COLLECTIVE ACTION PERFORMED BY WEBBING BAMBOO CRAFTWOMEN AT KAYUBIHI VILLAGE, BALI, INDONESIA

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ABSTRACT

This study aims to determine the system of managing shared resources, production activities, profit sharing agreements, behavior control systems, and social changes performed by webbing bamboo craftswomen at Kayubihi Village of Bangli regency, Bali Province. This research is qualitative research employing grounded research approach by applying gradual analysis using systematic approach from Strauss and Corbin. The research subjects were webbing bamboo craftswomen. The data collection procedures were done through observation and interview. Based on the data analysis, it was revealed that the system of managing shared resources is based on some considerations on the availability of raw materials, the relationship between the coordinator with the webbing bamboo craftswomen as well as trust and solidarity. Next, the production activities of making webbing bamboo are based on the considerations of cutting bamboo and making various webbing motifs. Third, the profit sharing agreement is based on the number of webbing that can be done by crafters as well as the number of various types of webbing that are handed over to the crafter’s coordinator. Fourth, the behavioral control systems are based on unwritten rules, which are still obeyed by all crafters that are a norm that provides guidelines in the artisan’s life in the form of custom made by crafters in making webbing. The craftwomen have social changes experience when they do their profession, as webbing bamboo crafters is the importance of skills transfer, the existence of advocates of social life especially economic education in managing family finances and the crafter’s hope that the resulting products remain in demand by consumer for the purpose of business sustainability in the future.
1. INTRODUCTION
1. Research Background

The community activity of Kayubihi Village of Bangli Regency, Bali Province, Indonesia, especially the housewives is emphasized on the effort in preserving a hereditary culture of their ancestor, one of which is the activity of making webbing bamboo. Webbing bamboo craftwomen in that area admit that when they are teaching their children ways of making webbing bamboo, there are many moral messages delivered in a dialogical way. Communication like this always happens for example when a mother patiently trains her child to make webbing bamboo motif so the child will listen to messages and cultural values taught which later can be applied in society life.

Webbing bamboos produced are made either individually or in groups. The process begins by selecting high quality bamboos, cutting the demanded size, drying, painting, making webbing based on certain motifs, and marketing them. Bamboos used to make webbing are obtained from crafters’ private garden and also from the neighboring villages. The type of bamboo needed is flexible bamboo rope so it is easily processed into various bamboo crafts. The growth of bamboo depends on the type of species. Zhang et al. (2002) revealed that high growth of bamboo stems could be seen from the growth of its bamboo segment. Other bamboo plants are used to make buildings and to make the tools for the purposes of religious ceremonies. In addition, bamboos are also used as raw materials to make handicrafts. The tools needed in the process of making webbing bamboos are an axe for cutting and splitting bamboo, a saw to cut bamboos and a sharp knife to sharpen bamboo. The types of webbing bamboo produced are more on those needed for Hindu religious ceremonies such as sokasi, wakul and lumpian serving as places for offerings in the ceremony. Webbing bamboos produced are in the form of rice place, tissue place, and lamp ornament and other crafts ordered by for example hotel and restaurant. Bamboo will be a highly competitive important alternative to forest-based products in the future (Chaowana, 2013).

Every crafters communicates the economic agreement before they start working. The agreements concern with bamboo materials needed for webbing, the agreed number of products and prices, the tools used together, and the profit sharing of the already sold out webbing products. These crafters usually make webbing bamboo in a certain place that has been determined in accordance with the type of webbing bamboo that has been ordered. The basis used to determine job description and responsibilities is the trust and capability of each individual. The binding factor here concerns more on crafter’s kinship, honesty, cooperation, fairness, trust and solidarity. This is in line with Ostrom (2000) which states that in the development of public policies that increase social benefits, cooperative behavior is partly based on social norms such as reciprocity, trust, and justice. Bandiera et al (2005) also stated that the ability to cooperate in collective action relates very much on the use of shared resources or the provision of local public goods.

