

Community Empowerment through the Creative Economy for the Realization of Sustainable Economic Self-Reliance Based on Islamic Values at the Sanggar Batik Selaras Pinang Masak, Jambi

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ABSTRACT

This article aims to describe the process and outcomes of community empowerment at Sanggar Batik Selaras Pinang Masak in Jambi through the development of a creative economy underpinned by Islamic values. This batik center represents a crucial hub for the preservation of local culture and economy, yet it faces significant challenges concerning product innovation, digital marketing, and the consistent application of Sharia business ethics. The methodology employed is Participatory Action Research (PAR), which actively involves the participation of artisans and management at every stage: planning, action, observation, and reflection. The action phase encompasses digital marketing training, a workshop on Islamic business ethics, and mentorship for the formulation of Sharia-based Standard Operating Procedures (SOP). The results demonstrate a significant increase in the understanding and proficiency of digital marketing, along with a stronger commitment to implementing Islamic principles such as honesty (shiddiq), trustworthiness and professionalism (amanah), and justice ('adl) in all transactions and production processes. This empowerment initiative not only enhances the center's potential for sustainable economic self-reliance but also reinforces the cultural and spiritual identity of the artisan community.

Keywords: Community Empowerment, Creative Economy, Jambi Batik, Participatory Action Research (PAR)

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INTRODUCTION

The creative economy sector, recognized as a new source of inclusive and sustainable growth, has emerged as a driver of the global economy. In Indonesia, this sector's contribution to Gross Domestic Product (GDP) continues to rise, positioning it as a national development priority (Purnamasari dkk., 2025). The craft subsector, particularly batik, not only represents a wealth of intangible cultural heritage acknowledged by UNESCO but also constitutes a strategic commodity involving millions of micro, small, and medium enterprises (MSMEs) (Baiti dkk., 2024).

Jambi Province, with its Batik Jambi rich in local flora and fauna motifs and Malay philosophy, has significant creative economic potential. Sanggar Batik Selaras Pinang Masak Jambi, established in 1995, serves as a primary pillar in the preservation and development of Jambi Batik (Andini, 2024). The center operates with a dual function, acting not only as a production unit but also as an educational and empowerment hub for the local artisan community, particularly housewives, in an effort to augment family income.

Despite its strong cultural foundation, Sanggar Batik Selaras Pinang Masak faces adaptation challenges in the era of digital disruption and the Industrial Revolution. Critical challenges identified include the Digital Divide, characterized by limited access and skills among artisans in utilizing digital marketing and e-commerce platforms to expand national and international market reach; Product Innovation Stagnation, where products are predominantly traditional fabric sheets, lacking responsiveness to the dynamic market demand for derivative batik products; and the Need for Value Integration, which necessitates the formalization and strengthening of business ethics based on Islamic values to ensure *thayyib* (good, lawful, and ethical) business practices and build sustained consumer trust (Muazza dk., 2025).

The concept of Sustainable Economic Independence in this community service program does not merely emphasize profit but also incorporates the triple bottom line (economic, social, and environmental dimensions) and is further strengthened by spiritual values (Oliveira dkk., 2024). Islamic values serve as a foundational basis for business practices in the religious context of the Jambi community. Principles such as *shiddiq* (honesty), *amanah* (responsibility and professionalism), *tabligh* (transparency in conveying information), and *'adl* (fairness in pricing and profit-sharing) function as essential guidelines for building a business that is not only profitable but also brings blessings (Parsetyo & Jamilah, 2025).

Therefore, this community service activity was designed using Participatory Action Research (PAR) methodology to address the issues faced by Sanggar Batik Selaras Pinang Masak. The intervention focused on enhancing creative economic capacity through digitalization and strengthening the foundation of Islamic business ethics. The primary objective is to empower the artisan community to achieve sustainable

economic self-reliance in alignment with local spiritual and cultural values, while simultaneously filling the literature gap regarding a PAR-based empowerment model that integrates the creative economy and Sharia ethics in the Jambi Batik Center.

