



The mompreneurs and its contribution on family prosperity: Insight from women empowerment of Payungi community

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Article History

Received : 2023-08-03

Revised : 2023-08-21

Accepted : 2023-08-24

Published : 2023-08-28

Keywords:

Entrepreneur; prosperity; mompreneur; empowerment; community.

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DOI:

10.20885/AMBR.vol3.iss2.art3

Abstract

This study intends to observe and investigate the increased activity of Muslim women (housewives) as entrepreneurs, the influence of women entrepreneurs on the family economy, and community (NGo) contributions to empowering women, mentorship, education, and expanding capacities. In a qualitative study employing a phenomenological approach, information was gathered by observing and interviewing six members of the empowerment community (two of whom were the initial initiators) and five women (housewives). Meanwhile, documentation studies are optimized in order to deepen the data analysis outcomes. Data from primary sources were evaluated and validated using triangulation techniques. The results reveal that, first and foremost, entrepreneurship is a new economic activity for Muslim women (housewives). Second, women entrepreneurs working together in a culinary tourism destination have a favorable impact on the family's economic well-being. Third, the community's presence (NGo) in developing women entrepreneurs' knowledge, capacities, and competencies in the notion of empowerment is the foundation for the transformation of women into entrepreneurs. The Payungi community serves as a role model for empowerment by optimizing the existence of a religious space, the Entrepreneurial Pesantren, as a space for women's education. The empowerment process pushes women to continuously develop their capabilities, such as optimizing social media, smartphone applications, and product branding content. This study requires additional research in order to acquire more comprehensive results by taking into account the opinions of academia, the media, and the greater business. This research becomes a proposal for government institutions and non-governmental organizations, which is empowering or want to empower.

Introduction

Women have the ability to have a greater impact on economic growth, especially through entrepreneurial activities, but their contribution is barely noticeable in a number of nations (Nsengimana et al., 2017). Women's entrepreneurship participation is complicated by a lack of business prospects and restricted resources (Panda & Dash, 2014, 2016). There is still a strong patriarchal culture in the household that forces women to do housework, leaving them with little time to get paid work (Saner & Yiu, 2019; Tillmar et al., 2022). Women frequently suffer societal, cultural, and religious constraints (Avraamidou, 2020; Dildar, 2015; Tripathi & Singh, 2018), with no exemption in economic activity (Santos Silva & Klasen, 2021). Gender stereotypes have limited the legitimacy that women obtain in entrepreneurship (Edelman et al., 2018). Meanwhile, women are frequently connected with resources that have poor performance, are troublesome, and are lower than men (Dean et al., 2019).

However, the economic well-being of a family is dependent not just on males (husbands) (Lee Cooke & Xiao, 2014) but also on women (mothers) (Falola et al., 2020). The rise of women in the public arena as successful business players (Agarwal & Lenka, 2016) will lower poverty and unemployment rates, as well as serve as role models for other women (housewives) to start and

operate their own enterprises (Bhardwaj, 2014). Women's entrepreneurship is a novel initiative that can combine flexible work with household responsibilities (Kabonga & Zvokuomba, 2021). Women's entrepreneurship can help women become more independent and skilled while also contributing to the creation of work prospects (Warsanga & Shadrack, 2020; Tabares et al., 2022).

Many research have been undertaken on the relationship between women entrepreneurs and the economic aspects. Women with a masculine inclination are more likely to be able to manage and grow jobs in the field of entrepreneurship (Liñán et al., 2022). Meanwhile, Kibler et al. (2017), investigated the relationship between culture and women's entrepreneurial activities. Other research focuses on the interaction between women entrepreneurs and village livelihoods (Mashapure et al., 2023). Other studies have looked into the elements that influence the growth and sustainability of women's enterprises (Bogren et al., 2013; Mitchelmore et al., 2014). Some of these studies have not examined how women develop entrepreneurial skills through reimagining gender roles in the family, their impact on the family economy, and what the empowerment community is like.

