



Women as economic actors in the family: The importance of religion and community in Payungi's women empowerment

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Abstract

Purpose – This study aims to examine the important role of religion and the contribution of the community to empower women in building women's capabilities as actors in the family economy.

Methodology – This study uses a qualitative method with an ethnographic approach and collects data using observation, interviews, and documentation studies.

Findings – This study shows that the contextualization of religious teachings, which are widely discussed in religious forums (Payungi Entrepreneurial Pesantren), and the contribution of the community in the actualization of ideas in women's empowerment can change the negative stigma of women and encourage women to become economic actors in the family through women's entrepreneurial activities.

Implications – Religion and community can be optimized to encourage women to build capabilities and respond to various forms of inequality. Their existence in empowering women contributes to shaping the character of women entrepreneurs by prioritizing religious and collectivity values.

Originality – This study completes the puzzle of previous research deficiencies by revealing phenomena in women's empowerment built from religious spirits and transformative movements produced by the community.

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Introduction

Women considered objects in the household, limited to domestic affairs, can build their economic independence. Resistance to the process of domesticating women's cultural values (Adisa et al., 2019) and biased religious interpretations (Aziz et al., 2020; Faizah, 2016) collectively through empowerment can build a critical perspective on inequality in the private sector and public. The empowerment focusing on the religious values, contextuality, and transformative movement of the Payungi community significantly increases women's abilities and capabilities in the economy. Religion existence, in this case, has an important role in building positive implications for the socioeconomic activities of society (Basedau et al., 2018) and gives freedom for women to do business in the economy (Qamariyah, 2019). On the other hand, the community accompanies women in academic discussions, social innovations, building equality perspectives, and connecting

trans-local networks, which are useful for building women's empirical and conceptual insights (Avelino et al., 2020). This discourse, at the same time, rectifies public assumptions about religion that limit women's economic activities (for example see (Spierings, 2014)).

Studies on women's empowerment have provided many perspectives and insights on how women can survive with the limitations, barriers, and discrimination addressed. Among them is women's empowerment from an Islamic perspective which can strengthen socioeconomic variables' influence on family poverty alleviation (Nurasyah et al., 2021) and the social capital impact on empowerment (Baranik et al., 2018). Meanwhile, studies related to religion and empowerment related to the religion existence moderating women's empowerment (Njoh & Akiwumi, 2012), the strong association of religious with women's empowerment (Bozzano, 2017), and the Koran and Sunnah linkage to women's empowerment (Samier & Elkaleh, 2021).

Several other studies illustrate that self-help groups have a significant impact on women's empowerment (Brody et al., 2017; Kumar et al., 2021) and community involvement through participatory concepts in learning and action has an impact on women's confidence in negotiating with family members (Morrison et al., 2019). These studies have yet to evaluate how religion is contextualized in women's empowerment and what the community's contribution is to increasing women's economic capabilities. The contextuality of religious texts is an objective source and scientific knowledge in building women's capabilities. Meanwhile, the community contributes to the comprehensive process of sanctifying religion.

This paper focuses on the religious and community involvement in women's empowerment, continuing previous studies by further examining how the process of contextualizing religious values is carried out and the role of the community in building the economic capabilities of Payungi women. Religious contextualization is a necessary process and knowledge source in empowering Payungi women. In addition, discussions and dialogues held by the Payungi empowerment community regularly every Thursday night at the Entrepreneurial Pesantren change how women think to become more proactive in building women's capabilities amid many negative issues addressed to women.

Empowering women is an essential aspect of sustainable development to solve problems of inequality and poverty (Agarwal, 2018; Ewerling et al., 2017). Women's empowerment makes women equal to exercise control, make policies, and have freedom in development (Taylor & Pereznioto, 2014). This conception is based on the fact that women have relatively the same abilities as men in producing something (Perugini & Vladislavljević, 2019). Women's participation in empowerment can significantly improve their quality of life because collective movements in empowerment have the potential to build economic growth (Akbulaev & Aliyeva, 2020) and resolve poverty issues (World Bank, 2012). This is because women's empowerment and economic development have a close relationship in that economic development plays a role in suppressing gender inequality and vice versa; women's empowerment impacts economic development (Duflo, 2012).

