

# Strengthening the Creative Economy and Family Welfare Empowerment Through Lamaholot Ikat Weaving Enterprises

Mudmainna

Program Studi Pendidikan Ekonomi, Fakultas Keguruan dan Ilmu Pendidikan,

Institut Keguruan dan Teknologi Larantuka, Indonesia

[innasumitro@gmail.com](mailto:innasumitro@gmail.com)

## Abstract

This study aims to optimize the sustainability of the Lamaholot ikat weaving business, focusing on strengthening the creative economy and empowering family welfare, while preserving the cultural heritage of the Lamaholot community. The research employs a descriptive qualitative method with interviews as the primary approach. Considering the high cultural value and the environmental and marketing challenges faced by ikat weavers in Boleng Village, Ile Boleng District, East Flores Regency, data were collected through observation, documentation, and in-depth interviews with weavers and business actors. The data were analyzed qualitatively to identify strategies for enhancing the creative economy, empowering family welfare, and developing the capacities of business actors through training in design innovation, product diversification, resource management, and the utilization of technology for online marketing. The findings indicate that empowering business actors, particularly women and young people, not only improves family income and living standards but also promotes the preservation of cultural values embedded in each ikat motif. The study also highlights challenges posed by globalization and modern market competition, which necessitate adaptive innovation in motif development and marketing strategies. These findings contribute to the understanding of culture-based creative economy development and family empowerment at the community level.

**Keywords:** *Creative Economy, Family Welfare Empowerment, Lamaholot Ikat Weaving*

## 1. Introduction

The strengthening of the creative economy and the empowerment of family welfare is one of society's essential needs in order to play an active role in the dynamic aspects of status and position towards comprehensive economic development. When members of society exercise their rights and responsibilities in accordance with their roles, they are fulfilling a social function. Roles and positions are interdependent. There is no role without position, and likewise, no position without role.

In general, the role of society is to perform its functions within the social and cultural space where people live and interact with one another. Therefore, the role of individuals, such as mothers within a family, has a significant impact on shaping a dignified household. Through their knowledge and skills, they strive to secure a decent life for their families, including efforts to free them from the shackles of poverty.

Law No. 25 of 2005 concerning the National Development Program (PROPENAS) of 2004 places great emphasis on the family, particularly regarding community empowerment. This law outlines several central programs that serve as guidelines for both the government and society, namely: (1) programs to improve the quality of community life, (2) programs for the development and harmonization of community empowerment policies, and (3) programs to enhance community participation and strengthen gender mainstreaming institutions.

Law No. 10 of 1992 operationally defines a prosperous family as one that is able to carry out family functions. One of these functions is empowering families to improve material and spiritual well-being in order to achieve cultured, happy, prosperous, advanced, independent families that live harmoniously and are grounded in faith and devotion to God Almighty.

The government's concern is manifested through various development and empowerment programs targeting women and young girls. One example is the community quality improvement program. Through this initiative, households and young women are expected to achieve better well-being by pursuing entrepreneurial activities based on their skills and knowledge, while also utilizing available potential resources.

Efforts to achieve these goals can be realized through the empowerment of family welfare in each village based on the creative economy. Skills and knowledge, as the fundamental capital for entrepreneurship, cannot be acquired instantly. Communities particularly housewives and young women must be trained, guided, and empowered so that they can acquire these competencies through education, training, and continuous practical experience. Thus, creative and productive economic activities will directly improve family income, gradually but surely leading to material and spiritual well-being in the era of globalization.

In today's globalization era, one of the greatest challenges faced by traditional businesses is selecting creative empowerment strategies to integrate into business practices amid the shift toward more sustainable lifestyles. Traditional industries, such as the Lamaholot Ikat weaving business in East Nusa Tenggara, are under pressure to adapt to these changes. Lamaholot Ikat is not only of high cultural value but also has the potential to become a driver of a sustainable creative economy.

However, the greatest challenge faced by these entrepreneurs is how to sustain their businesses while remaining committed to preserving the traditional cultural heritage that forms an inseparable part of the cultural identity of East Nusa Tenggara, Indonesia. This heritage, rich in artistry and beauty, has been internationally recognized. Yet, these enterprises face various threats to their sustainability in the modern era.

