



RESEARCH ARTICLE

# The Role of Adversity Quotient on Entrepreneurial Success among Indigenous Women Entrepreneurs: A Case Study of the Dani Tribe, Papua Pegunungan Province, Indonesia

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**ABSTRACT**

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Dani women face dual adversities that is their inherent roles as women and their characteristics as Indigenous people in the Baliem Valley. The dual roles of Dani women within a patriarchal culture often serve as motivation to achieve entrepreneurial success. However, research specifically addressing this phenomenon, particularly focusing on Dani women as Indigenous Women Entrepreneurs, has not been conducted. This research aims to elucidate the enabling and inhibiting factors of entrepreneurial success based on the Adversity Quotient (AQ) profiles of Dani women. It seeks to understand the cultural values embedded in their dual roles, and how they confront adversities in their business endeavors. This study provides a comprehensive analysis of these aspects to offer insights into the unique challenges and strengths of Dani women entrepreneurs. This study employs a qualitative methodology, indepth interview and Gioia method analysis emphasises the complex interaction among cultural norms, age disparities, and external obstacles in influencing the entrepreneurial experiences of Dani women. We contend that women of the Dani tribe view entrepreneurial success through both economic and social lenses, with a pronounced emphasis on social dimensions pertaining to family and the Dani community. Women of the Dani tribe with a high AQ are more adept at confronting business challenges, exhibiting effective control in difficult situations while prioritising their spirituality. They possess considerable endurance to persist in managing their business, prioritising the fulfilment of family demands, while their identity as Dani people serves as a distinctive strength in sustaining their motivation. Furthermore, they exhibit ownership by assuming the role of the family's foundation and acting as a conduit between tradition and advancement. The results highlight the necessity of assisting these women through specialised education, financial literacy initiatives, and measures to alleviate societal biases, therefore promoting an atmosphere conducive to their entrepreneurial success.

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**INTRODUCTION**

Indigenous Entrepreneurship involves the examination of the establishment, administration, and growth of enterprises rooted in the traditional knowledge of indigenous communities. These communities are defined as those that have inhabited a particular area prior to the colonial period and/or the establishment of the state (Dana 2015; Henry, Dana, and Murphy 2018; Padilla-Meléndez et al. 2022; Padilla-Meléndez and Ciruela-Lorenzo 2018; Ratten and Dana 2017). Indigenous Entrepreneurship play a crucial role in addressing poverty in rural and remote areas, enhancing the economic involvement of indigenous populations, offering local products, safeguarding cultural heritage, and generating employment opportunities for indigenous communities. This will ultimately contribute to the enhancement of the nation's economy (AlMehzi, Tipu, and Sarker 2024). This has garnered significant interest from numerous researchers at present, particularly among those engaged as female entrepreneurs (AlMehzi et al. 2024; Keling, Yap, and Ho 2023; Macpherson et al.

2021; Menzies et al. 2024; Nordbø 2022; Padilla-Meléndez et al. 2022; Padilla-Meléndez and Ciruela-Lorenzo 2018; Shrestha, L'Espoir Decosta, and Shrestha 2024). Furthermore, the relationship between history, culture, and the original locations of their entrepreneurial activities influences their practices. Consequently, further research examining indigenous entrepreneurship from diverse locations remains necessary (Nordbø 2022).

The Dani Tribe, also known as the Hubula Tribe, is an indigenous group primarily located in the Baliem Valley area of the Papua Pegunungan Province. The Dani people typically reside in small groups, as indicated by the original language term "Iniluk Dapulik O-Silimo Welakharek," which translates to living together in one community (Hilapok, 2017). The Dani people exist within a patriarchal culture characterized by male dominance and the positioning of women in subordinate roles within the family structure (Kogoya, 2022). Men hold responsibilities in politics, security, and social matters, whereas women manage agriculture, encompassing tasks from planting to post-harvest, as well as the upkeep of the Honai (traditional house) (Kogoya 2022; Merina and Muhaimin 2023).

In a patriarchal culture, Dani women fulfill a dual role as both wives and the foundation of the family (Menzies et al. 2024; Stoltz 2010). People consider this role potentially risky (Menzies et al. 2024). This does not imply that men are exempt from economic responsibility in the present day. Typically, the husband allocates his income to support relatives through social investments, ensuring that those who receive assistance are likely to reciprocate in times of need (Kogoya 2022). Consequently, Dani Tribe Women support indigenous female founders (Croce 2020; Dana 2015; Mahato and Jha 2024; Okolie et al. 2021; Pécot et al. 2024; Ratten and Dana 2017; Strawser, Hechavarría, and Passerini 2021; Yap, Keling, and Ho 2023).

