

Zakat Empowerment of Cibuluh Batik Village Perspective Of “Agil” Functional Structural Theory

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Abstract

This article explores the impact of zakat in the context of social and economic empowerment of women batik makers in Kampung Batik Cibuluh, Bogor City, by applying the Functional Structural Theory "AGIL" by Talcott Parsons. Through a qualitative approach and phenomenological methodology, this research involves women batik makers as the main participants. The empowerment program in Kampung Batik Cibuluh has successfully implemented the "AGIL" concept, which includes adaptation to change, achievement of goals, integration of women batik makers into broader social and economic networks, and maintenance of cultural values. This study provides new insights into community empowerment through holistic zakat, addressing social and financial challenges, and strengthening social structures within the community.

Keywords: AGIL (Parsons), Batik Cibuluh, Economic Empowerment, Zakat, Women Empowerment

INTRODUCTION

The results of the 2020 study of the National Amil Zakat Agency (BAZNAS) found that the potential for zakat in Indonesia was IDR 371.6 trillion. This figure is an accumulation of potential: agricultural zakat (staple foods, plantations), livestock zakat (livestock and others), money zakat, income and service zakat, and corporate zakat, both State-Owned Enterprises (BUMN) or Regional-Owned Enterprises (BUMD) (Center of Strategic Studies, 2021). However, this potential has yet to be followed by an achievement that has only reached 12 billion or 0.04 percent of the national collection (BAZNAS, 2022). Data on Indonesia's growing poverty follow this through an increase in the September 2021 Gini Ratio of 0.42, which shows that there are significant problems with the wealth distribution system in Indonesia (BPS 2021).

Therefore, zakat management that acts as an instrument of community economic empowerment must be directed to eliminate the sources of poverty systematically and comprehensively in achieving social justice. The importance of capital to drive productive businesses is a necessity; when the process of borrowing capital from financial institutions is still relatively tricky, plus the cost of interest is quite high, then an alternative is needed, such as zakat funds in the form of microcredit using the 'careful hasan' contract or a good loan. Zakat institutions must select 'mustahik,' which includes integrity, conditions, skills, and other supporting aspects, and no less important is their ability to return zakat funds that will be used by others afterward (Thoharul Anwar, 2018).

Various studies and research have shown that zakat plays a significant role in fostering economic growth and bolstering social security within a country (Bilo & Machado, 2020; Zauro et al., 2020). This role extends to promoting education equity (Kaulika, 2023), empowering low-income families, and enhancing the business and welfare of mustahik (Sri et al., 2021; Widiastuti et al., 2021; Mawardi et al., 2023). The collaborative efforts in Indonesia and Malaysia (Mesawa & Rana, 2021; Zulkarnain & Farkhani, 2021; Suprayitno, 2020), Brunei Darussalam (Wijayanti & Ryandono, 2020), Al-Jazair (Djaghballou et al., 2018), Tunisia (Bouanani & Belhadj, 2020) have led to the successful realization of SDGs, a testament to the potential of zakat SDGs (Pratama, 2023; Amelia et al., 2019; Yusoff et al., 2021; Hamid & Hamid, 2020). However, the urgency of zakat's role in bridging the gap between the rich and the poor (Kailani & Slama, 2020; Owoyemi, 2020; Zauro et al., 2020; Kuran, 2020).

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OVERVIEW THEORETICAL

In terms of the language of zakat, the word zakat is the primary word of zaka which means blessing (*al-barakah*), growth (*al-nama*), and cleanliness (*tabarah*) (Majma' Lughah Arabiyah: 2004). Meanwhile, according to the term, zakat means giving out some (certain) assets that have been obliged by Allah SWT to be given to people who are entitled to receive it, with a certain level, haul and fulfill the conditions and pillars (Ministry of Religious Affairs, 2013).

