

# Empowering the Batik Craftsmen Community in Telaga Biru Village, Tanjung Bumi Subdistrict, Bangkalan Regency

<sup>1</sup>Elive Zanoba Zarnia, <sup>2</sup>Moh. Ansori, <sup>3</sup>Ries Dyah Fitriyah

<sup>123</sup>State Islamic University Sunan Ampel Surabaya

<sup>1</sup>[zanobaelive@gmail.com](mailto:zanobaelive@gmail.com), <sup>2</sup>[m.anshori@uinsby.ac.id](mailto:m.anshori@uinsby.ac.id), <sup>3</sup>[risdyah@uinsby.ac.id](mailto:risdyah@uinsby.ac.id)

**Abstract:** This research focuses on several aspects: first, the empowerment strategy of batik craftsmen in Telaga Biru Village, Tanjung Bumi Subdistrict, Bangkalan Regency; second, the outcomes and impacts that have arisen from the empowerment of the batik craftsmen community in that place; third, the relevance of empowering the batik craftsmen community with the da'wah. The research method employed by the researcher is the ABCD method. The results of this research are as follows: First, the strategy employed in empowering the batik craftsmen in that place involves forming and strengthening the batik craftsmen group's institutions, developing their skills, online marketing development, packaging model, and quality enhancement, partner and business network development, and reinforcing local government support for batik craftsmen; Second, the changes and impacts resulting from the empowerment of batik craftsmen include an increased economic status, the further development of batik-making skills, the expansion of marketing models and networks, which significantly contribute to the welfare improvement of the craftsmen; Third, empowering batik craftsmen in that community aligns with the concept of da'wah bil hal, where the objective is to enhance economic quality in pursuit of achieving happiness in this world and the hereafter.

**Keywords:** Empowerment, Batik Craftsmen, Welfare.

**Abstrak:** Penelitian ini berfokus pada beberapa hal, yaitu: pertama, bagaimana strategi pemberdayaan pengrajin batik di Desa Telaga Biru Kecamatan Tanjung Bumi Kabupaten Bangkalan; kedua, bagaimana perubahan yang terjadi dari pemberdayaan komunitas pengrajin batik di Desa Telaga Biru yang sudah dilakukan; ketiga: bagaimana relevansi pemberdayaan komunitas pengrajin batik tersebut dengan dakwah. Metode penelitian yang digunakan adalah metode ABCD. Hasil dari penelitian ini adalah sebagai berikut; Pertama, strategi yang dilakukan dalam pemberdayaan pengrajin batik di komunitas tersebut berupa pembentukan dan penguatan kelembagaan kelompok pengrajin batik, mengembangkan skill membatik, pengembangan pemasaran secara online, pengembangan model dan kualitas pengemasan, pengembangan mitra dan jaringan usaha, memperkuat dukungan dari pemerintah lokal terhadap pengrajin batik; Kedua, Perubahan yang terjadi dari pemberdayaan yang dilakukan kepada pengrajin batik adalah perubahan tingkat perekonomian pengrajin batik semakin meningkat, skill membatik yang semakin berkembang, model pemasaran dan juga jaringan yang terbentuk semakin meluas, berdampak pada peningkatan kesejahteraan pengrajin yang signifikan; Ketiga, Pemberdayaan pengrajin batik di komunitas tersebut sejalan dengan konsep dakwah bil hal, bahwa tujuannya adalah untuk sarana mewujudkan kebahagiaan di dunia dan akhirat.

**Kata Kunci:** Pemberdayaan, Pengrajin Batik, Kesejahteraan

## A. Introduction

Economic growth serves as a pivotal indicator of a region's economic progress. Community craft centers, such as batik centers notably influence such growth. Batik is one of Indonesia's invaluable treasures, renowned nationally and internationally for its craftsmanship. Batik centers

are widespread in various regions, with a concentration especially in the Java Island vicinity.<sup>1</sup> Batik holds a rich philosophy as its patterns consist of elements from flora and fauna. The term 'batik' refers to the dyeing technique employed on fabric, using wax or wax-resist to create exquisite batik patterns.<sup>2</sup> The art of batik-making has been passed down through generations and is often self-taught, leading many artisans to utilize batik production as a means of improving their family's financial well-being.

One such village, Telaga Biru, is situated in the Tanjung Bumi subdistrict of Bangkalan Regency. The residents of this village, mainly women, engage in batik crafting to occupy their spare time. In addition to their roles as homemakers, these individuals find value in their batik craftsmanship as it helps alleviate financial burdens. The people of Telaga Biru have independently developed their skills in batik-making. However, mastering the art of batik is no simple feat; it requires a lengthy process, dedication, and patience to create beautiful and intricate batik patterns. Tanjung Bumi's hand-drawn batik is unique, particularly in its patterns and colors. One distinctive variety is the 'batik gentongan',<sup>3</sup> known for its vibrant black and red hues, achieved through natural plant-based dyes, which necessitate a lengthy dyeing process.

