

PEREMPUAN BERSANGGUL NUSANTARA: THE PRACTICES OF COMMUNITY EMPOWERMENT BASED ON INDIGENOUS LEARNING FROM A GENDER EQUALITY PERSPECTIVE

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Abstract

Perempuan Bersanggul Nusantara (PBN) is a women's community that cares about national development programs through skills-based empowerment activities. The main objective of PBN is to preserve the culture of the archipelago, such as the bun, kebaya, and jerk, so that it can be passed on to the next generation. This activity aims to develop women's potential to improve their quality and participate in development. The application of local wisdom-based learning in empowerment carried out by PBN has a special meaning, namely increasing appreciation of cultural and customary values through daily practices. This study uses a qualitative approach with a case study method. The subjects of the study were the PBN community and women of various ages. Data collection techniques include interviews, observations, and documentation, with data analysis using the Miles and Huberman interactive model. The results of the study show: (a) The role of women with buns in the socio-cultural context supports the preservation of the habit of wearing buns, kebaya, and jarik; (b) Traditional learning in women's empowerment at PBN includes teaching tradition-based skills to community members; (c) The perspective of gender equality in women with buns emphasizes that women have an active role in social change and community empowerment. This approach not only preserves culture but also empowers women to become more useful in their social environment.

Keywords: *Indigenous Learning; Women Empowerment, Gender Equality; Perempuan Bersanggul Nusantara's Community.*

Abstrak

Perempuan Bersanggul Nusantara (PBN) merupakan komunitas perempuan yang peduli terhadap program pembangunan nasional melalui kegiatan pemberdayaan berbasis keterampilan. Tujuan utama PBN adalah melestarikan budaya nusantara seperti sanggul, kebaya, dan jarik agar dapat diwariskan kepada generasi penerus. Kegiatan ini bertujuan untuk mengembangkan potensi perempuan agar dapat meningkatkan kualitas diri dan berpartisipasi dalam pembangunan. Penerapan pembelajaran berbasis kearifan lokal dalam pemberdayaan yang dilakukan PBN memiliki makna khusus, yaitu meningkatkan apresiasi terhadap nilai-nilai budaya dan adat istiadat melalui praktik sehari-hari. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Subjek

penelitian adalah masyarakat PBN dan perempuan berbagai usia. Teknik pengumpulan data meliputi wawancara, observasi, dan dokumentasi, dengan analisis data menggunakan model interaktif Miles dan Huberman. Hasil penelitian menunjukkan: (a) Peran perempuan bersanggul dalam konteks sosial budaya mendukung pelestarian kebiasaan memakai sanggul, kebaya, dan jarik; (b) Pembelajaran tradisional dalam pemberdayaan perempuan di PBN meliputi pengajaran keterampilan berbasis tradisi kepada warga masyarakat; (c) Perspektif kesetaraan gender pada perempuan bersanggul menekankan bahwa perempuan memiliki peran aktif dalam perubahan sosial dan pemberdayaan masyarakat. Pendekatan ini tidak hanya melestarikan budaya tetapi juga memberdayakan perempuan untuk menjadi lebih berguna dalam lingkungan sosialnya.

Kata kunci: *Pembelajaran Adat; Pemberdayaan Perempuan, Kesetaraan Gender; Komunitas Perempuan Bersanggul Nusantara.*

INTRODUCTION

Women, as a larger majority of the population, are challenged to take part in facing changes that occur in their environmental areas. Another impact of globalization is the openness and increased opportunities for women to take on broader roles. Taking on women's roles provides opportunities for expanding employment opportunities and developing potential roles due to the increase and advancement of women's education.

Women are known to be the most ready and adaptive to various changes in terms of readiness for change. Their subtlety of taste sometimes traps them in choosing compromise rather than competition. Therefore, this awareness encourages women to fight for their rights to actualize themselves as development roles and gain equal access.

Thus, if supported by high quality, women's role will become productive potential and capital for development, so the target of women's empowerment programs is to develop and mature various potentials in utilizing the same rights and opportunities as men.

The movement of women's organizations is a form that has the aim of raising the status (position) of women in society. The PBN Community is an emancipation movement organization that aims to achieve equality between women and men, which is not only active in the home but also as a social empowerment for the community.

