

Social Innovation and Value Transformation in Batik Ciprat Karangpatihan Ponorogo

Zidnaa Luthfa Hudaaka

Universitas Islam Negeri Kiai Ageng Muhammad Besari Ponorogo
Ponorogo, East Java, Indonesia

*E-mail Correspondence: zidnaa.hudaaka@student.uinponorogo.ac.id

Abstract– This study aims to examine how process-based social innovation facilitates value creation and value transformation within disability based social entrepreneurship. Using an exploratory qualitative approach, the research focuses on Batik Ciprat Disabilitas Karangpatihan, Ponorogo, through in-depth interviews, participant observation, and document analysis. The findings reveal that adaptive production design particularly the ciprat batik technique functions as a key mechanism for transforming disability-related limitations into creative and economic assets. The innovation generates dual value in the form of social inclusion and economic sustainability, while simultaneously producing communal value through enhanced social capital and institutional recognition at the village level. More importantly, the interaction of social, economic, and communal values enables a deeper transformation of identity, stigma, and economic independence among artisans with disabilities. This study contributes to the social entrepreneurship literature by demonstrating that value transformation emerges from process innovation rather than outcomes alone, highlighting the strategic role of inclusive work design in achieving sustainable and dignified economic participation.

Keywords: Disability based social entrepreneurship, Dual value creation, Inclusive production, Process innovation, Social innovation, Value transformation.

I. INTRODUCTION

Disability and social inclusion remain pressing challenges in Indonesia, where people with disabilities frequently encounter marginalization and severely limited access to formal employment opportunities, reflecting broader structural barriers in the labor market.[1] National data indicate that a significant proportion of persons with disabilities are either unemployed or engaged predominantly in informal, unstable work [2]with only a small fraction able to secure formal jobs despite legal protections and policy efforts to promote inclusion.[3]Even where inclusive job fairs have placed some disabled individuals in employment, these represent isolated gains within a broader context of uneven access and persistent exclusion from the mainstream workforce.

Such conditions underscore the urgent need for innovative, sustainable interventions that go beyond traditional labor policies to create meaningful economic participation for marginalized populations[4]Social entrepreneurship has emerged as a transformative framework capable of integrating business logic with social missions, fostering blended value creation that it pursues both economic viability and lasting social impact. In this context, the Batik Ciprat Disabilitas Karangpatihan enterprise offers a rich case for understanding how socially innovative business practices can help address entrenched

exclusion and promote inclusive economic development.[5], [6]

Batik Ciprat in Karangpatihan, Ponorogo, is not merely a handicraft product; it represents a form of social innovation that challenges conventional production norms and redefines the productive capacities of persons with disabilities [6]. The distinctive ciprat (splash) technique transforms traditional batik processes such as canting, which requires fine motor precision into a more adaptive and inclusive method that accommodates diverse physical and intellectual abilities [7] by leveraging spontaneous and natural movements, the production process converts what are often perceived as limitations into unique artistic strengths with strong market appeal. empirical studies show that participation in Batik Ciprat production enhances not only economic outcomes but also self-confidence, social recognition, and dignity among disabled artisans [6].

This process-based innovation illustrates how social innovation can function as a practical mechanism for reducing exclusionary barriers, creating supportive work environments, and embedding inclusive values within local cultural and economic system [8]. The central focus of this study lies in analyzing the process of value transformation occurring in Karangpatihan as a direct outcome of social innovation. Value transformation in this



context refers to a multidimensional shift encompassing individual, collective, and market values. At the individual level, persons with disabilities experience a transformation from being perceived as aid recipients or objects of charity to becoming economic contributors with a recognized professional identity as batik artisans. At the collective level, the social value of Karangpatihan Village increases through its capacity to manage disability-related challenges in a productive and self-reliant manner, fostering a powerful narrative of empowerment and social capability.

Simultaneously, the market value of Batik Ciprat undergoes transformation, as its artistic uniqueness is combined with the ethical narrative of inclusive production, generating a form of premium value that integrates functional, aesthetic, and moral dimensions[9] Understanding these mechanisms of value transformation is crucial, as they capture deeper and more sustainable impacts than financial indicators alone, demonstrating how social entrepreneurship can drive systemic change in social perceptions and local economic structures.

