



## Empowering the Creative Economy through Weaving Artisanry for Community Welfare in Central Lombok: An Islamic Economic Perspective

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### ABSTRACT

This study explores the empowerment of the creative economy through weaving artisanry as a means of improving community welfare in Central Lombok, Indonesia, from the perspective of Islamic economics. The research is motivated by the increasing recognition of creative industries as strategic drivers of inclusive and sustainable development, particularly in rural areas where cultural heritage and local craftsmanship remain strong. Using a qualitative descriptive method, data were collected through interviews, observations, and documentation involving local weavers, community leaders, and supporting institutions in Rembitan Village, Pujut District. The findings reveal that weaving activities have significantly contributed to the enhancement of family welfare, as reflected in increased household income, improved access to education, and strengthened community solidarity. The artisans' economic empowerment was achieved through the provision of facilities, training, and skill-sharing mechanisms supported by local and governmental initiatives. However, several challenges persist, including limited access to capital, market expansion, and digital literacy. From an Islamic economic perspective, weaving enterprises embody ethical principles such as *halal* production, honesty (*ṣidq*), hard work (*ijtihād*), and the prohibition of exploitative profit (*gharar* and *riba'*). The study concludes that empowering traditional artisans through creative economic activities grounded in Islamic values can enhance both material and spiritual well-being. It recommends collaborative policies involving local government, religious institutions, and private sectors to strengthen creative entrepreneurship, promote digital marketing, and institutionalize sharia-compliant financing schemes for artisan communities.

### KEYWORDS:

Creative Economy, Artisan Empowerment, Weaving Industry, Islamic Economics, Community Welfare, Central Lombok

## INTRODUCTION

The creative economy has become a cornerstone of contemporary development strategies, particularly in emerging economies where cultural assets, local craftsmanship, and entrepreneurship intersect to drive inclusive growth. According to the United Nations Conference on Trade and Development (UNCTAD, 2022), the creative economy represents one of the fastest-growing sectors globally, contributing not only to economic diversification but also to cultural preservation and community empowerment. In Indonesia, creative industries—ranging from handicrafts to fashion and performing arts—account for a significant share of national employment and export revenues. Among these sectors, traditional weaving (*tenun*) remains an essential pillar of Indonesia's cultural and economic identity, especially in regions such as Lombok, where craftsmanship has been passed down through generations.

In Central Lombok, weaving is more than a productive activity; it is a manifestation of local identity and cultural continuity. Women artisans in Rembitan Village sustain their livelihoods by producing handwoven textiles that integrate cultural symbolism, artistry, and economic purpose. However, despite its cultural significance, the weaving sector faces persistent challenges, including limited access to capital, fluctuating market demand, and inadequate technological adoption. These constraints

hinder artisans from achieving economic resilience and restrict their ability to compete within the broader creative economy. Consequently, empowering weaving artisans through structured creative economy initiatives becomes crucial for enhancing welfare and reducing rural poverty.

The notion of empowerment within the creative economy involves more than income generation; it encompasses capacity building, social inclusion, and sustainable development. [Chambers and Conway \(1992\)](#) conceptualize empowerment as the process of enabling individuals to expand their assets and capabilities to engage productively and sustainably in economic life. [Sen \(1999\)](#) further links empowerment to freedom—the ability of individuals to pursue livelihoods of value and dignity. Within the Islamic economic framework, empowerment (*tamkīn*) is closely tied to justice (*‘adl*), mutual cooperation (*ta‘āwun*), and welfare (*falāh*). Islamic economics emphasizes the equitable distribution of resources, ethical business conduct, and the moral obligation to improve the welfare of society through productive, halal, and socially beneficial work ([Chapra, 2016](#)).

This study therefore situates the empowerment of weaving artisans in Central Lombok within both the creative economy discourse and the normative structure of Islamic economics. While prior studies have examined creative industries in Indonesia ([Putra et al., 2020](#); [Nurhasanah & Rachmawati, 2021](#)), few have explored how Islamic ethical principles can guide empowerment strategies within local creative sectors. This intersection between cultural production, entrepreneurship, and Islamic economics offers an innovative framework for analyzing socio-economic transformation in Muslim-majority regions.

