



Mobilizing Stakeholders in Preserving and Revitalizing the Traditional Craft of Balinese Songket Textile of the Women Weavers

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Abstract—The study sought to identify emerging challenges the Balinese women handweavers encountered through interview documentation and community immersion. Songket textiles, aside from being one of the cultural products of Indonesia, were usually utilized on special occasions like weddings, rituals, and other social engagements, commonly for the upper-class individuals of society. The analyzed documented challenges paved the way for the policy recommendation to protect handweaving engagement in terms of its compensation, appreciation, and empowerment. Handweaving, aside from manifesting Balinese culture, clamored for governmental support and social appreciation, catalyzing its preservation and revitalization as they continued to embody their identity. Formulating a developmental plan facilitates the step-by-step process of ensuring the attainment of the long-term sustainable development goals for the Songket Industry.

Keywords: Policy recommendation; sustainable development; songket handweaving



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INTRODUCTION

In the Village of Gelgel, Klungkung, Bali, Indonesia, a group of women whose fundamental function in society besides nursing their children is handweaving. Beginning in 1997, a private family business owner has taken over the buying and financing of traditional weaving in this region while selling at a higher price. Meanwhile, millions of textiles have been produced by these women. Some are shipped to many nations, including Malaysia and Korea, and places that practice Hinduism; some are used locally.

Balinese Songket handwoven textiles are a traditional craft and an essential part of Bali's cultural legacy and artistic endeavor. It possesses its weaving method, which has been handed down through generations and is distinguished by its vivid colors and rich patterns, embodying the island's history, culture, and identity.

Furthermore, these textiles represent status, identity, and spirituality more than just ordinary textiles. Every motif and pattern has a distinct meaning and is frequently connected to regional myths, stories, and religious beliefs. In addition to preserving a customary art form, preserving this craft also protects the intangible cultural heritage that characterizes the way of life of the Balinese people.

Handweaving Process

The loom must be set up, and premium threads must be chosen before any Songket textiles can be made. The weaver carefully weaves the threads together, adhering to complex designs passed down through the years. A precise technique is needed when adding metallic threads to ensure that the finished product is both structurally sound and aesthetically pleasing. The exquisitely crafted textiles are aesthetically pleasing, enduring, and highly prized.

The distinctive feature of Balinese songket lies in its weaving technique, known as "teknik pakan tambahan" or additional weft technique. In this process, a pinch of lint thread is taken before inserting the golden or silver thread, creating intricate patterns. The way of raising the lint thread is organized in a specific manner, referred to as "lidilidi." This distinctive feature of Balinese songket has been well-documented in the literature, with scholars highlighting the cultural significance and philosophical depth embedded in the motifs and patterns of this art form (Bertalya et al., 2014).

The traditional handweaving practices of the weavers in GelGel reflect their deep-rooted cultural heritage and the preservation of their unique textile-making traditions. Creating these intricate textiles involves a series of distinctive steps, from the preparation of materials to the final product conceptualization.

The first step, known as "Ngewarnain" (Coloring), involves sorting different colors for the design (Budhyani, 2018). This careful selection of colors lays the foundation for the intricate patterns woven into the fabric. The second step, "Mamintang/Ngulung," is the process of thread rolling while counting the number of threads needed for the weaving process. The weavers use around 4-5 rolls of thread for every three clothing items.

The third step, "Nyasak," is laying down the threads through a pad for weaving. The fourth step, "Nyusuk," is interweaving the threads with a "sisir," a metal or wooden needle-like tool, to create the interlacing patterns. The fifth step, "Alas madu," is designing the patterns. The weavers often draw inspiration from their natural surroundings, depicting animals, fruits, lines, and other natural elements, creating distinctive and mesmerizing motifs characteristic of the Songket textiles (Budhyani, 2018).

The final product, "Ngunin," is then utilized on various occasions, commemorating

different traditions, rituals, and celebrations, further highlighting the cultural significance of these handwoven textiles. Wearing songket is a belief in connecting oneself to God while receiving the shower of blessings through its design which resembles God's goodness and character.