Several studies indicate that disability-based social entrepreneurship plays a significant role in expanding the economic and social inclusion of marginalized groups, particularly by creating alternative employment spaces beyond the formal labor market.[10]–[13] However, existing scholarship remains largely outcome-oriented, focusing predominantly on measurable end results such as income improvement or increased labor participation, while paying limited attention to how social innovation operates at the level of production processes.[14], [15].

This limitation becomes especially salient in the context of traditional craft industries, which are commonly associated with standardized production systems and high demands for physical ability and fine motor skills. In practice, such characteristics often position persons with disabilities as groups perceived to be incompatible with conventional production norms, thereby restricting their opportunities for meaningful participation [10]. As a result, a critical gap persists in understanding how innovative adjustments in work design and production processes can function as key mechanisms for inclusion, while simultaneously transforming individual limitations into interconnected sources of economic, social, and symbolic value.

Several studies indicate that disability-based social entrepreneurship plays a significant role in

expanding the economic and social inclusion of vulnerable groups, particularly by creating alternative workspaces outside the formal labor market [10].

However, much of the existing literature remains predominantly focused on outcome-based indicators, such as income improvement or employment participation, while providing limited insight into how social innovation operates concretely at the level of production process [16]. This limitation becomes particularly salient in the context of traditional crafts, which are often associated with standardized production norms and high reliance on physical skills and fine motor precision. In practice, such conditions frequently position persons with disabilities as groups perceived to be incompatible with conventional production systems, thereby constraining their opportunities for meaningful participation.

Consequently, a critical gap persists in understanding how innovative adjustments in work design and production processes can function as key mechanisms for opening inclusive spaces of participation, while simultaneously transforming individual limitations into interrelated sources of economic, social, and symbolic value.

II. LITERATURE REVIEW

Value creation constitutes a central concept in social entrepreneurship; however, its meaning extends beyond the financial metrics commonly employed in conventional business contexts. A substantial body of literature emphasizes that social entrepreneurship is primarily concerned with identifying and pursuing opportunities to generate significant social benefits, particularly for structurally marginalized groups. Within this perspective, value is understood in a dual sense, encompassing both social and economic dimensions. Social value refers to improvements in quality of life, expanded access to resources, empowerment, and the reduction of social inequalities, all of which form the core mission of social enterprises.

Economic value, in contrast, functions as a prerequisite for organizational sustainability, enabling social ventures to maintain operations independently without excessive reliance on external donations or subsidies [17]. The integration of these two dimensions is widely conceptualized as blended value, which requires innovative business model designs in which economic activities are not merely



market-responsive but intrinsically oriented toward addressing social problems.[18]

In this regard, social innovation serves as a critical mechanism that bridges social value creation with the achievement of economic self-sufficiency. Through the concept of Generation of Values by Social Innovations, argues that the primary outcome of social innovation lies in social transformation achieved by generating new forms of value capable of reducing or eliminating barriers to social exclusion. He categorizes the values generated by social innovation into three main types social, economic, and environmental while emphasizing that the effectiveness of social innovation depends on its ability to produce additional value beyond moral or normative social benefits alone [8] its mean, social innovation must also contribute to economic viability in order to remain resilient and scalable over time, particularly when addressing complex and persistent social issues [19].

The relationship between social innovation and economic independence becomes especially evident when innovation is embedded in process adaptation and production design.[20] In the case of Batik Ciprat Disabilitas Karangpatihan, social innovation materializes through the modification of batik-making techniques that accommodate the physical and cognitive capacities of persons with disabilities while simultaneously producing market-competitive products [21].

Such process-oriented innovation functions as a mechanism for dual value creation: on the one hand, it generates social value in the form of inclusion, dignity enhancement, and social recognition; on the other hand, it produces economic value through income generation that sustains the enterprise. This aligns with Portales' assertion that social innovation is inherently intentional and represents a novel social response to exclusionary labor structures, particularly unemployment and marginalization among persons with disabilities at the local level [22].

Beyond value creation, social entrepreneurship is also driven by a distinct set of normative values, including mission orientation, innovativeness, and a willingness to challenge established social practices in pursuit of systemic change [20]. From this perspective, social entrepreneurs function as agents of change who do not merely compensate for

institutional failures but actively transform existing social structures. Value transformation emerges through the continuous interaction between organizational values and stakeholders' lived experiences [23].

