



## RESEARCH ARTICLE

## Zakat and Women's Empowerment in Batik Village; Perspective of 'Ashabiyah' Ibn Khaldun

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ARTICLE INFO	ABSTRACT
Received: Sep 12, 2024 Accepted: Nov 21, 2024	The productive zakat program aims to empower beneficiaries (mustahik) to achieve economic independence and transition into zakat givers (muzakki). This study analyzes its impact on women batik makers in Kampung Batik Cibuluh, Bogor, West Java, using Ibn Khaldun's theory of 'ashabiyah' as a framework, emphasizing social solidarity. Involving 17 batik makers through a qualitative census approach, the study found that the program significantly enhanced participants' confidence, skills, and social-economic participation, fostering empowerment. Spiritual values like honesty, simplicity, togetherness, forgiveness, and brotherhood strengthened 'ashabiyah,' supporting collective action and community resilience. However, unjust leadership, marked by unequal resource distribution and poor decision-making, weakened 'ashabiyah' and caused internal conflicts, highlighting governance issues. Despite these challenges, the community demonstrated adaptability and resilience, indicating the program's sustainability with targeted improvements. Recommendations include fostering transparency, fair and inclusive leadership, and sustained support for market access, network expansion, and business skills training to enhance economic independence and social cohesion. The findings underscore the transformative potential of zakat programs when aligned with robust social frameworks like 'ashabiyah,' driving empowerment and sustainable development.
<b>Keywords</b>	
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### INTRODUCTION

In 2015, about 12% of the 7.3 billion people worldwide were Muslim women and girls (Azid and Batts, 2020). However, the Global Gender Gap Report (2020) shows that women in Indonesia's access to education, credit, and finance (Swandaru et al., 2022) and employment opportunities (Nawawi et al., 2022) is still low, placing Indonesia below Malaysia, the Philippines, Singapore, and Thailand (Bangun, 2021). Meanwhile, the percentage of women as heads of poor families increased from 14.20 percent in 2014 to 15.88 percent in 2020 (Nurasyah et al., 2022).

Improving the quality of women has been able to reduce malnutrition in Bangladesh and South and Central Asia (Holland and Rammohan, 2019; Onah, 2021), has a positive impact on sustainable development in Ghana (Tanzile et al., 2023), reduced the gap with men in India (Kumar et al., 2021), alleviating family poverty in Mongolia (GU and NIE, 2021), while contributing to economic growth (Wicaksana and Rahmawati, 2023) and women's Human Development Index (HDI) (Abdurrahman and Tusianti, 2021), improving maternal health (Astuti, 2021), reducing potential infant mortality (Stiyaningsih and Wicaksono, 2017) and creating food security in Bangladesh, Nepal, Tajikistan (Clement et al., 2019) and Indonesia (Suharko and Hidayana, 2020).

Zakat, as one of the Islamic social finance instruments, plays a vital role in the economic development and social security of the country (Bilo and Machado, 2020), increasing financial inclusion and sustainable development (Biancone and Radwan, 2018) and can become productive financing capital (Izdihar and Widiastuti, 2019) in order to increase youth creativity (Siswandi et al., 2023) through

education equity (Kaulika, 2023) to improve business (Widiastuti et al., 2021) and mustahik welfare (Mawardi et al., 2023) to contribute to sustainable economic growth (Iskandar et al. 2021) achievement of SDGs (Pratama, 2023) poverty alleviation in Indonesia (Zulkarnain and Farkhani, 2021) Malaysia (Sarif et al., 2020) Nigeria (Muhammad et al., 2018) and Bangladesh (Anis and Kassim, 2016). They are a must hike transformation factor in Brunei Darussalam (Wijayanti and Ryandono, 2020) and Tunisia (Bouanani and Belhadj, 2012), which in turn can minimize the gap between rich and poor (Kuran, 2020) while still leaving challenges about the sustainability of providing interest-free capital (Nawawi et al., 2022) sub optimal implementation in the field, to the negative stigma of these activities (Chowdhury et al., 2021).