The contributions of women from the Dani tribe play a significant role in meeting financial requirements. Dani women operate micro and small enterprises, including trading local agricultural products, managing retail stores, or running kiosks, alongside their roles as civil servants (Siska and Gunawan 2023). They also participate in medium to large enterprises, including construction business, and assume roles as political actors. There are numerous fields that remain open for development and can incorporate the contributions of women from the Dani tribe. For instance, the creative sector showcases local wisdom through batik production and other apparel, while the hospitality and tourism sector showcases the natural beauty and culture of the Baliem Valley (Siska, Sumaryadi, and Gunawan 2023).

Based on this phenomenon, it can be argued that as entrepreneurs, Dani women face dual adversities that is their inherent roles as women and their characteristics as Indigenous people in the Baliem Valley. The dual roles of Dani women within a patriarchal culture often serve as motivation to achieve entrepreneurial success. However, research specifically addressing this phenomenon, particularly focusing on Dani women as Indigenous Women Entrepreneurs, has not been conducted.

Adversity quotient is a term that measures an individual's ability to overcome challenges. Individuals with high Adversity Quotients are believed to be more resilient and able to recover from adversity more effectively than those with lower scores. Indigenous women entrepreneurs may possess high Adversity Quotients, allowing them to navigate the cultural and structural barriers they face (Shepherd and Williams 2020). Menzies et al. (2024) argues that indigenous women entrepreneurs who have a strong AQ, demonstrated through their ability to control the situation, take ownership, and show endurance and persistence, are more likely to be successful in entrepreneurship despite the challenges they face (Sholikhah and Faraz 2021). This warrants further examination of the relationship between Adversity Quotient and entrepreneurial success among Dani women entrepreneurs in the Baliem Valley, Papua Pegunungan. Therefore, this research aims to elucidate the enabling and inhibiting factors of entrepreneurial success based on the Adversity Quotient (AQ) profiles of Dani women. It seeks to understand the cultural values embedded in their dual roles, and how they confront adversities in their business endeavors. This study provides a comprehensive analysis of these aspects to offer insights into the unique challenges and strengths of Dani women entrepreneurs

Conversely, entrepreneurial success can be characterized in other ways. Fisher et al. (2014) assert that entrepreneurial success is a multifaceted construct reliant on individual attributes and the company's performance metrics, encompassing perceived positive outcomes by the individual,

external perceptions, and aspirations, including social advantages. In halal business, perceived entrepreneurial success encompasses multiple dimensions, including religious, economic, social, and environmental success, rather than solely financial metrics (Salaheldeen et al. 2023). In the context of female entrepreneurs, entrepreneurial success is assessed by the growth of the business, which is affected by a blend of entrepreneurial perseverance, previous venture experience, and the competitive intensity of the operating environment, particularly in Japan (Kawai and Sibunruang 2023). According to Ojo (2021), business success is multifaceted, subjective, and socially created, contingent upon the individual's specific circumstances and upbringing. For indigenous entrepreneurs like the Maori tribe, the concept of entrepreneurial success is influenced by cultural background, values, and their connection to the wider community (Mrabure 2019). These studies underscore that investigations into entrepreneurial success, for both individuals and groups, must commence with a clear definition of success for each entity. Further more, that the entrepreneur's own perception of success may partly motivate them to continue their venture in the face of the difficulties and challenges of entrepreneurship (Fisher et al. 2014).

Previous studies have successfully identified the factors influencing the entrepreneurial success of indigenous women entrepreneurs, but these studies did not begin with a clear definition of entrepreneurial success from the community's perspective. Research on indigenous women's entrepreneurship in Malaysia, located in Southeast Asia, suggests that Dayak women's entrepreneurial performance improves when they possess a strong entrepreneurial inclination, also known as an attractive tendency (Keling et al. 2023). Furthermore, research carried out in the rural regions of Sarawak indicates that female entrepreneurs are significantly impacted by internal factors, including personality traits and skills, alongside external factors such as networks, financial resources, and government assistance (Yap et al. 2023). In Indonesia, research on Women's Entrepreneurship has been carried out in the Pampang area of Kalimantan, Sade in Lombok, and Kampung Ulos in Sumatra. The findings reveal that indigenous women encounter various challenges in entrepreneurship, including limited managerial, financial, communication, and marketing skills necessary for the development of tourism (Kusumowidagdo et al. 2024). Adversity intelligence significantly influences individual success, especially in the domains of control, endurance, reach, and ownership (Menzies et al. 2024). Furthermore, women entrepreneurs in the tourism sector in Chile and Ecuador can attain success collaboratively through social innovations such as cooperatives, networks, and associations (Pécot et al. 2024). Furthermore, social capital, defined as interpersonal relationships within social groups, plays a significant role in enhancing the success of entrepreneurship and the lives of women entrepreneurs in Odisha, India (Mahato and Jha 2024).