The incorporation of empowerment, justice, and inclusion into everyday work practices such as accessible job design and adaptive training facilitates internal transformation among persons with disabilities. The shift in self-identity from "aid recipients" to "batik artisans" or "economic actors" reflects a profound psychosocial value transformation that often remains overlooked by conventional quantitative indicators[24], [25]

Based on the existing literature, the present study adopts an analytical framework that integrates three interrelated concepts: social innovation as a catalyst for change, social entrepreneurship as the operational vehicle of a dual mission, and dual value creation as the outcome of their interaction. This framework enables analysis beyond product-based descriptions to examine how Batik Ciprat restructures social and economic relations within the Karangpatihan community.

By projecting empirical findings onto Portales' value matrix, the study analyzes social value in terms of inclusivity and empowerment, economic value through income generation and organizational sustainability, and potential environmental value related to material usage. The integration of these theoretical perspectives is expected to provide sufficient conceptual depth while strengthening the empirical contribution of this study to the global discourse on disability-based social innovation and social entrepreneurship.

III. RESEARCH METHODS

This study uses an exploratory qualitative approach to examine the processes [26] of value creation and value transformation within Batik Ciprat Disabilitas Karangpatihan Ponorogo. The research was conducted in Karangpatihan Village, Ponorogo Regency, focusing on a social entrepreneurship initiative involving persons with disabilities. The research participants consisted of batik artisans with disabilities, enterprise managers, and community actors engaged in the development and sustainability of the initiative. Data were collected through in-depth interviews, participant observation of the production



process, and document analysis, including internal records and relevant media publications. Data credibility was ensured through source and method triangulation by cross-checking interview findings with observational and documentary evidence.[27] Data analysis was carried out using thematic analysis to identify recurring patterns related to process-based social innovation and the generation of social and economic value that support the long-term sustainability of the enterprise.

IV. RESULT AND DISCUSSION

Result

4.1 The Process innovation of batik ciprat as a driver of inclusion

The findings of this study reveal that the core innovation of Batik Ciprat Disabilitas Karangpatihan lies in the deliberate reconfiguration of the production process to accommodate, and strategically utilize, the physical and cognitive characteristics of artisans with disabilities. In contrast to conventional hand-drawn batik (batik tulis), which requires high levels of fine motor control through canting techniques, the splatter-based (ciprat) method enables individuals with motor or mild intellectual disabilities to participate fully in the production process [6].

Rather than treating involuntary movements or irregular gestures as production defects, this technique integrates them as defining aesthetic elements, resulting in abstract and distinctive patterns that cannot be mechanically replicated [28]. This process innovation effectively removes structural barriers to economic participation for people with disabilities and aligns with Portales' argument that social innovation functions by redesigning systems to eliminate exclusionary constraints [8]. Consequently, Batik Ciprat demonstrates how process innovation can simultaneously generate artistic value and foster inclusive economic engagement.

This inclusive production model is reinforced by an adaptive job design that prioritizes flexibility and individual capability. Empirical observations indicate that workstations, tools, and production stages are adjusted to suit the comfort and independence of each artisan, allowing them to engage in the entire batik-making process from splattering and dyeing to wax removal. Such an approach reflects a shift from a disability-centered perspective toward an ability-based organizational culture, as emphasized in the

social entrepreneurship literature. Importantly, this adaptive design contributes not only to productivity but also to enhanced self-efficacy, psychological well-being, and a sense of ownership among artisans [29]. These psychosocial outcomes represent a form of social value that is often overlooked in conventional enterprises, yet they are critical for sustaining long-term participation and empowerment of marginalized groups.

Another significant finding concerns the inclusive mechanism of knowledge transfer and skills development. Training within Batik Ciprat is conducted through personalized, gradual, and practice-based learning, supported by intensive mentoring tailored to the specific needs of each artisan [6]. Notably, senior artisans with disabilities assume mentoring roles for new participants, creating a strong peer-support structure within the organization. This model resonates with previous studies emphasizing the role of community-based learning in social innovation [30].

The novelty of this finding lies in the dual function of the training process: it not only transfers technical batik skills but also cultivates social competencies, leadership, and collective social capital. As a result, beneficiaries gradually transform into active contributors, generating a self-sustaining cycle of empowerment within the community [31].

