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Research Article

Islamic Value-Driven Creative Economy: Sustainable Transformation of Indonesia's Batik Industry in the Global Halal Market

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Abstract

The batik industry has experienced significant growth. However, there are still issues within the batik industry that require attention. The aims of this study is to examine how Islamic values can be integrated to enhance the creative economy through the batik industry, covering the production process, product design, as well as product distribution and marketing. In addition, this study includes an analysis of the potential of the batik industry in the global halal market. The method used in this research is a qualitative approach. The findings indicate that the integration of Islamic values has been implemented through the application of Islamic economic principles in the production process, including the use of halal raw materials, a fair wage system, and a commitment to environmental sustainability. Avoiding inappropriate motifs and not copying other people's work are two ways that Islamic economic values are put into practice in product design. Meanwhile, transparency and honesty demonstrate the implementation of Islamic economic values in product distribution and marketing. Indonesian batik has strong potential in the global halal fashion market due to rising global interest, a growing Muslim population, increased purchasing power, and supportive halal certification policies.

[*Industri batik telah mengalami pertumbuhan yang signifikan. Namun, masih ada masalah dalam industri batik yang memerlukan perhatian. Tujuan penelitian ini yaitu untuk mengetahui bagaimana nilai-nilai Islam dapat diintegrasikan dalam rangka peningkatan ekonomi kreatif melalui industri batik mulai dari proses produksi, desain produk, hingga distribusi dan pemasaran produk. Selain itu, penelitian ini menambahkan analisis potensi industri batik dalam pasar halal global. Metode yang digunakan pada penelitian ini adalah metode kualitatif. Hasil penelitian menunjukkan bahwa integrasi nilai-nilai Islam telah dilakukan melalui implementasi nilai ekonomi islam dalam proses produksi yaitu penggunaan bahan baku yang halal,*

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sistem upah yang adil, dan komitmen terhadap pelestarian lingkungan. Implementasi nilai ekonomi islam dalamdesain produk ditunjukkan dengan menghindari motif yang tidak pantas dan tidak menjiplak karya orang lain. Implementasi nilai ekonomi islam dalam distribusi dan pemasaran produk tercermin melalui transparansi dan kejujuran. Batik Indonesia memiliki potensi besar di pasar fashion halal global karena meningkatnya minat global, pertumbuhan populasi Muslim, daya beli yang meningkat, serta kebijakan sertifikasi halal yang mendukung.]

Keywords: halal creative economy, islamic economy values, sustainable

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INTRODUCTION

Batik has long been recognized and developed within Indonesian society. The word "batik" originates from the Javanese words "amba" meaning to write, and "nitik" meaning dot. The combination of these two words refers to writing with wax. The process of making batik on fabric using a small, pointed canting creates the impression of someone writing dots (Trixie, 2020).

The batik industry has experienced significant growth. According to data released by the Central Statistics Agency (Badan Pusat Statistik/ BPS), Indonesian batik exports showed a substantial increase in the first quarter of 2025. The export value rose by 76.2 percent compared to the same period in the previous year. In the first quarter of 2025, total batik exports reached approximately US$7.63 million, higher than the US$4.33 million recorded in the first quarter of 2024. This significant increase indicates that international demand for Indonesian batik products is rising, and it also reflects the continued growth and stronger global competitiveness of the national batik industry.

However, there are still issues within the batik industry that require attention. Based on a study conducted by Hannan et al. (2024), the environmental impact of the batik industry, particularly water pollution, is quite significant. The study shows that batik producers often discharge liquid waste directly into rivers, causing discoloration, unpleasant odors, and a decline in water quality. This waste contains hazardous chemicals such as synthetic dyes and heavy metals, which degrade water quality and pose risks to public health. This situation occurs due to a lack of environmental awareness and the high cost of waste management, even though the impacts are clearly harmful to communities (Sugiharto & Diani, 2019).

Therefore, the integration of Islamic values into the batik industry is necessary. Understanding how Islamic economic values can be incorporated into every stage of the production process is highly relevant. Textile products such as batik are produced through multiple stages and require careful evaluation to ensure that each stage aligns with Islamic economic principles. In this context, halal does not only refer to the raw materials used but also encompasses the entire process, from production to distribution and marketing (Ghufron et al., 2025).

Several studies have previously analyzed how Islamic values are implemented in the batik industry. Achmad et al. (2020) study examined the application of Islamic economic management in Labako Batik production at UD. Bintang Timur Jember. The results showed that the production factors used did not conflict with Sharia principles, and the business management implemented Islamic values such as honesty, fairness, maintaining product quality, and providing decent wages. This ensures the business is not only profit-oriented but also socially oriented.