This study aims to elucidate the perceptions of business success among Dani tribe women, particularly focusing on the influence of adversity intelligence in overcoming the life problems they encounter. This research specifically addresses the following research question:

RQ1: What is the perception of entrepreneurial success among women of the Dani tribe?

RQ2: What is the significance of the adversity quotient in confronting problems and attaining entrepreneurial success among women of the Dani tribe?

Our research demonstrates that women of the Dani tribe have a substantial, albeit limited, role in social and economic advancement. Patriarchy and family obligations hinder their participation in several aspects of life. An in-depth investigation of women's roles in the Dani Tribe can aid in developing more effective tactics for enhancing women's empowerment and fostering the development of indigenous entrepreneurship.

## **2. MATERIALS AND METHODS**

### **2.1. Research Design**

This study employs a qualitative methodology that incorporates the utilization and gathering of diverse empirical resources to elucidate the issues, practices, and significances of individual experiences (Creswell and Creswell 2022; Yin 2018). This research specifically seeks to elucidate and analyze the experiences of Dani women in the Papua Pegunungan Province. The collected data include narratives regarding perspectives of entrepreneurial success, the hurdles encountered, particularly in the dual role of indigenous women, and the significance of adversity quotient in facilitating their

achievement. This research employs grounded theory (Gehman et al. 2017; Glaser and Strauss 2006) to attain its objective, given that the topic is underexamined, particularly for Dani women.

## 2.2. Sample

The sample comprised five individuals selected via purposive sampling based on the criterion of being Dani tribal women engaged in entrepreneurship across any sector. Five informants who are women from the Dani Tribe, engaged in either primary or supplementary economic activities, hailing from five distinct locations: Kurulu, Napua, Tolikara, Lanny Jaya, and Yalimo. Furthermore, marital status is utilized as a variable in the analysis, encompassing single, married, and widowed categories. Kogoya (2020) categorizes Dani women based on their cultural adherence into three groups: Native Culture, Semi-Modern, and Modern with each category regarded as a separate case (Eisenhardt 1989, 2021; Yin 2018). In this study, there is no Dani women in fully modern culture were identified, indicating that they do not perceive themselves as liberated from the impact of norms and culture. Prior to the in-depth interview, the Adversity Quotient score (Stoltz, 2010) was assessed, with a total score of 12-24 classified as Low Adversity Quotient, 25-36 as Moderate, 37-48 as High, and 49-60 as Very High Adversity Quotient for Dani women. Furthermore, the informants were assured that their identities would remain anonymous to facilitate their comfort in responding to delicate inquiries. Table 1 below presents information regarding the characteristics of the informants as a case:

**Table 1. Case Information**

Case	Age (Years)	Firm Type	Firm as:	Marital Status	Lokasi	Modernity	AQ Score
I1\AG	>40	Agriculture	Full-time job	Married	Kurulu	Native	Moderate
I2\DY	25-29	Construction	Full-time job	Single	Lanny Jaya	Semi Modern	Very High
I3\MJ	35-39	Creative Business	Full-time job	Widow	Tolikara	Semi Modern	High
I4\MN	>40	Transportation	Full-time job	Married	Yalimo	Semi Modern	Very High
I5\RE	25-29	Poultry farming	Part-time job	Single	Napua	Semi Modern	Very High

## 2.3. Data Analysis

The data were analyzed with Nvivo version 14. The Gioia method, recognized for its efficacy in interpretive analysis, is employed in data analysis and theme development (Gioia et al., 2013; Menzies et al., 2024). The analysis consisted of four primary steps. The initial step involved the open coding of 5 interviews. Adopting grounded theory methodologies (Strauss and Corbin 1998), we opted to disregard prior literature on female Indigenous entrepreneurship and conducted the coding without a pre-existing framework. This approach enabled us to identify emerging themes and patterns directly from the data, free from the influence of pre-existing assumptions or theories. In the second stage, these initial codes served as the first-order codes for analyzing all subsequent interview transcripts. As new codes emerged, they were added as necessary. In the third stage, we organized these codes into second-order codes, creating overarching themes and categories based on their similarities or differences. Subsequently in the fourth stage, a comparison with current literature is performed as a triangulation process to develop an idea and/or theory (Gioia, Corley, and Hamilton 2013).

