

## LOCAL ECONOMIC DEVELOPMENT THROUGH TOURISM IN SAMARINDA

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### ABSTRACT

This study aims to examine the impact of tourist destinations on the social and economic influence of the local community's destination. This method uses qualitative descriptive and purposive sampling methods and focuses on the chairman of the business group. The results of this study indicate a synergy between the existence of the tourism sector to improve the economy and social community in tourist destination areas.

**Keywords:** Tourism; Impact; Economy; Social; Destination

### INTRODUCTION

There are still many challenges faced in the government's continuous efforts to build Indonesia to achieve national ideals and national ideals to achieve the welfare of the wider community. Indonesia's tourism industry is currently growing rapidly. (Husna et al., 2021)

It is believed to have a wealth of natural and cultural potential developed by the government with the aim of maximizing the development of the tourism sector. Destinations or destinations can now manage their own territory and manage their own territory based on agreements, maintenance, and local wisdom, depending on the region, including tourism. (Ngguna et al., 2023)

Law Number 32 of 2004 concerning Regional Government itself states that regions are given freedom and authority to determine the direction of their economic development.

Samarinda City is one of the areas in East Kalimantan that increases regional income with natural possibilities such as the possibility of river and forest tourism, the possibility of religious tourism such as the Islamic Center Mosque, Jagat Hita Karana Tourism Development has been carried out in various areas during temples, Buddhist centers, temples, cathedral churches, culinary tourism possibilities such as Nasiknin village in, areas such as Samarinda textile salons and bead crafts in handicrafts, cultural possibilities such as Dayak culture, and different types and forms of artificial tourist pool baths, water parks, parks, and shopping malls. (Sudarmayasa & Lanang Nala, 2019)

Tourists visiting Samarinda mostly come from the area around Samarinda City, such as Bontang City, East Kutai Regency, West Kutai Regency, Mahakam Ulu Regency, and Kutai Kartanegara Regency.

To support visitors and make them feel at home in Samarinda, the Samarinda City Government carries out many development and promotion projects and activities. Tourism in Samarinda City includes Mahakam Festival activities, River Making and River Crossing Attractions, Pampang Tourism Village Attractions, and Samarinda Sarong Weaving Attractions.

The use of Samarinda woven sarong is now widely used by all circles, both government and private. However, the question arises whether the use of Samarinda woven sarong underestimates the use of sarong cloth in the area of Penweun Village and the sarong artisans themselves. On the other hand, the existence of Sarung Samarinda started from Weaving Village, so that the Weaving Village area can be proud, but with the presence of printed rafting products, it will definitely affect people's income and increase their income.

Based on the above problems, the author conducted a research with the formulation of the problem "How is the impact of the existence of the tourism sector on the increase in socioeconomic factors of the Weaving Village Community in Samarinda City, East Kalimantan" in the midst of today's global competition? With this study, the author hopes to know how the socio-economic impact of the community with the existence of tourism in their village and whether the increasing use of sarong samarinda will also increase their income in terms of their economic and social life?

## **LITERATURE REVIEW**

The theory used in this study is about the impact of tourism on development, and tourism development naturally has a negative and positive impact on development itself. Tourism has tremendous destructive energy and is even said to have the potential to transform local communities in many ways.(Syadzali, 2020) The impact of tourism is the most focused area of research in the literature, especially its impact on local communities. On the other hand, little attention is paid to the impact of tourism on tourists and their home countries. The second is the theory of the impact of tourism on socio-cultural life, which is well documented by (Huda, 2020), It basically aims to answer three key questions: (1) What are the characteristics of tourist interaction with local communities (hosts)? (2) how the tourism process can change the society and culture of the host community; (3) whether the change benefits or harms the host.(Fauzi, 2020)

Understanding economics refers to the branch of science that studies human life in meeting important needs, namely production, distribution, and consumption of goods and services. Tourism is a socio-cultural and economic phenomenon and is associated with the movement of individuals or groups of people called tourists. Therefore, the understanding of tourism economics in general includes tourism related to maximizing resources in the form of capital, humans, and nature, in the hope of obtaining maximum results from tourism products in the form of goods and services including activities carried out.(Susanti et al., 2019)