The process innovation of Batik Ciprat can be conceptually visualized as a sequential flow: (1) reframing physical limitations as creative potential, (2) adapting production techniques through the ciprat method, (3) implementing flexible job design and individualized training, (4) producing unique batik products with high aesthetic value, and (5) achieving sustained social and economic inclusion. This visualization underscores that value creation emerges through a multi-layered process integrating technical, social, and organizational dimensions rather than through isolated interventions.





Figure 1. Value Creation Process

Figure.1 illustrates the value creation mechanism in Batik Ciprat Karangpatihan, demonstrating how process-based social innovation transforms disability-related constraints into creative assets. Through adaptive work design, community-based support, and inclusive production techniques, social, economic, and psychological values are generated simultaneously, reinforcing both inclusion and long-term sustainability.

Furthermore, the success of Batik Ciprat as a social innovation initiative is closely linked to its community-based and locally embedded nature [6]. Developed through a bottom-up approach, the initiative actively involves local leaders, families, and surrounding communities in production support, marketing, and logistics. This local engagement enhances social legitimacy and expands support networks, consistent with the social innovation literature that highlights the importance of contextual embeddedness.

By integrating local cultural identity into its products, Batik Ciprat carries an authentic narrative that transcends its function as a market commodity.[32] Overall, the findings highlight the novelty of Batik Ciprat as a model of social entrepreneurship in which process innovation serves as the primary catalyst for inclusion, particularly within traditional craft sectors that are often perceived as inaccessible to persons with disabilities [7].

4.2 Dual value creation in batik ciprat: social, economic, and communal value

The empirical findings indicate that social value creation constitutes the dominant dimension of value generated by Batik Ciprat Disabilitas Karangpatihan, exceeding its economic outcomes in both depth and transformative impact [32]. Social value is not merely reflected in the number of persons with disabilities employed, but more critically in the qualitative changes experienced by the artisans in their daily lives [31]. Participation in Batik Ciprat provides artisans with stable income opportunities, reducing long-standing financial dependence on family members or social assistance schemes an outcome widely recognized in the literature as a fundamental condition for restoring individual dignity and autonomy [24].

Beyond income, engagement in productive work fosters a constructive social identity and a strong sense of belonging, directly addressing the structural exclusion often faced by persons with disabilities. Field data reveal that the supportive work environment functions as a social space where artisans develop friendships, community ties, and opportunities for self-expression, significantly mitigating social isolation. This psychosocial transformation marks a profound shift in self-perception, from passive recipients of aid to active contributors within society, a form of social value that is rarely captured by conventional economic indicators [7].

Despite the primacy of its social mission, Batik Ciprat simultaneously generates economic value that is essential for organizational sustainability [24]. The batik products are positioned within a premium market segment, driven by the uniqueness of their abstract patterns and the ethical narrative embedded in the production process. This strategic positioning enables the enterprise to operate without perpetual reliance on external donations, allowing it to pay fair wages, cover operational costs, and reinvest surplus revenues to expand its social impact.

These findings corroborate that economic value in social entrepreneurship functions as an enabling condition for mission continuity rather than an end in itself. The ability of Batik Ciprat to balance social objectives with market-based mechanisms demonstrates a mature social enterprise model, where



commercial activities finance social goals without compromising product quality or resorting to “charity discounts.” This economic resilience safeguards long-term employment for artisans with disabilities and protects the initiative from the vulnerability often associated with short-term social projects [6].

The interaction between social and economic value creation in Batik Ciprat produces significant communal value for Karangpatihan Village as a whole. Empirical observations show that the presence of this enterprise has transformed the village’s public image from one associated with disability-related vulnerability into a recognized center of inclusive innovation [24]. Increased media exposure, visits from government representatives, and demand from external buyers have generated indirect economic benefits for the local community, including increased demand for supporting services [31].

This shift represents an enhancement of collective social capital, consistent with prior research emphasizing the role of social entrepreneurship in community development. Moreover, the benefits extend to artisans’ families by reducing economic and psychological burdens and improving their social standing within the community. These findings highlight the novelty of Batik Ciprat as a catalyst for holistic community transformation, where addressing the challenges of a marginalized group simultaneously produces collective benefits at the local level [1].

