

## **COMMUNITY EMPOWERMENT EFFORTS THROUGH CREATIVE ECONOMY AR THE BUBAH BEAUTY COURSE AND TRAINING INSTITUTE (LKP) BANJARWORO BANGILAN VILLAGE**

M. Yusuf Aminuddin<sup>1</sup>, Inarotul A'yun<sup>2</sup>, Irma Rosyidah<sup>3</sup>, Siti Halimus Sunnah<sup>4</sup>

<sup>1</sup> Institute of Islamic Religion Al Hikmah, <sup>2</sup> Nadhatul Ulama Institute of Islam in Tuban, <sup>3,4</sup>

Institute of Islamic Religion Al Hikmah

muhammadyusufaminuddin@gmail.com<sup>1</sup>, inna.ra2002@gmail.com<sup>2</sup>, osiyirma1105@gmail.com<sup>3</sup>,  
halimussunah@gmail.com<sup>4</sup>

**Abstract.** *Comuunity empowerment is a process of developing community potential with the aim that people can be independent in overcoming problems that are often experienced. The combination with community creativity is expected to have a positive impact on the economic progresss of the community. The purpose of this study is to describe community empowerment efforts through the creative economy in achieving capacity development, independence, empowerment, and community productivity. This type of research includes descriptive research with a qualitative approach, using primary and secondary data sources. Data collection techniques through interviews, observation and documentation as a complement preformance obtain information data. The results showed that community empowerment efforts through the creative economy carried out by LKP Bubah Beauty in assisting the improvement of community welfare were carried out with a development framework (enabling), stengthening potential and power (empowering) and creating idependence.*

**Keywords:** *Comunity Empowerment, Creative Economy, LKP Bubah Beauty*

**Abstrak.** *Pemberdayaan masyarakat merupakan proses pengembangan potensi masyarakat dengan tujuan agar masyarakat dapat mandiri dalam mengatasi permasalahan yang sering dialami. Perpaduan dengan kreativitas masyarakat diharapkan dapat memberikan dampak positif bagi kemajuan ekonomi masyarakat. Tujuan penelitian ini untuk mendeskripsikan upaya pemberdayaan masyarakat melalui ekonomi kreatif dalam mencapai pengembangan kapasitas, kemandirian, pemberdayaan, dan produktivitas masyarakat. Jeniss penelitian termasuk penelitian deskriptif dengan pendekatan kualitatif, dengan menggunakan sumber data primar dan sekunder. Teknik pengumpulan data melalui wawancara, observasi dan dokumentasi sebagai pelengkap dalam memperoleh data informasi. Hasil penelitian menunjukkan bahwa upaya pemberdayaan masyarakat melalui ekonomi kreatif yang dilakukan LKP Bubah Beauty dalam pendampingan peningkatan kesejahteraan masyarakat dilakukan dengan kerangka pembangunan (enabling), Meperkuat potensi dan daya (empowering) dan teriptanya kemandirian..*

**Kata Kunci:** *Pemberdayaan Masyarakat, Ekonomi Kreatif, LKP Bubah Beauty.*

## **INTRODUCTION**

In this day and age, every country is required to make its economic condition more effective, efficient, and competitive. Economic growth that is still overlapping due to free trade globally requires Indonesia to Strive hard to able to compete in the domestic or foreign market. The momentum of globalization and the free market should provide an excellent opportunity for the creative economy

Creative economy development is one option to maintain resilience. The creative economy has been developed in various countries and has shown positive and significant results, including employment, additional family income, and regional imagery at the international level. With the large growth expectations of the creative economy sector, we are faced with the challenge of being able to stimulate the creation of forms of creativity that have high value, including economic value and contribution to the economy (Hermawan, 2018).

Creative economy is an economic concept in the economic era that intensifies information and creativity by relying on ideas, knowledge, skills and talents from human resources as a factor of production (Arjana, 2016). Therefore, Human Resources (HR) is the main production factor in its economic activities. So that knowledge is needed about self-potential and the local cultural environment, from each community member as a source of life and a place to live.

