

## RESEARCH ARTICLE

# Women's Motivation in Utilizing Culture for Sustainable Economic Improvement at Desa Pesanggrahan

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## ABSTRACT

Women play a crucial role in driving advancements in the local economy in alignment with the Sustainable Development Goals. This research seeks to offer an unbiased understanding of women's motivational levels, perspectives, and roles in Desa Pesanggrahan, Mojokerto, East Java, contributing to the development of their cultural landscape. This descriptive qualitative study utilized data collected from August to September 2023 through document reviews, interviews, and observations with female members of the Family Welfare Development (Pembinaan Kesejahteraan Keluarga [PKK]) in Desa Pesanggrahan organization in Desa Pesanggrahan. We employed Abraham Maslow's theory on the hierarchy of needs as a base for the analysis of this paper. The result of interviews with the locals, documentation, and observation carried out in the data collection of this research found that women in Desa Pesanggrahan still have low motivation based on Maslow's theory. This affects their ability to generate innovative ideas and make independent decisions in the development of local culture. Women tend to select men as their leaders, as they often lack the confidence to assume leadership roles in the village. Their role in developing their cultural products in the village is overshadowed by the men of the village.

**Keywords:** *East Java; local culture; sustainable economy; women's motivation*

## INTRODUCTION

Apart from being an identity, local culture can also be used as a part of a community development plan, especially in mobilizing the Sustainable Development Goals (SDGs) about 'gender equality' by focusing on what women's organizations can do to accomplish it. This strategy of involving local culture as a development plan can be done by developing the social-economy aspect, implementing sustainable community development programs, providing training to increase the locals' knowledge and skills, and providing facilities for the locals that are interested in entrepreneurship (Rakib & Syam, 2016). By developing some sustainable development programs, local culture can be utilized to reduce unemployment and improve the locals' economy to be more sustaining for the villagers (Brügger, et.al., 2021), as well as increasing job opportunities while



also keeping environmental safety in mind. One of the programs that is in line with sustainable development is the development of the women's skills in entrepreneurship, trading and selling, ultimately creating job opportunities to reduce the poverty in the village. Women can open cafes or make homestays in their own home for tourists as a way of sustaining their own economy. With that in mind, our team expected to find some increasement in the locals' economy.

The reason why our team focuses on the involvement of women in economic development is because it is in line with global goals, especially with the 17 Sustainable Development Goals (United Nations, 2023) as stated by Indonesian National Development Planning Agency (Bappenas, 2023). They stated that they have four main focuses surrounding the topic about development, which are social, economy, environment, and governance development. From those four main focuses, the focus about environment presents opportunities and challenges surrounding the topic about decent works and economic growth (Dharma, et.al., 2021; Ibe, 2022) in which can be achieved by making use of the local culture.

Indonesia is home to a variety of cultures that are unique and different from one another, but many of these cultures are slowly losing to globalization to the point that they become nearly or have become extinct with time (Dharma et al., 2021). One of the examples of this situation is the local culture in Desa Pesanggrahan, Mojokerto, East Java. This specific culture is nearly eroded by globalization to the point where not many of the younger generations even know, let alone have any knowledge of their own local tradition, local foods, and traditional dances.

One of the locals, Nistin, mentioned the village itself has some traditional cultures that were born since the Majapahit era in our discussion on September 16<sup>th</sup> 2023, such as traditional masks that are presently made from the combination of cement, starch, and newspaper and then the mask will be crafted following the form of a traditional mask crafted in the Majapahit era. Desa Pesanggrahan is still home to this traditional mask craftsmen. The village also offers some traditional cuisine as well, such as *sego liwet*, *kreco*, and *ampas tahu*. But nowadays, it is hard to find these traditional cuisines as not a lot of the younger generation likes the food nor is interested in developing these local cuisines. From there, the locals of Desa Pesanggrahan became aware that their culture have been eroding, and if they do not solve this problem now, their culture will definitely go extinct as time goes by.

