



RESEARCH ARTICLE

Women's Role in Sustaining Culture-Based Craft Enterprises: A Case Study of Batik Jetis, Sidoarjo

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Abstract

Culture-based craft enterprises play a dual role as economic drivers and vehicles of cultural preservation. However, their sustainability is increasingly challenged by declining numbers of artisans and weak regeneration among younger generations, creating a need to balance cultural preservation with business adaptation. This study examines the role of women in sustaining Batik Jetis, a traditional batik enterprise cluster in Sidoarjo, Indonesia, recognized as part of Indonesia's UNESCO-listed intangible cultural heritage. Using a qualitative case study design, data were collected through semi-structured interviews with fifteen women batik entrepreneurs, supported by observation and documentation, and analyzed using Braun and Clarke's six-step thematic analysis. Three themes emerged; cultural preservation, and dynamics of women's leadership, and women as drivers of business sustainability. Findings show that women sustain Batik Jetis by maintaining batik-making skills and distinctive motifs, introducing the craft to younger generations and the wider public, exercising leadership in decision-making and resource management, and adapting through product innovation and digital promotion while retaining the cultural identity of Batik Jetis. The three themes are interrelated: cultural preservation forms the foundation of the enterprise, leadership sustains its management forms the foundation of the enterprise, leadership sustains its management, and adaptive strategies secure its competitiveness. This study contributes to the literature on women's entrepreneurship and cultural sustainability by demonstrating how gender, culture, and business strategy intersect in a heritage-craft context, and offers practical implications for artisans, local government, and future researchers.

Keywords

Cultural Preservation; Cultural Heritage; Sustainable Business; Batik Jetis; Women Entrepreneurship; Women's Leadership.

1 | INTRODUCTION

Culture is a fundamental component of national identity, reflecting the values, norms, beliefs, knowledge, and traditions passed down across generations (Kaasa, 2021). Beyond shaping social identity, culture unites communities, strengthens national identity, and drives sustainable economic growth. The Indonesian government's commitment to cultural development is reflected in the Cultural Development Index, which rose from 57.13 in 2023 to 59.98 in 2024 (Indeks Pembangunan Kebudayaan, 2024), indicating that cultural development remains a national priority. Cultural heritage can strengthen local identity, increase community participation, and stimulate community-based economic activity (Giliberto & Labadi, 2022). However, globalization, technological change, shifting consumption patterns, and intensifying economic competition present serious challenges to cultural preservation in the modern era. Yan and Li (2023) argue that the sustainability of cultural heritage cannot rely solely on conservative preservation; it also requires innovation so that culture remains relevant to the needs of contemporary society. Cultural sustainability therefore requires a balance between maintaining traditional values and adapting to social, economic, and technological change. One form of cultural preservation capable of adapting to such change is the development of culture-based craft enterprises. Crafts generate economic value while sustaining values inherited across generations; local knowledge is embedded and transmitted through production, marketing, and product development. In this sense, culture-based craft enterprises function simultaneously as economic drivers and instruments of cultural preservation. Batik is one such culture-based craft, carrying both cultural and economic value. Indonesian batik was recognized by UNESCO as a Representative List of the Intangible Cultural Heritage of Humanity, reflecting its status as more than a textile product it embodies Indonesian cultural identity, creativity, symbolism, and spirituality passed down through generations (Indonesian Batik – UNESCO Intangible Cultural Heritage, n.d.). As part of the creative economy, batik also drives job creation, adds product value, and supports culture-based enterprise development, making the sustainability of batik businesses important for both economic stability and cultural continuity. Sidoarjo Regency is home to Kampung Batik Jetis, a traditional batik center whose craft dates back to 1675 and has been passed down through generations (BATIK JETIS SIDOARJO – Pusaka Jawatimuran, n.d.). On 3 May 2008, the area was officially recognized as "Kampoeng Batik Jetis Sidoarjo" to strengthen local identity while developing culture-based creative economic potential. According to Setiawan and Wirjodirdjo (2020), by 2017 Kampung Batik Jetis had 22 active micro, small, and medium batik enterprises, each employing approximately five to ten workers, supported by the Paguyuban Batik Sidoarjo (Sidoarjo Batik Association) as a coordination and networking body (Armono *et al.*, 2021).

