



Strengthening the Skill of the Sri Tanjung Batik Community (KBT) through Eco-print Batik Innovation in Bangsring Village Wongsorejo Banyuwangi

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Abstract: *Bangsring Village Wongsorejo is one of the villages that has both tangible and intangible assets, one of the intangible assets is an organizational asset in the form of a batik community founded by women, but several years ago this community was passive so it needs to be reactivated by carrying out assistance to them in producing batik because around them there are other assets which are also very strategic in the form of leaves which are the main ingredient in eco-printing. This community service uses the ABCD method which focuses on assets in the community, data mining techniques in the form of in-depth interviews and Focus Group Discussions. The main activity program in this community service is strengthening the capacity of members of the Tanjung Sari batik group in the form of workshops and field practice. After carrying out the activities, community experienced changes in the knowledge aspect of producing eco-print batik, in attitudes, organizational and increase income.*

Keywords:

*Strengthening,
Tanjung sari Batik Group,
Eco-print*

Introduction

The development and growth of Micro, Small and Medium Enterprises in Indonesia is one sector that has an important role in driving economic growth¹. Tambunan explains that one of the characteristics of good economic dynamics and performance with high growth rates in East and Southeast Asian countries known as Newly Industrializing Countries (NICs) such as South Korea, Singapore and Taiwan is the performance of Small and Medium Enterprises (SMEs) those who are very efficient, productive and have a high level of competitiveness.²

¹ Ghalib Agfa Polnaya dan Darwanto, “, Pengembangan Ekonomi Lokal Untuk Meningkatkan Daya Saing Pa UKM Ekonmi Kreatif Atik Bakaran Di Pati Jawa Tengah,” *Jurnal Bisnis dan Ekonomi (JBE)*, no. Maret (2015).

² Tulus T.H Tambunan, *Perekonomian Indonesia Teori Dan Temuan Empiris* (Jakarta: Ghalia Indonesia, 2011).

The most common small and medium businesses that are growing in society are the creative economy, namely economic activities that focus on the creation of goods and services by relying on expertise, talent and creativity as sustainable intellectual property.³ The creative economy starts from the problem of the importance of increasing the competitiveness of national products to face the global market. The creative industry subsectors that fall within the scope of the Ministry of Industry's guidance are fashion, crafts, computer services and software. Fashion and crafts are the dominant subsectors that contribute to the economy.⁴

The creative industry in Indonesia has now developed into one of the spearheads of the national economy, its universal nature is able to provide broad space for actors from various groups and socio-cultural objects to develop and run stably and dynamically.⁵ Eco-print is a form of the creative economy which has great potential to be developed in accordance with the character and types and motifs of batik in the local community. Batik has its own identity characteristics. Anesia Aryunda Dofa⁶ explained that the characteristics of the national identity of batik are the uniqueness of batik motifs which vary from the complicated ones to the most beautiful motifs.

Batik is an example of a cultural pattern that has become the identity of the Indonesian nation. Batik has become a national heritage that has been known since the time of the Majapahit Kingdom and the period of the spread of Islam. The term batik comes from Javanese, namely *amba* and *dot*. *Amba* means cloth, and dots are a way of giving motifs to cloth using a material called liquid wax by doing dots.⁷

Apart from that, batik is also one of the archipelago's heritages which has many artistic meanings. This meaning is described by the uniqueness of the diversity of batik motifs and each has its own meaning. The word batik comes from two Javanese words, namely *amba* and *dot*. *Amba* means cloth and dots are a way of giving motifs to cloth using wax that has been melted by dots. Batik in the Big Indonesian Dictionary means patterned cloth which is made using liquid wax specifically for writing on the cloth, then treated and processed using certain techniques.⁸

Recently, eco-print batik has developed, namely contemporary batik which adds to the repertoire of ethnic batik besides written batik and stamped batik. As the name suggests, eco-print comes from the word *eco*, originating from the word *ecosystem*

³ Wenti, "Analisis SWOT Sebagai Pengembangan UMKM Berbasis Ekonomi Kreatif Destinasi Pariwisata Batik Kota Pekalongan," *Jurnal PENA* 33, no. 2, September (2019).

⁴ Ghalib Agfa Polnaya dan Darwanto, "Pengembangan Ekonomi Lokal Untuk Meningkatkan Daya Saing Pa UKM Ekonomi Kreatif Atik Bakaran Di Pati Jawa Tengah."