Raising awareness through economic empowerment about the need to preserve cultural heritage and promote sustainability highlights the importance of strengthening the creative economy and empowering family welfare in every aspect of life. This includes selecting strategies for family welfare empowerment and reinforcing the creative economy through the Lamaholot Ikat weaving industry.

Lamaholot Ikat Weaving or Lamaholot Ikat Cloth is one of the cultural art forms produced using a resist-dyeing technique and has become a cultural attraction in East Flores (FLOTIM), East Nusa Tenggara Province (NTT). Its distinctive patterns and the lengthy production process make the woven fabric even more special. It is called ikat weaving because, during the process, parts of the threads are deliberately tied so that they do not absorb color during dyeing. The threads are tightly bound with natural fibers that prevent the dye from penetrating the tied parts. After the dyeing process is completed, the ties are removed, leaving decorative motifs in white against a colored background.

East Flores Regency is one of the ikat weaving centers, producing unique motifs influenced by local traditions and culture, using traditional, eco-friendly tools. Lamaholot ikat fabrics include ikat from Adonara Island, Larantuka (Waibalun), Solor, and Lembata Island, each reflecting its own symbolic meanings. Based on social status, the use of Lamaholot ikat varies between men and women: *kwatek* for women, *nowing* for men, and *senai* (a scarf) which can be used by both. The weaving process can take seven to ten days, or even up to a month, depending on the complexity of the design, motifs, and whether natural or synthetic materials are used, since traditional handlooms are still employed. Lamaholot ikat fabric can be modified into sarongs, clothing, bags, shoes, sashes, tablecloths, wall hangings, accessories, and more.

The traditional process of making Lamaholot ikat begins with spinning, designing motifs, dyeing, separating threads, and weaving. Specific dyes are used to beautify the motifs, either natural or synthetic. Natural dyes are commonly used depending on cost and consumer

demand for traditional patterns. Basic materials are usually sourced from plants: indigo leaves for blue, mengkudu roots for red, loba bark and dried leaves for red, and candlenut flesh and dadap bark for yellow (Seran, 2018, p. 5). Natural dyes are preferred as they create a unique effect that synthetic dyes cannot replicate. This is what makes ikat fabric a unique and highly sought-after product. Meanwhile, synthetic dyes widely available in the market are chemically manufactured, more stable, and easier to use.

The local government, as the administrator of a region, is required to play an active role and give full attention to developing natural and human resources within its area. The government must provide excellent service and offer solutions or input to encourage community participation in regional development, as the community itself best understands its needs for improving living standards. Therefore, the implementation of regional autonomy must emphasize the principles of democracy, community participation, equity, and justice, while taking into account regional potential and diversity.

In this regard, the government issued Law No. 22 of 1999 on Regional Government, which defines regional autonomy as the authority of an autonomous region to regulate and manage local interests based on its own initiative and community aspirations in accordance with prevailing laws. Furthermore, Law No. 6 of 2014 on Villages emphasizes village community empowerment. According to this law, Village Community Empowerment is an effort to develop community independence and welfare by enhancing knowledge, attitudes, skills, behavior, abilities, and awareness, as well as utilizing resources through policies, programs, activities, and facilitation aligned with the essence of problems and priority needs.

Family welfare empowerment can be realized through active community participation, facilitated by empowerment actors. The main targets of empowerment are those who are weak, marginalized, and unable to access productive resources. The ultimate goal of family welfare empowerment is to enable citizens to be independent, improve their family's living standards, and optimize available resources (Mardikanto & Soebianto, 2012, p. 31).

One example of family welfare empowerment is the Millennial Ikat Weaving House Group in Boleng Village, Ile Boleng Sub-district, East Flores Regency, East Nusa Tenggara Province. This group consists of housewives skilled in weaving traditional Lamaholot ikat (particularly Adonara Island motifs). As Lamaholot women, members of one of the ethnic groups residing in East Flores, their weaving skills have been passed down naturally through experience and heritage. Many Lamaholot women become authentic and natural weaving artists. Through woven sarong motifs, values of life are expressed, inspiring both the weavers and their community.

The motifs of Lamaholot ikat embody life values believed to be a divine heritage. Motif construction represents the imagination of women and girls, expressed through the arrangement of tied threads. These motifs serve as an integral part and identity of the Lamaholot people in general and women in particular (Samon, 2019, p. 6). Weaving skills were once considered an obligation for Lamaholot women. In the past, a woman was regarded as mature and eligible for marriage only after mastering weaving and producing her own sarongs. This was the profile of Lamaholot women in earlier times. Today, however, this obligation no longer applies, leading to many younger Lamaholot women lacking weaving skills. Without proper attention, East Flores ikat weaving may eventually become extinct as older weavers grow unproductive.

