



Integrating Educational Management Dimensions into Social Entrepreneurship Models: Empowering Housewives through Hand-Woven MSMEs in Poto Village

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ABSTRACT

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This study analyzes social entrepreneurship business models in empowering housewives through hand-woven micro, small, and medium enterprises (MSMEs) in Poto Village, integrating educational management dimensions in community-based economic activities. A qualitative approach was applied, with informants selected using the snowball sampling technique. Data were collected through in-depth interviews, observations, and documentation, and analyzed using the Miles and Huberman interactive model, including data reduction, display, and conclusion drawing. Findings show that the Poto Village weaving business model has a strong social entrepreneurship orientation, with women weavers actively contributing to household income and cultural preservation. Key value propositions include authentic traditional motifs, gold threads, crystals, and a manual production process passed down through generations. Customer relationships remain trust-based, marketing relies on direct sales and word-of-mouth, and formal partnerships with government and digital platforms are limited. From an educational management perspective, empowerment involves planning, organizing, implementation, and evaluation through training, mentoring, and skill development. The Triple Layer Business Model Canvas analysis highlights increased income, women's economic independence, social cohesion, and cultural sustainability. Integrating educational management dimensions into social entrepreneurship can enhance the sustainability and transformative impact of community-based MSMEs.

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INTRODUCTION

Woven fabric represents one of Indonesia's invaluable cultural heritages, offering not only aesthetic and economic value but also significant social and cultural meaning (Hidayani, 2024; Parameswara et al., 2023). Across various

regions, weaving has become an integral part of daily life, particularly for rural women, who engage in weaving as a livelihood and cultural practice. In West Nusa Tenggara Province (NTB), Poto Village in Moyo Hilir District, Sumbawa Regency, remains a center of traditional weaving, renowned for its fine, thin fabrics incorporating gold threads and crystals (Kre Alang). These fabrics symbolize local identity and cultural richness, providing women artisans opportunities for economic contribution while preserving intangible cultural heritage. Beyond economic gains, weaving strengthens social cohesion within the community, as women collaborate in production and knowledge transfer. By integrating educational management principles—such as structured training, mentoring, planning, and evaluation—community empowerment can be optimized. Thus, understanding the social, economic, and cultural dimensions of weaving practices becomes crucial to develop sustainable models that simultaneously enhance women's skills, promote cultural preservation, and improve socio-economic well-being in rural Indonesian contexts.

Despite the cultural and economic potential of weaving, rural women face significant challenges in optimizing their businesses (Jiang et al., 2024; Surti et al., 2024). Most weaving activities in Poto Village rely on traditional, informal marketing networks such as local buyers, tourists, and direct orders, often without formal branding, digital marketing, or legal recognition (Ministry of Tourism and Creative Economy, 2024). Limited access to capital, technology, and formal partnerships further constrains business growth, restricting women's capacity to scale production and access broader markets (Indonesian Ministry of Cooperatives and SMEs, 2023). These barriers hinder the realization of social entrepreneurship objectives, which aim to combine economic sustainability with social empowerment. Furthermore, a lack of structured educational and managerial guidance prevents women from fully leveraging business opportunities, developing strategic skills, and sustaining organizational practices. Integrating educational management approaches—encompassing planning, implementation, monitoring, and evaluation—into these enterprises is therefore essential to strengthen decision-making, operational efficiency, and long-term business sustainability (Alkhodary, 2023; Kamara et al., 2024). Addressing these challenges not only supports individual empowerment but also contributes to regional economic development and the preservation of local cultural heritage.