The motive underlying each individual to cooperate with each other is to achieve the same economic goals that ultimately aim at enhancing participation in collective action. Yustika
(2013: 90) argued that collective action would be taken by the individual if the effort provides greater profit compared to individual activity. Then the learning process among crafters within one group to manage economic activities will occur and in this activity, members of the group learn the process of using their knowledge to behave economically and it should be in accordance with the initial intentions when joining the crafter’s group. This transfer of economic learning will continue in line with the wishes of webbing bamboo crafters to keep maintaining the business they do in using bamboo for webbing. Collective action that is mutually beneficial for webbing bamboo craftwomen can be seen from the pattern of interaction they perform in making webbing products and the way each crafters influence their fellow crafters to perform actions that generate mutual benefits.

This activity is one of the ways of improving women's ability to open productive and independent employment opportunities that can support household needs. As a result, the additional income they get can be used to add up their household daily needs, school fees for children, religious activities, and social activities. Although women have a dual role as both housewives and breadwinners to add the family income, still they can play their role in a balanced way (Indrayani, 2015). Women in this village bear the dual roles both domestically and publicly in daily life.

Another factor underlying the choice of this business is due to flexible working time. In addition, making webbing bamboo is also considered as fun activities because besides increasing family income they can work without time-constraint and are still be able to perform their role as housewives so that they do not carry much burden when working. There is also a shared factor that they get when working in groups namely the activity they do can help fostering a sense of kinship and brotherhood. Individuals as social beings in society should have social capital in order to be a prosperous society. This can be realized if individuals and groups of society uphold mutual respect, togetherness, tolerance, honesty and carry out their obligations. Uphoff in Dhesi (2000: 210) stated that social capital can be determined as an accumulation of various types of social, psychological, cultural, institutional, and intangible aspects affecting cooperative behavior. Similarly, Putnam (1995: 67) defined social capital as a picture of social organization such as networks, norms, and social beliefs that facilitate mutual coordination and cooperation. By this, it means that social capital can refer to norms or networks that allow people to take collective action.

In such conditions, the writers would like to investigate the dynamics of the collective economic action of webbing bamboo craftwomen at Kayubihi village, Bangli Regency of Bali Province. This study has the following aims: first is to know the systems for managing shared resources; second is to know the production activities; third is to know the profit sharing agreement, fourth is to know the systems to control behavior; and fifth is to reveal the social changes performed by webbing bamboo craftwomen at Kayubihi Village, Bangli Regency of Bali Province.

2. LITERATURE REVIEW

2.1. New Institutional Economics (NIE)

New Institutional Economics is classified into two major schools namely transaction cost school and collective action school. It is also revealed by Hubbard (1997) who examined the new institutional economic insights (NIE) and the challenges faced using examples from agricultural development. Empirical progress in NIE has been resulted from the study of contractor behavior and the largest concerns with the measurement of intraday industry transactions and it tries to link it vertical integration among firms. However, the NIE is an
early stage in a more complex empirical study that analyzes the relationships between markets and institutions.

Yustika (2005) conducted a research concerning the implementation of institutional economy in the sugar industry in Indonesia. In her study, she argued that some of the causes of the decline of the national sugar industry are caused by institutional inefficiency, both at the institutional environment level and institutional arrangement. This argument is supported by Paavola & Adger (2002) who examined how evolution and collective action theory frames governance choices and changes in the institutional environment and discusses how the notion of social capital can enrich institutional analysis. The study concludes that new institutional approaches to the environment are of great interest for the design of institutional policy and policy implementation. In addition, Dequech (2006) in his research highlighted the notion of uncertainty, the influence of institutions on economic behavior and the notion of rationality. The result is a new institutional economy must be recognized as something different from neoclassical economics. Some of the new institutions basically restrict the entry of transaction costs and rationality.

A research conducted by Witjaksono (2008) showed the existence and role of social capital in the dynamics of SILOW development that meets two areas of NIE operation: (a) institutional or macro-level environment, and (b) institutional arrangements (micro level). By using MBCA (Uphoff, 2009) procurement, the existence and role of social capital are increasingly productive in the "SILOW- Synergy I and II" phases. Thus, the elaboration of MBCA theory and collective efficiency into the NIE paradigm theoretically implies that social capital refers to not only new social economic theory and transaction cost economics but it also also refers to the theory of collective action.