Efforts to preserve ikat weaving in East Flores are supported by the growth of the creative economy through various training programs and government support. For instance, East Flores Regent Regulation No. 7 of 2016 mandates the use of East Flores ikat (mainland, Adonara, and Solor motifs) as one of the official daily uniforms for civil servants, as well as school uniforms from elementary to secondary levels. This regulation plays an important role

in enhancing village community empowerment through weaving businesses developed jointly by the government and society, aiming to expand the local creative economy and increase the income of weaving artisans.

Based on this background, the researcher is interested in examining strategies for strengthening the creative economy and family welfare empowerment through weaving enterprises, as well as the challenges faced by weavers in sustaining their business in Boleng Village, Ile Boleng Sub-district, East Flores Regency.

## **2. Literature Review**

### **Creative Economy and Community Empowerment**

The creative economy is an economic sector that utilizes individual creativity, skills, and talents to generate economic value while preserving cultural values (Florida, 2002; Howkins, 2007). According to Bakhshi, Freeman, and Higgs (2008), the creative economy plays a crucial role in enhancing community productivity and providing opportunities for creativity-based businesses. In the context of community empowerment, particularly for women, the creative economy serves as a strategic means to improve family welfare through skill development, product innovation, and market access (Mardikanto & Soebianto, 2012, p. 31).

### **The Role of Women in Family Empowerment**

Women, especially housewives, play a central role in family empowerment. Deci and Ryan (2000), through the Self-Determination Theory, emphasize the importance of intrinsic motivation in enhancing individual performance, including in household economic activities. Active participation of women in economic activities, such as handicraft and ikat weaving businesses, not only increases family income but also strengthens social and cultural values passed down through generations (Soeharto, 2006, p. 76).

### **Cultural Preservation Through Traditional Creative Industries**

Lamaholot ikat weaving is a cultural heritage that holds high artistic value and significant social functions within the Lamaholot community (Samon, 2019, p. 6; Seran, 2018, p. 5). Preserving cultural heritage through traditional creative industries such as ikat weaving requires strengthening the capacities of artisans through technical training, motif innovation, and modern marketing strategies (Veena et al., 2022, p. 1). These efforts not only maintain cultural identity but also provide economic benefits to families and the wider community.

### **Marketing Strategies and Technology Utilization**

In the digital era, the development of creative businesses is inseparable from technology-based marketing strategies. According to Kotler and Keller (2016), leveraging digital platforms such as social media and e-commerce can expand market reach, increase sales, and enhance product image. Studies by Rahayu and Day (2017) indicate that traditional artisans who combine traditional production techniques with digital marketing tend to be more sustainable and competitive.

### **Challenges of Globalization and Modernization**

Globalization brings both challenges and opportunities for traditional businesses. Changes in consumer preferences, competition with modern products, and access to global markets compel artisans to innovate without losing the original cultural value (UNESCO, 2013). Therefore, effective empowerment strategies must balance cultural preservation, product innovation, and the strengthening of family economic capacity.

### 3. Research Methods

This study aims to optimize the sustainability of the Lamaholot ikat weaving business with a focus on strengthening the economy and empowering family welfare, using interviews as the primary approach. Considering the high cultural value and the environmental and marketing challenges faced by this industry, interviews will be conducted to collect practical data from business actors. The collected data will be analyzed qualitatively to identify the potential for strengthening the creative economy and to understand business management as well as effective digital marketing strategies. By focusing on creative economic development and cultural preservation, this research is expected to provide an effective contribution to enhancing the understanding of economic strengthening strategies within traditional creative industries.

In this research, the author employs a descriptive qualitative research design. This study also aims to illustrate the observed findings. Descriptive research refers to research that describes a phenomenon, event, or symptom (Sugiyono, 2013, pp. 1-2). Qualitative research is conducted in natural settings where phenomena develop as they are, without manipulation by the researcher, and the presence of the researcher does not significantly affect the dynamics of the object under study. In qualitative research, the main instrument is the researcher himself/herself. As an instrument, the researcher must have theoretical knowledge and broad insight, thereby being able to ask questions, analyze, capture, and construct the social situations studied in a clearer and more meaningful way (Sugiyono, 2013, pp. 1-2).

