

## ANALYSIS OF THE ROLE OF CREATIVE ECONOMY IN PROSPERING THE COMMUNITY'S ECONOMY FROM THE PERSPECTIVE OF ISLAMIC ECONOMICS (CASE STUDY: PERUPUK VILLAGE, LIMA PULUH PESISIR DISTRICT, BATU BARA REGENCY)

Abdil Bar<sup>1</sup>, Zuhrinal M.Nawawi<sup>2</sup>, Ikhsan Harahap<sup>3</sup>, Tri Utami Salsabila<sup>4</sup>, Annisa Rizqiyah<sup>5</sup>

Universitas Islam Negeri Sumatera Utara

### Abstact

This study aims to identify problems related to the implementation of the creative economy in Perupuk Village, with a special focus on its impact on the economic welfare of the people of Batu Bara Regency. 2) Study of the impact of the creative economy on improving the economic welfare of the community, analyzed through the lens of sharia economics, especially in the context of Perupuk village. The research methodology used includes the use of a qualitative approach as a research strategy, which produces descriptive data in the form of written or spoken words obtained from individuals, as well as observations of the behavior shown by the phenomenon. This approach places the focus on data in the form of words and images, rather than numerical data. Field research revealed the diligent efforts of artisans in turning leftover food into precious materials and even recreating classic and historic items. The aim of the creative economy is to encourage community-based economic development, encouraging cleaner and more community-friendly villages. The landscape of Perupuk village has increasingly attracted the attention of visitors after the Covid-19 pandemic. Reducing poverty rates, improving the good name of Perupuk village.

**Keywords:** Creative Economy, Community Economy, Islamic Economy

### Introduction

The creative economy emerged in the early 21st century as a result of the increasing importance of information and creativity. This is based on the use of ideas and knowledge related to human resources as the main driver of production. The current economic paradigm places intellectual property as a valuable asset that can generate financial resources, job prospects, income, and overall welfare. The creative economy is still a topic of discussion, especially related to the significant contribution of creative sectors such as art, music, fashion, and advertising to the success of the Indonesian economy (Andri Priadi, et al. 2020: 356-358).

Based on a study conducted in 2016 by the Creative Economy Agency (Bekraf) and the Central Statistics Agency (BPS), the creative economy contributed 922.59 billion rupiah or 7.44% to the total national Gross Domestic Product (GDP). In addition, the creative economy is projected to contribute 1.211 trillion rupiah to the national Gross Domestic Product (GDP) in 2020. This amount has grown compared to 2019 which contributed 1.105 trillion rupiah. According to the Central Statistics Agency, the 2016 creative economy statistics data shows that Indonesia's creative sector GDP grew from 525.96 trillion to 852.24 trillion between 2010 and 2015, with an average annual increase of 10.14% (Lili Marlinah, 2017: 258-265).

There are 7 tourist locations spread across 12 sub-districts in Batu Bara Regency, with the aim of expanding the creative economy sub-sector of tourism. Data shows that tourism growth in Batu Bara has the potential to become an economic sub-sector that can be used as a collective effort by the community to improve and lift the regional economy. This includes reusing old items for home decoration purposes.

These seven tourist attractions are included in other creative economy sub-sectors. Tourism is one of the components of the creative economy that has the most significant impact on the Creative Economy's Gross Domestic Product (GDP). Statistical data released by BPS in 2022 shows visitor statistics for many tourist destinations in Sei Balai District, including Bunga Beach Tourism with 2,121 visitors and Galuh Beach Tourism with 831 visitors. In addition, Talawi District also recorded a significant number of visitors to Laut Indah. Bunga Beach Tourism in Bali was visited by 1,420 visitors, Sei Suka Tador Lake Tourism in Medang Deras District was visited by 642 visitors, and Meriam Nenas Sianam Tourism in Medang Deras District was visited by 5,218 visitors. This has an impact on increasing the Creative Economy GDP (BPS Data for Batu Bara Regency, 2022: 75). In 2022, the number of industrial sectors in Batu Bara Regency is as follows:

Table 1.3

Number of Companies/Business Units by District and Industry Clarification in Batu Bara Regency 2022

No	Kecamatan	Industri 2019	Industri 2020	Industri 2021	Industri 2022
----	-----------	---------------	---------------	---------------	---------------