Zakat is a '*malīyah ijtimā'īyah*' or material and social worship (Hafiduddin, 2002) which can be divided into 3 (three) main dimensions, namely: (1). The spiritual dimension is zakat as a manifestation of faith and an instrument of purification of the soul from all spiritual diseases such as miserliness and indifference to others (QS. 9: 103) as well as unwillingness to pay zakat is categorized as a form of polytheism to Allah SWT (QS. 41: 6-7; (2). 41: 6-7; (2). The social dimension is oriented towards efforts to create social harmonization of society through solidarity and brotherhood (QS. 9: 71), mutual love, and compatibility so that social security and tranquility will be created in the midst of society and reduce the potential for conflict; and (3). The economic dimension through equitable economic growth (QS. 30: 39) and sharing mechanisms in the economy (QS. 51: 19) aims to improve the welfare of the 'dhu'afa' through the fulfillment of mustahik's primary needs in the short term and strong and increasing economic resilience in the long term (Murniati & Beik, 2014).

The economic dimension above then gave birth to the term 'productive zakat' which is a model of zakat distribution to solve the social problem of poverty (Efendi, 2017). It is given to a person or group of people or micro-entrepreneurs (Bahri et al., 2019) to be used as working capital (Oktaviani & Bahri, 2018), either in the form of work equipment or other support that is considered relevant to the physical condition and ability of the recipient (Hariyanto et al., 2020). This leads to a steady income, increased business, and the ability to meet daily needs (Atabik, 2015). However, it should be spent on something other than consumption but developed (Asnaini, 2008) and can even be saved (Sartika, 2008). This transformative potential of 'productive zakat' is not only inspiring but also motivating, as it ultimately functions as an economic allocation and stabilizer (Saputro & Sidiq, 2020).

Economic empowerment is needed by the people in order to achieve better welfare in the hereafter. The economic aspect is even one of the 5 (five) objectives of Islamic law, which we know as 'Maqashid Sharia' (religion, mind, soul, property, and offspring). Empowerment can be realized through the active participation of people who are weak and do not have the power or ability to access productive resources so that there is an increase in living standards through 3 (three) missions, namely: improvement of business, implementation of Islamic ethics, and the ability to pay zakat, infaq, sadaqah (Amsari, 2019) through zakat funds that are distributed productively followed by an understanding of mustahik who have potential and innovation in working or not so that the funds channeled experience development gradually (Wasik, 2020).

Functional, structural thinking, heavily influenced by biological analogies, views society as a comprehensive organism. This organism is made up of interdependent organs, each contributing to the system's balance and survival. Societal changes are not limited to economic terms; they are analyzed in their entirety, encompassing cultural values, legal institutions, family organization patterns, political institutions, organizations, economics, and technology. The analysis is underpinned by the principle of reciprocity, with the basic assumption that each structure in the social system is functional to the others. Any dysfunction in one part can disrupt the entire system's balance (Niko & Yulasteriyani, 2020).

Talcott Parsons' book 'The Social System' explains that society is able to develop through the 'AGIL' scheme, namely adaption, goal, integration, and retention (Hafinda & Zuhilmi, 2021). This scheme requires order and ignores the turmoil of conflict in society as a social system with various elements that coexist (Ormerod, 2020).

However, existing research still focuses more on the management and distribution of zakat institutions, theories, legal details, economic functions, and management. It's high time we pay more attention to the narrative of zakat recipients, as this is an area that has been largely overlooked. This existing limitation has provided a gap in understanding the zakat system comprehensively (Lessy, 2013). The success of zakat programs is often measured quantitatively from an economic perspective only, such as the increase in mustahik income and the number of beneficiaries in the utilization of zakat. However, the qualitative aspects of social relations and the relationship

between the mustahik, which includes values, norms, and cultural aspects that determine economic motives with their culture that have an impact on social welfare, are still rarely researched (Ramadhini, 2019). There is a clear need for further exploration and discovery in this area.