The data collection process in this study was carried out over three months, from July 2024 to September 2024. The research was conducted in Boleng Village, Larantuka District, East Flores Regency. The research subjects are entrepreneurs and weavers in Boleng Village. According to Sugiyono (2013, p. 32), research subjects are attributes, characteristics, or values of people, objects, or activities that have specific variables determined to be studied and from which conclusions are drawn.

The type of data used in this research is qualitative data. Qualitative data refers to data that are not expressed in numerical form but rather in words or opinions. The source of data in this study is primary data, which is obtained directly from data providers. The data were collected directly by the researcher from the first source or research site. The researcher used interview results obtained from informants on the research topic as primary data by conducting direct observations and in-depth interviews with business actors and weavers at the Ikat Milenial weaving house, as well as documentation of activities previously carried out by the entrepreneurs and weavers.

### 4. Results and Discussion

Nowadays, both the Central Government and Regional Governments are actively launching programs to improve family welfare throughout the country, especially in regions with rich natural beauty and cultural heritage. One example of a regional policy in East Flores Regency is the Regent's Regulation No. 7 of 2016 concerning Civil Servant Uniforms within the East Flores Regency Government. This regulation requires all civil servants in the East Flores Regency to wear daily official uniforms made from handwoven ikat fabrics with motifs from Mainland Flores Timur, Adonara, and Solor. With the enactment of this regulation, sales of ikat woven fabrics by local weavers in East Flores Regency have increased significantly, thereby improving the welfare and living standards of the weavers and their families.

One weaving group in East Flores Regency is the Rumah Tenun Ikat Milenial group in Boleng Village, Ile Boleng Subdistrict, East Flores Regency. In Boleng, the weavers



continuously strive to innovate by creating unique and modern motifs while preserving traditional values. They experiment with color combinations and collaborate with designers to produce innovative and applicable products. Beyond sarongs, woven fabrics are also transformed into clothes, bags, shoes, accessories, home decorations, and souvenirs.

When the weaving group was first established, it consisted of only five members who initially worked individually before forming a collective business group. One of these groups was the Rumah Tenun Ikat Milenial, founded in 2019. The formation of this weaving group was initiated by entrepreneurs, housewives, and young women with weaving skills. By 2024, the group had grown to 26 members, prompting the village government to pay greater attention to its development by strengthening the creative economy through training in design innovation, product diversification, resource development, and the use of technology for online marketing. The weavers are also involved in cultural festivals and other events, providing opportunities for creative expression and market expansion.

The weaving process and motifs produced by this group are considered ancestral heritage, believed not to originate from ordinary human artistry but to be a revelation from the rulers of nature who “descended from the sky.” These motifs have been passed down for generations to children and grandchildren in the village who have an interest in weaving. They are applied to woven products such as kerio or kwatek (sarongs for women) and Nowing (sarongs for men).

The weaving process itself is lengthy and requires precision. Broadly, the stages include: preparing the loom (a complete set of interconnected tools), preparing the materials (thread), preparing the motif (designed using a stencil tool, starting once the woven fabric reaches around 5 cm), spinning the thread according to the desired fabric size, tying and dyeing the threads (based on design or consumer demand), separating and drying the dyed threads, setting up the loom (including threading the warp threads into the reed), and finally weaving (manually interlacing the threads to form the fabric).

The Rumah Tenun Ikat Milenial group produces various types of woven fabrics characteristic of the Lamaholot people. Women typically wear them at traditional ceremonies such as weddings and funerals, while Nowing is worn by men. Another type, the Senai (shawl), is smaller and used either as part of traditional attire or as souvenirs for guests during special ceremonies in East Flores.

The group uses both natural and synthetic dyes. Natural dyes include black from tau or arum leaves, green from pandan leaves, and red from keloire or noni leaves. Synthetic dyes are industrially produced. Motifs are chosen based on the intended use: traditional ceremonies typically feature motifs from Adonara Island, while everyday fabrics often combine local motifs with individual creativity. As one entrepreneur explained:

“For Adonara traditional sarongs like Kewatek (kerio, keremo) and Nowing (senai), we use typical Adonara motifs. Most use authentic Adonara patterns, while other sarongs feature creative designs but still incorporate East Flores motifs.”

