



Adopting cultural intelligence strategies for the silver craftsmen

Ida Ketut Kusumawijaya^{1*}, Partiwi Dwi Astuti², I Made Hedy Wartana¹,
I Ketut Yudana Adi¹

¹Universitas Triatma Mulya, Badung, Indonesia

²Universitas Warmadewa, Denpasar, Indonesia

*email Koresponden Penulis: ik_kusumawijaya@yahoo.com

Article Info

Article History

Submission: 2025-01-18

Accepted: 2025-02-27

Published: 2025-03-10



Lisensi: cc-by-sa

Copyright © 2025 Penulis

ABSTRACT

The silvercrafting tradition in Kamasan Village, Klungkung, Bali, faces significant challenges, including declining youth participation, restricted market access, and limited cultural adaptability. This community service initiative aimed to empower silver craftsmen by integrating cultural intelligence strategies to enhance their global competitiveness while preserving traditional craftsmanship. The program focused on developing metacognitive, cognitive, motivational, and behavioral competencies to strengthen market adaptability and innovation. A participatory action community service framework guided the initiative for 34 silver craftsmen, structured into three phases: a pre-test to assess cultural intelligence baseline, targeted capacity-building workshops, and a post-test to evaluate progress. The training incorporated scenario-based activities, knowledge-sharing sessions, motivational discussions, and role-playing exercises to enhance cross-cultural adaptability. Findings revealed significant improvements in all cultural intelligence dimensions, with the overall mean score rising in post-intervention. The behavioral dimension exhibited the highest gains, particularly in verbal and non-verbal communication skills. However, challenges such as gender disparities and low youth engagement underscored the need for inclusive strategies. This initiative demonstrated the transformative potential of cultural intelligence training in sustaining traditional industries, reinforcing cultural identity, and fostering market expansion. Future programs should focus on long-term sustainability through mentorship, digital engagement, and targeted inclusivity efforts.

Keywords: cultural intelligence; silvercrafting; community empowerment

Cite this article:

Kusumawijaya, I. K., Astuti, P. D., Wartana, I. M. H., & Adi, I. K. Y. (2025). Adopting cultural intelligence strategies for the silver craftsmen. *Jurnal Pembelajaran Pemberdayaan Masyarakat (JP2M)*, 6(1), 202–217. <https://doi.org/10.33474/jp2m.v6i1.23312>

INTRODUCTION

Kamasan Village, situated in Klungkung, Bali, has long been recognized as a distinguished center for traditional arts and crafts. This heritage is particularly evident in its silvercraft industry, which produces ceremonial items such as bokor (ceremonial bowls), sangku (pitchers), and other religious artifacts. These crafts, deeply rooted in Balinese culture, have not only garnered local prestige but have also gained recognition in international markets (Nagy, 2023). Despite this rich

legacy, the silvercraft sector faces persistent challenges that threaten its sustainability (see Figure 1). The industry remains largely family-run, with most households employing small-scale production methods, often consisting of four to five workers per unit (Turcotte, 2023). However, outdated business models, volatile raw material costs, and limited market integration have significantly hindered its growth and resilience (Boyle et al., 2021). Addressing these challenges requires an urgent intervention that balances economic sustainability with cultural preservation.



Figure 1. Discussion on the challenges of Kamasan silver craftsmen in Kamasan Village, Klungkung-Bali

One of the most pressing issues affecting the silvercraft industry in Kamasan is the rising cost of raw materials, particularly silver. Over the past decade, silver prices have fluctuated significantly, placing financial strain on small-scale craftsmen who lack access to institutional credit and formal financing options (Elkhalifa et al., 2020). Many artisans, unable to absorb these cost increases, have either scaled down operations or abandoned the craft entirely, shifting to other professions such as trading or construction (Magnusson et al., 2022). This economic vulnerability is further exacerbated by the absence of cooperative organizations that could facilitate bulk purchasing, knowledge sharing, and collective bargaining (Hidayat & Jaeroni, 2020). Without such mechanisms, individual craftsmen struggle to sustain their businesses, expand market reach, or negotiate fair prices for their products.

Beyond economic constraints, the industry faces structural challenges that limit its potential for modernization and global expansion. A significant proportion of Kamasan's craftsmen lack formal training in essential business skills, including marketing, financial management, and strategic planning (Kolossvary et al., 2023). This knowledge gap impairs their ability to adapt to changing consumer preferences, effectively brand their products, or leverage e-commerce platforms for broader market exposure (Wallerstein, 2020).

Furthermore, generational shifts in career aspirations pose an existential threat to the industry's continuity. Younger members of the community increasingly perceive silvercrafting as an unviable career choice, opting instead for professions in tourism, hospitality, or digital-based industries (Tohani & Sugito, 2020). Without strategic interventions, the gradual decline of skilled artisans may

lead to the erosion of Kamasan's cultural heritage and the eventual disappearance of its distinctive craftsmanship.