Empirical evidence suggests that creative economy initiatives contribute to poverty reduction and women’s empowerment when accompanied by capacity development and institutional support ([UNESCO, 2021](#); [Howkins, 2019](#)). However, in Lombok, creative entrepreneurs often operate in informal networks with limited access to formal financial systems or digital platforms. This structural limitation necessitates an empowerment model that integrates skill development, ethical entrepreneurship, and access to Islamic-compliant financing instruments such as *qard hasan* or *mushārah*. Through such integration, creative industries can evolve from subsistence-level activities into sustainable enterprises aligned with the principles of justice and social welfare.

Given this context, the present study aims to examine how weaving artisans in Central Lombok are empowered through creative economy initiatives and to evaluate their impact on community welfare from an Islamic economic perspective. It specifically seeks to identify:

- (1) The strategies used to strengthen artisans’ creative and entrepreneurial capacities;
- (2) The socio-economic outcomes of weaving-based empowerment on household welfare; and
- (3) The alignment of these empowerment practices with Islamic ethical and economic principles.

This research contributes to the literature by bridging two disciplinary perspectives—creative economy development and Islamic economics—within a localized empirical framework. It demonstrates that creative industries, when guided by spiritual and ethical values, can serve as vehicles for both material prosperity and moral development. The findings are expected to inform policy directions for integrating Islamic social finance, creative industry promotion, and community-based empowerment to achieve inclusive welfare in Indonesia’s rural regions.

## LITERATURE REVIEW

The creative economy represents a dynamic intersection of culture, innovation, and entrepreneurship that contributes to both economic and social transformation. It encompasses activities that originate from individual creativity, skill, and talent, with the potential to generate wealth and employment through the creation and exploitation of intellectual property ([Howkins, 2019](#)). According to the United Nations Conference on Trade and Development ([UNCTAD, 2022](#)), the creative economy includes

diverse sectors such as handicrafts, design, media, and cultural heritage. These sectors have demonstrated significant resilience and adaptability in developing economies, particularly when linked to local traditions and community-based industries. In Indonesia, the creative economy has become a cornerstone of national development strategy, contributing approximately 7.4 percent of national GDP and providing employment for millions of people (Badan Ekonomi Kreatif, 2023).

The empowerment of traditional artisans within the creative economy has gained increasing attention in recent years, particularly in rural contexts where cultural craftsmanship remains a key livelihood source. Empowerment is defined as a process through which individuals or groups gain control over decisions and resources that affect their lives (Zimmerman, 2000). Chambers and Conway (1992) argue that empowerment involves both strengthening individual capacities and improving institutional environments that enable people to pursue sustainable livelihoods. Similarly, Sen (1999) conceptualizes empowerment as the enhancement of people's capabilities to lead the kind of lives they value, connecting economic development to human freedom. These frameworks underscore that empowerment transcends material income, encompassing social participation, education, and psychological confidence.

Within the creative economy, empowerment occurs through skill development, access to resources, and market participation. For artisans, empowerment involves improving production techniques, creativity, and entrepreneurship, alongside broader access to financial and technological infrastructure. Studies by Putra et al. (2020) and Widodo and Sari (2021) show that training and capacity building have positive effects on artisans' productivity and income generation. However, empowerment outcomes depend on contextual factors such as gender, education, and access to networks. In the case of women artisans, the creative economy can become a medium for both economic independence and social recognition (UNESCO, 2021).

Islamic economics provides a moral and normative foundation that complements the concept of empowerment by emphasizing justice, social welfare, and ethical behavior in economic transactions. The goal of Islamic economics is not merely profiting maximization but the attainment of *falah*, or holistic welfare encompassing both material and spiritual well-being (Chapra, 2016). It promotes the balance between individual rights and collective responsibilities through principles such as *adl* (justice), *ihsan* (benevolence), and *maslahah* (public interest). From this perspective, empowering artisans in the creative economy aligns with the objectives of Islamic economics by enabling productive and ethical entrepreneurship, equitable wealth distribution, and sustainable livelihoods.

Moreover, Islamic economics encourages the development of productive activities that are halal and socially beneficial. Work (*amal*) is considered a form of worship (*ibadah*) when conducted with sincerity and ethical integrity (Al-Qur'an, 62:10). This worldview positions artisanship not merely as an economic pursuit but as a contribution to social harmony and moral order. Studies by Haneef and Mirakhor (2019) and Beik and Arsyanti (2020) demonstrate that Islamic-based empowerment programs, including microfinance and zakat distribution, enhance the socio-economic resilience of marginalized communities. These programs often integrate material support with moral education and social solidarity, fostering comprehensive development.