Adonara’s signature motifs include brightly colored wide stripes, monochrome straight lines, and other distinctive patterns. These designs enhance the aesthetics and uniqueness of the woven sarongs.

Family welfare empowerment through ikat weaving in Boleng Village is essentially a community-driven social development process. It represents one of the village government’s strategies to optimize existing resources to support rural progress. The empowerment targets cover governance, institutions, health, creative economy, technology, and education. According to Soeharto (2006, p. 76), family welfare empowerment aims to provide guidance, especially for women, to enhance their ability to achieve welfare by fulfilling material, social,

mental, and spiritual needs, thus enabling them to live decently, meaningfully, and independently.

This aligns with the Family Welfare Empowerment Movement (PKK), a national movement focusing on improving family quality of life in aspects such as food, health, education, and environment. In this context, the Rumah Tenun Ikat Milenial group embodies both the empowered community and the enablers of empowerment. It seeks to develop people's potential so they can uphold their dignity, become independent, and thrive in economic, social, religious, and cultural fields. The village government, entrepreneurs, and weavers in Boleng Village have actively supported capacity-building in weaving businesses. As one weaver noted:

"The Village Government always provides training in business management and marketing strategies, from creating memorable weaving brands, promoting via social media, participating in craft exhibitions, to collaborating with souvenir shops. This helps us market our woven products at excellent prices, which motivates us to be more active in weaving." (RA, Interview, July 15, 2024).

The creative economy and empowerment programs implemented in Boleng aim to improve the village economy through support for SMEs, household industries, village-owned enterprises (BUMDes), farmers' groups, local markets, and other economic sectors. Programs include business management training, time management, access to capital, provision of production tools, and infrastructure improvements. Community members acknowledge the benefits. A village official stated:

"There has been a change. With the weaving group, parents can finance their children's education from primary school up to university." (IL, Interview, July 20, 2024).

Another entrepreneur added:

"Through ikat weaving, families can improve their living standards, particularly in education. Parents can fund their children's studies up to higher education levels." (MN, Interview, July 16, 2024).

Previously, families relying only on farming and fishing struggled with seasonal incomes, making it difficult to afford education. Now, weaving profits allow some families to sustain their children's studies up to university, as confirmed in interviews (LN, September 17, 2024).

Weaving also helps preserve ancestral traditions, ensuring cultural values and diversity endure across generations. At the same time, it provides economic opportunities. The group has welcomed support from local, provincial, and national governments, as well as NGOs and other institutions, in the form of training, equipment, and promotional opportunities. For example, they received training in modern dyeing techniques and weaving tools from the Industry Office, Cooperative Office, and Tourism Office of East Flores, as well as NGOs from Jakarta. The Village Government also collaborates with local artists to organize cultural festivals showcasing Flores Timur's arts and woven textiles.

However, challenges remain. Training programs are often incomplete, leaving participants with insufficient skills in modern dyeing and tools. As one group leader admitted:

"The business management and marketing training we received was not yet optimal. Industry and trade offices provided some sessions, and NGOs from Jakarta offered training on dyeing, but it wasn't comprehensive. We still lack the knowledge to apply modern techniques." (RAS, Interview, August 20, 2024).

Marketing is another major challenge. Weavers often struggle to sell their products, especially when there are no bulk orders. Unsold fabrics lose value over time, reducing weavers' income and limiting their ability to reinvest in new materials. Without dedicated marketing personnel, the group finds it difficult to sustain consistent sales.

To address this, the Boleng Village Government has implemented strategies under Indonesia's Village Law No. 6/2014, which emphasizes community empowerment to develop self-reliance and welfare. Boleng authorities are now working with weavers to boost productivity and expand markets, including through cultural events and festivals that attract tourists. As one entrepreneur explained:

"Previously, weaving sales were done individually, often through social media. Now, sales are managed collectively within the group, especially during festivals where many visitors attend. This way, we can sell at fair prices agreed upon by the group." (RAS, Interview, September 6, 2025).

Online platforms such as Facebook and WhatsApp are also used to broaden the marketing network. A village official highlighted:

"The group communicates their woven products to the Village Government, which then promotes them through relevant district agencies. This directly contributes to the welfare and living standards of the weavers and their families."