To stop this problem from worsening and resulting in the extinction of the culture, the women organization began to show deep concern and wanted to make efforts in preserving the culture. The younger generation prefer to leave the village to get a job, preferably one that suits their competencies. For example, during a forum we held on September 16, 2023, women in Desa Pesanggrahan highlighted a critical concern: the exodus of young people and the increasing job scarcity for older residents. Traditionally reliant on agriculture, the community faces challenges due to climate change and industrialization, making rice farming increasingly difficult. Increasingly, predicting the weather becomes difficult; hence most of their fields in the village are sold to industries, making it challenging for the older people to have a stable source of income.

Therefore, to strengthen the local economy, women who are involved in the Family Welfare Development (*Pembinaan Kesejahteraan Keluarga* or abbreviated to PKK) organization in Desa Pesanggrahan started their mission to develop their village as they feel the need to solve this core problem in their village. PKK organization stated that one of their strategies is to facilitate some free training for the women in Desa Pesanggrahan. Some of the training included making

local cuisines and snacks, making creative packaging for their local products, and developing their own traditional batik pattern. This training is quite fruitful for the locals, especially the women, as they can build their local brand of *jamu* (herbal medicine) that is now sold at the local cooperative. However, the PKK members themselves stated that it feels like it is not enough to develop their local economy as the brand itself is only being sold at the local cooperative and not distributed well enough outside the village. This limited market meant that the consumers of the local produce are the locals themselves.

The women of the village hope that they can use their local culture and environment to sustain their village's economy. The preservation of local culture involves maintaining and transmitting traditions, values, and norms that reflect the identity and heritage of a community. These cultural practices, often deeply embedded in the beliefs and customs of the local population, embody principles of ethical conduct and social norms. Preservation efforts typically include education, oral histories, rituals, festivals, artistic expressions, and documentation, ensuring that these cultural elements endure and remain relevant across generations while retaining their intrinsic significance. Their goal of preserving their local heritage and traditional lifestyle is influenced by cultural psychology and social identity, which according to Rosilawati, et.al. (2020), are the key factors in shaping sustainable development strategies.

These findings intrigued our team because of the concept of utilizing traditional identity as a means of developing and preserving local culture, an idea championed by the voices of local women, particularly within the PKK, who articulate this specific aspiration and concern with great fervour. The women of the PKK have demonstrated a clear vision and mission in pursuit of their goals. From their endeavours, it is evident that they recognize their own power, abilities, and confidence in nurturing their potential. This assertion is supported by their bold initiative in establishing a cultural studio known as Sanggar Budaya Sekar Ayu, where they offer instruction in singing, dancing, and other cultural activities. However, it is noteworthy that the teaching methods employed largely adhere to traditional practices. For instance, within the realm of the arts, they focus on teaching the Mayang Rontek Dance, traditional songs, and traditional forms of exercise, while in the culinary domain, they prepare traditional dishes such as *blendung*, *lemet*, *ote-ote*, and *horog-horog*, all served in the *bancakan* style.

*Bancakan* style itself, is part of a celebration or thanksgiving ritual that is often held to express gratitude for various blessings, such as a successful harvest, birth, and marriage. The meaning of the word *bancakan* in the online Big Indonesian Dictionary (KBBI), *bancakan* is interpreted as (1) *selamatan*; *kenduri*, (2) dishes provided in *selamatan*, and *selamatan* for children in celebrating birthdays or commemorating birthdays accompanied by the distribution of food or cakes (KBBI, 2025). According to Afifah & Ediyono (2022), the food served during *bancakan* is usually cakes or rice with various side dishes, and vegetables. "urap-urap" and boiled eggs are standard vegetables and side dishes that are always present. During *bancakan*, the participants sit in a circle on the floor. The dishes are served in one place, which can be a tray, *tampah*, or leaf to share food. They eat together without distinguishing between wealth or age. The activity begins with a prayer for the person who has the wish so that they can live a life full of goodness, health, blessings, and will have a positive influence on the people around them.

