



EMPOWERMENT OF MARGINALIZED WOMEN THROUGH TRADITIONAL CLOTH WEAVING TRAINING AND ENTREPRENEURIAL EDUCATION

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ABSTRACT

The objective of this research is to observe and analyze the empowerment process carried out by the National Art Craft Office of East Nusa Tenggara for marginalized women through traditional cloth weaving training and entrepreneurial education. This study derives from a concern that the number of impoverished people in the area has risen significantly due to the impact brought on by COVID-19. The significance of poverty is of great concern due to the fact that marginalized people, especially women, are the ones significantly impacted by this rise in poverty. This study employs a qualitative research approach and utilizes the exploratory case study method. Primary data is gathered through observations and interviews, while secondary data is collected through a study of available documentation. The results indicate that 5 out of 7 processes of community empowerment are conducted well and lead to the formation of five entrepreneurial groups with broad market reach.

Keywords: *Community Empowerment, Marginalized Women, Tekun Tenun NTT, Traditional Cloth Weaving, Women Empowerment*

INTRODUCTION

The COVID-19 pandemic has had a profound impact on the world in numerous ways. According to Kantamneni (2020), large-scale crises such as the pandemic have brought to the surface issues that were previously ignored or overlooked. Among the many issues, one of the more persistent ones is poverty. Based on the numbers released by Indonesia's Central Statistics Board (Badan Pusat Statistik) there are currently 27,542,000 people or around 10.14% of the current Indonesian population that is categorized as poor or living below the poverty line (Badan Pusat Statistik, 2021). Among the 34 provinces, East Nusa Tenggara is among the top 3 provinces with the highest number of citizens living under poverty with 1 in every 5 people are categorized as being living under the poverty line (Badan Pusat Statistik, 2021).

Poverty itself encompasses more than issues related to fulfilling basic needs such as food, water, clothes, or shelter. It also involves the risks of exploitation and the hindrance of access to vital resources like the economic market and fair employment opportunities, which

in turn, perpetuates a cycle of despair and poverty that can be passed down from one generation to another (Sulistiyani, 2017). As poverty disproportionately affects marginalized communities, it is imperative to make a concerted effort between communities and the government to break this cycle. Community empowerment serves as one of the means to accomplish this goal. Ife (2016) states that community empowerment is the process of helping unlucky groups and/or individuals in order to be able to compete with others by way of teaching them knowledge or skills, involved in political actions, and using the system in order to increase their livelihoods. Furthermore, Kapoor (2019) mentioned that the purpose of empowerment, especially women's empowerment is not only to increase their economic, political, social, and spiritual power alone, but more often than not it focuses on building, developing, and increasing confidence in themselves which will be expressed through strategic choices that can increase their livelihood (Kelley, 2017). Maryani and Nainggolan (2019) asserted that community empowerment follows a 7 step process/phase that is cyclical in nature which are: (1) Engagement, (2) Assessment, (3) Planning, (4) Action Planning, (5) Implementation, (6) Evaluation, and (7) Termination.

Upon conducting initial observations, it has been found that marginalized communities residing in Kupang predominantly engage in various forms of day labor such as farming, agriculture, and construction. However, during their leisure time, they often partake in the art of cloth weaving as a pastime. Recognizing the significance of this traditional craft, an official from the provincial office for industry and trade highlights the substantial economic potential that products made from traditional cloth weaving can yield, estimated to reach up to Rp 10.14 billion or approximately US\$ 680,000. Regrettably, these economic figures have yet to be fully realized due to several contributing factors. One primary hindrance is the time-intensive nature of the weaving process, which limits the production of a significant number of cloth pieces. Additionally, the use of rudimentary tools further impedes the scalability of production. Furthermore, the majority of the cloths woven are primarily intended for personal use or ceremonial purposes, without considering the untapped economic value that could be derived from creating a diverse range of products utilizing the same cloth.

It is evident that there is untapped potential within this traditional craft, which, if properly harnessed, could provide significant economic opportunities for marginalized communities in Kupang. By addressing the challenges related to production scalability, exploring new product possibilities, and promoting the economic value of these traditional cloths beyond personal or ceremonial use, it is possible to unlock the full potential of traditional cloth weaving as a thriving industry. This endeavor would not only uplift the economic prospects of the marginalized communities but also preserve and celebrate their rich cultural heritage.