**Table 2. Interviews Data Structure**

First Order Concept	Second Order Concept	Aggregate Concept
Preserving Culture	Make Positive Contributions	Perceive Entrepreneurial Success (intersection between
Achieving life balance		
Realizing personal and/or family aspirations		
Helping fellow women		

Creating job opportunities for the community			<b>economic and social value)</b>	
Being a role model				
Additional Income and Investment		Becomes prosperity and wealthy		
Financial independence				
Sustainability and business expansion				
Meeting family needs				
Increased finances and savings				
Discrimination and Stigma		Adversities of Dani Tribe Women	<b>Business Challenge For Dani Tribe Women</b>	
Security issues				
Business operations				
Competition with non-Dani tribes				
Family responsibilities				
Cultural pressures				
Resource Limitations		Inhibitor of Dani Tribe women on Business endeavor		
Lack of infrastructure				
Economic and political conditions				
Limited technological proficiency				
Market instability				
Low financial literacy				
Limited financial capital				
Family and Network Support		Enabler of Business endeavor	<b>Entrepreneurial Success Factor</b>	
Education and experience				
Use of technology				
Staying Calm and Thinking Positively		Control	<b>Adversity Quotient</b>	
Business activities as a source of comfort				
Remembering the initial goals of the business				
Religious and cultural teachings				
Family Needs as Motivation		Endurance		
Doing the best in work				
Identity as native Papuans				
Community strength				
Time Management between Family and Business		Ownership		
Pride in one's own business				
Role as the family breadwinner				
Bridge between tradition and progress				
Skills and Knowledge as Determinants				

Community as a Source of Information		Reach		
Learning from the experiences of others				

### 3. RESULTS

#### 3.1. Entrepreneurial Success Perception among Dani Tribe Women

This section elucidates the view of business success among women of the Dani tribe, addressing the research question RQ1: "What is the perception of entrepreneurial success among women of the Dani tribe?" The women of the Dani tribe view entrepreneurial success in both economic and social dimensions, as indicated by the analysed data. The perception of entrepreneurial success among Dani tribe women is seen as their primary objective and serves as a motivating force that propels them to pursue entrepreneurship, whether as a full-time occupation or a supplementary endeavour. Table 2 illustrates the organisation of various principal themes into a conceptual framework comprising First Order Concept, Second Order Concept, and Aggregate Concept. Certain informants regard entrepreneurial success as generating positive contributions for themselves, their families, others, and the community. For MJ (case 2), a single parent and Noken craftsman, one of her objectives is to preserve the culture and traditional values inherent in the creation of Noken.

*"If my children can master the art of weaving Noken and comprehend this tradition, I deem it a success."*

A like sentiment was articulated by RE (case 3), who possesses strong self-confidence as a Dani tribe woman managing a strawberry plantation business utilising techniques passed down from her parents, supplemented by her education acquired beyond the island of Papua. Despite being single and relatively youthful, RE (instance 3) perceives a need to safeguard the knowledge inherited from her forebears.

*"I feel a duty to preserve the knowledge legacy of my ancestors and to demonstrate that traditional methods can also achieve success."*

Beyond preserving the culture of the Dani tribe, success may also entail positively impacting the lives of others, whether by providing moral support to fellow women or by facilitating job opportunities and avenues for personal and communal development. This appears to be significantly affected by both favourable experiences and her sensitivity to her surrounding social context. For instance, because to her circumstances as a single parent, MJ (case 2) aspires to assist other women within the Noken crafts group to which she belongs. *"If I can assist other women in my community and we can advance collectively, that constitutes success for me"*. In the instance of RE (case 3) and DY (case 4), both unmarried individuals with advanced education, including master's degrees, and exceptionally high AQ scores, the anticipated beneficial contribution is more extensive. According to DY (Case 4), success is defined as the ability to fulfil the aspirations of one's family and serve as a positive role model for other women and the broader community.