Despite the cultural richness of these activities, they still struggle to garner widespread interest within their community, as they may be perceived as less appealing compared to other

forms of entertainment. Consequently, there exists a need for motivation and empowerment to stimulate creativity, echoing Maslow's theory of self-actualization. By leveraging Maslow's theory, which posits that human needs can be organized into a hierarchy comprising physical or biological needs, safety and security needs, social needs, appreciation needs, and self-actualization needs (Tabrani, 2020), our research endeavours to assess the current status of their drive towards self-achievement.

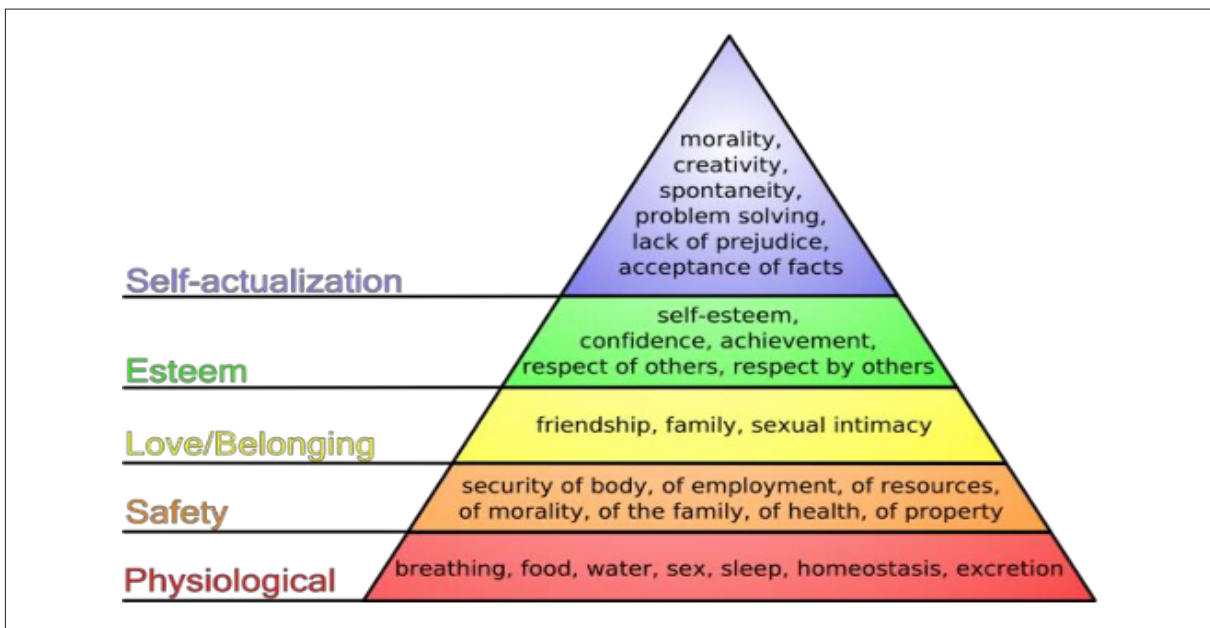


Figure 1. Abraham Maslow's Hierarchy of Human Needs

As we can see from the picture above, the women in Desa Pesanggrahan aim to achieve the needs on the fourth level of needs based on Maslow's theory, where they want to utilize their culture as a way of fulfilling their self-achievement on solving the core problem in Desa Pesanggrahan. The higher their level on the hierarchy, the higher their motivation to achieve those needs. Some elements become the source of motivation, such as the needs itself, self-drive, and goal-driven achievement. Someone who aims towards certain needs will make efforts to achieve their goals (Rosilawati et al., 2020).