Given these challenges, implementing Cultural Intelligence (CQ) strategies presents a viable and sustainable solution for revitalizing Kamasan's silvercraft industry (see Figure 2). CQ, which encompasses metacognitive, cognitive, motivational, and behavioral dimensions, equips individuals with the ability to navigate and adapt to culturally diverse markets (Van Dyne et al., 2012). By integrating CQ principles into community service programs, craftsmen can enhance their cross-cultural awareness, develop market-driven innovations, and establish stronger connections with international buyers (Kaluzeviciute et al., 2021). More specifically, CQ-driven initiatives can help artisans tailor their designs to the aesthetic preferences of global consumers while maintaining the authenticity of their craftsmanship.



Figure 2. Discussion on the urgency of implementing Cultural Intelligence (CQ) strategies with Kamasan silver craftsmen

Incorporating CQ into training and development programs can also address the broader structural deficiencies within the industry. Participatory Action Research (PAR) methodologies provide an effective framework for embedding CQ in skill development programs, enabling artisans to engage in experiential learning while receiving mentorship from business strategists and cultural experts (Kuttner, 2024). Additionally, CQ-based interventions can foster collaboration between craftsmen, tourism stakeholders, and digital marketing professionals to expand market access and enhance brand positioning (Kianpour et al., 2022). Through such initiatives, Kamasan's silvercraft industry can transition from a traditional, insular trade to a globally competitive enterprise that is both economically viable and culturally resilient.

The urgency of implementing CQ strategies extends beyond economic revitalization; it is fundamentally linked to the preservation of Kamasan's artistic and cultural legacy. The decline of the silvercraft industry would not only result in economic displacement but also contribute to the loss of a centuries-old artistic tradition that forms an integral part of Bali's cultural identity. By equipping craftsmen with the tools to adapt and innovate in response to market changes, CQ-driven community service programs offer a pathway toward long-term

sustainability. Furthermore, fostering cultural intelligence within the industry can create intergenerational knowledge transfer mechanisms, ensuring that younger artisans view silvercrafting as a viable, dynamic profession rather than a relic of the past (Tapia et al., 2024).

Thus, this article aims to adopting the role of Cultural Intelligence in empowering Kamasan's craftsmen to overcome industry challenges and integrate more effectively into the global market. By emphasizing the application of CQ-driven solutions, this study highlights the intersection of cultural heritage preservation and economic innovation. It argues that strategic, culturally informed interventions are necessary not only to sustain the livelihoods of artisans but also to ensure the survival of one of Bali's most treasured artistic traditions (Zimmerman, 2024). Addressing these issues with urgency and strategic foresight is critical in transforming Kamasan's silvercraft industry into a resilient and thriving sector for future generations.

METHOD

To ensure that this community service program aligned with the principles of Participatory Action Research (Afandi et al., 2022), community involvement was integrated into every phase of the initiative, from problem identification to sustainability planning. This methodological approach emphasized the active role of the silver craftsmen in Kamasan Village, ensuring that their perspectives, expertise, and cultural heritage informed the program's development (Kusumawijaya et al., 2024). The implementation process consisted of four interdependent stages:

Stage 1: Target Community and Context. The engagement process began with participatory dialogues involving 34 silver craftsmen, local leaders, and cultural custodians. These discussions identified key challenges, including the need for market adaptability while preserving traditional craftsmanship. The craftsmen played a direct role in defining program priorities, ensuring alignment with their aspirations (see Figure 3). A needs assessment was conducted using semi-structured interviews and focus group discussions to gauge initial awareness of cultural intelligence (CQ) and its relevance to silvercraft sustainability. A pre-test, adapted from Van Dyne et al. (2012), measured baseline CQ levels across metacognitive, cognitive, motivational, and behavioral dimensions. The results informed the design of training modules that directly addressed the craftsmen's specific knowledge gaps and practical concerns.



Figure 3. The craftsmen played a direct role in defining program priorities, ensuring alignment with their aspirations

Stage 2: Objectives of the Community Service Program. The training curriculum was collaboratively developed through a series of participatory workshops (see Figure 4). Craftsmen contributed insights into their creative and commercial challenges, ensuring that learning materials were contextually relevant. The final modules were structured to reflect the four CQ dimensions: a. **Metacognitive Training:** Scenario-based exercises enabling craftsmen to plan and adapt their craft presentation for diverse markets. b. **Cognitive Knowledge Sharing:** Exposure to cultural frameworks and consumer trends through knowledge exchange with academic and market experts. c. **Motivational Enhancement:** Peer-led discussions to reinforce confidence in international engagement. d. **Behavioral Adaptation Exercises:** Role-playing interactions to refine verbal and non-verbal communication styles. The participatory approach ensured that the training content was co-created rather than externally imposed, fostering a sense of ownership among participants.



Figure 4. The training curriculum was collaboratively developed through participatory workshops

Stage 3: Implementation Phases. The implementation comprised three interrelated phases: Phase 1: Pre-Test and Needs Assessment. A pre-test was conducted to evaluate the craftsmen's initial understanding of cultural intelligence and its relevance to their trade. Using an 11-item CQ metric adapted from Van Dyne et al. (2012), the assessment provided a baseline for designing

tailored training modules (Abdulrazic et al., 2022). Key findings highlighted limited awareness of global market preferences and challenges in adapting traditional practices for diverse cultural contexts (Rieswansyah et al., 2022).