Materials Used

Silk and cotton are the primary materials used in Songket weaving; gold or silver threads are used for the decorative patterns. These substances have been selected due to their high caliber and capacity to produce the intended visual effects. Songket textiles are highly valued domestically and abroad because of the use of natural dyes -from plants and flowers- further highlighting each piece's vibrancy and individuality.

Research Gap

Balinese Songket textiles have great artistic and cultural significance but face many challenges in the modern era. These include restricted market access, a decrease in the number of skilled weavers, and competition from mass-produced fabrics. Thorough research is desperately needed to pinpoint the new problems and create plans of action to assist the handweaving community. The effectiveness of current preservation efforts, in-depth analyses of the socioeconomic factors affecting weavers, and creative solutions for fusing traditional crafts with modern market demands still need to be improved in the available literature. Thus, by filling in these gaps, we can guarantee the sustainability of this priceless cultural heritage through more effective policies and initiatives.

Our study explores the community's attempts to address these problems by looking at the complex problems related to the creation, exchange, promotion, and preservation of Balinese Songket textiles, paving to create policy recommendations and development plans that will assist handweavers, boosting their sense of value, and encourage the incorporation of traditional crafts into Bali's booming tourism industry.

Based on background, this research sought to answer the following questions in line with the research objectives identified for this study to with 1) the emerging challenges of the textile industry along with its production, preservation, promotion, and exchange. 2) Developmental plan was formulated to help handweavers appreciate their self-worth and contribution to promoting tourism in Bali. 3) Policies were recommended to leverage Government support in preserving and revitalizing the traditional Craft of Balinese Sungkat Handwoven textiles.

LITERATURE REVIEW

The researchers reviewed and analyzed the existing literature to magnify the present study. This undertaking benefited the researcher with valuable insights and direction in exploring the concepts and materials about the subject.

Songket weaving in Bali is not merely a craft but a tapestry of cultural, historical, and socioeconomic significance. Songket, as a cultural and philosophical Balinese identity, goes beyond physical form as mere cloth; it serves as an avenue for recognizing the unique cultural heritage (Sari et al., 2020).

According to Nugraha et al. (2021), Songket cloth is one of the most popular cultural products in Bali. Many motifs are used on Songket cloth, making it exciting and unique. Additionally, Songket cloth must be introduced to the local and international community as a cultural product that needs to be preserved and developed. Moreover, Bali is one of the famous places with fascinating cultures in which the cultures are known worldwide. Bali has expressed its art in its temples through dance, traditional music, and traditional Balinese weaving.

The group of women weavers have carried on the Songket tradition for centuries. These

skilled artisans possess invaluable knowledge and expertise that should have been nurtured and passed down. As noted in research on the Krowe Sikka weaving community in Indonesia, small-scale weaving industries can play a vital role in improving the livelihoods of local communities but require a proactive and innovative approach to remain resilient (Susanti et al., 2020).

Researchers have highlighted the importance of community-based approaches to preserving cultural heritage, such as the example of the Batik tourism village in Yogyakarta, Indonesia, where the local community has actively safeguarded their traditional batik practices (Pribudi, 2020). Similarly, the development of digital museums and online platforms, as demonstrated in the case of the Sumatran songket (Bertalya et al., 2014), can serve as powerful tools to showcase the beauty and significance of Balinese songket, educating and inspiring both local and global audiences.

Researchers have highlighted the importance of community-based approaches to preserving cultural heritage, such as the example of the Batik tourism village in Yogyakarta, Indonesia, where the local community has actively safeguarded their traditional batik practices (Pribudi, 2020).

Furthermore, the linkage between traditional crafts and contemporary design trends should be noticed. As noted in the research on the silk industry, the constant demand for fashion and the desire for innovation can serve as a gateway to new opportunities for preserving and revitalizing traditional textile arts (Pagán et al., 2020).