The locals of Desa Pesanggrahan have this need and hope to build a balanced economic civilization for their community. They want to achieve it by utilizing the culture, tradition, and diversity of their local identity. One of the strategies to do so is by planning development strategy of preserving the village's identity by carrying out collaboration with the local infrastructure so the locals can build their identity through their culture and environment (Nursa'ban et al., 2021), which can be achieved by making their local identity into a cultural heritage. The reason why cultural heritage is important as part as a local identity, aside from it being the uniqueness of Desa Pesanggrahan as a community, it could also be proof of a long history of human development that was born in ancient times until today, which can be an element of the identity in a community or a nation (Davison & McConville, 1991).

Therefore, we are interested in seeing how women in Desa Pesanggrahan utilize their local culture as part of their strategy to improve the local economy, by looking at it through Maslow's theory of needs. Our team used this theory so we can observe how the women in Desa Pesanggrahan went to fulfil their needs and which part they need to improve as a community to achieve their goals with the hope of avoiding cultural extinction and inheriting it to the next generation.

## RESEARCH METHODS

To answer the research questions, we used a qualitative approach in the form of qualitative descriptive analysis that came from the women's own words and behaviours that can be observed in Desa Pesanggrahan. Interviews with the locals, documentation, and observation were carried out for the data collection. The interviews were conducted directly with the locals while they were doing their daily activities, using a semi-structured model and observing their body language and noting it in our field notes.

### Data Collection

The data was collected between August until September of 2023 (August 1<sup>st</sup> 2023 – September 16<sup>th</sup> 2023) in 4 visitations. The participants of this research are the active members of the PKK organization in Desa Pesanggrahan, Mojokerto, East Java. The research participants were chosen based on our criteria, which include: (1) women in Desa Pesanggrahan who know the local culture of the village; (2) active and know about the local community in Desa Pesanggrahan; (3) know about women's empowerment and development program that has been carried out in Desa Pesanggrahan; and (4) have lived in Desa Pesanggrahan for at least five years.

The data that used in this research were in the form of a narrative description based on the local documents, interview recordings, and observations that were conducted in Desa Pesanggrahan, Mojokerto, East Java. This research aimed to capture and analyse these more subjective and personal women's social experiences without seeking to generalize the situation (Sugiyono, 2018). Thus, we use qualitative narrative description for this research.

Data was analysed by leveraging Maslow's framework, which posits that human needs are organized into a hierarchy comprising physical or biological needs, safety and security needs, social needs, appreciation needs, and self-actualization needs (Tabrani, 2020).

## RESULT

### The Women's Perspective on Leveraging Desa Pesanggrahan's Local Culture for Sustainable Economic Advancement

The female members of the PKK organization in Desa Pesanggrahan demonstrated an insightful understanding of their village's historical and cultural roots dating back to the Majapahit era. A significant aspect of their local heritage, which has great potential to serve as the village's distinctive identity, is reflected in their architectural tradition. This tradition is characterized by the prominent use of red brick, which continues to be employed in developing public spaces for the local community. These public spaces are still actively used by locals, particularly for community gatherings, events, and various other activities. Some examples can be seen below.



Figure 2. Traditional *Sanggar* and *Pondokan* in Desa Pesanggrahan use red brick.

Notably, women of the PKK, have demonstrated commendable awareness of their indigenous cultural heritage and the potential of it eroding with the globalization that happens now. The community itself has taken proactive steps in organizing training programs designed to empower women in Desa Pesanggrahan as a way for preserving and enhancing their local culture. The reason why they choose to focus on empowering women in the village is so these women can engage in activities aside from domestic work that is still expected of them in the village. These training initiatives encompass a wide array of activities, such as mastering local cuisine like *sego liwet* and *kreco*. Additionally, the women have received training in innovative packaging techniques for their products, with the aspiration that they can further develop local items as a means of preserving their cultural legacy by utilizing and selling their local cuisine. The community has gone further to arrange training sessions focused on developing traditional batik pattern and *jamu* (herbal medicine) production, both integral to preserving their local identity as a way to develop a sustainable economy for their village. They have secured the requisite selling permissions and even devised a distinctive logo, readying them to market these products on a broader scale outside of Desa Pesanggrahan.