⁵ Desy Nurcahyanti & Tiwi Bina Affanti, "Contemporary Batik Design Development Based on Potency Local Wisdom," *Jurnal Sosioteknologi* 17, no. 3 (2018).

⁶ Anesia Aryunda Dofa, *Batik Indonesia* (Jakarta: Golden Terayon Press, 1996).

⁷ Maghfira Maulani Patappa, "Studi Tentang Pembuatan Desain Motif Batik Lontara," *Jurnal Imajinasi* 3, no. 2 (2019).

⁸ AM. Arini dan Ambar, *Batik: Warisan Adiluhung Nusantara* (Yogyakarta: Gramedia, 2011).

(nature) and print, which means printing, this batik is made by printing with materials found in the natural environment as fabric, dyes, or pattern makers. The materials used include leaves, flowers, stems and even twigs. The use of natural materials for batik coloring is in line with the concept of using environmentally friendly products by utilizing natural dye sources.⁹

eco-print is a technique for transferring leaf patterns and flower patterns onto fabric that has gone through a process and for removing layers of wax and fine dirt so that the colors in the leaves and flowers can absorb into the fabric.¹⁰ The eco-print technique can be said to be the process of transferring colors from plants onto fabric through direct contact.¹¹ Several studies on eco-print batik have been carried out by researchers and observers of batik crafts who focus on developing independent villages through eco-print batik,¹² while other research examines the use of digital marketing for eco-print batik businesses which can generate entrepreneurial enthusiasm, high levels of participation and the benefits of the application can develop their businesses further wide.¹³ Mardiana, Warsiki, & Heriningsih¹⁴ in their research discussed the village creative economy through eco print training, as a vehicle for the creative economy in Wukirsari Village, Sleman Regency, Yogyakarta based on the potential of leaves to have a positive impact on the community.

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The popularity of eco-print batik increased rapidly in Indonesia in 2017 where eco-print batik can be used as an environmentally friendly lifestyle mode for the community. This is because the technique for making eco-print batik uses natural leaves and flowers without using chemicals. The process of making eco-print batik which has been made into sheets of cloth and then made into fashion products will have added

⁹ Alamsyah, "Kerajinan Batik Dan Pewarnaan Alami," *Jurnal Ilmiah Kajian Antropologi* (2018): 136-148.

¹⁰ Yuk, *Membuat Eco Print Motif Kain Dari Daun Dan Bunga* (Jakarta: PT Gramedia Pustaka Utama, 2018).

¹¹ Bayu & M. Alvin Wirawan, "Teknik Pewarnaan Alam eco-print Daun Ubi Dengan Penggunaan Fiksator Kapur, Tawas, Dan Tunjung," *Jurnal Litbang Kota Pekalongan*, 17 (2019).

¹² Agus Imam Zazuli Dkk, "Membangun Desa Ekonomi Mandiri Melalui Batik Eco-Printing Dan Eco-Compost Di Desa Brakas Kabupaten Demak Building An Independent Economic" (n.d.).

¹³ Nurul Istifadhoh dkk, 'Pemanfaatan Digital Marketing Pada Pelaku Usaha Batik eco-print', *Jurna; Pengabdian Pada Masyarakat*, 5.2 (2022).

¹⁴ S Mardiana, T., Warsiki, A. Y. N. Y. N., & Heriningsih, 'Menciptakan Peluang Usaha eco-print Berbasis Potensi Desa Dengan Metode RRA Dan PRA.', *Konferensi Pendidikan Nasional*, 2020.

value as local culture and is environmentally friendly.¹⁵

eco-print is a printing technique that uses natural dyes. A simple technique that does not use machines or chemical fluids. This technique is implemented on materials that have natural fibers such as cloth, paper, canvas and cotton which have the ability to absorb color optimally. eco-print is said to be unique because it can only be used once and cannot be repeated. The coloring materials (leaves or flowers) used are not the same, the coloring materials used in one place and another will be different. Even the two sides of the leaves used cannot be the same.¹⁶

One of the villages that is also developing eco-print batik is Bangsring Village, Wongsorejo District, Banyuwangi Regency. This development is based on the existence of abundant materials and is very suitable for forming batik motifs from leaves around the homes of local residents, especially as Bangsring Village is very famous for its marine tourism areas such as The Bangsring Underwater destination is in East Java, close to the Island of the Gods, Bali.