The preceding studies emphasize the importance of traditional weaving as part of the Balinese cultural heritage, which promotes tourism, belief systems, and economic growth by creating creative artworks. Likewise, transferring skills and educating young generations while encouraging them to continue the industry will help preserve their identity. Moreover, innovative and technologically driven movements and promotion avenues are being emphasized. Traditional and modern ways of weaving should also be considered as they relate to the challenges and difficulties experienced.

Furthermore, to address these challenges, it is essential to document and share the best practices in Balinese Songket handweaving, empower weavers, and promote the appreciation of this cultural heritage (Budhyani, 2018) (Sari et al., 2020).

To further develop the topic holistically, the researchers use the input-process-output methodology for the conceptual framework, establishing the study's process flow. Concerning the theoretical framework, researchers utilize several theories, such as the sustainable livelihoods approach, Competence Framework, Psychological Empowerment Theory, Stakeholder Management Theory, and Cultural Sustainability Framework.

Conceptual Framework

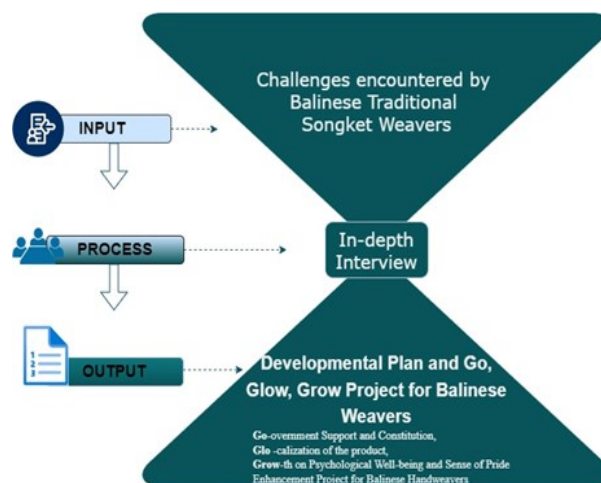


Figure 1. Conceptual Framework

This conceptual framework provides a roadmap for a multi-faceted approach to empowering Balinese songket women weavers, preserving their cultural heritage, and ensuring the long-term sustainability of their craft. This framework identifies the emerging challenges women weavers face in preserving and revitalizing the Balinese Songket tradition.

Likewise, the processing of non-numeric data holds a significant function, leading the researchers to formulate their recommended development plan and proposed solution in line with the identified challenges. This involves the strategies and actions taken to mobilize and engage the stakeholders. These strategies encompass a wide range of activities, from psycho-social awareness and well-being promotion of weavers to policy advocacy and market development.

The output represents the desired outcomes and impacts of the mobilization process. These include the Go, Glow, and Grow Project for Balinese Weavers, while the Go-is for Government Support and Constitution aims to empower women weavers and preserve their cultural heritage. Glow, or the Glocalization of the product aims to guarantee that locals will buy their cultural products first since they see fit to support their own identities and generate economic growth for the community. Grow or Growth on Psychological Well-being and Sense of Pride Enhancement through a symposium and conferences about the weavers' importance in cultural heritage preservation. Furthermore, Go, Glow, and Grow are akin to the food pyramid essential for nourishing one's body. The project is vital in pursuing the objective relative to this research's scope.