Despite this resilience, Kampung Batik Jetis faces persistent challenges. Setiawan and Wirjodirdjo (2020) note that development strategies implemented thus far have not been optimally effective according to business actors, while Anggraini *et al.* (2024) report a declining number of artisans and low interest among younger generations in continuing the craft, owing to perceptions that batik-making is time-consuming and insufficiently profitable compared with other career paths. Consequently, artisan regeneration has become a critical challenge for the sustainability of Batik Jetis as both a business and a cultural heritage. As Yan and Li (2023) emphasize, cultural preservation cannot simply follow the times without losing the values and identity that define it; the sustainability of Batik Jetis therefore depends not only on business development capability, but also on the capacity to balance innovation, cultural preservation, and skills regeneration. Amid these challenges, women occupy a central role in sustaining culture-based craft enterprises not merely as production labor, but as business owners, managers, marketers, and decision-makers. Bullough *et al.* (2022) explain that the way women run and develop their businesses is shaped by the interaction between gender identity, societal culture, and the entrepreneurial environment, indicating that women's contribution extends beyond economic outcomes to the sustained continuity of culture-based enterprises. Women are also custodians and transmitters of cultural knowledge: they pass on batik-making skills and knowledge to the next generation, maintain product quality, preserve traditional techniques, and safeguard the cultural values embedded in each product (Yadav *et al.*, 2023). Although women's entrepreneurship, cultural preservation, and business sustainability have each received considerable scholarly attention, previous studies have generally examined these issues from different perspectives. Bullough *et al.* (2022) focus on the relationship between gender, culture, and women's entrepreneurship. Giliberto and Labadi (2022) examine the contribution of cultural heritage to sustainable development. Yadav *et al.* (2023) examine factors influencing women's entrepreneurship, while Gunawan *et al.* (2022) focus on the sustainability of batik businesses in Indonesia. However, these studies provide limited insight into how women simultaneously act as business leaders, custodians of cultural heritage, and drivers of business sustainability within a traditional batik context. This study addresses this gap by examining how women sustain the culture-based craft business of Batik Jetis in Kampung Batik Jetis, Sidoarjo. Specifically, this study aims to: (1) analyze women's role in preserving culture through the Batik Jetis craft business; (2) analyze women's leadership in managing the Batik Jetis business; and (3) analyze women's role in sustaining the culture-based Batik Jetis business. The findings are expected to contribute to the literature on women's entrepreneurship and cultural sustainability, and to offer practical insight for artisans, local government, and future researchers seeking to support women's empowerment, cultural preservation, and sustainable culture-based enterprise development.

2 | BACKGROUND THEORY

2.1 Prior Research

Research on the intersection of cultural heritage, sustainability, and women's entrepreneurship has expanded across diverse contexts. Giliberto and Labadi (2022), analyzing internationally funded heritage projects in MENA countries, found that heritage programs enhanced women's participation through leadership training and economic empowerment, although gender gaps in decision-making persisted. Guo *et al.* (2023), using remote sensing and GIS across 589 World Heritage Sites, showed that land-cover change threatens the cultural and environmental integrity of heritage areas, underscoring the need for adaptive conservation policy. Law *et al.* (2024), examining heritage safeguarding through social entrepreneurship in George Town, Malaysia, found that both formal organizations and informal community groups play vital roles in heritage protection, though informal groups face limited policy support. Closer to the entrepreneurship literature, Stylianou *et al.* (2025) found that women entrepreneurs in Cyprus play a key role in rural tourism development through the preservation of local heritage traditional crafts, agritourism, and culinary tourism while facing persistent barriers such as cultural norms and limited access to capital. Yadav *et al.* (2023), using structural equation modeling grounded in the Theory of Planned Behavior and the Entrepreneurial Event Model, found that entrepreneurial intention among Indian women in the handicraft industry is driven by positive attitudes, self-confidence, social support, and perceived opportunity for success. Karatas-Ozkan *et al.* (2024) showed that women tourism entrepreneurs in Turkey act as change agents navigating patriarchal norms and limited institutional support, with success shaped by cultural knowledge and social capital as much as by financial capital. Bullough *et al.* (2022), synthesizing eight empirical studies, concluded that women's entrepreneurial success is shaped by the interaction of individual capability, gender norms, societal culture, and the entrepreneurial environment, with family support and role models serving as key enablers. Fernández *et al.* (2021), through a systematic literature review of 28 articles, found that women exhibit stronger sustainability orientation than men in business practice, yet continue to face constraints in access to funding, education, and training. Alshibani and Shabir (2024), interviewing 30 women entrepreneurs in Saudi Arabia's apparel sector, found that sustainable practices eco-friendly materials, waste reduction, and slow fashion enhanced business reputation despite conservative social norms and gender discrimination. Finally, Gunawan *et al.* (2022) identified institutional barriers facing Indonesian batik SMEs low public awareness of eco-friendly batik, weak intellectual property protection, and unhealthy competition while noting that women batik entrepreneurs play a significant role in artisan welfare, cultural preservation, and environmental sustainability. Collectively, these studies establish that women's entrepreneurial success in heritage-based sectors is shaped jointly by gender identity, cultural context, and the entrepreneurial environment, and that women often act as both economic agents and cultural custodians. However, few studies examine this intersection specifically within Indonesia's traditional batik industry, leaving a gap that this study addresses.

