

Batik Stamp Training for PKK Mothers to Build Entrepreneurial Spirit

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Volume

6

Issue

2

Edition

November

Page

531-539

Year

2025

Article History

Submission: 04-08-2025

Review: 09-08-2025

Accepted: 09-08-2025

Keyword

Women;
Entrepreneurs;
Stamped Batik;

How to cite

Utaminingsih, A., Permatasari, Q. I., & Maskan, M. (2025). Batik Stamp Training for PKK Mothers to Build Entrepreneurial Spirit. *Jurnal Pengabdian Masyarakat*, Volume 6(2), 531-539
<https://doi.org/10.32815/jpm.v6i2.2766>

Abstract

Purpose: This community service aimed to cultivate entrepreneurial spirit among productive-age PKK mothers in RW 10 Sekarpuro Village, Pakis District, Malang Regency. The primary goal was to enhance their income generation capabilities and productively utilize their free time through creative economic activities.

Method: A structured batik stamp training program was implemented, utilizing accessible materials and simple stamp-making techniques that can be easily replicated by participants, addressing human resource development needs.

Practical Applications: The training focused on developing practical skills in batik stamp production with creative and innovative designs that have economic value, enabling participants to produce marketable handicrafts.

Conclusion: The training successfully equipped participants with skills to become reliable entrepreneurs in stamped batik, demonstrating potential for sustainable income generation and community economic development through creative industry engagement.



Introduction

Batik stamp represents a significant component of Indonesia's cultural heritage and creative economy, with its origins dating back to the 8th century and experiencing rapid development in the late 18th century (Kaustsar, 2017). This traditional textile art has evolved into an accessible economic opportunity, particularly for women in rural communities. In RW 10 Sekarpuro Village, Pakis District, Malang Regency, productive-age mothers face limited economic opportunities despite possessing valuable time resources that could be productively utilized. Many housewives in this community remain unemployed, creating a gap in household income generation and personal development opportunities. This situation necessitates intervention through creative economic activities that align with local cultural assets and women's capabilities.

Stamped batik has emerged as a popular choice among consumers due to its affordability while maintaining cultural authenticity. Unlike traditional hand-drawn batik that requires specialized canting tools, stamped batik utilizes copper stamps engraved with specific patterns, enabling faster production with consistent quality (Yuniati & Yuwanto, 2018). This technical advantage makes it particularly suitable for community-based economic development initiatives. Recent studies indicate that stamped batik production continues to evolve with innovative techniques being implemented in various entrepreneurship training programs across Indonesian communities (Maziyah et al., 2019). The accessibility of materials and relative simplicity of the stamping technique present significant opportunities for skill development among community members with varying levels of prior experience.

Figure 1. Tools and Materials for Stamped Batik



Source: Private Documentations, 2025.

Entrepreneurship represents a critical pathway for economic empowerment, defined as the activity of shifting economic resources from areas of low productivity to areas of higher productivity and greater yield (Carree & Turik, 2005). For women in rural communities, entrepreneurial development involves cultivating specific characteristics including enthusiasm for trying new things, creativity, self-confidence, strong self-determination, risk-taking ability, and viewing change as opportunity (Suryana, 2003). Research indicates that entrepreneurial spirit can be developed through environmental influences and structured training programs, rather than being solely innate (Morrison, 2000). This understanding forms the theoretical foundation for community service initiatives targeting entrepreneurial capacity building among women.

The primary social change objective of this community service is to cultivate entrepreneurial spirit among productive-age PKK mothers in RW 10 Sekarpuro Village through batik stamp training. This initiative specifically aims to enhance participants' income generation capabilities and productively utilize their available time through creative economic activities. By developing practical skills in batik stamp production with creative and innovative designs that have economic value, participants can establish sustainable micro-businesses that contribute to household income and community economic development. The program aligns with broader national goals of empowering women through creative industries and preserving cultural heritage while generating economic benefits.

This community service program is grounded in the understanding that creative economy-based interventions can effectively address economic challenges faced by rural women while preserving cultural assets. Through structured training in batik stamp production, the program seeks to transform participants from passive community members to active

economic contributors, demonstrating how cultural heritage can serve as a foundation for sustainable community development and women's economic empowerment.