Bangsring Underwater (Bunder) is a tourist attraction based on coral reef conservation. The beauty of Bunder lies not in its beaches, but in its underwater gardens which are truly well maintained. Here you can see many ornamental fish such as nemo, you can see them by snorkeling or diving. Bunder is also known as the Floating House, this house functions as a fish clinic and shark breeding place.¹⁷ With so many tourists from both the local tourists and abroad, it certainly contributes greatly to driving the economy of the surrounding community, both in terms of accommodation, equipment rental, tour guides, culinary food and even souvenirs that are characteristic of the area. Batik is an alternative to meet the needs of tourists as souvenirs for them.

Based on the results of a survey conducted by KKN students UIN Sunan Ampel Surabaya, the assets owned by Bangsring village, apart from very good natural resources, also have other potential, namely the people's very good skills in utilizing natural resources in the form of surrounding foliage which is abundant in every yard, house and plantation. and along the way with innovation and creativity producing eco-print batik. By establishing an eco-print batik community group, it is hoped that it will be able to improve the community's economy towards an economically independent village that does not only depend on agricultural products, but will also be able to develop it through the creative industry sector in the form of eco-print batik.

The innovation in eco-print batik production was first initiated by members of a women's group, including Mrs. Sri, who formed the Sri Tanjung Batik Community group. Mrs. Sri's basic idea is actually to empower fellow women who, after carrying out

¹⁵ E. Saptutyingsih and D. T. K. Wardani, 'Pemanfaatan Bahan Alami Untuk Pengembangan Produk eco-print Di Dukuh IV Cerme, Panjatan, Kabupaten Kulonprogo', *War. LPM*, 22, n (2019).

¹⁶ and S. Purnama A. I. Rahutami, R. Hastuti, W. Kekalih, *eco-print: Pemanfaatan Tumbuhan Di Alam Bandungan Untuk Menciptakan Nilai Tambah Pada Kain* (Semarang: UNIKA Soegipranata, 2020).

¹⁷ "[https://Wisata.Online/Booking/Aktivitas?Client=bangsring-Underwater.](https://Wisata.Online/Booking/Aktivitas?Client=bangsring-Underwater)"

household tasks, can be used in the form of productive activities by utilizing the assets around them. However, when there was a Covid outbreak for some time, production activities were on hiatus despite the limited skills of KBT community members, so strengthening the skills of KBT community members needed to be strengthened in line with the situation starting to recover from the Covid outbreak which allowed members to gather again in community activities.

Determining this group of women is very relevant to be empowered for the following reasons, firstly,¹⁸ the development process in Indonesia which emphasizes economic growth and modernization has so far not supported the interests of women. Second, even though the normative recognition of women's rights is currently getting stronger, (formal recognition) is not automatically accompanied by serious implementation in the field, to this day we still often find widespread practices of discrimination or injustice in the treatment of women. Third, our everyday culture is not yet sterile from stereotypes or labels towards groups of women who tend to be marginalized, stereotyped images such as women are weak, emotional, sensitive, dependent, passive, submissive, flexible, need protection and so on.¹⁹ Through stereotypes, it is often depicted that women are people who take part in the domestic sector while men take part in the public sector.²⁰

Community empowerment is defined as an effort to help people develop their own abilities so that they are free and able to manage problems and make decisions independently. The focus of the community empowerment concentration is the elaboration of concepts and approaches aimed at developing community capacity. Communities are expected to independently and sustainably manage local institutions, resources and potential.

Method

There are several methods and methods in the process of community empowerment, although there are many types of empowerment, all of these methods have several similarities, including the final goal. The ultimate goal of all methods is a "change" or change in society. Changes can be seen from many aspects, both physical and psychological aspects, such as changes in "mindset", changes in the economic or welfare sector, changes in participation, changes in independence and so on.

In the community service that we carry out with students in Bangsring Village, Wonorejo District, Banyuwangi Regency, especially in the Sri Tanjung Batik Community

¹⁸ Zubaedi, *Pemberdayaan Masyarakat Berbasis Pesantren: Kontribusi Fiqh Sosial Kiai Sahal Mahfudh Dalam Perubahan Nilai-Nilai Pesantren* (Yogyakarta: Pustaka Pealajar, 2007).