This paper argues that religious values contextualization and community figures' involvement in driving empowerment (such as religious leaders, academics, youth, and gender activists) make religious values transformation into empowerment movements significantly impact capabilities, knowledge, mobility, and women's economy. Critical narratives produced in the Women's Entrepreneurial Pesantren as a center for non-formal studies build women's perspectives on equality. Their existence illustrates that a collectivity built based on religious spirit, community creativity, and knowledge impacts women's economy. They can even become economic actors in their families. Furthermore, this empowerment based on religious values and community movements illustrates that religious norms control movement. The contextuality of religious values the community interprets allows the Payungi women's empowerment movement to grow and become a role model for Muslim women's empowerment.

Literature Review

Studies conducted by experts on women's economics, women's empowerment, religion, and community have enriched global insights on how to build women's economy to solve the poverty problem. Andrean et al. (2022) in their study found that women's involvement in the world of

work, economic practices, and entrepreneurship plays an important role in maintaining family economic stability. The women in this study show a significant role in maintaining family economic resilience amidst global economic instability. Meanwhile, Baranik et al. (2018) suggest that Wasta strongly influences the success of women entrepreneurs as social capital recognized in the Middle East and North Africa.

In the women's empowerment concept, Nurasyiah et al. (2021) explain that women's empowerment from an Islamic perspective can strengthen the socioeconomic variables' influence on family poverty alleviation. This study underlines that Islam and economics are two variables that are correlated with each other. Islam does not limit women's access to the economy; on the contrary, Islam provides open space for women to develop their economy to solve poverty. Many experts have also conducted studies on the relationship between religion and empowerment. Among them are Njoh and Akiwumi (2012), where religion can moderate women's empowerment in the millennium development concept, there is a fairly strong association between women's empowerment and religious culture (Bozzano, 2017), and the hermeneutical linkage of the Koran and Sunnah to women empowerment (Samier & Elkaleh, 2021).

Other studies on community group involvement, communities, or self-help groups have provided an important picture of how community involvement can make a difference in women's economic development. Several studies were conducted by Kumar et al. (Kumar et al., 2021), founding that self-help groups or self-help communities significantly impacted aggregate measures of women's empowerment and served to reduce tensions between men and women. Meanwhile, in their study, Brody et al. (2017) found that the community's existence in empowerment control had a positive impact on economic and political empowerment, women's mobility, and women. A community approach through participatory concepts in learning and action increases women's confidence in negotiating with family members (Morrison et al., 2019).

The studies of the experts above have yet to evaluate how connected religion and community are in the process of empowering women. This study will further examine how religious contextualization is in women's empowerment and what the community's contribution is to increasing women's capabilities. The religious texts' contextuality is an objective source and scientific knowledge in building women's capabilities. Meanwhile, the presence of the community in the empowerment process becomes an actor in empowerment. Therefore, this study will examine how both contribute to women's empowerment.

Research Method

This article is the research result conducted empirically on the Urban Muslim women's empowerment movement in Metro city, especially in the Payungi empowerment movement. This empowerment movement was born from community awareness of women's issues, women's domestication, and family economic problems.

The 50 women involved in the Payungi empowerment are housewives (IRT) in the neighborhood association (RT) 20 and 21, citizens association (RW) 07, Yosomulyo Village, Metro.

The religious existence, which is not much optimized for building women's economy in principle, gives freedom to women to develop their welfare. Meanwhile, the community's existence becomes important in reflecting religious values and other knowledge. This research is qualitative research by looking at and analyzing the religious existence in social institutions and examining community involvement in women's empowerment. The data to be collected is primary data from the women involved and several figures from the Payungi empowerment community. While secondary data is obtained from supporting aspects, such as financial reports and documentation studies.

