



GROUP DYNAMICS IN EMPOWERING HOUSEWIVES THROUGH KARAWO CRAFTS

**Amin Lasibu, Majit Muhlaji, Sarmilawati Saleh, Sri Regina Yuspita Ali
Abdul Rahmat, Yakob Napu**

Jurusan Pendidikan Luar Sekolah Universitas Negeri Gorontalo

Email : abdurahmat@ung.ac.id yakobnapu@ung.ac.id majidmuhlaji@gmail.com aminlatibu526@gmail.com
sarmilasaleh26@gmail.com reginaali2002@gmail.com

Article history:	Abstract:
Received: 8 th October 2022 Accepted: 10 th November 2022 Published: 20 th December 2022	This study aims to determine the extent of the role of the housewife empowerment program in increasing karawo embroidery crafts in Duingi sub-district. Karawo is a type of two-dimensional art decorative motif originating from Gorontalo. Karawo is a thread embroidery craft with certain motifs on the fabric that has been distributed. Karawo comes from the word "mokarawo" which is the native language of Gorontalo, which means to slice or make a hole. This research is a qualitative research with data collection methods through interviews and direct observation at one of the karawo craftsmen's houses located on Jalan Palma, Huangobotto Village, Duingi District.
Keywords: empowerment, karawo crafts, women	

INTRODUCTION

Karawo is a type of two-dimensional art decorative motif originating from Gorontalo. Karawo is a thread embroidery craft with certain motifs on the fabric that has been distributed. Karawo comes from the word "mokarawo" which is the native language of Gorontalo, which means to slice or make a hole. The uniqueness of the karawo embroidery craft lies in the spelling process, which must be preceded by slicing and removing the thread. This process really requires patience, tenacity and thoroughness of the craftsmen so that the cloth is not damaged, besides that when slicing the craftsmen have to adjust the number of threads of the fabric to be cut with the karawo design pattern that will be applied to the cloth. If the number of threads that are sliced and removed is not appropriate, it will reduce the beauty of the embroidery results. The process of slicing and removing threads is adjusted to the type of fabric fiber. The thickness and the kingdom of the cloth. Karawo embroidery consists of two types, namely karawo ikat and karawo manila. Karawo Ikat is a karawo whose embroidery is in the form of a tie, usually made using ordinary sewing thread. We can see this type of karawo in the creation of "lenso" and karawo fans. Meanwhile karawo manila is karawo whose embroidery is in the form of straight lines forming a certain pattern of motifs.

Karawo was born in Gorontalo and occupied by the local community since the early 18th century, namely around 1713 in Ayula village, Tapa sub-district, Bone Bolango district. At first, karawo was only done by women in Ayula village to fill their free time, while the

proceeds were used for personal needs. As for the motif or design of the image embroidered on the monotone cloth in images such as grapes and leaves. Furthermore, karawo embroidery began to be made on certain fabrics. Like koko clothes for use in mosques and white clothes are usually used for mourning and taziah. This development, if you look at it at first glance, is not significant, but at the same time, something encouraging is happening, that is, they are starting to penetrate karawo craftsmen outside the Ayula area. Karawo began to be favored by Gorontalo women, not only in Tapa District, but outside the Tapa District such as Bongomeme District, Telaga District and Batudaa Pantai District. By the 1970s, the public's interest in using karawo was growing, with increasing creativity. This is indicated by the emergence of karawo creations in the form of shawls and clothing for parties in the form of shiffon cloth. This development is also evidenced by the play of thread colors in embroidery. If previously the craftsmen only used one color, namely white thread or a color that matched the color of the cloth, at this time the craftsmen created colors so that the karawo embroidery looked embossed and more attractive. One part of the karawo that was still monotonous at that time was the motif design. The innovations of karawo craftsmen have attracted the attention of not only the local Gorontalo community, but also people outside the Gorontalo region. Previously, the making of karawo was only done by individuals in the housewives, so this karawo production has been carried out by groups of housewives in one village or sub-district, and there are even several groups in one village.

This group of karawo craftsmen is hereinafter referred to as the community. Karawo craftsmen, in carrying out their work are often involved in social interaction, besides that the pattern of social life of Karawo craftsmen is very dynamic.

METHOD

This activity was carried out at the house of one of the karawo craftsmen on Jalan Palma, Huangobotto Village, Duingi District. This activity is to fulfill the project assignment for the group dynamics course. This activity is also related to the PLS program which is about empowering women, by making karawo it can empower housewives.

The method we used in this activity was to use the method by going directly to the field to interview karawo craftsmen on Jln. Palma sub-district huangobatu kec. Duingi the city of Gorontalo.

In this activity we use the overall qualitative data approach method and quantitative data as a support.