¹⁹ Munandar SC Utami, *Kemitrasejajaran, Perspektif Psikologis,* in *Wacana Perempuan Dalam Keindonesiaan Dan Kemodernan, Ed. Bainar* (Jakarta: Cides. Munandar SC Utami, 1995).

²⁰ Abdullah Irawan, *Sangkan Peran Jender* (Yogyakarta: Pustaka palajar untuk PKK UGM, 1997).

(KBT), we use the Asset Based Community Driven Development (ABCD) approach²¹. The asset-based approach incorporates a new, more holistic and creative way of looking at reality, like seeing the glass as half full; appreciate what worked well in the past; and use what we have to get what we want.²² ABCD introduces a new perspective in addressing and responding to realities in society. In the reality of people's lives there are always two perspectives. There are advantages, there are disadvantages, there are problems, but there is also potential that is always embedded or attached to a person or society which is likened to a glass that is half full of water, so depending on the person looking at the glass, people can say it is half empty or it can also be half full.

ABCD looks at the second condition, namely the glass is half full, no matter how full it is, whatever type of water it is, and whatever the condition of the water is, it is not that important, what is important is that there is water and how to move that water so that it can be useful, in the context of individuals or society, whoever the person, society is. Anything anywhere definitely has potential or assets attached to it. Among the ABCD principles is "nobody has nothing" no one does not have something, no matter how small, someone, including a group of women, who may be culturally considered to be arrogant, has something that can be contributed to each other or to society. "everybody has anything"

When KBT members organize to contribute to the family economy or the overall community economy, for example, all parties will benefit. The good perspective of community members will change, they will be more confident in feeling useful to others, from other people's perspective, people will give appreciation, a sense of mutual respect will emerge for each other. Conditions like this need to be developed by recognizing the potential of KBT members not only for socio-economic activities, but also in decision making and leadership in public spaces, especially at the village level, to be balanced, together developing the community according to their respective potentials.

Result

Community Facilitation Techniques

Appreciative Inquiry (AI) is one of the techniques used in ABCD. AI here is interpreted as recognition and increasing value. This is a matter of affirming appreciation for past successes (success stories) and currently, recognizing the assets and potential that one has. By using appreciative interviews, it is hoped that positive memories can emerge in individuals and society. AI assumes that organizations increase

²¹ K K N Tim Penyusun, "ABCD UIN Sunan Ampel Surabaya," *Panduan KKN ABCD UIN Sunan Ampel Surabaya, Surabaya: LPPM UIN Sunan Ampel* (2015); Aissetu Barry Ibrahima, "Asset Based Community Development (ABCD)," *Transforming Society* (2018): 229–240.

²² Christopher Dureau, *Pembaru Dan Kekuatan Lokal Untuk Pembangunan, TT: Australian Community Development and Civil Society Strengthening Scheme* (Australia: ACCESS) Phase II, 2013).

their effectiveness through discovery, appreciation, dreaming, dialogue and building a shared future. Appreciative Inquiry Process (4-D Model) viz (Discovery, Dream, Design and Destiny)

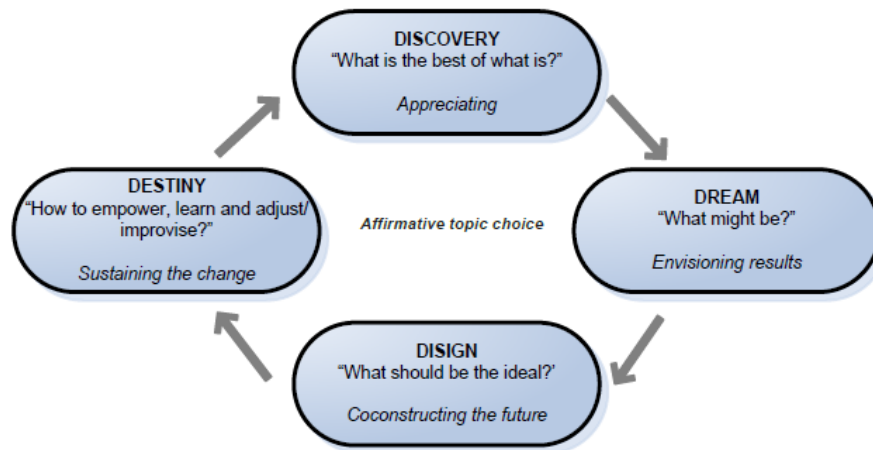


Figure 1 ABCD cycle

Discovery, is the stage of an in-depth search process about positive things, the best things that have been achieved, and experiences of success in the past. This process is carried out by appreciative interviews mapping assets through individual inventories, transects, leaky buckets and so on. Dream, based on information obtained from the previous stage, people then begin to imagine the expected future. At this stage, everyone explores their hopes and dreams both for themselves and for the organization. This is the time for people to think big things and think outside the box and imagine the results they want to achieve.