In collecting data, researchers used an ethnographic approach. Ethnographic methods make it easy to get deeper information researchers need (Suarez, 2007). Ethnography is usually used in research to understand cultural systems and meaning (Goulding, 2005). Ethnography is a research method that studies someone's activities in their space and time (Koonings et al., 2019). Traditionally, ethnographic studies aim to understand a reality that develops in societal entities by focusing on experiences that normally occur (naturally) and one's daily life (Holloway et al., 2010).

Meanwhile, ethnographic studies also try to explore certain social or cultural backgrounds by observing participants in one or a small number of cases for a long time, for example, daily or yearly (Atkonson et al., 2007).

Using these methods in research will provide a richer understanding of the subject's experience and deeper insight into the subject (Bryant et al., 2009). The ethnographic approach in this study aims to describe aspects of religion, gender, equality in the economy, and the actualization of religious values in the context of women's economic development. The selection of this object is based on facts that illustrate a strong relationship between religion, women, and the economy, which builds not only women's economy but also women's capabilities, knowledge, and social relations. The women's empowerment community involvement by prioritizing collective movements and emphasizing religious spirit has an impact on increasing the economic welfare of the family and women's economy.

This research starts with making research instruments, such as describing the problem formulation into research questions. The following process is searching for data from primary and secondary data sources. Then the existing data is collected, followed by processing and description in systematic form and analytical writing. This data processing begins with collecting, reducing, displaying, and ending with a conclusion as the final writing stage.

This study uses data collected through observation, interviews, and literature studies. Observations were taken on women's empowerment activities based on revolutionary community movements. Interviews with the women involved, movement activists, and related parties, such as leaders and initiators of the Payungi community, were conducted semi-structurally to obtain credible data. At the same time, a documentation study was conducted by documenting Payungi women's empowerment activities.

Result and Discussion

Overview of Payungi Women's Empowerment

Payungi's women's empowerment started on October 28, 2018, by involving 30 women (housewives). Nine women are heads of households and support 2-3 children. This movement continues to grow, and 50 women are joining in the community transformative movement in responding to women's and economic issues. This movement can empower women to build a creative space tourism destination and traditional culinary tourism in RT 20 and 21, RW 07, Yosomulyo Village.

The empowerment movement carried out by the Payungi Community is based on religious values and community solidity. Several parties who are members of this community come from interdisciplinary academics, creative economy activists, students, religious leaders, content creators, and gender activists. Religion, in this case, becomes a movement node and a source of shared knowledge—meanwhile, the community advocates for women who have been subordinated in the family and public space.

As a movement community with a critical analysis of change and basing it on religious values, Payungi Community presents transformative movements by building knowledge and manipulating potential. Assisting the Payungi community in building women's knowledge and skills in a participatory manner and actions not only increase women's self-confidence and abilities in negotiating to achieve gender aspects but also has an impact on increasing women's capabilities in building the family economy.

“A religious approach is an option. Based on the same religious neglect, the increase in women's spirituality will impact women's solidity based on religious norms. If the spirituality is complete, empowerment movements will be easy to carry out because there is religious legitimacy in it” (DS, personal communication June 2022).

Empowering women is important to reduce economic inequality, knowledge inequality, and social segregation. Empowerment will be able to care for citizen interactions by involving them in transformative movements in response to socio-economic issues. Community existence is a

predictor in the actualization of religious values and knowledge. Providing space for women in empowerment will encourage women to learn and improve social relations and solidarity (de Wet & Parker, 2014).

Religion and Women Empowerment

Islam is a religion giving equal rights to men and women in economic activities (Anthony & Sterkens, 2020). Women's economic welfare is inseparable from the growth of individual and group capabilities in a developing economy (Bonacini et al., 2021; Caraka et al., 2020; Essers et al., 2021; Suski, 2007). Islam has provided many descriptions in the Qur'an and Hadith about how to get good fortune properly and correctly (Maruf Ullah et al., 2013). However, a biased understanding of religious texts can give the opposite meaning. Amina Wadud, in this case, explains that there is a need for an understanding based on a hermeneutical study of tawhid to understand the religious verses context, global dynamics, and the need to reveal hidden messages (Rusydi, 2014).