2.2. Collective Action Theory

Collective Action Theory was first formulated by Olson (1971), especially when it deals with the issue of interest groups. This theory is very useful to solve free-rider problems and design cooperative solutions for common resource managers or public goods providers. According to Olson (1971) important determinants for the success of a joint action are group size, homogeneity, and purpose of the group.

A collective action will work optimally depending on the three determinants. Hypothetically, the larger the size of an interest group, the more difficult it is for the group to negotiate interests among the group members, and vice versa. That is, groups built with small size (small group) is possible to work more effectively. The diversity of group members’ interests also greatly determines the success of collective action.

The more diverse the interests of group members, the more complicated the formulation of collective agreements because each member brings his own interests, and vice versa. Thus, the homogeneity of interests is assumed to facilitate the working of a group. Group goals should be focused on taking into account the interests of all members. The broad group objectives, in addition to blurring, also potentially break down the unity among members, so support for collective action is weakened. This is in line with the results of study conducted by Poteete & Ostrom (2004: 439) which suggested that smaller groups encourage higher levels of trust. Group size affects collective action strategies even if trust is not a limiting factor.

The traditional theory of group behavior implicitly assumes that private groups and associations operate according to completely different principles of inter-firm relationships on the market or between taxpayers and the state (Olson, 2002: 16; Yustika, 2013: 87). One crisis
point of collective action is the possibility that small parties will exploit big actors (Olson, 2002: 29).

From some collective action, there are situations that require collective action in order to solve the problem (Heckathorn, 1993: 330-331; Yustika, 2013: 87). First, systems for managing common-pool resources, such as water resource fisheries managed through irrigation systems, or grasslands (Ostrom, 1990). Second, the system for controlling behavior such as social norms that prohibit exploitation or predatory behavior. Third, social changes such as revolution or modest changes in public policy. All three situations require collective action to enable the utilization of resources to be carried out effectively and efficiently. In fact, more than that, collective action becomes crucial as an instrument to prevent conflict and possibly exploited one or several parties in the activity. This is an important argument for the need for the presence of collective action in solving the problem of economic activity.

The three essential characteristics (Yustika, 2013: 88) that need to be clearly mapped are first, goods or services produced together, otherwise collective action is not required. Second, production gives profit to all members of the group, so it is not possible to exclude members who fail to contribute to production activities. Third, production in public goods includes costs. When these three conditions exist, the group members will meet the problem of free-riders problem, i.e. those who do not get the burden (cost) from collective action but still receive the benefit.

Schmitz (1995) argues that collective efficiency is defined as the competitive advantage of clusters, derived from external economies and joint actions. Schmitz (1997) mentioned that industrial clusters in developed and developing countries affirm the importance of external economies but they emphasize joint action as a second important factor to explain growth and competitiveness. Both factors are in the concept of collective efficiency defined as competitive advantage derived from external economies and joint actions. The collective efficiency caused by external economies, in Schmitz's view is essentially passive. The benefits gained more due to the same location or region. Through this same location, the companies within it easily obtain the required workforce, increased local market access, and provide companies with better access to raw material inputs.

The joint action (Schmitz et al, 1997; Lema, 2005: 3) is an active element of collective efficiency that refers to collaborative collaboration in an effort to improve the effectiveness and competitiveness of clusters, meaning that there are linkages between firms companies both vertical linkages and horizontal linkages. Through the linkages, the existing companies are not just competing with each other, but also cooperate.

The studies related to collective action are Bandiera et al (2005) whose research entitled “Cooperation in collective action” states that the ability to cooperate in collective action relates to the use of shared resources or the provision of local public goods. Similarly Shideler & Shideler (2009) stated that social capital is based on trust, network, and cooperation to achieve common prosperity in a community.

