



# Empowering Nagari Women's Groups by Enhancing the Creative Economy through Traditional Weaving in Nagari Batu Hampar

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## ABSTRACT

This community service program aims to empower women's groups in Nagari Batu Hampar by strengthening the creative economy through traditional weaving skills. The main problems faced by the community include low levels of household economic independence, limited productive skills among women, and the underutilization of local natural resources such as pandan (*mansiang*). This program involved 112 female participants, primarily housewives who are members of local Nagari women's groups. The service employed a Participatory Action Research (PAR) approach, which consisted of stages of needs assessment, participatory planning, action, and reflection. The activities included focus group discussions (FGDs), creative economy socialization, training in traditional and knitted weaving techniques, and continuous mentoring. The results of the program indicate a significant improvement in participants' knowledge and skills in producing woven products with economic value. In addition, there was a notable shift in participants' economic mindset from consumptive to productive behavior, as well as increased awareness of collective entrepreneurship based on local wisdom. Women began to utilize their free time more productively and perceived traditional weaving as a viable source of additional household income. Overall, this community service initiative contributes to strengthening women's economic independence through a creative economy approach rooted in local culture. The empowerment model demonstrated in this program has the potential to be replicated in other rural communities with similar social and cultural characteristics.

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## Introduction

Community empowerment is now a key focus in modern development discussions, especially for alleviating poverty, promoting gender equality, and supporting sustainable local economies. In many rural areas, women make up a large share of the population, with often unused productive potential. However, their economic roles remain constrained by structural, cultural, and access barriers. Empowerment-focused community service programs aim to overcome these obstacles by



building local capacity, increasing agency, and encouraging active involvement in economic activities grounded in local resources and cultural traditions.

Empowerment is generally seen as a multidimensional process where individuals or groups gain authority over resources, decision-making, and life choices that influence their well-being. Suharto (2010) highlights that empowerment encompasses more than just economic gains; it also includes shifts in mindset, increased self-confidence, and improved social status. Likewise, Prijono and Pranarka (1996) contend that empowerment should be participatory, enabling communities to be active agents rather than passive recipients of development efforts. These views emphasize that empowerment is about more than skill-building it's about cultivating agency and independence within specific social environments.

Women's empowerment is especially essential in rural and semi-rural areas, where economic chances are limited and gender-specific roles often restrict women to domestic tasks. Studies consistently show that empowering women boosts household welfare, enhances economic resilience, and supports community growth (Tambunan, 2012). However, many community service programs aimed at empowerment face sustainability challenges because they depend on short-term training approaches that fail to address participants' real-life experiences, cultural values, or sustainable economic options.

A strategic way to overcome these challenges is to promote creative economy initiatives rooted in local wisdom and traditional skills. The creative economy values innovation, cultural expression, and creativity as key economic drivers. As noted by the Indonesian Ministry of Tourism and Creative Economy, industries based on local culture can generate income, preserve cultural identity, and enhance community resilience (Kemenparekraf, 2020). Traditional crafts like weaving and handicrafts are especially significant, as they are often integral to women's daily lives and passed down through generations.

Traditional weaving serves as a form of cultural capital that is common in many rural areas, yet it is seldom viewed as a practical economic activity. Often, weaving skills are passed down informally and are mainly used for household use or ceremonies. Nurhayati et al. (2021) point out that women's traditional skills are often marginalized in formal economic systems because they lack access to training, capital, and markets. Consequently, these skills are underused despite their significant economic and cultural importance.

This community service program focused on a group of women, mainly housewives, who are part of local women's groups in a nagari community. These women have basic traditional weaving skills learned informally and through daily practice but lack chances to turn these skills into income sources. Most depend financially on their spouses or irregular household earnings, and their productive time outside household chores is often unorganized. This group was chosen because they represent a key social and economic segment: women with existing skills, strong social ties, and high potential for empowerment through targeted support.