By observing this phenomenon, the Directorate General for Vocational Education of the Ministry of Education and Culture, partnered along with the East Nusa Tenggara National Art Craft Office (Dekranasda NTT), decided to create a program designed to foster new entrepreneurs through training and entrepreneurial education entitled Pendidikan Kecakapan Wirausaha (PKW) Tekun Tenun NTT. The program itself is intended to target individuals aged 15 to 25 who are either out of school or from disadvantaged communities, with the aim of fostering an entrepreneurial spirit by utilizing local resources to uplift themselves economically. It follows a "4-in-1" approach, starting with the identification of skills that have economic and entrepreneurial value, involving participants in entrepreneurial education and the development of these skills, conducting evaluations, and finally providing support and guidance for setting up their business ventures

With the goal of realizing the economic potential of products derived from traditional cloth weaving and as part of an effort to empower marginalized communities by equipping

them with skills and knowledge to improve their economic standing, this research aims to observe and analyze the process of community empowerment through traditional cloth weaving training and entrepreneurial education using the PKW Tekun Tenun NTT program. It also hopes to provide actual data regarding research into empowerment on marginalized communities due to the fact that there hasn't been significant research that delves deeply into the said topic.

METHOD

Place and Time of Research

Data collection was conducted over a three-week period, specifically in the third week of March 2023 until April 2023. The research took place in Kupang and its' regency, where all of the data collection were done in the private and/or business residence of the respondents.

Method

This study utilized a qualitative approach which is defined as a process to explore, interpret, and understand complex social problems of individuals and/or groups in order to gain a rich understanding of the phenomenon being studied (Creswell, 2017). In this particular study, the method that is used for this research is the exploratory case study method. Yin (2018) defined case study as a comprehensive effort to investigate current phenomena in a deeper manner, particularly within their real-life context, especially when the boundaries between them are not well-defined. One of the methods used in case studies is the exploratory case study. The exploratory case study method is employed when researching a specific topic that lacks sufficient data from previous studies, a firm and well-defined hypothesis, and/or when the scope of the research limits the selection of methodologies. (Yin, 2018).

This particular research utilized two major data sources, namely primary and secondary data. Ajayi (2017) defines primary data as data obtained directly from the source and collected through methods such as surveys, questionnaires, observations, and interviews. Meanwhile, secondary data usually refers to information obtained from second or third-hand accounts and/or through documentation (Ajayi, 2017). In this particular study, primary data was obtained through interviews conducted with participants of the PKW Tekun Tenun NTT, primarily consisting of women from marginalized communities. The data was obtained through official requests made to the organizers. While secondary data is primarily obtained through physical and digital documentation, such as photos, videos, news reports, and government-issued documents. The data is then analyzed through a process of organization, reduction, and presentation with the assistance of computer software for analysis.

RESULTS AND DISCUSSION

As stated in the introduction above, community empowerment is a process that assists individuals or groups by providing them with knowledge and skills, engage in political actions, and utilizing systems to improve their livelihoods and wealth. The respondents of this research are women aged 20 to 22 with various backgrounds, including college students, vocational school graduates, and also Quran teachers. The first step of the empowerment process, engagement, revolves around identifying the participants (Maryani & Nainggolan, 2019). In this particular study, the organizers performed admirably in recognizing eligible individuals. They accomplished this by visiting vocational schools in Kupang and its regency, as a substantial number of marginalized people attended these schools. This approach is reflected in the responses obtained when the researcher inquired about how participants became aware of the program. The majority of respondents indicated that they learned about it either through their school or from family members. Subsequently, they registered themselves through these channels and underwent a verification process, during which their identification

numbers were checked. This procedure aimed to ensure that program participants fell within the age bracket of 15 to 25 years old and came from marginalized groups, especially those who are economically marginalized. (Dirjen Pendidikan Vokasi, 2021).

The second step, assessment, entails the identification of problems and needs within the communities targeted by the program (Maryani & Nainggolan, 2019). This phase involves both the utilization of statistical data and engagement with community members to delineate their specific needs. This approach ensures that the program is more precisely tailored to address these needs. When questioned about their assessment process, the organizers mentioned that they referred to data provided by the Central Statistic Board, which indicated a significant increase in poverty within marginalized groups. However, there is no evidence to suggest that the organizers actually visited these communities to directly assess their needs and pressing concerns. Hence, it can be asserted that this step was conducted incompletely.