Ghufron et al. (2025) analyzed the application of halal principles to Gentongan Batik products in Bangkalan Regency based on Law Number 33 of 2014 concerning Halal Product Assurance. The analysis revealed that all stages of production adhere to halal aspects, from the use of natural and halal ingredients, the repeated dyeing process in jars, storage that maintains cleanliness and separates halal and non-halal products, to packaging and distribution that comply with halal standards. Furthermore, Sharia marketing principles, emphasizing religious and ethical values, have been applied in sales. Therefore, the Gentongan Batik industry as a whole has strived to maintain the halal nature of its products by increasing its competitiveness in the market.

A study conducted by Ibadurrahman & Muhibban (2025) examined the concept of production from an Islamic economic perspective in the Sumbersari batik industry in Jember Regency. The study found that the production process implemented Islamic economic principles, such as the use of halal and safe materials, fair labor management, and the implementation of honesty and responsibility at every stage of production. Furthermore, business activities were not solely profit-oriented but also considered aspects of blessings, ethics, and the welfare of the surrounding community.

These three studies have similarities in that they all examined the batik industry from an Islamic economic perspective, emphasizing the principles of halal materials, honesty, justice, and a focus not only on profit but also on social welfare. The results indicate that business practices align with Sharia values. The difference lies in the focus of the studies. The first study emphasized management and production factors, the second focused on ensuring halal products based on regulations, and the third focused more on the concept of production from a general Islamic economic perspective. The novelty of this research is first, there has been no study that holistically integrates Islamic values from production, design, marketing, and global halal market. Second, there is no conceptual model of a halal creative economy based on batik. Third, there is a lack of sustainability and maqashid sharia approaches. Based on this, the purpose of this study is to determine how Islamic economic values can be integrated to improve the creative economy through the batik industry, from the production process and product design to distribution and marketing. Furthermore, this study includes an analysis of the batik industry's potential in the global halal market.

METHOD

This research uses qualitative methods. The object of this research is Sarung Batik ZR, located in Rowokembu Kaum Village 003/002, Wonopringgo District, Pekalongan Regency, which was chosen as the research location. This research object was chosen because Sarung Batik ZR applies Islamic economic values in its business process and has the potential to grow in the

global halal market thru batik products based on local culture. The data used are primary and secondary data. Primary data was obtained through observation, interviews, and documentation. Observations were conducted directly, so the researcher went into the field and observed it in detail. In addition, observations were conducted online to collect data in the form of websites. Informants were selected using purposive sampling techniques to suit the research objectives. Interviews were conducted with the managers of Sarung Batik ZR as the main informant. Documentation methods were also used to collect data. Meanwhile, secondary data were obtained from various pre-existing sources such as scientific articles, data from organizations or agencies, and online sites or trusted digital sources.

Data is analyzed thru several stages, namely data reduction, data presentation, and conclusion drawing. At the data reduction stage, information obtained from interviews, observations, and documentation is selected and focused on aspects related to Islamic values in the production process and product design. Subsequently, the data is presented systematically to facilitate the researcher in understanding the patterns and relationships of Islamic values in the production process and product design of the object. The final stage involves drawing conclusions based on the analysis results supported by previous theories and research. In this study, data validation was conducted thru source triangulation by comparing interview results with information obtained from online websites to ensure data consistency and accuracy. This research was conducted over a period of 3 months, starting from the data collection stage, observation, interviews, data analysis, and article preparation. This method was used so that researchers could obtain data from creative economy actors as material for analyzing Islamic values in their production processes and product designs.

RESULTS AND DISCUSSION

The Concept of the Creative Economy in the Batik Industry

The creative economy is an economic model that focuses on utilizing creativity, ideas, and innovation as the primary factors in creating added value. The creative economy is an economic concept that combines information and creativity, relying on ideas and concepts, and knowledge through human resources as a factor of production (Mawardi & Amanulloh, 2024). The Ministry of Trade of the Republic of Indonesia (2009) states that the creative economy is an industry that emerges from the use of individual creativity and talent to create wealth and strengthen individual creativity and intelligence. The creative economy is a new economic concept that prioritizes knowledge and creativity, along with human resources as the most important factors of production (Yusuf, 2023).

The batik industry has enormous development potential. As a cultural heritage recognized by UNESCO, batik not only reflects national cultural identity but also has broad appeal in local and international markets. The batik industry not only boosts the regional economy and creates jobs but also plays a vital role in preserving traditional arts (Ibadurrahman & Muhibban, 2025). The development of the batik industry as part of the creative economy sector plays an important role in improving the community's economy, because it not only utilizes creativity and skills, but can also create jobs, increase community income, and encourage the utilization of local cultural potential as a high-value economic resource (Mawardi & Amanulloh, 2024).

