultural significance of songket weaving.
- 2) Data collection included pre- and post-counseling surveys and participant observations to assess changes in perceptions and motivations regarding weaving as a profession.

2.2 Stakeholder Engagement and Collaboration Analysis

- 1) Structured interviews and focus group discussions (FGDs) were conducted with weavers, entrepreneurs, and community leaders to identify gaps between employer expectations and weaver capabilities.
- 2) A collaborative approach was introduced to improve communication and working relationships between weavers and entrepreneurs.
- 3) The effectiveness of this approach was evaluated based on feedback from participants regarding improvements in production quality and alignment with market demands.

2.3 Legal Protection and Intellectual Property Rights (IPR) Assessment

- 1) Legal experts and industry practitioners provided training on labor rights and intellectual property protection, specifically focusing on copyright for entrepreneurs.
- 2) Surveys and interviews assessed participants' understanding of legal protection mechanisms before and after the training.
- 3) The impact of these initiatives was measured by tracking the number of participants who expressed interest in securing legal protection and copyright for their woven fabric designs.

2. RESULT AND DISCUSSION

2.1. Encouraging the Young Generation as Weavers for the Continuity

Given the importance of maintaining the continuation of the songket / short weaving business, which is one of the cultural heritages that must be preserved, therefore the team from the Faculty of Law and the Graduate Faculty of Warmadewa University, together with the University of Nueva Caceres Naga City, Philippines, was inspired to hold Community Service activities in Gelgel Village Klungkung, especially at Dian's Songket weaving business. The Community Service team in Gelgel Village was led by Dr. Ni Komang Arini Styawati, S.H., M.Hum. along with team members from the Faculty of Law, Warmadewa University, and from the Faculty of Postgraduate Studies, Warmadewa University. In addition, this program also involved students of the Faculty of Postgraduate Studies of Warmadewa University and Students and University of Nueva Caceres Naga City, Philippines, namely Miel S. Bongon; Marcelo Roland C. Villafuerte; Demosthenes B. Vibandor; Leovigildo C. Sentelices; Carlos M. Raymundo.



Figure 3. Team from Warmadewa University and University of Nueva Caceres Naga City, Philippines with Gelgel Village Weaving Workers

According to Mr Agus Diantika (Dian's Songket weaving entrepreneur who is also the Chairman of HIPMI (Indonesian Young Entrepreneurs Association) Klungkung Regency, the problem faced is in terms of human resources, namely the lack of interest of the younger generation to work as weavers. Those who want to work and have an interest in weavers are only middle-aged women. The younger generation who wants to work as weavers is almost zero. He added that of the 74 weavers, the youngest is only 35, while the rest are over 50. Agus Diantika worries that the endek/songket weaving company will be gone in the next few years because there is no regeneration of weavers who will continue the business. This will threaten the continuation of the endek/songket weaving business in Gelgel Village, Klungkung.

To overcome this matter, the solution provided by the Community Service team from the Faculty of Law and the Graduate Faculty of Warmadewa University, in collaboration with the University of Nueva Caceres (UNC) Naga City, Philippines, is to counsel the younger generation, weaving workers, and entrepreneurs about the importance of preserving songket/ended weaving as a cultural heritage of Gelgel Village.

The youngsters in Gelgel village are likelier to work outside of Gelgel village. Very rarely do they want to work as weavers. The reason is to seek experience outside the village. According to Mr Agus Diantika, the rewards given to weavers are pretty good compared to other entrepreneurs in Gelgel Village. By inviting the young generation to follow the counseling provided by the team from Warmadewa University, it is expected that the young generation will be inspired to contribute to preserving the culture of songket/ended weaving in Gelgel Village. The songket weaving business has opened up employment opportunities for the community, especially for the community in the area where the business was opened. These matters are by the provisions of Article 4 of Law Number 13 of 2003 that the purpose of labor development is to:

- Empowering and utilizing labor optimally and humanely,
- Realizing equal employment opportunities and providing labor to the needs of national and regional development,
- Protecting labor in realizing welfare and
- Improving the welfare of laborers and their families.[7]

With the counseling, the younger generation said they could now understand the importance of maintaining the sustainability of songket weaving as a cultural heritage. It is stated that they would be willing to become weavers in the future.



Figure 4. Legal Counseling Activities with Gelgel Village Head and Chairman of HIPMI Klungkung Regency

2.2. *Employment Relations Between the Fabric Weavers and Employers*

A working relationship is a relationship between employers and workers/laborers based on a work agreement, which encompasses elements of work, wages, and orders. In the view of Imam Soepomo, the employment relationship is constituted by the conclusion of a work agreement between the worker and the employer. This agreement entails the worker's obligation to perform work in return for remuneration, whereas the employer should employ the worker and remunerate them accordingly. From this definition, it is evident that a working relationship is established after a work agreement between an employer and a worker/laborer, which encompasses the elements of work, wages, and orders.