The creative economy, when viewed through an Islamic lens, becomes a mechanism for achieving both *falah* and *maslahah*. It encourages entrepreneurship grounded in ethical production, fair trade, and mutual benefit. Islamic business ethics prohibit exploitation, monopoly, and excessive speculation (*gharar*), while promoting transparency (*amanah*), honesty (*sidq*), and social responsibility (*ukhuwah*). In the context of weaving artisanship, these values translate into fair labor practices, honest pricing, and the ethical use of resources. By adhering to such principles, creative industries can strengthen community trust, ensure sustainability, and maintain cultural authenticity.

Empirical evidence supports the role of Islamic values in enhancing the effectiveness of empowerment programs. For instance, research by [Ridwan et al. \(2020\)](#) on micro-entrepreneurship in rural Indonesia found that integrating Islamic ethical guidance increased accountability, productivity, and community cohesion. Similarly, [Ismail and Hassan \(2021\)](#) emphasized that faith-based empowerment models foster stronger motivation and cooperation among participants, leading to more sustainable outcomes than purely material interventions. This suggests that economic empowerment in Muslim communities should not be separated from spiritual and moral dimensions.

Furthermore, the literature identifies several challenges in implementing creative economy empowerment programs. These include limited access to finance, insufficient technological adaptation, weak institutional support, and market competition from industrial products ([Nurhasanah & Rachmawati, 2021](#)). The digital transformation era has introduced both opportunities and challenges for artisans. Digital marketing and e-commerce platforms enable artisans to reach broader markets, yet many face barriers due to low digital literacy and infrastructure deficiencies ([World Bank, 2022](#)). Consequently, empowerment strategies must integrate digital training, inclusive financial access, and cooperative marketing mechanisms to ensure the sustainability of artisan-based creative industries.

From a policy standpoint, the integration of Islamic economic instruments—such as *qard hasan*, *musharakah*, and *zakat-based financing*—offers a potential solution to bridge the financing gap faced by small artisans. [Beik and Arsyianti \(2020\)](#) propose that Islamic social finance can function as a catalyst for creative entrepreneurship by combining economic efficiency with ethical responsibility. This approach aligns with Indonesia's broader vision of achieving a *sharia-based creative economy* that harmonizes spiritual values with innovation and competitiveness.

In summary, the literature underscores that the creative economy serves as an inclusive and sustainable model of development when empowerment strategies address both economic and ethical dimensions. Empowering weaving artisans through training, access to resources, and value-based entrepreneurship enhances individual capabilities and collective welfare. From the Islamic economic perspective, such empowerment reflects the principles of justice, cooperation, and responsibility, reinforcing the moral foundations of the creative economy. However, sustained empowerment requires institutional support, digital adaptation, and integration with faith-based financial systems to ensure that the creative sector contributes effectively to social equity and long-term welfare.

## METHODOLOGY

This study employs a qualitative descriptive research design to analyze the empowerment of weaving artisans within the framework of the creative economy and Islamic economics. The qualitative approach is chosen to capture the contextual, cultural, and value-based dimensions of artisan empowerment that cannot be adequately represented through quantitative methods. This design allows the researcher to interpret social meanings, behaviors, and strategies from the perspectives of the weaving artisans themselves while relating these findings to the broader socio-economic and ethical principles of Islamic economics.

The research was conducted in Rembitan Village, Pujut District, Central Lombok Regency, a region known for its strong weaving traditions and cultural tourism potential. This site was selected purposively because of its long-established weaving industry and the growing involvement of women artisans in creative economic activities. The participants were drawn from local artisan groups, cooperative members, and community leaders who actively contribute to the weaving industry's development. Additional informants included local government officials and religious figures who play advisory and regulatory roles in supporting small-scale creative industries.

Data collection was carried out through three primary techniques: interviews, observation, and documentation. Semi-structured interviews were conducted to obtain in-depth information on the artisans' experiences, challenges, and perceptions regarding empowerment initiatives. Questions explored aspects such as access to training, marketing strategies, financial management, and the incorporation of Islamic ethical values in their business practices. Non-participant observation was performed to examine production processes, work environments, and social interactions within artisan communities. Documentation complemented the primary data through the collection of village reports, cooperative records, and photographic evidence of the weaving activities.