Perempuan Bersanggul Nusantara (PBN) is a women's community, one of which is located in Malang City but has several community branches spread across East Java and the Special Region of Yogyakarta. The Perempuan Bersanggul Nusantara Community has a goal that focuses on national development programs. One of the activities implemented to date is skills-based empowerment activities. The skills emphasized in the PBN community are make-up skills, buns, and *mewiru jarik* cloth. This activity is intended so that women have good skills, where the potential stored in women can be developed. The development of women's potential is a real manifestation of women's empowerment so that women are more qualified and can participate in development.

Women's empowerment is an effort to gain access and control over economic, political, social, and cultural resources so that women can regulate themselves and increase their self-confidence to actively participate in solving problems. Women's empowerment can be achieved through a process of awareness so that later, women can critically analyze society's situation and understand discriminatory practices, which are social constructions.

The application of indigenous learning in empowerment implemented by the Perempuan Bersanggul Nusantara's Community has its meaning, namely an application of learning about local culture and traditional values that are attempted to increase appreciation for the practice of daily activities. Indigenous learning is delivered through oral traditions from generation to generation in society, which aims to build and foster between society and nature.

Indigenous learning is an education rooted in the life and culture of the local community, so this model is placed as a foundation for learning and growth for individuals. The process of delivering indigenous learning is passed down from generation to generation through rituals, storytelling, observation, and practice in traditional forms in the local area.

Indigenous learning in empowerment for women aims to make the younger generation adhere to their culture through the vision and mission of the Perempuan Bersanggul Nusantara's Community. Thus, Indigenous learning helps the younger

generation, especially women, to explore critical thinking about new challenges and threats that will be faced so that women can protect their culture and territory.

Empowerment based on indigenous learning can equip women with the skills needed to adapt to the times without abandoning the local culture passed down from generation to generation. The practice of the indigenous learning model implemented by the Perempuan Bersanggul Nusantara's Community is to encourage women to re-explore local culture and express it through various media actively. One of the activities highlighted is providing direct training on *kebaya* and *sanggul*, as well as making handicrafts that will later have the opportunity to create jobs.

This study complements the research conducted by Hanis & Marzamanslichati (2019), which explains "The Role of Family Welfare Empowerment in Women's Empowerment in Telaga District" stating that women's empowerment is an effort to develop capacity and skills to gain access to national development without distinguishing between genders.

Furthermore, research conducted by Rani (2021) explains "Women's Empowerment Through Utilization of Local Cultural Potential," stating that the empowerment carried out refers to (1) increasing the capacity and quality of themselves as women because they have extensive connections of experience and friendship; (2) having a sense of pride in participating in activities based on preserving local culture; and (3) being able to fill free time and increase economic income.

Then, the research conducted by Haftafilia et al. (2022) explains "Analysis of the Role of Women in Preserving Local Culture in Wajo Regency", stating that women play an essential role in preserving local culture, both as bearers of traditional values and as actors in preserving cultural heritage. Women also play a role as teachers and artists in introducing local culture to the community, so these activities indirectly empower women in the local culture category.

This study focuses on the role of the women's community in community empowerment based on indigenous learning, which collaborates between skills-based and community empowerment activities. Applying indigenous learning can

improve knowledge and skills about culture and traditional values that must be maintained (Hilman & Hendriawan, 2018; Lebaka, 2022; Suryahartati et al., 2021). The role of the Perempuan Bersungguh Nusantara's Community is also expected to continue to be innovative and creative in creating learning media to increase the response and enthusiasm of women in getting to know local culture more deeply and building participation in empowerment-based activities.

This study focuses on the role of the PBN women's community in community empowerment based on indigenous learning that collaborates between skill-based activities with tradition-based learning taught from generation to generation by the previous community. One of the implementations of Indigenous learning applied by the PBN community is providing training to women regarding the understanding of *jarik*, procedures for using *jarik* for men and women and learning about the motifs used. The application of Indigenous learning can increase their knowledge and skills about the culture and traditional values that must be maintained. The role of the Perempuan Bersungguh Nusantara community is also expected to continue to be innovative and creative in creating learning media to increase the response and enthusiasm of women in getting to know local culture more deeply and building participation in participating in empowerment-based activities.

This study is expected to be a source of information and the main reference in further research related to the role of the Perempuan Bersungguh Nusantara community as a social practice of community empowerment based on indigenous learning in facing gender equality. The indigenous learning model applied by Perempuan Bersungguh Nusantara has a learning concept related to daily practices in the local culture they have. Thus, social practices related to local culture can be used as a forum for community empowerment, namely building knowledge and skills as an expansion of connections and building the economy of families and their regions.