This target group was chosen because women's groups in the Nagari already possess strong social ties, including regular meetings, shared cultural values, and mutual support. Wardiana and Jayanti (2020) emphasize that community empowerment initiatives tend to be more successful when they enhance existing social frameworks rather than establishing new ones. Therefore, by focusing on women's groups, the program sought to utilize collective learning and peer support as essential tools for fostering empowerment.

Before the intervention, the target group encountered various obstacles, such as limited understanding of the economic benefits of weaving, an overall consumptive economic outlook, low confidence in participating in market-driven production, and lack of access to mentoring or product development support. Roesmidi and Ristianti (2008) note that these challenges often hinder empowerment efforts from creating significant change unless tackled with integrated, context-aware strategies.

To address these challenges, the community service program implemented a Participatory Action Research (PAR) method. This approach focuses on collaboration between facilitators and community members throughout the empowerment process. PAR includes phases of needs assessment, joint planning, action, and reflection, enabling interventions to be regularly tailored to participants' needs and abilities. According to Shardlow (1998), participatory techniques are especially successful in community development because they promote ownership, relevance, and sustainability.

Besides improving technical skills, the program also focused heavily on transforming the mindset of participants. Empowerment depends on individuals recognizing their potential and building confidence in their ability to participate actively. According to Brown (1995) and Carver and Clatterback (1995), empowerment is deeply connected to how people perceive themselves and their sense of agency. Without a change in mindset, acquiring technical skills alone is unlikely to result in lasting economic involvement.

Considering these factors, this community service initiative was created to empower women in a nagari setting by enhancing traditional weaving skills and framing them as valuable economic resources. It aimed at women who already had weaving experience but limited involvement in the economy, using participatory approaches, local training, mentorship, and reflective assessments. By honing in on this specific group, the program aimed to overcome both structural and psychological obstacles preventing women from participating economically.

Nagari women's groups are social assets that have a strategic role in supporting the economic resilience of families in rural areas. In Nagari Batu Hampar, Kabupaten Limapuluh Kota, most housewives rely on the seasonal traditional agricultural sector to support their families' livelihoods. This condition results in relatively low family income and heightened vulnerability to economic uncertainty. On the other hand, this Nagari has potential natural resources, such as pandan (*mansiang*) plants, which have been used for generations as a basic material for traditional weaving but have not been fully developed as a source of creative economy.



The problems faced by the Nagari women's group include low levels of productive skills, limited access to knowledge about the creative economy, and a tendency to spend free time on nonproductive activities. In fact, socially, mothers possess strong capital in will, solidarity, and a culture of gathering through taklim assemblies and nagari women's groups. This condition indicates a significant opportunity to implement empowerment interventions grounded in local wisdom.

Based on these conditions, this research-based community service activity was conducted to increase the economic independence of the Nagari women's group by strengthening traditional weaving skills. This article aims to describe the implementation process, the results achieved, and the impact of activities on the creative economic capacity of Nagari women in Nagari Batu Hampar.

## Literature Review

Community empowerment is a multidimensional concept that continues to develop in the study of social and economic development. In general, empowerment refers to the process by which community groups increase control over resources, production capacity, and decision-making processes that directly affect their lives. In the context of traditional skills-based creative economies, empowerment is often associated with building technical capacity, strengthening social capital, and market access, particularly for women in rural communities.

One of the most recent empirical studies shows that creative economy-based empowerment programs can significantly improve the quality of life of village women when they are given access to creative skills training and ongoing mentoring. For example, Wardiana and Jayanti found that creative economy training for village women transformed the traditional sector into productive economic opportunities, thereby increasing family income and improving the quality of life of program participants. This study emphasizes the importance of understanding, direct practice, and institutional support in the process of economic transition from traditional models to creative economies.

Consistent with these findings, research conducted in Sukagalih Village indicates that community empowerment strategies focused on developing local potential through the creative economy can increase public awareness of business opportunities and encourage the formation of community-based business groups. Such programs not only strengthen economic capacity but also foster collective effort in joint ventures, an important foundation for village economic development. This confirms that empowerment is not just technical training but also involves the formation of community social capital.