In the daily life of Madura's community, especially among women, the use of batik fabric is closely associated with cultural norms. Wearing samplers or skirts made from batik fabric is a common practice. Such clothing is typically worn during official events such as weddings, major celebrations, school uniforms, and the growing array of innovative batik designs. As a result, batik is increasingly integrated into daily life.

The process of hand-drawn batik production in Madura, particularly in Tanjung Bumi, reflects the essence of hard work, creativity, and self-sufficiency. This sets it apart from batik craftsmen in other regions. Batik artisans in this area enjoy freedom in determining their compensation, as there is no centralized batik center. However, despite the high market value of batik, it does not necessarily translate into higher wages for the craftsmen. Additionally, batik artisans often lack a standardized wage system, and their income is determined by the duration of the batik-making process. Consequently, the economic well-being of individuals in the batik industry, particularly laborers, remains relatively modest, given that their earnings do not align with their labor.

Batik artisans face various challenges, including limited production resources, high operational costs, a lack of training and support, and insufficient government assistance to access affordable batik-making tools. Production-related issues are also prevalent, with traditional manual techniques being time-consuming. However, the results are superior to machine-produced batik, resulting in a relatively higher price for manually produced items. Marketing and sales are also problematic, with limited consumer reach, a lack of marketing skills, and a reluctance to utilize social media, resulting in an inability to compete in the online market and stay abreast of current trends, which leaves them lagging behind.

The ability to meet one's living needs depends on an individual's financial capacity, which, in turn, is linked to their economic status. Human needs are categorized according to their intensity and, inversely, depend on the population's income level. People must work and engage in economic activities to meet their living needs. Those with middle to high economic status can afford to meet their needs through high-income activities such as starting large businesses with significant capital or government employment, among other options. Meanwhile, lower- to middle-income individuals usually satisfy their living needs through small businesses or entrepreneurship. Community economic empowerment initiatives aim to improve the economic

---

<sup>1</sup>Fatimatus Zahroh B, *Peran Kerajinan Batik Tulis Tanjung Bumi Dalam Meningkatkan Kesejahteraan Masyarakat dan Pendapatan Masyarakat di Desa Macajah Kecamatan Tanjung Bumi Kabupaten Bangkalan* (Surabaya: Ilmu Ekonomi, Universitas Islam Negeri Islam Sunan Ampel Surabaya, 2019), hal 14

<sup>2</sup>Fahmi Imamul Habiby, "Profil Home Industri Batik di Desa Tanjung Bumi Kecamatan Tanjung Bumi Kabupaten Bangkalan", 2018.

<sup>3</sup>Durri Hiriya, dkk, "Mekanisme Pengupahan Pada Pelaku Umkm Batik Tulis Kecamatan Tanjung Bumi Kabupaten Bangkalan", *Jurnal Trunojoyo*, (Vol 3, No 2, Tahun 2022), hal 132

access of the population, especially the disadvantaged, for social and cultural well-being, leading to enhanced self-sufficiency and improved quality of life and welfare. This concept of empowerment draws inspiration from the principles of justice, equality, participation, work ethics, and mutual assistance exemplified by the teachings of Prophet Muhammad. These principles have been implemented through fostering tolerance and cooperation since his leadership, creating a framework for acknowledging work ethics and mutual support. Consequently, it promotes equality and opportunities in business, reducing economic and social disparities.

Referring to the aforementioned context, this study aims to understand and implement strategies for empowering batik craftsmen in Telaga Biru village, Tanjung Bumi subdistrict, Bangkalan Regency. Furthermore, the research seeks to ascertain the outcomes and impacts of empowering the batik artisan community in Telaga Biru in relation to *dakwah bil hal*.

## B. Theoretical Review

### 1) Community Empowerment

Community empowerment is a developmental process that encourages individuals to take the initiative in improving their own social situations and conditions. Empowering a community can only occur when its members actively participate. In other words, the success of a community empowerment program or initiative is not solely determined by those conducting the empowerment but also by the active involvement of those being empowered in changing their circumstances for the better.<sup>4</sup> The principles of community empowerment include equality, participation, self-reliance, and sustainability. The primary goal of community empowerment is to foster self-sufficiency in individuals and the community as a whole.<sup>5</sup> This self-sufficiency encompasses independent thinking, action, and control over their endeavors. Community self-reliance is characterized by the ability to think, decide, and act appropriately to address the challenges they face, utilizing cognitive, affective, and psychomotor skills while using the resources within their local environment. The ultimate objective of community empowerment is to enhance the well-being of a community through its inherent potential, thereby improving the quality of life through self-initiated activities.

Efforts toward community empowerment involve several aspects, including raising awareness about enhancing the capacity to identify problems, difficulties, and suffering experienced by the community. Additionally, it involves increasing awareness of the strengths and potential possessed by the community, thus boosting self-confidence and self-reliance to overcome problems and find solutions while enhancing personal development.

The goals of community empowerment encompass various aspects, such as institutional improvement, business enhancement, income growth, environmental improvement, better living conditions, and community development.