The third step, planning, involves the organizers brainstorming to determine the best course of action to address the problem at hand (Maryani & Nainggolan, 2019). During this phase, the organizers stated that while researching for the PKW program, they identified the potential of traditional cloth weaving. They believed that providing people with entrepreneurial skills would maximize the value of the cloth created by the participants. This principle aligns with the 4-in-1 process of the PKW program, which includes identifying skills with high economic value, imparting these skills along with entrepreneurial education (discussed in detail within the implementation phase), conducting evaluations, and assisting in setting up the participants' business ventures. On another occasion, the organizers mentioned that the decision to focus on traditional cloth weaving was not solely based on its high economic value but also because it is exclusively done by women, providing an opportunity for empowerment. Once the decision was finalized, a proposal was submitted to the Directorate General for Vocational Education, which approved and supported the training.

Advancing to the fourth step of the process, action planning involves organizers devising and developing the empowerment program in an orderly manner to address the short-term issues faced by the community (Maryani & Nainggolan, 2019). According to the organizers, the program places a strong emphasis on practical learning, which constitutes 60% of the comprehensive training program. This emphasis is justified by the intricate nature of traditional cloth weaving, a craft that requires significant time and effort to master. Recognizing this, the organizers meticulously structured the training to align with the step-by-step process of cloth weaving. In addition to developing their curriculum, the program provided the flexibility to choose instructors, training locations, and the number of participants. Consequently, they engaged trainers from outside the National Art & Craft Office to provide expertise in entrepreneurship and guide participants in setting up their businesses. As for the number of participants, they decided to limit it to 30 due to compliance with stringent COVID-19 protocols regulating the maximum occupancy for indoor events.

The fifth step of the empowerment process, implementation, is where the program is finally executed. According to the respondents, after their confirmation, the participants were invited to attend the opening ceremony on October 19, 2021, which was officiated by Mrs. Wury Ma'ruf Amin, the Chief of Indonesia's National Art & Craft Board (Dewan Kerajinan Nasional) (Dirjen Pendidikan Vokasi, 2021). The program, known as "Tekun Tenun NTT," spanned for a duration of 25 days, from Monday to Saturday, encompassing daily sessions from 8 A.M. to 4 P.M. According to the organizers, the training journey commenced with the participants engaging in the manual spinning of cotton fibers, an essential preliminary step in the creation of high-quality threads. Following this, they delved into the art of dyeing the threads, exploring a myriad of colors and shades that would bring vibrancy and life to their creations. With the fundamentals in place, the participants then ventured into the realm of

pattern-making, mastering the intricacies of design and arrangement to lend uniqueness and beauty to their woven cloth. Finally, they embarked on the culmination of their training journey – the actual weaving process, where they skillfully wove together the threads, transforming them into stunning pieces of fabric. By structuring the training around these integral stages of cloth weaving, the organizers ensured a comprehensive and immersive learning experience for the participants. Each stage served as a building block, gradually equipping them with the proficiency and craftsmanship needed to create exquisite traditional woven cloth. Throughout the program, participants were guided by experienced instructors who shared their expertise and provided hands-on assistance, nurturing the participants' skills and fostering a deep appreciation for the art form.

The strategic organization of the training program allowed the participants to gain a comprehensive understanding of the entire cloth weaving process, from start to finish. It instilled a sense of pride and accomplishment in the participants, as they witnessed their progress and the tangible results of their efforts. By immersing themselves in every stage of cloth weaving, the participants developed a profound connection with the craft, fostering a passion that would continue to inspire them in their entrepreneurial pursuits.



Image 1. A participant of PKW Tekun Tenun NTT learning to weave traditional cloth.

While the practical aspects of the training program received significant attention, it is important to note that participants equally found value in the theoretical components. One respondent expressed her enjoyment of the training materials, highlighting the trainers' ability to deliver them in engaging and interactive ways, often incorporating games to encourage active participation. This approach not only made the learning process enjoyable but also enhanced the overall experience for the participants. In terms of the trainers themselves, the organizers adopted a comprehensive approach by incorporating both in-house trainers and external professionals. The in-house trainers were responsible for teaching the intricate skill of cloth weaving and ensuring participants' proficiency in adapting to new technologies related to the craft. On the other hand, external experts from esteemed institutions like Trinity Academia and Rumah Kelor were invited to provide specialized knowledge in branding, business incubation, entrepreneurship, and digital marketing. This collaborative effort ensured that participants received a well-rounded education, encompassing both technical expertise and essential entrepreneurial skills. The combination of in-house expertise and external professionals allowed for a comprehensive training process that covered various aspects of entrepreneurship and business development. Participants benefited from the expertise of industry professionals, gaining valuable insights into effective branding strategies, business incubation processes, and digital marketing techniques.