In the study of women's community empowerment, Sahiruddin et al. highlighted that empowerment, including cultural literacy and increased creativity, can help women's communities not only develop economic products but also maintain local cultural identity. This approach demonstrates that aspects of local culture can serve as important capital for developing creative economy products that are competitive and have commercial value.



In addition, the importance of digital literacy in expanding market access and marketing creative economy products has been demonstrated by Syahfitri et al., who integrate digital literacy with creative economy empowerment strategies. This is relevant considering that limited market access is often a major obstacle for small business actors in rural areas. Empowerment through digital literacy not only improves production capabilities but also expands marketing networks that were previously limited to local sales.

Another study focusing on women's empowerment through craft skills training shows that structured skills-training programs can improve technical skills and build participants' confidence. For example, research by Darmaningrum et al. shows that zero-waste and digital marketing-based batik craft training is able to increase the capacity of women entrepreneurs, improve production skills, and expand access to marketing through digital platforms. This confirms that integrating creative skills with technology is an effective strategy for empowerment in modern society.

In the context of empowering traditional weaving skills, Nurhayati et al.'s research found that skill-based non-formal education significantly contributes to women's empowerment in the Samarinda weaving community. Using a sustainable community learning approach, the program not only enhances technical skills but also expands participants' economic decision-making capacity and social recognition of women's contributions to economic activities. These findings support the argument that continuous, community-based learning is an essential element in sustainable empowerment.

The study of the empowerment of local crafts not only shows economic impact but also an important role in maintaining cultural values. For example, research by Nabella and Rahmadanita demonstrates that empowerment through creative economy initiatives in tourism villages can support the preservation of cultural heritage and enhance the attractiveness of local tourism. This broadens the perspective that empowerment not only affects the family's economic dimensions but also strengthens cultural identity and local sustainability.

Findings from the literature review on creative economy empowerment show that there are several key components that consistently emerge as critical elements in the success of empowerment programs: (1) the provision of technical skills, (2) ongoing mentoring, (3) market and digital literacy, and (4) community social capital. Successful enablement programs typically employ a participatory approach in which participants are not only the objects of training but also actively participate in the program's design and implementation. This is consistent with the principle of empowerment, which places the community as the subject of development rather than the recipient of passive assistance.

Furthermore, empowerment through the creative economy is considered a sustainable development strategy because it can integrate economic, social, and cultural dimensions. In some cases, the success of empowerment programs also depends on institutional support from local governments or community organizations, which help provide infrastructure, access to capital, and a wider marketing network. Thus, community empowerment through the creative economy is not merely skills



training but a systemic effort to build capacity, connect participants with market opportunities, and foster participants' confidence.

Overall, these empirical studies show that community empowerment through the creative economy is an effective approach to improving technical skills, economic capacity, and social welfare, particularly for women in rural areas. This provides a strong theoretical and practical foundation for service articles conducted in Nagari Batu Hampar and demonstrates that empowerment programs based on traditional weaving skills have significant potential to contribute to local economic development and women's social empowerment.

## Methods

### Community Service Approach

This community service initiative used a Participatory Action Research (PAR) method, making the community both the focus and partner in the process. This choice aimed to ensure that all service activities reflected the actual needs, capacities, and sociocultural background of the Nagari Batu Hampar community. The PAR approach promotes active involvement, shared learning, and ongoing reflection to achieve lasting empowerment.

### Subjects and Service Partners

This community service program included 112 women, mainly housewives, who were members of the Nagari Women's Group in Nagari Batu Hampar, Kabupaten Limapuluh Kota. They were chosen because of their participation in community activities, free time outside household and agricultural duties, and previous informal experience in traditional weaving.

Service partners comprised Nagari government officials, community leaders, and local institutions focused on women's empowerment and community economic development. They played a key role in coordinating efforts, engaging participants, and ensuring the program's sustainability.

### Duration and Stages of Activity

The community service program ran for four months, providing ample time for skill building, mentoring, and reflective evaluation. Service activities were executed in multiple structured stages, as detailed in Table 1.