The next stage is Design, where people begin to formulate strategies, processes and systems, make decisions and develop collaboration that supports the realization of the expected changes. At this stage all positive things in the past are transformed into strength to realize the expected changes (dreams). The final stage is Destiny, in the form of a stage where everyone in the organization implements various things that have been formulated at the Design stage. This stage occurs when the organization continuously implements change, monitors its progress, and develops dialogue, learning and new innovations.

Table 1. ABCD Implementation Matrix

Stage	Objective	Activity	Proof
Inculturation	The community knows the purpose of the service team's presence	Gathering with village heads, religious leaders (Tomas), community leaders (Tomas), KBT groups, study groups, PKK and so on.	Field notes and photos

	Realizing community trust in the team	Participating in ta'lim assemblies, teaching TPQ, diniyah, taking part in community service	Field notes and photos
	The team facilitates community groups to form/develop core groups	FGD to achieve a meeting of mind of the KBT group	Field notes and photos
Discovery	The team together with the community identifies assets	Carrying out surveillance through observation and interviews	Field notes and photos
Dream	Know the desires expected by the community	The team and KBT made a priority scale (Low hanging fruit) for several of their hopes through FGD	Field notes and photos
Design	Implementation of change actions	The team together with KBT strengthened individual and group capacity	Field notes and photos
Destiny	Implementation of work program priorities	Facilitate the implementation of KBT's choice programs	Field notes and photos
Reflection	Knowing the extent to which the program has had an impact on change	Monitoring and evaluating activities	Monitoring results and reflection journal

One of the community assets that is very important and is felt to have a huge impact if it receives attention and strengthening is increasing innovative batik skills, namely eco-print batik, for the community, especially KBT. Basically, this community focuses on utilizing natural resources in their environment in the form of various leaves. From the results of discussions and FGDs with the community, because Bagsring is a tourist village, to be able to meet the souvenir needs of visitors at the tourist location as well as increase income for the community, it was agreed to create a more attractive batik innovation that is environmentally friendly and can have a high selling value. In the ABCD perspective, there are two assets at once that are being optimized and mobilized, namely first, the assets of leaves which are plentiful and abundant but which are still left to fall and become dirt around their house, second are the organizational assets and skills of the KBT group members.

Dream This stage is still related to the previous stage, where after identifying the assets in Bangsring village, the hopes that the community wants emerge. At this stage, each resident explores their hopes and dreams which become a common hope for everyone to realize. So the formulation of change movements will be visible at this stage. The main hope for Bangsring village residents, especially the KBT group, is to improve their skills so that they can produce batik so that they can complement the availability of souvenirs for tourist visitors which can also be an additional income for

residents and can use local materials such as lots of leaves.

From the results of the FGD and interviews with community members, it turns out that KBT has previously carried out production several times, but the results were less than optimal and less competitive with other batik production. Moreover, several years ago there was a Covid 19 outbreak so there was a hiatus. So it's time for community members, especially KBT, to rise up and try to innovate in producing batik crafts, because KBT members already have experience and natural resources, especially branches and dyes, are available in abundance around them. After asset mapping, it was discovered that there were assets that had the potential to mobilize residents achieve the dreams of community members, especially KBT.

Design In this stage, strategies are formulated to achieve the desired expectations. Program formulation is carried out jointly by KBT members and students. The formulation process can take place well and smoothly with the theme "Increasing the capacity of the Tanjung Sari batik group with eco-print batik". This KBT capacity building training is very important because it can mobilize residents to be able to maximize their batik production and be able to utilize leaves that were previously unthinkable to be used, but can now be an inspiration for making innovative and attractive batik.