RESEARCH METHODS

This research was conducted using a qualitative approach involving various participants with efforts to ask questions and accurate data collection procedures (Creswell, 2018: 4). The method used in this research is phenomenology, which explains a phenomenon derived from meaningful experiences by interviewing a number of individuals (Creswell, 1998). The selection of participants was carried out by purposive sampling in order to obtain data that was in accordance with expectations and could fulfill various questions in understanding a phenomenon that occurred (Creswell, 2008). The data in this study were obtained through in-depth interviews with 17 women batik makers representing six batik groups in Cibuluh batik village, Bogor City, who received zakat empowerment assistance from Baznas Pusat. The data obtained were then analyzed using Nvivo 12 Plus software in stages, namely data input, coding process, visualization, and interpretation.

ANALYSIS / RESULT

Empowerment through zakat and within the framework of Talcott Parsons' AGIL concept has a strong and comprehensive relationship. Zakat, as an empowerment tool, enables the batik makers to adapt to their economic conditions, providing the resources needed to improve batik skills and production. Through training and capacity building, zakat assists batik makers in achieving economic and social goals, significantly improving their quality of life and well-being. Zakat promotes social integration by linking batik makers within more significant production and marketing networks and encouraging cooperation and coordination between individuals and groups. Finally, zakat supports the maintenance of cultural and social patterns by maintaining batik traditions and strengthening communal values. Thus, zakat facilitates social integration and economic empowerment, which is central to the concept of integration in Parsons' AGIL theory, strengthening the social structure and functioning of society as a whole.

Table 1. AGIL Cibuluh batik maker

AGIL Theory	Discussion Result	
Adaption	Technical Skills	- Skill enhancement - Creative idea generation
	Group Management	- Time management
	Psychological and motivation	- Passion and courage - Appreciate effort - Leaving your comfort zone
	Social Community	- Monthly meeting - Sharing
Goal	Economic Goals	- Provision of capital
	Socio-cultural Objectives	- Preservation of batik culture
	Philanthropic Purpose	- Distribution of zakat
Integration	Group Management	- Group structure - Transparency & accountability
	Competency and Professionalism Development	- Capacity building - Marketing and market expansion
	Cooperation and Participation	- Cooperation & communal support
Latency	Communal Identity	- Mutual support and strengthening
	Leadership Structure	- Friendship and explanation
	Socio-economic Dynamics	- Monthly meeting - Profit sharing
	Environmental Issues	- Waste management

Adaption

The empowerment program for women batik makers marks a profound process of social change. Through adapting to changing social and economic conditions, the empowerment program encourages individuals and communities to develop new strategies to overcome challenges. This triggers transformations in social structures and strengthens individual agency, paving the way for more inclusive social change. This process not only strengthens women's socioeconomic position but also actively reshapes norms and values in society,

creating a sustainable and inclusive shift. The batik makers face several challenges that require adaptation on their part, namely:

Technical Skills

The difficulties faced by batik makers in developing batik skills illustrate a sociological conflict between communal expectations and individual realities. The statement, *"I have no talent in batik,"* highlights the gap between the idealized roles expected in the batik community and their limitations. This challenge is compounded by difficulties in generating creative ideas and mastering drawing skills, reflecting the discrepancy between community artistic norms and diverse individual learning abilities. Fear and anxiety in the face of processes involving hot wax and the skill of decanting, *"I was nervous the first time I saw hot wax,"* indicates the struggle in the transition of their social identity as batik makers. However, the adaptation process carried out by the batik makers is a testament to their resilience and initiative. Their courage and determination to learn, as expressed in the statement, *"I ventured, I cannot work like this. I went to Mrs. Sri's house to learn how to make batik,"* is truly inspiring. The batik makers also actively seek inspiration and knowledge from external sources to improve their skills, as seen in the statement, *"I look for other batik models, learn motifs from other batik. We learn, look at references."* This emphasizes the importance of continuous learning and reference exploration as part of the adaptation process. Similarly, the initiative taken to learn marketing aspects to overcome limited access to formal resources is a testament to their resourcefulness. *"I was also self-taught in the beginning about marketing because I could not join the training from Baznas."*

Group Management

The challenges faced by the batik makers, such as difficulty in managing time and slow group coordination, *"finding time. So if I take my children to school, go home to make batik and then pick them up again,"* reflects the struggle in balancing personal and professional responsibilities. This difficulty is compounded by limitations in terms of effective communication and collaboration, *"coordination with group friends is a bit slow."* The batik makers' adaptation solution is a flexible time management strategy and adaptation to production needs, *"the adaptation I do is in terms of time and energy."* This adaptive approach reflects a deep understanding of the importance of flexibility and innovation in group management while demonstrating how they strive to achieve a balance between personal life and work demands while maintaining productivity and group cohesion.