In spite of these endeavors, there is a palpable deficiency in providing adequate guidance and mentorship to harness the potential of women in Desa Pesanggrahan to promote their culture effectively and widely. It is disconcerting to learn, as shared by the leader of the PKK during our discussions on 16 September 2023, that only two out of the 16 women who participated in the batik training have successfully transitioned their acquired skills into entrepreneurial endeavour. The local *jamu*, which were produced with care and authenticity, remains confined to local cooperatives, since these women are unaware of how to expand the reach of their products in a broader scale.

This prevailing sense of uncertainty and hesitance is primarily rooted in their fear and distrust of the competitiveness of their skills and knowledge. A prevailing sentiment among them

is the apprehension that their local culture may not stand the test against the tide of modern and contemporary trends. During our discussions, subjects voiced their own concerns regarding the appeal of their traditional cuisines and their local beverage, with the belief that the younger generations may not harbour an affinity for these time-honoured culinary offerings. It is this pervasive fear and lack of confidence that ultimately inhibits them from undertaking proactive measures to introduce their local culture on a broader scale.

Furthermore, their diminished self-assurance is inexorably linked to the prevailing notion that women remain dependent on the male populace within the village. Men continue to be perceived as the *de facto* leaders in Desa Pesanggrahan, casting women in the shadows of this authoritative male presence. This is strikingly evident in the fact that male leadership predominates within the village, reinforcing the misconception that the role of village chief is inherently “masculine” and thus not an arena where “feminine role”, which is still strongly labelled on women, is adequately represented. This aligns with the findings of previous research conducted by Trimayati, et al. (2023), which delineated pronounced disparities in self-confidence between genders. Trimayati et al. (2023) found that men tend to exhibit higher self-esteem, not because of genetical factors but more on how they tend to get more social experience on leadership. For example, men tend to lead a team or project in school because leadership was labelled as a “masculine” role. Consequently, these gendered disparities perpetuate the dominance of men in leadership roles, attributed to the perceived association of leadership with more “masculine” traits and not a role for those who are more “feminine” like women. This societal undercurrent is notably prevalent in Desa Pesanggrahan, where men consistently take on the mantle of village chiefs while women usually placed in a more “feminine” focused-role. This imbalanced representation underscores a lack of diversity and perpetuates the fears and self-doubt affecting women’s decision-making capabilities, notwithstanding their cognizance of the pressing need to make crucial decisions for the village’s future.

It is imperative to acknowledge that these gendered disparities in self-confidence are not innate or biologically rooted. Research conducted by the ANROWS (2017) found out that these differences emanate from societal and environmental factors. Gender stereotypes perpetuate the notion that men are better suited for leadership roles, ascribed to the conventional perception that leadership is inherently masculine, requiring traits typically associated with masculinity such as confidence, bravery, and level of knowledge does not comply with femininity traits that usually align with care, sensitivity, and empathetic (Fitzsimmons, et.al., 2018). Regrettably, this dynamic has taken root in Desa Pesanggrahan, where men invariably predominate in the race for village leadership, despite the awareness that some women are inherently qualified for these roles. Local preferences consistently lean towards male leadership, entrenching the fear and self-doubt that shroud the women, stifling their capacity for decisive leadership even when they recognize the urgency of making critical decisions for their village’s future.