METHOD

Community service activity was executed using the Participatory Action Research (PAR) method. PAR was selected because of its suitability for empowerment programs oriented toward social change and capacity building through active collaboration between researchers/facilitators and partners (Makarim & Dewi, 2025). This approach ensures that the implemented solutions are contextual, relevant, and sustainable, as they are grounded in the local needs and knowledge of the community at Sanggar Batik Selaras Pinang Masak Jambi (Octavia dkk., 2024).

The activity was conducted at Sanggar Batik Selaras Pinang Masak in Jambi. The main participants included the center's management, batik artisans (including housewives), and representatives of the local community leaders.

PAR implementation followed a cyclical process comprising four main stages (Rahmat & Mirnawati, 2020):

1. Planning and Diagnosis Phase

- a. Problem identification: Focus group discussions (FGD) and in-depth interviews with management and artisans. The initial diagnosis confirmed that the primary issues were the underutilization of digital media for marketing and the absence of SOPs that explicitly integrated Sharia values.
- b. Program Formulation: Collaborative formulation of the agreed-upon action program, namely digital marketing training and an Islamic business ethics workshop.

2. Action Phase

- a. Digital Marketing Training and Product Innovation: This training covered creating engaging visual content, managing social media accounts (Instagram and TikTok), persuasive copywriting techniques, and introducing them to e-commerce platforms. Furthermore, the development of derivative batik products (e.g., souvenirs or accessories) was encouraged to expand the market.
- b. Islamic Business Ethics Workshop and Sharia SOP Formulation: The workshop discussed the concept of muamalah (Islamic transaction law), the importance of shiddiq (honesty) in product quality, amanah (trustworthiness) in financial management, and 'adl (justice) in pricing and profit-sharing systems with artisans. Mentorship was provided to formulate SOPs that reflected these values.

3. Observation and Evaluation Phase

- a. Monitoring: Direct observation of the implementation of training outcomes (e.g., the center's social media activity and changes in transactional interactions).

- b. Evaluation: We conducted pre and post-tests to measure the increase in knowledge and skills, as well as questionnaires to gauge the artisans' commitment level to the new Sharia SOP.

4. Reflection Phase

- a. Discussion: Discussions with participants regarding the successes and obstacles of the actions undertaken.

Follow-up Formulation: The reflection outcomes were used to formulate steps for the improvement and future sustainability of the program.

RESULTS AND DISCUSSION

Planning and Diagnosis

The initial diagnosis via Focus Group Discussion (FGD) and in-depth interviews confirmed that Sanggar Batik Selaras Pinang Masak possesses high-quality batik products with distinctive Jambi motifs. However, a significant gap has been identified between technology adaptation and the formalization of business ethics. The diagnostic results are shown in Table 1.

Table 1. Needs Diagnosis Results for Sanggar Batik Selaras Pinang Masak Jambi.

Aspect	Initial Condition	Intervention Need
Marketing	Limited to offline and passive social media	Digital Marketing and E-Commerce Training
Product Innovation	Dominated by traditional batik fabric sheets and clothing	Development of derivative products and accessories
Business Ethics	Islamic principles applied personally/implicitly	Islamic Business Ethics Workshop and Sharia SOP
Self-Reliance	Vulnerable to offline market fluctuations	Skill enhancement and diversification of sales channels

The diagnosis in Table 1 indicates that in the marketing aspect, reliance on offline methods and passive social media use limits market reach and prevents the optimal digital exposure of products.

Regarding product innovation, the limited focus on batik fabric sheets without diversification into derivative products means that value added and market segmentation have not been maximized. Meanwhile, the application of Islamic principled business ethics remains personal and is not documented in the form of an SOP, potentially leading to instability in business practices.

In terms of self-reliance, dependence on the offline market makes the Sanggar vulnerable to demand fluctuations. Overall, the diagnostic results underscore the necessity for interventions that include strengthening digital marketing, developing derivative products, formalizing Sharia business ethics, and enhancing capacity and diversifying sales channels to accelerate professionalization and business sustainability.