*"Observing my younger sibling, now a Civil Servant due to my financial support and encouragement, instills in me a sense of pride and accomplishment." I aim to demonstrate that women and indigenous Papuans can excel in the contracting sector... I aspire to serve as a role model for Dani women, demonstrating that we can achieve success in any domain while preserving our culture and beliefs"*. In a similar vein, RE (case 4) stated, *"...as a native Dani woman, I have a duty to demonstrate that women can achieve success even in unconventional sectors. ...I aspire to motivate other women to boldly pursue their aspirations"*.

Another indicator of their success is the balance in their life, which includes the distribution of time among professional, educational, and household obligations, along with their interaction with the external environment. AG (case 1) stated: *"...despite possessing considerable wealth, if one is discontented or estranged from family, it diminishes the concept of success..."*. Similarly, MJ (Case 2), RE (Case 3), and DY (Case 4) conveyed that although individual accomplishment is important, they also articulated a feeling of incompleteness in the absence of communal welfare. *"Living simply yet joyfully while supporting one another is more valuable than amassing wealth. I must allocate my time efficiently among studying, working, and family, as this brings me happiness; ultimately, my objective is to lead a balanced and purposeful life."*

Conversely, although the women of the Dani tribe perceive entrepreneurial success predominantly through social values, they also have a distinct inclination towards economic values. The notion of attaining prosperity and wealth includes multiple facets, such as supplementary income and investment prospects, obtaining financial autonomy, assuring sustainability and business growth, meeting familial requirements, and improving finances and savings. For example, DY (case 4) expressed that attaining success as a goal includes the capacity to expand the business and the methods required for maintaining its sustainability. Capital is essential for maintaining business operations, especially within the framework of a family enterprise. I acknowledge the continuous potential for learning and development in this setting. In instances marked by a moderate AQ score and fidelity to the indigenous culture, the economic orientation seems constrained. For these folks, meeting their family's fundamental requirements suffices, with minimal focus on business development or expansion. For example, MJ (Case 2) stated: *"...if the business income adequately covers operational expenses and generates a surplus for savings, this signifies the business's success...if the family's needs, including children's education fees and daily essentials, are met, that also serves as a benchmark for success..."*. Or AG (Case 1) stated that *"...I effectively met the family's needs, guaranteeing the children's access to education and the business's continued operation despite various challenges..."*.

Women of the Dani tribe perceive entrepreneurial success as a synthesis of economic and social ideals. Although this concept may be acknowledged by non-Dani women, it can be contended that Dani women have a deeper affiliation with communal concerns. Success entails more than just money gain; it includes making a significant contribution to the community, preserving cultural legacy, and achieving a harmonious life balance. This findings demonstrates the influence of traditional beliefs and social circumstances on the motives and definitions of success for women in the Dani tribe. By studying this perception, we may improve our understanding and support for their efforts in achieving comprehensive and sustained success.

### 3.2. Business Challenge for Dani Tribe Women

Our interview results led us to classify various business problems encountered by Dani women under two categories: Adversity and Inhibitors. Adversity includes extensive, often unavoidable challenges that impact multiple facets of life or endeavours, requiring fortitude, adaptation, and tenacity to surmount. Inhibitors are distinct elements that directly obstruct a particular process, typically necessitating focused interventions for their resolution or elimination.

The challenges encountered by Dani women are intricately linked to their marital status and gender, resulting in prejudice and stigma(Wei et al. 2024), particularly in commercial sectors that are atypical for women. DY (Case 4), a young and single construction manager, said that she is frequently underestimated in her profession and occasionally subjected to catcalling.

*"...they believe that women are unsuitable for the construction industry and lack competence. This compels me to exercise greater caution; occasionally, individuals exhibit contempt, although I consistently keep a professional and assertive demeanour"*. Moreover, DY (case 4) elucidated that the disrespectful conduct ceases as long as it is not regarded with seriousness. The inhabitants of the Baliem Valley, encompassing both indigenous and non-indigenous Papuans, are acutely cognisant of the repercussions that may arise from addressing wrongdoing involving tribal women, perhaps resulting in intertribal conflict(Kogoya 2013). Furthermore, physical constraints present a challenge, particularly with the implementation of initiatives and the duties conventionally attributed to women within the household. Conversely, security concerns such as tribal conflicts or criminal activities frequently lie outside the control of Dani women. RE (Case 3) stated: *"...we encountered significant issues during tribal conflicts...at that time, numerous orders were postponed due to the hazardous circumstances."*

On the other hand, inhibitors encompass several specific factors, including inadequate financial literacy, insufficient use of information technology, and constrained financial and informational resources. Additionally, several external factors that may serve as impediments encompass economic and political circumstances, market volatility, and insufficient infrastructure. Nonetheless, most cases highlight economic and political elements alongside market volatility. MJ (Case 2) reported that the sales of his Noken were only vigorous during traditional events or when tourists were present. *"At times, there are numerous orders, particularly during traditional events or tourist influxes; however, there are also periods of tranquilly."*

According to many accounts from informants, it seems that numerous business issues are beyond the control of the women of the Dani tribe. Nonetheless, certain adversities serve as motivation for entrepreneurship, particularly for individuals who are women and indigenous Papuans, instilling a strong desire to demonstrate their capability to succeed in unconventional fields. This may result from the elevated adversity quotient of certain individuals.