Theoretical Framework

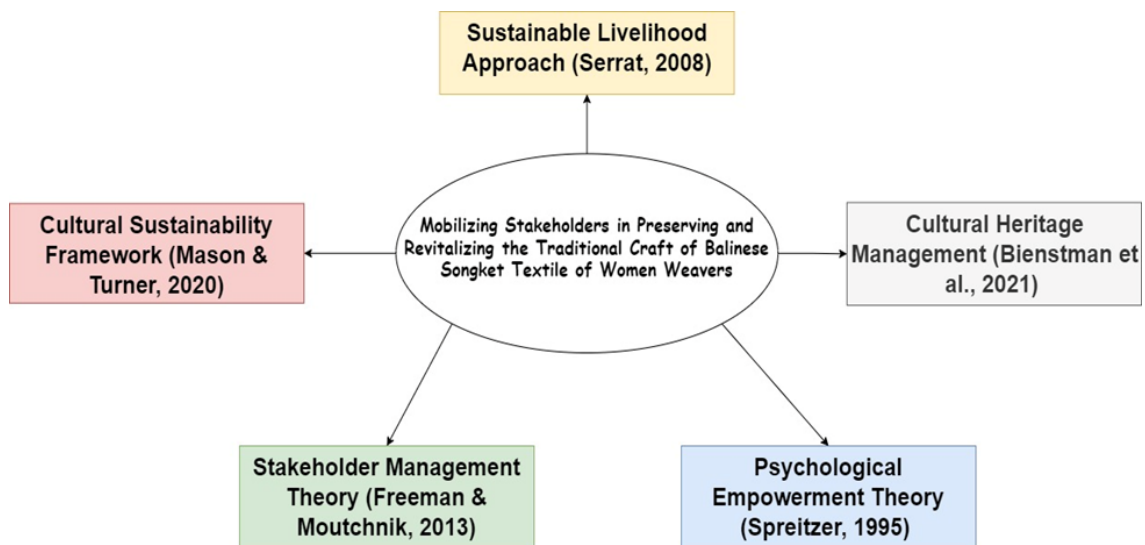


Figure 2. Theoretical Framework

This framework outlines a holistic approach to address the challenges faced by Balinese Songket women weavers and ensure the sustainability of their craft using the following framework through a careful review of some related literature for this study to wit:

The **sustainable livelihoods approach** improves the understanding of low-wage livelihoods by organizing and relating the factors that limit or enhance livelihood opportunities. Two benefits of the approach are planning development activities and assessing the degree to which current activities have contributed to livelihood sustainability (Serrat, 2017). This provides an understanding of the benefit of having sustainability for every family with low income by identifying limitations, weaknesses, and challenges encountered as a basis for developing solutions to address them.

Cultural heritage management can be used in an organizational setting to guide training needs assessment and capacity building. It applies to all practitioners involved in managing cultural

heritage: government officials, culture bearers, local elders, other community members, members of civil society organizations, and specialized technical professionals from various disciplines (Bienstman et al., 2021).

Psychological Empowerment Theory is a subjective, cognitive, and attitudinal process that helps individuals feel effective, competent, and authorized to carry out tasks. Over the last twenty years, research into PE has reported strong evidence reaffirming its role as a motivational factor in organizational psychology (Spreitzer, 1995). In contrast, Empowerment theory offers principles and a framework for organizing our knowledge; its development also helps advance the construct beyond a fleeting fad and political manipulation. The value orientation of empowerment suggests goals, aims, and strategies for implementing change (Zimmerman, 2000). Empowerment is the process by which people discover a stronger correlation between their objectives and a sense of how to reach them, as well as a link between their actions and the results they want in life (Mechanic, 1991) (Zimmerman, 2000). This theory provides a framework for supporting the handweavers by giving them education, training, and access to resources that can be a means for their self-sustenance in the field and contribute to revitalizing the Songket textile tradition.

Stakeholder Management Theory pertains to the practical need to take into account the effects of every action, especially in dealing with people engaging in business, this means that you understand the stakeholder's behaviors, values, and backgrounds, including the societal context (Freeman & Moutchnick, 2013) This theory provides this study with a grounded perspective in dealing positively with the potential stakeholders intending to mobilize them in support to the Glocalization of the product.

The Cultural Sustainability Framework relates to conserving cultural heritage and preserving social and cultural values in the context of sustainable development. Culture is a driving factor for economic, social, and political advancements in a specific society. This gives importance to evaluating cultural sustainability efforts and a pathway for enacting them (Mason & Turner, 2020). This framework provides a practical lens for determining the capacity of a specific culture to sustain itself by evaluating various aspects, precisely their challenges and difficulties in the preservation and revitalization of handweaving in GelGel, Klungklung, Bali Indonesia.