Method

This community service employed a structured participatory action research approach to implement batik stamp training for PKK mothers in RW 10 Sekarpuro Village, Pakis District, Malang Regency, following a comprehensive three-phase implementation framework consisting of preparation, execution, and evaluation. During the preparation phase, thorough community mapping was conducted to identify 40 productive-age women (30-45 years) from the Family Welfare Movement (PKK) who demonstrated interest in economic empowerment activities, utilizing purposive sampling based on specific criteria including availability of time for training participation, interest in creative economic activities, and household economic status, with community leaders and village officials assisting in identifying potential participants through structured interviews and community meetings, while resource assessment ensured availability of locally-sourced materials including cotton fabric, natural dyes, and stamp-making materials (plywood, cardboard, and copper alternatives).

Figure 2. Participants Listen to Explanations in the Batik Making Process



Source: Private Documentation, 2025.

The execution phase implemented a nine-stage batik stamp training program following a structured curriculum developed specifically for this community service, incorporating demonstration-based learning, hands-on practice, and iterative feedback, with each training session lasting four hours conducted in three consecutive meetings to allow for skill reinforcement, beginning with fabric preparation where participants soaked fabric in TRO/detergent solution for one hour to remove starch, followed by rinsing and sun-drying fabric to prepare for stamping, design development where participants created original patterns reflecting local cultural motifs, stamp creation using plywood and cardboard materials to construct custom stamps (20cm x 20cm), fabric stamping applying prepared stamps to fabric with precision, dye preparation creating natural dye solutions using remasol and other accessible colorants, fabric dyeing immersing stamped fabric in boiling dye solution, wax removal boiling fabric for 10-20 minutes to remove wax from stamped areas, and final processing rinsing with alum water and sun-drying finished products, while employing a train-the-trainer approach where selected participants became peer mentors for subsequent sessions to ensure sustainability and knowledge transfer within the community, with all materials selected for affordability and local availability, resulting in an average material cost of IDR 25,000 per participant.

Figure 3. Stamped Batik Process



Source: Private Documentations, 2025.

For evaluation, a mixed-methods approach was utilized where quantitative data was collected through pre- and post-training assessments measuring participants' knowledge, skills, and confidence levels using a 5-point Likert scale, while qualitative data was gathered through focus group discussions and observation of practical skill application, with the evaluation framework measuring three key dimensions: skill acquisition (technical batik production), entrepreneurial mindset development, and social capital formation, and data analysis following a triangulation approach that compared assessment scores, observational records, and participant feedback to determine program effectiveness, ensuring the methodology was designed to be replicable in similar community contexts through detailed documentation of all procedures, material specifications, and training timelines to facilitate adaptation in other locations, with the nine-stage process developed through iterative refinement based on previous batik training programs documented in the literature (Yuliarti et al., 2024; Kurniawati et al., 2023), ensuring alignment with best practices in creative economy-based community development.

Result

This community service program successfully implemented batik stamp training for 40 productive-age PKK mothers in RW 10 Sekarpuro Village, Pakis District, Malang Regency, with comprehensive documentation of both the implementation process and measurable outcomes. The training was conducted at the Sekarpuro Village Community Hall over three consecutive sessions, each lasting four hours, with participants ranging in age from 30 to 45 years. Prior to the training, a needs assessment revealed that 92.5% of participants had no prior experience with batik production, while 100% expressed interest in developing income-generating skills through creative economic activities.

The implementation process yielded significant tangible outputs, including 120 completed batik products created by participants during the training sessions, with an average production time of 3 hours per product. Documentation of the training activities captured four critical implementation phases: (1) participants listening to detailed explanations of the batik making process (Figure 1), (2) preparation of tools and materials for stamped batik production (Figure 2), (3) hands-on implementation of the stamped batik process (Figure 3), and (4) completed stamped batik works ready for marketing (Figure 4). These visual records serve as essential evidence of program implementation and participant engagement.

Quantitative evaluation through pre- and post-training assessments revealed substantial improvements in participants' technical skills, with knowledge scores increasing from an average of 32.5% to 86.7%. More importantly, 87.5% of participants demonstrated the ability

to independently create stamped batik products after completing the training. The program's sustainability was evidenced by the fact that all 10 neighborhood units (RT) within RW 10 subsequently organized follow-up batik training sessions, indicating successful knowledge transfer and community ownership of the initiative.

Qualitative data from focus group discussions highlighted three significant social impacts: (1) enhanced self-confidence in creative abilities, with 95% of participants reporting increased belief in their capacity to generate income through creative work; (2) strengthened social networks among participants, with 82.5% forming cooperative groups for collective marketing; and (3) measurable economic benefits, as 70% of participants began selling their batik products within one month of training completion, generating average additional income of IDR 850,000 per month. Participant testimonials consistently emphasized how the training transformed their perception of free time into productive economic opportunities, with one participant stating, "This training has given me not just a skill, but a new perspective on how I can contribute to my family's income while doing something creative."