### 3.3. Adversity Quotient of Dani Tribe Women

#### 3.3.1. Control Dimension

Within the framework of Adversity Quotient (AQ) introduced by Paul G. Stoltz, Control denotes the degree of an individual's assurance in managing or impacting the challenging circumstances they encounter. Individuals possessing a high degree of control exhibit greater composure, pursue effective solutions, and manage obstacles more adeptly. Conversely, those with a diminished sense of control are more prone to despondency and are likely to surrender when confronted with challenges. Control signifies an individual's conviction in surmounting obstacles and shaping the results of difficult circumstances (Stoltz, 2010).

The AQ scores of all informants fluctuated within the moderate, high, and very high ranges. This elucidates why the women of the Dani tribe have no tension regarding their labour. They hold the belief that an external control, as imparted by their religion and culture, enables them to confront challenges with composure and maintain a positive outlook. Alongside the enjoyment derived from their commercial operations, they remain deeply focused on their primary objective of ensuring their family's happiness. AG (case 1) stated: *"...my children are my source of motivation, which sustains my optimism." Observing their daily growth and learning inspires me to persist in my endeavours. I consistently recall my parents' counsel to persevere resolutely"*.

#### 3.3.2. Endurance

Endurance pertains to the individual's perception regarding the duration of adversity and its underlying cause (Stoltz, 2010). Those who view adversities as temporary rather than permanent are more inclined to consider the causes as fleeting, which fosters a more proactive and persistent approach. The findings of this study indicated that the participants exhibited substantial levels of endurance.

This research indicates that women of the Dani tribe do not differentiate between permanent and temporary obstacles; rather, they endeavour to excel in overcoming the challenges they encounter. According to MN (Case 5): *"I am uncertain if the challenges I encounter in business and family are transient or enduring." Whenever I encounter a challenge, I endeavour to navigate it and manage the situation to the best of my ability. I believe that every problem can be surmounted with time and effort. By assimilating the experiences of others and heeding counsel, I contend that we can discover a solution"*. Others asserted that their identity as Dani tribal women renders the difficulties they encounter immutable, necessitating confrontation, which might ultimately serve as their source of strength. DY (Case 4) articulated that being a Dani woman might occasionally serve as an asset: *"...I also capitalise on my advantage as a native who comprehends the local conditions and culture exceptionally well. This constitutes an additional benefit in executing projects within our domain"*. This is also relevant to the Ownership dimension.

#### 3.3.3. Ownership

Ownership pertains to the degree to which an individual takes responsibility for ameliorating challenging situations or conditions. A higher sense of ownership over the results of adversity increases the likelihood of taking proactive steps, leading to a greater sense of empowerment (Stoltz 2010). The endurance dimension, coupled with their identification as Dani tribal women, instills in them a sense of duty not only to their families but also to the community. This pertains not just to the economic dimension but also to the social dimension by serving as a conduit between tradition and progress. DY (Case 4) articulated: *"... I have obligations that encompass managing a business and providing for my family... thus, Dani women frequently shoulder numerous responsibilities... I perceive it as my duty to serve as a conduit between tradition and advancement. I desire to witness the next generation develop resilience, possess a robust cultural identity, and be well prepared to confront*



*contemporary issues*". Furthermore, it significantly relies on the Dani women's capacity to equilibrate their time among job, family, and personal pursuits.