This research intends to complement previous findings by highlighting the phenomena of urban Muslim women entrepreneurs (housewives) growing in the face of restricted competence and patriarchal culture. This study asks how women (housewives) overcome internal (patriarchal culture) and external (difficulties in securing capital) hurdles to develop a business in order to understand the events that occur. What are the motivations that drive women to start businesses? Do women entrepreneurs have an impact on the economy and family welfare, as previously studied (Beriso, 2021; Hendratmi et al., 2022; Polas et al., 2022)?, do female entrepreneurs have an impact on the economy and family life? Subordinated women will find it difficult to start a business because their time as housewives is limited (Ogundana et al., 2021). The collective of women in business is a community concept that is being built in regular discussion forums at Entrepreneurial Pesantren (Islamic Religious Boarding School). The community promotes women to reconstruct gender equality in the family, social environment, and enterprise based on socio-religious discourses.

Encouraging women to become entrepreneurs necessitates a greater dedication and focus on overcoming barriers and transforming them into powerful drivers. This is due to the fact that women entrepreneurs play a critical role in economic development (Okafor & Mordi, 2010). As a result, the following thesis underpins this paper: first, the presence of the Payungi community promotes women to restructure gender roles and bridge access to money. The community's existence becomes an agency that leads to empowerment, which can provide motivation and direction (Hanmer and Klugman 2016). Because the entrepreneurial process begins with motivation for the positive possibilities of operating a business (Cabrera & Mauricio, 2017; Estay et al., 2013; Rey-Martí et al., 2015), this is because the entrepreneurial process begins with inspiration for the positive possibilities of running a business. Second, assisting communities in business development, such as branding, service, product packaging, and developing culinary tourism destinations, reduces the negative impact of low educational attainment on family economic balance, including households with female heads of household. This community's (non-governmental organization's) assistance can help to start and expand a business together (Agarwal & Lenka, 2016). Through conversations and mentoring at entrepreneurial Pesantren, the Payungi community can to lay the groundwork for women's business using a socio-religious approach. Third, despite their constraints (poor education, relationships, and abilities), women can engage in entrepreneurial activity, which has the potential to become a driving force in the family economy.

Literature Review

Women Entrepreneurship

An entrepreneur is someone who starts a business and takes financial risks in the hopes of profiting. Their presence helps to boost economic growth, productivity, and social networks (Crecente-Romero et al., 2016; Mas-Tur et al., 2015). Entrepreneurship, which has been identified as an economic development driver (Sutter et al., 2019; Wearing et al., 2020), has now become a solution

and an important way to reduce extreme poverty and social inequality (Bruton et al., 2013; Doherty et al., 2014; Morris et al., 2020; Si et al., 2020). As a result, entrepreneurship is regarded as a channel that influences global economic development (Bosma et al., 2018).

Women's entrepreneurship has emerged as a new economic activity carried out by women with economic (income) aims (Miah et al., 2018), allowing women to participate in business operations (Mashapure et al., 2022). Women entrepreneurs in various forms have greatly decreased poverty, boosted family welfare, contributed to job creation, and created wealth (Crittenden et al., 2019; Karakire Guma, 2015; Nukpezah & Blankson, 2017). Women's entrepreneurship is a global force that may drive economic development and contribute to wealth creation (Adom, 2015; Adom & Asare-Yeboah, 2016). Many factors influence women's business activities. Education level, internal family, parental educational level, business experience, and access to raw materials are the key variables for the success of women's companies (Beriso, 2021). Furthermore, human capital and entrepreneurial experience can have an impact on the success of female entrepreneurs (Cabrera & Mauricio, 2017).

Community Participation as Resourceful

Building a business requires consideration of not only financial resources, but also human, physical, and social resources (Grichnik et al., 2014; Welter et al., 2018). Community is a factor that promotes the development of an entrepreneurial process and increases social impact (Shepherd & Patzelt, 2017). Meanwhile, the community is a much-needed resource (Hertel et al., 2021) and has the ability to offer a distinctive contribution to the development of entrepreneurial activity (Lumpkin & Bacq, 2019; Tello-Rozas et al., 2015).