A research by Feiock & Park (2005) entitled “Bargaining, Networks and Institutional Collective Action In Local Economic Development,” mentioned that institutional collective action provides a useful framework for studying long-distance local co-operation by focusing attention not only on economies of scale and the costs and benefits from long distance cooperation, but also transaction costs. Ostrom (2000) in Collective Action and the Evolution of Social Norms reveals that further developments in the development of public policies enhance social benefits and cooperative behavior is based in part on social norms such as
reciprocity, trust and justice. The formation of social norms increases the cooperative behavior of individuals in solving the problem of collective action.

Nadvi’s (1999: 1608) study found that collective efficiency consists of two aspects: external economies that grow based on their location and joint actions arising from cooperation between local agents. Witjaksono (2008) who examined Social Capital in the Dynamics of the Development of Waru Sidoarjo Metal Center mentioned that the elaboration of MBCA theory and collective efficiency into the EKB paradigm theoretically implies that social capital refers to not only new social economic theory and transaction cost economics, but it refers also to the theory of collective action.

2.3. Social Capital

Johnson et al (2002: 6), Witjaksono (2008: 32) mentioned that the functional role of social capital is to facilitate the achievement of organizational goals in: (a) obtaining necessary information through the network of personal contacts that employers have retained, (b) reducing uncertainty and oversight of transaction costs based on trust embedded within individuals and within the organization of enterprises, and (c) encouraging the creation of collective action among business organizations.

Social capital as a phenomenon can be understood by distinguishing two interrelated categories: (a) structural (structural), and (b) cognitive (cognitive) (Uphoff, 1999; Grootaert & Bastelaer, 2001). These categories are the basis to understand social capital. Structural categories are associated with various forms of social organization, especially roles, rules, precedents and procedures and the various networks that contribute to cooperation, especially in mutually beneficial collective action - MBCA), which are generated by social capital. The cognitive categories are derived from mental processes that generate ideas, reinforced by culture and ideology, especially norms, values, attitudes, and beliefs that support MBCA. Therefore, social capital serves as one component in mobilizing togetherness mutual trust and mutual benefit individuals and groups to achieve mutual progress that has been agreed.

According to Ostrom & Ahn (2007: 5) there are three types of social capital that are crucial in collective action: trust, networks and regulations or formal and informal institutions. Social capital as an attribute of the individual and their relationship that enhances the ability to solve the problem of collective action. Therefore, the theory of collective action of the second generation serves as a means of organizing social capital. Second-generation collective action theory based on the opinion of Ostrom (2005) who recognized the existence of individuals as the core principle of modeling. Social capital provides an approach to the synthesis of how cultural, social, and institutional aspects of society of all sizes, together affect their ability to deal with the problem of collective action.

Trust is the main link between social capital and collective action. Trust is enhanced when individuals can trust each other and are in institutions that value honest behavior (Ostrom & Ahn, 2007: 8). It is also supported by the opinion of Torsvik (2000) that belief itself is not a form of social capital but is the result of forms of social capital linking them to successful collective action. The existence of trust among a group of individuals can be explained as a result of other forms of social capital such as trust of people, networks, and institutions. To deal with collective action issues, individuals need to invest time and resources to design, revise, monitor, and give sanction. A common understanding among the individuals involved about what actions and outcomes are expected of themselves and others is crucial for sustainable employment rules (Aoki, 2007). Developing human capital as expressed by
Sapuan et al (2013) through education and training is seen as a key driver for improving the quality of human resources.

The elements of social organization in the structural category are assets that facilitate MBCA, in particular by lowering transaction costs and having interaction patterns that make productive outcomes of more profitable cooperation. The cognitive category element is called predispose (affecting) people doing MBCA. Yet both categories, both structural and cognitive are related in practice and social science theories into behaviors known as expectations. Witjaksono's research (2008, 2010) revealed that the four perspectives of social capital and MBCA (Mutually Beneficial Collective Action) are used as a proxy in reconstructing the existence and role of social capital in the dynamics of SILOW development. Based on the results of the analytical reconstruction it was found that structurally and cognitively the existence and role of social capital contributed significantly to the development of SILOW.