### 3.3.4. Reach

In the CORE model, Reach denotes the degree to which an individual perceives positive or negative events as influencing other aspects of their life. Individuals with elevated Reach scores generally manage adversity proficiently, perceiving it as a discrete and limited occurrence (Stoltz, 2010). Nonetheless, this study did not yield a definitive elucidation concerning that issue. Occasionally, the scope intersects with other dimensions, leading to the inclusion of a third party in their assertions. For instance, RE (case 3) expressed: *"I take pride in operating this layer chicken farm and strawberry garden, particularly as an indigenous Dani woman." Despite the considerable challenges, I am confident that through diligence, passion, and the support of my family and community, I can effectively manage this business. There is a distinct gratification in witnessing my efforts positively impact numerous individuals, whether through the delivery of quality products or social contributions*". In this instance, familial support serves as the primary enabler, subsequently reinforced by knowledge and experience. Women of the Dani tribe regard the community as a repository of knowledge, both via active engagement and by assimilating the experiences of others. All of these factors assist Dani women in confronting adversity, including the utilisation of information technology.

## 4. DISCUSSION

This study illustrates the perceptions of entrepreneurial success among women of the Dani tribe. We contend that women of the Dani tribe view entrepreneurial success through both economic and social lenses, with a pronounced emphasis on social dimensions pertaining to family and the Dani community. This distinguishes them from non-Papuan women, who are generally more individualistic. A profound aspiration to positively impact their families, fellow women, and the Dani community serves as a significant measure of long-term success for them. In the near term, they persist in pursuing prosperity and money by extending their enterprises or, at the very least, insuring the survival of their existing businesses.

The variances in perspective among the Dani women are shaped by factors including generational cohorts, experience, and education. The Millennials we observed possess a commendable level of education and exist within a semi-modern culture, where their understanding of business success incorporates diverse social dimensions, including awareness of the circumstances affecting future generations, and they grasp the notion of business growth. This also pertains to educated Generation X women from the Dani tribe. Generation X, influenced by indigenous culture, often establishes enterprises grounded in local understanding, such as Noken production and agribusiness, with their perceptions of success encompassing both familial and communal dimensions. From an economic standpoint, they are constrained to ensuring that their enterprises can fulfil the requirements of their families.

The primary challenges encountered by Dani women are categorised into two groups: the first being adversity, which encompasses difficulties stemming from their identities as women and as members of the Dani tribe. Dani women encounter hurdles include prejudice and preconceptions, security concerns, physical constraints in company operations, the simultaneous responsibilities of motherhood and financial provision, and the difficulty of competing with male entrepreneurs and non-Papuan individuals. Another difficulty classified as inhibitors, primarily stemming from external contexts, include economic and political conditions, market volatility, restricted capital and financial literacy, along with insufficient proficiency in information technology utilisation.

An analysis of the dimensions of Adversity Quotient (Stoltz, 2010) reveals that women of the Dani tribe with a high AQ are more adept at confronting business challenges, exhibiting effective control in difficult situations while prioritising their spirituality. They possess considerable endurance to persist in managing their business, prioritising the fulfilment of family demands, while their identity as Dani people serves as a distinctive strength in sustaining their motivation. Furthermore, they exhibit ownership by assuming the role of the family's foundation and acting as a conduit between tradition and advancement.

We identified some enabling elements for the Dani tribe in managing their enterprises. Moreover, knowledge acquired through formal and non-formal education significantly aids the entrepreneurial

decision-making process, while the utilisation of technology also impacts the success rate of their enterprises. Nevertheless, structural family dysfunction (Minuchin, Lee, and Simon 2006; You 2019) constitutes the primary impediment for Dani tribal women prior to initiating a commercial venture. Conversely, an effective family structure serves as the foundation of their success. The richness and breadth of the employment networks of Dani women further boost their prospects for learning, knowledge acquisition, and achievement.

Our analysis results have led to the formulation of numerous propositions for additional testing.

*Proposition 1: Modernity exerts a positive and substantial influence on the scope of success perception among female entrepreneurs of the Dani tribe.*

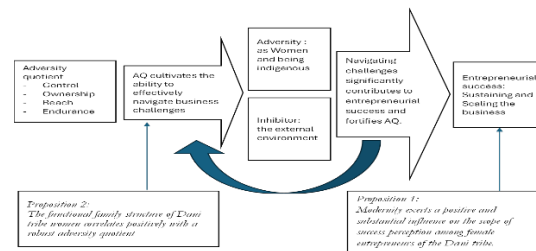
*Proposition 2: The functional family structure of Dani tribe women correlates positively with a robust adversity quotient.*

## 5. CONCLUSIONS

This study emphasises the complex interaction among cultural norms, age disparities, and external obstacles in influencing the entrepreneurial experiences of Dani women. The results highlight the necessity of assisting these women through specialised education, financial literacy initiatives, and measures to alleviate societal biases, therefore promoting an atmosphere conducive to their entrepreneurial success. The cited literature, encompassing works by AlMehrzzi, Tipu, & Sarker (2024), Angel, Jenkins, & Stephens (2018), and Colbourne (2021), offers a thorough foundation for comprehending the wider context of indigenous entrepreneurship, thereby underscoring the significance and applicability of this study's findings within the global dialogue on minority entrepreneurship.