Community empowerment is a multifaceted development concept that represents a new paradigm for development known as "postdevelopmentalism." This paradigm is people-centered, participatory, empowering, and sustainable. The concept of community empowerment extends beyond merely meeting basic needs or providing mechanisms to prevent further impoverishment, which had been dominant in past growth-focused approaches. Community empowerment can be achieved through the active participation of the community, facilitated by empowerment facilitators. Conceptual studies on empowerment provide numerous indicators of empowerment, including the level of awareness and the desire for change (power to), the ability to enhance capacity for access (power within), the ability to confront barriers (power over), and the ability to cooperate and show solidarity (power with).

---

<sup>4</sup> Dedeh Maryani, dkk., *Pemberdayaan Masyarakat* (Yogyakarta: Deepublish, 2019), hal 8

<sup>5</sup> Dedeh Maryani, dkk., *Pemberdayaan Masyarakat*, hal. 12

## 2) Creative Economy

The key term in the creative economy is "creative" itself. It recognizes human capability for creativity and generating innovative ideas in their chosen work. Creativity is the primary resource in the creative economy, defined as the ability to create something unique, appealing, and different. In the creative economy, creativity is precious because it can lead to innovation and new products that can be marketed to attract consumers when visiting a particular area.<sup>6</sup>

One essential quality for individuals is creativity or a high skill level to support their future success. Being creative is a step toward becoming a useful individual and generating income. When a community can develop its creative economy and introduce new ideas in product creation, it can add significant value to its marketing. With the creativity of an entrepreneur, they can compete effectively in the business world and create a captivating appeal to consumers, even when offering products that aren't entirely novel.

## 3) Entrepreneurship

Entrepreneurship is the ability to create something new and different. In other words, an entrepreneur can create something new but distinct from what has come before.<sup>7</sup> The ventures initiated by entrepreneurs mark the beginning of a journey into something new, potentially bringing significant profits if pursued with discipline and dedication. However, in the world of business, success is not guaranteed. Entrepreneurs may encounter success and setbacks, experiencing challenges as they navigate various risks. The characteristics of an entrepreneur include a willingness to take risks, self-confidence, a need for success, leadership, and originality.<sup>8</sup> In this sense, an entrepreneur has a clear vision and purpose for their business. They do not fear the obstacles that come their way, are unafraid to take risks and maintain positive relationships with various stakeholders, both internal and external.

## 4) Da'wah bil Hal

Community empowerment has been practiced since the time of the Prophet Muhammad (peace be upon him). He set an example regarding principles such as justice, equality, participation, work ethics, and mutual assistance within society. Genuine tolerance has been observed since the time of his leadership. This commitment to respecting work ethics and mutual support among all citizens is part of the teachings of the faith. Economic and social disparities are minimized by fostering equality and providing opportunities for individuals to engage in business.

Community empowerment is a concrete activity carried out within communities. As stated in Surah Ar-Ra'd (13:11), it emphasizes that Allah does not change the condition of a people until they change what is within themselves. Thus, change and improvement must originate from within. Self-awareness is the cornerstone of transformation, motivating individuals to enhance their lives, develop their potential, and ultimately achieve progress and well-being.<sup>9</sup>

Islam views society as a system in which individuals mutually depend on and support one another. Ideally, individuals within society have relationships that are mutually beneficial. Economic disparities represent a potential source for fostering unity and collaboration. Islam encourages community empowerment based on three core principles: *ukhuwwah* (brotherhood), *ta'awun* (mutual assistance), and equality of all individuals.

---

<sup>6</sup> Muhammad Syahbudi, *Ekonomi Kreatif Indonesia Strategi Daya Saing UMKM Industri Kreatif Menuju Go Global (Sebuah Riset dengan Modal Pentahelix)* (Medan: Nasional, 2021), hal. 4

<sup>7</sup> Muhammad Anwar, *Pengantar Kewirausahaan Teori dan Aplikasi* (Jakarta: Kencana, 2017), hal. 3

<sup>8</sup> Sufyati, dkk., *Teori dan Konsep Kewirausahaan* (Cirebon: Insania, 2021), hal. 45

<sup>9</sup> Tomi Hendra, *Pemberdayaan Santri Membangun Kemandirian dan Kecakapan Kaum Muda Muslim Milinial*, (Lamongan: Academia Publication, 2022), hal 2

1. *Ukhuwwah* (Brotherhood): In Arabic, "*ukhuwwah*" means brotherhood. This principle asserts that every Muslim is a brother or sister to another, regardless of blood ties. This sense of brotherhood fosters empathy and strengthens social bonds. It is based on the Quranic verse Al-Hujurat: 10, that states, "The believers are but brothers, so make settlement between your brothers." This sense of brotherhood is the motivating force behind all community empowerment efforts.
2. *Ta'awun* (Mutual Assistance): Allah encourages people to help one another. The Quran states in Al-Maidah: 2, "And cooperate in righteousness and piety, but do not cooperate in sin and aggression." This principle is fundamental to the implementation of community empowerment. Empowerment programs are initiated out of a genuine desire to help individuals and communities in need. This stems from the sense of brotherhood nurtured through *ukhuwwah*.
3. Equality of All Individuals: Islam has proclaimed the equality of all people for 14 centuries. The Quranic verse Al-Hujurat:13, emphasizes this equality, stating that people were created from a single male and female and then made into nations and tribes. The verse emphasizes that the most noble among them are those with the most holiness and righteousness. This highlights that economic differences should not lead to division but serve as a means for mutual support.<sup>10</sup>