Zakat is a material and social act of worship that can be utilized in handling the poor through the concept of 'productive zakat', which is a model of zakat distribution in order to solve the social problem of poverty (Efendi, 2017), which is given to a person, community or micro-entrepreneur (Bahri et al., 2019) to be used as working capital (Oktaviani and Bahri, 2018) either in the form of work equipment or other relevant support (Hariyanto et al., 2020) to have a steady income, increase business (Khasandy and Badrudin, 2019), and the welfare of mustahik (Beik and Arsyianti, 2016) and meet daily needs (Atabik, 2015). However, it should not be spent directly on consumption but developed and saved (Sartika, 2008). It ultimately functions as an allocation, economic stabilizer, and long-term socio-economic resilience (Saputro and Sidiq, 2020).

In Indonesia, zakat programs for poverty alleviation and women's empowerment are considered successful through the measurement of the BAZNAS Prosperity Index (BPI) and the Gender Development Index (GDI) (Choiriyah et al., 2020) both in the form of Islamic microfinance assistance (Pujiyono, 2011) with the 'qardhul hasan' contract (Nadhifah et al. 2021) who concluded that women's empowerment programs need to pay attention to two essential things, namely business assistance and mental-spiritual development (Ayuniyyah et al., 2019) such as the values of cooperation (*solidarity*) and willingness to change as part of a holistic and comprehensive approach (Furqani et al., 2018).

Several studies that link empowerment programs with the value of solidarity found several conclusions, among others: that solidarity and social cohesion play an essential role in the context of the circular economy through the concept of equitable benefits (Villalba-Eguiluz et al., 2023) overcoming socio-economic challenges in the participation and decision-making of women cooperative members in Morocco (Bouhazzama and Guenaoui, 2020) the success of the 'Ajo' community financing scheme for women entrepreneurs in Nigeria (Simba et al., 2023) the uniqueness of the 'soyo' tradition, namely the culture of mutual cooperation in urban Javanese communities (Munir et al., 2021) the success of participatory empowerment of farmers at the individual, community and institutional levels (Dumasari et al., 2020), and even able to strengthen the value of trust and cooperation of women in facing disaster threats (Story et al., 2018).

However, it is still difficult to find research analyzing how solidarity values grow and develop in the zakat empowerment program for women, explicitly using Ibn Khaldun's 'ashabiyah' solidarity theory in the socio-historical context of the 'ashabiyah' theory in North Africa; this theory is universal because it does not only talk about civilization in general but analyzes the social system of society as a whole (Luhtitianti and Arifin, 2020)

### **Ashabiya Ibn Khaldun**

Etymologically, 'ashabiya' comes from the word 'ashaba' which means to bind. Functionally, 'ashabiyah' refers to a socio-cultural bond that can be used to measure the strength of a social group, or 'social solidarity' (Fajar, 2019) Ibn Khaldun was of the view that 'ashabiyah' is not rooted in kinship, clan, or tribe but grows and develops among individuals who are constantly experiencing difficulties, so that strong emotional ties are established and realised through joint collective action (Malešević, 2021). Based on this, Ibn Khaldun's theory of 'ashabiyah' is essentially a community-based theory with the traditional culture of rural society (*badawah*) and the modern culture of urban society (*hadharah*) (Mulia, 2019). Ibn Khaldun, in his 'muqaddimah' work, mentions things that are indicators of strengthening the values of 'ashabiyah' both individually and in the community.

## Honesty

Ibn Khaldun connected his theory of solidarity or 'ashabiyah' with ethical values and goodness. Ibn Khaldun said, *"Whenever we observe people who possess group feeling and who have gained control over many lands and nations, we find in them an eager desire for goodness and good qualities, ... fulfillment of the duties of the religious law and divine worship in all details, avoidance of fraud, cunning, deceit, and of not fulfilling obligations, and similar things"* (Khaldun, 1958b).