Phase 2: Capacity Building Workshops. Workshops addressed the four CQ dimensions with practical applications to the silvercraft trade. Sessions included: (a) metacognitive training: scenario-based activities for planning cross-cultural engagements; (b) cognitive knowledge sharing: insights into cultural frameworks, including consumer behavior in target markets; (c) motivational enhancement: discussions on intrinsic and extrinsic drivers for engaging global markets; (d) behavioral adaptation exercises: role-playing activities to practice culturally appropriate communication. The participatory format encouraged peer learning, with craftsmen sharing experiences and collaboratively exploring solutions (Nurhidayati, 2024). Academic partnerships provided additional expertise, enhancing the program's depth and relevance (Rahmiati, 2023).

Phase 3: Post-Test and Sustainability Planning. The post-test assessed progress in CQ dimensions and identified areas needing further improvement. Results informed the development of a sustainability plan co-created with the craftsmen. This plan included strategies for continuous learning, group-based marketing initiatives, and establishing networks for resource sharing (Widayati, 2023).

Stage 4: Monitoring and Continuous Feedback. Evaluation was conducted through a post-test assessing improvements in CQ dimensions and qualitative reflections from craftsmen. Community members participated in structured feedback sessions to identify areas requiring further reinforcement. The findings guided the development of a sustainability plan, co-created with the craftsmen, incorporating: continuous peer learning networks, group-based marketing initiatives, strategies for engaging with international buyers. A monitoring framework ensured ongoing adaptation, with craftsmen documenting their experiences and program facilitators providing periodic guidance. This iterative approach reinforced long-term engagement and the sustainability of the initiative. By embedding community participation at every stage, this program operationalized the PAR framework, ensuring that silver craftsmen were not passive beneficiaries but active agents of change in preserving and adapting their craft.

RESULT AND DISCUSSION

The demographic profile of the respondents in Table 1 provides a critical foundation for understanding the community dynamics within the silvercrafting industry in Kamasan Village.

Table 1. Descriptive statistics of respondent profile

		Frequency	Percent
Gender	Female	3	8.8
	Male	31	91.2
	Total	34	100.0
Age	20 - 30 years	5	14.7
	31 - 40 years	7	20.6

Education	41 and above	22	64.7
	Total	34	100.0
	Undergraduate	28	82.4
	Postgraduate	6	17.6
Work Experience	Total	34	100.0
	1 – 5 years	5	14.7
	5 and above	29	85.3
	Total	34	100.0

Source: The Authors, 2024

The gender disparity, with 91.2% male representation and only 8.8% female participation, reflects entrenched cultural norms that shape occupational roles. This pattern suggests a lack of inclusivity in the sector, which is a well-documented challenge in traditional crafts (Liu, 2024). From the perspective of Cultural Intelligence (CQ), particularly the **Behavioral CQ** dimension (Van Dyne et al., 2012), this finding highlights the need for intervention through behavioral adaptation strategies. Encouraging shifts in **non-verbal behavior (Be2)**, such as fostering a more inclusive workspace through gender-sensitive training and equitable participation, could help balance gender representation (Sorea & Popescu, 2022). Moreover, **verbal behavior (Be1)**, such as reframing dialogues to challenge gender norms, may contribute to greater inclusivity.

The age distribution shows that a majority (64.7%) of craftsmen are 41 years and older, with only 14.7% in the 20–30-year bracket. This indicates a generational gap that poses risks to the sustainability of silvercrafting in Kamasan. The cognitive aspect of CQ, particularly **Context-Specific Knowledge (Co2)**, is crucial in addressing this challenge. Understanding the leadership and mentorship styles that resonate with younger generations could help in bridging the age gap. The low participation of young craftsmen aligns with concerns in existing literature regarding the reluctance of younger individuals to engage in traditional crafts (Zhang, 2024). Integrating CQ principles in mentorship programs, such as fostering **intrinsic interest (Mo1)** and **self-efficacy to adjust (Mo3)** among younger craftsmen, could enhance engagement and skill transmission. Encouraging experienced craftsmen to adjust their **speech acts (Be3)** to be more culturally adaptive when engaging with younger generations could foster a more inclusive learning environment (Lu & Yaraghi, 2023).

The educational background of respondents shows that 82.4% hold undergraduate degrees, with 17.6% having postgraduate education. This finding indicates a strong academic foundation but also underscores the need for specialized training in **cultural intelligence (CQ)**, business management, and digital integration. The **Metacognitive CQ** dimension, particularly **Awareness (Mc2)** and **Checking (Mc3)**, can be leveraged in designing training programs that incorporate cultural and entrepreneurial adaptability (Zabulis et al., 2022). Studies highlight the importance of integrating business and technological literacy within craft education (Shahab, 2024), which aligns with the necessity of fostering **Culture-General Knowledge (Co1)** among craftsmen to adapt to changing global market dynamics.