Another verse in Surah Al-Qasas: 77 also underscores the importance of improving intellectual and spiritual aspects to achieve well-being in this world and the hereafter. It also encourages individuals to do good to one another and support each other in their pursuit of happiness and prosperity. Therefore, community empowerment is crucial. It involves empowering individuals who may face internal or external limitations by engaging the local community in every step of the change process. Self-awareness is the initial step in community empowerment. When individuals recognize the importance of improving their lives and strive to enhance their capabilities, they can progress towards a more prosperous and fulfilling life.

### C. Methods

The approach used in this research is Asset-Based Community Development (ABCD). This approach focuses on understanding and internalizing assets, potential, and strengths, and maximizing self-reliance.<sup>11</sup> ABCD can help communities work towards the desired change for a better, prosperous life. Prosperity can be achieved by developing communities according to their specific needs and issues. The community targeted for empowerment is no longer seen as a powerless group with no potential. Instead, the community is viewed as able to break free from the issues it faces, including problems in daily life.

The paradigm and principles of Asset-Based Community Development (ABCD) are as follows: Half Full and Half Empty: Emphasizing the idea that there are both strengths and challenges within a community; No Body Has Nothing, Acknowledging that every individual in the community possesses some potential or assets; Participation: Encouraging active participation of community members in the development process; Positive Deviance: Focusing on positive deviations from the norm within the community; Endogenous (From Within the Community)<sup>12</sup>: Acknowledging that solutions and resources come from within the community;

<sup>10</sup> Ulfi Putra Sany, "Prinsip-Prinsip Pemberdayaan Masyarakat dalam Perspektif Al Qur'an", *Jurnal Ilmu Dakwah* (Vol 39, No 1, 2019), hal 34-36

<sup>11</sup> Eko Sudarmanto, dkk., *Konsep Dasar Pengabdian Kepada Masyarakat: Pembangunan dan Pemberdayaan* (Yayasan Kita Menulis, Tahun 2020), hal 224

<sup>12</sup> Tim Penyusun KKN ABCD UIN Sunan Ampel Surabaya, *Panduann KKN ABCD UIN Sunan Ampel Surabaya* (Surabaya: LP2M UIN Sunan Ampel Surabaya, Tahun 2015), hal 42



Heliotropic (Aim Towards Energy Source):<sup>13</sup> Directing efforts towards the sources of energy and positivity within the community.

In the context of partnership, several principles are crucial:<sup>14</sup> Trust: Trust among partners is essential; Understanding: Partners need to have mutual understanding; Respect: Respect is fundamental in partnerships; Equality: Partners should work from a position of equality; Openness: Open and transparent communication is key; Accountability: Partners need to be accountable for their actions; Mutual Benefit: Partnerships should be mutually beneficial.

The ABCD approach involves several stages: Discovery: Uncovering the community's past; Dream: Envisioning a better future; Design: Planning and designing the path forward; Define: Studying and setting scenarios; Destiny: Monitoring and evaluating the outcomes of empowerment programs.

This empowerment research is conducted in Telaga Biru Village, Tanjung Bumi District, Bangkalan Regency. This research's primary subjects and targets are Telaga Biru Village women. The researchers in this study use the ABCD approach, which necessitates collaboration between facilitators and the community to obtain field-relevant data. Data collection methods include interviews, Focus Group Discussions (FGD), transect surveys, and documentation.

To ensure data accuracy, researchers use a data validation technique called triangulation, which involves cross-checking data through three methods: Triangulation of Team Composition: Comparing data from different team members; Triangulation of Tools and Techniques: Using different methods to collect the same data; Triangulation of Sources: Collecting data from different sources.<sup>15</sup>

Data analysis techniques used by the researchers include: Priority Scale (Low Hanging Fruit): Identifying the most pressing issues or opportunities; Financial Circulation (Lucky Bucket): Analyzing financial resources; Asset Analysis: Evaluating the available assets within the community.<sup>16</sup>

Action research conducted by the researchers employs monitoring and program evaluation as tools to assess progress and identify challenges during program implementation. Monitoring is an ongoing function that informs program management and stakeholders about progress and deficiencies in achieving program goals. Evaluation is a systematic examination of the program's design, activities, and results, to ensure the program's efficiency, impact, sustainability, and relevance. Monitoring and evaluation are interrelated and essential for achieving program success.<sup>17</sup>

## D. Results and Discussion

After determining the research location and obtaining the necessary permits, the next step is to engage with the community. This phase is crucial for building trust between the researchers and the community, which is essential for the smooth progression of the support process. The process of inculturation involves establishing communication with the batik artisan community, specifically inquiring about the production of batik and the steps involved. This is done with the aim of fostering trust and community participation.