In Poto Village, weaving activities are predominantly carried out by housewives using traditional techniques passed down through generations. Production is largely independent, using non-mechanized looms (ATBM), emphasizing manual craftsmanship and cultural authenticity (Syamsuddin, 2019). While the weaving business provides a meaningful source of income,

current practices remain informal and lack structured business models or institutional support. Women weavers face challenges in accessing formal markets, establishing partnerships with government agencies, and utilizing digital platforms for promotion. Despite these constraints, weaving has proven to be a mechanism for women's economic independence and cultural preservation, reflecting a strong social entrepreneurship orientation (Han, 2024; Permatasari et al., 2025). Integrating educational management dimensions—such as training programs, mentoring, and evaluation of production processes—can enhance productivity, skill development, and organizational learning. Moreover, understanding the socio-economic and cultural significance of these practices allows for the design of interventions that promote both community welfare and heritage sustainability, demonstrating the need for systematic research into social entrepreneurship models adapted to local cultural contexts.

Previous studies have explored the application of the Business Model Canvas (BMC) in traditional craft and weaving industries in Indonesia. Rahmawati (2019) demonstrated that BMC can identify weaknesses in marketing, customer segmentation, and cost structures in the Cual weaving industry. Similarly, Fitriyani (2021) combined BMC with SWOT analysis to formulate strategies for product innovation, partnership strengthening, and cultural value preservation at Al-Falah Ploso Islamic Boarding School. These studies highlight the relevance of structured business frameworks to guide traditional craft enterprises. However, most research primarily focuses on economic outcomes, neglecting the integration of educational management principles, such as structured training, skill transfer, and operational monitoring, which are critical for sustaining social entrepreneurship initiatives (Qi et al., 2025; Suguna et al., 2024). Additionally, while social value creation is acknowledged, few studies explicitly analyze the empowerment of women as a central component of business models in rural settings. Therefore, research that integrates both economic and educational management dimensions into social entrepreneurship frameworks remains scarce but necessary to optimize women's capacity building and cultural heritage sustainability.

Research on ikat weaving in Belu Regency and Sumbawa indicates that applying BMC enhances craftsmen's understanding of value creation and market opportunities while promoting social business orientation (Da Costa, 2020; Hasanah et al., 2023). Moreover, studies in Poto Village show that business training, facilitation of weaving tools, and institutional support improve production capacity, income, and women's participation in local economic activities (Nurhidayati et al., 2022). Despite these findings, a clear gap persists: few studies explicitly integrate educational management dimensions, such as planning, organizing, implementing, and evaluating empowerment programs,

into social entrepreneurship models based on local culture. Most existing research addresses economic or cultural outcomes separately, without analyzing how structured educational interventions can enhance business performance, skill transfer, and social sustainability. Addressing this gap is crucial for designing interventions that not only preserve cultural heritage but also systematically empower women weavers to achieve financial independence and sustainable enterprise management.

This study advances the literature by examining social entrepreneurship business models for women weavers in Poto Village, explicitly integrating educational management dimensions into the analysis. By combining the Business Model Canvas with social and educational management frameworks, this research evaluates how structured training, mentoring, and operational planning contribute to business sustainability, cultural preservation, and women's empowerment. Unlike previous studies, the focus here extends beyond economic outputs to assess social impact, community cohesion, and cultural sustainability. This approach provides a holistic understanding of how local culture, gender, and education intersect in shaping resilient and socially responsible enterprises. By emphasizing the role of educational management in rural MSMEs, the study contributes to theory and practice, offering actionable insights for policymakers, local governments, and community organizations seeking to support women-led traditional crafts in a culturally sensitive manner. Therefore, this research represents a novel contribution to both social entrepreneurship and educational management scholarship.

Based on the identified gaps, this study addresses two primary research questions: (a) how is the Business Model Canvas applied to woven fabric MSMEs in Poto Village, and (b) how does the social entrepreneurship model empower housewives while preserving local culture? The study argues that integrating educational management principles—planning, organizing, implementation, and evaluation—into the BMC framework enhances women's skills, income, and social participation. Furthermore, by embedding cultural values within the business model, the approach promotes sustainable social and economic impact. The findings are expected to contribute theoretically by linking social entrepreneurship, cultural preservation, and educational management, and practically by guiding policymakers, community leaders, and practitioners in designing empowerment programs that strengthen the viability of women-led MSMEs. Ultimately, the study highlights that structured educational interventions are key to fostering resilience, innovation, and socio-cultural sustainability in rural traditional craft enterprises.