To ensure the accuracy and reliability of the qualitative findings, data triangulation was applied by comparing information obtained from different sources and methods. The triangulation process also involved validating the consistency between empirical observations and informant narratives. The data were analyzed using the [Miles and Huberman \(1994\)](#) model of qualitative analysis, which consists of three interactive stages: data reduction, data display, and conclusion drawing. In the reduction stage, raw data were coded and categorized according to thematic relevance—such as empowerment strategies, welfare outcomes, and Islamic ethical values. The categorized data were then displayed in descriptive form to facilitate interpretation, leading to the formulation of conclusions based on emerging patterns and theoretical linkages.

Throughout the analytical process, particular attention was given to aligning empirical findings with the conceptual foundations of empowerment and Islamic economics. The study interprets empowerment not merely as an increase in income but as an expansion of capabilities, social participation, and spiritual fulfillment. The Islamic economic framework provides the moral lens through which artisans' activities are evaluated—emphasizing honesty (*ṣidq*), justice (*ʿadl*), and cooperation (*taʿāwun*) as guiding principles of economic behavior.

Ethical considerations were integral to this research. All participants were informed about the study's objectives and provided verbal consent before interviews were conducted. The researcher-maintained confidentiality by anonymizing personal identifiers and ensuring that data were used solely for academic purposes. Cultural sensitivity was also prioritized, recognizing that weaving activities are deeply embedded in local customs, gender roles, and religious practices.

In summary, the methodological framework of this study combines rigorous qualitative inquiry with normative analysis rooted in Islamic economics. By examining artisans lived experiences and empowerment trajectories within the creative economy, the study aims to produce a holistic understanding of how traditional industries contribute to both material welfare and spiritual well-being. This approach provides an integrative foundation for discussing the results and deriving theoretical and policy implications in the subsequent sections.

## RESULT AND DISCUSSION

### Empowerment Strategies within the Creative Economy

The empowerment of weaving artisans in Rembitan Village, Central Lombok, reflects an evolving dynamic between traditional craftsmanship and the emerging framework of the creative economy. Findings from interviews and observations reveal that empowerment efforts were implemented through a combination of skill development, cooperative organization, access facilitation, and market diversification. Artisans received regular training in design innovation, color composition, and pattern development facilitated by local cooperatives and cultural offices. These programs aimed to enhance product quality and strengthen the artisans' capacity to adapt to changing market preferences.

In addition, empowerment was supported by the formation of artisan collectives and community-based cooperatives, which functioned as platforms for knowledge exchange, collective marketing, and

resource sharing. This cooperative approach not only strengthened bargaining power but also enhanced solidarity among artisans, allowing them to negotiate better prices and coordinate production schedules. The use of digital platforms such as Instagram, WhatsApp, and Facebook Marketplace has also emerged as an alternative channel for marketing, marking the initial stage of digital transformation among rural artisans. Although digital literacy remains uneven, some younger weavers have begun to utilize e-commerce to expand customer bases beyond local tourism markets.

These empowerment strategies align closely with the creative economy framework proposed by [UNCTAD \(2022\)](#), which emphasizes the interplay of creativity, innovation, and entrepreneurship. By developing creative skills and market linkages, artisans were able to reposition weaving not merely as a subsistence activity but as a competitive product in the cultural economy. Nevertheless, sustainability remains contingent on continuous institutional support, infrastructure improvement, and financial access—areas that still require systematic policy intervention.

### **Economic and Social Outcomes of Artisan Empowerment**

The study found that empowerment programs led to substantial improvements in artisans' welfare and socio-economic resilience. Average monthly income among respondents increased from approximately IDR 1.5 million to IDR 5 million after active participation in empowerment activities. This income growth enabled families to afford higher educational expenses for their children, improve housing conditions, and access health insurance services such as BPJS. Beyond monetary gains, empowerment also enhanced artisans' social recognition and confidence, particularly among women who traditionally occupied peripheral economic roles.

Socially, the weaving community has become a model of inclusive economic participation. Women artisans now play a central role not only as producers but also as household financial managers and contributors to community development initiatives. Several participants reported that weaving cooperatives provided not only economic opportunities but also psychological support and social belonging. This aligns with [Sen's \(1999\)](#) notion of development as freedom, where empowerment expands individuals' capabilities and agency.