Tourist attraction is something that exists in a certain area and has an attraction that makes people want to visit the place. A tourist attraction is a place or natural area with a tourist attraction that is built or developed to become a tourist attraction. (Purwanto, 2022) These tourist attractions include natural attractions and buildings such as mountains, rivers, seas, museums, historical places, and forts. Tourist attraction is an important element that increases state and local revenues through the provision of services and the development of the tourism sector itself.(Mulyana et al., 2017)

Indonesia is a country with 17,001 islands, 4.444 more than any other island nation in the world. With so many islands, Indonesia has different ethnic groups and different cultures on each island, and Indonesia also has amazing historical relics and rich natural wealth from Sabang to Merauke.(Yamani et al., 2019) When viewed from the point of view of tourism economics, there is a great opportunity there. This wealth allows Indonesia to generate significant income from the tourism sector. Because anything related to the tourism sector can be developed into a business to generate profits and increase employment for the people of Indonesia.(Satria, 2009)

## **RESEARCH METHODS**

The method used in this study is a qualitative and descriptive approach that aims to understand social phenomena and humanitarian problems, especially the impact of the presence of tourism. The sampling method uses a target sampling technique, which is to meet traders who happen to be at the location or at the Samarinda Weaving Craft Hall. While the data collection method is carried out through observation, namely by looking directly at the Sarung Samarinda website. Literature data includes interviews with Sa rung Samarinda

craftsmen and all data related to the details of Sarung Samarinda itself, such as literature, writings, authoritative websites, etc. The location of this study is Weaving Village, Samarinda District, approximately 8 km from downtown Samarinda.

## **RESULTS AND DISCUSSION**

### **The existence of the Weaving Village Area**

One of the mainstay tourism programs of Samarinda City today is the Village Weaving Village in Samarinda Seberang District. Weaving village is approximately 5 miles (5 miles) across a bridge or riverboat from downtown Samarinda. The area has an area of 9.66 km<sup>2</sup> and has a population of approximately 8,711 (8,711 (8.07 11) inhabitants) from 13 (13) neighboring communities. There are so many jobs in this Textile Village area, including civil workers, civil servants, and members of the DPRD in this region. The sub-district, which is relatively new due to this expansion based on Samarinda City Zoning Regulation Number 6 of 2014, is a sub-district area with a typology of handicrafts and small industries. There are seven industry groups in the region called Joint Business Groups (KUB). There are several people in each of these groups, each of which has 15 to 20 members. This condition makes this area the center of the Samarinda Salon Textile Handicraft Center.

Another factor on which the development of Weaving Village depends is the policy of the Samarinda City Government which makes Tenun Village one of several tourist attractions in Samarinda City. Handicrafts made by artisans at Salon Samarinda include several motifs, including: Kokka Manipi Motif, Lawa Rawa Cuisine, Black Sticky Rice, Lebak Suasana, Belan Hatta, Manmarwe, State Block, Kranson, Shejati, Dayak Tribe Motif, Suharto Motif, Palopo Chicken, Chess Motif, Sobbi Shoot, Hatta Sikkora, Kudara Block, Berebere Babalis, Hatta Kenmumu, Bontang Block. They make sarongs with various motifs or according to customer orders. Even more encouraging is the support from the Samarinda City Government. The Samarinda City Government encourages the use of Samarinda Woven Sarongs to various government agencies, employees, and all components of the Samarinda Association. In addition, it also brings domestic and foreign tourists to the region to increase sales.

A group of people invited neighbors and local women to practice the craft of Samarinda sarong and beaded weaving. In addition, the government will also invite practitioners / craftsmen of Samarinda Woven Sarong to hold exhibitions at home and abroad to further introduce and popularize the distinctive Samarinda Sarong Weaving craft in Indonesia and abroad. The goal is that this distinctive craft of Samarinda Sarong can overcome unemployment, preserve the ancient traditions of noble ancestors and improve the welfare of the community around the weaving village area. This is in accordance with the concept of Ismayanti in Rahman and Cholopandyo, where tourism development is one of the main goals. 1) Promoting economic growth, 2) Eradicating poverty, 3) Overcoming unemployment, 4) Improving people's welfare.