Work experience data reveals that 85.3% of respondents have over five years of experience, suggesting a repository of deep artisanal knowledge.

However, only 14.7% have less than five years of experience, raising concerns about knowledge transfer and the sustainability of the craft (Ye et al., 2023). The **Motivational CQ** dimension is particularly relevant here, as it involves fostering **extrinsic interest (Mo2)** in the younger generation by demonstrating the economic viability and global market potential of silvercrafting. Programs emphasizing **self-efficacy to adjust (Mo3)** could empower new entrants to navigate the complexities of the craft industry and adapt to evolving consumer trends.

These findings align with existing studies on CQ enhancement, which suggest that a community's ability to sustain its cultural heritage is directly influenced by its adaptability to social and economic changes (Aman, 2024). However, unlike prior studies that focus primarily on CQ in business and global leadership contexts, this study demonstrates the applicability of CQ dimensions in sustaining traditional craftsmanship. The integration of **Cognitive CQ** and **Behavioral CQ** in training programs could serve as a strategic response to declining youth engagement, ensuring the longevity of silvercrafting traditions in Kamasan.

By linking the quantitative findings in Table 1 with CQ dimensions, this study highlights the strategic role of cultural intelligence in addressing gender imbalances, generational knowledge transfer, and educational gaps in the craft sector. Future initiatives should incorporate **Metacognitive CQ (Mc1)** to develop structured training programs and **Behavioral CQ (Be3)** to facilitate adaptive communication between different generational groups. These interventions could ensure that silvercrafting in Kamasan remains a sustainable and dynamic cultural heritage practice.

Table 2 presents the descriptive statistics of pre-test and post-test scores, demonstrating substantial improvements across all Cultural Intelligence (CQ) dimensions following the intervention. The overall CQ mean score rose from 1.503 (SD = 0.304) to 4.449 (SD = 0.185), reflecting a marked enhancement in the craftsmen's ability to engage in cross-cultural interactions. This significant increase underscores the effectiveness of the cultural intelligence training program, reinforcing prior research indicating that structured interventions enhance individuals' adaptability in diverse cultural contexts (Wang, 2023).

Table 2. Descriptive Statistics of Variables Studied

Variable		Pre-test Score				Post-test Score			
		Min	Max	Mean	Standard Deviation	Min	Max	Mean	Standard Deviation
Cultural Intelligence	Mc1	1.000	3.000	1.765	0.699	3.000	5.000	4.515	0.566
	Mc2	1.000	2.000	1.529	0.507	4.000	5.000	4.424	0.502
	Mc3	1.000	2.000	1.500	0.508	3.000	5.000	4.273	0.626
	MC	1.000	2.333	1.598	0.400	4.000	5.000	4.404	0.273
	Co1	1.000	2.000	1.353	0.485	4.000	5.000	4.455	0.506
	Co2	1.000	2.000	1.353	0.485	3.000	5.000	4.364	0.549
	CO	1.000	2.000	1.353	0.418	4.000	5.000	4.409	0.341
	Mo1	1.000	2.000	1.588	0.500	3.000	5.000	4.333	0.645
	Mo2	1.000	2.000	1.324	0.475	3.000	5.000	4.485	0.566
	Mo3	1.000	3.000	1.529	0.563	4.000	5.000	4.545	0.506
	MO	1.000	2.000	1.480	0.330	3.333	5.000	4.455	0.432

Be1	1.000	2.000	1.529	0.507	3.000	5.000	4.485	0.619
Be2	1.000	2.000	1.500	0.508	4.000	5.000	4.576	0.502
Be3	1.000	2.000	1.559	0.504	3.000	5.000	4.485	0.566
BE	1.000	2.000	1.529	0.329	3.667	5.000	4.515	0.313
CQ	1.000	2.000	1.503	0.304	4.000	4.727	4.449	0.185

Author, 2024

The **Metacognitive CQ (MC)** dimension, which includes planning (Mc1), awareness (Mc2), and checking (Mc3), exhibited the most substantial improvements. The mean score increased from 1.598 to 4.404, highlighting a strengthened capacity for reflective thinking and adaptive behavior in intercultural interactions. Planning (Mc1) showed the most significant growth, with the mean rising from 1.765 to 4.515, indicating that participants became more proactive in developing strategies for cross-cultural encounters. These findings align with Van Dyne et al. (2012), who emphasize that individuals with high metacognitive CQ are more capable of anticipating and navigating cultural differences effectively. The increase in awareness (Mc2) from 1.529 to 4.424 further supports the argument that targeted training enhances individuals' recognition of their own cultural biases, a critical step toward more effective intercultural engagement. Prior studies suggest that metacognitive CQ is particularly influential in professional settings where individuals must frequently adjust their understanding of cultural norms (Østern, 2023). The significant post-test improvement in checking (Mc3), from 1.500 to 4.273, aligns with findings that emphasize the importance of continuous self-monitoring in ensuring culturally appropriate interactions (Jamiludin et al., 2023). However, while post-test scores were consistently high, the standard deviation (SD = 0.273) suggests some variations in skill acquisition, indicating that personalized coaching might further optimize these outcomes.