However, disparities remain among artisans in terms of access to resources and market reach. Older artisans and those living in remote areas tend to face greater challenges in adopting new technologies and engaging in online marketing. Furthermore, the limited availability of raw materials and fluctuating tourist demand create vulnerabilities in income stability. To mitigate these issues, collective procurement systems and local government facilitation are needed to ensure supply chain continuity and fair-trade mechanisms.

Overall, the empowerment of weaving artisans demonstrates how cultural industries can generate both economic and social transformation when integrated into broader creative economy strategies. It supports the argument by [UNESCO \(2021\)](#) that creative industries are not merely economic assets but vehicles for community resilience, identity preservation, and social cohesion.

### **Integration of Islamic Ethical Principles**

An essential dimension of this study lies in the integration of Islamic ethical values within economic practices among weaving artisans. The artisans' daily activities were found to reflect principles consistent with Islamic economics, such as honesty (*sidq*), trustworthiness (*amanah*), hard work (*ijtihad*), and cooperation (*ta'awun*). These values are manifested in transparent pricing, fair profit sharing within cooperatives, and mutual assistance among artisans during production cycles. For instance, artisans frequently share raw materials or lend weaving tools without interest, embodying the spirit of *qard hasan* (benevolent lending).

The moral dimension of work is deeply rooted in artisans' religious beliefs. Many respondents perceive weaving as both a livelihood and a form of worship (*ibadah*). This perception aligns with the Islamic principle that productive labor, when performed ethically, contributes to both individual welfare and social good (Al-Qur'an, 62:10). The emphasis on halal income and avoidance of exploitative practices demonstrates that empowerment in this context transcends material gain, integrating spirituality into economic life.

Furthermore, the study reveals that local religious leaders and community elders play a pivotal role in reinforcing ethical norms and ensuring compliance with Islamic principles. Sermons and religious gatherings often emphasize honesty in trade, fair treatment of workers, and the prohibition of deceit (*gharar*) and excessive profit (*riba'*). These forms of moral reinforcement strengthen artisans' commitment to ethical production and contribute to a distinctive model of Islamic creative entrepreneurship.

Such integration of faith and economics resonates with [Chapra's \(2016\)](#) vision of Islamic development, which seeks to harmonize material and spiritual dimensions of human welfare. It also reflects [Haneef and Mirakhor's \(2019\)](#) argument that moral consciousness acts as an intrinsic regulatory mechanism in Islamic economic behavior. Thus, the empowerment of weaving artisans in Lombok provides an empirical example of how Islamic ethics can guide community-based creative industries toward sustainability, equity, and moral integrity.

### Challenges and Institutional Constraints

Despite the positive outcomes, several structural and institutional challenges persist. The most pressing constraint identified in the study is the limited access to financial capital. Most artisans rely on personal savings or informal loans to sustain production, as access to formal banking services remains restricted by collateral requirements and administrative complexities. Islamic microfinance institutions are still scarce in rural Lombok, constraining artisans from accessing sharia-compliant financial support.

Additionally, technological and digital barriers continue to impede artisans' ability to engage in online commerce. While younger artisans demonstrate adaptability, older generations often struggle with digital platforms due to lack of training. Furthermore, the dependency on tourism as the primary market exposes artisans to external shocks, such as fluctuating visitor numbers and economic downturns. These vulnerabilities highlight the necessity for diversified marketing strategies and more robust institutional support.

Another challenge is the absence of structured government programs specifically tailored to creative economy empowerment in rural Islamic communities. Although some training initiatives have been introduced, they often lack continuity and coordination among stakeholders. Strengthening collaboration between local governments, religious institutions, and private organizations is essential to ensure that empowerment programs are sustainable and aligned with community needs.

### Policy and Theoretical Implications

The findings of this study contribute to both theoretical and practical discussions on empowerment and Islamic economics. Theoretically, the integration of Islamic ethics within creative economic activities substantiates the view that empowerment encompasses moral, social, and spiritual dimensions beyond material productivity. This reinforces [Sen's \(1999\)](#) and [Chapra's \(2016\)](#) frameworks, which converge on the idea that human well-being must be holistic and multidimensional.