3. RESEARCH METHOD

This study used a qualitative approach with grounded research method that aims to find a theoretical explanation of a phenomenon thoroughly. An important concept of grounded research is that researchers do not start from theory, but based on data obtained during the study (Strauss and Corbin, 2015). The researchers’ role in this research is as planner, executor, data collector, analyzer, data interpreter, and reporter of research result. For the sake of the implementation of this research well, then researchers must maintain harmony with the subjects studied, and thus it required perseverance, thoroughness, sincerity and patience.

The researchers have observed the activities of webbing bamboo craftwomen and have interviewed them to find out the dynamics of collective economic action. In conducting interview, the researchers adjusted the condition of the informant and her occupation in carrying out her work as a crafter. The researchers maintain modesty at the time of the study using semi structured interviews as a tool for data collection because the question in the interview can be obtained from the description of research subjects. The researchers also used other instruments such as notebooks, tape recorders (video / audio), and cameras. The presence of researchers at the research site can support the validity of the data so that the data obtained meet the originality. Therefore, the researchers always take the time to make direct observations to the research location.

This research took place at Kayubihi village, Bangli Regency of Bali Province. The location was selected based on the consideration that Kayubihi village is a center of webbing bamboo craftwomen. The selection of data sources took place in accordance with the needs to reach saturation with the assumption that the research data was obtained from the people, events and situations that exist in the background research. Although the number of research subjects was not determined, but the process was rolling on subjects that were within the scope of webbing bamboo craftwomen at kayubihi village. Webbing bamboo craftwomen at Kayubihi Village of Bangli Regency of Bali Province were used as primary data source giving data and facts about the dynamics of collective economic action that the researchers investigated.

At the beginning of qualitative research, in data collection the researchers used interview and observation method. The results of the recording (audio / video) interactions or events were described and rewritten in the form of clearly identified text formats. In collecting data that has been done, the researchers used empirical data as the main source. According to Creswell (2014: 119) data collection in grounded research studies is a "zig-zag" process,
going field to obtain information, analyzing data, returning to the field again to gather more information to analyze again and so on.

The analysis in grounded research is often called as coding. Encoding is the process of decoding data, conceptualizing, and rearranging in new ways. According to Strauss and Corbin (2015: 52) the analysis consists of three types of encodings: Open coding, Axial coding, Selective coding. Saldana (2011: 104) showed only two specific coding methods including descriptive code and coding value (Saldana, 2009).

4. RESEARCH FINDING
4.1. The System of Managing Shared Resources
The system of managing shared resources is done by considering the availability of raw materials, the relationship between the coordinator with the crafters as well as trust and solidarity. Raw materials used to make webbing bamboo are obtained from the crafter’s private garden or it can also be bought from outside parties. The number of bamboo used as raw materials, which can be obtained from crafter’s private garden, is limited in number as the needs of bamboo continues to increase day by day. Moreover, crafter’s private bamboo garden cannot fulfill all types of bamboo needed for webbing. Crafters who have bamboo garden always cut bamboo by choosing the first bamboo that is ready to be harvested means that the bamboo should be old enough and good to be used as webbing. For crafters whose garden yields are insufficient, they take the initiative to get bamboo purchased from other villages, usually many from Pengotan village, Bangli regency. Here is the interview

<table>
<thead>
<tr>
<th>Researcher :</th>
<th>“Maam, to make this webbing bamboo where did you get the bamboo materials from?”</th>
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<tr>
<td>Respondent :</td>
<td>“I buy more from bamboo merchants who come to this village. I usually buy Rp. 100,000.00 for 20 days. Bamboo in the garden can be cut once a year, and I have to look for the workers to cut the bamboo and I have to pay Rp. 10,000.00 per bamboo stem”.</td>
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The relationship between the crafter’s coordinator and craftwomen concerns with both role and procedures. Role here refers to the relationship in terms of planning, communicating and coordinating while procedures deal with routine process agreed upon between the coordinator and the craftwomen. A coordinator in this case is the collector who is in charge of coordinating the crafters, meaning that if there is an order, a coordinator is in charge of giving information to every crafter. The respondents have a coordinator who can provide direction to make planning and provide accurate information so that with the communication among crafters runs smoothly and they will be more passionate to work as their work is directed and have a definite purpose both in terms of form and the number of webbing work made. Here is the result of the interview:

<table>
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<th>Researcher :</th>
<th>“Maam, to whom did you sell all the webbing bamboos made?”</th>
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<tr>
<td>Respondent :</td>
<td>“I made various forms of webbing like sokasi, wakul, lumpian. All of these products are then collected to crafter’s coordinator. This means I just think to make a type of webbing that I can do, then if it is completed immediately I bring it to the</td>
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</table>
The orientation to others is done by thinking and acting towards others in accordance to the beliefs and solidarity that the crafters possess. In each activity fellow webbing crafters have time to make webbing groups. This occasion is made as a forum to form of a sense of trust and solidarity to help others in both daily life and it is used as a means to share innovations on webbing bamboo model to be more creative. The sense of solidarity is shown by their mutual help for example when one of the fellow crafter is in need other fellow crafters is ready to help. Thus, the solidarity of kinship is not manifested in terms of webbing group but it is also manifested in everyday life. Thus, this harmonious relationship will increase the togetherness in achieving common goals for fellow crafters. Here is the interview

Researcher: “What id you get when you work in group?”
Respondent: “there are a lot of benefits that i can get from this group. I fell somewhat lonesome when working alone so I better work in group. By doing so I can learn together on making new motifs of webbing. All fellow crafters here are all ready to help and they all are sincere

4.2. Production Activity
Production activity in making webbing bamboo is related to consideration in cutting bamboo, as bamboo eye parts must first be removed. This is where the skill of a craftsman is required to choose the right bamboo because not all bamboo can be used. The selection of bamboo size will determine the quality of bamboo used to make webbing. Crafter’s skill in making webbing bamboo motifs will develop over time. This motif can be developed by either the crafters or consumers who propose the motif. As long as the motive is easy to do crafters will try to meet the needs of consumers. Here is the interview

Researcher: “maam, what is the most important aspect to consider in making webbing bamboo?”
Respondent: “Most importantly it chooses the appropriate bamboo segment to be cut, because it determines the degree of bamboo flexibility to make a good motif

4.3. Profit Sharing Agreement
The amount of income each crafters get vary according to the number of webbing made. It ranges from IDR 100,000.00 up to IDR 500,000.00 per week. This is because everyone has a diverse activity so the number of webbing is also different. When the distribution of the webbing bamboos is directly handed to the coordinator then the payment will be suspended for 2 or 3 days. The calculation on the profit sharing done here based on the number of webbing produced by each person and based on the number of webbing bamboos kinds they
have made in each group. The basis of distribution has become an agreement with fellow crafters in line with the principle of justice and togetherness. Here are the results of the interview:

| Researcher: “how is the profit sharing counted maam?” | Respondent: “that is conted based on the number and the kins of webbing i have made and the number is not always all the same from time to time.” |

4.4. The behavior Control System

Special rules in the community are only based on mutual agreement. It means that when there is an order from the consumer, the coordinator convey to the crafters they will divide the task of making webbing according to ability. To make webbing bamboo, certain expertise of each craftsman is needed. There are some sanctions applied in the community in the form of agreements to fix the work when it does not suit the order. In this case, crafters who make mistakes in making motifs and webbing shapes will improve the webbing they have made. The procedure of problem solving is done as follows: when there is a complaint from consumers regarding the webbing bamboos made, the coordinator will deliver it to the crafters and ask them to fix the problem. The way of solving problem is done in a good way. Here is the result of the interview:

| Researcher: “is there any specific rule implemented in terms of the relationship among crafters and to the crafter coordinator ?” | Respondent: “there is no specific rule. I once made mistake in making name motif then he asked me to revise. When there is an order, the motifs are suited with what the consumer’s wnat “. |