A qualitative approach will be carried out by making direct observations on how to make and market karawo embroidery. While the quantitative approach will be carried out by collecting data then the data is processed into information that can be used as research material. Quantitative use is to facilitate data interpretation and then qualitative analysis is carried out. To strengthen the results of the analysis, quantitative analysis is needed so that what is seen with the qualitative method can also be proven quantitatively. The quantitative approach itself will be carried out using a questionnaire that will be given to people who visit the karawo embroidery crafts.

RESULTS AND DISCUSSION

RESULTS

The location for the karawo craftsmen's business location that we chose is located on Jalan Palma, Huangobotto Village, Duingi District. This research was conducted on October 11, 2022. The place for making karawo is a gathering place for housewives who are proficient in making karawo and also places for making karawo are included in the UKM category. How to make karawo is still made manually or still made by hand. The process of making karawo crafts takes place constantly, for this karawo handicraft business it is only carried out by one of the housewives in the Duningi sub-district, so it does not require additional employees or workers in making the karawo. The place for making karawo crafts does not use a building or factory but uses the house of one of the karawo craftsmen in the Duningi sub-district, Mrs. Oyis. This karawo business

has been started 5 years ago, starting from Mrs. Oyis' interest in karawo so she decided to make the karawo craft. After we interviewed the karawo craftsmen, we asked about the income from making karawo, both gross and net income, for the gross income from making karawo, which is around Rp. 200,000 for 1 karawo dress.

The tools and materials used for making karawo crafts are:

Figure 1. Yarn, used to make the karawo motif



Figure 2. Fabric, as the basic material in making karawo



Figure 3. Measuring tool, used to measure the karawo cloth to be made



Figure 4. Needle, used to wind the thread on the karawo cloth



Figure 5. Midangan, to hold the karawo cloth to make it easier to wrap the thread.



Figure 6. Scissors, used to cut the karawo cloth that has been measured



Figure 7. Finished Karawo clothing



DISCUSSION

Karawo is one of the most popular traditional fabrics and is widely used by people, especially people in Gorontalo. Karawo is a Gorontalo language which means embroidery by hand. People from outside Gorontalo know it as Kerawang. Even though the price is relatively expensive, it still sells well in the market. This karawo material is made of thread fibers that have good quality and quality.

Karawo can be defined as a cultural art product typical of Gorontalo province which has very high artistic value because it is made through a very complicated manual embroidery process. With various motifs, it's no wonder that this karawo is a mainstay of handicrafts in the Gorontalo area. The basic principle that is applied to form karawo ornaments on the textile itself can be done through the process of designing, slicing and removing certain parts of the textile fiber to make the base plane and re-embroidering the removed textile fibers to form certain motifs.

The stages of karawo embroidery work consist of three stages, namely iris-pull, embroider, and finishing process. In the process of slicing this thread, the boundaries and area of the area to be formed are based on a predetermined pattern. The sharpness and accuracy in calculating the threads to be sliced and removed greatly determines the fineness of the embroidery. The embroidery stage is carried out by tracing the thread following the direction of the thread path. The next stage of finishing is by wrapping the thread lines with one twist. This is intended to strengthen the thread path that is not embroidered so that the end result of the embroidery looks neat and sturdy.

There are two types of karawo, namely karawo manila and karawo Ikat. Karawo manila is made using the technique of filling the embroidery thread repeatedly according to existing motifs. As for karawo Ikat, it is done by tying the parts of the material that have been sliced and the thread fibers removed following the motifs that have been made.

CONCLUSION

The results obtained from this program in each partner are filled with staff who have knowledge and skills in making motif designs so that the karawo motifs produced vary and are able to meet motif requests quickly and according to customer demand, increasing staff who have skills in slicing so that the production/making process of karawo is more timely and faster, personnel who have managerial and financial capabilities are more orderly and orderly and measurable for every fund expended in the production process and have personnel who are in terms of online marketing of production results so that the marketing reach is wider and meet demand both local, national and international.

SUGGESTION

Every karawo business actor should better implement an innovation strategy in producing and improving the quality of the products they produce, because a product that frequently experiences innovation will provide added value and more competitive prices and make the products of business actors continue to survive in the world of business competition.

ACKNOWLEDGMENTS

We convey saying accept love to lecturer support eye studying Prof. Dr. Abdul Rahmat, S.Sos.I., M.Pd lecturer at State University of Gorontalo Orchid: <https://orcid.org/0000-0002-1681-4450> who have guide during the drafting process of this article.



World Bulletin of Social Sciences (WBSS)
Available Online at: <https://www.scholarexpress.net>
Vol. 17, December, 2022
ISSN: 2749-361X

REFERENCES

1. Arikunto, Suharmi, (2002), *Research Procedures A Practice Approach* . Jakarta, Rineka Cipta
2. Alma, Buchard, (2011), *Marketing Management and Service Marketing Revised Edition* , Alfabeta: Bandung.
3. Barney, J, (2000), Firm Resources And Sustained Competitive Advantage Advance In Strategic Management, *Management* . 17(2), 203-227
4. Grace A. (2021). *Group Dynamics* . Yogyakarta: Zahir Publishing