RESEARCH METHODS

The study used qualitative with a case study method. Rustanto (2015), a qualitative approach captures social situations naturally through the history of a

context, changes in behaviour, and experiences and behaviours applied individually or in groups of people. Through a qualitative case study approach, researchers also need approximately 3-4 months to dig up in-depth information by participating in every activity organized by the PBN community.

According to Leung (2015), case studies are included in the qualitative approach that explores activities and events in depth, in detail, and limited by time. The use of case studies applied in the PBN community data collection is the presence of researchers who participate in exploring activities in depth. In this case, researchers are involved in continuous experiences such as learning taught in the use of *jarik*, Javanese traditional makeup, and procedures for using a bun with PBN community informants so that it aims to obtain information to be interpreted and given meaning to then be adjusted to the research objectives, namely studying the role of women with Indonesian buns in social practices of community empowerment.

The research subjects were the Bersanggul Nusantara Women community and women, both teenagers and adults, with a total of seven informants, including three members of the PBN dance community with an age classification of 10-16 years, and PBN facilitators with an age classification of 40, 45 and 55 years, totalling three people, and the surrounding community numbered two people.

Data analysis techniques using interactive analysis Miles and Huberman consist of several stages, including data reduction, data display, and data verification. Data reduction is a stage used by researchers to compile summaries obtained, categorize data results by providing codes according to their placement so that the data becomes detailed according to its category, and then select data to simplify the data results.

Data display is arranged systematically and sentences that are easy to understand; the form of data display usually changes the field results obtained, such as charts or matrices reprocessed into narrative text. As well as data verification and making conclusions by validating the initial and final changes that occur in the education service model, with these conclusions, researchers can find the role of Perempuan Bersanggul Nusantara as a community empowerment practice based on

indigenous learning in a gender equality perspective. The data that has been made previously is still temporary and will change if strong supporting evidence is found at the following data collection stage. Initial conclusions are supported by valid and consistent evidence when researchers go into the field in order to collect data, and these conclusions are credible. The verification result is a complete, comprehensive and accurate conclusion (Miles, et al 2014).

RESULTS AND DISCUSSION

Perempuan Bersanggul Nusantara's Community in Socio-Cultural

Indonesia is one of the countries in the form of an archipelago or maritime, so it has a wide range of islands and creates a variety of cultures. Culture results from human work or effort in the form of objects or thoughts in their lives (Thomson, 2015). Indonesian culture varies in each region according to the tribes that inhabit it, so each tribe has a cultural heritage developed over the centuries.

One of the diversity of Nusantara culture is traditional clothing, which is the identity of each region in Indonesia. The traditional clothing that is owned has its characteristics and uniqueness according to the character of each tribe, such as colour, pattern, and other accessories, such as Javanese traditional clothing for men using *sorban* and batik. In contrast, women wear *kebaya* combined with *jarik* and wear buns or tie hair to look neat.

Indonesian society should maintain and preserve the existing culture; if a culture does not exist, it will also lose its national identity. In the current era of globalization, the world is losing the boundaries between countries and cultures, causing many problems between local and foreign cultures. Behind these problems, a global paradox emerged: strong local values can become something with a reasonably high selling value (Dadan & Sulistyoningih, 2023).

Talking about various appearances is never-ending and constantly ongoing because appearance is closely related to everyday life and the identity adopted by society. The entry of cultural elements from outside also creates cultural intersections, which later give rise to new cultures, either hybridization or acculturation related to appearance.

The *kebaya* clothing model is generally used by young women from the priyayi and aristocratic groups; of course, the *kebaya* as daily clothing differs from the *kebaya* as formal clothing. In everyday life, the *kebaya* is worn with looser rules, such as being able to be worn without shoes or without using a bun and the hair is curled up to look neater. In general, the *kebaya* is white and plain and sometimes given a sweetener in the form of lace at the bottom or side of the *kebaya*; as a complement to the *kebaya*, jewellery, buns and footwear are also added.

Traditional clothing is also called ethnic clothing; Parmono (2014) states that ethnic clothing is regional clothing worn for generations, which is one of the identities and can be proud of by most supporters of culture. Thus, as culture supporters, traditional clothing should be preserved as we preserve culture. They are maintaining parts of culture to remain known and implemented by future generations, as conveyed by Ki Hajar Dewantara, a behaviour learned by a group of people and generally considered a local tradition to be passed down from generation to generation.