Significance of the Study

This study holds significant implications for a diverse range of stakeholders invested in the cultural, social, and economic well-being of Balinese Songket weaving communities. Through the identification of the main challenges encountered by female weavers and the formulation of measures meant to strengthen their empowerment and preserve their craft, this study provides substantial ideas and beneficial recommendations to the following groups:

Balinese Songket Women Weavers. The study benefits women weavers by amplifying their voices, documenting their knowledge and skills, and advocating for their rights and interests. It can increase recognition and economic empowerment and improve social status within their communities.

Local Communities and Cultural Leaders. The research can foster a renewed pride in Balinese cultural heritage and strengthen community bonds. It can also inform the development of cultural tourism initiatives that showcase Songket weaving and benefit local economies.

Government Agencies (Cultural et al.). Government agencies can utilize the findings to develop targeted policies and programs that support the preservation of songket weaving, promote sustainable tourism, and improve the livelihoods of women weavers.

NGOs and Civil Society Organizations. The study can guide NGOs in designing effective interventions that address the specific needs of women weavers, such as capacity-building programs, fair trade initiatives, and advocacy campaigns.

Educational Institutions. The research can enrich educational curricula by incorporating traditional knowledge and skills related to songket weaving. It can also inspire research collaborations and cultural exchange programs.

International Organizations (UNESCO, Cultural Preservation Bodies. This research can contribute to global efforts to safeguard intangible cultural heritage. It can inform the development of international guidelines and best practices for preserving and promoting traditional crafts.

Consumers and Market Actors. This study can influence consumer behavior and promote ethical purchasing practices by raising awareness of the cultural value and labor-intensive nature of songket production. It can also inform the development of fair trade and sustainable fashion initiatives.

Researchers and Academics. The study contributes to the knowledge of traditional crafts, gender empowerment, and sustainable development. It can serve as a foundation for future research and inform academic discourse.

Scope and Delimitation

This study focuses on mobilizing various stakeholders within the Balinese Songket textile industry, particularly empowering women weavers. It explores the diverse strategies employed to revitalize this traditional craft, including capacity building, awareness campaigns, market development, policy advocacy, and cultural preservation initiatives. The research is delimited to the island of Bali, Indonesia, and was conducted within a specific timeframe. Due to resource limitations, the study concentrated on a representative sample of women weavers and stakeholders from selected communities in Bali. Primarily utilizing qualitative methods, such as in-depth interviews, the research sought to gain various insights into the experiences and perspectives of the women weavers. While the findings may be partially generalizable to all Songket weaving communities in Bali, the study aimed to provide valuable insights and recommendations applicable to revitalizing and preserving Songket weaving in Gelgel, Klungkung, Bali, Indonesia. The study should have focused on the technical aspects of Songket weaving techniques or the detailed chemical application of natural dyes and materials used. Instead, this study focused on identifying these artisans' problems and challenges in preserving, revitalizing, and trading their handicrafts. It paved the way for the recommendation of the Go, Glow, and Grow Project for Balinese Weavers as a proposed solution.

METHOD

The researchers immersed themselves in the Balinese women weavers community in Gelgel, Klungkung, Bali, Indonesia. They comprehensively understood how the stakeholders can be mobilized to preserve and revitalize the traditional Songket through a qualitative approach.

Researchers utilized ethnography, which enabled them to gain in-depth stories about the textile women weavers. They have visited and conducted an ethnographic immersion in the workplace to investigate the day-to-day living experience, weaving techniques, understanding challenges, and witnessing its cultural significance. In-depth interviews were conducted to discover weavers' lived experience and their significant relationship with craft.

After the experiences and challenges encountered by the Balinese weavers, action planning was conducted by formulating a developmental plan to facilitate the step-by-step process of the solution being recommended by the research proponents.

Respondents Profile

The respondents were the eight women weavers, the representatives of this cultural art

heritage. These weavers are full-time parents to their children and usually spend their remaining time each day weaving. The respondents learned their skills from their ancestors while they preserved their traditional techniques.

Three ranged in age from 30 to 35, two were 36 to 40, and the remaining three ranged from 41 to 50. Most are low-wage income earners and depend on their entire needs through their working husbands. Their income depends on their production of textiles.