Growing and developing the creative economy in the community can be done together with community empowerment programs, because in essence these two programs have the same goal, namely providing assistance to improve community welfare. An empowerment program must be able to provide a stimulus to the emergence of resilience and independence of vulnerable people in a decent income. the concept of empowerment according to Winarni, 1998 in Sulistiyani, 2004 includes 3 things, namely development (enabling) strengthening potential or power (empowering) and the creation of independence (Winarni, 1998). this can be interpreted that empowerment does not only occur in people who do not have the ability of soft skills but also occurs in people who are still limited so that they can be developed to achieve economic independence and are able to produce economic value that can improve people's welfare.

Community economic empowerment is one of the developments carried out by Indonesia to improve and improve people's welfare, as well as create innovations in society itself. To achieve maximum goals, community economic empowerment requires the participation of the community itself. Community empowerment and participation is a strategic process with great potential in order to improve economic, social, and cultural transformation (Mulyono, 2020).

Through empowerment and participation from the community, it is hoped that it can create community-centered development itself. Development can start

in rural areas. Rural areas are considered as underdeveloped areas, their people have low education and skills, and their development is slow because they are far from the center of government or urban areas (Almasdi Syahza, 2002). In fact, rural areas have abundant potential resources, but they have not been fully utilized.

Rural communities, especially in Banjarworo, Bangilan District, Tuban Regency still depend on the agricultural sector for their lives with processes that depend on nature (seasons). The development of potential natural resources and human resources in rural areas is still categorized as very minimal. This is motivated by factors of low education, lack of capital to develop businesses, and the assumption that rural communities are poor people with simple lives and poverty inherited from their ancestors.

Empowerment activities are carried out by the Course and Training Institute (LKP) in order to achieve more creative and innovative capacity development, independence, empowerment, and productivity of the Banjarworo community. By conducting course and training in making souvenirs, offerings, dowries and others, so that people can have creative and independent ideas in an effort to fulfill a superior and competitive creative economy sector.

## **METHODOLOGY**

The approach used in this research is a qualitative descriptive approach. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior (Moleong, 1999). While the descriptive method is a method that describes an objective situation or a certain event based on the facts that appear or as they should be, which is then accompanied by efforts to draw general conclusions based on these facts (Nawawi and Martian, 1994).

Based on the explanation above, it can be seen that in the descriptive qualitative research method, the research describes his findings with the data obtained from the results in the field. There are two types of data sources used in this research, namely primary and secondary data sources. The data collection technique is done by interview, observation and documentation. The analytical techniques used include data reduction, data presentation, and drawing conclusions and verification. This type of research (field research). Field research is a type of research that requires researchers to go directly to the field to obtain data or information directly. The field referred to in this research is the Bubah Beauty course and training institution in Banjarworo Village.

## **RESULTS AND DISCUSSION**

### **Development Efforts Through Creative Economy**

Empowerment is literally a process, method, act of making empowered, namely the ability to do something or the ability to act in the form of reason,

effort, effort or effort. Empowerment is creating a local community that has the initiative or idea and the ability to carry out the initiative with their own abilities (Zubaedi, 2007). In another sense, empowerment is an effort to build community power by encouraging, motivating and raising awareness of their potential and trying to develop it. Empowerment is directed at improving the community's economy productively so that it is able to produce high added value and greater income.

Efforts to increase the ability to generate added value must at least improve access to four things, namely access to resources, access to technology, access to markets and access to demand. Community empowerment is a participatory process that gives communities the confidence and opportunity to assess their key development challenges and propose activities designed to address these issues (Mardikanto and Sobianto, 2015).

According to Ginandjar Kartasamitha, empowerment is an effort to build that power by encouraging, motivating, and raising awareness of its potential and trying to develop it (Kartasamitha, 1996). According to Payne as quote by Isbandi Rukminto Adi in the book *Intervention of Community Development as an Effort for Community Empowerment*, that empowerment is essentially aimed at (Isbandi Rukminto Adi, 2008):

“To help clients gain power of decision and action over their own lives by reducing the effect of social or personal blocks to exercising existing power, by increasing capacity and self-confidence to use power and by transferring power from environment to clients.