Perempuan Bersanggul Nusantara is a women's community maintaining Javanese tradition and traditional clothing values. The community invites women to exist and actively introduces Javanese culture to the modern era. It also invites women to return to their true selves, especially the culture of the bun, kebaya, and jerk, which has begun to be abandoned. Traditional clothing is usually only used for weddings. Traditional clothing is often part of entertainment events such as art performances.

The preservation of Javanese traditions taught by the Perempuan Bersanggul Nusantara Community is applied from childhood, adolescence, and adulthood. The consistent activity carried out by the Perempuan Bersanggul Nusantara Community is to provide educational training on buns directly with the participation of training participants. This training has been carried out in various regions and is carried out when the region holds an art event.

Hair is often referred to as a crown for its owner. Hair styling or buns have become an essential part of appearance. Along with its development, hair styling has gradually changed and improved with the development of a nation's culture.

The bun shape that was initially only allowed to be used by the queens and concubines of the king can now be used by anyone to be worn on special occasions according to the wishes of the wearer or because of the needs of a role (Hipij & Sulistyami, 2018). Thus, the demands in its use have shifted the role and function of the bun. Making a bun is no longer a hereditary skill but rather a skill that must be learned seriously and continuously.

Nowadays, hair styling is strongly supported by technological developments and changes, and the influence of this technology should not diminish the role and function of a regional bun but instead become a reinforcement and memory storage that regional buns have high philosophical meaning and value. A form that does not appear by itself but is a prayer and hope of the maker for the person wearing it.

Regional buns, in terms of design and shape, adhere to the applicable principles known so far, namely paying attention to the balance between the bun's shape and the head's size, the body's height and the condition of the hair itself. In addition, age, purpose, and harmony are still considered to assess whether the bun that has been styled looks harmonious as a whole or not. Another thing that also influences is the rhythm, which is always considered before the bun is finished being styled. The goal is so that the wearer of the bun or the person who sees it is comfortable looking at the shape of the bun because the shape and rhythm are interesting to observe.

According to Inawati (2014) the shape of a regional bun is usually influenced by many factors, such as the provisions that apply to a region, the influence of customs, etc. This directly affects the shape and additions of bun ornaments/decorations. Factors that influence the arrangement of a regional bun include (a) A person's position in society such as nobility, queens/empresses, concubines or ordinary people, so the arrangement of the bun becomes very different and not the same; (b) The characteristics of a tribe, usually between one tribe and another in a region can also be distinguished by the arrangement of its bun; and (c) The characteristics of a region, some regions are fanatical about the arrangement of the bun in their region, meaning it is difficult to accept. Furthermore, the Perempuan Bersangul Nusantara's Community also teaches

about the use of *jarik* and *kebaya*. The purpose of education about *jarik* and *kebaya* is to provide provisions for Indonesian women about the procedures for beautiful and appropriate traditional dress. The hopes of Perempuan Bersanggul Nusantara's Community for women, especially young people, are to continue to be familiar with traditional clothing by wearing it as often as possible at various events. It must be admitted that the use of *jarik* and *kebaya* among young people is still less lively than it is; the desire of young women to wear traditional clothing is still used in special events such as the commemoration of Kartini Day.

Education about *jarik* and *kebaya* is an intangible cultural heritage passed down from generation to generation and provides a sense of ongoing identity to appreciate cultural differences and human creativity. In the 2003 UNESCO convention (Rohmah & Legowo, 2022), intangible cultural heritage is various practices, representations, expressions, knowledge, skills, instruments, objects, artifacts, and related cultural spaces. In this case, the use of *jarik* and *kebaya* falls into traditional skills and crafts.

The preservation of *jarik* and *kebaya* is in the hands of the younger generation aged 18-30. With full awareness, women must be motivated to wear *jarik* and *kebaya* in various activities. The challenge is that there needs to be a design for the *jarik* and *kebaya* that is suitable for everyday wear for young people, who are still in college or working. *Kebaya* can be made from cotton or t-shirt material that is comfortable to wear on trips, campus, or office activities. The fabric is also more creative and straightforward according to the wearer's youthful spirit; the *kebaya*'s colour can be made brighter with a simple model without embroidery and sequins. Accessories as a complement to the *kebaya* fabric can also be chosen for a relaxed atmosphere by wearing casual shoes and backpacks, which are also added to hats or headscarves worn daily.

Thus, the preservation of *jarik* and *kebaya* carried out by the Perempuan Bersanggul Nusantara's Community is to encourage young people to love and wear *jarik* and *kebaya* as a form of preserving traditional clothing so that it is not lost in time and is passed down continuously from generation to generation. Not just

registration or recording but internalization of *jarik* and *kebaya* into a sense of love for ancestral heritage (Putra et al., 2024).