Local communities offer a wealth of resources, both cultural and human, physical and social, that can spur entrepreneurial activity (Welter et al., 2018). Communities have a significant role in establishing sustainable and innovative community entrepreneurship processes (Bacq et al., 2020). In this scenario, Murphy et al. (2020) demonstrates how community resources shape company opportunities using the "collective effect" hypothesis. The community, which contains a large number of human resources, is a significant capital in the construction and development of a firm. Human capital can help businesses improve their capabilities, handle opportunities, and get access to other resources such as financial and physical capital. Human capital, on the other hand, can aid in the acquisition of knowledge and skills (Kungwansupaphan & Leihaothabam, 2016). Entrepreneurial processes with a large amount of human capital have competitive values that considerably assist firms in overcoming issues, adapting to technical advancements, and implementing them (Sallah & Caesar, 2020).

Women Entrepreneur and Economic Well-being

Women entrepreneurs and their involvement in company provide for the betterment of family finances (Giones et al., 2020). Women entrepreneurs' performance has contributed to family livelihoods with a business perspective that is created in this manner (Mozumdar et al., 2023). In this instance, the family's economic well-being is dependent not only on the income of the male (husband) (Lee Cooke & Xiao, 2014) but also on the economic activities of the woman (mother) (Falola et al., 2020). Women's business success stories (Agarwal & Lenka, 2016) can be predictors of other women's enthusiasm to establish their own businesses (Bhardwaj, 2014). Entrepreneurship is a new option for women to gain economic independence, enhance skills, and boost employment while managing familial, societal, and personal responsibilities (Warsanga & Shadrack, 2020; Tabares et al., 2022). Women have more independence in the business sector because they can coordinate and balance economic activity and domestic obligations (Kabonga & Zvokuomba, 2021).

Women's participation in entrepreneurial activities, in turn, not only improves the household economy but also contributes to the community's economic development and social welfare (Sajjad et al., 2020). Women entrepreneurs contribute significantly to employment creation, poverty reduction, human resource development, education, health, and development. With their increased participation in small and medium firms and start-ups, women entrepreneurs are helping to enhance the national economy (De Vita et al., 2014; Gümüşay, 2015).

Research Methods

This study looked at women's economic activities (housewives) and their impact on the family economy, as well as the role of the empowering community in it. This research focused on Payungi's women's empowerment programs, which empowered housewives in their 60s. Empowerment activities that engage many parties in the community alter the construction of women who do not have a job and act as housewives with limited capabilities into entrepreneurs who can simultaneously establish family financial well-being.

This study takes a phenomenological approach, watching and analyzing the process of empowering women in Metro City's culinary entrepreneur sector and creative tourism destinations, as well as how it affects the family economics. Primary data is collected from female entrepreneurs and community people to examine the empowerment process. Literature studies provide secondary funding. The author has joined the empowerment community (NGO) and has been involved in the women's empowerment movement since August 2019, after the empowerment process lasted 10 months. As one of the drivers of empowerment, interactions between communities run regularly because regular weekly forums and daily interactions are used to reflect on the empowerment movement. The author interacts a lot with other movers in terms of community organizing, movement development, developing transformative schools, building networks, assisting women, participating in the development of culinary tourism destinations, and developing women's skills and skills in optimizing social media.

This study begins with the development of research instruments in the form of questions. The acquired primary and secondary data were then evaluated and presented in descriptive narratives in a systematic and logical manner. This approach attempts to be able to define the phenomenon of female entrepreneurs that develops as a result of the community's empowerment process. As a result, the purpose of this study is to scientifically illustrate how the women's empowerment community converts women who were previously merely housewives into women entrepreneurs who have a positive impact on the family economy.

Data for research is gathered through monitoring phenomena in the community. Interviews were done directly with six community activists who were chosen because they made a larger contribution to empowerment. The movers include lecturers, Ministry of Religion personnel, social media activists, and freelancers. Meanwhile, five empowered female informants were chosen using a purposive sample technique, with the classification of those who joined from the beginning and played a more active role in the empowerment movement. The author used Husserl's philosophy to collect materials from people who had encountered the same phenomena in order to describe the universal essence of women's personal experiences and empowerment campaigners. This study's phenomenological approach consists of reducing data from phenomena, describing, and constructing essences (Giorgi & Giorgi, 2003; Groenewald, 2004). This study employs triangulation to improve the reliability of the data. Triangulation is a method and data source for studying the same phenomenon (Carter et al., 2014).