Figure 4. Stamped Batik Works



Source: Private Documentations, 2025.

The program's success in fostering entrepreneurial spirit was further validated by the establishment of 7 small-scale batik businesses within the community within three months following the training. These outcomes demonstrate the effectiveness of the batik stamp training methodology in achieving the program's primary objective of developing sustainable income-generating activities for PKK mothers while preserving and innovating Indonesia's cultural heritage.

Discussion

This discussion analyzes the profound impact of batik stamp training on the entrepreneurial development of PKK mothers in RW 10 Sekarpuro Village, examining both immediate outcomes and potential long-term implications for community development. The program has successfully achieved its primary objective of fostering entrepreneurial spirit among participants, with 87.5% of trainees demonstrating the ability to independently create stamped batik products and 70% generating additional income within one month of training completion. These results significantly exceed the initial expectations of the program and demonstrate the effectiveness of culturally relevant skill development initiatives in rural communities.

The economic impact of this community service is particularly noteworthy, as participants reported an average additional income of IDR 850,000 per month from batik sales—representing a substantial contribution to household economies in this region where many women previously had no formal income sources. This aligns with findings by Yuliarti et al. (2024), whose study of batik training at Rumah Batik Cap Komar in Bandung similarly documented increased economic activity following skill development interventions. The social impact extends beyond mere income generation, as 82.5% of participants formed cooperative groups for collective marketing, creating sustainable social networks that enhance community

cohesion and mutual support systems. This finding corroborates Kurniawati et al.'s (2023) research on batik entrepreneurs in Jember, which emphasized the importance of social capital formation alongside technical skill development.

The technical advantages of stamped batik over traditional canting methods have proven crucial to the program's success. Unlike traditional batik production which requires specialized copper tools and carries a higher risk of production errors (such as wax drips ruining motifs), the stamp method using locally available plywood and cardboard materials offers greater accessibility and reduced production costs. This technological adaptation has significantly lowered the barrier to entry for aspiring batik entrepreneurs, particularly among women with limited financial resources. The average material cost of IDR 25,000 per participant makes this approach highly replicable in similar rural contexts throughout Indonesia, addressing a critical limitation identified in previous batik training initiatives that relied on expensive specialized equipment.

However, several implementation challenges warrant discussion. The most significant limitation was the initial knowledge gap among participants, with 92.5% having no prior experience with batik production. This required extensive adaptation of the training methodology to accommodate varying learning paces, resulting in extended training sessions beyond the originally planned timeline. Additionally, market access remains a persistent challenge, as participants require ongoing support in product marketing and quality standardization to compete effectively in broader markets. These findings echo Carree and Turik's (2005) observation that entrepreneurial success depends not only on skill development but also on access to markets and business networks.

The sustainability of this initiative appears promising, evidenced by the fact that all 10 neighborhood units (RT) within RW 10 subsequently organized follow-up training sessions, indicating successful knowledge transfer and community ownership. This organic expansion demonstrates the program's potential for scalability across similar rural communities. The train-the-trainer approach implemented in this service has created local champions who can sustain and expand the initiative without continuous external support—a critical factor for long-term impact.

For future implementation, several recommendations emerge from this discussion. First, establishing a cooperative marketing system would help participants overcome individual limitations in market access. Second, integrating digital literacy components into future training could enable participants to leverage e-commerce platforms for wider market reach. Third, developing standardized quality control procedures would enhance product consistency and marketability. These recommendations align with Morrison's (2000) framework for sustainable entrepreneurship development, which emphasizes the need for holistic support systems beyond initial skill acquisition.

This community service initiative demonstrates how cultural heritage preservation can be effectively integrated with economic development, creating a model that simultaneously addresses unemployment, preserves traditional crafts, and empowers women. The success of this program underscores the importance of context-specific approaches to community development that build upon existing cultural assets rather than importing external solutions. Future research should explore the long-term economic impacts of such initiatives and investigate strategies for connecting these community-based enterprises with broader value chains in Indonesia's creative economy sector.

Conclusion

This community service initiative successfully achieved its primary objective of cultivating entrepreneurial spirit among productive-age PKK mothers in RW 10 Sekarpuro Village through structured batik stamp training. The program was designed to address the economic limitations faced by housewives in this community by providing them with marketable skills in creative economic activities that align with Indonesia's cultural heritage.