## Self-reliance

The Qur'an and hadith are concerned with processes centred on the ideas of self-reliance, change, and empowerment (Alamsyah et al., 2022). Weakened social solidarity that is dependent on products and services from outside the system has the potential to hinder the achievement of socio-cultural, economic, political, environmental, scientific, and technological self-reliance (Uyuni, 2020). Ibn Khaldun said, *"...The reason for this is that sedentary people have become used to laziness. They are sunk in well-being and luxury. They have entrusted defense of their property and their lives to the governor and ruler who rules them, and to the militia which has the task of guarding them.... They are carefree and trusting, and have ceased to carry weapons. Successive generations have grown up in this way of life. They have become like women and children, who depend upon the master of the house"* (Khaldun, 1958a).

## Sharing

'Ashabiyah' is more evident and strong in nomadic tribes because they live a very simple life (Mahdi, 2016), in contrast to urban communities that live comfortably and luxuriously and tend to be individualistic and compete with each other, making their 'ashabiyah' weak and damaging the morality of the community itself (Halim et al., 2012). Ibn Khaldun said, *"luxury corrupts the character... People lose the good qualities... They adopt the contrary bad qualities. This points toward retrogression and ruin"* (Khaldun, 1958a).

## Confidence

Bedouin people are more courageous than urban people, so their 'ashabiya' becomes stronger (Fajar, 2019) than urban people who enjoy a lot of tranquility, immersion, and luxury (Kasdi, 2014) so as to weaken their protective abilities and eliminate 'desert toughness' and 'qualities of courage' (Mieczkowsici, 1987). Ibn Khaldun said, *"Bedouins are more disposed to courage than sedentary people... They are sunk in well-being and luxury... They go alone into the desert, guided by their fortitude, putting their trust in themselves... Fortitude has become a character quality of theirs, and courage their nature"* (Khaldun, 1958a).

## Religion & worship

Ibn Khaldun believed that human beings are more inclined to good nature than bad nature and religion has a significant role in creating an honourable social life (Mulia, 2019). Religion is able to eliminate rudeness and pride, serves to resolve conflicts, jealousy, immorality, crime, and corruption in society (Razak et al., 2020) and becomes a strong source of solidarity compared to pure kinship alone, let alone worldly desires (Mahdi, 2016). Ibn Khaldun said, *"When people (who have a religious coloring) come to have the (right) insight into their affairs, nothing can withstand them, because their outlook is one and their object one of common accord. They are willing to die for (their objectives)"* (Khaldun, 1958a).

## Forgiveness

'Ashabiyah' is more than just social strength; it also indicates good morals and high relationship qualifications. Ibn Khaldun said, *"Whenever we observe people who possess group feeling and who have gained control over many lands and nations, we find in them an eager desire for goodness and good qualities, such as generosity, the forgiveness of error, tolerance toward the weak..."* (Khaldun, 1958a).

## Togetherness

Strong 'ashabiyah' makes societies endure, love each other, and be willing to die for one another (Khaldun, 1958a). All members feel indispensable and united for a common cause that is capable of

fulfilling individual needs. The concepts of 'sense of membership' or 'self-pride', which is the way one values oneself, and 'oneness' or the ability to belong to a group will make one feel proud and confident of one's membership (Tohar et al., 2019). Ibn Khaldun said, *"Group feeling produces the ability to defend oneself, to offer opposition, to protect oneself, and to press one's claims. Whoever loses (his group feeling) is too weak to do any of these things"* (Khaldun, 1958a).

### **Cooperation**

Society functions as a whole except through social organisation and cooperation, which are the beginning of the process of forming society itself (Ahmad, 2003). Humans are weak creatures, need the help of others, and must work together to fulfil their needs (Khoiruddin, 2016), through their respective expertise so as to help the country in the intellectual, political, and economic fields. Ibn Khaldun said, *"The existence and persistence of the human species can materialize only through the cooperation of all men in behalf of what is good for them. It has been established that a single human being could not fully exist by himself, and even if, hypothetically, it might happen as a rare exception, his existence would be precarious"* (Khaldun, 1958a).