“Religion is a knowledge source forming the empowerment movement basis. The religious norms existence is a dimension that is able to control and encourage empowerment to build women's economies and family economies (IU, personal communication in June 2021).”

Religion's existence in economic development has a significant impact even though it is moderated by other aspects, such as personal aspects (Qayyum et al., 2020). Religion does not limit a person's activities with hierarchical boundaries but gives men and women the freedom to integrate and interact with each other in building the economy (Karaçuka, 2018). Religion with complex and contextual teachings is a teaching source that can be optimized as a basis for economic development, for example, by utilizing social capital (Shah et al., 2020). The emerging interconnections between religion, economy, culture, and gender can impact women's economic development (Rhouse et al., 2017). Thus, religion provides open access for all parties to develop their economy, without exception for women who have so far received much discrimination due to biased interpretations of religious texts.

Contextuality of religious values and transformative movements

Religion provides an opportunity to build independence in the economy, for example, through entrepreneurship (Miao et al., 2021). In the socio-economic concept, religion emphasizes that all parties have the same right to obtain welfare (Anthony & Sterkens, 2020). Economic prosperity, in principle, requires strong connections as the basis for change. The interconnection between religion and economy, culture, and gender can create positive relationships in building women's economies (Rhouse et al., 2017). Thus, religion gives freedom to all elements to create and build their economic structure, including women, by utilizing social-religious, socio-cultural, and socio-gender.

Religious spaces, such as entrepreneurial boarding schools formed to build women's knowledge and capabilities, make a substantial contribution to women's abilities. Regular discussions held on an ongoing basis using a participatory approach have built women's critical perspectives on the problems they face.

“Entrepreneurship Pesantren is space for women's non-formal education. They are involved in discussions and dialogues to learn about the economy and religion. From this, we insert resistance perspective to adversity, poverty, knowledge inequality, and gender inequality with empowerment spirit and cooperation to build a communal economy (DS, personal communication in July 2022).”

It needs to be realized that a great strength that can be optimized in dealing with every problem is social capital collected from social and community solidarity, including beliefs, practices, and morals (Igwe et al., 2020). The women's involvement in economic activities enables them to improve their social standards as citizen entities in the community (Ghaderi & Henderson, 2012; Knight & Cottrell, 2016). It can also be helpful in voicing women's aspirations to get recognition for gender equality (Kim et al., 2020).

Enhancement of Women's Capabilities

Women basically have strengths that can be explored to show that they have qualifications in economic and business development based on good Muslim character (Tlais & McAdam, 2021) and religious norms (Kamaruddin, 2021). The women's presence in economic activities will position them equally as economic actors in poverty alleviation (Muhammad et al., 2020). This needs to be encouraged as an effort for women to fight economic, social, and knowledge downturns which have been used as reasons why women are treated differently.

“The existence of Pesantren helps us improve our knowledge and skills in the economy and religion. For us, as single parents and 50 others, this empowerment impacts economic independence so that we can support household needs. (TU, personal communication as of June 2022).”

This condition indicates that the religious dimension can be used as an instrument in economic development through efforts to accumulate social capital (Shah et al., 2020). Religious institutions, in several aspects, have the opportunity to build people's self-confidence with motivations interpreted from religious texts. Women's collectivity is a strong source to move and be empowered economically and socially. DA explained that the Women's Entrepreneurial Pesantren and the Payungi empowerment movement provided much knowledge so that the women involved could build an economic structure and have equal positions (DA, internal communication in Juni 2022).”

The religious presence in this economic dimension shows Islam is not limited to religious aspects but can be used to build women's enthusiasm and knowledge in the economic domain. Islam does not prohibit women from being involved in economic activities, which is reflected in the activities of the Prophet's companions women activating in economic activities. Islam gives freedom to (men/women) to seek halal fortune by considering the religious norms of the Koran and Hadith (Maruf Ullah et al., 2013). N, in this case, explained that this empowerment movement had many impacts on women's knowledge and economic capabilities (N, personal communication in June 2022).