Psychological and Motivation

The challenges faced by the batik makers reflect essential aspects of social dynamics in the community, such as boredom, *"not used to it, boredom, they have not mastered it from the beginning,"* and *"difficulty in maintaining patience; the challenge is that in decanting there needs to be patience/persistence."* It also includes a sense of loneliness, *"the challenge is feeling alone"* and competition within the community, *"there is much competition with other friends, they are faster at it"* adding to the complexity of this psychological challenge. The batik makers' adaptation was to maintain their enthusiasm, *"I want to prove that I can also do it by myself"* and share their experiences *"We like to share at monthly meetings,"* coupled with efforts to love and appreciate their efforts *"we have to love and appreciate the efforts that have been made up to this stage,"* and the courage to leave the comfort zone *"we try to leave the comfort zone so far."* This approach not only overcomes psychological challenges but also strengthens social ties within the community through communal support and shared adaptation, thereby strengthening identity and solidarity among the batik makers.

Social Community

The challenges faced by the artisans relate to the difference in mindset between the artisans and the wider community, *"the challenge is to equalize the mindset of the community,"* which reflects the perception gap between the operational reality of the artisans and the community's understanding of assistance from institutions such as Baznas. The solutions adopted, such as the policy to *"not accept cash assistance,"* demonstrate the efforts of the artisans in overcoming this misconception and promoting financial independence. Monthly meetings, where they *"like to share,"* emphasize the importance of effective communication and collaboration within the community. This approach not only helps in resolving internal issues but also plays a role in changing community perceptions and promoting better understanding and support for the batik industry.

Goal

The 'Goal Attainment' function in the AGIL concept is essential for an effective zakat empowerment program. It helps identify and organize resources, encourage active participation, measure success, and generate positive social change. To achieve the collective goal of the program, the program needs to improve the economic and social welfare of zakat recipients as well as create a sustainable positive impact on society. In this context, the understanding of the batik makers is crucial. They comprehend the goals set by BAZNAS through the following main points:

Economic Goals

The economic goals identified by the batik makers in the context of Baznas' zakat empowerment program reveal a deep understanding of the role of zakat in facilitating economic growth and social welfare, "*Badan Amil Zakat is tasked with helping recipients who are entitled to receive in the field of community empowerment*" and "*Baznas is a community empowerment institution so that there is progress and economic growth for the community*" indicating that they view zakat not only as financial assistance but also as an instrument of empowerment. This approach is seen in the provision of capital and resources needed to develop batik businesses, "*Baznas is here because it sees that to empower people who want to open a business, they need capital costs in the form of materials such as cloth, wax, and so on.*" Zakat is considered a tool to strengthen the economic structure of the lower society, expanding individual and group opportunities for development and ultimately contributing to overall social change.

Socio-cultural Objectives

The objectives in the zakat empowerment program by Baznas reflect the recognition of the importance of social and cultural values, "*why do they want to come here? There is a motivation to be guided, supported so that they can progress*" shows that Baznas does not only focus on the technical aspects of batik making but also on continuous guidance and assistance in understanding the qualitative and aesthetic aspects of batik itself, "*the intention of Baznas is good, they want to raise batik*" and "*Baznas wants to advance the batik village.*" The empowerment program gives batik makers the opportunity to not only survive in a competitive industry but also maintain and revive the batik tradition and strengthen their cultural identity while promoting batik as an essential element of cultural heritage.