RESEARCH METHOD

Research Design

This study employs a qualitative research design with a descriptive approach, aiming to describe and explain socio-economic phenomena within the community, particularly the practices of social entrepreneurship among woven fabric entrepreneurs in Poto Village. This design was selected because it is suitable for exploring meanings, values, and social interactions arising from local culture-based economic activities carried out by housewives in rural areas. Additionally, this study incorporates an educational management perspective, examining how structured planning, organization, implementation, and evaluation processes support skill development, knowledge transfer, and empowerment of women weavers. This integration allows for a comprehensive understanding of both business and learning processes within the community-based MSMEs.

Research Location

The research was conducted in Poto Village, Moyo Hilir Subdistrict, Sumbawa Regency, West Nusa Tenggara Province, one of the centers of traditional woven fabric craftsmanship on Sumbawa Island. This location was chosen purposively because the community continues to maintain weaving traditions across generations, and the activity serves as a household economic practice contributing to family welfare. Moreover, Poto Village provides an ideal context to observe how educational management principles—such as informal training, mentoring, and production supervision—are applied in community economic activities.

Informant Selection Technique

Informants were selected using the snowball sampling method, a chain-based approach where initial informants recommend subsequent participants. This method is appropriate because most weaving businesses in Poto Village are informal and individually operated, making it difficult to determine the population size beforehand. Key informants include main weavers, community leaders, and other stakeholders with in-depth knowledge of social entrepreneurship practices. This approach ensures the collection of contextually relevant and representative data while capturing diverse perspectives on women's empowerment, business management, and educational activities.

Data Collection Techniques

Data were collected through semi-structured interviews, direct observation, and documentation. Semi-structured interviews provided in-depth insights into informants' experiences, business strategies, and perspectives on women's empowerment through weaving. Direct observations focused on

production processes, interaction patterns, and socio-cultural contexts inherent in traditional weaving. Documentation included photographs, field notes, institutional records, and village archives to support data triangulation. In addition, observations and interviews incorporated educational management elements, such as informal training sessions, mentoring processes, skill development programs, and learning outcomes among women weavers.

Research Informants

Primary informants were weaving business owners directly involved in production, marketing, and business management. Selection prioritized informants who could provide comprehensive and detailed information on social entrepreneurship practices and educational activities, reflecting the role of structured learning, knowledge transfer, and empowerment in sustaining the weaving business. This approach ensures data depth and relevance in analyzing the integration of social, economic, and educational dimensions.

Data Analysis Techniques

Data were analyzed using Miles and Huberman's (1994) interactive model, consisting of three stages: data reduction, data presentation, and conclusion drawing. Data reduction involved selecting, focusing, and simplifying information from interviews, observations, and documentation to highlight aspects relevant to research objectives. Data presentation combined narrative descriptions with the Business Model Canvas (BMC) to illustrate the social entrepreneurship structure of Poto Village weaving MSMEs. Additionally, the Triple Layer Business Model Canvas (TLBMC) was applied to analyze social, environmental, and cultural sustainability, emphasizing women's empowerment, value distribution, community relations, and cultural preservation. Educational management aspects were integrated into the analysis to examine planning, organization, implementation, and evaluation processes in skill transfer and capacity building. Conclusions were drawn iteratively throughout the research to capture culturally grounded practices of social entrepreneurship in the community.

RESULT AND DISCUSSION

The Business Model Canvas (BMC) is a conceptual framework that describes how an organization builds, delivers, and sustains value for customers while deriving economic and social benefits from its activities. This model consists of nine interrelated components, namely customer segments, value propositions, channels, customer relationships, revenue streams, key resources, key activities, key partnerships, and cost structure.