2.2 Women's Entrepreneurship Theory

Women's entrepreneurship theory explains women's role in forming, managing, and developing enterprises as shaped by the interaction between gender identity, societal culture, and the entrepreneurial environment (Bullough *et al.*, 2022). Three components are central: gender identity shapes how women enact their role as business actors; societal culture shapes the norms and expectations placed on women in economic activity; and the entrepreneurial environment social networks, institutional support, and access to resources shapes business growth. Because women must simultaneously fulfill roles as business actors, family members, and community members, they often adopt decision-making approaches that give greater weight to social considerations, interpersonal relationships, and long-term sustainability than their male counterparts. Karatas-Ozkan *et al.* (2024) further note that women act not only as managers but as connectors between the enterprise and customers, communities, government, and other stakeholders. This theory was adopted as the grand theory of this study because it explains women's role as business actors, agents of social change, and drivers of culture-based business sustainability in Kampung Batik Jetis.

2.3 Cultural Sustainability

Cultural sustainability refers to efforts to maintain, protect, develop, and transmit cultural values to the next generation so that they remain alive and relevant (Li, 2024). Heritage provides simultaneous cultural, economic, and social benefits, giving it a strategic role in sustainable development (Giliberto & Labadi, 2022). Community involvement in the transmission of cultural knowledge is a key factor in sustaining community-based heritage (Zhao *et al.*, 2022), and cultural sustainability requires balancing the preservation of core values with adaptation to social change, rather than rigid preservation of tradition (Giliberto & Labadi, 2022; Yan & Li, 2023).

2.4 Women's Leadership Dynamics

Leadership is broadly defined as the capacity to influence, direct, and mobilize others toward a shared goal

(Wilson, 2023). In micro and small enterprises, leadership manifests through decision-making authority, resource management, and the capacity to adapt strategy amid changing market conditions. In culture-based enterprises, women's leadership dynamics intersect with cultural expectations of gender roles, requiring women to balance authority in business decisions with responsibilities as family and community members.

2.5 Business Drivers and Enterprise Sustainability

A sustainable business model requires the enterprise to continually adapt its value proposition, resources, and processes to remain viable under changing conditions (Nosratabadi *et al.*, 2019). For culture-based enterprises, sustainability requires balancing innovation new designs, product diversification, digital marketing with the preservation of the cultural identity that differentiates the product from generic competitors.

2.6 Research Gap and Conceptual Framework

While prior studies have separately examined cultural heritage sustainability, women's entrepreneurship, and business sustainability, few have integrated these three dimensions within a traditional batik enterprise context in Indonesia. This study addresses this gap by examining women's role in sustaining Batik Jetis through three interconnected dimensions: cultural preservation, women's leadership, and business-driving strategies. Together, these dimensions show how women's roles contribute to both cultural preservation and enterprise and sustainability.

3 | METHOD

3.1 Research Design

This study employed a qualitative case study design to obtain an in-depth understanding of women's role in sustaining the culture-based craft business of Batik Jetis. A case study approach was chosen because it allows detailed exploration of a bounded, real-life phenomenon within its natural context (Crowe *et al.*, 2022), which is appropriate for capturing the lived experience, perspectives, and meanings that women entrepreneurs attach to their role in preserving culture and sustaining their businesses.

3.2 Research Context and Subjects

The research was conducted in Kampung Batik Jetis, Sidoarjo Regency, East Java. Informants were selected using purposive sampling (Campbell *et al.*, 2020), with criteria of women who owned or actively managed batik enterprises and had direct involvement in business management, production, or decision-making. Fifteen women informants participated, comprising business owners, family-business successors (the fourth generation), and independent business owners, with business tenure ranging from approximately eight to over fifty years. The number of informants was considered sufficient as data collection continued until data saturation was reached, where no substantially new information or themes emerged from additional interviews.