(Helping clients gain the power to make decisions and determine the actions they will take related to themselves, including reducing the effects of personal and social barriers to action, this is done through increasing the ability and confidence to use the power they have, between another through the transfer of power from the environment).

According to Winarni based on the concept of empowerment that the meaning of empowerment has three things including (Sulistiyani, 2004):

1. Development (enabling)
2. Strengthening potential of power (empowering)
3. The creation of independence

Based on the three points above, it can be interpreted that basically every human being has the potential to develop. Where there is no human who has no power at all. So that it can be said that every human being actually has power but with different levels, besides that sometimes he is not aware that he has the ability

or power. So it can be said that empowerment is an effort to build power by encouraging, motivating and raising one's awareness of the potential they have trying to develop it.

The application of empowerment is mostly used as poverty alleviation. The community empowerment strategy aims to encourage collectively to be involved in the decision-making process and to reduce poverty. Empowerment of the poor is indicated by the increasing number of self-created employment opportunities, easing consumption burdens, and increasing the value of saving for the poor.

Based on some of the definitions above, it can be concluded that community empowerment is a process of developing community potential with the aim that they can be independent in overcoming problems that are often experienced. Community empowerment is a process of extracting capabilities from within the community with the hope that people can use these abilities to improve their standard of living. In general, empowerment targets vulnerable and weak groups who often experience difficulties in dealing with life. This community groups is often ignored and even neglected their rights in the social order. with the empowerment, it is hoped that these community groups can raise their status so that they have the same rights in society. However, currently empowerment has a broad scope, which can include young people who want to hone skills.

According to Sumodiningrat, empowerment does not last forever, but until the target community is able to be independent, and then released to be independent. Seen from this opinion means empowerment through a period of learning process, until it reaches independent status. The learning process in the context of community empowerment will take place in stages. The stages that are passed include: a. The stage of awareness and behavior formation towards conscious and caring behavior so that they feel the need to increase self-capacity. b. The stage of transformation of abilities in the form of knowledge insight, skills to open insight and provide basic skills so that they can take a role in development. c. The stage of increasing intellectual abilities, skills so that initiatives and innovative abilities are formed to lead to independence (Sulistiyani, 2004).

While the notion of economics is one and part of social science that specifically studies human activities related to the production, distribution, and consumption of goods and services. In general, the notion of economics is a field of science about managing the material resources of individuals, communities and the state to improve the welfare of human life. The need for goods and

services, human wants and needs are unlimited while resources, goods and services are limited in supply (Muhammad Yasir Yusuf, 2004).

The theory is that the economy functions to fulfill life, so that the human condition is met with basic needs, So to get an economy, it is necessary to carry out work activities, such as an entrepreneurial business which in this business has various kinds, for example sewing clothes that have selling values and other abilities. The economy is to fulfill food needs, housing needs, clothing needs and the need for education. Empowerment in the context of society is the abilities of individuals to combine and build the empowerment of the community concerned. A society where most of its members are physically and mentally healthy, educated and strongest, must have high empowerment. Empowering the community is an effort to increase the dignity of the layers of society who are in a condition unable to escape from the trap of poverty and underdevelopment.

The creative economy itself is a new economic concept that combines information and creativity that relies on ideas, ideas, and knowledge from human resources as a factor of production (Arjana, 2016). Meanwhile, according to Hasanah, the creative economy is a concept in a new era that intensifies information and creativity by relying on ideas and knowledge from its human resources as the main production factor.

Basically the creative economy is a combination of the creativity that is owned by someone with the development of information that is happening at this time. And it is hoped that later it can bring some positive impacts for the community, such as the growth of an independent attitude in a person and the creation of various innovations. According to Mauled Moelyono, the creative economy stems from the demand to develop a knowledge-based economy and the existence of the creative economy is getting stronger along with the increasingly complex changes in the business environment (Moelyono, 2010).