RESULTS AND DISCUSSION

Table 1. Emerging Challenges of Textile Industry

Responses	Thematic Concept	Overarching Concept
High material costs make it difficult for us (weavers) to procure the necessary silk, cotton, and metallic threads.	Production Challenges	Economic Viability
The decline in our children (younger Generations) to learn traditional weaving techniques also risks the preservation of our inherited art.	Preservation Challenges	Waning Interest in Handweaving
We need help in competition from cheaper, mass-produced textiles, which reduces the perceived value and demand for our handmade Songket.	Promotion Challenges	Market Visibility
Limited distribution channels restrict market access for traditional weavers, which hinders our ability to reach larger markets.	Exchange Challenges	Market Accessibility

Table 1 presents the emerging challenges encountered by the Songket weavers in Gelgel, Klungkung, Bali, Indonesia. These challenges include economic viability, waning interest in handweaving, market visibility, and market accessibility. The experienced challenges have been affecting the preservation and revitalization of their local product, which, when not adequately addressed, will cease and, little by little, lose this significant cultural heritage left behind by the same product's modern and mass-produced textiles. Every challenge pertains to the specific area that needs an establishment of partnership with stakeholders, especially from the Government of Indonesia. These experiences reflect a need for every citizen to pay attention and support and uphold their product. In general, these challenges refer to the sustainability aspect of the artwork. Accordingly, in 1997, a private family took over the financing, buying, and selling of the Songket, which, of course, monopolizing marketing from weavers to buyers. The owners take control of the pricing of the handwoven product while giving less to the producers who took the effort, skills, knowledge, and time for production. One of the respondents confirmed that,

"We receive 55,000 Rupiah for every 5 Songket we made. The Songket takes 1 month or more to be completed, without the product we receive no pay."

This could be traced back to the first challenge they experienced, the "Economic viability." Because materials are expensive, they choose that their product be taken over and receive less than to buy expensive materials without the assurance of profiting from them. Consequently, Weavers' profit margins are eroded by high costs due to a monopolized system,

which makes it difficult for them to continue their craft. Low labor pay exacerbates the financial burden of obtaining high-quality materials, forcing many weavers to give up on their craft or compromise on quality. This trade makes it difficult for them to gain a higher income and provide for their family. These weavers are family individuals, so their husbands provide most of their needs. This, however, calls for governmental intervention to protect and provide legal support for these artisans as a sole contributor to preserving the inherited practice. This highlights equitable compensation for the handweavers.

On the other hand, the continuation and preservation of traditional weaving skills are threatened by younger generations' waning interest. Songket weaving cultural legacy may disappear as fewer young people pick up these skills.

“My daughter does not want to take weaving as her career, she wants to become a doctor or take any professional course. Maybe because she perceives that weaving receives lesser income compared to the other works”.

Handweaving is less attractive for them due to their experience with their parents. As a result, they tend to choose other professions and cease to dream of being like their parents, who, in turn, significantly contribute to promoting their culture and identity. This calls into action to promote the value of their handwoven cloth while boosting their morale as inheritors of the tradition—a sense of pride and appreciation for their family as living representatives of their ancestors.

With the emergence of technological development, everything has shifted from the manual process of doing things to a mechanized process, which induces mass production of textiles that can be sold cheaply. The value of handmade Songket is being undermined by the influx of cheap, machine-made textiles, making it more difficult for artisans to compete. Market Visibility is competition from cheaper, mass-produced textiles, reducing the perceived value and demand for handmade Songket. The demand for traditional, labor-intensive Songket weaving is declining because consumers select cheaper options.

We need help in competition from cheaper, mass-produced textiles, which reduces the perceived value and demand for our handmade Songket.

Furthermore, monopolized production of hand-waved Songket textiles effectuates difficulty in Market accessibility,

“We find that Limited distribution channels restrict market access for us traditional weavers this hinders our ability to reach larger markets”.