### **Leadership**

The basis of civilization is 'ashabiyah' which is formed by total loyalty and obedience to superior leadership, cultural norms, and society as the best way to guarantee the loyalty of the people and encourage them to work together to build the country (Tohar et al., 2019). They are interested in how leaders relate to them, get along with them, and respect each other (Baali, 1988). Ibn Khaldun said, *"Furthermore, in accordance with the aforementioned need for political leadership in social organization, the human species must have a person who will cause them to act in accordance with what is good for them and who will prevent them by force from doing things harmful to them. Such a person is the one who is called ruler"* (Khaldun, 1958a).

### **Conflict management**

The theory of 'ashabiyah' seems to be at the core of Khaldunian social theory, but it cannot be fully explained without considering the conflict between 'badawa' and 'hadara', which is one of the main consequences of 'ashabiyah' itself (Baali, 1988). Ibn Khaldun said, *"This causes dissension. (Dissension) leads to hostilities, and hostilities lead to trouble and bloodshed and loss of life, which (in turn) lead to the destruction of the (human) species"* (Khaldun, 1958a).

### **Brotherhood**

Putnam and Coleman's notion of social capital is closely related to the theory of 'homo economicus', which states that social action is driven by rational choices to maximise individual or collective benefits (Alamsyah et al., 2022). This situation encourages groups to band together to protect themselves from external threats (Halim et al., 2012) arising from the natural desire to show compassion, help, and maintain close relationships (Mahdi, 2016), while achieving common goals and protecting themselves from the efforts of others who might hinder or damage them (Uyuni, 2020). Ibn Khaldun said, *"Compassion and affection for one's blood relations and relatives exist in human nature as something God put into the hearts of men. It makes for mutual support and aid, and increases the fear felt by the enemy...One feels shame when one's relatives are treated unjustly or attacked, and one wishes to intervene between them and whatever peril or destruction threatens them"* (Khaldun, 1958a).

### **Justice**

Ibn Khaldun emphasised that justice is an important feature of Muslim society and an integral part of legal, social, and economic progress (Ahmad, 2003). In Islam, justice is the foundation of the family, society, and the state. Social cooperation must be fair by sharing profits and costs in accordance with the contribution of each participant and having equal opportunities to meet basic needs such as food, housing, education, health, transportation, and employment (Parvez, 2000). The concept of social solidarity encourages interactions based on trust, equality, and justice, without domination or abuse, as a reflection of man's role as God's khalifah on earth (Dusuki, 2006). Ibn Khaldun said, *"When Muslims agree upon (the practice of) justice and observance of the divine laws, no imam is needed, and the position of imam is not necessary"* (Khaldun, 1958a).

## DATA SOURCES AND METHODS

The research method used is qualitative because it prioritizes using inductive logic, where categorization is born from the researcher's encounter with informants in the field or the data found (Creswell, 2023). Qualitative approaches emphasize the socially constructed nature of reality, the close relationship between the researcher and the subject under study, and the pressure of the situation that shapes the investigation (Denzin and Lincoln, 2018). This study used a census approach involving the entire population of women batik makers who received zakat empowerment assistance from Baznas Pusat. Data were obtained through in-depth interviews with 17 batik makers in Cibuluh Batik Village. Through the census method, the study minimized sampling error and provided a strong foundation for the analysis and conclusions generated.

## RESULTS AND DISCUSSION

The majority of the artisans apply the principle of honesty in their work ethics, reflecting a commitment to integrity and transparency in financial reports and product quality standards. This practice demonstrates responsibility towards consumers and maintains the reputation and credibility of the batik makers, *"I do not violate; honestly, what we recap and report is the same, both in terms of the size of the fabric and the colour I pay close attention to. If there are friends who want to buy, I choose the best one"*. Economic independence and social empowerment are not only measured by production output but also by the integrity of practices, namely honesty values such as integrity, consistency, and truthfulness (Hermawan et al., 2022). Elements such as information accessibility, engagement, accountability, and local organizational capacity are important components in community empowerment (Susilowati et al., 2023) to build a strong social base and create a foundation of trust (Pfattheicher and Böhm, 2018) between members as important capital for effective collaboration and collective action (Paré et al., 2021) in achieving their goals (Ishom et al., 2021).