1.	Sei Balai	12	12	12	12
2.	Tanjung Tiram	15	15	15	15
3.	Nibung Hangus	-	-	-	-
4.	Talawi	7	7	7	7
5.	Datuk Tanah Datar	-	-	-	-
6.	Limapuluh	14	14	14	14
7.	Lima Puluh Pesisir	-	-	-	-
8.	Datuk Lima Puluh	-	-	-	-
9.	Air Putih	13	13	13	13
10.	Sei Suka	17	17	17	17
11.	Laut Tador	-	-	1	1
12.	Medang Deras	10	10	10	10
Batu Bara		88	88	93	93

Source: Department of Youth, Sports, and Tourism of Batu Bara Regency (Batu Bara Regency in Figures, 2022: 117)

This study focuses on investigating Creative Crackers located in Batu Bara Regency. Residents of Batu Bara Regency are trying to utilize the available land as a location to make this Regency a center for the transformation of recycled materials into household decorations. Batu Bara Regency is located in two different geographical areas, namely land and water. This unique condition offers profitable opportunities for local residents, especially those who work as fishermen, to maintain their livelihoods.

The establishment of the Creative Crackers Village located near the Historical Beach of Creative Crackers in Batu Bara Regency was triggered by the many positive impacts and high interest of tourists in Creative Crackers. Creative Crackers was established in early 2020 as a result of collaboration between residents of Historical Beach, the Inaliun Factory, and the Batu Bara Regency Government. The main purpose of establishing the Creative Crackers Village is to generate income for the community, especially housewives, to help household breadwinners meet daily living expenses. Participation in the sale of Creative Crackers is only intended for residents of Perupuk Village, Limapuluh Pesisir Regency, especially the local community. Individuals from other districts are only allowed to engage in historical tourism and purchase decorative items made from recycled materials available for trade. The main goal of Perupuk Kreatif is to improve the economic welfare of the residents of Limapuluh Pesisir Regency.

To achieve prosperity, individuals face economic challenges, namely the gap that arises between available resources and human desires and aspirations. According to Ibn Khaldun, work functions as a conventional unit of measurement of value. The manufacturing process depends on the exertion of labor or work carried out by an individual. The element of production functions as a human effort to create goods and services. Tourism and trade in Perupuk Kreatif are economic enterprises that utilize the use of natural resources to create and market products for purchase. Perupuk Kreatif functions as a culinary center for the merchant community, especially women who take the initiative to earn a living to meet the financial needs of their families and improve economic welfare.

The foundation of creativity must be a modern attitude that is full of original concepts that distinguish it from others. As stated by Allah SWT in the letter As-Sad verse 27, humans were created by Allah SWT with reason and ideas so that they can utilize all the potential that exists on this earth with their ingenuity. *Artinya*

“We did not create the heavens and the earth and whatever is between them in vain. That is the opinion of the ungrateful. So woe to the ungrateful for (they will enter) Hell!” (QS As-Sad 38: 27)

The scholars interpret the book as Surah As-Sad verse 27, which relates to the prohibition of wasting all the latent capacity that exists on this planet. This explanation shows that Allah has explained the

manifestation of His omnipotence in the universe. Humans were created by Allah SWT with the ability to reason and think, so that they are able to utilize their creative potential and take advantage of all the opportunities that exist on earth. Humans must utilize all the resources in the heavens and earth to achieve happiness both in this life and in the hereafter.

The creative economy is a business that can be run in accordance with Islamic law by aligning a person's work with everyday principles and considering the benefits of the work done. The presence of the Tourism Sector in Perupuk Village, Limapuluh Pesisir Regency aims to generate economic benefits by reducing unemployment, increasing income, and fulfilling the needs of the community. This will contribute to achieving prosperity based on faith in Allah SWT.

## RESULTS

### 1. Creative Economy Theory

The creative economy represents the fourth phase of economic development, which continues the previous phase that focused on creativity, cultural heritage, and concern for the environment. The creative economy is driven by creative industries that rely on creative individuals as their main assets. This sector produces discoveries that come from the power of human intelligence, allowing it to navigate the ever-growing market competition. The creative economy facilitates the achievement of sustainable economic development by utilizing innovation. Utilization of resources that are not only renewable but also endless, especially ideas, abilities, and creativity (Rochmat Aldy Purnomo, 2016: 7-8).

The creative economy emphasizes generating added value through the utilization of ideas and the application of knowledge derived from the innovative abilities of human resources. The creative economy, also called the knowledge-based economy, is an economic development paradigm that emphasizes the importance of the role of technology and research in driving economic growth (Siti Nur Azizah and Muhfiatun, 2017: 67).

The definition above implies that the creative economy is a form of economic activity that relies primarily on creativity, innovation, talent, ideas and human resources to produce a product of economic value.