Ethical value emerges as an additional and strategically significant dimension of dual value creation. The ethical orientation embedded in Batik Ciprat’s mission functions as a powerful market differentiator in an era where consumers increasingly seek responsible and meaningful consumption choices [32]. This ethical value, while rooted in social objectives, translates into competitive advantage by fostering emotional attachment and brand loyalty among consumers outcomes that often exceed those achieved by conventional brands.

The findings suggest that market sustainability is shaped not solely by price or quality, but by the narrative conveyed through the product, positioning Batik Ciprat as a form of “impact consumption” rather than a mere commercial transaction. This reinforces the argument that social entrepreneurship possesses the capacity to reform market logic by

reintroducing moral considerations into economic exchange, thereby expanding the conceptual boundaries of value creation beyond profit maximization [8].

4.3 Value transformation as a pathway toward economic independence

The transformation of value within Batik Ciprat unfolds through the interrelated evolution of social, economic, and communal values, which together create the conditions for sustainable economic independence. Social value operates as the initial catalyst, fostering inclusion, dignity, and participation; economic value provides the material foundation for sustainability; while communal value amplifies impact through collective recognition and institutional legitimacy [33].

The interaction among these three dimensions does not occur linearly but rather through a reinforcing process in which social inclusion enhances economic productivity, and economic success, in turn, legitimizes broader social change. This layered transformation constitutes a critical mechanism through which social innovation is translated into long-term economic self-reliance for persons with disabilities [8].

One of the most profound transformations occurs at the psychological level among artisans with disabilities involved in Batik Ciprat. Prior to participation, many experienced identity crises, diminished self-worth, and social withdrawal as a consequence of persistent stigma and economic exclusion. Through active engagement as productive, income-generating artisans, a significant shift in self-identity emerges from being perceived as a social burden to being recognized as artists, entrepreneurs, and contributors to local economic life [13].

This transformation is reinforced by public recognition and appreciation of their work, which collectively enhances self-esteem and intrinsic motivation. These findings align with theories of meaningful work, which emphasize that employment embedded with purpose and social recognition plays a critical role in psychosocial recovery and capability development. In this context, batik production functions not merely as a source of income but as a medium for self-expression and affirmation of personal dignity. The resulting psychological empowerment represents one of the most enduring yet



least quantifiable social impacts, enabling individuals to exercise agency over their own lives and participate more confidently within their communities.[8]

At the societal level, Batik Ciprat has contributed to a significant transformation of social stigma surrounding disability in Karangpatihan and its surrounding areas [11]. Previously, disability was commonly framed within narratives of charity and dependency, reinforcing perceptions of persons with disabilities as passive recipients of aid [10]. Batik Ciprat disrupts this narrative by positioning artisans with disabilities in the public sphere as creative economic actors capable of producing market-valued goods.

This social innovation functions as a powerful communicative mechanism, offering visible and tangible evidence that challenges dominant assumptions about disability and productivity. Economic performance, in this sense, becomes an instrument for social persuasion, validating social inclusion through measurable outcomes [8]. Consequently, Batik Ciprat operates not only as an enterprise but also as an advocate for social change, reshaping local discourse on inclusion and disability rights. This transformation of stigma illustrates the systemic reach of social entrepreneurship, extending its influence beyond organizational boundaries to reshape broader cultural norms [10].

Value transformation is further evident in the strengthening of social capital among artisans and the surrounding support community [8]. Active participation in Batik Ciprat fosters dense networks of cooperation, trust, and reciprocal support that facilitate collective action. Artisans who were previously isolated now operate within a shared workspace characterized by mutual assistance, emotional support, and a common mission. Such relational dynamics enhance organizational resilience, enabling the enterprise to collectively navigate operational and market-related challenges.

Social capital, as conceptualized, constitutes a critical foundation for long-term sustainability because it anchors economic activity within a supportive community structure rather than individual effort alone. Importantly, this enhanced social capital extends outward to relationships with local government agencies and non-profit organizations,

which increasingly recognize Batik Ciprat as a credible and capable partner rather than a beneficiary of aid [10]. These partnerships secure access to non-financial resources such as training opportunities, institutional support, and market access, further reinforcing the cycle of dual value creation [13].