Implementation of Islamic Economic Values in the Sarung Batik ZR Production Process

The application of Islamic economic values in the Sarung Batik ZR production process is reflected in the use of premium cotton raw materials, which prioritize halal and thayyib (good) aspects. The materials used are safe, comfortable, and have no negative impact on consumers. The materials used in the product are free from unclean materials (Ghufron et al., 2025) and are free from pork contamination (Pratiwi & Qadariyah, 2022). Furthermore, the materials are not derived from prohibited substances such as blood, alcohol, or feces, and are not classified as hazardous materials such as toxic chemicals (Pratiwi & Qadariyah, 2022). Materials are selectively selected through trusted suppliers, reflecting the principle of careful production. This is crucial because suppliers are the primary source of these products (Helmi & Jannah, 2023).

From a labor perspective, the wage system is applied fairly based on the type and workload. Wages are also paid on time, fulfilling workers rights. In Islam, workers are required to perform their duties to the best of their ability and perform optimally. Conversely, employers should provide appropriate, fair, timely wages, and avoid exploitation (Ahmad et al., 2020). Processes that require time, energy, and operational costs are important factors to consider. This can create harmonious working relationships, where all parties feel valued and benefit. The principle of justice emphasizes a balance of rights and obligations for all parties involved in business activities. This principle ensures that no party is disadvantaged or treated unfairly (Oktaviani et al., 2024).

The application of Islamic values is also reflected in the commitment to environmental preservation. The production process of Sarung Batik ZR considers environmental aspects by striving to manage waste simply to avoid direct environmental damage, demonstrating social responsibility. The environment is crucial and therefore a responsibility that must be fulfilled (Tamamudin, 2016). Furthermore, from an Islamic perspective, minimizing environmental damage due to waste pollution is included in the dharuriyat (necessary) level within the maqashid sharia (Anwar et al., 2023). Sarung Batik ZR is not solely profit-oriented but also plays a role in environmental preservation, in line with Islamic values that emphasize welfare and sustainability (Oktaviani et al., 2024).

Based on this description, it can be concluded that the production process of Sarung Batik ZR implements Islamic economic values. This is evident in the use of halal and thayyib raw materials, the selection of trusted suppliers, and a fair and timely wage system. Furthermore, efforts are made to preserve the environment through waste management. Overall, production is not solely profit-oriented but also emphasizes the values of honesty, justice, responsibility, and welfare.

Implementation of Islamic Economic Values in the Product Design of the Sarung Batik ZR

Based on interviews, the application of Islamic economic values in the design of the Sarung Batik ZR product is reflected in the effort to balance market needs with Islamic values. The product design is created with consumer trends in mind while adhering to Islamic values. Islamic values are also considered by avoiding inappropriate motifs, ensuring the product remains suitable for everyday use and religious activities. The

depiction of batik motifs using plant decorations tends to be much more developed (Triandika, 2022).

Sarung Batik ZR consistently innovates in its design to increase competitiveness, while prioritizing ethics by not plagiarizing others work, but rather through its own creation and modification. Creating batik motifs requires skill, technique, and inspiration from various sources, so they can be considered creative works. When discussing creative works, the copyright of the creator cannot be separated. Islam fundamentally regulates property rights and prohibits taking the property of others. Plagiarism of batik motifs violates the property rights of others, as plagiarism is a harmful act (Arifah & Fitria, 2025).



Figure 1. Sarong Motif

Based on the explanation above, it can be concluded that the Sarung Batik ZR product design implements Islamic economic values by balancing market needs with ethical principles. This is evident in the effort to uphold Islamic values, as seen in the selection of appropriate and suitable motifs for various activities, including worship. Furthermore, design innovation is implemented to increase competitiveness, while preventing plagiarism by prioritizing creativity. Overall, the product design is oriented not only toward profit, but also toward honesty, ethics, and consumer benefits.

Implementation of Islamic Economic Values in Product Distribution and Marketing

Sarung Batik ZR undertakes various efforts to introduce its products to the wider public. In terms of distribution and marketing, the application of Islamic economic values is evident in the transparency of information provided to consumers regarding product materials, sizes, and prices, through online platforms such as Shopee and TikTok Shop, as well as during offline marketing, where information is conveyed face-to-face to potential customers to increase product appeal. This also contributes to maintaining consumer trust by providing quality products as promised. Honesty is evident in the provision of quality products as promised, as well as transparency in appropriate product promotion (Ambarwati & Pertiwi, 2023).