Philanthropic Purpose

The objectives of Baznas' zakat empowerment program demonstrate how zakat acts as a social wealth redistribution mechanism to support disadvantaged groups. "*The national zakat agency is tasked with collecting and distributing zakat funds. People pay zakat to Baznas, which is then distributed to areas for mustabik, a term referring to those eligible to receive zakat, one of which is in batik village.*" This process reflects the understanding that zakat is not only a religious obligation but also a social instrument to help those in need.

Integration

In the framework of empowering women batik makers, the integration approach is a relevant concern through the process of incorporating individuals or groups into the broader social structure so that they can actively participate in more extensive social and economic networks through training and financial support. The subsequent analysis will reveal how this approach influences the role of women batik makers in social interactions, resource utilization, and the achievement of empowerment goals in the context of batik empowerment through the integration of the following aspects:

Group Management

This aspect highlights the importance of integration between formal organizational structures and field practices. The statements "*all the regulations are good but still need to be improved*" and "*the work system/job desk is not very clear*" show the need to strengthen internal coordination and synchronization and the gap between formal policies and actual application in the field. In this context, a more transparent organizational structure, including the division of roles and responsibilities, is needed to strengthen social integration and enable batik makers to contribute and take initiatives for their empowerment, "*I participate in preparing the report, participate in batik making,*

and everything is going well" and "in our group, there is already a clear division of tasks" confirm the need for a detailed organizational structure. In addition, narratives such as "every month there should be a sales report, for example, how many pieces were sold this month" underline the importance of transparency and accountability in the financial reporting system to align individual actions with group goals and ensure efficient and effective use of resources.

Competency and Professionalism Development

The implementation of a production system in the form of sales and marketing rules is essential and supportive in efforts to develop the skills and professionalism of batik makers. Statements such as "every month there is bookkeeping, but I never knew about it. Is it all implemented? I think it was implemented in the beginning, but not anymore" highlights the need for a more robust and more consistent integrative strategy. In addition, narratives such as "I was asked by my mother to take care of the marketing part, so I was not directly involved with the batik making, such as dyeing, etc." point to the need to strengthen coordination and integration between training and skills development so that it is not purely theoretical but has a direct impact on improving the professionalism of the batik making community.

Cooperation and Participation

In the context of community cooperation and participation in Baznas empowerment programs, integration is a crucial aspect, reflected through a clear and organized division of tasks, which supports effective teamwork. Narratives such as "every month there must be a sales report, for example, how many pieces were sold this month. That rule is already in place" emphasizes the importance of internal coordination in achieving common goals. However, there are fluctuations in participation and cooperation, as expressed in the batik makers' statement, "Sometimes it works, sometimes it does not," signaling the need for a more consistent approach to strengthening social networks and communal support. In addition, narratives such as "from Baznas, there is assistance. Baznas does not target specifically. The preparation of monthly reports (income and sales) is also done. The group (bumiku) is very disciplined/all out in rules and production," suggests that despite efforts such as monthly meetings, more effective implementation is still needed to improve social integration truly.

Latency

In the effort to empower women batik makers through the productive zakat program, the concept of latency is crucial because it will highlight the maintenance of norms and values in society and affect the way the batik makers respond to changes that occur. Field facts show that they face rejection from some people who do not support this program and struggle to maintain their identity, traditions, and existing socio-cultural balance. Of course, the changes that occur may threaten the values that have been adhered to so far. The latency aspect is critical in understanding how women batik makers maintain and modify their values while facing rejection and challenges from a visible part of the community:

Communal Identity

The prohibition of the establishment of Gapura as a cultural artifact or mural as a symbol of communal identity, "they are more opposed to no signage," reflects how latency operates as a defense mechanism against changes that are seen as a threat to symbolic stability and cultural cohesion. Similarly, the status of Kampung Batik, where there is resistance to the re-branding of the village, signifies the tension between traditional values that want to be maintained and efforts to renew identity. The batik makers' statement, "This is not batik village, but neglasari village," shows how latency forms a reaction to integration efforts that ignore traditional values and long-established social expectations. The batik makers' strategy of supporting and strengthening each other in statements such as, "We strengthen each other by being open," reflects efforts to strengthen communal norms and values in the face of proposed changes. This demonstrates a solid commitment to latency by affirming social ties and communal identity in the midst of proposed symbolic change from outside.