The Payungi women's empowerment movement started with the awareness movement that women have the right to a voice, changing the family's economic status, suppressing violence directed against women, and creating a safe space for women. Entrepreneurial Pesantren which were first scheduled, more than four years ago, now can shape mindsets, and social piety and increase religious observance. The existence of this empowerment community is one of the predictors to provide a perspective that women also have the same power and position as men in economic development.

“Entrepreneurship Pesantren are centers of religious and economic studies for women. We have the opportunity to think, speak, discuss and exchange ideas to improve capabilities (R, personal communication in June 2022).”

This forum gives equal rights to speak, learn, and discuss. Not infrequently in this forum emerged social conflicts that are deeply rooted. However, this is a medium to increase women's sense of kinship and maturity in thinking. With different backgrounds, both as housewives and workers, they have the same space to exchange creative ideas, share responsibilities, and increase solidarity sense. Entrepreneurial Pesantren are spaces that can become centers of study and encourage women to create a movement to build traditional culinary tourism destinations based on women's empowerment in mutual cooperation. 50 women trade traditional Javanese and modern culinary delights in one place that may become a family recreation center or a culinary tourism destination. This culinary tourism destination is a grand design of collective entrepreneurship activities.

The family economy, which so far has been supported mostly by men, both as daily workers, laborers, farmers, ranchers, and brickmakers, has yet to meet the family's growing needs. Women's entrepreneurial activity was chosen to be a solution that can resolve family economic inequality. Women who previously had many activities as housewives and laborers with low wages

were encouraged and assisted to become women entrepreneurs and collectively build a culinary tourism destination as family recreation.

Capability in operating technology is currently the most influential factor in entrepreneurial activity (Aruna & Sunil, 2020). In the last four years, women's capabilities have significantly increased; *first*, skills in operating social media as a media branding. *Second*, the ability of women to create branding content for their products, which are massively produced and published before culinary tourism destinations operate. This ability in digital branding is a marketing capability needed in business (Francesca et al., 2017). *Third*, women can build a partnership with several stakeholders in a collaborative effort to create the attractiveness of visitors (Sihotang et al., 2020). *Four*, increasing the strategic ability and performance of women in operating culinary businesses so that they can have a positive impact on the family economy. This strategic ability allows women to increase their competitive level and performance in business (Rodríguez Gutiérrez et al., 2014).

Payungi women with intra-religious strength accumulated from activities at the 'Payungi Entrepreneurial Pesantren' illustrate that a collective movement based on religious values can impact economic development and increase women's capabilities. Spiritual power can be used to develop individual and group capabilities to respond to gender-biased policies (Suraya et al., 2020; Suski, 2007).

Community Movement Collectivity in Women's Empowerment

The limitations of women in studying and actualizing religious-based and general knowledge make them (housewives) unable to accept any changes that occur quickly. In this case, the ability and capability of the community is needed to reflect the development of science in the midst of the current complexity (Dunlop, 2014). Community existence can push women out of problems of knowledge and inequality, while at the same time increasing the quality of women's work (Dhanaraj & Mahambare, 2019). An empowering community with narratives based on religious values and scientific contextuality will create a movement that is controlled religiously and moves in a progressive-innovative manner.

Religion in the process of alleviating poverty has contributed to the fact that grassroots movements with values of socio-religious solidarity are one of the right choices in building the economy (Bahramitash, 2014). The strength of this solidarity has made the Payungi community, which was born from creative ideas, able to emphasize that the cooperation of citizens can sustainably grow the economy. A community movement concerned with the development of creative and culinary space tourism has been operating since October 2018 by empowering middle-aged women to adapt to current conditions. Their existence is able to respond to the economic downturn by moving collectively and based on the philosophy of 'gotong royong'.

“The movement of the Payungi community marks a change in society and the growth of women's economy. This community has become a locomotive for change, focusing on assisting women. This movement is built on three solidities: community empowerment is carried out through religious integration and collaboration. Second, change the space with the creativity of the residents. Furthermore, third, optimizing the existence of the media to promote the good things that are being done (DS, personal communication in January 2022).”