### 1. Creative Economy Sub-Sectors

Presidential Regulation (PerPres) Number 72 of 2015 concerning the Creative Economy Agency. This regulation identifies 16 sub-sectors in the creative industry, including advertising, architecture, art goods market, crafts, design, fashion, film, video and photography, interactive games, music, performing arts, publishing and printing, computers. services, radio and television, research and development, culinary, and application and game development (Carunia Mulya Firdausy, 2017: 137).

#### a. The Role of the Creative Economy in Community Welfare

The creative economy makes a significant contribution to the assessment of community welfare, especially the economy of a country. This includes the ability to generate income, create jobs, increase intellectual property, encourage technological progress, and fulfill other social functions (Suryana, 2013: 36).

#### b. Creative Economy Development Indicators

The creative economy refers to economic activities in modern times that place great emphasis on the creativity of each entrepreneur. There are several markers that determine the sustainability of the creative economy and its development. These indicators include: The main factors affecting business operations include production, market and marketing, management and finance, government regulations, economic situation, corporate relations, and the environment (Ning Malihah and Siti Achiria, 2019: 71-73).

#### c. Creative Economy in the Perspective of Islamic Economics

The creative economy includes all types of human activities that include the production of products through the use of concepts and ideas, with the aim of improving overall welfare. The description above may be a reference for activities in the creative field. Where innovative economic activities are closely related to the utilization of human resources that utilize the potential of natural resources while maintaining their integrity. Allah SWT does not approve of anything excessive. Therefore, it is important to carefully consider the origin of the main resources used in the production process, and ensure that these resources come from the environment. This study focuses on the stick plate business, a manufacturing activity that is in accordance with Islamic principles and rules. This industry reuses used materials to make household decoration items.

## 2. Theory of Community Welfare

The term "prosperous" comes from the Sanskrit word "catara", which translates to "umbrella". In this context, it refers to individuals who live a life without poverty, ignorance, and anxiety. Such people feel safe and secure both physically and mentally (Adi Fahrudin, 2012: 8).

Social welfare refers to a state in which an individual's material, spiritual, and social needs are met, allowing them to live a respectable life and fulfill their social roles (Law Number 11 of 2009: 1 - 1).

The explanation above states that welfare refers to a state in which the basic and safe needs of all individuals are met, allowing them to have a satisfying social life.

References to welfare can be found in the Qur'an, Surah An-Nahl, verse 97, as well as the hadith narrated by Bukhari Muslim.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Meaning: Whoever does good deeds, whether male or female, while being a believer, then surely We will give them a good life and surely We will reward them with the best of what they have done. (QS. An-Nahl 16: 97), (Al-Hikmah, 2014: 278).

The information on welfare in the perspective of Islamic economics above can be summarized as follows. In Islamic economics, welfare is not only determined by materialistic factors such as property, happiness, and the fulfillment of desires. It also considers non-materialistic aspects, especially the spiritual dimension.

### 3. Islamic Economic Theory

Islamic Economics is an academic discipline that studies individual economic actions, guided by the principles of Islamic faith and rooted in the One Almighty God, which is expressed in the basic principles of faith and Islam. Islam encourages the involvement of its adherents in commercial ventures (companies) as a means to meet their socio-economic needs. The Prophet Muhammad personally engaged in commercial ventures as a trader with his wife Khadijah.

The Islamic economic system is characterized by a free market structure, although the emphasis is more on collaboration than competition. Cooperation is a common motive in Islamic social groups. The relationship between individualism and social concern is so intertwined that dedicating oneself to the welfare of others is the most promising approach to fostering benefits and achieving the pleasure of Allah SWT.

Mannan defines Islamic economics as a social science that studies the economic problems faced by individuals, influenced by Islamic principles (Muhammad Abdul Mannan, 1997: 19). Najtullah Siddiqi emphasized that Islamic economics emerged as a reaction of Muslim intellectuals in overcoming various economic obstacles in their time.

For this condition, the basis comes from the Qur'an and Sunnah, as well as from logic and experience (M. Nejatullah Ashhidiqi, 1992: 69). Khursyid Ahmad defines Islamic economics as a methodical effort aimed at understanding economic problems and human behavior in relation to these problems from an Islamic perspective (M. Umar Chapra 1996: 33).

M. Akram Khan defines Islamic economics as the study of human welfare (falah) through the organization of the earth's resources based on collaboration and participation. According to Louis Cantori, Islamic economics aims to develop an economic system that prioritizes the welfare of individuals and society, while rejecting the principles of classical economics that are individualistic.