Leadership Structure

Lack of support from local leaders, "RT is less supportive," describes the misalignment between development initiatives and traditional leadership structures. In the context of latency, this indicates a dissonance between

established leadership values and the values proposed by the empowerment program. This, coupled with the issue of Indigenous landlords, i.e., conflicts related to prestige and existing social status, signifies a conflict in social latency, where elements with Indigenous status feel threatened by social restructuring due to the empowerment program. Efforts such as friendship and dialogue, represented by the statement “*We have often explained it to Pak Lurah,*” are approaches to bridge the gap between traditional leadership values and the batik program.

Socio-economic Dynamics

Social jealousy caused by the perception of unfair distribution—“*there is social jealousy because it is uneven*”—can lead to social disintegration if not managed well. This is followed by community concerns about the disturbance caused by batik activities, as expressed by a batik: “*Some people feel disturbed,*” showing how latency can be disrupted by changes in the rhythm of daily social life. Through monthly meetings and sharing profits with community leaders, batik makers attempt to balance disrupted social relations and reduce social jealousy.

Environmental Issues

The issue of batik production waste expressed through the statement, “*sometimes in the gutter, there is red color,*” shows the pressure under which economic practices must be followed by the responsibility to maintain a sustainable environment. The batik community deals with this issue by attempting to manage existing waste, “*the waste problem continues, which we have managed as best we can.*” This shows the efforts of the batik makers in maintaining a healthy ecological balance with the continuation of economic practices aimed at maintaining sustainable norms and practices.

DISCUSSION

The 'Adaption' function in AGIL theory in the batik community is a response to four key challenges. *The first* challenge is the limitation of technical skills, particularly in the areas of creative idea generation, drawing, dyeing, and marketing. This finding aligns with research on the sustainability of the batik industry, which is influenced by various factors, including the development of batik skills (Raya et al., 2021; Murtianingsih et al., 2021). The batik makers' adaptation strategy in response to these challenges is to seek inspiration, continue learning, and develop skills. This emphasis on learning and skill development is a source of optimism, as it is the key to their success in achieving holistic and sustainable empowerment (Zitouni & Jedidia, 2022).

Second, the challenge of collaboration and coordination within the batik group. Historically, women were only seen as caregivers and housewives (Hans & Govindaswamy, 2024), which gave rise to the phenomenon of a 'Double Burden' (Halimah, 2024) that became a significant obstacle (Kimbu et al., 2018) and even caused psychosocial stress (Ananda & Fitriani, 2023) because they had to choose between family responsibilities or their profession (Mowpia, 2023). The adaptation strategy of the batik makers is through flexible time management and collaborative partnership as a balancing factor between individual and group interests (Fawcett et al., 1995). Flexible work arrangements have been shown to improve performance and productivity for women, as well as to balance the demands of work and family responsibilities (Marzi, 2018).

Third, psychological challenges, namely boredom, impatience, isolation, and an atmosphere of internal competition among batik makers. These barriers are in line with research that micro-entrepreneurs, especially women, often face stress and lack of social support (Wijewardena et al., 2020). This is a significant challenge because empowerment is essentially a gradual process that requires total commitment (Aguar, 2012), while a sense of solitude can undermine the collective spirit of the community (Nawaz, 2019). Even the general public (Lay-Yee et al., 2021) and competition within the empowerment community can overshadow the communal goal itself (Riger, 1993). Efforts made by batik makers are to stay passionate, share experiences, respect themselves, and dare to step out of their comfort zone. Research shows that involving community members in the empowerment process not only increases initiative but also fosters a sense of ownership and commitment among participants (Haldane et al., 2019), with sharing experiences, sharing emotions, and socialization as essential factors in fostering a sense of empowerment (Hidayati et al., 2021). Community-based interventions can overcome loneliness and increase a sense of belonging (Ohta et al., 2024) through a participatory communication approach that opens up space for interaction between different community groups (Fadeli et

al., 2024). It also includes intrinsic motivation, such as the desire to work, because it is based on interests that can increase women's creativity and economic independence (Islamiyah & Muhtadi, 2022). Similarly, extrinsic motivations, such as social support (Krisnatuti & Latifah, 2021), can reduce stress and other emotional challenges (Safrida & Safrida, 2022), offering hope for the future of batik makers, and strengthen solidarity and improve community welfare (Detha et al., 2022).