Payungi as a community presents transformative movements based on religious values and the resident's creativity. This concept forms a communal force that can increase citizens' capability and sense of solidarity in building their respective family economies. As explained by AT as one of the initiators of this community, this movement is carried out collectively with the spirit of cooperation. This cooperation effort is carried out in collaboration with communities and academics who have the same concern in empowering and transformative education of citizens.

The women's empowerment movement by the Payungi community illustrates a transformative movement that can assist women in growing together. This process aligns with the argument developed by Stromquist (2015) that women's empowerment should provide freedom for women to move transformatively and based on a modified gender-based division of labor.

“We build women's imagination and creativity by using religious and scientific approaches. The Entrepreneurial Pesantren presence becomes a space for learning and discussion to explore and optimize women's potential (DS, personal communication in April 2022).”

The development of women's knowledge is the empowerment movement basis. The scientific integration process between science and religion in responding to issues of social and economic gender inequality has a significant influence on the economy and women's knowledge. Awareness and equating the change vision is the first step taken by the community. DN, in this case, explained that at the beginning of its presence, the community could map out each woman's social potential, which could be optimized to become a collective strength in building women's economic independence (DN, personal communication in March 2022).

This flexibility and freedom tend not to be found in a formal institution because of limitations in building critical narratives of inequality. Critical narratives on gender issues tend to be built in unlimited non-formal education spaces. Therefore, the involvement of religion and community or empowerment actors plays an important role in empowering women at the individual and collective levels in the Muslim urban Metro environment. In the religious context, contextually religious sharia does not discriminate women economically or socially as has been constructed by the public. Women have the right and opportunity to carry out economic activities based on their virtue and wisdom (Ridley, 2016). At the same time, this contextuality requires legitimacy and a transformative movement driven by empowering communities.

The Role of Women in the Family Economy

Women have qualifications and abilities that can be optimized in economic development. Women's involvement in economic activities plays a role in poverty alleviation (Sajjad et al., 2020). Women's extraordinary achievements (see (Forson et al., 2018; Kushandajani, 2019; Rosca et al., 2020)) show that women have an essential role in sustaining social development and have the same potential in leadership (Ventura et al., 2021). This phenomenon illustrates that women have the ability and strength to build the economy. Women's presence in workspaces significantly contributes to economic growth, especially when non-governmental organizations move to resolve issues of gender inequality (Mehra, 1997).

Religion is a teaching source considering contextual aspects in response to global developments (Kloos & Moore, 2000; Regnerus & Uecker, 2007). Religion is a fundamental aspect of community socio-economic development activities, without exception for women (Basedau et al., 2018). This is because women have content that has considerable potential in economic development (Akbulaev & Aliyeva, 2020). Their occurrence, based on a study conducted by Brush & Cooper (2012) is the subject of the fastest economic development in the world. Women's existence as entrepreneurs, for example, can become subjects that can create jobs, reduce poverty, and become actors in human resource development, education, and health.

The empowerment community movement within community entities is one of the important efforts that must be made by many parties to reduce economic, educational, and social inequalities. These disparities are caused by citizens' lack of collective awareness in developing the economy.

“The first time we did this empowerment was by borrowing the Mushala's cash balance. This movement continues to grow with the creativity and development of citizen knowledge. Until now, the number of visitors attending our place has remained stable at more than 2,000 people with a weekly turnover of 70-90 million. Payungi has been four years old with a total turnover of more than 8 billion (AT, personal communication in June 2022).”

Many of those involved in culinary tourism sell various traditional food, such as Gudeg, Getuk, nasi liwet, nasi urap, nasi bakar, jenang jagung, and others. Activities as producers and sellers of traditional culinary enable them to become actors in the family economy. For example, in this case, S, the owner of the Gudeg Sundari, has an average turnover of 8-10 million on each Sunday event with six laborers. N, as a Getuk seller, gets an average weekly turnover of 2-4 million.

