

## Training and Empowerment of Mothers in Improving Family Welfare

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### Abstrak

Desa Mudo merupakan daerah yang mayoritas penduduknya bermata pencaharian sebagai petani dan pekebun. Namun, hasil dari sektor ini sering kali belum mencukupi kebutuhan keluarga, terutama bagi ibu-ibu rumah tangga yang ingin berkontribusi dalam meningkatkan kesejahteraan keluarga. Oleh karena itu, pelatihan membatik diadakan sebagai alternatif sumber pendapatan bagi ibu-ibu di desa tersebut. Pelatihan ini bertujuan untuk memberikan keterampilan dasar dalam membatik, mulai dari teknik pewarnaan hingga pembuatan motif khas lokal. Metode yang digunakan dalam pelatihan meliputi pendekatan praktik langsung, pendampingan, serta pemberian materi kewirausahaan agar peserta dapat mengembangkan usaha batik secara mandiri. Hasil pelatihan menunjukkan bahwa ibu-ibu mampu menghasilkan produk batik yang memiliki nilai jual, sehingga membuka peluang ekonomi baru di Desa Mudo. Dengan demikian, pelatihan membatik ini tidak hanya berkontribusi dalam peningkatan keterampilan individu, tetapi juga berpotensi meningkatkan kesejahteraan keluarga dan perekonomian desa secara keseluruhan..

*Keywords: Pelatihan membatik, pemberdayaan perempuan, kesejahteraan keluarga, ekonomi desa*

### Abstract

Mudo Village is an area where the majority of the population works as farmers and plantation workers. However, the results from this sector are often not enough to meet family needs. Therefore, batik training was held as an alternative source of income for mothers in the village, especially for housewives who want to contribute to improving family welfare. This training aims to provide basic skills in batik making, from coloring techniques to making local motifs. The methods used in the training include a direct practice approach, mentoring, and providing entrepreneurial materials so that participants can develop their batik businesses independently. The results of the training showed that the mothers were able to produce batik products that had a selling value, thus opening up new economic opportunities in Mudo Village. Thus, this batik training not only contributes to improving individual skills, but also has the potential to improve family welfare and the village economy as a whole.

**Keywords:** Batik training, women empowerment, family welfare, village economy

## INTRODUCTION

Jambi Province is one of the regions in Indonesia that has a batik cultural heritage with distinctive patterns and motifs that reflect local wisdom. The batik industry has grown rapidly due to public awareness to use batik as part of life (Poerwanto & Sukirno, 2012). Jambi Batik is known for its beautiful motifs inspired by nature, flora, and fauna, and has high historical value (Yuniarti, 2015). The existence of batik in Jambi is not only a cultural identity, but also has great potential as a creative economic sector that can improve people's welfare. One of the areas in Jambi that has the potential to develop batik is Merangin

Regency. Merangin Regency has its own uniqueness in terms of culture and economy. Although known for its agricultural and plantation sectors which are the main livelihoods of its residents. This district also has the potential to develop creative industries, including batik. Among the areas in Merangin Regency is Mudo Village. This village is one of the villages where the majority of the population works as farmers and plantation workers. However, income from this sector is often not enough to meet the economic needs of the family. Dependence on plantation products, which are highly influenced by seasons and market price fluctuations, causes the people of Mudo Village to face challenges in achieving stable welfare.

This condition especially impacts housewives who have limitations in contributing economically. Limited access to job opportunities outside the agricultural sector and limited skills are the main factors that hinder them from helping to increase family income. Therefore, empowerment efforts are needed that can provide alternative economic solutions for mothers in Mudo Village. One potential effort is through batik training.

Batik training aims to provide new skills for mothers in Mudo Village so that they can utilize the cultural heritage of batik as a business opportunity. With this training, they are not only given an understanding of basic batik techniques, such as canting, coloring, and fabric processing, but are also equipped with knowledge about marketing and entrepreneurship. It is hoped that through this program, mothers in Mudo Village can produce batik products that have high selling value and are able to compete in local and national markets.

In addition to contributing to improving the family economy, this batik training also has long-term benefits in preserving Jambi batik culture, especially in Merangin Regency. With the involvement of the community in batik production, it is hoped that Jambi batik will be increasingly recognized and gain a place in the national creative industry. Furthermore, if the batik business develops well, it can create new jobs for the surrounding community and encourage overall village economic growth.