BMC Element	Description Based on Interview Results and Analysis
Customer Segments	Local and out-of-area buyers (including Lombok), traditional textile collectors, indigenous communities.
Value Proposition	Authenticity of distinctive Poto motifs, use of gold and crystal threads, handmade products with social value in cultural preservation.
Channels	Word-of-mouth promotion and direct sales to customers at the weavers' homes.
Customer Relationship	Trust-based and personal relationships between weavers and customers.
Revenue Streams	Fabric sales priced at IDR 1–3 million per sheet.
Key Resources	Weaving skills, self-made looms, raw materials including gold and crystal threads.
Key Activities	Fabric production, material selection, dyeing, motif arrangement, and manual finishing.
Key Partnerships	No formal partnerships yet; potential partnerships with Dekranasda, cooperatives, local government, and digital platforms.
Cost Structure	Main costs include raw materials; looms are self-made; labor is provided by family members.

Figure 1. Business Model Canvas for Poto Village Weaving MSMEs
Source: Processed Primary Data, 2025

Through this approach, business actors can comprehensively map their business models and adapt them to the ever-changing dynamics of the business environment (Osterwalder et al., 2017). In the context of this study, BMC was used to analyze social entrepreneurship patterns in woven fabric MSMEs in Poto Village, which are managed by housewives as an effort to strengthen family economic independence while preserving the sustainability of Sumbawa's local cultural heritage.

The following are the results of the Business Model Canvas mapping for woven fabric MSMEs in Poto Village in the context of a social entrepreneurship business model that empowers housewives.

Customer Segments

The customer segments of the woven fabric MSMEs in Poto Village consist of the local community, buyers from outside the region such as Lombok and Mataram, and even foreign tourists who are interested in traditional fabrics. Woven products are not only purchased for clothing purposes but also as cultural collections and symbols of regional identity.

“Buyers come from various places, some from outside the region, and even foreigners who buy because of the unique motifs.” (Interview with Mrs. Susrianti, 2025).

Customer segmentation shows that this product has a layered market: from traditional consumers to cultural collectors. This shows the potential for a broad market if supported by modern promotion and packaging without losing traditional values.

Furthermore, follow-up interviews with other informants in the Poto Village weaving community reinforce that the customer segment is now broader and growing. According to Mrs. Jaidah, public interest in traditional woven fabrics is no longer limited to the aristocracy as in the past.

“Now woven fabrics are ordered by all circles. In the past, it was only limited to the aristocracy.” (Interview with Mrs. Jaidah, 2025).

This statement shows that the market for Poto Village woven fabrics is becoming more open and inclusive, covering the general public across social and geographical boundaries. This development in the customer segment strengthens the position of woven MSME products as cultural products that have broad appeal and great market expansion potential.

Value Proposition

The main values offered by Poto Village weaving are the uniqueness of the motifs, the quality of the materials, and the entirely manual manufacturing process. Each piece of fabric features gold and crystal threads with distinctive patterns not found in weavings from other regions.

“My weaving is thin, using gold and crystal threads. The patterns are different, no two are the same because they are all handmade.” (Interview with Mrs. Susrianti, 2025)

Beyond its aesthetic value, Poto weaving holds social and cultural significance: it serves as a source of income for homemakers while preserving ancestral heritage. This value is what makes the Poto Village weaving business not only economically oriented but also focused on social entrepreneurship rooted in cultural preservation.

Channels

Poto woven fabric is marketed through direct channels from artisans to buyers. The main promotional methods are still word of mouth, social networks, and customer

recommendations. “Promotion is still by word of mouth, there is no social media yet.” (Interview with Mrs. Susrianti)

This shows that the distribution model is still simple and does not yet utilize the potential of digital marketing. If adapted to technological developments, promotion through Instagram, marketplaces, and online exhibitions can expand market reach without losing its local character.

Customer Relations

The relationship between weavers and customers is based on trust and direct communication. Prices are often determined through flexible mutual agreement, without a fixed pricing system.

“Prices are usually determined together with the buyer, depending on the materials and motifs.” (Interview with Mrs. Susrianti, 2025)

This closeness shows the personal relationship between artisans and customers, which is a characteristic of traditional micro businesses. This trust-based relationship model also strengthens customer loyalty and is a form of local wisdom in business.