When determining prices, Sarung Batik ZR considers production costs and maintains a reasonable profit margin to avoid harming consumers. Sarung Batik ZR's prices are highly effective and affordable, ranging from 100,000 to 120,000 rupiah. In terms of price, Sarung Batik ZR plays a crucial role in attracting and retaining customers. The prices offered are quite affordable without sacrificing product quality. In this case, the principle of honesty is paramount. Therefore, the price offered for the item is appropriate,

without the need to exaggerate the condition of the item to ensure a quick sale (Oktaviani et al., 2024).

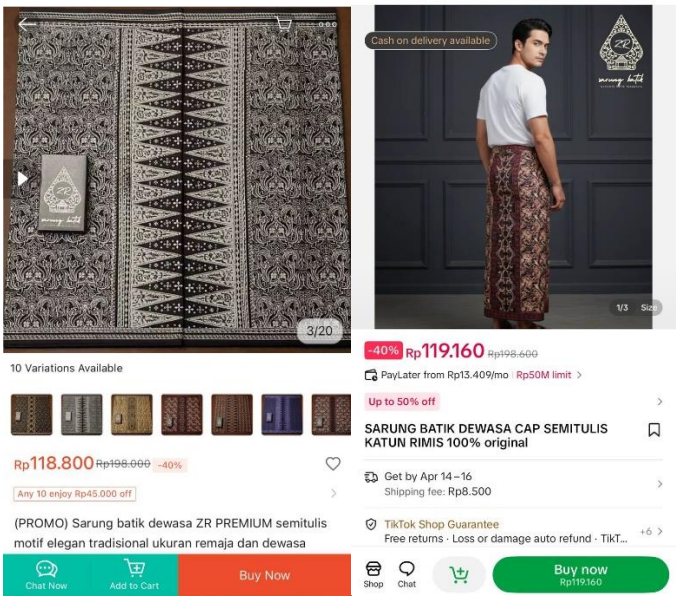


Figure 2. Online Shop Product

It can be concluded that the distribution and marketing activities of Sarung Batik ZR consistently implement Islamic economic values. This is evident in the transparency of product information provided to consumers, as well as the application of the principles of honesty and openness in every transaction. Furthermore, pricing that takes into account production costs and reasonable profits reflects the principle of fairness for both parties. Promotions conducted without exaggeration also demonstrate an effort to prevent elements of fraud. These practices reflect the values of mutual benefit and responsibility in business. Islamic marketing ethics is a key factor in increasing customer satisfaction levels (Abbas et al., 2019).

The Potential of the Batik Industry in the Global Halal Market

According to Lathifah & Syafarina (2022), Indonesian batik has strong potential in the global halal fashion market for four main reasons. First, international interest in Indonesian batik continues to grow. Much of the global community shows a strong appreciation for batik as a cultural heritage of Indonesia (Irawan & Dermawan, 2024). This rising interest presents a significant opportunity for the batik industry from a global perspective (Utami & Revinzky, 2024). Second, the global Muslim population continues to expand. Data from the Pew Research Center indicate that the Muslim population increased by 347 million, reaching 2.0 billion between 2010 and 2020. Third, the purchasing power of the global Muslim community is also on the rise. The significant growth in demand for halal products, both globally and locally, highlights substantial opportunities for the halal industry (Jauhari, 2025). Fourth, government policies have made it easier for batik producers to obtain halal certification, further supporting the industry's expansion into the global halal market.

CONCLUSION

This research conclude the batik industry, as part of the creative economy, plays an important role in boosting economic growth while preserving cultural heritage. A study on Sarung Batik ZR shows that Islamic economic values have been integrated throughout the entire business process, from production and design to distribution and marketing, as reflected in the use of halal and thayyib materials, fair wage practices, ethical design innovation, and transparency and honesty in sales. Furthermore, increasing global interest in batik, the growth of the Muslim population, rising purchasing power, and supportive government policies further strengthen the potential of the batik industry in the global halal market. This research contributes theoretically to the development of creative economy literature. This research contributes practically to to assist creative economy actors in developing their businesses by integrating Islamic values into production, product design, distribution, and marketing. This study yielded imperfect results and has limitations, particularly in the aspects discussed. This research is still limited to the production process, product design, distribution, and marketing. Given these limitations, it is hoped that further research can expand the discussion to include aspects such as human resource management, social responsibility, partnerships and social networks, and other aspects that can be integrated with Islamic economic values.

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AUTHOR CONTRIBUTIONS STATEMENT

All authors contributed to the study conception and design. The first draft of the manuscript was written by Yulada Syurfa and all authors commented on previous versions of the manuscript. All authors read and approved the final manuscript

AI USAGE STATEMENT

We use Quillbot to improve the accuracy of the translation. The authors review and approve all changes.

CONFLICT OF INTEREST

The author declares that there is no conflict of interest regarding the publication of this article.

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