---

<sup>13</sup> Tim Penyusun KKN ABCD UIN Sunan Ampel Surabaya, *Panduann KKN ABCD UIN Sunan Ampel Surabaya*, hal 43

<sup>14</sup> Mas Roro Lilik Ekowati, *Kemitraan dalam Otonomi Daerah*. (Malang: Inteligensia Media, 2017), hal 3

<sup>15</sup> Bachtiar S. Bachri, "Meyakinkan Validitas Melalui Triangulasi Pada Prnrilitian Kualitatif", *Jurnal Teknologi Pendidikan*, (Vol 10, No 1, 2010), hal 56

<sup>16</sup> Syafia Alfa Anisati, "Penguatan Ekonomi Ibu-Ibu Aisyiyah Melalui Wirausaha Produksi Kerupuk Rambak di Dusun Wedung desa Sedayulawas Kecamatan Brondong Kabupaten Lamongan", (Surabaya: Pengembangan Masyarakat Islam, 2021), hal 52

<sup>17</sup> M. Lutfi Mustofa, *Monitoring dan Evaluasi (Konsep dan Penerapan bagi Pembinaan Kemahasiswaan)*, (Malang: UIN-MALIKI Press, 2012), hal 16

To facilitate the collection of data, information, and related research, it is essential to establish a research group, commonly referred to as a research team, to ensure that the support process operates effectively. For this research, the focus of support is the women in the batik artisan community in Telaga Biru Village. This group was selected to align with the research title. The next step is to form a research group by involving local residents, especially the batik artisans. On February 20th, an FGD was conducted at the home of one of the participants. The formation of this group is expected to ensure a smooth organizational process, ultimately leading to positive changes in the future.

The first stage of the support process, using the ABCD method, is discovery. Discovery involves uncovering past successes, focusing on positive aspects such as asset ownership, achievements, potential, and the community's history. The assets and potential identified by the community should be appreciated for the successes they represent. The discovery phase involves conducting small-scale discussions, commonly referred to as Focus Group Discussions (FGD).

In this research, the community's human resource competencies are primarily focused on three key areas: Knowledge, Skills, and Abilities. Knowledge pertains to the individual's mastery of information and technology, acquired through learning and life experiences. Knowledge indicators include knowledge of business management, products or services, consumer knowledge, promotion, and marketing strategies. Skills refer to specific capabilities for physically manipulating objects. Skill indicators encompass production skills, communication, collaboration and organization, supervision, finance, administration, and accounting. Abilities refer to an individual's capacity to perform various tasks in a job. Ability indicators include managing a business, decision-making, leadership, control, innovation, and adapting to changing business environments.

Following the preceding stages, the next step is the "Dream" phase. Dreaming is the subsequent stage used to design the future that the community envisions.<sup>18</sup> By having dreams to realize, the community becomes motivated to bring about change. This phase expects the community to have dreams or hopes, whether for themselves or their environment. Facilitators play the role of motivators, encouraging the community to discover their own hopes and dreams for a better future. Researchers are intermediaries in this process, but the decisions ultimately rest with the community itself, as they play the primary role in the process of change.

The next process is "Design." The planning process aims to identify the community's assets.<sup>19</sup> This stage involves guidance provided by the researchers in taking the next strategic steps alongside community members to realize the previously established dreams. Design is a process necessary to transform hopes into a reality, as it involves taking structured steps that are carefully considered. A structured planning process has a positive impact and can lead to a better outcome. When a community dares to dream, it means they are willing to try something new and bring about change that leads to shared success. The planning of change actions in this research is conducted collaboratively with the batik artisans of Telaga Biru Village.

The action strategy is a plan implemented during the action, consisting of multiple stages aimed at achieving the desired change within the community. The "Define" actions taken are as follows:

1. Formation of Groups This program commences with informal conversations with the community, aiming to better understand their potential. Through these interactions, a group of batik artisan mothers is formed, and these gatherings take place at the residence of a community member, Mrs. Sak.

<sup>18</sup> Amandus Jong Tallo, dkk. *Membangun Peradaban Berbasis Pariwisata* (Pekalongan: NM-Anggota IKAPI, 2020), hal 81

<sup>19</sup> Nur Roikhotul Jannah, dkk. "Pendampingan Kegiatan Belajar Siswa dengan Memanfaatkan Barang Bekas untuk Meningkatkan Minta dan Kreativitas Belajar Siswa pada Era Covid-19", *Bulletin of Community Engagement* (Vol 1, No 2, Tahun 2021), hal 62

2. **Skills Development** In this phase, the people of Telaga Biru Village come to realize that they can engage in community development through their existing potential. They strive to achieve prosperity to the maximum extent possible by harnessing their creativity and skills in their economic activities. During batik training sessions held at Mrs. Om's house, she serves as a speaker, guiding the artisans in developing their skills, such as modernizing batik patterns. This innovative approach allows them to refresh existing motifs. The participatory engagement of these creative women creates an avenue for increasing community income and uplifting the status of women.
3. **Developing Online Buying and Selling Skills** Following the exchange of information, the subsequent business activity is placing orders for products or services electronically. Transactions between two business entities require specific agreements to ensure a legitimate, accurate, and secure purchasing process. These purchases between two business entities usually occur through particular networks, such as Electronic Data Interchange (EDI) or extranets.
4. **Building Multiple Marketing Partnerships** In the context of business development, the batik artisan community makes efforts to expand their network of partnerships. They establish partnerships or collaborate with various parties, including suppliers, distributors, customers, and even competitors. The aim and purpose of these partnerships are to create a win-win solution, where both parties benefit without any party being disadvantaged. Consequently, the batik artisan community can obtain several significant benefits through partnerships, such as market access, technology transfer, and capital.