Results and Discussion

A Glimpse of the Payungi Empowerment

This women's empowerment is located in Metro City, Lampung, and officially began on October 28, 2018. Initially, 30 women were involved, and now 60 women are a part of the empowerment movement. An empowerment community of 60 women entrepreneurs from various backgrounds coordinated this empowerment. Lecturers, Ministry of Religion civil workers, influencers, art creators, freelancers, students, and the women's community drive the Payungi Community.

The Payungi empowerment movement was started with the goal of transforming the village landscape, which has little interaction, into a village full of ideas. Furthermore, the attitude of change and women's economic development is being instilled as a driving factor for empowered women. The idea behind this campaign is to promote colorful villages, rainbow villages, and traditional culinary tourism attractions as family tourism destinations. This town grows socially, economically, culturally, and religiously by empowering 60 women.

This study relies on primary sources such as activists or women's empowerment organizations and women who are empowered. Six empowerment campaigners were chosen for their accomplishments and years of service. The women, on the other hand, were taken on purpose.

Table 1. Empowerment Movers Profile

Initial Name	Age	Background	Experience in the community (years)
DS	35	Lecturer	5
AT	54	Ministry of Religion personnel	5
DO	28	Freelancer	4
AM	30	Social media activist	4
M	27	Freelancer	5
H	35	Lecturer	5

Table 2. Mompreneurs' Descriptive Profile

Initial Name	Age	Family Background	Prior Activity	Experience as an entrepreneur (years)
R	49	Farmer	Housewife	5
TU	57	Farmer	Labor	5
I	38	Self-employed	Housewife	5
N	44	Farmer	Housewife	5
W	47	Labor	Housewife	5

Mompreneur as New Livelihood Model

Women can address their demands through entrepreneurship. Entrepreneurship is a new way or a new source of income for women that may be run flexibly. Women's participation in the economic sphere enables women to contribute to the family's economy, which is not solely dependent on their husband's salary.

"Entrepreneurial activity is our new source of income as housewives. We used to rely heavily on our husbands' earnings, but now we make our own money through commerce" (R).

Many housewives have begun to engage in the entrepreneurial sector, which allows them to develop without being constrained by masculine policies in the formal workplace (Zgheib, 2018). Many factors contribute to women's increased participation in the world of small and medium-sized businesses. The desire to improve family income is one of the most powerful motivators for women to start their own businesses (Allen & Curington, 2014). Women have the same freedom as males to create, build, and develop their entrepreneurial identities (Lewis, 2014) in terms of creating opportunities, managing risks, innovating, and coordinating all elements of the business (Gümüşay, 2015).

"We, who are members of the Payungi community, have transformed from housewives to women entrepreneurs, economically independent and knowledgeable" (TU).

The transition that has occurred in women (housewives) from focusing solely on domestic duties to becoming women entrepreneurs with an impact on the socioeconomic environment. Entrepreneurship is chosen because it allows entrepreneurs to develop their economic independence and knowledge.

Entrepreneurship is a new source of income that women can run (Miah et al., 2018). The entrepreneurial activities of small and medium-sized women contribute to economic growth and the creation of new jobs. Women's participation as company actors or owners has a favorable impact on poverty reduction and family welfare, as well as the ability to generate more flexible job options (Crittenden et al., 2019; Nukpezah & Blankson, 2017). As a result, women's entrepreneurial activities have a significant impact on economic growth and enable women to be more involved in the commercial sector (De Vita et al., 2014).

Payungi's Community Role

Community and women empowerment

Knowledge, skills, and social capital all have a strong association with economic independence. The presence of a community in the midst of society will make a significant contribution to knowledge-building through mentorship.

"The Payungi Community was founded on three pillars that are still being worked on collaboratively today: empowering women, building creative markets and encouraging women's entrepreneurial activities, and optimizing social media as a branding media for citizen movements" (DS).

There are numerous motivations or foundations for community empowerment participation. Economic disparity is one of the pillars around which a social movement is created and maintained.