Thus, batik training for mothers in Mudo Village is not only an effort to improve individual skills, but also a strategic step in improving family welfare, reducing dependence on the fluctuating agricultural sector, and maintaining the sustainability of local culture. Therefore, this program is expected to be a model of sustainable culture-based community empowerment and have a positive impact on economic development in Mudo Village and Merangin Regency in general.

## **IMPLEMENTATION METHOD**

The implementation method implemented to partners to improve family welfare is through education methods, direct practice and mentoring, including: 1. Providing education about batik (through socialization about batik). 2. Mentoring and direct practice of batik 3. Solutions to develop the batik industry, creating a working group to produce batik. 4. Providing entrepreneurship materials.

## **RESULTS AND DISCUSSION**

### **1. Activity implementer**

The implementation of this community service was carried out for three months starting from preparation, survey and implementation of activities in the field (in Mudo Village). The implementation of activities in Mudo Village began with batik education (socialization) for the mothers of Mudo Village, mentoring and direct practice in

making hand-drawn batik, and providing entrepreneurship materials. The number of mothers who participated in this batik training was 20 people.

#### **a. Providing education about batik**

The provision of batik education to mothers consists of socialization about batik producers in Indonesia, Jambi Province and especially Merangin, introduction to types and motifs of Jambi batik, introduction to batik tools and materials and how to make hand-drawn batik. Education (socialization) about batik was carried out for two days, the realization of the activity is shown in Figure 1.



**Figure 1. Batik Education**

Introduction to Merangin batik including:

1. Tanjung Flower Motif Is a motif that symbolizes beauty and elegance and is expected to bring happiness to those who wear it. The shape of the Tanjung Flower motif is shown in Figure 2.



**Figure 2. Motif Bunga Tanjung**

2. Motif elang berantai is a motif that elevates the history of Kungkai Village 2 centuries ago. Which tells the story of a handsome, powerful and brave warrior, who has an obedient eagle. The eagle has a gold chain on its ankle as a bond of affection with the warrior. The eagle will give a signal to the warrior if there is an evil enemy. Therefore, the young man is nicknamed the "chain eagle warrior". The shape of the Elang Berantai motif is shown in Figure 3.



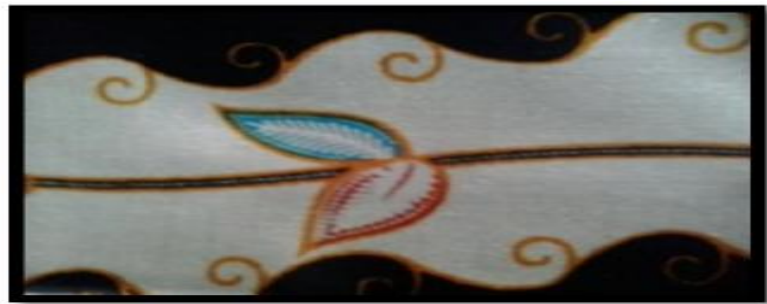
**Figure 3. Motif Elang Berantai**

3. Motif Batik Rumah Tuo, contains the meaning of strength, community fortitude, greatness and glory, unity and harmony of the community as well as the pride and honor of the Merangin community towards their culture and history. The Rumah Tuo motif is shown in Figure 4.



**Figure 4.** Motif Rumah Tuo

4. Motif sidingin contains the meaning of the Merangin regional tradition that old people used to rub this sidingin concoction if they were sick, had broken bones, or fell. If today's society relies more on medical drugs, then people in the past used traditional medicine. In addition to being more economical, villagers in the past were not familiar with medical treatment. The sidingin motif is shown in Figure 5.



**Figure 5.** Motif Sedingin

5. *Sitawa* is a motif taken from Dlingo medicinal plants in general language. Traditional medicine using the sitawa plant has been passed down from generation to generation in Merangin. Therefore, this motif provides knowledge to the younger generation that in addition to using medical drugs, natural medicinal plants can also be used for treatment. The setawa motif is shown in figure 6.



**Figure 6.** Motif Setawa

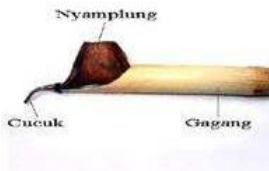
In addition to the four motifs, there are still several motifs that are also introduced in this batik training activity.