The **Cognitive CQ (CO)** dimension showed substantial gains, with the mean increasing from 1.353 to 4.409. This dimension encompasses **Culture-General Knowledge (Co1)** and **Context-Specific Knowledge (Co2)**, both of which saw notable improvements. The ability to describe cultural value frameworks (Co1) increased from 1.353 to 4.455, while knowledge of leadership variations across cultures (Co2) rose from 1.353 to 4.364. These findings reinforce existing literature that emphasizes the role of cultural knowledge in fostering adaptability in cross-cultural contexts (Bingying, 2023). Comparisons with similar studies reveal that cognitive CQ is a critical factor in facilitating successful intercultural interactions. Prior research on craftsmen engaging with international markets suggests that a well-developed understanding of cultural frameworks enhances communication and negotiation skills (Dorokhova et al., 2020). The substantial increase in cognitive CQ scores suggests that participants are now better equipped to navigate global markets, offering a direct pathway for increased marketability and business sustainability.

The **Motivational CQ (MO)** dimension also demonstrated significant improvements, with the mean increasing from 1.480 to 4.455. This dimension reflects the participants' intrinsic motivation to engage with other cultures (Mo1),

extrinsic interest in cultural interactions for personal and professional benefits (Mo2), and self-efficacy in adapting to new cultural environments (Mo3). The largest improvement was observed in **self-efficacy (Mo3)**, which increased from 1.529 to 4.545, suggesting that the training enhanced participants' confidence in managing cross-cultural experiences. These results align with research suggesting that individuals with higher motivational CQ are more likely to engage in and sustain intercultural relationships (Kusumawijaya & Astuti, 2023). The increase in intrinsic interest (Mo1) from 1.588 to 4.333 indicates that participants developed a deeper appreciation for cultural diversity, supporting previous findings that cultural engagement fosters long-term commitment to cross-cultural exchanges (Jamiludin et al., 2023). However, variations in standard deviation (SD = 0.432) highlight that motivation levels varied among participants, suggesting the need for follow-up interventions to sustain engagement.

The **Behavioral CQ (BE)** dimension saw the highest post-test score, with a mean increase from 1.529 to 4.515, demonstrating a remarkable improvement in participants' ability to adapt their behavior in intercultural contexts. The largest gains were recorded in **non-verbal behavior (Be2)**, which increased from 1.500 to 4.576, reflecting greater sensitivity to cultural differences in body language and spatial awareness. Similarly, **verbal behavior (Be1)** improved significantly, with the mean rising from 1.529 to 4.485, indicating enhanced communication strategies. These results are consistent with previous findings that emphasize the importance of behavioral adaptability in fostering successful cross-cultural interactions (Dorokhova et al., 2020). In artisan communities, the ability to adjust speech patterns and body language when interacting with international buyers is critical for business success (Wang, 2023). The increase in **speech act modification (Be3)** from 1.559 to 4.485 suggests that participants are now better equipped to navigate culturally diverse negotiations and collaborations, reinforcing literature that links behavioral CQ to economic performance in craft industries (Østern, 2023).

The dramatic improvement in all CQ dimensions highlights the efficacy of structured training programs in enhancing cultural intelligence. The results align with existing research that underscores the role of CQ in professional success, particularly in industries requiring frequent cross-cultural interactions (Bingying, 2023). However, comparisons with prior studies also reveal areas for refinement. The relatively higher variability in motivational CQ suggests that intrinsic motivation requires sustained reinforcement, which could be achieved through mentorship programs and continued engagement with diverse markets. Additionally, while the high post-test scores demonstrate short-term success, long-term retention remains uncertain. Prior research indicates that ongoing reinforcement is necessary to prevent skill attrition (Dorokhova et al., 2020). Future initiatives should incorporate longitudinal assessments to evaluate the sustainability of CQ gains over time. Moreover, integrating digital tools, such as virtual reality simulations for intercultural interactions, may further enhance participants' experiential learning and adaptability. The findings from Table 2 provide robust evidence of the significant impact of cultural intelligence training

on the silvercrafting community in Kamasan Village. The improvements across **Metacognitive, Cognitive, Motivational, and Behavioral CQ dimensions** suggest that targeted interventions can equip craftsmen with the skills necessary to engage effectively in global markets. The results also align with broader research on CQ development, emphasizing its critical role in fostering intercultural competence and economic sustainability. However, future initiatives should focus on sustaining these gains through continuous training, mentorship, and technological integration to ensure long-term success.