From practical viewpoint, support programs specifically designed for the distinct requirements of Dani women entrepreneurs are crucial. These may encompass educational and training initiatives aimed at improving business acumen, financial literacy, and technology competencies. These programs ought to provide pragmatic knowledge and experiential learning to assist women in manoeuvring through the intricacies of business. Workshops on business planning, marketing, and customer relationship management can provide Dani women with the necessary skills to operate profitable firms. Establishing microfinance initiatives and funding opportunities tailored to address the financial obstacles encountered by Dani women is essential. Creating grants, low-interest loans, and investment funds tailored to the specific obstacles faced by indigenous women entrepreneurs will facilitate their access to essential finance. Moreover, financial institutions may provide tailored financial consulting services to assist in the effective management and growth of their enterprises. Implementing mentorship programs that link Dani women with seasoned entrepreneurs and experts capable of providing assistance and support is a pragmatic strategy. These mentorship connections can offer significant insights, cultivate confidence, and assist women in overcoming entrepreneurial hurdles. Networking events and platforms can be established to foster contacts with prospective business partners, investors, and customers, hence broadening company options.

It is imperative that policies and programs are culturally sensitive and honour the traditional values and customs of the Dani tribe. Programs must be developed with an awareness of indigenous cultures and incorporate traditional knowledge into contemporary commercial operations. This method not only safeguards cultural heritage but also improves the significance and efficacy of entrepreneurial support initiatives for Dani women. Promoting community-driven support mechanisms that utilise the robust communal bonds within the Dani tribe to cultivate a collaborative business ecosystem is essential. Community projects may encompass cooperative enterprises, shared resources, and communal marketing strategies that advantage all participants. By strengthening the communal ethos, these support structures can establish a durable and nurturing environment for Dani women entrepreneurs.



**Figure 1. The Role of Adversity Quotient on Dani Women Entrepreneurial Success**

## 6. Limitations and Future Research

This study possesses some limitations. The lack of traits of Dani tribe women assimilated into contemporary civilisation. This indicates that the research may not comprehensively encompass the entire range of beliefs regarding success and achievement among Dani tribal women who have assimilated modern cultural influences. In a progressively globalised and networked society, the impact of contemporary culture, including access to formal education, technology, and engagement in the market economy, can profoundly reshape notions of success. Women of the Dani tribe, influenced by contemporary culture, may possess a more dynamic and multifaceted perspective on achievement, integrating traditional values with modern ambitions. Consequently, future study ought to incorporate participants with more profound engagements with aspects of modernity, including formal education, technology, and the market economy, to achieve a more thorough understanding. Recognising and comprehending these distinctions can yield profound insights into the impact of contemporary culture on conceptions of success and achievement within traditional societies.

This research is confined to the categories of enterprises operated by the participants. A limited emphasis on specific company kinds may introduce bias in research outcomes, as the interpretation of success might significantly differ based on the nature of the business undertaken. For instance, women engaged in handicraft enterprises may possess distinct criteria for success in contrast to those in the agricultural or service industries. The variety of business kinds can influence the resources accessible, the obstacles encountered, and the techniques employed to attain success. Diverse business sectors can provide distinct amounts of status and social acknowledgement within the community, therefore influencing how individuals conceptualise and assess their success. Additional research must include a wider range of business sectors to investigate how various business kinds affect the impression of success. Expanding the range of business types examined allows the research to reveal more comprehensive trends and factors that affect the perception of success in diverse business environments.

The initial proposition asserts that modernity positively and significantly influences the scope of success perception among female entrepreneurs of the Dani tribe. The significance lies in the fact that modernity's social and cultural transformations can reshape success conceptions, enable Dani women to leverage contemporary resources, and facilitate healthy adaption. This research can provide a basis for developing more effective economic empowerment policies and programs. The second proposition asserts that a functional family structure correlates positively with a robust adversity quotient (AQ). An effective family structure fosters the emotional and psychological health of individuals, aiding them in cultivating resilience when confronting adversities. This research is crucial for developing interventions aimed at enhancing family dynamics and fostering an environment conducive to individual development. Comprehending these two concepts enables the research to offer valuable insights for empowering the women of the Dani tribe and enhancing their well-being.

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