Table 1. Stages of Community Service Implementation

Stages	Main Activities	Output
Needs assessment	Field observations and FGDs	Mapping of problems and potential of Nagari women
Planning	Program preparation with community partners	Activity plan based on participants' real needs
Action	Socialization of the creative economy, weaving and knitting training, mentoring	Improved traditional weaving skills and creative production capacity
Reflection and evaluation	Group discussions and observation of behavioral changes	Changes in attitudes, skills, and economic orientation



Data Collection Techniques

Data were gathered via participatory observation, activity documentation, focus group discussions (FGDs), and reflective evaluations throughout the mentoring process. These methods aimed to track changes in participants’ skills, economic mindset, and free time use before and after the program.

**Results**

Initial Conditions of the Assisted Community

Initial observations and focus group discussions during the needs assessment showed that most participants had ample free time outside their domestic and seasonal farming activities. However, they had not used this time effectively for income generation. Traditional weaving skills, passed down informally within families and communities, were mainly used for household use or ceremonies and were not seen as having economic potential.

Participants mostly exhibited a consumptive economic mindset, showed limited confidence in creating market-ready goods, and lacked access to structured mentoring on product development and the creative economy. These initial conditions highlight a significant need for empowerment initiatives that focus on developing technical skills, transforming mindsets, and increasing economic awareness.

Implementation of Community Service Activities

The community service program was conducted over four months through a series of organized and participatory activities. It started with focus group discussions (FGDs) and socialization sessions on the creative economy, designed to increase participants’ awareness of the economic potential of traditional weaving. These activities prompted participants to identify local resources, consider their daily routines, and spot opportunities for productive economic activities.

Subsequently, training sessions on weaving and knitting were held, focusing on new designs, motifs, and fundamental techniques to enhance product quality and aesthetic appeal. The sessions prioritized hands-on practice, enabling participants to immediately apply their recent skills. Ongoing mentorship was offered throughout the program to help participants improve their products, ensure consistency in production, and build their confidence.

Impact of Service Activities on Participants

The impact of the service activities was evaluated by comparing participants’ conditions before and after the program, using observations, mentoring reflections, and group discussions. The summarized changes are shown in Table 2.

**Table 2.** Changes in Participants’ Conditions Before and After Service

Aspects	Initial Conditions	Conditions After Service
Weaving skills	Limited to household use	Improved skills oriented toward economic value
Utilization of free time	Largely unproductive	Productively used for weaving activities
Economic mindset	Consumptive	More productive and entrepreneurial



Perception of income potential	Not recognized	Recognized as additional household income
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The results indicate a positive transformation in both technical capacity and economic orientation. Participants began to view weaving not merely as a domestic activity but as a productive skill with market potential. The utilization of free time became more structured, and participants demonstrated increased motivation to engage in continuous production activities.

Participants’ Reflections and Perceived Benefits

Participants’ reflections, collected through FGDs and mentoring evaluations, further illustrate the program's impact. Many participants expressed increased confidence and awareness regarding their economic potential. One participant stated:

*“Previously, weaving was only something I did to fill spare time. Now I realize that it can help support my family’s income if done seriously.”*

Another participant reflected on the change in mindset:

*“After joining the training and discussions, I started to use my free time more productively. I feel more confident because my work now has value and purpose.”*

These reflections demonstrate that the empowerment process extended beyond skill acquisition to include psychological and behavioral changes. Participants not only gained technical knowledge but also developed a sense of agency, self-confidence, and collective motivation to engage in creative economic activities.

Overall Contribution of the Service Program

To further clarify these changes, the impact of the service activities is illustrated in a conceptual graph (Figure 1), which shows improvements in skills, time utilization, and economic mindset before and after the program. Overall, the results show that community service activities meaningfully strengthened the creative economic capacity of Nagari women’s groups and fostered a more productive and independent economic orientation.

To clarify these changes, the service impact is also presented in the fceptual graph, as shown in Figure 1.