Based on the definition above, Islamic economics can be understood as a systematic social science developed by Islamic economic scholars. The goal is to analyze economic problems and societal behavior by taking insights from observed realities and inspired by Islamic principles contained in the Qur'an, hadith, and ijtiha of scholars.

## METHODS

The research methodology used in this study is field research. This study uses descriptive methodology with a qualitative approach. The researcher aims to understand the craft production of the Perupuk village community, especially focusing on the development of the creative economy. The case study will be conducted in Perupuk Village. The sample in this study were individuals who have expertise in processing used goods such as wood, glass, cardboard, plastic, and bottles into decorative items used for home decoration. The researcher conducted interviews with a total of 17 informants. The informants included 6 Perupuk village craftsmen, 5 customers, 3 community members, and 3 representatives from the Sub-district and Perupuk Village Government. The data sources used were primary and secondary data. Primary data sources were obtained through direct observation and interviews conducted with research informants. Secondary data for this study came from various sources such as academic journals, magazines, novels, and other relevant literature.

## RESULTS AND DISCUSSION

### 1. Forms of Implementation of the Creative Economy in Perupuk Village

Craftsmen in the handicraft industry continue to adapt and improve their skills and talents to drive economic innovation in households and communities. This not only helps minimize waste but also contributes to reducing poverty and unemployment rates. Therefore, it is important for these craftsmen to receive comprehensive support and encouragement from the local government, including village and sub-district leaders.

Initial topic. Mr. Juanidi Saragih. The economic progress of a community can be measured by the market value of the handicrafts produced. In addition, art objects produced by skilled craftsmen can bring fame to the village, sub-district, and district where they come from. "I produce this content through social media, which specifically targets the handicraft sales market." This is highly appreciated and widely adopted by the international community. Some time ago, we sent them to Java, Riau, Aceh, and various other

locations.

The seller's approach in developing their buying and selling methods requires the use of income and expense bookkeeping to support economic growth effectively. Recording daily, weekly, monthly, and annual transactions is important documentation and knowledge that can improve the seller's creative economy through product distribution and sales in a wide market. "Initially, our business focused on making books related to the financial aspect of this sale. However, due to insufficient income, we stopped keeping financial records. Instead, we now distribute the proceeds equally to us and our innovative partners from the cracker company. . . "

The local government provides great support and encouragement to the innovative ideas produced by the craftsmen, which aims to accelerate the growth of the creative economy. This support is intended to transform the craftsmen's products into important commodities for buyers, while also answering the village government's need for waste materials to maintain environmental cleanliness. Therefore, this initiative has the potential to eradicate poverty and unemployment rates, as well as provide benefits to all stakeholders involved by utilizing their skills and talents. Currently, there is only one pedicab available to deliver our handicrafts. In addition, PAN has also provided us with a machine worth IDR 50,000,000 to facilitate our work on the handicrafts.

The profits obtained by the craftsmen from their handicrafts are strictly monitored from the initial stage until the goods are marketed and sold to interested consumers. Over time, there has been an increase in interest from both the public and the government in the famous goods produced by these craftsmen. This has an impact on increasing the income of the craftsmen.

The craftsmen utilize processed materials such as plywood, used wood, and cardboard to create beautiful and charming handicrafts. These handmade products are intended for interested consumers who are looking for decorative items for their homes and have a desire to buy unique handicrafts. And others.

The development of the creative economy carried out by craftsmen is influenced by various factors, including circumstances that allow craftsmen to improve their products and

the effectiveness of their marketing efforts. Therefore, it is important for craftsmen to closely monitor the development of their creative economy every day. "Personally, I feel challenged as a creative cracker craftsman because of this addition." This is a profitable addition for us and our family.

The second person referred to is Mr. Samsul Bahri. The economic progress of a population can be measured from the market value of the handicrafts created. In addition, the creative abilities of the craftsmen can bring fame to the village, sub-district, and district through the production of art products. "We offer direct marketing, direct visits, and online services." It is more profitable for us and myself to sell online because there is a significant level of interest from other parties.

The seller's approach in developing his buying and selling method requires the use of income and expense bookkeeping to support economic growth effectively. Recording daily, weekly, monthly, and annual transactions is important documentation and knowledge that can improve the seller's creative economy through product promotion and sales. in a wide area, "If we currently do not have a miniature mosque, then if one is sold, we will share the proceeds with fellow craftsmen."

The profits obtained by the craftsmen from their work are closely monitored from the beginning and continue to be tracked after the sale of everyday goods to interested consumers who want to buy handmade products made by the craftsmen. "At the beginning of this business, it turned out that this business had not reached its maximum potential because the results of this handicraft were not yet known." The next day, it was discovered that there would be a sale of innovative cracker home decorations in the neighborhood. Fortunately, this growth was clearly visible and had attracted the attention of the community and other individuals.