Fourth, social challenges, such as differences in perceptions between the batik community and the surrounding community towards Baznas assistance. This finding is in line with research which states that community empowerment needs to be understood based on different perceptions, motivations, and preferences of the community (Rusiani, 2018; Dewanti & Marhaento, 2021), including direct financial assistance is more expected than means of production itself (Basinillo et al., 2024). So, building solidarity between community members can help reduce jealousy among those who do not receive direct monetary assistance (Muslim, 2016). The adaptation strategy chosen by the batik makers is to refuse cash assistance, choose productive assistance, and actively hold meetings to share experiences and strengthen community solidarity. However, the success of empowerment programs ultimately depends on a holistic approach that allows individuals to control their future without relying solely on cash assistance (Bergenfeld, 2023). This strategy emphasizes the importance of building trust and overcoming misunderstandings in empowerment programs so as to strengthen community solidarity and optimize existing resources (Lai & Ho, 2021; Albert et al., 2022).

The batik makers understand the function of 'Goal Attainment' in AGIL theory through the Baznas zakat program to three objectives, namely: *First*, zakat is not just financial assistance but also an empowerment instrument in encouraging growth and reducing social inequality. This is in line with existing research that zakat is considered capable of strengthening the economic structure of the lower community (Widiastuti et al., 2021), poverty alleviation, economic development, and social welfare (Al-Salih, 2020), encouraging economic growth (Khasandy & Badrudin, 2019) and is recognized as having a significant impact on the socio-economic development of a country (Pertiwi et al., 2020). This finding is in line with the concept of community-based economic development (Habib, 2021) and social capital theory that emphasizes the importance of active participation, cooperation, and social values (Fathy, 2019; Alfandya & Wahid, 2020) that can strengthen community cohesion and solidarity.

Second, the batik makers see that the zakat empowerment program also seeks to maintain and revive the batik tradition, strengthen cultural identity, and promote batik as an essential element of cultural heritage. This is in line with research that emphasizes the importance of socio-cultural aspects in economic empowerment programs (Magali, 2022) to affirm cultural identity, preserve batik traditions (Hariani et al., 2019; Paramita et al., 2021), and strengthen social cohesion in Kampung Batik Cibuluh.

Third, zakat is not just fulfilling a religious obligation but also serves as a redistribution mechanism for zakat recipients (*mustahik*) to reduce economic inequality and strengthen the socio-economic foundation of society. This finding is consistent with previous research that zakat is seen as an instrument of philanthropy (Linge, 2017) Muslim countries that encourage wealth equality and circulation of financial resources (Parisi, 2017), including as an alternative solution to the problem of online loans (Abdullah & Haqqi, 2017) as well as the function of zakat as a tool for economic stability and human capital development, promoting goodwill and compassion in society (Alhashmi, 2024).

The application of the 'Integration' function in the batik community can be seen in three ways: *First*, integration in the aspects of management and organizational structure, such as strengthening the organizational structure through a clear division of roles and responsibilities accompanied by transparency and accountability in financial reports. This is necessary because empowerment initiatives will be more effective when approached collectively through community organizations that function as a forum for community activities and movements (Prasetyono, 2019). The efforts of the batik makers to be actively involved in preparing reports, implementing precise tasks, and participating in training and regular meetings are in line with research on the importance of a clear, transparent, and accountable organizational structure in community empowerment programs (Arifin & Sabarudin, 2022; Maulana et al., 2021; Didi, 2021). By strengthening the organizational structure, the batik makers not only improve the effectiveness of the program but also empower themselves and contribute to the