CONCLUSION

The community service program targeting silver craftsmen in Kamasan Village has demonstrated a transformative impact on participants' cultural intelligence (CQ). The post-intervention results indicate significant improvements across all CQ dimensions—metacognitive (MC), cognitive (CO), motivational (MO), and behavioral (BE)—with the overall CQ mean increasing substantially. The most notable progress was observed in the MC and BE dimensions, reflecting participants' enhanced ability to self-monitor cross-cultural interactions and adapt behavior accordingly. These findings validate the effectiveness of the training methodologies, particularly in equipping craftsmen with the skills necessary to navigate diverse cultural contexts and expand their market reach. Beyond statistical improvements, the program has strengthened the resilience of the Kamasan silvercrafting community. The craftsmen now possess the cognitive and behavioral competencies necessary to engage with a global audience while preserving their cultural heritage. This balance between tradition and modernity fosters sustainability, ensuring that the craft continues to thrive in a competitive market. However, the demographic analysis reveals critical challenges, such as a low representation of younger craftsmen and female participants, highlighting the need for more inclusive approaches to training. Addressing these gaps will be crucial in ensuring long-term sustainability and intergenerational knowledge transfer.

The program's success has significant implications for the local silvercrafting industry. The heightened CQ among craftsmen enables them to integrate cultural adaptability into their business strategies, enhancing their ability to market products internationally. Furthermore, the program reinforces the economic sustainability of the craft by equipping craftsmen with skills that enhance cultural tourism and expand their networks beyond local markets. This transformation strengthens Kamasan's position as a cultural heritage hub while simultaneously improving craftsmen's livelihoods. From a theoretical perspective, the study contributes to the broader discourse on CQ by demonstrating its applicability in community-based interventions. The findings support the argument that CQ is not only essential for corporate or expatriate settings but also plays a vital role in sustaining traditional crafts in an era of globalization. Additionally, the study advances discussions on the intersection of cultural intelligence and entrepreneurial resilience, offering insights into how traditional craftsmen can adapt to shifting market dynamics without compromising cultural

authenticity. These contributions highlight the potential of CQ-focused programs as sustainable development tools for cultural industries.

Despite its success, the program has several limitations that must be addressed in future interventions. First, the reliance on self-reported CQ measurements introduces the possibility of response bias, as participants may have overestimated their improvements due to social desirability effects. The absence of objective performance assessments limits the ability to verify the depth of CQ acquisition. Future studies should incorporate observational methods or third-party evaluations to enhance measurement reliability. Another limitation is the short timeframe between intervention and post-test evaluation. While the immediate results are promising, they do not capture the long-term sustainability of the acquired skills. A longitudinal study would be necessary to assess whether the improvements persist over time and translate into tangible market success for the craftsmen. Additionally, the demographic imbalance in participation—characterized by a low representation of younger craftsmen and women—suggests that the program's outreach strategies need to be refined to ensure broader inclusivity. Future initiatives should integrate mentorship and incentive-driven recruitment strategies to attract a more diverse participant base.

The strong improvements in CQ dimensions highlight the potential for scaling and replicating this program in other artisanal communities. The participatory training approach, which contextualized CQ development within local craft practices, serves as a model for other heritage-based industries. Expanding this initiative to different regions can further strengthen the resilience of traditional crafts in the face of globalization. Moreover, the integration of digital platforms and e-commerce strategies presents an opportunity to enhance market access for craftsmen, allowing them to showcase their work internationally. However, sustaining and expanding the program presents several challenges. The aging workforce in Kamasan remains a pressing concern, requiring targeted youth engagement strategies to ensure the continuity of the craft. This could involve collaborations with educational institutions to introduce silvercrafting into vocational training programs, ensuring a steady influx of younger craftsmen. Additionally, overcoming gender disparity within the industry necessitates addressing systemic barriers to female participation. Future programs should incorporate gender-sensitive strategies, such as financial support, skill-building workshops tailored for women, and the promotion of female role models in the craft sector. Another critical challenge is the long-term sustainability of the training program itself. Establishing mechanisms for continuous learning—such as periodic refresher courses, mentorship networks, and digital learning modules—will be key in ensuring that CQ development remains an ongoing process rather than a one-time intervention. Implementing a structured monitoring and evaluation system can also provide valuable insights into the evolving needs of the community, allowing for adaptive improvements to training methodologies. By addressing these challenges, the program can achieve lasting impact, positioning Kamasan's silvercrafting industry as a model for sustainable cultural entrepreneurship.

ACKNOWLEDGMENT

We gratefully acknowledge the insightful comments provided by the editor and anonymous reviewers, which significantly enhanced the quality of this manuscript. We also extend our sincere thanks to the contributing authors for their valuable input and collaboration in the completion of this paper.