Based on the data presentation above, the Indonesian bun women's community's role is not only to educate about the importance of preserving local culture, especially traditional clothing. Indonesian Bun Women also impact women to place traditional clothing and values taught as factors influencing ethics, knowledge, and behaviour.

Indigenous Learning dalam Pemberdayaan Perempuan pada Perempuan Bersangul Nusantara's Community

The Perempuan Bersangul Nusantara's Community has implemented Indigenous Learning. It is believed to provide education for women based on experiences that have occurred and then developed and implemented from generation to generation (Hilmi et al., 2021; Zulkarnain, 2020). Each region has indigenous learning; therefore, daily experiences are linked to continuous education.

Indigenous learning is learning about the culture and traditional values that attempt to increase awareness or appreciation of the life experiences of Indigenous people to create an environment in which they live so that it becomes an understanding and belief.

The application of indigenous learning applied by Perempuan Bersangul Nusantara's Community is the process of how knowledge is created through changes in the form of experience; knowledge comes from a combination of understanding and transforming experience so that later women understand what is experienced from an authentic experience.

The role of Perempuan Bersangul Nusantara's Community and its experience in learning local culture and traditions is the centre of women's learning development. The experience possessed by Perempuan Bersangul Nusantara's Community becomes a value and legacy that will be passed on to future generations, such as the practice of using *jarik* and *kebaya*, the procedure for wearing a bun where each position and movement has a different meaning.

Experience is a prominent source of learning and inspiration and becomes the basis for learning in its environment. Perempuan Bersanggul Nusantara's Community's argument in carrying out business activities is always based on their experiences and those of others, especially the previous generation. Thus, Indigenous learning is learning that places local culture as the foundation for a person's learning and growth.

Indigenous learning is the key for children to adhere to local culture. Indigenous helps women explore old and new ways to stay connected to their region and allows them to think critically about new challenges and threats. As a result, young people will support their elders in protecting culture and territory and create good changes rooted in ancestral footsteps while quickly adapting.

Nurwoto (2023), the application of indigenous learning carried out by Perempuan Bersanggul Nusantara's Community is to help women understand the more profound concepts and philosophies in their society. Indigenous education can help strengthen pride in identity and unique culture by using *jarik kebaya* and buns to complement local clothing. Thus, the role of indigenous in empowering women helps prepare the next generation of leaders who understand and can preserve the values of local traditions and culture.

In addition, indigenous learning values equip women with the skills to bridge and guide the world with influential national or general cultures. Women can be deeply rooted in their culture while being able to engage with national goals in their own way, according to the learning experience implemented by Perempuan Bersanggul Nusantara's Community. The Perempuan Bersanggul Nusantara Community's women's empowerment efforts aim to improve women's skills to be more active in activities (Wulandari et al., 2022). The community teaches the procedures for using *jarik, kebaya*, and buns and invites women to make handicrafts.

The purpose of handicraft skills is to help women improve their families and local village economies. Handicrafts that are usually taught involve processing plastic waste into items of economic value, such as umbrellas and bags made from plastic bags.

Furthermore, garnishes (food decorations) were made in foods such as tumpeng, boxed rice, etc. The application of Indigenous learning in women's empowerment aims to invite women to actively observe the learning experiences implemented by the Perempuan Bersungguh Nusantara Community so that this learning can be used as a sustainable provision in opening a skills-related business.

Preserving the procedures for using the proper *sanggul*, *jarik*, and *kebaya* can also benefit each woman. With the experience of learning how to use *jarik* and bun properly, it can be positioned as a business field when there are certain events, thus increasing the economy of each individual.

Based on the explanation above, it can be concluded that the application of Indigenous learning in women's empowerment carried out by Perempuan Bersungguh Nusantara's Community is to provide learning experiences through daily practices related to handicrafts, the use of buns, *jarik*, and *kebaya*. The indigenous learning model provides women with skills that can be used in business by preserving local culture passed down from generation to generation.

Gender Equality Perspective in Perempuan Bersungguh Nusantara's Community

The cultural sovereignty of women in Indonesia's great culture includes the ancestral culture of the Indonesian nation, which is rooted in the traditions and culture of the tribes, which have the previous heritage of the archipelago culture spread throughout the provinces of Indonesia. In general, the culture of people in the world places men at the top of the hierarchy while women are in second place. Patriarchal culture has influenced the relationship between women and men and given rise to subordination.