3.3 Data Collection

Three data collection techniques were used. First, *observation* was conducted at production sites to understand women's day-to-day involvement in batik-making, business management, and cultural preservation activities. Second, *in-depth semi-structured interviews* were conducted with women batik owners and artisans, using an interview guide developed around the study's focus areas, allowing flexibility to probe informants' experiences in greater depth. Third, *documentation* including photographs of production activities and archival records related to the development of Kampung Batik Jetis was collected to supplement and cross-validate the interview and observation data. Data collection proceeded in stages: an initial observation to identify relevant informants, followed by formal research permission, in-depth interviews accompanied by concurrent observation, and supplementary document collection. Interview transcripts were then organized by research focus and checked for completeness; where information was insufficient, additional data collection continued until data saturation was reached.

3.4 Data Analysis

Data were analyzed using Braun and Clarke's (2006) six-step thematic analysis: (1) familiarization with the data through repeated reading of transcripts, observation notes, and documentation; (2) generating initial codes by identifying and marking data segments relevant to the research focus; (3) searching for themes by grouping codes according to shared meaning; (4) reviewing themes against the full dataset to ensure coherence and fit; (5) defining and naming themes to clearly represent their content; and (6) producing the final analytic report, interpreting each theme in relation to the research focus and theoretical framework. This process yielded three principal themes: cultural preservation, the dynamics of women's leadership, and business drivers and enterprise sustainability.

3.5 Data Validity

To ensure credibility, this study applied audit trail and member checking procedures (Korstjens & Moser, 2018). An audit trail was maintained by systematically documenting every stage of the research process from interview guide development through data analysis to enable traceability and transparency. Member checking was conducted by returning interview summaries and interpretations to informants for confirmation, ensuring that the recorded data accurately reflected their intended meaning.

3.6 Research Ethics

Research ethics were upheld throughout the study to ensure responsible conduct, respect for informants' rights, and scientific integrity (Busetto *et al.*, 2020). Prior to data collection, informants were informed of the study's purpose, benefits, procedures, and their role, and voluntary consent was obtained. Informants retained the right to decline participation, decline specific questions, or withdraw at any time without consequence (Potthoff *et al.*, 2023). Confidentiality was maintained by using pseudonyms instead of informants' real names, and data were used solely for academic purposes and reported honestly without manipulation.

4 | RESULTS AND DISCUSSION

4.1 Results

4.1.1 Informant Characteristics

The fifteen informants were all women engaged in the Batik Jetis business as owners, family-business managers, or independent entrepreneurs, with years of involvement ranging from approximately eight years to more than five decades (Table 1). This diversity spanning multigenerational family successors and newer independent owners demonstrates that women's involvement in sustaining Batik Jetis spans both long-established and newly developing enterprises, enriching the study's insight into how different generations of women negotiate cultural preservation, leadership, and adaptive strategy.

Table 1. Characteristics of Research Informants

Category	Description
Number of informants	15 women
Business tenure range	± 8 years to ± 51 years
Business status	Owner, family-business successor, independent owner
Generational span	Up to the 4th generation of family ownership
Location	Kampung Batik Jetis, Sidoarjo

Note. Compiled from interview data (2026).

4.1.2 Cultural Preservation

Women's role in the Batik Jetis business extends beyond economic activity to actively safeguarding cultural continuity through production, skills transmission, and public promotion. Informants consistently framed their enterprises not merely as a livelihood but as a means of preserving regional culture. One informant explained that her family's core purpose in producing and selling batik was to ensure that Sidoarjo's batik heritage remains known to future generations. Another informant emphasized that preservation is enacted through the continued production of distinctive motifs such as *beras wutah*, *kembang bayem*, and *kembang tebu* that define Batik Jetis's regional identity, while a third informant highlighted that preservation also occurs through maintaining a distinctive production technique: sketching the design on paper before applying it to the cloth. This role is reflected in the statement of Ibu Sarti, who explained that maintaining distinctive Batik Jetis motifs is part of the effort to preserve the cultural identity of the area. She explained, "Yes, very much. By continuing to produce and introduce batik to the community. The distinctive motifs that we maintain, such as Beras Wutah, Kembang Bayem, and Kembang Tebu, are still produced as part of Batik Jetis's identity" (Ibu Sarti, Interview 2026). Beyond production, women actively introduce Batik Jetis to the wider public. Several informants described leveraging Batik Jetis's UNESCO-recognized heritage status to raise awareness among younger generations, while others described participating in exhibitions and using social media to introduce batik to broader audiences, including youth. These findings indicate that cultural preservation among Batik Jetis's women entrepreneurs operates through four interrelated mechanisms: sustaining production and technical skill, maintaining distinctive motifs, transmitting knowledge to younger generations, and using promotional platforms both traditional (exhibitions) and digital (social media) to keep the craft visible and relevant. This effort to introduce Batik Jetis to younger generations was also expressed by Ibu Rosa, who stated, "By introducing batik as a cultural heritage that has been recognized by UNESCO. The goal is for the younger generation to become more familiar with it and not forget batik culture." (Ibu Rosa, Interview 2026). This finding aligns with Giliberto and Labadi (2022), who argue that cultural sustainability requires balancing the preservation of core values with