### **Economic impact of the people of Samarinda Weaving Village**

Since ancient times, the weaving village area (which is still part of the Mosque sub-district) has been a shelter for various kinds of livelihoods, ranging from sailors, fishermen, entrepreneurs, to civil servants. This area is dominated by migrants from South Sulawesi and is growing rapidly along with the expansion of the area to the suburbs. Especially since 2014, the Weaving Village area has become one of the textile salon tourist destinations in Samarinda based on the decision of the Samarinda City Government. Handicrafts that used to be just part-time activities at home, are now daily activities that provide income for the family. The art of making woven sarongs in Samarinda is not only the result of handicraft activities here, but also the production of beads typical of East Kalimantan, especially the Dayak community. On average, their weaving and bead-making efforts can produce one 4-

meter-long sheath in about two hours and beads of one to three different types within three hours. There are already some experienced elderly people working in this area, but these results will fluctuate because some are just starting this handicraft business. The craftsmen of Samarinda Weaving Salon are usually people who live in weaving villages and pass them down for generations. Today there are some bead makers living here as permanent residents, and there are also some immigrants who are learning to be craftsmen to spend their free time.

### **Craftsman Business Journey**

In running their business, artisans get as many as several sources of funding from various sources. The first source of funding is own funds, and the craftsmen involved in the production process are organized from scratch with minimal financial support. With capital alone, craftsmen can't do much because their capital is limited. The second source of capital is capital from several bank facilities through small business loans and some small business privileges from banks. The obstacle faced by the artisans here is that many of them do not have a place of business or permanent office, so there are still many who are worried about not being able to pay off their loans to the bank. Craftsmen who sell at home send it to other places / in other cities or online. While the third element that is very helpful is that the craftsmen still get support from the Samarinda City Regional Arts and Crafts Council in the form of weaving tools and equipment. This will greatly help keep your business running smoothly until they leave the area.

### **Impact of Artisan Income**

Artisans have many sources of capital, which increase their income through the production of woven sarongs and beads. A trained craftsman (not a collector, but rather a real craftsman/original textile sarong maker) produces an average of one sarong and five beads per day. If you make Salon Samarinda Grade 1 the price is Rp.500.000,- Rp 600.000,-, the cost of class 2 is around 300.000,- Rp 400.000,- per sheet, but if you make beads can produce Rp 5.000,- Rp 600.000,- 10.000 per piece. The average sarong and bead work in a month, the total income of the craftsmen is around Rp 100,000. 10.000.000,- Rp15.000.000,- in one month. After deducting workers' wages, on average some artisans earn between Rp 5 million to Rp 10 million per month. This income will fluctuate if the following conditions are high and it is an important day. Example: religious holidays, national holidays, special days for Samarinda residents days will increase your income instantly. In the past, before it became a tourist attraction, the income was mediocre, but now with the development of the area as a tourist attraction in Tenun village, the income has increased significantly.

In the implementation of distributing the results of their crafts, the craftsmen distribute the sales results in various patterns according to their wishes.

1. Craftsmen sell their handicrafts directly to consumers. This process is caused by existing subscriptions because consumers visit the store in person or place large orders.
2. The artisans sell or collect their handicrafts, which are then grouped into groups sold by groups, commonly called joint business groups (KUB), and each group has its own leader; will be sold. between the methods themselves.
3. There are craftsmen who sell through online systems. In today's modern era, many artisans have mastered technology and used their own methods to sell online.
4. Craftsmen can also sell their handicrafts by entrusting their handicrafts in other places or shops. The artisans are not only assigned in the city of Samarinda, but also outside cities such as Balikpapan.

The family economy shows promising development because the craftsmen, especially trying to engage in the Samarinda sarong weaving business and bead crafts through the methods mentioned above.

## CONCLUSIONS

The Samarinda Sarong Weaving Craft in Weaving Village, one of the city's tourist attractions, has directly or indirectly changed the lives of the people who own these destinations for the better. In terms of economic life, the existence of several sarong weavers in the weaving village area has a big impact because the area has become a tourist destination, not only for some domestic tourists but also foreign tourists. This is evidenced by the increasing number of artisan families who complete higher education and earn a decent living. As a result of social impacts, communities experience economic development. Of these, several communities support the existence of tourist attractions and the preservation of local cultural life patterns and customs. In particular, the community is supported through the policy of the Samarinda city government as a tourist attraction in Tenun village.

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