## 5. Conclusion

The existence of the Lamaholot community is inseparable from the presence of Lamaholot woven ikat. This traditional weaving has become an integral part of Lamaholot people's lives, pioneered primarily by women and young girls. It represents one of their greatest cultural treasures that must be preserved to ensure its sustainability for future generations of the Lamaholot tribe. Preservation efforts require commitment and concrete actions, such as supporting family welfare programs by encouraging the younger generation's interest in weaving and developing new models of Lamaholot woven ikat products. To create and safeguard the tradition of Lamaholot weaving, community-based creative economic empowerment is essential, particularly by integrating it as local content in school curricula from elementary to secondary education in East Flores.

The term "culture" carries a broad meaning. Each individual is a cultural agent, including women and young girls. Cultural agents play an important role in creating, maintaining, and preserving the cultural identity of a community. Talented young weavers represent cultural agents with a central role and significant contributions in both creating and safeguarding cultural products.

The Lamaholot community contributes greatly to cultural preservation because family welfare empowerment today is not merely about claiming rights but also about fulfilling its function as cultural agents while simultaneously serving as human resources for family livelihood. In contemporary society, more women are supporting their husbands by seeking additional income. Beyond economic necessity, women utilize their abilities for the benefit of both family and community. The economic condition of a household strongly influences housewives' participation in earning a living, thereby helping improve family welfare. Many still believe that a housewife's role cannot be separated from her position in the family. In the past, and even now, many housewives stayed at home, focusing only on childcare and domestic responsibilities. However, due to economic needs, many housewives now actively contribute to supporting their families. Their economic contribution generates income that positively impacts family welfare through increased household prosperity.

The same situation applies to Lamaholot women in East Flores Regency. Across many areas in East Flores, woven ikat production can be found, carried out individually or in groups. This weaving tradition has developed into a home industry with dual significance. Firstly, it preserves woven ikat as an inseparable part of community life. Women who weave are those



who value their ancestral heritage, maintaining it through their steadfast commitment to weaving. What is passed down and preserved is not only the weaving technique but also the cultural meaning embedded in every aspect of the Lamaholot textile tradition. Through weaving, women immortalize every process and activity associated with this craft not merely the tools, techniques, motifs, or patterns, but also the cultural values of the Lamaholot people, which narrate to future generations how to live as dignified Lamaholot people.

Secondly, as a result of the first, weaving also increases women's economic income. This is an added contribution of the long weaving process, namely providing revenue that enhances family welfare. This has been encouraged by the growing awareness among women of the wider public's interest in woven ikat textiles. Since weaving requires a significant investment of time and effort from housewives, their work deserves proper economic appreciation. Thus, weaving should not be regarded solely as a cultural activity but also as an economic activity that merits fair recognition. Woven ikat is an intergenerational heritage. The activity of weaving is a cultural practice closely tied to Lamaholot women and young girls, reflecting their innovative creativity and embodying Lamaholot cultural values. Passed down through generations, it has become a unique art form of Lamaholot women and a manifestation of local wisdom. Local wisdom itself serves many functions, including the preservation of natural resources and the development of human resources. The practice of weaving ikat among Lamaholot women represents a vital effort to preserve and develop local culture.

However, Lamaholot woven ikat an ancestral legacy dating back centuries now faces challenges posed by globalization and modernity. Modern fabrics and fashion products, with updated motifs and stylish packaging, have become competitors for traditional textiles, particularly among women and young girls in Boleng Village. They may be drawn to modern designs and attempt to blend them with woven models. The availability of affordable fashion markets further heightens this challenge. While ikat textiles are still valued for their quality, consumer preferences, influenced by global trends and appealing aesthetics, may shift, presenting both risks and opportunities. This situation can also create new job prospects for women and young girls, enabling them to contribute more actively to family and community economies.

To ensure the continued existence and popularity of Lamaholot woven ikat, not only must weaving activities be strengthened, but creative and innovative abilities such as developing motifs and patterns must also be adapted to contemporary demands. Nonetheless, woven ikat must retain its essence: the Lamaholot spirit embedded in every line, color, and shape expressed in the fabric. For this reason, women and young girls must be empowered through improved knowledge and weaving skills, supported by ongoing training. Additionally, efforts must be made to expand outreach and develop marketing strategies through cross-regional and international promotion, targeting global audiences, markets, and consumers. This would enable Lamaholot women and girls to further strengthen the cultural value of woven ikat while simultaneously promoting and instilling Lamaholot cultural identity. Beyond its cultural importance, weaving also carries significant economic value, supporting the welfare of women, young girls, and their families.