The Perupuk village environment has transformed into a popular tourist destination and a thriving economic sector for artisans, providing significant incentives to drive the growth of the local creative economy, driven by several variables present in the area. "The annual tourism in the area is the motivation behind the establishment of this business. In addition, we aim to seek new opportunities and differentiate ourselves from the rest. Although some people choose to sell food at tourist attractions, we believe that focusing on selling souvenirs will be a more profitable solution for us." They have certain memories that only exist in this Perupuk village. In addition, this is also an initiation into the cultural traditions that are prevalent in Perupuk village from our perspective.

Knowledge serves as a basic foundation for nurturing talent, as it includes the will and concepts that need to be communicated and developed through skills to produce meaningful experiences for artisans. "In my case, personal experience is absent, because I gain knowledge independently and rely on observations from social media."

The growth rate of the creative economy among craftsmen requires daily supervision by the craftsmen themselves, because it is influenced by several factors that can facilitate and hinder product development and marketing results. "I feel the challenge when we are not productive, especially when there is no activity at home." That is why personally, I think handicrafts are very useful.

This work is very important in meeting the essential needs of craftsmen, allowing them to improve their skills. The products made by these individuals generate consumer enthusiasm, thereby increasing sales. Craftsmen continue to improve their marketing strategies and services to attract new consumers every day.

This is due to consumer satisfaction with attractive craft products. "No, because I do not prioritize this aspect of my work and I also have additional work in agriculture." In addition, it contributes to the overall household income. In addition, I am an individual who provides assistance in the household.

The third person referred to is Mr. Samsul Hidayat. The economic progress of a community can be measured by the market value of the handicrafts produced. Art objects created with the skilled creativity of their makers can bring pride to villages, sub-districts, and districts.

The profit margins of the craftsmen are strictly controlled from the initial production stage to the point of sale, ensuring that daily sales to consumers who are interested and want to buy their creations are taken into account. "Initially, there was no spike in sales for these handicraft products. However, in the following days, there was a marked increase, indicating a significant level of interest in the product."

The Perupuk village environment has transformed into a popular tourist destination and a thriving economic sector for artisans, offering attractive incentives to accelerate the growth of the local creative economy, driven by internal factors. User text is empty. We started the operation of this company in 2019-2020, and the reasons behind choosing this location. "Considering the existence of agricultural and marine areas in the Perupuk Village area, especially in the Fifty Coast District, we believe this is a good opportunity for us to generate additional income."

The growth rate of the creative economy among craftsmen depends on various factors, including marketing strategies, which can facilitate or hinder product results. Therefore, craftsmen must diligently monitor the development of their products on a daily basis. Personally, I find it difficult not to produce handicraft materials. Although the amount is limited, at least this can increase my income and that of my family.

The fourth subject is Mr. Muhammad Fadlan who holds a Bachelor of Engineering (ST). The economic progress of the population can be measured from the market value of handicrafts that contribute to the reputation of the village, sub-district, and district. These art products are created through the skilled creativity of their makers. "I and the members of the innovative rupuk team promote our products through social media platforms, including" Our Facebook account serves as a platform to promote our innovative products. It is very profitable for us to sell our products directly on this platform, because it allows customers to have direct access to information about the results, quality, and price of the product. Regarding my personal income, I earn an income ranging from IDR 800,000 to IDR 2,000,000 per month.

The seller's approach in developing their buying and selling methods requires the use of income and expense bookkeeping to support economic growth effectively. Recording daily, weekly, monthly, and annual transactions becomes valuable documentation and knowledge that allows sellers to increase their creative economy through the products and sales they distribute. in a very wide area, "During the Corona pandemic, the existence of handicrafts still existed, but now it is no longer there because of the collective distribution of income generated from the crafts."

The Perupuk village craftsman community has established itself as a popular tourist destination and center of creative economic activities, thus providing important justification for accelerating the growth rate of the local community's creative economy. "Although there is no partnership established in Perupuk Village, I chose that location for that reason." "This is a good marketing location and also allows us to promote the traditions and culture of the Perupuk village where we are located."

Because the will and ideas that must be expressed and developed through talent become meaningful life experiences for every craftsman, knowledge is the foundation for developing talent. "I have no experience, initially I could only see through the eyes of my friends. But now I learn with friends and also consult on social media to make these handicrafts."