Beyond community-level impacts, Batik Ciprat has begun to influence local policy discourse and public awareness, consolidating its role as an agent of change [10]. As an emerging model of inclusive social entrepreneurship, the initiative demonstrates to policymakers in Ponorogo that investment in disability-based enterprises constitutes a more sustainable and dignified strategy than passive philanthropic programs. This impact generates institutional value, whereby successful practices are discussed, adapted, or considered for replication in other regions.

The transformation occurs when disability is no longer perceived as a condition requiring perpetual subsidies, but as a form of human capital that can be productively integrated into local economies [24]. Early indications of replication efforts in nearby areas suggest that the Batik Ciprat model possesses significant scalability potential. This underscores the importance of documenting empirically grounded case studies, as they provide robust evidence for advocacy and policy reform in support of broader inclusion agendas.

Discussion

Inclusive Sustainability and Future Development Pathways of Batik Ciprat, the long-term sustainability of Batik Ciprat Disabilitas Karangpatihan is not determined solely by the consistency of its social mission, but critically depends on its capacity to sustain and enhance the economic value generated through continuous product differentiation and innovation. Existing scholarship on social entrepreneurship emphasizes that excessive reliance on social narratives without parallel investments in product quality and innovation may undermine long-term competitiveness, particularly in highly saturated craft markets [34], [35].

Accordingly, sustainability strategies must prioritize ongoing innovation in design, material selection, and product diversification to strengthen market positioning while preserving the social and psychological values embedded in the production



process. In line with Portales' concept of blended value, the balance between social mission and economic performance constitutes a fundamental prerequisite for sustaining social impact. In this context, investments in managerial capacity, professional branding, and strategic market positioning are essential to ensure that Batik Ciprat does not merely offer a compelling ethical story, but also delivers high-quality products capable of competing in broader markets [12].

Despite its achievements, Batik Ciprat faces internal challenges that must be addressed to deepen value transformation and secure long-term empowerment [13]. One of the most critical issues concerns the development of internal leadership and managerial capabilities among artisans with disabilities. Empowerment literature consistently underscores that sustainable inclusion requires beneficiaries to progressively assume control over organizational management and strategic decision-making [12], [36].

For Batik Ciprat, this implies a long-term commitment to capacity-building initiatives encompassing soft skills development, financial literacy, and leadership training, complementing the technical skills already mastered by the artisans. Institutionalizing the role of persons with disabilities as managers, marketers, and decision-makers reduces dependency on founders or external facilitators and strengthens organizational autonomy [12]. This transition has the potential to transform Batik Ciprat from an inclusive production initiative into a disability-led social enterprise, reinforcing the substantive meaning of economic self-reliance [19].

V. CONCLUSION AND SUGGESTION

This study infers that inclusive social entrepreneurship achieves its most sustainable impact when social innovation is embedded at the level of production processes rather than positioned merely as an outcome-driven intervention. The Batik Ciprat case demonstrates that adaptive work design can operate as a structural mechanism that simultaneously generates economic viability, psychosocial empowerment, and communal legitimacy for persons with disabilities. More broadly, the findings suggest that value transformation emerges through the interaction between individual capability recognition, market-based validation, and community-based

support, challenging deficit-oriented approaches to disability inclusion.

This research extends existing theory by empirically substantiating process innovation as a core driver of dual value creation within traditional craft-based enterprises. Future studies should examine the transferability of this model across different cultural and industrial contexts, as well as assess how digital transformation and disability-led governance structures may further enhance long-term sustainability and inclusive economic agency.