## 6. Bibliography

- Adams, R., Jeanrenaud, S., Bessant, J., Denyer, D., & Overy, P. (2016). Sustainability-oriented Innovation: A systematic review. *International Journal of Management Reviews*, 18(2), 180–205.

- Ahmad, Tanzeh. (2005). Pengantar metode penelitian. Yogyakarta: Teras.
- Alfian, Magdalia. (2013). Potensi kearifan lokal dalam pembentukan jati diri dan karakter bangsa. In Prosiding The 5th ICSSIS: Ethnicity and Globalization, Yogyakarta, 13–14 Juni 2013.
- Ananda, Sabil Hussein. (2019). Manajemen Bisnis Keluarga. Malang: UB Press.
- Boro Bebe, Michael. (2014). Panorama Budaya Lamaholot. Larantuka: YPPS Press.
- Boro Bebe, Michael. (2018). Mengenal Lebih Dekat Etnis Lamaholot. Maumere: Penerbit Carol Maumere.
- Dewi, R., & Rahmianingsih, A. (2020). Meningkatkan nilai perusahaan melalui green innovation dan eco-effisiensi. Ekspansi: Jurnal Ekonomi, Keuangan, Perbankan, dan Akuntansi, 12(2), 225–245.
- Doe, J., & Roe, S. (2022). Strategies for enhancing market access for traditional crafts: A case study of Indonesian textiles. Journal of Cultural Economics, 18(1), 87–102.
- Dwi Edi Wibowo. (2011). Peran ganda perempuan dan kesetaraan gender. Jurnal Muwazah, 3(1), 356–364.
- Fitriyah, H., Tjahjadi, B., & Noorlailie Soewarno. (2020). Peran green product innovation dalam memediasi pengaruh corporate social responsibility terhadap kinerja bisnis industri kreatif. Jurnal Account Sci., 4(1), 12–28.
- Hammou, I., Aboudou, S., & Makloul, Y. (2020). Social media and intangible cultural heritage for digital marketing communication: Case of Marrakech crafts. Marketing Management Innovation, (1), 121–127.
- Jones, A., & Smith, B. (2019). Green innovation in traditional industries: A case study of the textile sector. Journal of Sustainable Business, 15(2), 45–62.
- Lassel, M., & Lassel, T. (1997). Marriage and the family. California: Wadsworth Pub.
- Nie, L., Gong, H., & Lai, X. (2024). Green research intensity and diversified performance: The moderating role of environmental regulation. European Journal of Innovation Management, 27(2), 447–473.
- Novita Puspitasari, Harien Puspitawati, & Tin Herawati. (2013). Peran gender, kontribusi ekonomi perempuan dan kesejahteraan keluarga petani hortikultura. Jurnal Ilmu Keluarga & Konsumen, 6(1), 10–19.
- Patria, D., Usmanij, P., & Ratten, V. (2020). Pathway of small traditional industry in a developing country toward sustainability: A review of innovations development of the furniture cluster industry in Jepara, Indonesia. In Entrepreneurship as Empowerment: Knowledge Spillovers in Entrepreneurial Ecosystems (pp. 81–99). Leeds: Emerald Publ Limited.
- Salo, H. H., Suikkanen, J., & Nissinen, A. (2020). Eco-innovation motivations and ecodesign tool implementation in companies in the Nordic textile and information technology sectors. Business Strategy and the Environment, 29(6), 2654–2667.
- UNESCO. (2017). Intangible Cultural Heritage: Tenun Ikat Lamaholot. Retrieved from <https://ich.unesco.org/en/state/indonesia-ID>
- Ulfa, Fajarini. (2014). Peran kearifan lokal dalam pendidikan karakter. Jurnal Sosio-didaktika: Social Science Education Journal, 3(1), 123–130.
- Wang, C., & Li, D. (2020). Digital marketing strategies for heritage crafts: Opportunities and challenges. International Journal of Cultural Heritage Management, 25(3), 301–318.
- Wildan, Nasution. (2017). Mengedepankan nilai-nilai kearifan lokal sebagai media resolusi konflik. Jurnal Intelijen.Net.