The research conducted involves a process that focuses on assets to enhance or develop the local economy and bring about change.<sup>20</sup> Several changes occurred within the Telaga Biru Village community as a result of the support provided by the women's group, including:

**Change in Mindset** The changes within the women's group began with the discovery phase, where past experiences and successful stories were uncovered. This inspired a desire for positive change and improvement in the future. A change in mindset among the community has a positive influence on improving their quality of life. Prior to the support, the women were unaware of their individual strengths and skills. This support specifically focused on enhancing their skill assets. The awareness developed within the community made them realize that their skills could enhance the quality of their lives and increase their economic well-being. Consequently, this change in mindset has had a significantly positive impact on the community's economic development, taking it from its previous stagnant state to a state of growth and improvement.

Economic growth within the community is a gradual process leading towards improved economic conditions. Economic growth enables individuals to increase their income and meet their daily needs. The active participation of the community in fostering economic growth is a step towards changing their previous narrow perspective into a broader one. The formation of business groups makes it easier for individuals to develop their enterprises as they can divide tasks according to their skills, spanning from production to marketing. This reorganization aims to enhance the well-being of the community and improve their standard of living. The skills possessed by these women are expected to preserve their craftsmanship, ensuring the longevity of the batik industry in Telaga Biru for both younger and older generations.

The success of collective efforts by batik artisan mothers is evident in the enhanced skills and knowledge of the community, contributing to their income. Active community involvement and enthusiasm for change have played a pivotal role in this success. The accomplishments achieved in collaboration are expected to have a positive impact, ensuring the sustainability of the benefits for the local community.

The support involving the group of batik artisan mothers from Telaga Biru aims to bring about economic changes and improvements. Encouraging these women to take an active role in

---

<sup>20</sup> Edy Suharto, *Membangun Masyarakat Memberdayakan Masyarakat, Kajian Strategis Pembangunan Kesejahteraan Sosial dan Pekerjaan Sosial* (Bandung: Refika Aditama, 2020), hal 25.



transforming their community is expected to lead to the utilization of individual assets, particularly in skill development.

The formation of a business group or batik artisan community, initiated through training, enhances knowledge and innovation. This innovation is anticipated to increase community income, as it adds value to the production of elegant and modern batik patterns. By improving their income, individuals can more easily meet their daily needs, contributing to the overall well-being of the community.

The concept of a joint business group is expected to allow the Telaga Biru Village community to optimize its potential and increase its income. This, in turn, is anticipated to have a positive impact on the community's well-being, encouraging growth, learning, and participation in building their prosperity.

Empowerment analysis using the "leaky bucket" approach aims to facilitate the identification of all financial activities, both outgoing and incoming, within the community. In the economic cycle of batik production, the batik artisans' group starts with a capital of Rp. 70,000, generated through group contributions. This capital is used for the initial expenses, primarily for producing batik. After the first sales generate profit, it can be classified as income. The better the batik production, the higher the selling price. Through this business process, the batik artisans earn Rp. 300,000 with a profit of Rp. 230,000 in the first sales phase, as there was no prior joint batik business group. The batik artisans hope that future sales will bring more profits for management and production of high-quality, elegantly designed batik.

The facilitator-led support process has enabled the community to change their mindset and realize that their assets can be harnessed to start a joint venture and earn a profit. These profits are expected to continue, aligning with the desires of the batik artisans.

The relevance of *da'wah bil Hal* in economic empowerment is an effort to encourage and motivate people to perform good deeds, in line with the guidance of Allah, which instructs doing good and preventing evil for a better life, both in this world and the hereafter. Developing the assets and potential of the community to enhance economic well-being is a form of "Da'wah." The economic empowerment of the batik artisans, initiated by these women, is part of the "Dakwah" that has been conducted.<sup>21</sup>

The strategy for community economic empowerment involves increasing access to production assets. Production assets are essential for community economic empowerment, as they serve as the primary capital for community development. Economic empowerment aims to make these batik artisans independent by utilizing their skills to start a joint venture and improve their economic situation.

Achieving prosperity encompasses various aspects of life, including material, spiritual, and moral well-being. Humans are social creatures and depend on one another to fulfill their needs. As Surah Hud: 6, mentions, Allah provides sustenance for every living creature on Earth. Consequently, economic activities in Islam involve lawful endeavors to meet the needs of individuals while adhering to specific ethical and moral standards.