It is hoped that the results of eco-print batik production will meet the wishes of all residents, especially in the months of production of batik crafts approaching August, which is a very potential time to show off the results of batik crafts at carnival events, exhibitions and expos at both sub-district and sub-district levels. regency. This is as stated by the village secretary that Bangsring village is trusted to develop eco-print batik crafts as well as being able to fulfill the hopes of welcoming the August celebrations as well as souvenirs or souvenirs typical of Bangsring village for tourist visitors. So, to implement the above expectations, activities were carried out, namely 1) FGD with KBT, 2) eco-print training workshop and 3) practice of making eco-print batik.

Destiny, this stage is the implementation process of the activity program that was formulated in the previous stage, namely the design stage. Residents, especially KBT members, began preparing for the workshop by building communication with resource persons, ensuring participants would be actively involved in the workshop and preparing equipment and materials related to the process of making eco-print batik and various other preparations. There are also very important activities to be able to ensure that the main activities or programs of KBT members are activities to make residents aware that they are capable of being able to develop what they have previously, they already have a group or community even though some time ago it was less active then now it's time to strengthen and reactivate.

The stage to ensure that they are aware of the potential they already have and the awareness and readiness to further develop and maximize what they already have is

by conducting a Forum Group Discussion with members, especially KBT members.

FGD with the KBT Community

This activity was carried out by the head of the Tanjung Sari batik group and conducted by representatives of students. In this activity, the majority of FGD participants gave their opinions and aspirations in turn about their hopes for the future of the Tanjung Sari batik group, although not all of them expressed their opinions, but the role of local leaders was very important. It is important to convey ideas for the progress and development of all members of the Tanjung Sari batik group until finally everyone can understand and agree to work together to make changes for progress.



Figure 2. FGD with the KBT Community

Eco-print batik making training workshops

To realize the hopes of Bangsring village residents, especially KBT members, there needs to be concrete activities that can directly touch all of them, especially by developing batik skills. One of the activities referred to is the implementation of a workshop program in partnership with Arae's friends (@Arae_id) with activities in the form of eco-print batik training with the theme "Improving eco-print skills towards strengthening sustainable human resources" which was attended by the Sri Tanjung batik craftsman community together with the same as the KKN group 25 participants which aims to socialize and increase the skill capacity of KBT group members in particular and for the Bangsring village community in general.

The implementation took place for two consecutive days and focused on the application pattern for making ecoprint batik using various methods so that it could accommodate various techniques and maximize the availability of natural resources in the form of abundant leaves in Bangsring village.



Figure 3. Workshop for making eco-print batik

Simulation of making eco-print batik

On the second day, the practice of making eco-print batik was carried out in accordance with the theory and methods presented by the resource person on the first day. The workshop participants were very enthusiastic about taking part in this activity because they wanted to see firsthand how and how to make good techniques and the interesting results that they had been making batik for so long but still with minimal knowledge and experience.

Some of the tools and materials needed to make eco-print batik are cloth with natural fibers such as cotton or canvas, leaves or flowers, vinegar water, a hammer, a steaming pan, a mixture of alum water, peralon pipe and rope. The steps are as follows: First, mordanting, namely soaking the fabric using alum water for three days, the soaking time can vary. Mordanting functions to maintain the color of the material or fabric and open the pores so that the motif can be printed perfectly.

Second, the printing stage, the half-wet cloth is spread out, then the selected leaves are arranged on the surface and then hit with a hammer or similar object so that the color seeps into the fabric fibers. Next, the cloth is rolled up with the leaves tied tightly and steamed for two hours so that the base color can come out more. Third, leave the cloth for three days, after three days the cloth is opened, the remaining leaves stuck to the cloth are cleaned, then you can see the results of the eco-print batik motif. The final step is to soak the cloth in alum water so that it can bind the motifs and colors on the cloth so that they don't fade, after that the cloth is washed using a detergent and dried in the hot sun.