The batik community has experienced changes towards economic independence, as seen in the batik production process with its own capital, but still needs Baznas support in the aspect of networking to reach a wider market, *"I feel that I am already independent because I am looking for additional costs to continue this batik by myself. If I am independent in terms of production, yes, but not in terms of sales because I still need Baznas' support in the marketing aspect so that more people know about it"*. The batik community has undergone a transformation towards self-reliance in the production process but still needs institutional support in terms of market access and network expansion. Research shows a strong correlation between community empowerment and self-reliance (Zulkarnain et al., 2023). In fact, one of the characteristics of successful empowerment is when the community's abilities are prioritized over external assistance (Surya et al., 2021). This shows that economic independence depends not only on production capabilities but also on access to social resources and wider networks (Khalid et al., 2019) through information exchange, capacity building, and individual involvement in the decision-making process (Hidayati et al., 2021), independently utilizing available resources.

The batik community's practice is based on simplicity and social responsibility. They use the profits from batik sales for daily needs, children's education and family welfare, sharing them with widows and orphans. The community emphasises collective welfare rather than purely personal gain, including reinvestment of capital used for the purchase of batik materials. *"I use the profits for my daily needs. We share a little with them every month. I buy more fabric to make batik"*. The economic practices of the batik community show strong social solidarity, where profits are seen as collective resources (Purnamawati et al., 2024) to meet common needs and ensure the sustainability of economic activities, reflecting social values that prioritize shared welfare (Ningsih and Prathama, 2021) over the accumulation of personal benefits. This is because empowerment should not be interpreted as individual improvement alone but also provides opportunities for collective decision-making in the management of existing resources (Loainak et al., 2023) to overcome common challenges and improve their welfare (Rae and Blenker, 2023).

Baznas' intervention has brought significant changes with the increase in batik skills and intrapersonal communication that greatly support the batik community in exhibitions or fashion

shows so as to increase the visibility of Bogor batik. This confidence is also based on the spirit and belief that Bogor batik has unique characteristics and characters that have economic potential in the future. *"thank God, our confidence has grown. I used to be shy but now I am more courageous, such as by being a resource person and participating in exhibitions and fashion shows. I believe batik will continue to grow because batik is not only worn for formal events but also informally; we also have a characteristic called batik Bogor"*. Baznas' intervention through empowerment programs has triggered a social transformation of the Bogor batik community where the ability to make strategic choices, especially for women (Al-Radami and Al-Abed, 2021; Ferdousi et al., 2022), has become more open (Haug et al., 2021), individual capacities such as physical and psychological health and self-confidence (Jumiati et al., 2021) have increased (Gupta et al., 2017), and collective optimism. However, structural challenges such as limited market access still loom, so continued support is needed to strengthen social capital and encourage sustainable economic empowerment.

The batik makers have internalised religious-based altruistic values that are reflected in the practice of sharing, infaq, alms, and worship such as dhuha prayers. Spirituality influences their motivation and commitment, especially when facing business challenges. The collective awareness of the link between business blessings and religious commitment is seen in the decision to avoid the representation of living creatures in batik designs. *"Since we have been with Baznas, we have been taught to donate, learn to set aside, and share. A lot of dhuha prayers and prayers make sales. I personally don't want to draw living things on batik cloth"*. Religion and empowerment issues often intersect (Widayanti and Muawanah, 2021) as a platform for community participation and empowerment itself (Eccleston and Perkins, 2018). The role of religion is considered to have a positive impact on the religious social order and economic empowerment of Islamic communities (Faoziyah, 2022) through women's economic participation in the family (Nugroho et al., 2023). Religious values such as sharing and worship are internalized in the economic practices of the batik community, shaping the cultural identity and social structure of their community. It even becomes a source of motivation and commitment in facing business challenges, reflected in the decision to avoid the representation of living beings in batik designs.