Enhancement of Digital Marketing Capacity

The implementation of digital marketing training focused on three pillars: Product Photography and Copywriting; Social Media Management (such as Instagram and TikTok) and E-commerce Integration. The quantitative impact of this training was measured by comparing pre-test and post-test scores on digital marketing knowledge.

Table 2. Increase in Digital Marketing Knowledge.

Indicator	Average Pre-test	Average Post-test	Percentage Increase
Basic SEO Knowledge	42,5	78	83,5%
Content Skills	55	85,5	55,5%
E-commerce Understanding	40	75,5	88,8%
Average Increase			75,9%

An average knowledge increase of 75.9% demonstrated the effectiveness of the intervention. Qualitatively, artisans began actively uploading more professional content, both visually and narratively. This behavioral change indicates that the training not only increased knowledge but also transformed artisans' daily practices in marketing their products. Overall, digital marketing intervention had a direct impact on marketing professionalization, increased product visibility, and enhanced Sanggar's readiness to compete in an increasingly digital market.

Strengthening of Islamic Values in Business

The Islamic business ethics workshop successfully instilled a deeper understanding of the principles of muamalah (Islamic transaction law) based on the values of shiddiq (honesty), amanah (professionalism), and 'adl (justice). This understanding not only strengthened ethical awareness in daily business activities but also fostered a commitment to implementing more transparent, responsible business practices aligned with Sharia principles.

As a key output, the workshop resulted in the formulation of a Sharia Standard Operating Procedure (SOP), which serves as a formal guideline for all business processes at Sanggar. The SOP includes regulations on the procedure for procuring halal raw materials to ensure all materials meet Sharia standards, a mechanism for transparent pricing and a fair profit-sharing system to avoid elements of gharar (uncertainty/speculation), a policy for returning defective products (Khiyar al-Aib) that provides maximum consumer protection, and transparent and accountable simple financial record-keeping. With this SOP, Sanggar Batik Selaras Pinang Masak has a clearer, measurable, and value-driven operational foundation for business sustainability in accordance with Islamic values.

Discussion and Follow-up

The Participatory Action Research (PAR) approach proved effective in ensuring that every intervention provided was genuinely aligned with the real needs and aspirations of Sanggar Batik Selaras Pinang Masak. The enhancement of digital capacity and the strengthening of Islamic business ethics demonstrated a

complementary relationship: digitalization provides opportunities for market expansion and increases product visibility, while the application of Sharia ethics reinforces customer trust, which ultimately forms a crucial foundation for business sustainability.

The reflection results indicated that the greatest challenge was not in understanding the concepts but in the consistency of applying the Sharia SOP, particularly in the practice of transparent and accountable simple financial record-keeping. To address this challenge, a follow-up program was agreed upon, consisting of the socialization of simple Sharia accounting and routine mentorship for artisans in preparing basic financial reports based on Sharia principles, ensuring that all transaction processes are well-documented and easily auditable.

This mechanism aligns with the PAR cycle, which emphasizes the process of sustainable improvement, where each reflection stage generates continuous refinement. Thus, the economic self-reliance of Sanggar Batik Selaras Pinang Masak is strengthened through the integration of financial record-keeping discipline, adherence to Sharia principles, and the ability to adapt to modern managerial needs, which together form a more stable and sustainable business foundation.

CONCLUSION

The community service activity at Sanggar Batik Selaras Pinang Masak Jambi, utilizing the Participatory Action Research (PAR) approach, has successfully delivered tangible impacts on business development. Through a process that directly involved artisans, they were able to identify needs, design solutions, and gradually implement changes, particularly in their ability to conduct digital marketing and comprehend Islamic business principles.

Digital marketing training boosts artisans' confidence in promoting products online, thereby expanding market opportunities. Concurrently, the implementation of the Sharia SOP helps the center conduct business more honestly, justly, and professionally. This effort to enhance economic self-reliance is not merely aimed at increasing profit but also at ensuring that the business operates with the values of barakah (blessing), honesty, and spiritual welfare. Consequently, the center not only grows economically but also develops as an enterprise that brings benefits to the community.

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