Traditional weavers' ability to reach larger audiences is restricted by market access, which lowers their potential sales. Due to inefficient distribution networks, weavers cannot exhibit and sell their products on broader platforms. Songket, aside from being expensive, consumers tend to buy synthetic products that are more accessible and affordable. Traditional Songket instead should receive local support and be given more importance to the product insofar as Songket is usually used for their rituals, special occasions, and other cultural events.

In contrast to the waning interest in Songket handweaving, familiar with handicrafts, batik making also faced the same challenges, particularly having less competitive workers with printing batik, scarce raw materials, and the lack of batik artist regeneration (Nurjanah et al., 2021).

Moreover, scholars have underscored the significance of community-based strategies for conserving cultural heritage. One such instance is the Yogyakarta, Indonesia, Batik tourism village, where the local populace has actively conserved their customary batik techniques (Pribudi, 2020).

Traditional Songket making closely contributes to preserving a healthy and fresh environment. Meanwhile, handicrafts such as handweaving should be supported by the government. As Bardhan and Bhattacharya (2022) emphasized, handicrafts are known for their ability to be created with only essential tools and age-old methods, which have no adverse

environmental effects and can be recycled and reused without endangering the environment.

To support these handweavers, everyone must adhere to the advocacy of the Sustainable Development Goals (SDG, 2015). One of its emphases is alleviating poverty, equal opportunity, health, environmental degradation, peace, and justice. This advocacy calls for emphasizing the need to support the Balinese Songket Weavers.

In response to the challenges, the researchers recommend the Go, Glow, and Grow Project in revitalization and preservation as a specific solution for this problem. The Go, Glow, and Grow project is akin to the food pyramid necessary for human health, life, and well-being.

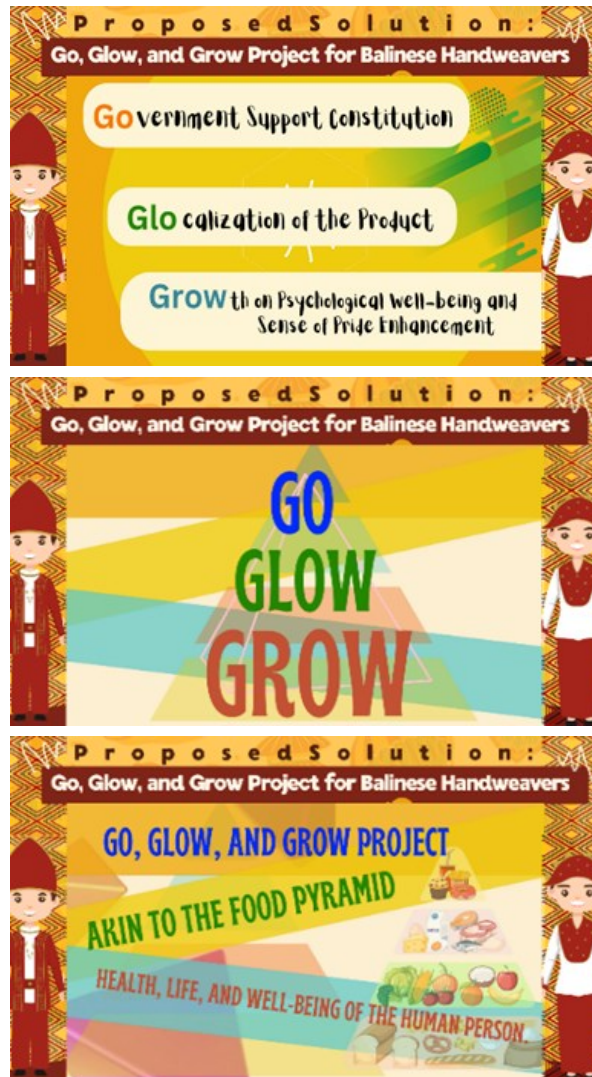


Figure 3. Proposed Solution Framework

Go means Government Support and Constitution; this provides feasible and legal support for the handweaving industry, focusing on their empowerment by establishing legislation to safeguard traditional crafts. This considers the importance of legislation for cultural heritage, which ensures the preservation of crafts, provision of intellectual property rights and fair-trade practices, prevention of exploitation, fair compensation for artisans, Supportive environment for artisans' growth, Incentives like tax breaks and subsidies for industry development, Strengthening cultural identity and promotion of sustainable tourism through legal measures. This provides the basis for formulating policy to ensure Handweavers' empowerment and promotion.