### **Motivation Level of Desa Pesanggrahan’s Women Towards Cultural Development**

From looking at the motivation level of Desa Pesanggrahan’s women regarding their way of preserving their local culture, our team are observing it with Abraham Maslow’s theory about the hierarchy of needs. We can say that the women in Desa Pesanggrahan have reached the second level in the hierarchy of needs, which is the need for security. This level of hierarchy includes the

need for physical safety, stability, familiarity, and full control of their life and environment. The fulfilment this level of hierarchy in Desa Pesanggrahan can be seen in how they already facilitated medical needs with an integrated health service post known as *Posyandu*, built a school around the area, and facilitated training around the village. They also reached the third level of Maslow's hierarchy concerning love and belonging, where the women in Desa Pesanggrahan have already had their needs in love and belonging fulfilled within their own community. When we visited the village in 16 September 2023, the women of Desa Pesanggrahan work together in serving their guest, such as cooking, preparing the equipment for our discussion, and helping our team clean the room up together. They uphold the value of working together and cooperating with each other, thus explaining why they often work in a team. This shows that they have already achieved the love and belonging level in Maslow's theory of needs by means of familial relations and friendship.

However, members of PKK stated that they have the desire to develop their local culture in the hope that their culture will not go extinct. They were very interested in developing programs to preserve their local identity and culture and were very active in participating in our discussion at that time. We can see that the women in Desa Pesanggrahan have the drive to climb up their level of hierarchy in motivation to the fourth level of the hierarchy where they have this dream to fulfil their ego and esteem. This can be seen through the way the women of Desa Pesanggrahan want themselves to be independent, successful, and achieve self-fulfilling goals by making Desa Pesanggrahan as a women and child-friendly village (*desa ramah perempuan dan anak*). This is also shown by the PKK members by stating that they wanted to be independent and not rely on men when making their own decisions, and they also wanted to be able to lead the movement for their local culture preservation.

However, it is hard for women in Desa Pesanggrahan to achieve their dream, as they still lack confidence in their abilities to develop programs, and they still lack confidence in their own culture being able to compete with the globalization that is happening right now. This lack of self-confidence can be caused by the influence of their environment, often being discriminated against, and underestimated by people around the village, parenting patterns from the past, or even the trauma of past failures (Ifdil, et al. (2017). In the case of Desa Pesanggrahan, with the way men have always held positions of leadership, had higher authority and more power when making the final decisions, there is a high possibility that environmental influence might be one of the reasons why women in Desa Pesanggrahan have such low self-esteem about their ability to initiate change in the village.

These doubts can be seen from one of the women who voiced her fear that their traditional cuisine will not be well-liked by the younger generation. So even though they have a high desire to drive their motivation, their self-doubts and low self-esteem hampered their way to raise their level in the hierarchy of needs. The behaviour that shows this low self-esteem and doubts can be seen by the PKK community, where even though they show high enthusiasm when doing the discussion and have knowledge of their own local culture, most of the women remain silent and seemed hesitant expressing their own ideas and concepts on the village development. This behaviour was shown when they were voicing their opinion, where women of Desa Pesanggrahan tend to express their opinions in a small voice and often glance at their friends before stating their opinions. The frequency of voicing their ideas and visions is also not as much as when they show off their knowledge about local culture and state the problems around Desa Pesanggrahan.



### Women's Role in Cultural Development at Desa Pesanggrahan

During our 4<sup>th</sup> visit to Desa Pesanggrahan on 13 October 2023, we focused on the role of women in Desa Pesanggrahan to PKK's members in the village. Some of the things that PKK has done for the sake of the women in Desa Pesanggrahan are by giving training specifically for the local women in the village. Some of the training included cooking traditional cuisines, baking, batik crafting, and producing creative packaging in the hope that the women of Desa Pesanggrahan will be able to sell their creative products. The members of PKK themselves stated that they were quite active in participating in every training that they held. But even so, they claimed that they were still confused about how to make use of their results from the training. They do not know how to develop these skills, thus why a lot of the women only participated in the training and did not develop the results to enhance their economic potential. For example, out of the 16 people who participated in making batik, only one person was able to develop the skill into entrepreneurship.

Besides facilitating some training, PKK often holds gatherings and social events with a topic on developing the women and their local culture of Desa Pesanggrahan. Thus, when visiting Desa Pesanggrahan, many of the members of the PKK community already have the knowledge of local culture and the potential to develop into something that could help improve their economy. However, the same women also stated their doubts and fears that their local culture has the potential of extinction because a lot of the younger generation seems to not be interested in developing their local identity.