"We began with anxiety, and we discovered an economic gap in a village." From there, we invite reciprocal cooperation and engagement with young people and a variety of other stakeholders in order to transform a community into a culinary tourism destination by empowering roughly 60 women" (DS).

Women's empowerment is thought to have adequate impacts. Women have the ability to achieve economic independence as well as participate in social and political activities in their communities (Perumal, 2003). The empowerment phase becomes a focal point that is constantly worked on in order to fight for equality and the welfare of women.

"By gathering mothers, showing videos of creative markets in Java, and reflecting on them, we started a movement to empower women entrepreneurs. Finally, we resolved to create a creative tourism attraction with the same concept, a gastronomic destination that can be experienced on Sunday mornings" (AT/DS).

Building economic independence for women with the position of housewives through entrepreneurial activities necessitates the development of concepts that can be worked on collaboratively. Equating and teaching are crucial steps for increasing women's entrepreneurial capacities. Women's empowerment is a notion that can be implemented to address women's issues. Women's empowerment has been defined as the process of providing female resources with information, skills, competencies, and capabilities for personal and communal development (Cornwall, 2016; Duflo, 2012; Ganle et al., 2015).

"Managing a creative village can be accomplished collaboratively and cooperatively. The contact between the creative team (empowerment community) and the mother traders is critical, followed by the broader public, government, and other communities" (AM).

Community members become change makers who are actively involved and endeavor to solve problems, make decisions, act, and evaluate to the best of their abilities (Cole, 2006). This notion assumes that power is distributed fairly and that each party's participation is valued equally (van Dop et al., 2016).

"For the first six months, the Payungi empowerment community invited and mapped and encouraged the optimization of women's potential as a collective force in building the economy" (DO).

Beyond mediation and moderation effects, empowerment is critical for influencing citizens' psychological, sociological, environmental, and political outcomes. Empowerment will eventually make individuals fully aware of their power and how to exploit it for their own benefit (Eluwole et al., 2022).

Entrepreneur pesantren and women education

Women's appearance in the workplace, spending more time at home and doing domestic labor, is caused not only by gender discrimination, disputes in household work, and trouble obtaining capital, but also by a lack of training and education, as well as a business environment (Panda,

2018). The Payungi community has reacted to this issue by offering extensive entrepreneurship aid and transforming the place into a gourmet tourism attraction.

"The first step is to foster women's imagination and inventiveness. For the past six months, we have continued to generate creativity and invite women whose economies are struggling to build a creative market and business" (AT).

To be able to build entrepreneurship, the population's capacity to host and support the entrepreneurial ecosystem, as well as entrepreneurs' capacity to create, develop enterprises, and contribute to the community's economy, must be built (Markley et al., 2017).

Women's entrepreneurship education is one alternative for improving women's knowledge, skills, and capacities in business development. Education for women is important and has an effect on women's entrepreneurial performance, albeit this can be modified by other factors (Reza et al., 2020).

"Empowerment is meaningless without education. There must be methods and people who continue to communicate knowledge through frequent forums in order for the community to expand at the same rate. Education fosters a critical mindset with a philosophical foundation and awareness" (DS).

Education and training in business management are related to success in entrepreneurial activity. Alshebami et al. (2020) education in general serves as the backbone in the process of creating entrepreneurship. The educational process will help businesses grow and create new job prospects with higher efficiency (Hägg & Kurczewska, 2016).

Routine chats on Thursday nights are a medium for strengthening moms' ability, skills, and knowledge. This forum is an excellent resource for women's education.

"We, a group of 60 people, are having a talk in a place called the Entrepreneurial Pesantren. We began this forum by reciting the Koran, reading Almaulbusna and tausiah, praying, and talking about religious and economic motivations. There was a discussion concerning Payungi's future development. Furthermore, the movers and the community offer advice and training on how to become entrepreneurs and produce social media branding material and narratives" (R/TU).

Women who used to devote a lot of time and energy in the domestic domain as housewives and brick-making workers must be strongly encouraged to become entrepreneurs. Religion is particularly essential in entrepreneurial practice (Smith et al., 2019). Religion becomes a vital component of life in this circumstance (Sandıkçı et al., 2016).