The conditions that allow craftsmen to innovate their products can also reduce their output in every marketing effort; Therefore, the craftsmen themselves must closely monitor the rate of development of the creative economy on a daily basis: "It is very challenging for me if we do not produce." "This is a handicraft, that's why I need additional work, for me personally having handicrafts is very helpful."

The fifth topic is Mr. Dedi Harianto. The market value of handicrafts can be an indicator of the development of the population's economy and can raise the good name of a village, sub-district, or district through the sale of art objects produced from the ingenuity of their creators. "Compared to meeting in person, marketing through social media generates greater profits." I estimate that this handicraft generates income between IDR 900,000 and IDR 1,500,000 for me.

The seller's approach in developing his buying and selling method requires the use of income and expense bookkeeping to support economic growth effectively. Daily, weekly, monthly, and yearly transaction records will be valuable documents and knowledge that will enable sellers to improve their creative economy through the products and sales they distribute. in a wide area, "No additional compensation will be given; instead, the goods will be distributed evenly among these skilled craftsmen."

The local government provides great support and encouragement to the innovative ideas generated by the craftsmen, which aims to accelerate the growth of the creative economy. This support is very important in transforming these ideas into important products that meet buyer demand. In addition, by utilizing waste

materials, craftsmen contribute to the village government's goal of maintaining a clean environment and reducing poverty and unemployment. Ultimately, all parties involved benefit from the utilization of these valuable skills and talents. "With no government assistance, only the rickshaws provided by the local government serve as a means of transportation for us to transport materials to the exhibition venue." In addition, further support is provided through the provision of contemporary tools and machines, which have recently been obtained from the PAN party. So far my knowledge on this matter.

The profit margins of the artisans are closely monitored from the start of the handicraft production to the point of sale, to ensure that daily transactions with interested customers who want to buy their goods are taken into account. "Of course, if a new business is established, there may be uncertainty about its success at first. However, over time, the people of Perupuk Village began to be aware and actively promote the creative handicrafts produced by the young people of this area."

This work plays an important role in meeting the livelihood needs of the artisans, allowing them to improve their skills. The products made by these individuals generate consumer enthusiasm, thereby increasing sales. The artisans consistently strive to improve their marketing strategies and provide the best service, thus attracting new customers every day. Consumer satisfaction with attractive handicraft products encourages the growth of a loyal customer base. Personally, this work means a lot to me and my family, although I do not devote my full attention to this work due to the irregularity of sales results. The products I produce are in high demand and sell quickly, so I need to do side jobs. I myself cultivate plants for this additional business.

The individual in question is Mr. Zulkifli who is the sixth subject. The economic progress of a community can be measured from the market value of the handicrafts produced. In addition, art objects produced by skilled people can bring fame to the village, sub-district, and district where they come from. "In addition to village crackers in other areas, we also deliver them. However, there are advantages to meeting in person compared to through social media, such as ordering directly from Facebook." The income range is usually between IDR 950,000 and IDR 2,500,000.

The profit margins of the craftsmen are carefully tracked from the first stage of work to the point of sale, when interested buyers buy their handmade goods. Although there is no specific starting point, the creative site of rupuk and its activities have gradually gained recognition among the community. The perupuk community and other nearby village communities.

Craftsmen use processed materials to create very beautiful handicrafts, resulting in the production of charming and unique handmade goods. These handicrafts are then available for purchase to customers who have a desire to decorate their homes or personal interests to obtain these items. "Regarding the materials I use, From a personal perspective, it should be noted that government assistance is also lacking. The materials used are cardboard and plywood.

The Perupuk village environment has become a popular tourist destination and a growing economic sector for artisans, offering attractive incentives to accelerate the growth of the local creative economy. This is mainly due to the favorable conditions in the geographically isolated Perupuk Village area, which has unique characteristics. The marine and agricultural customary nature reserves are indistinguishable from Malay, that's the only similarity. The acquisition of knowledge that is the basis for talent development is the result of ideals and concepts that need to be articulated and grown through talent so that it becomes a meaningful experience for every artist in his life. "My personal journey began as a mere hobby in the field of art, but eventually I was captivated by the effort to learn and hone my skills in this field."

The growth rate of the creative economy, which is influenced by artisans, depends on circumstances that allow them to increase or decrease their product output based on their marketing efforts. Therefore, artisans must diligently check the development of their creative economy on a daily basis. "This production is a challenge for us because it affects our financial profits."

This work plays an important role in meeting the livelihood needs of artisans, allowing them to improve their skills. The products produced by these craftsmen arouse consumer enthusiasm, which has an impact on increasing sales. The craftsmen consistently strive to improve their marketing strategies and provide excellent service, so that they can attract new consumers every day. Consumer satisfaction with attractive craft products is the most important thing for my needs and my family's.