Figure 4. Parik for making eco-print batik

Discussion

Basically, the development of a country clearly aims to improve the welfare or improve the quality of life of its people, both men and women, although each process has a variety of approaches. Improving welfare is of course not only in one aspect of development, but also evenly distributed in all areas, including economic, political, legal, socio-cultural and security.²³ Development that seeks to improve the standard of living of the community is no always a top down pattern but an effective one is a bottom up pattern oriented towards empowering local communities. The condition of a village that has the right tourism potential creates change, progress and can even change the character pattern of the local community.²⁴

To achieve this goal, an effective strategy is needed that involves all members of the local community. Strategy is the route needed to reach the destination.²⁵ Strategy is a way to increase business from one lower level to the next and determine direction, provide motivation, guide from start to finish. Creativity arises from the local wisdom possessed by the community in cultural development. Because local wisdom is able to create products and services that have their own unique characteristics that show the characteristics of the region.²⁶

In the context of Bangsring village, which has many assets, including natural assets in the form of tourist attractions, it will certainly provide added value in efforts to introduce the village as a tourist attraction as well as for visitors to be introduced to local products in the form of batik as souvenirs for visitors. Rahayu explained that creative economy-based tourism is able to combine natural beauty with cultural richness and local wisdom. Wulandari²⁷ also explained that tourism development needs to be carried out with development based on tourist villages by paying attention to the specialties of each region, both nature and local products.²⁸

The models and forms of batik produced by the KBT community are included in the contemporary type of batik. Batik designs developed with contemporary concepts based on potential and local wisdom require a series of design stages. Creative effort is required in design development. Identification of problems related to consumer needs

²³ Eko Bambang Subiyantoro, *Sensitivitas Gender Kebijakan Pemerintahan Sby* (Jakarta: The Indonesian Institute, 2005), <http://www.theindonesianinstitute.com/wp-content/uploads/2014/02/11-POLICY-ASSESSMENT-Sensitivitas-Gender-oleh-Eko-Bambang-Subiyantoro-Juni-2005.pdf>.

²⁴ Ihsan Budi Santoso dan Lutfi Hendriyati, "Membangun Ekonomi Kreatif Melalui Wisata Batik Sebagai Upaya Membangkitkan Perekonomian Lokal Di Era Kebiasaan Baru Desa Wisata Jarum Bayat," *Media Wisata* 20, no. 1 (2022).

²⁵ *Strategi Ampuh Berbisnis, Grade, R* (Yogyakarta: : B-First., 2008).

²⁶ Rakib, M, "Strategi Pengembangan Ekonomi Kreatif Berbasis Kearifan Lokal Sebagai Penunjang Daya Tarik Wisata," *Jurnal Kepariwisata* 1, no. 2 (2017).

²⁷ L. W Wulandari, "Pengembangan Pariwisata Ekonomi Kreatif Desa Wisata Berbasis Budaya Sebagai Niche Market Destination (Studi Kasus Pengembangan Desa Wisata Di Kabupaten Sleman)," *Aplikasi Bisnis* 16, no. 9 (2014).

²⁸ Rahayu,S, "Pariwisata Kreatif: Strategi Menghadapi Masyarakat Ekonomi Asean (MEA)," in *Prosiding Seminar Nasional Pendidikan*, 2016.

is necessary so that the essence of design as a solution to problems is achieved.²⁹ Superior potential and local wisdom have urgency as a source of unique ideas and ideas. The diversity that exists becomes capital and a big advantage. These two points are more interesting than basing development sources on trends or market demand. Trends change too quickly and are temporary or thematic, while superior potential and local wisdom are long term.³⁰

Community service activities carried out by KKN students in Bangsring village are in line with the opinion above which leads to community empowerment by looking at existing assets. The results of this community service prove that in fact everything has potential, starting from the community, the natural surroundings to other physical assets, regardless of how big the assets or potential they have, such as the illustration of a half-empty and half-full glass, no matter how full it is, whatever the type of water and what the condition of the water is. That's not important, what's important is that there is water and how to move that water so that it can be useful at the individual and community level, as stated by Jody Kretzmann.³¹ *Every single person has capacities, abilities, gifts and ideas and living a good life depends on whether those capacities can be used, abilities expressed, gifts given and ideas shared.*

Community service activities which took place in Bangsring village, Wongsorejo sub-district, Banyuwangi district, group 25 using the ABCD method which has five key steps for conducting mentoring research, namely discovery, dream, design, destiny and define,³² succeeded in facilitating the Sri Tanjung batik group (KBT) in developing creativity eco-print batik by holding training in the form of a workshop in collaboration with one of the Arae eco-print communities. The activities carried out by community members, especially KBT members, apart from trying to develop local potential or assets in the form of abundant leaves, skills of batik group members, also at the same time implement other ABCD principles, namely the principle of partnership or partnership by collaborating with the Arae community.