**Figure 1.** Graph of Changes in Participants' Conditions Before and After Service

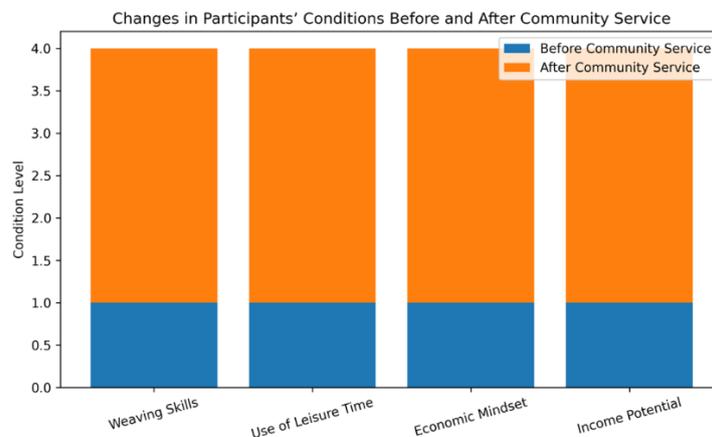




Figure 1 depicts the conceptual changes in participants' conditions pre- and post-implementation of the community service program. The chart compares key aspects such as weaving skills, free time usage, economic mindset, and income potential perception.

Before the program, participants mainly used weaving for household needs, and their leisure time was mostly unproductive. They did not see traditional weaving as a way to earn money and generally had a consumptive economic mindset. As a result, the idea of weaving as a means to generate extra household income was not yet acknowledged.

After the four-month community service program, the graph clearly illustrates improvements in all observed areas. Participants showed increased weaving skills focused on enhancing product value and creativity. They started using their free time more productively by engaging in regular weaving activities. Additionally, there was a noticeable change in their economic mindset, shifting from solely consumptive behavior to a more productive and entrepreneurial approach. Participants also began to view traditional weaving as a potential source of extra income for their households.

Overall, Figure 1 illustrates the positive influence of the participatory empowerment process on women's creative economic skills. While the graph does not show quantitative data, it captures qualitative changes identified through participatory observation, mentoring reflections, and focus group discussions held during the program. These changes demonstrate that community service activities have significantly contributed to enhancing women's economic independence rooted in local wisdom.

## Discussion

This section presents the results of the community service initiative aimed at empowering women in Nagari by enhancing traditional weaving skills, serving as a basis for innovative economic activities. It links empirical data from the program with theories on community empowerment, women's economic involvement, and the creative economy rooted in local wisdom. Therefore, this portion extends beyond simple description, contextualizing the program's outcomes within wider academic and practical discussions.

### Transformation of Women's Roles in Local Economic Activities

This community service program's results show a significant shift in women participants' roles, moving from mainly domestic activities to active economic participation. Before the program, weaving was primarily for household use and was not seen as an economic asset. This aligns with earlier research, which found that women's traditional skills often stay within domestic boundaries and are underused as economic resources (Nurhayati et al., 2021).

Through organized local training and ongoing mentoring, weaving skills were redefined as valuable creative economic assets. This change was both technical and social, as evidenced by increased self-confidence and a stronger sense of agency among participants. These shifts support Suharto's (2010) view that true empowerment happens when individuals or groups acquire the ability to control



resources and make strategic life decisions. In this setting, women in the Nagari shifted from passive recipients to active participants in the local economy.

#### Mindset Change as a Key Indicator of Empowerment Success

One of the key results of the program was a change in participants' mindset from a consumptive attitude to a more productive, entrepreneurial outlook. As shown in the before-and-after tables and impact charts, participants started using their leisure time for income-generating weaving activities. This is especially significant because many community service programs struggle to create lasting impact when they focus solely on skill transfer rather than changing deeper attitudes and perceptions.

This mindset shift aligns with the empowerment framework proposed by Prijono and Pranarka (1996), who emphasize that true empowerment entails raising awareness and fostering self-reliance, beyond technical skills. Likewise, Wardiana and Jayanti (2020) concluded that empowerment programs rooted in the creative economy can transform community attitudes from solely subsistence activities to productive economic pursuits, especially when participants are actively engaged in learning. In this program, a participatory approach facilitated a mindset change, with participants engaging in focus group discussions (FGDs) to identify their needs, challenges, and potential. This process fostered a sense of ownership and internal motivation, thereby increasing the likelihood that behavioral changes would be sustained beyond the program.