Revenue Streams

The main income is derived from the sale of woven fabrics per piece or per pair, with prices ranging from IDR 1 million to IDR 3 million depending on the materials and the complexity of the motif.

“The price of one pair of fabrics can reach IDR 1.5 million, and if the material uses gold thread, it can be even more expensive.” (Interview with Mrs. Susrianti)

The net profit is relatively small due to the high cost of materials and the long production time. However, this business remains an important source of additional income for housewives and contributes to the family economy without neglecting their domestic roles.

To reinforce the information regarding income structure, interviews with other informants in the weaving community of Poto Village provide a more detailed picture of selling prices and production costs. “Each pair or set of fabric for sarongs or clothing plus a scarf is sold for Rp 1.5 million.” (Interview with Mrs. Jaidah, 2025)

However, “The capital for one set of materials plus the cost for one artisan is IDR 1.2 million.” (Interview with Mrs. Jaidah, 2025)

These findings show that even though the profit margin is small, weaving production activities continue for the sake of family economic sustainability and the preservation of the weaving tradition.

Key Resources

The key resources of the Poto weaving business include weaving skills that have been passed down from generation to generation, homemade non-mechanical weaving tools (ATBM), high-quality materials such as gold thread and crystals, and the precision and patience of the female artisans. “The most important thing is precision, and we also make our own weaving tools.” (Mrs. Susrianti, 2025)

In addition, the inherent cultural values become intangible assets that add social and artistic value to each product.

Key Activities

The core activity of this business is the manual production of woven fabrics. The process includes preparing the materials, creating the motifs, weaving, and finishing the fabric. One piece of fabric takes between two weeks and one month to complete, depending on the level of difficulty.

“If the motif is complicated, it can take a month to finish, especially if the thread is thin.” (Interview with Mrs. Susrianti, 2025)

In addition to production, other key activities include maintaining the quality of the woven products and preserving the traditional patterns unique to Poto Village so that they do not become extinct.

As stated by other weavers in Poto Village, the process of producing woven fabrics requires a long-term commitment because it is done manually and must be adjusted to the daily activities of the weavers, who are also housewives and farmers. Sri Nurnaningsih said that the time required to produce one piece of fabric often depends on the conditions and busyness of the weavers.

“The weaving process cannot be done quickly. One piece of fabric takes at least one month to complete. It can even take longer, especially during the rice harvest or planting season.” (Interview with Sri Nurnaningsih, 2019)

This statement shows that the main activity in the weaving business is not only oriented towards productivity, but also requires precision, patience, and time management for the weavers, most of whom are housewives.

Key Partnerships

The Poto weaving business currently does not have any formal business partners. All activities are carried out independently without support from the government or funding agencies.

“There is no assistance from the government; all costs are covered by ourselves.” (Interview with Mrs. Susrianti, 2025)

However, potential partnerships could be developed with the Sumbawa Regency Cooperative and SME Agency for training and access to capital, the NTB Craft Council for exhibitions and product promotion, and local digital platforms to expand the market. This collaboration could serve as a strategy to strengthen the Poto weaving ecosystem as a sustainable socio-economic product.

Cost Structure

The main cost components in woven fabric production include the purchase of gold thread and crystals, natural dyes, loom maintenance, and labor (long production time). "The biggest cost is in materials, especially when using gold and crystal threads." (Interview with Mrs. Susrianti, 2025)

The total cost of production can reach IDR 1 million - 1.2 million per piece, while the selling price is around IDR 1.5 million. This means that the profit margin is relatively small, but this business continues to operate because it has social and cultural value and

empowers families economically.

Based on the results of mapping the nine elements of the Business Model Canvas described above, a social entrepreneurship model scheme can be developed for the weaving business in Poto Village. This scheme illustrates the interrelationship between social dimensions, economic activities, and business sustainability in the context of empowering housewife weavers. Through this visualization, the relationship between social value, production processes, economic value, and community sustainability can be understood more comprehensively.