REFERENCES

- Abdulrazic, M. O. M., Sanzana, M. R., & Ng, K. H. (2022). Maker-Based Serious 3D Game Authoring Tool for Cultural Heritage Education. *ScienceOpen Posters, October*. <https://doi.org/10.14293/s2199-1006.1.sor-ppnx68c.v1>
- Afandi, A., Laily, N., Wahyudi, N., & Umam, M. H. (2022). *Metodelogi Pengabdian Masyarakat*. 263.
- Aman, H. (2024). An Analytical Study to Develop the Traditional Craft in the Field of Creative Industries in Egypt. *Diid*, 1(Digital Special Issue 1). <https://doi.org/10.30682/diiddsi23t4b>
- Bingying, P. (2023). Traditional Chinese Arts and Crafts in Visual Communication Design. *Art and Performance Letters*, 4(10). <https://doi.org/10.23977/artpl.2023.041015>
- Boyle, E., Gallachóir, B. Ó., & Mullally, G. (2021). Participatory Network Mapping of an Emergent Social Network for a Regional Transition to a Low-Carbon and Just Society on the Dingle Peninsula. *Local Environment*, 27(12), 1431–1445. <https://doi.org/10.1080/13549839.2021.1936472>
- Dorokhova, T. S., Shkolyar, L. V., & Glazyrina, E. Y. (2020). Artistic Pedagogy in the Context of Digitalization of Education. *International Scientific Conference "Digitalization of Education: History, Trends and Prospects*, 437, 206–211. <https://doi.org/10.2991/assehr.k.200509.038>
- Elkhalifa, S., Jozaghi, E., Marsh, S., Thomson, E., Gregg, D., Buxton, J. A., & Jolly, A. (2020). Social Support and Harm Reduction Activities in a Peer Led Pilot Study With Respondent Driven Sampling and Community Based Participatory Action Research. *Harm Reduction Journal*, April, 1–24. <https://doi.org/10.21203/rs.3.rs-20967/v1>
- Hidayat, Y., & Jaeroni, A. (2020). The Society Participation in Eco Farming at Supporting Area of Taman Nasional Gunung Ciremai Kuningan Regency. *International Conference on Agriculture, Social Sciences, Education, Technology and Health (ICASSETH 2019)*, 429, 29–32. <https://doi.org/10.2991/assehr.k.200402.007>
- Jamiludin, Sulisvia, & Bauto, L. O. M. (2023). Analysis of the Values and Meaning of the Kulisusu Ethnic Traditional Weaving Fabric Craft Motifs. *International Journal of Social Science and Human Research*, 06(07). <https://doi.org/10.47191/ijssshr/v6-i7-67>
- Kaluzeviciute, G., Jessiman, T., Burn, A., Ford, T., Geijer-Simpson, E., Kidger, J., Limmer, M., Ramsay, S. E., & Spencer, L. (2021). Participatory Action Research on School Culture and Student Mental Health: A Study Protocol. *International Journal of Qualitative Methods*, 20. <https://doi.org/10.1177/16094069211047753>

- Kianpour, M., Taleghani, F., Noroozi, M., Savabi-Esfahani, M., Boroumandfar, Z., Changiz, T., Ravankhah, Z., Javanmard, S. H., & Hashemi, M. (2022). Design, Implementation, and Evaluation of Self-Care Program in the Prevention of Breast Cancer Among Women in Isfahan: A Community-Based Participatory Action Research Protocol. *Women S Midlife Health*, 8(1). <https://doi.org/10.1186/s40695-022-00077-8>
- Kolossváry, T., Feszty, D., Filep, B., & Dóry, T. (2023). Understanding and Acceptance of Systems Engineering in Automotive Product Development. *Decision Making Applications in Management and Engineering*, 6(1), 70–91. <https://doi.org/10.31181/dmame04012023k>
- Kusumawijaya, I. K., & Astuti, P. D. (2023). Encouraging Entrepreneurial Orientation in the Traditional Craftsman Community in Tigawasa Village, Buleleng, Bali. *International Journal of Community Service*, 3(3), 156–160. <https://doi.org/10.51601/ijcs.v3i3.212>
- Kusumawijaya, I. K., Astuti, P. D., Wartana, I. M. H., & Adi, I. K. Y. (2024). Membangkitkan Inovasi Berbasis Inisiatif Pengabdian Masyarakat Pada Pengrajin Tedung di Mengwi, Bali. *Journal of Community Empowerment*, 3(2), 74–83. <https://doi.org/10.31764/jce.v3i2.27802>
- Kuttner, P. (2024). Navigating the Tensions of Community Engagement Evaluation Through Culturally Responsive and Equity-Oriented Approaches. *Metropolitan Universities*, 35(1). <https://doi.org/10.18060/28044>
- Liu, F. (2024). Craft Making: Traditional and Creative Trajectories in Jingdezhen, China. *Asia Pacific Viewpoint*, 65(2), 263–275. <https://doi.org/10.1111/apv.12407>
- Lu, Y., & Yaraghi, A. (2023). Heritage Protection Perspective of Sustainable Development of Traditional Villages in Guangxi, China. *Sustainability*, 15(4), 3387. <https://doi.org/10.3390/su15043387>
- Magnusson, M., Vaughn, L. M., Wretling, K., Forslund, H. B., & Berg, C. (2022). Facilitating Health Promoting Ideas and Actions: Participatory Research in an Underserved Swedish Residential Area. *BMC Public Health*, 22(155), 2–11. <https://doi.org/10.21203/rs.3.rs-223816/v1>
- Nagy, S. (2023). Participant-Oriented Evaluation Through Participatory Action Research: A Case Study of a Community Engagement Approach. *Arts and the Market*, 14(1), 58–77. <https://doi.org/10.1108/aam-08-2021-0041>
- Nurhidayati, T. (2024). Efforts to Increase Public Awareness of Historical Artifacts at the Kutho Kedawung Site in Paleran Umbulsari Village Jember Regency. *Jurnal Pengabdian Masyarakat*, 5(1), 95–106. <https://doi.org/10.32815/jpm.v5i1.1274>
- Østern, T. P. (2023). Arts, Crafts, and Dance - Developing Aesthetic Learning Processes in Arts and Crafts Through a General Teacher Education and Higher Dance Education Collaboration. *Dance Articulated*, 9(1). <https://doi.org/10.5324/da.v9i1.5061>
- Rahmiati, F. (2023). Community-Based Sustainable Tourism Village Through Nature and Culture Tourism. *Dimas Jurnal Pemikiran Agama Untuk Pemberdayaan*, 23(1), 135–154.