4.5. Social Changes

The change from generation to generation occurs when there is a communication between a mother and her child. When learning to web together, there is a knowledge and skill transfer to the next generation. The skill of webbing is transferred from a mother to her children. In this case, there is also a learning process on managing economic activities so that everyone can use the knowledge they have to behave economically and in accordance with the initial intentions. The process also occurs in the form of education and training for generations and education in the field of economy, especially the advice of using income gotten from the production of webbing products for a rational need. The desired hope is the aspiration of each generation regarding the sustainability of webbing bamboo business as they keep expecting that their webbing bamboos are still demanded by consumers. It is because most consumers buy products for the purposes of religious ceremonies (Hindu religion) to support their prayer facilities. Creating products that remain in demand by consumers in spite of tight business competition is a big challenge that crafters face. Therefore, they do an innovation by adding a more various motifs of webbing in terms of sizes and colors. Here are the results of the interview:
Collective Action Performed by Webbing Bamboo Craftwomen at Kayubihi Village, Bali, Indonesia

5. DISCUSSION

5.1. The System Management to Share Resources

Basic considerations in providing basic materials such as bamboo can be obtained from crafter’s private garden or it can be bought from outside parties. Public awareness on the environment becomes the origin to preserve bamboo plants that are suitable for Kayubihi area. The growth of bamboo depends on the type of species. Zhang et al. (2002) revealed that high growth of bamboo stems is realized with the growth of the segment. Utilization of bamboo for webbing does take into account the growth of quality bamboo. This is in line with Chaowana (2013) who stated that bamboo will be a highly competitive alternative to important forest-based products in the future.

This is where there is network of relation / exchange transactions between crafters and bamboo traders. Crafters can be directly related to the trader in determining the price and the number of bamboo transacted. This is in accordance with the opinion of (Uphoff, 1999; Grootaert & Bastelaer, 2001) that social capital serves as a phenomenon that can be understood by distinguishing two interrelated categories: (a) structural (structural), and (b) cognitive (cognitive). These categories are the basis for understanding social capital. Structural categories are associated with various forms of social organization, especially roles, rules, precedents and procedures and the various networks that contribute to cooperation, especially in mutually beneficial collective action - MBCA), which are generated by social capital. With the network / relationship between crafters with merchants, collectors and consumers are able to strengthen the activities of making webbing bamboo. The role of coordinator is to help crafters in terms of coordination, communication and planning. This is also reinforced by Witjaksono (2008) which shows that roles and activities that support collective action in the form of communication and coordination enable the achievement of desired results by crafters. Working together among fellow craftsmen also fosters a sense of solidarity and trust. This makes cooperation and solidarity effective. One can assume that others will act friendly, in a reliable way, will obey the deal, and act in a favorable way.

5.2. Production Activity

The production activities that exist when making webbing bamboo by crafters is based on the considerations in cutting bamboo and making various webbing motifs. The principle of democracy applied in the process of making decisions to make webbing and new motives without coercion from anyone. Crafters are also free to argue about the webbing they produce. Basically crafters are confident in making the webbing so they have their own responsibility towards the results of their work. According to Ostrom & Ahn (2007) that one of the most important social capital in collective action is trust. It is also supported by the opinion of Torsvik (2000) that belief itself is not a form of social capital but is the result of forms of social capital linking them to successful collective action. The existence of trust among a group of individuals can be explained as a result of other forms of social capital such as trust of people, networks, and institutions.

Researcher : “Is there any social change that you fell when becoming crafter?”

Respondent: “there are alot especially when teaching my children live’s values especially teaching then to be wise in using money”.