The creative economy of Perupuk village has experienced rapid growth, which has an impact on reducing poverty and unemployment rates. In addition, this growth also contributes to mitigating environmental pollution caused by waste. In addition, Perupuk Village is now a popular tourist destination and attracts the attention of people outside the local area. The products of skilled craftsmen in the creative economy are distributed to markets outside the region, province, and even internationally. The expertise shown in the creations of these craftsmen has produced good results and instilled a sense of pride in Perupuk Village as one of the famous tourist attractions and a location that is still environmentally friendly.

## 2. Results of the Analysis of the Role of Creative Economy in Prospering the Community's Economy from an Islamic Perspective

The people of Perupuk village initiated an effort to clean the environment to prevent contamination of

diseases such as the breeding of mosquitoes, larvae, and the accumulation of garbage that causes an unpleasant odor. Perupuk Village is a popular tourist destination that attracts many visitors who want to explore its nature. Families from various cities in the North Sumatra region come here to enjoy the city's attractions.

Pollution of the surrounding environment will reduce the interest of visitors to visit the beach of Perupuk Village. The residents of Perupuk village have proposed a more innovative approach to dealing with waste. Rather than just throwing it away, they suggest utilizing it by implementing creative ideas and craftsmanship skills in the community.

Seeing the worsening conditions and environmental degradation, there is a lot of garbage scattered along the coastal area and around Perupuk hamlet. The community at that time was very enthusiastic about utilizing the waste by creating handicrafts that could be produced and sold in urban areas, and offered online to buyers abroad.

This concept was adopted by residents who transformed into skilled craftsmen who were able to reuse used materials. The community's desire at that time received support from many government institutions, including the provision of MSME funds and financial assistance from other sources so that it was possible to realize the community's aspirations in processing waste. - waste is transformed into artisanal products.

During that period, the community's enthusiasm was very great in processing various types of waste, both plastic waste, water waste, wood waste, and cloth waste, into buildings such as houses, lamps, Vespa carts, vehicles, to historical buildings such as Minang Gadang. house. Since the start of this waste management initiative, the poverty rate of the local population has decreased, unemployment has decreased, waste production has decreased, and Perupuk village has turned into a popular tourist destination where visitors actively support and buy these handicrafts. Moreover, this village has become a center of tourist activity while maintaining an environmentally friendly atmosphere.

#### CONCLUSION

The findings of the previous research and discussion can be summarized as follows:

1. The creative economy in Perupuk village is carried out through the collection and utilization of waste for handicrafts. This gives rise to the creation of small boat houses, miniature mosques, and miniature decorative lamps.
2. The analysis examines the impact of the creative economy on the economic welfare of the community in Perupuk village from an Islamic perspective. The focus is on the efforts made by craftsmen to transform waste materials into antiques, classics, and historical items. The goal of the creative economy is to increase the economic development of every family in the village. This is achieved through the utilization of MSME funds provided by the government, as well as charitable donations from officials or wealthy Muslims, who support craftsmen by providing them with business capital. The main goal is to create a cleaner and friendlier village. The atmosphere of Perupuk village arouses the curiosity of travelers, enticing them to visit and explore. By decreasing unemployment rates, we will give a sense of pride to the Perupuk community.

#### SUGGESTION

The research findings produced by researchers can be transformed into messages and impressions so as to increase needs and practicality.

1. There is hope that craftsmen will increase their presence in regional bazaars, including participating in MTQ bazaars and provincial government initiatives, and even expanding to international bazaars with their handicraft products.
2. It is hoped that the government will be more enthusiastic in meeting the needs of the community, especially in terms of village and sub-district development to encourage the growth and progress of micro, small, and medium enterprises (MSMEs).