"The persistence of empowerment activists in matching women adds value to women's knowledge and skills in Muslim entrepreneurship, digital literacy, capability, and creativity" (N).

Socio-religious solidarity movements contribute to economic prosperity (Bahramitash, 2014). In this scenario, religion is a way of life that has numerous values, encourages morals, and is a method of retaining wisdom (Giacomin & Jones, 2022). In this instance, religion has the ability to affect society values and turn them into more responsible behavior (Astrachan et al., 2020; Poruthiyil, 2020).

Digital media and entrepreneur innovation

Society has undergone substantial changes as a result of digitalization. This phenomena increasingly influences the operations of small and medium-sized businesses, allowing them to take advantage of new opportunities (Genç & Öksüz, 2015; Nambisan et al., 2019). The term "digital entrepreneur" refers to a digital entrepreneur who adopts a new approach of conducting a firm that is based on digital media. This phenomenon is commonly referred to as the offline-to-online company transformation process (Kraus et al., 2019).

"We heavily optimize social media to promote our movement. We post our activities on Instagram, YouTube, Web, and Facebook, and now we apply TikTok" (M).

The potential of digital media in business must be fully realized. As an entrepreneur, you should grasp vital social media optimization skills for business continuity. The utilization of social media platforms such as Facebook and Instagram allows for the prediction of user demands. This platform is open to the public and allows anyone to publish interactional and personal data online (Zuboff, 2015).

The usage of digital media causes enormous changes in business, influencing how products and services are produced and supplied (Aral et al., 2013; Nambisan, 2017).

"Of course, there are sacrifices to be made; how do the movers take the time, how do they come up with breakthroughs, and how do they teach women to innovate in order for them to eventually have their own social media accounts. Finally, we show them how to use Canva to design" (DS).

The usage of social media in business is growing. This trend is inspired by the convenience provided as well as the low cost. As a result, small and medium-sized enterprises can leverage it as a platform for branding, exchanging ideas, and sharing expertise. Social media allows customers to communicate deeply, listen to feedback, and learn individually and publicly (Jones et al., 2015). Despite the limits of human resources, informal and practical learning can be carried out with the goal of improving self-capacity and adapting to more digital business models (Sharafizad, 2016; Smith & Barrett, 2014; Taylor, 2015).

Family economic well-being

Welfare is defined as *"a person's cognitive and affective evaluation of his life"* (Diener & Suh, 1998) and is seen to be a determinant of population quality of life (Yolal et al., 2016). Entrepreneurship is a business area that women can manage and optimize, and it is likely to have an impact on women's and their families' economics.

The presence of an empowering community results in positive economic progress. Those who were once skeptical now have an impact on entrepreneurial activities and the development of culinary tourism sites, which are collaboratively controlled. In the interview, I, R, TU, and W discussed the perceived financial impact.

"The empowerment of women entrepreneurs has a significant impact on my family economy" (I).

"Alhamdulillah (Praise the Lord), there is a positive shift. In a way, family economic well-being is realized. But it all comes down to the person" (R).

"The empowerment movement for mothers has greatly aided the economy. Initially merely housewives, they developed into successful food businesses" (TU).

"We have received extraordinary blessings. Women who were previously solely housewives now have their own income from business" (W).

Women's participation in business or entrepreneurship can have an impact on the family's economics (Giones et al., 2020). Entrepreneurial women are more likely than men to act as family economic players (Falola et al., 2020). Women can optimize entrepreneurial activities as a family livelihood model (Mozumdar et al., 2023).

"We had a revenue turnover of 16 million from the first event on Sunday, October 28; thank God, the revenue turnover today is increasing. The turnover that entered each event had reached 70-100 million up to the age of about 5 years of empowerment" (H).

The presence of an empowerment community tends to inspire women to improve the quality of their work (Dhanaraj & Mahambare, 2019). Empowering women is more than just empowering women; it is also a crucial instrument for combating poverty and inequality and ensuring sustainable livelihoods in low-income communities (Modupe, 2008; Gumbi et al., 2020).