As stated before, the women in Desa Pesanggrahan especially the PKK Community already achieved the third level of Maslow's hierarchy of needs, which include the feeling of belonging in the community. This was shown in how often PKK Community helps each other. Some of the examples that shows how they uphold the value of working together as a community is when some women wanted to participate in a cultural exhibition by presenting their local *jamu*, the leader of the PKK took part to help by getting legal permits and documents from the village's cooperation. The leader herself even took her time to pursue the village's chief to get some legal documents for permission to market their *jamu* widely. This proves how their sense of belonging in the community where the members of the PKK will do anything to help the progress and development their own members.



**Figure 3.** *Bancakan* with members of PKK in Desa Pesanggrahan.

Every time someone visits the village to do some discussions, meetings, or even training, the women in Desa Pesanggrahan will also help each other to serve their guests the best they can. They will usually serve their guests with their traditional food and beverages in the *bancakan* style, or to eat together in the traditional way, which is by sitting and eating together on banana leaves. The food itself was also produced by them, to introduce their local cuisine to our team.

Women in Desa Pesanggrahan already noticed the problem that their village is facing right now. But the self-doubt and fear, especially about their ability to develop their culture and enhance their economy, is what stops them from initiating a big movement to develop the potential of their local culture to attract tourism. They still believe their culture will not be able to compete with the globalization that is happening now.

### **Suggestion**

In order to harness the potential of their local culture for the economic betterment of Desa Pesanggrahan, it is imperative to devise a strategy aimed at empowering women, with a particular focus on community organizations such as PKK. The prevailing dependence on male authority has regrettably eroded the self-confidence of women, rendering them reticent to take the initiative and make independent decisions to pursue their aspirations and goals. Despite their awareness of the pressing need to preserve their local culture and the village's considerable tourism potential, this prevailing self-doubt acts as a formidable impediment to instigating transformative change.

The establishment of a framework involving regular empowerment and development initiatives for women, including sustained engagement with the community, can be served to familiarize the women with individuals beyond their immediate village. This, in turn, may encourage them to vocalize their innovative concepts and ideas concerning the preservation of their local culture. However, it is crucial to acknowledge the possibility of inadequate encouragement for the expression of these ideas, primarily owing to entrenched self-doubt and apprehension. This climate may persist due to the limited interaction between the local community and external facilitators.

## **DISCUSSION**

The cultivation of local culture undoubtedly confers substantial advantages upon the residents, fostering economic development and resilience. One of the pivotal driving forces in achieving these developmental objectives is self-motivation. Maslow's framework, as expounded in Robbins & Judge (2014), underscores the intrinsic human need for self-fulfilment, which forms the bedrock of our motivations. Moreover, the facilitation of this need can be achieved through the instigation of sociocultural shifts that carve out spaces for women's active participation (Jati, 2009).

Economic constraints and the quest for personal freedom emerge as formidable catalysts (Nurfitra & Putri, 2024), inciting a fervent desire among the women of Desa Pesanggrahan to nurture their cultural heritage and, concomitantly, augment their capabilities. This fervour is seen as pivotal in catalysing economic growth within the village, coupled with a profound appreciation of their local cultural legacy. The engagement of women in harnessing this cultural reservoir to engineer a sustainable economy stands as an astute strategy.

Motivation, an unequivocal cornerstone of this developmental paradigm, is engendered

by self-motivation, whether internal or external in origin (Uno, 2023). It is often galvanized by the imperatives of economic sustenance, a role predominantly assumed by women who seek to augment the family's financial resources (Munawaroh, 2012). Consequently, the PKK of Desa Pesanggrahan is profoundly committed to enhancing the skill sets of local women, equipping them with the proficiencies requisite for selling, trading, and entrepreneurship. The promotion of indigenous products such as jamu, batik, and traditional cuisine is both an affirmation of the village's unique identity and an avenue to bolster the local economy.