adaptation to change rather than rigid conservatism consistent with informants' practice of introducing new designs while retaining signature motifs. It also supports Zhao *et al.* (2022), who identify community involvement in knowledge transmission as central to sustaining community-based heritage; in Batik Jetis, this transmission occurs primarily through family and workplace relationships. Taken together, these results position women not merely as economic actors but as custodians of culture, actively working to keep Batik Jetis known, evolving, and transmitted to the next generation.

4.1.3 The Dynamics of Women's Leadership

Women's leadership emerged as a second central theme. Beyond ownership, informants described direct responsibility for guiding, managing, and making critical decisions affecting the continuity of their businesses covering production processes, pricing, resource management, marketing strategy, and problem-solving. Most informants reported holding primary decision-making authority, including strategic decisions shaping the business's future in response to shifting customer needs, market conditions, and emerging challenges. This leadership dynamic is illustrated by Ibu Rahayu, who assumed full managerial control following a change in her family circumstances. After the death of her husband, she took responsibility for all business decision, including pricing and production. She explained, "I used to run this business with my husband. After my husband passed away, I continued the business and took over everything. Starting from determining prices, managing production, and making other decisions, I now make them all myself." (Ibu Rahayu, Interview 2026). Other informants similarly described holding sole authority over pricing, production, and motif development, while some noted that decisions were occasionally discussed with family members even though final authority rested with them. This pattern is illustrated by Ibu Sri, who explained, "I make most of the decisions, starting from production, pricing, and motif development. However, sometimes I also discuss them with my family." (Ibu Sri, Interview 2026). Leadership responsibilities also extended to day-to-day operational management: coordinating labor, managing raw-material procurement, overseeing inventory, serving customers, and monitoring product quality to sustain competitiveness amid growing market competition. Importantly, women's leadership was closely tied to adaptive capacity. Informants described adjusting motifs and products, accepting customized orders, and expanding promotional channels including sponsorship, exhibitions, and social media such as Instagram in response to shifting consumer preferences and market trends, while consciously retaining Batik Jetis's cultural identity throughout these adaptations. These findings indicate that women's leadership in Batik Jetis functions across four dimensions: as primary decision-makers, production managers, motif developers, and marketing leads each oriented toward preserving the balance between business growth and cultural authenticity. This finding extends Karatas-Ozkan *et al.*'s (2024) observation that women act as connectors between enterprises and their stakeholders, showing that in a family-embedded craft context, women's leadership is often triggered by life-course transitions and is exercised through both formal decision authority and everyday operational stewardship consistent with women's entrepreneurship theory's emphasis on the interaction between gender identity, culture, and the entrepreneurial environment (Bullough *et al.*, 2022).