By the completion of the comprehensive training program, participants are not only equipped with new skills and knowledge but also tasked with showcasing their mastery through a final assessment. The participants are expected to demonstrate their expertise by creating either a stunning sash or an exquisite sarong, both showcasing the intricate artistry of traditional cloth weaving. This final assessment serves as a testament to their acquired abilities and acts as a stepping stone towards their entrepreneurial journey.

To mark the conclusion of the training process and to support the participants in their business endeavors, the organizers have thoughtfully prepared additional resources. This in fact actually the final phase, termination, where the program itself officially comes to a close (Maryani & Nainggolan, 2019). Each participant will receive a sum of money as venture capital, providing them with the necessary financial boost to kick start their entrepreneurial ventures. Additionally, a set of traditional weaving tools and an array of colorful threads will be provided, ensuring that they have all the essential materials to continue their craft. These resources are intended to empower the participants to establish their businesses promptly after completing the training program. The aim is to foster a seamless transition from learning to application, enabling the participants to capitalize on their newfound skills and knowledge. By equipping women with these crucial resources, the program aims to bridge the wealth gap between women and male entrepreneurs, fostering economic growth not only for individuals but also for their families (Anderson et al., 2021; Rehman, Moazzam, and Ansari, 2015).



Images 2 and 3. Equipment and Supplies Provided by Dekranasda

Through interviews with program participants, it has become evident that the program has successfully fostered the establishment of five entrepreneurial groups, all led and operated by women. Among these groups, three have emerged within marginalized communities located in the District of West Amarasi, Kupang Regency. This noteworthy outcome highlights the program's impact in empowering women and promoting entrepreneurship in areas that traditionally faced socio-economic challenges.



Image 4 A Business Venture Created by Participants Situated in Amarasi District

A study conducted by Fauzi, Anthony, and Suwarni (2020) delves deep into the multitude of challenges and obstacles that confront female entrepreneurs. The findings shed light on the critical importance of financial literacy and adaptability to new technologies for the success of small and medium-sized enterprises. Unfortunately, female entrepreneurs lag behind their male counterparts in terms of financial and technological literacy, and one significant contributing factor is the immense burden they bear as both providers for their families and caretakers of their households (Fauzi, Anthony, and Suwarni, 2020). Building on this, Nair (2020) emphasizes that despite female entrepreneurs making equal contributions to the economy, they face unique hardships that, if not promptly addressed, can further hinder their progress in the entrepreneurial realm. Disturbingly, a report issued by UNICEF and UNDP emphasizes that girls and young women in Southeast Asia have been conditioned from an early age to prioritize household responsibilities over their career aspirations and educational pursuits, thereby creating significant obstacles for them to acquire new knowledge and pursue entrepreneurial endeavors freely (UNICEF, 2021). These findings underscore the urgent need for targeted interventions to enhance the skills and empower women in entrepreneurship, promoting economic equality and opportunity for all. Therefore, when designing a program with the goal of empowering women through entrepreneurial education, it is crucial to include materials that would greatly assist women in their entrepreneurial endeavors, such as financial and technological literacy.

The inclusion of digital marketing and business on-boarding to the digital marketplace in the training program has proved to be a wise decision by the organizers. It has significantly contributed to the success of the women's businesses, with a majority of their sales being generated through online purchases. The reach of their products extends beyond Kupang, as

they receive orders from locations outside the city, such as Jakarta and other cities in Java. These online orders have played a crucial role, especially since local purchases within the city are limited and primarily for ceremonial purposes or civil servant uniforms. An example of the program's impact is a respondent who received a substantial order of fifteen pairs of earrings from a customer in Thailand, who noticed them on a friend at an event. The success can be attributed to active promotions on social media platforms and word-of-mouth recommendations from family and colleagues, which have helped increase their visibility and attract customers.