According to Audina (2022), if seen and observed, women have played an essential role in traditional culture for centuries. However, their roles are often ignored, marginalized, or even underestimated. In this modern era, it is essential to recognize the importance of women in traditional culture and to empower women to play an active and influential role.

Traditional culture is a valuable heritage that reflects a society's identity and wealth. It is formed through practices, beliefs, values, and knowledge passed down from generation to generation. This culture forms a strong foundation for social life, religion, art, language, and various other aspects of life in a society (Sari et al., 2020).

The movement to preserve traditional customs and culture has become increasingly popular since the enactment of Law Number 5 of 2017 concerning the Advancement of Culture (Istiwati, 2016). Not a few agencies and communities have an agenda to advance culture to be developed. One of the activities often carried out by the Perempuan Bersanggul Nusantara's Community when there is an event is the mass bun activity. The Mass Bun implemented has a specific purpose in the cultural oration. It emphasizes the importance of re-cultivating the bun as a crown of beauty and *kebaya* as a costume for Indonesian women to strengthen their identity.

Traditional culture also includes the roles and responsibilities contained therein. In traditional culture, the Perempuan Bersanggul Nusantara's Community is crucial in maintaining, preserving, and passing on cultural values to future generations. Thus, women preserve traditions, respect social norms, teach traditional languages and knowledge, and maintain social balance and harmony in the community.

Women play a crucial role in traditional culture; they contribute significantly to maintaining, continuing, and preserving the cultural heritage received from previous generations. Several aspects of women's roles are upheld by the Perempuan Bersanggul Nusantara's Community (Abidin et al., 2023), namely first, the existence of women in maintaining and preserving culture. Women are often responsible for preserving and maintaining traditional culture. Women are also guardians of traditional knowledge and practices and pass on values and customs to future generations through storytelling, dance, and traditional craft skills such as preserving *jarik* and *kebaya*, *sanggul*, and handicraft activities. Second, household guards, women in traditional culture often carry out the responsibility of household guards. The role of taking care of the family's daily needs, including cooking,

cleaning, and caring for children. Through this role, women are essential in maintaining family stability and daily life, which traditional values regulate. Third, social connectors: In traditional culture, women often act as social connectors. Through social networks, women can strengthen social ties in society and promote solidarity and cooperation among community members (Haftafilia et al., 2022)

Fourth, guardians of policy and ethics: Women in traditional cultures are often the guardians of policies and ethics accepted in society. They maintain social, moral, and religious norms that are an integral part of traditional culture. Through the understanding and practice of cultural values carried out by the Perempuan Bersungguh Nusantara's Community, women play a role in maintaining harmony and balance in society.

Fifth, cultural leaders; although women are often considered to have a more limited role in traditional cultures, they can still be leaders in cultural contexts, such as leading traditional ceremonies, experts in knowledge of cultural practices, and changemakers in maintaining the relevance of traditional culture in the modern era. Through their roles in traditional culture, women contribute significantly to maintaining and continuing cultural heritage and the identity and sustainability of traditional culture.

However, it must be recognized that in some traditional cultures, women may still face challenges and limitations in fully participating in maintaining and continuing culture. Factors such as rigid gender roles, social inequality, and limited access to education or resources can affect women's involvement in cultural activities. Therefore, the vision and mission of the Perempuan Bersungguh Nusantara's Community is to provide an essential role for women to continue to fight for gender equality and provide fair opportunities for women to play an active role in maintaining and continuing culture.

This role can ensure that the rich cultural heritage remains alive and relevant for future generations by fully involving women in maintaining, continuing, and developing traditional culture. Women's contribution to maintaining and strengthening the role of traditional culture is essential in maintaining cultural diversity, identity, and local wisdom of a society.

CONCLUSION

Based on the data above, the researcher concludes that women play a crucial role in preserving traditional culture because they are often the guardians of knowledge, values, and cultural practices passed down from generation to generation. By strengthening the role of women, cultural knowledge and skills can continue to be preserved and passed on to future generations. This helps prevent cultural loss and enriches cultural diversity in an area.

The role of the Perempuan Bersangul Nusantara's Community states that strengthening the role of women in traditional culture is often overlooked or underestimated. Through active participation in cultural events, art performances, or other activities, women can gain appreciation and recognition for their skills, knowledge, and dedication to preserving cultural heritage. This helps build respect and gender equality in the context of traditional culture.

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