#### Effectiveness of the Participatory Action Research (PAR) Approach

Using Participatory Action Research (PAR) effectively supported the objectives of this community service program. By engaging participants in needs assessment, collaborative planning, action, and reflection, the program was closely tailored to the community's actual conditions. Shardlow (1998) states that community interventions are more successful when local residents are treated as active participants rather than passive recipients, a principle that this program clearly demonstrated. The strengths of the PAR approach were evident in the high level of participant engagement and the relevance of training materials to their lived experiences. Beyond skill acquisition, the reflective component of PAR enabled participants to evaluate their own progress and recognize changes in their economic behavior and social roles. This cyclical learning process transformed the program into a collaborative knowledge-building experience between the facilitators and the community.

These results support previous research highlighting the significance of participatory approaches in community programs, especially when grounded in local culture and traditional knowledge (Sahiruddin et al., 2022).

#### Traditional Weaving as a Sustainable Creative Economy Resource

This program demonstrates that traditional weaving can be a valuable, sustainable economic resource if it's supported by appropriate training and mentoring. Utilizing locally available materials and existing skills offers a key advantage by minimizing reliance on external inputs. This aligns with the Indonesian Ministry of Tourism and Creative Economy's creative economy framework, which



emphasizes the importance of local wisdom in generating economic value (Kemenparekraf, 2020). Moreover, the development of weaving as an economic activity helped preserve local cultural identity. Weaving products were not merely functional goods but also cultural expressions that reflected the values and aesthetics of the Nagari community. This finding aligns with Nabella and Rahmadanita (2021), who argue that creative economy initiatives based on traditional crafts can simultaneously support cultural preservation and local economic development.

Thus, the program's impact extended beyond economic outcomes to encompass social and cultural dimensions, thereby strengthening its overall sustainability.

#### Economic Impact and Program Sustainability

Although the program hasn't yet quantified income growth, observational data and participant reflections suggest emerging opportunities for additional household income. Participants are beginning to see weaving as a viable micro-enterprise rather than just a domestic activity. This supports Tambunan's (2012) argument that home-based micro-enterprises are vital to bolstering household and local economies, particularly in rural areas.

However, the program's long-term success depends largely on ongoing institutional support, especially in market access and product distribution. Without this support, the economic gains from training could stagnate. Thus, the findings emphasize the need for collaboration among community groups, local government, and supporting institutions to sustain and expand empowerment outcomes.

#### Comparison with Similar Community Service Programs

This program stands out among other community service initiatives that focus on craft training or the creative economy by effectively combining participatory approaches, mindset change, and local cultural values. While many initiatives prioritize short-term technical skills, they often lack lasting impact, a point highlighted by Roesmidi and Ristianti (2008).

By integrating reflection and evaluation as key components, this program enabled ongoing adjustments to community needs. This strategy enhanced the program's relevance and increased participant engagement, suggesting that the model could be effectively applied in other Nagari or village settings with comparable sociocultural characteristics.

#### Theoretical and Practical Implications

Theoretically, this program emphasizes aligns with empowerment theories that highlight active community involvement and mindset shifts as essential to sustainable development. The results align with empowerment models suggested by Brown (1995) and Carver and Clatterback (1995), which define empowerment as a process of enhancing capacity and fostering greater self-determination.

In practical terms, the findings provide useful guidance for community service practitioners and policymakers. Combining participatory methods, preserving cultural heritage, and fostering creative economic initiatives can improve the success of women's empowerment programs in rural regions. These types of efforts can be tailored by taking into account local skills, cultural norms, and community arrangements.



## Program Novelty and Sustainability

The results of this service demonstrate novelty in an empowerment model that integrates participatory action research with strengthening the creative economy through the local wisdom of traditional weaving. The first novelty lies in the use of the social structure of nagari women (majlis taklim and women's groups) as the primary locus of economic intervention, thereby enabling skill transfer to proceed more effectively and sustainably. The second novelty is the integration of FGD training and mentoring stages, developed in response to the community's real needs, rather than relying on one-way technical training. The third novelty lies in repositioning traditional weaving, previously associated with domestic activities, as a creative-economy commodity with commercial value, without sacrificing local cultural and aesthetic values.