Evaluation Process

The evaluation phase of a community empowerment initiative often comes before the termination. But in this particular community empowerment initiative, the evaluation process was conducted after the initiative had concluded. The process of evaluating a community empowerment program plays a critical role in assessing its effectiveness and identifying the challenges faced by trainees throughout and after. Silberman, Biech, and Auerbach (2015) emphasize that training evaluation should not be considered a mere formality at the end of a well-designed program but should be viewed as an integral part of the overall process. Through thorough evaluations, trainers and organizers can gain valuable insights into the extent to which the training has met its intended objectives and effectively addressed the needs and expectations of the trainees.

However, to achieve meaningful evaluation results, it is essential for organizers to establish clear and specific criteria for measuring the effectiveness of the training. Noe (2017) emphasizes the importance of defining measurable objectives and outcomes that align with the overall goals of the training program. This ensures that the evaluation process is focused and allows for accurate assessment of whether the training has achieved its intended outcomes. Clear criteria also enable trainers and organizers to monitor progress, track performance indicators, and make data-driven decisions for continuous improvement. According to the technical guidance released by the Directorate General for Vocational Education, the evaluation process for the participants will encompass three key areas. Firstly, their mastery of cloth weaving skills will be assessed, ensuring their proficiency in this craft. Secondly, their comprehension and application of entrepreneurial education principles, including marketing and profit management, will be evaluated. Lastly, the readiness of participants to embark on their own business ventures will be gauged (Ditjen Diksi, 2023).

Based on the established criteria, the organizers aim to observe behavioral changes among the participants. Once the criteria have been established, the evaluation is conducted after the completion of the training process to monitor the progress and performance of the participants. According to the organizers, the evaluation will be conducted a total of five times, evenly spread out. However, despite having a well-designed evaluation process, the implementation has encountered difficulties and has not been thoroughly executed. The organizers' incomplete execution of the evaluation was met with dissatisfaction from the majority of participants. One participant commented that the organizers appeared to be selective in their evaluation process and did not thoroughly assess all of the businesses established by the participants. Another participant expressed a similar sentiment, noting that despite the organizers' claim of conducting a fair evaluation, it failed to fully identify the challenges faced by the participants after the completion of the training process. She emphasized that the organizers had gravely overlooked two crucial aspects: first, whether the participants had fully mastered their newfound skills in cloth weaving, and second, the challenges they faced in their daily business operations due to unfair business practices. The participants raised these two concerns, which were deemed significant.

The organizers have expressed that the program as a whole has achieved notable success, as evidenced by the establishment and operation of business ventures by the women who participated in the training. However, they acknowledge that a comprehensive evaluation has not been possible due to two main factors: COVID-19 restrictions and limited funding. According to the technical guidance provided by the Directorate General's office, evaluations should not depend on state-provided funds (Ditjen Diksi, 2023). Instead, they should be financed by internal organizations. However, the internal organization currently faces a deficit caused by budget cuts resulting from the COVID-19 pandemic. Therefore, the evaluation process of the program was executed unthoroughly.

Challenges In Women's Empowerment Through Economics

Ife (2016) elaborates that community empowerment involves two major aspects, power and disadvantage. When there is a significant difference of power between the upper and lower castes of society, there will be rampant acts of exploitation committed by those who have significantly more power over the other which makes it difficult to climb out of that situation (Ife, 2016). Therefore, the concept of community empowerment is directly linked to the notion of social justice, a principle enshrined in the Indonesian constitution. There have been numerous community empowerment initiatives conducted by both the provincial and local governments in this country, with varying degrees of success. Among the successful community empowerment initiatives, it can be established that there are a few factors that can predict the success of such initiatives. The first factor is that community empowerment initiatives should directly tap into the local potential and wisdom that a particular society possesses. Indonesia, with its vast cultural, human, and natural resources, provides an excellent opportunity to explore different approaches to community empowerment. In response to these disparities, both provincial and local governments in Indonesia have initiated numerous community empowerment initiatives, aiming to uplift marginalized communities and promote their overall well-being. However, the success of these initiatives varies across different regions. Through a closer examination of the successful cases, certain factors emerge as predictors of their effectiveness. One key factor is the direct engagement of community empowerment initiatives with the local potential and wisdom inherent in each society. Indonesia, with its rich cultural heritage, abundant human resources, and natural beauty, presents an ideal environment to explore diverse approaches to empower communities. By leveraging their local knowledge, traditions, and resources, communities can find sustainable solutions that align with their unique needs and aspirations.