Amidst the dynamics of the batik community's social life, conflict forgiveness emerges as the dominant collective norm. The courage to let go of grudges and choose the path of reconciliation is often rooted in religious teachings and principles that are reinforced through recitation activities and monthly meetings, thus forming social and spiritual bonds. *"I immediately forgave because I didn't want any problems, I didn't hold a grudge, it was their right, and I didn't get angry and take it for granted. God willing, because God alone is willing to forgive. I feel the bond of friendship between the women who regularly recite on Fridays, and finally the conflict has melted away"*. In the batik community, forgiveness driven by religious beliefs becomes a collective norm that strengthens social cohesion so as to encourage creativity (Strelan et al., 2017) and innovation (Broch et al., 2020) in empowerment, even considered as one of the indicators of a servant leadership model (Qiu and Dooley, 2019). This practice of forgiveness, which is strengthened through religious activities, becomes a cultural and religious mechanism that shapes ethics, especially after conflict (Denton, 2021), as an effort to reconcile within the community itself (Ward et al., 2021).

In the daily activities of the batik community, a bond is created that transcends the boundaries of professional cooperation in the batik process, participation in experimental activities and exhibitions, and monthly meetings, including recitations, where social solidarity is nurtured and shown and where social empathy and family values are at the forefront. The values of social empathy and kinship become the spearhead in the form of visiting each other and working together when facing difficulties. *"We make batik together; if there is an exhibition or bazaar, each group has to open a booth; we end up working together (transportation costs), loading goods, maintaining the booth, and others. Once, a friend of ours was flooded or sick, so the women visited and donated"*. Community empowerment is closely related to social capital (Mandulangi, 2021), namely by involving individuals collectively (Widayati et al., 2021) and actively (Nazuri et al., 2022) so as to increase solidarity and strong cooperation (Rachmawati et al., 2022) in the batik community through the practice of helping and supporting each other, based on empathy and family values. The social capital formed from these social interactions is the key to community success and resilience (Hunter et al., 2019).

The interaction of the batik community reflects collective cooperation, as seen in social activities and

production practices, by sharing the workload fairly and efficiently to complete large orders. In addition, the practice of borrowing from the cooperative for production needs and returning after the sale of the product demonstrates a cooperative economic model based on trust and shared responsibility. *"If the order is rather large, I ask for help from Sadulur, Gaziseri, and others. If we run out of stock while the product is not finished, we borrow first from the cooperative, and then, after the product is sold, we pay and return it to the cooperative"*. Existing studies emphasize the importance of social capital in community empowerment, as it is able to build trust (Herdiansyah and Januari, 2021) and cooperative attitudes (Purwowibowo, 2023) in citizen communities. The social capital of the batik community can be strengthened through organizational capacity by sharing the workload fairly and efficiently, the involvement of local cooperatives (Sulaiman and Ahmadi, 2020), and strengthening social capital to build economic independence and achieve shared prosperity (Subandi et al., 2020).

Analysis of the social structure of Kampung Batik shows a deficit of ideal leadership, which is evident from dissatisfaction with exclusive practices of nepotism in resource access distribution, communication, coordination, and information polarisation, which benefit only a few members. Inconsistent decision-making and interventions result in a non-transparent work environment and neglect social justice, such as the bazaar schedule given without considering members' interests. *"There is still selective action. Groups are informed of the bazaar programme, but suddenly. Leaders are less able to resolve conflicts that occur between batik makers and are not assertive because it could be an age factor"*. Research states that social leadership has a positive influence on community empowerment (Rozikin et al., 2023). However, the social structure of Kampung Batik is characterized by leadership deficits and unfair distribution of resources and information. This creates an unfair working environment and marginalizes most members, whereas leaders who offer participation opportunities to members are able to contribute significantly to the community itself (Okunbanjo et al., 2016). Indecisiveness in conflict management further exacerbates the situation. Age differences between leaders and community members can be a contributing factor to differences in perspectives and priorities, reinforcing unbalanced power dynamics. Conversely, empowering and open leadership can enhance reputation and give a positive impression of community empowerment (Cherotich and Njoroge, 2022). So, it is also important to pay attention to ethical considerations in leadership practices (Khodarahmi and Aghahoseini, 2014).