VI. REFERENCE

- [1] A. Suryahadi, "Disability and Labor Market Exclusion: Evidence from Indonesia," *Sustain. Sci. Resour.*, 2022, doi: 10.55168/ssr2809-6029.2022.2004.
- [2] L. Caron, "Disability, employment and wages: evidence from Indonesia," *Int. J. Manpow.*, 2020, doi: 10.1108/ijm-01-2020-0022.
- [3] D. J. Jaya, T. Saputra, and A. A. P. T. Mara, "PASAR TENAGA KERJA INKLUSIF DAN PEKERJAAN AFIRMATIF UNTUK PENYANDANG DISABILITAS," *NOZEL J. Pendidik. Tek. Mesin*, 2024, doi: 10.20961/nozel.v6i4.91193.
- [4] S. Bonaccio, C. Connelly, I. Gellatly, A. Jetha, and K. M. Ginis, "The Participation of People with Disabilities in the Workplace Across the Employment Cycle: Employer Concerns and Research Evidence," *J. Bus. Psychol.*, vol. 35, pp. 135–158, 2019, doi: 10.1007/s10869-018-9602-5.
- [5] K. I. Candra, Y. Hermawan, Trisanti, E. Suyantri, and Rudiana, "Tourism-Based Community Empowerment of People with Disabilities," *J. Penelit. Pendidik. IPA*, 2025, doi: 10.29303/jppipa.v11i1.9839.
- [6] Y. Susilowati, R. Purnomo, Y. Cahyono, A. R. Winanto, C. Hamidah, and U. M. Ponorogo, "INNOVATION IN BATIK CIPRAT KARANGPATIHAN AS A CREATIVE ECONOMY DEVELOPMENT TO INCREASE SUSTAINABLE COMPETITIVE ADVANTAGE," *J. REP (Riset Ekon. Pembangunan)*, 2023, doi: 10.31002/rep.v8i2.1152.
- [7] E. Graviani *et al.*, "Batik Ciprat, Identitas, dan Pemberdayaan Ekonomi Penyandang Disabilitas Kampung Idiot Ponorogo," *Aksiologi J. Pengabd. Kpd. Masy.*, vol. 5, no. 4, 2021.



- [8] L. Portales, *Social Innovation and Social Entrepreneurship Fundamentals , Concepts , and Tools*, no. January 2019. 2021.
- [9] H. H. Susanto, “Pemberdayaan Ekonomi Masyarakat di Kampung Idiot Karangpatihan Balong Ponorogo,” *JoIE J. Islam. Econ.*, vol. 1, no. 1, pp. 1–23, 2021.
- [10] S. Mauksch and P. Dey, “Treating disability as an asset (not a limitation): A critical examination of disability inclusion through social entrepreneurship,” *Organization*, vol. 31, pp. 624–644, 2023, doi: 10.1177/13505084221150586.
- [11] C. Chui, C. Chan, and Y. Chandra, “The role of social enterprises in facilitating labour market integration for people with disabilities: A convenient deflection from policy mainstreaming?,” *J. Soc. Policy*, vol. 52, pp. 176–196, 2021, doi: 10.1017/s0047279421000490.
- [12] A. Maritz and R. Laferriere, “Entrepreneurship and self-employment for people with disabilities,” *Aust. J. Career Dev.*, vol. 25, pp. 45–54, 2016, doi: 10.1177/1038416216658044.
- [13] P. O. García and Á. J. O. Capitán, “Entrepreneurship for People With Disabilities: From Skills to Social Value,” *Front. Psychol.*, vol. 12, 2021, doi: 10.3389/fpsyg.2021.699833.
- [14] A. Sottini, I. Zupic, and A. Giudici, “Social entrepreneurship and social innovation: A bibliometric review and research agenda,” *Eur. Manag. J.*, 2024, doi: 10.1016/j.emj.2024.03.006.
- [15] C. A. F. Sampaio and J. Sebastião, “Social Innovation and Social Entrepreneurship: Uncovering Themes, Trends, and Discourse,” *Adm. Sci.*, 2024, doi: 10.3390/admsci14030053.
- [16] E. Ostanel, “Innovation in strategic planning: Social innovation and co-production under a common analytical framework,” *Plan. Theory*, vol. 24, pp. 64–86, 2023, doi: 10.1177/14730952231182610.
- [17] K. Alter, *Social Enterprise Typology*. Virtue Ventures LLC, 2007.
- [18] J. Weerawardena, S. Salunke, N. Haigh, and G. S. Mort, “Business model innovation in social purpose organizations: Conceptualizing dual social-economic value creation,” *J. Bus. Res.*, 2019, doi: 10.1016/j.jbusres.2019.10.016.
- [19] A. Jareh, “Sustainable Social Innovation as a Solution for Systemic Change and Resilience,” *Sustainability*, 2025, doi: 10.3390/su17041583.
- [20] J. G. Dees, “The Meaning of ‘ Social Entrepreneurship ,’” pp. 1–5, 2001.
- [21] G. S. Mort, J. Weerawardena, and K. Carnegie, “Social entrepreneurship : Towards conceptualisation,” vol. 8, no. 1, pp. 76–88, 2002.
- [22] E. Fowler, B. Coffey, and H. Dixon-Fowler, “Transforming Good Intentions into Social Impact: A Case on the Creation and Evolution of a Social Enterprise,” *J. Bus. Ethics*, pp. 1–14, 2019, doi: 10.1007/s10551-017-3754-5.
- [23] N. Hietschold, C. Voegtlin, A. Scherer, and J. Gehman, “Pathways to social value and social change: An integrative review of the social entrepreneurship literature,” *Int. J. Manag. Rev.*, 2022, doi: 10.1111/ijmr.12321.
- [24] A. Widagdo, R. Rahmawati, R. A. Purnomo, N. I. Jaafar, and U. Markhumah, “Advancing disability inclusion through social and digital entrepreneurship in ASEAN,” *Int. J. Innov. Res. Sci. Stud.*, 2025, doi: 10.53894/ijirss.v8i3.6764.
- [25] B. Martin and B. Honig, “Inclusive Management Research: Persons with Disabilities and Self-Employment Activity as an Exemplar,” *J. Bus. Ethics*, pp. 1–23, 2020, doi: 10.1007/s10551-019-04122-x.
- [26] L. Carvalho, L. Scott, and R. Jeffery, “An exploratory study into the use of qualitative research methods in descriptive process modelling,” *Inf. Softw. Technol.*, vol. 47, pp. 113–127, 2005, doi: 10.1016/j.infsof.2004.06.005.
- [27] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta, 2021.
- [28] N. Septiana, M. A. Albisri, and A. R. Winanto, “The Existence of Mental Retardation in Ciprat Batik Making in Karangpatihan Village,” *J. Pengabd. Masy. Bestari*, 2023, doi: 10.55927/jpmb.v2i9.6086.
- [29] A. Banerjee and F. Mazarrella, “Designing Innovative Craft Enterprises in India: A Framework for Change Makers,” *She Ji J. Des. Econ. Innov.*, 2022, doi: 10.1016/j.sheji.2022.04.001.
- [30] Suraiya Ishak and Ahmad Rafli Che Omar,