Glow means Glocalization of the product, guaranteeing that locals will buy their cultural products first since they see fit to support their identities. This means that it is also important to

suggest an importing process with the government's support. Therefore, weavers' sense of pride in themselves will be elevated. As Predubi (2020) underscored the significance of community-based strategies for conserving cultural heritage, the local populace should actively participate in conserving their product.

Grow means Growth on Psychological Well-being and Sense of Pride Enhancement is a movement through a symposium and conferences about the weavers' importance in cultural heritage preservation. This concerns educating them to seek their empowerment. This specifies the importance of boosting their morale and helping them stay motivated in continually producing artwork.

To facilitate the implementation of this project, a long-term solution, a developmental plan, was designed to ascertain the attainment of the long-term goals of sustainability, preservation, and revitalization of the Songket Handweaving Culture.

The developmental plan in Table 2 indicates 5 phases, ensuring that its actionable solution, objectives, target outcomes, and timelines are step-by-step implemented, providing the framework for its completion. Regular visitation, continuous benchmarking, strengths, weaknesses, opportunity, threats analysis, and Political, Economic, Social, and Technological Analysis may further help identify more solutions to the continuous emerging challenges along the way of development and improvement of the endeavor's social status.

A memorandum of agreement/understanding regarding the implementation of this solution should be sought between Warmadewa University, the partner organization, and the local government of Bali, Indonesia, stipulating the essential roles of each entity. This document also emphasizes that this research endeavor and task to initiate the said implementation of the recommendations stipulated in this manuscript has been entrusted to the care of Warmadewa University in partnership and participation of the researchers of the University of Nueva Caceres, who has authored this manuscript.

The researchers will continue to support the empowerment of the Balinese weavers through their unending engagement in academic and research projects in pursuit of the Sustainable Development Goals, which many Nations worldwide accept.

Table 2. Developmental Plan for Textile Industry Preservation

	Actionable Solution	Objective	Target Outcomes	Timeline
Phase 1	Assessing the Challenges and Needs of the Songket textile Industry through Research	To determine the challenges and needs and the potential long-term solutions	iPROBE – Go, Glow, Grow Project for Balinese Handweavers	June 19-23, 2024
Phase 2	Symposium on the Appreciation of Balinese handweavers' importance and Contribution towards the development of Tourism	To convey to the Balinese Songket Handweavers the importance and worth of advocating cultural heritage.	Memorandum of Agreement for Stakeholders and Partner Business corporations for possible Exportation	July 2024 - Onwards
Phase 3	Benchmarking the Best Practices in the Textile Industry from Different Countries on	To determine the best practices among other handweavers in terms of their production, preservation, importation, and revitalization.	List of Best practices collected from other handweavers	August 2024 - Onwards
Phase 4	Policy Recommendation	To promulgate a policy that will help secure handweaver rights, preservation of culture, Intellectual property rights, and empowerment.	Law/Republic Act	September 2024 - Onwards
Phase 5	Policy Implementation	To execute the recommended policy among the local citizens and tourists visiting Bali, Indonesia.	Community Order and Systematic processing of the Textile industry	October 2024 - Onwards

CONCLUSION

The conclusion is challenges paved the way for the policy recommendation to protect handweaving engagement in terms of its compensation, appreciation, and empowerment. Handweaving, aside from manifesting Balinese culture, clamored for governmental support and social appreciation, catalyzing its preservation and revitalization as they continued to embody their identity. Formulating a developmental plan facilitates the step-by-step process of ensuring the attainment of the long-term sustainable development goals for the Songket Industry.

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