These findings enrich community service practices, which have tended to be charitable or short-term in orientation. By emphasizing a shift from a consumptive to a productive mindset, this program demonstrates that the economic empowerment of indigenous women can be achieved by optimizing social capital and local natural resources. These results are consistent with the concept of empowerment, which positions communities as the subjects of development and strengthens their capacity to make economic choices independently.

The sustainability of this service program is supported by the active involvement of Nagari partners and by Nagari women's groups' commitment to continue production activities. This program has the potential to be replicated in other countries with similar natural and social resource characteristics.

## Conclusion

This community service initiative shows that empowering women through enhancing traditional weaving skills can be an effective way to foster a sustainable, creative economy rooted in local knowledge. Using a participatory action research (PAR) approach, the program has successfully shifted traditional weaving from a solely domestic, non-economic activity into a viable economic practice with market potential. Results suggest that empowerment is most successful when it combines technical skill training, mindset change, and active community involvement.

The program's outcomes reveal several key results. Firstly, participants showed significant improvements in their weaving skills and ability to make productive use of leisure time. Women began to see their skills as economic assets, shifting away from viewing them solely as cultural or household practices. Secondly, there was a noticeable shift in economic mindset, from a focus on consumption to a more productive, entrepreneurial outlook. This shift signifies a critical measure of empowerment, indicating increased motivation and self-confidence. Third, the program enhanced awareness of the economic potential of local resources and promoted cultural identity by supporting traditional weaving practices.



Methodologically, a participatory approach was crucial to achieving these results. Engaging participants in needs assessment, planning, implementation, and reflection helped ensure that activities reflected the community's actual needs and aspirations. This process fostered a stronger sense of ownership and responsibility among participants, which is vital for maintaining empowerment effects after the program ends. The results align with existing empowerment theories that highlight the significance of agency, resource control, and collective learning in community development efforts.

Despite these positive results, the program also uncovered several limitations. The economic effects were mainly evaluated through qualitative observations and participant feedback instead of precise income data. Although participants showed greater motivation and willingness to pursue income-generating activities, the lack of systematic financial information restricts a comprehensive assessment of the program's economic impact. Furthermore, maintaining the empowerment outcomes relies on ongoing support, especially regarding market access, product diversification, and collaboration with institutions.

Building on these findings, various avenues for future research and community service initiatives emerge. Future studies should use mixed-methods approaches, integrating qualitative insights with quantitative data such as income levels, production volumes, and market reach. This would enable a more thorough evaluation of the economic effects of creative economy-focused empowerment programs. Additionally, longitudinal studies are recommended to examine how mindset shifts and economic behaviors persist over time, recognizing that empowerment is fundamentally a long-term process.

For future community service efforts, broadening the focus to include marketing and digital literacy training would be very advantageous. While developing skills is vital, gaining access to wider markets is key to turning creative talents into lasting income sources. Using digital platforms for marketing and selling products can greatly improve participants' competitiveness and exposure beyond local areas. Partnering with local governments, cooperatives, or small business support organizations could also improve market access and help scale up production.

An important future step for community service is to replicate and adapt this empowerment model in other communities with similar socio-cultural traits. Many rural areas have traditional crafts and local skills, and the participatory empowerment framework used here can be tailored to different settings and creative activities. Conducting comparative studies across regions would provide useful insights into the model's adaptability and effectiveness.

In summary, this community service initiative demonstrates that empowerment efforts rooted in local culture and using participatory methods can effectively boost women's economic opportunities and social influence. By integrating skill development, mindset shifts, and cultural conservation, the program supports both household economic growth and larger sustainable community development



goals. Future research and community efforts should leverage these insights to enhance the evidence and broaden the reach of creative economy-driven empowerment programs in rural and local areas.

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