In order to acquire sufficient skills, knowledge and power to influence people's lives and lives, empowerment is needed or in other words, an awareness process for a person so that he can continue his rights and obligations as a community, and demonstrates the effort to reallocate power through changing social structures, by means of the people, organizations and communities are directed to control or rule over their lives.

Empowerment provided is to increase the role of the community to participate in making decisions, to control resources and institutions that affect their lives, to gain understanding and be able to control socio-economic resources in order to improve their position in society. Community empowerment can be interpreted as an effort to help the community in developing abilities or skills in the field of sewing, so that they are free and able to overcome problems and make

decisions independently and create the ability or skills for the community to open their own businesses independently.

### **Efforts of the Bubah Beauty Course and Training Institute (LKP) in Improving the Creative Economy of the Community in Banjarworo Bangilan Village**

Based on the situation analysis resulting from the initial survey activities at Bubah Beauty LKP Banjarworo which stated that the presence of this course and training was aimed at helping people who need knowledge, skills, life skills, and attitudes to develop themselves, develop their professions, and be able to work independently. This special and training can also help fulfill the family economy.

LKP Bubah Beauty as one of the non-formal education units that strives earnestly to produce quality output, especially understanding that most of the participants' backgrounds are those who have a poor economy, those who do not have the opportunity to continue formal education because of the cost and some of them drop out students. Formal schooling and unemployment. Therefore, Mrs. Iit Badiatus Sholihah as the head of LKP Bubah Beauty always tries to create quality education graduates who are able to be empowered when they are directly involved in the community.

This creative economy-based community empowerment is carried out through courses and training in making offerings, dowries, make-up and souvenirs. This empowerment process includes three stages, namely development (enabling), strengthening potential or power (empowering) and the creation of independence (Sulistiyani, 2004).

#### **1. Development (enabling)**

Efforts in this development are carried out by identifying the problem first. The identification was carried out by LKP Bubah Beauty by looking at the low level of welfare of the poor caused by limited access to employment and sustainable livelihoods, as well as the low level of education they have. From the problem found by LKP Bubah Beauty, trying to find alternative solutions with the presence of Courses and Training LKP Bubah Beauty.

“Development efforts are carried out by first identifying the problems that occur in the community, after making the identification, planning is carried out according to needs. Then, develop skills through courses and training at LKP Bubah Beauty”.

The next effort of LKP Bubah Beauty is to plan follow-up course work and training activities to overcome the problem that have been found at the

problem identification stage. By making this plan tailored to the needs of the community. Through this adjustment, then the empowerment of local communities is carried out so that they have skills and can develop their potential. The process of community empowerment through the creative economy is carried out by providing courses and training to the surrounding community by making offerings, dowries, make-up and souvenirs.

## 2. Strengthening potential of power (empowering)

LKP Bubah Beauty's efforts in strengthening this potential or power are carried out by implementing courses and training activities led directly by Mrs. Iit Badiatus Sholihah. Where people must understand first that the real empowerment start from within themselves. Mrs. Iit Badiatus Sholihah always takes positive steps, namely by strengthening the potential of the community by creating situations and conditions that can make the community more empowerment with the programs carried out by LKP Bubah Beauty.

“This course and training is carried out for three months with recruitment starting in October and the implementation being carried out in November. The courses and training provided include making offerings, dowries, souvenirs and make-up. Empowerment process that emphasizes the process of giving or directing carried out in order to build capacity in the community so that the individual concerned becomes more empowered and independent.

The program provided by LKP Bubah Beauty to the community is in the form of theory by providing course and training materials, then the practice is carried out alternately so that it can be applied. The courses and training are carried out for three months. The courses and training offered included making offerings, dowries, souvenirs and make up that are tailored to the needs of today's society in the formation of creative economic empowerment.

These courses and trainings are conducted to enable the community's small businesses to develop. The courses and training carried out by Mrs. Iit Badiatus Sholihah by adhering to the principles of economic empowerment, namely the principle of activity, the principle of targets and the principle of mentoring.