overall strengthening of the organization's capacity. By strengthening the organizational structure, the batik makers not only improve the effectiveness of the program but also empower themselves and contribute to the overall strengthening of organizational capacity. Improved regulations and clarity in work systems are essential to streamline operations and ensure that all participants understand their roles and responsibilities (Hasdiani et al., 2024). Improved internal coordination and synchronization are needed to address the psychosocial aspects of women workers, as effective management can foster a sense of security, mutual understanding, and cooperation, thereby reducing mental and psychological stress (Ananda & Fitriani, 2023). The elaboration of a clear organizational structure with a strict division of roles and responsibilities will strengthen social integration and encourage the active participation of batik workers in their self-empowerment (Kusnanto et al., 2024).

Second, competence and professionalism can be developed through capacity building of the batik makers, as well as marketing skills and market expansion. The initiative of the batik makers to learn and apply new knowledge, such as in marketing and production systems, shows their efforts in developing competencies (Andarwati et al., 2018). This is in line with research that emphasizes the importance of integrating training with work practices (Kristianto & Zuwanita, 2022). Notably, professionalism, especially in zakat management, is proven to have a significant and positive effect on community economic empowerment, inspiring further efforts in this area (Alhubbuffillah et al., 2019).

Third, community cooperation and participation in the empowerment program indicated fluctuating participation. The activities of formulating group rules, conducting regular meetings, and jointly overcoming problems show the efforts of the batik makers to maintain consistency and effectiveness of cooperation in strengthening social integration. These findings are in line with research that emphasizes the importance of community participation (Jumiati et al., 2021) and social capital (Kharis et al., 2022; Marhaeni et al., 2019) in the success and sustainability of empowerment programs in Kampung Batik Cibuluh.

The batik makers get the challenge of 'Latency' in AGIL theory to three issues, namely: *First*, the rejection of communal identity and tradition from some communities towards the symbol of change and re-branding of batik village. This is in accordance with research showing that social change often triggers resistance from groups that feel their identity is threatened (Calza et al., 2018), as well as reinforcing research that empowerment programs that include symbols, values, traditions, resistance, and identity effectively, it is essential to have a deep understanding of local wisdom and cultural values (Wiediharto et al., 2020). The batik makers' strategy to support each other and maintain traditions reflects the community's resilience in the face of change.

Second, local leadership structures that feel threatened by social restructuring due to empowerment programs. This is consistent with research that participatory communication and active involvement of local communities (Sugito et al., 2022) are long-term solution strategies (Najwa, 2022). The dialog and friendship efforts made by the batik makers demonstrate their agency. They are closely related to the ability of individuals to participate in decision-making processes that affect their lives (Syamsir, 2016).

Third, social jealousy is due to perceptions of unfair distribution. Community economic empowerment programs should be an effective solution in overcoming structural vulnerabilities such as stigma, discrimination, inequality (Mantsios et al., 2018), and social jealousy (Setiawan, 2019) that impact not only individual communities but also social balance and environmental justice (Lubchenco & Haugan, 2023). The Batik community's strategy of holding monthly meetings followed by sharing profits with community leaders is an effort to reduce social jealousy while maintaining social cohesion and program sustainability.

Fourth, the issue of production waste is a challenge for the batik community because the production center is located in the middle of the community. This is in accordance with existing research that the batik industry is faced with the choice to balance between economic motives and ecological responsibilities (Warsito, 2018). The batik makers have done their best to manage batik waste as an environmental demand and awareness of sustainable factors (Levi et al., 2020).

CONCLUSION

This study concludes that one of the success factors of the zakat empowerment program in Kampung Batik Cibuluh is the adaptability to various challenges faced by the batik community. This adaptability is supported by an

understanding of the function of zakat as an instrument of empowerment, strengthening community integration, and maintaining cultural values. The resilience of the Batik community in facing challenges, activeness, and commitment to participating and maintaining the program are the keys to its success. This study is expected to contribute to the theoretical and practical aspects of community empowerment, especially using zakat funds. In addition, the findings of this study are expected to be a reference for relevant stakeholders in a more effective, efficient, and sustainable community empowerment program.

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