Introduction to batik tools and materials include:

### 1. Pencil for drawing Batik Motifs



### 2, Canting



Canting is a tool for painting or applying wax to mori cloth. Canting is used to make small motifs, while brushes are used to make large motifs. According to the number of prongs, canting is divided into several types, namely: canting cecekan (1 protruding), canting loron (2 protruding), canting talon (3 protruding), canting prapatan (4 protruding), canting Liman (5 protruding), canting book ( 7 prongs or more with an odd number) and joint canting (4 prongs or an even number, maximum 6 prongs arranged in a row).

### 3. Mori Cloth



Mori cloth is the cloth used to make batik. There are various kinds and qualities of mori cloth that will influence the goodness and badness of the batik cloth produced. Cloth is measured in 'kacu' or square-shaped handkerchiefs. The size of the kapu side is taken from the width of the mori cloth. The fabric used can have different widths, so the size of each fabric used is different.

### 4. Wok



A frying pan is a tool used to hold heated wax. The pan used for batik is small.

### 5. Stove



The stove functions to heat the wax. In the past, the stoves used were braziers or oil stoves. However, now many electric stoves are more practical.

### 6. Wax and Dye



Wax or wax is used to cover the fabric from the dyeing process so that the naturally covered fabric is not exposed to the color. Types of candles that can be used include Tawon candles, lancing candles, and manufactured candles (eastern candles, songkal candles, geplak candles, gandarukem candles, and yellow candles).





Dye functions to give color to the fabric. The dyes used come from natural ingredients (indigo, sugar, noni, mango leaves, turmeric) and synthetic

## 7. Filter



The night filter is a tool for filtering hot liquids where there is a lot of dirt. If the liquid is filtered, then the dirt can be thrown away so that it doesn't disturb the evening flow of the cucuk canting when it is used for making batik.

### b. Direct Practice and Mentoring in Making Hand-drawn Batik

Direct practice and mentoring in making batik was carried out in Mudo Village, precisely in the multipurpose building. This direct batik practice activity was carried out for 30 days and was attended by 20 mothers from Mudo Village. The direct practice carried out was making hand-drawn batik. Hand-drawn batik is a batik making technique by directly painting on a piece of white cloth (Saraswati & Pamungkas, 2016). The training and mentoring activities are shown in Figure 7.



**Figure 7.** Direct practice and mentoring in batik making

This direct practice and batik mentoring consists of 3 activities, namely:

1. Training in making batik motifs on HVS paper
2. Copying batik motifs on plain cloth
3. Waxing activities (writing on batik cloth) and coloring batik cloth

In the implementation of direct practice and batik activities, the mothers of Mudo Village looked enthusiastic and excited in participating in the activities. The direct batik practice activity which was carried out for 30 days was attended by 100% of members (participant mothers). In the closing activity, each participant was given several tools and materials for batik, namely canting, plain cloth and dye wax.

### c. Working Group

After the direct batik practice activity was carried out, at the last meeting the participants were divided into groups, and given the task of designing and producing one batik cloth for each group and the batik cloth that was worthy would be displayed in the trainer's gallery and sold. The proceeds from the sale would later be handed over to the group to develop the group's batik activities.

#### d. Provision of Entrepreneurship Material

The provision of Entrepreneurship Material begins with getting to know how to become an entrepreneur, how to manage entrepreneurship and how to market production results including online.

#### 2. Evaluation of Activity Implementation

In this community service, three types of activities were carried out, namely, 1) Providing education about batik, 2) Direct practice and batik assistance 3) Formation of batik groups and 4) Providing entrepreneurship material. The activity went well and was attended by 100% of the activity partners (mothers of Mudo Village). The assessment was carried out during the activity by observing the number of group members present, testing understanding, observing how group members work with work plan indicators, implementation of the work process and efficiency of time use and the output produced. The activity took place openly in the multipurpose building of Mudo Village. This training was carried out well, this is reflected in the increasing understanding and skills of batik. The assessment of 20 partners during the batik activity, there were ten people who showed very good abilities in batik, especially in making motifs and writing batik cloth. In business management and marketing education and training, out of 20 partners who attended, there were five people who showed very good abilities in understanding business management, especially online marketing.

### CONCLUSION

Community service activities provide basic batik skills for the mothers of Mudo Village, as one way to help improve the welfare of their families. This community service has been able to produce groups that can design and make hand-drawn batik. In addition, through this community service activity, it has been able to produce groups of members who are able to understand business management and are able to use technology to promote businesses online.

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