## 3. The Creation of independence

This independence stage looks at the extent to which the successful implementation of the course activities and training carried out can implementes from each participant. The criteria for succes in establishing independence include:

- a. Participants of LKP Bubah Beauty gain new skills related to the use of fabrics and other knick-knack into decorative products and practice or make their own decorative products resulting from courses and training.
- b. LKP Bubah Beauty participants get new alternative sources of income from products produced in courses and training when viewed in terms of potential income.

Through the criteria for success in establishing this independence, the researcher evaluates how far the level of success of the activities carried out by LKP Bubah Beauty in making decorative products, offerings, dowries, and souvenirs from fabrics and knick-knack. In addition, researchers can find out the impact of the empowerment activities carried out by LKP Bubah Beauty. The impact of community empowerment activities through the creative economy can be seen from two different sides, first in terms of the skills of students after attending courses and training, secondly in terms of the potential income of students from products produced in training activities.

“Efforts to power success in creating independence are carried out by evaluating from the initial process to the impact of success after attending courses and training, been undertaken and implemented in the community. So that it can help increase income potential”.

Looking at the skills of the course and training students, it can be said that the skills of the course and training participants have improved as evidenced by the decorative products that have been made by the course and training participants themselves. Then when viewed from the potential income (potential income) from the resulting decorative products, it can be revealed that there is a large enough income potential which can later be used as an alternative solution to obtain an income for the surrounding community.

### **The State of the Community's Economy After Participating in Training at the Bubah Beauty Course**

The training program for making dowries, offerings, souvenirs and make up carried out by LKP Bubah Beauty had a positive impact on the people who participated. With this training, the community has the skills so that they can create jobs for themselves and help the family's economy.

Community empowerment activities through the creative economy by making decorative products to improve the skills of participants after attending the training. Before participating in this training, the students did not know about the use of cloth and knick-knacks into decorative products. Their knowledge of skills and creativity is still lacking. So to develop their potential and creativity,

they are still quite limited if there is no party pushing for that LKP Bubah Beauty is here to help the surrounding community.

Through this course and training activities, the participants of LKP Bubah Beauty are given the skills to make a decorative product from cloth and knick-knack, in a not so long period of time it is hoped that all participants will be able to master what is taught during the course and training. This shows that community empowerment through the creative economy in a powerless is a good and appropriate step so that they can develop their capacity and potential. In accordance with the concept of training put forward by Soebianto which states that training is an empowerment method in which people are taught to learn something in order to improve their abilities, skills, and behavior in supporting their economic life (Soebianto, 2012)

The results of observations made on people who have attended training at LKP Bubah Beauty, the majority of them after participating in the government program began to open small businesses by starting to receive orders. One of the graduates from training in making dowries at LKP Bubah Beauty in 2019, stated that:

“After attending the training, what I felt the most was the increase in knowledge related to making dowries and the materials and models of the dowry itself. And after graduating from training, I began to dare to open orders for making dowries and offerings”.

With the encouragement of the community to open up employment opportunities, the community, especially women, who initially only worked as housewives or had status as students who only depended on the head of the household for the economy. The same thing was explained by Fefi who stated that.

“Before my job was only as a housewife and after I joined this training program I was able to open a job for myself and thank God I could help increase my family’s income and also still be able to take care of household chores as usual”.

With course activities and training on making decorative products from cloth and knick-knacks, this can indirectly add to the use value of an item that is used. With the capital of creativity, fabrics and knick-knacks that were not previously used can now be made into decorative products with high selling value. In accordance with the concept of the United Nations Conference on Trade and Development (UNCTAD) which describes that the creative economy is a concept based on creativity assets that has the potential to generate economic growth and development (Suryana, 2013).

Referring to the concept of community empowerment through the creative economy, the LKP Bubah Beauty participants can produce a decorative product from cloth and knick-knacks made with the creativity of the participants. through this creativity, it is also possible to reveal a potential income for the community from the decorative products produced.

With the acquisition of new skills related to making dowries, offerings, and souvenirs that have been taught during courses and training, this should be developed properly so that in the end it can be true. Truly become an alternative assistant as a source of income for the surrounding community and can hone more in their skills and potential in order to provide new innovations in today's increasingly sophisticated economy.