To attain prosperity, active community participation is crucial in driving change and realizing collective dreams.<sup>22</sup> The economic empowerment program requires the active involvement of the community to foster change, utilize their individual assets effectively, particularly in skill development. This approach demonstrates a model for the surrounding community to follow and serves as a form of "Dakwah" initiated by the community or the batik artisan mothers.

---

<sup>21</sup> Muhammad Nashruddin bin Safirree, "Dakwah Bil Hal Perbadanan Pembangunan Ekonomi Sarawak (SEDC) Sibu", *Aktualisasi Nuansa Ilmu Dakwah* (Vol 20, No 1, Tahun 2020), hal 70

<sup>22</sup> La Ode Alimusa, *Manajemen Perbankan Syariah Suatu Kajian Ideologis dan Teoritis* (Yogyakarta: Deepublish, 2020), hal 8

## E. Conclusion

The conclusion of this paper is as follows; The empowerment strategy for the batik artisan community is achieved through the formation and strengthening of the batik artisan group's institution, the development of batik-making skills, the creation of more modern and elegant batik patterns, online marketing expansion, improved packaging quality, and the establishment of partnerships and business networks; The results of empowering the batik artisan group include economic growth, enhanced batik-making skills, diversified marketing models, and improved well-being among the batik artisans; The relevance of empowering the batik artisan community with "*Dakwah*" is that this empowerment process is aimed at improving the quality of life, embodying "*Dakwah bil Hal*." It is conducted with the purpose of attaining happiness in both the worldly and the hereafter, in alignment with the core objectives of "*Dakwah*."

## References

- Alimusa, La Ode. *Manajemen Perbankan Syariah Suatu Kajian Ideologis dan Teoritis* Yogyakarta: Deepublish. 2020
- Anisati, Syafia Alfa. "Penguatan Ekonomi Ibu-Ibu Aisyiyah Melalui Wirausaha Produksi Kerupuk Rambak di Dusun Wedung desa Sedayulawas Kecamatan Brondong Kabupaten Lamongan". Surabaya: Pengembangan Masyarakat Islam. 2021
- Anshori, Moh. dkk. *Pendekatan-Pendekatan dalam University-Community Engagement*. Surabaya: UIN Sunan Ampel Press. 2021
- Ansori, Miksan. *Dimensi HAM dalam Undang-Undang Sistem Pendidikan*. Kediri: IAIFA PRESS. 2019
- Anwar, Muhammad. *Pengantar Kewirausahaan Teori dan Aplikasi* Jakarta: Kencana. Tahun 2017
- Bachri, Bachtar S. "Meyakinkan Validitas Melalui Triangulasi Pada Prnlritian Kualitatif". *Jurnal Teknologi Pendidikan*. Vol 10. No 1. 2010
- Christopher, Duereuau. *Pembaruan Lokal Untuk Pembangunan. Australia Community Development and Civil Society Strengthening Scheme*. (ACCES) Tahap II. 2013
- Deviana. dkk. "Analisis Faktor-faktor Penyebab Kekumuhan di Permukiman Pesisir Kampung Tua Tanjung Riau". *Journal of Architectural Design and Development*. Vol 1. No 2. 2020
- Ekowati, Mas Roro Lilik. *Kemitraan dalam Otonomi Daerah*. Malang: Inteligensia Media. 2017
- Firdaus, Nikmatul. "Pemberdayaan Ekonomi Perempuan Melalui Pengolahan Kacang Hijau di Semolowaru Utara kelurahan Semolowaru Kecamatan Sukolilo Kota Surabaya". *Skripsi* Surabaya. Pengembangan Masyarakat Islam. UIN Sunan Ampel Surabaya. 2022
- Habiby, Fahmi Imamul. "Profil Home Industri Batik di Desa Tanjung Bumi Kecamatan Tanjung Bumi Kabupaten Bangkalan". 2018
- Hendra, Tomi. *Pemberdayaan Santri Membangun Kemandirian dan Kecakapan Kaum Muda Muslim Milinial*. Lamongan: Academia Publication. 2022
- Hiriyah, Durri. dkk. "Mekanisme Pengupahan Pada Pelaku Umkm Batik Tulis Kecamatan Tanjung Bumi Kabupaten Bangkalan". *Jurnal Trunojoyo*. Vol 3. No 2. 2022
- Jannah, Nur Roikhotul. dkk. "Pendampingan Kegiatan Belajar Siswa dengan Memanfaatkan Barang Bekas untuk Meningkatkan Minta dan Kreativitas Belajar Siswa pada Era Covid-19". *Bulletin of Community Engagement* Vol 1. No 2. 2021
- Khafidloh, Nur. "Pendampingan Ibu-Ibu PKK Dalam Upaya Pemanfaatan Sampah Dapur Di Desa Wotan Kecamatan Panceng Kabupaten Gresik". Surabaya: Pengembangan Masyarakat Islam. UIN Sunan Ampel. 2022
- Kusuma, Aji Ratna. dkk. "Pelatihan Metode Analisis Asset Based Community-driven Development (ABCD) Bagi Mahasiswa Dan Dosen Dalam Upaya Mempersiapkan Pelaksanaan KKN Bagi Mahasiswa Sekolah Tinggi Ilmu Ekonomi Nusantara Sangatta". Samarinda: Pengabdian Kepada Masyarakat. Universitas Mulawarman. 2021