An exemplary initiative that highlights the effectiveness of community empowerment is the Kalesang Desa project in Namlea sub-district, Buru Regency, Maluku Province (Nawawi et al., 2020). This program actively involves the local community by seeking their input on areas that require improvement such as road repairs, public facilities, and an additional public square where large people can gather and held numerous events. The outcomes demonstrate the positive impact of these inputs and the active participation of the community, resulting in the creation of a thriving and sustainable community that enhances the livelihoods of its residents (Nawawi et al., 2020). Furthermore, a study conducted by Andriyani, Martono, and Muhamad (2017) presents another compelling example of how empowerment efforts can harmonize with traditional ways of life and align with the principles of the Hindu majority in Bali. This endeavor led to the establishment of Penglipuran Tourist Village in the Bangli Regency, which offers visitors the opportunity to immerse themselves in the serenity of traditional Balinese living. Tourists can experience the authentic local culture, savor traditional cuisine, and purchase handcrafted souvenirs, all while supporting the village and its inhabitants directly. The success of these initiatives serves as inspiration for further

community empowerment programs and showcases the positive impact they can have on both the community members and the visitors who engage with them. Regarding the Tekun Tenun NTT program itself, the focus is placed on traditional cloth weaving, which is a skill exclusively practiced by women in East Nusa Tenggara society. This presents a significant opportunity to not only alleviate poverty but also empower women with economically valuable skills.

Since the majority of the participants are women, it is imperative to the reader that the concept and examples of women's empowerment must be made present. Kelley (2017) states that women's empowerment must also enable women to express oneself independently, mainly by the ability to make strategic choices that would bring meaning for her life. One of the choices, based on the interviews conducted, is whether to run their businesses as a group or individually. One respondent, who chose to set up her own business, stated that her decision was driven by the desire for independence and the ability to have more control over the products she would sell in the future. On the other hand, respondents who created their businesses through joint efforts mentioned that the main reason for doing so was the availability of more resources, enabling them to produce a wider variety of products in larger quantities. In addition to decision-making, women's empowerment should also specifically aim to increase their confidence and enhance their bargaining power in society (Kapoor, 2019). This becomes the second contributing factor to the program's success. Despite the existence of numerous initiatives focusing on women's empowerment, the participants expressed a lack of confidence in sustaining their businesses in the long run, despite recognizing the potential for their skills to contribute significantly to their personal and family wealth (Karwati, 2017).

The program not only enhances participants' confidence through the skills and education provided but also offers them an opportunity to become agents of cultural preservation. According to the majority of respondents, while traditional woven cloth holds significant economic value and is highly esteemed by society, fewer women have been acquiring this particular skill. Upon completion of the program, participants not only feel a deep sense of pride in their contribution to the preservation of East Nusa Tenggara culture but also gain a newfound confidence in their entrepreneurial endeavors. Despite the fluctuating income, the participants remain steadfast in their commitment to sustaining their businesses. In fact, many of them are now actively exploring additional skills that can further enhance their enterprises. Some have delved into tailoring, fashion design, and even tote bag making, broadening their product range and diversifying their offerings. One respondent, who herself had once been a vocational school dropout, expressed immense gratitude for the opportunity to train and mentor other aspiring entrepreneurs from a local Vocational School. Through internships, she is not only sharing her expertise but also inspiring others to pursue their entrepreneurial dreams.

Moreover, the participants have been provided with invaluable opportunities to showcase their creations in local-level exhibitions, including the prestigious annual Independence Day festival held at the governor's office. Participation in these festivals and exhibitions has been instrumental in amplifying their visibility and gaining recognition for the exceptional craftsmanship and intricate patterns of their traditional cloth. The competitive pricing of their products has further earned them praise and attracted customers. These experiences have not only propelled their businesses forward but have also had a profound impact on their self-confidence, as they realize the immense potential of their skills and the positive response they receive from the public.



Images 5 and 6. The participants' businesses attend the annual Independence Day exhibition.

CONCLUSION

Based on the findings and results discussed above, it can be concluded that the PKW Tekun Tenun NTT program has been a successful endeavor where out of the 7 processes of empowerment, 5 of them were carried out well whereas the other 2 were not effectively carried out. This resulted in the creation of five entrepreneurial groups, with three of them located within marginalized communities. These groups primarily focus on producing various products made from traditionally woven cloths, such as earrings, scarves, and cloth masks. Although the women face challenges, the women were able to expand their business and gain a wide market reach.

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