The analysis revealed that internal conflict dominates the batik community, stemming from power dynamics and complex internal social structures, where factors such as transparency, participation in collective production, and social capital play a key role. This is exacerbated by the use of confrontational language that creates a non-conducive working atmosphere. Practices such as social exclusion and the distribution of work products disproportionate to individual contributions further widen the gap between batik makers and undermine group solidarity. *"Some view others based on their educational background. Everyone should respect each other and protect each other's feelings. I've had conflicts because there are other members who like to corner. I don't understand why that is"*. Cultural diversity can trigger internal conflicts (Yasmeen et al., 2020) within batik communities, compounded by complex power dynamics, horizontal inequalities (Waldorf, 2018), and exacerbated by a lack of transparency, participation (Rachmawati et al. 2022), and social capital. Discriminatory and individualist practices (Vázquez-Rivera and Rojas-Livia, 2022) and poor communication further exacerbate the problem, undermining solidarity and creating an unhealthy work environment. This requires communities to effectively manage conflicts and turn them into positive opportunities for social change through empowerment interventions themselves (Kinchin et al., 2015).

Solidarity among the batik makers is manifested in mutual support and cooperation when facing production and exhibition challenges, demonstrating the value of social solidarity through participation and role flexibility. Leadership in the group prioritises nurturing and inclusion, maintaining unity, and preventing conflict. This strong social capital increases the group's adaptive power in addressing social dynamics within the group. *"If there is an exhibition and no one comes, then we back each other up. If someone demonises one of our group members, then we protect each other by trying to explain. If there is a defect in the batik production, we try to fix it"*. Mutual support, cooperation, and role flexibility in facing production and exhibition challenges reflect the strong value of social solidarity in batik villages. Solidarity and inclusive leadership (Awasthi and

Walumbwa, 2022) are the foundation of the batik community and an important step of the empowerment process that allows individuals to unite with each other, supporting each other towards a common goal (Rozikin et al., 2023).

In Kampung Batik, socioeconomic injustice is reflected in the asymmetrical distribution of information, communication, networks, and economic outcomes, as well as capital differences that deepen social stratification. External visits that focus only on certain groups of batik makers create an exclusive system, increase economic disparity, and threaten communal solidarity. Therefore, wise and inclusive interventions are needed to restore social equality and sustainability. "They are still unable to separate personal interests from public interests, do not want to share if there is a large order but take it themselves, and information is not widely disseminated. If there is a visit, other groups are not visited, and if there is a batik order, it is not evenly distributed to all groups". The socioeconomic injustice of Kampung Batik is characterized by the asymmetrical distribution of resources and information that increases social stratification and creates an exclusive system. Individualistic attitudes that ignore communal interests exacerbate this situation. This is certainly not in accordance with the elements of community empowerment itself, which include information accessibility, involvement, participation, accountability, and local organizational capacity (Susilowati et al., 2023). Knowledge-related and communicative injustices (Cummings et al., 2023) can hinder participation, decision-making, and effective resolution of local problems (Rodiah et al., 2019).

## CONCLUDING RESULTS AND RECOMMENDATIONS

This study reveals that productive zakat management has a significant positive impact on the empowerment of women batik makers in Kampung Batik Cibuluh within the framework of Ibn Khaldun's ashabiyah theory. The program is proven to increase their confidence, skills, and participation in social and economic empowerment activities. Values such as honesty, simplicity, togetherness, forgiveness, and brotherhood influenced by spiritual practices strengthen social solidarity among the batik makers. However, weaknesses in unfair leadership can weaken such solidarity and trigger internal conflicts. Despite these challenges, the batik makers showed resilience and adaptability, indicating the potential for program sustainability with appropriate improvements.

To strengthen the impact of the productive zakat program, increased transparency in the distribution of resources and information is needed to build trust and reduce internal conflicts. Better integration of various empowerment initiatives will strengthen the women's batik community's economic independence and social solidarity. Fair and inclusive leadership, where leaders can manage conflict constructively and involve all members in decision-making, is also recommended. Ongoing support in the form of market access, wider networks, and business skills training should continue to be provided to strengthen economic independence and community resilience.

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