- <https://doi.org/10.21580/dms.2023.231.13537>
- Rieswansyah, A. F. P., Rachmawati, T. S., & Winoto, Y. (2022). Strategi Pengembangan Desa Wisata Melalui Kemampuan Literasi Budaya Dan Culture Experience. *Jurnal Pustaka Ilmiah*, 8(2), 87. <https://doi.org/10.20961/jpi.v8i2.66718>
- Shahab, S. (2024). Crafting Perspectives: Decline of Local Handicrafts in Chitral District, Khyber Pakhtunkhwa. *Pakistan Social Sciences Review*, 8(1). [https://doi.org/10.35484/pssr.2024\(8-i\)01](https://doi.org/10.35484/pssr.2024(8-i)01)
- Sorea, D., & Popescu, I. M. (2022). Glass Icons in Transylvania (Romania) and the Craft of Painting Them as Cultural Heritage Resources. *Heritage*, 5(4), 4006–4023. <https://doi.org/10.3390/heritage5040206>
- Tapia, J. L., Lopez, A., Turner, D. B., Fairley, T., Tomlin-Harris, T., Hawkins, M., Treviño, L. S., & Teteh, D. (2024). The Bench to Community Initiative : A Community-Based Participatory Research Model for Translating Research Discoveries Into Community Solutions. *Front. Public Health*, 12, 01–09. <https://doi.org/10.31235/osf.io/qf942>
- Turcotte, S. (2023). Codesign and Implementation of a Toolkit Supporting Community Organizations' Intergenerational Practice: A Participatory Action Research Project. *The Canadian Journal of Action Research*, 23(1), 93–115. <https://doi.org/10.33524/cjar.v23i1.613>
- Van Dyne, L., Ang, S., Ng, K. Y., Rockstuhl, T., Tan, M. L., & Koh, C. (2012). Sub-Dimensions of the Four Factor Model of Cultural Intelligence: Expanding the Conceptualization and Measurement of Cultural Intelligence. *Social and Personality Psychology Compass*, 4(6), 295–313. <https://doi.org/10.1111/j.1751-9004.2012.00429.x>
- Wallerstein, N. (2020). Commentary on Community-Based Participatory Research and Community Engaged Research in Health for Journal of Participatory Research Methods. *Journal of Participatory Research Methods*, 1(1). <https://doi.org/10.35844/001c.13274>
- Wang, L. (2023). Research on the Cultural Value Analysis of Lingnan Intangible Cultural Heritage Gray Sculpture. *Art and Performance Letters*, 4(12). <https://doi.org/10.23977/artpl.2023.041206>
- Widayati, S. (2023). Preserving the Local Wisdom of Sukowilangun Village Through Cultural Rituals Towards a Cultural Heritage Tourism Village. *Bulletin of Community Engagement*, 3(2), 119. <https://doi.org/10.51278/bce.v3i2.907>
- Ye, Z., Tang, S., & Lan, M. (2023). Research on the Inheritance Path and the Branding Inheritance Model of Traditional Crafts. *Sustainability*, 15(7), 5878. <https://doi.org/10.3390/su15075878>
- Zabulis, X., Partarakis, N., Meghini, C., Dubois, A., Manitsaris, S., Hauser, H., Thalmann, N. M., Ringas, C., Panesse, L., Cadi, N., Baka, E., Beisswenger, C., Makrygiannis, D., Glushkova, A., Padilla, B. E. O., Kaplanidi, D., Tasiopoulou, E., Cuenca, C., Carré, A.-L., ... Metilli, D. (2022). A Representation Protocol for Traditional Crafts. *Heritage*, 5(2), 716–741. <https://doi.org/10.3390/heritage5020040>

- Zhang, A. (2024). Research on Art Participation Models in the Protection and Inheritance of Traditional Crafts. *Communications in Humanities Research*, 34(1), 230–235. <https://doi.org/10.54254/2753-7064/34/20240069>
- Zimmerman, E. B. (2024). Addressing Opioid Misuses Through Community-Engaged Strategy Development: Study Protocol of a Randomized Controlled Trial. *Research Involvement and Engagement*, 10(74), 2–10. <https://doi.org/10.21203/rs.3.rs-3693854/v1>