4.1.4 Business Drivers and Enterprise Sustainability

The third theme concerns how women actively drive business continuity rather than merely maintaining existing operations. Informants described continuous efforts to sustain competitiveness through product innovation, digital promotion, quality control, and customer relationship management all while preserving Batik Jetis's cultural identity. Product innovation was a recurring strategy: informants described offering both *pakem* (traditional, established) motifs and innovative new designs, alongside accepting custom orders tailored to customer preferences, explaining that failing to innovate risked falling behind fashion trends yet innovation was always bounded by a commitment to retaining Batik Jetis's signature characteristics. This reflects a deliberate strategy of dual-track product development: preserving heritage motifs as cultural anchors while developing new variants to meet evolving market demand. Ibu Ratri provided a concrete example of this approach, explaining, "We provide various motifs, both traditional and innovative. We also accept custom orders according to customer requests. Otherwise, we would fall behind fashion trends, but we still do not forget the characteristics of the batik we produce." (Ibu Ratri, Interview 2026). Marketing strategy has similarly evolved. Alongside word-of-mouth promotion, informants described using sponsorship, exhibitions, and social media platforms such as Instagram to expand market reach. This effort is reflected in the statement of Ibu Dias, who explained, "In addition to word-of-mouth promotion, we also promote through sponsorships, exhibitions, and social media such as Instagram." (Ibu Dias interview 2026). While social media use remains relatively modest in scale, it represents a deliberate adaptation to technological change and an effort to introduce Batik Jetis to a wider audience, including younger consumers. Alongside promotion, informants emphasized direct, hands-on involvement in every stage of production from raw-material selection to final quality inspection to maintain customer trust and competitiveness amid a crowded batik market. Collectively, these strategies show that women act as active drivers of enterprise sustainability through innovation, digital adaptation, quality assurance, and relationship-building, while consistently safeguarding the cultural identity that differentiates Batik Jetis from other batik products.

4.2 Discussion

The three themes identified in this study cultural preservation, women's leadership, and business-driving strategy are best understood as interrelated rather than independent dimensions of women's role in sustaining Batik Jetis. Cultural preservation forms the normative foundation upon which the enterprise operates: it defines what must be retained even as the business evolves. Women's leadership provides the governance mechanism through which decisions about production, pricing, and strategy are made and coordinated, often assumed in response to changing family or market circumstances. Business-driving strategies innovation, digital promotion, and quality management constitute the adaptive mechanism that allows the enterprise to remain competitive without abandoning its cultural foundation. This integrated pattern extends the women's entrepreneurship literature in the heritage-craft context. Where Bullough *et al.* (2022) and Karatas-Ozkan *et al.* (2024) emphasize the interplay of gender identity, culture, and entrepreneurial environment in shaping women's business outcomes generally, this study shows how that interplay operates concretely within a traditional craft setting: gender identity shapes women's assumption of leadership often in response to family transitions; societal and cultural expectations define the preservation obligations attached to the enterprise; and the entrepreneurial environment market competition, digital technology, and local promotional opportunities shapes the specific adaptive strategies women adopt. While previous research highlights family support as one factor that may facilitate women's entrepreneurship, the present study particularly illustrates how family context and transitions are intertwined with women's assumption of leadership in family-embedded batik businesses. A notable and somewhat unexpected finding is the relatively informal, family-embedded nature of women's leadership authority decision-making power was frequently assumed through life-course circumstances (such as widowhood) rather than through formal succession planning, suggesting that leadership continuity in culture-based family enterprises may be more contingent and adaptive than models of planned business succession typically assume. This has implications both for theory suggesting that women's entrepreneurship theory in craft heritage contexts should account for informal, circumstance-driven leadership transitions and for practice, as discussed in the conclusions below. This study is not without limitations. As a single-site qualitative case study involving fifteen informants, its findings are context-specific to Kampung Batik Jetis and are not intended to be statistically generalizable to other craft communities. The reliance on self-reported interview data also means findings reflect informants' perspectives rather than independently verified business outcomes. These limitations, however, do not diminish the study's value in providing rich, contextually grounded insight into an underexamined intersection of gender, culture, and enterprise sustainability, and they point toward productive directions for future research, discussed below.

5 | CONCLUSIONS AND FUTURE WORK

This study examined women's role in sustaining the culture-based craft enterprise of Batik Jetis in Kampung Batik Jetis, Sidoarjo. Three interrelated themes were identified: cultural preservation, women's leadership, and business sustainability. Women contribute to cultural preservation by maintaining batik-making skills, distinctive motifs and techniques, and introducing Batik Jetis to the public and younger generations. They exercise leadership through decision-making in production, pricing, resource management, and marketing, while actively driving business sustainability through product innovation, promotion, and quality management. Overall, the findings show that women's roles connect cultural preservation with enterprise sustainability by balancing cultural authenticity and adaptation to changing market conditions. The findings imply that sustaining Batik Jetis requires continued support for cultural knowledge transmission, women's leadership, product innovation, digital promotion, and collaboration among business actors and relevant stakeholders. This study also extends women's entrepreneurship theory by showing how women's roles operate simultaneously as economic and cultural contributions within a heritage-based enterprise. Future research may involve perspectives from other stakeholders, particularly artisans, younger generations, consumers, and local government, to further examine cultural preservation and business sustainability in Batik Jetis and other culture-based craft enterprises.

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