- Kusumawardhani, Wella Ayu. dkk. "Keberlanjutan Penghidupan Kampung Tematik Terkait Program Pengentasan Kemiskinan pada Permukiman Kumuh". Vol 11. Nomor 2. 2022
- Latif, Adam. dkk. "Pengaruh Kepemimpinan Terhadap Partipasi Masyarakat Pada Perencanaan Pembangunan". *Jurnal Analisis Kebijakan dan Pelayanan Publik*. Vol 5. No 2. 2019
- Maryani, Dedeh. dkk.. *Pemberdayaan Masyarakat*. Yogyakarta: Deepublish. 2019
- Mustofa, M. Lutfi. *Monitoring dan Evaluasi (Konsep dan Penerapan bagi Pembinaan Kemahasiswaan)*. Malang: UIN-MALIKI Press. 2012
- Safira, Eka Via. "*Pemberdayaan Masyarakat dalam Menciptakan Lingkungan yang Bersih dan Lestari melalui Gerakan Pengelolaan Sampah Di Dusun Tengger Desa Blongko Kecamatan Ngetos Kabupaten Nganjuk*". Surabaya: Pengembangan Masyarakat Islam. Universitas Islam Negeri Sunan Ampel. 2021
- Safirree, Muhammad Nashruddin bin. "Dakwah Bil Hal Perbadanan Pembangunan Ekonomi Sarawak (SEDC) Sibuh". *Aktualisasi Nuansa Ilmu Dakwah*. Vol 20. No 1. 2020
- Salahuddin, Nadhir. dkk. *Panduan KKN ABCD Sunan Ampel Surabaya*. Surabaya: LP2M UIN Sunan Ampel Surabaya. 2015
- Sany, Ulfi Putra. "Prinsip-Prinsip Pemberdayaan Masyarakat dalam Perspektif Al Qur'an". *Jurnal Ilmu Dakwah*. Vol 39. No 1. 2019
- Sari, Siska Devi Ratna. *Fungsi Aset Komunitas Dalam Pemberdayaan Masyarakat Muslim*. Jakarta Barat: TareBooks. 2020
- Sudarmanto, Eko. dkk. *Konsep Dasar Pengabdian Kepada Masyarakat: Pembangunan dan Pemberdayaan*. Yayasan Kita Menulis. 2020
- Sufyati. dkk.. *Teori dan Konsep Kewirausahaan*. Cirebon: Insania. 2021
- Suharto, Edy. *Membangun Maysrakat Memberdayakan Masyrakat. Kajian Strategis Pembangunan Kesejahteraan Sosial dan Pekerjaan Sosial*. Bandung: Refika Aditama. 2020
- Surabaya, Tim Penyusun KKN ABCD UIN Sunan Ampel. *Panduann KKN ABCD UIN Sunan Ampel Surabaya*. Surabaya: LP2M UIN Sunan Ampel Surabaya. 2015
- Sutrisno, Edy. *Manajemen Sumber Daya Manusia*. Jakarta: Kencana. 2009
- Suudiyah, Eliga Aizzatus. *Pengorganisasian Gerakan Perempuan Sadar Lingkungan melalui Program Bank Sampah Di Desa Wadeng Kecamatan Sidayu Kabupaten Gresik*. Diss. UIN Sunan Ampel Surabaya. 2019.
- Syabhudi, Muhammad. *Ekonomi Kreatif Indonesia Strategi Daya Saing UMKM Industri Kreatif Menuju Go Global (Sebuah Riset dengan Modal Pentahelix)*. Medan: Nasional. 2021
- Tallo, Amandus Jong. dkk. *Membangun Peradaban Berbasis Pariwisata*. Pekalongan: NM-Anggota IKAPI. 2020
- Tami, Viviana Yuni. dkk. "Pendampingan Manajemen Pemasaran Produk UMKM Tas Anyam dalam Mempertahankan Usaha di Tengah Pandemi Covid-19". *Prosiding Pengabdian Masyarakat*. Vol 1. 2021
- Tanjung, Risnawati. dkk. *Kesehatan Masyarakat*. Bandung: Media Sains Indonesia. 2022
- Zahroh, Fatimatus. "Peran Kerajinan Batik Tulis Tanjung Bumi Dalam Meningkatkan Kesejahteraan Masyarakat dan Pendapatan Masyarakat di Desa Macajah Kecamatan Tanjung Bumi Kabupaten Bangkalan". (Surabaya: Ilmu Ekonomi. Universitas Islam Negeri Islam Sunan Ampel Surabaya. 2019). hal 14
- Zulkifli. dkk. *Revitalisasi Dakwah Penggiran: Penguatan Profesionalitas Da'l dan Infrastruktur Dakwah*. Pontianak: IAIN Pontianak Press. 2018