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<thead>
<tr>
<th>SKILL TRANSFER</th>
<th>ECONOMIC EDUCATION TRANSFER</th>
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http://www.iaeme.com/IJCIET/index.asp 882  editor@iaeme.com
5.3. Profit Sharing Agreement

The profit sharing agreement is based on the number of webbing that can be done as well as the more diverse types of webbing that are handed over to the crafter’s coordinator. The relationship of equality occurs when an order to make a webbing product is given to all crafters regardless their age namely to children, youth, and parents. Equality principle is applied here as as long as the crafters have the ability to make the webbing as ordered by consumers. Equality in expressing opinions is also implemented when there is something that fellow crafters need to say to their crafter’s coordinator. Coordinators are usually fair in dividing the number of orders of products to be made. However, the coordinator will let the crafters decide themselves on the number of webbing they can produce. Attitudes and actions are carried out in accordance with their rights and obligations. This statement is also consistent with Ostrom & Ahn (2007) that collective action arises whenever individuals face alternative action of individuals and groups for mutual benefit.

5.4. The System of behavior Control

Behavioral control systems are based on unwritten rules, which are still obeyed by all crafters. This is the norm that provides guidelines in the craftsman's life in the form of habits made by crafters in making webbing. This unwritten agreement are still obeyed by all crafters is a norm that provides guidelines in the craftsman's life in the form of habits made by craftsmen in making webbing. Sanctions are also given to crafters who make mistakes in webbing motifs or shapes. Crafters who make mistakes in making motifs and webbing shapes are required to improve or fix the webbing they have made or if the mistake is not severe then the webbing they have made will be bought in much cheaper price. Price trust is enhanced when individuals can trust each other and are in institutions that value honest behavior (Ostrom & Ahn, 2007). All crafters have the attitude to receive input or criticism about the webbing they have made from both the coordinator and the consumer so that the webbing results will be better. Craftsmen respond to both positive and negative things about the work done. Honesty in making webbing is implemented into one’s ability and honesty in admitting mistakes when one is mistakenly completing a product or it can also be manifested into an act of conveying something in accordance with reality.

5.5. Social Changes

The social changes that occurred during the profession as a webbing crafters is the importance of skills transfer, the existence of advocates of social life and especially economic education in managing family finances and the crafter’s hope that their product remains demanded by consumers to keep the business suitable. The cultivation of cultural values and meaning of life to the next generation is done when parents teach their children to make webbing. On this occasion, the parents give an understanding on what is considered good or bad, inappropriate or inappropriate when they live in the society. Communication between a mother and a child is intertwined in the learning together when making webbing. The ideals of each generation for sustainability make the webbing visible from the crafters' wishes to keep producing similar webbing and increasingly sought after by consumers, since most consumers buy products for religious ceremonies (Hindu religion) means to worship. Creating products to face similar business competition by adding a more variation of webbing motifs such as webbing, which has various sizes, or webbing which has various bright colors. They believe in God that their webbing products will remain demanded as they are made for Hindu prayer infrastructure. They also believe in their ability in making various motifs of webbing to go in line with the market demand.
The crafter’s expectations are clearly visible from the shared ideals of webbing bamboo crafters in their efforts in preserving the heritage of the ancestors. It is also supported by Witjaksono (2008) mentioned that with various social capital owned, it will form expectations, which in the end formed MBCA (Mutually Beneficial Collective Action) that fellow crafters have joint attachment to make webbing and there is also a mutually beneficial cooperation for economic aspect to have more prosperous life so that they can educate their children and improve human resources better.

6. CONCLUSIONS
First, the system of managing shared resources is based on some considerations on the availability of raw materials, the relationship between the coordinator with the webbing bamboo craftwomen as well as trust and solidarity. Next, the production activities of making webbing bamboo are based on the considerations of cutting bamboo and making various webbing motifs. Third, the profit sharing agreement is based on the number of webbing that can be done by crafters as well as the number of various types of webbing that are handed over to the crafter’s coordinator. Fourth, the behavioral control systems are based on unwritten rules, which are still obeyed by all crafters that are a norm that provides guidelines in the craftswoman’s life in the form of custom made by crafters in making webbing. The social changes that the craftwomen experience when they do their profession as webbing bamboo craftsmen is the importance of skills transfer, the existence of advocates of social life especially economic education in managing family finances and the crafter’s hope that the resulting products remain in demand by consumer for the purpose of business sustainability in the future.

REFERENCES