This community service activity is very useful for providing information and opportunities for universities to assist,³³ opening up wide opportunities for networking and new possibilities for business progress which will have an impact on improving the community's economy as well as being able to raise awareness of the importance of protecting the surrounding environment so that pollution such as burning does not occur. leaves that ignore the rules, and their love for caring for the plants around them

²⁹ N. Rizali, *Metode Perancangan Tekstil* (Surakarta: UNS Press, 2012).

³⁰ Desy Nurcahyanti & Tiwi Bina Affanti, "Contemporary Batik Design Development Based on Potency Local Wisdom."

³¹ Alison Mathie and Gord Cunningham, "Mobilizing Asset for Community Driven Development, Participant Manual" (Canada, 2008).

³² Dureau, *Pembaru Dan Kekuatan Lokal Untuk Pembangunan, TT: Australian Community Development and Civil Society Strengthening Scheme.*

³³ Desy Nurcahyanti & Tiwi Bina Affanti, *Workshop Dan Sosialisasi Pengembangan Desain Batik Berbasis Potensi Unggulan Sukoharjo Sebagai Upaya Perlindungan Aset Budaya, Dalam Prosiding Dipresentasikan*, 2016.

increases

Success of Activities

The success of community service activities, especially KBT members in Bangsring village, can be seen from the activity and post-activity processes. From the activity process, it can be seen that the enthusiasm of the residents is very high, starting from the inculturation process, FGDs and the realization of an agreement between the residents and the KKN group 25 participants to carry out the main training and practical activities directly in the field. In the training and simulation process they were able to carry out the stages of making eco-print batik according to the techniques and methods that the residents had received the previous day with great enthusiasm and enthusiasm.

Meanwhile, the success of post-community service activities can be seen from the general knowledge aspect of the members of the Tanjung Sari batik group which has increased after training and mentoring was provided to them for two consecutive days. Apart from changes in the knowledge aspect, members of the Tanjung Sari batik group also experienced changes in terms of awareness of the importance of environmentally friendly production of goods, attitudes towards mutual respect and cooperation as well as changes in their income sector.

Through interviews with residents, especially members of the Tanjung Sari batik group, the KKN group 25 student group shared experiences with KBT members, initially they conveyed the obstacles they experienced, after the mentoring activities were carried out the residents conveyed their testimonies that there were many benefits to be gained, not just knowledge. but also their attitude and skills are increasing, so that they are able to produce types of eco-print batik which in August coincides with a superior product expo from each village and can also exhibit eco-print batik products at a carnival event commemorating Indonesia's independence.

Several aspects of the changes they feel can be classified into several aspects such as skills, organizational capacity, attitudes, real assets and changes in income.

Table 3. Indicators of Change

Change	Example
Skill	Increased mordanting capability i.e. soaking of fabric Increased printing process capabilities from leaf to fabric Increased rolling and steaming process capabilities for eco-print products
Organizational Capacity	Increased value of cooperation Increased group inclusive value Increased relations with external actors Increased motivation increases resources Strengthening leadership
Attitude	Appreciate positive values

	Increased self-confidence
Real Assets	Increasing the number of eco-print batik production Increasing variants and patterns of eco-print batik Increased partners and relationships
Income	Sales turnover of eco-print batik Increased saving group

Conclusion

Bangsring Village has many assets, both tangible assets and intangible assets, but not all residents are aware of this, so the process of changing their mindset is very important even though it cannot be done immediately. One of the natural assets in the form of abundant leaves is the main focus and program determined by residents together with KKN students by utilizing these assets as basic materials for eco-print batik. By raising the theme of strengthening residents' skills, the Tanjung Sari batik group succeeded in mobilizing residents to be more active and contributive in developing eco-print batik production so that changes occurred in the community of Bangsring village residents. This change is not only in knowledge but also occurs in aspects of attitude, organization, real assets and their income. The findings from community assistance are in line with Jody Kretzmann's community development theory which states that every person has capacity, capability or potential, all that remains is how to maximize that capacity or asset to be of benefit to themselves and the community at large. With the capacity of KBT members and the availability of abundant local potential or assets, it is possible for activities to be sustainable, especially as the eco-print batik trend is very much in demand at the moment.

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