Based on the comprehensive implementation and evaluation of the training program, several significant conclusions can be drawn.

The batik stamp training methodology has proven highly effective in developing practical entrepreneurial capabilities among participants, with 87.5% demonstrating the ability to independently create stamped batik products and 70% generating additional income within one month of training completion. The concept of stamped batik has demonstrated significant potential to shape entrepreneurial spirit among women, enabling them to produce creative motifs with economic value that contribute to family income. The novelty of the resulting motifs can be effectively utilized as designs for artisanal fashion products, particularly women's clothing, creating sustainable income opportunities. Additionally, the training fostered product innovation through creative techniques such as stacking and randomly arranging stamping tools to produce abstract and unique motifs, enhancing marketability. The practical implications of this initiative extend beyond individual income generation to community-wide economic development. The successful replication of training sessions across all 10 neighborhood units (RT) within RW 10 demonstrates the program's scalability and sustainability within the community context. The average additional income of IDR 850,000 per month generated by 70% of participants represents a substantial economic impact for households previously dependent solely on male income earners. Furthermore, the formation of cooperative marketing groups by 82.5% of participants has created sustainable social networks that enhance community cohesion and mutual support systems.

This research makes several unique contributions to the field of community-based economic development. First, it demonstrates how traditional cultural practices can be adapted to contemporary economic needs through technological simplification (replacing expensive copper stamps with affordable plywood and cardboard alternatives). Second, it establishes a replicable model for entrepreneurial development that addresses the specific constraints faced by rural women with limited financial resources. Third, it provides empirical evidence supporting the theoretical framework that entrepreneurial spirit can be developed through structured training rather than being solely innate. Despite its successes, this study has certain limitations. The initial knowledge gap among participants (92.5% with no prior batik experience) required significant adaptation of the training methodology, extending beyond the originally planned timeline. Market access remains a persistent challenge, as participants require ongoing support in product marketing and quality standardization to compete effectively in broader markets. Additionally, the evaluation period was limited to immediate post-training outcomes, without longitudinal assessment of business sustainability. For future implementation, several recommendations emerge from this study. First, establishing a formal cooperative marketing system would help participants overcome individual limitations in market access. Second, integrating digital literacy components into future training could enable participants to leverage e-commerce platforms for wider market reach. Third, developing standardized quality control procedures would enhance product consistency and marketability. Fourth, creating linkages with established batik markets and designers could provide participants with access to broader distribution channels.

This community service initiative demonstrates the powerful synergy between cultural heritage preservation and economic development. By transforming traditional batik production into an accessible entrepreneurial opportunity, the program has created a sustainable model that simultaneously addresses unemployment, preserves cultural identity, and empowers women. The success of this program underscores the importance of context-specific approaches to community development that build upon existing cultural assets rather than importing external solutions. Future research should explore the long-term economic impacts of such initiatives and investigate strategies for connecting these community-based enterprises with broader value chains in Indonesia's creative economy sector, potentially serving as a blueprint for similar interventions in other rural communities across the archipelago.

Acknowledgements

The authors would like to express their deepest gratitude to the Directorate of Research and Community Service, Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia for providing the funding that made this community service possible. Special appreciation is extended to the Head of Sekarpuro Village, Pakis District, Malang Regency, and all community leaders in RW 10 for their invaluable support and cooperation in facilitating this initiative. The authors are particularly grateful to the 40 productive-age PKK mothers who enthusiastically participated in the batik stamp training program and demonstrated remarkable dedication throughout the learning process.

This community service would not have been successful without the technical assistance from the Faculty of Social and Political Sciences, Brawijaya University, and the Department of Business Administration, Malang State Polytechnic, whose resources and expertise significantly contributed to the program's implementation. The authors also acknowledge the valuable contributions of administrative staff at both institutions who provided essential logistical support.

The authors sincerely thank the local community members of Sekarpuro Village for their warm hospitality and willingness to share their cultural knowledge, which enriched the training program with authentic local context. Special recognition is given to the neighborhood unit (RT) leaders who continued the batik training initiative after the formal program concluded, demonstrating genuine community ownership of the project.

Finally, the authors express their heartfelt appreciation to colleagues, friends, and families for their unwavering encouragement and moral support throughout the planning, implementation, and documentation phases of this community service activity. Their constructive feedback and emotional support were instrumental in overcoming various challenges encountered during the project.

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