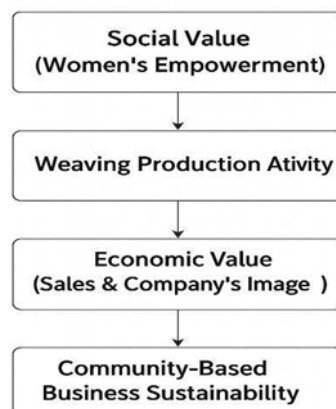


Figure 2. Schematic Model of Poto Weaving Social Entrepreneurship based on BMC

Source: Processed Primary Data, 2025

The scheme shows that the social entrepreneurship process in Poto Village began with social values in the form of women's empowerment, then developed into productive economic activities through weaving, and finally generated economic value in the form of income and local cultural image. This pattern shows that culture-based economic activities can be sustainable if social and economic values are balanced.

In addition to mapping the nine main elements of the Business Model Canvas (BMC), the business model of Poto Village's weaving MSMEs was also analyzed using the Triple Layer Business Model Canvas (TLBMC) framework in the social dimension. This social analysis focuses on how weaving activities can have a significant social impact on the community, especially housewives as the main producers (Joyce & Paquin, 2016). In the social dimension, the weaving business in Poto Village plays an important role in empowering rural women, where weaving activities become a means for housewives to contribute to the family economy without leaving their domestic roles. Weaving activities create social value distribution through increased income, improved skills, and the formation of women's economic independence. This activity also strengthens solidarity and social cohesion among community members through a production and marketing network based on recommendations and trust (Elkington, 1997; United Nations Women, 2023). From a cultural sustainability perspective, weaving practices not only generate economic value but also preserve local cultural identity. Traditional motifs that have been passed down from generation to generation are embedded in each product as symbols of history and local wisdom. Thus, the existence of Poto weaving MSMEs contributes to the preservation of

cultural heritage, while preventing the extinction of weaving traditions in the era of modernization (Hasanah et al., 2023). These findings indicate that the TLBMC approach in the social dimension can strengthen the position of Poto weaving businesses as a form of social entrepreneurship that integrates economic, cultural, and community-based empowerment values, enabling businesses to be sustainable and provide long-term social impact.

CONCLUSION

Based on the results of the research and discussion, it can be concluded that the application of the Business Model Canvas (BMC) to the woven fabric MSMEs in Poto Village reflects a form of social entrepreneurship rooted in local cultural values and driven by the active role of housewives in improving the family economy. The customer segments include the local community, buyers from outside the region such as Lombok and Mataram, and foreign tourists interested in traditional fabrics, purchased not only for clothing but also as

cultural and artistic symbols. The value proposition lies in the uniqueness of motifs, quality of materials, and fully manual production using gold and crystal threads, while social value is evident in women's empowerment and the preservation of local culture. Distribution channels remain traditional, relying on direct sales and word-of-mouth promotion, and customer relationships are built on trust with flexible pricing. Revenue is derived from the direct sale of fabrics, with prices ranging from IDR 1 million to 3 million per piece, and key resources include weaving skills, non-mechanical looms (ATBM), high-quality materials, and the precision and patience of the female weavers.

The main activities cover the entire weaving process from material preparation and pattern creation to finishing, while maintaining quality and preserving traditional patterns. Although formal partnerships have not been established, potential collaborations with the Cooperative and MSME Office, the NTB Regional Handicraft Council, and digital platforms could expand market access. The cost structure involves materials, dyes, loom maintenance, and labor, with relatively small profit margins. Despite this, the business survives due to strong social and cultural value, empowering women economically and preserving heritage. Institutional strengthening, digital marketing training, and strategic partnership support are necessary to ensure that Poto Village weaving MSMEs develop sustainably and competitively, demonstrating that social entrepreneurship can effectively combine economic, social, and cultural objectives.

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