Women's creativity in making various types and unique traditional food and optimizing their skills in selling and operating social media will help get many turnovers.

Women's economic activities positively impact women's social life and the economy. Socially, the existence of women active in economic activities, such as entrepreneurship, trading, and other economic activities, can create social welfare. Meanwhile, this condition, also in the economic dimension, can create economic independence and build women's economic status (Hitt et al., 2011), create access to jobs, and socio-economic discourse (Kalden et al., 2017).

The gender equality concept and women's economic empowerment have become the priorities in the Sustainable Development Goals to reduce the gap between women and men (Agarwal, 2018; Ewerling et al., 2017). Women empowerment provides equal positions for women in control and freedom to regulate. The women's presence in empowerment programs has shown a positive impact, not only for them but also for the family economy. Women's collectivity has the potential to increase economic growth and reduce poverty.

This research shows that religion's existence as a basis for women's empowerment by establishing women's learning space (Women Entrepreneurial Pesantren) can increase women's knowledge, skills, and capabilities. The existence of Pesantren represents that non-formal education as a transformative alternative can respond to the needs of women to be empowered. In women's economic discourse, Islam does not differentiate them from men Islam liberates women to become leaders, decision-makers, and economic actors (Supriyadi et al., 2019). In principle, women can position themselves proportionally (Dzuhayatin, 2020).

The awakening of women's knowledge is the beginning of an ending to women's economic downturn. This is marked by the increasing women's ability who are members of Payungi empowerment to speak in public, have discussions, have the courage to share ideas, and have access to the economy. In terms of the economy, the women's collective movement is capable of breaking down women's stigmatization and, at the same time, towards the women's empowerment movement. They can change the face of the RT 20 and 21, Yosomulyo, Metro into a creative space-based family tourism destination.

This long process of raising awareness and building women's knowledge shows that empowerment must continue in terms of ideas, solidarity spirit, and collectivity. Many parties are involved in this as support for building a knowledge base within Pesantren, for example, academics, empowerment activists, religious leaders, traditional leaders, and community leaders providing strength impacting the sustainability of the empowerment movement. However, women's willingness to learn and be economically empowered is fundamental to making the empowerment movement run sustainably.

This research is different from several studies conducted by previous experts. That many religious values are conceptualized and contextualized in Entrepreneurial Pesantren can significantly build women's knowledge. The Pesantren existence is at the same time the basis for the women's empowerment movement so that they can accelerate economically with the knowledge that continues to be built through the alternative-transformative education movement at the Payungi Entrepreneurial Pesantren.

Conclusion

Women who used to spend a lot of time in the domestic space of the family because of limited skills and knowledge can now become economic actors in the family by becoming women entrepreneurs who focus on the culinary sector. Their willingness to study and discuss at the Women's Entrepreneurship Pesantren improved women's abilities in operating social media as branding media, creating the branding content, building relationships and partnerships with stakeholders, and building strategic and performance capabilities in operating a culinary business.

Religion and Payungi women's empowerment community, in this case, cannot only build gender equality by building women's knowledge, skills, and capabilities but also encourage women to become economic actors in the family amidst their limitations. The sacred space, Payungi Entrepreneurial Pesantren, is a learning, discussion, and spiritual space for women to be important in building equality concepts, independence, and entrepreneurial skills. Meanwhile, the

empowerment community can contextualize religious values in Pesantren as the movement basis and develop ideas that align with religious norms through a women's economic development movement.

This empowerment movement can encourage women to become economic actors in the family. Apart from having a significant impact on women's lives and the economic well-being of their families, this phenomenon can also reconstruct women's position in the family and, at the same time, eliminate negative stereotypes towards women. Payungi women were able to show that women are not always objects or secondary parties in the social system. They have the power to encourage each other with religious enthusiasm and socio-economic change.

This phenomenon illustrates that even though women had limited access to formal education in the past, they did not rule out the possibility that they could contribute to family economic development. The presence of the Entrepreneurial Pesantren as a religious-based learning space and the existence of an empowering community is a strong incentive for women to be empowered collectively.

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