## **CONCLUSION**

Community empowerment efforts through the sreative economy at LKP Bubah Beauty by making decorative products are carried out to provide skills and alternative sources of income for the surrounding community. The process of community empowerment through the creative economy includes the stages of development (enabling), strengthening potential or power (empoweing), and creating community independence. And the success of community empowerment in achieving independence from these courses and training can be seen from the participants when implementing the results obtained in the community. So that it can help increase the potential of family income.

The economic condition of the community after participating in the training at LKP Bubah Beauty. Through course activities and training the participants are given the skills to make a decorative product from cloth and knick-knacks. Participants who have attended courses and training programs have started to open small businesses by starting to receive orders. So that it can indirectly add to family's economy and can add to the use value of an items that is used to become a very high selling value. With the capital of creativity, it is possible to reveal the potential income from the community from the priducts produced.

## **REFERENCES**

- Adi, Isbandi Rukminto. *Intervensi Komunitas Pengembangan Masyarakat Sebagai Upaya Pemberdayaan Masyarakat*. Jakarta: PT Raja Grafindo Persada, 2008.
- Arjana, I Gusti Bagus. 'Geografi Pariwisata Dan Ekonomi Kreatif - Rajawali Pers', 2016. <https://books.google.co.id>
- Hermawan, Ahmad Rifki. 'Skripsi Diajukan Untuk Melengkapi Tugas-tugas dan Memenuhi Syarat-syarat Guna Mendapatkan Gelar Sarjana S1 dalam Ilmu Dakwah', n.d., 115.

- Kartasasmitha, Ginandjar. *Pembangunan Untuk Rakyat: Memadukan Pertumbuhan Dan Pemerataan*. Jakarta: PT Pusaka Cisendo, 1996.
- Mardikanto, Totok, and Poerwoko Sobianto. *Pemberdayaan Masyarakat Dalam Perspektif Kebijakan Publik*. Bandung: Alfabeta, 2015.
- Moelyono, Mauled. *Menggerakkan Ekonomi Kreatif Antaa Tuntutan Dan Kebutuhan*. Jakarta: PT Raja Grafindo Persada, 2010.
- Moleong, Lexy J. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya, 1999.
- Mulyono, Sungkowo Edy. 'model pemberdayaan masyarakat miskin melalui jalur pendidikan non formal di kecamatan gajahmungkur kota semarang'. *Edukasi* 14, no. 1 (20 May 2020). <https://doi.org/10.15294/edukasi.v14i1.964>.
- Nawawi, Hadari, and Mimi Martian. *Penelitian Terapan*. Yogyakarta: Gajah Mada University Press, 1994.
- Soebiato. *Pemberdayaan Masyarakat Dalam Perspektif Kebijakan Publik*. Surakarta: Alfabeta, 2012.
- Sulistiyani, Ambar Teguh. *Kemitraan Dan Model-Model Pemberdayaan*. Yogyakarta: Gava Media, 2004.
- Suryana. *Ekonomi Kreatif (Ekonomi Baru Mengubah Ide Dan Menciptakan Peluang)*. Jakarta: Salemba Empat, 2013.
- Syahza, Almasdi. 'Potensi Pengembangan Desa Tertinggal Dan Mobilitas Penduduk Di Kabupaten Bengkalis - Riau', 2002, 13.
- Winarni. *Memahami Pemberdayaan Masyarakat Desa Partisipatif Dalam Orientasi Pembangunan Masyarakat Desa Menyongsong Abad 21" Menuju Pemberdayaan Pelayanan Masyarakat*. Yogyakarta: Aditya Media, 1998.
- Yusuf, Muhammad Yasir. *Lembaga Perekonomian Umat*. Band Aceh: Ar-Raniry Press, 2004.
- Zubaedi. *Wacana Pembangunan Alternatif: Ragam Perspektif Pembangunan Dan Pembedayaan Masyarakt*. Jakarta: Ar Ruzz Media, 2007.