**References**

- Andri Priadi, et.al. 2020. Penguatan Ekonomi Kreatif Berbasis Sumber Daya Desa di Kelurahan Rempoa, Vo. 1, No. 3, Abdi Laksana: Jurnal Pengabdian Masyarakat.
- Lili Marlinah, 2017. Meningkatkan Ketahanan Ekonomi Nasional Melalui Pengembangan Ekonomi Kreatif, Vol. 17, No. 2, Cakrawala: Jurnal Humaniora.
- Rochmat Aldy Purnomo, 2016. Ekonomi Kreatif Pilar Pembangunan Indonesia, Cet. 1, Surakarta: Ziyad Visi Media.
- Siti Nur Azizah dan Muhfiatun, 2017. Pengembangan Ekonomi Kreatif Berbasis Kearifan Lokal Pandanus Handicraf dalam Menghadapi Pasar Modern Perspektif Ekonomi Syariah: Studi Case di Pandanus Nusa Sambisari Yogyakarta, Vol. 7, No. 2, Jurnal Aplikasi Ilmu-Ilmu Agama.
- Carunia Mulya Firdausy, 2017. Strategi Pengembangan Ekonomi Kreatif di Indonesia, Cet. 1, Jakarta: Yayasan Pustaka Obor Indonesia.
- Suryana, 2013. Ekonomi Kreatif, Ekonomi Baru: Mengubah Ide dan Menciptakan Peluang, Jakarta: Salemba Empat.
- Ning Malihah dan Siti Achiria, 2019. Peran Ekonomi Kreatif Dalam Pemberdayaan Industri Kerajinan Bambu, Vol. 4, No. 1, Jurnal Kajian Ekonomi Islam.
- Al-Hikmah, 2014. Alquran dan Terjemahnya, Cet. 10, Bandung: Diponegoro. Adi Fahrudin, 2012. Pengantar Kesejahteraan Sosial, Bandung: Refika Aditama. Undang-Undang Nomor 11 Tahun 2009 Tentang Kesejahteraan Sosial, Pasal 1 Ayat 1. BPS Kabupaten Batu Bara, 2022. Badan Pusat Statistik Dalam Angka 2022, Batu Bara: BPS. Muhammad Abdul Mannan, 1997. Teori dan Praktik, terj. Tim Ikapi Yogyakarta: Dana Bhakti Prima Yasa.
- M.Nejatullah Shiddiq, 1992. Hstory of Islamic Thought, London: Marsell. M.Umar Chapra, 1996. What is Islamic Economics, Jeddah: Islamic Research and Training Institute Islami Development.
- Dwi Ramdani, 2020. Analisis Peran Ekonomi Kreatif Dalam Meningkatkan Kesejahteraan Masyarakat Di Desa Tompobulu Kecamatan Rumbia Kabupaten Jeneponto, Makassar: Skripsi UMM.
- Teguh Romadiyanti, 2020. Analisis Peran Ekonomi Kreatif Dalam Meningkatkan Kesejahteraan Masyarakat Menurut Perspektif Ekonomi Islam, Lampung: Skripsi UIN Raden Intan. Rida Septiana, 2022. Analisis Persepsi Masyarakat Terhadap Peran Kebijakan Ekonomi Kreatif Dalam Rangka Mensejahterakan Perekonomian Masyarakat Perspektif Ekonomi Islam, Lampung: UIN Reden Intan.
- Wahyu Saputro, 2018. Analisis Peran Ekonomi Kreatif Dalam Meningkatkan Pendapatan Pengrajin: Studi Kasus Pada Pusat Oleh-Oleh Jambi Jakoz Kota Jambi, Jambi: Skripsi UIN Sulthan Thaha Saifuddin.
- Refius Pradipta Setyanto, 2022. Strategi Pengembangan Ekonomi Kreatif Kabupaten Banjar Negara, Jurnal Call for Paper and National Conference.
- Pratiwi Esti Palupi, dkk. 2021. Peran Ekonomi Kreatif Dalam Meningkatkan Pendapatan Pedagang, Vol. 2, No. 1, Lampung: Jurnal Akuntansi Aktiva.
- Suryana, 2013. Ekonomi Kreatif, Ekonomi Baru: Mengubah Ide dan Menciptakan Peluang, Jakarta: Salemba Empat.
- Rahmani, N.A.B. 2021, Metodologi Penelitian Ekonomi, t.tp: t.p, t.th.
- Ghony, D. dan Almanshur,F. 2016. Metodologi Penelitian Kualitatif, ed. III, Ar Ruzz Media. Salim dan Syahrur, 2010. Metodologi Penelitian Kualitatif, Citapustaka Media. Moleong,L.J.2004. Metodologi Penelitian Kualitatif, ed.Revisi, Remaja Rosdakarya. Nasution, Rohana Pauliza. 2023, Analisis Persepsi Nasabah Dalam Mengakses Layanan Digital
- PT.Bank Syariah Indonesia: Studi Kasus Pada Bank Syariah Indonesia KepTanjung Balai., Skripsi UIN SU.
- Zuhrinal M.Nawawi, 2022. Strategi Menumbuhkan Jiwa Kreatif dan Inovatif Dalam Kewirausahaan, Vol.6, No.1, UIN SU: Jurnal Sosial Pendidikan.