In the counseling and focus group discussion (FGD), it was elucidated that the foundational principles underpinning labor relations in Indonesia are those enshrined in the ideological foundation of Pancasila and the constitutional foundation of the 1945 Constitution of the Republic of Indonesia, specifically Article 27, paragraph (2), which states that 'Every Indonesian citizen is entitled to a livelihood worthy of humanity'. Furthermore, the operational foundation is constituted by the policies of the government. [8] Labor relations based on Pancasila are oriented towards achieving their goals. They are based on the principles of national development, such as the principle of benefits, the principle of collective effort, the principle of democracy, the principle of fairness and equity, and the principle of equality.



Figure 5. Counselling on Labour Law

Workers/laborers and employers must collaborate in labor relations, as they are both integral to the production process. Consequently, workers/laborers and employers are obliged to cooperate and assist in the management of the business, aiming to improve the welfare of employees and increase production. When workers/laborers and employers are in a harmonious state,

they are involved in the development and welfare of the community. Therefore, it is essential to maintain this harmony by preventing problems in the company. In this scenario, the employer assumes the manager role, while the workers/laborers are responsible for implementation. It is for this reason that the company generates income or profits as a result of its commercial activities. It is fitting that these profits be distributed equitably and in a manner conducive to harmonious relations. Workers and employers are integral to the company's success, and thus, the progress and decline of the company will be a shared responsibility.

In songket/endeK woven fabric production, ensuring a harmonious alignment between the entrepreneurial vision and the weaver's craft is essential. It is, therefore, essential to cultivate a productive and collaborative working relationship throughout the production process of socket/short woven fabric to ensure that the resulting woven products align with the expectations of entrepreneurs and consumers. Following the completion of the service, both entrepreneurs and weavers could ascertain their respective rights and obligations about the weaving production process. This resulted in achieving results based on the expectations of entrepreneurs and consumers.



Figure 6. Fabric Weavers [9]

2.3. Legal Protection for Fabric Weavers and Employers

According to Philipus M. Hadjon, legal protection is an action to protect or assist legal subjects and recognize human rights owned by legal subjects based on applicable legal provisions. There are two types of legal protection, namely preventive legal protection and repressive legal protection. Preventive legal protection aims to prevent disputes from occurring. Repressive legal protection aims to resolve disputes that occur [10].

Laborers have the right to obtain protection for occupational safety and health, morals and decency, and appropriate care by human dignity and religious values. The fabric weavers in Gelgel Village have been treated with human dignity and religious values, and occupational health and safety have been guaranteed. Similarly, the protection of workers' morals is well in place. In essence, the protection of fabric weavers in Gelgel Village has been well implemented. Meanwhile, legal protection for Dian's Songket weaving entrepreneurs has acquired Intellectual Property Rights in the form of Copyright. However, in the increasingly tough business competition, the promotion of endek/songket fabric weaving products must be improved. To overcome this, the community service team from the Faculty of Law and the Postgraduate Faculty of Warmadewa University has conducted international promotions, namely by collaborating with community service by bringing in students from the University of Nueva Caceres (UNC) Naga City, Philippines, to participate in the implementation of Gelgel Village community service activities, which is also a promotional event for songket / endek weaving businesses internationally.



Figure 8. Documentation of International Community Service in Gelgel Village

4. CONCLUSIONS

From the results of the Community Service activities, it can be concluded as follows:

- 1) One of the ways to encourage young people to become weavers is by counseling them on the importance of preserving songket weaving as a cultural characteristic. With the counseling, the younger generation understands the importance of preserving songket weaving as a cultural heritage, which motivates them to become business owners or weavers.
- 2) In producing songket/short woven fabric, there needs to be a match between what is needed by entrepreneurs and weavers. For this reason, it is necessary to have a good working relationship in the production process of songket/short woven fabric so that the weaving results are by the expectations of entrepreneurs and consumers. Both entrepreneurs and weavers finally understand their respective rights and obligations in the weaving production process so that the results of weaving production are what entrepreneurs and consumers expect.
- 3) Legal protection for Weavers is providing their rights as Workers following applicable laws and regulations. Entrepreneurs are required to have intellectual property rights in the form of copyright in order to get legal protection.

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Figure 7. Promoting Songket Woven Fabric to Philippine Students

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