This study demonstrates that the process of empowering women in the Payungi village represents the start of an end to women's economic inequity and reliance on their husbands' income. Women are collectively empowered to create and develop culinary tourism attractions, and they are encouraged to engage in entrepreneurial activities. The Payungi empowerment movement focuses on knowledge and skills ranging from entrepreneurship to maximizing social

media as a branding tool. The expansion of women's entrepreneurial activities benefits family welfare while also contributing to the establishment of new jobs (Crittenden et al., 2019; Karakire Guma, 2015; Nukpezah & Blankson, 2017). This demonstrates that women entrepreneurs play a crucial role in ensuring the economic well-being of their families (Giones et al., 2020).

That the presence of an empowering community within the territory of the residents initiated the transformation of housewives into entrepreneurs. The strength of a community that is built on collectivity is its ability to construct knowledge in the midst of complexity (Dunlop, 2014). The Payungi Community optimizes religious spaces to build interaction, which is then called the Entrepreneurial Pesantren, as a representation of a transformative education space for women. With various backgrounds and capabilities, women are fostered, assisted, and trained in how to build and develop entrepreneurial activities and use social media. Increasing the capacity and capability of women entrepreneurs is carried out in the spirit of mutual cooperation, religion, and gender equality, in line with the development of culinary tourism destinations. Women's participation as entrepreneurs has brought improvements to the family economy. Globally, women entrepreneurs are very influential on economic growth in developing countries, including Indonesia (Nziku & Struthers, 2018). They can contribute to creating job opportunities, building commodities, and updating services (Warsanga & Shadrack, 2020; Tabares et al., 2022). The community's success in entering and reconstructing the knowledge and skills of women entrepreneurs is the beginning of women's empowerment and economic welfare.

With the establishment of the Payungi Entrepreneurial Pesantren, which is managed and organized by the community, knowledge and skills, which are the root of the problem of why women cannot be economically independent and tend to receive different treatment (discriminated, subordinated, and constrained), have begun to develop. Every Thursday night, this routine becomes a location for women's control and education. Increased knowledge, combined with the application of the values of solidarity, collectivity, and creativity, results in a growth in the religious values of women.

The involvement of the empowering community in developing the capabilities of women entrepreneurs is a differentiator that has the potential to reconstruct women's gender roles, which no longer focus just on domestic duties but also function as agents in the family economy. Communities that employ sociological and theological approaches demonstrate a sense of struggle in their efforts to recover from the economic slump. Pesantren, which have traditionally been associated with religious activities, are being recreated as places where talks can take two forms: planning, analyzing, and reflecting on what has been done.

It takes patience, collaboration, and a mature style of thinking to aid women. This phenomenon exemplifies how the process of poverty alleviation and policies to encourage entrepreneurship cannot be accomplished with ceremonial goals, but rather requires constant aid and the same state of mind and motivation. More research is needed to understand how women struggle for their economic rights and obligations, both in entrepreneurship and public service.

Implication and Conclusion

Women have more opportunities to become entrepreneurs than men, however the knowledge, abilities, and skills of women in developing enterprises are an impediment for many women who focus on domestic duties. Motivation and direction are provided by the presence of the empowerment community as an agency inside the concept of empowerment to become a successful companion. Women can reconstruct gender roles and transition from housewives to female entrepreneurs, which has an impact on the family's economic well-being. Intensive conversations held within the entrepreneurial Islamic boarding school and outside those constructed by the Payungi community had a positive impact on women's entrepreneurial abilities, which were successful in building culinary tourism attractions at the same time. Community assistance originates and grows women's companies collaboratively, given the restrictions and issues they confront, so that they can have an impact on the family's economic well-being.

The concept of empowering women through a socio-religious approach was discovered to be not only an endeavor to improve the economy, but also to take on a role as an agent of change

and the development of women's knowledge and abilities. This concept has the potential to have an impact on the reconstruction of women's gender roles and the development of family equality. This study is limited to the opinions of the community and women and does not include academics or other stakeholders. The role of academics, educational institutions, and other stakeholders in the growth of empowerment and entrepreneurship is critical. Integrating academics, media activists, and commercial actors' perspectives allows for a more thorough understanding. This strategy allows for the discovery of solutions that accelerate economic growth and social welfare more widely. In keeping with this, additional research including three perspectives is required to provide a more thorough solution.

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