- “Keusahawanan sosial sebagai satu pendekatan inovatif ke arah transformasi sosial masyarakat: Kajian kes di Malaysia (Social entrepreneurship as an innovative approach in community social transformation: A Malaysian case study),” *Geogr. Malaysian J. Soc. Sp.*, vol. 11, no. 8, p. 39, 2017.
- [31] S. E. Mulyono, G. P. Widhanarto, J. Sutarto, and A. Malik, “Empowerment strategy for people with disabilities through nonformal Batik education program,” *Cakrawala Pendidik. J. Ilm. Pendidik.*, vol. 42, no. 3, pp. 683–694, 2023.
- [32] I. A. Nafisa and B. K. Ponorogo, “Empowerment of Mentally Retarded Citizens Through Development of Batik Ciprat Business in Karangpatihan Balong Ponorogo Regency Pemberdayaan Warga Tunagrahita Melalui Pengembangan Usaha Batik Ciprat di Desa Karangpatihan Kec .,” vol. 1, no. November, 2021.
- [33] S. I. Centre, “A Positive Theory of Social Entrepreneurship A Positive Theory of Social Entrepreneurship,” 2009.
- [34] N. A. Hamdani, T. Susanto, and G. A. F. Maulani, “Framework of architectural marketing capabilities in regional development bank,” *Int. J. Eng. Technol.*, vol. 7, no. 3, pp. 166–169, 2018, doi: 10.14419/ijet.v7i3.25.17539.
- [35] N. A. Hamdani, R. Muladi, G. Abdul, and F. Maulani, “Digital Marketing Impact on Consumer Decision-Making Process,” vol. 220, no. Gcbme 2021, pp. 153–158, 2022.
- [36] G. Abdul, F. Maulani, and N. A. Hamdani, “The Role of Social Media in Improving Woven Blanket Industry Business Performance in Garut Regency ARTICLE INFO :,” *J. Pendidik. Manaj. Bisnis*, vol. 19, no. 2, pp. 64–68, 2019.