The suitability of entrepreneurship for women in Desa Pesanggrahan is underscored by their entrenched responsibilities within the household. Online commerce emerges as an adaptable platform that enables women to fulfil their domestic roles while actively participating in economic activities (Susilowati, 2022). Traditional gender roles, which still hold sway in the village, invariably tether women to their domestic obligations.

The complex predicament faced by women in Desa Pesanggrahan, underscored by Candraningrum (2013), revolves around the dual role they assume as wives and mothers alongside their professional vocations. Regrettably, they find little respite upon returning home, as domestic responsibilities continue to encroach upon their personal time. Their aspiration to increase their financial resources without distancing themselves from home and family propels their pursuit of entrepreneurship.

The instigation of self-motivation frequently hinges on self-confidence, as expounded by Burns in Iswidharmanjaya & Agung (2005). A robust sense of self-worth empowers individuals to unlock and maximize their potential in the pursuit of personal goals and needs. Elevated self-confidence, in particular, is a potent impetus for devising social solutions that cater to individual needs and goals, grounded in the assurance of one's capacities (Mardiati, et.al., 2016). Moreover, self-confidence has the propensity to imbue individuals with the acumen necessary for precise, efficient, and innovative decision-making, enabling them to surmount challenges and embrace novel ideas (Mastuti & Aswi, 2008).

Conversely, the dearth of self-assurance has stymied the development of Desa Pesanggrahan. Despite a collective recognition of the potential inherent in the local culture and the availability of well-suited solutions, female residents exhibit pervasive self-doubt. This can be attributed to the prevailing dominance of men in community leadership, where they wield the authority to determine the course of action following discussions. The resultant erosion of self-confidence has inhibited women from championing transformative initiatives. Kollo (2017) corroborates this phenomenon, highlighting how the underrepresentation of women in leadership and politics perpetuates self-doubt and limits their decision-making agency. This predicament poses a considerable obstacle to the women of Desa Pesanggrahan, who are committed to preserving and passing on their local heritage for future generations.

## CONCLUSION

The women of Desa Pesanggrahan, especially the member of Family Welfare Development (*Pembinaan Kesejahteraan Keluarga* [PKK]) organization, have demonstrated a strong ability to identify and comprehend the pressing issues facing their village. They also recognize the urgent need to solve these problems for the betterment of their village's future. However, self-doubt

and low self-esteem represent significant impediments that affect their willingness to contribute innovative ideas and engage in pivotal decision-making, both of which are essential for preserving Desa Pesanggrahan's local culture and sustaining the local economy.

This lack of confidence is most evident in the absence of women in leadership role within the village. Surprisingly, none of the women in Desa Pesanggrahan have sought the position of village chief, despite several possessing commendable leadership skills and potential. Instead, the initial inclination has always been for them to nominate husbands as village chiefs, with the underlying expectation that their wives could exert an indirect influence on the village's governance. This phenomenon underscores the subordination of women to their husbands, perpetuating gender disparities in power dynamics within the community.

These barriers, rooted in self-doubt and diminished self-assurance, obstruct the women of Desa Pesanggrahan from transforming their cultural knowledge into actionable initiatives. Despite the well-intentioned efforts of the local community to empower the women in Desa Pesanggrahan by offering various free training programs, including the preparation of traditional food and beverages, baking, producing traditional batik pattern, and creating innovative packaging for local products, the primary challenge lies in the women's inability to translate the knowledge and skills acquired into tangible economic advancement for the village, especially in reaching a wider audience to introduce their local products.

Addressing this situation requires concerted efforts to enhance the self-confidence and self-esteem of the women in Desa Pesanggrahan. Tackling deeply entrenched gender disparities and fostering assertiveness is a pivotal step in enabling these women to become catalysts of change, not only in preserving their local culture but also in fostering the economic development of Desa Pesanggrahan.

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