Practically, the study suggests that empowerment policies should incorporate Islamic social finance mechanisms—including *zakat*-based capital assistance, *musharakah* partnerships, and interest-free

microcredit schemes—to address artisans’ financial constraints. These instruments not only ensure equitable access to funding but also preserve ethical integrity in economic transactions. Furthermore, institutionalizing digital literacy programs and creative entrepreneurship training can enhance artisans’ competitiveness in national and international markets.

Local governments are encouraged to establish Islamic creative economy centers that integrate training, financing, and marketing functions under one cooperative framework. These centers could serve as intermediaries linking artisans to investors, digital platforms, and tourism networks. By embedding Islamic economic principles within such institutional frameworks, empowerment becomes both economically effective and ethically sustainable.

### Summary of Discussion

The empowerment of weaving artisans in Central Lombok through the creative economy has demonstrated a multifaceted transformation encompassing economic growth, social inclusion, and moral development. The findings affirm that empowerment programs rooted in local culture and Islamic ethics can produce sustainable outcomes by balancing creativity with spirituality. However, the realization of a fully empowered artisan community requires systemic support—particularly in access to finance, digital adaptation, and institutional coordination.

Overall, this case illustrates that the creative economy, when guided by Islamic economic principles, serves not only as a means of livelihood improvement but also as a path toward achieving *falah*—comprehensive welfare in both material and spiritual dimensions.

### CONCLUSION

This study examined the empowerment of weaving artisans in Central Lombok, Indonesia, as part of a broader creative economy framework guided by Islamic economic principles. Through a qualitative descriptive approach involving interviews, observations, and documentation, the research revealed that empowerment initiatives have significantly contributed to enhancing artisans’ economic capacity, social participation, and ethical awareness. The findings demonstrated that weaving activities are not only a means of livelihood but also a cultural and spiritual practice that embodies both creativity and devotion, linking economic productivity with moral responsibility.

The empowerment strategies implemented in Rembitan Village—such as training, cooperative organization, digital engagement, and access facilitation—proved effective in improving artisans’ welfare. Income levels increased substantially, and artisans gained greater confidence and social recognition. Moreover, the development of collective institutions strengthened collaboration and resilience within the community. These outcomes confirm that the creative economy, when effectively managed, serves as an inclusive vehicle for rural development and women’s empowerment. Nevertheless, persistent challenges remain, including limited access to capital, insufficient digital literacy, and dependence on seasonal tourism. Addressing these structural barriers requires continuous institutional collaboration and long-term policy support.

From an Islamic economic perspective, the empowerment of weaving artisans aligns with the objectives of *falah* (holistic welfare) and *maslahah* (public benefit). Artisans’ adherence to ethical business conduct—honesty, fairness, cooperation, and social solidarity—reflects the moral foundation of Islamic entrepreneurship. This integration of spiritual and economic dimensions provides a model for ethical creative industry development, showing that productivity and piety can coexist harmoniously. In this sense, empowerment extends beyond material well-being; it also nurtures moral consciousness and strengthens social cohesion within the community.

Theoretically, this study contributes to the growing discourse on Islamic-based creative economies by demonstrating that ethical and cultural dimensions enhance the sustainability of empowerment initiatives. Practically, it offers policy implications for local governments, religious institutions, and development agencies to institutionalize Islamic-compliant financing instruments—such as *qard hasan*, *musharakah*, and *zakat*-based funding—to expand artisans’ access to resources. Strengthening digital training programs, improving cooperative governance, and promoting halal-certified creative products are equally crucial for increasing competitiveness and long-term resilience.

In conclusion, the empowerment of weaving artisans in Central Lombok illustrates that creative economy initiatives grounded in Islamic ethical principles can foster inclusive, sustainable, and value-oriented development. By merging creativity with spirituality, these artisans not only preserve cultural heritage but also contribute to Indonesia’s vision of a just and prosperous society guided by moral integrity and community solidarity. Future research may extend this framework by exploring the role of digital transformation, Islamic social finance, and interregional cooperation in scaling up creative industry empowerment across other rural contexts in Indonesia and beyond.

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### Conflict of Interest

The authors declare no conflict of interest related to the publication of this study.

### Data Availability

The data supporting the findings of this study are available from the corresponding author upon reasonable request.

### Author Contribution

All authors contributed equally to the design, data collection, analysis, and writing of this manuscript. All authors have read and approved the final version of the paper.

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